

**“The fear of the Lord”  
as key pastoral guidance,  
for a Healing Ministry to Survivors of  
Generational Ritual Abuse**

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**“SOLI DEO GLORIA**



## **LIST OF ACRONYMS**

ANP – Apparently Normal Person

APD – Antisocial Personality Disorder

BPD – Borderline Personality Disorder

DESNOS – Disorders of Extreme Stress – Not Otherwise Specified

DID – Dissociative Identity Disorder

EP – Emotional Person

FMS – False Memory Syndrome (not a scientific diagnostic category)

FMSF – False Memory Syndrome Foundation

IMW – Internal Working Model

MPD – Multiple Personality Disorder (the old term for DID)

PTSD – Post Traumatic Stress Disorder

RA – Ritual Abuse



## **ABSTRACT**

**SUBJECT: “THE FEAR OF THE LORD” AS A KEY TO PASTORAL GUIDANCE FOR A HEALING MINISTRY TO SURVIVORS OF GENERATIONAL RITUAL ABUSE. THIS STUDY EXPLORES THE PHENOMENON OF GENERATIONAL RITUAL ABUSE AND ITS EFFECTS ON SURVIVORS BY MEANS OF A LITERATURE REVIEW THAT INCLUDES PARADIGMS OF INTERVENTION AS WELL AS A SURVEY OF HEALING PRAXIS WITHIN THE VINEYARD CHURCH. AN EXEGESIS OF “THE FEAR OF THE LORD” IS THEN APPLIED AS PASTORAL GUIDELINE TO SUCH A HEALING MINISTRY.**

Generational ritual abuse within satanic or fertility (abusive witchcraft) cults is a controversial subject. This study shows that, while not all reported memories may be true, False Memory Syndrome is not an intrinsic scientific reality of generational ritual abuse. Recent publications under the editorial pens of Noblitt and Perskin Noblitt (2008), as well as Sachs and Galton (2008), describe the types of abuse and torture perpetrated in various forms of ritual abuse (including the results of a worldwide survey), together with the psychological, interpersonal and spiritual damage it caused survivors. It also speaks of the legal difficulties of survivors, the motives of perpetrators and the difficulties experienced with disappearing evidence (sometimes deliberately, otherwise because it does not fit the known legal paradigm).

Survivors of generational ritual abuse suffer from what can be described under DESNOS (Disorders of Extreme Stress – Not Otherwise Specified), which is supported by research whilst not yet a formal DSM diagnostic category. Prolonged interpersonal trauma, involving multiple events lead to alterations of affect and impulses: in attention or consciousness; in self-perception; in relationships with other; in systems of meaning; as well as somatisation. Most often it results in dissociative disorders of which the most common is DID (Dissociative Identity Disorder) in which a person exhibits two or more distinct identities or personality states which recurrently take control of his or her behaviour. Various other diagnostic-related factors are discussed in this study, together with major paradigms for considering DID. These paradigms include the ego-state theory (referred to briefly), structural dissociation and attachment theory. These models'

intervention strategies are also discussed. Models from three Christian psychologists are discussed – those of Joubert, Friesen and Wilder (a community model) – and Hawkins and Hawkins' pastoral model is reviewed as well.

“The fear of the Lord” is found to be the reverential awe with which a believer approaches God; linked closely to the love of God; a fear that is advocated over the fear of human enemies or circumstances and which then dispels the latter; an emotion of fear that is experienced when confronted, as sinful human being, with God’s presence and attributes such as his holiness; advocated by Jesus and Paul as based upon God’s judgment, after which he may cast one into hell – and thus, one is not to fear what man could do unto one, or should not depart from God and continue in wilful sin. Ps. 86 contains a prayer for a united heart that the psalmist may fear God, linked to walking in his truth and praising God for deliverance from the grave.

While “the fear of the Lord” is not a healing model in and of itself (various models of intervention can be used in the healing journey as found in the literature study), it guides the stance of the community, the pastoral counsellor (or other helper) as well as the survivors of generational ritual abuse who turn to God. It was found to form a doorway into the covenant relationship (or intimate relationship) with God in Scripture, and it is argued that, as such, it will help to lead survivors away from negative or destructive fear-bonded relationships (in Wilder’s terms) into love-bonded relationships with God and others, thus leading to fulfilment of the command ‘to love God with all one’s heart, soul and strength and others as oneself’ (Dt. 6; Mrk. 12:29-31). To this end, it aids the pastoral healing goal of a growing relationship with God and increasing maturity. Using the models of Heitink, Osmer and Hurding, the insights gained in this study are applied to the guidelines and proposed model for pastoral intervention.

## OPSOMMING

**ONDERWERP: “DIE VREES VAN DIE HERE” AS SLEUTEL TOT 'N GENESINGSBEDIENING IN DIE PASTORALE BERADING VAN OORLEWENDES VAN RITUELE MISHANDELING WAT OOR GENERASIES STREK. HIERDIE STUDIE ONDERSOEK DIE FENOMEEN VAN RITUELE MISHANDELING IN DIE KONTEKS VAN VERSKILLENDE GENERASIES, EN DIE EFFEK DAARVAN OP OORLEWENDES, DEUR MIDDEL VAN 'N LITERATUURSTUDIE WAT PARADIGMAS BETREK VANUIT BEIDE DIE INTERVENSIEVERDELDE EN DIE PRAKTIESE GEBRUIKE BETREFFENDE DIE GENESINGSBEDIENING IN DIE VINEYARD-KERK. 'N EKSEGESE VAN DIE “VREES VAN DIE HERE” WORD DAN AS PASTORALE RIGLYN VIR SODANIGE GENESINGSBEDIENING TOEGEPAS.**

Rituele generasies mishandeling binne sataniese of fertiliteitskultusse (mishandelende hekserie) is 'n omstrede onderwerp. Hoewel nie alle herinneringe wat aangemeld word, noodwendig waar is nie, bevind hierdie studie dat die sogenaamde valsgeheue-sindroom geen wetenskaplike grond vir rituele generasies mishandeling bied nie. In onlangse publikasies onder redakteurskap van Noblitt en Perksin Noblitt (2008), sowel as in Sachs en Galton (2008), word die tipes mishandeling en foltering beskryf wat in verskillende vorme van rituele mishandeling voorkom. Sachs en Galton (2008) sluit die resultate van 'n wêreldwye opname in en beskryf voorts die sielkundige, interpersoonlike en geestelike skade wat die oorlewendes berokken is. Daar word ook melding gemaak van die regsprobleme wat oorlewendes ondervind, die oortreders se motiewe en die probleem dat bewyse dikwels verdwyn – soms opsetlik, en ander kere omdat dit nie in die bekende regsparadigmas inpas nie.

Diegene wat rituele generasies mishandeling oorleef, ly aan verskeie simptome wat as DESNOS (*disorders of extreme stress – not otherwise specified*) beskryf word. Hierdie versteurings word deur navorsing ondersteun, maar dit word nog nie as 'n formele DSM diagnostiese kategorie aanvaar nie. Die langtermyn-effek van herhalende

interpersoonlike trauma is 'n veranderinge in affek en impulse; in aandag of bewussyn; in selfwaarneming; in verhoudinge met ander; in betekenissteme; en in somatisering.

Rituele generasieshandeling lei dikwels tot dissosiatiewe versteurings, waarvan die dissosiatiewe persoonlikheidsversteuring (*DID – dissociative identity disorder*) die algemeenste diagnose verteenwoordig. Hiervolgens vertoon 'n persoon twee of meer onderskeibare identiteite of persoonlikhede wat onderskeidelik beheer oor sy of haar gedrag neem. Verskeie ander diagnostiesverwante faktore, sowel as die belangrikste paradigmas vir die oorweging van dissosiatiewe persoonlikheidsversteuring, word in hierdie studie bespreek. Die paradigmas sluit die egostaatteorie (kortliks bespreek), strukturele dissosiasie en die gehegtheidsteorie in. Die intervensiestrategieë van hierdie modelle word ook beskou. Die modelle van drie Christensielkundiges wat bespreek word, is dié van Joubert, Friesen en Wilder ('n gemeenskapsmodel). Laastens word gekyk na Hawkins en Hawkins se pastorale model.

“Die vrees van die Here” het betrekking op die eerbiedige ontsag of respek waarmee 'n gelowige tot God nader en dit hang nou saam met die liefde vir God. Dit is ook 'n vrees wat bo die vrees vir menslike vyande of omstandighede staan en wat dan ook laasgenoemde verdryf. Dit is 'n emosie van vrees wat ervaar word wanneer 'n mens as sondige wese in God se teenwoordigheid en heiligheid staan en dit word deur Jesus en Paulus voorgehou op grond van God se oordeel, waarvolgens Hy 'n mens na die hel kan verban – dus behoort 'n mens nie te vrees wat ander aan hom/haar kan doen nie, maar hy/sy moet naby aan God bly en opsetlike sonde versaak. In Psalm 86 vind ons 'n gebed vir onverdeelde trou om God te vrees, wat die mens aandryf om in God se waarheid te wandel en Hom te loof vir Sy verlossing van die graf.

Hoewel “die vrees van die Here” nie 'n genesingsmodel op sigself is nie (verskillende intervensiemodelle kan in die genesingsreis gebruik word, soos uit die literatuurstudie blyk), bied dit riglyne vir die houding en benadering van die gemeenskap, die pastorale berader (of ander helper) en die oorlewendes van rituele generasieshandeling wat na die Here toe draai. Die “vrees van die Here” bied 'n ingang na die verbondsverhouding (of intieme verhouding) met God in die Woord. In hierdie studie word geredeneer dat dit as sodanig die oorlewendes sal help om weg te draai van negatiewe, vernietigende vreesgebonde verhoudinge (Wilder se woorde) na 'n liefdesgebonde verhouding met God en ander. Dit lei dan tot die vervulling van die opdrag in Deuteronomium 6 en

Markus 12:29–31 om God met jou hele hart, ganse gemoed, totale verstand en al jou krag lief hê, en dan jou naaste lief te hê soos jouself. Hierdeur word die pastorale genesingsdoelwit van 'n groeiende verhouding met God en toenemende volwassenheid tot voltoering gebring. Die modelle van Heitink, Osmer en Hurding word gebruik om die insigte wat in hierdie studie verkry is, toe te pas op die riglyne en die voorgestelde model vir pastorale intervensie.



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## CHAPTER ONE

### 1. INTRODUCTION

#### 1.1 Title of the dissertation

The title of this research project is formulated as follows:

“The fear of the Lord” as key pastoral guidance, for a Healing Ministry to Survivors of Generational Ritual Abuse.

#### 1.2 Keywords

Fear of the Lord, pastoral guidance, healing ministry, ritual abuse, generational satanic cults, generational fertility cults (witchcraft), mind-control programming.

Vrees vir die Here, pastorele riglyne, genesings-bediening, rituele mishandeling, sataniese kultus oor generasies heen, fertiliteitskultus oor generasies heen, verstandbeheerprogrammering.

#### 1.3 Definitions of Terms

##### 1.3.1 Fear of the Lord

“The fear of the LORD is the beginning of knowledge”, according to Pr. 1:7a. The NIV Study Bible (1985:946) gives the following definition: “A loving reverence for God that includes submission to His lordship and to the commands of his word”. It is contrasted with fools in v. 7b who “despise wisdom and discipline”, or in other words “hate knowledge and correction” (1985:946).

##### 1.3.2 Generational ritual abuse

Ritual abuse is “the involvement of children in physical, psychological or sexual abuse associated with repeated activities (ritual) which purport to relate the abuse to contexts of a religious, magical, supernatural kind” (Mc Fadyen, Hanks & James in Bentovim & Tranter, 1994:102; in Sinason, Galton & Leever, 2008:364). This definition is true for survivors of satanic cults as well as for those from fertility cults (witchcraft) (Oglevie, 2003). Differences between the two are addressed under the definitions of Satanism and fertility cults (§1.3.6). When “generational” is added to the definition, it refers to a

multi-generational context of worship and abuse within a satanic and/or fertility cult (see §1.3.6). When the writer refers to generational ritual abuse, the context will be in satanic and fertility (abusive witchcraft) cults.

### **1.3.3 Extreme abuse**

Because of religious freedom and the fact that not all Satanist groups necessarily abuse children, some prefer the term 'extreme abuse'. In a recent worldwide internet survey of extreme abuse by Rutz, Becker, Overkamp and Karriker (reported by Noblitt & Perskin-Noblitt, 2008:18), the range of abuse suffered and reported by participants are (1) incest; (2) child pornography and prostitution; (3) sexual abuse by multiple perpetrators; (4) being caged; (5) starvation; (6) bestiality; (7) buried alive; (8) electroshock; (9) sensory deprivation; (10) sleep deprivation; (11) forced cannibalism; (12) secret government-sponsored mind-control experiments. Of those reporting extreme abuse in childhood, 55 % reported abuse in a satanic cult; of the 257 respondents reporting secret mind-control experimentation, 69 % also reported having been ritually abused in a satanic cult. Though only six of the 987 respondents in that study were specifically reported to be from South Africa, this researcher has known at least 20 ritual abuse survivors in Gauteng alone.

### **1.3.4 Cult-related abuse**

This refers to "emotional, physical, sexual, mental or spiritual abuse" (Joubert, 2006a:21), "done in combination with the performance of rites that are normally part of a belief system and worship of a deity" (Joubert, 2004:17). Cults use intense indoctrination (Joubert, 2006a:22) to initiate members and exert social and spiritual influence over them.

### **1.3.5 Mind-control programming**

Lacter (2007) explains that children in intra-familial satanic and abusive witchcraft cults (or what Oglevie refers to as 'fertility cults') are usually dissociated by the extreme abuse inflicted upon them. Their programming is related to the leaders in the cult's understanding of mind-control programming. Cults may form part of, or be infiltrated by, organised and sophisticated abuser groups with world power or organised crime agendas (to gain access to these readily programmable children). "In exchange for the privilege of being allowed to install self-serving programmes in these children, the

organised abuser group provides the cult parent with a large fee (thousands of dollars), favour, or information, such as some of its programming secrets” (Lacter, 2007). Through various forms of extreme trauma, alternate personalities of the victims are programmed to act as sex slaves, spies, assassins, etc. (See Lacter, 2007).

### **1.3.6 Multigenerational satanic cults versus multigenerational fertility/witchcraft cults**

Giving credit to Steve Oglevie, Lacter (2006) explains that witchcraft ritual abuse (fertility cults) and satanic ritual abuse both include human sacrifice and the sexual torture of children, but that they attach different meanings to the crimes, worship different deities (Satan versus fertility gods), and that they are rivals in their failing goal of world domination. The abusive methods used by witchcraft affect the psyche and spirit more profoundly and block memory more effectively (Lacter, 2006).

### **1.3.7 Magick**

This refers to sorcery, distinct from stage magic or illusion (Wilder, 1999:59), and is spelled differently, whereas ‘magic’ refers to stage magic or illusion.

### **1.3.8 DID, MPD, alter, host and switching**

DID stands for Dissociated Identity Disorder, diagnosed according to the DSM-IV, the Diagnostic and Statistical Manual of Mental Disorders, of the American Psychological Association. The obsolete term for this is MPD or Multiple Personality Disorder. Most survivors of generational ritual abuse suffer from DID. The *host* is the front personality, or the person that functions mostly in daily life, and is usually known by the legal name of the person. Braun (in Lacter & Lehman, 2008:97) defines the host personality as the one that “has executive control of the body for the greatest percentage of time during a given period”. *Alter* refers to an alternate personality of the person with DID, which takes on specific functioning tasks that may vary, from carrying the pain of the abuse so that the host remains unaware of it, to specific tasks such as reporting back to the family (of which the host usually is unaware), or dealing with conflict, and so forth. (Diagnostic criteria are given in chapter 3.) *Switching* refers to one personality taking over from another, and can often be witnessed by a postural change, change in tone of voice, eye-rolling or other movements, such as freezing or shaking.

## **1.4 Background and substantiation of the study**

### **1.4.1 The identity and struggle of survivors of generational ritual abuse in satanic and fertility cults**

#### **1.4.1.1 Introduction**

Because of the complex nature of generational ritual abuse in satanic and fertility cults, and its effects, as well as the secrecy and controversy around the topic (both its existence and treatment), few people have real knowledge or understanding of it.

#### **1.4.1.2 Survivors of generational ritual abuse**

Survivors of ritual abuse in satanic (and by implication also fertility) cults are the most wounded among the wounded (Introductions in Clark, 2005; Sinason, 1994). Friesen (1997:16) describes the magnitude of these survivors' suffering as "tremendous". As to the question of why ritual abuse should be considered as unique or different from other kinds of abuse, Noblitt (in Noblitt & Perskin-Noblitt, 2008:11) answers that it produces significant disturbances in memory and identity.

Dissociation occurs as a defence mechanism to trauma, and reflects a "disruption in the usually integrated functions of consciousness, memory or perception of the environment" (DSM-IV, cited in Joubert, 2006a:24). Dissociation protects children from conscious awareness of overwhelming emotions, thoughts, sensations and experiences. Defensive dissociation becomes habitual with repeated trauma and results in an individual exhibiting separate, distinct personality states, aka *alters* (James cited in Joubert, 2006a:24). This mechanism of dissociation is deliberately harnessed by abusive cults, so that members may function in their daily lives in such a manner that the truth of what happens within the cult remains hidden, whilst the purposes of the group is carried out (Clark, 2005:64-66; Joubert, 2006b).

In searching for a common language, which they have proposed to the psychological-therapeutic community for most of the past decade, Noblitt and Perskin-Noblitt (2008:27-30) point out that survivors may find themselves in destructive relationships, are often poverty-stricken, exhibit patterns of self-mutilation or suicidal (and sometimes homicidal) behaviour, and present with a complexity of psychiatric symptoms. This amounts to these survivors being one of the neediest groups of psychiatric patients. In addition, due to their emotional fragility, typical financial hardship and societal impact

(with their symptoms and life difficulties frequently being overwhelming to supporters and health care providers), the most basic services are denied them (Noblitt & Perskin-Noblitt, 2008:27-30). Noblitt and Perskin-Noblitt (2008:22) state that no single diagnostic criteria within the Diagnostic and Statistical Manual of the American Psychiatric Association (DSM) or International Classification of Diseases of the World Health Organisation (ICD), nor any combination of DSM or ICD labels, completely account for psychiatric profiling of generational ritual abuse.

Closer scrutiny of literature by proponents of False Memory Syndrome reveals many non-scientific claims and inconsistencies, and it is noteworthy that no such phenomenon (or other phenomena that could account for alternative explanations) has been described sufficiently as a 'syndrome', to warrant inclusion in the DSM (Friesen, 1996; Raschke, 2008:177-192). According to Raschke (in Noblitt & Perskin-Noblitt, 2008:11) there is a compelling case for the reality of ritual crime, together with a growing body of criminal cases with convictions for ritual crimes as well as other empirical evidence.

The study of Rutz *et al.* (2008:43-44), using a worldwide internet sample, validates findings of prior research, with marked similarities of abuse (both ritual abuse and mind-control abuse) and the difficulties survivors experience as a result of it, as well as the international reach of such events.

#### **1.4.1.3 Survivors of generational ritual abuse in comparison with other Trauma Survivors**

Posttraumatic stress disorder (PTSD), according to the Diagnostic and Statistical Manual of Mental Disorders (DSM-IV, American Psychiatric Association in Retief, 2004:15-17) is diagnosed when a person has been exposed to a traumatic event in which both actual or threatened death or serious injury or a threat to the physical integrity of the self or another occurred; and the person responded with intense fear, helplessness or horror. Furthermore, the person presents with the following reactions: Intrusive symptoms (re-experiencing the event), avoidance symptoms, increased arousal symptoms (sleep difficulties, hyper-vigilance). These are experienced for longer than three months after the event.

According to Herman (Herman, 1992:118-119; Lindeque, 2006:6), Post-Traumatic Stress Disorder (PTSD) does not account fully for repeated and/or long-term trauma and its deforming effects on survivors' personalities. Complex trauma was proposed as

a category of the DSM-IV, (as well as DSM-V, to be released in 2013), but has not been accepted yet. DSM categories and criteria are also influenced by financial constraints as well as political and personal motives (Yarhouse, Butman & McRay, 2005:75).

While these survivors suffer from extreme traumatic experiences, their many-faceted presentation of struggles has thus not been captured in a single diagnostic category.

#### **1.4.1.4 Survivors of generational ritual abuse (who are born into cult families) compared with those who choose to join Satanism and other cults.**

Adolescents and others who, for various reasons such as emotional and relational pain, experiences of emptiness, or search for belongingness and power, explore and become involved in the occult (Satanism and paganism), are different from those suffering from ritual abuse who grew up in such groups (Cilliers, 2003; Joubert, 2006a,b). Interventions and guidelines for pastoral interventions in such populations (who also suffer from extreme psychological, physical and sexual abuse of various kinds leading to serious emotional disturbances and demonic possession) (Janse Van Rensburg & Cilliers, 1998:31) cannot be used “as is” with ritual abuse survivors.

Deliverance and spiritual growth are needed by those who escape the occult, by means of a long-term, holistic approach (Des Fontaine, Huisamen & Parker in Janse van Rensburg & Cilliers, 1998:31).

#### **1.4.1.5 Survivors of generational ritual abuse in comparison with Africans believing in witchcraft and ancestral worship.**

A glance at the pastoral guidelines for survivors from Zulu (the author comments on page 49 that it is true for the whole African world) and Sotho traditional cults, by Veenstra (2006) and Semanya (2007) respectively, reveals that the underlying belief systems may be similar to those held by survivors suffering from ritual abuse. What stands out for the researcher is that belief systems that are deeply entrenched as a way of living are difficult to uproot and change. This is in part because of the perceived and experienced reality of demonic consequences. Because of these similarities, guidelines given for these populations may be relevant to the ritual abuse population. Yet undocumented (and beyond the scope of this study) are similarities between some African clients of the writer as well as of other counsellors, who suffered abuse as children, similar to abusive witchcraft.

#### 1.4.1.6 Spiritual Difficulties of Survivors of generational ritual abuse

A pastoral counsellor, Hawkins, partaking in the online survey of Rutz *et al.* (2008:59), reports that the abuse suffered by survivors “often seems to deliberately connect them to the realm of ‘cosmic evil’”, which is a concept that some professional organisations do not acknowledge or understand but that this researcher’s (Hawkins’) experience abundantly documents as critical to complete healing. Miller (2008:470-471) poses that the alter personalities of a survivor belong to the religion of the community they have been raised in (which makes it so hard to leave). One also notes the account of Rutz *et al.* (2008:59), which shows that much of the ritual abuse reported in the worldwide survey occurred in satanic, voodoo, witchcraft and Gnostic-occult groups.

Joubert (2006a:23-24) lists the following examples of beliefs of satanic cults: Satan is all powerful and is going to rule the earth; it is a privilege to honour and serve Satan; vows to Satan are irrevocable (these vows are made by and sealed with the blood of the person or alter whilst renouncing God the Father, Jesus Christ, Christian prayer, baptism, the church, sacraments, etc.; these actions are repeated until it becomes an integral part of the person’s thinking and functioning patterns); coven leaders must be obeyed without questioning any of their actions or decisions; secrecy of cult proceedings are of the utmost importance and betrayal of the cult is a life threatening risk; anyone leaving the cult is a defector and must be brought back and tortured or even killed; the self must be exalted and seeking power, wealth and personal pleasure is encouraged; promotion in the cult is normally reserved for those with an ancestral history of obedience to Satan; curses, spells, hexes and incantations are important and are used to bring blessings upon the person himself and/or in order to destroy or punish another person; flesh and blood are important aspects of satanic worship (Satan and some of the other demons require blood in exchange for power to and protection of the worshipper. There is life force in the blood that Satan craves.); and, sacrifice is what Satan requires and therefore sacrificing animals and human beings are part of the rituals.

Clark (2005:67) refers to the power of God available to those followers of Christ who are willing to be living sacrifices to him, referring to Romans 12.1. She states that it is a kingdom principle that there has to be a living sacrifice, and that as Satanism is based on selfishness and greed, cultists choose children to be the “special ones” through which they receive power. These powers are demons instilled in rituals into a victim,

accessed by the perpetrator, through sexual acts for instance (Clark, 2005:66; Clark, 2007:7). At the same time, the survivors are trained to act as perpetrators themselves over time (Noblitt & Perskin-Noblitt, 2008).

Authors such as Janse van Rensburg and Cilliers (1998:33-34) (in their search for poimenetic guidelines for working with those who escape a cult), caution that practices such as deliverance are often based on less than solid methods of exegesis and often lead to the deception that it is a quick-fix cure. It could also lead to preoccupation with the devil, indicating an over-estimation of his power (1998:33-34). Clark (2005:65-67) speaks of the goal of power behind satanic ritual abuse, obtained from Satan. The need for Biblically based guidelines is clear, as deliverance forms an important part of survivors' journeys to healing and freedom.

A survivor of satanic ritual abuse (who prefers to remain anonymous), who has helped other survivors in their healing journeys, sees the overcoming of pride, rebellion and rejection (resulting in a victim-stance and negativity) as key to complete healing. With most of the focus of intervention normally being on memories in therapy/healing (see findings of Rutz *et al*, 2008:31-85) for survivors, as well as on the process of integration of the alter system through this process (see Miller, 2008: 463-476), these key issues may not be addressed at all or may not be sufficiently addressed.

As those suffering from severe trauma (as seen in the discussion of PTSD, and complex PTSD), survivors of generational ritual abuse struggle with a sense of emptiness when they look towards the future, a sense of powerlessness, hopelessness and often of despair.

Clark (2007:21-22) describes satanic ritual abuse as the exact antithesis of sanctification, in preparation for and anticipation of the rise of the Antichrist.

#### **1.4.1.7 Conclusion**

Survivors of generational ritual abuse in satanic and or fertility cults are deeply traumatised and wounded through extreme experiences and programming. They share symptoms of those suffering from PTSD and complex trauma (a yet unrecognised category in the Psychiatric diagnostic systems), but these categories do not fully account for their experiences. They share some experiences with those who joined a satanic cult (versus being born into it), and some of the healing journey – but differ in the depth of trauma, length of recovery, and in the degree to which their dissociated

experiences and beliefs are concealed. Some or many of their alters (alternate personalities) share beliefs in Satan and/or witchcraft, and are described as of that religion by Miller (2008:470). They may thus have a worldview similar to Africans believing in ancestral worship, witchcraft, etc. At the same time, the host personality (the personality most people will know the survivor as) is very often a deeply committed Christian, and may be unaware of conflicting beliefs of alters (depending on where the person is at in his/her healing journey).

Though specialised psychological help is needed, the clear spiritual nature of the problem is highlighted in the above discussion. If spirituality is used so specifically and so negatively (into satanic and witchcraft belief systems) to shape and control a person's life, how can that person heal and grow spiritually? How can they truly get to know God in a life-giving relationship? How can they become part of the vital life in the Body of Christ, of "doing church"? (Cf. Venter, 2000) This leads to the question of how survivors can be assisted and healed within the church context.

#### **1.4.2 The Journey towards Healing and Wholeness**

More research has been done in the reformed church tradition focussing on survivors leaving satanic cults (most of which who do not come from generational families) and African believers believing in witchcraft (see Cilliers, 2003; Semanya, 2007; Veenstra, 2006). In the Vineyard church tradition, there is a model of healing within a kingdom tradition, which encompasses emotional, physical as well as spiritual dimensions. It has not specifically been related to generational ritual abuse, and the author (Venter, 2009:243) refers his readers to Friesen's model for dealing with these issues.

Intervention models available for use by Christian counsellors are the biblically based systemic model for clients with DID (dissociative identity disorder), which includes ritual abuse survivors (Joubert, 2005); Friesen's (1997) therapeutic model (which includes spiritual intervention in a therapeutic approach); and other inner healing prayer approaches, such as described by Clark (2005, 2007) and Ball and Hawkins (in Noblitt & Perskin-Noblitt, 2008).

Often survivors of generational abuse in satanic and fertility cults are in therapy for years before the ritual abuse surfaces (Friesen, 1997:42). Therapy may start out being around relationship problems, depression or other problems. Over the course of time traumatic memory content and alternative personalities surface, which then starts to

include the ritual abuse and cult-alters (Noblitt & Perskin, 2000:20). Though most survivors have been searching for answers for many years by this time (Friesen, 1997:79; Noblitt & Perskin, 2000:20; Oksana, 1994), they struggle to believe that their families are cult-families. They struggle to embrace the truth of rituals to Satan or other deities and all that went with it, as well as what they partook in as perpetrators. Children would normally deny the truth of traumatic abuse and then often repress the memory event (as well as identity of the perpetrators) to their subconscious mind, to survive (Joubert, 2006b). This reality of dissociation is deliberately harnessed by the cult, and some of the alters are trained to participate in cult rituals whilst other alters and the host person have no awareness of cult realities (Joubert, 2006b).

Healing can take a number of years (Friesen, 1997:134; Hawkins & Hawkins, 2009:xiii-xiv; Oksana, 1994). Over time, many false beliefs are identified and replaced with truth, while survivors' memories are dealt with and incorporated into their personal history and conscious memory (Smith, 2002b). This leads to increasing ability to sustain intimate relationships. This is, however, often a rocky road. Because of the long duration and the overwhelming nature of the trauma, as well as the particular relational styles of most survivors, they have various supporters, friends and even therapists or counsellors who leave the relationships (Joubert, 2006b; Smith, 2002b).

Survivors of generational ritual abuse in satanic and fertility cults face a unique struggle in their Christian walk. Their ability to trust and relate to God is not only impaired by their attachment difficulties (due to trauma and abuse), but they have alters with conflicting belief-systems, loyalties as well as experiences of others dressed up as Jesus for instance, raping and hurting them. Whilst they struggle with deep self-hatred and low-esteem, their cult-alters are proud of their rank and position in the cult, as each are made to believe that they are "more special" than others. The cult involves a struggle for power or influence, whether through demonic power or witchcraft. They struggle to submit to any authority, and that may include God. They often have deep-seated anger towards God for allowing them to be born into cult-families and for not rescuing them when they did cry out for help as children. Through programming (using torture in mind-control techniques) alters also believe that severe punishment will follow if they "leave" the cult, allow the truth or story to be told, or if they were to stop reporting back to the cult.

The writer proposes that an understanding of “the fear of the Lord”, as reverential awe of who God is, can also be the beginning of wisdom or knowledge (Pr. 1:7) for both the survivor of generational ritual abuse in satanic and fertility cults, and the church family relating and/or ministering to the survivor, opposite in character and dynamics of the negative fear and terror that serve as tools in the cults. Popular author Bevere (2006) describes “the fear of the Lord” as being the key to intimately knowing and loving God. The question then is what the Scriptures reveal about “the fear of the Lord” and how this knowledge can guide believers pastorally alongside survivors on healing journeys.

### **1.5 Problem Statement**

How can “the fear of the Lord” inform pastoral guidance for healing ministry to survivors of generational ritual abuse? This study aims to address this question.

### **1.6 Research Questions**

The questions that thus arise from this problem are:

- What are the specific problems and healing needs of survivors of generational ritual abuse from within psychological, psychosocial, legal and spiritual paradigms?
- How are the problems and healing needs of survivors of generational ritual abuse cults addressed in the psychological, psychosocial and spiritual paradigms?
- What does the Word teach about “the fear of the Lord”?
- What pastoral guidance, using “the fear of the Lord”, can be given to the church in coming alongside survivors of generational ritual abuse?

### **1.7 Aim and Objectives**

#### **1.7.1 Aim**

The main aim of this study is to develop pastoral guidance around “the fear of the Lord” for healing ministry among survivors of generational ritual abuse.

#### **1.7.2 Objectives**

The specific objectives of the study are:

- To find out and understand the specific problems and healing needs of survivors of generational ritual abuse, through psychological, psychosocial and spiritual paradigms by means of literature research.
- To find out and understand how the problems of survivors of generational ritual abuse are addressed by psychological, psychosocial and spiritual paradigms by means of literature research.
- To give an account of the above in such a manner that it will also serve as an overview and informational guide to pastoral counsellors and staff.
- To understand what the Word of God teaches about “the fear of the Lord” by means of an exegesis.
- To propose pastoral guidelines related to “the fear of the Lord” for formulating a healing ministry to survivors of generational ritual abuse.

## **1.8 Central Theoretical Argument**

The central theoretical argument of this study is that pastoral guidance around “the fear of the Lord” in forming a healing ministry to generational ritual abuse survivors will help these survivors to heal spiritually and to develop a more intimate relationship with God.

## **1.9 Methodology**

Methods mediate between text and the life experiences of an exegete says Le Roux (1992:10), in discussing hermeneutical practices of Deist, and methods are undergirded by the total context of the exegete who operates in a particular ecclesiastical tradition, socio-economic reality, political reality, etc. Knowledge is seen as relational – related to other knowledge (Le Roux, 1992:10).

The writer grew up in the Dutch Reformed church, majored in Biblical Studies, Psychology and Education at the University of Pretoria, and has more recently been studying Christian Psychology through the Institute of Christian Psychology, which follows a reformed church tradition as foundation to the Biblically based systemic model. She has been involved in the Vineyard church since 2001.

There is a need for a theological basis for pastoral theology (which is a part of the discipline of practical theology), says Heitink (1998:14, 108). Practical theology is described by Louw (2000:90-91) as designing “praxis theories and strategies for action

as part of social and personal transformation”. This shift is “away from saying (word) in the direction of doing (action)”, explains Louw (2000:91). This study utilises the practical theological guidelines of Zerfass (Heyns & Pieterse, 1990) and Osmer (2008) in a hermeneutical frame (cf. Louw, 2000: 98).

The information to be gained on “the fear of the Lord” informs the stance and theological character of the pastoral encounter and does not give a comprehensive model for intervention per se to use in the counselling of ritual abuse survivors. At the same time, scrutiny of materials such as the current-day *Journal in Spirituality in Mental Health* yields no scientific articles on the subject of ritual abuse and suggested interventions from a specifically pastoral or practical theological perspective. Hurding (2003:399) cites Donald Capp's conclusion that there is within pastoral counselling “no *one* biblical approach”. This is due to “differing views held on the relationship between the authority of the scriptures, tradition and reason, as well as the varying emphases given to general and special revelation, inductive and deductive argument, and the value of the secular psychologies” (Hurding, 2003:393). Heitink (1998:86) speaks of every pastoral counselling encounter as fully pastoral as well as fully psychological, and proposes a bipolar approach in which the two disciplines are to communicate and inform each other. The reader is referred to Hurding (2003) for a review and evaluation of many of the psychological and pastoral theological models of interventions. The modelling suggestions made by Hurding, Osmer and Heitink will be used in chapter six, whilst bearing in mind the Vineyard church tradition within which the study is undertaken.

### **1.10 Rationale for and significance of the study**

No study from pastoral perspectives has as yet studied generational ritual abuse (usually focussing on those entering cults through choice and leaving), and related studies that were identified preceded the latest mental health publications of 2008 (Noblitt & Perskin Noblitt; Sachs & Galton). The community model of Friesen, Wilder and their colleagues, together with the latest neuro-psychological theory underpinning it, has not been considered within Vineyard circles (a community orientated church) as a healing model for generational ritual abuse. Considering “the fear of the Lord” in context of ritual abuse, has also not been attempted, as per searches using databases such as those of Atla Religion, Sage, Google Scholar and Ebsco Academic. Yet, if considering the gains of a deepened intimate relationship with God, it may significantly add to survivors' healing.

### **1.11 Limitations of, and difficulties pertaining to the study**

While the suffering of generational ritual abuse survivors is extreme and requires much in terms of time and resources to be counselled properly, they come from a sub-population of indeterminable size within the large, general church population. Coupled with the secrecy and misinformation surrounding the phenomenon, as well as the lack of a wide range of pastoral studies specifically focussing on generational ritual abuse, very few researchers undertaking such a study would necessarily have much foreknowledge or a broad perspective on it. This hypothesis is backed by an initial survey done in April 2009 within the Vineyard church. There is thus a very real need for more information in order to be effective in intervention, yet delineating the wide subject matter in terms of a literature study is a daunting task. At the same time, this study is explorative in nature as to the possible helpfulness of “the fear of the Lord” informing pastoral ministry to survivors, an approach none has followed previously.

Furthermore, the subject of generational ritual abuse has received credible scrutiny from mostly psychological and more charismatic streams of thought. Rogers (1992:181) speaks of an eschatological worldview necessitating spiritual warfare that can lead to one accepting the conspiracy network theory too easily versus an evangelical worldview that tends to deny that evil is a Christian problem as well as the difficulty in accepting religious abuse as a possibility.

### **1.12 Classification of headings**

The survey of praxis within the Vineyard church, confirmed the need for a wider literature search and presentation, and as such, it makes sense to talk about the method and these results, before presenting the literature study and study on “the fear of the Lord”.

Chapter 1: Introduction and background to the study

Chapter 2: Method

Chapter 3: Identity and struggles that survivors of generational ritual abuse, face

Chapter 4: The healing process of generational ritual abuse survivors

Chapter 5: “The fear of the Lord”

Chapter 6: Pastoral guidance for healing ministry to generational ritual abuse survivors

Chapter 7: Summary and conclusion



## **CHAPTER TWO**

### **2. METHOD**

#### **2.1 Introduction**

The purpose of this study is to develop pastoral guidelines informed by “the fear of the Lord”, for ministry to generational ritual abuse survivors.

An initial survey of the praxis within Vineyard churches (around ministry to generational ritual abuse survivors) revealed a general lack of knowledge and shared paradigm as foundation, confirming the need for an informational piece or document that precedes the study. This becomes a sub-aim of the study, extending the literature search, and it thus makes sense to report on both the method and those results, prior to the literature study which will now serve a dual purpose (towards laying the foundation and sketching the background for pastoral guidelines as well as giving a wider overview of the phenomenon).

The study thus involves a survey of the praxis, a literature study and an exegesis on “the fear of the Lord”, leading to pastoral guidelines for ministry to ritual abuse survivors.

#### **2.2 Research design**

The researcher accepts the Scripture as foundational basis for truth, and assumes that it is the norm upon which theology and healing ministry praxis should be based within the church context.

This study is designed according to the practical theology method of Zerfass as described by Heyns and Pieterse (1990:38-40). According to this model, one starts with an existing praxis and analysis thereof, as well as the theological traditions it has been shaped in. With new theory on the one hand and an analysis of the situation found in praxis on the other hand, this leads to the formation of new practical theological theory, which in turn leads to new praxis, which in turn forms the starting point for further analysis (Zerfass in Heyns & Pieterse, 1990:38-40). In the language of the newer practical theological model of Osmer (2008:4), the four core tasks of practical theological interpretation will also be met 1) in the descriptive-empirical task phase, information will be gathered to distinguish patterns and dynamics (in this case ascertaining praxis in the Vineyard as well as looking at a description of the problems of

generational ritual abuse survivors from literature); 2) in the interpretive task phase, the writer will draw on theories in social sciences and pastoral theology to better understand the occurring patterns and dynamics; 3) in the normative task phase, the theological concept of “the fear of the Lord” will be used as new ethical norms as well as a new approach towards “good practice”; and 4) the pragmatic task phase begins with developing strategic guidelines and actions, after which future conversation of a reflective nature is envisioned. Furthermore, this study is qualitative in nature, and makes use of a survey of existing praxis as well as an exegesis of “the fear of the Lord”.

The survey uses a self-designed questionnaire and follow-up telephonic interviews (unstructured), with the purpose of determining the healing ministry praxis within the Vineyard churches.

The exegesis on “the fear of the Lord” is the main instrument of this study, and is done according to the method of De Klerk and Van Rensburg (2005). It is designed to contribute to an expansion of grounded theory (Schumacher & McMillan, 1993:376). As such, the information gathered through the exegesis contributes to basic research theory expansion (Schumacher & McMillan, 1993:18-20).

A qualitative design is indicated through the verbal nature of the data (Leedy, 1989:139). It is primarily inductive in approach and results in theory development (Leedy, 1989:140). Possible weaknesses are found in the use of the “self as an instrument” (opening the study up to personal bias of the researcher) versus an experimental design that can easily be replicated, and used in bigger populations and samples (Leedy, 1989:141; Schumacher & McMillan, 1993:378-379). Other limitations of this study lie in the controversial nature and complexity of the research problem, which spans disciplines in terms of description, study and intervention as well as in the lack of pastoral studies specifically related to the research problem (cf. Schumacher & McMillan, 1993:23-24). At the same time, it is a very useful design that could lead to: 1) acquisition of new or different perspectives on the problem; 2) aid policy and decision-making concerning church involvement and intervention; and 3) identify needs systematically rather than intuitively (Schumacher & McMillan, 1993:25).

The Vineyard leadership as research population could be considered homogeneous, which allows for the use of non-probability sampling; however, such sampling restricts the data from being generalised too widely (Schumacher & McMillan, 1993:379). It is considered adequate for an initial survey of praxis, to guide this study, also given the

general lack of knowledge of the phenomenon of generational ritual abuse in general church circles (cf. DW Hawkins, 2009:161).

Potential limitations of using an exegesis as research instrument are perhaps linked to the generalisability in terms of groups of believers who view the Scripture as God-inspired and a basis for truth upon which one can base life, but it is aimed at populations who do. A limitation is found in the fact that the researcher herself is not schooled in Hebrew and Greek languages, and in the personal or more subjective interpretation of Scripture for everyday life, that is influenced by various experiences and paradigms. Using the established method suggested by De Klerk and Van Rensburg (2005) (barring linguistic analysis) also serves to counteract these limitations, increasing its reliability. It is noted that the method is from a Reformed tradition rather than a Vineyard tradition, but it is felt that the paradigms overlap with view to scriptural inspiration and that no contra-indications exist that would render this method's results incompatible with Vineyard theology. No suitable and well-defined method was found under Vineyard theology.

### **2.3 Method**

Two instruments will be used in this study aside from literature reviews: a survey using a questionnaire and unstructured telephonic interviews and an exegesis using the method of De Klerk and Van Rensburg, 2005).

#### **2.3.1 Design and purpose of instrument: questionnaire**

The survey uses a self-designed questionnaire (Appendix A) for the purpose of exploring the healing ministry praxis in Vineyard churches (current praxis as well as need for a model to use), using more open-ended questions related to the respondents' understanding of and contact with generational satanic ritual abuse (when designed the writer had not moved to the term generational ritual abuse), and the ministry goals they would have. As a self-designed questionnaire that explores issues, it lacks the statistical reliability and validity of a standard instrument, but was deemed adequate for the purpose of this survey.

The sampling method is a non-probability or convenience sample (Leedy, 1993:218), aimed at 42 Vineyard pastors and leaders attending a pastoral retreat in April 2009. As such, the results cannot be generalised to all Vineyard pastors and leaders within South

Africa. In this case however: generalisability is not crucial to meet its purpose; the population of Vineyard church leaders is small but dispersed over South Africa, leading to problematic accessibility, but as a statistical analysis is not intended – it is deemed an adequate method (cf. Schumacher & McMillan, 1993:378-379).

### **2.3.2 Survey implementation**

Implementation was done through discussion with two leaders on the national team of leadership (one who would lead the event on the weekend) which involved email correspondence, presentation of the questionnaire itself, and telephonic conversations. Due to the event being in another province, questionnaires were sent and returned via a local Gauteng pastor. The limitation of not being on site in view of the controversial and complex nature of the phenomenon of the study is noted.

Follow-up telephonic interviews were planned.

### **2.3.3 Discussion of survey results**

The response rate was very low. Only six questionnaires (14.2 %) were returned, and contained very little, if any, information. No inferences can thus be drawn, except that it probably reflects the general lack of knowledge of this phenomenon. Another inference is that pastoral leaders perhaps do not wish to commit to giving an opinion on the matter, even if anonymity is offered. The fact that one church was identified as having a team dealing with ritual abuse also appears to have halted the survey, leading to a group decision that they were better suited to answer the research questions. This led to a further four questionnaires being returned via the postal services, from that team (including team members (who have come through a healing journey themselves, and survivors).

The data reveals (through unstructured content analysis, see Appendix B) some concerns over the truth/reality of the phenomenon and of a lack of differential diagnosis; the church being uninformed leading to misunderstanding; there not being enough laypersons and/or professionals to minister to them; and survivors being terribly hurt in healing contexts.

A variety of methods used in two-person counselling teams were identified: Nouthetic counselling (Jay Adams); the ritual abuse model of Hawkins and Hawkins; training of Kanaan Ministries which includes dealing with generational bondages, intercession, etc.

(Amanda Buys); Theophostic Prayer Ministry of Ed Smith; and more recently included ministry to the spirit of Arthur Burk. The model used appears to be linked to the training of the counsellor, and aside from Adams' kerygmatic approach, they all reflect a more charismatic praxis and eclectic approach. The pastors identified existing programmes such as Living Waters as a potential programme that could help survivors, as well as specific seminars, intersession, counsel, teaching and discipleship, deliverance and repentance.

The healing team reports that healing is aided when counselled survivors have: emotional readiness or ego strength; a strong Christian identity; a strong commitment to the long-term process in spite of the pain; are over thirty years of age; have a good rapport with the healing team; and have a stronger desire for healing than for occult gifting. They need to know that God is more powerful than Satan. Hindrances to healing identified are wrong motivations (i.e. moving into leadership); low ego strength; the presence of personality disorders and schizophrenia; and being viewed as a freak in church (there is a need to be protected in the church). Counsellors with experience, anointing and spiritual authority are reported to be more effective.

Struggles of survivors include interpersonal issues (said to be the biggest problem), which is qualified in terms of the fear of rejection, co-dependence, a fear of leadership, and addictions (including sexual perversions). They also report struggles to initially believe the memories, and struggles to connect with God or experience him. Healing goals are knowledge of the peace and freedom through Christ; feeling secure in church; being free to worship and to learn and retain the Word; and becoming trigger-free around symbolic days, etc.; being teachable; integrated into the community; and living life away from the cult/abuse.

In the second group of respondents (the healing team), one person felt intervention guided by "the fear of the Lord" might be useful; one was unsure; and two felt it would be extremely unhelpful and that fear is the weapon of Satan while love is that of God. They explain this by referring to survivors' deep seated terror of God.

Follow-up telephonic conversations with the leader in Cape Town revealed that their teams also refer counselled survivors to Christian psychologists as needed, and a call to a church in Gauteng confirmed that training is provided to healing teams by FH Havinga, Kobus Jonker (note: they work mostly with survivors leaving non-generational

cults) and Schabort du Plessis (now deceased). At present, however, no active ministry to survivors exist within Vineyard churches outside of Cape Town.

### **2.3.4 Implications of the survey in terms of extending the literature search**

The need for information around the phenomenon of generational ritual abuse among the wider group of Vineyard churches to develop praxis as needed, is confirmed. This indicates the need for a more extended literature search as a sub-goal of the study, while this becomes limited in terms of the inter-disciplinary nature of dealing with the problem, as well as time and space constraints. Delineations are made to an overview of three schools of thought in psychology (brief discussions, focusing more on attachment related theory as it is pertinent to the community intervention models, with Vineyard being community orientated), to three existing integrated Christian–psychological models (of which one is focused on healing in community) and one pastoral model (also psychologically informed) widely used. Due to the extensive psychological damage that comes from generational ritual abuse, it is furthermore felt that the reporting on psychological findings and status of research, as well as models on DID (while not fully covered) help to sketch a more accurate picture of the struggles and needs of generational ritual abuse survivors. Pastoral guidelines developed for the praxis of ministry and counselling towards non-generational cult-leavers and those coming out of African witchcraft, together with general pastoral counselling models, will not be covered due to time and space constraints.

### **2.3.5 Exegesis as research instrument**

The steps in the exegetical process as suggested by de Klerk and Van Rensburg (2005) (barring analysis of Greek and Hebrew texts) include prayer for guidance from the Holy Spirit; choosing scriptures on the topic being researched; looking at those scriptures in context of their place in the book, the Bible, and the genre, date, and character of the book that pertains; analysis of the thought structure (on macro level); word studies; determining its socio-historic context; finding the revelation historical place and meaning of the scripture/pericope; looking for the revelation about God and the salvation, exhortation and communicational goal of the text; considering exegetical sources; and researching the socio-historic context; and lastly, applying the results the research question (in this case, generational ritual abuse).

Possible limitations were discussed in §2.2, under research design. Similar to the method of content analysis' furthermore, researcher bias and reliability of results have to be monitored pertaining to the exegesis (Hofstee, 2006:124). It is an applicable instrument in this case where there is a need for in-depth understanding (Hofstee, 2006:125). The results will be given in chapter 5.

### **2.3.6 Practical application**

Practical application of the information gathered through the exegesis (chap. 5) will be applied and brought into context of the survey results and literature study (chap. 3-4) in chapter 6, in the form of pastoral guidelines for ministry (bearing the pastoral theological model of Heitink and Hurding in mind) towards generational ritual abuse survivors (from satanic and abusive witchcraft cults). As such, these would contribute to the basic theory and perhaps lead to new applications, on a theoretical level. As postulated by Zerfass (Heyns & Pieterse, 1990:39), the existing praxis may be changed, through the interconnected tasks of empirical description, interpretation and applying the normative theology in the language of Osmer (2008:4) and a re-evaluation would be advisable of the success or failure of it in future (Osmer, 2008:4). The application of the proposed guidelines should be implemented and studied further.

## **2.4 Limitations**

The limitations have been discussed as pertaining to research design, methods (instruments) and results of the survey. It is also noted that researching "the fear of the Lord" in context of generational ritual abuse is not supported by all other counsellors in the field, as seen from the survey. The application value and validity of the research argument will only become clear towards the end of this study.

## **2.5 Ethical procedures**

Anonymity was granted to respondents as an option (which some chose) due to the sensitivity of the information (those knowledgeable on the topic often are because they are survivors themselves) and controversial nature of the topic (causing leaders to rather not express their opinions). The identity of the survivors remain protected.

## **2.6 Conclusion**

This research study utilises the practical theological designs of Zerfass (Heyns & Pieterse, 1990) and Osmer (2008) in a qualitative study. The research design includes a survey of current praxis of healing ministry to ritual abuse survivors, and an exegesis on “the fear of the Lord” (the major instrument). Results of the survey indicates the need for a slightly extended literature study, which tends towards an inter-disciplinary style due to the nature and complexity of the results of generational ritual abuse in survivors’ lives.

Next follows the literature search results, in chapters 3 and 4. The first will contain an analysis of the problem, followed by intervention paradigms. Chapter 5 will give the results of the exegesis and chapter 6 will present pastoral guidelines for implementation. A summary and conclusion of this project is given in chapter 7.

## **CHAPTER THREE**

### **3. META-THEORY: IDENTITY AND STRUGGLES FACED BY SURVIVORS OF GENERATIONAL RITUAL ABUSE IN SATANIC AND FERTILITY CULTS**

#### **3.1 Introduction**

Generational ritual abuse is a complex phenomenon that has a profound effect on its survivors. It affects their psychological, interpersonal and spiritual well-being. Thus said, it is a phenomenon that could be viewed from various paradigms and that indicates an inter-disciplinary approach to healing from both psychological and spiritual perspectives. At times physiological interventions of various kinds as well as psychiatric intervention may also be required to deal with the physiological effects of long-term trauma and stress.

With the secrecy and controversy around the topic caused by accusations of false memories, media coverage (claiming “satanic panic” and “urban legend”), as well as the difficulty of wrapping one’s mind around the possibility of such evil perpetrated, one finds that the church, as well as mental health professionals, are often reluctant or ill-equipped to deal with it. The need for proof and differential diagnosis was voiced in the survey.

This chapter will first explore the accusations of false memories, and will then look at the legal implications. Next follows an investigation around the struggles of survivors as found in mental health research. Lastly the struggles of survivors as diagnosed especially relating to DID together with spiritual difficulties faced, will be viewed through psychological, Christian- psychological and pastoral paradigms.

#### **3.2 The quest for validation in the face of the question regarding credibility**

##### **3.2.1 Ritual Abuse in the eyes of the law**

###### **3.2.1.1 In search of “proof”**

“Law enforcement does not investigate crimes that they do not believe exist, prosecutors do not prosecute crimes that they do not believe the jury will believe were

committed and the jury will not believe in crimes that they have not heard of before”, says psychologist and minister James Wilder (Friesen, 1996:23). Difficulties reported by Sinason, Galton and Leever (2008:366,368,370-371;376) are that the courts focus on single perpetrators rather than organised groups; negative police, media and public perceptions hinder awareness and training; a significant discrepancy between both the amount of abuse alleged and that which is disclosed by the police, as well as that which is disclosed and the amount that can be investigated further (i.e. it may be too long after the event); the courts are hesitant to include ritual elements of abuse; and the media disproportionately reports on the minority viewpoints of the False Memory Society discrediting of ritual abuse; which all contribute to misinformation. There are many facets to legal issues related to ritual abuse and DID sufferers of ritual abuse.

### **3.2.1.2 Evidence reported by survivors and corroborating findings**

Problems arise when alter-states or sub-personalities of a person provide the police with misleading information (because of family loyalty etc.), due to the limited time to the disposal of police officers to investigate allegations (Sinason, 2004:134,206). Furthermore the vulnerability or deemed unreliability of the witness in the case of learning disabilities and dissociation, creates difficulties (Sinason, 2004:134,206).

Aside from this information on crimes that may not always be accurate enough or detailed enough, to lead a successful investigation, some allegations such as finding animals on one woman’s doorstep and being regularly harassed, could not be proven by camera observation of the home (Healey, 2008:27). There have been corroborated threats from perpetrator groups such as in the case of Gina in Ryder (1992:103-106, 218-231), while in other cases the sources of danger may be found in fear, alter-states of the personality, or might consist of spiritual harassment (difficult to prove physically).

As to the questions and doubts regarding evidence of bodies, cult objects, etc. as proof of the existence of ritual abuse, investigator of cult-related crimes, Reid (s.a.) writes that evidence is indeed found (as he has witnessed) that is not reported in order to avoid a “satanic panic”. Friesen (1996:17-18) speaks of a specific case that was not documented when a report was made, as the detective felt no firm evidence of ritual abuse per se, existed. In another involving various children in a town and a ring of perpetrators, police evidence kept on disappearing (Friesen, 1996:17-18).

### 3.2.1.3 In court experiences and media influence

Reflecting on the media's description of Satanist David Harker who strangled, dismembered and ate a young woman in 1999, as a "cannibal beast", and of Edward Crowley's (who named himself after Alistair Crowley) murder of a boy in a sacrifice, as "psychotic", Sinason, Galton and Leever (2008:371), conclude: madness or "monsterhood" is used as a distancing mechanism and truth is not accurately reported.

There is the further difficulty of the victim-perpetrator (here referring to survivors diagnosed with DID, who experienced extreme abuse and perpetrate crimes in turn) when there is no plea-bargaining (for reduced sentences) in the courts, according to Sinason, Galton and Leever (2008:372). Farmer, Middleton and Devereux (2008:82-83) find an absence of agency and disruptions to consciousness among those with DID in contrast to average people who can be described as legally accountable agents, who are (citing Schopp, Farmer *et al.*, 2008:83) "competent practical reasoners", as those who have access to a relatively stable set of "wants, beliefs, interests and principles that provide that person's extended sense of self". Yet in the courts the question of who is the proper defendant, namely the so-called "host" or any alter personality, has not been resolved and has led to conflicting judgments. They (2008:84) contend that "the current rules governing unsoundness of mind do not adequately cover the case of a DID sufferer", who is regarded by the courts as of "sound" mind and legally responsible. They (2008:84) argue that though DID sufferers "are generally able to understand what they are doing, to engage in goal-directed activities, and to know right from wrong, they lack a unified sense of core self and are disrupted across the indicators of memory, consciousness, and perception of the environment by pathological dissociative symptomatology".

### 3.2.1.4 The displacement of sexual slavery as well as media influence

There is hesitance to look outside of stereotypical lenses (not supported by research) of "the paedophile" (as homosexual) and "regressed" sexually abusive fathers and men within the context of normal sexual preference structures, says Howells (Salter, 2008:160). It appears that the kind of abuse perpetrated in generational witchcraft and satanic groups is but one group or sub-culture, found in sadistic ritual activity in organised sexual exploitation of children (Salter, 2008:165).

Recent allegations of ritual sexual activity and multi-perpetrator abuse within indigenous communities in Australia and migrant African communities in Britain met with timely responses from government and credulous media coverage, argues Salter (2008:162-163). On the other hand, concurrent claims in urban communities in both countries, as well as the successful prosecution of white ritually abusive perpetrators, have not had the same response (2008:163).

#### **3.2.1.5 The McMartin case**

McGrath (2002:13-15) discusses “the highly respected McMartin preschool”, applauding Virginia McMartin's sterling character and reputation in terms of witch hunts similar to the Middle Ages. He (2002:15) concludes:

“In the end, after seven years of their lives had been lost, neither Peggy nor Ray was convicted because, in spite of the dramatic charges, there was no credible evidence. And, [he goes on to say] in 1994, a U.S. federal government research team announced the results of a five-year study on organised child-molesting satanic cults in America: there is no evidence that they have ever existed ... they were the victims of a strange fear that has possessed Western civilisation...”

Yet, Raschke (2008:291) reports that “evidence matching the testimony of the children at the pre-school was in fact found”. A professional archaeological team excavated the site after the trial (permission was only granted when the land was sold), and found the ceremonial tunnels the children reported, as well as some distinctly “occult” objects, including a plate with a pentagram. The tunnels had been filled in and Raschke (2008:292) finds it remarkable that the site was not investigated properly for such evidence. A full report can be found on the web pages of the Santa Monica Ritual Abuse Task Force (last updated June 16, 1998), of this archaeological search which was done in 1990 by Dr EG Stickel, archaeologist and director of Environmental Research Archaeologists, a scientific consortium.

#### **3.2.1.6 Witchcraft and the law in South Africa**

When it comes to witchcraft, Ralushai (1996:51) reports that people are divided in the belief whether it exists or not. Today it falls under the Witchcraft Suppression Act, No 3 of 1957, as amended in terms of the Witchcraft Suppression Amendment Act, No 50 of 1970, and includes offences such as causing injury, damage or death by supernatural means or through use of knowledge of witchcraft; identifying others as wizards; or for

gain pretends to exercise supernatural power, witchcraft, sorcery, enchantment or conjuration, or undertakes to tell fortunes, or pretends from his skill in or knowledge of any occult science to discover where and in what manner anything supposed to have been stolen or lost may be found (Ralushai, 1996:54).

Interestingly enough, the legislature's approach was that witchcraft does not exist, while at the same time forbidding anyone to practice it (Ralushai, 1996:57). "The most vexing problem surrounding witchcraft is that the activities of a witch cannot be witnessed by naked eyes. This means that one cannot be in a position to say that a witch has done this and that... except in the odd case." (Ralushai, 1996:57)

Whilst we do have evidence of cases involving Africans in muti murders and/or ritual murders, including court cases and convictions, it is still seen as a phenomenon linked to African culture, or, as some disparagingly refer to it, to the 'primitive mind'. Pelgrim's study (2003) revealed the difficulties of interpreting witchcraft allegations, as some relate to social disruptions among close community members with jealousy as motive (thus not actual witchcraft). On other occasions, healing and solving of witchcraft-related problems happen through a *nyanga* (Pelgrim, 2003:87-117).

### **3.2.1.7 Conclusion**

It thus appears that evidence disappears when it tells of stories outside of the acceptable paradigms. There is a hesitance to define and incorporate ritual abuse crimes into the law, resulting in ritual-abuse related crimes tried as sexual or other forms of abuse (thus distorting evidence and cases). Furthermore, we are reluctant to face the reality of such crimes, including motives of profit and the role of social bonds and familial control, even when it comes to non-cult multi-perpetrator abuse cases related to sexual slavery worldwide. Moreover, with the added investment of others to deny the reality of ritual abuse, and the misrepresentation in the media, other evidence is recognised but buried. Though witchcraft has been incorporated into South African law, it was with the intention to curb problems resulting from tribal courts taking action on the matter; and a cursory investigation revealed the difficulty of proving such cases. It does not acknowledge the phenomenon of witchcraft activities in intergenerational cults.

The False Memory Syndrome Foundation vehemently denies that recovered memories of ritual abuse could be true, and thus it is necessary to explore their views in this controversy.

### 3.2.2 Ritual abuse through the eyes of the False Memory Syndrome Foundation

The bulk of opposition to “ritual abuse” has come from organisations and activists portraying it as the result of mass hysteria and psychotherapeutic malpractice, finds Salter (2008:156). This sceptical position is most clearly articulated in terms of “false memory syndrome” (FMS) and “moral panic”, suggesting that “survivors have drawn on social processes (such as psychotherapy) and cultural images (witchcraft, Satanism, etc) to construct their narratives, and conclude that their narratives are confabulations” (Salter, 2008:156). Referring to writers such as Herman, Hunt and Olio and Cornell, Salter (2008:156) says that social constructionist theory has been misused to de-centre survivors’ lived experience and reposition their narratives ... “yet they continue to inform the public and academic debate to some degree”.

According to those promoting the FMS, ritual abuse is part of a satanic panic that grabbed the society in the eighties (Raschke, 2008). “The idea that something can be a ‘syndrome’ suggests a pathology that has been observed, documented, analyzed, discussed, and accredited by the medical, or at least the psychiatric, community as a whole”, says Raschke (2008:178). No evidence has since emerged, for such a syndrome. (cf. Friesen, 1996:15; Ross, 1995:186)

Raschke (2008:182) shows that “recovered memory” is recognised in the scientific community and is codified in the DSM-IV of 1994; and that what FMS ideologues term as “false memory” is “dissociative amnesia” in DSM terms. This is thus not a scientific controversy but a political and polemical argument (Raschke, 2008:180-182). Raschke (2008:180) says the real question is “whether memories can be routinely and systematically created *ex nihilo* without any biographical template behind them.” False Memory Syndrome supporters, other than referring to such memories as “iatrogenic” or “therapist induced” (Raschke, 2008:180), have not identified the mechanism by which this could happen.

An accused incest offender and his wife, psychiatrists Pamela and Peter Freyd (Hoult, 2005; Ross, 1995:184-185), founded the False Memory Syndrome Foundation in 1992. Hoult (2005) has posted an extensive account of the selective and inaccurate use of information from her court case by Elizabeth Loftus in an article “Remembering Dangerously”, in which she comes to false conclusions to support FMS. Another foremost court authority on false memory, Ralph Underwager (former Lutheran minister but also self-confessed paedophile), filed an affidavit on behalf of the Children of God

cult (whose credo is that it is God's will for adults to have sex with children) in France (1992), insisting they were "positively not guilty of abuse upon children" (Constantine, 1996; cf. Ross, 1995:187-188). A list of serious scientific and scholarly errors found the work of Underwager and Wakefield's work by Salter, is summarised by Ross (1995:183-184).

Other members on the False Memory Syndrome Foundation advisory board, have included a few CIA members with backgrounds in mind-control experimentation, such as: Martin T. Orne, a psychiatrist as well as senior CIA researcher working in 1962 on hypnotic programming (the elicitation of "anti-social" behaviour, dissolving memory and other mind-subduing techniques); and Dr. Harold Lief, a psychiatrist and CIA mind-control researcher experimenting in behavioural modification and hypnotic programming. (Constantine, 1996)

The False Memory Syndrome Foundation's denunciation of sexual abuse and ritual abuse memories as false and "witch hunt" metaphors (Raschke, 2008:188), does not carry much weight when considered in light of further investigation. More scientific findings will be discussed next.

### **3.3 Generational ritual abuse through the eyes of professional mental health practitioners**

#### **3.3.1 Ritual abuse**

Ritual abuse as term is usually restricted to organised physical or sexual assault, and may include homicide and severe psychological abuse within the context of spiritual practice or belief (Lacter & Lehman, 2008:86). These authors (2008:86-87) list numerous studies and psychological research that supports ritualistic abuse as a real phenomenon and stress the correct assessment and treatment of it. Noblitt and Perskin (in Lacter & Lehman, 2008:87) proposed inclusion (not yet accepted) of "Cult and Ritual Trauma Disorder" to be added to the DSM manual.

#### **3.3.2 Motives of perpetrators**

For Salter (2008:158) the emphasis on ritualistic forms of multi-perpetrator abuse and its consequent designation of perpetrator groups as "cults" is problematic, as the "ultimate end" or purpose of these groups may not necessarily be perverse religious worship. He (2008:159) lifts out the sadistic pleasure-seeking and sado-sexual

experimentation motives together with intrinsic identity-affirming, status-building, knowledge-creating or thrill-seeking value for perpetrators within abusive familial or sub-cultural environments.

### 3.3.3 Trauma-based mind-control programming

Coercive interrogation and brainwashing of various types have been used through the ages to force submission and information from enemies and victims, as well as to gain co-operation (Lacter & Lehman, 2008:87). In modern times it has been used by “political/military/espionage organisations, race/ethnic hate-groups, criminal groups (e.g., child pornographers and sex rings, and international traffickers of women, children, guns and drugs) and exploitative and destructive cults with spiritual or other agendas” (Lacter & Lehman, 2008:87).

Trauma-based mind-control programming refers to thought reform that goes beyond this described torture, and is defined by Lacter & Lehman (2008:88) as:

“...systematic torture that blocks the victim’s capacity for conscious processing (through pain, terror, drugs, illusion, sensory deprivation, sensory over-stimulation, oxygen deprivation, cold, heat, spinning, brain stimulation, and often near-death), and then employs suggestion and/or classical and operant condition (consistent with well-established behavioural modification principles) to implant thoughts, directives, and perceptions in the unconscious mind, often in newly-formed trauma-induced dissociated identities that force the victim to do, feel, think, or perceive things for the purposes of the programmer. The objective is for the victim to follow directives with no conscious awareness, including execution of acts in clear violation of the victim’s volition, moral principles and spiritual convictions.”

Programmes include directives such as “Remember to forget”, “Don’t tell...” and should the survivor try to go against it, they may re-experience some of the physical and psychological torture used to instil it (Lacter & Lehman, 2008:88). Personalities or alters are also similarly convinced through claims, curses and covenants paired with abuse, that they are “controlled by evil entities, or forever malevolently defined as evil, physically or mentally ill, socially devalued and isolated, sexually enslaved, a murderer, a willing cult member, a coven member, etc.” (Lacter & Lehman, 2008:88). Various alters are programmed to take executive control of the body through signals such as

hand signals, tones, etc. and will execute directives (e.g. inform the family of what was disclosed, or performing a sexual or other task), but the person will have complete amnesia for these events (Lacter & Lehman, 2008:88). Various methods are used, with more sophisticated techniques involving the perceptual programming of inanimate structures into the inner world through torture, drugs, magical surgery, virtual reality and so forth. (Lacter & Lehman, 2008:89). Dissociated personalities or alters experience themselves as trapped within or attached to these and alters can be commanded to “go inside the grid” or elsewhere, whilst a perception of wires, bombs and reset-buttons mentally ensures compliance in this inner reality (Lacter & Lehman, 2008:89), dubbed a 'phenomenological reality' by TR Hawkins (2003d).

### **3.3.4 Different forms of torture employed in ritual abuse and trauma-based mind-control**

The following partial list is provided by Lacter & Lehman (2008:89-91) to further recognition and aid diagnosis of trauma disorders, which may include dissociation, phobic reactions and physiological symptoms in response to associated stimuli, etc.:

Sexual abuse and torture; confinement in boxes, cages, coffins, etc., or burial (often with an opening or air-tube for oxygen); restraint: with ropes, chains, cuffs, etc.; near-drowning; extremes of heat and cold, including submersion in ice water, burning chemicals, and being held over fire; skinning for sacrifice or for torture (pain-inducing drugs, chemicals, and/or adhesive tape can create an illusion of being skinned without permanent injury or scars); spinning; blinding or flashing light; electric shock; forced indigestion of offensive body fluids and matter, such as blood, urine, faeces, flesh, etc.; being hung upside down or in painful positions; hunger and thirst; sleep deprivation; compression with weights and devices; sensory deprivation; changes in atmospheric pressure (for example, using rapid pressure changes in hyperbaric chamber to produce the “bends” and intense ear pain); drugs to create illusion, confusion, and amnesia, often given by injection or intravenously; oral or intravenous delivery of toxic chemicals to create pain or illness, incl. chemotherapy agents; limbs pulled or dislocated; application of snakes, spiders, maggots, rats, and other animals to induce fear and disgust; near-death experiences; such as by drowning or suffocation with immediate resuscitation; forced to perform or witness abuse, torture and sacrifice of humans and animals, usually with knives; forced participation in child pornography and

prostitution; raped to become pregnant; the foetus is then aborted for ritual use, or the baby is taken for sacrifice or enslavement; spiritual abuse to cause victims to feel possessed, harassed, and controlled internally by spirits or demons; desecration of Judeo-Christian beliefs and forms of worship; e.g., dedication to Satan and other deities; abuse and illusion to convince victims that God is evil, such as convincing a child that God has raped her; surgery to torture, experiment, or cause the perception of physical or spiritual bombs or “implants”; harm or threats of harm to family, friends, loved ones, pets and other victims, to force compliance; and/or use of illusion and virtual reality to confuse and create non-credible disclosure.

### **3.3.5 Resulting commonalities of experience among ritual abuse survivors**

Resulting experiences include: intense phobic reactions to spiders or maggots or snakes; fear of water and baths; fear of hypodermic needles; easily becoming too hot or cold or thirsty; aversion reactions to cameras; upset feelings upon seeing babies, dolls or particular animals or may strongly identify with abused and abandoned animals and children; sexual aversions; may be vulnerable to repeated sexual victimisation; sexual compulsions and paraphillias; food aversions and eating disorders are common; somatoform and conversion reactions; distress to fluorescent light; have spiritual beliefs (incl. in the presence and power of evil forces) and may be anxious or have an aversion against religion or alternatively be devout in spiritual beliefs and practices; etc. (Lacter & Lehman, 2008:91-92).

Ryder (1992:1-8) finds the following commonalities (which can serve as indicators for further investigation) among survivors: fear of circles (e.g. a sudden fear reaction that was triggered in a football scrum); fear of being the centre of attention (that position in a cult ceremony brings hurt or death); vague memories of childhood; overreaction to violent or “supernatural” films (which may actually be aversive or obsessive); exaggerated co-dependency characteristics; fear of authority; problems with relationships; fear of abandonment; compulsivity; use or avoidance of alcohol and other drugs; survivor’s guilt; self-mutilation; a propensity for urinary or rectal problems, colitis, odd-shaped rashes (body memories); hypersensitivity to unexpected touch and loud noises; extreme difficulty with trust; etc.

### 3.3.6 Ritual symbols, artefacts and holidays used by perpetrating groups

There are holidays and symbols as well as artefacts used by groups that are particular to their spiritual practices and beliefs, and survivors may draw them, be preoccupied with them or experience distress at exposure to them or these dates (Lacter & Lehman, 2008:92). Common days may be the survivor's birthday, many Christian holidays (often in opposition to Christian doctrine and practice), All Hallows Eve through Samhain (29 October to 4 November), Candlemass (2 February), Beltane (1 May and the 10 days leading up to it in preparation), Lammas (2 August), the vernal and autumnal equinoxes (21 March and 21 September), the summer and winter solstices (21 Jun. & 21 Dec.), full moons, new moons, and "Marriage to the Beast" among some practitioners of Satanism (5 to 7 September) (Lacter & Lehman, 2008:93). Survivors may experience extreme distress, increased self-mutilation, suicidal tendencies and hospitalisation incidences when these days draw near (Ross in Lacter & Lehman, 2008:93).

Symbols and artefacts vary as well, but may include: "the five-pointed star within a circle (inverted in Satanism, upright in abusive witchcraft); the six-pointed star; the inverted Christian cross; the symmetrical cross in a circle; the letter "A" within a circle (the cross of the "A" extends beyond the circle); the Swastika within a circle (also utilised by Nazi-agenda groups); the circle; the triangle (upright or inverted); the Ankh; the infinity sign; lightning bolts; the Nero cross (peace symbol); the "all-seeing eye" in a triangle atop a pyramid (as on the United States dollar bill); altars upon which humans are physically or sexually abused or sacrificed; black candles (often associated with sacrifice); white candles; other-coloured candles; chalices; robes (often black, sometimes white and other colours); masks; swords and knives; snakes; spiders; the head of the goat; red (blood); black (death); brown (faeces); and fixation on particular numbers (often 6,7,8,9, or 13)." (Lacter & Lehman, 2008:93-94) Wilder (1999:147-148, 155-165) discusses in depth the need to re-interpret symbols with survivors.

Lacter and Lehman (2009:94) find these holidays, symbols and ritual artefacts generally not to be associated with those groups with political/military/espionage motives, based on race/ethnic hatred, or criminal groups (the Swastika is an exception), unless they have a concurrent spiritual agenda. (See Ryder (1992) for visual illustrations.)

### 3.3.7 Psychological and psychiatric diagnostic criteria

Lacter & Lehman (2008:94) list the following primary and secondary diagnosis that survivors commonly hold:

- Primary diagnosis:
  - Posttraumatic Stress Disorder (PTSD)
  - Disorders of extreme Stress – Not Otherwise Specified (DESNOS)
  - Dissociative Identity Disorder (DID) (Most common)
- Secondary diagnoses may often include:
  - Anxiety Disorders (esp. Panic Disorders and Phobias)
  - Mood Disorders
  - Eating Disorders
  - Sleep Disorders
  - Personality Disorders
  - Substance Abuse Disorders
  - Sexual Dysfunctions
  - Somatoform Disorders
  - Pain Disorders
  - Conversion Disorders
  - And stress-related physical diseases
  - Body Dysmorphic Disorder (encountered by the researcher)

#### 3.3.7.1 PTSD – Post Traumatic Stress Disorder

PTSD (Posttraumatic Stress Disorder) (Sadock & Sadock, 2004:234) can be diagnosed when the following persistent symptoms are present (for longer than a month or with delayed onset) after the experience of a traumatic event (in which one experienced or witnessed a traumatic event involving death or serious injury or threat to bodily integrity); to which the response is of horror and/or extreme helplessness:

- Re-experiencing the event through one or more of the following ways: i) recurrent and intrusive distressing recollections of the event, incl. images, thoughts, or perceptions; ii) recurrent distressing dreams of the event; iii) acting or feeling as if the event were reoccurring (incl. a sense of reliving it); iv) intense psychological distress at exposure to internal or external cues that resemble or symbolise it; v)

physiological activity on exposure to internal or external cues that resemble or symbolise the event;

- Persistent avoidance of stimuli associated with the trauma and numbing of general responsiveness, as indicated by three or more of the following: i) efforts to avoid thoughts, feelings or conversations associated with the trauma; ii) efforts to avoid activities, places or people that arouse recollections of the trauma; iii) inability to recall an important aspect of the trauma; iv) markedly diminished interest or participation in significant activities; v) feeling of detachment or estrangement from others; vi) restricted range of affect (e.g. unable to have loving feelings); vii) a sense of a foreshortened future; and
- Persistent symptoms of increased arousal (not present before the trauma), as indicated by two or more of the following: i) difficulty falling or staying asleep; ii) irritability or outbursts of anger; iii) difficulty concentrating; iv) hyper-vigilance; and v) exaggerated startle response.

### **3.3.7.2 DESNOS – Disorders of Extreme Stress – Not Otherwise Specified**

DESNOS (Disorders of Extreme Stress – Not Otherwise Specified) is a recent diagnostic formulation not included in the DSM-IV of '94, and which perhaps better captures the symptom picture of ritual abuse and/or mind-control trauma survivors Lacter & Lehman, 2008:95). DESNOS refers to trauma “which involves interpersonal victimisation, multiple traumatic events or events of prolonged duration”, according to Luxenberg, Spinazzola and Van der Kolk (2001a:374). Diagnostic criteria (Luxenberg *et al.*, 2001a:374) include disturbances in six areas of functioning:

1. Alteration in regulation of affect and impulses, as indicated by the following symptoms of which i and either ii or vi has to be present for diagnosis: i) affect regulation; ii) modulation of anger, iii) self-destructive behaviour, iv) suicidal preoccupation, v) difficulty modulating sexual involvement, and vi) excessive risk-taking
2. Alterations in attention or consciousness, with either i) amnesia or ii) transient dissociative episodes and depersonalisation
3. Alterations in self-perception as indicated by two or more of the following feelings: i) ineffectiveness, ii) permanent damage, iii) guilt and responsibility, iv) shame, v) 'nobody understands', and vi) minimisation

4. Alterations in relations with others, indicated by one or more of the following: i) inability to trust, ii) re-victimisation, or iii) victimising others
5. Somatisation, in two or more of the following areas: i) digestive system, ii) chronic pain, iii) cardiopulmonary symptoms, iv) conversion symptoms, and v) sexual symptoms
6. Alterations in systems of meaning: i) despair and hopelessness, or ii) loss of previously sustaining beliefs.

The above work has emerged over time from Van der Kolk and Herman (also called complex PTSD), and independent work of Pelcovitz and colleagues (Herman, 1992; Luxenberg *et al.*, 2001a:376), who delineated a syndrome based on symptoms associated with PTSD and further studies. There has been strong empirical support and consistent findings for DESNOS (Luxenberg *et al.*, 2001a:376).

### **3.3.7.3 Differential diagnosis: DESNOS and BPD (Borderline Personality Disorder)**

Borderline Personality Disorder (BPD) is a common misdiagnosis among survivors of ritual abuse (Noblitt & Perskin, 2000:7-15). Survivors of ritual abuse in generational cults may often have disordered attachments (3.4.3. & 4.2.3) however, corresponding closely with BPD. Luxenberg *et al.* (2001a:385-387) underline the importance of correct differential diagnosis between DESNOS and BPD (Borderline Personality Disorder), and point out the following differences:

- The disorder of self-regulation is key in DESNOS (chronic affect dysregulation being the hallmark feature of the disorder), while BPD can be described as a disorder of attachment (thus the affect dysregulation is secondary to the disturbance in identity);
- The basic interpersonal orientation of the DESNOS patient is passive in nature with a duality of avoidance and re-victimisation (they are prone to re-enacting their trauma), while the basic interpersonal orientation in BPD is active and approach-based, characterised by duality of desire (idealisation of relationship) and disillusionment (devaluation and sabotaging). The DESNOS patients fear and believe themselves to be unworthy of meaningful relationships, and are less prone to cross interpersonal boundaries;
- Dissociative symptoms in DESNOS are essential for diagnosis, ranging from episodic experience of derealisation to lasting psychogenic amnesia for portions of

their traumatic experience to the presence of DID, whilst dissociative symptoms in BPD relate to transient responses to stress and are of lower levels than in PTSD populations;

- Self-perception: in DESNOS the experience of self is permanently damaged and alienated from others, but there is a basic core identity or the problematic dual identity (victim and patient) whilst there is a fundamental confusion of self, an absence of a sense of self or ego identity in BPD. BPD clients experience a persistent affective experience of emptiness left by the unformed self, and their consistent suicidal rate is higher.

In his classic work on “Uncovering the mystery of MPD” (1997:127), Friesen describes various categories of dissociative ability, in which he describes a mix of DID (aka MPD) and BPD as a medium dissociative ability in a system of satanic ritual abuse; and a BPD in context of low dissociative ability and chronic family–related abuse; and lastly a severe BPD in the context of satanic ritual abuse. The higher the dissociative ability of the survivor, the higher the incidence of DID and in a less abusive environment, also non-amnesic dissociators (Friesen, 1997:127). In addition, survivors of generational ritual abuse, most often also have attachment difficulties. Thus differential diagnosis will not always be clear-cut.

#### **3.3.7.4 Dissociative disorders**

Dissociative disorders (though a common response to trauma) are generally the least recognised and understood, yet it is strongly associated with ritual abuse/mind-control stress (Lacter & Lehman, 2008:95). Dissociation according to the DSM-IV Defensive Functioning Scale, is that: “The individual deals with emotional conflict or internal or external stressors with a breakdown in the usually integrated functions of consciousness, memory, perception of self or the environment, or sensory/motor behaviour” (Lacter & Lehman, 2008:95). “Common dissociative responses include self-induced trance states, numbing of psychological pain, bodily self-anaesthesia, partial or full amnesia for abuse, depersonalisation (feeling detached from oneself, as if in a dream), out-of-body experiences (the experience of observing one’s self from without), and derealisation (experiencing others or the world as less than real)”, say Lacter & Lehman (2008:96-97) drawing from the work of Briere, Ellenson, Hartman, Burgess, Van der Kolk and others. Somatoform symptoms of dissociative responses may include

“transient or enduring numbness, insensitivity to pain, psychogenic stiffness or paralysis, genitourinary pain, gastrointestinal pain, musculoskeletal pain, pain on skin surfaces, disturbed smell or taste, psychogenic non-epileptic seizures, and impaired ability to see, hear or speak” (Ross in Lacter & Lehman, 2008:96).

Lacter and Lehman (2008:96) describe the most severe dissociative disorder, as being dissociative identity disorder (DID). Sinason (2004:4-5) describes DID as the “mad cow disease of the mind”, as some mental health professionals still view it as a hysterical condition, despite the clear DSM-IV description available. Sinason (2004:5) reports that the majority of clients she counsels had been misdiagnosed as schizophrenic, borderline, anti-social or psychotic. At times the diagnoses fit – but only the “alter state” or personality that visited the professional on that day (Sinason, 2004:5).

The essential feature of DID (Dissociative Identity Disorder) is, according to the DSM-IV (Lacter & Lehman, 2008:96), “the presence of two or more distinct identities or personality states that recurrently take control of behaviour”. Citing Van der Kolk and his colleagues, Lacter and Lehman (2008:96) describe the personalities/alters as “distinct ego states that contain the traumatic experience, consisting of complex identities with distinct cognitive, affective and behavioural patterns”. DID is associated with chronic and intense abuse in the early years, and it is also often associated with both a combination of physical, sexual and emotional abuse, and a generally chaotic home environment with experiences of profound neglect and family violence (Lacter & Lehman, 2008:96).

Symptoms of DID listed by Lacter & Lehman (2008:97) include:” 1) rapid personality changes, e.g., timid to aggressive, regressed to mature, female to male, 2) references to oneself in the third person, 3) reports of voices, primarily inside the head, 4) marked changes in appearances, skills, preferences, knowledge, memory, and physical complaints, 5) significant loss of time, and, 6) in children, reports that an animal or evil entity made them behave aggressively/destructively.” In children their personalities are still in a process of formation, and the proposed diagnoses of Fagan and McMahon is “Incipient” DID, or of Peterson “Dissociative Disorder of Childhood” (Lacter & Lehman, 2008:97). With ritual abuse and mind-control trauma, one will find the few personalities that formed under severe, early abuse (often in infancy) but the process of dissociation continues and these survivors may have hundreds of personalities/alters – receiving a diagnosis of complex DID (Lacter & Lehman, 2008:97). Due to fears of being labelled as

crazy, disbelieved or shame, experiences of dissociation such as amnesia, emotional numbing, loss of self-awareness, time or physical sensation, are usually not directly reported to clinicians (Lacter & Lehman, 2008:97).

### **3.3.7.5 Psychometric evaluation**

Indications of DESNOS in psychometric testing is listed by Luxenberg *et al.* (2001), while various psychometric indicators in the assessment of ritual abuse and/or mind-control trauma, is discussed in depth by Lacter and Lehman (2008:98-104). It is important to note perhaps that the DES – Dissociative Experiences Scale (sometimes used by lay counsellors), is not a diagnostic test of DID, but an indicator of aspects of dissociative experiences (Lacter & Lehman, 2008:102). A survivor with co-consciousness among the alters living life, may for instance be unaware of changing from one to the other, or loss of time, etc., and may not have significant indicators on the DES. Furthermore, there is no specific diagnostic test for DID or for ritual abuse/mind-control survivors but rather significant indicators on tests such as the Rorschach (only available by trained psychologists), and aspects of dissociative experiences and trauma (2008:98-104). Those not trained and licensed to practice psychology cannot make specific psychological diagnosis.

### **3.3.7.6 Differential diagnosis: PTSD, DESNOS, dissociative disorders and schizophrenia**

Misdiagnosis of survivors of ritual abuse/mind-control traumatic stress as schizophrenic is unfortunately not uncommon, according to Lacter & Lehman (2008:104-131). Hallucinations, delusions and thought disorders, classically linked to schizophrenia, are now understood as common to trauma disorders (Lacter & Lehman, 2008:104-105). DESNOS affects cognition, perception, identity, social relationships, stress-tolerance and regulation of affect and behaviour, as seen (Lacter & Lehman, 2008:105). Dissociative phenomena disturb the integrative functions of consciousness, memory, identity and sensory perception - eventually resembling the confusion of schizophrenia, say Lacter & Lehman (2008:105).

They (2008:105) refer to the findings of Ellason and Ross, that positive symptoms of schizophrenia (delusions, conceptual disorganisation, hallucinatory behaviour, excitement, grandiosity, suspiciousness, and hostility) were more severe in the DID group, whilst negative symptoms (blunted affect, emotional withdrawal, poor rapport,

passive-apathetic social withdrawal, difficulty in abstract thinking, poverty of thought, spontaneous activity, and stereotyped thinking or behaviour) were lower.

Accounts of abuse by famous individuals, are often quickly dismissed as delusional, and Lacter and Lehman (2008:107-108) discuss the formation of the beliefs as follows: abusers may make false claims and program illusions to perpetuate the beliefs (wanting to appear the most powerful or formidable group, the most well-connected to prominent individuals and organisations); many survivors start off with a sense that something is not right and a poorly-defined sense of fear, and piece together their histories from the outside in (reading what resonates with them, etc.), and may end up believing they were abused by individuals and organisations unrelated to the abuse; false allegations can originate in the individual's own personalities in order to confuse, overwhelm and terrify the host personality; or a personality/alter loyal to the cult can make allegations against rival groups; or the perceptions may be based entirely or primarily in actual experience (e.g. Senator John DeCamp's book, *The Franklin Cover-Up: Child Abuse, Satanism, and Murder in Nebraska*, 1992).

Abusive mind-control seeks to make victims believe that their thoughts are always heard (via surgical implants or electronic surveillance), while victims of ritual trauma usually believe that spiritual entities attached in rituals are controlling them (issuing commands and listening to thoughts); and this is not the same process etc. as in schizophrenia (Lacter & Lehman, 2008:108).

Survivors of ritual trauma may in time develop psychosis, due to the social isolation (in fear of other people, feelings of unworthiness, being unable to work, perceptions of omnipotent perpetrators), misinformation from the internet, and prolonged states of dread and hyper vigilance leading to an acute traumatic stress reactive psychosis in which reality testing is severely compromised (Lacter & Lehman, 2008:111). The clinical picture looks like the old term, hysterical psychosis, though more fittingly diagnosed today as brief psychotic disorder. Unresolved prolonged and extreme stress can result in generalised and extended gross dysfunction over time, which may include catatonic states (Lacter & Lehman, 2008:111). In some cases, trauma may also contribute to the psychogenesis of schizophrenia, and in others a person may have both schizophrenia and ritual abuse/mind-control traumatic stress, while cases of irreversible brain damage (due to abuse) can present like chronic schizophrenia or organic psychosis (Lacter &

Lehman, 2008:112). Kahr (2007:118) reports that he never worked with a schizophrenic patient who had not suffered from one or more psychosocial trauma.

Lacter and Lehman (2008:118-130) give clinicians comprehensive guidelines for differential diagnosis (together with information on validation studies).

### **3.3.8 The nature of traumatic memory**

Incoming sensory information is generally interpreted and transcribed into personal narrative, depending on the personal significance given to it (Van der Kolk, Hopper & Osterman, 2001:28). However, traumatic memory laid down as sensory or feeling states is not collated and transcribed into personal information but often recalled as emotional or sensory states with a limited capacity for verbal representation (Van der Kolk *et al.*, 2001:28). It is ironic that these sensory perceptions, which are often disputed, may reflect the original actual imprints recalled, while all narratives are subject to condensation, embellishment and contamination (2001:28).

Traumatic memory is either remembered with extreme vividness or completely resists integration, although an individual may experience both (Van der Kolk, 1996:282). Aspects of traumatic memory also appear to become “fixed and unaltered by the passage of time or by intervention of subsequent experience, in the mind” (Van der Kolk, 1996:282). Various students of trauma have noted throughout the nineteenth century that traumatic experiences seem to leave imprints that are qualitatively different from those of ordinary events.

Yet memory loss is complex, as illustrated by Lelog (documented by Charcot in 1887) who experienced paralysis after a traffic accident, which was only explained and resolved when he recalled that he saw an approaching wheel which he believed was going to run over him (and didn't) (Van der Kolk, 1996:283). The fantasy (or belief) was dissociated. Van der Kolk (1996:283) reports the case of a Vietnam veteran who set the police up to recreate a “shootout with him on the anniversary of his buddy's death” (thus re-enacting his trauma), of which he had “no conscious recollection”.

Psycho-biologically, endogenous stress hormones are released under stressful conditions, affecting the strength of memory consolidation (Van der Kolk, 1996:291). The norepinephrine input into the amygdala determines how strongly memory traces are laid down, and excessive amygdala activation has been linked to decreased activity in Broca's area, which is responsible for translating personal experiences into

communicable language, when patients are induced to relive their trauma (Van der Kolk, 1996:291,293). Information from the amygdala is passed on to “areas in the brainstem that control the behavioural, autonomic and neuro-hormonal response systems” (1996:293). Sensory input arrives at the amygdala before information from the neocortex (LeDoux in Van der Kolk, 1996:194), and thus precedes conscious emotional experience of an event. High levels of emotional arousal may thus prevent evaluation and categorisation of the experience by interfering with the integrative hippocampal function. The experience is thus laid down and retrieved as “isolated images, bodily sensations, smells and sounds that feel alien and separate from other life experiences”, and is experienced as timeless and ego-alien. (Van der Kolk, 1996:294-295)

### **3.3.9 Memory fragmentation in DID**

A study by Van der Hart, Bolt and Van der Kolk (2005:64) confirms, as previously reported, the “phenomenon of initial fragmentary sensorimotor and affective recall of traumatic events”, and gradually evolving narratives, which do not necessarily become personal (in contrast to PTSD patients who more frequently develop a complete narrative memory). This reflects the experience of DID-RA survivors, that their recovered memories seldom “feels true” to them when recovered. Next, we will look at the link between neurobiology and attachment (relationship styles, §3.4.3).

### **3.3.10 Psycho-neurobiological model of Schore**

Attachment is viewed as a regulatory theory by Schore (2001a), who describes the underlying biological changes and growth of the right brain that takes place when a mother regulates a baby’s shifting arousal levels and emotional states. He (2001b) refers to synchronicity (a term of Feldman and colleagues) as a matching of activities that promotes positivity and mutuality in play, which promotes the capacity for self-regulation. It influences the crescendos and decrescendos of both the peripheral (ANS) and central (CNS) arousal systems underlying emotions, says Schore (2001b).

He (2002) finds furthermore, that traumatic attachments (expressed in episodes of hyperarousal and dissociation) are imprinted into the developing limbic and autonomous nervous systems. Enduring structural changes lead to inefficient stress coping mechanisms (especially in coping with relational stress) which lie at the core of posttraumatic stress disorders and disorganised-disorientated insecure attachments, in adulthood. (Schore, 2002)

This is a very short reference to major and pioneering work in the neuro-psychological field, relevant in the experiences of early relational trauma and stress of survivors from generational families. Next, we will briefly consider alternative hypotheses from the mental field, of a professional nature.

### **3.3.11 Looking at alternative hypotheses through the eyes of Ross**

There is an ideological bias and lack of huge numbers in case studies, when one tries to research the subject of satanic ritual abuse, says the psychiatrist Ross (1995:ix). He (1995:x) states that he sees “the sociology of the controversy surrounding satanic ritual abuse as a contemporary enactment of the myth of Satan, which is the deepest myth of the Judaeo-Christian culture”. It is his belief that about 10% of the memories reported, could be real (Ross, 1995:ix). At the same time, he believes that the alleged acts of Satanists could have taken place and have occurred in recent years in North America, based on his research (Ross, 1995:ix,72). However, Ross (1995:70-71) finds the claims of multi-generational cults to be unproven and sees the operating definition for it based in therapists’ reconstruction of survivors’ memories.

One of Ross' points (1995:90-95) is that "insufficient evidence exists to conclude that Satanism is a cover for organised crime". Pornography using satanic sets and themes may probably be the major type of crime mistaken for multigenerational orthodox satanic ritual abuse.

It is advisable to look at emerging memory clues over time, together with dissociative and other symptoms. Ross (1995:87) speaks of the danger of mental health professionals suppressing their own trauma histories without dealing with them, which would place them at risk of projecting their denial on their patients or to over-identify with their patients, becoming “uncritical believers”. One could postulate that this would also be true within church communities whether they support multigenerational ritual abuse survivors or not.

To close the section on the mental health perspectives reported concerning generational ritual abuse, the mental health perspective on spirituality of ritual abuse survivors will be considered.

### **3.3.12 Spiritual factors from a psychological and psychiatric, diagnostic perspective**

The mental health profession and the church will work with the same client, but from different paradigms.

Ritual abuse survivors commonly report faith in God and a rival force such as Satan, and also believe in the existence of lesser evil entities such as demons say Lacter and Lehman (2008:112). A close personal relationship with God, Jesus, angels, etc. (as source of guidance and support) may for some begin while being tortured as a child and a close spiritual connection with other victims abused is reported (they may believe that they're holding parts of the spirits of sacrificed children within themselves to help them). (Lacter & Lehman, 2008:112)

While some have a deep faith and may also feel committed to expose the crimes and help other victims as God-directed (may worship within mainstream religions or within individual spiritual practice), others have anxious and aversive reactions to organised religion, particularly Judeo-Christian religious (as result of desecrations, tortures and programming in the midst of their abuse) (Lacter & Lehman, 2008:112-113). Ritual abuse victims (or specific personalities/alters) may commonly experience the presence of evil spiritual entities – both internally and externally (2008:113). Some may believe that they have supernatural powers, engaging in the battle for good and evil. Many may engage in spiritual warfare, and/or exorcism of demons in context of their Christian faiths, or in “white witchcraft”/Wicca, to protect themselves from the powers they believe can still harm them. Many ritual abuse victims claim paranormal experiences, such as telepathy, clairvoyance, astral travel, out-of-body and near-death experiences – not uncommon to DID in general and not restricted to ritual abuse survivors. Lacter and Lehman (2008:113) report that whilst these beliefs may be viewed as unusual or extreme by secular clinicians, it fits in with mainstream religions (with less traditional beliefs consistent with the spiritual practices of many alternative religions); to this end they refer to findings of a high rate of paranormal experiences among the general population (e.g. among cardiac arrest patients reporting near-death experiences).

Possession phenomena have a higher incidence in cultures with beliefs in spirits or evil, such as some rural Asian cultures, and are not restricted to ritual abuse or psychiatric disorder (Chiu in Lacter & Lehman, 2008:114). Non-pathological possession trance states are commonly acknowledged within certain cultures and religions, and is referred

to in the proposed diagnostic category of Trance Disorder, whilst Jilek refers to “Culture-bound Reactive Syndromes” and speaks of acute transient psychotic reactions in African and Afro-Caribbean populations (Lacter & Lehman, 2008:114). The implication of this is that ritual abuse/mind-control stress is seen as “a culture-bound condition, uniquely borne of the subculture of isolation, torture, religious indoctrination, and coercive programming, inherent in ritual trauma and mind-control, understandable only in that context, and not to be superimposed onto a model that does not account for its origins, i.e., the diagnostic system of the DSM-IV”, conclude Lacter & Lehman (2008:115).

From another angle, neurobiologist Dr. Vilaynur Ramachandran and others (The Life Model; 2010d) study how the brain regions are designed for spiritual experiences, in a school of thought that sees spiritual experiences (seen here as an experience or orientation towards the mystical) as both natural and desirable for the brain.

Generational ritual abuse survivors have experiences that transcend the natural, and are spiritually deeply affected by it, while not all turn to Christianity for help or finding life. The writer proposes that survivors’ experiences tap into a spiritual reality that exists but that may be described through different paradigms, and that humans appear to also be 'wired' for spirituality, so to speak - perhaps even neurobiologically.

### **3.3.13 Conclusion**

In this section, it was shown that ritual abuse (including generational ritual abuse) is a complex phenomenon gaining recognition in the mental health field. Extreme kinds of torture and abuse are used, which leads to dissociation. It is also used for mind-control programming, with varying purposes. This ranges from hiding the abuse to religious motives, to complicated governmental experimentation around war and espionage (for which CIA documentation had been released with legislative changes – see Ross (1995). The motives of multi-perpetrator groups range from financial exploitation, sexual exploitation and governmental motives to those with religious motives, and on the far end of this scale is found generational satanic and abusive witchcraft groups with motives for one-world domination. There is however, not the same kind of physical evidence, confirming the existence of these deeply secretive groups. Survivors are sensitive to symbols as shown, and may have completely different or opposing viewpoints and understanding of them than what is generally held in church circles.

Survivors of generational abuse share commonalities in experiences – both in abuse suffered (including mind-control techniques) as well as in the resulting psychological, interpersonal, psycho-neurobiological and spiritual struggles/difficulties (not redemptively addressed from the mental health perspective). Diagnostic matters were discussed, indicating the type of struggles with which survivors are left. It was also shown that recovered memories of ritual abuse have a neuro-biological reason for appearing ‘ego-alien’ (as if it never happened), as they had not been processed as part of one’s normal narrative history. Moreover, traumatic attachments in the early years are found to lead to psycho-neurobiological changes that negatively affect a survivor’s ability to regulate emotion and relationships.

In the next section, the major mental health approaches or paradigms towards DID (the most common diagnosis of survivors), will be briefly discussed, before moving to Christian psychological and pastoral paradigms.

### **3.4 Psychological paradigms of DID**

Different models of DID have direct implications for intervention, while contributing to our understanding of (in our case) the experiences and healing needs of the survivor of generational ritual abuse.

#### **3.4.1 Looking at the divided self from an ego-state perspective**

Fragmentation of the personality is described as “ego states” within the “family of self” (Phillips & Frederick, 1995:ix). Conflicts between various states keep them separated. Phillips and Frederick (1995) discuss normal to pathological dissociation on the dissociative spectrum and explain the theory of state-dependent learning. This refers to the “connection between the learning experience and the biochemical and physiological state of the central nervous system at the time the learning is taking place” (Phillips & Frederick, 1995:7). (This is a very simplified and short explanation of this psychological theory, that undergirds the definition of DID in the profession – see 3.3.7.4)

#### **3.4.2 A structural model of dissociation of personality**

Nijenhuis, van der Hart and Steele (2004) proposed a structural theory of the personality, in which they argue that traumatic experiences which pose a severe threat to the integrity of the body (especially when occurring early in life), may activate

psychobiological action systems resulting in dissociation. It appears as a dividedness between the defensive system on the one hand, and the systems that involve managing daily life and survival (of the species) on the other – described as a dividedness between the “apparently normal” personality (ANP) and the “emotional” personality (EP), by Myers in 1940 (Nijenhuis *et al.*, 2004). Both the ANP and EP display the “enduring patterns of perceiving, relating to, and thinking about the environment and [them] selves”, as per DSM definition (Nijenhuis *et al.*, 2004). The EP’s (one or more) differs according to how they re-experience the non-integrated aspects of trauma (Nijenhuis *et al.*, 2004). Dissociation may occur on primary level (i.e. in acute stress disorder and simple PTSD), on secondary level (i.e. in complex PTSD, DESNOS and Dissociative disorder, not otherwise specified (DDNOS), or tertiary level (when the ANP itself also divides) – DID (Nijenhuis *et al.*, 2004; Van der Hart, Nijenhuis & Steele, 2006:6).

Nijenhuis *et al.* (2004) refer to studies of Owaga and others, showing that disorganised and avoidant attachments in childhood combined with trauma, predict dissociation in various developmental stages. It is the view of Nijenhuis *et al.* (2004) that the attachment may not actually be disorganised or involve disorientation, but that instead, “it involves concurrent or rapid successive activation of the attachment system and the defence system.” The ANP can be attached to the perpetrating or neglectful caretaker(s), whilst the EP carries the defensive system and memories or knowledge. Alternatively, the ANP may display avoidant attachment, whilst the EP can be “secondarily dissociated into an additional EP that represents the attachment system”. Parts that seek fulfilment of the attachment needs may display phobia of emotional loss, which manifests in “fears of abandonment, clinging behaviours, intolerance of closeness, and regressive dependency” (Nijenhuis *et al.*, 2004).

Young children are more prone to integrative failure, due to the un-matured orbitofrontal and prefrontal cortex, and the relatively uncoordinated operation of the defensive and other action systems involving the amygdala (Nijenhuis *et al.*, 2004). Repeated activation of the trauma-related states (here referred to as EP) in “early and chronic childhood traumatisation, can shape the mind and the brain in ways that promote state-dependent functioning or functioning that is dependent on dissociative parts of the personality” (Nijenhuis *et al.*, 2004).

Mental level refers to both (mental and physical) energy and mental efficiency, reflecting an integrative ability enabling a high level of mental functioning (Van Der Hart, et al 2006:9). Trauma survivors are often functioning at a level of constant exhaustion from doing too much or being too depressed, inhibiting mental functioning. On the other hand, they have insufficient mental efficiency or a lack of balance between mental energy and efficiency to adequately function at high levels in terms of planning tasks, beginning tasks, engaging in them and completing them. (Van der Hart et al, 2006:10) Integration refers to more than an assimilation of traumatic experiences and dissociative parts, but also to having the highest degrees of mental energy and mental efficiency available for life. It incorporates capacity to integrate and synthesise external and internal experiences and realisation (awareness and acceptance of the reality of “my” history and experiences, enabling one to live in the present. (Van der Hart *et al.*, 2006:10-12)

### **3.4.3 Multiplicity, trauma and attachment theory**

Attachment theory was developed by John Bowlby (Fonagy, 2004:71; Liotti, 2006:56) and postulates that there is a universal human need to form “close affectional bonds”, and it is in this context that infants learn to regulate emotion. Ainsworth and Wittig (Fonagy, 2004:71) identified the following attachment styles: 1) secure (reassured infants and toddlers, after separation from caregivers); 2) anxious-avoidant (not revealing much anxiety at separation or shows no preference for the caregiver over the stranger); 3) anxious - resistant (or preoccupied) (showing high levels of distress at separation and an inability to settle down after being reunited); and 4) disorganised/disorientated (where toddlers react with seemingly undirected behavioural responses and seemingly conflicted motivations, to caregivers who have served both as source of fear and source of reassurance).

Liotti (1999:763) describe the Internal Working Model (IWM) of secure infants as a “self” that is lovable and an “other” that is trustworthy. In contrast the IWM of avoidant infants predict rejection in the face of openly expressed need for protective proximity and comfort, and tends to present the “self” as undeserving and the “other” as cold, rejecting and uninterested (Liotti, 1999:763). Resistant or ambivalent infants’ representation of “self” is less coherent in the face of a parental figure that may or may not be available, and is represented in a split way as both lovable and undeserving (Liotti, 1999:763).

The parent of disorganised/disorientated infants (in terms of attachment) is shown to have unresolved loss and trauma (Hesse & Main, 2000:1097; Liotti, 1999:764). Such parents have been observed to at times freeze all movement and use unusual tones of voice (described as haunted, alternated whispers and other tones, etc., which appeared possessed to one observer) (Hesse & Main, 2000:1115). Disorganised behavioural patterns among infants/children observed, include: “rapidly cycling contradictory behavioural patterns – e.g. proximity-seeking and fighting, avoidance and crying, inappropriate laughter or distress in the caregiver’s absence, followed by a complete collapse” (Fonagy, 2004:74).

The parent is thus a frightened and/or frightening figure. Unlike the unsure but organised infant who can focus on either the mother or the environment, or the avoidant infant who can avoid experiencing the distress, the disorganised infant experiences fright without solution and a collapse or absence of attentional and behavioural strategy to cope with the stress (Hesse & Main, 2000:1106). They react in fear and avoidance but that leads to loneliness and increased fear, which activates the motivational system of attachment and search for proximity and care – leading to a vicious cycle of trying to relate to the parent who is both the source of fear and the solution (Liotti, 1999:764-766). At the same time, they do not yet have a theory of mind and cannot attribute the frightening attitude to the caregiver/parent (Liotti, 1999:764).

Liotti (1999:765; 2006:60) continues to describe three motivational systems based on the drama triangle described in 1968 of Karpman, which replaces the painful experience of disorganised attachment. This disorganised IWM of attachment is one of “multiple, contradictory, reciprocally disaggregated (i.e., fear without solution) appraisals and expectations”, and the disorganised child thus proceeds to construe attachment interactions as shifting representations (of both the attachment figure and the self) as each other’s persecutor, rescuer and victim (Liotti, 2006:59). These “three positions of the drama triangle also correspond to the three main types of alternate ego states or personalities (alters) in the Dissociative Identity Disorder (DID): persecutor alters, protective alters that act as rescuers in the face of the patients’ limitations, and child (victim) alters that preserve memories of having been the helpless victims of abuse” (Liotti, 2006:60).

To avoid confusing and painful dissociative experiences [common to chronic PTSD, Dissociative disorders, BPD and also APD (Antisocial Personality Disorder)], defensive

manoeuvres to avoid activating the attachment system, involve presenting oneself on the basis of the sexual system (especially if sexually abused, one of the victim stances), the agonistic (cognitive emotional state of antagonism, persecuting) or caregiving system (compulsive caretaking or rescuing position) (Liotti, 1999:770-771).

Thus Liotti (2006:55) builds a model of dissociation based on attachment theory (having found that not all dissociative clients have violent abuse histories and that not all those who have suffered violent abuse, dissociate (1999:758), and concludes that disorganisation in itself is a dissociative process, which “predisposes the individual to respond with pathological dissociation to later traumas and life stressors”. The implications of this theory are, that: 1) “pathological dissociation should be viewed as a primarily inter-subjective reality hindering the integrative processes of consciousness, rather than as an intra-psychic defence against mental pain” (as traditionally seen) 2) “early defences against attachment-related dissociation are based on interpersonal controlling strategies that inhibit the attachment system”; 3) “dissociative symptoms emerge as a consequence of the collapse of these defensive strategies in the face of events that powerfully activate the attachment system”; and 4) “psychotherapy of pathological dissociation should be a phase-oriented process focussed primarily on achieving attachment security, and only secondarily on trauma work” (Liotti, 2006:55).

Fonagy and his colleagues (2004:76) found that the intergenerational replication of early negative experiences may be aborted and the cycle of disadvantage interrupted, if the caregiver acquires a capacity to fully represent and reflect on mental experiences. If not, the caregiver’s inability to step beyond the immediate reality of experience to grasp the mental state which might underpin the immediate experience (the self-reflective function of the caregiver), the child is hindered in developing this mentalising ability (Fonagy, 2004:75-76). In the “absence of the capacity to represent ideas as ideas, the child is forced to accept the implication of parental rejection, and adopt a negative view of himself”, and cannot consider it as being based on false ideas (Fonagy, 2004:76).

Reflective self-function affects secure attachment, as well as the development of the self (Fonagy, 2004:76-77). The infant finds himself (or herself) in the eyes and messages of the caregiver, so to speak. The internalised image of self-and-other functions as containment (Winnicott in Fonagy, 2004:77), and in its absence there is the “familiar oscillation of dissociative borderline patients, between the struggle for independence and the terrifying wish for extreme closeness and fantasised union”

(Fonagy, 2004:78). Self-destructive and suicidal behaviour is “perceived as the only feasible solution to an insoluble dilemma: the freeing of the self from the other through the destruction of the other within the self” (2004:78). Leaving home may only be possible if “another alternative and comparable figure onto whom the other within the self may be projected”, can be found (Fonagy, 2004:78).

Links have been documented, through various studies, between a history of child abuse (especially sexual abuse) and dissociative personality disorder (Fonagy, 2004:79). Fonagy and his colleagues (2004:79) propose that the children coped “by refusing to conceive of the contents of the caregiver’s mind and thus successfully avoided having to think about their caregiver’s wish to harm them”, and continue to defensively disrupt their capacity to depict feelings and thoughts in themselves and in others. As a result, they are forced to operate upon inaccurate and schematic impressions of thoughts and feelings, leaving them extremely vulnerable in all intimate relationships (Fonagy, 2004:79).

It has furthermore been shown that attachment problems represent a disruption in the synchronising of mood between mother and infant, interfering with the training of dealing with emotion, stress, adapting to new situations and some forms of learning (Schore, 2001b). The infant’s developing brain is impacted especially in the right hemisphere and limbic system and long-term biochemical and structural brain changes, can result from disorganised attachment, says Schore (2001b).

Sachs (2008:130) uses the theory of Kahr (2007:117-132) on infanticidal attachment, stating that there is additional harm when there is an intention, wish or actual attempt to mutilate or kill the child. The child becomes a “chosen sacrifice” or an object of hate (in fantasy or practice), but at the same time feels “reassured by, and thus strives for, the proximity of a murderous caregiver” (Sachs, 2008:130). In this process, the child is left completely exposed to further damage emanating from the attachment figure. Sachs (drawing on Kahr & Ross, 2008:131) distinguishes between symbolic infanticidal attachment (appearing in a large percentage of schizophrenic or other individuals with mental disorders, and which is based on infanticidal ideation or intentions), and concrete acts of murder or torture (witnessed or forced to commit). Sachs (2008:131) argues this a necessary condition for developing the concrete language of DID.

The survivor of ritual abuse in multi-generational settings will most likely be exposed to at least one parent with unresolved losses and trauma, which results in them being

frightened and frightening caregivers themselves, in turn pre-disposing them to dissociation as defence. Their disorganisation and dissociation is influenced by the presence or absence of any safe attachment figures (who may also be a relative, teacher, etc.) throughout their lifetime, as well as the actual trauma suffered. Furthermore, they are exposed to inordinate trauma surrounding death (including the killing of pets at times), which underlies infanticidal attachments (Kahr, 2007:119-121). This may be tied into the dynamics and fears around betrayal and abandonment, and resulting suicidal ideation or attempts. At the same time various alter personalities may not only externally (in the world) play the roles of victims, rescuers, bystanders or perpetrators, but they may also relate in these ways internally (also described in ego-state theory, cf. Phillips & Frederick, 1995), resulting in much conflict and emotional pain. Infanticidal attachment appears to shed light on the close relationship between rejection and suicidal ideation.

#### **3.4.4 Concluding remarks on psychological paradigms of dissociation**

The three psychological models presented reflect major understanding and work in the field of traumatic dissociation. Ego-state theory undergirds the DSM definition of DID and most often entails the use of hypnosis in treatment, thus is not covered in depth as the treatment falls outside of the spiritual-intervention paradigms. Structural dissociation insights could be very useful to the pastoral counsellor. That attachment is a crucial component leading to dissociation (both in the relationship with the primary caretakers and from abuse suffered) as well as to its healing, becomes clear in all the discussions, thus highlighting the major importance of attachment theory. It was also linked to traumatic experiences without resultant dissociation. Of note is the necessity of reflective self-functioning within a safe community of the self, which the survivor of generational ritual abuse, usually lacks. Healthy church communities may become the safe and trustworthy “other” that helps restore survivors’ mentalising abilities to undergird the regulation of affect and impulse.

### **3.5 Ritual abuse and dissociation from Christian psychological and pastoral perspectives**

#### **3.5.1 A Christian psychologist's view: Biblically based systemic model of DID and RA - Nicolene Joubert**

##### **3.5.1.1 Introduction**

Christian psychologist, Prof. Nicolene Joubert (2005) works from a bio-psycho-social-spiritual (a systemic) perspective, with DID clients (including multigenerational ritual abuse survivors), in South Africa.

##### **3.5.1.2 Model of dissociation**

Joubert (2005:1-13) uses a psychological mental health framework, referring to the DSM-IV, to describe and discuss DID. (Duplicated information (section 3.4) will not be repeated here.) She (2005:13) furthermore refers the four-factor theory of Kluft in terms of aetiology, stating that it is consistent with clinical experience though it fails to explain all differences and related issues, among alter-identities. According to this theory a person has to have: “a biological capacity to dissociate; a life experience of severe trauma; an established foundation and continuing shaping influences that determine the form taken by the dissociative defences, such as internalisations, introjections, or identification with a DID caregiver; and inadequate provision of stimulus-barriers and restorative experiences” (Joubert, 2005:13)

##### **3.5.1.3 Multi-generational ritual abuse**

Joubert (2006b) also deals with the reality of multi-generational Ritual abuse. A list of beliefs among survivors from cult-abuse, drawn up by Joubert (2006a) was given in chapter one under the discussion of spiritual difficulties (See 1.4.1.6)

##### **3.5.1.4 Practical intervention**

It will become clear in the next chapter on intervention paradigms, how Joubert (2005:14-36) integrates psychological with biblical principles and interventions, to help survivors heal.

## **3.5.2 A Christian psychologist's view on DID and RA - James Friesen**

### **3.5.2.1 Introduction**

James Friesen wrote from both a licensed ministerial and licensed psychological perspective, in this groundbreaking work in 1991 (reprinted 1997), that is easy to read and widely used. Vineyard readers of "Doing Healing" are referred to this model, by its author, Alexander Venter (2009:243).

Friesen (1997:63) described the process of dissociation as a child who pretends to be a new or different person, or alternative personality, "to whom those bad things did not happen. There are switches between parts as well as amnesia – and parts may come to therapy leaving the host amnesic to the event. Alters who know about the trauma are "contaminated" by the trauma, and therapy is directed towards affirming and strengthening the uncontaminated alters, then decontaminating those with trauma, in a process of restoring all to use the abilities they were born with (Friesen, 1997:66). "Decontamination" in this sense is also used by Wilder – see 4.3.3.

### **3.5.2.2 Satanic ritual abuse**

As a therapist there is a major rift between the scientific clinician's view, and an account such as a rape by a demon, for example, says Friesen (1997:84), yet the client's progress through both psychological and spiritual healing that would deal with this, "transcends what scientists are able to explain".

Extra-familial satanic ritual abuse occurs in day care settings for instance, while intra-familial satanic ritual abuse occurs in families, usually over generations, Friesen (1997:84) explains. The spouses and children of victims of generational satanic ritual abuse may become secondary victims in terms of the huge financial and emotional costs of supporting the victim (1997:89).

Friesen (1997:99-100) cites Hill and Goodwin's findings of similarities between client accounts and pre-inquisition historical sources: "As early as the fourth century elements of a satanic mass were well described: (1) a ritual table or altar; (2) ritual orgiastic sex; (3) reversals of the Catholic mass; (4) ritual use of excretions; (5) infant or child sacrifice and cannibalism often around initiation and often involving use of a knife...; (6) animals; (7) fire or candles; and (8) chanting. Extending the historical search from 400 to 1200 A.D. yields only a few new elements: ritual use of (9) drugs; (10) the circle; and (11)

ritual dismemberment of corpses.” He (1997:100) also refers to an article on Aleister Crowley in *Passport* magazine, which among other things spoke of the practice of Satanism at the abbey where he lived for a time in Italy. It included animal sacrifices to the devil, black magic rituals and the expelling of Crowley by the Italian government when it was found that human infants born to the disciples were also being killed in rituals.

### **3.5.2.3 Religious abuse**

Friesen (1997:106-107) discusses the process of therapy and warns against spiritual abuse in labelling clients as possessed, implying they are helpless whilst therapy should be aimed towards establishing self-control. Furthermore, damage (of religious abuse) is done when alters are being labelled as demons and dissociation is labelled possession. Friesen (1997:107) is of opinion that religious abuse can be more hurtful even than therapeutic abuse.

### **3.5.2.4 Roles and systems**

Alternate personalities are formed in different ways: 1) when an event is traumatic enough that a new alter or personality fragment is formed to go through the event; 2) through modelling after an important person (often a perpetrator); 3) when some have learned to use dissociation as a preferred method of coping in various new situations; and 4) there is an intentional creation of alters by cult members through electric shock, drugs and hypnotherapy, in order to maintain the secrecy (the host of the child knows nothing of the rituals). Brutal brainwashing techniques train alters to behave in certain ways at specified times. (Friesen, 1997:109)

Friesen (1997:110) refers to “everyday” alters as level one alters: they know each other and can get in contact with each other, without too much difficulty. Level 2 alters are unknown to the first level, and may have roles of answering the phone in the middle of the night or going to rituals (Friesen, 1997:110). Alters respond to different cues, such as arriving home from work, the phone ringing, going to therapy, and other events to switch in or out. The level 1 alters will meet the demands of life with the most powerful alters, “operating like a revolving door, each rotating out to the front when needed” (Friesen, 1997:111). Disequilibrium may occur under stress when alters may be pushed out front to take executive control, and know nothing of what has been going on. Personalities may also compete for time in order to accomplish their separate tasks,

leaving the body exhausted. Once equilibrium breaks down, a person often starts seeking therapy.

### 3.5.2.5 Components of dissociation

Partial dissociation occurs when the mind does not dissociate in itself, but the emotions, body memory and will do (Friesen, 1997:115). Often what will be discovered in therapy are body memories, which cause real physical pain while (or even prior to) remembering and may include rashes or other marks that then disappear (1997:116). It also appears that dissociation becomes a preferred method of coping when the abuse occurred before about 5 years of age, whilst traumatic dissociation or partial (and non-amnesic) dissociation may occur thereafter (Friesen, 1997:117). In the last case, there is no time loss. Alters hear what the other alters have to say and even partake in group discussions, often from divergent points of view. With traumatic dissociation, there may be one or two dissociated personality states that seem to resolve conflicts between themselves without much need for intervention. Friesen (1997:119-120) views Borderline clients (BPD) as those who come from the same background as dissociated clients, but who carry trace elements of the memories and is without the ability to dissociate. Friesen (1997:120) stresses the importance for evaluation over time, as DID, non-amnesic dissociation, and traumatic dissociation symptoms overlap and the alter system is also usually uncovered over time. It is not uncommon for DID therapy to proceed well, only to find a deeper layer of highly fragmented SRA-alter emerging unexpectedly (Friesen, 1997:120).

Dissociative ability appears to be linked to genetic predisposition, intelligence, creativity and suggestibility, and the higher it is, the more a person can use dissociation as defence (Friesen, 1997:116-117). Whilst it appeared that dissociation could cause effective relief from chronic sexual or physical abuse, the intensity of satanic ritual abuse leads to dissociation in 75% or more of the victims. Those with higher dissociative ability, heal more readily, though it remains a far more lengthy process than for non-SRA dissociators. (Friesen, 1997:117)

Friesen (1997:122) identifies a “flat affect” (complete lack of change in facial expression) alternated with a mesa response (an overwhelming level of emotion that hits suddenly and does not dissipates easily), as indicators of dissociation in the sense that various alter states may carry the emotion or be without it.

### 3.5.2.6 Friesen's Indicators of dissociation for DID

Some of these DID indicators refer to survivors who lose time when switching alters – and may not be effective indicators for survivors with programmed co-conscious systems.

- Personality characteristics (4 or more indicate dissociative ability):
  - high intelligence;
  - high creativity – e.g. music, writing, drama or art;
  - high suggestibility/ability to use imagery;
  - urgency about time, either a rush to get finished with therapy, or a general urgency about life;
  - a sense of extreme deprivation – feeling they have been “ripped off” most of their life; and
  - an inappropriate need to please – a high need to be acceptable in all circumstances.
- Clinical observables (4 or more suggesting DID):
  - secretiveness or refusal to reveal personal experiences;
  - amnesia for previously covered material in therapy;
  - headaches or dizziness of sudden onset during therapy;
  - evidence of internal dialog;
  - sudden shift in mood or voice; and
  - flashback reaction – reliving a traumatic experience in the present.
- Outside data (4 or more suggesting DID):
  - uneven achievement in school;
  - reports of hearing inner voices (vs. schizophrenic voices outside their heads);
  - history of sleep disturbance;
  - difficulty finding their parked car;
  - inordinate indecision about which clothes to wear; and

- denying actions that were clearly observed by others.

### 3.5.2.7 Friesen’s diagnostic matrix: Dissociative ability, severity of abuse and presenting symptomatology

Table 1: *Friesen’s diagnostic matrix: Dissociative ability, severity of abuse and presenting symptomatology*

	<b>Periodic Abuse/Neglect</b>	<b>Chronic Family Related Abuse</b>	<b>Satanic Ritual Abuse</b>
<b>High Dissociative Ability</b>	DID/Non-amnesic dissociation/ Traumatic dissociating mix	High-functioning DID	High-functioning/ Fragmented DID
<b>Medium Dissociative Ability</b>	Low-Functioning DID	Low-functioning DID/ Non-amnesic dissociation	Borderline/DID mix
<b>Low Dissociative Ability</b>	Personality Disorder	Borderline Personality	Severe Borderline

The matrix has been limited to nine configurations for the sake of simplicity, but could consist of many more (Friesen, 1997:127-128). The differences affect motivation for therapy, functioning during therapy and need for specific interventions such as brief hospitalisations when stress gets high or suicidal alters are discovered in a highly functioning DID, for instance (1997:129). Low-functioning, non-amnesic dissociators tend to use more self-defeating coping methods, have many mesa states (of emotion) and are not good candidates for long-term therapy. Those with a borderline/DID mix have high distortion and the level 1 alters seem overwhelmed with the pain which is not fended off by dissociation, and therefore extended hospitalisations may be indicated (1997:130). Borderline clients split along the lines of good and bad, and are difficult to work with (1997:130). Friesen (1997:131) has only known one severe borderline client, who was in therapy for many years before SRA memories presented, which the client continued to find truly unbelievable. Throughout therapy, he remained suicidal and struggled to overcome the automatic tendency towards manipulation.

### **3.5.2.8 Concluding thoughts**

Again, it becomes clear how many factors play a role in the way that survivors dissociate and that it is complex phenomenon. Friesen (1997) wrote for a more general than psychological/scientific public and pastoral ministers have been able to apply his principles very effectively, over the years.

It would be an incomplete current representation of Friesen's viewpoint to not consider the Life Model of which he was co-author. This will be done next.

### **3.5.3 Friesen, Wilder and colleagues: the Life Model**

This model has been compiled by James G. Friesen, E. James Wilder (whose intervention model for ritual abuse survivors will be covered in chapter 4 (4.3.3), Anne M. Bierling, Rick Keopcke, and Maribeth Poole of Shepherd's House in California, in 1999. It is also incorporated in Hawkins and Hawkins' intervention approach, covered under point 3.5.4 and 4.3.5).

#### **3.5.3.1 Redemptive communities**

The model is towards building Christian communities who could minister more effectively to the wounded survivors of trauma, developed as a result of experiential findings that survivors can only heal when they are in supportive, loving communities which expands their capacity for joy and releases energy to live from their hearts or true selves over time (Friesen *et al.*, 1999:3-4). Friesen *et al.* (1999:9-14) describe the power of joy in terms of the bio-neurological development of the brain, and in terms of the regulation of emotions (linked to developmental phases), and attachments. Maturity and recovery is seen through the lense of attachments, in which redemption is described as God's responsibility and maturity as that of the believer (Friesen *et al.*, 1999:9-14).

#### **3.5.3.2 Maturity and relational bonds**

Maturity is about reaching one's potential (as well as being fully developed for our age), and requires love bonds between individuals as foundational requirements, as opposed to fear bonds (in dysfunctional family systems) which are about avoiding negative feelings and pain (Friesen, *et al.*, 1999:13-14). Love bonds and fear bonds can co-exist in families, but ultimately one will be the most influential or dominating. Love bonds are based on love (closeness, intimacy, joy, authentic giving), are desire driven (want to be

together), and grow stronger both when we naturally move closer and farther away (blessed by memory). In contrast fear bonds are based on fear (characterised by pain, humiliation, desperation, shame, guilt, fear of rejection, etc), are avoidance driven (to avoid negative feelings or pain), and only grow stronger by moving closer or further (depending on which is scarier, being closer or further). In love bonds, we are able to share both positive and negative feelings and truth pervades in the relationship. In fear bonds, we cannot share both positive and negative feelings and one is sought over the other, which is avoided, while deceit and pretending is required. Participants in love bonds are encouraged to act and be themselves, while in fear bonds this is inhibited. Love bonds grow and mature people, and operate from the front of the brain (what is termed the 'joy centre'), while fear bonds restrict and stunt growth, operating from the back of the brain ("How do I get what I want?") (Friesen *et al.*, 1999:1-15).

Five stages of maturity that cannot be skipped or bypassed linked with patterns of receiving and giving life, are identified as: 1) the infant [receiving without having to give (be cared for)]; 2) the child (learning to take care of oneself); 3) the adult (caring for two or more at the same time); 4) the parent (giving life to children without requiring anything in return); and 5) the elder (caring for your community and guiding those without families of their own (Friesen, *et al.* 1999:16-18).

### 3.5.3.3 Typology of trauma

A major contribution they make, is in a different typology of trauma, in which they (1999:31-33) identify two categories of trauma: 1) Trauma A refers to the absence of the necessary good things (or enough of them) that we need for stability and good relationships (love, resources, understanding, being cherished, etc. which builds joy capacity), which causes damaged emotions and fractures of the soul; and 2) Trauma B refers to the bad things (abusive things that shouldn't happen but do) which causes fractures of the mind (a separation from memory, and blocks the ability to get back to joy). While trauma B will sometimes halt growth and maturity, if it results in one living from a place of fear (anxiety, PTSD, etc.), trauma A will always leave holes in maturity (The Life Model, 2010a) or in other words lead to the development of non-secure attachments. Fear leads to a pseudo-maturity based on "if I don't do it nobody will do it" (The Life Model, 2010a). Both conditions are true for survivors of generational ritual abuse.

### 3.5.3.4 Measuring the intensity of trauma

Utilising the insights of Schore and Amen, the authors of the Life Model (2010e) distinguish the following: With **mild trauma**, the explanations one has of how and why things work in life (left brain hemisphere) fail to account for the felt emotions, and the right brain takes over control of operations until one's emotions have quietened down. In this trauma state, individuals struggle to learn, concentrate and be productive. **Moderate trauma** coincides with the discovery that one has never been in such a bad mess before and has no idea of how to respond. There is a loss of synchronisation in the right hemisphere and through the cingulate cortex, one seeks to establish a mutual mind state with anyone who seems to know how to handle this experience. When one cannot wait for that any more or the emotional intensity becomes too great, this function (together with the front part of the mind) shuts down, and one moves into **severe trauma**. Progressively, the left-brain has now been "off" a while, the orbitofrontal cortex has failed and now with the cingulate cortex failing the whole cortex has shut down. One is no longer relational in one's being and becomes controlled by one's amygdala, which does not respond to one's will or the desires of others. If a mutual mind has not been found, intrusive thoughts and reactions interfere with functioning once the cortex functions again. The cortex also responds to the front half of the brain dealing with more complex thinking and activity and with desire, identity and personal preference. **Profound trauma** (vegetative vagal/parasympathetic shut down) sets in when one's impersonal terror/rage condition lasts too long, and one has dissociation in place. This shuts down awareness of what is happening to one as well as memories of it. Operating from the back half of the brain after prolonged or chronic trauma, an individual becomes fear-driven, anxious, hyper-vigilant and avoidant. (The Life Model, 2010e)

### 3.5.3.5 Thriving in life

A whole recovery model around thriving, have been developed (extending the Life Model) by James Wilder and Ed Khouri, in which they identify 19 skills needed to thrive, which they train in context of bonded relationships (The Life Model, 2010c).

### **3.5.4 A pastoral counselling model of DID and RA – Tom & Diane Hawkins**

#### **3.5.4.1 Introduction**

After looking at both mental health paradigms, and paradigms of Christian-psychologists, this chapter will conclude with a pastoral model of Dr. Tom R. Hawkins and his wife, Diane W. Hawkins. Due to space constraints, it will not be covered in depth (2003; 2009).

#### **3.5.4.2 The Luciferian satanic agenda**

TR Hawkins (2003a:27) describes the Luciferian groups (incl. or especially the Illuminati) as having their roots in ancient Babylon; hiding behind the satanic groups (alters who identify with Luciferian doctrine will be different); being extremely secretive; believe themselves to be “enlightened”; believe that they can share in Lucifer’s rule; and work towards world-dominion and the destruction of the followers of Christ. TR Hawkins (2003a:27-28) describes an emerging satanic revival, the claims of Freemasonry to be linked to the Babylonian Mysteries, and descriptions of rituals (including human) within circles and triangles, etc. in Crowley’s book “MAGIC in Theory and Practice”. A detailed Scriptural and literature study is given in the 2003 training manual.

#### **3.5.4.3 Model of dissociation**

Again, to avoid replication, readers are referred to training material and the book of Hawkins and Hawkins (2003; 2010) as well as DW Hawkins’ book (2009) dealing with support issues.

#### **3.5.4.4 Building blocks and dynamics of DID**

The building blocks of DID, is described in depth as conflict, denial and false beliefs (Hawkins, TR & Hawkins, DW, 2003a:73-86). Intolerable psychological conflicts may be of: instinct (need to survive when it appears unsurvivable); need (of a protective caregiver in the face of the caretaker abusing); belief (must perform perfectly to be safe in the face of human imperfection; view of reality (expressing feelings are unsafe but they are intensely felt); and view of self (I am a good, moral person – but have to commit immoral acts). These kind of intolerable conflicts lead people to respond in drastic, usually maladaptive manners.

Denial is seen not as wilfully chosen, but as a natural state of the dissociation, in which parts genuinely and innocently believe abuse never happened (Hawkins, TR, & Hawkins, DW, 2003a:75). Dissociation functions to protect the core or original self in “an illusionary state of denial, sheltered from the reality of the intolerable traumas and conflicts” (Hawkins, TR, & Hawkins, DW, 2003a:75). During continued abuse, the original self may be more or less permanently withdrawn and protected from the tasks of living life. In this process, a new identity, called the host, is formed to live life. The host will similarly be protected from experiencing trauma and thus exhibit the same denial of the trauma. In return the host may create additional alters to help carry out specific tasks or protect special abilities (if threatened), as the presenter system. (Hawkins, TR & Hawkins, DW, 2003a:75)

False beliefs form strong cords of psychological bondage, and causes ongoing emotional pain; crippling views of the self; dysfunctional behaviour; stunted spiritual growth; programmed responses; cult control; and the creation and maintenance of dissociative walls (Hawkins, TR & Hawkins, DW, 2003a:76).

Programming is defined (Hawkins, TR, 2010:64) as trauma-based conditioning, rooted in lower levels of consciousness, which deliberately connects pre-determined responses to specific triggers for the purpose of directing (1) mind, (2) emotions, (3) body processes, and/or (4) behaviour. In this regard, TR Hawkins (2010:67) discusses the use of Nazi research and programming research in the USA, as well as the international New World Order using advanced technology (at times, decades ahead of published knowledge), which are at times successful in “connecting some alter-identities to high-level cosmic beings in a way that enables the utilisation of apparent supernatural capacities operating outside those of the normal, three-dimensional, physical world”.

#### **3.5.4.5 Demonisation**

Alters may be forced to receive demons in some perpetrating groups, through which programming and control is enforced (Hawkins, TR, & Hawkins, DW, 2003a:84). At times alters may also deliberately seek out demons for greater power or defensive capacities. Conflict resolution is needed, as there is a wilful choice by alters involved. Thereafter deliverance will eliminate demonic activity. (Hawkins, TR, & Hawkins, DW, 2003a:84)

#### **3.5.4.6 Primary identities**

Hawkins, TR (2003d:111-112) builds on the insights of Smith, Riggs and Wilder and postulate that there is a desynchronisation of the Original Self into Primary Identities or Parts, rather than a dissociation at core level. There are three primary identities, Denial (similar to the ANP of structural dissociation), Confusion and Pain, though they (or one or more) may be unidentifiable, masked, hidden, or experienced as dead or trapped in the astral planes (using the Masonic term reported by survivors rather than the heavenlies) (Hawkins, TR, 2003a:111-120). TR Hawkins reports a growing number of witnesses to the concept of Primary Identities among survivors, as well as success using the model by various therapists (2003:120). At the same time, he does not claim it is the final or proven model on the topic.

The first primary identity is the Denial Identity (who may not deny everything and some prefer the term Function Identity), who usually is unaware of the Pain Identity but aware of the Confusion Identity. It functions to distance from the trauma, to insist that it is not real, to disconnect, to protect and is the “non-abused” identity. (Hawkins, TR, 2003d:114) The Pain Identity is most deeply connected to the pain of the trauma, and can be described as the reality identity, the depressed identity, or the cult-loyal identity (in Ritual Abuse). The Confusion Identity keeps the Denial Identity and the Confusion Identity apart, so that the Denial Identity will not become overwhelmed and cease to function. It may be a bridge identity, a buffer identity, a flip-side identity or a neutral identity. (Hawkins, TR, 2003d:114-115) A lot of the conflict among the Primary Identities, centres around the Good/Bad split. (Hawkins, TR, 2003d:118).

#### **3.5.4.7 Conclusion**

Hawkins and Hawkins (2003; 2010) incorporates psychological insights as well as Scripture in developing a multi-faceted model (not fully described here), and identify Primary Identities as separate from Alter Identities (a new concept).

Next, we will look at differences between satanic and abusive witchcraft generational cults. While the writer does not have access to the full approach and model of Oglevie (only available through attending a seminar), the following insights added to the spiritual aspects described by the previous models may help understanding and directing intervention more accurately or specifically. Psychologist Ellen Lacter finds it very useful in understanding the different beliefs of various parts of the ritual abuse survivor.

### **3.5.5 Spiritual dynamics: a look at multi-generational satanic versus fertility cult (abusive witchcraft) ritual abuse**

Fertility cult ritual abuse also includes human sacrifice and the sexual torture of children, as do satanic ritual abuse, says Lacter (2006). At the same time the two groups attach “different meanings to their crimes, worship different deities, and are rivals in their failing goals of world domination”, says Lacter (2006).

The alter personalities and memories of the abuse in witchcraft are generally buried much more deeply into the survivor’s unconscious mind than those associated with satanic ritual abuse or the abuse by groups with political or military agendas (Lacter 2006). The survivor’s psyche and spirit are also more profoundly affected, Lacter confirms (2006). It is not uncommon for survivors however, to have one parent involved in Satanism and the other in witchcraft. The part of the survivor associated with the witchcraft rituals and abuse will often be aware of the satanic side, but not the other way around (Lacter, 2006).

<sup>i</sup>Oglevie (2003) describes the origins of witchcraft as going back to the Palaeolithic era (before 10,000 B.C.) fertility cult worship of the “Great Mother” (earth). After Mother Earth, females worship female fertility gods, and males worship male fertility gods. It is believed that the gender battle for domination affects the spiritual battle for the same. In Satanism, Satan is viewed as the “real God”, and “each man is a god himself”. This movement reflects the cosmological dualism between two male gods, and was fuelled by the Catholic Church’s perceived excesses. During the inquisition, witchcraft images such as the goat’s head and horns were applied to Satan. Satanists rebel against Judeo-Christian worship of God and infiltrate church in order to “decrease the power of Jesus” and “undo the work of the church”. Witches hate Christianity (especially the Roman Catholic Church) and infiltrate the church to “subvert worship and curse participants” (Oglevie, in Lacter, 2003)

Generational satanic ritual abuse’s spiritual goal is abuse of the spirit (to “cause victims to believe that Lucifer is the light-bringer and Jesus is the deceiver”; whilst witchcrafts’ spiritual goal is abuse of the soul (to create enough “space” in a victim’s soul to “hold witch spirits perceived to live from body to body”). (Oglevie in Lacter, 2003) Within satanic rituals, the pain of children is offered in sacrifice to enhance the power of Satan, and decrease the power of God and Christianity. In witchcraft, “claims, curses, part-

spirits of deceased and live witches and demons, are “sent” to other people through transfer of body fluids, saliva, tissue, faeces, urine, breath, and more, in rituals involving extreme physical and sexual torture and human and animal sacrifice. Pain is used to appease deities and empower followers” (Oglevie in Lacter, 2003).

In Satanism they seek to over-ride the will (rendering free will ineffective), whilst in generational witchcraft they seek to mould the will of a child into believing he/she is just like them. Satanists use mind-control to override and control the mind without its conscious knowledge, whilst witchcraft practitioners use “deception, false blessings, claims, covenants, etc.” (Oglevie, in Lacter, 2003)

Sexual abuse is used to get to the spirit of the victim, to empower Satan, and to indulge in primal desires in Satanism. Child prostitution and pornography are for income. Sexual abuse in witchcraft is used to wound and dominate the victim’s soul. In witchcraft the orgasm and pain in combination, are used to appease each gender’s fertility deities. “Witch spirits are “transferred” to victims via menstrual blood, semen, etc., to reside, control, harass and watch.” (Oglevie in Lacter, 2003)

Other goals of abuse in generational satanic groups are to “create cult-loyal alters with mind-control systems to serve the cult and to protect its secrets”, whilst in generational witchcraft they seek to “create cult-loyal alters who willingly serve the cult and protect its secrets” (Oglevie in Lacter, 2003). Satanic sacrifices’ purpose is to gain power, transfer power, strengthen and to share in the power of Satan and demons. Sacrifices in witchcraft cults serve as worship of the respective fertility deities: “Females offer sacrificial and menstrual blood to Mother Earth for females. Males offer semen and blood and water to “Father Sky” to keep Mother Earth fertile for males” (Oglevie in Lacter, 2003).

In generational Satanism males dominate but both are included in rituals, whilst in generational witchcraft each gender seek to dominate the other and there is fierce rivalry and hatred (they seek to abuse and sacrifice infants of the oppose sex). (Oglevie in Lacter, 2003)

In generational Satanism, victims are terrorised and tormented by attaching Satan as well as “lesser demons” to them spiritually. In this way, complex mind-control is also continually reinforced. In generational witchcraft there is an attachment of male and female gods and demons, which serve to reinforce curses, claims etc. It also fuels the harassment by attached spirits. There are also attempts to “gain power and harm others

supernaturally with sorcery, spells, hexes, charms, astral travel, coming together on “sacred ground” in a circle, etc.” (Oglevie in Lacter, 2003)

Within generational Satanist groups, there is an emphasis on perfection in very complex ritual practices and obedience to the satanic calendar. Within generational witchcraft groups, the emphasis is on perfection in keeping the cult’s secret life hidden. Perfection is furthermore sought in complex ritual practices and observance of the sun (male) and moon (female) cycles (Oglevie, 2003).

According to Oglevie (in Lacter, 2003) Satanists have been losing control and power over their victims since the end of the last millennium, as it came and went without Satan usurping God’s position to rule the universe (with his loyal followers being resurrected), as predicted. Within generational fertility cults, each gender has predicted the destruction of all other people by Mother Earth early in the 21<sup>st</sup> century. They believe that only they and the souls of their ancestors (kept mortal in the bodies of their “chosen ones”) will be resurrected.

### **3.5.6 Concluding thoughts**

Christian mental health professionals and pastoral counsellors explore the spiritual motives and aspects of cults in more depth than secular professionals do. They also seek to verify and align their found truth with Scripture. The best theories will have solid foundations in both the mental health paradigms and theology. The discussion included a leading professional in South Africa, Joubert, who has influenced others’ work with ritual abuse survivors in South Africa (including some counsellors in or related to the Vineyard), Friesen whose model is suggested as praxis guidelines in the Vineyard, and the related model of Friesen, Wilder and colleagues, proposing a community model of intervention. A pastoral therapist’s model (Hawkins and Hawkins) that also draws from psychological theory as well as the spiritual, was also discussed. Lastly, differences between generational satanic cults and abusive witchcraft cults were explored, towards a deeper understanding of beliefs of survivors.

### **3.6 Conclusion**

Generational ritual abuse in satanic or witchcraft cults is ongoing, extreme and unlimited in the trauma that it (deliberately) causes. Survivors of such families often struggle with various psychiatric/psychological, addictive, and interpersonal problems, without fully

understanding why. They may struggle with affect and impulse regulation, alternations of attention and consciousness, dysfunctional self-perception, struggles with meaning (experiencing despair, hopelessness, etc.), etc. looking at the DESNOS response to complex trauma. Furthermore, they most often present with dissociative and attachment disorders. The need for correct psychological diagnosis and intervention over a long period has become clear. Aside from numerous personal difficulties (including physiological struggles), the impact will be severely felt in context of relationship. This will extend to relationships within a church environment. Spiritually their faith and fervour might go through seasonal fluctuations (around specific times or around differences among alter personalities in belief) and they may struggle to show or receive love.

It appears that survivors would be best helped by an interdisciplinary approach that involves both psychological and spiritual intervention, with a community of support that undergirds the process.

Survivors of generational ritual abuse need mature people who will be able to help them learn healthy relational skills while they heal from both trauma A and B (Life Model), which affects identity formation and growth. Helpers who are co-dependent or insecure in their own attachments, as well as those with trauma of their own which they have not dealt with yet, may enter into a process that becomes stuck or spirals towards destruction once the participants are totally worn down. In this regard, Fonagy's (2004) opinion that those struggling with disorganised attachments may only be able to leave home if another, alternative and comparable figure is available, was noted. Relational help may need to be intentional rather than left to chance, as survivors of severe and prolonged trauma cease to operate relationally (responding to the will and the desire of others) and operate from the fear bonds through the amygdala (self-protective, and/or hyper-vigilant).

Of spiritual importance is spiritual growth, not just learning to know God intimately, but also to know him for who he really is, outside of the paradigms taught on different levels in childhood to various parts of the personality. Furthermore, the need to deal with demonisation as well as spiritual difficulties in the context of the Satanism and/or witchcraft, have become evident, and has to be investigated in terms of possible intervention principles.

If the church forms part of the Body of Christ, as a 'family', the question becomes one of how the church can relate to survivors in a supportive and healing way. The answer to this question will become clearer after looking at different intervention models, in chapter four.

Chapter 4 will extend the meta-theoretical investigation into models of intervention, through a literature study.

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<sup>i</sup> Steve Oglevie presents training for mental health professionals and others, in the USA as well as in other countries, but without attending such an event it is not possible to get hold of his materials. Emails sent to him requesting more information in 2009 and 2010 were not answered. He is considered an expert by many, including psychologist (and advocate for ritual abuse victims) Dr. Ellen Lacter, who added this information from Oglevie (2003) (contained in a table) on her Ritual Abuse Website.



## CHAPTER FOUR

### 4. META THEORY: HEALING PARADIGMS RELATED TO SURVIVORS OF GENERATIONAL RITUAL ABUSE

#### 4.1 Introduction

Paging through Chrystine Oksana's (1994) guide to healing, and listening to Ellen Lacter's interview with Trish Fotheringham (2008), it becomes clear that there are numerous avenues to healing but that therapeutic interventions are crucial. Rutz *et al.* (2008:83-84) provide a ranking of 53 methods reported to be of much or great help, from their survey. Of that individual psychotherapy/counselling was rated by 75 % of the respondents as number 1 or the most helpful while supportive friends was ranked second by 66 % of the respondents (Rutz *et al.*, 2008:83). Others included: (4<sup>th</sup>) personal prayer/medication; (5<sup>th</sup>) journaling; (7<sup>th</sup>) art therapy; (12<sup>th</sup>) spiritual guidance/counselling; (13<sup>th</sup>) formal deprogramming; (21<sup>st</sup>) deliverance; (22<sup>nd</sup>) Theophostic Prayer Ministry; (31<sup>st</sup>) EMDR; (36<sup>th</sup>) clinical hypnosis; and (42<sup>nd</sup>) exorcism.

While the survey reflects various religious beliefs, the need for therapy as well as a supportive environment (friends and congregation) becomes clear. From a Christian point of view, however, the spiritual aspect of healing is crucial for spiritual growth and maturity. Trish Fotheringham speaks of a journey of about 15 years (Lacter & Fotheringham, 2008) during which therapy and energy-related spiritual work is undertaken, and DW Hawkins (2009:xiii-xiv) sketches a journey of about 24 years (therapeutic and Christian), whilst reporting that the journey for those who started more recently, appears to be shorter. <sup>ii</sup>

This chapter will broadly explore major intervention models from a mental-health as well as spiritual/religious perspective, through a literature study on a meta-theoretical level.

#### 4.2 Short notes on psychological therapeutic models

Herewith some short notes on three main mental health intervention paradigms.

##### 4.2.1 Therapeutic frame of clinical and Ericksonian hypnotherapy

Phillips and Frederick (1995:37) discuss what they term the SARI model of intervention, which is a phase-approach: Stage 1) involves safety and stabilisation through ego

strengthening; Stage 2) involves accessing trauma material and the focus is on accessing and mastery of it; Stage 3) involves resolving (re-associating) traumatic experiences; and Stage 4) involves integration and new identity. If there is a destabilisation at any time during the process, the therapist returns to stage one (Phillips & Frederick, 1995:37). Caution in terms of the need to maintain stability is noted through this stage approach.

#### **4.2.2 Therapeutic frame of structural dissociation**

Steele, Van der Hart & Nijenhuis (2005:12) state that a phase-orientation to therapeutic intervention is the current standard of care, and seek to provide an adequate theoretical base to underpin it. Structural dissociation is maintained through maladaptive strategies (learnt through poor modelling, inadequate dyadic regulation (in a 2-person relationship), lack of basic skills and conditioning occurring around the trauma) (Steele, *et al.*, 2005:12).

In Phase one of therapy, the goal is symptom reduction and stabilisation, in which the integrative capacity of the ANP and key EP's (that are intrusive or interfering with therapy or safety) is raised (Steele, *et al.*, 2005:27). To this end the reflective quality and sometimes the quantity of physical and mental actions (options in responding to the world), are improved. The three main goals of this phase are to overcome (1) the phobia of attachment and attachment loss with the therapist; (2) the phobia of mental contents; and (3) the phobia of dissociative parts of the personality (ANP and EP). Thus, levels of hypo-arousal are brought down and aspects of the therapy relationship are dealt with, while skills training and psycho-education also play a role. (Steel *et al.*, 2005:27-28)

Raising the mental level and adaptive actions of ANPs and dominant EPs, may include teaching the survivor to simplify life and rest more (releasing more energy), while others (who are severely shut down and unable to get anything done) need to engage in more mental and behavioural actions (Van der Hart, *et al.*, 2006:16-17). Those that become entangled in endless over-thinking and obsessional thoughts need training to simplify their mental actions to become behaviourally more adaptive. Emotional and relational skills are very important to all survivors. It is important that understanding, empathy and internal cooperation among various personalities be developed gradually, without yet sharing traumatic memories. A more cohesive and flexible personality is thus already developed (Van der Hart *et al.*, 2006:17).

Phase two involves the treatment of traumatic memories, which include the overcoming of the phobias related to insecure attachment to the perpetrator(s); the phobia of attachment and attachment loss with the therapist in EP's; and the phobia of traumatic memories (Steele *et al.*, 2005:28). This renders the structural dissociation unnecessary (Van der Hart *et al.*, 2006:18).

Phase three involves integration and rehabilitation, focussing on overcoming the phobia of normal life; the phobia of healthy risk-taking and change; and overcoming the phobia of intimacy (Steele, *et al.*, 2005:28). Included in this phase is deeper grieving, deeper realisation, relinquishment of strongly held beliefs, and the struggle to engage in the world with new coping skills (all requiring high degrees of sustained mental efficiency and energy) (Van der Hart *et al.*, 2006:18).

Within this therapeutic frame, a multitude of interventions from different theories may be needed (Van der Hart, *et al.*, 2006:15). Each phase involves a “problem-solving and skills-building approach within the broader context of a relational approach”, say Brown, Schefflin and Hammond (Van der Hart, *et al.*, 2006:15). There is a spontaneous movement back and forth between various phases (Van der Hart *et al.*, 2006:18).

The above is a very short summary of the process, fully described in a book by Van der Hart, Steele and Nijenhuis (2006).

### **4.2.3 Therapeutic frame of attachment theory**

As an article by Gubman (2004) reveals, the client is given an opportunity and interpersonal space in the therapeutic relationship to explore conflicts and desires around attachment (with both the therapist and others), and shifts in the IWM (internal working model) lead to new abilities, such as verbalising needs and wants. A client may for instance find the therapy relationship a model for other relationships, in which the role of caregiver (for instance) is let go of. (Gubman, 2004)

Dependency is linked empirically to chronic traumatisation, and is a major issue in its treatment, report the structural dissociation theorists, Steele, Van der Hart and Nijenhuis (2001). Due to the Western emphasis on independence and move away from appropriate dependence and interdependency, it is often “associated with weakness, emotionality, selfishness, entitlement, lack of character, laziness, childishness, manipulation, and secondary gain”, resulting in the most shame in survivors (Steele, *et*

*al.*, 2001). They (2001) refer to Walant's belief that the societal norm of independence at the expense of attachment needs have led to an increase of personality disorders and addictions.

Resistant or preoccupied attachment styles in survivors lead to excessive dependency while avoidant or dismissing styles lead to counter-dependent or overly independent styles (Hesse in Steele *et al.*, 2001). They (2001) refer to the hypothesis of Hesse, Liotti, Main and Morgan, that most dissociated patients have developed "preoccupied or disorganised/disorientated attachment styles with various dissociative personalities exhibiting dependency styles that are unmodulated, thus extreme and contradictory". Successful negotiation of the co-dependency conflicts is needed for therapeutic success related to issues of integration and adult intimacy. Citing Cohen, Steele *et al.* (2001) find dependency to be a need (not want) for traumatised survivors, which can only be modified by interactions with need-mediating objects. They (2001) refer to Mitchell's point that dependency in therapy could represent ego needs rather than symbolic wishes or fantasy, which thus have to be met before anything else will happen in therapy. In this process, the therapist has to actively meet and help the survivor identify and appropriately meet his or her needs within therapeutic boundaries.

Steele *et al.* (2001) speak of a therapeutic window of tolerance for both therapist and client, wherein dependency needs to be managed, as too much reliance (defining 'too much' with the survivor) can increase insecure attachment behaviour and disintegration of functioning, while unpredictable responsiveness on the part of the therapist prolongs dependency. When insecure attachments prevail, the ANP (for instance) may lack knowledge in understanding and managing feelings, which thus creates a dependency on the therapist for guidance and assistance, which is necessary as the therapist initially provides a regulatory function for emotions and for basic psycho-education and skills building, according to Steele *et al.* (2001). Defensive emotional subsystems include hyper-vigilance, freezing, stilling, analgesia, flight, fight, and total submission and anaesthesia, and EPs who are fixed in these defensive positions have a concern for imminent survival over dependency and attachment (Steele *et al.*, 2001). The defensive separation cry or call (Pranksepp & Van der Kolk in Steele *et al.*, 2001) is more likely linked with the EP in the face of perceived loss of attachment security, and presents as clinging, crisis calls and other attempts at frequent contact with the therapist. These classically conditioned stimuli however, tend to evoke the ANP's avoidance responses and the dissociative barrier is thus strengthened.

The psychoanalytic perspective of dependency as pathological and driven by wish rather than need, is thus disputed by Steele *et al.* (2001), who views dependency in terms of legitimate needs and proposes a careful balance and from the therapist collaboration, consistency, predictability, genuineness, warmth, empathy and clear and flexible boundaries and limits. Congruency in the words and actions of the therapist are needed in as well as out of sessions (when discussing the survivor with colleagues in a way that is respectful of the person as a human being). The therapist has the responsibility to discuss the therapeutic relationship throughout, explaining and normalising secure dependency, identifying insecure dependency behaviours and gradually giving a frame of reference in which subsequent conflict resolution can take place (Steele, *et al.*, 2001).

Instead of responding to late night crisis calls with direct confrontation and the strict setting of boundaries, Steele *et al.* (2001) gives an example as a way of dealing with this:

“I notice you’ve called me every day this week in quite a state of distress. Some calls have been late at night, which lets me know you are having trouble sleeping on a regular schedule, and makes me wonder what is giving you such a hard time at night. It seems that neither our sessions nor the phone calls are addressing some very important need and I have been doing a lot of thinking about what that need might be, especially within our relationship. Would you be willing to work on that together and help me understand more about it?”

This approach led to a discussion of the client’s intolerance for aloneness (as each ANP and EP experienced it) and what about the calls helped and didn’t help, followed by clear instructions about emergency calls, while the sessions were increased to twice a week for a six-week trial and two phone calls a week were allowed for checking in (non-crisis related) (Steele *et al.*, 2001). Thereafter, therapy focused on normalising her need of the therapist and modulating her self-hatred related to dependency while other skills were developed, and gradually she was able to stop the check-in phone calls (journaling instead of calling and writing notes to talk about during sessions).

Some therapists, prayer ministers and people in supportive relationships often try to move survivors to counter-dependency instead of healthy secure dependency. Tables given by Steele *et al.* (2001) which can aid the therapist or pastoral counsellor, as well as other support people to identify and deal with problems in their own lives/relational

styles as well as guide their responses to survivors of generational ritual abuse, in a way that does not blame or harm the survivor, are given in Appendix C. The responsibility of the therapeutic and/or pastoral counselling relationship lies in the hands of the therapist/pastoral counsellor.

Attachment theory may thus function as a therapeutic frame and therapy may include various kinds of interventions around attachment issues as well as other problems.

#### **4.2.4 Concluding thoughts on mental health intervention**

The preceding discussions introduced the basic concepts of the mental health intervention paradigms. As such, it does not fully cover any of the theories and neither does it cover the vast variety of techniques used in any of them. We do, however, gain a broad overview of the therapeutic journey. It appears a lengthy and complex process, involving various phases with specific tasks relating to intra-psychic, biological and interpersonal/relational skills. Attachment is of particular importance in regulating the health of the relationships within which healing is to take place. Dependency (a key focus in many discussions on DID/RA-DID) in the therapeutic context can also be better understood through the attachment lenses.

Next, existing paradigms are reviewed that incorporate or operate from a Christian point of view.

### **4.3 Existing healing paradigms relating to survivors of generational ritual abuse that include the spiritual dynamics**

#### **4.3.1 Healing approach of Christian psychologist Nicolene Joubert**

##### **4.3.1.1 A Biblically based systemic perspective**

This perspective from Joubert (2005:33) in South Africa views “people as holistic beings that function on an intra-psychological-interpersonal and spiritual level”, and understands phenomena in terms of a hierarchy of systems. The spiritual dimension with God as a triune and personal, holy God, forms the “all-encompassing system in which all other systems are embedded”. The spiritual dimension (supra-supra system) include the angels, Satan and demons. (Joubert, 2005:33-34). A ritual abuse survivor (in this case) is seen as a system with sub-systems (different identities), embedded in a

family system with specific boundaries, beliefs, secrets and patterns of communication – which need re-modifying (Joubert, 2005:35-36).

#### **4.3.1.2 Psychological interventions**

Psychological interventions suggested by Joubert (2005:14-26) in context of the safe therapeutic relationship, include the use of: system mapping (drawn according to functions, relationships etc. of the alters as they relate to the host); use of metaphors (i.e. a house describing the inner system); fostering internal communication to help the host build a strong internal team (in which asking the Holy Spirit's help, journaling, internal board meetings etc. are discussed); dealing with internal conflict; art (to express the stories of the trauma); poetry; memory work; forgiveness; cognitive therapy (focused on internal beliefs and cognitive distortions on emotions and behaviour that are corrected: symbolic actions (e.g. planting a rose bush for new hope); and self care. Self-care include: having numbers of people one can phone in time of crisis; agreements to not self-harm; relaxation techniques; as well as other soothing and comforting techniques (bath, pets, soft-toys, etc) (Joubert, 2005:24).

Forgiveness is described as a process followed when the counselled survivor is ready (Joubert, 2005:23). Ineffective strategies to deal with hurt have to be identified and may include holding on to grudges, entertaining fantasies of revenge, being cynical and blaming the offender (2005:23). Steps in this process are 1) recognising the injury; 2) identifying the emotions involved; 3) expressing hurt and anger; 4) setting boundaries to stop the abuse from carrying on; 5) cancelling the debt (see Mt. 6.14); 6) considering the possibility of confrontation; and 7) considering the possibility of reconciliation (Joubert, 2005:23). The last two steps are often inadvisable for ritual abuse survivors.

#### **4.3.1.3 Spiritual interventions**

Three kinds of prayer are identified by Joubert (2005:27-29) as applicable: 1) petition prayers (written out and expressing “a deep commitment from the client to trust in God and the depth of the hurt and desire to be healed”; 2) deliverance prayers [focusing on the “explicit resistance against and rejection of demons and demonic activity” (counsellors are to follow Scriptural guidelines and deliverance is never the focus of the healing process)]; and 3) meditative prayers (fostering intimacy with God, using Scripture and worship). Furthermore, it is important to build faith through learning about God's love and care and discipleship (Joubert, 2005:28).

#### 4.3.1.4 Systemic interventions

Non-perpetrating family members need to be informed and involved in the process as far as possible (Joubert, 2005:29). Also, “friends and significant others are critical role players in providing emotional, financial, spiritual and practical support” (2005:29).

#### 4.3.1.5 Phases of counselling/therapy

Phase one involves a thorough assessment of the situation, and diagnosis. Joubert (2005:30) identifies the following aspects to be assessed: traumatic events (its characteristics); the subjective experience of each trauma (e.g. its impact on meaning and purpose in life, self-respect, etc.); the level of being overwhelmed, the loss experienced because of it and the adaptive responses (survivor guilt, shame, numbing, suspicion, dissociation, etc.) to it.

Phase two involves the building of therapeutic relationship of trust and support, in which the person is stabilised. Education is given in terms of emotions (identifying and labelling them), identification and utilisation of social support, etc. (Joubert, 2005:30). It is also important to establish normal daily functioning and to use psychopharmacological management if necessary (Joubert, 2005:30). Inner strengthening and self-support techniques are important, as the inner self has to be strong enough to deal with traumatic memories. Clear therapeutic goals have to be set and revised from time to time, and boundaries should be explained. (Joubert, 2005:30)

Phase three involves the encouragement and establishment of internal communication, as an internal process of decision-making is needed to minimise inner conflict (Joubert, 2005:31). This includes finding common goals and addressing the facilitation of switching, as simply minimising switching would block the therapeutic process.

During phase four, traumatic memories are processed through reliving or remembering different aspects of the trauma, integration of these and gaining mastery over the trauma (Joubert, 2005:31). Joubert (2005:31) emphasises that the goal is not to dredge up the past or to repeat the trauma compulsively, but to integrate information contained in the memories, and proposes using the BASK model of Braun: looking for (B) behaviour (what happened?), (A) affect (feelings evoked), (S) sensory aspect (information from smells, sounds, colour and pain), and (K) knowledge (of the trauma) in this process. Aside from working through the emotional pain, the goals are to restructure cognitive beliefs and improve general functioning (2005:31).

Phase five may involve the following of new coping skills taught: On a cognitive level, new perceptions about competence and dependence, power and helplessness, trust and distrust, should be formed. Emotions should be felt and honestly verbalised while skills are also needed to deal with anger, rejection and hurt. On a self-care level, the counselled survivor needs to learn to take care of all his/her emotional and physical needs. On a spiritual level, the truth of God's love and power, justice and healing, should be established and experienced. (Joubert, 2005:33)

Phase six involves the fusing and integration of different parts/identities into one, in which the timing is important. It "refers to the overall process of re-associating knowledge, behaviour, feelings, sensations and all parts of oneself back into consciousness". (Joubert, 2005:33)

Phase seven refers to the termination of therapy, which should not happen too soon after the final integration or fusion (Joubert, 2005:33).

### **4.3.2 Healing approach of Christian psychologist James Friesen**

#### **4.3.2.1 Considerations in the healing/therapeutic journey**

Friesen (1997:42) shares that survivors can be in therapy for years (seven on average) before correctly diagnosed, which delays healing. Rather than speaking of the length of the journey from thereon forwards, he focuses on tasks that need to be done: finding new ways of thinking; feeling; changing habits; tracing feelings to earlier events; dealing with hidden memories as these wounds "ooze" into daily life; and developing better coping mechanisms (Friesen, 1997:135). Friesen (1997:136) describes therapy as a roller coaster ride due to intense feelings and uncovering things before rebuilding, but states that therapy is as life, difficult. Uncovering weaknesses frees strengths (1997:137), and encourages clients knowing that those who stay in therapy usually recover well.

Safety is very important. Support and a working-alliance is sought with the spouse, who is asked to be non-confrontational during the process (Friesen, 1997:141,147). After giving appropriate information in his diagnosis, reading homework is given and the journey begins. It is important to deal with medical issues as well as substance abuse among the alters and possibly in a chemically dependency treatment programme (1997:148). There also needs to be a balance between "internal work" (alters relating to each other) and "external work" (relating to the world/others).

Friesen (1997:149) relates a case in which a cult-survivor needed tremendous help from her church and a therapist, to keep her safe from cult-abductions and abuse. Safety measures can include not having access to a phone at night, carrying a beeper as protection (the survivor has to call when beeped and interruptions lead to police notification) and in some cases going public (Friesen, 1997:150). Answering machines allow one to not return calls that are unsafe, and because of the loyalty of abused children (and alters) to abusive parents, new boundaries can be crucial (Friesen, 1997:151). He (1997:151) sees the church as the new family and cites Scott Peck as saying; "To come to terms with evil in one's parentage is perhaps the most difficult and painful psychological task a human being can be called on to face. Most fail and so remain its victims."

Therapeutic obstacles are described in terms of despair, feeling trapped, abandonment, suicidal tendencies, and looking for the easy way out, which have to be discussed and addressed (Friesen, 1997:152-159).

#### **4.3.2.2 Treatment guidelines**

Alter-maps are drawn to indicate the power of different alters as well as their relationship to the host and each other, and help the therapist to develop a relationship with each one (without being judgmental towards any one part) (Friesen, 1997:161-165). It is crucial that inner control is established over intrusive memories, and to do this wounds have to be "thoroughly exposed, under the proper therapeutic conditions", for healing to occur (Friesen, 1997:167). Memory work according to Spiegel (Friesen 1997:167-169) involves: 1) a confrontation of the trauma; 2) finding a condensation of the experience (a key memory of a key trauma type) and re-working the memory (i.e. that one didn't truly want it to happen); 3) allow for confession around guilt; 4) provide consolation; 5) bring experiences into conscious memory; 6) encourage concentration in the memory work on specific tasks at hand, setting aside times daily for grieving and for self-imaging for instance; 7) give the client control over the memories; and 8) congruence/integration (talk things through among alters and helping child-alter etc). Memory work is slowed down when destabilisation happens, in order for clients to regain control and manage daily life (1997:169).

Special needs of alters such as those who are in the most pain, or the persecutor alters are to be addressed as soon as possible (Friesen, 1997:169-173). Amnesic barriers are

addressed and co-consciousness as well as group efforts among the alters, are encouraged through journaling, imagery, etc (1997:174-178). Integration and fusion, which Friesen (1997:178-188) describes as “merging” is also encouraged and worked towards.

**4.3.2.3 Spiritual interventions**

Healing must involve and be for the whole person, and thus includes the spiritual element to be complete, emphasises Friesen (1997:220). Furthermore, healing the spiritual component furthers bodily healing, soothing of emotions and aligning distorted memories with reality (Friesen, 1997:220). Spiritual components appear to have “unexplored power” he (1997:228) says.

It is important that aspects such as demonic appearances, levitations and the experiences of being entered by demons be believed as truly occurring in ritual abuse settings, says Friesen (1997:210). At the same time it is crucial to distinguish between demons and alters as alters cannot be expelled (they become wounded and go into hiding if one tries) and demons masquerading as alters wreak havoc in the DID system through, fear, confusion, etc. They are known by their fruit and positive, long-term results associated with the casting out of demons, cannot be disputed, argues Friesen (1997:223,229-230).

Guidelines given by Friesen (1997:222) to discern between alters and demons:

<b>Alter Personality</b>	<b>Demon</b>
Most alters, even “Persecutor” alters, can become strong allies within the therapeutic relationship. There is a definite sense of relationship with them (though the relationship may start out negative)	Demons are arrogant, and there is no sense of relationship with them.
Over time, alters become more ego-syntonic (they are initially ego-dystonic).	Demons remain ego-alien – “outside of me”.
Confusion and fear subside with appropriate therapy when only alters are present.	Confusion, fear and lust persist despite therapy when demons are present.
Alters tend to conform to surroundings.	Demons force unwanted behaviour, and

<b>Alter Personality</b>	<b>Demon</b>
	then blame a personality.
Alters have personalities with accompanying voices.	Demons have a negative voice without any corresponding personality.
Irritation, discontent and rivalry abound among alters.	Hatred and bitterness are the most common feelings among demons.
Images of alters are human in form, and remain consistent during imagery.	The imagery of demons changes between human and non-human forms, with many variations.

To do exorcisms, Friesen (1997:243-244) cautions, one should have a solid spiritual foundation oneself, and one should never engage because of curiosity or to explore/gain power. Fascination with spiritual warfare is problematic (1997:145), as one can become involved in “shadow-boxing” with demons that are not even present. Friesen (1997:244) accepts the Scripture in Mr. 16:17 (see also Mt. 10:1) which says that followers of Jesus will cast out demons, and speaks of Paul’s reference to the gift of discernment and exorcism of spirits that some receive (1 Cr. 12:10). It is wise to follow White’s (says Friesen, 1997:245) approach to come to people with love and compassion, and only deal with demons as they manifest.

Demons that oppress because of flirtation with sin and temptation can be dealt with through personal prayer and choosing to follow the Lord (Friesen, 1997:246-249). At a second level, inviting demons have occurred through alternative religions, etc. and necessitates deliverance as well as the harder part of “growing in the Lord, and establishing a maturing life among His people” (Friesen, 1997:251-255). When dealing with survivors of ritual cult abuse, one deals with “spiritual unions” with Satan, on level three (1997:256). While it is a lie that people can be married to Satan, or that those covenants made in blood are valid (as Satan is a liar), spiritual strongholds are formed within a person through belief (1997:256-257). Friesen (1997:257-258) also speaks of family spirits given to people by dying family members, causing demonic strongholds through the belief of the union with it.

The division of will within dissociated survivors reflects the divided heart of Scripture, and it may be that there needs to be worked with various alters to agree on the need for allowing Jesus’ healing (also therapeutic healing), before serious ritual memories can be dealt with (Friesen, 1997:260). For Friesen (1997:261) the preferred therapeutic

pathway is a process of alters each turning their hearts over to Jesus. Because of the divided heart, self-deliverance may be ineffective, and he (1997:261) cautions with the Scripture in Mt. 12:43-45: seven worse spirits may come into a delivered heart that has not been turned over to Jesus. Because of some alters casting demons out, while others allow them to re-enter, a survivor needs a network of Christian friends who will lead and disciple (as well as intercede) (Friesen, 1997:262). Too much focus on demonic issues with not enough attention to growth and discipleship results in situations where discouragement sets in, therapeutic work goes nowhere and the support network burns out (Friesen, 1997:262).

Eight steps of exorcism given by Friesen (1997:263-364):

1. Turning oneself (the survivor) over to the lordship of Jesus.
2. Binding the spirits to render them unable to interfere with the process.
3. Get the spirit's name through the Name of Jesus.
4. Find out where and how it gained entry to the client in order to defend against future assaults.
5. Find the task and function of the spirit.
6. Send the spirit out.
7. Find out if other spirits are now exposed, which need to be expelled. It is not uncommon for the most powerful ones to remain in the background while weaker ones are expelled.
8. Seal the work through prayer.

**Caution:** Quite a few Christian counsellors rely on information obtained from demons, and forget that Satan is the father of lies. Doing that may also be entering into a world of channelling. The writer proposes that the counsellor and counselled survivor ask God what they should know, and if needed rather follow Smith (2005; training DVD's) who commanded demons to only speak if and what the Lord Jesus would have it say, if they really feel a God-led need to gain information this way.

Healing prayer forms an important part of the healing journey, says Friesen (1997:271-272). In these sessions, God intervenes in ways that changes lives forever, he (1997:271) shares. Neither exorcism nor healing prayer for memories should be done without the presence of experienced and mature Christians, who are familiar with the work of the Holy Spirit and experienced in this kind of prayer ministry (1997:271). An

important point is that in this kind of prayer, the prayer ministers do not guide the imagery, but merely invite Jesus into the situation and follow his lead (1997:273).

To conclude, it is important not to underestimate the need for a sense of community of a survivor and/or alters of a survivor: "God's people are to provide safety, encouragement, nurture and friendship as part of living life to the fullest" (Friesen, 1997:276-277). This is a very important point.

### **4.3.3 Healing approach of Christian psychologist and minister James Wilder**

#### **4.3.3.1 Healing of trauma in the Life Model**

The authors (Wilder, Friesen and colleagues) of the Life Model (2010f) describe the elements needed for healing from trauma, as follows:

- (1) Developing sufficient capacity to handle and quiet strong emotions. (Type A recovery, impacting the thalamus, basal ganglia and ability to return there from activation of the amygdala – see Appendix B.)
- (2) Developing necessary nonverbal mental abilities. (Type A recovery). This includes learning to return to joy from the six difficult emotions (sadness, fear, disgust, shame, anger and hopeless despair); learning to quiet oneself (soothing oneself emotionally) effectively; and learning to synchronise with other people's need for rest during mutual-mind states (achieved through eye contact, involving the thalamus, amygdala and the cingulate cortex).
- (3) Moving from solitary experience to mutual mind in sharing pain with another (Type B recovery; involving the cingulate cortex).
- (4) Acting like self (and one's people) in this emotionally intense situation. (Type A & B recovery) (cingulate and orbitofrontal cortex).
- (5) Establishing clear Godsight (understanding linked to the left brain) and realising the true meaning of emotional events (Type A & B).

When a mutual mind state is established with someone who can handle the intensity of our painful experience, there is right-brain to right-brain communication and the traumatised person's brain is trained to quiet down by the other. Important is that the survivor is no longer alone in his or her distress.

The Life Model (2010f) also speaks of Jesus appearing as an experiential/sensed mutual-mind during recovery moments, which has been called the Immanuel experience

by Dr. Karl Lehman. Wilder (2007:1-2) adapted the eight-step process for resolving traumas based on this approach to six steps. It also involves a synchronisation of the left and right hemisphere of the brain that helps processing the trauma. These steps are (forming an acronym HARDeST):

Step 1: H - Hold close to God in a memory. Recall an experience of a good interaction with God, where you felt good, if you cannot at will enter into his Presence.

Step 2: A – Ask Jesus to show you your pain (by yourself following his lead, or asking him about a specific pain, or with the help of a prayer partner).

Step 3: R – Return to Jesus (the memory you started with in H) when you do not sense his presence.

Step 4: D e – Do everything Jesus tells you to do (exploring and dealing with blockages of fears, beliefs, sin that needs to be repented of, etc.)

Step 5: S – Share the painful experience with Jesus: Interact with the presence of God while returning to rest and joy.

Step 6: T – Thank God for your healing. This pleases God and resets the nervous system to normal!

Other simple suggestions given to reduce the effects of traumatic events and memories are sharing a mutual-mind moment with those who are joyful (it helps if one has been building long-term relationships over time); sharing the pain face-to-face with someone you trust (don't make the pain bigger or smaller than what it is) and try to share in others' hurts this way; seek God's truth for lie beliefs that may be revealed by a lack of truth; and tell others the story of your peace and healing to give hope. (The Life Model, 2010f)

Human beings' brains are wired to configure reality and experience into relational terms, and thus one needs to learn to stay relational in the presence of our pain, say the authors of the Life Model (2010f). Thus as trauma B is resolved, it requires a moving of our attention from it and its intensity to the question of why it hurts in this way and how we need to respond to it. Traumatic reactions involve avoidance of aspects of our being and existence due to our fear of the pain, reducing who we are (Gerlach in The Life Model, 2010f). On the other hand those suffer retain their sense of self, are at peace with themselves and the world (Gerlach in The Life Model, 2010f), and learning to suffer well depends on sharing our existence with God and others.

#### **4.3.3.2 A community model for dealing with satanic ritual abuse**

We avoid that which is based on the emotion we most fear, says Wilder (1999:124). This may be shame (fear of someone not wanting to be with us), a right-hemispheric emotion, or guilt (fear of being bad), a left-hemispheric emotion, or other negative emotions such as anger (fear of being hurt), rejection (fear of abandonment), fear itself, etc. (Wilder, 1999:124-125). Wilder (1999:125) goes on to refer to Neh. 8:10, which says that the joy of the Lord is our strength, saying that it is experienced when someone loves us.

Unfortunately, the family dynamics in churches (as in families) also have a mixture of love bonds and fear bonds: and bonds are weakened when: they fear and avoid the intensely needy and broken; intense emotion; or when there is a false sanctification of individuality and independence, etc. (Wilder, 1999:135-137). In contrast, survivors of ritual abuse need spiritual adoption similar to Ruth who had to leave her family and family gods, becoming aliens and strangers in church land (Wilder, 1999:137). Wilder (1999:138) describes a shocking case of unsuccessfully searching for a elder (in different churches) for five years, who would be willing to pray every morning with one of his survivors.

While damaged people form fear bonds or intensity (traumatic) bonds with everyone (based on their experiences), and can be unpleasant and ugly, they need God's decontamination through suffering love (Wilder, 1999:195-196). He adds the orphan, widow and alien to his family... The work of restoration requires a team and maturity is developed in a spiritual family, where mature elders and spiritual parents provide structure (Wilder, 1999:198).

#### **4.3.3.3 Trauma teams**

The following guidelines are given by Wilder (1999:199-220) for trauma teams:

- 1) Learn to feel helpless (as happens in dealing with evil and complex trauma);
- 2) Come to terms with evil (also one's own evil nature);
- 3) Work one step at a time (parts of the person will come to Christ and truth over time);
- 4) Teach through example;
- 5) Displace evil spirits;
- 5) Reject the occult;
- 6) Reclaim the symbols and stories of Christianity;

- 8) Take steps to provide safety (staying in groups, resisting fear, consulting law enforcement, publically seek community support, involve ex-Satanists in finding safety, and living with non-survivors);
- 9) Provide extended family as a spiritual community (isolation is the greatest weapon Satan has against the injured, but do not unite ex-Satanists with others in a self-help type groups – rather surround each with about 50 “normal” Christians (not pastors who don’t have the time or may be too young) willing to be involved);
- 10) Seek healing (training and support structures of various kinds are needed, and recovery plans need to be in place before starting the work);
- 11) Learn and practice discernment;
- 12) Pursue personal integrity (be aware that all your weaknesses will be exposed);
- 13) Purposefully seek truth (being prepared to find truth, hear as well as give truth);
- 14) The fruit of the spirit builds love bonds, while the gifts of the Spirit is focused on power, but love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control will have the ultimate word (even marathon prayer sessions can be based on anxiety and form intensity-based fear (trauma) bonds, labelled as spiritual attacks or battles, from which the team fails to return to joy);
- 15) Rest (is how we maintain connection with God);
- 16) Find an anchor (prayer support and accountability);
- 17) Let the ex-Satanist minister to you in turn rather than sharing the content with other people. Survivors are often more sensitive to the spirit world than the average Christian, may be weak but God likes working through the weak, need experience in ministering, and know the content of the memory that you may now responding to in pain;
- 18) Redeem every bit of history (hold on to hope even when we do not know the outcome of the journey);
- 19) handle hazardous waste carefully (survivors need to talk about what happened and can’t be expected to just ‘turn it over to God’: let them minister back to you; avoid retelling the actual story to others; consider referring survivors to others unless you have been called, gifted and appointed; avoid toxic build-up through prayer and singing psalms to help you return to joy, and also meditate on the law of God (developing sensitivity to the difference between good and evil); remember to play; watch for traumatic bonding (indicated for instance when you can’t stop thinking of someone, often after your fears have been triggered), and return to joy yourself.)

#### 4.3.3.4 Trauma work in context of community

Restoration begins with the work of the Holy Spirit building bridges and the trauma team helps with the clean-up, but, says Wilder (1999:220), this is only the beginning - “the greatest growth comes from the spiritual family.” Each survivor needs a new community of-the-self, through whose eyes he/she learns to see him/herself. There is a process as the old community is slowly over time replaced by the new one, but both co-exist for a season. A redemptive community-of-the-self, says Wilder (1999:225) heals this split (between the natural communities-of-the-self and the spiritual communities-of-the-self) by allowing, tolerating and abetting decontamination. In this process, both the structure (bonds and members) and identity of the redemptive community are changed, in contrast to the sark/sarx-driven (sin-nature driven) church which purifies itself by ridding itself of all the evil it fears (including the survivors). (Wilder, 1999:226-227) Proper identity repair and growth towards maturity, says Wilder (1999:231), belongs to God’s loving relationships. When the members of the redemptive community allow God to also expose them and deal with their issues, they are allowing a disintegration of the self (identity) out of which God forms the new (more matured) identity.

God adds the weak and wounded in the middle of our best bonds and group identity structures in the process of redemption, so disrupting strong family and church identities, says Wilder (1999:262). The group can in response either repair itself through rejecting the new member (“like a failed organ transplant”), or else die to self and be transformed in their own identity growth (Wilder, 1999:262). Strong communities need the weak and wounded for: 1) revealing their own hearts; 2) breaking of fear bonds (often dealing with worst fears and relational fears, exposing them and their limitations); 3) purification (survivors are very discerning and will expose their pet sins); 4) growth into a larger identity; 5) receiving grace; 6) witnessing God’s mighty works; and 7) giving life through providing new attachments for others which transforms our identities (Wilder, 1999:263-266).

Community based care thus involves prayer ministry (through which God often reveals the unknown, jumping over enormous barriers, opening new territory), trauma teams (building bridges into the new regions), spiritual adoption into the family structure (to live in the new land), including the weak and wounded in the church (teaching them prayer, worship and knowing God), deliverance teams (a central part in helping our communities), and community life (with elders at the centre building community, taught

by pastors and centred around worship) (Wilder, 1999:27-2751). Wider (1999:272) stresses that churches should not resemble support groups (stratified by age and resources) but families that operate through spiritual adoption and community based care.

#### **4.3.3.5 Spiritual adoption**

Spiritual adoption is a three-way bond between God, the family and the survivor, and it: 1) removes people from a state from which they cannot remove themselves; 2) involves a cost paid by the ones doing the redeeming; and 3) means new attachments (Wilder, 1999:275-276). Wilder (1999:278) cautions that viewing spiritual re-parenting as a way out of pain or to soothe pain, is a trap, as pain will continue increasing for a long time before relief is found, and one cannot make up for the lost past. Compare Crabb's (1992:13-16) injunction against modern Christianity's promise of bliss and complete satisfaction (whether from following a set of rules or charismatically urging a deeper surrender to the Spirit's power) this side of heaven, which refuses to grapple with the realities of the experiences of life.

It is the elders (those who have raised their own children to maturity (to at least 13 years) who should adopt spiritually as part of an authentic relationship rather than a role (the parenting role can be part of the co-dependent cycle when it always rescues and puts the survivor in the lesser position of power). (Wilder, 1999:277-280) There is a natural dependence which is normally a concern for many, but Wilder (1999:281) points to Crabb's (book, "Finding God") in which he states that rebellion towards our natural dependent state (believing we can take care of ourselves and demanding of others to "grow up too"), is deeply beset by sin. Dependency, says Wilder (1999:281), is part of our natural state.

Survivors with no experience of love bonded relationships, must move from having no relationships (phase one) into the next phase (two) of emotionally dependent relationships in which their fear bonds are replaced by love bonds, which is demanding and lasts between two to five years (Wilder, 1999:283). In time, they learn to love and give, which leads them "out of emotional infancy and the need to depend on another person in order to feel loved", says Wilder (1999:283). Moreover, he (1999:283) continues, only people not prone to co-dependency, to forming fear-based, immature bonds (adjusting one's personality/identity and boundaries to control a meeting of

needs), could sustain adoptive relationships with dependent people, for the third stage of mature relationships to be reached. Only mature people can help set others free while keeping the relationship intact, not afraid of allowing others to act on their own (Wilder, 1999:283). Survivors of cults usually lack maturity, experience or hope needed to build relationships, and are hard to get along with (Wilder, 1999:284). Growth furthermore involves pain and suffering (such as Paul's on behalf of various communities) and bonds grow strong as we return to joy. Pain indicates healing that is on its way.

#### **4.3.4 Healing approach of Tom and Diane Hawkins**

##### **4.3.4.1 Moving towards a new approach**

Key areas of healing identified by TR Hawkins (2003e) are building and increasing emotional capacity to deal with emotional states; teaching survivors to synchronise (connecting with themselves, God and others); overcoming dissociation in terms of wrong belief systems that necessitates the amnesic barriers; and helping them to gain spiritual freedom from spiritual bondage. In this one is to move towards dealing increasingly with the primary parts of the survivor.

One can get bogged down in what TR Hawkins (2003d:131) calls phenomenological imagery or "maze map traps", in counselling survivors. This refers to the internal world of alters and more in an internal world of castles, planets, etc. (Hawkins, TR, 2003d:123). These may be dissociated realities or fantasy creations of the mind, or may reflect a "dimensional experiential reality". In the case of multi-generational cults, these phenomenological dynamics are "deliberately installed through programming, demonisation, suggestion and abuser intent as a protection or cover over something deeper" (2003d:123). These dynamics form "a maze designed to frustrate therapy and/or protect the Original Self". (Hawkins, TR, 2003d:123).

Experience has shown that below the presenter system (host and alters living daily life), lie the programmed system mazes, and underneath lie the power base – described as demonic kind of vortexes to "allegedly take certain parts of their systems into one of the dimensions or astral planes (using cult terminology for the heavenlies) where they would be "trapped" (Hawkins, 2003d:123). These phenomenological maps can be endless and in some cases involve a lifetime of work, while removing of programming does not benefit everyone (Hawkins, 2003d:123). With generational ritual abuse

survivors, once one gets close to the power base, the system can “flip” into an entirely different presenter system (picture two pyramids inverted on one another as in an X). Hawkins (2003d:122-123) explains the complexity, telling of a survivor who had 13 systems which were mirrored – totalling 26 systems. Resolution of one area usually leads to several new areas emerging (Hawkins, TR, 2003d:123).

We thus return to the difference between alter identities (seen here as projections from primary identities) and primary identities, which TR Hawkins (2003d) distinguishes. TR Hawkins (2003d:121) refers to Brownback’s work to explain that EEG patterns indicate that alters operating function from (or “out” of) the back of the brain, whilst primary parts or original self/person activate (or “fires” from) the prefrontal cortex. TR Hawkins (2003d:124) finds more rapid healing with less loss of functioning capacity, when the healing work is focused on the primary system. He (2003d:124) goes on to warn that attachment disorders or other severe developmental pathology may need to be addressed first, as they may render the survivor unable to handle the approach of dealing with primary level conflicts. This method is not easier, and requires a certain level of stability and safety, sufficient capacity (“joy” or “ego strength” as well as a strong commitment to seeking healing and health (Hawkins, TR, 2003d:124-125). It also “requires the therapist to synchronise with the survivor at sufficient depth to build emotional capacity and secure adequate movement toward health”, TR Hawkins (2003d:125) continues.

#### **4.3.4.2 Dealing with primary identity issues**

A positive therapeutic relationship is crucial because of the protective nature of dissociation, says TR Hawkins (2003d:125). He (2003d:125) goes on to reiterate that godly love embedded in the relationship, is the primary ingredient of the healing process. Therefore the host, every primary identity and every alter need to be validated and respected and he (2003d:125) cautions that survivors do not like to be placed in therapeutic boxes or categories. This means that it is crucial to synchronise with whomever you are working with at the time (Hawkins, TR, 2003d:125). Synchronisation with others is described by Wilder (2004) as involving “matching energy levels, right-brain-to-right-brain communication, joy building/quiet togetherness and healthy attachment bonding”)

Primary identities are normally only found when one knows what or how to ask, says TR Hawkins (2003d:126). They may often be found close behind the presenter or host, and may be unrecognised, but able to send out alters at any time without detection. They may also be in the “astral places” or “dimensions” because of being hidden there by the abusers, or through inner vows or desires to escape the abuse, and/or they may be perceived to be “dead” (Hawkins, TR, 2003d:126). The pain identity may be hidden (except when in contact with the perpetrator group); the confusion identity is desynchronised and struggles to follow a train of thought; while the denial identity is the most invested in escaping the trauma (and could be well-hidden/trapped). Trapped parts need to be rescued through prayer (celestial beings/spirits may keep the denial and pain separate, etc.). Seek to resolve the denial conflicts about “not knowing”. It is very difficult for the denial part of the personality to remain present through therapy, but it is crucial for the healing, and thus continued synchronisation, as well as working with the conflicts, is required. It may be helpful for the denial primary part to understand that reports of alters have five possible sources: imagination/fantasy; psychotic/organic processes; perpetrator-implanted imagery or programming; events occurring in the spiritual realm; and/or factual history. When one becomes less afraid to face the truth, it should become more discernable. The main goal, continues TR Hawkins (2003d:128), is to learn to connect or synchronise with God, people and themselves.

The perspective on integration TR Hawkins (2003:130) proposes is one of learning to live from one’s God-given identity (as the Life Model teaches) rather than having to be “someone else” for any role or part of life. This is also described as embracing the original self and facing life without dissociated barriers (2003d:130).

#### **4.3.4.3 Healing of memories**

TR Hawkins (2003c:63) calls this part of the ministry “truth ministry” to distinguish it from Ed Smith’s Theophostic Prayer Ministry as it is not “purely Theophostic”, while crediting Smith and also John and Paula Sandford (Elijah House) for many of his ideas.

The purpose of memory work, says TR Hawkins (2003c:63-66), is to gain a connectedness within one’s present identity, with one’s past history; to relieve emotional pain which is embedded in the beliefs formed rather than the traumatic event; and to transform hidden trauma into narrative memory. For survivors of generational abuse, there may be much work needed to enable them to hear God speak truth (influence

from the spiritual realm, programming, unresolved internal conflict and denial issues may interfere) (Hawkins, TR 2003c:65). It is important that the memory work is timed correctly, and that it is slowed or halted in the face of significant loss of functioning or programming that are triggered through it. Furthermore, it is safer (e.g. in terms of suicide programming) once more conflicts have been resolved and once the primary identities are working together on resolving conflicts (Hawkins, TR 2003c:66).

One of the barriers to resolving trauma (dealing with memories), is an unsafe and unsupportive current environment, says TR Hawkins (2003c:67). Other barriers include foundational beliefs around survival, fear, perpetrator threats and programming (Hawkins, TR, 2003c:67).

For the process of memory work, TR Hawkins (2003c:68-71) give the following guidelines: 1) try and help the primary identities to work together as much as possible; 2) look for “emotional echo” (emotions that have earlier roots, or tracing emotions to events in which they were first experienced); 3) try find the origin, source or beginning of a memory or emotion, as far as possible; 4) work towards reconstructing only as much of the memory as needed (using the concept of “trauma message” rather than “lie belief” which may imply the therapist’s unbelief inadvertently); 5) ask God to bring truth to the trauma-message (usually a thought/impression is received); 6) look for stronger/deeper messages, “clutter”/blocks serving as barriers to hearing from God (bitterness, anger, rage, demonic activity, etc.), or clarify the trauma message, if truth is not received from God (also try move closer to the original self and explore any parts trapped in the dimensions); 7) help the counselled survivor to articulate the truth received and validate it, while checking if the denial identity accepts it; 8) remove legal ground for evil Celestial Beings/demons uncovered (petition to remove their influence); and 9) encourage cognitive restructuring. He (2003:71) concludes with: “Memories connect us to our past and give hope regarding the future so we can enjoy God in the present.”

#### **4.3.5 Healing approach of Ed Smith - Theophostic Prayer Ministry**

In 2002, Dr. Ed Smith published a training seminar dealing with dissociation and trauma based mind-control. He subsequently removed the materials from the market, and has not yet released an updated programme. The writer would like to encourage those who use the approach to make use of the new basic training released in 2007.

#### 4.3.6 The unique character of pastoral counselling

Pastors are unique in their roles as they carry symbolic and social roles, representing religious values and beliefs, says Benner (2003:33). While pastoral counsellors may not be in a formal pastoral role, they still carry a part of such representation. Heitink (1998:14, 29) speaks of spiritual care (*cura animarum*) aimed at spiritual functioning in the domains of meaning, worldview, religion and faith. By its nature, it is often used in the context of crises and loss, and deals with issues of hope, meaning and courage. Heitink (1998:14) also finds experiences linked to cognitions and emotions. He (1999:40) cites Clebsch and Jaekle speaking of helping actions of representative Christian people, directed towards healing, sustaining, guidance and reconciling of troubled people in context of ultimate meanings and concerns.

Clinebell (1984:14) describes counselling as an “instrument of continuing *renewal through reconciliation*, helping to heal our estrangement from ourselves, and our families, and from other church members, from those outside the church, and from an enlivening, growing relationship with God”. For Clinebell (1984:31,26) wholeness is always relational (thus self-fulfilment is a psychological impossibility), and pastoral care and counselling should utilise and integrate both psychological and theological insight regarding humans’ situation and need for healing. Pastoral care functions are healing, sustaining, guiding, reconciling (involving confession, forgiveness, disciplining), and nurturing (growth related) (Clinebell, 1984:43). The basic human (“not churchy”) spiritual needs identified by Clinebell (1984:110) are noted as very relevant for those coming out of the cult by Cilliers (2003:163) (who uses a more post-modern and sceptical approach to issues such as the need for deliverance):

“the need for – 1) developing a viable philosophy of life; a belief system and living symbols that give meaning to their lives; 2) developing creative images and values to guide their life-styles constructively; 3) having a growing relationship with and commitment to a loving God that integrates and energises their lives; 4) developing their higher self (Assagioli) or soul as the centre of their whole being; 5) renewing regularly their basic trust (Erickson) to maintain hope in the midst of the losses and tragedies of their lives; (6) discovering ways to move from the alienation of guilt to the reconciliation of forgiveness; 7) developing ways to undergird self-esteem and reduce alienating narcissism (pride) with an awareness of being deeply valued by God; 8) having regular moments of

transcendence, mystical 'peak experiences' (Maslow) when they experience the eternal in the midst of time; and 9) belonging to a caring community (e.g., a church) that nurtures and sustains them on their spiritual journey."

Cilliers (2003:163) notes that the key to healing is found in a growing relationship with God and cites another work of Clinebell in which "caring" and "confrontation" are described as a growth formula. Some of these values do lean toward humanism, however, and this writer argues for theology that is Biblically inspired. Instead of moving away from the legalistic dogma of church into the arms of humanism, it is possible to embrace both the law and grace of God.

Louw (2000:258-259) describes the distinctive nature of pastoral counselling in terms of: 1) the Word and the Spirit (as third factor) establishing the dialogue as triologue; 2) as a hermeneutical process of interpreting and understanding the Christian faith in human contexts; 3) the covenantal character of the communication between God and man, establishing grace and love; and 4) a pastoral diagnosis of the association between God-images, faith development and growth (maturity) as connected to the quest for meaning. The content for counselling is determined by salvation and God's promises in Scripture; the source is the Holy Spirit (communicating the faithfulness of God); the motivation is the "compassion of God, the Father, the reconciliation of Christ, the Mediator and the consolation of the Holy Spirit"; the attitude is agape love; the objective is mature faith (vital hope and disclosure of significance and meaning; and the environment and context is the *koinonia* within the fellowship of believers (Louw, 2000:259).

Hurding (2003:388-393) points to the example of Christ as foundational building blocks for pastoral counselling theory: (a) a prophet warns, exhorts, comforts, teaches and counsels ("bound to God and thus enjoying" a unique freedom) (Jr. 16:5-15; Dt. 18:14-22; Ac. 3:22,23; Lk. 7:16; Mr. 6:15) and the mark of a prophet was the empowering by the Holy Spirit, thus fulfilling Is. 61:1-2; (b) a pastor is a trustworthy shepherd who speaks of nurture and protection (Gn. 48:15; 49:24; Ex. 34:23-24; Ps. 23, Mt. 9:36, etc.); (c) while a better High Priest (Hb. 2:17; 4:15; 5:10) Jesus, "reached out to those in distress – mediating healing, forgiveness and new life", in his earthly ministry; and (d) *parakletos* is used indicating God coming alongside the needy and is used for both Jesus (referring to his advocacy before the Father: 1 Jn. 2:1) and the Holy Spirit, indicating "comforter", "counsellor", "helper", "supporter" and "advocate".

Human value derived from being created unique and special in the image of God, and the ability to restore them in Christ although they have broken relationships, sin and more, also sets pastoral counselling apart from the secular (Hurding, 2003:393). Heitink (1998:244-248) also discusses this Biblical anthropology and points to men's value, relationship to others and God, as well as their responsibility towards stewardship of the world. Pastoral care needs to bring about reconciliation with God, others, oneself and creation (Heitink, 1998:250-255).

Pastoral care methodology thus is aimed towards the objectives of "repentance (as the call to a radical change in direction), restoration (reconciliation and love), redemption (the power of Christ and his Spirit to release, rescue and save those in bondage) and regeneration (after salvation remaining open to the paracletic activity of Christ and his Spirit)" (Hurding, 2003:395-398).

A practical theological model that uses similar language to that of Hurding is that of Osmer (2008), as referred to in the discussion of the method in chapters 1 and 2. Osmer (2008:20-28) describes the central task of pastoral guidance as interpretation and builds a model of pastoral theology of leadership. The core tasks of practical theology which he identifies as descriptive, interpretative, normative and pragmatic (forming a circular spiral that fluidly moves back and forth between the tasks) are developed as: 1) descriptive: priestly listening grounded in the spirituality of the Presence of God; 2) interpretative: a form of wise judgment grounded in the spirituality of sagely wisdom, guiding others to live under God's royal rule; 3) normative: a form of prophetic discernment grounded in spirituality of discernment, helping others to hear God in particular circumstances; and 4) pragmatic: a form of transforming leadership grounded in the spirituality of servant leadership in which the leader is also changed (Osmer, 2008:20-29). It is based on the office of Christ as Saviour and mediator between God and man from three perspectives: Christ as priest, king, and prophet (Osmer, 2008:28).

#### **4.3.7 Conclusion**

Healing journeys might involve psychotherapy/counselling over many years, which could utilise various models or paradigms. Some of the various skills a survivor has to learn in the process were identified throughout various models. The ego-state model,

structural dissociation model and the biblically based systemic model all identify clear phases through which therapy progresses.

The attachment relationship is at the core of successful therapy in facilitating growth and healing. Nevertheless, therapeutic success is also bound (helped or hindered) by the success or lack of other supportive relationships, as all the models discussed referred to. Wilder develops a model for churches for community-based intervention.

From the phase-approaches and skills required, we are cautioned to refrain from doing memory-prayer-ministry work outside of the context of a wider therapeutic intervention and relational support. It is also noted by Joubert (personal discussion) that the pain is not only limited to the lie-beliefs in memories but that the memories also contain real experiential trauma, while Friesen *et al.* (19993) gives an example of a client needing both healing from memory pain as well as the trauma A wound around a lack of belongingness that it reflected, which was filled through prayer and his relationship with his wife. Joubert (personal conversation) also points out that alter personalities are valid parts of a person that underwent painful experiences and not mere mental projections.

Insight into attachments (incl. healthy dependency) informs us about the type of relationships needed. Hawkins and Hawkins' model points to rather dealing with core conflicts, which is also bringing one back to truth through beliefs, rather than getting lost in work with alters and the phenomenological realities created through the trauma.

The Life Model makes very practical suggestions for building the ability to share a "mutual mind". Concerning attachment restoration, responsibility and special demands are placed upon the therapist/pastoral counsellor. Survivors need to grow their capacity for joy in love-bonded relationships in a family community (of church), at the deepest levels of their struggles. Through such relationships, they heal as well as grow into the people God has called them to be, enabling them to reach their potential. At the same time, Wilder has shown that such bonds do not just 'happen', even within family/community orientated churches. He supports the process of spiritual adoption of generational ritual abuse survivors into families of elders.

Joubert, Hawkins and Hawkins, Wilder and Friesen's work reveal the need for spiritual growth as well as intercessory and other prayer support and education needed, to help survivors progressively break free from spiritual bondage and move towards a place where they can serve God consistently and wholeheartedly (undivided), progressively.

Pastoral counselling has a unique character in the presence and guidance of the Holy Spirit, and the reliance on the Word of God, and healing is described in terms of a growing relationship with God. Heitink (1998:36) speaks of mankind living out their lives out before God. The pastoral counsellor represents God, faith and the church and in Hurding's (2003) proposals, should follow Christ's example as prophet, priest, shepherd and *parakletos*. In Osmer's (2008) terms, Christ's office as mediator which we follow is represented by the priestly, kingly and prophetic roles. Humans are valuable and are to be treated and helped holistically (cf. Heitink, 1998:41).

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<sup>ii</sup> An observation by the writer, not based on research, is that survivors' personality systems may at times only allow healing to a certain point (when life feels manageable and less painful without opening up more pain), and/or that survivors who haven't completed their own journey fully, may only be able to help others on the first leg of the journey, so to speak. Many also wish not to integrate.

## CHAPTER FIVE

### 5. THE FEAR OF THE LORD

#### 5.1 Introduction

While not the only centre around which the Old Testament theology can be organised (if one would attempt it), Coetzee and Van Deventer (2004:500-513), find “the fear of the Lord” to meet the criteria (for being used as such) set by Osborne and Lion-Cachet. It is thus a major theme in the Old Testament, and Blocher (1977:27-28) speaks of “the fear of the Lord” in the Old Testament as that which becomes New Testament faith. At the same time it has been described a “forgotten concept” in Biblical and Systematic theology, by Vreekamp (Coetzee & Van Deventer, 2004:503).

The writer suspects that “the fear of the Lord” could be a key in the healing journey of survivors of generational ritual abuse as well as being foundational to healthy spirituality, while some of the survivors in the survey indicated differently (reported in the previous chapter). This chapter will thus entail an exegetical investigation utilising the guide of De Klerk and Van Rensburg (2005), into the meaning of the ‘fear of the Lord’ in Scripture as the basis theory of this research (Zerfass in Heyns & Pieterse, 1990; Osmer, 2008).

Two passages from the Old Testament (Dt. 10:12 and Ps. 86:11) and two from the New (Rm. 3:18 and Heb. 10:31) will be covered in more depth than the other Scriptures.

#### 5.2 Scripture from the Old Testament

##### 5.2.1 Deuteronomy 10:12 in context of 10:12-22

<sup>12</sup> And now, Israel, what does the Lord your God require of you but [reverently] to fear the Lord your God, [that is] to walk in all His ways and to love him, and to serve the Lord your God with all your [mind and] heart and with your entire being.

<sup>13</sup> To keep the commandments of the Lord and His statutes which I command you today for your own good.” (AMP)

### 5.2.1.1 Genre, language and character of Deuteronomy

Deuteronomy means “repetition of the law”, from the translation of a Hebrew phrase (in the Septuagint and Vulgate) in Dt. 17:18 (Christensen, 2001:lviii). Carson, France, Moyer and Wenham (1994:198) speak of a reinterpretation of the laws found in the preceding books of the Pentateuch. Using a five-part concentric literature structure to look at the book, Christensen (2001:lviii) finds Dt. 10 to precede the central core of covenant stipulations, sometimes called the Deuteronomic law code in Dt. 12-26. He (2001:lviii) describes the book’s essential nature as being a “work of literary art in poetic form, subject to the restraints of the musical media to which it was originally composed in ancient Israel”. The book contains a spiritual emphasis and call to total commitment to the Lord (covenant renewal) in worship and obedience (NIV, 1985:243).

Christensen (2001:lxxx) explains that the book was in the hands of the Levites (Dt. 17:18) who were to proclaim it at the Feast of Booths (Dt. 31:9), and that it was most probably learnt and sung. There are various hypotheses regarding Levitical, prophetic and scribal sources for Deuteronomy, says Brueggemann (2001:21) who finds it likely that no single one could account for the whole book, but rather that it emerged from many interpretative enterprises in Israel. We can thus conclude that the book played a major role in guiding the religious practice of the Israelites through their history.

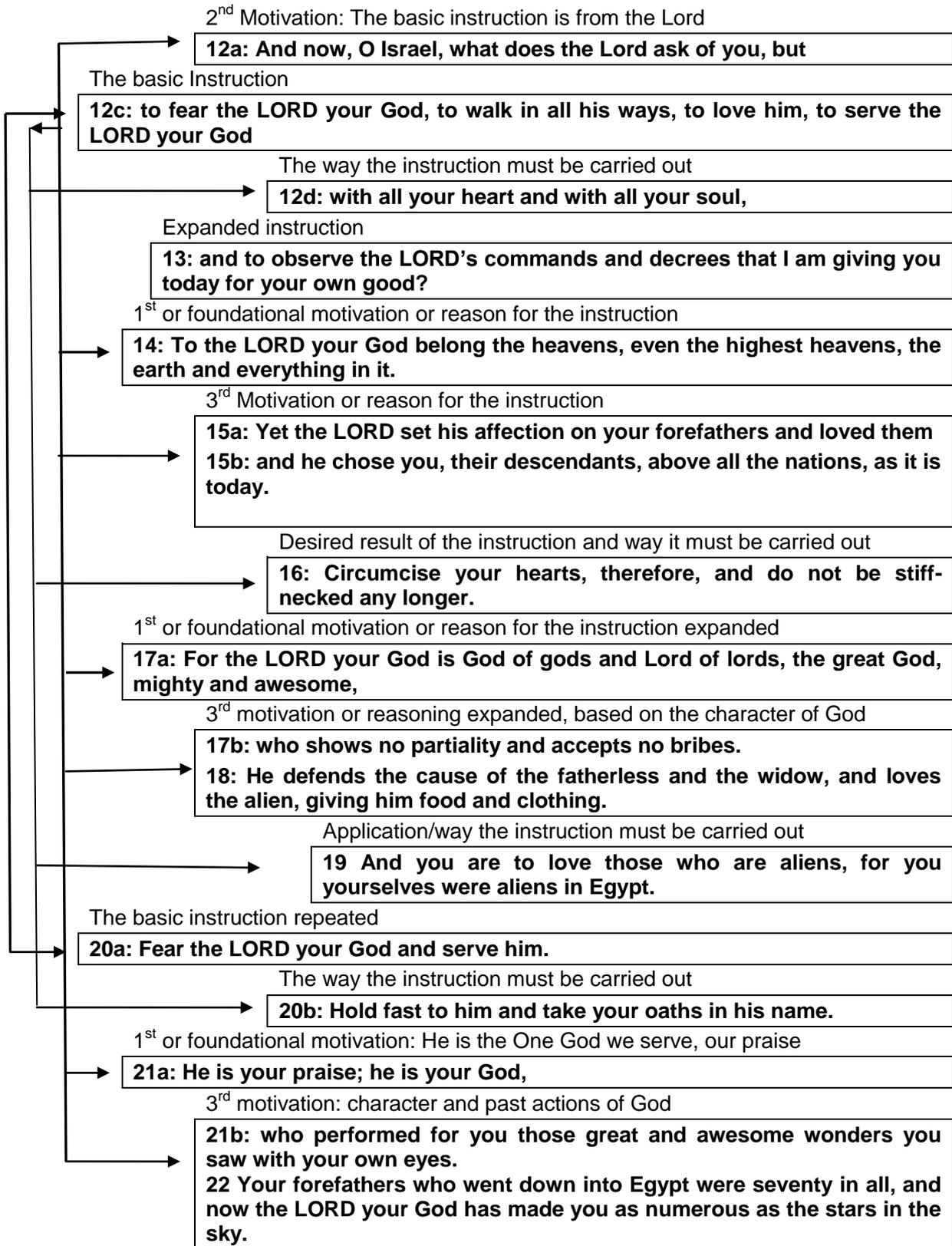
### 5.2.1.2 Speaker and hearers of Deuteronomy

While Moses is identified as the author of the book, in the time they moved from Horeb to Moab before they would enter the land, historical analysis reveals that the final editors or authors were of a much later time, between the eighth or seventh century under Assyrian domination, which is also the time of the pre-exilic prophets (Brueggemann, 2001:18). The second great speech of Moses (4:44-29:1) for instance, uses the Assyrian structure for political treaties for its covenant. This may have been a radical assertion of loyalty to Yahweh as alternative to loyalty to Assyria (Crüsemann in Brueggemann, 2001:19). Deuteronomy is primarily an articulation of “public theology”, finds Brueggemann (2001:19). It served as interpretation of the normative teaching tradition of Moses to the exilic community (Brueggemann, 2001:18-19). The third speech serves the needs of the exilic community in the sixth century (Brueggemann, 2001:19). As such, the entering of the land from the “Plains of Moab” (1:5-8) becomes

re-entry into the land after the deportation, and for today may also be understood as entering the Kingdom of God (Brueggemann, 2001:20,24).

### **5.2.1.3 Thought structure of Deuteronomy 10:12-22**

From the thought structure, it appears that fearing and serving God (vv 12c and 20a) form the hinges for the doorway into the covenant with God. The first or basic motivation for fearing and serving God rests in him being the One and only God, and in his sovereignty and power. The writer finds a second motivation is found in God's current faithfulness and intentions to the Israelites, to lead them into the Promised Land and fulfil his promise (covenant) to their ancestors. Thirdly, they are reminded historically of the character, actions and miracles of God towards them as well as their ancestors in the past. Should they continue in the ways (fearing and serving) of God, they would enter the Promised Land. The way they must carry out the instruction is with all their heart and soul and through circumcising their hearts, laying down their rebellious self-will, holding fast to him as the highest authority and act towards others in the way God treats them.



### 5.2.1.4 Socio-historical background to Deuteronomy

The book sketches the history of Israel on the plains of Moab, before they were to enter the Promised Land, where Moses teaches and prepares them through restating the laws, etc. If one takes into consideration that the version of Deuteronomy we have today was probably finalised in the exilic and post-exilic time (Brueggemann, 2001:18-19), it served the need for the communities to renew and reinterpret their understanding and commitment to God in covenant. While it would have led to repentance and a rekindled hope to regain the land, it also served to guide life in captivity.

### 5.2.1.5 Word study

<sup>iii</sup>Dt. 10:12 uses a Hebrew word for fear (as proper infinitive of the verb) that speaks of the “fear Yahweh, (other) gods, word of Yahweh”, and that sometimes refer to “be afraid of” (cf. Jr. 5:22; Mc. 7:17; Jb. 9:35), but it usually means “revere in awe of” (Clines, 1998:278). Tregelles (1950:364) explains that the word is followed by the case of the verb – fearing God (cf. 2 Ki. 4:1).

Alexander and Rosner (2000:497) find fear to be a pervasive concept in both Testaments as well as in every major literary corpus within it. The most important direction of fear as “of God” and/or “Jesus Christ” (that is due), and that results in the “peace of God or Christ” (Alexander and Rosner, 2000:497). They (2000:497) find fear of God or Christ to be “the most potent adversary” of the fear of objects or people, or fear resulting from human circumstances. The fear of God may also include “a recognition of the futility of human opposition to the divine, especially of those who are God’s enemies, but for those who follow God, fear grows from the respect and honour of which God is worthy as God” (Alexander & Rosner, 2000:497).

### 5.2.1.6 The relevance, historical place and meaning of Deuteronomy 10:12

<sup>iv</sup>This analysis will focus on the use of “fear” in Deuteronomy, as the Scriptures under point 4.2.2.6 around the passage in Ps. 86, include many other OT passages. A link to obedience and love emerges in Deuteronomy, which will be followed to the NT.

Theme	Scripture reference (NIV)	Relevance and place in the revelation history
Fear of the Lord in Dt.: “yareh’ –	Dt. 1:21: See, the LORD your God has given you the land. Go up and take possession of it as	Relevance: The land, like the promise, is theirs and in trusting God in that, they could move forward not fearing the enemy.

Theme	Scripture reference (NIV)	Relevance and place in the revelation history
fear/reverence (Young, 1982:338)	<p>the LORD, the God of your fathers, told you. Do not be afraid; do not be discouraged." <u>Dt. 3:22</u>: "Do not be afraid of them; the LORD your God himself will fight for you."</p> <p><u>Dt. 4:10</u>: "Remember the day you stood before the LORD your God at Horeb, when he said to me, 'Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land, and may teach them to their children'."</p> <p><u>Dt. 6:2,13,24</u>: "<sup>2</sup> so that you are, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands, and that so that you may enjoy a long life. <sup>13</sup> Fear the LORD your God, serve him only and take your oaths in his name. <sup>24</sup> The LORD commanded us to obey all these decrees and to fear the LORD our God, so that we might always prosper and be kept alive..."</p> <p><u>Dt. 13:4</u>: "It is the LORD your God you must follow, and him you must revere. Keep his commands and obey him; serve him and hold fast to him."</p> <p><u>Dt. 17:13</u> "All the people will</p>	<p><u>Place in revelation history</u>: Moses had just told the Israelites to go and take the promised land, and in the next verse (22), they asked spies to be sent out. <u>Relevance</u>: With God fighting for one, one does not need to fear the enemy.</p> <p><u>Place in revelation history</u>: Moses teaches the Israelites as they were preparing to enter the promised land.</p> <p><u>Relevance</u>: They needed to hear God's words and learn to revere (fear) the LORD, and pass the knowledge on to their children. It involves obeying the 10 commandments and thus walking in God's covenant.</p> <p><u>Place in revelation history</u>: Moses teaches the Israelites as they were preparing to enter the promised land.</p> <p><u>Relevance</u>: Fearing God involves keeping his decrees and commands, and teaching that to the next generations. It also means that he is the highest authority and the one we serve. Obedience leads to life and blessings from God. The context here is v.4-9, the <i>Shema</i> that has become the Jewish confession of faith (NIV, 1985:254): "Hear, O Israel: The Lord your God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength..." We thus find that the fear or reverence of God, which entails a choice to serve him as Lord and obedience to his commands, is also linked to our love for God.</p> <p><u>Place in revelation history</u>: Moses teaches the Israelites as they were preparing to enter the promised land. The previous chapter lists the ten commandments.</p> <p><u>Relevance</u>: The passage warns against worshipping and following other gods.</p> <p><u>Place in revelation history</u>: Teaching of Moses continues. Those who entice to other gods are to be put to death.</p> <p><u>Relevance</u>: Fearing God entails respectful</p>

Theme	Scripture reference (NIV)	Relevance and place in the revelation history
fear/reverence (Young, 1982:338)	hear and be afraid, and will not be contemptuous again.”	obedience to the priest or judge while contempt warrants a death penalty. <u>Place in revelation history:</u> Teaching about the courts.
Fear or dread, “ <i>pachad</i> ” (Young, 1982:337)	<u>Dt. 11:25:</u> “No man will be able to stand against you. The LORD your God, as he promised you, will put the terror and fear of you on the whole land, wherever you go.” <u>Dt. 28:67:</u> “In the morning you will say, ‘If only it were evening!’ and in the evening, ‘If only it were morning!’ - because of the terror that will fill your hearts and the sights that your eyes will see.”	<u>Relevance:</u> The enemies of Israel will fear them because of God’s favour on Israel. <u>Place in revelation history:</u> Moses teaches the Israelites as they were preparing to enter the promised land.  <u>Relevance:</u> If the Israelites would disobey God, curses would come upon them, and they would be terrified. <u>Place in revelation history:</u> Moses teaches the Israelites as they were preparing to enter the promised land.
To fear, be afraid, “ <i>pachad</i> ” (Young, 1982:338)	<u>Dt. 28:66:</u> “You will live in constant suspense, filled with dread both night and day, never sure of your life.”	<u>Relevance:</u> If the Israelites would disobey God, curses would come upon them, and they would live in fear. <u>Place in revelation history:</u> Moses teaches the Israelites as they were preparing to enter the promised land.
Love and obedience  (Dt. 10:12: “...to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your soul, and to observe the Lord’s commands and	<u>Mt. 22:37-38:</u> <sup>37</sup> Jesus replied: ‘Love the lord your God with all your heart and with all your soul and with all your mind. <sup>38</sup> This is the first and greatest commandment.”  <u>Jn. 14:23-24:</u> <sup>23</sup> If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. <sup>24</sup> He who does not love me will not obey my teaching...”	<u>Relevance:</u> Asked about the greatest commandment Jesus does not list one of the ten given in Dt., but refers to the <i>Shema</i> (Dt. 6). He goes on to say that the next is to love one’s neighbour as oneself, and that the whole law and the Prophets hang on these two (v.39-40) commandments. We saw the fear of God and love for God is linked in Dt. 10:12, as it is in Dt. 6. <u>Place in revelation history:</u> Jesus teaching shortly before the crucifixion.  <u>Relevance:</u> We cannot love God without obeying him. <u>Place in revelation history:</u> Jesus teaches and comforts his disciples shortly before the crucifixion.

<b>Theme</b>	<b>Scripture reference (NIV)</b>	<b>Relevance and place in the revelation history</b>
decrees...)	<p><u>Jn. 15:10</u>: "If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love."</p> <p><u>1 Jn. 4:18</u>: "There is no fear ("to cause fear, terrify", Young, 1982:338) in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love."</p>	<p><u>Relevance</u>: We remain in God's love while we obey Jesus, our perfect example of obedience.</p> <p><u>Place in revelation history</u>: Jesus teaches using the metaphor of the vine and the branches, shortly before his crucifixion.</p> <p><u>Relevance</u>: If we love and obey God, two actions that go hand in hand, we do not experience fear related to punishment. The preceding verses speak of loving God and one another as Jesus did.</p> <p><u>Place in revelation history</u>: A letter from the apostle John to believers. This passage speaks of the Christian life as fellowship with the Father and the Son.</p>
<p><b>Conclusion: The revelation historical significance and relevance of Dt. 10:12:</b> The Lord requires his people to fear him in the sense of reverence and to serve him as the one and only God, following no other gods. This is the doorway into the covenant relationship with God and their task is both to love God (with all their hearts and soul) and to obey his law and decrees. They were furthermore to teach this way of living to the next generation, so that they in turn would fear the Lord and serve him in the same way. As in verse 10:12, the fear of God was also spoken of in context of the "<i>Shema</i>" in ch.6. God requires a reverential fear that goes hand in hand with loving him wholeheartedly. Jesus refers to the <i>Shema</i> and our love for God and others as what the whole law and Prophets rest on. He equates obedience to his commands (leading by perfect example) to loving God and remaining in God's love. (Cf. Alexander &amp; Rosner, 2000:97: "In Deuteronomy, fear of God is linked to love of God and obedience to his commandments.") The more "negative" connotation to fear as dread or terror is linked to Israel's enemies who will fear them because of God's blessings on them as they take the land, as well as to the consequences of not fearing (revering), obeying and loving God. In 1 John 4:18, being terrified or a negative fear, is linked to a fear of punishment, arguing that those living in love are being perfected, and do not need to fear. In other words, fearing God, one will love God, which entails obedience, and thus no punishment is needed, leading to fear being dispelled.</p>		

<sup>iii</sup> The writer is indebted to the young theology student Jaco, who came to her rescue in the library, helping her find the Hebrew and Greek words in the dictionaries and language books. Due to not knowing the original languages she acknowledges that the study is probably not as accurate as what it may have been otherwise.

<sup>iv</sup> Not being versed in the original languages, the writer will focus on a macro-analysis of the thought structures contained in this exegetical studies (De Klerk & Van Rensburg, 2005:34-48).

**5.2.1.7 The revelation about God in Deuteronomy**

	<b>Father (Creator, ...)</b>	<b>Son (Saviour)</b>	<b>Holy Spirit</b>
Explicit			
Who <b>is</b> he?	The LORD: Jehovah – “He (who) is”. The proper name for the one true God (Young, 1982:618). Conner (1988:69) translates Jehovah (or Yahweh) as “I AM THAT I AM”, reflecting that God is eternal, unchanged and unchanging. (Your) God: Elohim (Young, 1982:413). v.17 in the pericope refers to the Lord of Lords, his greatness and might. He is the One true God	Nothing explicit	Nothing explicit
What does he <b>do</b> ?	He enters into covenant with his people, meets with them and instructs them (through Moses per their request). The book tells of many of his mighty deeds showing his control over all the world and nations and of his love for his people. The passage also speaks of him defending the cause of the fatherless, the widow and him loving the alien.	Nothing explicit	Nothing explicit
What does he <b>say</b> ?	He tells his people to fear him, to walk in his ways and to love and serve him with their whole hearts and souls. He continues in v.13 that they need to observe his commands and decrees, which are for their own good. They are also to love and care for the orphans, widows and aliens as He does.	Nothing explicit	Nothing explicit

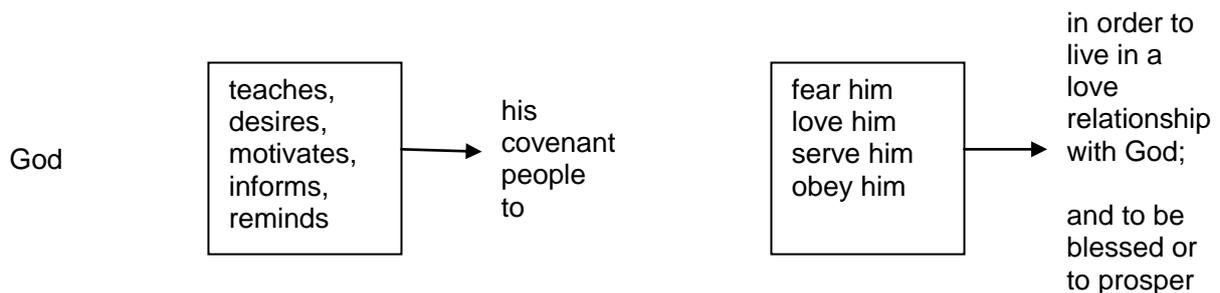
**5.2.1.8 Salvation and exhortation related to Deuteronomy 10:12**

Salvation in Dt. 10:12, in the pericope as well as in the book, is linked to the old covenant as linked to Moses and the law. If the Israelites served and feared God as the only God, and obeyed his law and precepts, there would be blessings (including saving them from their enemies) whilst curses would follow disobedience. We saw Brueggemann (2001:20) indicating that entering the land for the exilic society would have meant re-entry after deportation, with a fresh resolve to be obedient people of Yahweh. If a community is always redefined in terms of its origin, purpose and destiny, the “land” may then be understood for the promised well-being that comes to be called “Kingdom of God” in the future, continues Brueggemann (2001:24).

The principles of “the fear of the Lord” as linked to loving God and obeying his commands still stand as exhortation to believers today (Alexander & Rosner, 2000:497), as Jesus indicated, while believers are saved through him and not through obedience to the law. In Mt. 5:17 Jesus says, “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them.” Paul says of love that it is the fulfilment of the law (Rm. 3:10).

God’s people are to have a reverential attitude (called “the fear of the Lord”) towards him, which leads to obeying his law and precepts. In addition, they are to love God with all their hearts and souls. In Jr. 31:33 God speaks of a new covenant where he will put the law in his people’s “minds and write it on their hearts” to which Paul refers in Heb. 8:10, and 10:16. This is in the context of being him being God to the people, and them being God’s people.

#### 5.2.1.9 Communicative goal of Deuteronomy 10:12



#### 5.2.1.10 Other studies on Dt. 10:12

Dt. 10:12 forms part of a pericope stretching from 10:12 to 11:9, and the command to “fear Yahweh your God” is grounded in the fact that he has chosen Israel “above all peoples” (10:15), and has fulfilled a promise to Abraham to multiply them (10:22) (Christensen, 2001:201). Christensen (2001:202) places Dt. 10:12 in the following chiasm or concentric design:

A	God requires that you love him by keeping his commandments	10:12-13
B	God chose you and your children above all peoples	10:1-15
C	Circumcise the foreskin of your hearts – love the sojourner	10:16-19
X	Love Yahweh your God by keeping his commandments	10:20-11:1
C'	Your children do not know what God did in the exodus	11:2-4
B'	Your eyes have seen what God did for you in the wilderness	11:5-7
A'	Keep the commandments that you may live long in the land	11:8-9

The answer to the question with which the unit starts contains four verbs: “fear” Yahweh, “love” Yahweh, “walk” in his ways (commands) and “serve” Yahweh fully; that together “refer to a complete commitment to Yahweh without reserve, a readiness to be fully identified with and by Yahweh and to enact that identity by an intentional and distinctive way in the word” (Brueggemann, 2001:129). Circumcising one’s heart reflects the covenant membership of Yahweh’s people as well as a sensitive (as opposed to the stubborn) heart, but one should be responsive to Yahweh because of who he is (vv 14-15, 17-18).

#### **5.2.1.11 Application within the generational ritual abuse context**

Generational ritual abuse survivors experience a lot of fear: fear of the spiritual and demonic realm; fear (negative) of God; fear of authority; and fear of memories. Cults use fear as a strong chain that bind survivors. The above study indicates that a reverential fear of God involves acknowledging God as the one true God; choosing to worship and serve him; submission to God’s authority; worshipping him only; walking in his ways and obeying him, in the context of loving and serving God. Such a reverential fear drives out the negative fear or terror of the spiritual, circumstances, etc. Survivors have the assurance that God will fight the enemy on their behalf.

Applications that arise are:

(1) Survivors continually need to choose to turn to God as the only God, as Yahweh and Jehovah and turning away from other spiritual deities and cult loyalties. Covenants with Satan made through rituals are broken progressively over time (here referring to various alters and covenants made in rituals that are revealed one by one over time), while the survivor renews his/her alignment with God in the new covenant. There is a safety and blessing in this covenant with God.

- (2) Survivors need to cultivate a reverential awe and love for God that includes acknowledging God's supreme authority and submitting to his authority; laying down self-will; choosing to walk in love (meaning safe, healthy love); and serving God.
- (3) They need to distinguish between a positive fear of God (that includes both reverence and the flash of fear in the face of God as final authority (as the One having the final say in all matters as well as the One who judges sin), and his holiness and majesty) from the negative fear or terror of God as One who does not have their best interest at heart; as one seen through lenses of abuse (such as through rapes by a false "Jesus" in rituals) and One who will punish and destroy them. In addition, they need to understand that the negative fear or terror melts away or is cast out, in the face of a positive fear of God that is linked to his love.
- (4) They need to learn the differences between serving witchcraft and Satan (incl. various spiritual deities and demonic forces) and serving God, and of the differences in the meanings of: "serve", "love", and "being loyal".

Furthermore, it has implications for helpers (Christian therapists, pastoral counsellors, and supporters) of generational ritual abuse survivors. They are helping very vulnerable people (similar to the widow, fatherless and alien) – and need to also fear God and serve and lead as Jesus did, avoiding the misuse of authority, positions of rescuers (meeting unhealthy personal needs without dealing with their own issues and sins). As Inrig (1982:25) states, Jonathan did not encourage David in himself by presenting himself as the answer to his needs (1 Sm. 23:16) and neither did he minimise the problem – he encouraged him to be directly dependent on God.

As to the kingdom, Venter (2009:67,74) describes it in terms of liberating humans from the power of evil under the Kingship of God. We live in the "mystery of the kingdom of God", he (2009:75) explains (cf. Mt. 12:28; Ac. 2:17; Heb. 1:1-2), in which it has come through Jesus our Redeemer, but at the same time we have fulfilment without full consummation, which will come at the second coming of Jesus. Thus generational ritual abuse survivors (who experience this war against evil more intensely than most believers do) appropriate more of the restoration of holistic Shalom (cf. Venter (2009:77): "salvation"/"saved" (*sozo*) also meaning "healed and made whole") through deepening personal commitment to "the Fear of the Lord". Ongoing personal choices to walk in that relationship with God (in love, obedience, etc.) have more power than being

only on the receiving end of prayer in ministry, and opens the door to more effective healing interventions.

### **5.2.2 The book of Psalms**

In Psalms, one finds a diverse collection of worship songs and prayers, sung and spoken in public and private worship, says Bullock (2001:22). The psalmists recorded generations of private and public faith expressing their joys, sorrow and struggles in the presence of their God (Bullock, 2001:23; Hossfeld & Zenger, 2005:1). Hossfeld and Zenger (2005:1) confirm the name “theo-poetry” as apt; it does not reflect partial aspects of life, but the meaning of life with God as the foundation. While most of the psalms are prayers of lament and petition, a divine praise still undergirds them as the psalmists continue to cling fast to God and search for him, even while accusing him (Hossfeld & Zenger, 2005:1).

The book is contained in the Writings, the third division of the Hebrew Bible, indicating that they are neither Torah nor prophecy in the strictest sense though they contain elements of both (Bullock, 2001:23). At the same time Childs (Bullock, 2001:23) finds the major thrust in the book to be prophetic announcing the kingdom of God, and to reflect the prophetic spirit and hope.

The structure within the Psalter is a fivefold division of which the Midrash (codified in the ninth century A.D.) attested to, drawing an analogy to the five books of the Torah/Law that we know as the Pentateuch which may emphasise the central place of it in Israel’s faith (Bullock, 2001:58). A complex compositional history is reflected (Bullock, 2001:58).

It appears that the first macro-collection (books 1-3) most likely took place during the exilic period, while book four’s focus shifts away from the “failed Davidic Covenant and monarchy to the Mosaic covenant and the kingship of Yahweh” (affirming God’s unfailing love (*hesed*) in the beginning and end), and Bullock (2001: 65,70,71) cites evidence that the last two books were completed by the third century B.C. The phrase “fear of God” occurs 79 times in the book (Bosman, 2004:6).

#### **5.2.2.1 Genre, language and character of Psalm 86**

Ps. 86 belongs to the third book (Ps. 73-89), that is linked to Leviticus, with a general theme concerning the sanctuary as related to God and man (Dakes, 1993:618). Most

phrases and expressions in this Psalm is related to other Psalms or other OT Scriptures, leading to Goldingay (2007:618) speaking of prayer soaked in the traditional language of a relationship with Yahweh. Hossfeld and Zenger (2005:369) disagree with one opinion that this makes it less than original, or with a genre-orientated definition of it as an individual song of lament, and identify the genre as a petition. After the sequence of appeal, petition and promise of thanks (v. 1-13) there is another sequence of lament (vv 14-17), closing with a petition that is unusual for a lament (Hossfeld & Zenger, 2005:369). Hossfeld and Zenger (2005:369) find it a creative psalm where the author combined the conventional Psalmic language in a way that summarises Davidic psalms, while adopting the Sinai theology of Ex. 33-34. Through the lens of form criticism, one finds structural elements from several literary forms used to construct a three-part composition (Hossfeld & Zenger, 2005:369).

### 5.2.2.2 Speaker of Psalm 86

Goldingay (2007:620) finds the speaker to be an ordinary person, a governor or king, or the community of Israel. Hossfeld and Zenger (2005:371) conclude that the Psalm is of the suffering servant of Yahweh who clings to God in a crisis.

### 5.2.2.3 Thought structure of Psalm 86

“Teach me Your way, O Lord, that I may walk and live in Your truth; direct and unite my heart [solely, reverently] to fear and honour Your name.” (AMP)

“Teach me your way, O LORD, and I will walk in your truth;

Give me an undivided heart, that I may fear your name.” (NIV)

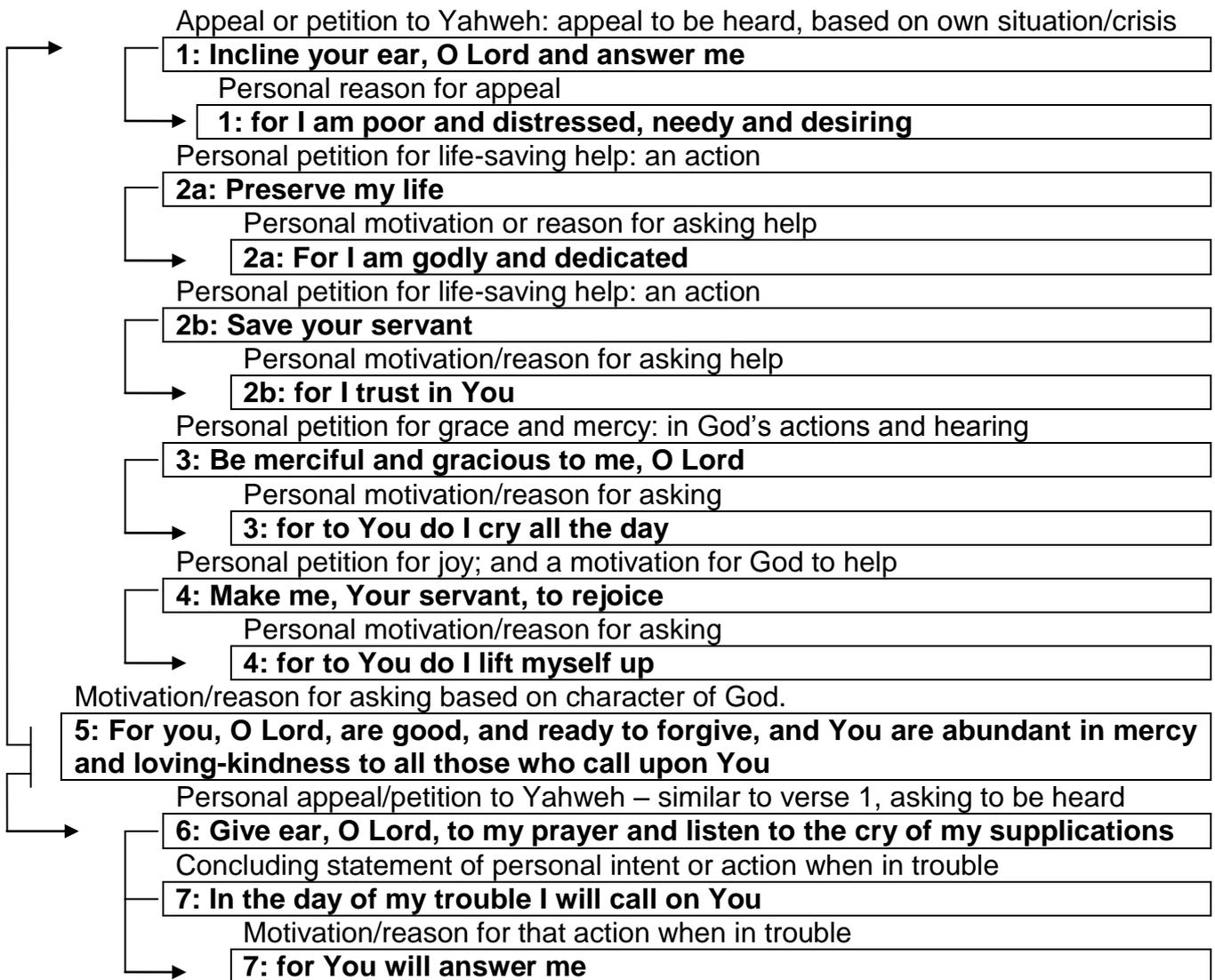
Hossfeld and Zenger (2005:368) translate v. 11 as:

“Teach me, Oh YHWH, your way, that I may walk in your faithfulness,

Unify my heart that I may fear your name.”

Note the *inclusion* formed through the petitioner’s “cry” for God to “hear” and “listen”, around the plea for rescue or salvation (Hossfeld & Zenger, 2005:368). After appealing for help on the basis of God’s loyalty to his servant reminding one of covenant, the petitioner points to God’s character of goodness, mercy, being slow to anger and loving-kindness as reason or motivation for calling to him (v. 5).

PART 1: PETITION



PART 2:

In vv 8-13, the scene shifts. References to “the gods” (v. 8), “all nations” (v. 9) and “depths of Sheol” (v. 13) establish that God is the “Lord”, and only true God over heaven, all the nations or earth as well as the underworld (both vertical and horizontal dimensions) (Hossfeld & Zenger, 2005:368).

PART 2a: HYMNIC PRAISE

Statement of praise of Yahweh as The One God among gods

**8a: There is none like unto You among the gods, O Lord**

Conjugated statement: no other god is like Yahweh (vertically he is Lord)

**8b: Neither are their works like unto Yours**

Statement of God as creator over all the nations – worldwide (horizontally)

**9a: All nations whom You have made shall come**

Statement - They will all acknowledge God

**9b: And fall down before You, O Lord**

Extended statement - They will all glorify his Name

**9c: And they shall glorify Your name**

Reason all will acknowledge God as the only God – he is great and works wonders

**10: For You are great and work wonders! You alone are God**

PART 2b: PETITION

Personal petition to be taught the way of the Lord

**11a: Teach me Your way, O Lord**

Personal reason or motivation given, is to walk in Yahweh's truth

**11b: That I may walk and live in Your truth;**

Personal petition for direction and unification of his/her heart

**11c: Direct and unite my heart**

Goal of a united and directed heart: to fear and honour Yahweh's name

**11d: To fear and honour Your name.**

Statement of confession and intention

**12a: I will confess and praise You, O Lord my God**

Extended goal: with a united heart I can and will praise Yahweh

**12b: with my whole (united) heart**

Extended goal: and glorify the Name of God

**12c: and I will glorify Your name forevermore**

Reason or motivation is God's mercy and loving-kindness to him/her personally

**13a: For great is Your mercy and loving-kindness toward me**

Extended reason or motivation: deliverance from the depths of Sheol

**13b: and You have delivered me from the depths of Sheol**

In part 1 the foundational confession centres on God's character, his attributes that underlie his covenant with man (goodness, slow to anger, loving-kindness (*hesed*) and mercy), with many personal pleas. Part 2a rests on God being the only God, who is great and does wonders, while part 2b rests on God's loving-kindness and mercy to the petitioner personally, whom has been rescued from the depths of Sheol.

The petitioner asks to be taught by the Lord to walk and live in his truth, and asks for a united heart with which he/she can fear and honour God's name.

## PART 3: LAMENT

	Addressing the lament to God
→	<b>14a: O God,</b>
	Describing the foes with conjugated statements
→	<b>14b: the proud and insolent are risen against me, a rabble of violent and ruthless men</b>
	Describing the action – the threat and reason for the petition
←	<b>14c: have sought and demanded my life</b>
	Continuation of description of the foes in terms of character and action
→	<b>14d: and they have not set You before them</b>
	Contradiction or negation:
	<b>15: But You, O Lord, are a God merciful and gracious, slow to anger and abounding in mercy and loving-kindness and truth</b>
	Petition for rescue or salvation
→	<b>16: O turn to me and have mercy and be gracious to me; grant strength to Your servant and save the son of Your handmaiden.</b>
	Goal: plea for a sign
→	<b>17a: Show me a sign of Your goodwill and favour,</b>
	Motivation: testimony to the enemies
←	<b>17b: That those who hate me may see it and be put to shame</b>
	Extending the reason or motivation: a testimony of God's help and comfort
→	<b>17c: because You, Lord help and comfort me.</b>

Again, part three rests on God's character (v. 15), and because of God's intervention (help) and comfort (v. 17c) extended to a personal level, the petitioner's enemies (who have not set God before them, unlike the petitioner who wishes to walk in God's ways, truth and in the fear of his name, will not succeed but be put to shame.

God's authority extends to all people as well as any force in the heavens or underworld (Sheol). It appears that the requirement from the believer would be to walk in God's ways (v. 11a-b). To be able to do that the petitioner prays to be taught by the Lord and for a united heart to glorify, confess, praise, fear and honour God and his name (11c-12c). We also find a sense of having been rescued or saved with the reference in 12c, together with a continuing prayer for rescue and strength (v. 16).

#### 5.2.2.4 Socio-historical background

The psalms reflect generations of worship songs and prayers, as expressions of private and public faith, which Hossfeld and Zenger (2005:1) calls theo-poetry (as we have seen in the introduction). At the same time the final composition and/or editing of psalm 86 takes place in the exilic period (it is titled as a prayer of David), and reflects the

reinterpretation of the Mosaic covenant and kingship of Yahweh, after the failed monarchy. As such, we find generations of faith represented behind the text.

**5.2.2.5 Word study**

The Hebrew word used in Ps. 86:11 is “yareh’, to fear or revere (Young, 1982:338), is used to indicate fear and reverence of Yahweh (Clines, 1998:278; Tregelles, 1950:364). (Cf. 4.2.1.5)

“The Psalms begin from the premise that fear of God and service and worship of God go hand in hand..., so that people who fear and serve him are worthy of honour”, explain Alexander and Rosner (2000:497). Therefore they call (similar to the prophets of Israel) on all to fear God (Ps. 2:11; 5:7; 19:9; 15:4; 33:8; Is. 11:2; Jr. 5:24).

**5.2.2.6 The relevance, historical place and meaning of “fear the Lord” in context of Psalm 86:12**

Theme	Scripture reference (NIV)	Relevance and place in the revelation history
Fear the Lord	<p><u>Gn. 3:10</u>: “[Adam] answered, ‘I heard you in the garden, and I was afraid because I was naked; so I hid.’ “</p> <p><u>Gn. 15:1</u>: “After this, the word of the LORD came to Abram in a vision: “Do not be afraid, Abram. I am your shield, your very great reward</p> <p><u>Ex. 1:17</u> “The midwives, however, feared God and did not do what the king of Egypt had told them to do; they let the boys live.”</p> <p><u>Lv. 19:32</u>: "Rise in the presence of the aged, show respect for the elderly and revere your God. I am the LORD.</p> <p>-and -</p>	<p><u>Relevance</u>: Adam fears to face God in the aftermath of his disobedience and sin.</p> <p><u>Place in revelation history</u>: The first mention of fear in the Bible comes after the fall of man, when they have to face God.</p> <p><u>Relevance</u>: God comes to Abraham in a vision, telling him to not be afraid.</p> <p><u>Place in revelation history</u>: The patriarch, Abraham: After this encounter with God, God enters into the covenant with him. NT refers to him as the father of faith, of those who believe. Thus, the words would be relevant to us as we approach God.</p> <p><u>Relevance</u>: The midwives aligned themselves with God rather than with the Egyptian ruler (who represented their gods to them).</p> <p><u>Place in revelation history</u>: Through their choices, Moses was saved and eventually led the people out of Egypt.</p> <p><u>Relevance</u>: Fearing God is in the context of the choice to not sin. Also, one who fears God respects other people.</p> <p><u>Place in revelation history</u>: Two of numerous passages in Leviticus dealing with fearing God and thus not sinning. The book deals with the laws and prescriptions</p>

Theme	Scripture reference (NIV)	Relevance and place in the revelation history
Fear the Lord	<p><u>Lv. 25:17</u> "Do not take advantage of each other, but fear your God. I am the LORD your God."</p> <p><u>Nm. 14:9</u>: "Only do not rebel against the LORD. And do not be afraid of the people of the land, because we will swallow them up. Their protection is gone, but the LORD is with us. Do not be afraid of them."</p> <p><u>Dt. 5:28-29</u>: (context of 23-29) <sup>28</sup> The LORD heard you when you spoke ...<sup>29</sup> Oh, that their hearts would be inclined to fear me and keep all my commands always, so that it might go well with them and their children forever!</p> <p><u>Jos. 4:24</u>: He did this so that all the peoples of the earth might know that the hand of the LORD is powerful and so that you might always fear the LORD your God."</p> <p><u>Jdg. 6:10</u>: I said to you, 'I am the LORD your God; do not worship (KJV: <i>fear</i>) the gods of the Amorites, in whose land you live.' But you have not listened to me."</p> <p><u>1 Sm. 12:14</u>: If you fear the LORD</p>	<p>around worshipping Yahweh. Man must revere God in holiness. (NIV, 1985:145) In Lv. 10:3, God says through Moses: "Among those who approach me I will show myself holy in the sight of the people I will be honoured", after he killed Aaron's sons for bringing unauthorised fire before him in the temple.</p> <p><u>Relevance</u>: Israelites were not to rebel through murmuring, not to fear the people in the promised land, but to trust that the Lord would lead them in if he was pleased with them (said Moses).</p> <p><u>Place in revelation history</u>: The murmuring and rebelling of the people was interpreted by God as treating him with contempt and refusal to believe (v. 11), and led to 40 years in the wilderness.</p> <p><u>Relevance</u>: God wanted to meet with and speak directly with the Israelites. It appears that they chose Moses to be the intermediary rather than dealing with their sin and seeking holiness to meet with God. Here the fear of God is linked to hearts that seek God and keep his commands, leading to blessings.</p> <p><u>Place in revelation history</u>: God met with the Israelites at the mountain of Sinai (after leaving Egypt) with signs of thunder and fire. This chapter gives the ten commandments and we are also reminded that the Israelites built the golden calf while Moses was on the mountain the first time.</p> <p><u>Relevance</u>: "the fear of the Lord" appears in context of acknowledging God who showed himself as the One and only God, and the powerful Creator.</p> <p><u>Place in revelation history</u>: Crossing over into the promised land, God showed his might by drying up the Jordan river.</p> <p><u>Relevance</u>: Fear is used in the context of worship, and here Israel chose other gods.</p> <p><u>Place in revelation history</u>: Because of this, they fell into the hands of Midianites for 7 years, until they cried out for God. This is after entering the Promised Land and God reminds them of being the One who led them out of Egypt.</p> <p><u>Relevance</u>: Fearing God is linked with obeying and</p>

Theme	Scripture reference (NIV)	Relevance and place in the revelation history
Fear the Lord	<p>and serve and obey him and do not rebel against his commands, and if both you and the king who reigns over you follow the LORD your God - good!</p> <p><u>1 Ki. 8:</u> <sup>41</sup> "As for the foreigner who does not belong to your people Israel but has come from a distant land because of your name - <sup>42</sup> for men will hear of your great name and your mighty hand and your outstretched arm - when he comes and prays toward this temple, <sup>43</sup> then hear from heaven, your dwelling place, and do whatever the foreigner asks of you, so that all the peoples of the earth may know your name and fear you, ...</p> <p><u>1 Chr. 28:</u> <sup>20</sup> David also said to Solomon his son, "Be strong and courageous, and do the work. Do not be afraid or discouraged, for the LORD God, my God, is with you. He will not fail you or forsake you until all the work for the service of the temple of the LORD is finished.</p> <p><u>Pr. 24:21:</u> "Fear the LORD and the king, my son, and do not join with the rebellious,"</p> <p><u>Ec. 3:14:</u> "I know that everything God does will endure forever; nothing can be added to it and nothing taken from it. God does it so that men will revere him."</p> <p><u>Is. 35:4:</u> "...say to those with fearful hearts, 'Be strong, do not</p>	<p>serving him, leading to all being well with the people.</p> <p><u>Place in revelation history:</u> Samuel says this in his farewell speech, in the context of the Israelites asking for a king.</p> <p><u>Relevance:</u> Acknowledgement of God as the Almighty God by both Israelite and foreigner is linked to knowing God and fearing him. The fear of God leads to them coming to the temple to pray.</p> <p><u>Place in revelation history:</u> Solomon prays and dedicates the temple to God. In his prayer, he asks that God will hear also the foreigner who hears and comes to acknowledge God.</p> <p><u>Relevance:</u> One is not to be afraid or discouraged, but rather strengthened and encouraged in the knowledge that God is with one, and that he will not leave or forsake one doing his work.</p> <p><u>Place in revelation history:</u> David speaks to Solomon regarding the plans for the temple, and encourages him not to fear what lies ahead.</p> <p><u>Relevance:</u> Fearing God implies that one also obeys and respects authority on earth.</p> <p><u>Place in revelation history:</u> One of various wisdom teachings in Proverbs. The literature is linked to the wise men or sages who taught kings as well as the young.</p> <p><u>Relevance:</u> The fear of God is linked to God's immutability extending from his character to his actions.</p> <p><u>Place in revelation history:</u> Ecclesiastes is also part of the wisdom literature.</p> <p><u>Relevance:</u> One must not fear (the enemy) in times of trouble but hold fast to the salvation that will come from</p>

Theme	Scripture reference (NIV)	Relevance and place in the revelation history
Fear the Lord	<p>fear; your God will come, he will come with vengeance; with divine retribution he will come to save you.”</p> <p><u>Jr. 5:22, 24:</u> <sup>22</sup> “Should you not fear me?” declares the LORD. “Should you not tremble in my presence? I made the sand a boundary for the sea, an everlasting barrier it cannot cross. The waves may roll, but they cannot prevail; they may roar, but they cannot cross it.”; <sup>24</sup> “They do not say to themselves, ‘Let us fear the LORD our God, who gives autumn and spring rains in season, who assures us of the regular weeks of harvest.’”</p> <p><u>Ez. 3:9:</u> “I will make your forehead like the hardest stone, harder than flint. Do not be afraid of them or terrified by them, though they are a rebellious house.”</p> <p><u>Jnh. 1:16:</u> “At this the men greatly feared the LORD, and they offered a sacrifice to the LORD and made vows to him”.</p> <p><u>Hg. 1:12:</u> “Then Zerubbabel son of Shealtiel, Joshua son of Jehozadak, the high priest, and</p>	<p>God.</p> <p><u>Place in revelation history:</u> The kingdom has been split and Judah is under threat of Assyria while Isaiah also warns of Babylonia. As God is the Holy One of Israel (Is. 1:4; 6:1), he punishes his rebellious people (Is. 1:2), but will then redeem them (Is. 41:14, 16).</p> <p><u>Relevance:</u> In vv 18-19 judgment is pronounced because of Israel forsaking God and following other gods, and here God points to his omnipotence (v. 22) and assured provision (v. 24) as reasons to fear (serve, revere, follow) him. Their stubborn and rebellious hearts (v. 23) led them their own way, instead of fearing (following) God as their Lord</p> <p><u>Place in revelation history:</u> Jeremiah prophesies to Judah about the judgment (before the destruction of Jerusalem and exile to Babylon).</p> <p><u>Relevance:</u> Ezekiel was to not fear the people (and God would strengthen him) but he had to go and be God’s spokesperson to his people.</p> <p><u>Place in revelation history:</u> Ezekiel lived with his fellow-exiles in Babylon, both a priest and prophet. He spoke of God’s judgment (that Jerusalem will fall) and hope was to be found in living in peace with God rather than in returning to Jerusalem. (NIV, 1985:1227)</p> <p><u>Relevance:</u> The sailors witnessed the divine storm and acknowledged God as the author. They are portrayed as being more pious than Jonah whose words spoke of ‘fearing God’ while his actions told otherwise.</p> <p><u>Place in revelation history:</u> Jonah is a story of a prophet (most likely from the post-exilic period) and the book tells of God’s care for the nations, his omniscience and power, and of salvation coming from God, that extends to other nations, when they turn to God.</p> <p><u>Relevance:</u> The message to the people were that they were not prospering because their concern was for themselves rather than for God, and they had to rebuild</p>

Theme	Scripture reference (NIV)	Relevance and place in the revelation history
Fear the Lord	<p>the whole remnant of the people obeyed the voice of the LORD their God and the message of the prophet Haggai, because the LORD their God had sent him. And the people feared the LORD.”</p> <p><u>Mal. 3:5</u>: "So I will come near to you for judgment. I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud labourers of their wages, who oppress the widows and the fatherless, and deprive aliens of justice, but do not fear me," says the LORD Almighty.”</p>	<p>God’s house giving him honour and first place (vv 5-10). In response, they turned to God to honour him through rebuilding the temple, which is worded as fearing him.</p> <p><u>Place in revelation history</u>: Haggai was one of the prophets that encouraged the returning exiles to rebuild the temple. (NIV, 1995:1400)</p> <p><u>Relevance</u>: Those who sin against God (not meeting the requirements of the law) and those who deprive others of justice (including oppression of widows and orphans) do not fear God.</p> <p><u>Place in revelation history</u>: Malachi is the last prophet in the OT (though some place Joel later), speaking to the returned exiles in Jerusalem. (NIV; 1985:1423)</p>
United heart	<p><u>Gn. 49:6</u> (KJV): “O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall”.</p> <p><u>1 Chr. 12:33</u> (KJV): “Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart.”</p> <p><u>Ps. 12:2</u>: (KJV) “They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.”</p> <p><u>Ja. 1:8</u>: “He is a double-minded man, unstable in all he does.”</p> <p><u>Ja. 4:8</u>: “Come near to God and he will come near to you. Wash</p>	<p><u>Relevance</u>: One must not unite with the violence, anger and cruelty of Simeon and Levi.</p> <p><u>Place in revelation history</u>: Words to his soul/himself from Jacob when he blesses his sons, and the only other place the word “<i>yachad</i>” found in Ps. 86:10 is used. (Young, 1982:1015)</p> <p><u>Relevance</u>: Scripture does not speak of a divided soul per se (considering the opposite of united soul), but refers here to a double heart meaning divided loyalty or purpose.</p> <p><u>Place in revelation history</u>: These soldiers joined to fight with David, wanting him to overthrow the kingdom of Saul. They were determined and focused on their goal.</p> <p><u>Relevance</u>: Dishonesty and deception reveals a double heart.</p> <p><u>Place in revelation history</u>: One of the contrast between righteous and unrighteous living in the psalms.</p> <p>And in James we find reference to being double minded: (1:8; 4:8) (<i>dispsuchos</i> or two-souled (Young, 1982:269)</p> <p><u>Relevance</u>: The two verses in James reveal that one is to not doubt when praying and believing God, and that one has to turn away from sin and purify one’s heart drawing near to God. One cannot doubt and believe God</p>

Theme	Scripture reference (NIV)	Relevance and place in the revelation history
United heart	<p>your hands, you sinners, and purify your hearts, you double-minded.”</p> <p><u>Ps 103</u>: <sup>1</sup> Praise the LORD, O my soul; all my inmost being, praise his holy name. <sup>2</sup> Praise the LORD, O my soul, and forget not all his benefits- ... <sup>22</sup> Praise the LORD, all his works everywhere in his dominion. Praise the LORD, O my soul.</p>	<p>at the same time, and one cannot sin and draw near to God simultaneously, either.</p> <p><u>Place in revelation history</u>: This is a general (pastoral) letter to the church in Jerusalem, emphasising genuine faith accompanied by a consistent life-style (NIV, 1985:1879).</p> <p><u>Relevance</u>: We find a sense of undivided purpose in praising God and remembering his blessings.</p> <p><u>Place in revelation history</u>: Another psalm of David, in which the psalmist addresses and tells himself/his soul to praise God, reminding himself of all God’s benefits</p>
<p><b>Conclusion: The revelation historical significance and relevance of Ps. 86:11:</b> The psalmist prays for an undivided heart (referring to undivided loyalty and purpose) to be able to reverently fear his Name. This implies allegiance with God as the one God having no other gods before him, walking in obedience to God’s laws and decrees, refraining from sin, walking in holiness, honouring God, and not fearing foes or obstructions to any call of God to a specific task. To this the psalmist asks be taught by the Lord to walk in his truth. Aside from purposefully setting one’s heart to worship/fear God and serve him, we find an element of trembling (in positive fear) before an Awesome and Powerful God who is in control as the Creator over the universe, over all the nations, as well as over the whole spiritual domain (over the gods as well as right down to the depths of Sheol). His miracles and work of salvation towards Israel should also inspire fear together with reverence, among other nations. They may also approach God. The purposeful action of fearing or worshipping God is also reflected in Ps. 103. Furthermore fearing God is linked to his judgment over sin, and disobedience, or rebellion, murmuring, or fear of people (enemies), oppression of the widows and fatherless, defrauding of labourers, depriving aliens of justice, or being focussed on our own goals rather than those of God, may bring divine retribution. Believers are to turn to and draw near to God and away from sin, thus uniting their purpose/hearts towards God, which is part of the Psalmist prayer (Ps. 86).</p>		

The above table reflects 20 of +/-263 instances where “yare” (Young, 1982) meaning to fear or reverence, or fearing or reverencing, is used in Scripture (all in the OT).

5.2.2.7 Revelation about God

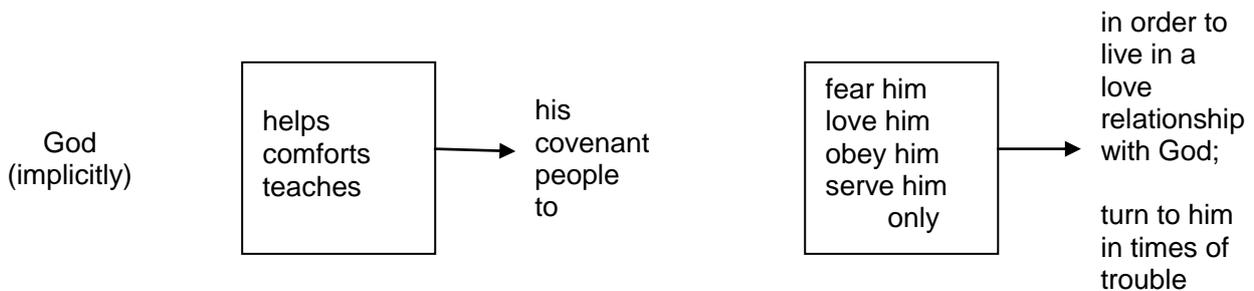
	Father (Creator, ...)	Son (Saviour)	Holy Spirit
Explicit			
Who <b>is</b> he?	Yahweh or Elohim (vv. 2, 10, 12, 14) (Young, 1982:417) - the One God, or true God. Mighty One/God (El) in v. 15 (Young, 1982:411) Yehovah (He (who) is) (vv 1, 6, 11, 17) (Young, 1982:618).	Nothing explicit	Nothing explicit
What does he <b>do</b> ?	He listens, guards, protects, rescues and does great and marvellous deeds	Nothing explicit	Nothing explicit
What does he <b>say</b> ?	Nothing explicit	Nothing explicit	Nothing explicit

5.2.2.8 Salvation and exhortation in Psalm 86

From the study thus far, it appears that walking in “the fear of the Lord” is mostly portrayed as a choice to serve God only and to obey him or walk in the truth of his ways (also in v. 11a). We find an implicit exhortation to follow in the psalmist's footsteps in our own relationship with God. We can walk in his ways and be comforted that we too, can trust him to rescue us in times of crisis.

5.2.2.9 Communication goal

The passage expresses a petition and prayer to God in the form of a psalm, that can be used by believers as was done in the temple when it was compiled.



#### **5.2.2.10 Related studies on Psalm 86:11 and “the fear of the Lord”**

The language of the verse takes up both the language of the Psalm and that of Ex. 33:12-14, and reflects “the way” Yahweh wants his people to walk as well as the reverse truth that knowledge of the Torah is knowledge of mystery of God himself (Hossfeld & Zenger, 2005:374). Hossfeld and Zenger (2005:374) continue that “those who are taught by Yahweh himself about these two dimensions of ‘the way of YHWH’ can in truth pursue their lives, trusting in the fidelity of YHWH (subjective genitive) and living concretely in fidelity to YHWH (objective genitive), and thus become ‘performers’ of the mystery of the name of God ...” Hossfeld and Zenger (2005:374) link 11b to the promise of the new eternal covenant in Jr. 32:38-41, of the promise of Yahweh that he’ll give his people a “single”, “undivided” heart in order that they may be able to “fear” him fully and undividedly. Through this they will be enabled forever to covenant and experience Yahweh as a God who does good things for them (cf. Ps. 86:5) and “remain attached to him in fidelity”, ultimately thus petitioning for a new heart and spirit (Hossfeld & Zenger, 2005:374). Christensen (2001:204) finds a poetic parallelism by postulating that “ ‘to fear Yahweh’ is ‘to walk in all his ways’ ”.

#### **5.2.2.11 Application within the generational ritual abuse context**

Generational ritual abuse survivors as well as their helpers (therapists, pastoral counsellors or other supporters, intercessors, etc.) are all faced with a continued choice to serve God only and draw close to him in a personal relationship. We can draw close to the Creator God who is omnipotent, immutable, powerful, majestic, holy and glorious, because He is also good, slow to anger, full of loving-kindness (covenant *hesed* towards us). We can daily choose to submit ourselves to him as King and to worship him only. We acknowledge him as holy when we approach and revere him (Lv. 10:3).

In that relationship we also lay down our stubbornness and self-will, seeking the will of God and seek to not murmur unduly as the Israelites did, which God saw as rebellion and lack of honour towards him, in their lack of trust. In such a relationship with God, we can obey the command to be strong and courageous in the face of the many battles that survivors of generational ritual abuse face. Again, there was the assurance that God fights battles on behalf of his people and the psalmist confessed God as LORD over the nations (or all people) as well as over other gods and over Sheol.

While the Bible is not meant to be a psychological textbook, we do find mention of the need for an undivided heart when trusting and approaching God, in order to receive and also in context of drawing close to him and away from sin (Ps. 86:12; Ja. 1:8; 4:8). Survivors and their helpers can testify that the Lord draws close to each part of the personality as that part cries out to God and invites him closer, even though other alters may remain cult-loyal and hinder intimacy with God, hinder Bible reading, attending church, and worship (through causing distractions, bringing on slumber, severe emotional pain, blasphemy, or demonic attack). But together with the Psalmist the generational ritual abuse survivor can pray for an undivided heart to more and more fully become able to worship and fear him fully and undividedly, as partakers of the new eternal covenant (Jr. 32:38-41). We find a process of the survivor's continual choice to not abandon the painful process of healing and to resist programmed responses and other sin.

### **5.3 Other Old Testament scriptures related to “the fear of the Lord”**

#### **5.3.1 Psalm 111:10**

Ps. 111 is one of the royal psalms that deal with the kingdom of God (first officiated through the king, with Jesus as the royal son of David) that today still celebrates God's “reign over the whole world and the human means chosen to effect it” (Clifford, 2003:181). This psalm is also the first of a trio of Hallelujah Psalms with both Ps. 111 and 112 written in a twenty-two line acrostic poem structure (Clifford, 2003:181). Consecutively these three poems celebrate the righteousness of the Lord; the righteousness of the person living in accord with divine righteousness; and lastly praising the name of God (Clifford, 2003:181).

Aside from the acrostic structural reliance on the alphabet the poem also has an inherent internal logic, says Clifford (2003:181). The works of God that are celebrated follow the same sequence as in Ps. 105 and 106: liberation (out of Egypt), guidance in the wilderness and deliverance in the land (Clifford, 2003:182).

Clifford (2003:182) finds a striking link between the narrative and ethics, in the covenant that binds the people of God together (one of God's mighty acts, vv 5 and 9) on the one hand, and the precepts that enable people to respond to God and to become wise, on the other (vv 7b, 10a).

Ps. 111:10: “The fear of the LORD is the beginning of wisdom;

All who follow his precepts have good understanding.

To him belongs eternal praise” (NIV)

According to Clifford (2003:182), one can thus conclude that God binds us together into the Body of Christ (speaking in NT terms), and that “the fear of the Lord” is a precept that enables us to respond to God and become wise. Limburg (2000:382) explains that the motto found here and in Pr. 1:7, “the Fear of the Lord is the beginning of wisdom”, suggests that the first step in becoming well educated (or wise), is to be rightly related to God. If step one is to have the right reverential attitude; the content of the study would be the “works of the Lord) (v. 2, with vv 5-6 alluding to the wilderness, covenant, etc); the manner of study is a delight (v. 2) (not drudgery); and the result is “good sense” or “good understanding”, in a context where God is praised (Limburg, 2000:383-384).

Clifford (2003:182) goes on to link “the fear of the Lord” in v. 10a to v. 9 in the following way: “Holy and awesome is his name” (v. 9c) sums up that God is holy (“Totally Other”), doing works that no other god can perform, and thus he is feared (“awesome”), that is, “worshipped and obeyed”. “Awesome” (v. 9c) is etymologically related to “fear” in the immediately following phrase, “fear of the Lord”. Such fear is the beginning of wisdom, for wisdom is given only to those who revere the Lord (v. 10b).” (Clifford 2003:182)

### **5.3.2 Wisdom literature**

Perdue (2001:3-13) defines wisdom as a body of literature first, and then as containing at least six important elements: 1) knowledge (incl. the means to obtain and understand this knowledge and the process of instruction and learning), 2) imagination (wisdom is not limited to knowledge obtained from observation and reason), 3) discipline (a lifetime’s course of study embodied in “teachings” or “instructions” and the moral formation of character, with study and character leading to wisdom), 4) piety (there was no dichotomy between faith and rational inquiry, or between the practice of religion and moral behaviour), 5) order (in the cosmos, human society and human life, expressed in regularity and continuation as well as by the moral idea of justice and righteousness) , and 6) moral instruction (by sages seeking to uphold the social reality and worldview that sustains it, applicable to a variety of life situations and individual circumstances and seek to remind those who had been taught to act on what they know).

The lack of dichotomy between faith and rational inquiry is expressed in repeated affirmation that “the fear of [Yahweh] is the beginning of knowledge” (Pr. 1:7; Job 28:28) (Perdue, 2000:10). This is the attitude of reverential piety that the one seeking and then finding wisdom was to possess, say Perdue (2000:10). This became the essential theological foundation of wisdom he (2000:10) says, citing Von Rad. As Creator and Sustainer of the orders of life, God was thus worthy of awe and admiration. “This fundamental confession and worship provided the foundation for the understanding and interpreting the character and activity of God, the nature of reality, and the significant values that were seen as the goal of the wise and prudent life” (Perdue, 2000:10).

### **5.3.2.1 The book of Proverbs**

Proverbs is part of the wisdom literature, and is the product of many “authors” as well as editors of collections that span a few centuries from the monarchy and continued until it was finally shaped, perhaps as late as the third century B.C. (Perdue, 2000:1). The book consists of eight collections (Perdue, 2000:ix-xi). It is addressed to individuals and their concerns and is not restricted to national affiliations, says Whybray (1995:112). It gives practical, concrete advice on the management of one’s life with a view to ensure wellbeing and security (Whybray, 1995:112).

### **5.3.2.2 Proverbs 1:7**

Pr. 1:7 falls into the first collection of chapters 1-9, which is considered to be both the latest compilation as well as to contain materials largely deriving from the postexilic, early Persian period.

v. 7 is the last in the introduction (vv 2-7), “to know wisdom and discipline” (Perdue, 2000:8). This introduction says Perdue (2000:68) referencing Whybray, is to both the first collection, as to the entire book and it “delineates the general types of knowledge, skills and virtues requested by the specific social roles and positions that the sages assumed in early postexilic society (teacher, counsellor, jurist, scribe, and administrator)”. Two audiences are identified as the youth (naive, easily deceived and manipulated, lacking maturity, etc.) with social position and resources to pursue wisdom academics, and the mature sage who has the opportunity to add to “learning” and to acquire the skill and knowledge of counselling (Perdue, 2000:69).

The seventh and final purpose for studying wisdom is given in v. 7 as the formation and deepening of religious piety: the “fear of Yahweh” or religious piety or reverence, says Perdue (2000:74), which is neither the terror of a powerful yet unknown, even “capricious deity”, “nor the awe evoked in the presence of the holy God who is wholly other”, but is the stance of the believer who confesses God to be the Creator and Sustainer of life as well as the Source and Provider of all wisdom. This fear of Yahweh is called the “beginning” or “best” of wisdom, and both may be intended, finds Perdue (2000:74).

As the beginning of wisdom, the seeker has to come with religious conviction and reverence already in place, recognising God as the true source of wisdom (Perdue, 2000:74). Thus, this acknowledgement is the key that unlocks the possession of wisdom. As the “best” of wisdom, it means that the reverence for the true source of wisdom, the Creator and Sustainer of all that is, is the most valued and important thing one learns through the study of wisdom. (Perdue, 2000:74)

Bosman (2004:7) cites Clements’ opinion that “the fear of the Lord” here is identified “as the springboard for right conduct” and that it represents “a desire to please the Lord Yahweh in all things and to give respect to the divine order of social and moral life”.

### **5.3.2.3 Proverbs 3:5-7**

“<sup>5</sup> Trust in the Lord with all your heart and lean not on your own understanding; <sup>6</sup> in all your ways acknowledge him, and he will make your paths straight. <sup>7</sup> Do not be wise in your own eyes; fear the LORD and shun evil.” (NIV, 1985:948)

A lesson in piety (trust, fear and honouring of the Lord) is given in Pr. 3:5-10 (Waltke, 2004:243). Waltke (2004:243) finds the picture of a father who is securing his son (who has now committed himself to the father’s teaching), into a personal relationship with the Lord, “in bonding him to his teaching” (cf. 2:6) (Waltke, 2004:243). He will base his confidence in the covenant keeping God of Israel who backs up the moral order, heritage and its promises, rather than in an ethical code per se (Waltke, 2004:243). Teaching is only good to the extent that it is backed up by God, and therefore the disciple must “trust” (“rely on out of a sense of security, usually in the face of danger”) in the LORD (Waltke, 2004:243). An all-encompassing trust (will all one’s heart) in the sovereign God rather than in oneself, other people and/or their deceptive devices (cf.

11:28; Ps. 52:7; Jr. 9:23-24), who alone gives wisdom and provides protection (cf. 2:5-8) on whose security alone one can depend (Waltke, 2004:243-244). The Hebrew word “trust” here carries an image of leaning on a broken crutch, underscoring the fact that one cannot rely or trust in one’s own understanding (Waltke, 2004:244).

The father goes on in v. 6 to require or demand the entire and exclusive (also exhaustive) commitment of the heart in all the son’s ways, to “know God” through “acknowledging him” (Waltke, 2004:244). v. 7 warns: “do not be wise (in the neutral sense of “skill”) in your own eyes (opinion)”, probably in the sense of being an individualist doing it your way (which is a state worse than being a fool) (Waltke, 2004:245). The ethical dimension of the expression includes an instruction of God to seek the good of others (cf. Ja. 3:14-16). In contrast, (in an antithetical parallel) “the fear of the Lord” in v. 5a (cf. Dt. 10:20) and shun evil (departing literally from evil) (cf. 1:15; 14:16; Job 1:8; 2:3) adds the positive parallel ethical dimension to “do not be wise in your own eyes”, explains Waltke (2004:246). One is to “turn aside from the direction one has set out on” (cf. 1 Sm. 6:12) and to “avoid” evil. “The positive command ‘fear God’ and the negative ‘shun evil’ are inseparable and together present the sum of godliness and goodness”, says Waltke (2004:246).

#### 5.3.2.4 Proverbs 15:33

“The reverent and worshipful Fear of the Lord brings instruction in Wisdom, and humility comes before honour.” (AMP)

Blocher (1977) finds the meaning of the motto or maxim “the fear of the Lord is the beginning/principle of wisdom” closely reflected in Pr. 15:33, with the Hebrew words referring to “education, training and discipline” rather than a “principle”.

This proverb joins two important concepts in the book of Proverbs, namely that of the “fear of Yahweh” and “discipline”, which is modified by “wise” (Longman, 2006:323). “the fear of the Lord” is the following of God’s law, which is the way of wisdom (Longman, 2006:102). Through “discipline”, the proverb links up with the previous two: <sup>31</sup> “The ear that listens to life-giving correction lodges among the wise”, and <sup>32</sup> “Those who neglect discipline disdain their lives, but those who listen to correction acquire heart.” It refers to recognising the importance of identifying mistakes and making corrections, and humility means being open to listening to discipline/correction, says Longman (2006:324). Doing

that will improve one's ability to navigate life and so lead to "glory" (Longman, 2006:324). Longman (2006:324) points out that humility is often contrasted with pride in this very area of being open to correction (3:5,7; 6:17; 11:2,14).

### 5.3.3 2 Samuel 23:3

According to Brueggemann (1990), the two books of Samuel deals with the rise of Samuel, the rule of Saul, the rise of David, the reign of David, the family of David and memories of David. Thus, it reflects the radical transformation and social and political change that occurred when ancient Israel ceased to be a marginal company of tribes, and became a centralised state (Brueggemann, 1990:1; Evans, 2000:5). We find a transitional period sketched between the tribal mode of life sketched in Judges and the centralised political power pursuing economic monopoly and claiming theological legitimacy for the new monarchy's institution, in the books of Kings. (Brueggemann, 1990:1) The two books form a unity and are described together with the two books of Kings as the four books of Reigns or Kingdoms in the Septuagint (Evans, 2000:1).

2 Sm. 23:3 is linked to v. 4 and translated as:

<sup>3</sup> "The God of Israel spoke, the Rock of Israel said to me, When one rules over men righteously, ruling in the fear of God, <sup>4</sup> He dawns on them like the morning light when the sun rises on a cloudless morning, when the tender grass springs out of the earth through clear shining after rain." (AMP)

2 Samuel 23:3 is found in the last section of the collection, which Brueggemann (1990) titled "memories of David". Chapter 23 contains a song and a list (Brueggemann, 1990:345). This shorter poem is a partner to 22:1-51 and together they form the centre of appendices, serving as a critical summary of royal ideology (Brueggemann, 1990:345). It is furthermore linked to the song of Hanna (1 Sm. 2:1-10) in a lyrical-theological affirmation that brackets David's entire story and kingship (Brueggemann, 1990:345). Three key motives in chapter 23 which shape and sketch the significance of David's rule are 1) God's sovereign power - it is only through God's faithfulness and his decree (word), power (spirit) and will that the kingship is possible (vv1-2); 2) God's moral expectation: a concern for public welfare and thus for a "just" king (v3); and 3) God's abiding fidelity (covenant) in the face of his enemies (unjust, unrighteous people) (Brueggemann, 1990:345-347).

Evans (2000:238) treats vv 1-7 as a unit titled a final statement (or oracle), of David (presented as both prophet and poet) listing lessons he received from God and learnt: thus a prophetic summary of what a kingship should entail, to posterity. The king who rules in righteousness “will bring tremendous benefit to the people” (Evans, 2000:239)

Verse 3 thus speaks of the just king as the one who knows that all life and all power belong to God and that the royal office is derivative, says Brueggemann (1990:346), concluding that “this is the meaning of the ‘Fear of the Lord’ ”.

#### **5.3.4 2 Chronicles 19:9 in context of 19:4-11**

Chronicles defines its own genre in its name, and refers to “the events (or words) of the days”, thus history, though it is called '*paraleipomena*', the book of things omitted or left out of the Septuagint (Japhet, 1993:1). Japhet (1993:2) finds it to be a comprehensive history of the people of Israel, beginning with Adam. Its placing after the Prophets and before Psalms relates to a similarity in genre to the former, while giving a historical record accounting for the Temple’s musical cult in the latter (Japhet, 1993:2). While more traditional than Ezra-Nehemiah (with different authors), and similar to the Deuteronomian history, it has a different purpose of attempting to “find the general principles which govern the history of Israel” (Japhet, 1993:4). “ ‘History’, according to Chronicles, is a series of concrete expressions of the Lord’s rule of the world, determined by his divine attributes”, say Japhet (1993:4-5), leading to a broader perspective and positive view of a promising future.

Chronicles records history from Adam, in a comprehensive parallel to the earlier Biblical historiography in Genesis to Kings, and is divided into the following sections: I Chr. 1-9: Introduction; I Chr. 10- II Chr. 9: history of Israel under David and Solomon; and 3) II Chr. 10-36: the history of the kingdom of Judah from the defection of the northern tribes (Japhet, 1993:8). II Chronicles 19:9 are thus at the end of the second section. It forms part of the unit 19:4-11 which is devoted to Jehoshaphat’s effort to bring the people back to God (v. 4) and his judicial reform (vv 5-11) (judges in the cities (vv 5-7) and in Jerusalem (vv 8-11), and in verses 9-11 he addresses the judges he appointed in Jerusalem (Japhet, 1993:770-771).

Translation of 2 Chr. 19:9:

“He gave them these orders: ‘You must serve faithfully and wholeheartedly in the fear of the LORD’” (NIV)

After a command to establish a high court of justice (v. 8), follows an admonition to act in the “fear of the Lord, in faithfulness and with your whole heart” as a moral starting point, and Japhet (1993:777) has no doubt that the “act of judgment is regarded as a form of worship, demanding utter piety and devotion”.

### **5.3.5 Nehemiah 5:9 in context of 5:6-11**

Ezra-Nehemiah belongs, together with Chronicles, to the second great historical corpus in the Hebrew Bible; different to the first that ends with the destruction of Jerusalem and the exile, in a reflection of the constitution of a new community around a rebuilt sanctuary (Blenkinsopp, 1988:36). Ezra-Nehemiah brings a new contemporary meaning to history, argues Blenkinsopp (1988:37). It gives the people back their past in a way that sheds light on the meaning of their lives in an imperfect world, in the absence of political autonomy and in doing so, allows for a future (Blenkinsopp, 1993:37). We are thus looking at the exilic period or second temple period and the story opens with the “decree of Cyrus permitting the repatriation of Babylonian Jews and the rebuilding of the temple”, followed by accounts of the work of Ezra and Nehemiah over the following decades (Blenkinsopp, 1993:38).

We find Nehemiah in Jerusalem in the fifth century B.C. where he leads the rebuilding of the wall and chapters 3-4 describes the work and progress, when interrupted by 5:1-13 dealing with social and economic problems (Blenkinsopp, 1993:239-253). Vv 6-11 records Nehemiah’s emotional response to complaints in which he assigns responsibility to the nobles and officials for charging interest which was forbidden, to the poor (Ex. 22:2-25) and seizing and selling people into slavery, thus enlarging the numbers of those who have to be bought back, provoking the derision of Gentile neighbours (v. 9) (Blenkinsopp, 1993:259).

Neh. 5:9:“So I continued, ‘What you are doing is not right. Shouldn’t you walk in the fear of our God to avoid the reproach of our Gentile enemies?’ ” (NIV)

Nehemiah is thus arguing that walking in the fear of God, according to his principles of social justice, will prevent them from being the laughing stock of their enemies.

### 5.3.6 Job 28:28

It is “generally been accepted that the book of Job consists of two basic parts – a prologue and epilogue in prose form which, together, constitute a discrete story framework (Job 1-2; 42:7-17), and an extended dialogue in poetic form which represents the author’s contribution to Israelite thought (Job 3:1, 42:6)”, reports Habel (1985:25). Habel (1985:26-35) views Job as a traditional Bible narrative with a coherent plot containing the following movements (each with a formal introduction and closure): 1) God afflicts the hero – the hidden conflict; 2) the hero challenges God – the conflict explored; 3) God challenges the hero – the conflict resolved. The story is placed in the ancient heroic world, the distant patriarchal time a thousand years earlier, uncluttered by later traditions (while the dating is unclear, but thought to be between the 10<sup>th</sup> and 4<sup>th</sup> centuries B.C.) (Habel, 1985:39).

Job 28:28: “And he said to man, ‘The Fear of the Lord – that is wisdom, and to shun evil is understanding’ ” (NIV, 1985:763).

Blocher (1977:3) maintained with Becker that Job 28:28 is the goal of the preceding poem reflecting on the inaccessibility of wisdom. Reflecting on the meaning of the term “Fear of the Lord” Blocher (1977:8,15,19) points to Job 15:4 (“But you even undermine piety and hinder devotion to God”) as depicting Job’s friends’ theology, and thus finds opposing views of wisdom in Job, with true wisdom being “the Fear of the Lord”.

The “fear of Yahweh” serves as the climax to the powerful poem about the source of wisdom, explains Longman (2006:102): “Human beings can plumb the earth for rare gems and precious metals, but only God knows the way to wisdom.”

The title Lord (Adonai) is used for the first time in the book (a title reflecting the patriarchal time) forming a striking contrast to preceding titles and the original hearers would have heard “Yahweh”, being familiar with the idiom “the fear of Yahweh”, says Habel (1985:400-401). In light of the preceding poem stating that Wisdom is inaccessible, Habel (1985:400-401) is of the opinion that it reflects the dual tradition of viewing Wisdom as both a “mysterious pre-existent principle of God” acquired and employed by him to order and organise the universe (Pr. 8:22), as well as “a way of

understanding the world which is ultimately only attainable by mortals with the 'fear of Yahweh' as their point of departure" (Pr. 1:7; 9:10).

### **5.3.7 Isaiah 6:6-8; 11:2-3 (context - vv 1-9) and 33:6 (context - vv 1-24)**

While the whole book is about Isaiah, he is not the only author or 'voice'. There is a unity of drama: Is. 1-39 articulates a radical sustained critique of the dominant ideology of the culture of the day, while Is. 40-55 is the voice of a pastoral poet acknowledging the pain and grief of a community who lived through the criticism and have acknowledged and learnt from the criticism; to Is. 56-66 as a public embrace of pain. (Goldingay, 2001:8-9).

Isaiah opens with a proclamation of a vision from God (Goldingay, 2001:1). In Is. 6:6-8 the seraphim touches Isaiah's lips to purge him from sin, upon him exclaiming that one cannot see God and live, according to the principle of Ex. 33:18-20. There is thus a sense that we have an increased reverence and sense of real legitimate fear when we perceive God more fully in terms of his majesty, glory and holiness, because of our own sinfulness. Yahweh speaks to his prophet in visions and words, upon which Isaiah acts when he speaks it to the people, and Yahweh also, on occasion, speaks via Isaiah through the actions the people see (reading the prophet's experiences) (Goldingay, 2001:1-2).

At the centre of the whole book we find Yahweh as the Holy One of Israel, with the following structure: Challenge to Judah in the time of Azah (Is. 1-12); calamity and hope for the nations (Is. 13-23); calamity and renewal for the world (Is. 24-27); challenge to Judah in the time of Hezekiah (Is. 28-33); challenge to the nations and the prospect of Babylon (Is. 34-39); comfort in Babylon (Is. 40-55) and; challenge to Judah after the exile (Is. 56-66) (Goldingay, 2001:8). Is. 11:2-3 falls within the first challenge to Judah (during Azah's reign) and Is. 33:6 falls within the second challenge to Judah (during Hezekiah's reign). Goldingay (2001:20-22) identifies five priorities Yahweh requires of his people: 1) trust and hope rather than fear and anxiety; 2) justice and not merely worship; 3) faithfulness rather than worship by means of images; 4) awe rather than confidence; 5) insight rather than stupidity, self-deception or blindness.

Is. 11:2-3 can be translated as:

“<sup>2</sup> The Spirit of the LORD will rest on him – the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of fear of the LORD – <sup>3</sup> and he will delight in the fear of the LORD.” (NIV)

These verses are in context of chapter 11:1-9, which brings together two themes from earlier chapters: a felled tree that may be capable of new growth and the “unsatisfactory king with the promise of one who will live up to the Davidic vision” (Goldingay, 2001:83). It reflects the first indication that the Davidic tree has been cut down, but as its roots were in Jesse, and God’s irrevocable promises, it may grow again (Goldingay, 2001:83-84). Instead of continuing with the imagery of a fruitful tree, verses 2-3a describes the promise according to a different framework: the image of spirit, continues Goldingay (2001:84). “When Yahweh’s spirit rests on the branch, it bears fruit in the form of capacities to which human beings (including monarchs) generally only pretend” (Goldingay, 2001:84). This was true of Assyria’s wisdom and understanding (10:13); the nations’ counsel (8:10) and Judah’s power (3:25 with reference to warriors) (evoking images of God as Counsellor (counsel) and mighty God (warrior); and of Judah’s lack of knowledge (5:13) and its misdirected fear (7:4; 8:12-13; 10:24). Goldingay (2001:84) finds a doubling of reference on fear (as reverence and awe before Yahweh) that corresponds to the emphasis of earlier on misdirected fear, as well as the emphasizing that this distinguishes true wisdom from wisdom that leaves God out of account.

The spirit of Yahweh appears in connection with powerful manifestations of Yahweh on his prophets, on the leaders in Judges as well as on the first kings, (but is not mentioned in the Wisdom books), reflecting the supernatural presence of God’s gifting (linked to the origin of the monarchy) needed in the community (Goldingay, 2001:84).

Is. 33:6: “He will be the sure foundation for your times, a rich store of salvation and wisdom and knowledge; the fear of the LORD is the key to this treasure.” (NIV)

Chapter 33:1-24 speaks to the destroyer who has not yet been destroyed, and it takes up the actual words of prior chapters in a sustained way, creating a synthesis while also focusing on hope while acknowledging calamity and leads on to chapters 34-35 (earlier chapters focused on calamity while closing on hope) (Goldingay, 2001:184). In this way chapter 33 expounds the message of promise. Verses 5-6 confesses (rather than

addresses as before) Yahweh and earlier images are brought to mind: exalted (2.11,17; 12:4), dwelling on high from where he pours out his spirit (32:15), who has been their sure foundation (25:1) (Goldingay, 2001:187). They have spent their treasure on a foolish quest for deliverance (30:6) but the wisdom and knowledge of how to find the way of salvation (chapters 28-32) will come through Yahweh, and the key is real reverence for Yahweh instead of their manifested, superficial reverence (cf. 29:13 worship).

### **5.3.8 Malachi 1:6**

While Malachi may refer to a person's name, it probably refers to "my messenger", i.e. 'prophet' (Deutsch, 1987:67). The content of the book is similar to portions of Ezra, Haggai, Obadiah and late material in Isaiah, indicating the postexilic community in and around Jerusalem (45-350 b.C.) and the style is of a "prophetic dispute" (Deutsch, 1987:67-68). Problems within the community addressed through instruction and exhortation are unexpected revival of Edom; two problems in sacrificial cult at the temple in Jerusalem (resulting in the breaking of vows); lack of teaching causing people to commit offenses like divorcing Jewish women and marrying non-Jewish women; confusing "right" and "wrong"; complaints about poverty (turned into exhortations) and ignoring traditional demands of faith with the threat of retribution for wrong and immoral deeds, while an additional section (2:1-120) reprimands the Levitical priests for neglecting teaching (Deutsch, 1987:72). The Torah reveals the true will of God (and is not simply the "instruction of the priests") and teaching it makes the priests "genuine messengers of the LORD" (2:5-7). (Deutsch, 1987:72-73)

Mal. 1:6 forms part of the unit 1:6-11 on honouring or despising God's name, beginning with a parable used to directly address the priests (Deutsch, 1987:82). The link is the parallel use of "honour" and "fear"/"despise my name" which determine the emphasis of the whole section leading up to v. 11. "Fear" can be translated by "respect", reports Deutsch (1987:82), and the real "dread" that is included in the concept is used within a positive meaning in the Old Testament. The term is used in praising God for the deliverance out of Egypt (Dt. 4:34, 26:8, 34:12, Jr. 32:21) (salvation being the positive effect of the fear of God) (Deutsch, 1987:82-83). Deutsch (1987:83) finds support for the positive meaning of the word by the related Hebrew word also meaning "fear", used in Ps. 110:10, Job 28:28, and Pr. 1:7. Deuteronomy illustrates the double request of

“fear”/“respect” and “love” in the *Shema* (Dt. 6:4-9) and its amplifications (Dt. 10:12-13), where “love” is characterised as active “loyalty”. While this is close to the legal and political use of Vassal Treaties of Esarhaddon, Biblical “fear” is different, says Deutsch (1987:83), in that God is not a cruel “overlord” enforcing loyalty through the pain of military aggression. Rather, “fear” and “love” of God are a willing devotion to him who loves us (cf. Dt 7:6-8; 4:37; 9:5) and the oath and covenant are based on mutual devotion (Dt. 5:10; 7:9-11; 11:1,13).

    Ml. 1:6: "A son honours his father, and a servant his master. If then I am a father, where is my honour? And if I am a master, where is my fear? says the LORD of hosts to you, O priests, who despise my name. But you say, 'How have we despised your name?' (ESV)

Further mention is made of “the fear of the Lord” in Ml. 3:16 where the context consists of the polarity of righteous and wicked within a retribution framework: Then those who feared/revered the Lord spoke with one another; the book of remembrance was written before him of those who feared/revered the Lord and thought on his name. (Bosman, 2004:7)

### **5.3.9 The “fear of Yahweh” in Old Testament context**

There is literal terror implied by the concept in the case of Moses at the burning bush (Ex. 3:6), when confronted with the cosmic phenomena accompanying God at Mount Sinai (Ex. 20:18), or of David when God kills Uzzah when they carried the ark (2 Sm. 6:6-9) (Whybray, 1995:136-137). In Leviticus, the fear of God is linked strongly to living a holy life and turning away from sin; in a related passage the sons of Aaron are killed by God for bringing unauthorised fire into the temple (Lv. 10).

Less spectacular instances which reflect more positive human reactions to God’s overwhelming power, “denoting attraction to him rather than intimidation or repulsion: that is, obedience and loyalty” are found in 1 Sm. 12:14, 24; 1 Ki. 18:3, 12; 2 Ki. 4:1 (Whybray, 1995:137). In Deuteronomy, the concept takes a more specific, cultic form: the exclusive worship of Yahweh as prescribed by him (cf. Blocher, 1977:7-8). At the same time, the concept also reflects a standard of morality or upright behaviour widely recognised in the pagan world or a universal norm: see Abraham expecting to find the practice of fearing the god that one serves rather than another (Gn. 20:11); and the

Egyptian midwives fearing God (Ex. 1:17, 21) (Whybray, 1995:137). Blocher (1977:7-8) refers to the term “moral fear”. While the fear of the gods was also common to other near-eastern religions, where it also included terror and worship or service elements, the fear of Yahweh in Proverbs lacks the “magical connotations” of those experienced in Egypt and Mesopotamia (Whybray, 1995:137, 139).

“The fear of the Lord” is used: 1) ethically in Job 1:9, showing that the motive for serving God is found in him and not his benefits; 2) liturgically in Ec. 5:6 (in context to drawing near in worship in 4:17 – 6:9) where it portrays an attitude of obedience and worship; 3) theologically it reflects knowledge of God, our relationship with him and it also informs other relationships in the world; 4) as central in context of covenantal honour, respect and obedience to God; 5) as leading to blessings of redemption that evoke fear among the nations (Ex. 15:14-15; Js. 2:11; Mi. 7:18); and 6) God’s majesty and kingship is portrayed in Job 38:41 (Coetzee & Van Deventer, 2004:506-508).

### **5.3.10 Application within the generational ritual abuse context**

God is holy, awesome, totally other and the sustainer, source and provider of life. He is the generational ritual abuse survivor’s (and helper’s) only source of security and the one who liberates, guides and governs his people sovereignly. Fearing the Lord as following his law is the way of the wise; is the “springboard to life” (Clements in Bosman, 2004:7); and the only path towards wisdom.

The motive of fearing the Lord is found in the character and being of God as well as one’s love for God, and not in his benefits (though there are benefits that follow) and their attitude is one of obedience and worship. Nevertheless, just like the Psalmist, one can cling to God during suffering, which becomes an act of worship. It also involves ceasing our rebellion, fear of people and murmuring (Nu. 14:9) and to not take advantage of other people (Lv. 25:17). In context of Dt. 5 we saw that God longed to enter into a direct, close relationship with his people and that a holy (progressively more holy) lifestyle is required while drawing close to God, which leads one to the place of intimacy.

The stance of “the fear of the Lord” involves walking in all his ways and walking in humility that includes a willingness to be corrected if needed. It also requires discipline to make the choices, turn away from evil, fear, etc. and turn towards God. This includes

challenging and changing thought patterns on an ongoing basis, which takes one out of a victim or perpetrating position into assertive strength. Survivors are to put their hope and trust in God who is sovereign, powerful, and who backs his covenant, and to not trust themselves, their helpers or paradigms firstly. This will be a progressive journey, as most survivors are terrified of God, based on false beliefs and perceptions that the cults deliberately cultivate through doctrine and specific rituals. It may thus be a while (even years) before they can fully trust in God, but they can still make the decisions to do so along the journey and thus take charge of their own process of healing (as opposed to leaving it in the hands of their helpers).

Helpers and paradigms should facilitate what God is doing in a survivor's life, and due to the complexity of human beings and the nature of generational ritual abuse (what happens as well as its effects), the helpers, supporters, or intercessors need to facilitate that according to what methods work best for that person. One thus can indeed not rely on one's own understanding, but need to acknowledge God in all one's ways.

## **5.4 Scriptures from the New Testament**

### **5.4.1 Romans 3:18**

#### **5.4.1.1 Genre, language and character of Romans**

The letter was probably written in the spring of A.D. 57, while Paul was in Corinth or Cenchrea (about six miles away) on his third missionary journey and ready to return to Jerusalem with offerings for the poverty-stricken believers there (NIV, 1985:1763).

Paul's letter to the Romans is both a letter and a kind of Christian manifesto of freedom through Jesus Christ as the fullest, grandest and plainest statement of the gospel in the NT, says Stott (1994:19). In 1963, Stendhal (Stott, 1994:24) revolutionised scholarly thinking, when he rejected the long-held view that the main emphasis in Romans is justification by faith, saying that that served to organise the defence of the rights of the Gentile converts to be full and genuine heirs to the promises of God to Israel. The NIV study Bible (1985:1764) describes it as an elaborate theological essay rather than a letter (very systematic), with an emphasis on Christian doctrine, widespread OT quotes, and a deep concern for Israel.

#### **5.4.1.2 Speaker and hearers of Romans**

The apostle Paul writes to the believers in Rome whom he planned to visit, and because most were unknown to him, Stott (1994:34) proposes that he “saw the need to establish his apostolic credentials by giving a full account of his gospel”. He speaks of his own situation when he asks them to pray that his service in Jerusalem would be acceptable, for help on his way to Spain and to receive him as apostle to the Gentiles during a stopover he planned in Rome. The hearers of his letter in Rome consisted of a mixed community of both Jews and Gentiles (the last being the majority), with considerable conflict among them. (Stott, 1994:34)

#### **5.4.1.3 Thought Structure of Romans 3:18 in context of 3:9-20**

Paul exposed in succession the “blatant unrighteousness of much of the ancient Gentile world (1:18-32), the hypocritical righteousness of moralisers (2:1-16), and the confident, self-righteousness of the Jewish people”, who boasted of God’s law while breaking it at the same time (2:17-3:18) (Stott, 1994:99). Approaching the end of a lengthy argument, he arraigns and condemns the entire human race in Rm. 3:9-20. The bondage of sin is universal and Paul supplies a series of seven Old Testament excerpts that bear witness to human unrighteousness in different ways (Stott, 1994:100). Through this pericope Paul indicates the ungodliness of sin; the “pervasiveness of sin which affects every part of our human constitution, every faculty and function, incl. our mind, emotions, sexuality, conscience and will”; and the universality of sin (negatively as in no one being righteous) and positively (all have swerved aside) (Stott, 1994:101).

Conclusion to preceding argument and basis of the following argument: Jews and Gentiles are alike – all under sin.	
<b>9: What shall we conclude then? Are we any better? Not at all! We have already made the charge that Jews and Gentiles alike are all under sin</b>	
	Reasons for the argument that all are alike under sin:
	<b>10a: As it is written:</b>
	1 <sup>st</sup> Quote: Ec. 7:20: Righteousness is linked to understanding and seeking God (and no one is righteous through their own works)
	<b>10b: "There is no one righteous, not even one;</b>
	<b>11: there is no one who understands, no one who seeks God.</b>
	2 <sup>nd</sup> Quote: Ps 14:1-3 = Ps. 53:1-3: Turning away - doing no good
	<b>12: All have turned away, they have together become worthless; there is no one who does good, not even one."</b>
	3 <sup>rd</sup> Quote: Ps. 5:9: Turning away: deception and sinful words
	<b>13a: "Their throats are open graves; their tongues practice deceit."</b>
	4 <sup>th</sup> Quote: Ps. 140:3: Turning away: poisonous words
	<b>13b: "The poison of vipers is on their lips."</b>
	5 <sup>th</sup> Quote: Ps. 10:7: Turning away: cursing and bitterness
	<b>14: "Their mouths are full of cursing and bitterness."</b>
	6 <sup>th</sup> Quote: Is. 59:7f; cf. Pr. 1:16: Turning away: actions of violence etc.
<b>15: Their feet are swift to shed blood;</b>	
<b>16: ruin and misery mark their ways</b>	
<b>17: and the way of peace they do not know."</b>	
7 <sup>th</sup> Quote: Ps. 36:1: Turning away means not fearing God	
<b>18: "There is no fear of God before their eyes."</b>	
Goal of the argument: Those under the law are subject to it.	
<b>19a: Now we know that whatever the law says, it says to those who are under the law,</b>	
	Result of the fact that all under the law – no one can sidestep the judgment
	<b>19b: so that every mouth may be silenced</b>
	Conjugated result: the whole world is held accountable to God
<b>19c: and the whole world held accountable to God</b>	
Basic statement or argument as the result of the preceding argument and all being accountable to God:	
<b>20a: Therefore no one will be declared righteous in his sight by observing the law;</b>	
	Contradiction: On the contrary – through the law we become aware of sin
	<b>20b: rather through the law we become conscious of sin.</b>

#### 5.4.1.4 Socio-historical background to Romans

The Jewish community in Rome was large, diverse and influential (Edwards, 1992:9). Claudius ruled Rome from A.D. 41-54 and imposed a restraining order on the Jews in the first year of his rule, “forbidding them to meet together in accordance with their ancestral way of life”, later cracking down on foreigners in general (A.D. 49) (Edwards, 1992:9). Jewish Christians returning to Rome after Claudius died and the edict elapsed, found themselves in predominantly Gentile Christian communities (who were more lax towards the Torah), in a social “maelstrom” (Edwards, 1992:10).

Differences between believers were primarily not ethnical but rather theological (different convictions about the status of God’s covenant and law, about salvation, etc.), and some believe the different house churches may reflect different doctrinal positions.

(Stott, 1994:34). It appears that the Jewish Christians represented a “Juda-ising Christianity”, regarding Christianity as part of Judaism and thus requiring the following of Jewish law, while the gentile Christians called for a law-free gospel (Wedderburn in Stott, 1994:35). There were disturbances instigated among the Jews in Rome by a certain 'Chrestus', which led to their expulsion from Rome in AD 49 and which may have also led to this conflict, reports Stott (1994:35).

#### 5.4.1.5 Word study

The Greek word for fear in Rm. 3:18 is a noun, and occurs in two semantic domains: 25: Attitudes and Emotions; and 53: Religious Activities (Louw & Nida, 1988:258). This confirms what we have seen so far, that “fear” is used in Scripture both as an emotion as well as in context of cultic activities.

It occurs twice in the semantic domain 25: Attitudes and Emotions, and both times under the sub domain V: “Fear, Terror, Alarm” (Louw & Nida, 1989:289). It is distinct from categories (under attitudes and emotions): L: “Laugh, Cry, Groan”; M: “Encouragement, Consolation”; U: “Worry, Anxiety, Distress, Peace”; W: “Sorrow and regret”; X: “Discouragement”. It occurs once in the semantic domain 53: Religious Activities, under the sub domain G: “Worship, Reverence” (Louw & Nida, 1989:289), which confirms the attitude of which one approaches God that emerged in the OT study. It can be distinguished from A: “Religious Practice”; B: “Offering, Sacrifice”; C: Purify, Cleanse; F: Dedicate, Consecrate; I: Roles and Functions; etc. From this, we can gather that it involves the heart and is not just denoting a religious activity according to a prescribed style.

The word *Φόβος* (Marshall, 1975:451) occurs under both entry 22.251 and 25.254 in Sub-domain V (“Fear, Terror, Alarm”) (Louw & Nida, 1989:316). There are 18 entries in sub-domain V, 25:251-25.269. The emotional state (of entry 22.251) is significantly more acute, with a focus on the fear, and not on the state of anxious worry, anxiety, apprehension, note Louw and Nida (1989:316). *Φόβος* is “a state of severe distress, aroused by intense concern for impending pain, danger, evil, etc., or possibly by the illusion of circumstances” and as a noun refers to a state of fear difficult to translate in English which uses verb forms (22.251); or the occasion or source of fear – ‘something to be feared’ (22.254). (Louw and Nida, 1989:316)

Under the domain of worship and reverence, *Φόβος* (53.59) can be distinguished from a ritual alliance (53.53); a place of worship (53.54); an object of worship (53.55); an attitude (prostrating oneself or bowing down) reflective of one’s allegiance to and regard for deity (53.56); a worshipper or the one who worships (53.57); to have profound reverence and respect for deity with the implication of awe bordering on fear (53.58); pertaining to being without reverence or awe for God – ‘without reverence, shamelessly’ (53.60); literally ‘the knee bends’ or ‘bows’ as symbol of religious devotion (53.61); employing the name of the Lord idiomatically as evidence that one worships the Lord (53.62); the worship of idols (53.63); and a person who worships idols (53.64). It signifies “a profound respect and awe for deity – “reverence, awe” (described as the attitude of the church in Ac. 9:31; He. 12:28). (Louw & Nida, 1989:540-541)

It thus appears that the reference of *Φόβος* in Rm. 3:18 is to both Gentiles and Jewish sinners who do not respect God (as the One who judges sin and Whom one could thus behold with a touch of fear thinking of consequences to sin) and who do not behold him with profound reverence and awe or respect (more than indicating religious alliance or practice).

**5.4.1.6 The relevance, historical place and meaning of Romans 3:18**

Theme	Scripture reference (NIV)	Relevance and place in the revelation history
Fear	<u>Mt. 17:6</u> : “When the disciples heard this, they fell facedown to the ground, terrified.”	<u>Relevance</u> : Peter (with James and John) was still speaking to Jesus on the mount of transfiguration, when God the father spoke to them from a cloud, announcing that Jesus was his son. The disciples experienced extreme fear as an emotion (Louw & Nida, 1989:316) in the presence of God the Father and Creator. <u>Place in revelation history</u> : Shortly before the crucifixion, Jesus took Peter, James and John up the mountain where Moses and Elijah appeared to talk with him.
	<u>Mt. 10:28</u> : “Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.”	<u>Relevance</u> : Jesus sends out the 12 disciples in Mt. 10. They received authority to drive out evil spirits and heal the sick, and were commissioned to preach the message of the kingdom of heaven. They are not to be afraid of/fear persecution, nor of those of Baal-Zebub (prince of demons/lord of flies/Satan), but to fear God, who could judge their sin if they did not obey him. (Louw & Nida, 1989:316) <u>Place in revelation history</u> : Commissioning of the twelve disciples to spread the gospel or good news of God’s kingdom.
	<u>Lk. 1:74-75</u> : “...to rescue us from the hand of our enemies, and to enable	<u>Relevance</u> : God redeems and saves his people from their enemies, according to his holy covenant to Abraham – both to rescue them and to enable them

Theme	Scripture reference (NIV)	Relevance and place in the revelation history
Fear	<p>us to serve him without fear in holiness and righteousness before him all our days.”</p> <p><u>Lk. 21:9</u>: “When you hear of wars and revolutions, do not be frightened. These things must happen first, but the end will not come right away.”</p> <p><u>Rm. 13:3</u>: “For rulers hold no terror for those who do right, but for those who do wrong.” Here <i>φόβος</i> is used causative (Louw and Nida, 1989:316) and may read “for the rulers do not cause those who do good to fear but cause those who do what is bad to fear.”</p> <p><u>2 Tim 1:7</u>: “For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.” Louw and Nida (1989:317) translates: “a state of fear because of a lack of courage or moral strength – ‘cowardice, timidity’, and may also be translated idiomatically as ‘to have a fallen heart’, ‘to have a soft heart’, or ‘one’s heart has disappeared.’”</p> <p><u>Jn. 14:27</u>: “Peace I leave with you; my peace I give you, I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”</p>	<p>to serve him without fear in holiness and righteousness. The new covenant cut by Christ Jesus, linked to the new heart of man, takes away the cause to fear (people/persecution) and is linked to holiness and righteousness.</p> <p><u>Place in revelation history</u>: Zachariah’s song at the birth of John.</p> <p><u>Relevance</u>: Jesus speaks of the signs of the end of times, and says essentially to not “be terrified of as result” or alarmed by the signs of the age, which also includes persecution of believers (v. 12-19) and even betrayal and death by parents (v. 16), brothers, and friends. However, v. 19: “by standing firm you will gain life”. Believers are to be watchful of the signs (v. 36) and though we do not know the exact times, the believers were told to be prepared for it, recognising in the signs that the kingdom of God is near. Without pinpointing times, generational ritual abuse survivors are similarly exposed to much evil and betrayal, and can be encouraged to not fear and stand firm, knowing that the kingdom of God is near.</p> <p><u>Place in revelation history</u>: A teaching of Jesus towards the end of his ministry.</p> <p><u>Relevance</u>: Believers are to submit to authority established by God, and rebellion against authority is rebellion against God. One has reason to fear the consequences of rebelling against authority (i.e. disobeying law). As such, God is the ultimate Authority one is disobeying.</p> <p><u>Place in revelation history</u>: The letter to the Romans was written by Paul, detailing the gospel and addressing problems of doctrine in Rome.</p> <p><u>Relevance</u>: Believers are encouraged to be faithful and to not be ashamed to testify about our Lord, or to be ashamed of Paul being a prisoner. A spirit of power, love and discipline is the opposite of a lack of courage and fear.</p> <p><u>Place in revelation history</u>: A pastoral letter from Paul near the end of his ministry, in the dungeons in Rome.</p> <p><u>Relevance</u>: The NIV study bible (1985:1626) notes that a greeting is used here in the sense of Christ’s redemptive work that will achieve for his disciples “total wellbeing and inner rest of spirit, in fellowship with God”. Jesus promises in this passage to send the Holy Spirit as comforter, and in fellowship with God through the Holy Spirit, one can rest and not fear or be cowardly, or be anxious of heart (Louw &amp; Nida, 1989:317).</p>

Theme	Scripture reference (NIV)	Relevance and place in the revelation history
Fear		<u>Place in revelation history:</u> Jesus teaches and prays for his disciples shortly before his crucifixion.
<p><b>Conclusion: The revelation historical significance of “fear” in Ro. 3:18:</b> We saw that <i>φόβος</i> in Rm. 3:18 relates to a profound respect and awe towards God. Looking at the emotion of fear that is also linked to the concept of “fearing God”, we find that it is used elsewhere in the NT as a natural response when coming in contact with God as Father, Creator and King (as the disciples on the Mount of transfiguration) and this fear may be validly based in understanding God’s supreme authority as ruler, who can send one to hell as consequence for sin. One is thus to fear or reverently worship God and to stand and hold fast to him in spite of (and then not fear) persecution and betrayal from parents, brothers or sisters and family (mentioned both in context of the commissioning of the twelve and the signs of the end times). In context of the commission to the twelve, survivors find the reality of being separated from their earthly family and loyalties when choosing to follow Christ. They are to serve him in holiness and righteousness and to remain faithful. The Holy Spirit is their comfort in times of trouble, and they (as we all) can find comfort in knowing that we have received a spirit of power, love and self-discipline. Holding on to God in the midst of persecution, they gain life and do not need to fear the enemy.</p>		

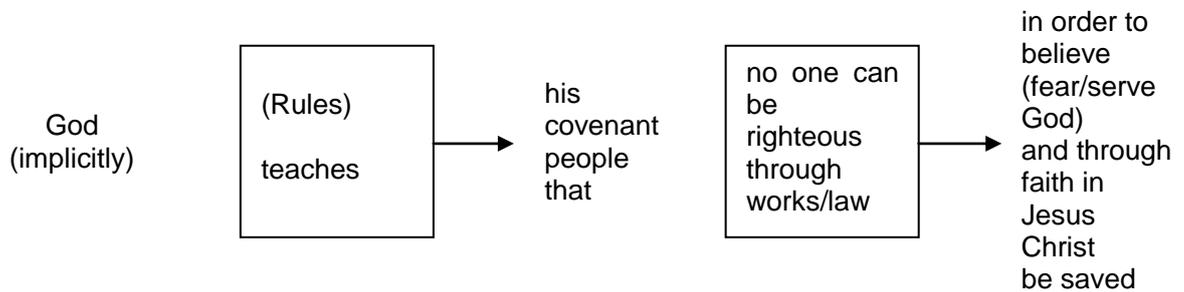
**5.4.1.7 The revelation about God in Romans 3:18**

	Father (Creator, ...)	Son (Saviour)	Holy Spirit
Explicit			
Who <b>is</b> he?	Yahweh, Creator.	Nothing explicit	Nothing explicit
What does he <b>do</b> ?	Implicitly: He is the supreme Ruler/King who judges sin justly	Nothing explicit	Nothing explicit
What does he <b>say</b> ?	Nothing explicit	Nothing explicit	Nothing explicit

**5.4.1.8 Salvation and exhortation related to Romans 3:18**

Salvation of believers do not come through the observation of the law (placing the verse in context of the argument), or through works as no one is able to be righteous before God in and of themselves. Paul proceeds to argue that righteousness comes from God through faith in Jesus Christ alone (v. 22) to all who believe.

**5.4.1.9 Communicative goal of Romans 3:18 in context of the preceding and following argument of Paul**



**5.4.1.10 Related studies on Romans 3:18**

Paul wrote the book of Romans, probably during his third missionary journey to Corinth in A.D. 57/58 (Edwards, 1992:6; MacArthur, 1991:xvii-xviii). Edwards (1992:1) states that its influence on Christian faith cannot be overestimated, for key messages and the fact that it has played a role in all the major revivals. Listed before his other epistles because it is the longest, it is also the most formal and systematic epistle (Edwards, 1992:3). The first part deals mostly with doctrine (1-8) while the later chapters (12-16) deal with more practical matters (Edwards, 1992:3).

The verse falls into the unit of 3:10-18, that asserts that all people are “under sin” and six assertions of “there is no one (righteous etc.)” culminates in unrighteousness lined to there being no fear of God (v. 18): “Failure to fear God eliminates the possibility of knowing God” (Edwards, 1992:92). The list is remarkable, according to Dunn (in Edwards, 1992:92), as it lists Jewish indictments of unrighteous Gentiles that Paul uses against all who consider themselves righteous by their scriptures and condemnation of others. Paul quotes from various passages using the Septuagint, culminating in verse 18 that cites Ps. 36:1: “An oracle is within my heart concerning the sinfulness of the wicked: There is no fear of God before his eyes”. Edwards (1992:92) connects this with Jesus’ words in Mark 7:20, “What comes out of a man is what makes him ‘unclean’”

MacArthur (1991:192) finds the motive for man’s sinfulness to be in inherent godlessness, in the basic sinful condition of men and states that ears attuned to the lies of sin rather than to truth of righteousness, lead to inadequate concern about and no fear of God. He (1991:192) describes the fear of God in terms of both a positive aspect (a reverential fear leading to salvation and motivating towards growth) and a negative

aspect (dread and terror protecting one against sin, citing Pr. 16:6, “By the Fear of the Lord one keeps away from evil”. In Acts 5:1-11, Ananias and Saphira lost their lives for lying to the Holy Spirit, which produced a godly fear and obedience among the believers (5:1-11) (MacArthur, 1991:192-193). At the same time, the fear of believers is linked to their love for God, and is not the same intense fear or terror that unbelievers should have considering some OT passages and events, such as the destruction of Sodom and Gomorrah, says MacArthur (1991:193).

#### **5.4.1.11 Application within the generational ritual abuse context**

No one can be saved, except through faith in Jesus Christ, no matter how pious and law-abiding one's works, and no matter one's background and culture. The basic sin nature of man works against both survivors of generational ritual abuse coming from cult backgrounds and their helpers who may or may not have grown up in Christian homes. One can say only the starting points differ, perhaps. Nevertheless, we are all saved through faith in Jesus Christ, and through the fear of God as a profound reverence, awe and respect as King or Supreme and only God, the path to knowing God and to salvation and deliverance from bondage opens up. Then we need not fear the opposition, which may include persecution, betrayal or even death. These are very real experiences for survivors of generational ritual abuse because freedom is found in choosing to turn to God (fearing God) and turning away from the cult and blood family (who does not fear God) in many cases. Furthermore, they also experience rejection and betrayal at the hands of helpers and/or the church, unfortunately. However, they need to hold fast to their faith and stand firm – knowing that the kingdom of God has come (in part through Jesus Christ) and is coming (fully at his second coming). No matter how hard it gets, generational ritual abuse survivors must choose to not fear (be terrified of) the cult and spiritual darkness (Baal Zebub and his followers), and persecution, but must choose to rather fear God who can (rather than hurt and kill the body) send one to hell as the consequence of not following him but remaining in sin. They need to be encouraged to keep on, be strong, and continue to choose to reverently worship God who gives “a spirit of power, love and discipline”, who helps them obey and heals and delivers them.

## 5.4.2 Hebrews 10:31 in context of 10:19-39

### 5.4.2.1 Genre, language and character of Hebrews

The commonly held view is that Hebrews is a “written-down homily that has been adapted to letter form with the addition of a postscript in 13:22-25”, and be that as it may, there are no customary epistolary greeting, leaving both the author and hearers unidentified (Gordon, 2008:11). Lacking epistolary salutation and thanksgiving, it cannot be classified as a letter, and it appears to be more of an essay or treatise (Mitchell, 2007:13). The book describes itself as “a word of exhortation” (13:22), but neither “exhortation” nor “Synagogue homily” (found in Jewish-Hellenistic diaspora communities) can accurately and fully describe the book (Mitchell, 2007:14-15). Mitchell (2007:7) describes its character as a sermon.

The book has a strong Christological message holding that Christ is the unique, divine Son and the heavenly priest, and that his self-offering was sufficient to deal with the problem of human sinfulness (Gordon, 2008:19). The emphasis is on the full effect of Christ work and him becoming the source of eternal salvation, through employing a combination of realised and future eschatology (Mitchell, 2007:21).

“Perfection”, achieved through Christ who is perfect, is a “hallmark of the new covenant written on the heart and captures the sense of interior purification, more complete than any purification sought under the old covenant” (Mitchell, 2007:23). There has come a purification of the conscience (freedom from guilt of past sins) which facilitates a believer’s ability to worship God in full confidence, while warnings against sin and “falling away” are also heard (Mitchell, 2007:23).

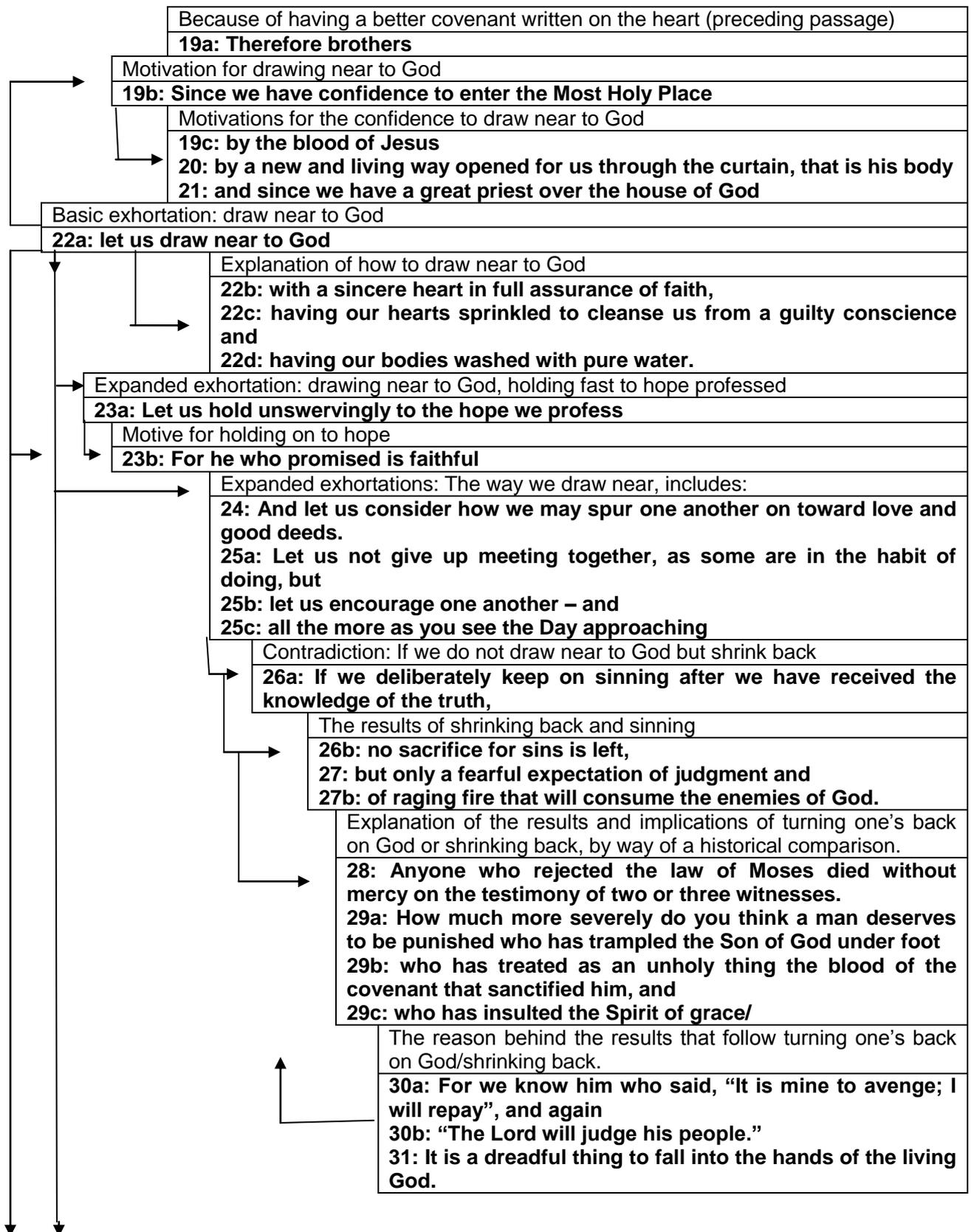
### 5.4.2.2 Speaker and hearers of Hebrews

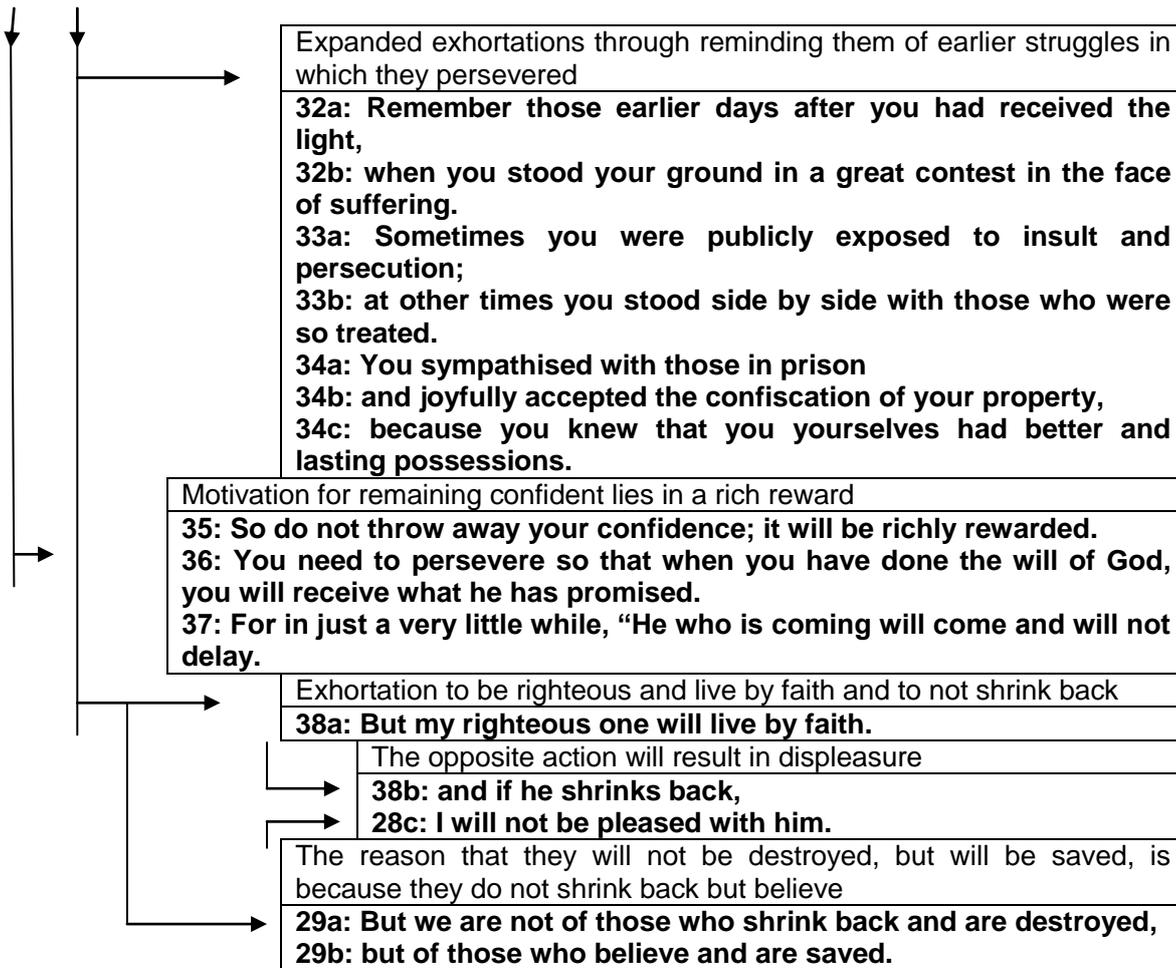
External hard evidence for Paul's authorship is not found, and internal evidence negates it (Mitchell, 2007:3). Gordon (2008:10) agrees that one can only glean that the author was male and that he wrote in a style different from Paul and was a “learned man” who writes with skill and elegance. The hearers or recipients probably knew his identity, hence the absence of the expected epistolary greeting – coupled with perhaps a goal of putting God forward as real speaker (Gordon, 2008:11). At the same time the identity of the hearers as Jewish or Gentile or mixed groups of believers, are also obscured

(Gordon, 2008: 11-13). A consensus among commentaries today favours Rome as destination (Mitchell, 2007:6-7).

Various oppressions under Claudius and Nero (that of Nero lasting until 67 AD), harassment and social displacement after the Jewish have been considered in terms of pinpointing the date (Mitchell, 2007:7-11). A post-70 AD date, after the destruction of the temple, can also not be ruled out, especially since a later generation of Christians is identified (Mitchell, 2007:9-11). Furthermore, the book has been linked to the gospel of Mark and develops some of the aspects of its basic Christology (Mitchell, 2007:11).

5.4.2.3 Thought structure of Hebrews 10:19-39





#### 5.4.2.4 Socio-historical background to Hebrews

“The first-century Mediterranean world was composed of a complex matrix of divergent and varied groups, each with their own set of values and conceptions of who those values were to be enacted”, explains DeSilva (2000:xiii). With the difficulty of identifying both the author and the audience, it becomes difficult to say much about the socio-historical environment of the text. It appears that they had not encountered Christ during his public ministry, but had heard the gospel from those who did (2:3). They had suffered in the past and are facing some form of persecution (Mitchell, 2007:11).

The speaker appears to address the general problem of spiritual “torpor” and encourages believers to not drift away from the faith (individuals or community we do not know) (Gordon, 2008:14). Issues that come up furthermore, include: Jewish food laws (13:10-13; covenant and the Spirit of Grace (10:29); possible problems in maintaining the community’s original confession of Jesus as Son of God (leading to a

strong emphasis on the sufficiency of his self-offering of the sins of humanity, cf. 6:6; 10:29); the delayed *parousia* (in the background) calling for endurance and to not lose enthusiasm (6:11-12); and calls for endurance in the face of hardship and persecution (10:32-34) (Gordon, 2008:14-19).

#### 5.4.2.5 The relevance, historical place and meaning of Hebrews 10:31

Theme	Scripture reference (NIV )	Relevance and place in the revelation history
Fear or dread of God; fear or terror	<p><u>Is. 8:13</u>: “The LORD Almighty is the one you are to regard as holy, he is the one you are to fear, he is the one you are to dread.” (<i>arats</i>, to declare or hold as fearful: Young, 1982:271).</p>	<p><u>Relevance</u>: The people are not to fear the same things as the Assyrians or follow their ways, but they are to fear God, who will then (v. 14) be their sanctuary. Either the Lord will be the cornerstone of one’s life or he will be the rock over which one falls (NIV, 1985:1029) (vv 14-15; cf. Ro. 9:33) Also see 1 Pt. 2:6-8: He saves the righteous Lot (who is not as loyal as Abraham was) and destroys the unrighteous Sodom and Gomorrah.</p> <p><u>Place in revelation history</u>: Oppression and exile under the Assyrians.</p>
	<p><u>Dn. 9:4</u>: “O Lord, the great and awesome [dreadful (KJV) God, who keeps his covenant of love with all who love him and obey his commands.” (<i>yare</i>, to be feared or revered: Young, 1982:271)</p>	<p><u>Relevance</u>: Daniel intercedes for Israel acknowledging that they are in captivity as result of their sin and disobedience to the Lord who keeps covenant, but who will enact consequences on sin.</p> <p><u>Place in revelation history</u>: The book of Daniel foretells of the empires of Babylon, Media, Persia and Greece and was probably written shortly after the capture of Babylon by Cyrus in 539 BC.</p>
	<p><u>Jr. 33:9</u>: “Then this city will bring me renown, joy, praise and honour before the nations on earth that hear of all the good things I do for it; and they will be in awe [KJV: fear] and will tremble at the abundant prosperity and peace I provide for it.” (<i>pachad</i>, to fear, be afraid: Young, 1982:338).</p>	<p><u>Relevance</u>: The results of the restoration promised by God are described. God will be honoured and revered.</p> <p><u>Place in revelation history</u>: Jeremiah encourages the exiles.</p>
	<p><u>Heb. 12:21</u>: “The sight was so terrifying that Moses said, ‘I am trembling with fear’ (<i>terrified</i>: Young, 1982:339).</p>	<p><u>Relevance</u>: God’s presence on Mount Sinai caused fire and even an animal that touched the mountain, had to be destroyed: “without holiness no one will see the Lord” (v. 14). Paul warns in this passage against bitter roots, sexual immorality or being godless like Esau selling his</p>

Theme	Scripture reference (NIV )	Relevance and place in the revelation history
Fear or dread of God; fear or terror	<p><u>1 Tm. 5:20</u>: “Those who sin are to be rebuked publicly, so that the others may take warning [KJV: may fear].” (<i>phobon echo</i>, to have fear, Young (1982:339)).</p> <p><u>Ac. 2:43</u>: “Everyone was filled with awe (KJV: fear), and many wonders and miraculous signs were done by the apostles” (<i>phobos</i>, fear or terror, Young, 1982:337).</p> <p><u>Ac. 5:11</u>: “Great fear seized the whole church and all who heard about these events.” (<i>phobos</i>, fear or terror, Young (1982:337)).</p> <p><u>Ac. 9:31</u>: “Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the Fear of the Lord.” (<i>phobos</i>, fear or terror, Young (1982:337)).</p> <p><u>Ac. 19:17</u>: “When this became known to the Jews and Greeks living in Ephesus, they were all seized with fear, and the name of the Lord Jesus was held in high honour“ (<i>phobos</i>, fear or terror, Young, 1982:337).</p>	<p>birthright. We, however, come to the heavenly Jerusalem, city of the living God who judges all humans, and perfects us through Christ: “See to it that you do not refuse him who speaks.”</p> <p><u>Place in revelation history</u>: A sermon with features of a letter written to 2<sup>nd</sup> generation Christians.</p> <p><u>Relevance</u>: Sin is not to be taken lightly and public rebukes would keep believers on their toes.</p> <p><u>Place in revelation history</u>: An epistle written to teach and exhort believers in the early church.</p> <p><u>Relevance</u>: The early church believers who accepted Jesus and were baptised were in one accord and were devoted to the apostles’ teaching, and in this reverential atmosphere, many signs and wonders were done.</p> <p><u>Place in revelation history</u>: Shortly after Pentecost.</p> <p><u>Relevance</u>: Ananias and Sapphira lied to the Holy Spirit about the money they were offering, to appear as if they were giving the whole amount. Divine judgment killed them. This event caused a reverential fear and awe of God as seen by the church growth, as well as a ‘terror’ of the consequences of sin.</p> <p><u>Place in revelation history</u>: Early church in Jerusalem under Peter and the other apostles.</p> <p><u>Relevance</u>: “the fear of the Lord” appears side by side with the encouragement by the Holy Spirit and church growth, as well as peace.</p> <p><u>Place in revelation history</u>: This is after the conversion of Saul (Paul) who had now left Jerusalem.</p> <p><u>Relevance</u>: The seven sons of Sceva were also driving out evil spirits evoking the name of Jesus with the demon-possessed , when a spirit answered them, “Jesus I know, and I know about Paul, but who are you?” and overpowered them all through the possessed man. This led to widespread fear and honouring Jesus.</p> <p><u>Place in revelation history</u>: Early church.</p>

Theme	Scripture reference (NIV )	Relevance and place in the revelation history
Fear or dread of God; fear or terror	<p><u>2 Cor. 7:1</u>: "Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence (KJV: fear) for God" (<i>phobos</i>, fear or terror, Young, 1982:337).</p>	<p><u>Relevance</u>: Out of reverencing God, believers are encouraged to purify themselves and to perfect holiness.  <u>Place in revelation history</u>: Paul is encouraging believers in Corinth.</p>
	<p><u>Phlp. 2:12-13</u>: "therefore, my dear friends, as you have always obeyed – not only in my presence, but how much more in my absence – continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose." (<i>phobos</i>, fear or terror, Young, 1982:337).</p>	<p><u>Relevance</u>: Believers are encouraged to continue working towards spiritual growth and development (not works in the sense of the law), in an ongoing process and perseverance, and "an active reverence and singleness in purpose in response to God's grace (NIV, 1985:1806).  <u>Place in revelation history</u>: Paul is encouraging believers in Philippi to persevere in the faith.</p>
	<p><u>Jude 22-23</u>: "Be merciful to those who doubt, snatch others from the fire and save them; to others show mercy, mixed with fear – hating even the clothing stained by corrupted flesh" (<i>phobos</i>, fear or terror, Young, 1982:337).</p>	<p><u>Relevance</u>: Believers are called to persevere, to build themselves up in their "most holy faith" (v. 20), to pray in the Holy Spirit (v. 20), and to keep themselves in God's love (v. 21), through these actions described in v. 22. They are to hate sin.  <u>Place in revelation history</u>: Pastoral letter of Jude.</p>
	<p><u>Rv. 11:11</u>: "But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them" (<i>phobos</i>, fear or terror, Young, 1982:337).</p>	<p><u>Relevance</u>: The resurrection of the two killed witnesses would validate true faith, and cause fear and terror among the witnesses.  <u>Place in revelation history</u>: Prophecy concerning the last days in the apocalyptic book of Revelation (of John).</p>

**Conclusion: The relevance and place in the revelation history of Heb. 10:31:** One is to reverently worship God and remain committed to him, remaining single-minded in purpose and opening oneself up to his work in one. Because of God being so awesome, holy and powerful, and because he is also the judge of sin who does act on sin with capture and exile by other nations; destroying Sodom and Gomorrah while saving Lot; killing Ananias and Sapphira; being recognised as authority in Jesus and Paul but not the seven sons of Sceva by the demonic realm; and performing miraculous signs, there is an element of fear or terror coming face to face with God in the recognition of his holiness and one's own sinfulness. This should not hinder us and have us turn away, but should inspire us to obey God and enter into his covenant of love (Dan. 9:4); rid ourselves from sin (purification) such as bitter roots, sexual immorality, and pray in the Holy Spirit. Pursing holiness, we enter into intimate relationship with God, and we find peace. We should draw close to God and allow Jesus to become the cornerstone of our lives rather than the rock on which we stumble. At the same time there is an assurance that God's authority is greater than that of Satan or any other spiritual being (or person), and that he will deliver survivors of generational ritual abuse.

#### 5.4.2.6 Word study

Hebrews 10:31 (NIV) reads: "It is a dreadful ['fearful' - NKJ] thing to fall into the hands of the living God" (Marshall, 1975:660). The Greek for dreadful/fearful is *Φοβερός* (Marshall, 1975:661), and is the adjective "pertaining to something or someone who causes fear – 'fearful, causing fear' (Louw & Nida, 1988:258; Louw & Nida, 1989:316).

This is under the main semantic domain of 25. Attitudes and Emotions: Sub-domain V. Fear, Terror, Alarm (similarly to Rm. 3:18) (Louw & Nida, 1989:288).

Falling into the hands of the living God, in the context of rejecting the truth a believer has once embraced (Gordon, 2008:136), or the unfaithful falling into God's hands for their doom (Greenlee, 1998:411), inferring judgment.

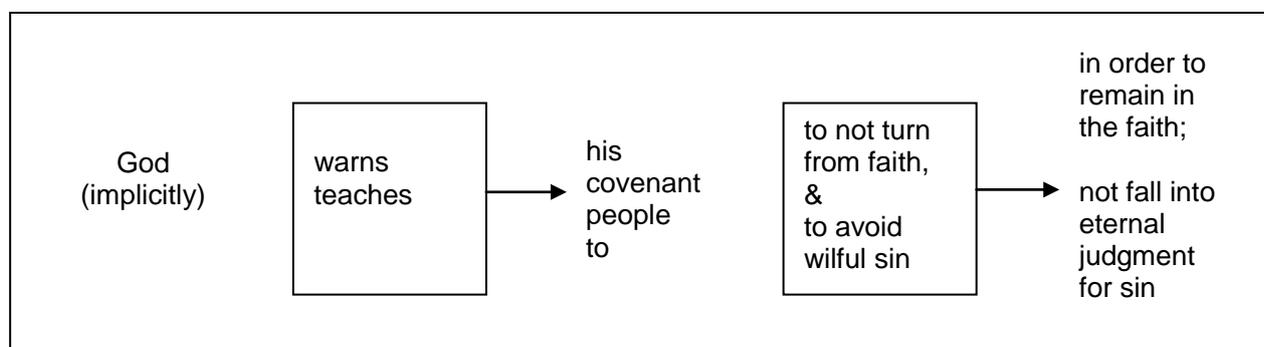
## 5.4.2.7 The revelation about God in Hebrews 10:31

	Father (Creator,...)	Son (Saviour)	Holy Spirit
Explicit			
Who <b>is</b> he?	The Living God Creator God Only God Yahweh	Nothing explicit	Nothing explicit
What does he <b>do</b> ?	Judges	Nothing explicit	Nothing explicit
What does he <b>say</b> ?	Nothing explicit – implicitly we find a warning to remain faithful and turn from sin.	Nothing explicit	Nothing explicit

## 5.4.2.8 Salvation and exhortation related to Hebrews 10:31

Even Christ's sacrifice and high-priestly intercessions on a believers behalf will be to no avail, should one reject "the knowledge of the truth" once embraced (vv. 26-31) (Gordon, 2008:136). They are exhorted to fix their "hopes on the fulfilment of God's promises announced in the Gospel (vv 32-39)", and to not shrink back and so be lost: those who remain in the faith are saved (Gordon, 2008:136). Accepting Christ's sacrifice is the only door to acceptance with God, and Gordon (2008:136-137) speaks of a severe warning to those who "willingly" or "wilfully"(v. 26) turn from the faith or have an established pattern of behaviour or attitude of mind ("wilfully persist[ing] in sin" NRSV) in contrast to sins committed in ignorance (cf. 9:7). Judgment from God is a worse prospect than martyrdom (Gordon, 2008:137).

## 5.4.2.9 Communicative goal of Hebrews 10:31



#### 5.4.2.10 Related studies on Hebrews 10:31

After encouraging the believers to hold fast and become more forthright in their encouragement of each other, and to invest more energy more fervently, the writer reminds them of the eschatological pole of their worldview, the “day drawing nearer” (cf. Heb. 9:28; 10:13), upon which there will be reward for the loyal and trusting and punishment for the contrary (Heb. 6:2; 10:26-31) (DeSilva, 2000:342).

“On the basis of the unique and unprecedented privileges granted through the mediation of Jesus, they are cleansed within and without of every defilement that could make an encounter with God an occasion for fiery consumption rather than reception of favour, they have ‘boldness’ to enter his very presence” (DeSilva, 2000:342). Therefore they are urged to “draw near” to God (and not “turn away” (Heb. 3:12); “shrink back” (Heb. 10:38-39) or “drift away” (Heb. 2:1). Towards this end, they are encouraged to continue in the presence of God and to continue to assemble with fellow believers, growing continually in love and service toward one another (DeSilva, 2000:343).

The alternative course of action is to return to the unbelieving or unjust lifestyle for the “temporary pleasure of sin” (cf. Heb. 11:25) which ultimately leads to devastation (DeSilva, 2000:343-344). One is reminded of Nu. 15:22-31 where Moses distinguished between sins committed “unintentionally” (prescribed sacrifices are available) and those committed “arrogantly” or ‘with a high hand’ (for which there is only punishment). Though there has been reference to those neglecting to meet with the community in the previous passage, the author does not specify what constitutes various sins, but Mitchell (2007:218) finds indication of continual sin (in the present participle of the verb “sin”) suggesting a wilfulness to it, thus a wilful, deliberate and persistent sin.

There is a prospect of judgment (v. 27), referred back to in v. 31, which is fearful (Mitchell, 2007:218). The judgment appears to be in sharp contrast to the image of a merciful God who does not look harshly on sin, and highlights the seriousness of habitual sin and spurning the Son of God (Mitchell, 2007:119-220). Mitchell (2007:221) finds indications that the harshly worded statement may be for rhetorical effect, so that the readers would seriously consider the consequences of deliberate, persistent sin.

#### 5.4.2.11 Application in context of generational ritual abuse

Survivors of generational ritual abuse have a long journey of progressive sanctification and healing, in which many choices of obedience serve as many steps on a road towards God. The passage in Heb. 10:31 warns against abandoning the path of submitting oneself to Yahweh as God and continually returning to “other gods” (Satan and fertility gods), abandoning the faith or remaining in habitual, wilful patterns of sin. It neither condemns, nor excuses, a survivor who is a believer who has alter personalities committed to the cult while the host personality and/or various alters serve God. Through the healing journey, various parts of the survivor turn to God and are encouraged to switch their allegiance to Christ. In the course of ongoing healing the various parts of the survivor’s humanity are integrated into the one person God created. Survivors are encouraged to persevere in the face of painful cult retribution, difficult circumstances and struggles to overcome – to fear the day of judgment and the consequences of not persevering in the faith, and to let go of wilful (cult-related and non-cult-related) sin. At the same time, we found that “the fear of the Lord” (God or Christ) refers to their love for him, perfecting themselves in holiness, purifying themselves, obedience, persevering, and building themselves up in the faith.

The reference to the seven sons of Sceva also has a specific application to ministry towards generational ritual abuse survivors. Authority over the demonic is linked to the faith and life in “the fear of the Lord” of the one who is praying or ministering. In the writer’s experience, the more submitted to God’s authority a person is, the more his/her authority will be.

In speaking of the celestial hierarchy, TR Hawkins (2003:146; 2003:DVD 8) shares that they have found that addressing Satan and high level spiritual beings in a respectful manner, just as the archangel Michael did, who said: “The Lord rebukes you” (Jude 9), increases successful spiritual warfare and deliverance prayers. This tie in with the Scriptures linked to honouring God’s authority through honouring and obeying also human authority structures.

## 5.5 Other New Testament scriptures related to “the fear of the Lord”

### 5.5.1 Hebrews 13:6

The final chapter of Hebrews is different but Gordon (2008:185) finds continuity in themes that are absent in earlier chapters, which have a “practical, pastoral deliberateness” about it. The chapter deals with love (purified of its perversions, vv 1-6); Christian leadership (v. 7); as represented by the Lord of the church (v. 8); followed by a warning against ‘being carried away’ by ‘strange teachings’ (vv 9-16); further reference to leadership in v. 17, acting then as frame with vv 7-8 to a section on worship (vv. 9-16); concluding with more personal observations (vv 18-19, 22-25) and a benediction (vv 20-21) (Gordon, 2008:185).

We thus find a couple of exhortations around love in vv 1-6, culminating in two OT quotations in vv 5-6 (quoting Ps. 118:6):

“So we say with confidence, ‘The Lord is my helper; I will not be afraid. What can man do to me?’” (NIV)

This is in context of v. 5, stating that God would never leave us, nor forsake us, related to his provision and walking in love (towards strangers, towards prisoners, in marriage), and in sexual purity. Thus v. 6 acknowledges a “surer source of confidence than that of accumulated wealth and also takes account of the possibility of further persecution: ‘What can anyone do to me?’” (Gordon, 2008:188). This is a more sure or literal rendering than “we *can* say with confidence”, Gordon continues (2008:188). Going back to the quote to Ps. 118, we find in vv 4-6: “<sup>4</sup> Let those who fear the LORD say; ‘His love endures forever.’ <sup>5</sup> In my anguish I cried to the LORD, and he answered by setting me free. <sup>6</sup> The LORD is with me; I will not be afraid, What can man do to me?” (NIV).

DeSilva (2000:492) says that God not abandoning us is an “inexact recitation” of Dt. 31:6, reminding “hearers of the proximity of divine help and God’s personal commitment to hear and answer those who call upon him through his Son, which is their ground for confidence”.

Again, we thus find that walking or living in “the fear of the Lord”, dispels other fears of people and circumstances, and love dispels greed, interprets Mitchell (2007:296). In addition, we find the Hebrew text speaking of love and sexual purity. In Heb. 12:14 (in a

passage speaking of the Lord disciplining his children) we find: “Make every effort to live in peace with all men and to be holy: without holiness no one will see the Lord” (cf. 1 Pe. 1:15-16 “...be holy for I am holy”; 1 Jn. 3:2-3 (love & purity as the Lord)). Fearing the Lord means to hate sin the way he does. Moreover, this forms a doorway into an intimate relationship with God.

### **5.5.2 Acts 9:31**

Acts is foundational to our understanding of the life and work of early Christian communities, as the only historical narrative of the early church (Parsons, 1997:1). While it is disputed by some, early Christian traditions accept Luke, the physician and travelling companion of Paul, as the author, and furthermore, the book is best understood in light of the preceding book in the Bible, Luke (Parsons, 1997:1). It is believed that it was written between 70 and 150 AD. The genre of the book is also disputed, with the ancient biography, history and novel all emerging as possibilities. Parsons (1997:2) continues that the author of Acts employs literary conventions typical of ancient narrative.

Ac. 9:31 is the last verse of the unit 9:1-31 that tells of Paul’s conversion and call, which is in the section of Ac. 6:1-12:25 (Parsons, 1997:24). Vv 1-25 are organised into two parts, firstly describing the events in and around Damascus, while the second details Paul’s preaching ministry in Jerusalem. Two important points made, are that Paul is an instrument chosen by God (Christ) to bring his name to the Gentiles and kings and people of Israel (v. 15), and that he must suffer for the Lord’s name (v. 16). Parsons (1997:25) explains that his entire ministry is, indeed, characterised by rejection and persecution and that he thus stands in the long line of persecuted prophets extending from Moses to Jesus, and Steven. Vv 26-30 recount the rejection of Paul who was speaking freely, and the Hellenists trying to kill him before he escapes. (Parsons, 1997:25)

Ac. 9:31: “Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the Fear of the Lord.” (NIV, 1985)

It would thus appear that v. 31 forms a historical bridge between the account of Paul’s call and ministry, and accounts of Peter’s ministry (vv 32-11:18). The peace, growth of

the church, and strengthening encouragement of the believers are linked both to the ministry of the Holy Spirit and living in “the fear of the Lord”.

### **5.5.3 2 Corinthians 5:11; 7:1, 7:15**

This letter forms part of a “lively correspondence” between the apostle Paul and the congregation founded by him in A.D. 50-51, and based on references to letters we do not have, may have been his fourth letter rather than the second (Scott, 1998:1). In this letter, Paul vigorously defends his apostolic claim in Corinth “against internal dissension and external intrusion”, and reflects the changed situation from 1 Corinthians, where problems arose largely from within the church, not between the congregation and Paul (Scott, 1998:1-2). It appears that his legitimacy as apostle was being questioned because of his weakness and suffering and Paul suffered under a painful attack (2 Cor. 2:5; 7:12) upon his arrival in the city (on an emergency trip), which made him retreat temporarily. Another “tearful letter” (2:3,4; 7:8,12) was written and later, while on his travels in Macedonia (that suffered bitter persecution), he finally was comforted by the news of the Corinthians’ repentance and reconciliation (7:5-7, 13-16) (described as an uneasy truce and not final by Scott (1998:3)) when Titus brought news. This led to the writing of the second letter to Corinthians. He prepares for a third visit, bolsters his sagging image by answering charges and defending his apostolic authority, warns unrepentant rebels of a showdown, and wants to resume the collection for Jerusalem (Scott, 1989:2-4).

#### **5.5.3.1 2 Corinthians 5:11 in context of 5:11-16**

[*The Ministry of Reconciliation* ] “Since, then, we know what it is to fear the Lord, we try to persuade men. What we are is plain to God, and I hope it is also plain to your conscience.” (NIV)

Paul draws a conclusion in this section, rejecting the opponents’ physical criterion for assessing the legitimacy of his apostolic office, seeking instead to establish valid, internal criteria (Scott, 1998:117). “The fear of the Lord” ties in with v. 10 on the judgment seat of Christ before which we must all appear, to receive what is due to us. Because of this accountability, Paul carries out his apostolic ministry in reverence before the “Lord” (either God or Christ) (Scott, 1998:117).

His prior encounters with the divine *merkabah* (cf. 2 Cor. 2:14; 12:1-4), says Scott (1998:117), probably contributed to this fear and reverence of the Lord. Confronted with the throne-chariot of the *merkabah* mystic, the typical reaction described in the Bible is one of awe and terror of the divine (cf. Is. 6:1-5; Ezk. 1:28; 4 Ezr. 10:29-30, 34). Since he knows “the fear of the Lord”, Paul tries to persuade men in an “apostolic proclamation”, substantiating his claim of his preaching being motivated by “the fear of the Lord” and the coming judgment, by calling on the witnesses of both God and the Corinthians themselves. (Scott, 1998:118)

#### **5.5.3.2 2 Corinthians 7:1 in context of 2 Corinthians 6:17d-7:1**

“Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God” (NIV, 1985).

Drawing an inference from the preceding scriptural argument [based on the promises quoted (2 Cor. 6:16,18)], Paul concludes that the Corinthians should separate themselves from “pernicious influences” through perfecting holiness (for holiness or “sanctification” denotes “separation”) (Scott, 1998:157). Originally the Israelites had an obligation towards holiness through obedience to the law, based on the covenant relationship God formed with them, and Paul applies this conception onto a community who has “experienced a second-exodus redemption through Christ” (Scott, 1998:157). In the preceding verses, Paul exhorts believers not to be yoked with unbelievers (being the temple of God), to come out from among unbelievers, to be separate, and to touch no unclean thing, so becoming children of Father God.

#### **5.5.4 Fear in the New Testament**

Fear is a pervasive concept in both testaments, and of uttermost importance when used in terms of God or Jesus Christ, postulate Alexander and Rosner (2000:497). While fearing God is not mentioned as often in the Gospels, it was advocated by Jesus, in passages such as Mt. 10:28 and Lk. 12:5 (fearing God who has the eternal keys). They (2000:497) find a direct link between the fear of God in the OT and “those Gentiles attracted to Jewish belief but [who] are unwilling to become complete proselytes”, spoken of in Acts, who are called God-fearers to reflect their reverence as well as the reverence of true belief. As we saw, both Jews and Gentiles stand condemned as

sinners, not fearing God by Paul (Rm. 3:18) and Paul founds his ministry on “the fear of the Lord” (2 Cor. 5:11) (Alexander & Rosner, 2000:497). In later letters, “the fear of the Lord” clearly becomes fear of Christ say Alexander and Rosner (2000:497), as the basis for Christian behaviour: In Col. 3:22 we hear; “Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God;” (KJV); and in Eph. 5:21: “Submit to one another out of reverence for Christ.” (NIV), or “...in the fear of God” (KJV). The theme is continued throughout Scriptures to Rv. 14:12:

“He said in a loud voice, ‘Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.’ ”

Lastly, Alexander and Rosner (2000:497) note that there is due fear or respect at an appropriate level, that is required towards human rulers or institutions (Rm. 13:7; 1 Pet. 2:17; Rm. 13) while God remains supreme over earthly powers and the highest authority (1 Pt. 2).

### **5.5.5 Relevance to the survivor of generational ritual abuse**

These scriptures confirm a link between “the fear of the Lord” and walking in it, to living in love and obedience (purifying oneself from sin). Survivors of generational ritual abuse are encouraged that they have Divine help from God who will not abandon them (Heb. 13) and that the fear of God dispels other fears as well as false confidence in money. Walking in “the fear of the Lord” as Paul did (foundational to his understanding of the way he walked out his call), together with the ministry of the Holy Spirit, one finds peace. In this process, once again, believing survivors are encouraged to separate themselves from various sins, incl. sexual immorality, perfecting holiness. Bearing the judgment seat in mind is necessary in the context of wilful, deliberate ongoing sin as well as purification and obedience, but it is not the main thrust, which is obedience based on our love for God. Loving God leads one to desire what he does and to hate sin the way he does.

## **5.6 Conclusion**

“The fear of the Lord” is a concept linked to choosing to worship and serve God as the only God, as well as one’s personal Lord. It is linked to loving God and obedience that

flows from love. There is a sacred fear coming face to face with a holy God (in an awareness of our own sinfulness) as well as a legal or covenant fear, considering the judgment of God towards the unsaved (and ongoing habitual sin). It has a moral element in terms of upright behaviour and a cultic element of the proper form of worship, and refers to a reverential awe of God. The positive or healthy fear of God drives out negative fear of, and reliance on/confidence in false gods, oneself and other people. Thus, “the fear of the Lord” forms a hinge in the door to an intimate covenant relationship with God, and a sure foundation rather than having to rely on “crooked crutches”.

As linked to love, the fear of the Lord points towards a deeper and more intimate relationship with God, such as portrayed in the lives of Moses (whom God spoke with face to face as with a friend) and David (a man after God’s own heart).

These truths are relevant to survivors of generational abuse as well as to their helpers (therapists, pastoral counsellors, intercessors, or other supporters), as true authority over evil comes when one is submitted to the True Authority.



## CHAPTER SIX

### 6. PASTORAL GUIDELINES FOR A HEALING MINISTRY PRAXIS FOR GENERATIONAL RITUAL ABUSE SURVIVORS

#### 6.1 Introduction

This study showed that while the phenomenon of generational ritual abuse is complex and disputed in the face of the little evidence, evidence also disappears when it does not fit existing paradigms. The fact that intensely wounded individuals diagnosed with DID and/or other disorders, may present with symptoms or memories appearing to be satanic or cultic but that are not, have to be taken into account. Research documented from the mental health profession has made some inroads into describing the abuse suffered as well as the consequences while no final diagnostic category has been included in the latest DSM at the same time. Survivors are most often described by symptoms of extreme, chronic abuse as reflected by the DESNOS, while usually meeting the diagnostic criteria for DID. Traumatic memory was found to be differently encoded within the brain, contributing to some of the controversy around recovered memories, while research confirms the existence for memories being recovered and bringing relief. Furthermore, neuro-psychology describes the profound effect of early relational trauma on the brain's limbic system that has to do with emotional and impulse control and the capacity to handle stress. It is also tied to relationship problems.

The ego-state perspective on DID was mentioned, while the structural and attachment theories (especially the last) were discussed in more depth. It appears that conflict among alter states keep the dissociation in place (which was caused through the intolerable conflict in the first place, such as in the impossibility of accepting one's parents as intentionally hurting one and not being loving). There are various levels of dissociation related to the intensity and duration of the trauma. It is important to note the effect of early relational trauma on the child's ability to form healthy attachments and alter personalities may also reflect different styles and may act out the drama triangle (persecuting, rescuing and being victims) among themselves. Key is the inability of the child to form an internal working model of the world in which he/she is loveable and the caretaker or other is trustworthy. The role of death in ritual abuse families may also contribute to infanticidal attachment, influencing the suicidal ideation of survivors who

may unconsciously play out their parents' perceived desire to kill them. Relational trauma in terms of the *good* (i.e. love, attention, time) one needs and did not get, is reflected in the Life Model's term "Trauma A".

It was found that the models of Joubert, Friesen, Wilder, the Life Model and Hawkins and Hawkins also acknowledge the unique spiritual difficulties that survivors of generational ritual cult abuse face. A list of beliefs of Joubert was given in chapter 1, such as that covenants with Satan is irrevocable as well as the one world domination of Satan, while Clark (ch. 1) speaks of making the children living sacrifices according to the principle in Rm. 12:1 while gaining demonic power for themselves through inflicting pain and fear. Wilder and the authors of the Life Model reflect on the fear-bonds versus healthy love-bonds. Joubert proposes a well-structured model, reflecting the current phase-orientated approach in psychology, while also incorporating various forms of prayer, forgiveness and tools for both psychological and spiritual healing and growth. Friesen's model is closely linked with his colleague Wilder's (both are co-authors of the Life model), and Wilder especially looks in depth at aspects of healing communities. Hawkins and Hawkins' model includes a variation when examining a primary identity split as being separate from alter splits, and seek to deal more with the conflicts keeping it in place. Lastly, the unique nature of pastoral care as being towards spiritual and holistic health in relationship with God, and thus the need for survivors to become who he has created them to be, was considered.

Healing needs centre around skills and expanding emotional and physical capacity to deal with everyday life tasks as well as around rebuilding fractured personalities (only in part attained through the healing of memories), and resolving conflict and trauma until integration is reached. Relational needs reflect trauma of the past that need resolving, current attachment difficulties as well as healing through healthy relationships with healthy people. Growth will also be indicated through increasing maturity. Spiritual healing needs are centred in the broken relationship with God through deliberate trauma (to cause distrust) as well as in the effects of both sin and trauma on the human spirit and a person's system of meaning. In the process, it will be important to build a relationship with God as well as dealing with resentment, bitterness, anger and unforgiveness towards God, themselves and others. Another component entails a turning away from and renunciation of cult-beliefs and loyalties, and confession of sins which also paves the way for deliverance (more of a personal turning away from,

renunciation and cutting loose from things pertaining to a specific ritual etc. than formal sessions of seeking and dealing with demonic forces) along the way. The total journey may take a number of years, but the important aspect is increasing functionality rather than length of time, and a life-long growth attitude.

The exegesis around “the fear of the Lord” shows that it was both an Old Testament and old covenantal concept, as a New Testament and new covenantal concept. It is not only lived out but also verbalised by Jesus, Paul and others. It is closely linked to and leads to the love of God. Ps. 25:12-14 speak of being led into the companionship and the deep meaning of the covenant by “the fear of the Lord”. Various practical applications for healing generational ritual abuse survivors were given throughout chapter 5, and the current chapter will give further guidelines to serve as guidelines for pastoral practice.

## **6.2 The church community**

There needs to be a moving away from fear-bonds to love-bonds in the general relationships within a church, in Wilder’s (§4.3.3.2) description. Fear-bonded relationships involve the fear and avoidance of guilt and shame, or punishment and plays out in the drama-triangle (persecuting, rescuing or being the victim or bystander) of co-dependent relationships and in avoidant -, anxious -, as well as disorganised attachments. When communities in their entirety strive to walk in “the fear of the Lord”, it will start producing love bonds which will slowly expel the negative fear of others or intimacy, of being alone or in relationships.

Depending on the size and health of a community, God’s direction and the availability of other support, spiritual adoption as advocated by Wilder’s (§4.3.3.2), may or may not be indicated. In his descriptions, we also find evidence of the pain and struggles it can evoke as “healthy” people’s hidden sins and weaknesses become revealed in such a process, which often leads to them withdrawing and thus further rejection and betrayal for the survivors, rather than working it through. We saw that it may not be the way out of pain. <sup>v</sup>It is something most generational survivors long for, but which seldom happens. When the writer has seen it, it has carried more of a co-dependent character than of healthy <sup>vi</sup>spiritual adoption. Communities that have God’s heart towards the fatherless, the widow and the alien (Dt. 10:17-18) will consider what they could do, from hearts that fear God.

One of the important needs for survivors is intercession in prayer over a long time. The writer points to the discussions of Friesen and Hawkins and Hawkins in ch. 3-4, around the spiritual realities. Because alter personalities of the survivor who have not surfaced yet in therapy, may still believe that they're "married" to Satan, or part of the cult in other ways, they may be working against their uncovering (thinking its protective) with witchcraft, etc. Thus spiritual freedom is attained progressively. Meanwhile, generational ritual abuse survivors may be hindered during prayer in ways such as losing concentration and forgetting what they were praying about while praying about crucial issues. The pastoral counsellor and/or therapist working with survivors also need ongoing prayer for protection and guidance from the Holy Spirit, to keep them safe. Demonic and/or witchcraft activity can lead to sickness, accidents, panic or strange behaviours in their pets on occasion, depression etc. Survivors need ongoing prayer support while progressively being taught to take authority and stand in dominion by themselves. An example of a strategy towards that may be, for example, that a survivor prays about a problem before calling for help.

Meditating on "the fear of the Lord" and directed studies over time, as well as preaching, is advised. Wilder (1999) suggests meditating on the law of God (and related OT passages) in order to remain sensitive to God's standards as one can become desensitised in the face of so much evil. The writer believes that such meditation would also keep one in "the fear of the Lord" stance.

### **6.3 The stance of the pastoral counsellor**

Pastoral counsellors, walking in "the fear of the Lord", serve as role models for others, including the survivors. In Osmer's (2008) terms they mediate between God and his people imitating Jesus Christ, through fulfilling functions of: priestly listening; kingly judgment in interpretation and guiding survivors to live under God's royal rule; prophetic discernment in helping others to hear and find God in current reality; in a pragmatic form of transforming, servant leadership in which they are also affected and changed. In Hurding's (2003) terms, counsellors lead counselees to repentance, restoration (reconciliation and love), redemption and regeneration through the work of the Holy Spirit. Their stance of fearing the Lord will also influence their spiritual authority, as the seven sons of Sceva described in Acts, found out.

Compare the following actual remarks from different counsellors that various survivors (known to the writer but not identified for purposes of confidentiality) have found helpful. The writer believes these communications reflect the exegetical findings of this study:

- It is not that I am that special (on a question of why she has such authority), but God called me. All I know, is that God is the boss at the end of the day. I do what he wants me to.
- Do not put me on a pedestal. I am like all other people – you do not see me as my family sees me – and we are all in need of Jesus for sanctification of our “rotten-to-the core sinful” natures.
- God’s kingdom is a kingdom, not a democracy. Doing things his way, works. What does he require of you in this situation?
- Rather than going into a battle for control between us, I suggest we ask God what he would like to do here. It is about his will and not about me being “right”.

Due to the extreme woundedness, and perhaps also the rebelliousness that can flare up in survivors at times, counsellors may sometimes overemphasise their roles as supportive and loving helpers. This may inadvertently strengthen the victim stance of the survivor of generational ritual abuse. The prophetic counsellor, imitating Jesus, would also instruct, warn and correct, without counter-attacking, shaming or blaming the counsellee.

#### **6.4 The process and model of healing**

Considering the various models discussed in chapter 3-4, as well as the complex psychological as well as spiritual difficulties that survivors of generational ritual abuse struggle with, one has to allow for individual differences. A principle learnt through supervision with Prof. Joubert is that each person is unique and experiences his/her situation uniquely and one has to be sensitive to identify what God is doing in a person’s life and what their individual process is, and step in alongside their process – rather than using any model in a “one size fits all” approach.

Also, one can conclude from the literature study, that there are phases to healing and that it is crucial not to view memory work as the only or most important part, and that much attention needs to be given to life skills and stabilising work as well. In this regard,

an interdisciplinary team supported by Christian psychologists can make a big difference. Within this process, it would furthermore be important in a church context to lay a foundation through Bible study and prayer, around the character and nature of God, and basic Christian doctrine. Wilder (§4.3.3.2) points to the need to reclaim Christian symbolism and stories and Clinebell (§4.3.6) speaks of the spiritual need for living symbols that give meaning to life.

The writer proposes that “the fear of the Lord” is not only a viable philosophy of life (§4.3.6) that undergirds a belief system, but that it is the one that guided both Jesus and Paul’s lives and ministries. It is a basic Scriptural principle. “The fear of the Lord” is facilitated through the work of the Holy Spirit (as we saw in Isaiah). It was found to be the doorway into the deep intimate, covenant relationship with God. The pastoral objective is a growing relationship with God (Cilliers, Clinebell, Heitink, Hurding and Louw in §4.3.6), which is in line with Dt. 10, Dt. 6 (the Shema) and Mt. 22 (the greatest commandment). Thus we find “the fear of the Lord” functioning as the hinges on the doorway into intimacy with God. Furthermore, a stance of being focused towards “the fear of the Lord” as a journey, should also: help build basic trust in God first (not in the counsellor); rekindle hope in the midst of loss and tragedy; help to deal with the guilt, shame and fear; as well as change the survivor’s view of self and others (§4.3.6).

It was reported in chapter one that a survivor who’s completed the healing journey, found overcoming pride, rejection and rebellion to be keys that propel survivors forward in their healing. When generational ritual abuse survivors humble themselves and submit to God through choosing to walk in “the fear of the Lord”, both pride and rebellion is overcome (progressively). Overcoming pride and rebellion start with the choices to humble oneself before the mighty hand of God, a willingness to also be corrected (linked to “the fear of the Lord” in Pr. 15:31-33) and to ask for his view on matters, which proceeds to: “Not my will but Yours be done.” Rejection leads to the fear of more rejection, victim stances (passivity) and deep bitterness and judgments. Survivors who choose “the fear of the Lord” will receive grace from him to deal with that and find his acceptance (Ez. 16:1-14; Is. 49:15) as well as love that heals. As they grow into the knowledge of his love for them over time, rejection is overcome.

Bible studies and discipleship activities should preferably be done in a structured and ongoing manner, outside of the counselling sessions, and may be led by others. The

facilitator should be aware of basic cult beliefs that may underlie the survivor's understanding, and should be a mature believer. While this may apply to an individual or a group setting, it is preferable to not surround survivors with only, or too many, other survivors<sup>vii</sup>. One key element the writer has found is the need to handle the Bible physically in searching for Scripture, rather than reading another's summary or a printed list of verses. Experience indicates furthermore, the usefulness of Beth Moore's studies in workbook format, i.e. "Breaking Free" (healing orientated); "Believing God"; etc.

The reality is also that survivors struggle at times, with the implementation of spiritual disciplines (quiet times, prayer, Bible study, etc.). It may be because of specific programming (where certain alter personalities prevent Bible reading, etc., as trained to do), and/or may flare up in the face of painful emotions. Condemning survivors for only spending time in God's presence within sessions so to speak, is of no use, as it is not based on unwillingness but being unable. Neither perhaps, is just accepting it as a given, and something that eventually will come right. While dealing with obstructions in therapy/counselling, regular Bible Studies provide additional structure and usually increases personal study.

Lastly, the over-arching aim should be that survivors become strong believers walking in "the fear of the Lord", in whichever calling God has for them, and not merely being free from structures, memories or programming.

### **6.5 Walking out a healing journey in "the fear of the Lord"**

Some of the following points are adapted from the "deep inner decisions that allow survivors to heal", by Lacter (2005), in light of this study's findings:

- Survivors who choose "the fear of the Lord" will choose to hold on to God, not ever give up and let go of suicide as an alternative, choosing life.
- Survivors who choose to walk in "the fear of the Lord" will overcome defeat, the negative fear (facing it and not shying away from the healing process), as well as the anger and bitterness or resentment and unforgiveness that stems from it by choosing to face it and lay it down, turning to God. They choose to trust God expressing it in words, even when they do not feel so emotionally.
- Choosing to walk in "the fear of the Lord" also entails a willingness to embrace and feel the pain while hungering for truth. This happens continually during the

process of facing memories, one's brokenness as well as in rather feeling pain and turning to God in prayer and finding alternatives to engaging in addictive patterns that numb pain.

"The fear of the Lord" requires submission to his will. Ongoing prayer is needed together with ongoing decisions, to lay down one's self-will and rebellion and to ask God to show one his perspective on things. It may also entail choosing to walk in truth: i.e. instead of interpreting a friend's withdrawal as the old patterns repeating and God not intervening, and one being unloveable, a survivor may say to herself: "That feels so, but we are in different phases of our lives. God may be getting ready to doing something else, and while I miss my friend, it does not mean that I am unloveable". It is easier to hang on to anger and bitter root judgments instead, but survivors who bring their thoughts in line with truth and Scripture, will find freedom. Sometimes excessive venting reflecting old beliefs is driven by a need to express the pain to ensure that help will not be withdrawn (thus as an attachment strategy). While much relief is found from the truth in memory work, that and other truth also has to be used to continually restructure the old thinking patterns.

Creative work is often used very successfully to express the pain of the survivor of generational ritual abuse and could facilitate inner communication and therapy/counselling. If taken a step further, every poem, picture, collage or such, could be taken to the next stage, where it is re-interpreted through Scripture. This is utilised for example by Joubert. This would be similar to the Psalms where the speaker cries out to God and often complains bitterly, but ends off with something in the lines of Habakkuk: "Yet I will praise you Lord." It may even be a short letter attached to the picture, i.e. "this was wrong and I'm hurting. But I choose to turn to you Lord, for my ongoing healing, even when I don't feel like it." (An example of a Psalm written in response to a Beth Moore Bible study<sup>viii</sup> can be found in Appendix F). This step may follow a counselling/ministry session and need not be instantaneous, as that would block the flow of allowing the pain and negative feelings (which must not be denied).

Writing a "book of remembrance" may also be helpful to survivors of generational ritual abuse. In this they celebrate the answers of God to prayer, moments of intimacy with him (moments of transcendence §4.3.6.), breakthroughs in healing, etc. This book will

grow and should reflect God's faithfulness in their lives personally, in a way that facilitates the building of trust and hope, and thus a growing relationship with God.

The writer has recently witnessed very rebellious alter personalities who absolutely refused dialogue and to turn to God, who were presented with Scripture related to "the fear of the Lord" (explaining the difference to the terror of the cult etc.), turning to God. Walking in "the fear of the Lord", the pastoral counsellors should be open to the leading of the Holy Spirit in the use of Scripture as appropriate to the situation. It may also be Scriptures from Revelation revealing the true end of the kings of the earth, etc. Some have found victory after doing Word studies on idolatry and pride. Thus the writer is not proposing a standard method to scare alter personalities into the kingdom (and "the fear of the Lord" is not "scaring with threat of punishment"), or that any alter personality should not be validated, accepted and synchronised with in a loving way. The foundation of any method should be to present alter personalities with the love of God. The true fear of the Lord and love for and of God, are two sides of the same coin.

## **6.6 "The fear of the Lord" as doorway into the love of God**

### **6.6.1 Returning to the basics**

Going back to Wilder's discussion of fear-based bonds versus love-based bonds (also in the Life Model) (§3.5.3; §4.3.3) in light of the exegesis, the writer also considers the fact that survivors of generational ritual abuse struggle to believe that God loves them.

It is clear from the neuro-psychological review and related community intervention model covered, that healing of the brain happens in context of loving relationships with healthy-brained-others who can synchronise with wounded people and are happy to be with them. Lehman's adaption of the "healing of memories prayers" (§4.3.3.1), thus works to connect people to the presence of God, in restoring relationship with God. In this process, the joy centre of the brain is developed, after which one learns to soothe oneself and return to joy or calm from upset emotions (cf. DESNOS symptoms of alteration of affect and impulses). Thus requiring survivors to "just believe and be happy or happier" is ... ludicrous. While God uses people to adopt survivors into his body, this tragically does not always happen the way it should.

At the same time, however many of these relationships a person may or may not have, it is important that survivors grow in their relationship with God. Moreover, through "the

fear of the Lord” some may need to trust that he will make a way where there seem to be no way, when supportive relationships and friends abandon or condemn them.

### **6.6.2 Basis for relating to God**

The foundation or basis for a relationship with God, is found in who God is (the Creator, Yahweh, Sustainer and provider of life; covenant God who is merciful, good, slow to anger, etc.) and in the fact that he first loved us (1 Jn. 4:19). He enters into a covenant with the survivor of generational ritual abuse, who responds. He is awesome in might, and so much more. We tremble at his glory and holiness. He is also the Judge, which rightfully leads to a touch of terror at his power to cast us into hell.

We know that that relationship is not based on perfectly following a set of rules and prescriptions, from Rm. 2:8,12; 3:12 and surrounding passages, stating that neither those under the law nor the gentiles apart from it, managed to “do” right, and both groups are judged (by or apart from the law). Because of God’s love and redeeming work through Jesus Christ, and his grace, we attain righteousness through faith in him. An interesting application is also seen in the state of various alter personalities: while some serve God and easily connect with him, others remain cult-loyal for a season while the healing process continues, and this may lead to the survivor experiencing the fluctuating difficulties in drawing close to God (when switching) as well as generally not being as close to God as they’d like (representing those under as well as apart from the law of Rm. 2:12). God is a holy God (Numbers & Leviticus) and they have to strive increasingly towards being holy (2 Cor. 7:1), purifying themselves from “everything that contaminates body and spirit” in all the various alter personalities, while moving towards a united heart (Ps. 86; Is.) in “the fear of the Lord”. It is important that survivors persevere in the knowledge that all that stand in the way of them relating closely to God in an ongoing intimate manner, will progressively be removed, and to not give up.

Cloud (1992) explains the importance of the balance between truth that gives a structure similar to a skeleton and loving grace that gives the flesh, in the context of attachments and Scripture in his book, *'Changes that heal'*.

### **6.6.3 Other assumptions**

Fear and pain are unavoidable in this life, is a comment made by Wilder (1999:77). It forms the basis even of discipline for loving parents. Nevertheless, in the context of

healthy attachments, motivation that initially starts out being the avoidance of punishment, changes to doing the right things for the sake of good, the other person or the relationship.

It is true that God judges sin which can hinder intimacy with God, and that he allows consequences for sin. However, he always has our best interest at heart. While healing produces relief of old pain and fears, and growth, God never promises a pain-free existence. He promises to be with us when we go through the waters or the valley, and we find in Rm. 8:28 that he desires to (and can) turn all negative things into good for us.

God has a kingdom, not a democracy, and following him requires obedience as seen in the exegesis. This links up with Osmer's (2003) perspective of pastors representing Christ as king. Our safety in submission is found in God's character that is completely "other" than human character or the character of Satan and other gods. Survivors do not necessarily get to know the answers as to "why" in a way that is palatable to them, and have to repent of judging God as being "uncaring", "uninterested", "powerless", etc. when looking through the lenses of their past experiences. Fearing the Lord would entail a choice to follow God without knowing his full counsel and without demanding of him to "make up" for the pain.

Survivors may struggle for years with God as Father because of abuse from fathers, or with Jesus as a physical man – but compassion for these difficulties should not hinder us from making a way for survivors to get to know the full character of God (all the way pointing to the differences between God the Father and abusive fathers, etc.). God's ability to completely deliver the survivor is also because of him having Supreme Authority and being the Almighty – more powerful than the abusers, than any demons or spiritual forces, magick or Satan himself. Fearing God is not separated from loving God in Scripture. A balanced view (not a condemning approach of forcing survivors to do things to avoid God as Judge, nor licensing sin) which may at times be more through example than anything else, should increase the effectiveness of the healing process.

We should refrain from diluting the power of the gospel through shying away from presenting an accurate picture of God and his hatred of sin (not the sinner) or of "the fear of the Lord", as it is in this context that his grace and redemption becomes so much more powerful. Compare the following poem (used with permission) of a survivor's one

alter personality (who was in charge of performing cult rituals), written after a therapy session (reflective of her experience):

Weerloos en naak staan ek voor Hom in Golgota  
Ek sien die genot waarmee hulle Hom folter en bespot  
Die ongelooflike donker magte om Hom rond  
Lyk of Satan se volle weermag hier verteenwoordig word  
Ek raak bewus van sy intense lyding

Die demone en terreur aan my bekend  
Maar hier soveel meer intens  
Hy oorwin die dood en hel  
Sy liefde en mag 'n groter gesag

My oë wil sak, voel sy blik op my  
Maar Hy vergewe en spreek elkeen wat wil kom vry

Weerloos en geklee in wit staan ek by Hom in Golgota  
Sy aan sy kyk ons na my donker wonde  
en ook na my sonde  
Demoniese winde fluit om ons heen  
Maar kan my nie meer beroof van sy seën

Survivors' struggles become more complicated because of the fact that God as all-knowing and all-powerful God, knew about the abuse and permitted it to happen. Experience indicates that survivors all have to grapple with the questions and while partial answers are found in God putting one under parental authority; free-will (key to their healing as an awesome gift and also the thing that allowed abusers free will to abuse); and God giving the gift of dissociation for them to survive until they can enter a healing process; we don't fully understand the counsel of God on this side of the grave. What comforts one person may not feel like an answer for another and they wrestle with it personally, similar to Jacob or Job, until peace comes. Someone recently shared that those who are forgiven much – are able to love God much more. Another stated that the enlarged inner world can now be filled with more of God.

Through learning to know who God is and growing in relationship throughout the healing journey, the ability to trust that he does have one's best interest at heart, develops gradually together with a willingness to submit to his plans and purposes. Still, this process starts and grows through the decision to fear the Lord.

#### **6.6.4 Unholy fear-bonds versus holy fear-bonds and love bonds (Wilder)**

Fear bonds are driven to avoid shame, originating from someone not wanting to be with us, but God wants to be with survivors. They find that in ministry/therapy sessions repeatedly when going through memories. They learn to base their lives on this truth from the Word that is always true, even when not "felt" emotionally or experientially. Fear of guilt refers to the fear of being bad, but God already knows about the badness, and has already made provision to deal with it. The more the survivor reveals the bad, the more he/she can avail themselves to the work of Jesus on the cross and grow more into his image. Anger is described as the fear of being hurt also, and as such, the more survivors get to know God's character, the more they understand that he does have their best interest at heart. Fearing rejection and abandonment is very painful, but God promises to never leave, nor forsake us. Many other survivors can testify to that. Fear in itself is very painful, but God is the most frightening power we know and focussing one's eyes on him, fear of people, perpetrators, experiences, etc. melts away while a healthy fear of him leads us to his love. (cf. The Life Model)

#### **6.6.5 Cultivating a relationship with God**

When teaching people to build healthy relationships, there are a couple of guidelines and principles that may also apply to building a relationship with God, while there are also unique aspects to relating to the God of the universe.

It takes about a year at least (for those without attachment disorders) to build a healthy and secure human relationship. In context of a relationship with God, we get to know his character over time as well, as we spend time with him. There is the added security of knowing that he is mature and good, and perfect because the Word says he is. If we think about children and the years they have to build secure attachments (in cycles of 3-5 years), it may take a few years to build a relationship with God of the kind survivors may desire. They need to persist on an ongoing basis, in choosing him as Lord as well as in choosing to reverently approach him and pursue an obedient lifestyle.

Survivors of generational ritual abuse have to allow God to be God. Choosing to walk in “the fear of the Lord” means acknowledging him as Yahweh, sovereign, and much more. It may be terrifying, but he does not have to do things the way that would be comfortable for us, all the time. It means one can’t manipulate or buy God’s services through tithing, service, prayer, faith, etc. and that one can’t use God to get power, prestige, etc. as one would have in cult-terms (while it’s a lie of Satan that one is ever in control it is a deeply held belief in the fear of avoiding pain, gaining power, etc.) Survivors may be terrified of what God may require if they should turn to him, but fearing the Lord means they have to face it and choose to turn anyway. It is only through this action that they find God’s love and mercy in contrast to the vengeful and abusive responses expected.

We will hunger after that towards which we point ourselves. If we watch a lot of TV or read many novels, we will crave that. Unless one spends time with God, one will seldom feel like doing it. For survivors with alter personalities also pushing in other directions, away from God, it becomes exceptionally difficult. It may help to start avoiding certain types of movies or books that promote values contrary to the Word, similar to the way we would protect our young children from exposure. Attending a Bible study may keep a rhythm of drawing close to God steadier and increase the hunger. Worship music may also draw one closer (learning to play an instrument, or using CDs and attending worship services). For others listening to the blessings read by Arthur Burk (a method used by one of the participants in the survey) may bring calmness together with spiritual growth. Some can listen to the Bible on CD more easily than read the Bible. Having a prayer-partner may be helpful. Moreover, choosing “the fear of the Lord” will entail a decision to implement the basic Christian disciplines and finding ways to get across barriers to do so. The difficulty of moving in this direction becomes clear, even when enjoying other believers’ ongoing support.

## **6.7 Towards a pastoral counselling intervention model**

### **6.7.1 Church framework: organisational structure**

Venter (2000) describes the building of a Vineyard church in terms of purpose (general and specific to the community), goals and the values that need to be described (around Scripture, Jesus and the Holy Spirit, relationship, the individual, holistic healing and the kingdom of God). The writer proposes that ministry or counselling of generational ritual

abuse survivors be evaluated in terms of these structures, as well as the practical theological tasks described by Osmer (2008), and the available resources by the leadership of the church. It is also important to evaluate the place that “the fear of the Lord” has in the church life, and to devise strategies to move towards more of it, if needed. This is where the pastor acts as interpretive guide in his/her leadership in Gerkin’s pastoral model as used by Osmer (2008:18-25).

Guidelines for churches and various teams given by Wilder (1999) may serve to inform their decisions. It is important to identify those who would be counselling as well as those supporting them, and to link up with professional support outside of the church ministry. As one of the participants reported, it is unfortunately true that survivors often have to get therapy and long-term help to deal with the wounds inflicted by well-meaning helpers, both in the church functioning in pastoral counselling roles and in professional capacities. It is a painful reflection of woundedness within the Body of Christ and the tendency to interpret his commands to love and live in community, through (often subconscious) co-dependent paradigms.

### **6.7.2 The church as community**

It has become clear that much of the healing is attained neurologically and interpersonally, through healthy relationships where people learn joy and to return to joy from bad emotions and experiences. Healthy boundaries and breaking co-dependent cycles are needed as well. In this regard, it is noted that some believers also use boundaries as an excuse to “not love” which is rather an avoidant attachment style. These are not just generational-abuse-survivor related components of growth.

The thrive model can be purchased in DVD-format with a workbook, and can be facilitated in the church alongside the Living Waters programme. There are also boundary and relationship building courses (such as compiled by the writer). Bible studies and discipleship also benefit many. Touching Hearts ministry programme deals with issues such as unforgiveness, bitterness, jealousy, self-righteousness and more in a very gentle but thorough way, exposing sins people often don’t even realise they are committing. Through various tools such as these, maturity and growth can be fostered together with healing in the whole community, while not putting the ritual abuse individuals (who needn’t be identified to the whole church) in an unhealthy sensational spotlight (which make them the victims and the rest the rescuers).

### **6.7.3 Pastoral counselling to the generational ritual abuse survivor**

The team approach, as followed in the participating Vineyard church, will help avoid many pitfalls of long-term lay counselling, as they have reported. Bearing the bipolar model of Heitink (1998) in mind, counsellors should be encouraged towards further training of a formal nature and/or to work in team with those with professional qualifications. Ritual abuse survivors with complex psychological problems are not always able to get the professional help that could benefit them for financial reasons and/or prefer to be helped within a church context, but this does not mean that the willing church is automatically capable of the task.

The following phases similar to, and based on the model of Joubert (2005), are identified for the healing process.

#### **6.7.3.1 Phase one: joining**

This is a phrase coined by Benner (2003:76) speaking of the meeting and start of the counselling relationship, in which the first basic boundaries for sessions and the counselling relationship is also given. Those using the ministry principles of <sup>ix</sup>Burk, would also start to focus on legitimacy (based in God's love) sooner, rather than later.

#### **6.7.3.2 Phase two: evaluation**

Evaluation may not always be completed immediately, as deeply rooted problems may only be revealed in the course of counselling.

A pastoral diagnosis model used by Benner (2003:82-83) (adapted from Maloney), looks at a person's: 1) awareness of God (attitude toward God); 2) acceptance of God's grace (understanding and experiencing God's benevolence and unconditional love); 3) repentance and responsibility (looking at understanding, motivation, experience and degree of personal responsibility taken for feelings and behaviours); 4) response to God's leadership (the degree one "trusts in, hopes for, and lives out God's direction" for one's life, including in making major life decisions); 5) involvement in church (qualitatively as well as quantitatively); 6) experience of fellowship (identifying oneself as child of God and degree of intimacy experienced in relationships); 7) ethics (how beliefs translate into action); and 8) openness in faith (spiritual growth and openness to

the faith journey). It is used as a framework for reflective listening rather than a checklist in the first session, and over time can serve as markers of spiritual growth.

It would be useful to use the Life Model to identify both trauma A and B together with its impact on an emotional, cognitive (belief system), behavioural (what was done and how the client has responded in action) and spiritual level (cf. Joubert's model). There is an <sup>x</sup> Attachment to God questionnaire of Beck and Mc Donald that can be used in conjunction with insights from this study and the "God Attachments, Why you believe, act and feel the way you do" book of Clinton and Straub (2010). The questionnaire of Hawkins can be used to evaluate dissociative symptoms but the formal diagnosis of psychological disorders such as DID, can only be legally made by psychologists.

### **6.7.3.3 Phase three: laying foundations**

In this phase, immediate crises and problems are dealt with to establish safety. Current abusive or unhealthy relationships, poor eating and time management problems, problems in the work place and such, hinder people from dealing with historical trauma. While dealing with such issues, survivors can be taught skills in dealing with emotions, conflict, basic boundaries, self-care and nurture, etc. Other skills are returning to joy (after learning to build joy), and Thrive-exercises will start healing the brain as well as emotional health. A study that explores the nature and character of God as Father, Son and Holy Spirit and of "the fear of the Lord" in the sense of reverence, ultimate protection and a doorway to the love of God is proposed, alongside guidelines for prayer and basic spiritual disciplines.

While rebellion, fear and distrust of God is not overcome overnight – it is felt that tackling such issues from the start will help the core/host person (and alter personalities who may be very present) to build a foundation upon which other work with various alter personalities can be built. While building foundations may take some time, it will provide skills that will make the dealing with traumatic memories a smoother process.

### **6.7.3.4 Phase four: building internal communication**

In this phase foundational skills and healing of the previous phase are extended further to more of the alter personalities and internal communication together with the principles of teamwork, lays further groundwork for successfully dealing with trauma. Such work helps when parts of the person become flooded with trauma and have to work together

to regain balance when facing memories, while still functioning in daily life. Friesen, Hawkins & Hawkins and Joubert all give guidelines on how to do this. Using Hawkins and Hawkins' work this will also be done focussing on primary identity issues and the conflict that keeps dissociation in place, to avoid the phenomenological trap that can happen with alter-work. While not all alters will be willing to hear about God, choices to fear the Lord can be made by the host and other parts, serving as a living testimony. Through internal dialogue around respect and choices one can also aim to limit the interference that is run by cult-loyal alter personalities, when others in the system choose to fear the Lord.

#### **6.7.3.5 Phase five: dealing with memories**

We noted Lehman's prayer that incorporates Theophostic principles into attachment with God. The BASK guidelines referred to by Joubert can assist pastoral counsellors in helping survivors evaluate and process the content of memories. Other useful psychological methods that help memories surface, control flashbacks and abreactions while processing it, are available to those with training.

After processing the trauma, the survivor should be helped to work through forgiveness, inner vows, bitter roots, judgments and sinful responses to injustice etc. and to return to joy, while being encouraged to receive God's love and to love more deeply. That would reflect the attitude of "the fear of the Lord" while wiping out the chemical deposits of fear in the brain (cf. <sup>xi</sup>Caroline Leaf's work).

Artwork, poetry or other creative writing, and the book of remembrance may be useful tools to help process what happened and what long-term impact it has had. At times grief work has to be done for the huge losses incurred through abusive childhoods. Generational ritual abuse survivors not only miss out on happy childhoods, but also miss numerous career and other opportunities in later life because of impaired functioning, lack of belief in themselves, physical problems, and so forth.

#### **6.7.3.6 Phase six: integration**

By the end of phase five, many of the alters/parts will have already spontaneously been integrated. Guidelines for the process can be found in Friesen, Hawkins & Hawkins and Joubert.

### **6.7.3.7 Phase seven: termination**

It is important to learn to live life without the defence mechanism of dissociation, and this process should be given some time and counselling support before the counselling intervals can be lengthened and finally stopped (Joubert, 2005).

### **6.7.3.8 Final thoughts on the proposed model**

The phases often overlap in practice but can provide a useful guideline and reminder to not rush memory work.

Due to the complex nature of generational ritual abuse and its impact, and depending on the training of the pastoral counsellors within the church community, more or less interdisciplinary teamwork with professional therapists, is advised. The church plays a crucial role in spiritual growth such as framed in this study focussing on “the fear of the Lord”. It also plays a pivotal role in building a healthy community in light of healthy attachment relationships as well as Scriptural truths.

Churches and pastoral counsellors walking in “the fear of the Lord” will be accountable to do no harm and remain open towards their own personal growth outside of the counselling relationships. The pastoral models of Heitink (1998) and Hurding (2003): allow for both theological and psychological insight; both inductive and deductive reasoning (thus allowing the use of various paradigms); a Biblical view of human beings as holistic, created in the Image of God and also relational; human growth into the image of Jesus Christ through the empowering work of the Holy Spirit; and counselling functions such as reconciliation, repentance, redemption, regeneration through representing God as prophet, priest, shepherd and parakletos (Hurding, 2003) (cf. Osmer 2008). Or in the language of Heitink (1998): healing, sustaining, guiding, and reconciliation in context of a helping relationships in which questions of faith and the meaning of life are explored in the face of one’s relationship with God. These various roles or functions will be used throughout the proposed model while “the fear of the Lord” brings us back to the distinguishing character of pastoral counselling (compared to secular therapy) that addresses spiritual growth and maturity.

## 6.8 Conclusion

The writer concludes that “the fear of the Lord” is crucial for survivors of generational ritual abuse, if the healing goal is a vibrant and strong love-relationship with God, through whom they are also healed of trauma. The stance of reverentially choosing to serve God only, leads to turning away from sin more readily and to seeking holiness. While the abominations perpetrated within cults are very hard to face, they need to be faced through God’s eyes (his hatred for sin, his holiness as well as his mercy and grace) which magnifies the reality of the redemption through Jesus Christ. Spiritual growth furthermore, facilitates psychological and interpersonal growth and healing. Laying down rebellion, pride, self-will and dealing with rejection and fear, while unifying a person’s parts in “the fear of the Lord”, brings a centeredness to a person which may lead to a smoother, if not an accelerated, healing journey.

“The fear of the Lord” is also crucial for the pastoral counsellor and community within which survivors find themselves. It is for their personal benefit, as God is interested in every individual, not only survivors, and it will undergird a respectful relationship with survivors in the ministry context. It places God in the leading role as Healer and Counsellor (also Yahweh, Provider, Sustainer and so forth) and removes helpers from a superior power position wherein they may often easily either rescue or persecute survivors. Furthermore, this helps survivors step out of their roles as victims and take responsibility for their own healing journeys. “The fear of the Lord” thus forms the underlying stance from which the techniques and insights are used, as given by Steele *et al.* in Appendice C and structural dissociation models.

It may be that it takes a lot of teaching and time to work through these conflicts with God (because of anger and distrust) and around Scripture, accurately discerning the Christian symbols before the survivor of generational ritual abuse can be passionate about God as Yahweh, Jesus and the Holy Spirit. But a continual choice to submit to God and choosing his ways, in reverential fear of the Lord, will lead to survivors being able to love God with all their hearts, their souls and their whole beings, and then to love others as themselves, as commanded by Jesus (Mr. 12:29-31).

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<sup>v</sup> While not covered in the research, a survivor has reported that listening to the materials of Arthur Burk in ministry to the human spirit on CD, brought significant breakthrough in her understanding of God's love for her, stimulating growth in other areas. (This is a tool mentioned by the ministry team in the survey.)

<sup>vi</sup> Wilder (1999:265-266) indicated further that the average cost for a "therapeutic community" for a survivor's healing journey in 1990 was around USD 2 million, and that supportive church communities can go far in meeting needs in ways that would cut these costs drastically.

<sup>vii</sup> James Wilder, 1999:205: "Do not unite ex-Satanists in a mutual self-help group like AA. Not only is that an ideal way for a "plant" to reach all defectors with threats, but the conflagration of evil spirits in such a setting will cause the bravest person to shake. Further, you will not like what these people teach each other on occasion from their own theologies. It does work well to surround each ex-Satanist with about fifty "normal" Christians willing to be involved..." Furthermore, generational ritual abuse survivors have cult-loyal alters who vie for position and cult-ranking, meaning survivors who are thrown together may have alters casting witchcraft spells and other rituals on others, playing out this dynamic.

<sup>viii</sup> Moore, B. 2008. *Stepping Out: a journey through the Psalms of Ascent*. Nashville, Tennessee: LifeWay.

<sup>ix</sup> While the ministry to the human spirit as taught by Arthur Burk ("the inner man" in John & Paula Sandford's terms) is not studied in this work due to time and space constraints, it is used as a foundational tool by some within the Vineyard.

<sup>x</sup> Beck, R. & McDonald, A., 2004. Attachment to God: The Attachment to God Inventory, Tests of Working Model Correspondence, and an Exploration of Faith Group Differences. *Journal of Psychology and Theology*, 32(2), 92-103.

<sup>xi</sup> Caroline Leaf: Two of her books are; *The Gift in you*; & *Who switched off my brain? Controlling toxic thoughts and emotions*.



## **CHAPTER SEVEN**

### **7. SUMMARY AND CONCLUSION**

#### **7.1 Introduction and background**

Generational ritual abuse in satanic or fertility/abusive witchcraft cults has remained a controversial subject among mental health professionals as well as the church. Widely proclaimed is the false memory syndrome by proponents of the False Memory Syndrome Foundation formed by accused incest offender Peter Freyd and his wife Pamela (both psychiatrists). Closer scrutiny of the claims and research shows, however, that no such syndrome exists. While a percentage of ritual abuse claims may be untrue due to pornographic abuse in which satanic “sets” or “themes” were used, for instance (Chapter 3), the FMSF tend to distort and misrepresent facts of publicized cases and research, to draw their own conclusions.

Satanic rituals have been described over the course of centuries and there is a remarkable similarity to such descriptions, as well as similarities within the descriptions given by various survivors in different locations worldwide. While this is not conclusive evidence in itself, research has been presented by mental health professionals and Christians who affirm the experiences of ritual abuse survivors. Joubert, Oglevie, Lacter, Noblitt and Perskin-Noblitt, Ross, Sinason, Friesen, Hawkins and Hawkins, and others (chapters 1& 3) describe generational (often starting in-utero as “way of life” within communities of people sharing beliefs), and/or non-generational as well as government mind-control abuse/programming. They describe the typical ways in which this is done and the forms of torture used, as well as the effects of such abuse on survivors.

The effects of generational ritual abuse are discussed in chapters 1 and 3, in terms of various mental health paradigms, diagnosis, legal problems, as well as through the spiritual lenses of Christian psychologists and pastoral counsellors. Models for treating survivors are fundamentally the same models used for complex trauma and/or dissociated identity disorder, adapted to deal with the specific content of ritual abuse on a spiritual level as well, as seen in chapter 4 and 6.

The central theoretical argument of this study is that pastoral guidance around “the fear of the Lord”, informing a healing ministry to generational ritual abuse survivors, will help these survivors to heal spiritually and to develop a more intimate relationship with God.

To this end, this study looks at the effects of generational ritual abuse as well as the healing models available, before proceeding to an exegetical study of “the fear of the Lord”. Applications of the exegesis are suggested throughout chapter 5 and general guidelines for a healing ministry are given in chapter 6.

The significance of the study is found in that: 1) no recent pastoral studies were found around Satanism, DID or ritual abuse, that included the meta-theoretical contributions of two major 2008 mental health publications; 2) no pastoral studies focussing specifically on generational ritual abuse were found; 3) the community model of Friesen, Wilder and their colleagues, together with the latest neuro-psychological theory underpinning it, has not been considered within Vineyard circles (a community oriented church) as a healing model for generational ritual abuse; and 4) “the fear of the Lord” has never before (to the writer’s knowledge) been linked to intervention strategies for generational ritual abuse survivors.

Limitations of the study lie in the smallness of the population aimed at in comparison to the body of the church, together with the immense amount of resources needed to help such survivors of generational ritual abuse. In the midst of the controversy around it, furthermore, not many leaders/pastors are informed enough about it, to want to venture into helping survivors. Experiences with various survivors indicate that they may indicate willingness but too often withdraw before much, if anything at all, has been done. Furthermore, this study is explorative in nature as far as the usefulness of “the fear of the Lord” within a healing ministry to survivors, is concerned.

The subject field is very wide and the proposed guidelines and tentative model need to be implemented, tested and refined in further studies.

## **7.2 Answering the research questions**

The overarching research question of this study is to find out how “the fear of the Lord” could inform a healing ministry in the form of pastoral guidelines, to generational ritual abuse survivors.

Before commencing the study, a survey of the current praxis and praxis needs of a healing ministry towards generational ritual abuse survivors within the Vineyard church (using Zeffass' method (in Heyns and Pieterse, 1990)), was undertaken. This was also in line, with the model of Osmer (2008) towards the task of description. This indicated a need for understanding the phenomenon among the wider Vineyard church leadership, and identified a sub-goal of the literature search serving as information guide to Vineyard pastors. Thus, chapters 3 and 4 should meet that need through the wide overview given.

To find out how “the fear of the Lord” could inform a healing ministry through pastoral guidelines, the following secondary research questions have been asked and answered:

- What are the specific problems and healing needs of survivors of generational ritual abuse from within psychological, psychosocial and spiritual paradigms?

After exploring this question briefly in chapter 1, it has been answered through a meta-theoretical exploration described in chapter 3.

- How are the problems and healing needs of survivors of generational ritual abuse cults addressed in the psychological, psychosocial and spiritual paradigms?

After exploring this question briefly in chapter 1, it has been answered through a meta-theoretical exploration described in chapter 4.

- What does the Word teach about “the fear of the Lord”?

This question has been answered through an exegesis of Scripture, described in chapter 5. This forms the basis theory of this study in Zeffass' model (Heyns & Pieterse, 1990). In Osmer's (2008) model, these are the normative-theological and pragmatic tasks of practical theology. The question that then emerges, is:

- What pastoral guidance, using “the fear of the Lord”, can be given to the church in coming alongside survivors of generational ritual abuse?

Aside from applications given throughout chapter 5, pastoral guidelines have been given for the church as community, leadership and pastoral counsellors, as well as generational ritual abuse survivors, in chapter 6.

## **7.3 Reaching the aim and objectives**

### **7.3.1 The aim or main objective**

The main aim of this study is the development of pastoral guidance around “the fear of the Lord” for a healing ministry among survivors of generational ritual abuse.

### **7.3.2 Secondary objectives**

The primary aim is accomplished through reaching the following objectives:

- The specific problems and healing needs of survivors of generational ritual abuse from within psychological, psychosocial, legal and spiritual paradigms are researched through a literature study. This meta-theory is described in chapter 3 and also meets the need for an overview that would serve as information to pastors or leaders within Vineyard circles, as indicated by the survey of praxis described in chapter 2.
- The ways in which the problems and healing needs of survivors of generational ritual abuse are addressed through psychological, psychosocial and spiritual paradigms, are analysed through the survey of praxis described in chapter 2, as well as through the literature study (meta-theory) described in chapter 4. It will also serve informational needs of Vineyard church leaders.
- The perspective of Scripture on the topic of “the fear of the Lord”, was studied through an exegesis that constitutes basis theory, and is described in chapter 5.
- Pastoral guidelines based on the insights gained throughout chapters 2 (survey), 3 – 4 (meta-theory) and 5 (basis-theory), are suggested in chapter 6.

### **7.3.3 The hypothesis/central theoretical argument**

The central theoretical argument of this study is that pastoral guidance around “the fear of the Lord” informing a healing ministry to generational ritual abuse, will help these survivors to heal spiritually and to develop more intimate relationships with God. At this stage, the guidelines suggested, which are based on the meta-theory and basis-theory found in Scripture, confirm the writer’s counselling experience and a hunch she has had regarding its possible value. Implementation and further evaluation is advised.

#### **7.4 Structure of the research project**

This study used the over-arching model of Zerfass (Heyns & Pieterse, 1990:38-40) and Osmer (2008), which was developed for Practical Theology as a communicative, theological action-based science. Research of basis theory and meta-theory in the context of existing praxis should lead to new theoretical insights that can change the praxis, which then has to be re-tested (Zerfass). Strategy development, implementation and evaluation also form part of the pragmatic task of practical theology (Osmer).

This study starts with an evaluation of praxis through a survey described in chapter 2. It identified and confirmed an apparently widespread lack of knowledge on the subject among Vineyard pastors and leaders and/or reluctance to venture an opinion, upon which the literature study's secondary goal has been formulated to be a wide overview of the topic. One Vineyard church was identified in which a ministry to survivors exist, and their praxis is summarised in chapter 2.

Chapters 3 and 4 reflect the meta-theoretical exploration of the paradigms of the mental-health profession, the law and spiritually informed paradigms (Christian psychology and pastoral), through which the struggles of survivors of generational ritual abuse are described, diagnosed and treated.

Chapter 5 contributes to basis theory (and normative task) with a study of "the fear of the Lord", which is applied to the context of generational ritual abuse survivors.

Chapter 6 details pastoral guidelines suggested for a healing ministry towards generational ritual abuse survivors. Until they are implemented and their effectiveness researched through further study, they remain tentative proposals. The guidelines are framed in the pastoral counselling models of Hurding (2003) and Heitink (1998).

#### **7.5 Guidelines suggested for praxis**

Herewith a summary of the guidelines described in chapter 6:

"The fear of the Lord" is described as a philosophy of life undergirding one's belief system, or a basic stance towards God, upon which he is approached with reverence. "The fear of the Lord" means to approach him with reverential awe. This is not the negative fear one would have for one's enemies or circumstances, although there is an element of fear when coming face to face with God, such as when Moses met him at

the burning bush, or when the Israelites feared and chose Moses to mediate for them, at Horeb. God's holiness and majesty evokes a touch of fear as one becomes aware of one's own sinfulness. In the New Testament, Jesus approaches his Father with much reverence, and both he and Paul speaks of fearing God who can cast one into hell rather than fearing earthly enemies. They also speak of obedience, perfecting salvation in "the fear of the Lord", etc. Essentially "the fear of the Lord" entails a turning away from all other gods, idols and from sin, towards God in obedient reverence and increasing holiness.

It is thus not a healing model in and of itself, but the stance of "the fear of the Lord" will affect the implementation of various healing models available. At the same time, the writer proposes that it is key to all kinds of healing reconciliation between believers and God as well as among people, as God becomes the Healer, Comforter and Sustainer of life to whom we turn. The pastoral goal identified is a growing relationship with God and becoming all that God has created one to be, rather than just being free of memories, programming and/or integration.

"The fear of the Lord" was found to be a doorway into the covenant relationship with God, which is written on our hearts and minds and speak of an intimate relationship with God.

Specific applications include:

- A church community walking in "the fear of the Lord" becomes a place in which all members grow and should become more able to walk out the commandment of loving God with all their hearts, souls and strength, and others as themselves. In this context they need to reflect on God planting the survivor of generational ritual abuse in their midst as orphan, widowed and alien in need of a new family, however they choose to respond to the need.
- Teaching around "the fear of the Lord" by leadership is needed on an ongoing basis.
- Such communities can grow towards love-bonds and away from the unhealthy fear-bonds in relationships.

- Pastoral counsellors or other helpers walking in “the fear of the Lord” aim to turn survivors to God rather than to themselves as rescuers, using various psychologically informed techniques. This forms part of their roles as prophet, shepherd, priest and king (Hurding & Osner), leading others towards the compassion of the Father, reconciliation and mediation of Christ and the consolation of the Holy Spirit (Louw), or in other words, towards repentance, restoration, redemption and regeneration (Heitink).
- Survivors encouraged to walk in “the fear of the Lord” will find a breaking of other, destructive, fears and find “the fear of the Lord” life-producing while enhancing their understanding of his love. Time for a process needs to be given within which they choose life, truth, to embrace reality and pain, submit to God increasingly, etc. It also involves choices around how one deals with anger, rejection, betrayal, unforgiveness and such.

Suggested aids or applications for such a pastoral ministry, are:

- Bible studies and discipleship activities on a regular basis (related to where a survivors are at in the healing journey as their capacity may vary).
- Preaching on “the fear of the Lord”.
- Ongoing intercession.
- Community support is dependent on the community (i.e. pastoral visits, general community activities that survivors are included in, or spiritual adoption by mature elders).
- Creative work in the healing context that is taken further to express faith and trust in God, to ask his perspective and reconnect with him.
- A book of remembrance of healing moments, interventions of God, answered prayers, etc. that may encourage survivors when suicide programming or despondency sets in.
- A phase-approach and pastoral care model which is described in chapter 6.

## 7.6 Final summary and conclusion

Generational ritual abuse is a phenomenon that reflects the most evil and heinous sins imaginable that can only be described as abominations before God. It involves torture and the weapons of pain of torture, used from before birth to deliberately cause DID to further the cult's objectives while hiding their activities at the same time. Identity splits are specifically targeted with specific abusive rituals and are trained or programmed to fulfil certain actions, while the host person living daily life may be completely unaware aside from experiencing a general depression, sadness or vague sense of something not being right (if that). It truly represents the work of Satan and is reflective of various groups' goals for one-world domination while most people may scoff at such ideals or "conspiracy theories". Whether or not one agrees on that reality, the fact remains that there are groups which do believe, and act out their beliefs, through extreme torture of children. In recent decades governments have also been involved in mind-control programming towards creating "perfect spies" as documented by some of the American CIA documents that has been released. To which extent this is true worldwide, and in South Africa, remains to be seen. However, the deliberate linking of people to Satan or witchcraft spiritual entities, creates a specific kind of spiritual wounding that the church is uniquely equipped to heal through Jesus Christ.

This study revealed that survivors of generational abuse also have wounded parents which increase the attachment wounding (compared to those abused in a preschool setting who may have healthy love bonds at home). Furthermore, healing occurs on a neuro-psychological level in the brain within relationships when survivors of generational ritual abuse can synchronise emotionally with healthy individuals – who meet them in their pain and provide both a mutual mind (sharing the experience and reflecting on its meaning) as well as a mirror of the self as loveable (and him-/her-self as trustworthy other). Thus, Wilder speaks of redemptive communities that allow for a healing journey in which dependent survivors are re-parented over a period of two to five years, towards maturity. Healing also comes through building general life skills (i.e. time management and relationship skills) and at appropriate phases, through embracing the reality of the abuse as reflected in memories that are resolved. Conflict between alter-personalities or primary identity states also need to be addressed and resolved. The realities of demonic rapes and other spiritual experiences when working with survivors are addressed by Friesen and by Hawkins and Hawkins. This, as well as

witchcraft and such done by alter personalities that have not yet turned to God, necessitates ongoing intercession for the work to be completed.

Though some concerns of participants in the survey were that looking at “the fear of the Lord” would entail the use of the enemy’s weapon, or make the existing fear that much more real, the study found that “the fear of the Lord” actually expels other destructive or negative fear while revealing God’s love. Teaching survivors about “the fear of the Lord” will entail sensitivity as to terminology and to what is taught in cults, thus to what survivors sub-consciously believe about God, Christian symbolism and stories. At times, it may only affect the stance of the pastoral counselling or healing community as example to survivors. The writer argues that to only represent some aspects of God to make him more “palatable” or “less scary” actually leads to a watered-down gospel and that some of the freedom, healing and growth that God intends for all survivors to experience, may be lost in the process.

This study as well as related personal experiences in counselling context of the writer, indicate that “the fear of the Lord” can effectively guide a healing journey towards Christian maturity and growth and a loving relationship with God, in which context specific healing of the effect of generational ritual abuse is effected using various intervention models of an inter-disciplinary nature.

The goal of a healing process in the context of the “fear of the Lord” is that both survivors and those who help them or relate with them, will increasingly love the Lord their God with all their hearts, souls and strength. And that they thereafter love others as themselves, so that they may fulfil the greatest commandment identified by Jesus (Dt. 6:5; Mrk. 12:29-31).



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## **Appendix A: Explorative Survey Questionnaire**

**Research: Confidential Survey for pastors in the Vineyard Church in South Africa;  
April – May 2009**

**Topic: Developing a pastoral intervention model in the Vineyard church for dealing with those who come from an occult-related background, and who may have suffered from satanic ritual abuse.**

### **Introduction:**

Karen Hayward is planning a research project for a Masters Dissertation in the field of Practical Theology, through the University of the Northwest. The area of study involves pastoral intervention to those who come from a background of satanic ritual abuse and may also touch on other occultist problems. She proposes to write up this project from a Vineyard perspective, and is interested in learning more about what is happening around this issue/topic within praxis in various Vineyard churches.

**Confidentiality: *Your participation in this project is greatly appreciated. Your identity will be kept confidential in the reporting of the research information – both in the research documentation as well as to the wider/other leadership of the church.***

***It is your own choice as to how/to whom you would like to share your feedback – outside of directly answering the researcher, Karen Hayward, in electronic, telephonic or other means. She will only present a report that summarises all the information gathered anonymously.***

### **Confidential Survey Questionnaire:**

1. Please describe what you understand satanic ritual abuse to be.
2. Do you have congregants/believers in your church or your ministry circle of influence, who come from such a background?
3. If you answered 'yes' to question no. 2: Please tell me more about how many there are, and describe the level of your involvement in their lives.
4. What would you describe their biggest struggles to centre around, i.e. rejection, memories, rebellion, relationships, pride, low self-esteem, etc.

5. Describe how your church becomes/would become involved in their healing journey/lives.
6. Please describe what would you set as criteria to measure whether someone would be healed/not healed.
7. Do you have any form or method that you yourself have used or prescribed to bring about healing? If so, please describe:
8. Please tell me more about how these people fit (currently and potentially) into the Body of Christ/your congregation.
9. About satanic ritual abuse survivors/those born into occult families:
  1. Have you witnessed successful interventions into their lives?
  2. Do you feel that successful intervention and healing is possible?
10. Do you come from such a background yourself? Or do you have a spouse or other close family member who does?

*(Please specify) I personally am acquainted with pastors in different churches (not necessarily Vineyard) who can answer yes (that they or their spouses, etc., have been ritually abused) – but who wouldn't share such information with too many others or at all, if they can help it. Please be reassured that your information will be kept confidential.*

1. If so, where do you see yourself in terms of your healing? (I.e. healed/on your way to healing.)
  2. And if you are talking about a family member/close other – where do you see them in terms of their healing?
11. There are also those in the church (or ministry circle of influence), who come from families in various African cultures where there are influences such as ancestral worship, practice of/seeking guidance from sangomas, etc.
  1. How would the influence on their lives be similar/different to those who've been ritually abused?
  2. What would your ministry goals be with regard to such a person who comes into the church as a new believer?
  3. How would you minister to someone who was a sangoma before, and who becomes a Christian?
  4. Describe your ministry goals in such a case, if it differs from your answer in §10.2.

12. The researcher is proposing an intervention centring on “the fear of the Lord”. In your opinion, would that be helpful/not helpful, and if helpful – do you have any suggestions how it should be done.
13. Do you have any specific ideas or concerns that you would like to be addressed in research?
14. Any other comments/suggestions?



## **Appendix B: Data gathered through the survey**

Respondents 1 to 6 represent Vineyard pastors or leaders responding to the survey, and respondents 7 to 10 represent a healing ministry team within a Vineyard church that deals with ritual abuse.

**Respondent 1:** This respondent feels that there is a hype around satanic ritual abuse, while there has been no differential diagnosis. This view is based upon experiences within a previous church where it had been over-diagnosed in his opinion, and he remains unsure whether it was entirely real. According to this respondent, the main struggles of survivors are rejection, low self-esteem and anger.

**Respondent 2:** While stating a lack of knowledge and experience, the second respondent proposed love, listening, prayer and walking a road with survivors, as solution. He felt the fruit of the spirit and joy of the Lord would be indicators of healing.

**Respondent 3:** This respondent would use as criteria of healing the knowledge of the peace and freedom that comes from relating to Jesus.

**Respondent 4:** This respondent does not have direct experience, but refers to the various pastoral care ministries/interventions available, as well as healing prayer. He views healing as a journey but states that healing can happen in an instant or gradually. Of importance are repentance and forgiveness; survivors moving beyond the place they were at; integration into the community; and ability to live life away from the abusers.

**Respondent 5:** The respondent proposes the use of the Living Waters programme as intervention, together with professional counselling with a Christian, spirit-filled psychologist (after deliverance had been done). Important signifiers of healing would be a reduction of fear (to not be controlled by it); increased ability to socialise, worship of Jesus and trust in him, as well as the ability to be intimate in marriage.

**Respondent 6:** The respondent has known various survivors (in the context of members or visitors) over the years, and identifies their biggest struggles as being fear of rejection, a struggle to experience God, addiction and sexual deviations. The church can become involved through counselling, Living Waters, special seminars, intercessors, teaching and discipleship, as well as deliverance and repentance. Healing is indicated by signs of increased ability to relate, worshipping in freedom and openness

to new teachings. In terms of how they will potentially fit into the church, he notes that survivors' trustworthiness as leaders is stunted until repentance and deliverance. He believes successful interventions are possible and have witnessed such interventions. He views ritual abuse as compared to that of African cultures practicing witchcraft, as less complicated by cultural adaptation. For these African believers ministry goals would include love, prayer for openings and openness, deliverance, teaching and support. The same goes for sangomas who would also need to burn their symbols or tools. Three approaches to be used in concert are Pentecostal (full frontal attack); evangelical (teaching to turn on the lights) and pastoral (healing of memories and all this entails). Intervention approaches considered should be done prayerfully and in humble assertiveness.

**Respondent 7:** This respondent has been a counsellor, working with survivors for the past five years. She has counselled sixteen satanic ritual abuse victims (after her own healing), and gave the following information: Counselling is done over the long term (3-5 years), and they have people on a waiting list (also from other churches) as there are not enough counsellors to minister to the survivors. Their counselling teams operate in teams of two and have weekly sessions 90-120 minutes with each counselled survivor. They are also available for support in times of crisis, though boundaries are tight. As the church body in general does not know about or support ritual abuse survivors (often leaving them isolated and misunderstood), the counsellors at times either train a survivor's trusted friend to support him or her, or refer the survivor to psychologists for additional support. In this counsellor's opinion, their biggest struggle is in relationships.

Those factors that influence successful healing are ego strength; strength as a Christian; a strong desire to complete counselling no matter how painful; experience, anointing and spiritual authority of counsellors; commitment of counsellors to long-term counselling; a two-person counselling team with outside support for the counsellors if required; and the presence of people who have been healed of satanic ritual abuse to minister to, or encourage the counselled survivor. Factors that hinder healing are seeking counselling for the wrong reason (such as promotion into authority positions in church); unhealed or immature counsellors; low ego-strength or young age (under thirty years) of the counselled survivor; presence of personality disorders or schizophrenia; as well as ongoing active abuse in the counselled survivor's environment.

The number one struggle that survivors face is interpersonal in nature. They may fit into a congregation like any other person without anyone knowing something is wrong, before knowing that they are DID, though they may cause conflict in the church if they have destructive programming (without anyone knowing why). Once they know they are DID, they generally do not fit in well. They struggle while receiving little support, and are often triggered by church (i.e. having communion) and may stop going to church.

It would be the same process as ministering to someone coming out of African witchcraft. European witchcraft is as powerful as African witchcraft, just better hidden. Counselling survivors need to be taught to be Christians first, laying down their practices (including sangomas) – and that they are human like everyone else.

It is the respondent's opinion that any intervention focusing on "the fear of the Lord" (even if in reverence and awe) would be extremely unhelpful, as survivors are terrified of God in the deepest parts of themselves. Only the love of God will help.

The ministry/intervention modes are those of Tom Hawkins, John Sandford (Elijah House) and Theophostic Prayer Ministry under guidance of the Holy Spirit. Other tools used are the generational repentance prayers of Amanda Buys (Kanaan Ministries). Another more recent tool has been the teaching of Arthur Burk (Plumblin Ministries) in ministering to the human spirit.

**Respondent 8** has been involved in counselling survivors for a while (of which some has become involved as counsellors or went on to obtain degrees in psychology after their healing). Counsellors work in a team that is committed to walking the long road with survivors; they need a strong support system who will love, encourage and nurture them; and they are assigned intercessors; are encouraged to belong to a cell group; and leaders should be appraised of their situation. Factors that promote healing are the survivor's commitment to the process as one that is not a quick fix; a fairly strong relationship with God and faith in his Word; a certain amount of emotional readiness; a desire for God that outweighs their desire for occultist gifting; and a good rapport with counsellors.

Many survivors struggle to believe their memories initially, struggle forming meaningful relationships, often struggle with co-dependency, often fear anyone in leadership roles, struggle with low self-esteem and suffer severely from rejection, guilt and shame deeply

imbedded into their personalities. Those that have come through the healing process, function well in the Body of Christ. They all need to feel welcome and it is important that they have a place in it. They are encouraged to become involved in different ministries as a meaningful expression of who they are.

The counsellor's experience is that those who come out of an African witchcraft background suffer similar cultist influences. There is the fear of those in power and of the demonic. Spiritual abuse is rife. The difference is that they are emotionally less damaged, especially if they did not undergo ritual abuse. Those who were sangomas exhibit similar traits to satanic or fertility cult survivors due to the rituals they underwent.

They begin by praying formal prayers dealing with generational ties and bondages, soul ties and cultic roots. Their main task as counsellors is to create a safe place for the survivor to connect with God and allow him to access/deal with any painful memories. Tools are Theophostic Prayer Ministry as well as Nouthetic counselling where appropriate. Listening to the counselled survivor's personal story is more important than pre-empting information.

This respondent believes that "the fear of the Lord" would be helpful, as the fear of Satan and man is paramount in survivors' lives. Understanding "the fear of the Lord" is crucial in their healing.

**Respondent 9** has counselled three survivors over time, after his own healing from ritual abuse, which spanned eight years. Though he is very grateful for the help of many, he also suffered greatly in the healing journey due to well-meaning people trying to help. Survivors need to believe in their hearts that God is able to set them free and that he is more powerful than Satan is. Some programmes may, for instance, suddenly bring on suicidal behaviour, and various programmes interfere with survivors' healing. They struggle most to believe that things will eventually become good or normal.

Survivors are counselled in teams to avoid co-dependency and "bad appearances" (in terms of their Christian witness and how others would view the relationship), and are encouraged to join cell groups, regular worship and so forth. Counsellors are on 24-hour call in case of crisis. Sessions are held weekly and for not too long at a time, in order to avoid fatigue. The most important thing is to love survivors and integrate them into the church. Models used include working with the alter system, Theophostic Prayer

Ministry, bloodline prayers, petitions, etc. The Lord's guidance and anointing are always asked for. They refer survivors to Christian psychiatrists to deal with other health issues resulting from the abuse.

Healing will be measured by the feeling of security in the church and other company, the ability to worship freely and to learn and retain the Word. Over time, survivors' outlook on life changes, they gain a sense of confidence, speak more of the love of Jesus and less about the 'dark side' and gain confidence. Personality changes for the better happen, especially after deliverance. Nightmares or strange feelings at satanic high days such as Halloween and full moon lessen. It is important that survivors are protected from exposure to Satanists and not be regarded as some kind of freak at church (where they need safety). Each has a calling from God and once set free, they fit very well into the Body of Christ.

Both ritual abuse and worship of the ancestors in Africa causes demonisation, as well as fearfulness that become imbedded in the survivor's memory.

"The fear of the Lord" is the beginning of wisdom and would definitely help with the grip of superstition.

**Respondent 10** is a survivor whose father, mother, son and friends are all survivors. The respondent feels healed and that God is preparing and maturing her for ministry to others. The most difficult struggle is her desperation to understand where God was in all of it and the pain of holding on to her faith in the goodness of God. Healing ministries like Theophostic Prayer Ministry, developed by an ordained Baptist minister, do exist, but does not concern itself with DID. (This respondent is not a church member, but is known by the Vineyard pastoral group (as a counsellor) and was approached by the pastor to complete the survey.)

The respondent questions why survivors should experience "the fear of the Lord", as it would make their fear of the occultist realm very real; how one would enable them to experience the fear with equal reality; and why one would use fear as that is the enemy's weapon, while God's are compassion and healing.



## Appendix C: Dependence in the therapist/pastoral counsellor-and-client relationship

The following tables detailing the manifestations of dependency and the counter-transference positions of the other (therapist/pastoral counsellor) are deemed very helpful. These are cited as is from Steele *et al.* (2001):

**Table 2: Manifestations of dependency of <sup>xii</sup>Steele et al. (2001)**

Extreme Dependency	Counter-Dependency	Secure Dependency
<ul style="list-style-type: none"> <li>• Insecure attachment: resistant or preoccupied type</li> <li>• Disorganised/disoriented attachment type may alternate between extreme dependency and counter-dependency</li> <li>• Lower integrative capacity</li> <li>• Under-regulation of affect, cognition and behaviour related to attachment</li> <li>• Hyper-activation behaviours ensure ongoing comfort and care</li> <li>• Preoccupied with status of therapist's availability: constant seeking of availability</li> <li>• Enmeshment and intensity in relationships</li> <li>• Sometimes extreme entitlement</li> <li>• Inability to function well in daily life</li> <li>• Attempts to rely on therapist for daily life activities rather than support for engaging in therapy</li> <li>• Unwilling/unable to accept limitations of therapy and therapist</li> <li>• Dependency may be eroticised and unrecognised as dependency by patient or therapist</li> <li>• ANPs with attachment emotional systems and EP's in separation cry</li> </ul>	<ul style="list-style-type: none"> <li>• Insecure attachment: avoidant or dismissing types</li> <li>• Disorganised/disoriented attachment type may alternate between extreme dependency and counter-dependency</li> <li>• Lower integrative capacity</li> <li>• Over-regulation of affect, cognition and behaviour relevant to attachment; inhibition of positive and negative affects</li> <li>• Minimises attachment disruption that would result from affects</li> <li>• Denial of needs or wishes</li> <li>• Inability to ask for appropriate help</li> <li>• Pseudo-independency</li> <li>• Disgust and shame regarding dependency in self or others</li> <li>• Unable to allow a therapeutic dependency on therapist because of need to avoid situations that stimulate attachment needs</li> <li>• May be erotises and unrecognised as dependency, but without attachment e.g., sexual addiction</li> <li>• ANPs with emotional systems not directly related to attachment (e.g., exploration, play, energy management) and EPs with defensive emotional systems of flight, flight, freeze and submission</li> </ul>	<ul style="list-style-type: none"> <li>• Secure attachment or approximations towards it</li> <li>• Acknowledges and has empathy for own dependency needs/wishes</li> <li>• Higher integrative capacity</li> <li>• Accepts limitations of therapy and grieve losses</li> <li>• Empathically relates to dissociated (ANP &amp; EP) dependent and counter-dependent states</li> <li>• Controls dependency behaviours within a window of tolerance the majority of the majority of the time</li> <li>• Allows deep dependency on therapist while maintaining normal life</li> <li>• Dependency can be distinguished from erotic feelings</li> <li>• Able to discuss dependency issues with awareness and insight</li> <li>• Dependency on therapist promotes functioning and improvement in daily life</li> <li>• Able to move toward intimacy in relationships</li> <li>• Increased or full integration of emotional systems of daily life and of defence</li> </ul>

**Table 3: Counter-transference positions (enmeshing or distant) of the therapist in relation to dependency, by <sup>xiii</sup>Steele et al. (2001)**

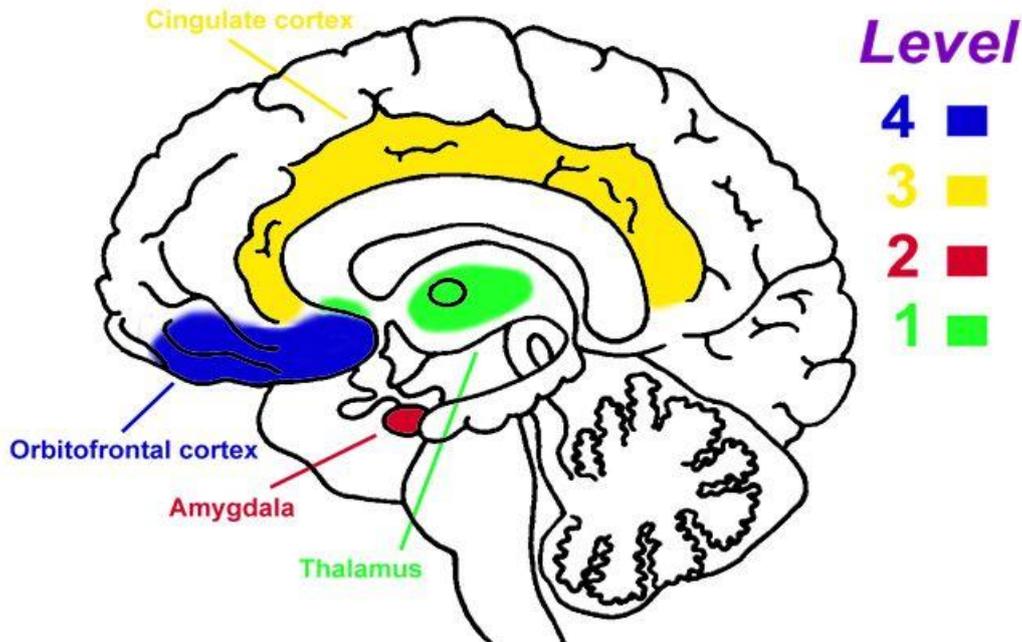
Enmeshed	Distanced	Balanced [relationship]
<ul style="list-style-type: none"> <li>• Over-identification</li> <li>• Helplessness, hopelessness</li> <li>• Attempts to control own internal anxiety by "fixing" patient's need</li> <li>• Pity/sympathy</li> <li>• Unresolved dependency needs of therapist, with vicarious satisfaction in meeting patient's needs</li> <li>• Reflexive response to patient's need in the moment</li> <li>• Boundary violations</li> <li>• Poor and inconsistent limits</li> <li>• Failure to process patient's dependency conflicts</li> <li>• Unable to withstand intensity of patient's demands and appeases</li> <li>• Involvement in daily life of patient in concrete ways (e.g., loaning patient money)</li> <li>• Sexualisation of dependency</li> <li>• Inability to set therapeutic goals regarding dependency</li> <li>• Promotes excessive regression in patient and sometimes in therapist</li> <li>• Unable to meet patient's needs with therapeutic interventions</li> <li>• Inability to distinguish between insecure and secure dependency</li> </ul>	<ul style="list-style-type: none"> <li>• Disavowal and denial of patient's needs</li> <li>• Helplessness, hopelessness</li> <li>• Revulsion, shame, fear, anger</li> <li>• Unresolved dependency needs of therapist</li> <li>• Intellectualisation of therapy</li> <li>• Shaming or preventing patient for expressing need</li> <li>• Overly rigid and/or punitive boundaries; excessive limits</li> <li>• Reflexive avoidance of patient's need in the moment</li> <li>• Failure to process patient's dependency conflicts</li> <li>• Unable to withstand intensity of patient's demands and withdraws and/or punishes</li> <li>• Lack of adequate involvement in patient's struggle to live daily life</li> <li>• Objectification of dependent patient with sexual exploitation</li> <li>• Inability to set therapeutic goals regarding dependency</li> <li>• Promotes excessive independency in the patient and sometimes in the therapist (e.g., not seeking consultation or support)</li> <li>• Unable to meet patient's needs with therapeutic interventions</li> <li>• Inability to distinguish between insecure and secure dependency</li> </ul>	<ul style="list-style-type: none"> <li>• Carefully and empathically attuned to client's distress</li> <li>• Reflective thinking, consultation, and congruent interpersonal boundaries</li> <li>• Empathy</li> <li>• Non-urgent response to patient's urgency, but with care and empathic attunement to patient's distress</li> <li>• Boundary "crossing", i.e., flexible boundaries that are carefully considered and processed before changing</li> <li>• Empathic attunement with patient</li> <li>• Awareness of counter-transference</li> <li>• Allows deep dependency by "caring about" rather than "caring for" patient</li> <li>• Separates dependency on therapist in therapy versus dependency on therapist for daily life</li> <li>• Verbally processes dependency issues with patient when appropriate</li> <li>• Ability to distinguish between insecure and secure dependency"</li> </ul>

<sup>xii</sup> Steele et al. (2001) adapted the table from Slade, A. (1999). Attachment theory and research: Implications for the theory and practice of individual psychotherapy with adults. In J. Cassidy & P. R. Shaver (Eds.), Handbook of attachment: Theory, research, and clinical applications (pp. 575-594). New York: Guilford Press.

<sup>xiii</sup> Steele et al. (2001) adapted this table from Wilson, J. P., & Lindy, J.D. (Eds.). (1994). Countertransference in the treatment of PTSD. New York: Guilford.

Appendix D: The brain's four-level control centre (The Life Model, 2004)

## The Brain's Four Level Control Center



A summary of the levels of the emotional/social processing system, by Karl D. Lehman and Charlotte E.T. Lehman, follows. Please see the full 90 page document, called “The processing pathway for painful experiences and the definition of psychological trauma” (2007), at <http://www.thrivetoday.org/Articles/PainProcessing.pdf>.

“Level 1: Level 1 contains the neurological circuitry that moderates attachment (bonding) to other people. At any given moment, level 1 function determines whether you are operating from a foundation of secure attachment, dismissive attachment, distracted attachment, or disorganized attachment. Level 1 attachment circuits also initiate the emotional experience of joy when we perceive that someone is glad to be with us.

Level 2: Level 2 contains the neurological circuitry that moderates connection to an experience. If an experience is too overwhelmingly stressful, these level 2 neurological mechanisms cause dissociative disconnection. As the stress in an experience exceeds our level 2 capacity, these level 2 disconnection mechanisms first cause partial dissociation, so that we disconnect from the emotions in an experience; and if the stress continues to increase, these level 2 disconnection mechanisms cause complete dissociation, so that the experience is disconnected from our normal conscious awareness and from our conscious autobiographical memory.

Level 3: Level 3 contains the neurological circuitry that moderates relational connection to others. The level 3 right-sided cingulate cortex is the part of our brain that our mind uses to maintain attuned relational connection to the Lord and/or others in our community, *even during painful experiences*; and when we experience a negative emotion that is beyond the capacity of our level 3 skills, and we therefore temporarily become non-relational and lose joy, the level 3 cingulate cortex is the part of our brain that our mind uses to re-establish attuned relational connection (and once our level 3 circuits have re-established attuned relational connection, our level 1 attachment circuits reestablish joy).

Level 4: Level 4 contains the neurological circuitry that helps us discern “Who am I? And what is it like me to do in this situation?” The level 4 right prefrontal cortex is the part of the brain that the mind uses to discern “How do I navigate this situation? How can I navigate this situation *in a way that I will be satisfied with after it’s all over?*” Level 4 also contains the neurological circuitry that calms the brain down – after the source of distress has been resolved, these level 4 circuits take the brain from the subjective experience of feeling negative emotions to the subjective experience of feeling peaceful/calm.

Level 5: Level 5 contains the neurological circuitry that helps us “make sense” out of our experiences. The level 5 left prefrontal cortex is the logical, analytical, linguistic part of the brain that the mind uses to come up with explanations, models, paradigms, and worldviews. The level 5 prefrontal cortex is the part of the brain that the mind uses to build an autobiographical narrative that tells the story of our experience. One of the most important functions of level 5 is to *interpret the meaning of the experience with respect to ourselves*, with the final product of this level 5 process being *cognitive beliefs* regarding the meaning of the experience with respect to ourselves.”

## Appendix E: Poem of a survivor of generational ritual abuse

### The wheels of pain

*Anonymous, reprinted with permission*

Into shreds I was ripped  
into pieces and personalities I was torn  
hammered into form  
beaten into submission  
their wheels of torture knowing no bounds  
of time, mechanisms, tools or dimensions

Today I look around with some confusion  
exhausted from efforts to pry the nails  
of silence and veneer of normality  
loose from the walls and coffins containing  
still parts of me

I'm on my knees and I beg  
can anyone out there hear me?  
I try to share, I ask for help  
but one by one backs are turned

It's ok. You can set your bounds  
you don't have to help me all the time  
but still one by one you turn your backs  
I try to verbalise some pain  
and quickly you raise an angry tone or tell of  
something else  
telling me it's time to change the tracks

'We don't want to hear about your  
suffering...'  
'It's a pity there's no one else to help...'  
'Surely there's someone else out there', you  
say  
You have no time some of you say  
You have no knowledge some of you say  
(and no desire to learn)  
You just don't deal with that

Or 'no need to pursue it anymore'  
'surely you've come far enough'

Slowly but surely walls of icy isolation  
thicken and form around me  
Look close and you'll find evidence  
of me trying to claw my way out

a leper I've become  
in the supposed church-family community  
shaking at the very foundations of my faith  
betrayal has once again  
ripped me into shreds  
whilst I'm also cloaked in shame  
for expectations labelled 'dependent'

Is there anyone out there?  
I promise it is not my intention  
to push you away or harm you in any way  
thru my "stuff" ...  
can't God protect you from these other parts  
of me?

I peep through my walls and see  
my need for family and community  
In fear I look at the flailing ropes of help and  
love that once assured me  
Lock the parts you don't like away again  
Only the more matured and healed side of  
me  
allowed past the wall to engage

A different wheel but a wheel all the same  
No time, no understanding, no desire to  
hear

Aside from most not having the spiritual  
authority to engage

'It's all your fault, you're this ... and that...'(I  
hear)  
Slowly but surely flattening me to the  
ground again

Don't cry, don't scream, don't ask for help  
Put on the mask of decent society  
Above all, 'don't ask'...'don't tell'...



**Appendix F: Psalm 124 -125, personalised**

If God had not been on my side from small  
I never would have hungered for more  
If God had not been on my side from small  
I would have walked the road the cult mapped out for me

A different career path I'd have followed  
Always close and in my earthly father's hearth  
Increasing criticism and judgment spewing forth on all,  
The tongue of the inquisitor being formed  
Increasing hunger for love leading to co-dependence galore  
Broken expressions of sexuality  
In the spirit stepping up to become  
Another whore of Babylon

Always yearning for more  
Not understanding the pain, nor the shame  
Whilst alters give birth and kill  
Yet can never enjoy any mothering  
If God had not been on my side from small  
I may well have committed suicide  
If not forever lived a lie  
'Till part of the half dead I'd become

I call to each part of me within: lift your eyes to the cross on the hill  
Trust in His love for me – Daddy God's beloved  
The only Holy circle trust me  
Open your gates and doors and let the King of Glory of come in!  
Let Him surround us with the fire of His glory  
Let Him strip and burn away the lies and deceit of programming

I shall remain stable and fixed on His holy hill  
By the streams of living waters I'm taking root

In Jesus I'm good and right – good enough  
To be encircled by his love and goodness and mercy  
The sceptre of the wicked will not remain over the land allotted to me,  
Righteous and hidden in Christ,  
So that I will not apply my hands to witchcraft and injustice.