

How to Recognize and Discern the Demonic Element within the Phenomenology of SRA/DID

Introduction

There has been much confusion, arguments and disagreements concerning the use of exorcism when working with SRA/DID clients. On the one hand, some counselors may be well-meaning but because of an inadequate knowledge of DID assume that all manifestations within the client that appear to be evil or demonic are indeed just that! The therapist or counselor may attempt to 'cast out' what is perceived as evil or demonic, and the human element (usually an angry/demonized alter) either continues to 'manifest' and cause a great deal of problems for both the client and counselor, or just 'disappears.' In reality the demonized or angry alter has gone back into the system to hide, believing that both the host person and the counselor are trying to 'get rid' of them. This is abusive and counter-therapeutic and must be discontinued if your client is to make progress. On the other hand, there are those secularized 'Christian' (?) therapists who either don't believe in the demonic element or don't know how the demonic operates within the client's system of alters.

How to Recognize Demonic Influence within the Context of SRA/DID

In order to better understand the dynamics, function, and effects demons have within the phenomenology of the SRA/DID client, we will turn to Scriptures to see what God's Word reveals about these malevolent creatures.

A. Fear, Terror, Hopelessness and Despair

According to Job 4:12-21 we will notice some of the effects evil spirits have upon a person:

1. Verse 12 - Evil spirits use stealth when tempting or afflicting mankind.
2. Verse 13 - Evil spirits may cause disturbed or agitated thoughts and dreams.
3. Verse 14-15 - Evil spirits may cause night terrors and panic attacks.
4. Verse 16-18 - Evil spirits may cause a sense of condemnation in relation to God by seeking to get the person to question His goodness and kindness.
5. Verse 19-21 - Their purpose: to bring about a condition of hopelessness and despair, i.e., that God leaves man in his misery without any hope for happiness in this life.

B. Guilt and Shame

The Old Testament term for our archenemy is Satan. The Hebrew word, *satan*, means adversary, one who stands against us as an accuser. In the New Testament the Greek equivalent is *diabolos*, translated devil. This word means slanderer, the one who maligns God's people. In I Peter 5:8, Peter describes Satan as "your adversary"; the Greek word *antidikos*, which means legal adversary or opponent in a lawsuit. In Revelation 12:10 Satan again is referred to as "the accuser of the brethren" which is the pres. act. ptc. of the Greek word *kategoreo* (noun is *kategor*). The term means to bring legal accusation against someone. According to Zechariah 3:1 we learn that one of Satan's primary activities is to accuse God's people. This is designed to cripple the person's spiritual life by causing guilt and shame in association with real sins or those attributed to the person while involved in some criminal-cult activity in association with ritual abuse.

During such abuse a person or victim becomes demonized through this sinful behavior, whether done willingly or through coercion.

To further understand how demons effect the people to whom they are attached, the New Testament uses several adjectives to describe these malevolent spirits. The first example is "unclean spirits." (See Mt. 12:43; Mk. 1:23, 27; 3:11; 5:2, 8, 13, etc.). The adjective "unclean" is the Greek word *akatharos*. In the context of the Jewish religious culture, this term would signify that which is unsuitable for the presence of God due to some form of defilement. Because Satanic ritual abuse usually includes every form of sexual perversion such as incest, bestiality, and group sex, those who are subjected to such activity become defiled and demonized by unclean spirits. The presence of such unclean spirits causes the person to whom they are attached to feel unclean and therefore filled with a sense of guilt, shame, condemnation, and self-hatred, as well as a low sense of personal value. Consequently, it is important to help the client locate within their alter system the origin, source, essence and beginning of that which is perceived to be 'evil' or 'unclean' and to command in the name of our Lord Jesus Christ all unclean spirits attached to that which is human to depart and never return. This usually defuses much of the guilt and shame contained within the 'evil' alters and allows for therapy and integration to occur. I have learned that the Satanic kingdom understands very well the phenomenon of transference and uses it to their advantage to hold a person captive by transferring their evil identities and characteristics to the alters to whom they're attached.

In close association with the adjective "unclean" demons are also described as "evil spirits" (Lk. 7:21 and 8:2). The presence of these evil spirits reinforces the sense of 'evil' within the person. It is very important to help the client locate the unifying center, source, essence and beginning of that which is perceived as evil within them. In cooperation with the client, we command all demonic sources of evil to separate from all that is human and identified as evil. We then command the evil spirits to leave. At this time it may be necessary to go to the Scriptures and focus on the Person and redemptive work of our Lord Jesus Christ. I then seek to consolidate whatever alters have been released to the least common denominator.

C. Pain and Trauma

Most therapists and clinicians working with DID understand that the primary cause of this disorder is early childhood trauma. When childhood abuse and trauma is chronic and severe, the victim of such abuse creates elaborate dissociative defenses to protect themselves. Because such trauma and dissociation is often purposely caused by the cult or abusing family within a ritual abuse context, demonization usually occurs in conjunction with such abuse and subsequent dissociation. I have found that much of what is perceived as 'trauma' within the client's alter system is, in reality, the presence of 'afflicting spirits' which entered the person during the original and subsequent traumatic events. The New Testament, in Luke 6:18 and Acts 5:16, describes unclean spirits (demons) as afflicting or tormenting those to whom they are attached. The Greek verb *ochleo* means 'to torment, trouble, disturb, and afflict.' In other words, it is a part of the malevolent activity of the Satanic kingdom to make mankind, and especially believers, as miserable as possible! When working with clients who begin to experience some deep pain or trauma, ask them and all those alters within the system committed to healing and integration to 'go into' this trauma or pain and 'connect' with its origin, source, essence and beginning. In

conjunction with this process, we ask God to separate out all 'afflicting spirits' from the alters containing the traumatic experience and, in the name of Jesus Christ, we command them to leave. This often removes or defuses much of the so-called trauma that blocks the client from getting to the real trauma within the alter system. Whatever trauma remains, we ask God to empower the host and all cooperating alters to connect with the trauma at its earliest possible source chronologically, in order that it may be defused and 'metabolized' by the whole person. This approach, in my experience, has always brought about significant relief and resolution to the client.

D. Somatization and Conversion

Most clients suffering from SRA/DID have a history of physical ailments and pain for which no medical explanation or remedy has been discovered. This is because the source of these ailments is psychogenic (has a trauma-dissociative source) and/or a demonic component. We observe from Luke 13:10-17 a woman who had a sickness (infirmity) caused by a spirit (demonic). The presence of this afflicting spirit has caused this poor victim to be "bent double and could not straighten up at all." Furthermore, in verse 12, Jesus "released" this woman from her "sickness." In verse 16, this "sickness" was seen to be the result of Satan, who had "bound her for eighteen years."

I have discovered, over the past six years in working with SRA/DID clients, that much of what appears to be somatic (body pains) can have both a dissociative as well as a demonic source. I usually ask the client to describe the pain they are experiencing and then we together ask God to reveal the unifying center, source, essence and beginning of the pain. At the same time, we command in Jesus' name, any and all demonic source to this pain to separate from that which is human and command the demonic 'pain/trauma' to leave. I then ask the host and all cooperating alters to 'connect' or 'touch' the human source of this pain at its earliest chronological level within the alter system. I have found that facilitating inner connectedness is far more strategic to the client than individual cognitive therapy with the alters. This is necessary, but should only be used as a means to getting connected internally with the dissociated phenomena which is presenting.

E. Dissociation/Fragmentation/Splitting

It is commonly accepted by those working with DID that the etiology (the cause) of this phenomenon is trauma. I believe this to be true. But the question should be asked, "What constitutes trauma within the system?" How many sources of trauma have been identified by those working with this population? A little child does not require a physical, human abuser to be present in order to dissociate. For example, the child, may be left in isolation and deprivation for several days without any physical contact and yet fragment into many 'parts' during such an event.

The people I have been working with report that it was during specific rituals which involved several hours of intense, overwhelming trauma such as electric shock, sexual, physical, and verbal abuse in association with programming, that the most intense fragmentation occurred. During such an episode the person is often coerced into calling upon or accepting demonic power (spirits), or else be subject to further torture or even death. Often these people report that those who are doing the abuse/programming are conjuring demonic power to assist them in their

activity. These sorcerers/occultists have the ability to channel spirits into their victims during this abuse. In the New Testament, Luke 9:39 describes an event where a young boy is attacked by an unclean spirit (vs. 42) which causes him to scream and convulse. This verse further states that the demon "mauls" him (NASB). The Greek term which Luke uses is the pres. act. ptc. of the verb *suntribo*. According to the Exegetical Dictionary of the New Testament, Vol. 3, pg. 310, edited by H. Balz and G. Schneider, this term means to "grind down, break, shatter." The term is used in various ways in the New Testament, c.f. Mt. 12:20; Mk. 5:4; 14:3; Lk. 4:18 (majority text); 9:39; Jn. 19:36; Rom. 16:20; Rev. 2:27. The Septuagint (LXX) uses this word to translate the Hebrew word *shaber*, translated "broken" (Ps. 147:3; 51:17; Is. 61:1). The same Greek word is used to translate the Hebrew *daka*, which is translated 'contrite' in Isaiah 57:15. It is clear from these passages that the term describes some deep psychological and emotional reality. Whatever conclusion we come to from the usage of this term as it is used in Luke 9:39 we cannot say that demons either do not know about or do not play a significant role in trauma and resultant dissociation. In fact, most of the people I have worked with report that the most intense fragmentation occurs in conjunction with the presence of demons. To conclude, from Luke 9:39 the Greek word *suntribo*, "to shatter", obviously indicates the probability that a part of the Satanic kingdom's activity perpetuated against their victims includes traumatization. Such trauma within the context of early childhood experience would usually result in fragmentation and demonization of the persons involved.

One of the protocols I have learned to use when trying to help the client resolve some double-bind/internal conflict associated with an overwhelming 'shattering' event, contained within their alter system, is to pray and ask God to reveal the unifying center, origin, source and beginning of this shattering, double-binding conflict. There are usually spirits maintaining or exacerbating this phenomenon. We then command the spirits involved who are attached to the source of this shattering/mauling/abuse to leave or manifest. This allows the client to identify and resolve significant sources of dissociation and fragmentation.

F. Self-Destruction and Self-Mutilation

All of us working with SRA/DID are familiar with this type of pathological behavior. Such behavior requires great care and skill on the part of the therapist to help the client negotiate through such behavior in order for therapy to proceed. There may be several reasons for self-destructive behavior, such as the person's way to try and manage pain with pain, or alters trying to get free from internal captivity or self-hatred, etc. I have found that very often, deeply within the alter system, this phenomenon is demonically-driven. To illustrate this, we notice in Mark 5 the demon-possessed man whom Jesus encountered. In verse 5 the man is described as "gashing himself with stones." This demonic spirit is the spirit of *Abaddon* (Heb.) or *Apollyon* (Greek) which means 'destruction' and 'destroyer' respectively (Rev. 9:11). Often these vicious spirits gain entrance as a result of deep self-hatred. This self-hatred originates because, as a little child, the abused person either believed or was conditioned to accept the lie that the reason for all of their pain and abuse was because they were bad. In this very immature state, victims of such abuse blame themselves for what has happened to them. This opens the door for these vicious, mutilating spirits to enter the person. We, as counselors, have to confront and remove these afflicting, tormenting spirits in order for God's healing to come into the deepest areas of the person's internal system associated with self-hatred.

By way of an observation of the pathological behavior of the man referred to in Mark 5, we see in verses 2-3 he was occupied with death; "he had his dwelling among the tombs." This means he experienced all the feelings of rejection and abandonment because of his isolation from society. He was obviously being tortured by these demons which were causing internal anguish and pain (vs. 5). According to the parallel passage in Luke 8:26ff, this man displayed a perverted, anti-social behavior, in that he wore no clothing (vs. 27). This poor man was seized violently many times by this spirit(s) producing supernatural strength, which was probably associated with intense rage (vs. 29). This same verse goes on to state that the man was "driven by demons into the desert", i.e, into isolation from society. How many of the people we are working with manifest similar behavior characteristics? It behooves us to identify and remove all demonically exacerbated causes to such pathological behavior in order that true healing and resolution can be obtained.

G. Demonic Interference with Hearing and Speaking

By comparing Matthew 11:5, 15:30-31, Mk. 7:31-37, Lk.7:22 with Matthew 9:32-33, 12:22, Mk. 9:17,25 and Lk. 11:14, it is apparent that deafness and muteness can be caused by both physiological as well as demonic factors. In the above passages we observe Jesus healing this malady, whether the cause is physical, demonic, or possibly a combination of the two. In Mark 9:17 we have the record of a demonized boy who is described as "mute." The Greek is *alalos* which, according to the Exegetical Dictionary of the New Testament, Vol. 1, pg. 57, refers to "a spirit which robs human beings of speech." In verse 25 Jesus rebuked this unclean spirit saying to it, "You deaf and dumb spirit, I command you, come out of him and do not enter him again." The Greek is *'to alalon kai kophon pneuma.'* The definite article governs and unites the two adjectives, which modify the word 'spirit.' Apparently Jesus, on this occasion, viewed the source of this boy's problem as a spirit whose presence caused both speechlessness (*alalos*) and deafness (*kophon*). There is an interesting account of a demonized man in Luke 11:14, "And He was casting out a demon, and it was dumb; and it came about that when the demon had gone out, the dumb man spoke; and the multitudes marveled." In this passage both the demon and the man are described as 'dumb' (*kophon*). When Jesus expelled the demon, the deaf man spoke. Howard Marshall, in the New International Greek Testament Commentary: The Gospel of Luke, pg. 472, comments on this phenomenon, "The characteristic conferred by the demon is ascribed to the demon itself." This clearly infers that the attributes and activities of the demonic kingdom may be transferred to another human being.

In working with SRA/DID, both the counselor and the counselee may become frustrated by the counselee's inability to communicate what is occurring within their alter system. This is often due to some type of programming designed to keep the client from talking or telling 'the secrets.' While programming is a significant issue that must be addressed, I have often found alters who could not hear or speak because of the presence of deaf and dumb spirits. These spirits are usually attached to alters which also carry the 'don't talk/don't tell' programming. By commanding these deaf and dumb spirits to leave in the name of Jesus Christ, the captive alters can be released and worked with. This may include identifying the nature of the programming and its neutralization.

In working with SRA/DID it is very important not to conclude that all of your client's problems are necessarily demonic. But the presence of the demonic will always exacerbate the whole spectrum of dissociative symptoms. Therefore the removal of all such demonic influence is essential to the client's healing and resolution.

There are many more examples which could be taken from Scripture as to how and in what manner demons effect people, but I hope the above examples and illustrations will be helpful. I have found it to be very important to recognize the various kinds of demonic phenomena that are represented within those who have a history of SRA/DID. I also recognize that there may be human pathology as a result of abuse that does not necessarily have a demonic cause.

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