

Healing Approaches for DID and Ritual Abuse

Dissociative Identity Disorder (DID) is a complex condition in which the person's mind or soul is dissociated into distinctly separate identities. This condition can develop in any person who suffers from overwhelming trauma before the age of 8. It is not a mental illness, but rather a very clever, God-designed coping mechanism for children who find themselves in highly traumatic situations, which could include profound neglect as well. Over 90% of cases involve sexual abuse.

Amongst the DID population, a large portion have also suffered ritual abuse, which refers to the systematic and deliberate infliction of trauma for the express purpose of causing dissociation, which is exploited for a covert agenda involving the use of some form of mind-control programming to direct the thoughts, emotions, body processes, and/or behavior of the dissociated parts while leaving the Primary Presenter of the person completely unaware of the hidden agenda his/her dissociated identities are carrying out. This term encompasses Satanic Ritual Abuse (SRA) as well as similar forms of abuse conducted by groups that may not appear to be overtly Satanic but ultimately serve His agenda. Because of its all-inclusive sense, "ritual abuse" is the preferred term used by this organization.

While DID (formerly Multiple Personality Disorder) was considered a rare condition, it probably affects at least 3% of the general population. Few clinicians have really been trained adequately to treat this population. Nevertheless, many treatment approaches have been developed over the years by those who are increasingly encountering these individuals amongst their clientele. Some have been developed within the secular, professional community and others by Christian inner healing ministers. While we believe that DID can be healed without involving God, we do not believe that spiritual freedom can be obtained for ritual abuse survivors without involving God and a genuine faith in Him and His Son, the Lord Jesus Christ.

Bringing healing to ritual abuse survivors includes addressing all of the dissociative dynamics as well as the complex mind-control and spiritual dynamics, tremendously compounding the complexity of the healing process. This webinar will look at the various approaches for DID healing and Ritual Abuse Healing separately.

Healing Approaches for DID

I. Terms to understand

A. Original Self

The original, undivided, non-material soul and spirit of the person created by God that existed before overwhelming trauma occurred; the part into which all dissociated or desynchronized parts will integrate for complete healing to occur; the part most closely connected to the person's heart and spirit as well as to the identity center in the brain, thus

carrying the strongest sense of identity; May also be referred to as the “Original Person,” “True Self,” “Core Self,” or “Core”

B. Alter-identity (Alter)

A separated part of the person that can function independently of the primary person as an alternate identity; formed under extraordinary distress to enable the person to cope in the midst of an overwhelming situation

C. Primary identity

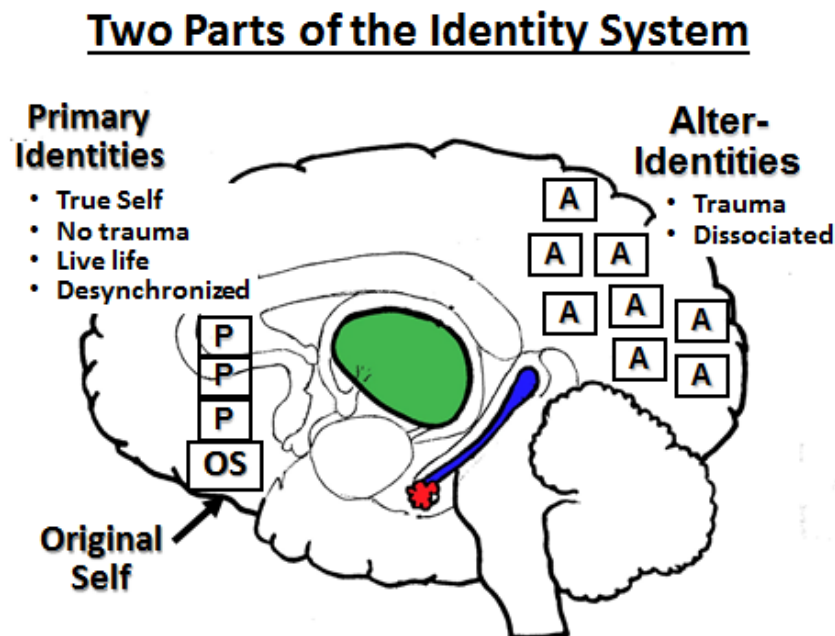
One of several identities; including, and closely related to, the Original Self; that carry the strongest sense of self within the person. These parts, formed through desynchronization, remain close to the identity center and subjectively “feel like me,” as opposed to alter-identities that are formed through dissociation, “don’t feel like me,” and are anchored in the rear of the brain. The primary identities were protected from overwhelming trauma while the alter-identities were formed to cope with it.

D. Primary Presenter

The primary identity that is in control the most in living daily life; often a direct representation of the Original Self; often called the “Host” by others. The identity serving in this position may change from time to time over the course of the individual’s life in situations of extreme duress.

II. Two parts of the DID System

A person with DID has two main parts to their identity system: Primary identities and alter-identities. The primary identities were protected from overwhelming trauma. The alter-identities handled the overwhelming trauma.



A. Primary Identities

1. Represent the true self
2. Seem to be located in the front of the brain near the identity center
3. Were protected from overwhelming trauma
4. Participate mainly in living daily life (Some have called them Function Identities.)
5. Advance in age with the body
6. May be formed by desynchronization rather than dissociation

B. Alter-Identities

1. Do not represent the true self
2. Are located in the back of my brain
3. Handled the overwhelming trauma events and the issues related to them
4. Emerge to live the parts of life related to, or reminiscent of, trauma or trauma issues
5. Usually remain frozen at the age at which they were formed
6. Formed by dissociation

III. The Cause of DID

Understanding the cause of dissociation enables one to ascertain the best healing approach to bring an end to the need for dissociation.

A. The Role of Trauma

Overwhelming childhood trauma is the most universally agreed upon cause of DID.

1. The trauma must be severe enough to surpass the child's ability to cope with it.
2. The first instance of *overwhelming* trauma must occur before the age of 8.

Dissociation and the formation of further identities can occur after age 8 as long as the process has begun before the age of 8.¹

B. The Role of Intolerable Conflict

While overwhelming childhood trauma is the root of all dissociation, more specifically, what makes a trauma overwhelming seems to be the intolerable psychological conflict that it creates in the person.²

Understanding this concept provides a means to track a path to healing. *While trauma cannot be undone, the intolerable psychological conflicts created by the trauma can be*

What makes a trauma overwhelming is **the intolerable psychological conflict** that it creates in the person.

¹ Different sources may quote a different age ranging between 5 and 8, as the age depends on the somewhat flexible timing of the myelination processes of the brain.

² David Neswald introduced this concept at a Christian Society for the Healing of Dissociative Disorders (CSHDD) conference in Dallas, TX, in 1996.

identified and resolved. This makes the trauma no longer overwhelming and dissociation no longer necessary.

1. What is a psychological conflict?

A psychological conflict is the simultaneous existence of two or more opposing instincts, needs, beliefs, desires, views of reality, commitments, or impulses within a person or an identity.

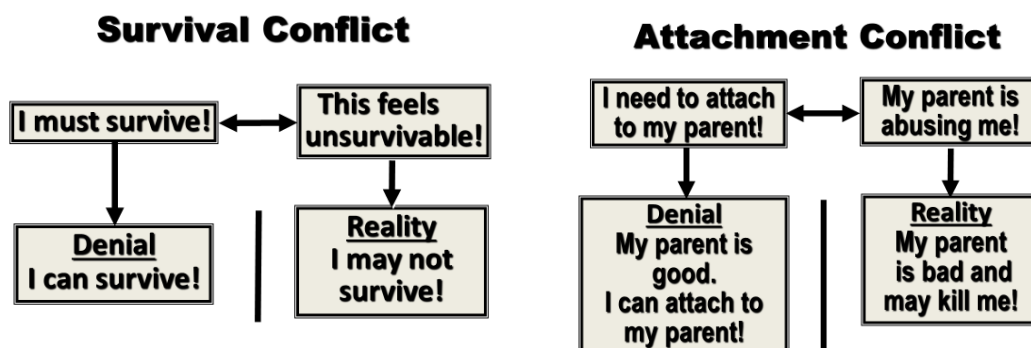
- a. Conflict of needs: I need to stay home to care for my sick child/I need to be at work to finish an important project.
- b. Conflict of commitments: I'm committed to honesty as a Christian/My boss wants me to lie on a financial report.

2. An *intolerable* psychological conflict occurs when a person encounters a situation that threatens a critical instinct, need, belief, or view of reality that is held so absolutely that it seemingly *cannot be compromised* without intolerable consequences.³

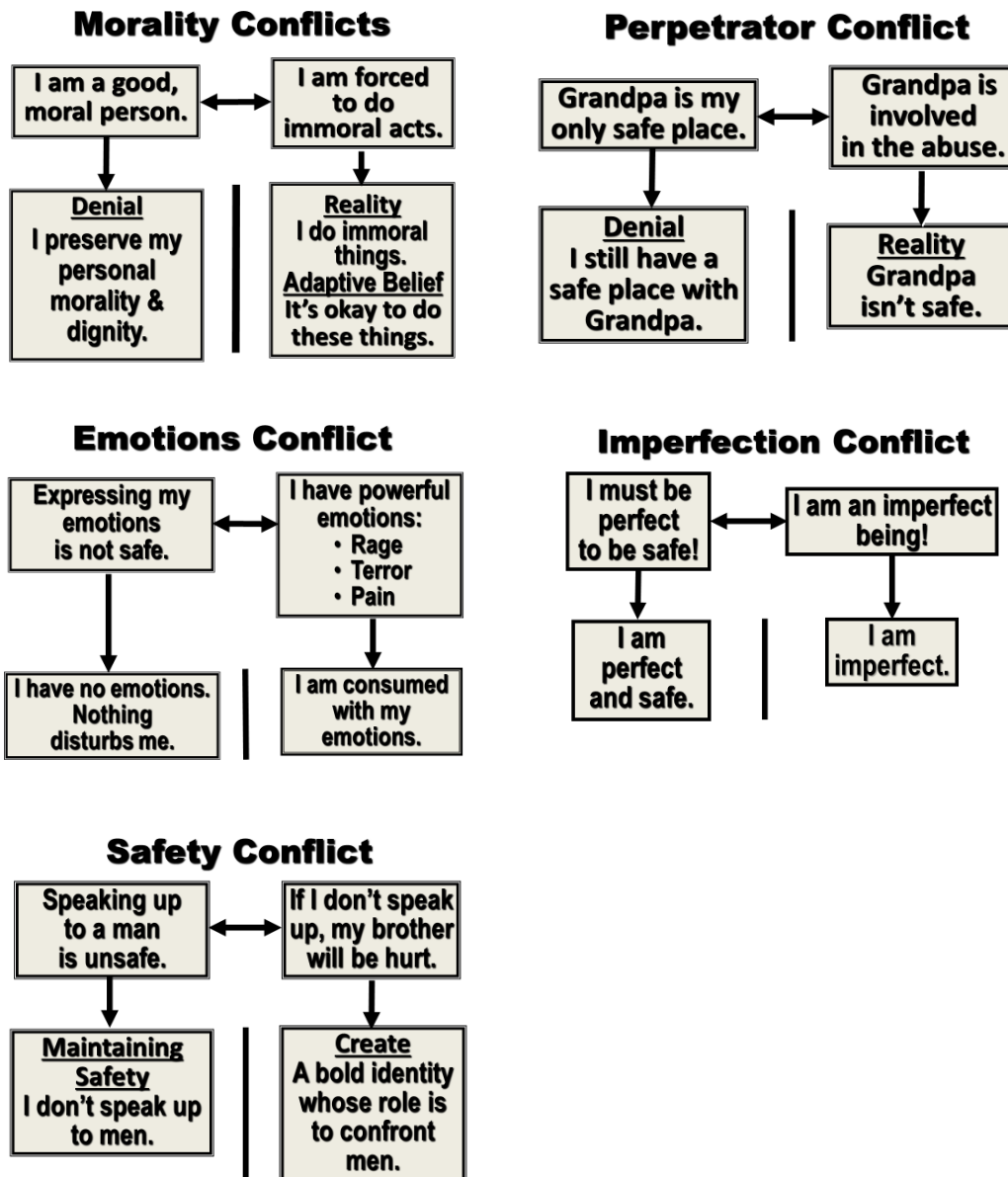
3. Examples of intolerable psychological conflicts

- a. I must survive—This feels unsurvivable.
- b. I must attach to my parent—My parent is abusing or neglecting me.
- c. I want to be a good person—I am forced to do immoral things.
- d. Mother is my only safe place—Mother was involved in the abuse.
- e. I have powerful emotions of terror, rage, and pain—Expressing my emotions is unsafe.
- f. I must be perfect to be safe—I can't be perfect.
- g. Speaking up to a man is unsafe—My brother will be hurt if I don't speak up to a man.

4. Intolerable psychological conflicts create dissociation.



³ David Neswald, 1996.

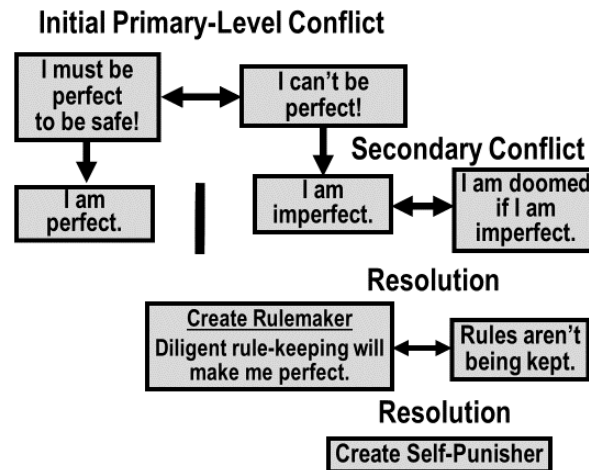


5. All conflicts begin with the primary identities.
 - They are the ones functioning in daily life who get overwhelmed by an intolerable conflict and form other identities to cope with it.
 - a. If it is a trauma-related conflict, alter-identities are usually formed.
 - b. If it is an identity-related conflict, other primary identities are usually formed.

6. The identities they form can have further intolerable conflicts with what they have to handle. Thus, chains of identities can be formed from one intolerable conflict that started with a primary identity.

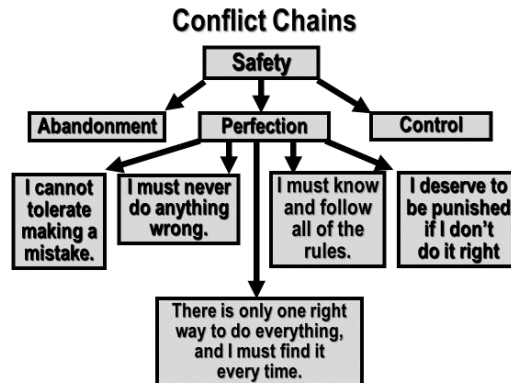
Example: Multi-levelled Perfectionism Conflict

- a. This conflict begins when a child is told that she is being abused because she is bad. This creates the intolerable conflict that she must be perfect in order to be safe while knowing she can't be perfect.
- b. This causes the creation of separate identity to carry the person's imperfection.
- c. This new identity still feels the initial intolerable conflict and the intense need to remedy her imperfection in order to avoid further punishment.
- d. This leads to the creation of a "rule-maker" identity, believing that diligent rule-keeping will make them perfect—and thus safe.
 - 1) The rule-maker's job is to observe all aspects of life and to make "rules" for what is the right thing to do in every situation.
 - 2) Most important is carefully scrutinizing the perpetrator to learn what is "right" in the eyes of this most important person so the person can be safe.
- e. The rule-maker, in turn, faces another intolerable conflict as she observes that the rules are not always being kept.
- f. Knowing the disaster this could bring, she creates a self-punisher alter.
 - 1) This new alter will internally scold other parts or physically hurt the body whenever anyone breaks a "rule."
 - 2) The intent is that this will be a warning for the person to shape up so she doesn't reap more serious repercussions from the perpetrator.



7. Resolving the conflict at the original, primary level eliminates the need for all of the other identities created to handle that particular conflict.

- Conflicts can also be layered so that resolving some conflicts will resolve all the conflicts under them.



IV. Alter-centered healing approach

This approach focusses the healing process on the alter-identities (alters) formed to handle the overwhelming trauma which the primary identities of the person could not tolerate. This focus seems logical because the alters are the separated parts of the person that experienced the trauma.

A. Weaknesses

- While this approach can help to lessen pain and some dysfunctions, it ignores the intolerable psychological conflicts that necessitate the dissociation.
- By focusing on the alters, the primary identities are often overwhelmed by what is revealed, which leads to system instability and sometimes hospitalization.

The instability in the system can only be resolved by focusing on the primary identities and what overwhelmed them rather than on the alters.

- It also requires working with virtually every single alter, which can be in the hundreds or more. Therefore, it is very time-consuming.

B. Adaptation

In order to bring healing to the dissociation when using the alter-centered approach, you need to go to the Primary Presenter and process whatever has been learned from the alters and ask what it means to the Primary Presenter if these things are true. This is the only way to bring healing to the primary level and end the need for dissociation. Starting with alters, while sometimes necessary, is a much less efficient route to healing, however, than starting with the primary identities.

V. Memory-centered approach

This approach focuses on learning the memories of what happened and bringing healing to them. Since memories are usually held by alters, it is very similar to the alter-centered approach.

A. Weaknesses

1. This approach also can help to lessen pain and some dysfunctions, but it also ignores the intolerable psychological conflicts that necessitate the dissociation.
2. By focusing on the memories held by the alters, the primary identities are often overwhelmed by what is revealed, which leads to system instability and sometimes hospitalization.
3. If the survivor is required to dig for memories, imagination and suggestibility can play a role. This throws the survivor into the horrible tension over whether his/her memories are real.

B. Adaptation

When working with memories, healing can take place at a primary level if the memory is processed not only with the alter holding it but also with the Primary Presenter, always asking this key part of the person what it would mean if the memory is true. This may lead to some intolerable conflicts inadvertently being resolved but is not the most efficient way to resolve dissociation.

VI. Primary Identity Approach

The Primary Identity Approach is built on recognizing 1) the difference between primary identities and alter-identities and 2) intolerable psychological conflicts being the cause of dissociation.

This is the most efficient way to address the whole gamut of issues the survivor must resolve, including healing memories, relieving pain, resolving dysfunction, and eliminating dissociation. It focuses healing on the primary identities, where dissociation is initiated with the result that the healing flows to all of the other identities created to handle each intolerable issue, and they are all healed at once, making it much more effective and efficient in resolving dissociation.

It also begins by looking at the effects of the trauma in the person's life instead of searching for the hidden trauma memories. When overwhelming trauma occurs, it leaves other effects in the person's life in addition to the dissociated memories. These effects, which we call "issues," are very evident red flags in the person's life for the hidden traumas and the intolerable conflicts arising from them. By starting with them, connection can be made to the pertinent memories in which the intolerable conflicts are rooted. When healing occurs at this root, the intolerable conflict reflected in the "issue" is resolved and no longer intolerable so that dissociation to cope with the conflict is no longer needed, resulting in spontaneous integration of the identities previously formed to handle it, regardless of whether you have met those identities or not.

We call the process for healing "IBM-Truth." This stands for Issue—Belief—Memory—Truth. The process is to identify the ISSUE, find the root intolerable BELIEF, go to the

MEMORY in which the belief is rooted, and bring TRUTH to the belief in the context of the memory.

A. Advantages

1. By working with the issues and resolving the conflicts experienced by the primary identities, the other identities formed to handle what was overwhelming to the primaries are healed as well and usually integrated without even going to them individually.
 - a. Numerous identities/alters can be healed and integrated by resolving a single primary-level conflict, making the healing process much more efficient.
 - b. By addressing the broadest conflicts first, multiple conflicts can sometimes be resolved at once, leading to even more identities being simultaneously healed and integrated as a result.
2. By starting with the issues in the person's life and then going to the underlying intolerable belief and then the memory where it is rooted, the reality of the memories is less apt to be doubted.
 - a. When the memory makes sense out of the belief and the issue in the person's life, it is much more believable than when it is accessed all on its own.
 - b. When Jesus speaks truth to the belief rooted in the memory, it validates the reality of the memory.
 - c. When the conflict and the issue in the person's life disappear as a result of addressing the belief rooted in the memory, that also validates the reality of the memory.
3. In the Primary Identity Approach all of the necessary memories will be addressed but from the perspective of the primary identities and the issues they have caused in the person's life, resulting in the intolerable conflicts embedded in them being resolved and the need for dissociation eliminated. This is the most productive way to address and heal memories.

B. Challenges

1. You can't always approach what is happening in the system from the perspective of the primary identities or from the starting point of issues in the person's life.
 - a. When alters emerge spontaneously, you have to address their concerns.
 - b. When troubling memories emerge spontaneously, you have to address them without starting with an "issue." You still want to extract the beliefs that came from that memory and bring truth to them, but you may or may not resolve an intolerable conflict.
2. Even in these complicating situations you want to keep the general principles of the Primary Identity Approach in mind.
 - a. Follow the IBM-Truth process as much as possible from wherever you start.
IMB-Truth = Issue → Belief → Memory → Truth
 - b. Always get back to the Primary Presenter and ask what it means to this key part of the person if has been revealed or dealt with is true. This is the way to keep the

Primary Presenter, who leads life in general, from being overwhelmed and incapacitated by the memory work that was done.

- c. Remember that resolution of dissociation will only occur as the primary identities resolve their intolerable conflicts so that they are no longer overwhelmed by any part of their history.
4. Changing to the Primary Identity Approach is harder for those who have worked for a significant amount of time using another approach.

Healing Approaches for Ritual Abuse

I. The main dynamics needing to be addressed

The dissociative dynamics described above always need to be resolved for anyone with DID. A history of ritual abuse compounds the dynamics needing to be addressed further, however.

A. Human dynamics

1. Intolerable psychological conflicts posed to the main primary identities by the implications of cult loyalty and the nature of cult activities
These can be resolved by using the same IBM-Truth process for resolving intolerable conflicts that is inherent to the Primary Identity Approach.

Three Issues to Resolve

- Human Dynamics
- Control Dynamics
- Spiritual Bondage

2. Cult-loyalty

Every ritual abuse survivor will have a cult-loyal part of their system in addition to the parts that are not involved in cult activities. Leading these identities to renounce their loyalty to Satan and come under the protection of the shed blood of the Lord Jesus Christ is an important part of bringing all parts of the system into unity and able to be integrated.

Accomplishing this major transition for these parts can be challenging, but I have found that confronting them with the following key issues is the most efficient way to bring about this change. These issues will make them think and will be hard to refute.

- a. **FREE WILL:** Bring the conversation as quickly as possible to the subject of free will and choice.
 - 1) Ask if the identity has a choice about:
 - a) Whether he wants to follow Satan/Lucifer
 - b) What he is made to do
 - 2) Inform him that you are here to make sure he knows that he deserves to have a choice about what he does with his life.
 - a) Explain how the Most High God created all human beings to have a free will and intended them to make their own choices about how they live life.
 - b) Explain that Satan tries to “hijack” human beings and take away their free will so they will serve him.
 - 3) Explain that God never violates a person’s will and always allows freedom of choice.
- b. **CONCERN FOR WELL-BEING:** Expose the difference between Satan and God’s concern for his well-being.

This is usually better terminology than bringing up the subject of “love,” which is often tainted for ritual abuse survivors.

 - 1) Ask if Satan cares about his well-being or that of other people.
 - 2) Ask how devoted Satan is to hurting, torturing, and killing people.
 - 3) Ask if his heart is really to harm and kill innocent people.

- 4) Explain that God cares about people and wants to help them and not hurt them.
 - c. **GREATER POWER:** Present God as the only Being with greater power and authority than Satan/Lucifer.
 - 1) Point out how you asked the Most High God to separate his spiritual “helpers” from him at the beginning of the session (through “The Binding and Separating Prayer”) and He did it.
 - a) The Most High God could not have done this if His power and authority was not greater.
 - b) Explain that you did this so that he would be free to think for himself and be able to make a choice about whether he really wants to continue to be connected to them and to serve Satan, who took his right for choice away.
 - 2) Point out that God actually created Satan and all of the spiritual entities serving him.
 - d. **ABILITY TO PROTECT:** Point out that because He is more powerful than Satan, God can protect those who are willing to renounce their allegiance to Satan/Lucifer and choose to align themselves with God instead.
This can be a time to present what Jesus did on the Cross to defeat the power of Satan over mankind.
 - 1) He made the greatest sacrifice ever made when He, as the Son of God, shed His own blood to pay for the sins of mankind.
They usually understand the power of sacrifices.
 - 2) This sacrifice paid the price to buy him back from Satan’s control if he will believe in it and accept it.
 - 3) The power of the shed blood of Jesus Christ is now able to protect him from all retaliation by Satan/Lucifer if he should choose to align himself with God instead.
3. Brainwashing
- This is all the teaching and indoctrination the cult does to convince the parts that they are following the right path in adapting the beliefs of the cult.
- a. Much of the brainwashing will be addressed in the process of addressing cult-loyalty and the questions asked by the cult-loyal parts as they consider making the change of allegiance.
 - b. Remaining brainwashing loses its attachment place when alters are integrated.

B. Control dynamics/Programming

One of the defining characteristics of ritual abuse is some form of mind-control programming that is deliberately designed and established in the lower levels of consciousness to set off virtually automatic, predetermined responses to specific triggers in order to direct a person’s thoughts, emotions, body processes, and/or behavior.

Programming can exhibit three increasingly complex levels of control.

1. Trauma-based, mind control programming⁴

This form of programming is essentially trauma-based conditioning installed following the principles of the Pavlovian response. A large majority of ritual abuse survivors begin at this level and may be promoted to higher levels.

- a. A selected alter is subjected to intolerable torture coupled with an intolerable double-bind in which the desired (programmed) response is presented as the only “way out” of the torture.
- b. A trigger is associated with this terrifying situation.
- c. The alter performs the desired response as the only way to resolve the intolerable double-bind presented.
- d. The event is repeated enough to create an automatic, conditioned response whenever the trigger is encountered—even in the absence of the terrifying situation.

2. Government programming

Government mind control programming uses much more sophisticated means to achieve control over designated subjects. This type of programming began with the experiments conducted in the Nazi concentration camps in Germany during World War II and spread to Britain and the US, supposedly under the auspices of national security.

Control is established and directed through means such as:

- a. Hypnotism
- b. Double-bind coercion
- c. Pleasure-pain reversals
- d. Food, water, sleep, and sensory deprivation
- e. Drugs used to alter cerebral functions
- f. Detailed commands or messages embedded within specified alters through high-tech headsets and virtual reality optical devices
- g. High voltage electroshock used for memory dissolution.

3. Spiritually entwined control

While the lower levels of programming are designed to control people to fulfill various purposes on earth, which may be connected to bringing in the New World Order, the highest levels are intended to fulfill Lucifer’s agenda in the heavenly realms. If ritual abuse control dynamics are looked at only in the context of human or government objectives, the highest goals and levels of spiritual control are missed.

The objectives of Lucifer’s ultimate agenda is seen in Isaiah 14:13-14 and the Serpent’s promises in Genesis 3:4-5.

⁴ For more information on this type of cult programming, see Chapter 4 of *DID: Recognizing and Restoring the Severely Abused*, Vol. 1: *Psychological Dynamics* by Tom R. Hawkins, Ph.D. (Grottoes, VA: Restoration in Christ Ministries, 2009), available by contacting RCM at 540-249-1027.

“I will ascend to heaven;
I will raise my throne above the stars of God,
And I will sit on the mount of assembly
In the recesses of the north.
I will ascend above the heights of the clouds;
I will make myself like the Most High.”
(Isa. 14:13-4; NASB)

“The serpent said to the woman,
‘You surely will not die!
For God knows that in the day you eat from it
your eyes will be opened,
and you will be like God,
knowing good and evil’”
(Genesis 3:4-5; NASB).

- a. Lucifer’s ultimate goal is to be like God.
 - 1) He wants to do everything that God can do.
 - 2) He wants to have everything that God has, including the worship of all mankind.
 - 3) He wants to offer man a substitute of everything that God offers man, including:
 - a) Everlasting life
 - b) Supernatural power and knowledge
 - c) Divine union and status
 - 4) He wants to build a kingdom imitating the Kingdom of God.
 - 5) His character in achieving his goals is totally opposite of God’s.
- b. To achieve these goals, Lucifer is clandestinely and deceptively enticing and entrapping people into his schemes.
 - 1) Some are lured in by a desire for the supernatural.
 - 2) Some are drawn to the darkness of his evil ways.
 - 3) Still others are deceived by the “beautiful side of evil” led by the Queen of Heaven, or Kundalini.
 - 4) Others, including many ritual abuse survivors, have been predestined for use in Lucifer’s kingdom through ancestral covenants and, through dissociation, are unknowingly entrapped against their wills and often their knowledge.
- c. The spiritual sources of the control at this level are largely hidden but involve:
 - 1) Spiritual entities of many types and levels
 - 2) Power entities as well as ungodly powers, power grids, and power devices
 - 3) Triad and quadriad connections with cosmic beings and ancestral spirits
 - 4) Hybrid entities and manipulated life forms

- 5) Spiritual weaponry of many kinds
- 6) Captivity and in various spiritual realms

C. Spiritual Bondage

Spiritual bondage occurs at every level of control dynamics/programming, probably increasing in degree and complexity as the level moves higher. This includes:

1. Demonization
2. Connection to higher-level cosmic beings
3. Connection to hybrid, animal, and artificial entities
4. Marriage and/or bargain, barter, or sale to spiritual entities
5. Captivity in spiritual realms

II. Approaches to address the control dynamics of ritual abuse

The differences in various approaches to resolving ritual abuse dynamics center mainly on how to remove the control dynamics.

A. Programming-focused approaches

Programming is often seen as the most challenging aspect of setting ritual abuse survivors free. Most organizations having a programming-focused approach are addressing only trauma-based mind control and government programming.

1. Addressing trauma-based mind-control programming
 - a. Alters are not mercilessly bound to fulfill this kind of programming, which is driven by the unconscious desire to avoid feeling the intolerable emotions and double-bind of the original programming event.
 - b. To break the power of this kind of programming, alters need to face the terrifying memories of the events establishing the programming and recognize the deceptions on which it was based.
 - 1) They need to recognize how the situation was deliberately manipulated for the purpose of control.
 - 2) They need to recognize that the intolerable terror and double-bind of the original event are no longer present and no longer need to drive their behavior.
 - c. When these truths are grasped:
 - 1) The power of the program is broken.
 - 2) The alter recognizes he can choose not to implement the program without incurring any disastrous consequences.⁵

⁵ Some people reportedly have had success by asking God to break the programming and to get rid of it. If this works, it is probably based on the similar concept of changing the belief of the alter. If the alter truly believes it is gone, then there will be no need to enact it.

2. Addressing government programming

Many are intimidated by the complexity of government programming and the task of getting rid of it. Certain organizations specialize in the very complicated removal of this kind of programming.

- a. We have seen mixed results from this work.
- b. One problem is that the removal process often seems to mimic some of the same techniques of installing programming, which is very hard on the survivor.

3. The need to address programming

a. When it needs to be addressed

RCM believes that programming *only* needs to be addressed if it is significantly interfering with the person's life or therapy process.

b. Why it doesn't need to be addressed beyond that

Programming is mostly installed in alter-identities. We have found that when alters carrying programming are integrated, the programming is no longer effective.

- 1) We therefore focus on leading cult-connected alters to renounce their allegiance to Satan, get rid of all spiritual attachments, and be integrated.
- 2) We also try to identify the cult-connected primary identities, which serve in a leadership role over the sub-divisions of the cult system of identities. If they can be led to change their allegiance to Satan, usually the whole sub-system of cult-connected alters under them will follow suit.

B. Spiritually-focused approach

RCM believes that focusing on man-established and directed control dynamics (programming) alone is missing the highest level of control that is occurring over most ritual abuse survivors, which is at a spiritual level. This may, in fact, be what is keeping many ritual abuse survivors from obtaining complete healing even after pursuing it for years.

We are finding that focusing on removing the spiritual dynamics holding ritual abuse survivors in bondage seems to set the person free from the lower levels of control dynamics as well. When coupled with changing the spiritual loyalties of the cult-connected identities and integrating them, complete freedom from all levels of programming seems to be obtained.

1. To address the spiritually entwined control dynamics in a ritual abuse survivor's life requires understanding the workings of the evil spiritual realm.
2. This knowledge can only be obtained by working closely with God through our oneness with His Holy Spirit, through whom we can know the very thoughts of God and the mind of Christ, in whom are hidden all the treasures of wisdom and knowledge (1 Cor. 2:11, 16; 6:17; Col. 2:2-3).
 - a. While God reveals much in His written Word, He still invites us to call upon Him regarding what we do not understand and promises that He will show us great and mighty things which we know not (Jer. 33:3).

- b. Hearing God’s voice and seeing spiritual imagery which He chooses to share with us comes from developing the gift of discernment, which is also given by the Holy Spirit to those whom God chooses.
 - c. God’s desire and the divine mission on which He sent His Son was to bind up the broken-hearted and to set the captives free. Therefore, He is willing to help those who are committed to carrying on this mission (Isa. 61:1).
2. God gives the key to overcoming spiritual bondages in Revelation 12:11, where John writes: “They overcame him [Satan] by:
- a. Applying the blood of the Lamb
No victory over Satan can occur apart from the shed blood of the Lord Jesus Christ. His death delivered us from Satan’s hand (1 John 3:8b).
 - b. Giving the word of their testimony
The word of our testimony is our personal declaration of what we renounce and what we embrace and from what we want to be freed.
 - 1) We give the word of our testimony in order to be saved (Rom. 10:9-10).
While Jesus died for the whole world, only those who personally declare that they want Him to be their Savior are saved.
 - 2) For spiritual freedom we need to tell God exactly that from which we want to be freed.
Towards this end RCM has written many renunciations designed for specific types of spiritual bondage. These are gleaned primarily from spiritual revelation/discernment and information gleaned from working with ritual abuse survivors. When they result in bringing freedom from various aspects of spiritual bondage, we know they are from God.
 - c. Not shrinking from death if so required for their faith
I have found that declaring that I am willing to die for my faith in the Most High God is often the key to winning victory over Lucifer himself, and possibly other high-level spiritual entities.