

YouTube teaching is found at <https://www.youtube.com/watch?v=TKcOgOntDew&t=78s>

Notes from Identity and Your heart: Lesson 5

Generational Issues: Part One, Asking Why

The Tribal Heart

Ancient tribes built a tribal belief system that is downloaded into each member of the tribe. It sounds like this: This is who WE are as a people (identity). This is how others will treat US (relationships). This is how life works for US as a tribe (Life).

We often “feel” our generational belief system as a sense of overarching foreboding or inescapable hopelessness. When an issue includes a generational component, you will discern it because it *feels* generational. It just has a different weight or feel to it than individual-only issues. Only practicing generational clean up will acquaint you with this feeling or discernment.

The downloaded tribal belief system profoundly affects what we believe AND, because of the fall and the lies of the enemy, is always corrupted in some way.

For as in Adam all die, so also in Christ all will be made alive. (1 CORINTHIANS 15:22)

We all die in Adam. BUT, as the scripture says, we are made alive in Christ and, as believers, we belong to the tribe of Christ.

So we can approach generational work from the position of being a member of the Christ Tribe, REPRESENTING our biological tribe.

Purpose

The purpose of generational restoration is to locate the lie-based tribal belief system — especially the lies about God—and dismantle it so that a truth-based belief system can take its place.

Most generational cleansings go after sin. They don't go after the belief system of the tribe. What the tribe believes, which is commonly grounded in a traumatic event, is the

cause behind the sin. If we want generational restoration, we must root out the WHY, not just pick the fruit of sin. Look for underlying causes. Do not just treat the symptoms.

When conducting a generational, always ask the Lord these three questions.

1. What happened to the tribe? (Looking for the trauma upon which the belief system is built).
2. What did the tribe believe about itself; others (including any gods worshipped at the time of the trauma); and life?
3. What actions did the tribe take to manage their pain and confusion? (CMVs and PMVs).

How to Conduct a Generational Cleanse.

All information is revealed by the Holy Spirit. The more you practice, the better you get at recognizing when the Holy Spirit is speaking to you.

Limit the number of people participating in a generational cleanse to three or four. You can work with two of course.

Keep in mind that generationals are messy.

As a rule, God reveals what we need to know in bits and pieces that make no sense, but as we share and discuss what He shows us; as we persist, the pieces come together.

The pieces require interpretation. There is no universal system of symbols. The symbols you are given should be interpreted through the grid of your personal experiences and understandings. Do not impose your system of symbols upon another person.

1. How to conduct a cleanse

The Heavenly Courts

I conduct generationals within the High Heavenly Court. I do not ever go to any other court for a generational because I have never needed to. I have found that over-complicating things over-complicates them without improving the outcome. So I don't do it.

I do step from the Heavenly Court to the cross and back as the Holy Spirit guides.

As an aside, I like to work in the throne room of grace when a person's individual work is being done. But I have found that generationals are better in the High Heavenly Courtroom.

1. Pray: Lord, we ask that you take your place as judge in the high heavenly court. James 4:12 states that there is only one Lawgiver and Judge and that is you. Please hear us as we come before you on behalf of (person's name) and her people. She comes before you as a member of the Christ tribe to represent her biological tribe, to repent on their behalf and to ask for a healing, cleansing and restoration for her people.

2. Lord, please have every evil spirit involved in attacking her people brought into the court room, bound and gagged and have them seated in the defendant's box. These evil beings are on trial here, not the tribe. (These are the beings that attacked your tribe in ancient days).

3. You can go two ways at this point:

A. Organic approach.

The organic approach is to begin the cleanse by asking the three questions I mentioned before.

1. What happened to the tribe? (Looking for the trauma upon which the belief system is built).

2. What did the tribe believe about itself; others (including any gods worshipped at the time of the trauma); and life?

3. What actions did the tribe take to manage their pain and confusion? (CMVs and PMVs).

Pray: Lord God, please show us what we need to know in order to bring freedom to (name of person) and her people.

At this point break the blocking vows that are hiding the tribe's belief system. Like this:

*I break all vows taken by the tribe to **Do Whatever it Takes to Never Remember; Never Go There; Never Feel It; Never See it, Hear it, Know it or be that tribe. I break the vows WE took to keep it secret and to hide it. Every evil spirit attached to those vows; I break your assignment. I reassign you to the feet of Jesus. Angels. Take them there now.***

Now look and listen in the spirit.

There are seven primary ways that we hear from the spirit when doing healing work.

1. We see; 2. We hear 3. We feel emotions (can feel other things but pay special attention to emotions); 4. We know; 5. We know through reflective reasoning; 6. We get faint impressions. 7. We discern (Pay attention to what you feel. If you become distracted, then you are discerning a blocking vow.)

Don't judge how you receive information. Put your piece out there in the light even if it is a weird faint impression or odd feeling. The primary way I receive information is by a faint impression. It is a valid way to discern.

Don't be distracted by the sins committed by the tribe. Sins and patterns of sinful behavior and brokenness are clues to the problem. They are not the problem. Look for what happened and the tribe's responses to what happened.

First, look for trauma, then the response to trauma. What did the tribe believe that they can never forget?

When the Lord reveals CMVs, break the vows to never forget like this:

I break the vow we took as a tribe to Never Forget (fill in the blank).

Ask what the tribe decided to do to manage pain like this:

I break the vows we took to Do Whatever it Takes to (fill in the blank).

There will be a number of PMVs. Break them as they occur to you.

B. The Structured Approach

Thorough, methodical and slow. Most people prefer the organic approach, especially at first, because they are eager to eliminate their pain as quickly as possible. After the Lord has chopped out the big stuff using the organic method, people will usually be able to tolerate the Structured Approach.

We are asking the same three questions in this approach, but we ask the Lord to first give the person representing her tribe a healing, blessing and restoration package. Once she feels that she has that package, we ask Holy Spirit to take us as far back into the generational line as we need to go.

I like to imagine us standing on a number say 600 generations ago. We are standing in the past facing forward. Different people see this in different ways. This is just how I see it.

The person rolls her package forward from 600 to the 500th generation and we ask what happened between 600 and 500 that needs to be cleaned up. And we watch what happens in the spirit as the package rolls forward. We work from what we observe as the restorative package makes its way through the generations. I like this method because it is so thorough, but it is slow. It is good for catching the acting out of PMVs down through time.

YouTube teaching is found at <https://www.youtube.com/watch?v=tCnc57hNy88>

Notes from Identity and Your heart: Lesson 6

Generational Issues: Part 2

The steps to conducting a generational are found in the lesson preceding this one and, in the notes that I sent to you.

What to Expect and What to Look For

I. Repentance

1. The evil spirits are on trial. Not you and not your tribe. The devil is a criminal. He has no legal right to attack you. No legal right given by God.
2. We are made in God's image so we automatically require justice from ourselves when we sin or believe that we have sinned. We are the ones allowing the devil to punish us because our very design cries out for justice. But what the devil does is not legal in the eyes of God.
3. When we believe that we deserve to be punished, the enemy attacks and we accept it as what we deserve. We allow the evil one to hurt us. When we allow the enemy to attack and punish us because we believe we deserve it, we are failing to appropriate the sacrifice of Christ as a finished work.
4. Repenting for sin as it is revealed satisfies our need for justice. Consciously apply the blood of Jesus so that the enemy is unable to take advantage of our design.
5. Repent for believing lies about God; about identity; about Godly design; about gifts from God as they surface during the cleanse.

Like this:

I repent for myself AND my people for believing the lie that led us to (fill in the blank). Please forgive us, Lord.

Prayer of repentance for not accepting the finished work of Christ.

Lord God Creator of heaven and earth. You sent your son to the cross in my place. The work he did there is complete. But, at times, I have believed that I needed to punish myself for my sins and mistakes. I have allowed the enemy to hurt me because I thought I deserved it. Whether I deserve punishment or not, the Lord Jesus has done enough for me. Forgive me for dishonoring his sacrifice by adding to it. It is finished. Teach me to accept that.

II. Misplaced Blame

1. Wrong Identity. The tribe will have accepted a lie-based identity that sounds like this: *We are the tribe that made the bad thing happen because there is something wrong with us.*

Although the reason WHY they believe what they believe will be hidden behind blocking vows and lost to the passage of time, once the tribe accepts a lie-based identity and perception of reality they will become established in it.

2. Blaming the wrong thing. Examples of what the tribe will blame for trauma they experience include innocence; the inability to know the future; the women (mothers/wives), the men (fathers/husbands); God (gods worshipped at the time); vulnerability; purity; trust; hope; playfulness, etc. Some aspect of their design is usually judged, condemned and discarded via inner vows.

Like this: CMV - We can never forget that this (fill in the blank) caused the bad thing. PMV – We will do whatever it takes to get rid of (some aspect of design) so that the bad thing never happens again.

3. Condemning Judgements (krino)

In Matthew 7:1-2, Jesus warned against making condemning judgements. When something good is condemned and called evil, repentance for that is necessary.

To escape the consequences of judging, we simply repent.

Like this: *Father, please forgive us for believing that (the good thing) caused the bad thing. The fall causes all bad things to happen.*

4. This pattern of blaming what is good for something bad happening was set when Adam blamed the woman and God for his sin.

God saw all that He had made, and behold, it was very good. Genesis 1:31

Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow. James 1:17

III. Commerce with the demonic realm

1. Covenants, deals, bargains and agreements with the demonic usually in exchange for something the tribe believes it needs and cannot get any other way. This kind of commerce is entered into when the tribe is trying to resolve a problem via a supernatural means. These kinds of deals with the devil are done in perpetuity, at least on the demonic side, which means they pass down the line automatically. You inherit them.

2. All such deals are null and void in the eyes of God. Because the demonic side entered into the agreement with malicious intent and because the demonic side also did not, and never intended to, uphold their end of the bargain, these agreements have no legal standing in God's court.

Nonetheless, if the tribe believes they are valid, then the enemy will use the power of that belief to bind up the tribe.

3. How to repent and remove these kinds of things.

Step One:

Position.

Announce before the court that you are a member of the Christ tribe. That as such, you are a partaker of the covenant made between Jesus Christ and

his Father. This covenant was made on your behalf and on the behalf of your tribe.

I want to point out here that the covenant was made by Jesus and his father. We are included in the covenant because we are adopted, we are family members, we are of the Christ tribe. Jesus is our representative. He made the covenant. He upholds our end of the covenant. We just get the good stuff as a result of that covenant.

As a Christ tribe member, you are afforded all the benefits and protections of the covenant.

It is from this position that you bring before the Lord any previous commerce with the demonic world.

Step Two:

Answers.

Ask why the tribe turned to the demonic. It is always because of fear, but why was the tribe so afraid? By this time, you should have a pretty good idea what the ancient trauma was, what the tribal belief system is, including what the tribe blamed, and thus judged, for making the bad thing happen.

These agreements are made with the demonic because the tribe is trying to prevent any more bad things from happening.

Next ask what did the demonic promise to give the tribe? It can be anything from wealth; strength; protection; the ability to see the future—all the way up to eternal life.

Ask what was given to the demonic in exchange. What did it cost the tribe?

Step Three:

Renounce all benefits gained via this commerce. Like this: *I renounce all benefits gained from any and all covenants, agreements, bargains and deals with the demonic world.*

Step Four:

Repentance.

Repent for turning to the demonic world for help.

Like this: *Father, forgive us for turning away from you, knowingly or unknowingly, and turning to the demonic for help. Forgive us for believing that you would not or could not help us.*

Repent for giving to the demonic whatever was exchanged for power of some kind.

Like this: *Father, forgive us for giving (fill in the blank) to the demonic in exchange for (fill in the blank). Please restore to us what we gave away.*

Step Five:

The Blood of Jesus.

Apply the blood of Jesus to all demonic commerce. Like this:

Father I ask you to apply the blood of Jesus to all demonic commerce and interactions between that world and my tribe. Please wash it away so that they are no more.

Example of the result of demonic commerce: Mental illness that is the result of satanic worship by a minister of the Lord.

IV. What did the tribe believe about God or the gods they worshipped at the time of the trauma?

1. Whatever your ancient tribe believed at the time of trauma about the god the tribe followed is *automatically* applied to our God, the one true God.

Repent like this: *Father, God, forgive US for applying to you what we believed when we worshipped demon gods.*

In the event your generational line worshipped the one true God, whatever they believed about Him is automatically affects your perception of him. So repent for that too.

Break the CMV vows to Never Forget that God is this way.

Break the PMV vows to Do Whatever It Takes to stay safe from God.

Personalize the vows to what is appropriate.

V. Other Concerns:

1. Disowning your tribe: In order to cleanse your generational line, you must accept that you are a tribe member.
2. You will find other odds and ends as you conduct generational cleanses. The more mixing of peoples in your bloodline, the more convoluted these things can be. So be persistent.
3. Once again, generationals are messy. Hang in there. Break the blocking vows whenever things become really murky. Take breaks. Come back until you feel confident that you have resolved the problem.

VI. When leaving a generational

1. Ask the Lord for a blessing, healing and restoration for the tribe. Release it to all tribal members. You may name them. Send the blessing down the generational line to a thousand generations.
2. Ask the Lord to hold the evil spirits involved accountable for their actions.
3. Do not close the generational. Just step away from the high heavenly court and return when you feel the need to.

