

## *Notes from the video series Your Identity and the Heart: Lesson 5*

### **How To Conduct A Generational Cleanse**

#### **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. That is identity. This is how OTHERS will treat us. That is relationships. This is how LIFE works for us as a tribe. That is what the tribe automatically expects from life.

Life-alternating trauma and the decisions (vows) made to manage that trauma are recorded in some way within our being and stored within the heart as our tribal belief system. This downloaded belief system is always lie-based and painful. It profoundly affects how we interpret our early life circumstances.

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 by practicing generational clean-up will you recognize that this feeling or discernment you are experiencing carries generational weight.

*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—including any lies believed about God—and dismantle it so that a truth-based belief system can take its place.

Most generational cleansings go after sin. This approach fails to take into account WHY behind the sin. What the tribe *believes*, which is commonly the result of a traumatic event, is the cause behind the sin. If we want generational restoration, we must root out what the tribe believes and work from there, not just pick the fruit of sin.

**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). You do not need to know specific details. Just a general idea is good enough.
2. What did the tribe decide to believe about itself, others, and life as it responded to the trauma?
3. What did the tribe vow to do in an effort to manage their confusion and pain?

### **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, including the person who is the focus of the cleanse. You can work with just two, of course.

Keep in mind that generationals are messy and be prepared to experience confusion from time to time.

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.

Not always, but very often, God uses symbols. Symbols 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.

## **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 conducted in the High Heavenly Courtroom.

Begin with prayer.

1. 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: The Organic Approach or the Structured Approach.

### **The Organic approach.**

The organic approach begins 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, and life?

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

While still in the courtroom, pray for specific revelation. You are asking for the main issue to be revealed.

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, Believe it or Be it, to never Think it or Say it. I break the vows WE took to keep it secret and hidden.*

*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.

Through our senses: We see, hear, smell, feel emotions (you may feel other things but pay special attention to emotions). And through visual impressions that are usually faint and fleeting.

Through reason: We arrive at an understanding through reflective reasoning. That is, we invite the Lord into our discussion until an understanding becomes clear.

Through internal knowing: Simply put, we just know in a profound sense.

\*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. You are seeking the belief system that drives the sinful behavior.

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

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

Next, ask the what the tribe decided to do to manage pain.

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

There will be a number of pain management vows. Break them as they occur to you.

## **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. It is my preferred method.

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.

FAQs about this approach:

1. How long is a generation?

I was taught that a generation is about 12 years. The age at which most girls are able to give birth.

2. How far back into history do you go?

I begin a structured approach at the time that God confused the languages at the Tower of Babel. This is when the people were separated into tribes.

3. Why do you go so far back?

Because I am looking for what the tribe believed about itself that resulted in the current situation. A tribal belief system forms as a people group responds to the challenges of the fall.

I like to begin at the time of Babel. We visualize standing in the past facing forward. Different people see this in different ways.

The person rolls her restoration package forward a hundred generations and we ask what happened in that generation 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 exposing the many pain managements vows that the tribe has taken throughout time.

*This teaching is continued in Lesson 6.*