

It is a mistake to think that you can break up the authority of the enemy that has been activated against you through ancestors and other people by working through it logically in your mind. Even when you know who did what, and even when you understand how what was done affects you, you are still stuck. Knowing about it does not change anything, because the demonic that gained entrance through the emotions of your soul remains entrenched. You must evict the spirit from that place in your soul amongst your emotions where he hides. You must evict the enemy from those places.

Now it is actually quite easy to evict the enemy. We have already said that, when there is an appeal to God to free you, “Deliver us from the evil one,”¹ He will disallow the claims of the enemy to legitimate authority over you. He will flatly disallow it because it is all a fraud. Stolen authority will never meet with the approval of a righteous God. It is impossible. That would ask God to be against Himself. To acknowledge the authority gained to oppress you and functioning to oppress you by an enemy who gained it through fraud, deception, lies, and the like, God as a judge would never permit that. Even human judges would be outraged at a claim that is based upon a fraud or a lie. There are human laws against such things. A judge could be impeached for violating his oath of office for so graphically siding with and enabling the perpetration of a fraud. So God will not allow it. There is no question, God will not allow it. And since God never gave authority to any angel in creation to have any rule over man in creation, the only authority the enemy has is through lying deception. You, then, are made a victim of such deceptions. So when you appeal to God, He grants you relief.

The way you appeal is to forgive men their trespasses. When you forgive them, the enemy cannot claim that gate as his to command or to possess. What do I mean? I will give you an example. Let’s say that a father, whether knowingly or unknowingly, opened the door to a child being oppressed by the enemy or taken advantage of while in the womb. He had an argument with the mother of the child while the child was in the womb, and in an angry tirade he said, “Well, I do not want that child you are carrying,” let’s say, or any of the examples I have used before in which the father is complicit, and the enemy comes in.

All Scripture quotations are from the NKJV Bible, unless otherwise noted.

¹ See Matthew 6:13 NIV: “And lead us not into temptation, but deliver us from the evil one.”

God appointed an order in creation. Everything in creation is representational in the natural of the invisible world. Man is a type of Christ. A father is a type of God. Woman is a type of the church. Parents provide a guard and a barrier when a child is unable to provide such a barrier for himself or herself. You cannot presume, while you are yet living under the rule of a father, that you have an authority to act independently so long as you are under that authority. You may appeal to the authority, but you are not called to rebel against it. When God subjects anyone to a representational authority, and that representational authority does not act according to what God expects of that representational authority, and the person under that authority is harmed, then the enemy claims that the authority God set up abdicated or gave him permission. And indeed, that is commonly true, so that constitutes a sin by that person against you. So a child whose father abandons his responsibility to watch over the child and to protect that child from the enemy, abandons his post and allows the enemy to ravage the child even from the womb by lying deceptions, that father has sinned against that child. If a mother does the same thing, because the mother has authority...

Scriptures make it clear that children, not adults, not liberated people, but children who are under the rule of parents, under their roof, children are required to obey their parents in the Lord.² That is a world of difference from honoring your father and your mother; that is what adults do, because honor is a matter of choice.³ Obedience has to do with your position in relationship to someone else. I hear people getting trapped all the time in this, and I do not have time to unpack it beyond what I am saying, which is, for adults, you give honor to your parents. That does not mean, necessarily, you obey them. But it does mean that the quality of the life you live reflects well on them and brings honor to them from strangers. I often see people and I often have occasion to meet with the parents of righteous people with whom I have worked, and what I always say to them is, "You have been so well recommended by your children or by your child." Sometimes they will say, "Well, I think we made a lot of mistakes, but we may have ended up doing a pretty good job." But that is not the point. The point is there is a difference between honor and obedience.

Now a person who has authority to guard a child, who fails to do so, whether it is back in the generations or immediately as a father or mother, but abdicates that responsibility, subjects the child to that invasion

² See Ephesians 6:1: "Children, obey your parents in the Lord, for this is right."

³ See Exodus 20:12: "Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you."

by the enemy of their emotions at whatever point that happened, certainly within the helplessness of childhood, that is a sin. So if you forgive the sin of the parent, you close the door to a legitimate claim of authority, because it is an acknowledgement by the person who has been harmed of a sin against them that empowered their enemy against them. When you forgive the sins of your parents, it nullifies the claim of the enemy to have authority, because there has been an acknowledgement of the breach of that duty which constituted sin. The first order of forgiveness is from ancestors up to and including parents.

The next order of forgiveness is to those persons whose acts and activities and actions were sinful and had the effect of confirming the view that was already installed, perhaps even from the womb, prior to their activities. For example, I often find... And again, examples illustrate the principle, but they are not the complete compendium of these harms to people. I give examples to illustrate the principle. Let's say that a father has called a child a "dummy," or worse renditions of that, or acted as if the child were somehow incompetent and unable as a child, and all the names that go with that. So a child goes to school, and let's say, on the playground, he or she is playing with other children and one of them echoes that thing that the parent said. That wounds the child in a way that confirms a lie that has already happened, and that is as much of a sin against the child as the original breach of duty by the parent. Let's say, the teacher mocks the child. I know of examples where a child did not know what the question was or did not know what the answer was, was unprepared, and the teacher mocked the child in front of the whole class. Such an act confirms to the child the things that were said to the child, because the father or the mother allowed that door to be opened so that there could be such an accusation against the child.

One matter that I dealt with recently was where a father was studying for his advanced college degree and just told the mother to keep the child away from him, because he did not have time to deal with the child; the child, of course, heard that. Net result, the child is close to his mother, as an adult with his own children. He is close to his mother, and there has always been a gap between him and his father. This is how these things work. When you forgive those who have trespassed against you, it closes the gap.

So you initially forgive those who had authority over you, violated that authority, and allowed the enemy to come in to torment you. Secondly, there are different categories of people, from schoolyard friends and/or bullies, to teachers, to competitors of one kind or another. And then there are other categories of things: being in a fight in which you were mauled and beaten by somebody, being raped, being lied to by

a spouse, being rejected by a spouse, hearing rejection from your children that match and mirror these old emotions, that stir up these old emotions in a new and fresh way. So there is that second category. The first category being ancestral ones up to and including your parents, and then the second category is the catch-all category for everybody else whose acts and actions confirm to you the things that were said about you by your enemy acting through the agencies of parents, grandparents, and the like. And again, by no means am I attempting to give a full categorization of all the possibilities of harm; just examples that you can take and run with, and compare your own life or the lives of people you are trying to help with these things. The spirit of discernment helps you identify exactly what was done by whom, and what result it had, and how that was added to and built upon by subsequent encounters with people in this second category that I am talking about.

The third category of things is critically important, and that is the category I referred to as ratification. That is when you agree with the lie. How do you dismantle the authority of the enemy that you gave to him, being deceived through a lie that you actually agreed with, and the fact that the enemy will always remind you of the thing you did that now causes you to believe that that lie is the truth? I will tell you this, most of the time the lie that you believe in is a distortion of the reality.

For example, as I mentioned before, this girl was stalked by a predatory male who happened to be younger than she was, who literally took advantage of her when she could not give consent. What is the torture and torment of the enemy to her? He distorts it and tells her that because she was older and he was yet in his late teenage years, that she actually was the perpetrator of a crime against the young man. No. She was not. The only relevant fact that she had to go on was that he was younger than she was. But beyond that, if he were the same age as she, or older, there would be no question that he took advantage of her in an inebriated state. No question. She was inebriated and did not have the capacity to grant consent. But for years it tormented her, because the only part of the facts that the enemy would choose to bring back was that that painted her in a false light. The enemy will never bring back facts that exonerate you. But listen, even if she were the aggressor and the act was indeed wrong from her doing, you would still have to look behind what was motivating her to do that. The fact that she did that would be one factor, but what drove her, what desire in her drove her to do that is what you have to examine. Usually you will find, she herself had been raped, and she is playing it safe with a younger person, one she could control, trying to rehabilitate her sense of worth. It does not make it right, please understand that. Sometimes the things we

do that ratify the accusations of our enemy may be objectively wrong, sinful, or even criminal. Let's understand that. But it is never the whole story.

Grace exists to forgive our sins. And when we confess these sins, God forgives us.⁴ But, a lot of times, the sins are not actually what we perceive them to be. They are selectively brought back to our memory to entrap us. But, regardless of whether they were intentional perpetrations actually constituting the extent of wrong that may be subject to criminal sanctions or not, or that we were just victims ourselves, but the enemy has selectively recalled our memory so as to obfuscate the facts and cause us to think we are what he has accused us to be, whether it is one or the other, what you do is you repent. You forgive others their sins, who sinned against you, and you repent of your sins that caused your enemy to charge you with ratifying the behavior and convinced you that you yourself perpetrated the behavior that makes the accusation valid. Whether it is one or the other, your remedy is to repent.

In believing the lie, you have committed two sins. One sin is against God, because you are accepting that God made you in that broken state, incapable of carrying His glory; and He did not. It is important that you acknowledge a sin against God when you believe a lie against yourself, because, this sin against God is an installation in the emotions of your soul that falsely separates and distances you from God. The second sin that you commit is usually a sin against yourself, because you installed the lie in the place of the truth. The acknowledgement of these things is critically important because it causes you to confront the fact that you have believed something different from what is true about you from God's viewpoint.

Because quite often, the entrapment is that you continue to view yourself as damaged and beyond the reach of God. In that place, you often will find embracing the mindset of a victim to be helpful, because then you could say that God cannot expect me to be whatever it is that the expectation is, because He made me deficient. He made me with this deficit. He made me broken. That lie needs to be upended by an acknowledgement that God did not make you that way. God, for example, never gave us a spirit of fear, but He gave us instead a spirit of love, power, and a sound mind (cf. 2 Timothy 1:7). God made every human being capable of carrying His glory in some unique fashion. When the enemy distorts that for us and tells us that we were broken from the womb, he is wanting to install a permanence of the separation

⁴ See 1 John 1:9: "If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness."

between us and God as it regards such matters of faith and hope and love, to blunt our expectations of seeing God arise in our circumstances on our behalf.

So you need, first, to acknowledge that you have sinned against God. Secondly, you need to acknowledge you have sinned against yourself by receiving and installing a false view of yourself in the place of what is true, so that the truth has no place to lodge in you and become functional in you. To the person leading the blockage removal session, when the person acknowledges these sins, and confesses these sins against God and against themselves, and confesses the sins that they did themselves, when it is objectively sinful to allow the enemy to accuse them in this way... Sometimes that sin is, for women, sometimes it may be abortion; for men, it may sometimes be theft, even murder. Not that these categories paint one worse than the other; all sin is sin. But women tend to be drawn into certain things more readily than men, and men more readily than women. Regardless of what it is, when you confess the sin of having sinned against God, having sinned against yourself, and you confess the root sin—the sin or sins that you have committed that ratify this false view of yourself, the person conducting the blockage removal should stop the proceeding at that point and deliver a message from God to the person who has acknowledged their sin. That message is simply, “Your sins are forgiven.”

That, you see, resets everything. Because when your sins are forgiven, and when the declaration that your sins have been forgiven has been made and received, your enemy has lost the stance of a prosecutor. He cannot charge you with anything because you have been forgiven. Forgiveness means that the price has already been paid. So even if you are guilty, you cannot be condemned. You cannot be defined by the sin because that is what provision for sin is. At that point, having forgiven others of their sins against you in the two categories we mentioned, having acknowledged your own sins, having confessed your sins against God and yourself, your enemy is in a place where he has no authority to prosecute you, judge you, condemn you, or anything else, or even to occupy the space in your emotions that he has been occupying. At that point, he is a trespasser in the House of God. I liken that condition to someone trying to climb a glass building in a rainstorm. Rather than this fierce, terrifying enemy, he is actually sitting in the seat of the condemned, waiting for sentencing.

The next session is where I talk to you about judging angels. That would be from 1 Corinthians 6:3, which talks about, “You will judge angels.”⁵ I want to show you your authority to judge angels, and then I want to talk to you about how you dispense the justice of God against your enemy. You never extend mercy to fallen angels. You always extend justice to them. I will continue this discussion, then, to show you exactly how to do that in the next session.

The Lord bless you. We will continue then. Bye-bye.

⁵ See 1 Corinthians 6:3: “Do you not know that we shall judge angels? How much more, things that pertain to this life?”