

Deliverance Training (Special Topics)

驱邪术培训（具体事宜）

驅邪術培訓（具體事宜）

Mike Connell



Audio Transcripts of Sunday Sermons

Smashwords Edition

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Deliverance Training (Special Topics)

驱邪术培训（具体事宜）

驅邪術培訓（具體事宜）

Detailed teaching to train leaders in how to minister Deliverance (exorcism), bringing freedom from Generational Curses, Occult powers, and Sexual sin.

As you listen, you will gain insight into how demons can enter the lives of people; and what to do (step by step) to set a person free.

详细的教學，培養領導者如何拯救部長（驅魔），從世代詛咒，神秘的力量，和性罪帶來的自由。

當你聽，你會深入了解如何惡魔能夠進入人們的生活，以及做什麼（一步一步地）設置一個自由的人。

詳細的教學，培養領導者如何拯救部長（驅魔），從世代詛咒，神秘的力量，和性罪帶來的自由。

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[Freedom from Generational Iniquity & Curses \(1 of 3\)](#)

Understand Generational Iniquity and Curses, recognize when it is operating in a person's life, and learn how to minister to help a person be set free.

[从世代遗传的罪恶和咒诅中得自由](#)

[從世代遺傳的罪惡和咒詛中得自由](#)

[Freedom from the Occult \(2 of 3\)](#)

People trade with evil spirits for knowledge, power or protection and end up in bondage. Learn how to recognize occult bondage and how to set people free,

[从邪术/秘术中得自由](#)

[從邪術/秘術中得自由](#)

[Freedom from Sexual Sin \(3 of 3\)](#)

Understand God's design for a blessed life, and about the deep impact on our spirit and soul of sexual sin. Learn how to break bondages, minister deliverance, and rebuild damaged lives.

[从性犯罪中得自由](#)

[從性犯罪中得自由](#)

[Healing from Abortion and Miscarriage](#)

The heart of God is full of compassion to heal and restore damaged lives. Abortion is a doorway for grief and demonic bondage which is largely hidden under secrecy and denial. When the truth is faced that the life of a child has been taken the pain is immense. The reality dawns, there is a son or daughter in heaven who we will meet one day! Discover how to bring meaningful healing to families who have lost a child in the womb, and set them free from bondage and torment. Jesus did not come to condemn - He came to save, heal, deliver, restore.

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Freedom from Generational Iniquity & Curses (1 of 3)

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Understand Generational Iniquity and Curses, recognize when it is operating in a person's life, and learn how to minister to help a person be set free.

When we have understanding of this whole area, then we can more easily administer to more people. So we want to understand what Generational Iniquity and Curses are. We want to learn how to recognise them - what we look for, and then we want to learn how to minister to people to set them free. So we're going to focus around those things today.

So first of all, we'll start in Mark 9. I believe that all of you, when you're ministering to people, will need to become aware of this root problem of generational curses. I'll just explain what we mean by these terms shortly. So first we want to take a look at a story in the gospel. We're going to read from Mark 9:20 – "Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, he fell on the ground and wallowed, foaming at the mouth."

So here is a young man, who has got a demonic spirit, and the spirit is manifesting. Many times you find, that when Jesus went to different places, spirits actually manifested. They did this as a reaction to the high level of anointing and presence of God He carried. As the level of anointing in our life rises, we often experience more of these things happening. Particularly you'll find when you go to third world cultures, you'll see very often spirits manifesting quite quickly. So the disciples had tried to cast the demon out, but were unable to.

I want you to notice here in verse 21 – Jesus asked the child's father: how long has this been happening? And he said, "From childhood" - and the word literally means from being a little infant. 22 And often he has thrown him both into the fire and into the water to destroy him. If you can do anything, have compassion on us and help us." 23 Jesus said to him, "If you can believe, all things are possible to him who believes." 24 Immediately the father of the child cried out, and said with tears: "Lord, I believe; help my unbelief!" 25 When Jesus saw the people came running together, He rebuked the unclean spirit, saying to it: "Deaf and dumb spirit, I command you, come out of him and

enter him no more!" 26 Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead." 27 But Jesus took him by the hand and lifted him up, and he arose. 28 And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?" 29 So He said to them, "This kind can come out by nothing but by prayer and fasting."

So we're going to go through the story, and gain some insights. The first thing we see is: a child is being tormented by an evil spirit. This means demonic spirits can be in people from childhood. There's more than one example, of demonic spirits being in children, in the Bible. We need to distinguish between what is just bad behaviour, and lack of discipline, and a demonic spirit. Some children behave badly because they've never been disciplined. This example is not just bad behaviour and lack of discipline - the demon is actually throwing him into the fire - its destructive behaviour. So we see in this child, destructive behaviour, caused by the demonic spirit.

It's interesting the question Jesus asks: How long has this been in him? Or how long has this been happening. That's an important question to ask, when you are working with people. One of the things to look for, when you are tracking the presence of generational curses; ask this kind of question: when did this problem begin? Or as Jesus said: how long has this been happening? Now when you ask the question: how long has this been happening; if the person responds: well, since I was very young; then it's either a trauma that happened when they were young that caused it; or it's a generational curse of some kind.

So when you are working with people, you would ask: what is the problem you have; how does it affect you; and this question – how long have you had it". When you ask the question "how long have you had this problem", you get pointed to: possibly, this has been a generational thing. If you're in some of the meetings, you'll know I asked more than one person: how long has this spirit been tormenting you? Oh, since I was very, very young. In one or two cases, I said: this has been since very young, hasn't it?

So, there're two questions that will give clues to the presence of a generational curse. The first one is how long has this been happening? Or in other words, when did this start? The second one is: has anyone in your family had a problem like this? Those are the two questions to remember: 1) when did this first start; and 2) did anyone else in your family have this problem?

So, in trying to locate the root of this problem, you have to ask questions. Notice how Jesus started, by asking the father questions. The word "child" is literally the word "infant", one that's just born, or very young; and the father describes the way the child behaves. So it's almost certain that the child was suffering from some generational spirit.

Evil spirits need some legal ground to enter a person's life. They need some door to get in. So unless the child had a trauma of some kind, its most likely this was a generational spirit. One thing we need to understand is that generational curses can be the cause of

many problems that people have. A little later, we'll ask: how we'll recognise a generational curse - we'll talk about how you would identify it.

Notice that Jesus said that faith is required for deliverance. If you can believe, all things are possible. So, faith is essential. I must believe that God will move - that I have power to cast these demons out. Notice that Jesus, later on the disciples asked Him: why could we not cast this demon out? They had done a lot of deliverance, they had seen results; but this time, it failed - and they were quite puzzled why they failed.

Jesus did not blame the father or the child. Jesus said to the disciples: it requires faith. Then he said an interesting statement – this kind comes out by nothing but by prayer and by fasting. In other words, Jesus is saying two things: 1) there are different levels of authority or power that evil spirits have; 2) we require faith that we'll move them; 3) that prayer and fasting helps establish faith in our life.

You noticed Jesus did not stop and pray and fast - He just immediately delivered the demon out of the child; but when we read of His life, we find that He prayed, and He fasted. So moving in deliverance, we need to recognise the place prayer and fasting has, and we'll talk a little bit about some aspects of prayer later on. I'll just perhaps get a chance to share with you some things I pray around my life; but there has to be faith in the heart - so without faith, nothing happens.

So we see then, an example of a child who needed deliverance; and the single requirement: that there be faith - we have to believe God for the breakthrough; and that sometimes, there can be resistance. Notice that when the demon came out, Jesus identified what it was – a deaf and dumb spirit. It's very helpful if you can name the spirit you're commanding out. Naming it weakens its power in the person's life. You notice also, that Jesus spoke directly, he commanded: "I command you come out".

The last thing I noticed there is quite different - it's the only place I've seen it. He commanded the spirit not to enter the child again. That's the only time that's actually mentioned, as far as I'm aware: "Don't go back into this child". So, when we do deliverance, the only example we have for forbidding the demon to return, is this particular one. I think that Jesus said this, because it's a child. In the other cases, Jesus taught (Matthew 12) that if the demons do try and re-enter, the person has to be responsible, to build a good life with God. So, here is an example then, of what appears to be a generational, demonic spirit in the family.

Let me share with you a couple of stories of people we've prayed for, where there was clearly a generational spirit. The first one concerns a young child. Two people came to me, and they said: "we're having a major problem with our child". I said: "What is the problem?" They said "when the child wakes up, he immediately starts to destroy things in his room - he's extremely destructive, and we have no idea why". The child was around about the age of two and three. When it woke up, it would just go in a rage, and begin to be destructive. The parents had no understanding of why the behaviour would be like that.

So, I began to enquire about both of their backgrounds, and I looked for a spiritual root for what was a really unusual behaviour. It turns out that the husband had been involved equally in drug addiction, and had major anger problems; and the mother's family had been involved deeply in the occult. So it would appear to me that the spirits that were there, came as a result of what the family, or the parents, had opened their lives to.

So in this particular case, praying for such a young child - we prayed when the child was asleep. It just was an easier way of doing it. You can pray when they're awake, but you'll find that often the demon will manifest, and the child will scream and shout and fight, and it becomes a very difficult process - can be quite unnerving. So, we prayed - I had the parents there with me, I didn't want the child to wake and find a strange person in their room. So even if the child would maybe have recognised me, I didn't want them to be awake and be frightened, so I had the parents with me, and the parents agreed that we would pray for this child. So I didn't put my hand on him, I just put my hand just slightly above his head, so as not to wake him.

Then I spoke and prayed, and we broke the curses operating down through the father's side of the family, and the mother's side of the family - commanded the spirits to go. When we commanded the spirits to go, the child just began to yawn and sigh. He was asleep all the time, and several times as I prayed, he kind of gave a big sigh - it was quite evident that something was happening. We then just prayed that the spirit would not enter the child anymore; we released peace over the child; and he never woke up through the process.

The next day, the parents called me, and they said: "The child woke up today with absolutely no destructive behaviour - the problem has just completely gone! It's just not there anymore." So that was a great learning experience for me, of the reality of these generational spirits. This is what we're going to look at - to identify these things, and discover how they occur, and primarily, what to do about it.

So that's an example of a young person. I'll give you an example of an older person. I had a woman come to me, and she must have been in her 50s I suppose. She said "I'm a Christian worker, I've been working for the Lord for many years of my life". She said "I have a problem that greatly disturbs me, can you help me with it?" So, you notice the thread of questions: what is the problem; how does it affect you; how long have you had this problem?

She said: "Here's the problem. I have these tormenting, unclean, sexual images coming into my mind - it disturbs me during times of worship." So I said: "How long have you had this". She said: "Since I was very young". So then I asked the next couple of questions: "Did you have any traumatic experience, or were you exposed to any sexual abuse of any kind?" She said: "No". So that left the only possibility open - that it was a generational spirit of some kind. The fruit was torment by an unclean spirit. She was experiencing these horrendous, unclean images in her mind - often as she worshipped.

So I asked her and enquired about her family background, and she began to tell her story to me. Her grandparents were missionaries in China, and they had two children – a daughter (which was her mother), and a son. They served the Lord in one province, and sent their children to another province. They sent them to a boarding school, but that province was overrun by the Japanese, and the school was taken over - and these were white, Western children. The girl was sexually abused by Japanese soldiers, over quite a long period of time. Eventually, the children were restored to their parents, and eventually they left China, and came and re-settled. The child grew up, got married, had a child, and the marriage broke up. So, we asked: “Are you willing to act on behalf of your family, and forgive these Japanese soldiers?” She said: “Yes, she would”.

So I led her in a very simple prayer, acknowledging her faith in Christ, and renouncing all of the sexual abuse that has come into the family life, and releasing forgiveness to the soldiers. When I commanded, unclean spirits just came out, with strong manifestation. Because we were aware of the nature of what had been done, I knew what to pray against. From that point on, her mind became clear, and she did not have the torment in her mind. She did not have these unclean sexual images - they were the product of a spirit of perversion, which had entered years before, into the family line.

So we've seen many other people, over the years, set free of spirits that were generational in nature. So, that's why we want to have a look at this area and understand it. The first thing we see is a Bible example of a demonised child, and then we've seen a couple of personal stories. Now we want to have a look at this whole area.

First, I'm going to look at Galatians 3 - I want us to see what Christ has done. Galatians 3:13-14 says: “13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”), 14 that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

So we notice very clearly in the scripture, that one work that Christ did on the cross, was to redeem us from cursing. The purpose of redeeming us from cursing is to bring us in to blessing. So God wants to move us from being in a place of cursing, into a place of blessing. Specifically, he wants to remove all curses from our breaking of the law of God. Notice in verse 14, God's purpose is that blessing would come upon us, that we might receive the promise of the spirit.

So the Holy Spirit working in our life is the source of blessing. Blessing means favour. Blessing means fruitfulness. Blessing means the flow of the life of God. So God's plan is to bring us, or position us, so we live a blessed life. So we need to understand - there's absolutely no doubt here - God's desire is for a blessed life, and our cooperating with the Holy Spirit is the cause of that blessed life. It is the life of faith in the spirit, that is a blessed life. Notice as the blessing of Abraham come upon the Gentiles in Christ; so God's blessing on Abraham is fulfilled in Jesus. So when we identify with Jesus, and live with Him and identify with Him - that is the way blessing is released.

So blessing comes out of identifying with Jesus Christ, and aligning with his life. It comes out of living as a new-creation person in Christ. God's blessing came upon His son Jesus Christ, and when I identify with Him, I am blessed. So when you become a Christian, you identify with Jesus Christ and His death, burial and resurrection - you are already positioned for blessing. You are blessed because of your relationship with Christ; and not because of all the things you do.

One danger is that, having come to Christ, we go back under the law. I am blessed because I identify with Christ; it's not because of what I do. Otherwise, you come back under the law: if you do this you're blessed; if you don't do it, you're cursed. Jesus has redeemed us from the curse of the law. In other words, He has paid the full price. His work on Calvary was enough to break the power of all cursing.

When Jesus died on the cross, He fully satisfied the demands of God. When Jesus died on the cross, we died with Him - and a dead man can't be affected by curses. So notice He says: He redeemed us from the curse of the law; having become a curse for us. So on the cross, Jesus represented us. The nature of His death, hanging on a tree - in the Bible God said a person hanging on a tree is cursed.

So hundreds of years before the Romans invented crucifixion, God planned how we would be set free from cursing. He set a law in motion: if the person is hung on a tree, that person is cursed. So when Jesus was hung on a tree - He became a curse for us; and redeemed us from the curse of the law.

The power behind curses is demonic spirits. The power behind the curse is a demonic spirit. A curse is a spiritual force that works against us. A curse is an unseen spiritual force, that's powered by an evil spirit; and it continues until the curse is broken. A curse is an unseen, or invisible, destructive force; that is empowered by evil spirits; and it continues until the curse is broken. Hence, we find many people struggling with the consequences of curses, in spite of the fact that Jesus has already redeemed them. It's like the devil is making an illegal claim against them, so we have to enforce on the evil spirits what Jesus has done.

So we see here a couple of things then. Firstly, that the power behind a blessing is the Holy Spirit. And your life is blessed when you identify with Christ. Ephesians 1:6 says "We are blessed with every blessing in heavenly places in Christ". I don't have to work for blessing, I just need to receive blessing.

The power behind a curse is a demonic spirit. Curses are the result of the law of God being broken in some way. Jesus has redeemed us from all curses that come about as a result of breaking God's law. To redeem means to pay the full ransom price - to pay the full price to set someone free. So if Jesus paid the full price, how much price do I have to pay? None! If Jesus has provided for me to be blessed, how much do I have to do to earn His blessing? Nothing - I need to just believe. So we'll see as we get to how a person remains free, that the key for our victory is faith - not trying harder. The harder I try, the more I come under the curse of the law. I'm called to live differently. I'm called

to live as a blessed person. So I am a blessed person, regardless of what is going on around me - I am blessed. I am blessed through faith in Christ. It's not an external thing, it's an internal thing. You are blessed. You are blessed in every way. You are blessed by God in every dimension of your life. You don't have to earn the blessings; they're something that comes when we identify with Christ. They are released through faith. We'll talk a little bit about that later on. So we know what a blessing is and what a cursing is.

I'm going to go a little bit further now and look at Generational curses and Iniquity. I want to show you a couple of scriptures. We'll look at the first few verses of Exodus 20, these are what we call the 10 commandments. We'll read from verse 2 to verse 6:

2 "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. 3 "You shall have no other gods before Me. 4 "You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 5 you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, 6 but showing mercy to thousands, to those who love Me and keep My commandments.

So you notice here, a very clear warning against idolatry. So as we look at this verse, we begin to see that God sees people as families, interconnected families. Notice that, when we look at people, we see them as individuals. When God sees people, He sees them as part of a family line. So God views people generationally, and His plan is for His blessing to be generational. God desires blessing to flow from one generation to another. So remember, blessing is God's favour. Blessing is the flow of the life of the Spirit around us. God's plan is that blessing flow from one generation to another. That as you walk with God, your children benefit from your godly life.

In other words, without doing anything, they can receive great favour from God, because they are the children of someone living rightly for God. God's intention is that each generation should build on what the previous generation established, or accomplished. So in God's original design, blessing would flow from one generation to another. Each generation would have the advantage of what their parents had done, and they could go further. In other words, God's desire and plan is that parents would leave a Godly legacy. This isn't always seen at the beginning of a person's life but it does show up in the latter part of their life. We often don't notice that the little choices that we make each day are leading us on a certain course.

I'll just give you an example. My wife's parents have both died now. But I remember very vividly going to her father's 80th birthday. It was a family celebration, and present at the celebration were all the family, and also friends. There were five children who had all grown up and all got married, and all had grandchildren - there were many grandchildren there of different ages. At a certain point in the evening, we began to

celebrate and honour Joy's father. Each of the 20 grandchildren stood up and shared briefly why they loved their grandfather.

He had intentionally over the years, walked with God, sacrificially given to the work of the Lord, and had made a decision to invest in each of his grandchildren. So when they were from the age of about 5 through the age of 11, he would take them on holidays. Two, three, or five of them together, and they would have a grandfather holiday. He would take them, and they would have a morning devotional, and pray together, and read the Bible together. They would go out and have fun together. Everyone had an opportunity to choose an activity and plan the day. He did all kinds of things over many years. In other words, he believed in generational legacy. So rather than spending money wildly on all kinds of things, he invested in his family. So at the age of 80, all of the grandchildren were able to testify how they loved him, and what they learned from him.

His brother was also present at the celebration. His brother had taken a different course in his life. He had rejected Christ, and he was now on his second marriage. He had committed adultery and been unfaithful, and now he was with another person. He had two daughters, neither of whom was married, and they were unusual people - and he had no grandchildren. I looked, and of course when his brother was growing up, he'd laughed at his faith in Christ. But here at the age of 80, you could look and you could see the life's course, and the result of the decisions.

One had invested in family and walked with God and there was a Godly legacy - the legacy of a stable family, a good marriage, a legacy of grandchildren who loved their grandfather. The other one had an unstable marriage, unstable family, and no legacy to grandchildren.

So we understand God's plan is that a legacy flow from one generation to another. We can align with Christ and leave an intentional legacy, or we can live a destructive life and other things come on our family. So if we walk with God, blessings begin to flow into our family, without us even realising it. They are blessed because we have walked with God - and this is what the scripture tells us.

I can remember when I was in Indonesia some years ago, and I was taking a meeting, and there were about 2000 people there. I had my son David with me, and he had come with me on more than one mission's trip. Normally when I plan them, we do all the training of the leaders, and after we've trained the leaders, then we do the ministry. So we got to the first day, and I'd asked them: train leaders, then ministry - but it was a holiday, so they had meetings - and we had no one trained. So no one knows what to do, and they've all come wanting deliverance. It was only David and me, and more than 1000 came up in the altar call - it was a monstrous altar call - rows and rows and rows of people.

So I remember looking at my son saying: well Dave, you can do half of them, and I'll do the other half, and so we got going. I got praying and things were happening, people

who were slain in the spirit, demons coming out everywhere. Suddenly I thought: I need to have a look and see how Dave's getting on. All around him, people are on the ground and demons have been coming out. He's just had a major move of God around him. I spoke to him a little later about it. I said: "What happened?"

He said: "Well, about 3 months ago, I decided that what was on your life from God was an inheritance for me." So I began in prayer to take hold of what belonged to me. Isn't that something? He said: "...and this is what happened today". So, there's an example of Godly legacy. He stood up and said: what is on your life is mine to have. What he's saying is: I don't have to pay the price you paid, to get that. I can have that, because I'm connected to you, we're family. Interesting thinking isn't it?

So we can have what is upon Christ, because we are connected to Him - He is our elder brother. We just have to arise and take hold of what Christ has provided for us. He is the elder brother, who broke through and became blessed. We are blessed because we're in Him - we just need to take hold of the blessing.

Now, notice the two sides of this. We see then that families are interconnected. Now He says this: The Lord your God is a jealous God, visiting the iniquity of the fathers upon the children, to the third and fourth generation of those who hate me; but showing mercy to thousands of those who love me and keep my commandments. So God is saying in this scripture here, that there are generational consequences of sin. Of course the most obvious one is Adam. Adam sinned, and we've all been born in sin. In this particular scripture, God says: certain kinds of sin will have generational consequences; and this is echoed in other scriptures.

Let me read another one for you. Lamentations 5:7. In this chapter 5, the prayer is for God to bring restoration. It starts off in verse 2 - Our inheritance has been turned over to aliens, and our houses to foreigners. 3 We have become orphans and waifs, our mothers are like widows. 4 We pay for the water we drink, and our wood comes at a price. 5 They pursue at our heels; we labor and have no rest.

Now look at what he's saying. He's saying: we are in reproach. That means we're incredibly ashamed and embarrassed of our condition. He said: the Godly inheritance has been taken away from us by other people. He's saying that the blessing have been stripped away. He said: we've become orphans, or no one to father us, we've lost parents. He said: the water that we drink, which should be free, we have to pay for. The trees which we should be able to cut down for wood, we have to pay for them as well. He said: we are labouring, or working, and there's absolutely no rest; and we're in bondage to the Syrians and Egyptians. So that's a very unhappy condition isn't it? So what's he saying, we're in bondage, we're in slavery.

Notice now what he says in verse 7, he actually says what the cause of the problem is. 7 Our fathers sinned and are now no more, or have died, but we bear their iniquities. What he's saying is: our parents did something wrong, and we've experienced the consequences. What they did has brought problems to us. Or in other words, their sin

has had a generational impact. That's exactly what he said in Exodus chapter 20. So there are many scriptures that are like this.

Let's go back to Exodus 20. God is speaking specifically about idolatry and iniquity. Let's first of all, talk about idolatry. Verse 5 says: I the Lord your God, am a jealous God. We need to understand what that means. When it says: God is jealous; He's talking about having a passionate love for us. It says: I'm passionately in love with you. So when I see someone else be your lover, I am extremely upset by this. It's not saying that God has got some evil nature to Him. It's saying that I love you so immensely; it hurts Me deeply to see you follow some other person. He's using a marriage language here. He's saying: I'm like a jealous husband.

It would help you to understand this a little more, if I just tell you a little bit about the context here. The context in which something is said, is very important for what it all means. What is going on that causes God to give these 10 commandments? So we're going to answer that one. If you don't know anything about the Hebrew culture, this is a bit of a mystery. It's like God has just written down laws: you keep the law. Do the law – good! Don't do law – punish! Most people think of it like that.

You need to understand that there is a much bigger picture here. You remember that the Lord drew the people of Israel out into the wilderness, then God came down to encounter them. God began to talk to them about wanting to meet with them; and there was a covering that came down over them. The words God spoke are quite meaningful to the Hebrews. He said: you are a special treasure to me.

In the Hebrew culture, when someone wanted to marry someone, there were steps that they took. The first step was to say: you are a special treasure to me. There were a number of steps that would take place. Finally they would come to the place of engagement, or betrothal to marry. They would come under a canopy, and in preparation for marriage, the groom would bring out what was called the marriage arrangement.

Their marriage arrangement consisted of the requirements of this marriage covenant. So this Exodus 20 is what's called the ketubah, it was called the marriage covenant. So what they would do is that they would exchange vows, and there would be an agreement. This is what we agree to, so we can maintain our marriage relationship. They had lived in slavery for years, so this ketubah was absolutely wonderful to them.

But notice what God is saying: rethink this! Rethink it as a marriage relationship. I'm the Lord your God, you have no other gods before Me. I want to be number 1 in your life, don't have any other boyfriends. Don't make images of other gods. Don't keep the pictures of your old boyfriends. Honour the Lord your God. Don't take My name in vain. In other words, when we get married, I want you to live a life that honours me, so I'm proud of you and not ashamed of you. So it goes through, and all of those steps – don't steal - I'll provide for you.

It's all about a marriage relationship. It's all about the terms of living as a husband and wife betrothed to God. I encourage you to look up and search on the internet a Hebrew wedding, and the engagement process; and you will see here in Exodus 19 and 20, this is the whole process of coming into covenant agreement with God.

So now God says: there are consequences if you are unfaithful in marriage. We tend to think of relationship with God being casual - but it isn't, it's called covenant - a binding agreement. So this is what God is saying: if you're unfaithful to Me, there are consequences. So this is what He says: if you follow after idols, the impact of that idolatry, will last for generations. Let's go and have a look at that. Have a look at what He's saying here.

So in Exodus 20: I the Lord am a jealous God. In other words, I'm a passionate lover - I don't want you to have other boyfriends. That's what that means - it's true! In James He puts it this way: if you follow the world with all its values - you're an adulteress. You're unfaithful to God! God loves us – and He wants to have an intimate relationship.

Notice God talks about specifically idolatry. There are many sources of cursing, but idolatry is a significant one. He said: you'll have no other gods before Me. Don't make any images, don't bow down to them. Now, to "bow down" means to worship, or pay respect, to an idol. It means to give that idol a place of honour and value in your life. When a person bows down to an idol, they are actually acknowledging the demon that's in the idol. The power behind an idol is an evil spirit; but the idol itself is just a piece of wood - it's actually nothing, it's meaningless, it's a carving of hand; but behind it and within it is an evil spirit. So when people bow down to the idol, they are actually honouring and yielding to the demonic presence that inhabits it. So you understand God being very upset with that.

Now, when a person makes an offering to an idol, they are trading with an evil spirit. They are trading. That means, they are offering in exchange. To trade, I give you something; you give me something - it's an agreement. So if you make an offering to an idol, you are intentionally entering in an agreement with an evil spirit - that's why there's a problem with this. You give the offering to the idol, and implicitly you are looking for protection, or provision, or power.

These are all things God wants to provide, so when you bow down to an idol, you are rejecting God as the source of provision, power and protection, and you are trading with an idol; trading with an evil spirit. So this is the problem with idolatry – that when we bow down and offer sacrifices to them, we are trading with an evil spirit, entering into an agreement with an evil spirit, and the evil spirit now has a legal right of access. A legal right of access!

In Psalm 115 verse 8, we'll read from verse 3. Notice what it talks about idols. "3 But our God is in heaven; He does whatever He pleases. 4 Their idols are silver and gold, the work of men's hands. 5 They have mouths, but they do not speak; Eyes they have, but they do not see; 6 They have ears, but they do not hear; Noses they have, but they do

not smell; 7 They have hands, but they do not handle; Feet they have, but they do not walk; Nor do they mutter through their throat.” Now notice this: “8 Those who make them are like them; and so is everyone who trusts in them.”

Those who make them are like them - so you become like what you worship. So if you worship the idols, then what will happen is, you will end up becoming like them – cold and hard. So I have observed: that people who are involved in idolatry, usually have deep roots of bitterness in their lives, and emotional coldness and hardness. Literally, a spirit of death gets hold of them. So when there's family idolatry, usually the people are very hard emotionally.

Let's go back into Exodus 20. So God says: if you bow down to them, I the Lord am a jealous God, and I will visit the iniquity of your fathers upon the children to the third and fourth generation of those who do these things. Notice God says: He visits the iniquity.

The consequence of sin is death. God set that law in place – you sin, you die - and a number of sins in the Bible had death penalties. The problem is, if God kills you when you do that sin, it cuts off all the generations. So rather than kill you, the judgement on that sin is just spread generationally. So no one dies; but everyone's affected.

The word iniquity then, means to be crooked. The Greek word 'avon' and the Hebrew language means: what you look at with your eye, will hook you in. So iniquity then, is to be crooked - to be twisted or bent. It's to have a leaning towards a certain kind of problem. So iniquity is the driving power that turns people towards sin. Iniquity is the root, out of which the sinful acts turn up. Iniquity is a problem!

I want to show you a verse in Exodus 34:6-7 – 6 “And the LORD passed before Moses and proclaimed, “The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, 7 keeping mercy for thousands.” I want you to notice this very carefully – “forgiving iniquity, and transgression, and sin; by no means clearing the guilty, but visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation.”

We see here that God is proclaiming His name or nature. The first thing we see is God says: I'm a God of mercy. 1) Mercy. I give mercy - merciful, gracious, long-suffering, kind; also, He's a God of justice. Mercy is greater than justice. God's mercy means He forgives; is long-suffering, goodness. God's justice - He requires us to come account for sin.

Notice what He says here – that God forgives 3 things: Iniquity; Transgression; Sin - those are 3 different things. We just tend to think of sin - I did something wrong, but the Bible distinguishes between them. Iniquity is one thing; transgression is something else; sin is something else - these terms all turn up in the New Testament as well. We tend to just use one broad word – sin. Jesus died for my sins. Actually, we need to understand iniquity, transgression, sin. All of them, the blood of Jesus has the remedy for it, but each of them is completely different.

Iniquity means to be crooked or twisted - it's the bending in your life towards sin. That's what we're going to be dealing with, when we're dealing with generational curses and iniquities.

Transgression – that's something different. It means to deliberately break the law of God. You knew it was wrong, you knew in your conscience it was wrong, but you did it anyway - you broke the law of God.

Sin means to fall short of the mark; to cause an offense. It pertains mostly to things we have done but we didn't realise of. We did something wrong, but we didn't realise we were doing something wrong - we did it ignorantly.

For example, you may not realise there's a 50 km/h speed zone outside, and you went 80 km/h; and you were stopped, and they said: "You did 80, this is only a 50 km/h zone." You say "Well, I didn't know". The policeman doesn't say to you, "Oh, I'm so sorry you didn't know - it's ok then - move on". He doesn't say that, instead He says: "Whether you knew it or not, you still broke the law. You have to pay the fine".

Notice now, three categories of issues that need to be addressed. 1) Iniquity – the twist in the person's life. So even if they say they're sorry, they still keep moving towards that. 2) the transgression – deliberate violating of the law of the Lord; 3) I made a mistake I didn't know I was doing wrong, I'm so sorry.

There was an offering for sins of ignorance, and there was an offering for transgressions, so they were quite different. You notice in the Old Testament that when Moses required the people to apply the blood, notice what he did: apply it to the lintel, the post, the post. Iniquity; transgression; sin - Basic crookedness; willingly breaking the law; sins of ignorance – apply the blood. Why did he not say: just put it on the top one? Because the blood of Jesus Christ totally deals with every aspect of our sin and failure - iniquity, transgressions, sins. Notice that in applying it, they literally make a cross. So right back there in Exodus 12, God points out the cross and blood that will deal with iniquity, transgression, and sin.

Notice this – the transgressions that's doing something wrong, the sins that's doing something wrong - everyone's responsible for their own. Everyone is called to look to account for their own sin. You are not blamed for the sins your parents committed. You are not blamed or responsible for their transgressions - but the iniquity you carry. We need to deal with the issue of iniquity – the cursing in our flesh, that seems to produce these troubles.

We'll just finish with one more scripture. You notice that what is visited upon the children and grandchildren to the third and fourth generation is iniquity. In Deuteronomy 23, I just want to read you one other kind of cursing that passes from one generation to another. In verse 2 - 3: "One of illegitimate birth shall not enter the assembly of the LORD; even to the tenth generation, none of his descendants shall enter the assembly of the LORD."

An Ammonite or Moabite shall not enter the assembly of the LORD; even to the tenth generation, none of his descendants shall enter the assembly of the LORD forever”.

I want you to just be aware as we finish this session of just these two particular curses. The first one referred there, refers to illegitimacy – conceived, born out of wedlock. What it is saying is that there is a curse of rejection upon that person. In other words, when a child is conceived or born out of wedlock, then there is access of a particular type of spirit – the spirit of rejection - to their life.

Let me give you an example. I had a man come up in an altar call, we had a lot of people in an altar call, and we didn't have time to counsel him, so I just ask a few simple questions. What is your problem? I want you to notice the questioning that gets to the root. Each day I pray that God will give me the ability to ask questions that go right to the root of problems. This is what I asked him – what is your problem? He said: “I'm angry, a lot of anger”. I said: “Who are you angry at?” “Everyone”. Now that means, he has a root of anger, he was angry at someone, but he never dealt with it. So I said, “how do you get on with your parents?” We'll go right back and start there. He was very angry with both of his parents. I said: “Did they do something wrong against you?” He said: “I don't know. I'm just angry at them”. I said: “Are you the eldest in the family.” He said: “Yes, I am”. I said: “Were you conceived out of wedlock”. He said: “Yes, I was”.

I said: “Here's where the anger is. You are carrying a deep root of rejection and shame in your life, and you put the blame on the people who stepped in to help you. Being angry with them, you've continued now to project that anger on everyone. I said: “You need to forgive the parents who gave you out (for adoption). The father who rejected you, the mother who rejected you. You need to forgive the parents for projecting on to them all your anger. You need to go to them and put it right and apologise; because they stepped in to help and you've rejected them - you've greatly dishonoured them. That's all it took!

Notice that the cause of it was the illegitimacy; and the deep root of rejection and anger that was in his life - and the way he carried it constantly. Anger is a demand - you took something from me, you must pay back. It's a reaction to what's felt or believed to be an injustice. You owe me - is the message of anger. Letting your rights go, and forgiving, is the release of it.

Just think about this – you go into a family line through four generations.... Assume that everyone had just two children. Your parents have two children, next family line there's another 4 people there, next family line now we go back there's more people. So gradually we begin to start to realise there's up to 30 people involved. With 10 generations, there's a lot more people.

Notice what we finish up with. God loves us passionately, but certain types of sins open the door for a generational curse, and an iniquity. We saw then, a cursing is a negative destructive force, empowered by an evil spirit. Notice that iniquity is a crookedness in the family line that causes people to sin. So iniquity and curses go together - they are

quite different, but they go together, and they transfer from one generation to another. Next we'll look a little bit more about those areas. We'll look at some Bible examples and we want to come to a point of showing you how you'll minister to people to get them free. Next we'll show you some more things about it, then the path to freedom.

We're looking at the topic of Generational Iniquity & Curses. Generational refers to something passing down from one family member to another. So, generational iniquity is a tendency in a family to a certain kind of sin, for example: patterns of adultery or alcoholism. There can be patterns of sin running in a family line. Generational curses are negative forces running through the family, one generation to another, that's powered by evil spirits. Firstly, I want to look at how iniquity is transferred. How it shifts from one family member to another. Then we'll look at curses in themselves, and how to identify them.

First of all, iniquity - how is it transferred? We're going to list some possible ways they're transferred. The first is: it's generational, it's inherited. Just as you carry physical features of your parents, you also carry some of the iniquity. Secondly, they can be empowered by spirits; there may be familiar spirits operating in the family. Thirdly, they may pass in a family line, because of bitter judgements against the parents.

Bitter Judgements - if you judge your parents for a particular sin or failure, you set in motion a cycle of sowing and reaping in your life. The thing you have judged will turn up in your own life. You hear someone say: "I'll never be like my father". That means they have been hurt, there is a judgement against their father, and now an inner vow. The result is, they'll probably become exactly like him. When we judge our parents, we set in motion a cycle of iniquity continuing in our family. The thing we judge, we reap.

It seems likely then, that causes of this iniquity moving from one family generation to another are: familiar spirits; bitter judgements; and possibly genetic code. It's quite possible that some of these areas of sin corrupt the genetic code, and create issues that pass through the genetic line. Another cause or source of the iniquity transferring is just patterns of learned behaviour. In other words, people tend to copy what their parents do.

In looking at iniquity continuing in the family line: 1) there's a spiritual power, and a curse operating. We're bearing the consequences spiritually of their sin. 2) Bitter judgements. 3) Patterns of behaviour; and possibly familiar spirits; and maybe genetic code.

You understand then, if you're going to deal with something, you need to know what it is you're dealing with. For example, if the person has judged their parent, they need to repent of the judgement and forgive. If the person has learned or copied their behaviour, they need to learn new ways of behaving and living.

Now, let's have a look at the issue of curses, generational curses. I want you to understand what a curse is, and how we can recognise them. Usually curses are

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