



B O B   L A R S O N

# CURSE BREAKING

FREEDOM FROM  
THE BONDAGE OF  
GENERATIONAL SIN

# Curse Breaking

FREEDOM FROM  
THE BONDAGE  
OF GENERATIONAL SIN

BOB LARSON

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# DEDICATION

This book is dedicated to my incredible wife and three precious daughters.

In addition to Holy Scripture, the information in this book is the result of my ministry to many thousands of people. What I've learned from these real-life encounters with brokenhearted individuals has confirmed many times over the reality of devastating, generational curses. It is the gracious understanding of my family that permits me to be gone for these extended times of ministry. Countless lives have been changed and many diabolic curses broken because my family made the sacrifice that permitted me to help others all over the world.

For this reason, and for their persevering love for me and the Lord, I dedicate this book to them.



# ACKNOWLEDGMENTS

The understanding of how generational curses operate has required a lifetime of Bible study as well as direct experience with the victims of such curses. My files contain many thousands of case studies that confirm in detail how these curses operate. I want to acknowledge the importance of those who have opened up their lives to the possibility of receiving this important ministry. These unsung heroes have spared no details to discover how the devil operated in their lives. As a result, they were set free from these debilitating curses, and I was able to more fully comprehend the evil web that Satan weaves, generation after generation.

I also want to acknowledge the many dedicated members of our DWJD® (Do What Jesus Did) healing and deliverance teams all around the world. Their determination to set the captives free has uncovered many previously unknown devices of the devil in this spiritual arena of curses. I am thankful to be surrounded by so many dedicated men and women of God who selflessly labor to free all those bound by the evil of their ancestors.

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## Introduction

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# CURSES AREN'T BROKEN UNTIL THEY'RE BROKEN

A good-looking, genial young man was waiting in the lobby for me. I introduced myself, and we made our way to my office. The minute we stepped inside, things started happening—unusual jerks, twists, and movements.

“Where did you pick up these tics?” I asked.

“They’re not really tics,” he said. “They feel like jolts, and they affect me only when I am praying, reading my Bible, or when I am around spiritual things. The rest of the time I don’t have these manifestations.”

He had come to me after some successful ministry from one of our trained and chartered DWJD (Do What Jesus Did) healing and deliverance teams. He sought out their help, and they had broken many curses already, leaving me with only the final curses to mop up. But the other team had not been able to crack the code, so to speak. Neither they nor the young man himself had been able to determine what to do next, although their time together had effectively paved the way for what happened that day in my office.

The rough outline of his life was this: When he was a young child, his father had died. His mother became preoccupied with her romantic pursuits and other things, and he felt abandoned. Eventually his mother remarried, but his stepfather did not treat him in a healthy way. As the boy’s life deteriorated, he started having dreams in which he saw demons.



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The two primary demons that he saw called themselves Hate and Blasphemy. Not knowing what to do, he visited a couple of Native American witchdoctors. Instead of solving his problem, they worsened it because instead of getting rid of demons, he got more of them. And yet his problem seemed to be more deeply rooted than these circumstances could account for.

My team and I prayed with him at some length. Finally, I felt the Lord was suggesting that we have him take communion. As it turned out, he could hardly swallow, holding the elements in his mouth for a while and fighting to get them down. The moment he swallowed, more manifestations started. In fact, the primary evil spirit that was provoking the manifestations spoke out through the young man's voice, calling itself the Ancient of Ancients and declaring, "He belongs to us."

As we began to trace what had happened in the past, I demanded to know how many generations the curse went back, starting out with two, four, and six generations. Even when we reached 24 generations, I didn't feel we were getting the right answer. Finally we settled on 34 generations. Whether a generation is figured according to the biblical model of Israel's wandering (40 years) or the modern model of generational replication (18 to 22 years), this curse went back a long time—somewhere between 600 and 1300 years.

We interrogated the demon to find out what had happened 34 generations ago. The demon bragged, "I killed them all, women and children. I am Murder." So some kind of bloodshed had happened to this man's ancestors. Eventually we uncovered the fact that this happened in Spain. In fact, the young man began to speak in Spanish (which he had not studied). I brought my assistant into the room because she is Puerto Rican, and she translated for us. The murders had happened at the hands of a Spanish soldier who was possessed by spirits of Hate, Blasphemy, and Murder. This ancient soldier had killed a pregnant Christian woman along with her unborn baby. A fragment of consciousness of this unforgiven sin had been passed down through all those generations. By bringing the matter before God and issuing forgiveness, we were able to break the curse and cast out the demon once and for all.

(Someday I think I will write a book called *Demons Say the Darnedest Things*, because so often they do. Just before this one was cast out, I

remember him saying in an irritated voice, “You know, hope is a dangerous thing.” He was referring to the hope that had carried this young man from one part of the country to another, seeking freedom from the demonic curse.)

The man walked out of my office very much changed. At last he was free. The curse of his Spanish ancestor who had committed murder was broken.



I share this true story because it illustrates many of the principles I will describe in this book. This young man’s contemporary problems were the result of something that had happened 34 generations before. He had suffered a complete breakdown and had become psychotic for about four years. He had lost his marriage as well as his emotional and physical health.

And his is not an isolated case. Most of us, whether we realize it or not, have run into similar situations of great suffering that can be traced to some great evil that was committed a long time ago. Many have such unbroken curses in our own lives. This should not surprise us too much. After all, every one of us inherited the curse of original sin, descended as we are from Adam and Eve. Even after we break that curse through our relationship with Jesus Christ, the effect of that original sin on our ancestors may remain unresolved. Every single person has people in his or her past who committed great evils. Some renegade or pervert is perched on a branch of your family tree. You may not have to go back very far to find something; just show up at your next family reunion and look around.

You may be a good person, even one of the most Christ-centered people around. You may say, “Well, I think I am doing pretty well spiritually and emotionally.” But we tend to gauge ourselves by how well we’re doing, not by how well we might be doing. It is one of the fallacies of the Christian life. We judge ourselves by how well we’re getting along, not by how much more we might do for the Lord or by how much more freedom we might enjoy. We settle for less than the best. Sometimes it takes a crisis to make us seek help.

My goal in this book is to open your eyes to possible additional sources of your intractable problems, whether they are dramatic and attention grabbing

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or simply “background noise” to which you have become accustomed. Do you suffer from endless ailments? Do you see troubled patterns in your relationships? Do fears plague you?

You have lived long enough to know the patterns of your impulses and sinful tendencies. By now, you may have identified some of the lies upon which you base your decisions and actions. You may have tried to overcome these vulnerabilities and liabilities through prayer, Bible-reading, and even counseling. And you may have discovered that nothing seems to work. You can stuff them and bluff your way past them for only so long. Sooner or later, you will realize that no amount of counseling or effort can banish certain evil thought patterns, physical ailments, or insecurities. Maybe it is time to consider how curses—both relatively recent ones as well as those of long-ago origin—are holding you captive.

Curses can be predicated on known events, but often we do not know what has happened to our families, especially if something occurred a long time before we were born. To find out what we are dealing with, we must rely on a combination of spiritual discernment and acquired knowledge of common sources for curses. Besides surrendering our lives as much as possible to the ultimate curse-breaker, Jesus Christ, we must educate ourselves about how curses work, biblically and historically, before we can achieve total victory over them.

In the chapters of this book, we will look at a number of causes for curses, from innocuous-seeming verbal statements to unusual experiences. My desire is to help you “crack the code” for your own life.

Do not be frightened when you recognize yourself in something you read in the following pages. Trust that God has brought it to your attention because He wants to open your eyes to your personal spiritual reality, and believe that He will bring you through to complete freedom. He is bigger than any sin and more powerful than any demon or curse, and He loves you. He always prepares the way before you. Know that you are not alone in your struggle; you can talk to sympathetic and experienced people (see the final section of the book for more information about my ministry), and they will know what to do.

Come with me now to learn what you need to know about curses.

## Chapter 1

---

# WHAT YOU NEED TO KNOW ABOUT CURSES

**T**he year I entered kindergarten, my sister, who is my only sibling, graduated from high school. Essentially I was raised as an only child. My mother's German background gave her a cultural expectation that her children would take care of her in her old age, and that was part of the reason my parents waited so long to have another child. Here is how my father explained it when they were still alive:

“We had planned to have only one child. When your sister was born fourteen years before you, we thought that one child was enough. One night many years later, your mother and I were talking, and she was concerned about who would take care of her in her old age. That night, you were conceived.”

Growing up, I heard this story every now and then, and I thought it was kind of heartwarming. I never thought much about it, except to recognize that I had been born to take care of my mother and be the person she wanted me to be.

Sure enough, in their old age, my parents had some financial problems and serious health issues. From the time I was in my early twenties until they died, I was their sole support. I bought their cars, paid the rent on their apartment, eventually bought them a townhouse, took care of their utilities, paid their bills, and more. I felt good about it. I patted myself on

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the back because I felt I was being an honorable child to look after my parents in this way.

I felt good about it until I reached a crisis point in mid-life and a dear friend asked me some tough questions. Suddenly that wonderful story had a flaw. What was wrong with that scenario? For my whole life up to that time, I had been saddled with a faulty sense of significance. I finally figured out that deep down I didn't feel I had been born because my parents loved each other, which they did, but instead because my mother wanted a son to look after her in her waning years. In other words, as a son, I represented only functional financial and emotional security for my mother and father. Although I never resented my role as their provider and we had a very pleasant relationship, I had no sense of personal significance apart from what I could do to help them. Someone who feels that way does not grow up with a sense of unconditional love. There are strings attached.

There is more. I am also one of the many people in the world whose parents never said, "I love you" outright, at least not until they were in their eighties and I was in my forties. When my friend asked me, "Do your parents love you?" I gave the stock answer:

"Of course they do."

Then he questioned, "Do they say so?"

"Well no, but I am sure they do." This good friend went to my parents and brought this issue—their lack of verbalizing love—to their attention. They had neglected the most important thing because of looking at me in such a utilitarian manner for so long. They were more than eager to correct their neglect. Every day for the rest of their lives when I spoke to them, they would tell me they loved me. My mother eventually developed dementia, so she was no longer communicative in her last years, but my father was lucid until the end. The last memory I have of my father is bending down to kiss his forehead and hearing his final words to me: "Son, I love you."

God brought it full circle. A big part of my life had been under the curse of feeling unloved, and none of us understood it. Once the curse was broken, healing came at last. Now I am free to continue to learn how to love and receive love.

A lot of things are like that. Situations that you do not see as particularly injurious or damaging can in fact seriously damage your life. It almost seems too heavy to call it a curse. But the Holy Spirit can show you what words or actions in the past have caused you to walk under the cloud of debilitating generational sins, and He can help you break free.

## WHAT IS A CURSE?

Curses need to be considered from two perspectives: (1) implicit or unintentional curses such as the one I described above, and (2) explicit or intentional ones that are invoked specifically to bring evil upon a person, group of persons, or human agency. I will expand upon both types.

### ***Implicit Curses***

Most curses “just happen.” That is not to imply that they are inconsequential, however. My definition of an implicit, unintentional curse is as follows:

The inexorable (relentless), immutable (incapable of change) consequence of conduct and communication inherited trans-generationally, continuing until altered by spiritual intervention.

By “conduct and communication” I mean ordinary-seeming behavior and interactions between people, behavior that may not transgress any moral or civil law and that may not bring obvious damage. If somebody goes to a witch doctor and has him stick a needle into a voodoo doll, that is intentional act. It will result in an explicit curse. But if that same person, exasperated with some family member or associate, explodes and says, “You crazy idiot! Nobody will ever trust you again!” that could release an implicit curse that would interfere with the person’s life for a long time.

Curses land not only on the person who is being cursed, but they also affect the person who does the cursing. This principle is in accord with Jesus’s warning: “Judge not, that you be not judged” (Matt. 7:1). This is why human society consists of such a web of unintentional curses.

Whole families and ethnic groups carry implicit curses. The Irish really do have a problem with booze. Germans really do have an issue with



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wars (and as I just indicated, I am of German descent, so I know what I am talking about). Not only individuals and their families can perpetuate a curse, but also human groupings such as governments, institutions, denominations, and churches. The curse can affect the conduct of the corporate group and also its legacy.

Once curses have been uttered or created by any means, they go on and on. Curses are characterized by a certain doggedness. They do not change until spiritual intervention takes place. They can affect more than one generation and, therefore, more than one person in the long run, even if they were issued against a single individual in the first place.

### ***Explicit Curses***

Explicit curses can sometimes be easier to spot, because they originate from an intentional act. Here is my definition of an explicit curse:

The malediction of evil invoked by ritual, ceremony, or incantation with directive intent to bring evil, misfortune, harm, or injury to individuals, families, institutions, or legacies.

However, if a curse originated a long time ago or if the cursed person considers the source to be innocuous or safe, explicit curses can be just as hard to discern as implicit ones. The key difference is that they are purposeful, often occurring in the context of a religious observance motivated by malice toward a perceived enemy.

A curse is a prayer—a prayer for injury or harm or misfortune to fall upon somebody. Noah pronounced a curse on Canaan (see Genesis 9:24-27). Isaac pronounced a curse on anyone who cursed Jacob (see Genesis 27:29). The soothsayer Balaam was hired by Balak, king of Moab, to pronounce a curse on the Israelites (see Numbers 22-24). Goliath, the Philistine giant of Gath, “cursed David by his gods” (1 Sam. 17:43).

In Bible times, a curse was considered to be more than a mere wish that evil would befall one’s enemies. The words themselves were believed to possess the power to bring about the evil. Just as prayer has been defined as a wish referred to God, curses refer to the invocation of supernatural beings who have the power to inflict harm. In ancient times, a god, a deity,

or some spiritual entity was always attached to a curse. This is more serious than the kinds of angry statements we hear often in our current culture, such as “God damn you” or “Go to hell.”

When the ancients voiced a curse, they meant it, and they expected their supplication to be carried out by whatever supernatural being they were invoking. In fact, it was quite common for them to commit the curse to writing; they didn’t think it was enough for them to merely utter it aloud, although a curse that is only uttered aloud will be effective. In Zechariah 5:1-3, the “flying scroll” with curses inscribed on both sides of it “goes out over the face of the whole earth” to find its way into the house of every thief and perjurer (those who steal or who make false statements under oath).

The various Hebrew nouns and verbs having to do with cursing were rendered differently depending on the degree of strength desired, but they are more or less synonymous. The bottom line is that the words of a curse declare the opposite of the words of a blessing and that both curses and blessings are more than mere wishes because their words have the power to carry out their intended meaning.

Both in ancient times and today, words of cursing and blessing issue forth from the human heart, as pure or as tainted as it may be: “A good man brings good things out of the good stored up in him, and an evil man brings evil things out of the evil stored up in him” (Matt. 12:35 NIV).

## **God Declares Curses**

In the Garden, God Himself is described as cursing the serpent (see Genesis 3:14-15) as well as the ground (see Genesis 3:17). In the New Testament, we see Jesus cursing the fig tree that did not bear fruit, saying “Let no fruit grow on you ever again” (Matt. 21:19). And immediately the fig tree withered away (see also Mark 11:14). He also taught Christians how to deal with curses, saying: “Bless those who curse you...” (Luke 6:28).

Most of us are familiar with the curse found in Malachi 3, because some preacher will have quoted it when he is about to take up an offering:

*“Will a man rob God? Yet you have robbed Me! But you say,  
In what way have we robbed You?’ In tithes and offerings.*

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*You are cursed with a curse, for you have robbed Me, even this whole nation. Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this,” says the Lord of hosts, “If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it. And I will rebuke the devourer for your sakes, so that he will not destroy the fruit of your ground, nor shall the vine fail to bear fruit for you in the field,” says the Lord of hosts (Malachi 3:8-11).*

Here the prophet Malachi, speaking for God, makes it plain that when people withhold the blessing of their substance from God, they bring about a curse.

Interestingly, not all maladies that appear to be curses result in evil, at least in the long run. Consider the story of the man who was blind from birth, recounted in John 9:1-3:

*Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned, but that the works of God should be revealed in him.*

And He healed the man’s blindness on the spot.

God’s curses lead to justice and judgment, reformation and repentance. Instead of being destructive, they are warnings of consequence for disobedience. They can also lead to outright blessings. God spoke to Abraham and told him, “I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed” (Gen. 12:3).

Both God’s curses and His blessings are conditional, as we see in the prophetic words of Moses:

*Behold, I set before you today a blessing and a curse: the blessing, if you obey the commandments of the Lord your God which I command you today; and the curse, if you do not obey*

*the commandments of the Lord your God, but turn aside from the way which I command you today, to go after other gods which you have not known (Deuteronomy 11:26-28).*

## **The “Causeless Curse”**

In spite of the inherent power of the words of a curse, the principle of cause and effect prevails. We learn this from the well-known proverb: “Like the sparrow in her wandering, like the swallow in her flying, so the causeless curse does not alight” (Prov. 26:2 AMP). The Living Bible puts it this way: “An undeserved curse has no effect. The intended victim of the curse will be no more harmed by an unmerited curse than by a bird flitting through the sky.”

This does not mean, as many Christians seem to think, that believers are immune to all curses. It means that the devil can only activate curses based on true causes and that maledictions cannot land on people just because their enemies hate them. Still, unfair as it may seem, some curse-causes are beyond our initial control because they occurred to our ancestors or to the members of a group to which we belong.

Satan looks for a cause. He will pin the curse on some current event in the person’s life, if he can find one. But more often he will find a cause in a previous generation, and he’ll use that to bring the curse to life, particularly if he can link the long-ago cause to a present-day action. He wants to set curses in motion because he wants to bring more disease, death, and destruction upon all humanity. That’s his MO.

My premise is that we all suffer from curses to a greater or lesser degree. With the sinful accumulation of centuries behind us, the only thing keeping most of us from living devastated lives is that we have not had the life experiences in the here and now that would have given substance to an ancient curse, reigniting it and giving it the right to land on us. Almost always, a current event triggers an ancient curse that would otherwise be causeless. Take sexual violation as a case in point. If today someone gets raped, molested, or otherwise sexually violated, ancient curses can suddenly come to life.

# CHRIST, CURSED FOR YOU AND ME

The Bible tells us clearly that Jesus Christ was made a curse for us. People who do not like to hear a message such as mine often choose to quote Paul's words: "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')" (Gal. 3:13, quoting Deut. 21:23). They consider Christ's sacrifice on the cross to be the blanket solution to all curses, and they say that everything related to curse breaking is a bunch of bunk.

Such people confuse positional truth with conditional reality. The positional truth is that, yes, Jesus Christ was cursed for us, and yes, He bore the curse of sin to the cross, and yes, because of His resurrection victory over death, we ought to be free from every curse. But like every promise in the Word of God, this one is of no effect until you believe it, receive it, and appropriate it by faith. The Good News is powerful. The bad news is that it is not automatic. Each person needs to appropriate the blessing of salvation as it applies to the realities of his or her own life.

## HOW CURSES WORK

We have already touched on the fact that curses are often hereditary, involuntary, and transgenerational. In other words, they can be transferred geographically and historically over time, sometimes a very long time. The classic Scriptures about this include the following:

*You shall have no other gods before Me. 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; 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 (Exodus 20:3-5).*

*And the Lord passed before him [Moses] and proclaimed, "The Lord, the Lord God, merciful and gracious, longsuffering, and*

*abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation” (Exodus 34:6-7).*

The third and fourth generations was not meant to be taken literally, except as a minimum. The writer indicates that a curse can follow a family or national line for at least four generations, but he doesn't put an end on it there. Essentially, he indicates that a curse remains active in perpetuity, although as I have already said, it may or may not remain activated.

The same principle applies to blessings; they too follow to the third and fourth generation and beyond. Most of us would be eager to accept blessings from our ancestors, wouldn't we? We object to the idea of inheriting curses, but we are quite happy to receive the cosmic justice of blessings.

Moral choice matters. Something has to happen to activate both curses and blessings in the present time. If they do not have a reason to land on you, essentially they remain dormant and ineffective. You could say that, where a godly person is concerned, old curses may be in a kind of remission. Or they may remain in abeyance for someone because of the godliness of an ancestor. When something comes along to ignite them, we need to know how they work and what to do about them. You and I, living in the endtimes, get to be part of the ultimate resolution of the evil of the ages. We can break the curses that come from antiquity, from the iniquities of our ancestors, as we prepare a “radiant church, without stain or wrinkle or any other blemish, but holy and blameless” (Eph. 5:27 NIV).

## **THE CONTINUITY AND ADAPTABILITY OF CURSES**

Curses have continuity, and they remain unbroken until they get broken in the right way. I usually put it this way: “A curse isn't broken until it's broken.” Invoked in perpetuity, curses do not just die of natural causes.

One of the reasons curses have such longevity is because they are adaptable. Sometimes they leapfrog over an entire generation, most often



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because it is a godly one. Let's say you're trying to find out if someone's problem is the result of a generational curse, so you start asking the person about their family. You say, "What was your father like?"

"Daddy was a preacher man, a good man. Grandpa was, too. So was his daddy and his daddy's grandpa. As far back as I can trace, everybody has been a Christian and a good person."

Why, then, is this person so miserable? Something has come back to life that seems to have been lying dormant for a long time. It is like a disease. Inheritable diseases do not necessarily transmit to the very next generation, do they? When you walk into a doctor's office, he wants to know about your medical history and your family medical history. You fill out those long forms for him. Essentially the diseases listed on his forms are generational curses. The doctor wants to know who had what disease and who died of what malady because it can give him clues about what's ailing you. The inclination toward disease can be passed on genetically, not only physiological diseases but also psychological, emotional, and spiritual ones.

Once again, just because a curse exists in your family line does not mean it has to land on you. You can always make healthy choices that will keep it at bay. If something has ever happened to ignite the curse, you may have gotten some inner healing for it. You may have sought out some deliverance or some prayer ministry, which stopped the curse from growing and being inflamed.

But the curse may linger there, just biding its time. The devil knows he has a long time. He's been waiting and working for thousands of years. He does know that his time is getting short now, so that may be why we're seeing the reactivation of so many ancient curses in this generation. Yet when godly intervention neutralizes a curse for a generation or a time, the devil just sits back and says, "Well, we'll see what will happen in the next generation." He is not locked into the same time/space continuum as we are. He does not think in terms of a basic human lifespan. He's not urgent about doing evil if he doesn't have the opportunity. His timeframe isn't 70 or 80 years, but rather 700 or 800 or whatever it takes. If he doesn't get anywhere in this generation, his demons aren't going anywhere. They do not die.

I am convinced that somewhere in hell there is a hit list, and this list catalogues all the curses. Satan looks at them and says, “Hmmm...George is really a good guy. Eighty-seven generations ago he had a pervert in his blood line, but I can’t get him to do that type of thing. Well, never mind. We’ll just see what happens to George’s kids or grandchildren. We have time.”

## THE SPECIFICITY OF CURSES

Curses cannot be broken decisively without exacting information, because the most effective way to break them is to reverse what happened in the first place. This applies both to curses that were invoked by ritualism and those that came from a specific behavior.

You need to find out as much as possible, asking who, how, what, when, where, and why:

1. *Who:* Who created the curse? Was it an ancestor or an unrelated person?
2. *How:* How was the curse created? Was it ceremonial (ritual) or genetic (ancestral). Was it by bloodline or by fiat (a declarative, commanding act of someone’s will)?
3. *What:* What is the nature of the curse, for example does it relate to death, health, poverty, sex?
4. *When:* When was the curse initiated? Was it by a living person or someone who is no longer living? Was the person known to the victim or did it happen in ages past?
5. *Where:* What is the geographical location? Knowing this gives clues as to the root nature of the curse.
6. *Why:* What harm was intended by the curse? For example, to pass on an ungodly psychic gift, to victimize sexually, to create a death obsession?

A curse invoked by ritualism may only be broken by a reversal of the ritual in some manner. You do not always have to do it exactly the way it

## Curse Breaking

was done in the first place, but it can help to find out what happened. A case in point: I was working with a woman who had once written out blasphemies against God on a little scroll. To help reverse the curse, I had her perform the opposite. She wrote out blessings on another little scroll, and she kept it in her possession just as she had once done with the first scroll.

I have ministered to people who had participated in some very archaic, exotic rituals, and I have been able to find a counterpart for those rituals in Leviticus. This is because the most highly developed forms of black magic in secret societies almost always is based on spiritual law, and their rituals often involve a twisting or perversion of ancient ceremonies of Israel.

The same idea can help with curses that have resulted from a specific behavior. If someone was cursed by his father, then I bless him as a father, a Christian leader, and a pastor. This works particularly well if I am of the same gender as the person who originated the curse. When the Pope visited the United States and spoke to the victims of sexual abuse by priests, he helped to reverse the curse of abuse for those people. He acknowledged the guilt of the institution that had cursed them, speaking forgiveness and blessing them. When the Southern Baptists issued a formal apology for slavery, they helped to reverse the curse that was incurred at the time of the Civil War when they were adamantly pro-slavery. When the Canadian government issued an apology to First Nations people because of their past treatment of them, they helped loosen the hold of the curse that had been perpetrated when their predecessors in government took the people away from their homes and tried to force them to assimilate with the dominant North American culture, many times along with serious personal offenses.

Apologies, asking for forgiveness for specific injustices and injuries—these can prove to be very important for undoing the power of curses.

## TURNING CURSES INTO BLESSINGS

Curse breaking is not as simple as saying, “Out, in the name of Jesus.” Why does it have to be so complicated? After all, it doesn’t seem to have been so difficult for Jesus and His first disciples. Consider the fact that time has piled up more obstacles. The devil has had over 2000 years since

the time of Jesus to exercise his strategies, 2000 additional years to get his game plan going, to come up with more curses, to embed those curses, and to degenerate human civilization. We need more power than they had in the early Church because we need to do greater things than they did. In many ways, Peter, James, John, and Paul had it easy compared to us.

The Bible tells us that in the time to come there will be no more curses. In the throne room of God, the Lamb will reign supreme, and His people will serve Him with complete freedom. That is our hope.

If there is a time coming when all curses will be vanquished, and since we have not yet reached that time, then we need to commit ourselves to the task before us, which is to wrestle and labor with the help of the Holy Spirit against the multitude of curses that throng our existence.

We need to be intentional about turning curses into blessings, just as God does. I am convinced that people who have been targeted by curses are the same people who have the potential for great blessing. The devil, not wanting to waste his resources, goes after the people who have the greatest opportunity to do something great for God's Kingdom. He not only tries to stop them, but he also takes aim at their very destiny, at the center of their anointing.

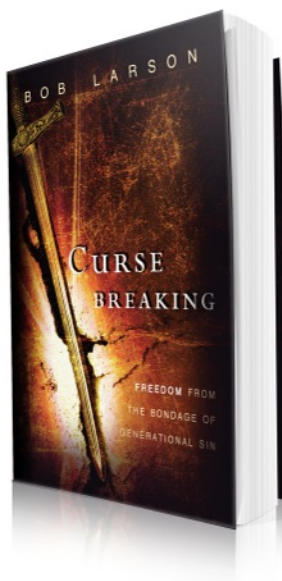
Satan can see your anointing and your calling ahead of time. At your conception and birth, he can see where your blessings will fall, and he goes to work to undermine them. His plan is to turn your blessings into curses wherever possible.

One way you can help defeat him is to convert curses into blessings, purposefully, everywhere you go. I do it for other people all the time, and so can you. Wherever I go, I speak a pastoral blessing over the people of God. Every night when I'm not on the road, I speak a blessing over my children. Even when I am away from home, I do it by phone if at all possible. As we conclude the day, I have a prayer with each child individually, before my wife and I put each of them to bed. I use the same kinds of words over and over: "I speak to you health, prosperity, blessing, goodness, honor, and favor from God." I want the last thing our children hear as they drop off to sleep to be a word of blessing from their father.

## **Curse Breaking**

Bless your own children. Bless your spouse. Bless the people around you. Bless your pastor. You never know who has a curse that needs to be broken. Live a lifestyle of blessing. By means of your words of blessing, invisible curses can be turned into tangible blessings.

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## MISSION STATEMENT

*And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out!*

—MATTHEW 10:1

In an age of increasing evil the ancient spiritual practice of exorcism is in demand. Unfortunately, not a single Protestant denomination has a seminary that teaches exorcism. Those who feel called by God to cast out evil spirits have had nowhere to turn for comprehensive instruction – until now! Rev. Bob Larson, the world's foremost Protestant exorcist, has a vision to restore prayers of exorcism to Christianity and has founded the International School of Exorcism®. Rev. Larson explains, "One-third of all the chapters in the synoptic Gospels contain instances of exorcism and references to demonic possession. In our world of rampant crime, inhumanity, and child abuse, the need to boldly confront demonic forces is more critical than ever."

The School's mission is to train those called to fulfill Christ's command to heal the brokenhearted and set the captives free (Luke 4:18). The curriculum is specifically designed to teach Christian leaders and laypersons the spiritual disciplines of inner healing, deliverance, and exorcism. Various levels of certification are available to those who feel called to this ministry.

Instructional studies include in-depth training in Basic Curse Breaking, the Weapons of Spiritual Warfare, Mental & Emotional Aspects of Deliverance, and Procedures and Principles of Casting out Demons. Applications for enrollment are now being received, but space is limited. Detailed information is available at [www.BobLarson.org](http://www.BobLarson.org) by clicking on the SCHOOL OF EXORCISM button at the top of the home page.

For more information, please contact the Director of Admissions at:

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