

Invisible Barriers to Healing | Derek Prince

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Understanding the Holy Spirit and Barriers to Healing

Appropriating the power of the cross, Part 3: Invisible barriers to healing.

"However, when He, the Spirit of truth, has come, He will guide you into all truth, for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine. Therefore I say that He will take of Mine and declare it to you." *John 16:13-15*

"However, when He, the Spirit of truth..." That's one of the titles of the Holy Spirit. And notice that He's a He. Brothers and sisters, the Holy Spirit is not an it. He's a He,

He's a person. And He wants to be treated as a person. "When He, the Spirit of truth, has come, He will guide you into all truth, for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come."

Now, Jesus is speaking. He says: "He will glorify Me (Jesus), for He will take of what is Mine and declare it, or reveal it, to you." Then He says: "All things that the Father has are Mine. Therefore I say that He, the Holy Spirit, will take of Mine and reveal it to you." So everything the Father has is invested in the Son. And all the wealth of the Father and the Son is disposed of by the Holy Spirit. He's the steward, He's the keeper of the storehouse. Let's make friends with Him; it'll pay us.

Now, I want to say one thing. I realize that in the present state of the church, riddled as it is with so many spiritual problems and so much unbelief, there will be very wonderful sons and daughters of God who do not receive healing. Let's be honest and face that fact. I've seen thousands of people healed over the years, but I've seen some of God's choicest children who didn't receive their healing. I want to tell you I can't explain that. All right? There are things I can't explain. But as I've pondered over this and sought God about it, God gave me a Scripture, and I want to read it to you. It's Deuteronomy 29:29. That's an easy text to remember. *Deuteronomy 29:29* "The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law." There are two kinds of things. There are the secret things that belong to God, and there are the things that are revealed that belong to us, that we may do them, that we may act on them.

Now, God has called me to be a minister of His word. I don't pry into God's secrets. The things that God keeps secret, I don't try to get to know. But the things that are revealed, it is my responsibility to minister to God's people and to act on them. That's what, with the help of the Lord, I'm going to do tonight.

Over the years in ministering to the sick, I have discovered—and Ruth and I have been made particularly conscious of this over the last few years—that if there are any barriers, they are not on God's side. When Jesus died, the veil of the temple was rent in two from top to bottom, and every barrier on God's side was removed. But we have learned by experience that there are often barriers that remain within the hearts and lives of God's people that are barriers to healing. And in order to be able to minister effectively, we have to deal with these barriers.

So in my teaching this evening, before we begin to minister, I'm going to work systematically through the common barriers that prevent people from receiving healing. I've discovered that this saves endless time when we come to minister to individuals. We, as it were, clear the ground first. We don't have to check with each person that each person has met these conditions because we're going to do it with all of you collectively. And so far as we're able, we're going to remove all the barriers before we begin to minister. I'm

going to give you now a list—as it so happens, I’ve got seven in my list, but there could be more—of common barriers to receiving healing.

And the first is ignorance. Ignorance of God’s word and God’s will. I’m sorry to say that this is a tremendously common barrier in the church today. Multitudes of Christians do not know the clear, simple truths and teachings of the word of God. In Isaiah 5:13 God says: “Therefore my people have gone into captivity because they have no knowledge.” *Isaiah 5:13* No knowledge of God’s word, no knowledge of what was accomplished by the death of Jesus on the cross. Ignorance. And then in Hosea 4:6 the Lord says something very similar: “My people are destroyed for lack of knowledge.” *Hosea 4:6*

Now, we can’t educate you tonight in one service, but I believe last night and in what I’ve recapitulated tonight I have laid a basis of knowledge of the word of God and the provision of God that should help to dispel your ignorance. So, I want all of us collectively to confess to God our sin and ignorance—the fact that we haven’t sought God, we haven’t studied His word, we haven’t taken the time to find out what God is saying. And we want to ask God to forgive us tonight. And we want to commit ourselves so far as is possible to seek to know the will and the word of God. Will you join me in that? All right, I’m going to invite you to say a short prayer after me. Will you say these words?

“Oh, God, we acknowledge that in many ways we are ignorant of your word and of your will through our own fault. Tonight, God, we confess this as a sin. We repent of it. We ask you to forgive us and to help us to seek the truth from this night forward more diligently in Jesus’ name.”

The next barrier is also fearfully common in the church; it’s rather related. It’s unbelief. In many of our churches we regard unbelief as a kind of harmless weakness. Well, I don’t believe, but after all does God really expect me to? The New Testament doesn’t call unbelief a harmless weakness. It calls it a sin. And when we see that, we’re ready to get rid of unbelief and to open the way through believing God to receive what He has for us. I want to read from Hebrews 3:12-13. This is addressed specifically to Christians: “Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another while it is called the day, lest any of you be hardened through the deceitfulness of sin.” *Hebrews 3:12-13* You notice what the writer calls unbelief? He calls it evil and he calls it sin.

So, I want to ask you to join with me in asking God’s forgiveness for our unbelief, and proclaiming our faith. You see, in dealing with these spiritual conditions what we have to do is replace the negative by the positive. So, first of all we ask God to forgive our unbelief. And there’s not one of us here tonight—myself included—that doesn’t need to ask for forgiveness for unbelief. And then we’re going to proclaim our faith very simply. We’re going to proclaim our faith in God, in Jesus, in the Holy Spirit and in the word of

God. And this can change the entire atmosphere in this auditorium. From this moment onwards there can be an atmosphere of faith.

I'm going to ask you to join me again in a prayer. We're going to go through this. It is a little bit like when you go to the doctor nowadays. In the old days he tapped you on the chest and said, "Open your mouth and say 'ah'." And stuck something down your throat, reached up, and gave you lots of pills. That's not the way it is now. Now when you go, he takes your blood and he takes various other things from various spots of your body and he sends them all to the laboratory. And after a while when they've been through the tests they come back. This is where the problem area is. Well, what we're trying to do is do that, as it were, go through all the tests and eliminate the problems. See what I'm saying? I told you that we were very practical. They're just on a different basis but we're just as practical as the doctor or the dentist.

So we're going to confess the sin of unbelief and we're going to ask God to forgive us. We're going to renounce it and we're going to proclaim our faith. Are you ready?

"Oh, God, we come to you in Jesus' name and we confess our sin of unbelief. We do not try to excuse it. We are responsible for it. We are sorry for it. We ask you to forgive us and to deliver us from it and impart to us your faith. Tonight we want to declare each of us individually: I believe in God the Father. I believe in Jesus Christ His Son. I believe in God the Holy Spirit. And I believe in the Bible, the true, authoritative word of God. I believe, Lord Jesus, what you said: God's word is the truth. Amen."

Do you feel better now? I tell you, there's a different atmosphere in this place. A lot of nasty little demons of unbelief had to sneak out of the back door.

We come to the third barrier which is not in every life but in many. It's unconfessed sin. Proverbs 28:13 lays down a principle: "He who covers his sins will not prosper." *Proverbs 28:13* You may try desperately to succeed in life and you may seek many things, but if there is covered unforgiven sin in your life you will not prosper. He who covers his sin will not prosper, but whoever confesses and forsakes them will have mercy.

I don't know, but in the lives of many of us I suspect there are sins that have not been acknowledged, they've not been confessed, they've not been repented of. We've covered them up, we've hidden them away. In dealing with people about the confession of sin which is so important, I've discovered that many think this way: If I don't confess my sins to God He'll never know about them. Really, I've found lots of people who think that way. Let me tell you God knows already. And God is not asking you to confess in order to find out what you've done. God is asking you to confess because when you do that He can help you. It's for your good, it's not for His information. And let me tell you, too: when you've told Him the worst about yourself, you haven't shocked Him, and He knew it all before you told Him. And I tell young people, there are things you might never be able to

tell your parents because you'd be too embarrassed and too ashamed. But you can tell God, and God is never embarrassed. Isn't that wonderful?

So I'm going to give you and each one of us here tonight an opportunity in the presence of the Holy Spirit to see if there's any unconfessed sin in our hearts and lives. And then very simply, very quietly, not out loud, confess any sin that the Holy Spirit shows you. The Bible says if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. So if you will confess, God has committed Himself in His faithfulness and His justice to forgive you and to cleanse you. And no matter what there might be on your conscience or in your heart tonight, if you in faith in God's faithfulness will confess those sins or that sin, you can go out of here later this evening just as if you'd never committed a sin in your life.

Because when God forgives our sins, He blots them out. He doesn't hold them against us ever again. This we're not going to do publicly. We're going to take just a few moments. I invite each one of you just to shut yourself in for a moment with God and let God show you: is there something that I have done or said? Maybe some years back. The Holy Spirit brings it to your remembrance. And you respond by saying, "God, I acknowledge. I'm sorry. Forgive me. Cleanse me in the blood of Jesus." Just take a few moments of quietness.

Now, I don't want anybody raising their eyes or their heads. If you want to just proclaim triumphantly that you've confessed something and you know God has forgiven you, you feel so good about it—would you just raise one hand for a moment in testimony? God bless you. God bless you. That's right. Now, remember: you're not only forgiven, you're cleansed. There's nothing between you and God from this moment onwards in that respect. Let's just say out loud to God, "Thank you, God. Thank you for forgiving me, God." Can you say that? "Thank you for forgiving me, God. I receive your forgiveness." And one more thing you may need to do: you may need to forgive yourself. Sometimes that's the hardest. Say this: "God, because you've forgiven me, I forgive myself." Amen.

Now, we're going on with the next barrier, which is closely related. It's an attitude of unforgiveness to other people. This is terribly common in the body of Christ. I want to show you what Jesus said in Mark 11:25: "And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses." *Mark 11:25* All right. This is when we are in the attitude of prayer. Jesus says before you start to pray, check: is there anybody you've got something against? Why does He say that? Because if you pray with resentment and unforgiveness in your heart, those things are a barrier to the answer to your prayer. So Jesus says if you want a clear communication channel with God and openness to receive what you pray for, before you pray if there's anything in your heart against anyone—that leaves out nothing and no

one—forgive, then pray. I want to tell you that forgiving is not an emotion, it's a decision. It's a decision of the will. I've explained to people sometimes it's like having IOUs from somebody else. Forgiving is tearing up the IOUs. That's what it is.

I was teaching once in a place and I was speaking particularly to wives who had been mistreated or abandoned by their husbands. And I pointed out that even though they might have been very wrongly treated, they had to have an attitude of forgiveness toward the husband. And I said to some such imaginary wives: You may have in your hand a handful of IOUs from your husband to you. I owe you love, I owe you support, I owe you care, I owe you provision in many areas which he hasn't provided. Those IOUs are legal, they're absolutely legal. You can hold onto them. But before you decide to do that, remember that God up in heaven has in His hand a lot of IOUs from you to Him. And God says in so many words: Let's do a deal. You tear up your IOUs and I'll tear up mine. But you hold onto yours and I'll hold onto mine.

Well, in one of the parables the proportion that Jesus gave is somebody owes you \$17, you owe God 6 million. So forgiving people isn't being super-spiritual, it's enlightened self-interest. Anybody that won't let \$17 go for the sake of being forgiven 6 million just hasn't any business sense, that's all. So I said, if you want God to tear up His IOUs from you, you tear up your IOUs whether it's from your husband or your parents or whoever it may be. I just finished preaching and I didn't quite know what I was going to do next. And down the middle aisle came a very smartly dressed young lady, I would say about 30 years old, very sophisticated and self-possessed. She marched right up to me, looked me full in the face, and she was radiant. She said, "Mr. Prince, I just want to tell you that while you were preaching I got rid of about \$30,000 worth of IOUs," turned around and walked out. She got it, she didn't need counseling and prayer, she'd done the right thing.

So we're going to take a few moments now to deal with resentment and unforgiveness in our hearts. This is the way we'll do it. We'll just take a few moments and I'm going to pray for the Holy Spirit to show you if there's some hidden root of bitterness in you. If there's a root of bitterness and it springs up, it will defile many. And then you're going to make a decision to tear up those IOUs. Many of you young people may feel that your parents haven't treated you right. Unfortunately, that's very true in many circumstances. Let me tell you that the first commandment that carries a promise with it is honor your father and mother. So again, it's a question of enlightened self-interest. You don't have to agree with everything they do, but you have to have an attitude of respect toward them. I have never known a Christian truly blessed in God who had a wrong attitude to his parents, never. It is an essential requirement for the blessing of God. I'm not speaking only about a wrong attitude to parents or spouses, but those are some of the commonest.

I'm going to pray now and ask the Holy Spirit to show us if there are areas of unforgiveness in our hearts and lives. Then I'm going to lead you after a few moments in a prayer of forgiveness.

"Holy Spirit, we ask You now in Jesus' name to speak to the heart of each one here. Show us if there are areas of bitterness, resentment, and unforgiveness. And make us willing to forgive."

Now the Holy Spirit may give you a specific name or names or a specific situation. Now I want you to say this prayer:

"Lord, if there has been any resentment in my heart, any unforgiveness, any bitterness, I renounce it now. I lay it down. If anyone has ever harmed me or wronged me, I forgive them now as I would have God forgive me. Lord, I forgive them in Your name, Lord Jesus, and I believe You forgive me. Thank You, Lord. In Jesus' name."

All right, we're going to go on. The next, which is terribly common today, is occult involvement: being in some way or having been involved in the occult. In things like fortune telling or Ouija boards or horoscopes or any of the innumerable different ways in which superstition and satanic cults have invaded our contemporary culture. Those are invariably a barrier to healing. And Ruth and I have experienced this innumerable times. People come for healing but there's some dark shadow of the occult still over their lives, and it comes between them and the healing they seek.

There are many forms of the occult. A lot of contemporary music, hard rock and so on, is really satanic. It has demonic power in it. And if we've exposed ourselves to it, we could need deliverance from it. Drugs. I cannot take time tonight to make a list. I'm going to trust the Holy Spirit to show you. But let me just tell you one story. Ruth and I were in a certain place; we came to the point of ministering to the sick. And a young woman of about eighteen came up for prayer. And as we looked in her eyes we saw that glazed look which nearly always is the outcome of involvement in the occult. And so we wanted to help her before we prayed for her. I said to her, "Have you been involved in the occult?" She said no. I felt she was being honest. But I wanted to probe. I said, "You haven't been to a fortune teller, haven't played with a Ouija board?" "No, none of those." "Have you had your horoscope read?" "No." And still there was this barrier. And then God gave Ruth a word of knowledge. And she said, "Rock music." And the girl went flat on her back without us praying for her. That was the barrier, you see. After that she could be healed.

So, we are going now to do the next stage: we're going to renounce every contact with the occult. Before we do that, let me read to you from Exodus 23:24 and following. Now these are instructions from Moses to the children of Israel as to how they were to deal with the forms of worship and religion that had been in the land of Canaan before they came there. And Moses warned them they were to have no part whatever in such sa-

tan practices. So, he says in verse 24: “You shall not bow down to their gods, nor serve them, nor do according to their works. But you shall utterly overthrow them and completely break down their sacred pillars.” In other words, there was to be no association with any of those kinds of occult practices. Now, on the basis of that, Moses gives them these wonderful promises. “So, you shall serve the Lord your God, and He will bless your bread and your water, and I will take sickness away from the midst of you. No one shall suffer miscarriage or be barren in your land. I will fulfill the number of your days.” What wonderful promises. No barrenness, no miscarriages, no female problems, no sickness, a guaranteed full life span. Who wouldn’t want that? But brothers and sisters, don’t detach it from the context. It’s only for those who break totally with the occult in every form.

Let me give you a very simple example. Years back I was in a typical Charismatic house prayer meeting. I found myself next to a young man who was actually from a Catholic background. I was just talking to him. I said, “Are you baptized in the Holy Spirit?” And he said, “Yes, but...” Now, when anybody says “yes but” to that question you know what that “but” is, don’t you? “But I don’t speak in tongues.” So, I said, “Another trunkless elephant!” I didn’t discuss this with him and I didn’t have a plan. I just said, “Did you ever go to a fortune teller?” Oh, he said, “Yes, once when I was a boy of about fifteen. But I just did it as a joke, I didn’t believe it.” I said, “You did go.” He said yes. “Would you be willing to acknowledge to God that that was a sin and ask Him to forgive you and release you from its consequence?” I don’t think he was impressed by my arguments but more or less just to get me off his back he said okay. I led him in a little simple prayer: “Lord, I confess that I went to a fortune teller. I should not have done it. I realize it was a sin, I ask you to forgive me and release me from its consequences, in Jesus’ name.” Then I put my hand on him and prayed for him and he spoke fluently in tongues. See, that was the invisible barrier. It’s not just a barrier to the gifts of the Spirit, it’s a barrier to healing.

So, tonight if you will cooperate—and I can’t do anything against your will, not even God can do anything against your will—if you will cooperate we will renounce all occult involvement. All right? Are you ready? I would guess that will cover fifty percent of the people in this auditorium. That would be my estimate, I may be wrong. But this is so subtle today. There are so many different ways. You can go into a souvenir shop and pick up some little idol and take it home as a little ornament.

One other story because I’m not sure you’re convinced how serious this is. Some years back in the United States I ministered to a lady who was a lady judge. She was a member of the supreme court of the state of Virginia. She had had some kind of intestinal problem for ten years. She’d had surgery, she was never free from pain. I was ministering to people in a Methodist church and I was putting people in the chair and praying for them, as I sometimes do. She was standing there and God’s power was coming on them.

I said to her, “Are you ready?” She said, “No, I don’t think so.” I said, “Well, when you’re ready, let me know.” About ten minutes later she said, “I think I’m ready.” I sat her in the chair, held her legs; one leg was shorter, it grew out and God’s power zapped her. She was out of this world for 45 minutes. She told me this personally. When she came to, for the first time in 10 years she was free of pain. Later she discovered this: when they operated on her surgically on her intestines they put metal clips in to hold things in place. When God healed her, He removed the clips. There was no further evidence of clips.

After that, her lady friend in some competition won a free trip to Mexico for both of them. So they went down to Mexico for a vacation, came back, and the friend phoned my wife and me desperate. She said, “This lady has just tried to commit suicide. Come over and help us.” So we went over posthaste and we started to talk to them. Apparently nothing had changed. I said, “You’ve been down to Mexico.” They said yes. I said, “Did you bring any souvenirs back with you?” And this lady said, “Yes, I brought one circular image.” I said, “What was it an image of?” “The sun god.” I said, “That’s your problem. You’re under a curse because you’ve brought an accursed thing into your home. The Bible says if you bring that into your home you are accursed like the thing.” She was a woman of action. She got up, went down into the basement, broke it in small pieces and put it in the rubbish can. She never had another problem. But it nearly cost her her life. That’s how real this is.

See, God has an intense hatred of idolatry. I don’t think we appreciate how the Lord hates idolatry. So we’re going to give you an opportunity. If you have ever been involved in the occult and you’ve never dealt with it in your life—if you’ve dealt with it, you’re free. That’s all right. But if you’ve never dealt with it, we’re going to give you this opportunity. We’re going to let the Holy Spirit rest upon us for a moment and speak. He’s got a very wonderful memory. He can take you back 20 years to something that happened. All right. Now I’m going to help you. I’m going to lead you in a prayer. But it must be on the basis of your own acknowledgment. I want you to say these words:

“Lord, if I’ve ever been involved in the occult even ignorantly, whatever it was, I confess it as a sin and I renounce it. I ask you to forgive me and I commit myself now that never again will I be involved in those things. Forgive me, Lord, and release me from their influence. Right now, in the name of Jesus. Amen.”

All right. Very closely connected with that, in the same chapter *Exodus 23:32*: “You shall make no covenant with them, nor with their gods.” We come to another related problem. It is possible for people to enter into some kind of a covenant with people who have false gods. And if you do that, you become involved in the guilt of those people and their false gods. This may seem remote and abstract to you, but I’m going to specify one particular common case. Some of you may be offended.

But I say this in love because I know it to be true. There is a very common covenant group, a secret society, that prevails throughout the English-speaking world, which is Freemasonry. And if you are involved in Freemasonry, you are under a curse. Not only you, but your family and your descendants. I speak this from experience. Ruth and I have encountered this. We've dealt with it; we've come to the root of it.

Freemasonry is a false religious system. Whatever you may say, it's not a secret. That's bluff. The main ceremonies of Freemasonry are known and have been published by people who are not Freemasons. To take simply one example, the Royal Arch degree acknowledges a god whose name is Jabulon. "Ja" is short for Jehovah, "bul" is short for Baal, and "on" is short for Osiris. And any system of worship that combines the true God with Baal and Osiris is an abomination in the sight of the Lord. No matter who practices it. Even if it be an Anglican bishop, or the Archbishop of Canterbury, who previously was a Freemason (not the present one). It makes no difference; God is no respecter of persons.

We have seen the most terrible consequences in lives and families because of this curse. I'll give you one brief dramatic example. In Australia, when we were last there, we had a healing service, and one of the people who came forward was a young woman who'd obviously been in the subculture but had apparently just come out of it. And she had what appeared to be a little newborn baby in her arms. We said, "What do you need prayer for?" She said, "My baby." It looked about six days old. She told us it was six weeks old. We said, "What's the problem?" She said, "It just won't take any nourishment. I can't get it to take more than a spoonful of milk."

So, Ruth and I laid hands on the woman as she was holding the baby in her arms. The power of God came on her, and she went down on the floor, and Ruth caught the baby out of her arms and held it. And then God gave Ruth a word of knowledge. She said the girl's father is a Freemason. The people who were ministering to the girl came against that spirit of Freemasonry, and it came out with a loud, prolonged shriek. But the dramatic thing was exactly the same shriek came out of the baby in Ruth's arms at the same time. Six hours later, the girl came back in the evening service with the little baby. She said, between the morning and the evening, she'd taken three full bottles. Thank God for that. But that little child would have never been healed if the curse of Freemasonry had not first been broken.

Now if there are any here tonight who are involved in Freemasonry, either directly yourself or through your husband or father or some other relative, I want to lead you in a prayer of renunciation. There may be other similar cults, secret societies, satanic organizations. There are many of them in the world today. If you are involved in any of those things, I want to ask you now in the name of the Lord Jesus to renounce them. Could we please be quiet and settle down? I'm not going to embarrass anybody individually. I'm

just going to say a prayer. If you need to say it, you say it to God in your heart. You say these words:

“Lord Jesus Christ, I want to serve You and to love You. If there is in my life or in my family the curse of Freemasonry or any other cult, I ask You to release me and forgive me and break its power over me right now. In Jesus’ name. Amen.”

God bless you. We’re getting near the end. You may see this as somewhat lengthy, but if we do it for everybody collectively, we don’t have to do it for each person individually, which takes ten times longer. The final barrier that I want to speak about is the effects of a curse. We dealt with that a little bit last night. I just want to read the list of common indications of a curse over a person’s life or family. If several of these things apply to you or your family, there’s probably a curse over you. Now, the good news is Jesus was made a curse that we might be redeemed from the curse and receive the blessing. But most times we need to renounce the cause of the curse and claim the release.

Very quickly and briefly, here are the common indications of a curse. Number one: mental and emotional breakdown, if there’s a history of that in your family. Number two: repeated and chronic sicknesses, especially hereditary, because the mark of a curse is that it goes from generation to generation. Number three: repeated miscarriages or female problems. As far as Ruth and I are concerned, when we have that kind of need to pray for, we just simply automatically treat it as a curse. And we have seen many barren women able to conceive and bear children, and we have seen many women with female problems delivered. Tumors and other things on the female organs disappear when the curse is lifted.

The next is the breakdown of marriage and family alienation. If a family has a history of marriages breaking up and different branches of the family at war with one another, you can be almost sure there’s a curse. The next is continuing financial insufficiency—you never get out of the poverty syndrome. The next is accident prone. You’re one of those people that accidents just look for. You step off the curb and you break your ankle. You close the car door on your fingers. You know what I’ve observed with such people? It’s just when they’re getting near the point of deliverance that they’re tripped up. It’s just amazing. I’ve held deliverance services in the past, and people have wanted to drive as much as 100 miles to come, but the car broke down on the way, they never got there. Why? It was a curse.

And finally, a history of suicides or unnatural deaths. Now, we’re not going to take a lot of time about this, but we’re all going to say once again: Thank you, Lord Jesus—let me do it first—that You were made a curse that I might be redeemed from the curse. And as you say that, let it be lifted from you. Something can happen to you right now. You can walk out of this place a different person. That dark shadow that’s been over your life, that’s followed you—when I try to describe to people what a curse is like, it’s like a dark

shadow from the past that always seems to hover over you. It's like a hand that reaches out from the past. And every time you're about to make it and succeed, it trips you up.

If I were to choose one key word, the word would be frustration. I've dealt with many people who had all the qualifications for success, and time and time again they were on the verge of success and something went wrong. It's a curse. All right. Now the Holy Spirit is big enough to deal with every single situation of that kind here tonight. You can receive individual attention—not from Brother Prince, but from the Holy Spirit. Just take a moment to ponder on your life. Look back over it. Consider if it has the marks that I've described. All right. Now we're going to say it, you say it after me.

“Thank you, Lord Jesus, that on the cross you were made a curse that I might be redeemed from the curse and enter into the blessing. And because of what you did tonight, Lord Jesus, in your precious name, I release myself from every curse over me and my family, and I claim the blessing that you purchased for me with your blood. Thank you, Lord Jesus.”

Let's give Him a little praise, shall we? Now that's the last of the barriers. There's one other thing you need to be aware of. When we come to pray for the sick, sometimes sicknesses are caused by or associated with the presence of evil spirits. And the ministry of healing frequently includes the ministry of driving out evil spirits. It isn't done in some churches, but someone who does do it and did do it—Jesus. That's right. Let's look just at one example. I say this so you come mentally prepared. Luke 4, verses 40–41: “Now when the sun was setting, all those who had anyone sick with various diseases brought them to Him, and He laid His hands on every one of them, and healed them. And demons, or evil spirits, also came out of many, crying out.” *Luke 4:40-41*

Notice that associated with the ministry of laying on of hands on the sick for healing, there was the driving out of demons. Because when the supernatural power of God comes into operation, evil spirits just can't stand it any longer; they have to come out.

There are two different main ways in which evil spirits are associated with sickness. The first is they are direct causes of sickness. There are spirits of infirmity, of pain, of crippling, and of death—to name only four that we deal with commonly. For instance, many people who have some kind of spinal curvature or deformity of the spine—that is caused by a crippling spirit. And for that person to receive full release, it is necessary for that crippling spirit to be driven out. Jesus encountered a woman who was bent double and couldn't stand up straight. He didn't treat it as a physical sickness; He said this woman had been bound by a spirit of infirmity eighteen years. He loosed her from the spirit, and she immediately straightened up. We have dealt with all these many times. I don't think I can go into details now, except perhaps the spirit of death, which is very, very common. And the way this works is to cause a person to be infirm and weakly and ultimately to die untimely. And such a person somehow tends to have a morbid outlook

on life. They'll tend to look on the dark side of things. They may tend to wear dark clothes. There's something morbid about them. I've had to say to several young ladies: I suggest you don't wear black any longer.

You may think this is strange, but there is an association between... I'm not saying people should never wear black. There are just some people for whom it is not altogether wise to wear black. Ruth and I have probably dealt with hundreds of cases of people who need deliverance from the spirit of death. I think we are going to do something that I did not plan. We discovered, as always, the right thing to do is replace the negative with the positive.

See, one way the spirit of death comes in is you get discouraged, disheartened, oppressed, and you say, "I might as well be dead. I wish I were dead. What's the good of living?" When you say that, that is an invitation to the spirit of death to come in and take over. And it does not need many invitations. One of the most dangerous things a person could ever say is, "I wish I were dead." Well, we are going to unsay that. We are going to give you an opportunity to revoke the negative things you have been saying about yourself.

Psalms 118:17. The psalmist says: "I shall not die but live and declare the works of the Lord." *Psalms 118:17* That is a positive decision. You say that after me the first time, and we will say it together until we make this place full of positive faith. Now, do not try to say it with me to start with, but after me: "I shall not die but live and declare the works of the Lord." You have got good memories; you can say it with me this time. "I shall not die but live and declare the works of the Lord." Stand up and say it—there is something about being in a standing position. I am not going to lie down under the devil. I am not going to let him trample over my emotions and my attitudes. All right. For the third time, are you ready? "I shall not die but live and declare the works of the Lord."

Now, it is wonderful to say it into the air and say it to me. I would like to suggest that every one turn to somebody, look them full in the eyes, and say to them: "I shall not die but live and declare the works of the Lord." Let us make a proclamation of praise on the basis of that. Praise You, Lord Jesus. Thank You, Lord Jesus. Glory to Your name. Victory, victory, victory through the blood of the Lamb and through the name of Jesus. Amen and amen and amen.

Now, feel free to be seated if you can. We are going to come to the actual ministry to the sick. There are many different scriptural ways to minister to the sick. But we are going to follow: "These signs shall follow them that believe. In my name they shall lay hands on the sick, and they shall recover." *Mark 16:17-18* "These signs shall follow them that believe. In My name," Jesus said, "they shall lay hands on the sick." And what happens? "And they shall recover." What shall they do? Recover. It does not say that all of them will be instantly healed. Sometimes healing is instant, sometimes it is progressive.

But it comes. When I met Ruth in 1977, she was virtually an invalid on her back. I laid hands on her and prayed for her and said, “Now, keep the plug in. Stay with your plug into God’s power outlet. The way to keep the plug in is keep thanking Him until the healing is completed.” That was in June. She kept the plug in till November, and in November her healing was instantly completed. She had a ruptured disc in her spine and a spine that had been curved from childhood. She has no ruptured disc and she has a straight spine. But she didn’t get an instant miracle. She got a progressive work. Jesus says they shall recover, but He doesn’t say how long it will take. Sometimes it’s instantaneous. Praise God, but not always. Some of you will be instantaneously healed. Some of you will get a healing that begins. If it begins, keep your plug in. If you say as you walk out of here, “I didn’t get healed,” do you know what you’ve done? Pulled the plug out, and nothing more will happen after that. If you say, “They laid hands on me, God touched me, I’m going to keep thanking Him till it’s complete,” it will be completed.

Now, the way we’re going to do it is rather difficult. Let me just check something out first. Of all the people in this auditorium, how many would wish to be prayed for? Well, you see that, brothers? We’ve got a busy evening ahead of us. I told you it would be like that. We are going to do our best. More than our best we cannot do. Ruth and I here are to minister to you, and we have seven other teams, either couples or threesomes. All of them called to the ministry, with proven ministries and anointed of God. And they and we together are going to minister to the sick by the laying on of hands. We are going to lay hands on you in the name of Jesus.

Now, this is not going to be a counselling session. So don’t come with your life story or even a medical history. All we want to know is arthritis, a weak heart, a bladder infection, “I can’t have children,” menstrual cramps, whatever it is, try to say it in one short sentence. After all, we are not going to heal you; God is. And God knows your problem even before you state it. Come with this attitude: that in coming to these ministers of the Lord, I’m obeying God’s Word, I’m doing what He told me to do, and I’m not looking to Brother Prince and Ruth or to any of the other teams for my healing. I’m looking through them to Jesus, who told them to lay hands on the sick. Please don’t focus on human personalities, because they can’t do much for you when it comes to healing. Jesus can do anything.

Now, we are going to seek to maintain an atmosphere of prayer and worship. If you’re a child of God, I don’t want you to be just a spectator. I want you to be prayerfully involved. Have the same attitude as if it was your brother or your sister or your parent who is up here being prayed for. And we will, with the help of our worship leaders, from time to time have periods of praise and worship. We’ve learned by experience that in an atmosphere of worship it is much easier for people to receive healing. So please let there be no spectators. Don’t any of you get involved in a lot of idle conversation with your neighbours. Although the preaching is coming to an end, the real part of the service is

beginning. And we are not to be time conscious. If you need to leave at any time, feel free to go without embarrassment, but we are going to get on as long as we feel God would have us to continue. Usually speaking, including the teaching, it's very rare that our healing services last less than five hours. We've had some that lasted eight hours. That's very short by comparison with those of Jesus. Some of His lasted three days. We've got the wrong attitude about time. Isn't that right? "God, I can give you ten minutes. What can You do for me from there?" Well, that's between you and God.

Could we begin to get the platform lined up? Move the chairs to the back? And before we actually begin to minister, those of us who are in these teams are going to unite in the center of the platform, join hands with one another, and invoke the anointing of God upon us. And by that act we are going to acknowledge that we can do nothing of our own selves. It's only by the grace and the power of God. We can remove the pulpit. It's a beautiful pulpit. I'm grateful for it. Now, am I still audible? I am. Wonderful. Could those of us that are going to be in the initial teams—could you be with your team partners? We'll join hands. I'll probably need to be at this side so I can look at the people. Let's leave that part open so the people can see us. You have a word of knowledge? We'll do this first. We're just gonna humble ourselves before God. In fact, I believe it would please God if we would kneel down before you all and simply say: "God, we are putting ourselves at your disposal."

Let each of us just pray and cast ourselves before the mercy of God: "O God, we present ourselves before You now as Your servants, Your servants and Your handmaidens. Lord, we acknowledge that there is nothing in ourselves. It's not by might, it's not by power. It's by Your Holy Spirit. Blessed Holy Spirit, we acknowledge You, the third person of the Godhead, the One who holds the key to the storehouse. We just submit and yield ourselves to the Spirit of God. We evoke the Spirit of God into this whole auditorium and upon this entire congregation. Holy Spirit, You are welcome. Come amongst us. Reveal and glorify the Lord Jesus Christ. Touch the people of God. Manifest the mercy of God tonight, the victory that was won by the death and resurrection of our Lord Jesus Christ. Let that victory over sin and over sickness and over demon powers be manifested through us here tonight, we pray in Jesus' name. Amen." Glory to God. Thank You, Lord.

Now, if you kind of line up from one end to the other in your teams, just as separate entities. Now, we are going to need the help of our ushers. The ushers have got a very responsible task here. We are not gonna call you forward by categories. We're going to say that those of you who want prayer will come forward. Don't move yet. And listen, I want you to be very cooperative with the ushers and with me. One thing we have learned by experience: If people become disorderly and disrespectful of the Holy Spirit, He moves elsewhere. If the Holy Spirit moves, we might as well close this meeting, cause without Him nothing is going to happen. The more you cooperate with the leadership, the more you please the Holy Spirit.

But before we begin this general ministry, I'm gonna call my wife forward. God has given her a word of knowledge about someone here tonight, a specific condition. Now, God does this to create faith and to encourage the person who may be indicated, because God wants to show you that He loves you so much, He has pinpointed your particular need tonight. He's gonna show you that He knows it without you telling Him. And if you are the person, we invite you to come forward and respond as soon as the description is given. We will pray for you. Come forward expecting to be healed. Let me give you just an example.

We were in England about a year ago and it was not a healing service. It was just a morning church service. But before I began to speak, Ruth said, "I have a word of knowledge." Knowing my British people, I said to them, "Now, listen, don't get stuck in your seat. Don't be embarrassed. Don't wait. If you are the one, come up. Don't let Satan hold you back." Ruth said, "There is someone here this morning who is afraid she's going blind in one eye." There was an Indian lady in her sari in the second row, and before Ruth was halfway through her sentence, she was up on the platform. She said, "That's me. That's the only reason I came, because I'm afraid I'm going blind." I said, "Are you a Christian?" She said, "I'm a pure Hindu." But that was the only way God could have got that woman. Can you speak into that? We probably need another microphone available somewhere.

The person that God has showed me has a blocked right ear. Now, I don't know if this person is deaf. It's a man past youth. Come up here. That's a tactical description. Well, I knew the man was middle-aged. Come right up. Ushers, if he needs help, just help him up. I need one of you ushers as a catcher in case anything happens.

Speaker: You know the Lord Jesus? **Man:** I do. **Speaker:** You do. Are you serving Him and living for Him? How long do you have this blockage in your ear? **Man:** For years. **Speaker:** Are you believing now that God's going to touch you? **Man:** I believe that the Lord will heal me. **Speaker:** Thank You, Father. Now, Lord, in the name of Jesus, we release him. In Jesus' name. Thank You, Lord. Did you have difficulty in hearing before? **Man:** Yes. **Speaker:** It was your right ear? **Man:** It was this ear. **Speaker:** That's the right ear. Say what you hear. **Man:** Thank you, Jesus. **Speaker:** Thank you, Jesus. You're hearing a whisper. What do you feel about that? **Man:** It's magnificent. **Speaker:** Can we praise God? Amen. Thank you, Lord. Thank You, thank You, thank you, Lord. Thank you, Lord Jesus. God bless you.

How this was made

This is the author's own work. It was composed with [junifye](#) and an AI assistant, drawing its Scripture and original-language work (Greek, Hebrew, cross-references) from [Darash](#) (Hebrew *darash*, “to seek, inquire, study”), a tool and reference work for the Bible in its original languages.

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