

## Chapter 12 | Blockage Removal: Judgment

Sam Soleyn

January 22, 2020

In this section I want to address what happens after you have repented, and after you have forgiven others of their sins against you, and the enemy stands as the proverbial climber of the glass tower in a rainstorm. What do you do with the enemy now that you have him? For the first time in the person's existence, you have the enemy in a state of trespass, without authority. What do you do with him? First, let's understand you have the right to judge him. Then, you have the right to decree what happens to him, to it. And then, the angels who are given charge may be commanded to carry out the instructions regarding your judgments of angels. Whatever you judge them, the angels will carry out that judgment. Before we talk about what are the sanctions that are available, let's understand the very mechanism of judging angels.

That begins with the issue of your authority. Let me read you this from Paul's letter to the Corinthians, 1 Corinthians, chapter 6. By the way, these things were always in the Bible, you know. I did not put them in, suddenly. He was talking about judging matters, so the context is appropriate: judging matters in the church, among the saints. He says in 1 Corinthians 6:1,

*Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints? Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? **Do you not know that we shall judge angels?** [There it is in verse 3: "Do you not know that we shall judge angels?"] How much more, things that pertain to this life? If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge? I say this to your shame (1 Corinthians 6:1-5a NKJV, emphasis added, and comments added in blue).*

Paul is talking about judging things in this life. All the things he says about judging are in this life. Do you not know that the saints will judge the world in this life? Do you not know that the saints can judge even great matters, let alone the least of matters in this world, in this life? Do you not know that you shall judge angels in this life? Tell me this, according to the Scriptures, when will you judge angels? In the next life? No. Who finally sends angels to their destruction in the life to come? That is a judgment from the great white throne, where the last enemy to be destroyed is

death. The Lord judges the angels, then. But the saints judge each other, they judge matters, they judge the world in this life. The prohibition is not against judgments; the prohibition is against prejudiced, unrighteous judgments. You will recall when Jesus said, “Judge not, that you be not judged” (cf. Matthew 7:1; Luke 6:37), His admonition was regarding false judgments, impaired judgments. He said, “Remove the log from your own eye.”<sup>1</sup> Remove the impediment that distorts judgment from your own mind before you judge another. He is not saying, not to judge, clearly.

Because here, we have been given authority by God to set things in order in the world. We certainly have been given authority by God to set order in the House of God. Paul left Timothy in Macedonia and Titus in Crete with this instruction: “To set in order the things that are lacking and to appoint elders in every city.”<sup>2</sup> We are called to judge. One of the elementary doctrines is eternal judgment.<sup>3</sup> That is not about the great white throne of judgment; that is how we judge matters in a fundamental and elemental way. We judge matters from an eternal point of view, not from a temporal point of view, and certainly not from a human prejudiced point of view.

If we cannot judge anyone, then what exactly is the instruction to hand a certain one over to Satan for the destruction of the flesh?<sup>4</sup> When do you ever get to that? Why even give an instruction that you cannot carry out? You see, it is about the quality of your judgment. When Christ is seated in you and you are seated in Christ, in other words, when His presence is in you... That is what Paul said, “When I am with you in spirit, you take up this matter” (and this was actually said in 1

---

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

<sup>1</sup> See Matthew 7:5: “Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother’s eye.”; see also Luke 6:42: “Or how can you say to your brother, ‘Brother, let me remove the speck that *is* in your eye,’ when you yourself do not see the plank that *is* in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother’s eye.”

<sup>2</sup> See Titus 1:5: “For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you.”

<sup>3</sup> See Hebrews 6:1-2: “Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment.”

<sup>4</sup> See 1 Corinthians 5:4-5: “In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.”

Corinthians just before where we are reading), where he instructs them to hand the man over to Satan, which man was living with his father's wife. That is why he is telling them "Can you not judge in the simplest of matters?"

Now, our judgments are not prejudicial. In fact, before that in chapter 5, he was talking about how you judge the sexually immoral, the persons who are filthy in their ways, and all the like, to put away evil from among the believers. This idea that we cannot judge anybody—meaning we do not have a view to correcting things, we do not have an authority to do that—that is what has led to this powerless, convictionless church that is blown about by every wind of doctrine. No. You are supposed to judge in matters, but there is a process by which we judge things. Therefore, judgment is not privatized.

For example, the process in Matthew 18: If your brother sins against you, you do not ignore his sin, and harbor resentment in your heart, and use religious language to excuse the fact that you are not going to seek your brother. If your brother sins against you, go and tell him his fault, just between the two of you. If he repents, you have gained your brother. That is the first level of judgment. If he does not repent, take two or three witnesses and conduct an investigation, which is to say, let the facts be established. Let objective hearers of the narrative determine what the facts are so that they could call the offender to repentance, because this is the process by which you gain the brother. If he refuses the admonition and entreatment of the two or three witnesses who have judged the matter, then you tell it to the church. Tell it to the whole body of believers to whom he is connected, with the intent of drawing him back to his place that he is about to lose. And if he refuses to listen to the church, then hand him over to Satan for the destruction of the flesh.

None of these things are authorized if you cannot judge. Do you see? You are called to judge men and angels, but your judgment has to be from the position of being seated in Christ, which is, you clothe yourself with the authority of Christ. Therefore, you are representing Christ when you face the enemies of God and man. That is how the process of judging angels begins.

Now I want to show you some more about judging angels. You have certain authorities that you may employ against even the angelic. Let me show you, in broader strokes, the authority of the

believer to judge. This is from Ephesians, chapter 1, about verse 17. Paul is writing to the Ephesians, and he says that he prays to the Father of glory that the Father may give the spirit of wisdom and revelation in the knowledge of Christ, that the eyes of the Ephesians, and by extension ourselves, that the eyes of our understanding being enlightened, that we may know three things:

- 1) what is the hope of His calling,
- 2) what are the riches of the glory of His inheritance in the saints—that is the riches of the glory of God’s inheritance in the saints, and
- 3) what is the exceeding greatness of His power toward us who believe, which power is demonstrated according to the working of His mighty strength which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above, listen to this, far above all principality and power and might and dominion, and every name that is named, not only in this present age but also in that which is to come. And He put all things under His feet, and gave Christ to be head over all things to the church, which is His body, the fullness of Him who fills all in all (cf. Ephesians 1:17-23).

What is the scope of the power of the Lord Jesus Christ? All authority in heaven and on earth.<sup>5</sup> Who is subject to that authority? That authority places Him far above—far above, that is a reference to a superior position by orders of magnitude, not even close—far above all principality, power, might, dominion. Now if you skip over in your mind to the same Book of Ephesians, chapter 6, when he is summarizing this, how does he identify principalities, powers, and dominion? He calls them the rulers of the darkness of this world and the spiritual forces of evil in the heavenly places; and he says, “Therefore, take to yourselves the armor of God to operate in the mighty strength of God concerning the demonic.”<sup>6</sup> That is why I maintain to you that we have the authority to judge them in this present world. That authority was given to Christ. We are seated *in Christ*.

---

<sup>5</sup> See Matthew 28:18: “And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth.’ ”

<sup>6</sup> See Ephesians 6:10-13: “Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.”

We have the authority to judge them, and God will enforce our judgments by giving angels the charge to come and obey us when we order certain sanctions against the demonic that has taken advantage of the people of God and held up their blessings, separated them from their true identity, and otherwise alienated them from God. For if they are allowed to do that, then they are allowed to frustrate what Christ accomplished at the cross. “The God of peace will soon crush Satan underneath your feet” (Romans 16:20). The “soon” there is not a reference to the future, or to the millennial period, or the hereafter. The “soon” has reference to, as soon as you are ready, as soon as you become mature in this present world.

Now I understand people who do not even believe there are demons today, let alone that they occupy the emotions of people’s souls, who have no understanding as to how to deal with them and who are altogether too ready and willing to put the blame on the victims, will say, “We do not believe that.” Well then, continue to enjoy your demonic oppression. Because it is by unbelief in what is true that you hand yourself over to the torment of the evil one, and all you have got left is to try to work up enough soulish resistance to the enemy to try and stumble through life, hope you make it until you die, and when you die, then you get to go to heaven and avoid it all. That is rubbish. That is powerless theology that works a harm upon both the perpetrators of these notions, and more damagingly, on the people who are supposed to be under their care.

I am amazed that there are so many shepherds who would be willing to allow the people to continue to suffer time and time again under the relentless assault of the enemy but refuse to acknowledge that the enemy has been overthrown at the cross, and we get to prosecute the case against them and to evict them with certain sanctions that render them absolutely powerless. I know of preachers, prominent preachers, whose kids waged a war against Satan in the flesh, in their soulish strength, and lost—committed suicide. And to listen to the pathetic excuses of their preaching fathers after that was the consummate tragedy. No one should have to die because they did not know the truth. That is irresponsibility at the highest level. That is virtually criminal malpractice.

We are allowed to judge angels, and there is a formality that allows us to convene God’s court. We are not lacking in any measure of authority to bring the enemy that has infringed upon our authority, to bring him into the courts of the Lord. When he commits an infraction, he can be

brought into God's courts of justice. That enemy puts himself under the jurisdictions of God's authority when he infringes upon our sovereignty that God gave us. That is kingdom against kingdom.

Now, it is a mistake to think that certain categories of demonic princes are involved with us. I am routinely amused to hear people talk about their personal struggle with Satan. No. There are a couple of circumstantial references—one in the Old Testament, two in the New Testament—of Satan being a prime actor in anyone's life. One was with Job in the Old Testament. The others were with Peter, and then Judas,<sup>7</sup> but the activities in that environment involve Jesus, so the enemy threw out his biggest gun and came as himself. But other than that, the things we deal with as normal sons of God never implicate this category of the fallen angelic. Some of those who are thrown out have been allowed positions to control entire countries or continents, or great cities. So the prince of Persia, a mighty warring prince, that prince would not show up as controlling some individual. That prince's task was to control the whole region. The prince of Greece, same thing. Princes who have operated over desperate empires, like the Mayans that sacrificed children, those are not demonic spirits that take control of persons. They control areas, but their downline operatives are the ones who take advantage, as we have seen.

Once they come into our spheres, the sphere where we have authority, once they enter our spheres of authority, we have jurisdiction over them. Once they present themselves in our sphere, once they begin to do things in our sphere, they make themselves subject to our jurisdiction. That is why the larger operators are not subject to our personal jurisdictions, and the individual does not have jurisdiction over mighty princes. It does not mean we are less than they; it just means we cannot judge them, yet. So, we should be careful only as it regards defining the scope of our authority. But when a demon has presented himself into the realm of someone we know, someone we love, someone over whom we have authority, they are subject to judgments.

---

<sup>7</sup> See Mark 8:33: "But when He had turned around and looked at His disciples, He rebuked Peter, saying, 'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men.'"; see also Luke 22:3: "Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve."

I will have to extend this teaching over a couple of more sessions, or at least one more session, because I want to show you certain things. First, I wanted to show you our authority in Christ from Ephesians, chapter 1. In 1 Corinthians 6:3, it tells us that authority includes judging angels, and that the judgment of angels and the exercise of our authority over principalities, powers, dominions, and the like is in this age, because the authority of Christ is in the age as well. And our engagement of the demonic is from our position in Christ, according to all that has been said up to and including Ephesians, chapter 6, that speaks of the armor of God. In 2 Peter 2:14, Scriptures speak of how angels that sinned were cast down to the abyss.

Now in the Greek, the term for the abyss there is Tartarus, to distinguish it from Gehenna or Hades, and it usually is viewed as the bottomless pit, the realm below. Not that we ought to see this from a geographical, hierarchical structure, but we ought to see it from a position of authority. So the realm below, Tartarus, is below in the place of desperation, below either the reference to Hades or the reference to Gehenna, which are the places of entrapment, or the places of judgment, places of containment for human beings, the souls of humans who have sinned. But below that, like the heavens have higher orders of the heavens: the lowest of the heavens is the heavens of human beings; the middle heavens, if you like, is the place of the operation of the demonic; and the third heavens is the location of the throne of God. So to those who are restrained, awaiting judgments, the primary order of that is Gehenna or Hades. The order below that is Tartarus, and in that sense, there is no hope in it so it is bottomless. There are demons that are trapped, there are angels that sinned that are trapped in that bottomless pit, and that bottomless pit, when the aspect of the pit is referred to as hopeless or bottomless, it is referred to as the abyss—*abussos*,<sup>8</sup> or the abyss. The name of the abyss is Tartarus. An abyss is a location; the name of the location is Tartarus.

I will begin the next teaching by just showing you that the demons themselves are aware of being subject to the abyss. We know of certain angels that have been restrained on the earth, four great angels by the river Euphrates, but they are held for a certain time and for certain services or certain

---

<sup>8</sup> See *abussos*, Strong's Greek 12 - <https://biblehub.com/greek/12.htm>

tasks that they are to perform.<sup>9</sup> I will continue with this discussion, then, in the next segment, and close up this teaching.

---

<sup>9</sup> See Revelation 9:13-14: “Then the sixth angel sounded: And I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet, ‘Release the four angels who are bound at the great river Euphrates.’ ”