

## Chapter 13 | Blockage Removal: Conclusion

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I am trying to avoid this being an extensive and exhaustive teaching on the demonic. But in order to set up the understanding of our power to judge them and our authority to judge them, it is necessary to talk in the skimpiest of terms and in the sketchiest of ways about the demonic. I want to continue this discussion in which we have talked about the difference between Tartarus, Gehenna, and Hades; and why Tartarus is referred to as the abyss, because in terms of the hopelessness of escape and the powerlessness of the ones contained in the abyss, it is bottomless, as in, it is hopeless. It is a maximum-security prison into which they are put, from which they can only come when God lets them out. And we know He will let them who are in it, out, when it is time for them to be judged. This is, of course, from the Book of Revelation, chapter 9, verse 11 and Revelation, chapter 20, that says an angel came who had the key to the abyss.

But I want to start this section of the discussion with a reference to Luke, chapter 10, verse 17. Jesus had sent out the seventy, and when they returned, they were giving a report. “Then the seventy returned with joy, saying, ‘Lord, even the demons are subject to us in Your name’” (Luke 10:17). “Your name,” of course, we all understand as being “Your authority.” This was before Jesus was crucified—before He died, rose again, ascended to the throne of God, and gave the order of His church that had to do with distribution of gifts of the Spirit by which He empowered the church to act in the world. Paul speaks of that in Ephesians 6, and in fact throughout Ephesians, when he talks about how we engage the enemy. But even before all of that, the disciples came back bringing the report that the demons were “subject to us in Your name.” To which Jesus replied, “I saw Satan fall like lightning from heaven” (cf. Luke 10:18). In other words, “I was there when he was overthrown.”

“Behold, I give you the authority to trample on serpents and scorpions...” Is He talking about insects? Who are serpents and scorpions? He is talking about the demonic. He is referencing, “I give you the authority to trample on serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you” (Luke 10:19). Does that sound like we are just kind of holding on until the gates of Hell decide to back off? No. This is the rubbish that people’s heads have been filled with by powerless theology, that do not see an active connection to being in Christ. Listen to the language of Christ Himself. It is written in red, for crying out loud. “And the God of

peace shall soon crush Satan underneath your feet” (cf. Romans 16:20). That is how Paul ends the Book of Romans. Do we have authority over these creatures? Absolutely. There ought to be no further discussion as to whether or not we have authority to judge angels in this life.

So what, then, are our judgments? What are the sanctions? What do we instruct angels to do with demons? You notice that they were seeing demons run at the mention of the Lord’s name. And Jesus conflates their story of the demonic being put to flight, by Satan being put to flight. So what is Jesus doing? He is equating the fallen angels, the ones who fell with Satan, with the demonic activity that His disciples were evidencing, and talking about the power that they have over the demonic. Might I remind you again: “Behold, I give you the authority to trample on serpents and scorpions and over all the power of the enemy...” (Luke 10:19). They had come back and said, “We saw demons flee.” He puts demons in the category of angels who fell and renewed their understanding of the authority He had given to them.

Once again, I remind you of 2 Peter 2:4 where it says, “If God spared not the angels that sinned, but cast them down to the abyss.”<sup>1</sup> Who are the occupants of the abyss? Angels that sinned. Now look at this from the Book of Luke, chapter 8, at verse 31. It is talking about Jesus and a man who came, cried out, and fell down before Jesus. This was when Jesus was in the country of Gadara, in the land of the Gadarenes, opposite to Galilee. This is Luke 8:27. “And when He [Jesus] stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes...” and so on. Now then, the demons would seize him and throw him to the ground, and so on. From verse 28, “When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, ‘What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!’” Now, who is speaking? The demons, because Jesus addressed them. At verse 30, “Jesus asked him, saying, ‘What is your name?’” And he did not give Him a name like John or Paul or something else; he said, “My name is Legion, for we are many.” But before I get to that, the demons begged Jesus not to torment them, for He had commanded the unclean spirit to come out of the man. For it had often seized him, kept him under guard, bound him in chains, and so on and so forth. When Jesus asked him, saying, “What is your name?”, he said, “Legion,” because many demons had entered him. “And they begged Him that He would not command them to go into the abyss” (verse 31).

Follow with me. Follow the bouncing ball. Fallen angels were sent to the abyss; that place is called Tartarus—reference 2 Peter 2:4.<sup>1</sup> “I saw Satan fall as lightning from heaven” (Luke 10:18). Now there are demons in this man, who are begging Jesus not to send them to the abyss, to Tartarus or *tartaró*,<sup>2</sup> as it is called. Fallen angels and demons are the same creatures. Some are held in chains in darkness; others have been allowed to operate on the earth. But know, they are subject to the sanction of being sent to the abyss, and they begged Jesus not to do it. We, who are in Christ, have exactly that authority over them. Now Jesus sent them into the pigs, and even the pigs thought that demons were unclean. Pigs, in general, are thought of among the most unclean of animals. The pigs thought, “We need to take a bath,” because these demons are in us. That is, of course, a silly reference. But the point being that we can command them to the abyss, where they are held in chains in darkness; that is the exact language of 2 Peter 2:4.

This is not made up stuff. These are the Scriptures that speak of the authority we have to confine, to constrain, to limit the activities of the demonic when they operate within the measures and spheres of the authority we have. When they act in our domain, they subject themselves to our authority, and we have jurisdiction over them. If they are acting outside of our domains and if they are not within our authoritative jurisdiction, then we let them be because we do not really have authority over them. If they do nothing within our domains, even if they are doing things that are wrong, which they can always be counted on to do, we do not have authority over them. But if they move within our jurisdiction, if they operate within our persons or within persons over whom we have authority, we absolutely have jurisdiction over them.

Sanctions:

1. One of the sanctions is to send them to the abyss.
2. Another of the sanctions is to simply let them go. Cast them out. “Leave. You are a defeated enemy.”
3. A third sanction is their destruction.

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

<sup>1</sup> See 2 Peter 2:4 BLB: “For if God did not spare the angels having sinned, but having cast them down to Tartarus, in chains of gloomy darkness, delivered them, being kept for judgment;”

<sup>2</sup> See *tartaró*, Strong’s Greek 5020 - <https://biblehub.com/str/greek/5020.htm>

Keep in mind that these are not eternal beings. They are spirit beings, but their spirit did not come out of God. They are created spirits, like the spirit of an animal, because they are serving creatures. They were created to serve. But the spirit of man came out of God, therefore, the spirit of man is indestructible. A demonic spirit can be destroyed. The Scriptures are plain on the point. The Book of Revelation, chapter 20, speaking of the aftermath of the great judgment of God, the great white throne judgment, it says, “And the last enemy to be destroyed is death”—to be destroyed is death. We know Death to be a spirit, from Revelation, chapter 6, which speaks of Death and Hell—the rider on the pale horse, whose name was Death, and Hell followed after him. Now a place is called hell because that spirit known as Hell has jurisdiction over those who are in it. People who violate God’s authority, and are therefore subject to the enemy, are handed into the custody of the spirit known as Hell. Hell and Death work together because sin exposes one to the sanction of death.

The spirit of Death has authority where man sins because the wages of sin is death.<sup>3</sup> Man in that condition is separated from God and is subject to the jurisdiction of the spirit of Death. Now everybody dies, so when it talks about Death as a spirit, it is not talking about the condition of the exit of the spirit of a person from his body. It is appointed unto all men once to die (cf. Hebrews 9:27). Death is separation from God, and therefore, Death is a reference to that spirit that has authority to confine a person who dies as a sinner into the control or domain of the spirit known as Hell. Those are the last two who will be destroyed, because it will be the end of the epoch in which Death or Hell have any relevance in the human history going forward from that point. They are the last two to be destroyed.

My point is that demonic spirits can be destroyed. Now, what is our authority to destroy them? Anything or anyone who profanes the temple of God is subject to being destroyed. Again, from 1 Corinthians 3:17, “Whoever profanes the temple of God, him will God destroy.” Now what is the temple of God? The dwelling place of God. Where does God dwell? He dwells in you. To be more specific, the only place in you in which God can dwell is your spirit, Spirit to spirit. The Holy Spirit bears witness with your spirit that you are sons of God. The Spirit of God cannot dwell in your soul, because the soul has a different life than the spirit.

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<sup>3</sup> See Romans 6:23: “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”

The life within the soul is *psuché*.<sup>4</sup> The life within the spirit is *zoë*.<sup>5</sup> The life within the body is *bios*.<sup>6</sup> It is obvious that there is an enormous distinction between all these three forms of life. The life in the *bios* is subject to death, to extinction. It is appointed unto men once to die. The soul may be sent to hell because of the condition of being separated from God; so, the soul does not die when the body dies. The spirit returns to God who gave it, because until the spirit is activated, and only by the Holy Spirit may the spirit of man be activated, the spirit of man does nothing wrong. It has come out of God; it returns to God. So, the spirit of man is the only thing in creation that cannot die.

Angels were created when the heavens were created, on the third day. They are creatures of that realm. But they are creatures. They were created just like the heavens were created. Anything that is created is subject to an end. It can be destroyed. The human spirit was never created; therefore, it has no beginning and it has no end. Its origin was in God and its final destination is in God. No angel has that position or right, so they can be extinguished. As we have seen, the spirit and the soul reside in the body, which is the temple of God, of the Spirit of God. Anywhere that God dwells, He is sovereign. If an evil spirit operates within the human body, albeit in the soul, its presence profanes the temple of God, and it is subject to being destroyed. Other angels are the ones who can carry out that sentence.

To recap, our sanctions include:

1. The destruction of that spirit for its trespass in the House of God, profaning the temple of the Most High by its existence.
2. The second sanction is to send them in chains in darkness [to Tartarus]. The angelic, the ones on our side who are sent to be bailiffs of our court, are the ones to whom that charge is given.
3. Or, we may dismiss them. I, typically, will dismiss a spirit if, two things:
  - 1) I charge them not to interfere with the family line of the subsequent generations.

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<sup>4</sup> See *psuché*, Strong's Greek 5590 - <https://biblehub.com/str/greek/5590.htm>

<sup>5</sup> See *zoë*, Strong's Greek 2222 - <https://biblehub.com/str/greek/2222.htm>

<sup>6</sup> See *bios*, Strong's Greek 979 - <https://biblehub.com/str/greek/979.htm>

- 2) And if dismissing them allows them to be punished by the fact that the ones they once controlled now will arise and crush their heads. In other words, the ones that they once controlled will arise and will have overcome them in the very places where they held them captive. It is torturous to the demonic to see their former captives so thoroughly rule in the place where they were once captivated. Their distress is unimaginable. So, I let them go if their torment is furthered by the ascendancy of those they captured to places of dominance over them.

You have all three options. Typically, the way you exercise the option, I will exercise the option as a judge in the Lord's court based on the quantum of harm they caused to the emotions of those whose souls they have possessed to great harm. According to the quantum of harm, I decide their judgment. So, for example, when I encounter a spirit of death, when I encounter a spirit of suicide, these that intentionally intended to take the lives of persons, I judge them by their own actions: death to death. If their actions have not been of that moment or of that level of offense, but I do not want them having any further ability to form schemes against the persons or their descendants, I send them to the abyss. And if releasing them continues to humiliate them, I do that. So it is not a blanket statement. People often will ask me, "Why would you let any of them live if you have authority to destroy them?" Because they serve purposes, even when they are allowed to live. But you measure the sentence by the quantum of harm that they have committed. This was just to talk to you about your authority to judge angels.

Now in judging angels, the thing you must see is that, commonly, they hunt in packs. That is why they are referred to like predatory animals that hunt in packs or prides. They are referred to as dogs, for example—in this case, not domesticated dogs but wild dogs. They are also referred to as wolves. They are referred to as lions, seeking whom they may devour. So, they work together to both entrap and keep entrapped the people of God. If the activity in question was one of rejection, then you are likely to have a grouping of rejection, abandonment, unworthiness, irrelevance or unimportance, worthlessness. You are likely to have all of those working together. Then, if it is a pack that is led by a spirit known as fear, you will have fear, anxiety, worry, and they will operate within a context of shame and depression, because those elements make the people weak based on

their fears. If they are operating in a pack that is led by humiliation, you will typically have something like adultery, or fornication, or pornography, or rape, or some of these clusters together.

I will usually call them to judgment as a cluster, and I will usually sentence them as a cluster. But you will begin to see the groupings of these spirits. Rarely will you ever find them functioning as independent operators, because they depend upon the lower hierarchy to maintain their hegemony and their control. They will typically throw out the lower levels of hierarchy; if they see that they are being brought into judgment, they will typically remove any support they have for the lesser authorities within their configuration, so that you think you got the “big boy” or the “big dog,” you will think you got him, when you got a lower level operative. So, it requires a thorough understanding of the functioning of the discerning of spirits and the application of that to the categories of spirits. Now note, you were given the ability to discern spirits—1 Corinthians 12, “to some the discerning of spirits.”<sup>7</sup>

I want to take time to recap what we do. We ended at the point of being able to sentence them.

1. When you actually come to the time of dealing with the demonic, what you do is you begin by having the persons fast and pray so that the soul is put down and the spirit is alert, so that God begins to remind them of things.
2. When you are actually doing the process, you begin with the person’s narrative, and you let the spirit of discernment lead you to where the blocks were installed by generations before them, by the abandonment of parents, etc.
3. Then, you move to the next category of how these definitions of themselves were brought into and held in place by the sins of others against them.
4. You move from there to the ratifications by behavioral polity, by the way people did things, the way these things were ratified in their lives.
5. Then you move to stripping the enemy of his authority by:
  - a. forgiving those who have trespassed,

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<sup>7</sup> See 1 Corinthians 12:7-10: “But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.”

- b. repenting of sins—of the sins that were done.

That leaves the enemy without power, without authority, subject now to your judgment. Do not go in to judge angels before you have stripped them from their authority.

6. When you are judging them, recognize that God has given you angels, now, on our side to enforce the judgments of the court. Realize that you have the authority to judge them, because they have operated within your jurisdiction. Your judging includes three possible sanctions:

- a. the destruction of the malefactors,
- b. in chains and darkness [Tartarus],
- c. or simply letting them go.

When you judge them, the angels will carry out your sentence.

7. After that the person is free, but for the first time, he or she has been given back emotions with which they are thoroughly unfamiliar. They do not know how to operate within those emotions, because they have been denied access to those emotions or the emotions have been perverted for a long time. They still do not know who they are, and they are unfamiliar with the emotions that the enemy has co-opted. So, one of the first things I do is I pray for an increase in the Holy Spirit in them. I will usually lay hands on them and ask the Lord to fill them with a new, fresh anointing of the Holy Spirit, sufficient to renew their minds so that they can take possession of these new things that have been given to them.

I want you also to realize that you will not get the return of all that is yours in a single day. Often, there are two or three of these sessions, because the first one is largely to disturb the foundations the enemy has established. There may be a need for subsequent examination of any structure that might remain. But by now you know, you will have been given enough relief to have confidence going in. Eventually, you will come to the place where anything that pops up on your screen that the enemy is trying to either assert against you or trying to gain some measure of re-entrance, you will see it.

In between the time of the attack and the time you must respond, the Holy Spirit now is able to speak to you. Before, you could not hear the Holy Spirit because Satan came up from inside your perimeter; now, you can see his effort because you have something to compare it with. And the

Holy Spirit will speak to you the moment you sense you are under attack. When He speaks to you, simply do what He tells you. Say whatever He tells you to say, do what He tells you to do. The enemy will run from you at that point. So, be aware of that.

The final suggestion is subject yourself to the divine authority that God has placed in your life that is capable of watching over your soul. That is not only your early-warning system, but it also is that which helps you to formulate not only how you may destroy your enemy's attack against you, but it serves to remind you of what God has already done and what you now are positioned to do as it regards your enemy. In short, while you are learning to become familiar with and to operate within these emotions that had been denied to you for so long, submit yourself to the one that God has placed in authority over you and trust what they are saying to you, because your awareness of the schemes of your enemy and your ability to function to resist the enemy is still pretty new; whereas, one watching over your soul both knows you and the schemes of your enemy, and can guide you through this process at a time when you are learning how to engage all that you have been given back, and incrementally, that which you are about to be given back.

With these things, there are still, of course, many other ancillary and related subject matters. I do not have time now, nor is it the appropriate time to add those things on. The final thing I do is bless the person. After I lay hands on them to confirm who they are in the spirit, to receive an updated, sufficiently current anointing of the Holy Spirit, I then bless them. Because quite often, the things that came into their lives and flourished in the darkness of their lives were because those who had authority over them not only did *not* bless them, did *not* affirm them, but rather cursed them and were actually instruments of the enemy for their oppression. The final thing that I do is that I bless them.

This concludes thirteen sessions on blockage removal. We will add supplemental questions to this following our first training, where we take input from all those who have heard these messages and have further questions, and as we give additional direct answers to those questions and expand some areas of this teaching that we have not chosen to expand at this point.

May the Lord bless you with the Spirit of understanding, that you might understand your authority in Christ over your enemy. And may God free you from all the harm that the works of the devil have perpetrated upon your soul. May the Lord rescue you entirely from every scheme of your enemy as He continues the process of saving your soul. All this is about saving your soul, the process of the salvation of the soul—the rescue of the soul from the control of your enemy and the replacing of your soul under the rule of your spirit so that, as your spirit hears God, your soul might agree, and together, your spirit ruling your soul, your soul might execute the works of God as you are led to within your body. So that spirit, soul, and body is sanctified, set apart for the purposes of God thoroughly and completely. I end with this thought from the Book of 1 Thessalonians, “May you be sanctified through and through, thoroughly. May your whole spirit, soul, and body be presented blameless at the coming of the Lord. And the One who calls you is faithful, and He will do it.” My hope is that this unveiling of the Word will help you understand how you ought to participate in that which God intends to do in your life. May grace and peace be your portion. In the name and by the authority of the Lord Jesus Christ, we have spoken these things. So be it. Amen.