

Chapter 1 – Blockage Removal: Introduction

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I am beginning the undertaking of a course in blockage removal. The reason is that for the last three years or so, I have been quite literally inundated with the request for removing blockages. It started out quite innocuously, maybe even innocently, as a request from certain ones who basically said, “Listen, I am a believer in the Lord Jesus Christ. I have lived my life pursuing the things of God in my business, in my family life, in every aspect of life, but I feel that I have reached this threshold beyond which I do not seem to be able to penetrate.” Some described it as a fog in their minds. Some others described it as suddenly finding themselves irritable with people, not exactly knowing why they were not at peace. Yet others talked about nightmares they were having that they could not seem to quite get their arms around as to the origins of it. Anyway, in a variety of ways, people began to talk to me about things that I later began to describe as blockages—blockages to the life of God that they know exists, they have heard, they have read in the Scriptures, and they believe. And, they have gained tremendous ground.

In blockage removal, I rarely ever have done anything with a new believer. In fact, let me go ahead and say that in more than one hundred fifty cases that I have undertaken in the last three years or so, I have never actually undertaken one with a new believer. In fact, virtually everyone else was what would be considered in some degree, one who had been a believer for a number of years. Now, they were in various stages of walking with God, but no one was new in the sense of coming to the faith. Many of them had a problem believing that there could be any sort of demonic activity going on in their lives, because so many people have come out of backgrounds, such as Pentecostal or Evangelical, in which they have conflated elements of being, like the spirit and the soul, and have come up with a theology that basically says a Christian cannot have a demon living inside of their being, inside of their bodies, because our bodies are the temple of the Holy Spirit—which, by the way, is true—and that there can be no companionship or fellowship between Christ and Belial, which is also true.

And so, many of them are simply stuck in not being sure where to go with what was this malaise, this fog that some described it as, that seemed to strangle the very root of their being, trapping them often in patterns of behavior that they absolutely know are wrong, but seem powerless to be relieved and to extricate themselves out of these positions. It seemed that at times, this condition,

this foggy malaise, just for the want of better descriptive terms, tends to come in at critical moments in their lives, especially say at times when pressures come at work, or there is discord in the marriage, there are disagreements in key and valuable relationships. They seem to be piled upon by internal weights that seem to just weigh them down. Some even began to talk in terms of strangulation—feeling strangled, feeling tied down, unable to break through.

Because they were denied the legitimate belief that there are evil spirits at work in the lives of believers and working internally within the soul... Let me just say parenthetically—I will come to this in greater detail later—the notion that a Christian cannot have a demon based upon stringing together Scriptures in such a cavalier and careless fashion is reprehensible. For the sake of theologies and for not wanting to be wrong theologically, preachers have left the people in environments of suffering, believing somehow that they are not able to apply the word of God, the written text of Scripture, to their circumstances. I mean, who remembers the text of Scripture when they are in these battles? There is a reason that you do not remember the text of Scripture when you are in these battles: because the battles are emotional. They are internal warrings. Whereas, the recognition of Scripture is not emotional; it is rational. It is at a point in time when you consciously and intentionally recall the Scripture with the intent of applying it in a very formal and juridical process to determine what your course of action should be in a particular set of circumstances. But that is rarely what happens. People are caught up in the emotions of the moment, and that is why later on the enemy is able to so harass them with accusations and to bring to their attention false notions as to why and how they behaved in the fashion in which they did.

After more than one hundred fifty cases... In fact, I had not even really counted. On one occasion I did sort of look at what happened over a variety of circumstances, and I saw that there were—this was about maybe six or eight months ago—I saw that there were at least one hundred fifty people. Since then, the process has continued unabated, and it seemed almost like there is no end in sight. Part of what I have to come realize is that everybody needs blockage removal.

Now I choose to separate the term “blockage removal” from the traditional view of deliverance, because what is involved is so much more intrusive, so much more excoriating than anything that has ever been practiced or thought, or taught even, in deliverance. For the mature believer, it is removing blockages that prevent you from hearing God and from being able to walk in the life of

the Spirit beyond a certain level of your maturing as a believer. I made the statement that everybody needs blockage removal, whether they understand it or not. Throughout the course of this presentation I plan for there to be eight sessions in blockage removal. I am obviously beginning by laying out the need for it.

Why is there a need for blockage removal? We started with the fact that I have been inundated with requests, and there seems to be no end to it. As I have looked into this extensively, I have come to see no one is immune from the schemes and the wiles of the devil. How they function and how they operate within the life of persons has resulted in the truth of Scripture that says the whole world lies in darkness.¹ And because that is true, by extension, each person has been trapped to some degree in darkness. The majority of people are still completely trapped in darkness, but it runs the gamut from rank unbelievers all the way to mature believers. As you stay with these teachings, you will see what I mean.

My intent is not to carve out some new path for ministry. Frankly, I wish I could be done with it. And in fact, my primary reason for creating this course of study to promote understanding is so that people could be trained both with the knowledge of the Scriptures and with the procedures regarding how to liberate others from the schemes of the devil to remove the blockages. This is, in fact, an attempt to enlist those who are called to this work, because frankly it is far more than I could possibly do. In fact, it would be like a drop in the ocean in terms of what I could do relative to the need, so my intent is to get people ready. I am primarily presenting these messages to the spiritual household concerning which I have been appointed as a father by God to, as it were, heal the brokenhearted, to set the captives free, and to proclaim the Lord's liberty to those who are in His House—not just under my direction and rule as a father, but to the whole House of God. The question was asked, “Is there no balm in Gilead? Are there no physicians there? Why, then, are not the wounds of My people healed?” (cf. Jeremiah 8:22).

I think it is clergy malpractice to look at people who are trapped in the schemes of the devil and to tell them that somehow it is their fault. I think it would be malpractice but for the fact, and this is the only pass I will give, that by and large the clergy has been trapped, preachers have been trapped, in doctrines that preclude an understanding for the need for people to be set free from the schemes of the devil, and so they do not know what else to do. So, they do what they always do: They put

the blame on the ones needing to be served, rather than the inadequacy of their understanding and the ineffectiveness of their practice. I hope that preachers everywhere will get a hold of this message, throw off the yoke of traditional understandings, like Christians cannot have demons, embrace what is true, and begin to promote healing among the people that you oversee. That is the will of God concerning you, and it is central to your ministry.

Now I want to begin with the widest arc possible, so let me read from the book of Genesis, chapter one, verse one. It says,

In the beginning God created the heavens and the earth. ²The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

³Then God said, “Let there be light”; and there was light. ⁴And God saw the light, that it was good; and God divided the light from the darkness. ⁵God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

⁶Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” ⁷Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. ⁸And God called the firmament Heaven. So the evening and the morning were the second day.

⁹Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear”; and it was so. ¹⁰And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.

¹¹Then God said, “Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth”; and it was so. ¹²And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. ¹³So the evening and the morning were the third day.

¹⁴Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; ¹⁵and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. ¹⁶Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. ¹⁷God set them in the firmament of the heavens to give light on the earth, ¹⁸and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. ¹⁹So the evening and the morning were the fourth day (Genesis 1:1-19 NKJV).

I will stop there, because there are many things in this reading that I want to pull apart for a moment. First it says, “*In the beginning God created the heavens and the earth.*” According to the last verse of the book of Ephesians, chapter one, it refers to “the fullness of Him who fills everything in every way.”² God fills everything in every way. What does that mean? It means there is nothing outside of God. If you fill everything in every way, what would be outside? You would fill that too.

When it says, “*God created the heavens and the earth,*” here is the question: Where did He put them? If you create something, you have to put it somewhere. If you fill everything in every way, if you hold the universe in the breadth of your hand³, nothing is outside of you. Nothing can be outside of you. So, where did He put them? It is critically important to understand that God put all of creation *in Himself*. Now, God is a Spirit; creation is material. So, creation is one of the dimensions within the being of God who is a Spirit. It is a material dimension. He established it like a pocket in a garment. Within this dimension of space, God put material things. And all the things He put of a material nature that we now see, He ordained their usage according to set times. Not only did God create in the material world, in that dimension of His being, not only did He create space and objects within space, but He created and ordained the timing of the usage of all of it.

So to ask a question such as, “Where was God when...?”, fails *ab initio* to understand that there is no question of “when” as it relates to the existence of God. Time is exclusively relegated to the dimension of creation—things that God created that He placed within Himself. The importance of this concept is that there is nothing that moves or lives or acts outside of the superintending

purview of God Himself. How much do you *not* control that is within you—that lives within you, that moves within you, that has its very being within you? What is the quantum of the loss of control? How do you establish that such a thing has independence from its Creator? If you live in Him, move in Him, and have your very being in Him, to what extent does He *not* control the events of your life? It is a silly question. Obviously, He controls every nuance of it—every thought, every act, every action, every interaction between all the realms of creation and all the elements within each of those realms. They exist within God. Now interestingly, all of the dimensions of God’s own being, including the dimensions of creation, God has put in the final act of God’s creation, in the person of man. I will come back to that, but there are other questions I would like to ask.

How do you determine a day? I know that there have been a lot of people trying to establish creation as having taken place in six earth days. Well, for starters let’s ask this question: What is an earth day? It is obviously the time it takes for the earth to move around the sun—a 24-hour period. That is a day according to our human calendar. What is amazing is, on the first day of creation, the light that God created is not the sun, the moon, and the stars. There has been a kind of blind assumption that in these six days of creation, beginning with the first day when God said, “Let there be light,” that the light He was speaking of was the light of the sun. What is wrong with that argument? He did not create the sun, the moon, and the stars until the fourth day, so how do you determine what a day is? On the first day, on the second day, on the third day, and for that matter, on the fourth day, or the fifth, or the sixth, or the seventh, how do you determine what a day is?

Well, the key is He says, “*the evening and the morning were the first day,*” having called the light Day, and the darkness Night (cf. Gen. 1:5). What is He telling us? Well, first look: darkness is on the surface the deep (cf. Gen. 1:2). Darkness is not *in* the deep, it is on the surface of the deep. And in this narrative, we have the Father, the Son, and the Spirit represented as the deep, the waters—the waters representing the Word, and the Spirit. Everything is in God. Darkness is on the surface of the deep. What does that mean? It means that the nature of God has not been disclosed. Like a tablecloth covering a table, God is veiled. And so the notion of darkness here is not about sin or even the absence of light; this is about the issue of revelation. Creation is established to reveal the nature of God. So, a day is when the thing moves from out of its place in God into this time-space continuum, or spacial-temporal continuum that God is about to establish for the purpose of

becoming known. That is not a 24-hour day. It does not need to be a 24-hour day. In fact, it cannot be measured by any element of human time. It is elements of the eternal being transferred to the natural to become visible.

Now, the next thing we want to talk about is: When were the heavens created? I will proceed to answer that question in the next session. These will not be sessions that repeat themselves. I will simply pick up and go on, but I am breaking them up in these segments to make it easier for you to be able to outline them for yourself.

Endnotes:

1. See 1 John 5:19 NKJV: “We know that we are of God, and the whole world lies *under the sway of* the wicked one.”
2. See Ephesians 1:22-23 NIV: “And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.
3. See Isaiah 40:12 NIV: “Who has measured the waters in the hollow of his hand, or with the breadth of his hand marked off the heavens? Who has held the dust of the earth in a basket, or weighed the mountains on the scales and the hills in a balance?”