

Chapter 4 | Blockage Removal: Conflict – Angels vs Humans

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In this fourth installment I want to talk about the conflict between angels and humans. Angels, of course, are spirits. They are created spirits, but they are a different kind of spirit than what is in man. The spirit in man has a life in it. That life is the life called *zoē* (Strong's G2222), and that life was derived out of God Himself. Because of that, man is intrinsically compatible with God. The mind within the spirit, particularly the spirit man assembled to Christ... In fact, the moment you are resurrected from the dead—and it is why it is called resurrection, because you come out of stasis. The spirit is in stasis. *Anastasis* (Strong's G386)—out of stasis—is the term “resurrection.” That is why, when you are born again, you are said to have been resurrected from the dead, which is one of the elementary doctrines, the doctrine of resurrection.¹ You come out of stasis, and as such, you are immediately assembled by the Holy Spirit, who raised you out of stasis, into the Body of Christ. You do not linger around. You do not have an independent existence from Christ once you are raised from the dead. The only contextual framework in which your spirit may function is that of the assembled Christ, because therein lies all authority in heaven and on earth for you to function. It is in that that your gifts and your calling are to be discovered and understood and to function. So, you do not get like a week before you are assembled into Christ once you are raised from the dead. The Spirit immediately assembles you into Christ, so you begin to draw your life and have the sustaining of your life from your connection to the Spirit Man known as Christ, the corporate Son of God. So you can begin your functionality in the earth.

The first levels of that are really not much about functionality; they are about training. They are about making you ready. Your spirit is alive, but your soul is still radically opposed to this new existence because it has been used to its own existence. It is familiar with the corners of its existence, and it chooses and prefers that ahead of or in the place of this newness of life, in which one becomes a partaker of the divine nature. This is also where you immediately encounter the enemy, who is a servant. Sons can represent their father, because sons have an allotment from their father—*kléronomos* (Strong's G2818), or *kléroó* (Strong's G2820), which is “to receive an allotment.” It is where we get the term “clergy” from. So you actually, being assembled to Christ, receiving an inheritance, that qualifies you as clergy.

Now it is this inheritance that the enemy is at war with. He was never defined in creation, never created to be defined as a carrier of the presence of God. God never said to an angel, “You are My Son, today I have become your Father” (cf. Hebrews 1:5). Everything Satan does and everything these angels do in creation are predicated upon gaining a reward based upon service. When you want to know if a thing is religious or it is godly—there is as wide a gulf between the religious and the righteous as there is between heaven and earth, as there is between the natural and the eternal—when you want to know if something is demonically foundationed, if the choreography of it and the foundation of it comes out of the mindset of a servant, you will ask the question: Is it reward for performance? One of the main spirits that torment human beings is this: a spirit of performance. When a person believes that their identity is related to their performance, they are trapped by having received the mindset of a servant. In that domain, you can only be brutalized, because you are not operating by the power of the Son of God or the throne of God; you are not functioning out of your place of sonship. You are functioning out of an imposed identity—an identity that crafts you as a servant—and the only one who creates anybody in their own image as a servant is the devil.

God created a man in His image and likeness to understand the role of the Father as presented to the Son and presented through the Son. But the role of a servant, anything created in that image... And by the way, the enemy is not capable of creating anything, so he simply coerces you into the adoption of that perspective as your true identity. But if you look, the world seems overly populated by people who are intent on gaining their relevance through a performance—singing for your supper. In that mindset, you automatically view everybody as your enemy. Who is the enemy? God? Flesh and blood, meaning other humans? No. The enemy is the devil. “For your adversary, the devil, goes about like a roaring lion.”² Any action or behavior that you undertake that positions a human being as your enemy is demonically inspired.

Performance—finding your relevance through your performance is what I mean by that—is actually an evil spirit called the spirit of performance. This is not talking about your ability to do a thing. It is talking about deriving your relevance in your being from being able to do a thing. God empowered us to be able to accomplish all manner of things to His glory, and to the benefit of the saints (to fellow believers), and to the benefit of the world. But you were never designed to

derive your importance, or your relevance, or your identity from what you do. That is a servant's perspective, and every religious notion, every notion that tells you that this is what God wants from you, there are two things about that: 1) it is not God, and 2) it is demonic.

Now, the language is charged with words. Certain words have a powerful effect on people. When you say a thing is demonic, it is almost like uttering the ultimate curse to a person. Not necessarily. It is simply labeling the source of its origin. It does not tie you to it, because the demonic does not have any real authority to keep anything in place. The only way it can keep anything in place is if you believe it. It captures you if you believe it. Because it is demonic does not mean it is powerful or it is overwhelming. No. The power of it all is in deception. So get over the idea that because something is labeled demonic, it means you are trapped in this labyrinth from which you cannot escape. That is nonsense. That is rubbish.

In fact, there is no construction of Satan to contain human beings in the earth that is capable of resisting the entrance into it and the plundering of it by those who come from God. The gates of hell shall not prevail against those who come in the name and by the legitimate authority of God.³ It is a house of lies. It does not actually possess authority in creation because nothing was ever given to it by way of authority. Let's dispense of these notions of these creatures, as hideous as they may be, and as intent as they may be, and ferocious as they may be, in trying to hold you captive, they are no more than dogs on leashes for all it matters. Their strength is in persuading you that they have strength. Otherwise, they do not.

But being able to identify them is critically important. Being able to identify the work of the devil is critically important, and one of the templates for identifying is that which possesses the characteristics of a servant. A servant, you see, always performs for what he gets. A son owns the whole house; his performance is in the care of his duties within the house, which duties are primarily to carry, and to distribute, and to display the glory of God.

Let's go back now and begin to apply all these principles that we have been learning over these three and half sessions to the issue of blockage removal. What is the condition that people are experiencing when they feel they are blocked—when they feel that they cannot ascend to the place

of representing God? When the fluidity of life, the flow of *zoë* in them does not govern all of the domains of their existence, what is the condition? What are we talking about? How does this work? I first explained to you, in a sense, why blockage removal is necessary: this conflict. But now I am wanting to move to and explain what are the blockages and how are they to be removed. And then we will go on to the remaining segments of this teaching.

When God put man in creation, the creature that He made and the realm He put him in was what He designed as the theater for the display of the glory of God. Before man sinned, the manner of his rule showed the order that is within God, the structure of things. Man himself was created to show how many dimensions there could be in God. The woman was taken out of the man, for example, and set as a being that had the capability of existing in fullness, in conjunction with and yet separate from the man from whom she was taken. God wanted by these things to show us mysteries, like Christ and the church. So the side of one man would be wounded and the woman would be taken out; the side of the Spiritual Man, while He was the natural man hanging on the cross, would be wounded and the bride would be inserted back into the wound, and so on. This earth and the physical creation were meant to display both the capability of God and the nature of God. Creation testifies to the capability of God. Man—man alone, mankind, human beings—the two as one, male and female, they carry the image and they carry the likeness of God.

The word “image” is the word *charaktér* (Strong’s G5481), and it is an engraving or it is a tool of engraving, like a die. When you wanted to stamp out metal in a form of coinage, you would put the metal in a pliable form into the die, into the mold, and force or power would be exerted to stamp the metal with the image and the superscription of the head of state. So the word *charaktér*, not the word *eikon* (Strong’s 1504), is used when it describes man in the image and likeness of God. We were meant to be stamped with the image of God so that we may bear His likeness in the earth. We are His image, portraying His likeness. In the likeness of God, one sees the goodness of God, one sees the mercy of God, the compassion of God, the faithfulness of God—all of the characteristics of God that relate to His personhood, not to His abilities. In fact, all of the abilities of God exist to serve His personhood, and His personhood is defined in one word: love.

So God put man in his biosphere, forming his body—his *sóma* (Strong’s G4983)—from the dust of the earth and infused that *sóma* with a *bios* (Strong’s G979), with life, so that man can walk around on the earth and interact with the earth. But He gave him understanding of his environment by placing a soul in him as an interpretive module for what his body would experience. Now the sum total of the body’s experiences are taken into the body by the five senses. The sense of touch, which of course is over the entire surface of the body. The skin is the largest organ, and it is laced with sensors to receive and to transmit touch. So through the sense of touch, things from the environment come into and affect the *bios*, the body, the *sóma*. The life of the body—the *bios* life, the *sóma* life (the life within the body being *bios*)—is focused through these five senses. The sense of touch is one of the primary ways we interact with the environment; the sense of sight is another, the sense of hearing yet another, the sense of smell is a fourth, and a sense of taste is the fifth. These five senses are constantly operational, and our environment bombards us with these five senses.

Now as we take in impulses through these resident five senses, these impulses create emotions. So we see a certain thing, and we have an emotion about it. We smell a certain thing, and we have an emotion about it. We hear things, and we have an emotion about it. We are touched in certain ways, and they produce emotions. We taste certain things, and they produce emotions. The interpretive module, the thing that makes sense of these impulses and assigns an emotional weight to them, is the soul. The soul is the way that the impulses that come through the five senses into the *sóma* are interpreted. Depending on the context in which these impulses are taken, certain emotional weights are assigned to them.

For example, my wife will cook curry for me about once a month. She learned to cook curry from probably the world’s foremost expert, who I think is Mirolyn Naidoo. But I would never want for Mirolyn to be thought of *only* as the world’s foremost expert of curry; she is far more than that in every way. But, once a month Lucy will follow Mirolyn’s recipe, as she calls it, and she will make some curry for me. I have had the occasion to come home from a lunch meeting, say around 2 or 3 o’clock, depending on how long the meeting went, and as I would come in, if she had started preparations for dinner, for the evening meal, the aroma of curry would be throughout the kitchen. And as I come in and smell this aroma, I would be transported immediately from the state of a 68-

year-old man, who is still full from lunch, who is not hungry in the least, to a hungry five-year-old boy waiting to eat his supper, waiting to eat his dinner. The smell immediately transports me back to a memory. Taking in that impulse through the sense of smell takes me all the way back to a 5-year-old boy, and it happens instantaneously. I am just there. I have to rescue the 68-year-old man from the emotions of a 5-year-old boy. Even as I am telling you right now, the thought of curry has me salivating. Because I am salivating, I feel hungry and asking what's for dinner. I will go and lift the lid of the pot and smell, and I am not hungry at all, but I am behaving like a 5-year-old boy, and I have to arrest the 5-year-old boy and bring him back to the reality of a 68-year-old man.

That is what happens when an impulse from your environment enters your body and triggers a familiar emotion. All of a sudden, you are at the age you were when that emotion took hold of your soul, because the soul is replete with emotions. The spirit also has emotions. The soul's emotions are derived from the experiences of our interactions with the biosphere, and they are accorded an emotional weight or a value, together with an entire ability to affect all of your thinking, all of the behaviors of the *sóma*. The soul is dominant over the *sóma*, over the body. What if these emotions are not as pleasant as my recall of curry? What if these emotions are tragic? What if they are emotions that are terrifying? What if these are emotions that make you suddenly vulnerable, fearful? What license do they need from my reason to operate?

The soul has three components: a mind, which determines reality; a will, that determines your resources; and your emotions—but the term in the Scripture is the heart. A mind, a will, and a heart—and the reference to the heart is the reference to the seat of these emotions. Once the emotions are activated, the soul will assign a form of reality to these emotions, and you will immediately activate your will in service of that reality that you now perceive.

We make decisions in the soul based upon the emotions. We justify the reality that these emotions conjure up in us through reason, and it is really the reason of association. We actually associate the emotion with a reality, whether or not the emotion at the moment produces anything resembling the reality. My condition as a 68-year-old man does not remotely indicate that I am hungry. The reality of the 68-year-old man is that he is not hungry; he just got home from lunch. The reality of the emotion is that a 5-year-old boy is hungry, and he will go and lift the lid, and smell the cooking,

and act is if he is hungry. So our reality is generated out of our emotion, but we justify the reality by reason.

Those are the first steps to understanding the schemes of the devil—how he gets in to control your idea of reality.

Endnotes:

1. See Hebrews 6:1-2 ESV: “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.”
2. See 1 Peter 5:8 NASB: “Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.”
3. See Matthew 16:18 NKJV: “And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.