

Chapter 5 | Blockage Removal: Conflict – Angels vs Fallen Angels

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Anyone who is familiar with the Scriptures can readily assign the Scriptures to the things that I am saying. I am deliberately not spending the time to introduce and deconstruct the meaning of Scripture in this particular message because that is not the mission. The mission is to make you aware of how the devil's schemes work against you, and what are his opportunities based upon the nature of human beings, and how we may ultimately combat and overthrow and take back this domain from the devil. So, it is not primarily a listing of Scripture for the purpose of studying Scripture, but more an executive function. I recognize that that is the nature of this series of teachings. But I do want to introduce you to certain passages of Scripture in the process because some of the things I am saying represent genuinely new ground to most people, because it is simply not how people have thought about the use of Scripture.

When we think about demons, the angels who fell, and we think of them, particularly the ones who are allowed to function between the second heaven, that we talked about earlier, and the earth, and those who occupy the souls of people by capturing their emotions and living their own nasty desires through the emotions of persons, it is imperative to understand who and what these servants are. Because they were all servants, even the ones who have not fallen. In fact, many more— $\frac{2}{3}$ to $\frac{1}{3}$ (two-thirds remain faithful, one-third fell)—so those who are for us are many more than those who are against us. But what do they have the ability to affect, where humans are concerned? Well first, we know they *cannot* affect the human spirit; we have already addressed that. They are not on the frequency of the human spirit. The human spirit is a derivative by endowment out of the very person of God. Angels were not designed as sons; they were designed as servants to serve God—not to understand God, not to represent God, except in their specific designed-for tasks.

What are they designed to be able to understand about the humans? Well, their function is to provide specific service to the human soul and to the human body in some instances. At the end of the temptations of Jesus in Matthew 4, when He is coming out of the wilderness, verse 11 says, “Then the devil left Him, and behold, angels came and ministered to Him.” The word “angel” is the word *angelos* (see *aggelos* Strong's G32), and it means: messengers.

Now there are certain kinds of messengers, *angelos*, who are humans; we are not talking about those. There are certain kind of angels who ascend and descend. It means they start on the earth, they go to heaven (ascend), receive the mail, as it were, from heaven, and deliver it back (descend)—a kind of *apostolos* (Strong’s G652). In that sense and in that encompassing sense of *angelos*, humans may be angels. Two of them were John and Paul: John, on the island of Patmos, suddenly invited to heaven (cf. Revelation 1:9; 4:1); Paul— “I knew a man fourteen years ago who was called up to the third heaven” (cf. 2 Corinthians 12:2).

But there are creatures of the heavens, who come from heaven. They descend from heaven; they return to heaven. Michael did that. Gabriel did that. “I saw Satan fall as lightning from heaven,” Jesus said (cf. Luke 10:18). The origin of that type of messenger, or *angelos*, is heaven. So when it says the devil left Him and angels came and ministered to Him, I am not exactly sure as to the capacity in which they ministered to Him, such as, did they bring food for Him? Because by then He would be hungry, although He did not indicate He needed food, but certainly comfort, comfort to the soul.

When Jesus was born, angels came to herald His existence by speaking of the Scriptures to mankind—“Glory to God in the highest, and on earth, peace, goodwill toward men” (Luke 2:14)—citing the Scriptures, encouraging the human soul to accept a thing that had come from the heavens, quoting in fact, from Isaiah 9:6-7, “His name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace (*Sar Shalom*). Of the increase of His government and of peace there shall be no end.” And they sang the song of the Scriptures that says, “Peace on earth, God’s goodwill toward men.” “For unto us is born this day in the City of David a Savior, who is Christ the Lord” (cf. Luke 2:11), and so on. And they brought a prophetic sign. So clearly, one of their design functions is to minister to the soul. None of those functionings of angels in the announcement of the birth of Christ was to the body.

But, it can be to the body. For when men attacked Jesus to arrest Him, He said to Peter (and I quoted this earlier), “Put up your sword. Do you not suppose that I can call down—not an angel to help Me, but—legions of angels to defend Me?” (cf. Matthew 26:52-53). An angel came and led Peter out of the prison in Acts 12, and he woke up and he was outside the prison. But he was

led out by an angel. [See also the account in Acts 5:17-20.] So, angels can play a critical function in the protection of the human body from other human beings, and especially from the demonic. The array of those who are for us vastly outnumber and vastly overpower those who are against us.

I am laying up here, now, some of the things I will draw down upon when it comes to evicting evil spirits out of the soul's emotions, where they capture people. But the point is: Angels *do* understand the soul. They were *not* created to understand the spirit. Otherwise, they would be like the sons, and they would not think of their existence as performing tasks for their reward or occupying positions for their identity; they would think of representing God. That is how they would be configured. They were not configured that way, so their design limitations are altogether apparent and evident.

But, that said, and moving on: Because they understand the human soul and because they are able to motivate other human beings as actors against us, that is the place of the residence of their strength and their power against us. When, in your environment, you take in things through the five senses and those things have as actors to them, other human beings, if the enemy in fact controls these other human beings, the emotions that are stirred in you are the emotions consistent with the thing the enemy wishes to put into you by way of how you subsequently interpret anything that brings back those emotions. So, a fear is a dominant emotion surrounding the activities of other human beings regarding you and representing how the emotion is stirred through an impulse taken in, say, through a sense of touch. The demonic is able to assign an emotion to that, so that whenever that emotion is kindled again in you by circumstances that may not relate directly to the original circumstances that tagged that emotion in you, you are thinking and predisposed to acting in the same way.

Let's start giving real examples here. Often, people feel strangled. They have a feeling like they are drowning. In fact, I was very recently helping someone to overcome a certain blockage, and the person was telling me about this sensation of being smothered. All of a sudden when things happened, when he is in an environment where people remind him—he was not even aware that it was the people who were reminding him or what they were reminding him of —“That certain people,” he said, “just aggravate me in a certain way, and I have this sense that they are strangling

me. And I want to push back. I want to protect myself, because that emotion comes up.” And the person said, “I hate it when I do that, but it is on me before I know it.” Well, I was talking to the person’s mother. In fact, I said to the person’s mother, “Tell me, was there any kind of thing like an umbilical cord wrapped around the neck of this person when he was in your womb? She said, “No. It was not that. It was that he was stuck in the birth canal, and he was face down, and they could not bring him out for three hours. I was in labor with him in that position for three hours.” I said, “Well, it is obvious. That is the emotion that was one of the base line emotions of his soul.” In his present life—this is a man in his forties—in his life at the present, whenever relationships that he is involved with (business relationships, people on the highway driving, whatever) stir that emotion again, he does not even know where the emotion came from, but it reproduces that emotion and, suddenly, he is in that condition without any knowledge as to what the thing is that he is in, and even less knowledge as to how to get out of it.

If things happen in your normal life that you can remember, the emotions that are stirred that capture you and take you back, they do not capture and take you back in your present state; they never do. You go back to the place where you were when that emotion initially was planted in your soul. Now, some of these emotions are activated in you as an adult, and you can remember them. Others of these emotions are activated in you from the womb, and you do not know how they got there. Let me give you, from Scripture, the truth of that. Because I am one of these very practical people; if I cannot see it in the Scriptures, I cannot believe it. I am not saying that it would not be true, but especially where you are hearing extreme assertions of things, like emotions that come to you in the womb, that seems too touchy, feely. It seems too ephemeral, too unsubstantial to base anything on. So, I have to see it in the Scriptures.

Well, the example that jumps to mind immediately, and it is not the only example but it is the one that comes to my mind immediately, is John the Baptist in his mother’s womb. Why would the Scriptures go to the trouble of recording for us that the baby leaped in the womb? It was not just kicking around because it was wanting to position itself differently in the womb, or just automatically moving around, as babies do in the womb. The Bible took the time and focus to tell us that, in a specific instance, John the Baptist leaped in his mother’s womb.¹ So, look back now.

We know the narrative of what was happening outside of the womb. Mary had been visited by an angel, Gabriel, days before. The same angel that came to Zacharias, the husband of Elizabeth, to tell Zacharias that his wife, Elizabeth, would be with child, that same angel had come also to Mary. That is the angel, Gabriel, and he told Mary that Mary would be having a child, and offered Mary proof by saying to her, “Your cousin, Elizabeth, is with child, and that child is going to have a specific role announcing your child.”² And Mary went up to see Elizabeth.

When she came to see Elizabeth, the story was that Zacharias had been struck dumb from the day that he saw the angel and that the angel told him to the present day when Mary went up to see Elizabeth. Now, obviously, Zacharias could communicate. When he came out of the sanctuary where he was offering the evening sacrifice, everyone concluded that Zacharias had seen an angel. Mary comes and tells Elizabeth that she also had a visit from an angel, telling her about a son she was going to have. This was the word of confirmation to Elizabeth. Elizabeth had her confirmation that her child was, in fact, announced by an angel to her husband, Zacharias, and that her child would have a destiny intricately connected to Mary’s child. The wave of confirmation struck Elizabeth. The joy, both of the purpose for her son and the circumstances that her husband had been told surrounding the coming of the son, the wave of that joy struck Elizabeth and travelled down the umbilical cord into the soul of John the Baptist in his mother’s womb.

The event occurred when Mary and Elizabeth were standing within easy speaking distance of each other. A likely inference is they were face-to-face, and close. John leaped in his mother’s womb in the presence of Jesus, whose mother had brought him up there in that fetal condition. John was six months older than Jesus. I do not know how many months Mary was pregnant by then, but there is a difference of six months between the ages of John and Jesus. Now, the baby leaped in the womb. An emotion was transferred from the mother, by the umbilical cord, into the soul of the fetus, of the child in the womb, and it became one of the foundational emotions of this child because it had occurred so early in time.

Now, thirty years later, Jesus and John meet each other again. This time, John was baptizing in the River Jordan. Jesus approaches John, asking John to baptize Him. John said, “I need to be baptized by You.”³ These are the first words that John ever said to Jesus: “I need to be baptized by You.”

Then, Jesus said, “It becomes you and Me to fulfill the requirements of righteousness. You are the priest; I am the sacrifice. You need to examine Me and declare that I am without spot, wrinkle, or blemish, and then you need to baptize Me, because the priest needs to wash the sacrifice before the sacrifice is offered.” And John was a qualified Levitical priest, qualified to offer the sacrifices, like his father. He was of that rank. Now the question is, how did John know to say what he said to Jesus: “Why are You coming to me to be baptized? I need to be baptized by You.”? Was it just a moment of humility? Did he say that to anybody else? What was going on?

Normally, the way we read the narrative is to say that John saw Jesus coming and said, “Behold! The Lamb of God who takes away the sins of the world!”⁴ And as Jesus comes now in proximity to John and says, “Baptize Me,” John says to Him, “I need to be baptized by You.” That is not what happened. John later said, “I would not have known Him except that the One who sent me to baptize said that the One on whom you see the Holy Spirit descend and remain, He it is who will baptize you with the Holy Spirit and with fire.”⁵ When did John see the Holy Spirit come down on Jesus—before or after he baptized Him? Well, the narrative is very clear. It says, “When Jesus had come up out of the water, the Holy Spirit descended on Him in the form of a dove. And a voice spoke out of heaven, saying, ‘This is My beloved Son, in whom I am well pleased.’”⁶ Now, it was clearly after the fact that John saw the Holy Spirit descend on Jesus. John did not know who Jesus was before he baptized Him.

When did John say, “Behold! The Lamb of God who takes away the sins of the world!”? When did John say that about Jesus? It was forty-one days later. Because immediately, Jesus went up from where John was baptizing, he went up into the wilderness to be tempted by the devil; He was there for forty days.⁷ Now the wilderness is not like a place that has multiple trails going up into it, so He came back out of the wilderness by the same path He took going up into it. When He came out of the wilderness, He was right back at where He was when He departed, and John was still there, still baptizing people. As Jesus walked by—the next day Jesus walked by as He was going by, coming out of the wilderness—that is when John saw Him; that is when John said, “Behold! The Lamb of God who takes away the sins of the world!”⁴ So, what happened to John? Why did he say, “I need to be baptized by You.”? The answer is, thirty years later, when the two of them met again, this time, not in their mother’s wombs but as grown men standing in their

respective places in the Jordan, John had exactly the same emotion. Jesus's presence triggered exactly the same emotion in John that he had as an infant in his mother's womb thirty years earlier, and that is why he said what he said. He had no prior knowledge as to who Jesus was.

What is my point? That things that happen to you in the womb can predispose your behavior, thirty years later, without you having a clue as to why you are saying what you are saying, why you are thinking what you are thinking, why you are acting the way you are acting. The emotion, whenever it occurs in your adult life, good or bad, demonically interpreted or divinely interpreted, will take you back to the first place you were when these emotions were stirred and became part of your soul's reality, even if you were in the womb.

Endnotes:

1. See Luke 1:41 NKJV: "And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit."
2. See Luke 1:36 NKJV: "Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren."
3. See Matthew 3:14 NKJV: "And John tried to prevent Him, saying, 'I need to be baptized by You, and are You coming to me?'"
4. See John 1:29-31 NKJV: The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.' I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water."
5. See John 1:33-34 NKJV: "I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.' And I have seen and testified that this is the Son of God."; see also Matthew 3:11 NKJV: "I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire."
6. See Matthew 3:16 NKJV: "When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God

descending like a dove and alighting upon Him. And suddenly a voice *came* from heaven, saying, ‘This is My beloved Son, in whom I am well pleased.’”

7. See Mark 1:12-13 NKJV: “Immediately the Spirit drove Him into the wilderness. And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.”