

Current Affairs # 19 — Blockage Removal Summary

Sam Soleyn

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For many of you, you have been hearing about blockage removal, and I have promised to record a teaching on what I have been experiencing for the last two years. This goes hand in hand with the series on the defeating of Satan—how to defeat the devil. This is more the underlying teaching for removing blockages that are in the soul, that have been there, whether from in the womb or from events that transpired subsequently, but have arrested certain areas of the emotions of persons and brought those emotions under the control of the demonic. So, this recording is to address how this all works and to give you insights, especially into how the human soul works, what access the demonic has to it, and how the demonic co-opts the emotions of the soul to produce blockages to one's soul's ability to listen to and to come back under the rule of one's spirit. Just as a note, in 2017 and 2018, and continuing now in 2019, I have found myself inundated with requests for blockage removal, as we have come to call it.

Everyone involved, perhaps with only one exception I can think of, but everyone involved are serious believers and, only with this one exception, everyone has experienced absolutely dramatic changes in their lives. The typical circumstance has been that there are people who felt like they had done everything they could to push through in certain areas of their lives, but just felt stuck. They felt like they could not go any further in their walk with God, and there were areas in their lives that they just did not seem to be able to overcome. Again, the vast majority of these people were among the most serious believers that I know, many of them members of our household. They would all say one or more versions of the same basic thing: They know that there is an area in their lives that constantly defeats them, and it seems like whenever they encounter that area, there is a fog in their brain, a fog in their thoughts, that makes it virtually impossible for them to think clearly, let alone to understand what they should be doing. Even when they pressed through, they were assailed by all kinds of doubts as to whether or not they were doing the right thing or had done the right thing. To the best of their knowledge, these issues have been in their lives, really for all of their lives, but they only surface periodically, whenever something, usually stress or some relational issue, caused it to flare up. In the briefest of terms, that is when they would experience this very low ceiling over their heads, as if they could not break through. No matter how hard they tried, they could not break through this blockage in their minds.

It was not my intention, really, to spend much time in this, because my schedule had come to be one of essentially global travel, and speaking, and all of that. I had been doing that for the last ten years or more, so this seemed like a one-off situation. Then, it was two-off. Then, the next thing I know, I remember at one point there were over seventy people. Now, two-plus years later there are more than one hundred fifty people who have met with me or I have met with them, and we have gone through blockage removal. It typically takes anywhere between four hours and a full day of intense concentration, working in these areas. Somewhere during this time I asked the Lord, “Why am I spending so much time doing these things?” I solicited no one. In fact, it was kind of a thing that I got myself involved in unexpectedly. It seemed the Lord made provision for my international work to be on hold during this period of time. The priority came to be to work in people’s lives, many of my dear friends who are quite involved with this.

I asked the Lord, “Is this a change in my direction? Is it a temporary change? And above all, why am I seeing such a need for this among key people in the Body of Christ?” I mean, we are not talking about new converts or people who have chronic problems, whose problems you could see coming a mile off. We are talking about people who soldier on bravely every day, who have no intentions of giving up the faith, who are pillars in the House of God. It just seemed like once it started, there was no end to it. It just ran on its own. I did not advertise one moment of it. People who got healed in this area were the ones who told others. I kept getting various forms of request as to whether or not people could come and talk with me. As I scheduled more and more of these visits—because again, many of these people are my dearest friends and strong believers—I simply did not have time to accept foreign engagements, or even national engagements. So I asked the Lord, “Why is this so?” And He gave me an answer that has been unfolding. He said, “Because, it is My time for making the bride ready. And I am starting with the most committed of the believers, because they are the ones who will be able to help others come into wholeness and fullness as well.” He said, “I do not intend to build upon a foundation in people’s lives that the enemy can easily overthrow.”

Coincident with this happening, I have to tell you that I have seen the most complete outpouring of revelation and insight regarding these matters, that I otherwise would not have had any idea how these things would work or what would be the point or purpose of these things. I did not see a need for it before any of this started to happen. So, understanding that He is making the bride

ready is critically important to this process—understanding that He is starting with what would appear to be, and indeed they are, among the strongest believers, with the intent of multiplying the effect of getting even the weaker believers ready. It is all part and parcel of the second thing the Lord showed me, and that is that He is serious about maturing a people. His intent in maturing them is for them to fulfill the destiny for which He made mankind, which destiny is to carry the presence of God as light in the darkness, by which process then, people will see the glory of God in the corporate Man, in the full Body of Christ.

By the way, at the same time, in my encounters with religious people and my observation of where groups of people are—particularly among evangelicals, evangelical leaders—I am seeing a shocking lack of maturity among them. It is so obvious that so many leaders and key people, whether it is in business or preaching from the pulpit or whatever, are simply covering over areas of deep brokenness, profound brokenness. They hope that by doing what they believe God is wanting them to do, that they will somehow run ahead of the storm and avoid having to deal with the nagging things in the very core of their lives. Now, I would be the first to say that I am not by any means suggesting that everybody is like this. I am not intending, if you are hearing this message, for you to examine yourself as to whether or not this is true of you. If the Holy Spirit brings nothing to your mind, be at rest. This is not some new thing that I am intent on doing or working up. This is not my new “ministry,” so let’s get that off the table. I am simply saying I have been made more aware of an incredible degree of brokenness that is among the people of God. And those who are unhealed from it, and have great presence—they have spheres of influence, whether in business or in ministry or whatever—it is so easy to see how people are subverting their consciences in this time and are settling for the convenience of the results they deem important for them to continue on. It is my view that we are going to see great numbers of ministry and significant persons—such as in business, politics, and the like—be shown to be not what they are; meaning, their brokenness will be exposed in the decisions that they are making and announcing.

Why am I saying that? Well, because I see the degree of brokenness that is in the Body of Christ. I see what it takes to come face to face with it, to deal with it effectively, and to receive healing. I know that all of that is possible, because I have been working in it now for more than two years. It is not my thing. It is not something I necessarily want to continue to do, but it has exposed me

to this deep sense of brokenness. It reminds me of the Scripture that the Lord spoke in the Old Testament when He said, *“Is there no balm in Gilead? Is there no physician there? Why then is there no healing for the wound of my people?”* (Jeremiah 8:22). I believe while the leaders of both evangelical and Roman Catholic churches have been busy defending themselves and/or protecting the institutions, the people are in a valley of dry bones. The people are deeply wounded and hurting. I would not have known this but for the fact that the Lord required me to get into it, and to get into the deep weeds of it. In the last two and a half years I have seen so much. I believe the Lord intends to heal His people, so that when He stands them up as light to the world, they will be fully qualified to bear the weight of these things. So many in their own lives are simply ignoring the broken things. They are ignoring broken marriages. They are ignoring biblical standards for the resolution of all kinds of issues. Instead, they are quoting Scriptures and they keep on going, unhealed and unchanged. Many of these people will hit the wall when the trials come, because they are entirely unprepared for that level of demonic activity in their lives and in the world. So, I have dedicated this teaching to bring clarity to this area. My hope is that those who hear it will be benefitted from it. Again, my intention is not to bring conviction to anybody. My intention is, if these things strike a chord within you, to provide you with information that can be useful in the healing of this brokenness.

Let’s start with the enemy. The enemy is an evil spirit. The enemy is a fallen angel. Now, all angels were created to be servants to the people of God. All angels, according to the book of Hebrews, chapter 1, are ministering servants sent to serve the saints. They are like wind and fire. They are not assigned at all to our spirits. They do not help us in our spirits, because our spirits are gifts out of the person of God. So our spirits are, in kind and nature, like God. Evil spirits are spirits in the sense that they are invisible beings, but their beings did not come out of God as an endowment of spirit out of the person of God. God blew; God imparted... The Genesis account of the creation of man—Genesis chapters 1 and 3—spoke of the creation of man as God forming man out of the dust of the ground and breathing or imparting into him, life, and man becoming a living soul. It is clear that this thing that God imparted to man called a spirit—spirit out of God, a spirit in kind and nature like God—is perfectly capable of doing more than breathing. It is not the breath of life. It gives life. It is the nature of the life within the human form, but it is life that is sentient. It is life that has personality and character to it, that has purpose, that has identity, all of that in it. It is being. It is personhood. So much so, that the body without it is dead. James says, *“For as the body*

apart from the spirit is dead, so also faith apart from works is dead” (James 2:26). It is with our spirits that we worship God, for *“God is spirit, and his worshipers must worship in the Spirit and in truth”* (John 4:24). So the spirit of man has the ability to bear fellowship or have fellowship with the Spirit of God. Romans 8:16 tells us *“For the Spirit Himself testifies with our spirits that we are the sons of God,”* and the witness is born between the Spirit of God and the human spirit. So, it is clear and obvious that when it says God imparted spirit to man, that He is not talking just about the breath of life that man exhibited after that; it is talking about character, destiny, form, nature, personality, being—in totality. That being, in its entirety, is housed within a form of clay, which God squeezed out of the dust of the ground. When that dust returns to the earth, according to Ecclesiastes 12:7, that spirit goes back to God who gave it. Evil spirits are a different kind and nature. Angels are a different kind and nature.

Because man and his spirit came out of God, he is designated—from the very first man, Adam—he is designated as a son of God. According to Luke, the third chapter, the genealogy of Christ, when it goes back all the way to Adam, it says, *“Adam, the son of God”* (cf. Luke 3:38). *“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit”* (John 3:6), so our spirits came out of God. He is the Father, the Scriptures say, of our spirits (cf. Hebrews 12:9). An angelic being was never considered a son of God—*“For to which of the angels did God ever say, ‘You are my Son; today I have become your Father’? Or again, ‘I will be his Father, and he will be my Son’?”* (Hebrews 1:5). It is a rhetorical question, and it means God has never called an angel, a son. *“But about the Son he says, ‘Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom’”* (Hebrews 1:8). The same thing is said again and again in the Psalms—that God has never called an angel, a son. So, angels are not created with the intent of serving human spirits. The Holy Spirit retains that exclusive access and exclusive right, because the purpose of our spirits connected to the Spirit of God is that we might receive the downloads of the mind of God, enabling us to understand and to function in the earth from a divine perspective, which is of course why we were made.

We were made to carry the image and likeness of God in the earth. God Himself said that, by the way: *“Let Us make man in Our image, after Our likeness...”* (Genesis 1:26a). And to add to that, the book of Hebrews, the first chapter, says that the Son is the radiance of His Father’s glory and the exact representation of His Father’s being (cf. Hebrews 1:3). In fact, man was crafted—the

word “image” is the word: *charaktér* (Strong’s Greek 5481), and it means to be shaped in or shaped by God into an exact representation of God. Angels are excluded from that. Their ability to serve is not in our spirits. And frankly, their ability to serve is not in our flesh. Because if they could affect our flesh, they could affect it positively or negatively, depending on whether they were on our side or opposed to us. What angels are uniquely capable of doing is serving us in the realm of our souls, primarily as it regards our environments.

You will remember when Elisha and his servant, Gehazi, went up to a city in northern Israel, Gehazi was afraid. Elisha asked God to open the eyes of Gehazi. When he did and God answered the prayer: “*Open his eyes, LORD, so that he may see,*” the servant saw that the city was ringed with angels (cf. 2 Kings 6:8-22). Meaning, that in the time they would be there, the demons could not stir up the persons whom they controlled to engage adverse attacks upon the flesh of the sent ones. Jesus Himself put it this way, when Peter pulled out his sword and cut off Malchus’s ear—the high priest’s servant’s ear: *So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?”* (John 18:11). He was saying, “Put up your sword. If you live by it, you will die by it. Do you not suppose that I can call down legions of angels to defend Me?” (cf. Matthew 26:52-53)

Demonic spirits who oppose us work through the people they control. They understand keenly how to affect the human soul by affecting environments in which our persons are present. Now, how would they affect environments in which we are present? And therefore, how do they affect the soul? Well, they can affect environments in which we are present through people, through humans, who have access to our souls in those environments. For example, parents have access to the souls of children, even from the womb. Parents are gateways and gatekeepers to the souls of children, all the way through their adulthood. So, things that parents do or fail to do may create an environment in which the demonic is able to affect the child. Before I go any further, let me say, the manner in which our souls are affected is by events and circumstances affecting our emotions. As a young child, even in the womb, some of the human senses are activated. The sense of touch, for example, is activated even in the womb. The sense of hearing is activated in the womb; we know that. Studies have been conducted on singing to children, or playing music to children, or speaking to children, in the womb.

By and large, it would appear that emotions of the mother are transmitted through the umbilical cord into the person of the unborn child in the womb. Whether the mother is anxious or happy, whether she is excited or she is depressed, these emotions are conveyed to a child. So, things that affect the emotions of the mother in the mother's environment, those things then are passed through the umbilical cord and feed into the senses of the child in the womb. Even though the environment is pretty controlled in the womb, it is not so controlled that the emotions of the mother cannot stir up the feelings and the emotions of the child within the womb. I will come back to that. My point is simply, whether you are a child in the womb or a child who is born, things in your environment affect you. The way they affect you is through your five senses—things you see, things you taste, things you smell, things you hear, things you touch—and all create emotions that are resident within your soul.

Your emotions are, in fact, the way you make decisions. You justify the decisions by your reason. We all do that; that is the human condition regarding our souls. We make decisions on the basis of the emotions of the soul, but we justify the emotions on the basis of our reason. So, a person may suddenly be afraid of something based on a sound or based on something they see, which triggers in them a remembrance of a prior experience of something they either saw or heard. Let's say the emotion of fear is the thing that is stirred up. When that happens, you go back to the event, not from your place of maturity, not from your present place, you go back and you are taken back in whole to that event when it occurred. If, for example, the event occurred when you were five years old, or three years old, when you have a reoccurrence of the emotion, you do not go back, if you are fifty years old, you do not go back as a fifty-year-old; you go back as a five-year-old, and you are captured all over again by that emotion of a five-year-old. That is true whether the emotion is pleasant or painful.

So, when I smell the smell of curry in the house, as a sixty-eight-year-old man, I do not have the response of a sixty-eight-year-old man; I have the emotional response of a five-year-old boy waiting to eat. Even if I am not hungry, I will come into the kitchen if Lucy is cooking and I will raise the lid of the pot and smell it and say, "Are we having curry for dinner?" She will say, "Yes. It is not ready yet, etc." The point is that when the emotion comes back to you, triggered by something present in your present circumstance, you go back to the time, place, and manner in which the thing originally happened to you, pleasant or unpleasant though the memory may be. At

that point you are just as much susceptible, again, to the victimization, if it were an unpleasant memory, as you were when you were that age. That is the way the emotions are affected—through your five senses, experiencing things that bring back things that may have occurred even as far back as the womb. You are brought back into the emotions of the thing in the state you were in when it first occurred.

I think of this person I know, who was probably five years old when her mother—she was with her mother and her baby sister—and her mother was turned away and the baby sister started to cry loudly. Her mother turned around and looked at the girl who was less than five years old, who was standing by the baby in the carrier, and glared at her and accused her of doing something to hurt her baby sister. The memory stayed with her her whole life, and it was very difficult for her to trust older women and women her age, because she had done nothing to the baby. For some reason the baby just started to cry, and the mother turned and glared at her in that look that shriveled her up, withered her soul, and it had an effect on her for fifty years. Fifty years later, when it was time to deal with it, she discovered that that look conveyed a feeling of both accusation and condemnation. It was a false judgment, and she lived in the expectation of being judged falsely by older women, particularly motherly types and contemporaries. Though she could get along fine with young women, she simply did not trust older women, and certainly did not trust her own mother. But she did not know that; she just knew that it was uncomfortable to be around older women. She would say, “I do not know why, but I just cannot get across this block. I cannot trust.” Every time the emotion was stirred by something that might have been said by an older women in her company, not necessarily directed at her, the sound of that brought back the traumatizing memory of a five-year-old’s experience with her own mother and paralyzed her all over again.

We are talking about highly intelligent people. We are talking about devoted people, dedicated people, people who love God, people who serve God, but were blocked. So emotions are stirred by events to which our five senses are subject. When these emotions are rekindled, we return to the state we were in when they initially took place in our lives, and we act out again, in the present, out of that emotion. Listen, it does not do to try to fix this logically, because a logical solution to an emotional problem is an absolute misfit. You cannot solve an emotional problem with a logical solution. In fact, what it does is it brings even greater condemnation to the person who is suffering, because they already know the logical solution. They have gone through it a hundred times, if they

have gone through it once in their own minds, and they cannot get their arms around it. In fact, to remind them of how silly it is to think that way, even if you could connect the two, the emotion to reason, it is not a solution. It is a non-starter. It never works, and the only effect it seems to have is to bring further condemnation to the person who is already hurting.

That said, how does the demonic affect the emotions then? Well, let me be clear: Demons cannot read your thoughts. But since the days of Adam, they have been able to scrutinize with great accuracy the human decision-making process based on emotions. They know how to target a particular emotion, based upon having observed the persons whom they observe and seeing the connection between how they respond to stimuli in their environment that trigger these emotions. In other words, demons are specifically assigned, just like angels are specifically assigned, and when the demonic has access to your frame of reference, they are careful to study and to observe and to note how you react based upon what things enter your environment. So they know on the basis of likelihood. It is not on the basis of certainty, but on the basis of likelihood. But because they were created to serve the human soul, they are particularly adept at understanding the connections between events that stir up emotions and what those emotions are that are stirred up, and what the relationship is between the event and the emotion. So they can predict with amazing accuracy how you are likely to respond in a particular situation when something in your environment is occurring. They know with an amazing degree of accuracy that the things happening in your environment are likely to be triggering these emotions, because you are being reminded by the events that are happening, of things that happened in the past, which in turn embedded these emotions in your soul. They know how you will react based upon what the emotions are that took root within your soul.

Obviously, by now many of you are saying, “I need to look at Scripture to make sure what you are saying is OK.” I am fully aware of that need, so let’s walk through one of the examples of Scripture. The story is that of Jesus and John the Baptist, when Jesus came to John to be baptized. The record of this, of course, is in three books of the New Testament: Matthew, chapters 3 and the beginning of 4; Luke, chapter 3; and John, chapter 1. Jesus comes to John to be baptized, and He comes in the company of a stream of other people, out to a place called Aenon, near Salim, on the River Jordan where there was much water; John was baptizing there. Jesus comes to John, and of all the hundreds, perhaps thousands—because the Scriptures said all Jerusalem went out to him to be

baptized (cf. Matthew 3:5)—of the multitudes that went out to see him, when Jesus is standing before John requesting to be baptized, John says to Jesus, “Why are You coming to me to be baptized? I need to be baptized by You.”

Matthew 3:14-15 NKJV

¹⁴ And John tried to prevent Him, saying, “I need to be baptized by You, and are You coming to me?”

¹⁵ But Jesus answered and said to him, “Permit it to be so now, for thus it is fitting for us [you and Me] to fulfill all righteousness.” Then he allowed Him.

Jesus, of course, was speaking about the fact that He was the sacrifice and John was the priest—because John’s father was Zechariah, a priest who offered sacrifices in the temple, and as such, John was a qualified Levitical priest to offer sacrifices in the temple. In his turn, he would have succeeded his father, Zechariah. So Jesus is saying, “I am the sacrifice. You are the priest. According to the Levitical order that you represent, you have a duty to examine Me to make sure that I am without spot, wrinkle, or blemish so that I am suitable to be sacrificed. You are the priest to make that examination, and you need to determine that I am without spot, wrinkle, or blemish; and secondly, you need to wash the sacrifice before you offer it.” That is what Jesus had in mind when He said to John, “It becomes you and Me, it becomes us, to fulfill the requirements of righteousness.” Now, in a broader way that is certainly true: that all of us who name the name of the Lord have the duty to fulfill the requirements of righteousness, which is to obey the Lord in all things. But in this specific instance, with Jesus and John in that dynamic, Jesus was fulfilling the requirements of the law regarding the sacrifice and the priest. Then, John baptized Him.

Now, here is the question: Why did John say to Jesus, “I need to be baptized by You?” What clued him into that? I know, you are likely to say, “Well, John immediately recognized Him, because as He was coming to be baptized, John stopped what he was doing and said, “Behold, the Lamb of God who takes away the sins of the world.” Well, that is not remotely true. That chronology of events is not accurate. Here, in the Gospel of John, chapter 1, beginning at verse 25, the Apostle John is speaking of John the Baptist.

John 1:25-30 NIV

Now the Pharisees who had been sent ²⁵questioned him, “Why then do you baptize if you are not the Messiah, nor Elijah, nor the Prophet?”

²⁶“I baptize with water,” John replied, “but among you stands one you do not know. ²⁷He is the one who comes after me, the straps of whose sandals I am not worthy to untie.”

²⁸This all happened at Bethany on the other side of the Jordan, where John was baptizing.

*²⁹The **next day** John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world! ³⁰This is the one I meant when I said, ‘A man who comes after me has surpassed me because he was before me.’*

Now, keep reading because that seems like Jesus came after John had said, “My reason for baptizing is because I have been sent to do that, and there is coming One, who has not yet come, that when He comes, I am not even worthy to loose the straps of His sandals.” So, when it says, “*The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!”*” you are tempted to think that is when Jesus came to John to be baptized. But, that “next day” is like forty-one days after Jesus was actually baptized by John. Here is why:

John 1:31-38 NIV

³¹I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel.”

³²Then John gave this testimony: “I saw the Spirit come down from heaven as a dove and remain on him. ³³And I myself did not know him, but the one who sent me to baptize with water told me, ‘The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.’ ³⁴I have seen and I testify that this is God’s Chosen One [the Son of God].”

³⁵ The next day John was there again with two of his disciples. ³⁶ When he saw Jesus passing by, he said, “Look, the Lamb of God!”

³⁷ When the two disciples heard him say this, they followed Jesus. ³⁸ Turning around, Jesus saw them following and asked, “What do you want?”

They said, “Rabbi” (which means “Teacher”), “where are you staying?”

Now, what was the proof that John offered as to why He called Jesus, “the Lamb of God”? He said, “I would not have known Him except the One who sent me to baptize told me that the One on whom I saw the Holy Spirit descend and remain, He will baptize with the Holy Spirit.” When did he see the Holy Spirit descend and remain? Here it is at the end of Matthew, chapter 3. Picking up the same narrative:

Matthew 3:11-17 NIV

¹¹ “I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.¹² His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire.”

¹³ Then Jesus came from Galilee to the Jordan to be baptized by John. ¹⁴ But John tried to deter him, saying, “I need to be baptized by you, and do you come to me?” [This is what I referred to earlier on.]

¹⁵ Jesus replied, “Let it be so now; it is proper for us to do this to fulfill all righteousness.” Then John consented. [Now, here it is:]

¹⁶ As soon as Jesus was baptized [so after He was baptized], he went up out of the water. [So, He was already out of the water.] At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. ¹⁷ And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.”

When did the Holy Spirit descend on Jesus? *After* He had been baptized by John. In fact, He had come up out of the water. This is a type and shadow of Jesus emerging out of the Word, fulfilling the prophetic statements about Him in the Word. He has come up out of the water. That is why He walked on water, by the way. It is because He is the One of whom the Word speaks. It is not just Word, it is about a Person. But my point is, John did not know Him and said he did not know Him. What was the proof that John received, subsequent to which John said, “Behold, the Lamb of God who takes away the sins of the world”? It would be ridiculous for John to say, “Behold, the Lamb of God who takes away the sins of the world,” when he also said, “I did not know Him.” When

did John know Him? What was the proof to John that Jesus was the Lamb of God who takes away the sins of the world, the One he was waiting on? *After* He had been baptized, when He had come up out of the water.

By the way Matthew 4:1 says, *immediately* Jesus was taken by the Spirit into the wilderness to be tempted by the devil. So, He comes up out of the water, gets on this path and goes up into the wilderness, and is there for forty days. Forty-one days later He comes by the same path out of the wilderness, right past where John was, and that is when John saw Him and said, “Behold, the Lamb of God who takes away the sins of the world.” Three days later, Jesus was in the area again, and John again says, “Behold, the Lamb of God who takes away the sins of the world,” and two of his disciples left following John and started following Jesus. Here is my question: If John did not know Jesus when He was standing in front of him to be baptized—before the Holy Spirit would descend on Him, because that would happen after He came up out of the water, having been baptized—how did he know? What made him say what he did, which was, “Why are You coming to me to be baptized? I need to be baptized by You” (cf. Matthew 3:14). He had no proof at that time in the form of the dove descending. What motivated him? Well, the answer lies in the backstory—what had happened before.

When John was about to be born, his father, Zechariah, was offering the sacrifice in the evening service at the temple. As he was in the holy place, an angel appeared to him and told him that his wife, Elizabeth, was going to be with child, that the child would be a boy, and he should name him, John. The angel prophesied over John that he would be great in Israel, because he would be the forerunner, the one whose destiny was to announce who Jesus was to the world, which he did, as we just saw. Now, Zechariah was struck and could not speak. Elizabeth, now, was six months pregnant with John when the same angel, Gabriel, appeared to this young woman in Judea, and said to her, “You are going to become pregnant, and the Child within you will be formed by the Holy Spirit. He will be known as the Son of God. In fact, you will call His name, Emmanuel, which is ‘God with us.’” The angel told Mary about him having visited Zechariah six months before. That is how Mary knew to go and talk to Elizabeth. The narrative says Mary went up immediately—as quickly as she could, she went up. So, likely within days she went up to the hill country of Judea to meet with a cousin who was a descendant of the high priest of the order of Levi. Mary was a descendant of Aaron. Mary went up to meet with Elizabeth, who was her cousin.

When she greeted Elizabeth, which is to say, Mary told Elizabeth the same angel who had visited her husband, Zechariah, had come to see her and told her Elizabeth was with child. In that time, the child, Jesus, was newly in the womb of Mary. So there is a six month difference in the ages of Jesus and John.

Now, Zechariah had been dumb, but everybody knew that he had seen an angel and he could not speak the name of the child. When Mary goes to see Elizabeth and greets her, and they are sharing their story, the baby, John, leaps in the womb of Elizabeth. What is that all about? Mary brings proof to Elizabeth of what Zechariah had been told by the angel, because Mary comes to bring testimony that she was also pregnant and the angel Gabriel came to tell her that. The same angel who came also told her to go and see Elizabeth, because Elizabeth is with child. So, that dispels any doubt that either Zechariah or Elizabeth would have had regarding this child in their older years, that is in the womb six months now—well past the point of showing, looking forward to the birth of this child. You can only imagine that this was the confirmation that Elizabeth and Zechariah were waiting for. They may not have even known they were waiting for this confirmation, and here it comes out of the blue, in the most unexpected way.

You see, we read the Scriptures as if they are just stories against a flat background and people have no emotions about these things, they just happened. No. Imagine what would be the case if, out of the blue, a cousin of yours comes up, you are an older woman, your husband has been struck dumb, you are now pregnant, you have been told that this child is very special, but that is all you have to go on. It could as easily have been a curse as it would have been a blessing, since it came with the mixture of your husband being unable to speak, having seen the angel. Now you are pregnant. What does this mean? Mary comes and tells Elizabeth, “The same angel who appeared to your husband in the sanctuary has come to me, and I know that because the angel told me he came to Zechariah and he told me about your child. I am pregnant also, with my Child, and they are both (your child and mine) by divine mandate. They have eternal purposes. Mine, I have been told, will be for the salvation of many. Yours is to announce mine.” What do you think happened in that exchange, in that greeting? Well, of course, Elizabeth got this wave of relief and joy, which passed through her through the umbilical cord, down into this six month old fetus who leaps for joy in the womb of his mother, because he is mirroring the exact emotion of his mother.

Now, it is thirty years later and by now, John lived primarily in the hill country. When he was old enough, he was hanging out in the desert, so he was not a very sociable guy. Even if he knew of Jesus, it is highly unlikely—one is in the carpenter's shop in Galilee, after He had been down in Egypt for a while and come back—there is no reason to suppose that the two of them knew each other socially. And if you take the word of John for it: “I would not have known Him...” (cf. John 1:33). Why, then, does John suddenly ask Jesus to baptize him, and he does not ask anybody else? What is the basis of his decision? Clearly not having knowledge of Jesus or recognizing Him. John only recognizes Jesus *after* he had baptized Him, when Jesus had come up out of the water and the Holy Spirit identifies Him by coming down and alighting on Him and the voice of God is heard out of the cloud. Before John baptizes Jesus, what motivates him? That is the time when John had the same emotion that he had, again, which he first experienced when he was in his mother's womb. John's soul experienced a return of the very emotion, thirty years later, and it is the basis on which he decides first to tell Jesus that he needs to be baptized by Jesus. When Jesus sets the matter straight, John baptizes Him. The point is, what happens to you in the womb matters. The baby could experience the emotion of his mother in the womb. In this case, it was the most delightful of emotions. But, in the majority of cases, it is not. John experienced for a second time, thirty years later, the same emotion that he had experienced when he was unable to see Jesus, because they were both babies, shielded by the walls of their mother's wombs.

I have had in this two-year period, an amazing array of experiences. One man came to see me one time, and he simply had this fog in his brain—a very accomplished man, very able. He had an opportunity to move his business forward in a new area. It was not so new that nothing was unfamiliar to him, but genuinely new areas for his business. He was telling me that the strangest thing was happening to him: that there was this fog in his thinking and he could not penetrate the fog. Try as he might, he could not penetrate the fog. So I asked him to fast and pray, because, of course, fasting, you see, reduces the soul's demands upon your person. Normally, our souls and the emotions of our souls dominate our daily lives and our daily thinking, and we need to bring the soul back under the rule of the spirit.

God gave the human being a spirit and a soul; both reside in the body. The distinct purpose of the spirit of man is to connect him or her, human beings, to the mind of God, because our spirits are compatible with God. Our souls are mirrors of our spirits. Our spirits connect us to the mind of

God and tap into the wisdom and counsel of God, so we have that. We can move in that in our daily lives, but we have to translate that understanding of the mind of God into action in the world in which we live. We can be governed by the Spirit of God in conjunction or communion with our spirits influencing our souls, so that how we act in our bodies... Our bodies are directly governed by our souls, so whatever is going on in our souls is what we will put into practice in our bodies. The order of man, or humankind, the order of our creation is our spirits rule over our souls, rule over our bodies. If the soul is subject to the spirit, then there is a flow-through of divine influence from the spirit to the soul, affecting the body.

The way this flow-through works is that the spirit and the soul, as I mentioned a moment ago, are mirrors of each other. In other words, the spirit is the dominant aspect of personhood, the soul is a mirror reflection of it, and they are perfectly compatible with each other. That does not mean they always work together, but it means that when they do, they are perfectly compatible. That is because each one, spirit and soul, possesses the identical makeup. I mean by that, that the spirit has a mind and the soul has a mind; the spirit has a will and the soul has a will; the spirit has a heart and the soul has a heart. Some of you are probably familiar with the word “emotion”—mind, will, and emotion—but I will remind you the word “emotion” is not to be found anywhere in the Scriptures. But, the word “heart” is abundantly prevalent in the Scriptures. That is because the ancients believed that the heart was the most vital organ in the body, because a spear or an arrow through the heart would usually mean an end to human life. Which is why, by the way, in the book of Ephesians, the sixth chapter, we are told to wear the breastplate of righteousness, which guards the heart. The breastplate of righteousness had both a front piece to it and a back piece to it, so the heart may be guarded from in front and from behind. That is an aside. When we come to talk about the armor of God, I will develop that thought more thoroughly.

However, regarding the spirit and the soul, each one has a mind, a will, and a heart:

- The heart is the source from which the emotions spring.
- The mind of the spirit is compatible with the mind of God. The purpose of any mind, of course, is to assimilate facts and information to determine reality. If the mind of the spirit is in control, then we have access to the reality that is in God. This process of connecting to the mind of God allows us to live in radical trust of God; this is called, faith—to lie down in the confidence of God as our Father. So, our reality is the same as the reality of God

when we are operating out of the mind of the spirit. “*Let this mind be in you, which was also in Christ Jesus*” (Philippians 2:5).

- The will is the empowerment of that reality. So, the power of the Holy Spirit is the enabler of our wills to live in the reality that is the same as God’s reality—what God is seeing, what God is saying, what God is doing, what God reveals. That is our reality if we are living in the spirit. The mind of spirit is connected to the mind of God; that is how we know what that reality is. “*For the Father loves the Son and shows him everything he is doing*” (John 5:20).
- The will that empowers that view of reality is the power of God manifested through the Holy Spirit, who has seven characteristics. They are about rule, wisdom, knowledge, understanding, counsel, power, and the fear of the Lord (cf. Isaiah 11:2). So included in the characteristics of the Holy Spirit is the characteristic of *dunamis* (Strong’s Greek 1411) and *exousia* (Strong’s Greek 1849). *Dunamis* has to do with the character of power, which is to say, He is intrinsically powerful. He is not only powerful when He is acting, He is intrinsically powerful. His nature is power. The *exousia*, from which we get the word “executive,” is when He is doing what He is doing. So, when the Holy Spirit is the empowerment of your will, then you have tapped into the economy of God to support the view of reality that your spirit sees.
- Your heart is the location of the greatest emotion of all, and it is found exclusively in the human spirit. That emotion is love. It motivates you to act on the basis of the reality that you see. That is what happens when you are being led by your spirit, in conjunction with the Holy Spirit. You are motivated by love to employ the economy of God to bring about the perspective on reality that you have received from God.

That is how the Spirit works in these three aspects of the spirit. When the soul is completely submitted to the spirit, then this reality flows through the soul, and it is how you live in your body.

In the days of your life, you live that way.

- 1) You see reality from God’s point of view;
- 2) You are empowered with the economy of the Holy Spirit, including the economy—the *dunamis* of power, and you become, in fact, the *exousia* of His power—the executive of His power;
- 3) And your motivation for what you do is love, which prefers the other over yourself.

Now, this is the picture of Jesus in His earthly life, who puts the Godhead fully on display in all of His ways with absolute consistency. We have been engrafted into Christ as members of His body, so this same condition is available to us.

But in Adam, our souls separated from God. And we know, also, how to live independently of God in our souls. When we do:

- 1) The mind of the soul derives its information from creation, from things around you, so we infer reality based upon a logical interpolation of our circumstances;
- 2) We gather up our force, our economy, to empower or enforce that reality;
- 3) And our motivation for employing our force to fulfill that reality is fear.

All of these elements are abundantly present in the situation that resulted from Adam's sin and separation from his Father. Immediately, he clothed himself; and immediately, he hid from God. Why would he do that? Because the eyes of his soul were opened, and he saw himself by reference to the animals around him and by reference to creation. Animals had whatever skin covering they had—fur, or whatever—and Adam felt the need to clothe himself, so he sewed fig leaves together. His perception, his reality changed; he did not see himself connected to God anymore. He saw himself as an extension of creation around him. He determined what his needs were on the basis of his fear. He feared for his life—fearing God would attack him, that God would kill him—so he hid. And, his perception of himself brought about the need to clothe himself. In his own mind he saw that need.

To recap, Adam's mind, the mind of his soul being activated, saw himself and his reality as:

- a) Separate from God,
- b) God as his enemy,
- c) He is to be defined by his environment.

As a consequence, his will is directed toward his survival, so he hides; and, his will is directed toward fulfilling his need for clothing, as he perceived himself to be naked, so he acted on that. Regarding Adam's heart, he disclosed the condition of his heart when God asked him, "Who told you that you were naked?" (cf. Genesis 3:11). Adam said: "*I heard Your voice in the garden,*" he replied, "*and I was afraid because I was naked; so I hid myself.*" (Genesis 3:10). When the soul is ruling, it will have that approach to life. When the soul is under the rule of the human spirit, in

turn in fellowship with the Holy Spirit, then man is at peace with God, and the divine order that God intended for man to live in, in creation, is restored.

Now, the opportunity for the demonic, who is both the enemy of God and man, and therefore motivated by enmity, intends to separate man from God. Initially, Satan participated in the separation of man from God and intends to keep on doing that. Satan sees opportunities, then, when the soul has been separated from the spirit—when the human soul is ruling and functioning independently of the human spirit. To go back to the initial portion of this teaching, he comes in when he sees the opportunities forming in relationship to experiences and emotions that are familiar and that produce familiar results to the person whose soul is unsettled. The enemy knows, because he studies humans and because he is well able; he was designed to be able to understand the human soul, because he was designed to be a servant to the human soul, as we said earlier. When he observes things happening in this environment that cause the humans to react in a familiar way, based upon these emotions—and again, just to remind you, the emotions come in through the five senses—when he sees that, he will come in to try to stir up further separation between the person and God.

I was telling the story of the man who was having this business challenge, a new aspect of business developing, and he was in this fog and he could not get past it. I asked him to fast and pray. That is where I went off into talking about how fasting puts down the soul and elevates the spirit, so back to that point of departure. When the spirit is in control, you can hear God. When the soul is in control, you cannot hear God and you are subject to the control of the enemy. So I had him fast and pray, putting down the soul, elevating the spirit. And, I always give the instruction: When you fast and pray, write down anything that comes to your mind. Most people, by the way, are given keys of understanding as to how their souls have been invaded and co-opted—how the process of decision-making has been co-opted by the enemy. When he came to see me he said, “Well, I did what you told me, and I got nothing.” I tell you this story, in part, because it is one of those stories that people fear would be the outcome if they fast and pray—“What if I fasted and prayed, and I got nothing?” Well, he did and he got nothing, at least so he said. I said to him, “Well, let’s start there. Just tell me about your life.” He said, “How far back do you want me to go?” I said, “What do you know about who your parents were before you were born?” And he tells this story of a teenage mother and a teenage father. The mother is in her middle teens, the father is in his late

teens; people who have a history of drugs and, you know, kind of the free and loose thing of fifty-plus years ago. So he said, “My mother was sixteen when she was pregnant with me.” Like that, I got this download.

By the way, let me underscore this: All of what I am telling you about depends upon a gift referred to in 1 Corinthians, chapter 12, a gift called “the gift of the discerning of spirits.” You know how we read these gifts of the Spirit in 1 Corinthians 12, and we pick out the two or three we like. The gifts of tongues is the main one we pick out that we like, and we pick out the other one of miracles, and we pick out the third one of healing. But the rest of them, we do not really see a need for them. But, they are as much necessary, and in this hour more relevant, than those three that have been popularized by religious favoritism over the years. Just as these other gifts are gifts of the Spirit and work to help the believer, so also does the gift known as the discerning of spirits. It is absolutely an imperative in dealing with blockage removal. You have to depend on the Holy Spirit.

Immediately, the Spirit of discerning of spirits, being at work within me, told me what the situation was, what spirit had come in, and how it had gained entrance. So I said, “Your mother was sixteen and your father eighteen?” He said, “Yeah. That is what I have been told.” I said, “What do you suppose was the conversation between the two of them when your mother told your father that she was pregnant? She sixteen, he eighteen—what was the conversation?” He said, “I don’t know. I wasn’t there.” I said, “This isn’t rocket science. You do not have to have been there. Here is what happened.” She said to him, “Guess what? I am pregnant.” His first question to her was, “Whose is *it*?” When he said that to her, this wave of rage and self-criticism surged through her and came to be one of the most foundational emotions within your soul. She thought, “How could I have been so stupid to get pregnant by this guy who thinks I have been sleeping around—‘Whose is *it*?’” After she blew up at him and criticized herself for being so stupid, in her own mind, the next statement that his father made was, “Well, I don’t want *it*.” I said, “The first two references to you in this world were, *it* and *it*, and that by your father.”

Now, the order that God has placed in creation is for fathers to protect their children, their offspring. And if a father stands between his offspring and the enemy in a knowing and understanding posture, the enemy cannot break through, because God has established that father to take that stance. It is divine order, even as it applies to unbelievers. God will still honor it, because that is God’s order. Like the sun and the rain and the moon, and all of these elements of

creation, they maintain God's order. Even unbelievers, flowing in the order of God, but being unbelievers, not knowing it is the order of God, if they stand up in defense of their children and their households, God will honor it. But, if the person who has been delegated by God to have authority abdicates that authority and the responsibility, then the demonic will capture that and take it. That is the claim of Satan. Where Adam was given dominion over the earth, but Adam fell for Satan's deception, he and Eve both... Actually, Adam was simply disobedient; Eve was deceived. Nevertheless, in Adam's disobedience, he abdicated the position and standing God gave him in creation.

Do you know what Satan says to Jesus—Matthew 4—in the temptation in which Satan takes Jesus to a high mountain, shows Him the kingdoms of the world in a moment in time, and says to Him, “Fall down and worship me, and I will give you these kingdoms”? Satan said, “Because they are mine to give.” Where did he get authority in creation? And here, we are not necessarily talking about human kingdoms or historical kingdoms; they may well refer to the systems of the *kósmos* (Strong's Greek 2889), of which Satan is the *kosmokratór* (Strong's Greek 2888). Where did Satan get that authority, since God never gave him authority in creation? His only place in creation was to serve the saints. Where did he get authority? When you steal it from someone who has it, who does not value it, either because they are ignorant of the authority they have or they do not care. When it is up for grabs, like Jacob and Esau, where the birthright was up for grabs so to speak, a deal was struck.

Now, as it concerns the person affected by the abrogation of responsibility on the part of the one who has authority, that person is still innocent. Whatever was received and exercised against that person can be rescinded. So I said to the man, “Your father gave authority to your enemy to infuse your soul with the emotion of worthlessness. Whenever you come to this place of making an important decision, this spirit comes up—kind of like the Rumpelstiltskin comes up—because he has made a deal with the father to lay claim to the emotions of this son. Whenever you reach that place of decision-making, that spirit will always assert itself, and it will assert itself in the form of accusing you of having no intrinsic value. So, you always feel like a fraud, and you do not feel like it is in you to make these decisions that will prosper you. But because you are a son of God, you have an absolute right to rescind this authority that your father gave to this spirit to rule over you. Your father did it for two reasons: 1) he did not know, and 2) he did not care—the worse of the

conditions.” I said to him, “Here is the proof that what I am telling you is true and that you are dealing with an evil spirit that routinely steals your confidence from you, as he has now.” I said, “You are a guy that knows your way around. You understand this business. You are well-respected by your peers. You do a good job. You have made a great living doing all of that. But this is about where your enemy lays the trap in a narrow place and catches you.” I said, “Let me give you the proof of that. You and your father have never been able to reconcile, because he still does not think that you are anything more than an *it*.” That was one thing. And I said, “The other thing is your mother says to you fairly routinely, ‘You ruined my life.’” I cannot actually put on tape what he said to me, but I can paraphrase. He said, “How do you know this stuff? Last week, I was meeting with my mother and I was trying to help her with a matter that would be beneficial to her, and I could not make any headway with her. Before she finished the conversation, she said to me, ‘You have ruined my life,’ and hung up on me. And my father, I acknowledge that he is my biological father, but he and I have absolutely no relationship, and I do not want my children to be exposed to him. He is a vile and contemptible man.” And so he said, “I know what you are saying is true.”

So, the demons can gain access into the emotions of your soul by reminding you, in present time, of hurtful experiences that created emotions in your soul and that gained access to you through your five senses. That is what I have used that example to tell you. Your own experience may be quite different, almost certainly unique, because these emotions coming into your soul and affecting how you see yourself and how you make decisions, they are as widely varied as people are different from each other. They are unique to *your* circumstances. If they come in while you are in the womb, without the spirit of discernment—without the grace of discernment, the gift of the Holy Spirit to discern—it is impossible to detect. That is why these people over these last two-plus years have tried everything. They have tried working harder, they have tried confessing Scripture more thoroughly, and gained no ground. Because, telling yourself something that is true, logically, does not unseat the damage. It neither discovers the spirit nor unseats the damage that the enemy does by co-opting the emotions, having come in early into your soul’s emotions and taking over these emotions. So the emotions themselves are not developed, because they have been subject to the capture of these evil spirits. The evil spirits actually project themselves upon your circumstances as if it is you. Since it is what you have known all along—you have known as long as you have had a conscious ability to formulate a feeling about things—you are absolutely neutralized by those spirits.

The good news is that in the salvation of Christ, there is more than abundant relief from these spirits. You are never going to negotiate with these spirits. There is no basis, no place, no action that has to do with a negotiated settlement. You do not negotiate with an evil spirit. You are to step on serpents. Your feet should be shod with the preparation of the gospel of peace (cf. Ephesians 6:15). That is not accommodation. “Peace” is a military term. The term “pacification” is a term of warfare. Peace means “to destroy the authority that establishes disorder.” That is the actual Hebrew meaning of the word, peace.

➤ Shalom (Strong’s Hebrew 7965) –

- Composed of the Hebrew characters: *shin + lamed + vav + mem*;
- Among the meanings: to destroy the authority that establishes disorder.

“For this reason the Son of God was revealed, so that He might destroy the works of the devil” (1 John 3:8b). So, pacification is to drive him out—not negotiate, not bind him. Why are you going to just bind him and leave him there? It is to expel, to expel radically. You have three options in the expulsion, but I will come to that momentarily. How do you actually come to the place in this process where you can expel? Beyond that is the question of: What are the options in expulsion?

First, how do you actually expel? Well, first you have to take back the authority they gained, and part of this was to describe how you come to know what authority they gained. Evil spirits in the Scriptures are typically named after the thing they do. For example, if a spirit produces fear, it is called a spirit of fear—*“For God has not given us a spirit of fear, but of power and of love and of a sound mind”* (2 Timothy 1:7). Another example is given when Jesus was confronting the demoniac in the country of Gadara—*“Then He asked him, ‘What is your name?’ And he answered, saying, ‘My name is Legion; for we are many’”* (Mark 5:9). Now, there is a question as to whether or not there were many, but you never rely on what a demon tells you for your information. But, there was enough, one for each hog, so that when they asked for and received permission to invade the hogs, the hogs ran off. Even the swine felt unclean by these spirits. That ought to tell you how unclean they are, because a swine was the actual picture of the unclean animal. Even the swine felt like they needed to take a bath, so they ran off the cliff into the Sea of Galilee. By the way, I have been on that location where this was said to have occurred.

Now, you must take back their authority. You have that absolute right as a son of God to destroy the works of the devil. The first thing you do is discover what is the spirit and how it came in. You

name the spirit based upon the action that brought the spirit into prominence. In this case, I called the spirit that was in this man, the spirit of *it*. I said, “Because, it has taken over your identity, inasmuch as the first reference to you in this world was not as a person, a named person, but as a thing, an *it*. So I said, “We will deal with this spirit of *it*. Secondly, it is attended by the spirit of rejection. Your father rejected you. Thirdly, it is in counsel with the spirit of abandonment. He did nothing to provide for you. He abandoned you.” I said, “Further, there are other spirits. You took on this ‘chip on your shoulder,’ so you, yourself, invited a spirit of self-sufficiency. When you reach that place where you are having to make decisions, that spirit of self-sufficiency is attacked by a spirit of confusion. Your self-confidence is attacked by a spirit of confusion, and you are running around and around in this circle, because these are the spirits, each one taking a turn with ruling that aspect of your emotions. So, you must break this authority that they have.” I said, “Their authority is only what they got from the persons who abdicated their responsibility to you, but they got a secondary authority, because you ratified certain aspects of the lies they have told you. That is an independent basis. So not only do you have to forgive those who sinned against you, your mother and your father principally, but you must also repent for ratifying their lies, which empowered these spirits to take control of your emotions, so that whenever things happen in your circumstances that bring up the memories of things, in your case that happened before you were born, you are captured by it all over again, and you are shut down, and you are immobilized.”

So, we began with that. He took charge. He forgave his father, forgave his mother, and then he repented of the sin on his part of ratifying these falsehoods against himself. I pointed out that when you ratify by agreement—that is when you agree with the demonic that a lie is the truth; that is the meaning of ratification—when you do that, you have sinned against yourself, because you have accepted a false view of who you actually are, and you have sinned against God, because God did not make you that way. When you acquiesce, it is a sin against yourself and it is a sin against God, and you ratified both, so you need to be forgiven. After he forgave his parents, I had him confess his own sins against God and against himself. When he confessed his sins, I declared to him, on the authority of the Scriptures, that his sins were forgiven. That cleared out the legal basis on which these spirits could stand.

Now, it was time to evict them. We were not going to bind them. That is old charismatic stuff. It may have worked at one time, but it needs to be discarded now. You do not just bind them, you

cast them out. “Come out,” you say. And you have three options for eviction. Number one, the Scriptures declare—this is 1 Corinthians 6—that our bodies are temples of the Holy Spirit, and whoever profanes the temple of the Most High, him will God destroy. An evil spirit in your being—your bodies host your spirit and your soul—an evil spirit does not take residence, *cannot* take residence, in your spirit. Why? Because, that is the exclusive domain of the Holy Spirit, and there is no companionship between light and darkness, no companionship between Christ and Belial. So, there is no present evil spirit within anybody’s spirit, even the spirit of an unbeliever. There is no access to the human spirit by an evil spirit. The only access to the human is to the soul, through the emotions (to repeat myself) that are formed by experiences engaging your five senses. That is how they get in. And they get in on the basis of abdication of responsibility by people who have the authority to watch over the soul of someone under their care, particularly in the case of small children, and ratification by agreeing with the lie and the deception, in which case repentance is necessary. So, you forgive those who trespass against you, and you repent of your own sins. That breaks up the authority structure.

In evicting them, one of your options—because your body is a temple of the Holy Spirit, and an evil spirit who dwells within the soul, which dwells within the body, is trespassing in the temple of God—you have the right to destroy such a spirit. By the way, these spirits are not everlasting; they are not eternal. Why? Because, they are subject to destruction. The book of Revelation, chapter 20, describes two of the most malevolent of spirits, Death and Hell, as the two last enemies who will be destroyed. Does it not say in Revelation 20:14, “*Then Death and Hades were cast into the lake of fire. This is the second death*”? We know Death and Hell are two spirits. The condition known as death is named after one of them, and Hades, the location of the departed, of dead people whose souls are lost, they are imprisoned in hell in a domain named after that spirit, known as Hades. They are imprisoned in that domain awaiting the day of the resurrection—of the second resurrection, when they will be called forth for judgment. It is simple really.

Do you not remember reading in the sixth chapter of the book of Revelation, speaking of the rider on the pale horse—the four horsemen of the apocalypse? It says, “*So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him*” (Revelation 6:8). So Death is a spirit, and Hell is its companion spirit. But it does happen that the condition of death, which is separation from God—and you could be dead while you are still alive if you are

separated from God—the condition known as death is named after the spirit that has dominion over those who are separated from God. Contrast that with those who die in Christ: We will never die. If you live in Christ and you believe in Him, you will never die. According to John 11:26, Jesus said, “*And whoever lives and believes in Me shall never die.*” What does that mean? Does it mean the body will not expire? That is not the biblical concept of death. It means you will never be subject to the control of the spirit of Death. Your body will expire, because it is appointed once that you die (cf. Hebrews 9:27). This body was not made to house our spirits and our souls eternally, in an everlasting fashion. We are getting another body for that. That is why this body will be resurrected out of death. It is sown a natural body; it will be resurrected a spiritual body. It is sown in weakness; it is raised in strength. It is sown a mortal body; it is raised an immortal body (cf. 1 Corinthians 15:42-44). It will be suitable to carry the soul and the spirit of the redeemed person as one complete whole, to live in and function in the presence of God in perpetuity.

The evil spirit that occupies this body, and does so in the quadrant of being known as the soul, profanes the temple of God because your body is a temple of the Holy Spirit (cf. 1 Corinthians 6:19). That should answer for you the question that some evangelicals have, in that they refuse to believe that a demon could live in a believer. Their argument is not biblical; it is to extrapolate on logic. They say, accurately, that the Holy Spirit and an evil spirit cannot dwell in the same place, and they cite the Scripture that I cited: “*And what accord has Christ with Belial?*” (2 Corinthians 6:15). Absolutely correct. But, they do not understand that within this one *corpus*, one form, there are two entities. Each person is comprised of a three-part nature: a spirit, a soul, and a body. Check out 1 Thessalonians 5:23 and see what it says: “*Now may the God of peace Himself sanctify you completely; and may your whole **spirit, soul, and body** be preserved blameless at the coming of our Lord Jesus Christ.*” That is one Scripture that uses all three together. So, spirit and soul are not interchangeable; they refer to very different things, as I have described earlier on. Once again, so often, because the popular theology does not allow for an understanding, people cut off the meaning of Scripture, and the tragedy is that innocent people suffer. But they would rather innocent people suffer than they would change their doctrine. It is the way of God, by bringing forth the truth, to discard the error, and anyone who holds onto the error will be discarded along with the error. That is for another day and another discussion.

The point is, if an evil spirit profanes the temple of God, you have the authority to order it destroyed. They are not eternal beings. They themselves are subject to destruction, and they are under the mandate of being destroyed when they are found where they do not belong: in the temple of God. Having gained entrance by deception, they can be destroyed. We may order the angels who attend us always, whose purpose is to clean our environments of these spirits. We have the option of ordering them to take them to Tartarus in chains and darkness (and I will come back to that) or destroy them. That is their job. It is what they do—it is what they do for us. They are not our masters. The angels are not our overlords, even the ones who are on our side. They are not our overlords; they are our servants. One of their competencies is to wage war with the demonic. Michael wars against Satan and casts them down or casts them out (cf. Revelation 12:7-9). We have the authority of Scriptures that they can be destroyed; we have the authority of Scripture, that on their profaning of the temple, they can be ordered to be destroyed. They are not eternal creatures. The last enemies to be destroyed from among that category of offending angels are Death and Hell. So, there you have it.

First, we can order their destruction, and the angels will execute on our behalf. Secondly, we may order them bound in chains and darkness. That is a place called, Tartarus, created as a containment and a prison for the unruly demonic. Tartarus is different from Hades, this angel of the abyss. The abyss is Tartarus; Hades is the place where the unrighteous dead are held in this time. In regards to sending them there, do you remember, again, when Jesus met the demoniac in the country of Gadara, in the country of the Gadarenes, what did the demons say? They begged Him not to send them to the abyss. They said, “Have you come here to torment us before the time?” And they begged Him not to send them to the abyss—to Tartarus (cf. Luke 8:26-30). We know that it is referenced in Scripture that certain evil spirits are bound in chains in darkness (cf. Jude 1:6).

It is amazing how little we have known about our authority. And because we have known little or nothing about our authority over the demonic, they have run roughshod over us, when they do not have the right to do it. But because of their malevolent nature, they are opportunists of the worst order. When you are dealing with them, you are dealing with them with the authority of Christ—not with negotiation, not with foolish binding them.

- 1) You have the authority to destroy them.

- 2) You have the authority to bind them in chains, put them in Tartarus, where they will be held until the day when they are brought forth among the other unrulies for judgment.
- 3) The third option is you could let them go. I let some go, because I know they are defeated. Their punishment is to watch how the believers, who have been set free from their control, soar beyond their ability to control them, and how they grind their teeth in regret, so to speak, because they cannot control the ones they used to control. It is punishment for them to watch how their mission to control the sons of God has utterly failed. There are times when, if I see that the spirit in question is one that has operated multi-generationally, I will charge them not to re-engage the family, the generations of the ones who are being set free. I will charge them not to re-engage them, under penalty that if they attempt to do so, they can be arrested then and taken to the abyss.

We have these three options: 1) We can order their destruction. The angels will carry it out. 2) We can order their arrest and imprisonment in chains and darkness in Tartarus. The angels also will carry that out. God gives His angels charge concerning us (cf. Psalm 91:11; Luke 4:10). He tells them to help us, because they are our helpers. They were created to serve us, and God gives them charge to obey us. This is why you, in righteous judgment, have to do this thing accurately and on the basis of the intelligence of the Scriptures, not on tradition or just your emotions. Usually, I will convene a court to hold these spirits accountable.

- 1) I will have the affected persons
 - a) Forgive those who trespassed against them,
 - b) Repent of their ratification.
- 2) Then, I will hold the spirits accountable for the abuse they have heaped upon the people of God, and I will sentence them accordingly. I have three bases of sentencing:
 - a) Their destruction;
 - b) Their imprisonment—to wait their final judgment, when they will be destroyed;
 - c) Or, to let them go—just to let them go and stand and watch as those they once held captive come and put their feet on their head. *“The God of peace will soon crush Satan under your feet”* (Romans 16:20a), is the admonition of Paul to the Romans at the end of the book of Romans. And, I will charge them to stay out of the family line on pain of being arrested and taken to the abyss.

Usually when that happens, people experience immediate relief. And in the period that follows that, they will gain back the life that once was stripped away from them. Sometimes, I will pray to bless the persons by calling forth their maturity, calling them to come forth in maturity from the places of their imprisonment. Because, when you are suddenly set free, you have lost the years that you have had and you would not have developed in the areas of the emotions that were subject to seizure and capture, so you need time for that to happen. So, I will call forth the spirit of the person to come into their maturity and to cover all the ground they had lost in the time of their imprisonment. Then, I warn them how to continue to guard themselves against what the enemy does in trying to re-infest them. I usually will pray for an impartation of the Holy Spirit to fill up the void of what is necessary, so that the spirit will rule the soul more thoroughly.

This, I know, represents a fairly massive amount of information, and there is much more. But, I plan to send out this information as a primer, as a way of acquainting you with what this process of blockage removal is all about. It is likely you will have additional questions—things that I have not covered, or things that I have covered that you do not quite understand—but this should be sufficient to get you started in understanding why you are under this low ceiling, and why things seem to be difficult for you to penetrate and gain access and gain victory over the schemes of the enemy as he has come in, sometimes early—sometimes as early as in the womb, to try to trap you and capture you. I believe that these teachings and my own involvement, unintentional as it was at the beginning... Even now, I do not have a great love for doing this. There is definitely no identity connected to it. It is not “my ministry.” It is, however, part of what God is doing with me at this time. When I asked Him about it, He said to me that He is making the bride ready. Part of it is cleaning up the House so that we can come more fully into who we are as the sons of God, come more fully into that identity, have the expectation of being brought past the childhood emotions in which the demonic keeps trapping people, and come to overcoming. John said, “I write to you, young men, because you have learned to overcome the evil one” (cf. 1 John 2:13)—overcoming the evil one on your way to the real purpose for which you were born, which is to carry the nature and the character of God as a mature son—the *huiiothesia*, the son who has inherited the grace of representation of his Father. Along this journey we need to evict the enemy, whose primary purpose is to challenge our growth and our progress in becoming the mature sons of God.

With that said, I commend you to God and to *this* word of His grace, which clearly is able to build you up and to establish you in your place of maturity in the Kingdom of God and in the Body of Christ.

This is Sam Soleyn. May this message be a blessing from God to you. Bye-bye.