

# UNCLEAN SPIRITS

Peter Hay, prepared for word ministry, 30 May 2021

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## **Deliverance from sin and uncleanness**

Hello, everyone. In our Bible study today, we will consider another implication of what it means to walk blamelessly before the Lord. That is our deliverance from unclean spirits.

You might not have thought much about unclean spirits in the past. Perhaps you thought that that was a unique affliction for some or perhaps only connected with horror stories; I'm not sure.

As we shall see, the influence of unclean and familiar spirits in our lives and families is actually much more pervasive than we may have understood in the past.

Let us begin with the word of the Lord through which He identified this uncleanness and outlined His provision for our deliverance from it.

'In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness.' Zec 13:1-2.

I imagine that we are all reasonably comfortable with that reality – that we have sin and uncleanness. We know the Scriptures which record that, if we say we have no sin, we are deceived and the truth is not in us. 1Jn 1:8.

So, we accept that this 'fountain' is necessary in our lives for our deliverance from sin and uncleanness.

## **Inheriting our sonship – walking blameless before the Lord**

The Scripture continues, ' "It shall be in that day [referring to the same day and the same provision], " says the Lord of hosts, "that I will cut off the names of the idols from the land". ' Zec 13:2.

The 'land' refers to the inheritance of our sonship. It refers to both the inheritance of an individual, and the inheritance that belongs to a family.

'I will cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land.' Zec 13:2.

Only a person who is walking blamelessly before the Lord is availing themselves of this cleansing provision, which is for sin and uncleanness. Clearly, we need

our 'land' to be delivered from unclean spirits and idolatry.

## **The piercing of Christ's side opened a new and living way**

The fountain for sin and uncleanness is the blood and water that flowed from the side of Christ, after it was pierced with the soldier's spear. Joh 19:34.

There is much that we can say about that, but we are simply focusing here on the principle that this fountain delivers us from unclean spirits.

The fountain for sin and uncleanness is the blood and water that flowed from the side of Christ after it was pierced with the soldier's spear. This piercing of Christ's side, as the apostle Paul told us, opened a new and living way. Heb 10:20.

When we see the word 'way', we are referring to a pathway, a way of proceeding – a new and living way.

The 'way' to which Paul referred is the pathway of salvation that Christ pioneered for us through His offering journey.

The fountain for sin and uncleanness, which is also the fountain for life, is efficacious – it is effective in our life – as we walk in this way that He opened for us.

The fountain is not only for entry into Christ and the new and living way; but it is also on the new and living way that this fountain is effective in our lives.

## **We priest ourselves in the temple of His body**

We walk on this pathway as we 'priest' ourselves to God as living sacrifices in the Son's house. And we are to do this morning by morning, by the mercies of God. Rom 12:1. His house is the temple of His body.

We are walking on a path. We are entering the new and living way, availing ourselves of this fountain for life, which is also for sin and uncleanness, as we are raised into a heavenly temple, which is the temple of His body. And, in that temple, we are to 'priest' ourselves.

## **We are pilgrims in the Son's house – His statutes have become our song**

We have a context in which we are to *reside*, even though we are in a new and living way, which means that we are *walking*.

So, how can we be on a *pilgrimage* at the same time as we are *in a house*?

*We are pilgrims in the Son's house*, which is in heavenly places.

This is amazing! It seems like a contradiction, yet the Scriptures bear this out exactly that way.

'Your statutes [the word that we are to heed as a command.] have been my songs in the house of my pilgrimage.' Psa 119:54. How beautiful is that? Isn't that our testimony as a community of believers?

In these last couple of years, particularly as the word of present truth has come in song, it is so that we can exhort one another to our pilgrimage, which is a priesting work in a temple - the body of Christ.

We enter and continue in the new and living way by *hearing, receiving and obeying the gospel of sonship* – that is, 'Your statutes, which have become our song'. They are a testimony that is expressed in the house of our pilgrimage.

## **We must not draw back in unbelief**

*We must not draw back in unbelief from this gospel of sonship.*

This gospel is being proclaimed by Christ through His messengers and, as that word is proclaimed, He is coming to us with 'eyes as a flame of fire'. Rev 1:14.

Let us remember that it is initially confronting, so we must not draw back. If we draw back, it means that we do not enter in.

## **The fountain of life - cleanses sin and delivers from idolatry and unclean spirits**

Paul wrote, 'Therefore, brethren [brothers and sisters – beautiful, isn't it?], having boldness to enter the Holiest by the blood of Jesus [The Holiest' refers to a context in the temple where the Father, Son and Holy Spirit are.], *by a new and living way* which He consecrated for us, through the veil, that is, His flesh, [right into the fellowship of Yahweh, in His body] and having a High Priest over the house of God [highlighting

that the house of God is His body], *let us draw near with a true heart in full assurance of faith* ['assurance of faith' is a true heart and mind set on the Spirit.], having our *hearts sprinkled* from an evil conscience and our *bodies washed* with pure water.' Heb 10:19-22.

We see that a person who does *not* draw back, but who *enters in*, is 'having their heart sprinkled from an evil conscience and their bodies washed with water'. That means that they are availing themselves of the fountain for sin and uncleanness, which was blood and water from the side of Jesus.

The key point to note is that, as pilgrims in the Son's house, the fountain of life is *cleansing us of sin*, and our lives and households are being *delivered from our idolatry and from unclean spirits*.

Both things are happening to us as we *walk blamelessly* in a new and living way in the house of our pilgrimage.

## **Rejection of the order of headship gave Satan access**

Satan, the chief unclean spirit, gained access into the very first household through Adam and Eve's *rejection of the order of headship*.

Their rejection of headship caused the household of Adam and Eve to become vulnerable to the deception and oppression of Satan. Eve was not submitted to Adam. Obviously, she was not where he was. Rather, she was in a context where she was hearing and receiving *another word*.

Satan made the tree of the knowledge of good and evil seem very appealing to her life. So she disregarded the headship of the Father, and of the Son and of her husband, Adam, by giving heed to this alternative word.

Adam also rejected the headship of Christ by taking from Eve that which she offered to him, rather than *maintaining his connection to the headship of Christ through obedience*.

## **Cursing and oppression are an outcome of rebellion and disobedience**

The outcome was that their household was not only vulnerable to deception and the oppression of Satan, but also it was *subjected to it*.

We will consider a little later in this session how the oppression of Satan exacerbated the pain of

the curse to which Adam and Eve were subjected as an outcome of their disobedience.

They were cursed as a result of disobedience, but the oppression of Satan on their house made that curse worse in their life. Cursing and oppression go together, as an outcome of rebellion and disobedience.

I will read the curse that God spoke about to Adam, in particular, and we will 'pick this up' in relation to Christ.

'Cursed is the ground [or 'land' – the same word as in, 'It shall be in that day that I will cut off the names of idols from the 'land', or the 'ground'] *for your sake* [also translated as 'cursed is the ground *because of you*']; in toil you shall eat of it all the days of your life.

'Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. In the sweat of your face you shall eat bread till you return to the ground.' Gen 3:17-19.

### **'Babylon' describes everyone who is not submitted to the lordship of Christ**

The Scriptures describe *everyone* – this is unequivocal – *everyone* who is not submitted to the lordship of Christ, as 'Babylon'. Babylon describes every human being who is *not* submitted to the lordship of Christ, whether they proclaim to be a Christian believer or not.

There is a reality – a tangible obedience – that is connected to lordship, isn't there?

### **Those deviating from recovery to the order of headship are subject to the unclean spirits**

Everyone who is part of Babylon is subject to unclean spirits, which have many and varied expressions or influence. We will consider a few of them.

When you consider this, you will see how pervasive this actually is in the lives of every person who is not finding deliverance through their recovery to the order of headship. Babylon is everyone who is not submitted to the lordship of Christ.

'Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!

'For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury.' Rev 18:2-3.

The point here is that everyone who is part of Babylon is subject to the dwelling place of demons, the prison for every foul spirit, and a cage for every unclean and hated bird.

These ones have 'drunk wine', and the outcome of drinking this wine is that they have become intoxicated, and their perspective and their communication – their conduct – is *perverse*.

They are deviating from the way that the Lord had prepared for them.

### **We wrestle against spiritual hosts of wickedness in the heavenly places**

Paul also described Satan and his fellow demonic spirits.

'For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.' Eph 6:12.

Remember that we have been raised and seated in heavenly places; this is the context of our service as priests. Col 3:1.

And yet Satan is there, accusing the brethren day and night. Rev 12:10. We have to be careful and to take heed to ourselves that we are not engaged in that conversation. That is where the struggle is. That is 'the resisting of the devil so that he flees from us'; it is *the resistance of that conversation*. Jas 4:7.

The point is that Babylon, where all these unclean spirits dwell, is called 'a principality and power'. There is a rulership, or an authority, that a person becomes subjected to when they are not under the authority and headship of Christ.

So, 'we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places'.

### **Satan has access into houses through dysfunctional marital and family relationships**

Satan and his fellow unclean spirits – a whole 'host of wickedness' – have access into the life of

any individual and any family who is disconnected from the headship of God through dysfunctional marital and family relationships.

There is much dysfunctionality in marriage and families, isn't there? And he has access into those houses because of that dysfunctionality. Fundamentally, this estrangement is the outcome of their rebellion and disobedience to the word of God.

### **The Lord delights in obedience – we turn to hear His voice**

We note the words of Samuel to King Saul, who was religiously disobedient to the command of God's messengers.

We may engage in what we believe to be beneficial, and even Christian, activities, which are sourced from ourselves, and this will bring us under subjection to this uncleanness.

Samuel went and rebuked King Saul because he was not obedient in the matter of Amalek.

'And Saul said to Samuel, "But I have obeyed the voice of the Lord, and gone on the mission on which the Lord sent me [Many zealous believers, full of 'mission', believe that they are walking the way that the Lord has sent them.], and brought back Agag king of Amalek; and I have utterly destroyed the Amalekites.

"But the people took of the plunder [Immediately, there was an accusation about others.], sheep and the oxen, the best of the things which should have been utterly destroyed, to sacrifice to the Lord your God in Gilgal". 1Sa 15:20-21.

Now, that sounds like a very 'Christian' thing to do - to take these things so that you can 'make sacrifices' to the Lord.

So, how do we know the difference between what is 'obedience' and what is merely 'good, religious activity' that is sourced from our own perspective.

We have to 'give our ear to hear', and we have to 'turn'. We see why the point on 'turning to hear the voice behind us' becomes so important. It is so that we do not deviate to the right or to the left. Rev 1:10. Isa 30:21.

Samuel spoke to Saul in response. He said, 'Has the Lord as great delight in burnt offerings and sacrifices, as in *obeying the voice of the Lord*? Behold, to obey is better than sacrifice, and to heed [to

give your ear to the word'.] than the fat of rams. For *rebellion* is as the sin of *witchcraft*, and *stubbornness* is as *iniquity and idolatry*.' 1Sa 15:22-23.

Rebellion and stubbornness give rise to witchcraft, which is the engagement with unclean spirits, to try to achieve our own end.

'Idolatry' is 'worthless doctrines'. Jer 10:8.

### **Journeying with Christ – the fountain is both our life and our deliverance**

These are the very things that the fountain for sin and uncleanness is delivering our lives from, if we will *walk blamelessly* on the pathway that He set for us. This pathway is *the fellowship of Christ's offering and sufferings*.

The point is that, if we are rebellious to the word of God and do not give our ear to heed it, we can do nothing except to be subject to these unclean spirits, which is witchcraft, and/or to be engaged in the worship of idolatry, which is our stubborn commitment to our own way.

We are easily subjected to this if we do not draw near with the confidence of faith to the throne of grace, where we are enjoined to Christ and journey with Him on this pathway, where this fountain is both our life and our deliverance from these principles. Heb 4:16.

### **The peace of God guards our hearts and minds**

It is notable that, following the interaction where the word of Samuel came to Saul, Saul was tormented by a distressing spirit for the rest of his life. When it came upon him, he became angry, aggressive and murderous. 1Sa 16:14.

What is the effect of unclean spirits in our lives and in our houses? What is the mark of it?

It is not a fairy-tale, horror story type of thing. It is actually much more familiar to us than we may have thought.

The most basic indicator that we, individually, as households, and even as whole churches, are in subjection to unclean spirits is the absence of *the peace of God*.

How do we know that? It is because the peace of God would otherwise be guarding our heart and our mind. We are to draw near to God, having a true heart and the full assurance of faith. Php 4:7. Heb 10:22.

The absence of the peace of God means that our heart becomes anxious, and our mind begins to perceive ourselves and our way in an abhorrent manner.

The absence of the peace of God, which would otherwise guard our hearts and minds, is the indicator that these unclean spirits are having an influence on us.

When our heart and mind are unguarded in this manner, *they will cause spiritual, psychological and emotional distress to individuals within families.*

### **The Scriptures liken the inability to reason soundly to ‘drunkenness’**

The focus of this oppression is actually on the way that we think – an oppressed mind is not only in anguish.

You might be saying, ‘I don’t feel anxiety and I don’t have psychological illnesses.’ This is great if you don’t; and hopefully most of us don’t.

But anguish is not the only indicator of an oppressed mind. An oppressed mind is also unable to reason soundly, believing that its distorted perspective is true. That is actually a more fundamental indicator of an unclean spirit. It is actually that our perspective is not sound; it is distorted.

In fact, an oppressed mind may belong to a person who thinks more highly of themselves than they ought to think. Rom 12:3.

They are frustrated, reactive, sceptical and dismissive of those who do not think the same way that they do, particularly regarding Christ’s messengers.

Sometimes, they begin to say that the things that are happening are a conspiracy. That claim of a conspiracy is from the book of Isaiah chapter eight verse twelve.

The Scriptures liken this inability to reason soundly to ‘drunkenness’. There is obviously a natural incapacity that happens to an intoxicated person.

When the Scriptures refer to ‘drunkenness’, they are referring to a person who is *unable to reason in a sound manner*. This drunkenness is *the evidence of oppression*.

### **Receiving the faith that comes by hearing the word of God**

When Paul addressed this, he addressed it in the positive sense.

‘For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly [The obvious implication is that ‘to think more highly of yourself than you ought’ is ‘to think drunkenly’. By what means do we think soberly?], as *God has dealt to each one a measure of faith.*’ Rom 12:3.

The only way that you and I can understand ourselves and others with sobriety is by *receiving the faith that comes by hearing the word of God*.

We have to give heed to it, so that our songs become ‘my testimony in the house of my pilgrimage’.

Anyone who is not sober-minded has been intoxicated by the ‘mixed wine’ offered by Babylon. We read, ‘Every foul spirit is there’. For all nations, everyone who is part of Babylon has drunk of the ‘wine’. That is why they cannot reason with sobriety.

### **The crown of thorns represented the curse**

The oppressive effect of unclean spirits on a person was most graphically portrayed in the fifth wound of Christ’s offering journey. This wound was inflicted when the crown of thorns was placed on His head, and the reed was put in His hand as a sceptre.

The crown of thorns that was placed on Christ’s head represented the curse upon fallen humanity because of their rejection of Christ’s headship.

We previously read that the ‘ground’ is cursed; the ‘land’ which is our inheritance is cursed. With what was it cursed? It was with ‘thorns and thistles’.

Why was this so? It was because Adam and Eve *rejected Christ’s headship*.

And we see these thorns and thistles afflicting the head of Christ. That’s amazing, isn’t it? It is so acute in its expression.

So, the crown of thorns that was placed on Christ’s head represented the curse upon fallen humanity because of their rejection of His headship.

## **Unclean spirits exacerbate the trauma of the curse**

This crown was then driven into His head with the mock sceptre. A sceptre is a symbol of authority, or rulership.

Now, Satan is the *ruler* of this world. 'Principalities and powers' describe these unclean spirits.

A person who is in rebellion and disobedience is subject to the curse, which is 'thorns and thistles' that begin to afflict their mind so that they don't see clearly. They become unsettled by fear, and by the torment of these thorns that are afflicting them.

Then, because they are open to unclean spirits, it is as though those unclean spirits drive it into their head, to exacerbate the trauma of this curse in their life.

As the soldiers struck the crown of thorns into Christ's head with the reed, it represented the added force of satanic, or demonic, oppression upon Him.

These unclean spirits endeavour to drive the 'thorns' that are associated with the curse into us, and to bruise us mentally and emotionally.

That is why a person who is subject to this uncleanness will become spiritually, psychologically and emotionally unwell; and it often has a connection to physical fatigue.

There is no actual diagnosable injury to a person but, because of the torment of their mind, they start to manifest psychosomatic distress. That simply means that, because of the torment of their mind, they feel a physical effect that is not actually there.

What is this affliction? What are these unclean spirits doing?

They are aggravating our fears. They aggravate our fears so that we will be driven to strive harder to save our life.

And this brings us *further* under the curse. The more that we strive to try to save our lives by alleviating this distress, the more we are subject to it.

## **The new and living way - the fellowship of Christ's offering and suffering**

The only answer is to enter a new and living way.

It is called *the fellowship of Christ's offering and suffering*.

The trauma that is being experienced should be the point of *turning* and *repentance* by which, through *mourning*, they avail themselves of that fountain for sin and uncleanness.

Then they may be delivered from the trauma in the midst of their suffering - not by trying to escape it.

## **The culture of dishonour and disrespect provokes 'the eyes of His glory'**

Another notable indicator of this unclean influence in houses is the dishonour shown to parents by their children, and by spouses to one another.

It is not only that an unclean spirit afflicts a person individually, it can have an influence on a whole household. This is evident in the dishonour and disobedience of children that is shown to parents, and in the dishonour and disrespect of spouses to one another, particularly of women to their husbands - dishonour of their headship.

'For Jerusalem *stumbled*, and Judah is *fallen*.' Isa 3:8. 'Stumbling' is the action of someone who is tripping up in the way; falling away.

And the most likely person to stumble is one who is drunk - who has drunk wine and has become intoxicated - and they are unable to walk in a straight manner.

Jerusalem had stumbled and Judah had fallen because, with their tongue, they had engaged in a conversation which, in our next session we will describe as 'mixed wine', and their doings, or their conduct, was against the Lord, 'to provoke the eyes of His glory.' Isa 3:8.

What should 'the eyes of His glory' be doing? They should be opening our heart. Our heart should be laid bare because we do not drawback when His eyes come to us.

They provoked the eyes of His glory by turning away from Him through their speech, which was against Him, and through their conduct, which was over and against Him because it was their own way.

## **Rebellion is as witchcraft - the oppression of unclean spirits**

And what is the outcome of this?

'As for My people, children are their oppressors.'  
Isa 3:12.

We have been talking about oppression by unclean spirits. A child can be under this oppression, and inflict that oppression on the family, because the father has spoken against the word, and his conduct is contrary to what the word is calling him to. This is amazing, isn't it? The 'child becomes the oppressor', and 'women rule over them'.

Now, what is this rulership?

It is not the rulership that belongs to her. This rulership is energised by a principality and power; this is oppression and rulership.

'O My people! Those who lead you cause you to err, and destroy the way of your paths.' Isa 3:12.

Households that are not established in the headship of Christ are exposed to unclean spirits. This is particularly notable in the households of those who continue to embrace and support children who have departed from the faith, and who have rejected the divine nature.

When parents do this to try to ingratiate themselves and to engage their children, they compromise on the culture of godliness that is established by the word of God, in order to encompass and legitimise the lifestyle of their rebellious children.

Remember, rebellion is as witchcraft. So, if you embrace it, you are inviting that uncleanness into your house.

### **Let your 'Yes' be 'Yes,' and your 'No', 'No'**

A parent's readiness to do this reveals that their 'Yes' is not 'Yes,' and their 'No' is not 'No.'

The clear 'Yes' and the 'No' is communicated by a person who is clear on the word because they have given heed to it and, therefore, know the way to walk. And they know what is *not* the way to walk.

When that is not clear, what does it say? Jesus said, 'Let your 'Yes be 'Yes,' and your 'No,' 'No.' For whatever is more than this is from the evil one.' Mat 5:37.

If you compromise on the culture of godliness that is established by the word of God, you are inviting the evil one into your house.

Now, that is not a great note to finish on, but there is deliverance here, and it is in the fountain for sin and uncleanness, as we are joined to the new and living way.

In our coming session, we will talk further about the two different conversations that we engage in - one that leads to drunkenness, and the other that leads to the truth, which is the *agape* meal.