**Intervening Prayer, Part Five** August 14, 16

God story from Michael.

God story of Faith Baptist Church in Cape Breton Island

Coffee / Question:

Have you ever been a delegate to a conference on behalf of your work or a school or a church? Share your experience. What did you enjoy most? What was challenging?

Text questions to my cell - 250-642-3577

Feedback

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Last week I mentioned several passages we weren’t able to read due to time constraints.

Before we unpack what Jesus meant in Matthew 16 and 18, “to bind and to loose,”

we need to read these passages - for they are foundational to our understanding

of how to bind and to loose.

Before Jesus returned to his Father’s home, he told his followers in Matthew 28,

“to go into all the world.” This instruction wasn’t something new.

His followers, at least two times that we know of, in Matthew 10 and Luke 10,

had gone out, into the towns and villages of Israel, and had taught, healed, and set people free, in Jesus’ name and on his behalf.

What was new for the disciples in Matthew 28, is that Jesus told them ...to go into

the world. But as they went, they were to do the same thing they’d already learned to do: proclaim Jesus; call people to faith in him; baptize; and teach those who believe

that a follower of Jesus obeys Jesus.

This may seem to us like an impossible task, but Jesus knew his strategy had been

planned for since before the creation of the world. Luke 10:18-24

 *I saw Satan fall*

 *authority to trample and overcome*

 *the seventy-two and Jesus were full of joy*

 *what was happening had been hidden from the wise and revealed to little children*

 *all things had been placed in Jesus’ hands*

 *prophets and kings had longed to see and hear what was happening in that moment*

I still wonder why Jesus has chosen to work this way.

Why he puts his reputation in our hands.

Why he lets us muddle through things that he could do himself with a word.

We are given several reasons that help us to appreciate who our God is,

and the scope and breadth of his great plan of rescue.

But there simply is still so much more to his wisdom and plan that we will not understand

until we see him face to face.

**First Reason**

\* It’s because of how our lives becomes identified with his when we follow him.

Galatians 2:20:

> ***crucified with Christ.***

Jesus’ death was our death

When we trust Jesus; our life and way of living that had excluded God...it dies.

> ***Christ lives in me.***

When we come to Jesus, our status with God changes from separation,

to intimate presence. Jesus is not far off; he is right there with us; in us.

> ***the life I now live.***

Our faith is not one aspect of life.

Faith in Jesus defines and animates every facet of the believer’s life.

And this new life we now live is not driven by obligation; but gratitude.

We gratefully love Jesus and give our lives to him and for him because he first loved us

and gave himself for us. It’s not because we have to, but because we want to.

Ephesians 2:6:

> ***raised up with Christ.***

We were dead spiritually; we’re now alive because God powerfully resurrected us.

> ***seated with God in the heavenly realms in Jesus*** Christ.

Not only are we adopted by God; God himself entrusts us with great responsibility to act

on his behalf in this world through our Lord Jesus.

This is what it means to be seated with God.

Do you remember the request of James and John’s mother?

Matthew 20:21: *Grant that one of these two sons of mine may sit at your right hand*

*and the other at your left in your kingdom.*

She knew as did they, that to sit beside, is a place of great honor and authority.

Ephesians 2:10:

> ***we are God’s handiwork***

God is an artisan.

Our lives are not an accident of chance.

God purposefully expressed his creative genius when he created us, and again,

when he recreates the person who trusts in Jesus.

> ***created in Christ Jesus...***

It’s because of Jesus that we have this new resurrected life we now live.

> ***created in Jesus Christ to do good works...***

When God brought us to life spiritually, he gave to us new purpose.

We no longer live for our own interests.

We live to do good works on God’s behalf.

What kind of good works?

> ***which God prepared in advance for us to do.***

There are opportunities which God intends for you to step into.

Things that you alone uniquely can do.

God has a dream for the city of Sooke.

And the realizing of that dream requires each of us to do our part.

But there is a second reason why Jesus insists on using us in his mission.

\* It’s because he’s training us in this present time for the life we will live after this one.

I mentioned last week the parable in Matthew 25:14-30.

Being entrusted with and learning to faithfully use “a few things” is how Jesus

is making us ready to assume responsibility for “many things.”.

Let’s pick up where we left off last week.

Matthew 16:19a

***“I will give you the keys of the kingdom of heaven...”***

What are the keys?

They represent authority.

Jesus has authority from God to build his church in this world.

Satan the usurper does not hold greater authority than Jesus.

What that means is that he can’t stop Jesus.

In his work of building his church, Jesus delegates authority to his followers to help him. There are things he wants us to loose and things he wants us to bind.

Matthew 16:19b.

***“Whatever you bind on earth will have been bound in heaven, and whatever you loose on earth will have been loosed in heaven.”***

What Jesus asks us to do is what Jesus himself did.

In his home town, at the synagogue he had attended, in the presence of people who knew him and his family well, he announced one Sabbath day the following: Luke 4:18-19:

*The Spirit of the Lord is on me, because he has anointed me to proclaim good news*

*to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight*

*for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor.*

Last week I briefly mentioned one example from the book of Acts that illustrated what it means to bind and to loose. Let’s look at the passage again and then there is a second example I want us to look at.

\* Acts 2. The message preached by Peter on the day of Pentecost.

For 3 ½ years Jesus had announced throughout Israel the good news of the kingdom.

Peter preached the same good news.

With authority from Jesus, and with the power of the Holy Spirit, Peter declared in

**Acts 2:38-39**: *Repent and be baptized, every one of you, in the name of Jesus Christ*

*for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.*

*The promise is for you and for your children and for all who are far off - for all whom*

*the Lord our God will call.*

On that day Peter loosed the gospel of forgiveness through faith in Jesus, as he announced salvation is found in no one else; there is no other name given to mankind (no other person) under heaven (anywhere on this earth) who can save.

Peter affirmed that what Jesus did was available to all who were present that day.

It was also available to their children.

And it was available to those who weren’t Jewish and those not yet born - those who were “far off.”

The results of that day were incredible - 3000 people were saved and baptized.

There is a second example I want to show you.

\* Acts 15. The dispute over what Gentile believers had to do

**v.6** - he apostles and elders met with the intent of determining what Jewish practices,

if any, a non-Jewish follower of Jesus had to do.

**v.7a** - they talked the matter through; back and forth.

Then what happened? Peter spoke.

**v.7b-9.**

Then Peter gave his conclusion.

**v.10-11**

What happened next? Barnabus and Paul spoke.

**v.12**.

Then what happened? James spoke.

**v.13-18.**

Then James gave his judgment.

**v.19-21.**

On that particular day, the apostles (Peter, Paul, James) using the authority of Jesus, bound, man-made rules that would have choked and diminished the gospel of Jesus.

At the same time, they loosed the freedom that the grace of God brings to the life of all who trust in Jesus.

When you and I pray prayers of intervention on behalf of people, we too are to bind,

all that would hinder, steal away, choke, and keep a person from simply trusting in Jesus.

And we are, in Jesus’ name, to loose the Spirit of God to bring clarity and understanding

to a mind that has been blinded; sensitivity to a heart that has been hardened to God;

and resolve to a will that has been enslaved to sin.

Look at **Matthew** **18:18**

What is the context in this passage?

Read v.15-17.

The purity of Jesus’ church matters to Jesus.

**2 Peter 3:14**: *...make every effort to be found spotless, blameless, and at peace with him.*

Jesus wants you and I to live spotless and blameless lives.

He wants us to be at peace with him.

And it is of such importance to him, that he tells us, when it comes to the part we play, that we are “to make every effort.”

How do we make every effort?

>By listening to and obeying the Spirit’s voice.

>By being quick to confess sin when the Spirit convicts us.

>By engaging in practices that build and strengthen the new person we’ve become.

But living the faith is not just a solitary matter.

We also live it in community.

Jesus says that it is the ordinary (not the extraordinary), but the ordinary practice of his people to speak into each other’s lives.

We are to encourage one another. How?

Listen to what Hebrews 3:12-13 says:

*See to it, brothers and sisters, that none of you has a sinful, unbelieving heart that turns away from the living God. But* ***encourage*** *one another daily, as long as it is called “Today,” so that none of you may be hardened by sin’s deceitfulness.*

If and when, you or I see sin manifesting in a brother or sister, Jesus tells us what to do.

Go to and speak with the person.

If that fails, go back again with several others.

And if that fails, tell it to the church.

Why are we to do that?

It’s not to shame or to shun or to throw the person under the bus!

This is an occasion to loose and to bind.

Look again at **v.18**.

This time let’s add **v.19-20**.

Based on the context what is the church asking for?

The brother or sister caught in sin.

When the church prays prayers of intervention for a brother or sister who sins,

“agreement” plays a significant role.

Why is agreement so important?

It guards against a condemning, accusing spirit.

And who helps the church to come to the place of agreement in prayer?

Jesus who is there with them.

He also helps to focus us on speaking blessing instead of cursing.

We bind influences that would pull a fellow believer from God; and harden their heart.

We loose the Holy Spirit to orchestrate opportunities for us to speak into their lives.

And when we do, we interact with them like we would with a person who doesn’t yet know Jesus - with mercy; with love and with grace.

Jesus didn’t avoid pagans and tax collectors.

He didn’t shun them nor shame them - that is not his way.

He is the friends of sinners.

And he would teach us to be the same.

**Let’s summarize**.

\* To pray prayers of intervention require us to be clear about who Jesus is and who we

are because of him – he’s the ruler of heaven and earth, and we, in addition to being God’s adopted children, are friends and allies of Jesus.

\* Intervening prayer is not just a cry to God for help; it is a confident assertion and insistence that the will of God be done here on earth as it is in heaven.

\* Prayers of intervention verbally speak the truth into and over a presenting need or circumstance.

\* Prayers of intervention are inseparably connected to agreement between those praying.

\* Prayers of intervention release God’s blessing.



Are there questions that have come to mind from the Scriptures that we’ve looked at today? Something that isn’t clear to you?

The great love of our life is Jesus.

And the great passion for which we live is his mission and glory.

He is the One our world desperately needs to know.

When we pray and act in Jesus’ name, we don’t do so theoretically.

Jesus would have us love people as he loves them.

Before we sing our closing song, “Give Me Faith,” listen to this song, entitled “Jesus.” You’ll find the words in your bulletin.

Please allow the truth spoken through this song to settle on you.

Prayers of intervention are always about and for people who need to experience Jesus’ help - whether those people are far from God, or are walking with him.

This song expresses why we live like we do and why we do what we do.

It’s because of our Lord Jesus - he is the One who roars like a lion and who bled as a Lamb, and who stands in the fire beside.

Video: Jesus (by Chris Tomlin)

We want to be “a church ready for Jesus” - a people who are on the move with him;

a people who pour out their lives in gratitude to Jesus.

This is why we make every effort...as the Scripture says.

This is why we ask the Lord to keep our hearts responsive; to make us clean on the inside; to grow our faith; it’s why we give him our life, as our closing song says.

God is good and his love is great.

Let’s affirm this as we sing.

And if there are thing God’s Spirit has impressed upon you this morning, whatever that may be, and you’ll know if there is, then respond to him; come to him; lay it down; take your hands off; receive from him.

**The Blessing**

**Luke 10:22-23 - “eyes that see”**

As we use the delegated authority of Jesus, it is always with the understanding and awareness that we are in a spiritual conflict.

Look at **Ephesians 6:10-17**.

The context here is standing our ground in the struggle against evil.

Remember –we are in the time where this present world is ending and the new one is being birthed.

We are in the time where the defeated enemies of Jesus can still cause havoc wherever people still alienated from God provide opportunity for them to act.

But remember - we are not left defenseless.

The resources of heaven are not abstract.

They are provisions of grace, available to us to utilize.

We are seated with Christ.

Everything he has is available to us.

This is why *“we are more than conquerors through him who loved us,”* as Romans 8:37 says.

Ephesians 6 details the resources of grace that are available to us.

Truth

Righteousness

Peace

Faith

Salvation

The word of God

And one of the primary ways where we use the authority of Jesus and the resources of heaven is described in Ephesians 6:18.

*pray in the Spirit*

*on all occasions*

*with all kinds of prayers*

*be alert*

*always keep on praying*

**Even So Come**

All of creation, all of the earth make straight a highway, a path for the Lord
Jesus is coming soon

Call back the sinner, wake up the saint, let every nation shout of Your fame
Jesus is coming soon

Like a bride waiting for her groom, we'll be a Church ready for You
Every heart longing for our King
We sing, ‘Even so come Lord Jesus, come, even so come Lord Jesus, come’

There will be justice, all will be new, your name forever faithful and true
Jesus is coming soon

Like a bride waiting for her groom we'll be a Church ready for You
Every heart longing for our King
We sing, ‘Even so come Lord Jesus, come, even so come Lord Jesus, come’

So we wait, we wait for You God, we wait, you're coming soon

So we wait, we wait for You, God, we wait, you're coming soon

Like a bride waiting for her groom, we'll be a Church ready for You
Every heart longing for our King, we sing

Like a bride waiting for her groom, we'll be a Church ready for You
Every heart longing for our King, we sing

Even so come Lord Jesus, come, even so come Lord Jesus, come

Even so come Lord Jesus, come, even so come Lord Jesus, come

**Binding and Loosing Part Two**

**By Bob DeWaay**

In Part One of *Binding and Loosing* we saw from Scripture that binding and loosing concerned both the terms of entrance into the Kingdom and the authority to declare God's mind on matters of doctrine and practice. However, some have interpreted binding and loosing to be the authority to bind Satan and demons through verbal declaration, a misunderstanding primarily based on **Matthew 12:28, 29**:*"But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you. Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house."* This statement was Jesus' response to His critics who claimed that he cast out demons through "Beelzebul" (the ruler of demons).

**Matthew 12:28, 29** offers Jesus' own interpretation of the deliverances they had just observed—that these were done by the Spirit of God and showed the power of the kingdom of God in the person of Christ. In these deliverances, Christ confronts the powers of darkness, and Christ is victor! The Pharisees should have recognized this and committed themselves to Christ, but they were unwilling. Jesus goes on to warn them about blaspheming the Holy Spirit (verse 31) by accusing Christ of being of the Devil.

The key verse, which some claim as support for "binding" Satan through direct verbal assault, is **Matthew 12:29**. In this passage, Jesus uses a metaphor to illustrate His own mission. A strong man controls his own house until a stronger man comes, binds him, and plunders the house. "Bind" in this metaphor means "to tie up with a rope." It is used literally. "Binding and loosing" when used together in other settings are technical terminology where to "bind" is to obligate, to "loose" is to remove obligation as we showed in the previous article. "Bind" in**Matthew 12:29** is in a different context and is part of the metaphor.

Consider **Luke 11:21, 22** which records the same illustration. Luke does not use the term "bind," but says the stronger man "...attacks him and overpowers him, he takes away from him all his armor on which he had relied..." (**Luke 11:22**). So "attacks and overpowers" describes the same concept as "bind" in **Matthew 12:29**. This is a realistic story with a spiritual application. The application is that Jesus is the stronger man who has power over Satan and can and does plunder his "house." The deliverances proved Jesus' power over Satan.

Therefore, "bind," as used in Matthew 12, is metaphorical terminology, not a magic word, the utterance of which will stop the activity of evil spirits. That the Luke account does not even use the word "bind" shows this. "Bind" is incidental to the picture of a strong man's house being plundered. Whether victory is accomplished by binding, overpowering, or disarming, it is not as consequential as the fact that it is a stronger man who must do it.

The casting out of demons, however, is a precursor to the greater work of plundering Satan's "house" that Jesus would carry out through the cross. The Bible consistently ties the conquest of Satan's kingdom of darkness and the liberation of its subjects to the Incarnation, which leads ultimately to the cross. The stronger man is Jesus, not us. When the author of Hebrews says that it was "through death" that Jesus would render the devil powerless to hold his captives, he can only be referring to the cross where Christ paid for our sins: *"Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is the devil; and might deliver those who through fear of death were subject to slavery all their lives"*(**Hebrews 2:14, 15**). We were in bondage to Satan, not because of his great power, but because of our own sins which put us under the penalty for sin, which is death.

For further light on this, consider the following passage:

*And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross. When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.* (**Colossians 2:13 – 15**)

The margin of the NASB, as quoted here, has a note indicating that the last "Him" could be "it, i.e., the cross." Christ triumphed over the forces of darkness through the cross. If the "goods" of **Matthew 12:29**are people held in bondage, then the "binding" of the strong man that accomplished their release was through the cross.

We can better understand this by contemplating how it was that humanity first came into this bondage. The book of Hebrews describes human bondage as the "fear of death." We know that death is the penalty for sin. Satan's first lie, as recorded in Genesis 3, was that Eve could sin and not die as God said she would. When Adam and Eve rebelled against God, sin entered human experience for them and all of their descendants. As Paul declares in Romans, the wages of sin is death. **Romans 5:12** explicitly says that sin and death spread to all because of the original sin. We were born sinners by nature, children of wrath (**Ephesians 2:3**), in bondage to the "strong man." Spiritual death was our present reality, and ultimate death our certain destiny, unless God did something to rescue us! It is no wonder that the passage in Hebrews 2 calls human bondage, "The fear of death."

The way Christ was ultimately to "bind" the strong man and plunder his goods was to die a substitutionary death on the cross, paying the penalty for us. Now liberated by faith from spiritual and eternal death, we walk in victory because of the power of God. Christ's victorious encounters with demons prior to His death on the cross were demonstrations of His Messianic mission and His power over evil. However, they were not an end in themselves. Had Jesus not gone on to die for our sins, the "houses" (**Matthew 12:43-45**) that had been "swept" clean would have remained empty, inviting places for evil spirits to return. Those delivered from particular spirits during the public ministry of Jesus were still spiritually dead sinners like everyone else. They needed to have the penalty for their sins to be paid, so that if they responded in faith to the gospel, they would be born of the Spirit and their "houses" thus filled. These were delivered from certain demons, but still needed to be transferred as individuals from the house of Satan into the Kingdom of God (**Colossians 1:13**).

The Gospel of John also shows the importance of the cross in the defeat of Satan and the deliverance of people from his domination. During the week immediately preceding His crucifixion Jesus said *"Now judgment is upon this world; now the ruler of this world shall be cast out. And I, if I be lifted up from the earth, will draw all men to Myself."* (**John 12:31, 32**). The next verse tells us explicitly that Jesus was speaking of His death on the cross. The casting out of Satan and the drawing of men (previously "bound" by the Evil One) to Christ is accomplished through the cross! This confirms our interpretation of **Matthew 12:28, 29**.

The Bible does speak of an actual future "binding" of Satan in the book of Revelation:

*Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.* (**Revelation 20:1 - 3**)

Some also link this to the cross and claim that the thousand years is figurative language for all of church history. Two strong points of evidence mitigate this interpretation. 1) The binding of Satan through the cross is only efficacious practically in the lives of believers. The "nations" are still very much deceived by Satan and even blinded to the gospel (**2Corinthians 4:4**. Individuals are delivered from Satan during the church age, but not entire nations. 2) Whatever "binding" happened to Satan in **Revelation 20:2** he is eventually "released from" according to **Revelation 20:3**. The effects of the cross are eternal; never will there be a "release" from what God did through Christ on the cross. Therefore, on exegetical grounds, I conclude that this passage is talking about the future millennial reign of Christ during which Satan is "bound" in the abyss and has no access to those living during this time.

No passage in the Bible instructs believers to say, "I bind you Satan," as if that would change anything. If we are concerned, as we should be, about seeing people delivered from their bondage to Satan, then we should preach the gospel. When Paul asserted that Satan blinded the eyes of the unbelieving, it was in the context of his defense of preaching the unadulterated gospel (see **2Corinthians 4:1-6**). God provides no other means of deliverance from bondage to Satan apart from the cross. Through the cross those who believe are transferred from Satan's kingdom to Christ's as we see here: *"For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins"* (**Colossians 1:13, 14**). And for this we are thankful—it is sufficient.

*http://cicministry.org/commentary/worldview0021.htm*