**Intervening Prayer, Part Four** August 7, 16

Text questions to my cell - 250-642-3577

Coffee / Question:

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

Each month my plan is to teach on prayer.

For the last several months we’ve studied about intervening prayer.

\* There is prayer where we ask God regarding our daily needs.

\* There is prayer where we ask on behalf of the needs of others.

\* There is prayer where we speak with God as a friend, delighting in his creation

 and in his ways.

But intervening prayer is different.

Let’s restate what we’ve learned so far.

To pray “In Jesus’ name,” is to access and draw upon **the authority of Jesus.**

What kind of authority does Jesus’ have?

 Daniel 7:13-14 - given authority from the Ancient of Days

 Matthew 28:18 - all authority in heaven and on earth

 Philippians 2:9-11 - no one greater.

What did Jesus do with the authority given to him from the Ancient of Days?

And why after his resurrection is there no on greater than him?

In **Matthew 12:29** Jesus made a cryptic statement that explained not only what was happening through him in that very moment, but what he would do at the cross.

He had (at his temptation) and he would (at the cross) bind the strong man and carry off his possessions.

Jesus alluded again in **John 12:31** of what he would do with the strong man:

“drive him out.”

At the cross Jesus used his life and the authority given to him to rescue humanity,

and to deal decisively with evil.

**1 John 3:8**.

Read this verse carefully. It does not say Jesus destroyed Satan; he destroyed his work.

The life efforts of Satan are focused on corrupting humanity.

Jesus destroyed the devil’s work of corruption when he provided the way of salvation,

that undoes the ruin caused by sin in a person’s life.

**John 12:23-33**.

How would Jesus be glorified?

By the death he would die.

When Jesus spoke, he had six days before he would be crucified; and his heart

was already greatly troubled.

Even though he could have, he would never ask the Father to save him from the cross. This is why he had come.

This is how the Father would be glorified in his life.

And this is how Satan would be driven out - by the cross.

**Colossians 2:13-15**.

Our sins were taken away when God nailed them to the cross.

But the cross in addition to realizing our salvation, was how God disarmed unseen,

evil spirit beings.

When someone is disarmed their weapons are taken away.

The cross took away the weapons used by these evil beings - our fear of death; their control and domination of humanity through humanity’s sinful nature.

Not only did the cross of Jesus disarm; it was the means by which Jesus publicly revealed these evil beings for who they really were and the way in which he triumphed over them.

The means by which they thought they had triumphed over Jesus, was turned and used on them.

Holding all authority, by virtue of his life, his work of salvation, and his resurrection from the dead, Jesus rules from heaven over earth.

How then are we to understand the seeming chaos of this present time?

Psalm 110:2 tells us that Jesus rules in the midst of his enemies, and will do so,

as 1 Corinthians 15:25 says, *“until he has put all his enemies under his feet.”*

Jesus explained in **Matthew 24:5-8** that between his ascension and his return

there would be **“birth pains.”**

You and I are living “in between times.”

New creation has begun; old creation is ending.

Things are not as they were; but neither are they, as they will be.

Jesus said there would be natural catastrophes - earthquakes/famines.

But starvation; war; mass shootings; abuse, and I could go on and on, all of these

are done by sinful human beings inspired by fallen angels.

During this in between time, the enemies of Jesus are able to operate, wherever

people say no to God, wherever people choose to do what is right for them regardless.

But though the enemies of Jesus, human and demonic, continue to oppose him;

they can never undo or overcome his victory.

But know this, the fallen angels are the most brazen communication manipulators.

They urge on and orchestrate chaos in this world and then point the finger at God,

whispering their accusations into the minds and hearts of humans: “Why doesn’t God

do something?”

The truth is... God has - at the cross.

The truth is... he is - through his church.

The truth is... he will - at the return of Jesus.

But why does Jesus wait?

Because in his own words, Mark 8:36, all the wealth of the material universe combined,

does not equal the worth of a human soul.

*“What good is it for a person to gain the whole world and lose their soul?”*

Jesus waits to return in order to save.

But his waiting is not passive.

Through his followers Jesus intervenes in this world - through their prayers and actions,

to change circumstances, situations and lives.

Through us Jesus intends to change the world.

To pray and to act in Jesus’ name is to use **“authority”** which he has delegated to us.

 Matthew 10:1>, Luke 10:1, 19>

But why does Jesus choose to involve you and I in this way?

\* It’s because of how our life is identified with his.

Galatians 2:20: crucified with Christ; Christ now lives in me

 Ephesians 2:6: raised up with; seated with Christ

 Ephesians 2:10: created in Jesus Christ to do good works

Right now, according to the story told by Jesus in Matthew 25:14>

 we are learning to be faithful with “a few things” - v.21, 23.

This is how Jesus is preparing his followers to assume the responsibility humanity lost

at the fall.

He is doing this in order that we may take on the “many things” hinted at in v.21, 23.

Does the Bible tells us anywhere what those “many things” in the time of

the new heaven and earth will be?

Revelation 3:21; 5:10: sit with me on my throne; reign on the earth

1 Corinthians 6:1-3 - judges of the earth and angels

one of the ways Jesus trains us for the responsibilities we will be

entrusted with in the time of the new heaven and earth is by teaching us

to pray prayers of intervention:

 Your kingdom come

 Your will be done on earth as it is in heaven

 Deliver us from the evil one

Let’s pick up where we left off in June.

Prayers of intervention use the authority of Jesus which he has delegated to us.

Matthew 16:19a

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

What are the keys? They represent authority.

Look at Revelation 1:17-18

 - over death and Hades

Look at Luke 9:1; 10:1, 19.

 - to drive out all demons

 - to cure diseases

 - to proclaim the kingdom of God

 - to heal the sick

 - to trample on snakes and scorpions

 - to overcome all the power of the enemy

What are we to do with this authority entrusted to us by Jesus?

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.”***

Bob DeWaay, in Critical Issues Commentary writes: *These words “bound and loosed”*

*were commonly used by Jewish rabbis, in the sense of “forbidding” and “permitting.”*

The future perfect tense used in this verse gives this sense: "have been bound;”

“have been loosed.”

We are to bind and to loose what Jesus already has bound and loosed.

Jesus did not give the apostles nor the church the authority to make up new teachings or to set parameters that went beyond his teachings.

This tense makes it clear that the authority to bind and to loose is only valid when used in submission to Christ's work and word.

How does this work?

Let’s look at two examples from the book of Acts.

\* Acts 2. The message preached at Pentecost.

Jesus himself had announced for 3 ½ years the good news of the kingdom.

Peter on the day of Pentecost preached the same gospel.

With authority from Jesus, and power from the Holy Spirit, listen to what Peter declared - **Acts 2:38-39**.

On that day Peter loosed the gospel of forgiveness through faith in Jesus - and over 3000 people were saved.

And those who rejected Jesus that day?

They remained bound by their sin. For salvation is found in no one else; there is no other name under heaven given to mankind by which a person can be saved.

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

The apostles and elders gathered in Jerusalem to resolve the question, which had become a hotly debated topic, of what Jewish practices, if any, a non-Jewish follower of Jesus had do.

**v.7** - after "much discussion" Peter stood up and spoke. His conclusion?

**v.10**: *"...why do you try to test God by putting on the necks of the Gentiles a yoke that neither we nor our ancestors have been able to bear?"*

**v.12** - Barnabus and Paul told of what God had done among the Gentiles.

**v.13-19** - James quoted pertinent Scripture and then voiced “his judgment,” **v.20**

that the Gentiles should abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood.

http://cicministry.org/commentary/worldview0020.htm

On that particular day, the apostles using the authority of Jesus, bound, man-made rules that would have choked the gospel of Jesus.

At the same time, they loosed, the freedom of soul that came through faith in Jesus.

In Matthew 16, binding and loosing pertains to the announcing of the gospel and the building up of Jesus’ church.

When we pray prayers of intervention, we too can bind, that which would hinder the spread of the gospel and loose freedom for people to hear and respond to Jesus.

When it comes to the building of Jesus’ church we can bind any influences that would tear at, cripple, smother, divide, diminish the growth of Jesus’ church. And we can loose, blessing that would cause the church to grow strong and vibrant.

Look at **Matthew** **18:19-20**

Binding and loosing is inseparably connected to agreement between those praying and to the active and directing presence of Jesus with his people as they pray.

What is the context of these verses in Matthew 18?

Read v.15-17.

The purity of Jesus’ church matters to Jesus.

**2 Peter 3:14**: ...make every effort to be found spotless...

**Hebrews 10:24**: ...spur one another on...

Jesus says that his people speak into each other’s lives.

Jesus is not asking us to be nosy and interfering with one another.

But part of being in relationship with God is to be in relationship with one another;

and being in relationship with one another means we help each other in our recovery from habits of sin.

People who deeply care for each other, can’t stay silent when they sin taking root in a fellow brother or sister.

Why is that?

Because sin is the most dangerous disease on earth.

It harden’s the human heart.

Hebrews 3:12-13: *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 that happen, 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? In order to throw that person under the bus? No!

In order to pray for them and to speak into their lives like we would if they didn’t yet know Jesus - with mercy; with love and with grace.

It’s here in our prayers that we are to intervene on their behalf - binding and loosing.

Binding the influences that would harden their heart.

Loosing the Spirit of God to convict and to convince.

There is one more piece regarding intervening prayers that we will add next time.

And so there will be a part five to intervening prayer.

On the Monday after the Sunday I teach on prayer, we hold a prayer time here at the church from 7-8 pm where we endeavor to practice what we’ve learned.

I invite you to participate with us tomorrow night.



 pray based on what the Bible has said

Intervening prayer uses the authority of Jesus to bind and to loose.

But what is it that is bound and loosed?

The context of Matthew 16:19 – matters pertaining to the building of Jesus’ church.

The context of Matthew 18:19-20 – matters pertaining to the purity of Jesus’ church.

Look also 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 in which 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*

Don’t forget the promise of Matthew 18:19-20.

Intervening prayer is exercised together – with as little as 2-3.

Intervening prayer is directed by Jesus – he is present with us.

Here’s one example of how the early church prayed intervening prayers.

Look at **Acts 4:23-31**.

In response to the prayer made in Acts 4, the believers were filled afresh with the Holy Spirit and spoke God’s word boldly.

**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 are God’s adopted children, friends and allies of Jesus.

\* Prayers of intervention are spoken by those who understand the authority of Jesus, and who use that authority in agreement with others of like mind and faith.

\* 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 in heaven.

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



Tomorrow Monday, June 27th, from 7-8pm, here at the church, will be a prayer meeting. I believe with all my heart, God is calling us to learn how to pray such prayers of intervention for our town and the families who live here.

Philippians 2:15 says because of our hope in Jesus, we “shine like stars” on a dark night, even as “we live in a crooked and depraved generation.”

While we live fully engaged to see God’s kingdom advance here on earth, our hope is for the return of our king, our Lord Jesus Christ.

The last book of the Bible closes with this shout, “Come Lord Jesus.”

Listen and sing along with this song that expresses this longing.

**Even So Come**

 **The Blessing**

Matthew 18:20:

*Where two or three come together in my name,* ***there am I…***

**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*