

BFF343 Worshipping Warriors

Scott Moore: Welcome to "The Building Faith Families" podcast with Steve Demme. I'm your host Scott Moore. Thanks for joining us today. Good morning, Steve. How are you today?

Steve: It's been an interesting week since we last spoke. Two days ago, late Sunday night, Sandi woke me up and said, "I think Johnny needs to go to the hospital." We took him to Emergency and found out that he had pneumonia and RSV virus, and eight days later we brought him home.

Scott: Wow.

Steve: We had been in the hospital since we last spoke. When you first go in, you think maybe this will be a quick fix. You diagnose it and figure out a plan, but they had to put him on oxygen, and give him breathing steroids to open up his passages. At the same time, they were keeping their distance because he was contagious, with the virus. We were isolated. People weren't allowed to come into our room. Sandi and I took turns staying at the hospital with him.

Sandi went to the urgent care the next day and found out she had bronchitis.

Scott: Wow.

Steve: It's been a long two weeks, but we are on the other side of it. Johnny is just the best patient. He is a trooper. At one point, several days in, the doctor noticed that his fingers were all swollen.

They said, "We can give you a shot for that." In his stomach. When the Doctor was finished sticking him he thanked the doctor profusely.

After a few days, all the nurses are falling in love with him and the other helpers knew him by name. Yesterday morning, Sandi was out taking him for a walk up and down the corridor for some exercise.

He walked by the nurse's station and threw his arms out wide and he said, "Hey, ladies." It was just as clear as could be. Every once in a while he does that. He'll just say a word, articulate it perfectly, and they were howling. This is my boy.

Scott: That's a week, dude.

Steve: Yeah, we're trying to catch up. I'm in pretty good courage. I finally got to sleep two nights in a row, one in my own bed and one I slept in Johnny's bed last night because Sandy needs to be near him while we get him acclimated to the oxygen.

Steve: Let's jump into our topic for today. We're talking about being priests and being on God's team, fighting God's fights, praying for God's will to be done on earth as it is in heaven. We talked about being thankful, and giving Him praise.

All these attributes that not only were shared by the Old Testament priest, but by us as a royal priesthood under the New Covenant. Jesus has commissioned us to be priests. We read this verse before. I'm going to read it again, and then we'll pray.

Psalm 149:6. "Let the high praises of God be in their mouth and a two-edged sword in their hand." I'm going to continue reading the rest of the Psalm.

"To execute vengeance on the nations and punishment on the peoples. To bind their kings with chains and their nobles with fetters of iron, to execute on them the judgment written. This is an honor for all His Godly ones." Another translation says, "All His saints."

I've always liked this picture of the praises of God being in their mouth and a two-edged sword in their hand. This is a worshiping warrior.

This is somebody who is praising God, and he's got the sword in his hand. I think it's in "The Lord of the Rings" books the expression is used "They sang as they slew." It was the riders coming across the plain to Gondor or Rohan, and they sang as they slew and this is a picture of it.

This is our job because there's going to be a time in the Book of Revelation, the wrap up, when Jesus is going to come back on a white charger and we're going to ride with Him. I don't think it's going to be just swinging your sword.

We're going to be worshiping Jesus at the same time that we're taking care of His enemies, which is a beautiful picture. That's one that we not only have to wait for the Book of Revelation, but we can do it now.

This is the honor of all His saints. Let's pray, "Father, help us to put on this mantle. Help us to understand our role that we're not second-class citizens. We are saints. We're called to be priests, and we have this opportunity to not only worship You and to give thanks to You and to praise Your name, but also to fight the good fight of the faith and to war with You. It's a picture, but we also know that flesh and blood is not our enemy, but we have spiritual enemies.

We have enemies in the heavenly places and principalities and powers that we're warring against. Help us today to take our game up a notch so to speak, and to let this mantle fit comfortably on us as we have our mind acclimated to these truths, in Jesus' name, Amen.

Scott: Amen.

Steve: In my prayer walks within the last year or two, God has put it on my heart that I need to be binding the strong man. I try to do it a couple of times a day. I've talked about this a little bit, but we're going to go a little deeper today.

Three times in Matthew, this expression is used and each one brings out a little different aspect. Matthew 12:28-29, "If I by the Spirit of God cast out demons, then the kingdom of God has come upon you. How can someone enter a strong man's house and plunder his goods unless he first binds the strong man, then indeed he may plunder his house."

Two words there. Binding and plundering.

Matthew 16:19, "I will give you the keys of the kingdom of heaven and whatever you bind on earth shall be bound in heaven. Whatever you loose on earth shall be loosed in heaven."

Binding again, and loosing. Whatever we bind on earth is bound in heaven, which is where the real battle is going on right now. We're on God's side and so we can fight in the heavenly realms by binding on earth.

Then, just a little different twist, Matthew 18:18–19, "Truly I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again I say to you that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven."

Binding and loosing again, but we also are encouraged to do this with others. If two of you agree. You put all those passages together and it paints quite a picture.

The Greek word for bind is D–E–O, which is delta, epsilon, omega. Deo, which means to tie or to bind. In addition to the verses that we've also read, here's some other verses where it appears.

John 11:44 talking about Lazarus, "The man who had died came forth bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, 'unbind him and let him go.'" Here is a man that was tied or bound up.

John 18:24, "Annas sent Jesus bound to Caiaphas the high priest." Jesus was bound. Several times in the Book of Acts, this word is used. Ananias in Acts 9 has been told to go and pray for Paul. He said, "Lord, I have heard from many about this man how much evil he has done to Your saints at Jerusalem. Here he has authority from the chief priests to bind all who call on Your name."

You remember what God said? "It's OK, I'm in-charge here." He also says, "But he's going to be bound too." Then Acts 21:32–33, "They stopped beating Paul. Then the tribune came up and arrested him and ordered him to be bound with two chains." He had authority to bind, and then he himself was bound.

The last time this word is used in the New Testament is in Revelation 20, "Then I saw an angel descending from heaven. He was holding the key of the abyss, and a great chain was in his hand. He gripped and overpowered the dragon, that old serpent who is the devil and satan, and bound him for 1,000 years."

As I looked a little deeper into the word itself, there are two words that are similar. One is D–E–Y is, delta, epsilon, yoda, which means necessary and, DEOMAI, which is a derivation of deo, and means I want, I need, I beg, request, beseech or pray.

Binding is not just change you might say, or strings or wrappings around Lazarus, but it's necessary and it's something that we can put together with a request and pray and beseech God to do it. It's a nice picture. This is what it means to bind.

Loose, on the other hand, is the opposite of bind. Once we bind the strong man, then we can loose people from His grip, we can plunder his house. The word loose is L–U–O, and it means to untie. Here are two verses which paint a nice picture of this. Mark 7:35. "This man's ears were opened, his tongue was loosed, and he began to speak distinctly as he should."

This is a man that couldn't speak, and he was prayed for, and his ears were opened and his tongue was loosed. In Luke 13:16, Jesus is talking, "Ought not this woman a

daughter of Abraham whom Satan has kept bound for 18 years be loosed from this bond on the Sabbath day?" This was in the context of healing on the Sabbath.

We see who was doing the binding here. The devil had bound her for 18 years and Jesus set her free. He loosed her from this bond. Same thing with this man who couldn't speak. His tongue was loosed at the prayer of faith.

That's loose, but this other word plunder, is more than just setting free. As it says in Matthew 12 unless we first bind a strong man, then indeed we may plunder his house. The word plunder is DIARPAZO, which means to spoil, plunder, or rob thoroughly. It's a nice word. It's only used three times in the Bible. It comes from DIA, which means through and HARPAZO, which means to snatch. Not only does it mean to snatch, it means to seize by force, suddenly and decisively, like someone seizing bounty to take by an open display of force.

This word is used twice in John 10. John 10:12. Jesus says, "He who is a hired hand and not a shepherd, who is not the owner of the sheep, sees the wolf coming and leaves the sheep and flees and the devil snatches them, and scatters them." We have an enemy, and this is what the enemy is trying to do. He's trying to snatch us. He's trying to keep us bound. He's trying to spoil us.

John 10:27, "My sheep hear My voice, and I know them and they follow Me, and I give eternal life to them. They will never perish and no one will snatch them out of My hand. My Father, who has given them to me is greater than all, and no one is able to snatch them out of the Father's hand."

I like this picture. This plundering, which is a combination of forcefully snatching, this plundering happens after binding. We first bind the strong man, and then we lose people from whether it's a speech impediment or an 18-year malady. We can't do the plundering and the loosing until we first do the binding.

This may surprise you a little bit, but consider Matthew 21:2, where both of these words, binding and loosing are used in a situation. Jesus addressing His disciples before the triumphal entry says, "Go into the village opposite you, and immediately you will find a donkey tied or bound there and a colt with her. Untie (or loose them) and bring them to Me."

The reason I like that is because we have the binding and the loosing, with the result that they can come to Me. I know that's not what that verse is saying, but I do think it's what it's saying because the reason that we bind the enemy, the reason that we loose from his grip is so people can come to Jesus.

This is what we do, and this is an honor that all the saints share. This is part of being a worshipping warrior. We can do stuff. We can bind the strong man. We can plunder his house and we can loose people from their bondage. This is what we do. This is what Jesus says, "I came to set captives free" and we're on Jesus' team. I want to read one more passage, which is a little surprising perhaps in this context, but it's not I think when I get done reading it, you'll see.

Exodus 32, "Moses came down off the mountain and he saw that things were in disarray. When Moses saw that the people were out of control for Aaron had let them get out of control to be a derision among their enemies. Then, Moses stood in the gate of the camp and said, 'Whoever is for Jehovah come to me.'

All the sons of Levi gathered together to him. He said to them, 'Thus says Jehovah, the God of Israel, every man of you put his sword upon his thigh and go back and forth from gate to gate in the camp and kill every man his brother, and every man his friend, and every man his neighbor.' The sons of Levi did as Moses instructed, and about 3,000 men of the people fell that day."

It's a horrific picture. I don't even want to talk about how bad that was, where you're having to kill people in your own camp, your own friends, your own brothers. What I want to focus on is those sons of Levi were at Moses' side. They stood with God and they had a sword strapped on. This is what we do. We stand beside God, and we fight God's fights and we remember that flesh and blood is not our enemy.

Best thing that these political yard signs which have been placed for the last month do for me is when I see these yard signs is pray. Instead of fussing about, how can they ever put that guy up as a candidate? I take a deep breath and say, "But my enemy is not flesh and blood," and then I do some binding and I bind the devil in Jesus' name and I resist the devil in Jesus name. Not in Steve's name, he'll tear me up, but in Jesus' name. I hide behind my Savior, and I wield this battle with His name because whatever we ask in His name, it shall be done for us. Amen.

Scott: Yeah, I'm just getting the idea that this life is a little different than we've been told in sermon after sermon and Sunday school lesson after Sunday school lesson. This paints a picture that's very different than what most of our prayer lives are like I think, and most of what we think our role is. When we're told that we can bind the devil.

"Whatever we bind here is bound in heaven, whatever we loose here is loosed in heaven." That's powerful and ought to be taken seriously. That's very different than just praying for nice weather today so we can have a nice picnic after church.

Steve: You're a great cohost. And you're absolutely right. This was foreign to me for many years. This concept of being a priest ennobles. It emboldens. It masculinates. How's that for a word? I just created that word. Men can step up to the plate and be men. This is what God called us to be as priests.

By the way, this honor's for all the saints. This is for men and women. This is is a calling that we all can embrace. We all share in this incredible promise that God offers to us. Whatever you bind on earth will be bound in heaven.

If you even get a couple of people to do it with you, it's even more powerful you might say, because where two agree, it shall be done. Just take those two promises and put them together in your head and you think, "Wow, I can impact this world." We have an enemy.

Folks, everybody that's got eyes to see knows that we have an enemy. The gloves are off, but we also have an advocate and a great Savior, who is not emasculated and He's going to come back with a sword in His mouth and He's going to clean house, but we can start cleaning house right now.

Scott: Yeah, it sounds like we've got some chains and a sword that we can wield pretty powerfully.

Steve: Absolutely.

Scott: Another verse that you might want to add in here is 1 Peter 5:8–9, "Be sober-minded, be watchful, your adversary, the devil prowls around like a roaring lion seeking someone to devour. Resist him firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world." That's the part that keeps coming back to me. It's like, this is ordinary for us to resist the devil, because it's happening all over the world to the brethren. Everybody is under assault by the devil, and it's not unusual. Take up your sword and let's get busy.

Steve: I'm with you, and I don't feel hopeless. God put it on my heart, "Steve, you need to be binding the strong man." I've been seeking to do it at least twice a day, sometimes more. This is an honor for all His saints. This is open. This is an invitation to war with Jesus. To come alongside God's people, come along like the Levites did with Moses, strap the sword onto our hip and say, Amen.

Scott: Amen.

Steve: I'm going to jump to the end of the reading for today, since that we're all pretty close out of time. This is what I've done is, I've put together these studies, these priestly studies, I call them, and I start off with coming into His presence with singing a joyful shout, giving thanks and praising Him.

Then, I have a section which I call the twice a day. This is what the priest did twice a day. They believed in Jesus. They believed in the Lamb of God that was slain before the foundation of the world.

They fill up the the church, the lamp stand with the Spirit of God. Then they offer incense. They pray. Under that section, I've divided up my sections into different aspects of spiritual warfare.

The first one for today is, Jesus also told us we're supposed to pray, "Lead us not into temptation, but deliver us from evil." I believe we have to put some teeth into it. We're allowed to do that, because if there's an evil man attacking my house, I'm not going to say, "Deliver us from evil, please leave."

I'm going to tell him to get and I'm going to tell him with some teeth. 2 Corinthians 10, "Though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God and take every thought captive to obey Christ."

Revelation 12:9, "The great dragon was thrown down, that ancient serpent who is called the devil and Satan, the deceiver of the whole world."

As I pray I ask God to deliver us from his deceptions. Deliver us from his lies, deliver us from his false accusations, because that's what he does. I loose people and I ask God, teach them the way, the truth, and the life, because this is the opposite of binding the devil, the deceiver.

Jesus says, "If the Son sets you free, you will be free indeed." He also says, "And you will know the truth, and the truth will set you free." I try not to make my prayers militant against the devil, but also now that the devil is bound and resisted and identified, then I can loose people to believe the truth, which will set them free.

Loose Your people to be free indeed. Jesus in John 12:32, "When I am lifted up from the earth, I will draw everyone to Myself." That's what I went to bed with last night. I thought, "I wonder what the Greek word is for draw?" It turns out it's to drag.

When I pray, I said, "Father, in Jesus' name, You said that if You are lifted up from the earth, and You have been lifted up from the earth, that You will drag and draw everyone to Yourself.

I pray that You'll bind the deceiver and that You will draw and drag everybody to Yourself and set people free from lies and deceptions and help them believe in Jesus, Who is the way, the truth, and the life. Amen." How's that?

Scott: What's the verse about sweeping the house clean and throwing out the demons?

Steve: That's a great illustration, because it's not enough to get rid of demons. You have to then replace them with the Holy Spirit.

Steve: Get rid of the evil spirits, and then be filled with the Holy Spirit. Otherwise, the first demon goes out and brings back a bunch of his buddies, and you're worse off.

Scott: Yeah.

Steve: That's why we pray twofold. I bind and I loose and plunder, and then I ask God to draw people to Himself, not just be set free wandering around. I believe in the truth that He's going to draw everyone to Himself.

Scott: Amen.

Steve: Father, thank You for this calling that we can bind on earth, and the effects will be felt in heaven. That we can not only bind, but we can also plunder and loose. Today, in Jesus' name, we have a world that's reeling on one front. We bind the strong man in the name of Jesus. We bind the devil in the name of Jesus.

Here we are, with Scott and myself and anybody else that's listening, that's at least two, and we're agreeing for You to answer this prayer. We not only bind Him and resist Him and fight against Him, but we also we loose those that are being held captive by His lies. We recognize He's a deceiver.

He makes people think that they're unlovable, that they can't be saved, that they've done too much. We preach the gospel and says, no, whosoever will may come. Set people free from lies today and release them to believe in Jesus and to see Him

standing there with His arm spread open saying, "Come unto Me and be saved all the ends of the earth." Amen.

Scott: Amen. That's our show for this week, folks. Thanks for joining us for "The Building Faith Families" podcast with Steve Demme. If you have a question for the show, email Steve at spdemme@Gmail.com. If you have a question for me, you can reach me at scott@unsocializedmedia.com. Thanks for joining us. Have a great week.