

BFF417 Loose

**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:** I'm hot. How are you?

**Scott:** I'm good. Might be a little warm today here. I'm not sure.

**Steve:** Most of my neighbors are up early when it is going to be a hot day. I went out and rode bike first and then watered some of the needy places in our yard. We're in a drought. I've only cut my grass once in the last month. Everything is brown, and I'm really grateful for air conditioning.

**Scott:** I'm grateful for any time I don't have to cut my grass.

**Steve:** The silver lining.

**Scott:** Yes. There you go.

**Steve:** Today, we're going to discuss loosing which is tied to binding the strong man. Matthew 16:19, "I will give you the keys of the kingdom of heaven. Whatever you bind on earth shall be bound in heaven. Whatever you loose on earth shall be loosed in heaven."

I've heard a good bit of teaching on binding. I've heard hardly any teaching on loosing. That's what we're going to tackle today with God's help. Let's pray. Father, thank you for your word. Every word is inspired, profitable, and we live by every word. Here's a couple words, loose and loosed, that are a little bit new to me in my spiritual vocabulary. I pray that you'll enlighten us today as we study your word, and that you'll give us some feet to practice what we hear today so that we can be effective binders and "loos-ers" for the King. In Jesus' name, amen.

**Scott:** Amen.

**Steve:** Did you ever study Greek formally?

**Scott:** No.

**Steve:** When you learn English, you take a root word like sing, and you learn sing, singing, sang, sung, the different forms of the word. The word that is used in Greek for all the paradigms is *luó*, which means to loose.

It's number 3,089 in the Strong's Greek, and it means to loose or untie. It can also mean to release or dissolve. We're going to look at several passages that employ these definitions. At its very simplest form, it's the opposite of binding. It's loosing or untying.

You think of binding with cords or chains, and loosing is the opposite. It's untying. It's releasing. There's a passage in Luke 19, verse 29 to 33, that uses this word five times.

"When He drew near to Bethphage and Bethany at the mount that is called Olivet, He sent two of the disciples, saying, 'Go into the village in front of you, where on entering, you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' You shall say this, 'The Lord has need of it.'"

"Those who were sent went away and found it, just as He had told them. As they were untying the colt, its owner said to them, 'Why are you untying the colt?'"

This is very clear, to loose is to untie.

John 1:26-27, "John answered them, 'I baptize with water, but among you stands One you do not know, even He Who comes after me, the strap of Whose sandal I am not worthy to untie.'"

Untie is from luó, to loose. It's the opposite of binding.

When Jesus is talking about Himself, He says in Luke 4:18, "The Spirit of the Lord is upon Me because He has anointed Me to proclaim good news to the poor. He has sent Me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed."

His ministry was to loose and set free. He was quoting Isaiah 61:1, which gives a little bit more information. "The Spirit of the Lord Jehovah is upon Me because Jehovah has anointed Me to bring good news to the poor. He has sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound."

This is what He does. He sets people free. He proclaims liberty. He opens prisons for those who are bound.

A little bit different twist in Mark 7:35, where we encounter a young man who was unable to speak, and he went to Jesus for prayer. It says, "His ears were opened, his tongue was loosed, and he began to speak distinctly, as he should."

Hebrews 2:14-15, "Since therefore, the children share in flesh and blood, He Himself also, in like manner, did take part of the same, that through death, He might destroy, or set free, or bring to naught," that's the idea, "the one who has the power of death, that is the devil, and deliver all who through fear of death throughout all their life, were subject to bondage."

When we're afraid of death, we're in bondage. Before Jesus sets us free, we're in bondage to the devil. Jesus came to set people free.

**Luke 13:16.** "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."

Many years ago, there was a trend where people blamed everything on the devil, and I think he got way too much credit during this season. Now, the pendulum has swung the other direction, and we hardly even talk about the devil. Scripture clearly says that

this woman who was sick was bound by Satan. Jesus loosed her from the bondage of Satan on the Sabbath day.

We want to find the middle road. We want to give credit where credit is due, but we also want to acknowledge that we have an enemy, and this enemy likes to bind people, and Jesus likes to set people free.

I think I've shared this once before, but I remember reading a book for a class on cults. It was interesting because it talked about the satanic church, which to me, sounds like an oxymoron, but in this group, people would experience on-the-surface deliverance.

Let's say that they had some sickness. They would be set free from that, but it turned out then they'd get another malady, and then they'd get set free from that. Then they'd get another malady and they'd get set free from that. The point was they became dependent and kept circling back, to receive these temporary deliverances. They were still bound, but the binding took different forms. However when Jesus sets us free, we are free indeed. We don't have to keep coming back. Just like those lepers that came to Jesus after He healed them. Their leprosy never came back even though 9 of them did not return to give thanks.

Whether they came back and thanked Him or not was not the issue because when the Son of God sets you free, you are free indeed. This is a significant distinction.

The work of loosing is similar to what we've been talking about with binding. It's a work of faith. Faith is the assurance of things hoped for, the conviction of things not seen. It's also the work of God. Not only are we to be binding the strong man, we are to be loosing from his bondage.

Jesus answered them when they asked Him, "What's the work of God?" He said, "This is the work of God, that you believe in Him whom He has sent." I'm going to give a couple more passages.

The word *luó* is also used in John 10:35, where it says, "Scripture cannot be broken." The word broken a form of *luó*. Scripture can't be loosed. Scripture can't be broken. Scripture is scripture. Heaven and earth are going to pass away, but the word of God is not going to be loosed. It's not going to be destroyed. It's not going to be broken. It's a little different application.

1 John 3:8, in the same spirit, "Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil, or to set us free from the works of the devil, to loose us from the devil."

Revelation 1:5, "Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of kings of earth, to Him who loves us and has freed us, loosed us from our sins by His blood."

There's our base, our foundation. Now, what do we do with this? I think that when we pray the Lord's prayer, we see the concept of loosing. Jesus was asked, "Teach us to pray." He said, "OK, pray then like this. Our Father in heaven, hallowed be your name. Your kingdom come, your will be done on earth as it is in heaven."

Later, He says, "Deliver us from evil, lead us not into temptation." Here, it's a positive aspect. When I think of binding, my focus is on the devil and I want to bind him. I want to bind him well. Loosing is different. It's positive. It's praying for God's kingdom to come, His will to be done.

We're praying for things to come into being that aren't currently being done on earth as they are in heaven. We need to be praying for things to come into being. I don't know if that makes sense. It's not just a matter of binding the devil and then just wait to see what happens, but now it's our job to loose people and see that God's will is done and not the devil's..

When I pray through my priestly prayers, some days I pray that God will bind the devil from families. I bind the devil from families. I bind him from killing babies. I bind him from keeping men bound up to their work and all kinds of things.

Then I pray, "God, loose babies to have a full life. Loose fathers to have their hearts turned towards God and towards their families. Loose families to worship God. Loose us to do the things that you designed us to do in the beginning. Loose us to love each other. Loose us to love our enemies. Loose us to be set free from the things that bind us up."

One of the ways to effectively loose and bind is to fast. Daniel 10:11–14. "O Daniel, man greatly loved, understand the words that I speak to you, and stand upright, for now I have been sent to you. And when He has spoken this word to me, I stood up trembling.

"Then He said to me, 'Fear not, Daniel, for from the first day that you set your heart to understand and humbled yourself before your God.'" (This is what we know from the context in Daniel 10. Daniel had seen, from the writings of Jeremiah, what was about to happen, and he set himself to fast and pray.)

Humbling yourself and setting your heart to understand was what the angel told Daniel he was doing. There's something about fasting that just takes our prayer life to a different level. Daniel, from his perspective, thought he was just fasting and praying.

Isaiah 58:3, 5–6 "Why have we fasted and You see it not? Why have we humbled ourselves and You take no knowledge of it?"

Then God responds, "Is not this the fast that I choose to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free and to break

every yoke?" Wow. I feel like I've been leading up to this passage the whole podcast. I hope everybody is hung with me so far.

This is why He wants us to fast, to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke. This is what loosing is. That's the job that we have, is to set people free to be who God designed them to be.

Every day when I spend time binding the devil, I then switch gears and loose people to do the opposite. Sometimes I enlist the help of angels because this is what they were created to do. Angels minister to the saints. Angels open people's eyes. We need to give them something to do, and we're going to do it.

What do you think so far?

**Scott:** I'm not sure I have a lot to add. Setting free seems to be the main phrase that keeps coming to my mind. The other verse that I thought of that gives them a good picture of this for me is Isaiah 45:2, "I will go before you and will level the mountains. I will break down gates of bronze and cut through bars of iron. I will give you hidden treasures, riches stored in secret places, so that you may know that I am the Lord, the God of Israel, who summons you by name."

**Steve:** Amen.

**Scott:** This is big stuff. Binding and loosing, this is the deep treasure of what God has given us to do. It's not just, "Oh Lord, bless us this day. Amen." This is powerful stuff, man."

**Steve:** Today in my prayers I am binding the accuser, because the devil is the accuser of the brethren. Revelation 12. The devil is also called the author of confusion.

Some days that I bind the accuser and the confuser. That same day, I loose people from condemnation. I ask God to "Loose your people from condemnation." That's what happens when we're accused.

Then I ask Him to loose your people to believe the truth because if you know the truth, the truth will set you free. I specifically pray that God will help His people to grasp this truth that in Christ, we are loved, adopted, forgiven, clothed, free from condemnation, and a delight.

I don't just leave it, bind the accuser and bind the confuser, but I seek to have God loose us to believe the truth teller, Jesus, Who is the way the truth and the life. Loose us to believe the lover of our souls, Jesus. Loose us to believe the One Who brings clarity and order and not confusion.

It's a different way of praying, but it's really helpful because I Jesus says, "Whatever you ask in my name, I'll do it." I believe Jesus wants His kingdom to come on earth as it is in heaven. What does that kingdom look like? It's going to be a bunch of people worshiping God, loving each other, who have been set free from their stuff.

Yesterday, I was going through my studies and I was singing a song. I don't know if I'm going to sing it for you or not, but maybe I will. It's "O for a Thousand Tongues to Sing." Do you know this one?

**Scott:** I don't think so.

**Steve:** (Singing) "O for a thousand tongues to sing, my great Redeemer's praise. The glories of my God and King, the triumphs of His grace." I'm going to skip down to the third verse. "Jesus, the name that charms our fears, that bids our sorrows cease. 'Tis music in the sinner's ears, 'tis life and health and peace."

Here's the verse I specifically was thinking about. "He breaks the power of canceled sin, He sets the prisoners free. His blood can make the foulest clean, His blood availed for me. Hear Him ye deaf, His praise ye dumb, your loosened tongues employ. Ye blind behold your Savior come, and leap ye lame for joy."

**Steve:** Since we have time, I'm going to read the history of it. "1736, John and Charles Wesley" -- Charles Wesley wrote this song -- "sailed as missionaries with General Oglethorpe on his second expedition to Georgia. They returned to England a few years later, believing their ministry had failed.

"John Wesley wrote, 'I went to America to convert the Indians, but oh, who shall convert me?' In the providence of God during their passage, the ship encountered severe storms. All on board were terrified, except the singing Moravians.

"These dedicated believers were able to face the prospect of death, for they had a divine assurance of their salvation, which the Wesleys did not. Meeting the Moravian brethren was to prove instrumental in the conversion of both brothers.

"Upon their return to England, the Moravian Peter Böhler became their friend and spiritual advisor. After several conversations with Böhler, Charles was the first of the two brothers to be justified by faith on Whit Sunday, May 21st, 1738.

"He wrote in his journal that, 'The Spirit of God chased away the darkness of my unbelief.'" I had to do some homework on this. What is Whit Sunday? I found out it was a celebration of Pentecost. Because it was a Pentecost, was a holiday in the church, oftentimes, people would seek to be baptized on that Sunday, and they would wear white clothes, white garments.

Later, I think people just wore, women especially, wore white dresses to celebrate White Sunday or Whit Sunday. Now we learned something. The year after Charles Wesley was saved was a busy one. He became a curate, he preached in a number of locations, et cetera.

Here's the cool thing. The following month, Wesley celebrated his one-year salvation anniversary. In honor of it, he wrote a new hymn. It was inspired by a conversation that he had with his Moravian friend, Peter Böhler.

The two friends were discussing praising God. Wesley wondered about appropriate praise. Böhrer replied, "Had I a thousand tongues, I would praise Him with all." Isn't that rich?

**Steve:** Charles Wesley, who ended up writing thousands of hymns, used that phrase for a thousand tongues to write this inspiring hymn and to celebrate his one-year Salvation by Faith anniversary, which happened on Whit Sunday. How's that?

**Scott:** Nice. Very good.

**Steve:** Father, thank you very much. We don't want to just thank you for these insights and these truths, we want to do some praying ourselves. Thank you that you have commanded us, and called us, and given us the privilege of working with you to bind the strong man. Today, we bind the strong man in Jesus' name.

We bind him in cords soaked in blood, the Lamb of God that takes away the sin of the world. At the same time that we're praying for the devil to be bound, we loose God's will to be done on earth as it is in heaven. We loose the angels in heaven to minister to the saints and deliver us from condemnation, deliver us from evil.

We pray for the power of the blood of Jesus to deliver us from sin, and sickness, and depression, and false thinking, all kinds of things. Set us free, I pray. Loose us from these things that keep us from believing the truth and living the truth.

I pray for everybody within the sound of our voice this morning to be loosed from their, you might say, their hidden sins, the things that keep us from following you fully. I pray that you'll loose us in a new way today to believe you, to love you, and to worship you. In Jesus' name, 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](mailto:spdemme@gmail.com). If you have a question for me, you can reach me at [scott@unsocializedmedia.com](mailto:scott@unsocializedmedia.com). Thanks for joining us. Have a great week.