

**Scriptures and Doctrine :: Please HELP: Doctrine on binding and loosing****Please HELP: Doctrine on binding and loosing, on: 2013/1/19 19:18**

Dear saints,

I have recently been taught a teaching from Watchmen Nee and I need your help in searching the Scriptures as a Berean to see if these things be so. Please find the teaching below with a few questions that follow. First I will quote from the verse that relates to the doctrine and then I will quote the verse within it's context:

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"Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven" Matthew 18:18).

We are most familiar with this word of our Lord, yet it should be realized that this word has reference to prayer. Here is clearly stated the relationship between prayer and God's work. God in heaven will only bind and loose what His children on earth have bound and loosed. Many things there are which need to be bound, but God will not bind them by himself alone. He wants His people to bind them on earth first, and then He will bind them in heaven. Many things are there also which should be loosed; but again, God is not willing to loose them alone: He waits until His people loose them on earth and then He will loose them in heaven. Think of it! All the actions in heaven are governed by the actions on earth! And likewise, all the movements in heaven are restricted by the movements on earth! God takes great delight in putting all His own works under the control of His people."

<http://christianfellowshippublishers.com/cgi-bin/dada/mail.cgi/archive/dailydevotional/20130109010004/>

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"If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been 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. For where two or three have gathered together in My name, I am there in their midst" (Matthew 18: 17-20).

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- I. Does this passage in Matt 18:18 refer to prayer?
  - II. Will God only bind and loose what His children on earth have bound and loosed?
  - III. What is the biblical definition of the terms bound and loose?
  - IV. Does God require our permission to bind and loose?
  - V. Are all of God's works on earth under the control of His people?

There are many more questions to ask, but hopefully this will be enough to get some sound input and get things started. The bottom line that I am seeing in this teaching is that God is restricted to binding and loosing on earth to our prayers to Him. Therefore, He will not act unless we request that these things be done on earth as it is in heaven. Scripturally this must all be done in accordance with His perfect will, but since He has "given" us this authority on earth He honors it and expects us to petition Him to bring it to pass.

Thank you for your consideration and time,

Kenneth Martin

**Re: Please HELP: Doctrine on binding and loosing, on: 2013/1/19 19:49**

"It is the context of church discipline that Jesus says, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Mt. 18:18). Similarly, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (Jn. 20:23). This verse is identical to what Jesus said to Peter privately, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Mt. 16:19). There are some who teach that these verses suggest an identification and binding of evil spirits. However, this view is mistaken because these verses are not in any context of spiritual warfare. Also, "bound" and "loosed," in the Greek verb form occur in the perfect passive participle. The NASB says, "Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven." It is not that Christians have the license to initiate procedures on earth which God and heaven will subsequently affirm and honor. Rather, Christians accomplish on earth what has already been established in heaven. It will already have been loosed or already have been bound. Jesus is referring to the enforcing of a reality on earth that is already an established reality in heaven. Having been already bound and loosed in heaven, Christians are guided by the Holy Ghost to accomplish the same binding and loosing on earth. There is already a reality in heaven which we are to bring about on earth through our conduct and prayers as Jesus taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Mt. 6:10). The rabbis would often bind and loose, that is, permit or forbid certain activities. Thus, this language would be familiar to all Jews including the disciples. Christians will permit on earth what is already permitted in heaven and disallow on earth what is already forbidden in heaven. The apostles' special authority and moral instruction given in the church on earth was simply an echo of what God had already determined in heaven. It is for this reason that the apostolic teaching has heavenly authority and a special commission from Christ. This authority is seen exercised in Ac. 5:1-11; 13:38,46; 15:23-29 and 1 Cor. 5:3-5.

The Roman Catholics believe in the doctrine of Apostolic Succession, which teaches succession in the authority of the bishops or apostles in each generation and up to the present-day Pope and bishops. This would imply that those bishops and Popes throughout history had the authority to bind and loose like Peter the apostle whom the Catholics claim to be the first Bishop of Rome. The Roman Catholic Church states this doctrine as follows:

We teach and define that it is a dogma Divinely revealed that the Roman pontiff when he speaks ex cathedra, that is when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the Divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that his Church should be endowed in defining doctrine regarding faith or morals, and that therefore such definitions of the Roman pontiff are of themselves and not from the consent of the Church irreformable (The New Advent Catholic Encyclopedia. available: <http://www.newadvent.org/cathen/05677a.htm>).

Roman Catholicism expands binding and loosing beyond the foundation of Christ and the apostles. The fact that this similar promise is given to the twelve disciples that was previously given just to Peter (Mt. 16:19) casts further doubt that any unique authority was given to Peter only that was not also given to the other apostles. Though the early church in Acts appointed Matthias as a successor to Judas (Ac. 1:16-26), Protestants don't believe in the doctrine of Apostolic Succession. The faithful apostles that were killed such as James (Ac. 12:2) had no need of a successor being appointed because Jesus said, "ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Mt. 19:28) and there was no vacancy as was unique in the case of Judas. Besides investing this power to bind and loose in supposed successors of Peter, Roman Catholics teach that because the church gave us the Scriptures that the church is preeminent over the Scriptures. The Roman Catholic theology on binding and loosing is invalid. Rather than church authority changing with each generation, Christians are to pass on the teachings of Christ and the apostles to other men who will also pass it on to others and so forth.

Specifically, the power to bind and loose being given to the apostles is demonstrated in their being named the foundation of the church: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:19,20). The church does not continue to be the giver of new, binding revelation because God has preserved the teachings of Jesus and the apostles as the once-for-all foundation of the church, the "the pillar and ground of the truth." (1 Tim. 3:15). In Paul's last letter, he told Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). From generation to generation, the authority of the apostles is passed on to the church from the writings of the apostles, that is, the Scriptures. The authority of Scripture is the authority that binds and looses on earth what has already been determined by God in heaven. In the context of church discipline (Mt. 18:14-18) we can determine who is and who is not to be put out of the church based on the teachings of Christ and the apostles" (Elliot Nesch).

**Re: Please HELP: Doctrine on binding and loosing, on: 2013/1/19 23:11**

Here is an article a brother sent me in response to Nee's teaching by Sparks:

The Heavens Do Rule  
by T. Austin-Sparks

"The heavens do rule." (Dan. 4:26).

The Gospels were written many years after the things recorded in them had taken place; there had been a considerable lapse of time. It is important to note why they were written. The Apostles had been witnessing a long time to the things here recorded, and had brought those things also among men, and had sought to establish the spiritual truth behind those things. Thus having borne witness to those things and brought them amongst men, and having sought to establish the spiritual truth in the hearts of men, they now write by way of confirming that to which they have borne testimony; that is the meaning of having these records.

The great thing is this, GOD had broken into this world in the Person of His Son, the Lord Jesus. He had intervened in the course of the history of this world with one main intention—to assert the fact of His rights, to bring in His prerogatives in this world; these had been disputed, challenged and refused.

Israel had been raised up to be an embodiment of these rights, and Israel as a whole had failed; failed as an instrument through whom God's rights were testified to and maintained on the earth; Israel did not represent in any concrete public way the Divine rights and prerogatives; although there were still those faithful ones here and there, secret for the most part.

That intervention of God to bring in His rights was fourfold:—1, His rights in the matter of Sovereignty, as seen in the Gospel of Matthew; 2, His rights in the matter of Service, as seen in the Gospel of Mark; 3, His rights in the matter of Grace, as seen in the Gospel of Luke; 4, His rights in the matter of Love, as seen in the Gospel of John. Those four Gospels represent one breaking-in of God in Christ Jesus. They represent ONE PERSON with one object: to manifest the rights of God and secure those rights for Him; and the Gospels were written to confirm by permanent record in permanent form that to which the Apostles had been bearing witness: 1, Sovereignty—God's rights in sovereignty and the nature of that sovereignty made known; 2, Service—God's rights in service, and what is the nature of the servant and the service; 3-4, Grace and Love—God's rights and prerogatives in these.

These were the things by which they called men to recognise the claim's and rights of God and to respond to them; and wherever they went proclaiming this Gospel of His Son, there were added to them those who came to accept the rights of God and so become living witnesses to those rights and prerogatives.

The Gospels bring in four aspects of the rule of the Heavens; Matthew introduces the King and the Kingdom of the Sovereignty; "The genealogy of Jesus Christ, the Son of David" (Matt. 1:1 marg. A.R.V.) And it is most striking and worthy of note how Matthew finishes his Gospel "And Jesus came to them... saying all authority hath been given unto Me in heaven and on earth, go ye therefore and make disciples of (out of) all nations" (Matt. 28:18-20). Matthew's Gospel finishes with "All nations".

Mark's Gospel ends with the whole creation: "He was manifested as they sat at meat... and He said unto them, go ye into all the world and preach the gospel to the whole creation" (Mark 16:14,15). Hence servant and service.

Luke had the race of men in view, the context clearly shows this. The key word of his gospel is "Son of Man." He is writing to the race of men. "All things must be fulfilled which are written in the law of Moses and the prophets and the psalms concerning Me... Ye are witnesses of these things." (Luke 24:44-48). Hence the grace of God to all men.

And in John's Gospel, it is not all nations, neither is it the whole creation, nor the race of men, but it is the testimony to the world. "God so loved the world that He gave His Son" (John 3:10). "For God sent the Son... that the world might be saved through Him." (17). "This is indeed the Saviour of the world" (4:42). Hence the message of love.

Each of those four Gospels have their own great importance, a vital rich and significant importance to the ONE GOSPEL in its fourfold aspect.

For real adequate effectiveness in the preaching of the Gospel the first supreme need is the absolute assurance of the sovereignty of the Lord in government; that is basic, If you have not got that you have not got your foundation; you must know that the sovereignty is in the hands of the Lord Jesus now. It is the Gospel of His Son—"For God is my witness whom I serve in my spirit in the gospel of His Son" (Rom. 1:9). And to serve in the Gospel of His Son you have got to have full assurance of the sovereignty of that Son in the matter of government. He HIMSELF has declared "All authority... has been given unto ME"—it is now in the hands of the Lord Jesus.

In Matthew's Gospel the Church is introduced in the New Testament, and introduced in relation to the sovereignty of the heavens;—Jesus asked—"Who do men say that I the Son of Man am? (A.R.V. marg.). Who say ye that I am? ...Thou art the Christ the Son of the Living God! ...Blessed art thou Simon... for flesh and blood hath not revealed it unto thee but My Father who is in heaven.... and upon this rock I will build my church and the gates of Hades shall not prevail against it... whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16).

Here are several important and significant features in this first introduction of the Church in the New Testament. The Lord is the Builder of His Church; "I will build my Church" (Zech. 6). Hell is against this building of the Church but the Sovereign Lord says: "The gates of Hades shall not prevail against it." This implies that there is conflict. The binding and loosing in His name on earth and in heaven speaks of sovereign authority, and makes the Church to be the administrative instrument on earth of that sovereignty as it is in touch with the throne in heaven: and this in relation to government.

The vital and all embracing fact is that the Church is built on the revelation of who the Lord Jesus is: He asks "Who say ye that I am?" "Thou art the Christ the Son of the Living God"; "On this rock I will build." The Church is the administrative instrument of that sovereignty.

It is striking that the Church is introduced as the Lord Jesus turns from Caesarea with set purpose towards the Cross, by which He will secure the Church and the consummation of the purpose of God. Link Matt. 16 with Rev. 1, and there we see the Lord Jesus with the sovereignty in His hands, and there it is connected with the Church; why? Because the Church is intended to be the Administrative Instrument of that sovereignty. "I saw in the midst of the candlesticks ONE like unto the Son of Man... when I saw Him, I fell at His feet as one dead... He laid His right hand upon me, saying fear not... I am alive for evermore and I have the keys of Death and Hades, write therefore... and send to the seven churches." (Rev. 1:13,17,18,10,11).

All the political divisions of this earth come under the hand of Christ, for nations represent the political divisions of this world, and His authoritative commission is "therefore go ye to all the nations." He does not say they will not kill the messenger, or that evil does not exist; but the issue is secured and revealed as already possessed. The book of the Revelation sees it already in being, for Revelations is the issue of Matt. 16, "I will build My Church and the gates of Hades shall not prevail against it." "All authority hath been given unto Me in heaven and on the earth" (Matt. 28:18) "Therefore go to the nations, I have all authority, and I send you unto them; Hell shall not prevail against you."

Pass to the Epistle to the Ephesians, and we see that God the Father hath made the Lord Jesus to "sit at His right hand in the heavenlies, far above all rule and authority and power and dominion, and every name that is named... and He hath put all things in subjection under His feet, and gave Him to be head over all things to the Church, which is His body." (Eph. 1:20). "God being rich in mercy, for His great love wherewith He loved us... made us alive together with Christ... and raised us up with Him, and made us sit with Him in heavenly places in Christ Jesus" (Eph. 2:4,6). He is seen far above all authority and every name that is named: now we have to see the link between Him and ourselves in this; it is necessary and vital. We have always got to see the instrument of government—the Church in relation to its spiritual elevation, as seen in the Ephesian letter, "far above all". It is very significant that the rule of the Heavens is so emphasised in Matthew and brought out in various ways; and Matthew is the Gospel that introduces the Church in the New Testament.

## Symbols of Spiritual Ascendancy

### 1. Mountains

Mountains have an important place in Matthew's Gospel, and this is significant in the Gospel which introduces the Church: for the Church has got to be seen in spiritual altitude, out of the world in spirit, and out of the world as to voluntary connection with it: for a true seeing of the Church it must be seen from the standpoint of its altitude, which is—"with Christ far above all," that is how God sees it, and only so is it the instrument of the administration of that sovereignty invested in

the Sovereign Head of the Church, the Lord Jesus.

Mountains are mentioned fourteen times in Matthew, and mountains in the Scriptures represent spiritual ascendancy. The Lord is governing things from the mountains in Matthew; we read of Him spending nights of prayer in the mountains. He appoints a place in a mountain to meet them when risen from the dead, and He, risen, has put His Church in the mountains: "The disciples went... unto the mountain where Jesus had appointed them... and Jesus came to them... saying, all authority hath been given unto Me in heaven and on earth... go ye therefore... lo, I am with you all the day even unto the consummation of the age." (Matt. 28:16-20, A.R.V.)

"And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established on the top of the mountains and shall be exalted above the hills and all nations shall flow into it," (Isa. 2:2). The Church in its administrative position is always related to the heavens, and the Lord meets the Church and commissions it in the mountains before He passes up in glory. Judgment is also from the mountains: "O Jerusalem, Jerusalem... how often would I have gathered thy children together... and ye would not! Behold, your house is left unto you desolate" (Matt. 23:37-38).

The end of Matthew's Gospel sees Jerusalem set aside, ignored—"The eleven disciples went into Galilee unto the mountain where Jesus had appointed them" (Matt. 28:16). Here the Lord is speaking to them of sovereignty: but sovereignty as related to the nations. Galilee is a question of sovereignty, not grace: it is grace that takes Jerusalem in—"He led them out until over against Bethany, and lifted up His hands and blessed them, and was carried up into Heaven, and they worshipped Him and returned to Jerusalem with great joy." (Luke 24:50-53). Only grace takes Jerusalem in, sovereignty sets authority aside as to having its base in Jerusalem, and brings all sovereignty into the Person of the Lord Jesus; and He in a mountain in Galilee away from Jerusalem. It is the authority of the Person of Christ, the authority is not in Jerusalem but in HIM and HE is universal, not merely local.

Luke begins at Jerusalem, and grace continued in Jerusalem until they slew Stephen, when they committed the sin against the Holy Ghost, and the Lord moved out from Jerusalem to the Gentiles, i.e. the nations: but first He gained a company out of Jerusalem at Pentecost in relation to all nations. Wonderful grace to those who crucified Him. He could have cast them off, but no! He got His representative nucleus out from Jerusalem; here is sovereign grace at work!

Again He did the same thing in a member of Christ, thereby showing who touches a member of the Body of Christ, directly touches Christ HIMSELF: "Saul, Saul, why persecuted thou Me?" Saul was persecuting Him in the person of Stephen and sinning against the Holy Ghost; and the Lord moved out from heaven. Grace strove with Saul until he became Paul.

The Lord does not recognise authority as having its seat in Jerusalem, but in dealing with authority to all nations He moves into Galilee. Matthew brings in authority as invested in the Person of our Lord Jesus, then brings in the Church as the administrative instrument of that authority, and lifts it out as of the earth, bringing it into the heavenlies and the universal. A Remnant, an Elect Company, an Overcomer Vessel, a Called out People, or whatever you like to name them, has to be brought into the position of spiritual altitude and ascendancy, and so have administrative government in the nations; but it is the sovereignty in Grace; in this age it is a Throne of Grace. And the sovereign grace of God in Christ Jesus is being proclaimed to the nations and calling out from them a people for His name.

## 2. Heavens

Seventy-five times the "Heavens" are mentioned in Matthew's Gospel, which is the Gospel of the Kingdom of Heaven—the rule or the sovereignty of the heavens.

The heavens are seen ruling at the birth of the Lord of Glory, the star seen in the East was the one star which ruled the heavens at that time, and was governing things on the earth; bringing Wisdom from the East to worship at the feet of the Lord Jesus, the Babe of Bethlehem. The heavens are sovereignly ruling in relation to the coming of the Son, for the "Greater than Solomon" is here; and a new day has dawned for the world with the coming of Jesus Christ. The "East" signifies the dawning of a new day. Herod tried to break in, but the heavens ruled. That one star was ruling in the heavens and governing things on earth, at that time it was THE STAR in the heavens.

## 3. Angels

Take another heavenly aspect of this Gospel: seventeen times "angels" come into this book. Angels are related to the administrative government of God in relation to "heirs of salvation." (Heb. 1:13-14). "An angel of the Lord descended from heaven and came and rolled away the stone and sat upon it" (Matt. 28:1). One angel in resurrection sovereignty. One an

gel was quite sufficient for world governments and all hell's force and counsels; Oh! the comfort and assurance this brings; yes, here is seen the rule of the heavens nullifying both hell's might and earth's greatest government, for Rome at that time was the chief world government, so representative of all the governments of the world. It is blessed to know that all sovereignty and authority are in the hands of the Lord Jesus, and angels are an administrative government of God in relation to the "Heirs of Salvation." And in Matthew we have one angel in relation to the government of the Lord Jesus in the nations; what strength and power this implies.

In Mark—"And entering into the tomb, they saw a young man sitting... arrayed in a white robe"; here we have purity, service in relation to the whole creation on the basis of holiness: an angel in administrative government in the matter of moral character; holiness as to a whole creation.

Luke—"Behold two men stood by them in dazzling apparel... why seek ye the Living among the dead?" Two angels, two men. Two in the scriptures is the number of witness: testimony in adequate measure to the whole race of men. A full witness and testimony to be borne to the race of mankind concerning the sovereignty and government of the Lord Jesus.

John—"Two angels sitting one at the head and one at the feet, where the body of Jesus had lain." John's gospel has peculiarly the emphasis on Love. "God so loved the world." In love He gave His Son to be the sin-bearer and to carry away the sin of the world. What is there above the LOVE of GOD? These angels are in an attitude of repose in that love of God, for the love of God has triumphed. When you have got a true appreciation of that love of God, then you can sit and are able to rest. It is a testimony of His love to the world, a reposing in the love of God - and that love as manifested in the sending of His Son and in the raising of Him from the dead. A heavenly intervention in relation to the sovereignty of His love in the nations. The angels are busy in administrative government in relation to the love of God.

All these heavenly elements are related to the Lord Jesus and His church in His sovereignty among the nations: sovereignty into which we have been brought by a living relationship and experience. God's order is never isolated units. He called and sent His disciples forth two by two; two being the testimony to the Church, as a representative number. We have got to recognise "Body" principles and spiritually understand and faithfully observe God's own order; for if you act in independence you take yourself out from under the covering of the Sovereign Head of the Church, the Lord Jesus—"God gave Him to be Head over all things to the Church which is His body" (Eph. 1:22). Throne prayer is a matter of the Church, and it is absolutely necessary as you go out into the nations with the Testimony of the Gospel of the Sovereignty to have the covering of that Throne-prayer in the Body of Christ, if there is to be realised the end of God, the impact of the Sovereignty upon the kingdom of Satan; it has got to be a going forth not as isolated, saved individuals, but in a right spiritual relationship to the Head and members—ONE BODY.

In Ezra 7, we have the bringing in of the "House of the Lord" and immediately the link with the heavens: "Whatsoever is commanded by the God of Heaven let it be done exactly for the House of the God of Heaven" (23). It is a marvellous decree of Artaxerxes—"And whosoever will not do the law of thy God and the law of the king, let judgment be executed upon him with all diligence, whether it be unto death or to banishment or to confiscation of his goods or to imprisonment." (26). This is to come upon the man who dares to oppose the building of the House of the Lord. Artaxerxes seems to go to the utmost to hasten and ensure the building of this house for God. Three times it is said, "The God of the Heavens"; sovereignty that cannot be overruled is in operation and related to the building of the House of the Lord, the rule of the heavens is seen here.

In Luke's Gospel you have the same fact of the rule of the Heavens being linked with the House of the Lord—His Church: thus emphasising the Church as the administrative instrument of that sovereignty of the heavens. "The seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name." "And He said unto them... behold I have given you authority... over all the power of the enemy, and nothing shall in any wise hurt you..." "In the same hour He rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of Heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes, for so it seemed good in Thy sight." (Luke 10:17). (Seventy is the number of representation).

And so it is seen to be the "gates of heaven" over against the "gates of hades" and the "counsels of heaven" over against the "counsels of hades": and the House of the Sovereignty over which all the counsels of hell cannot prevail: for the counsels of the Godhead were back in Eternity past unto the securing of that company desiring and determining His will.

The Kingdom of Heaven, or the rule or reign of Heaven, is a sphere in which the sovereignty of God operates but in which everything not suitable is going to be eliminated, and only that which is according to God will remain: see the parables of the "Dragnet" and the "Tares" (Matt. 13). The true will be separated from the false and the Lord secures His "called out

t ones" from the nations of the world; His redeemed ones, His church, the City of God as seen in the book of Revelation.

"After these things I saw and behold a great multitude, which no man can number, out of every nation and tribes and peoples and tongues, standing before the throne and before the Lamb... saying, salvation unto our God who sitteth on the throne and unto the Lamb." (Rev. 7:9,10).

"And he carried me away in the Spirit, to a mountain great and high and showed me the holy city, new Jerusalem coming down out of heaven from God, having the glory of God, her light was like unto a stone most precious... clear as crystal. The bride the wife of the Lamb." (Rev. 21:9-11).

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**Re: , on: 2013/1/19 23:37**

Here are several audio responses (please note the FIRST recording specifically deals with the teaching of binding and loosing) from a converted Jew along with further teachings on Spiritual Warfare. Please find the link below and an introduction to the teaching of binding and loosing along with Spiritual Warfare:

"When it comes to the subject of Spiritual Warfare, people are normally thinking of it as an opportunity to cast demons out of people and assert their authority over the Devil. People are looking for opportunities to pray in different ways or heal people of their diseases and injuries. These are real circumstances in life and I do recognize that many people encounter and engage our enemy in these ways. However, I sincerely believe that the predominant battle we are engaged in is the battle between the truth and the lie, and the battleground is your mind. Instead of presenting this subject from the traditional point of view, I addressed this subject in the context of law and grace. The series turned out to be 8 programs, recorded on 4 CDs of very hard hitting and strong teaching, exposing the most predominant satanic lie that holds people in bondage. The lie of, "if you will only know what is good and evil, you can be like God." Several people have mentioned that the depth of this series is well beyond anything they have ever heard or even considered. It has opened their eyes well beyond what they ever imagined. It is definitely the best series I have done up to this date. It is a difficult subject to understand well if you did not hear all of the programs in order. It is a sequential study and I assumed you heard the previous programs when recording the later ones. If you have not heard the whole series in order, please download them for free right now, or order the CDs through the website, or mail a check with your request to Living God Ministries" (Aaron Budjen).

<http://www.livinggodministries.net/aboutUs.html>

KM

**Re: Please HELP: Doctrine on binding and loosing, on: 2013/1/20 10:32**

Thank you amrkelly for responding, I was encouraged by your words.

If others want to respond to the doctrine of binding and loosing then please respond to this post only. I have searched the internet to find articles and discussion boards on this doctrine, but I have found none. So, this might be the first of its kind. I want it to be documented and available for those earnest seekers after the truth.

Please find amrkelly's response below:

"Brother you appear to have answered most of the questions yourself or else inferred them indirectly through other teachings.

All speech is accountable to those who have spoken including loose words as well. In view of this if we were asking what is the meaning of binding and loosing, one would have to say that whether spoken prayer or else prophecy and even teaching if it is real amounts to the same in substance as though it were one thing. As far as I am aware every gift of the Holy Spirit has its outworking in speech of one sort or another. When it comes to prayers of the heart then this is probably a different kind of reality. Much of what we pray in our hearts is directed to the Father in heaven and in that sense will be more subject to enquiry on our part, whether supplication, entreaty or else childish wondering, it is essentially submitting to the Father for understanding and leading. Perhaps this is easier to comprehend in the context of the Holy Spirit helping us to pray when we have no more an understanding as to how to or what to pray. The groaning which results cannot be

ut come out of our mouths even if it is a groan. Yet groans are not words precisely and seem to reflect the utter need we have at that moment to fulfil a purpose of God through us. In this sense all prayer therefore, whether outward or inward must have its root of understanding in God's will. How we come into a knowledge of the Father's will is another matter.

The teaching which Nee presented in his ministry in China regarding binding and loosing has its calumny in the idea that even the return of Christ can be hastened or else delayed by virtue of the activities of the church on the earth. This is a truly difficult thing to believe and yet in the spirit I do myself believe it. One thing which I have come to realise over the past few decades is how that which is true in the spirit, has become translated into the air and foolish and vain men have laid hold of it, corrupted it and then gone on to present something which attends more to the root of wickedness in Satan than it has to do with an heavenly reality. I have no intention of trying to qualify this statement, but personally I have seen it in many many teachings and leanings of the modern church. As best as I can comprehend it Nee was seeking to show the importance of our conduct and activities here on the earth so as to encourage believers to realise that Just as they may have a part in reigning with Christ in the coming kingdom, so they can in a similar way bear in their own bodies by faith a measure of responsibility and sharing in Christ's current labours as intercessors with Him now. The best service one could offer now would therefore be as Christ serves now, even though He reigns in heaven, He intercedes evermore for those who are called and chosen. Pretty much neglecting that reality gives rise to knowledge, which because it is true, results in a wicked expression of power on earth, not by unbelievers, but by believers acting in the vanity of their flesh and in fact destroying rather than building up and therefore delaying the Lord's return.

In this profound sense God Himself has committed to those who dwell on the earth and are born of His Spirit the visible as well as hidden realities of His intentions. Yet those who are visible now, must subject themselves to God in heaven in order to know what His will is. One way this can be understood from a childish point of view is what happens to men and women when they are saved radically. They almost always have the thought "why don't I just go to be with God in heaven?" It seems quiet reasonable when you think of it. Why not go to be with God in heaven? Of course the sobering answer is because we are called to believe and then to serve. As much as the Father dearly loves us, He doesn't need us in heaven He needs us on the earth. Of course we ought to understand that this needing does not reflect a deficiency in God, but His mercy because through choosing to need us He also gives us a way to share in the coming kingdom and the reign of Christ, not simply eternity. The diabolical contrast to this is what happens when a zealous brother or sister comes under a vain influence and at the same time their calling of God makes certain their ability to comprehend truly wonderful things about the coming kingdom, served to them through the air, and attested to in their spirits by faith. They begin to speak about being "sons of God" then after a short while of prospering by taking authority over the elements they begin to say "I am a god". Apart from the obvious blasphemy of conceit and pride which such an attitude evidences the cost to others is that they then follow suit and are stumbled themselves. The kingdom is presently lost of its treasure as are those who continue in these things when the kingdom finally comes in power and visibility.

Nee most assuredly did not intend that his teachings were to be taken in this way because he believed first and foremost in service even as Christ first and foremost came to serve."

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A Just balance and scales belong to the Lord. All the weights of the bag are His concern

**Re: , on: 2013/1/20 10:51**

"Please note the reading in the NASB, which I believe has the tense better interpreted:

15 "If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. 16 "But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED. 17 "If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. 18 "Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven.

19 "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. 20 "For where two or three have gathered together in My name, I am there in their midst."

It is not, nor ever can be, that we are ahead of or in front of our Lord (and cause Him to do anything He has not determined)

ed to do). It is that we are corporately ("two or three are gathered") united with Him in agreement, representing Him, expressing Him in a local way on this earth. This is why He sent His Spirit, for this very reason, to express Himself through His Body while He is at the right hand of the Father. And to do anything "In His Name" is so much more than deriving some plan, some scheming, some activity out of ourselves, and then expecting Him to honor it. The church has asked for many things 'In His Name' that He has never honored. No, there is a unity here, a oneness of mind, heart, spirit and purpose that I fear we rarely achieve as His people. Once we attain to this, then I suppose we would see more genuine, kingdom-derived authority coming to bear in a practical way.

In reading some of Nee's other thoughts and interpretations on this topic, I fear in fact that he went to far in this area, and I cannot say amen to much of what he wrote. I realize he was conveying practical information related to church organization, disciple and so forth, but he, in my view, would have been better to emphasize that apart from Him we can and should do nothing of any spiritual weight. That He is the Author of all, the builder of His church, the ultimate judge. Yes we do in deed enter into this, but this is a level of spiritual emptying that few in fact (me included) attain. The cost is great. Those who have died to self, local bodies where two or more are gathered that have no mind of their own - these in fact stand in His authority, and represent, as Sparks suggest - His administrative instrument(s) on earth" (W.E. Smith).

**Re: Please HELP: Doctrine on binding and loosing, on: 2013/1/22 12:47**

Quote:  
-----In reading some of Nee's other thoughts and interpretations on this topic, I fear in fact that he went to far in this area, and I cannot say amen to much of what he wrote. I realize he was conveying practical information related to church organization, disciple and so forth, but he, in my view, would have been better to emphasize that apart from Him we can and should do nothing of any spiritual weight. That He is the Author of all, the builder of His church, the ultimate judge. Yes we do in deed enter into this, but this is a level of spiritual emptying that few in fact (me included) attain. The cost is great. Those who have died to self, local bodies where two or more are gathered that have no mind of their own - these in fact stand in His authority, and represent, as Sparks suggest - His administrative instrument(s) on earth" SoldOutToHim  
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As far as I know brother, Nee only actually wrote two books, and even this was a sort of perchance outcome. The Two books are "The Spiritual Man" and "The Latent Power of the Soul". The latter of these two was written and compiled mostly at the same time as the former. Nee intended to include the subject material of the latter in the same pages of the former but in the end didn't complete his intention but published The Spiritual Man ahead of his initial intention. My point really is that Nee taught and published locally in China at the time of his ministry in rather the same way all those who minister may do. His decision to write and publish The Spiritual Man was undertaken through considerable prayer and a realistic understanding of the dangers inherent when truth is comprehended by the mind, but where the will to spiritually apprehend truth through obedience is lacking. This concern is expressed in the preface of the Spiritual Man. The Latent Power of the Soul also has a preface in which Nee explains the order and reason as to why he wrote two books and not one book.

Over the years I have personally wrestled with Nee' writings because of this very warning which Nee himself gives in The Spiritual Man. It has occurred to me a number of times as I have looked into the teachings of certain brethren who I regard to be heretics, just how much or not, they have taken some of Nee' insights and corrupted them to suit their own devices of the flesh. In essence what Nee learned through practical christian life with his brethren in China he translated into scriptural evidences. You could argue that this kind of walking is really very courageous because it is far easier to walk from a position of dogmatic theology than it is from the position of learning and therefore knowing how to be led of the Holy Spirit. How many believers here on SI could honestly say that they have such a confidence borne out of experiential trust in God. What happens is that even when we believe we are being led, we often find ourselves doubting the "validity" of such leading and are thus inclined to fall back onto doctrines and rigorous teachings which are considerably more appealing to us than the constant need to trust the Father, that we are being led of the Holy Spirit. Sometimes, in fact often, it will come down to whether we are willing to suffer ourselves by which suffering we are inevitably pressed into seeking God' face for sustenance in the face of both our own suffering and others finger wagging because they deny such a thing.

All the other books attributed to Nee are compilations of his teaching notes and transcripts which were kept after he was taken into what was to be his long imprisonment unto death. I have no research evidence of this claim other than what I am able to see in the heresies which are presented today. Many of the root presentations of doctrines of life which when they were culturally invested by a nation, themselves have contributed to the death of a nation. The cost of having rejected Nee directly after his imprisonment by the western churches and subsequent running after him in the early seventies

when his books were favoured for a season is likely incalculable. The rejection has cost as has the popularity. Now he is despised again and those most singular insights which could have proven a blessing, which were rejected, have been robbed and perverted by a few to the ultimate cost of many. The Lord Knows.

**Re: , on: 2013/1/22 14:06**

Thank you soooo much dear brother amrkelly.

I do not know a lot of the history of Nee, however I will pass your comments to a brother laboring with the Lord in Switzerland as he knows more details of Nee's history. I have heard that Nee only published one book, which was the "Spiritual Man" and this was written in his early Christian walk, which he did not recommend believers to read. Nee grew in maturity and completeness in Christ and found that SOME of the things he believed in the earlier years with the Lord were wrong. I'm sure we can all relate. I have heard other things about him as well, but I do not want to get off of the main point of discussing the doctrine of binding and loosing.

I had hopes that other mature SI members would have some knowledge and insight into this doctrine as it was apparent to me that there were saints like you who are more seasoned in the Lord and able to discern between what is evil and good and not tossed by every wind of doctrine, etc. However, it appears others are too busy right now or the Lord is not leading them to help me. Lord bless you! :)

I have had several brothers email me and it has been helpful as I continue my study. Once I have finished the study I will post the results on this thread if it has not been archived (i.e., I do not know how long SI threads stay open before being archived).

I appreciate the below words the you wrote:

"What happens is that even when we believe we are being led, we often find ourselves doubting the "validity" of such leading and are thus inclined to fall back onto doctrines and rigorous teachings which are considerably more appealing to us than the constant need to trust the Father, that we are being led of the Holy Spirit. Sometimes, in fact often, it will come down to whether we are willing to suffer ourselves by which suffering we are inevitably pressed into seeking God's face for sustenance in the face of both our own suffering and others finger wagging because they deny such a thing."

Jesus said "You search the Scriptures because you think they give you eternal life. But the Scriptures point to me!" Also, He told His disciples that it was better that He leave them so He could send the Comforter (i.e., the Holy Spirit). Jesus was always with the disciples and kept them from the evil one, etc., but it was better for Him to ascend to the Father's right hand after He did His Father's will on the cross, because He would be able to send the Holy Spirit. "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come." "For he (i.e., the Holy Spirit) dwelleth with you, and shall be in you." "But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in him."

I believe, myself included, have reacted to the counterfeits and extremes that men have given themselves presently and in times past. I have fell into fundamentalism, etc. by aiming to be more of a scholar than a son of God who is lead by the Holy Spirit and not by the flesh.

The book of Acts, which many call the Acts of the Holy Spirit as well as all Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work. "If we live by the Spirit, let us also walk by the Spirit. Let us not become boastful, challenging one another, envying one another."

May the Holy Spirit wake up His sleeping church in the West so that His sons and daughters will bring God the Father and His worthy Son glory, honor and praise. Amen.

Sincerely thank you and the Lord bless you my brother,

Kenneth

**Re: - posted by Sree (), on: 2013/1/22 14:22**

Quote:

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You could argue that this kind of walking is really very courageous because it is far easier to walk from a position of dogmatic theology than it is from the position of learning and therefore knowing how to be led of the Holy Spirit. How many believers here on SI could honestly say that they have such a confidence borne out of experiential trust in God. What happens is that even when we believe we are being led, we often find ourselves doubting the "validity" of such leading and are thus inclined to fall back onto doctrines and rigorous teachings which are considerably more appealing to us than the constant need to trust the Father, that we are being led of the Holy Spirit.  
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I agree with this. Christianity is 100% practical. It is impossible to constrain it inside a book or human mind in the form of Theology. I came from a Hindu background and was raised with religious mentality. I longed to have a practical way of life that pleases God. Christ gave me that life. Jesus said in John 3, wind blows where it wishes and same is a man filled with Spirit. It is impossible to write a book on how wind will blow. Same is our Christian life which is supposed to be filled with Spirit and lead completely by Spirit.