

Satan Bound, Demons Cast out, & KOG Established



Mini - Booklet Series Study 45-A

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The very idea of Satan being historically bound (from the time of Christ (Yahshua) at least up to this point; some say he has even been loosed!), has a direct connection with the fact that Jesus cast out demons and the establishment of the Kingdom of God (KOG). One popular approach offered in this matter is that God has *not yet* bound Satan but he *will* bind him sometime in the future—*our* future. This interpretation holds that the binding will occur *only after* Christ returns to earth. The problem with this conclusion is that it overlooks the testimony of witnesses who wrote that Christ cast out demons and the fact that Christ likened the casting out of demons to plundering Satan's house (**Matt.12:28-29**). Christ described a necessary binding of the strong man *before* he was able to cast out those satanic demons (**Matt.12:22-29; Mk.3:23-27; Lk.11:20-23**). Do you believe that Christ actually did cast out demons? If Christ did indeed plunder Satan's house by casting out demons, then it logically, reasonably, and scripturally follows, that Christ bound Satan when Christ said he bound him—in the first century. **Fact:** *Christ did indeed cast out demons.* Therefore, Christ bound Satan—put him on a leash, restrained him, restricted him—*long before the crucifixion.* **Because:** If Christ did *not* bind Satan in the first century, then (1) Jesus Christ either was deliberately evasive in the "Strong Man" parable or, (2) the parable does not depict Satan at all. One obvious purpose of the parable, however, was tying the casting out of demons to the binding of Satan—*without binding, no casting out took place.* But there is more.

The KOG was established in the first century

Adam Clarke's Commentary on Matt.12:26-28, KJV: "Verse 26. [If Satan cast out Satan] A good cause will produce a good effect, and an evil cause an evil effect. Were I on Satan's side, I would act for his interest and confirm his influence among you; but I oppose his maxims by my doctrine and his influence by my power. **Verse 27.** [By whom do your children cast them out?]

Children or sons of the prophets, means the *disciples* of the *Pharisees*. From Acts 19:13-14, it is evident that there were *exorcists* among the Jews, and, from our Lord's saying here, it is also evident that the disciples of the Pharisees did cast out demons, or, at least, those who educated them wished to have it believed that they had such a power.

Our Lord's argument here is extremely conclusive. If the man who casts out demons proves himself thereby to be in league with and influenced by Satan, then *your disciples,* and *you* who taught them, are all of you in league with the devil: ye must either give up your assertion, that I cast out demons by Beelzebul,

or else admit this conclusion, in its fullest forces and latitude that *ye* are all children of the devil, and leagued with him against God. Envy causes persons often to condemn in one, what they approve in another.

Verse 28. [But if I cast out devils by the Spirit of God] Perhaps the spirit of God is here mentioned by way of opposition to the *magical incantations* of the Jews; for it is well known that by fumigations and magical washings, they professed to cast out devils. [Then the kingdom of God] For the destruction of the *kingdom of Satan* implies the setting up of the *kingdom of God*.

—Clarke's Commentary, Vol.5, page 137

The target scripture for the above text box: **“But Jesus knew their thoughts, and said to them: ‘Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore, they shall be your judges. But if I cast out demons by the Spirit of God, [then] surely the kingdom of God has come upon you. Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then [after binding] he will plunder his house” (Matt.12:25-29, NKJV).** The casting out of demons by Jesus is given as equal to plundering Satan's house.

The underscored portion should prove without a shadow of doubt to all but the most obstinate and stubborn of us that the Kingdom of God did in fact come in the first century. *There is no intellectually honest way to defeat this scripture, especially when the Greek words used by Christ regarding king and kingdom are considered.*¹ Critics cannot find scriptural support that this passage means that *only* the king came and *not* the KOG, or that when Christ said “KOG,” he *really* (without saying so) *meant* to say Himself as a *representative* of the KOG. Sorry. We have to believe that Christ said what he meant to say. Otherwise our faith in Christ has no value.

In many churches, the fact of the binding of Satan in the first century is unacceptable—the idea (if true) places them in an untenable position. The belief that Christ has already bound Satan simply will not find a home in many churches and fellowships across the land, especially in the Sabbatarian churches of God. This is because of the impact that the binding of Satan has on yet another church doctrine and policy—that of the *futurist model* of the Kingdom of God. The *futurist* view is that the KOG has *yet* to be established and only when Christ returns sometime in our future will it *be* established. This view has become emotional dogma in many Sabbatarian churches. You place yourself at risk of alienating those you consider brethren in the church when you argue against such dogma. You become a threat. They become uncomfortable with you. When someone seriously questions an important pet doctrine, in his mind it becomes a personal attack. The emotional investment in the futurist-model KOG doctrine by some is greater than the emotional investment in Christ or Yahweh our God. We should all “hold our doctrines lightly” rather than become enraged when someone questions a doctrine with which we personally identify. Many of us, however, stand on doctrine *instead* of Christ and thereby fear scrutiny. Those who stand on *any* doctrine *apart from Christ* are losers, big time, but those who stand on Christ cannot be shaken loose from their moorings, doctrinal positions notwithstanding.

No honest teacher of the scriptures should be afraid to support his beliefs with *clear scriptures*, and to listen and respond to reasonable questions (**Jas.3:1**).

¹ King: *Strong's #935; basileus; a foundation of power, a sovereign, a king*
Kingdom: *Strong's #932; basileia; rule, a realm, kingdom + reign.*

Matt.12:25-29-Christ bound Satan, cast out demons, and established the KOG—all in the first century. On top of the reference to casting out demons, Jesus makes the *additional* claim *in the same context* that (N) *the Kingdom of God* (KOG) came in the first century. *Jesus Christ tells us in the parable of the strong man that either* (A) *the KOG did indeed make its appearance—was established—in the first century, and* (B) *he did indeed cast out demons, OR, (A) the KOG did not arrive and* (B) *he did not cast out demons.* The two parts of each proposition stand or fall together—they are complimentary. You cannot accept one half of the equation without the other. Set up logically as *symbolic* Boolean Algebraic shorthand, it reads: $\overline{A \cdot B} = N$ (+) $A \cdot \overline{B} = N$ [to be read as: A and B = N or not A and not B = not N; N being the setting up of the KOG.] Thus: either the proposition (A • B) is true or the proposition (*not*A • B) is true. We cannot have it both ways, nor can we split a proposition. If (A • B) is true, then (*not*A • B) has to be false, and vice versa.

If you accept that Jesus cast out demons, then you *must* accept the rest of his proposition as shown in context, that Christ in fact established the KOG at *that* time—the KOG *did indeed* come upon those people. *You are stuck.* The other position, that Jesus did *not* set up the KOG *and* he did *not* cast out demons, is ludicrous. To accept the latter form represents sustained and willing ignorance in the face of a substantial scriptural fact. The setting up of the KOG in the above text and example is contingent upon the fact (or non-fact) of Jesus casting out demons. Taken as a whole, the truth is clear: *Jesus Christ bound Satan and the KOG came upon those people.*

The testimony of the three witnesses (Matthew, Mark, and Luke) is that Jesus Christ cast out demons by the finger of God. In order to be intellectually honest, we *must* accept *all* of the words of Jesus Christ. Christ was either honest or he was not. His words—all of them—are either truthful or they are not. Either we trust what he said, or we do not. If we cannot trust his word on this, we cannot trust it anywhere. If we are unable to trust Christ here, then salvation is a sham and a deceit, because the basis of salvation is *trust*. Without this necessary and essential element of trust, we are all still in our sins. The Bible is either trustworthy or it is not—it is that simple.

The KOG did in fact come upon the people to whom he was speaking. Otherwise, you have to suspend your credulity and conclude that Christ was at best, mistaken. If you accept that Christ was mistaken, then take your pick between two hard logical extensions—either Christ did not mean what he said or he deliberately deceived the people. (If you suggest that Christ just did not speak all that was in his mind, that he held some information back, your faith is in an elusive artful Messiah.) If Christ made a mistake or was not forthright in his claim regarding the KOG, how can we trust anything else he said? Christ was either honest or he was not. His words are either truthful or they are not. We can place a child-like trust in Christ or we cannot. If we cannot trust God's Word to be straightforward and honest—then salvation is a delusion and we are, of all men, most pitiful. Either the Bible is trustworthy or it is not—we cannot decide on our own to reject facts simply because it means challenging long-held comfortable traditions. The time has come to face the truth. Later, the time will come to face Jesus.

Fact: *Jesus Christ did cast out demons.* **Fact:** *Therefore, the KOG did indeed come upon those people at that time.* The first sentence of **Lk.11:20** stands as a solid first-person testimony by Jesus Christ against *all* claims by men that the KOG was not established on earth and that it will only be established on earth at Christ's Second Coming. **Note:** the *establishment* of the KOG is not the same as the *inheritance* of the KOG.

“But if I cast out demons with the finger of God, surely the kingdom of God has come upon you. When a strong man, fully armed, guards his own palace, his goods are in peace. But when a stronger than he comes upon him and overcomes

him, he takes from him all his armor in which he trusted, and divides his spoils. He who is not with me is against me and he who does not gather with me scatters” (Lk.11:20-23).

Jesus Christ spoke about a “strong man” and the KOG within one message. If any part of the message he gave is false, then so is the rest of it. Conversely, if one part is true, it is all true—the two parts stand or fall together. Could Christ have given a misleading message to his listeners—or have we just accepted the prevailing view—one that is antithetical to his teaching?

Proof that the KOG was alive and well in the first century is the dependence here upon the act of casting out demons by the finger of God. *If* Christ did *not* cast out demons, *then* the KOG did *not* come upon those people. *If* Christ *did* cast out demons, *then* the KOG *did indeed* make its appearance in the first century. You are stuck. Christ cast out demons; the KOG was *therefore* present in the first century. Christ said he cast out demons: “**And He said to them, ‘Go, tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected’ ”** (Lk.13:32). (The strong man is implied as Satan in **Matt.12:26-29, et al.**) Even the Pharisees testified that Jesus *did* cast out demons (**Matt.12:24**). Thus, the KOG did come upon those in his presence (**Matt.12:28**).

If you do not accept that Christ bound Satan, you need a plausible reason for *not* believing Satan is the subject of the parable. You cannot just redefine the parable and say that the strong man is not Satan; the implication within the context that the subject *is* Satan is too conclusive. Verse 29 of Matthew 12 cannot be lifted out and assigned another subject; the word “or” links it to earlier passages and their subjects, Christ and Satan. The context shows no reason to define the strong man as anyone other than Satan.

To believe that the KOG was not present in the first century, you need to show absolutely that Christ did not cast out demons, because Christ Himself tied these two events together. This last proposition is a far more difficult burden than simply redefining the strong man. To say Jesus did not cast out demons is to call Jesus a liar.

Some may suggest that when Christ said the “kingdom of God” came (or in **Mk.1:15**, KOG at hand), he really meant that he, the “King,” had come. That mythical tale cannot stand the test of scripture. First, it is clear that Christ had “kingdom” in mind in context within the parable in all places. The Greek words agree with this conclusion. Second, Christ had a perfectly good word for “king” that he *could* have used if he wanted to, but he did not² (cf. **Matt.14:9; Mk.1:15; Lk.14:31**). Jesus Christ said what he meant and meant what he said. The Pharisees and the other blind folks among us will just have to live with that. Consider **Matt.12:25-30**—Christ used the word *kingdom* three times and he used the same Greek word every time. Look at **Matt.5:19**—it uses the same Greek word there that was used in the parable.³ “**Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven”** (Matt.5:19a). “**Every kingdom divided against itself is brought to desolation”** (Matt.12:25a).

The subject is the casting out of demons from a house that is *fully* protected by a strong man. But Christ pictures *himself* as the *stronger* man. Christ defeated the strong man, Satan, overcame him, and divided his spoils. This is a done deal. Mark indicates in parallel verses that Christ, the *stronger* man, was undeniably able to bind Satan. And evidently Satan was tossed into the darkness where there is gnashing of teeth, far away from Yahweh, who dwells in the light (cf. **Matt.8:12; 22:13; 25:30**), in *unapproachable* light (**1Tim.6:13-16**). But beware. Satan still has influence like a vicious dog on a long leash. To “bind” Satan is to *restrain* him. It does *not* mean he is *immobile or inactive*. #

² Strong’s #935; *basileus*; a foundation of power, a sovereign, a king

³ Strong’s #932; *basileia*; rule, a realm, kingdom + reign.