

REVIVAL and Matthew 16:13-20 [ESV] Jesus goes to the region of Caesarea Philippi

Now when Jesus came into the district of Caesarea Philippi, He asked His disciples,

“Who do people say that the Son of Man is?”

And they said,

“Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.”

He said to them,

“But who do you say that I am?”

Simon Peter replied, “You are the Christ, the Son of the living God.”

And Jesus answered him,

“Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but My Father who is in heaven. And I tell you, you are Peter, and on this rock I will build My church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” Then He strictly charged the disciples to tell no one that He was the Christ. *[Jesus’ pronouns capitalised by me]*

From: <https://teachingforsotzambia.com/2019/02/20/1040/>

The Son of God appeared for this purpose, to destroy the works of the devil. (1st John 3:8)

Lying north of the Galilee region and at the southwestern base of Mount Hermon, Caesarea Philippi was formerly known as “Paneas” until Herod the Great’s son Philip renamed it in honour of Caesar. Today, as seen in the map it is known as Banias* and it contains the site once sacred to the Greek goat god Pan known as the “Grotto of Pan” or “cave of Pan” wherein human sacrifices were performed. Inside the grotto (cave) and etched in the walls was a Greek sign that said, “gates of Hades.” It is important to note, that during the time of Christ, Caesarea Philippi was recognized commonly throughout Israel to be the location of the literal “gates of hell.”



* Arabic has no equivalent for the letter P, the name Panias transformed into Banias

Map Picture from: <https://bible-history.com/biblestudy/ancient-caesarea-philippi>

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See Chapter 9 'The Warrior Monks: Columba'

Jesus was giving His little band of disciples 'authority to advance His kingdom against demonic power under the supervision of Satan. The kingdom of God was meant to overcome that power and set people free from it. It still is.

'Paneas, after the Greek God, Pan. Jesus had brought His little band of disciples to one of the most infamous pagan worship centres in the middle east, a grotto called "The Gates of Hell." Jesus was revealing to [them] that He was giving them authority to advance His kingdom against such powers as this..... Through His Church, He, the King, would set people free from satanic deception and bondage.

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This was the authority He was referring to as “the keys of the kingdom” – and the Gates of Hell would not prevail against it.”

‘This was the version of the Gospel that the Irish, including Columba on the Isle of Iona, believed in and practiced ... The keys were given to kingdom people to set people free “on earth as it is in heaven.” For Columba and many of the Irish monks, the authority to liberate people from satanic power was a daily reality as they confronted paganism in Britain, and they were determined to advance the kingdom of God against it.

‘Here is how Bruce Ritchie summarizes the faith that grew up under Columba at Iona and at many other Irish monasteries—so different from the New Age ideas that prevail today in our post-modern world:

‘. . . Wherever missionary monks encountered non—Christian religion, the initial missional activity was not about persuading men and women intellectually. The first task was to engage demonic forces and destroy their authority. Non—Christian religion was an enemy. It was not a first building—block of spirituality, only needing redirection. Non-Christian religion was formed and inhabited by the demonic. It was not indwelt by God’s Holy Spirit. It was to be put to flight.

‘No Gospel progress could be made until Satanic pseudo-authority was broken. Any attempt to evangelize without first establishing the triumph of Christ over powers which held a particular locality in bondage, was fruitless exercise.

‘The task of the missionary monk, through prayer and proclamation, was to break the rule of Satan over individuals and communities. Once that rule was broken, the Gospel could take root. ... The missionary monk brought the presence of the triumphant Christ, with His infinite conquering potential, into a situation.

Each day was to be lived out as a soldier of Christ. Each day they battled on Christi behalf against Satanic hordes of hell. Spiritual conflict dominated their faith horizon; and every phase of life, and every circumstance, was interpreted in relation to that warfare.

Monastic communities, and the Church in general, had a job to do. They were supposed to advance the kingdom of God against a perverse, deceptive, dark, enslaving reality that had whole nations in its grip.’

Quoted from The Warrior Monks: Columba | p147-9. Bruce Ritchie extracts referred to by McMurray are from his book *Columba: Faith of an Island Soldier* [Ross-shire, Great Britain: Mentor, 2019 various

If you are in the Church Revival starts with you.

‘God has always worked through the Church. That is to say the gathering of His saints, His people. Revival always starts by something being done in the Church. God starts with one [believer] or a group...’ feeling the burden of the absence of God due to sin. ‘A clarion call is issued. And people start to praythey set up a place of prayer and intercession ... ’ in which they:

- desire for a deeper knowing of God
- realise that without God’s powerful presence they can do nothing, so they pray for the power of God
- that the Church should be what she is meant to be: a people praying for God to be honoured & glorified, and that He would vindicate His name
- that the Church, as His people, be honoured and therefore
- that unbelievers become consumed by a passion for God and His glory and His great name. They they sheep of the Shepherd.

M Lloyd Jones ‘Revival’ Crossway Books, 1987: see: How revival comes and What to pray for in Revival.