

## **Cat.3 # 4 The city, and why city prayer?**

By Pieter Bos, introduction by Helene Bos

Towards a "City Prayer Antwerp";  
meeting with pastors and intercessors. Brief handout notes by Pieter Bos, Facilitator City Prayer Movement  
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Pieter was working on the book "The City Called" when he wrote this article. The book was ready when Pieter went to his heavenly home, in 2015. It was published in 2016. See for it in Resources.

This is the 3rd article that introduces the book.

### 1 CITIES ARE GOD'S IDEA

God promised "large, flourishing cities you did not build" to the people of Israel (Deut. 6:10). He is also the "architect and builder" of the final city to look forward to (Heb. 11:10). Cities are also considered a royal/divine reward for faithful service (Luke 19:17; 1Kin 9:11,16). Many prophecies include as a blessing the "restoration of cities" (Isa. 61:4, among many.) In other words: The concept of city comes from God, and he is favourably involved with cities.

### 2 CITIES ARE PERSONS, TALKING AND WITH RESPONSIBILITY

Many scriptures make us wonder whether cities are not more than many inhabitants and many buildings. Cities are addressed like persons: "Daughter Zion" (Isa 62:11), Daughter Tyre (Ps 45:12), Virgin, Daughter Sidon (Isa 23:12), Virgin, Daughter Babel (Isa 47:1, Ps 137:8). This is a personal, even intimate form of address, clearly indicating that cities are (corporate) persons. Also: they are presented as talking: "You (Babel) say to yourself: "I am, and there is none besides me" (Jes. 47:10, id Zeph. 2:15; Rev 18:7). Also, cities are warned for being judged for their deeds (Jonah 3:1-2)". Modern speech also indicates this: "Washington is reserved", "Moscow is indignant". In other words: cities are corporate "persons", even VIPs in international relations.

### 3 CITIES FUNCTION AS "LEADER OF NATIONS"

The city, both historically and by God's design, is inter-national, inter-racial, inter-cultural. We found that the city is positioned in a spiritual hierarchy: individual > national > international, or rather: man > nation > city, viewing cities as leaders of nations.

Many scriptures illustrate this: Jerusalem: "Gate to the nations" (Ezek. 26:2; Ps 110:2) "Nations will come to your light" (Isa 60:3; Rev 21:24). Babylon: "Mistress of kingdoms", "Eternal Queen" (Isa 47:5,7,9). Tyrus (Isa 23:3,8,17; Ez. 26:16-18, 27:33). Nineveh: (Nah 3:4). This applies to modern cities as well: Before WWII London-Paris-Berlin set the scene; after WWII it was Washington and Moscow. Financially New York and Frankfurt lead the world. Amsterdam and San Francisco are a "gay capital," Los Angeles is the international entertainment-leader. The religious leaders are Jerusalem, Rome and Mecca.

Conclusion 1: Cities rule over nations. See Cat.7 #9 "Cities rule nations".

### 4. "NATIONS/CITIES" ARE THE MAIN STAKE OF THE SPIRITUAL BATTLE

In Luke 4:5-6 Satan claims all nations as his possession, and Jesus indeed recognizes him as the "Prince of this world". However, after the cross, Jesus announces a "change of the guard": "Now I have been given all authority in the unseen and in the seen worlds, therefore you, church, go, bring all nations in discipleship relation with Me" (Matt 28:18-19). Ps 2 is from then on being fulfilled: Jesus comes with his rightful claim on all nations (Ps 2:8), but Satan stirs the "raging of the nations" (Ps 2:1-2; Hand 4:25-26) towards extreme nationalism (Zech. 11:8, Matt 24:7). Jesus' goal is the harvest of the "nations/cities" (Matt 24:14, Luke 24:47, Matt 25:32, Rev 21:3,24,26).

### 5. THE CHURCH IS A CITY FOR THE CITIES!

The Church is according to her design and calling spiritual, inter-national, inter-racial, inter-cultural. The Church is (therefore) also City, "heavenly Jerusalem, our mother" (corporate person; Gal 4:26). The Church is also Virgin Daughter, even BRIDE; the heavenly Jerusalem, prepared as a bride" Rev 21:2-3,10-11. The Church should be, without tension (!) intercultural (!), as illustrated practically in Acts 13:1, and as illustrated theologically in Gal 3:28

and Col 3:11. In these scriptures Jew-Greek stands for national divides; slave-free for social divides; male-female for the gender divide; circumcised-uncircumcised for theological and/or traditional divides; and barbarian-Scythian for cultural divides.

The Church (Bride) Antwerp has the "ministry of reconciliation" towards City (Virgin) Antwerp, concerning these five terrible societal divides (2 Cor 5:18-19).

#### 6 THE RELATION BRIDE ANTWERP - CITY ANTWERP: SALT!

The Bride Antwerp has been commanded to be salting salt to the city of Antwerp! The Bride Antwerp has been established for no other purpose than to be salting salt to the city of Antwerp! In case she loses her saltiness, she is not worth anything but being thrown away and trampled (Matt 5:13)! Jesus underlines this very strongly: "Woe to you, Bethsaida, Chorazim, Capernaum, Woe to you, Antwerp... for Tyre, Sidon, Sodom and Gomorrah the judgment might be more bearable than for you" (Matt 11:20-24). In other words: the miracles that God is still doing, are not for the believers or for the congregations, but for the City, in order that she may repent, as in the case of Nineveh.

- GOD gives City ANTWERP a Bride ANTWERP to bring the city before the throne of God.

- INTERCESSION for the CITY of ANTWERP is: the Church functions as "SPIRITUAL CITY COUNCIL".

#### Conclusion 1

From (Matt 28:19 to Matt 11:20-24, from) "You, Church, make all nations disciple nations" to "Woe to You..." is a challenging dynamic for the society. The Body of Christ Of Antwerp Is Responsible For The City Of Antwerp.

#### Conclusion 2

The Bride ANTWERP is God's Only Instrument, but Also God's Specifically Called And Trained Team Member, to Save the CITY of ANTWERP from Judgment.

#### Conclusion 3

If the Bride ANTWERP, in holiness, in unity, in love and in City prayer identifies with God's love for her city, then she can expect God's power and Spirit and love and concern: "Should I not be concerned for Antwerp, that great city...?"