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## UNDERSTANDING OUR CITY

Question: What do you think the problems in Pretoria are that need to be addressed through our intercession.

### 1. Opinion vs. Reality

The first thing that we have to realise as intercessors for our city is that our opinion is not important. None of us have the full picture. Our opinion simply describes how we view our city.

What we need is to see Pretoria as God sees it. That is reality (not defined by men, but defined by the One who sees and knows all – indeed He is its creator).

If we pray our opinion we pray:

- from our fears / our desires / our flesh / worldly view / negativity / discomfort / criticism / worries. Our prayers become manipulative / judgmental and things stay the same.

If we pray from Gods perspective we pray:

- Word / Spirit / hope / positivity and strategy. Then we become aware and willing to take responsibility ourselves, to embrace discomfort, to change and to pay the price; becoming vehicles through which change will become visible.

### 2. Mans ability vs. Gods ability

Endeavoring to impact our city through prayer necessitates that we recognize that none of us have the ability to succeed in this endeavor.

Man's experience, gifts, abilities and wisdom are totally powerless to confront and overcome the spiritual opponents of Truth and Light.

Our unity should not be based in vision, common concerns or theological reasoning. We should only be bound together in this cause by our willingness to serve our Master by taking up our responsibility for the city in full submission to the Spirit. Only Spirit led processes and strategies will have the potency to impact Pretoria.

Our unity and success will thus be determined by our intimate relationship with Jesus and our willing obedience to His instructions as relayed to us by the Holy Spirit.

Scripture says:

- They that know their God shall do great exploits (Dan 11:32)
- They that are led by the Spirit are able to bring deliverance to the whole of creation (Rom 8).

Will we commit to this? Are you ready to embrace your fellow intercessor with a willingness to allow God to have control? Will you pay the price of dedicating your time, purposefully investing effort and dying to yourself so that God can use us corporately as His instrument in Pretoria?

### 3. The problem vs. the solution

The problems we face are not merely physical by nature. The problems and its solutions are always dependant on spiritual dynamics and influences.

The big problem in this city and the lives of its people is Sin. Sin has grievous consequences.

- Sin separates us from God and therefore makes the blessings and life of His kingdom inaccessible.

- Sin gives legality to the enemy and therefore exposes us to many curses and deadly influences.

The challenge is to see the city transformed from its present state of defilement, sin and godlessness (the problem) to a city that desires God (the solution) and conforms to His righteousness (manifesting His kingdom).

It is essential that we start receiving a revelation of how the God filled Pretoria would look like so that we do not get stuck in the present sinful manifestation that we see so clearly.

It's also essential to realize that attaining the solution is not dependant on political and administrative leaders, wicked people changing their ways or systems improving their modus operandi. It is solely dependent on those that have access to God (2 Chron 7:14) taking hold of their responsibility to wage the spiritual battle for the soul of this city.

#### **4. Root issues vs. fruit issues**

When we look at the sin problem of our city we need to accurately discern between root issues and fruit issues.

Root issues are often less obvious. Like the roots of trees they are hidden from plain sight and feed the visible components. Root sins always form the foundation and stronghold that opposes God and His work in communities.

Example: If we look at Scripture and read what God had to say about the core iniquities that opposed His order in specific nations or cities, we quickly conclude that the root sins of these communities were in fact quite different to what we surmised it to be. If we think of Sodom and Gomorrah we would surely conclude that perversion, immorality and homosexuality would be the primary offences against God. Yet when God confronts the city about their sins through the mouth of the prophet He emphasizes that pride, ease, idleness and neglect of the poor and needy were the root sins that led to their demise (Ezek 16:49). We also find this type of reductionism in Amos 1 and 2. God constantly addresses the root sins in each of these communities.

In contrast fruit sins are often extremely visible and can so easily distract from the true problems. They are simply a byproduct of obscured iniquities incorporated into the inner fiber and substructure of said communities.

To eradicate fruit is easy. Prayers focusing on these issues tend to produce instant results, but never give rise to lasting change and significant victories against the kingdom of darkness, because these fruits are simply reproduced in the next spiritual season due to the unseen roots that continue to feed wickedness in the present day setting.

We should therefore learn how to distinguish the hidden root iniquities that establish wickedness in our community. These issues should become our primary target when we intercede for Pretoria. They are definitely more challenging as they are entrenched and extremely hard to remove. Yet, if we are willing to pay the price by developing authority and strategies to counter these evil foundations our success will be lasting and the process of kingdom transformation will be boosted unto real and tangible change.

#### **5. Gods call and gift**

Every human being, people group, piece of land, city and nation was intentionally created by God to be instruments in the establishing of His kingship and kingdom. The Creator designed these entities with a specific DNA to contribute to the revealing of His majesty.

Since creation, the fall of man and the iniquities of generations have polluted, obscured and even perverted the God gift that exists within the core being of each of these entities and corporate units.

The good news is that Gods gifts are irrevocable and indestructible and that His ingrained gift and calling for individuals, groups and entities are still valid and very necessary in order for full redemption to be poured out.

The devil's greatest success in any community is dependent on his ability to pervert, oppose, and prevent the redemptive purpose of being expressed or developed to maturity.

*The issue is that in the eyes of God when a community perverts their strength, when they take their strength and turn it into the iniquity – take the redemptive gift and reverse it, that offends God to the utmost and it is those root iniquities that specifically empower the stronghold and invoke the destructive wrath of God. - Arthur Burke*

As intercessors for our city it becomes non-negotiable to attain revelation about the redemptive purposes that God has for Pretoria. Lacking this paradigm puts us at risk of squandering our inheritance and falling well short of accomplishing His redemptive purposes. The God plan is the only vehicle through which heavenly power is assured for this earthly battle.

## 6. Understanding Pretoria's Gift

We will be working with the Redemptive Gift teachings as presented by Arthur Burk from Plumblin Ministries in America.

Romans 12 – presents us with 7 gifts that were given by God to man. These 7 gifts become the template to understanding the 7 different types of DNA that inform the redemptive gifts of individuals and communities.

The objective of the redemptive gifts in people groups is to create a hunger for God, to reveal Gods nature and to cause people to turn to Him (Act 17:26,27).

*Within the gifts there is immense latitude for the superficial variations of culture. Even though there is great diversity – still the diversity stays in certain bounds. So within the parameters there is room for the cultures to make a superficial and visible difference on the surface – but the root issues are always the same. – Arthur Burk*

It is impossible to lay the foundation, here, for understanding these teachings. We would encourage you to get hold of the materials and study them in order to get a clear and systematic picture. For the purpose of our workshop we will simply apply this information in order to more clearly define the spiritual issues that we face in the city of Pretoria.

Looking at the history, 'behavior' and characteristics of Pretoria help us to determine which one of the seven gifts defines the redemptive DNA of the city. It seems that Pretoria can best be defined as having the Redemptive Gift of teacher.

### 6.1 Characteristics of Teacher city

- Look at the **geography** first of all to see if there is a clear demarcation of 2 parts. Every **teacher city** is clearly divided into 2 parts. The fact that a city is divided in 2 definably parts whether geographically or culturally does not necessarily mean it is a gift of teaching city, but it is one of the quickest and easiest things to see in terms of the nature of a city.
- **Healing is a core component** of the redemptive gift of teachings DNA. Thus we look to see how many hospitals there are. One normally finds a disproportionate number of hospitals; typically you will also have teaching hospitals, research hospitals,

specialisation in the medical field and cutting edge medical provisions.

- Teacher cities normally have **fine cuisine**. They have many restaurants, many of them small, niche restaurants that deal with specialty foods.
- Looking back at the map another simple indicator is the **amount of parks**. The gift of teaching city is going to have more parks / open space / green areas on average than other community.
- We also see a **focus on the past** (e.g. Museums, art centres etc. looking at the past). Historic place and street names. Old has legitimacy and gives these communities value.
- We also look for **schools**. A disproportionate number of schools, either specialty private schools or colleges and universities will be clustered in a gift of teaching community. The quality of education even in the lower grades will be above average.
- We also look for **transportation**. It is highly unusual to find a gift of teaching city that does not have multiple major arteries in and out. Many times it is rail, or a port or major highways that crisscross and put them in connection with other cities.
- We are also going to find a **strong religious spirit** in any gift of teaching community. There are going to be lots and lots of churches. Many times more than the population merits.
- In churches there will also be an **independent spirit**, they will tend to be divisive. In your gift of teaching community the religious spirit breeds many churches but they are independent because each one believes that they have a corner on the truth. They believe they are theologically much more correct than anybody else and they would not want to pollute their pure theology with anybody else's stream. That is an underlying theme that you find more theologically militant churches in the teaching community than anywhere else.
- A surprising component of teaching communities is a **passive presence of war machinery**.
- The teacher's community is many times a **place of refuge**, a safe place for those who are overtly oppressed (looking for freedom).
- The gift of teaching city **develops prototypes / a place of conception** (new ideas in embryonic form). They do not necessarily produce and market these things, but they **birth the new ideas**. This is most often visible in the medical fields, the arts and science (sometimes also the church)
- There is inherent in the DNA of the teacher city a **death spirit** (as seen through Freemasonry influences).
- Redemptive Gift of Teaching communities are often Gods choice for seat of Government. Example: Jerusalem in Scripture.
- In Teacher cities **who you know is everything**. Arrogance about what and who you know is typical. People derive status from learning and being associated with important people and big names. Believers should move in the opposite spirit.

## 6.2 Predictable Strongholds in teacher city

Once we are able to ascertain the redemptive gift of our city, it is much easier to narrow our focus and wrestle with the very strongholds that oppose the expression of the life force that was originally put in place by God.

There are three highly predictable strongholds that are raised up to counter the redemptive gift within a Teacher community. These can be drawn from prophetic words in Scripture. If you take all the prophecies that were spoken against Jerusalem (a Teacher community) and distil them into the most frequently repeated issues and root patterns you find these 3 things.

- **False worship**. Worship is a core component of the spiritual DNA of the teacher. And in its territorial application the gift of teaching attracts worshippers. It attracts people who have a heart to know their God.

- ✓ In any gift of teaching community you are going to have the **highest level of satanic covens**. They are not evident from mapping and research. But anybody that works in deliverance will tell you that these teaching cities provide many people because the covens are there.
- ✓ You are not just dealing with some eastern mysticism and new age in these cities, but hardcore committed perverted demonic individuals that are involved in **satanic ritual abuse**.

In Pretoria it seems that this stronghold has two specific manifestations. Firstly a pervasive presence of a religious spirit at work especially in Christian churches and secondly immense occult altars of offence that are situated in our city limits.

- The second issue that supports the strongholds over teacher cities is **leaders who make soft choices**. Their choices are for the immediate good or control.
  - ✓ Many teacher cities, in the political arena, have had leaders that cannot take a strong stand. Then there have been teacher cities with leaders that were too harsh and tried to crush out those that opposed them and that has been wounding to the city.

Looking at Pretoria's city leaders and municipality we can identify this issue in our own metropole.

- There is a third issue – that is the **defilement of the land**. The iniquity is most deeply rooted in the land.
  - ✓ For all the occult power resident in the land, the issue is not the demonic, but the people. **Ezek 36:17** “*Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and deeds;*”

Several monuments and influences in Pretoria display how iniquity has led to defilement of the land.

### 6.3 Developing strategy and authority to deal with the strongholds

- **False worship**
  - ✓ Obviously the flip side of that is to **worship from the heart** as opposed to worshipping from a religious spirit, going through the motions or doing things that work somewhere else. Worship from the heart of people that just enjoy being in the presence of God.
  - ✓ God has called the gifts of teacher cities to experience the manifest presence of God. It is more than just making time for God or worshipping God from the heart. There is this whole issue of the **art form of worship**. Once the motive of worship is right God welcomes in the religious expression in their creativity, in their beauty and in their purity. **Worship that is responsive. It flows out of being in the presence of God** – in response to His presence a new genre of worship comes forth.
  - ✓ The stronghold of false worship will only be dealt with if people city wide starts moving in pure worship, in the manifest presence of God. Then the occultist will start to leave the city.
  - ✓ **Believers earning authority by bringing worship to its highest peak** – so that the worship of God can gain authority over false worship.
- **Leaders who make soft choices**
  - ✓ No short term investment – but having a vision to invest long-term for the benefit of the entire city. It may not give a return in a few years. They have to pay the cost in the short term to rather choose that which will have long term benefit and seek going forward with God rather than going forward with man. This has earned great authority.
- **Defilement of the land**
  - ✓ God gives us some models. **Deut 21:1-9** – cleansing the land. But we must go

beyond dealing with the defilement on one occasion and go further into maintenance. **Jer 31:23** *“Thus says the Lord of hosts, the God of Israel: ‘They shall again use this speech in the land of Judah and in its cities, when I bring back their captivity: ‘The Lord bless you, O home of justice, and mountain of holiness!’”<sup>24</sup>“And there shall dwell in Judah itself, and in all its cities together, farmers and those going out with flocks.<sup>25</sup>“For I have satiated the weary soul, and I have replenished every sorrowful soul.”*

This passage is referring to **the millennial restoration** of the city of Jerusalem and the temple. With all of that holiness in place God still requires that the land and the buildings be maintained by the **verbal blessings of people = the art of blessing**. God calls the believer to regain the lost art of blessing. Unless land issues are dealt with in teaching cities there will not be a full release of the gift. The two are permanently intertwined.

## 7. What should be our focus and priority for Pretoria

Now that we have developed insight into the spiritual dynamics connected to the Redemptive Gift of Pretoria, we can more accurately reduce our target area to a handful of issues that need to change. This is a good start, as it will help us to steer clear from unimportant secondary issues in order to invest into essential spiritual realities.

Having studied the dynamics of Pretoria’s redemptive gift we have concluded that intercessors in the city should target the following subjects.

- **False worship**
  - ✓ As a Religious Spirit is the principle stronghold in Teacher communities, we should first start to invest intentionally into our personal lives, developing true worship individually, in our homes and also in our prayer groups (especially celebrating the details of the process). This will grow our authority to intercede and come against false worship in our city (short to long term).
  - ✓ As the Church has a key role to play in Pretoria, we should ask God for strategies on how to address the religious spirit that is so pervasive in churches and theological schools in the city (medium term).
  - ✓ Lastly we should seek Gods face for strategy on how to topple the powerbase of the occult in our city (long term).
- **Leaders who make soft choices**
  - ✓ Intercessors will have to disempower self centeredness in their lives, not living for immediate comfort and gain, but making choices that will have positive long term consequences, taking up social responsibility, benefitting others (short to long term).
  - ✓ As government is also the catalytic institution in Pretoria we should seek God for strategy on how to effectively take up our responsibility to pray for governmental leadership in our city.
  - ✓ Praying for city government / the municipality should become a priority for city intercessors. This should be a long term investment not merely a momentary focus. Commitment to pray and support the city leadership is urgent (short to long term).
  - ✓ Once the above is being addressed effectively intercessors can broaden their scope to receive strategy for the national governmental leaders that are seated in Pretoria (long term).
- **Defilement of the land**
  - ✓ Many prayer projects have focussed on cleansing initiatives in the past. Presently we believe that this would not be a priority area, except to encourage believers to be vigilant in their local communities to bring constant cleansing as sinful behaviour becomes visible.
  - ✓ The second part of dealing with defilement on the land is to move into the art of blessing in order to see the land becoming a playing field for God to reveal His

blessings and life (long term).

- **Root iniquity of Selective Responsibility**

Intercessors will have to invest greatly in developing the virtue of social responsibility (not just worship but also responsibility) so that they walk in a high level of authority when addressing the iniquity of selective responsibility so pervasive in Pretoria as a Teacher community (Worship = celebrating God / Responsibility = expressing God). Sanctifying ones own family is also essential in developing the necessary virtue to overcome the iniquity of selective responsibility.

## **8. The big question – How do we impact our target problems?**

The redemptive gift information inadequately provides us with strategy and the knowhow on how to see the identified aspects changed through prayer.

For this reason we as intercessors need to invest much time, prayer and study (in God's Word) so that the Lord can firsthand reveal to us the blueprints and supernatural strategies needed to confront and overthrow the strongholds that anchor our city to the purposes of darkness.

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