

Introduction

God is preparing us for the next great revival which will begin and flourish throughout the marketplace. He is now positioning Christians strategically throughout all areas of society: business, government, education, entertainment, services, communication, transportation, agriculture, social services, and the arts. The Lord is opening doors of creativity, productivity and prosperity that will make our vocations meaningful and delightfully fulfilling. Instead of a remnant just holding on for a rapture, we are busy – aggressively expanding God’s Kingdom into the marketplace, which is the heart of our cities. Just as the New Testament believers before us, we are going to turn the world upside down (Acts 17:6).

A New Breed of ‘Ministers’

When people first become Christians, they get excited about finding their gifts, entering their ministry callings, and operating in the power of God. It is the beginning of connecting to their destinies. There is nothing more exciting or rewarding than knowing that God is working through them to heal, encourage, or save someone for eternity.

Unfortunately, the path from salvation to ministry usually doesn’t go smoothly. Though willing and excited to be used by God, most Christians are not called to full-time church staff positions, and the congregations could not support all of them even if they were. In an effort to use their talents in local churches and develop ministry gifts, the idea of ‘lay ministry’ was developed, allowing the laity to be involved with church ministry with the time they could spare from their secular vocations and family commitments. The intent was good, but several problems ensued. It made the church introverted (less evangelistic) and somewhat competitive. Only about 2% of Christians work on a church staff. The rest have to be part time in ministry and full time in secular work. (If you have a secular job, you will recognise this as unpaid overtime). It depletes the energy, drive, and zeal of sincere Christians willing to give themselves to ministry.

The answer lies in understanding the roles of ‘Kings’ and ‘Priests’ in the Body of Christ. Following, we will look at Christians (men and women) working as Kings in the marketplace, taking dominion, walking as royalty, and establishing the Kingdom of God in the Earth. At the same time, there are men and women of God who serve in the church as Priests, reconciling people to God and equipping them to walk in God’s ways. Even though all Christians are Kings and Priests unto God, we each find our primary calling to either the marketplace or the Church. Great blessings come when we recognise these callings and allow people the freedom to serve where they are called by God.

Some who read this may conclude that we have gone too far in separating the kingly and priestly roles. Again, we acknowledge that all Christians are both Kings and Priests unto God. In separating these two roles our hearts are not to exclude anyone from their involvement in both the marketplace and the Church, but rather *to encourage Christians to excel in their primary calling.*

Kings possess the personality, calling, gifting, and ministry to reach the hearts of our cities and all of society. Priests, on the other hand, are gifted uniquely by God to function within the Church, attending to the duties of feeding, caring for and equipping God's people. The two personality types, while compatible, are created by God for different functions; as such, each is most fruitful in his/her natural environment; Kings in the Kingdom; Priests in the Temple.

Pastors (under the category of Priests) tend to motivate their congregations to focus all of their ministry energies within the church. When Kings, who are competitive by nature, become committee leaders, deacons, board members, or elders, and start 'helping' the pastor with decisions about running the church, they lose their effectiveness (and often their welcome). Kings may have pastoral hearts and prophetic anointings but their primary calling is not inside the church; it is out in the marketplace expanding the Kingdom of God.

Now is the time for Kings to be released and activated to take the power and message of the Gospel out into the world.

Imagine

Imagine the growth of Christianity and the citywide impact that would occur if 98% of the Body of Christ stepped into kingly anointings, leaving pastoral care to those who are truly called to it. Kings would be in church on a Sunday receiving a rich equipping from the Priests (pastors, teachers and other anointed church leaders) to be deployed the remaining six days to minister at work.

Imagine a small business owner who perceived of him/herself as a minister called of God to care for and lead his/her employees. Imagine God's favour to multiply financial blessings to an advertising executive through an anointing for creativity. Imagine gifts of the Spirit operating in the marketplace to reach the lost one minute and to make financial decisions the next. Imagine the wall between 'secular' and 'spiritual' crumbling. Imagine Kings in the marketplace ministering in the Spirit as freely as Priests minister in the Church. Think about being employed by God in a workplace vocation that causes you to seek Him the same way a pastor seeks God in preparing the message for Sunday.

Purpose

To understand God's design of Kings and Priests, it is necessary to have the biblical foundation that explains and supports it. To that end, we are going to acquaint you with a contemporary version of Kings (the modern equivalent of Abraham, Joseph, Moses, Joshua, Nehemiah, David, Solomon, Daniel...) and explore their godly motivations, the nature of their ministries and their unique personality. We are also going to explore the biblical foundation for a King's ministry motivations, examining topics such as, 'Who is God?', 'Who are we?' and 'What is our future?'

In the Bible, as in present day, Kings are the ones who get things done whenever God is moving, shaking, or expanding His Kingdom. It's an honour to have a calling to the marketplace – that is where the action is. You, the reader, may sense such a calling on your life. The ramifications of having a kingly ministry in the marketplace will set your heart on fire. A compassionate Father has some new land with your name on it. You are being invited to talk to God and hear His voice. He is asking you to share your dreams, and then He is giving you the authority to implement them. You are going to find that your heart's desire matches God's heart more than you realised. When you see it, you will be surprised and delighted at the doors that open in every area of your life... you'll no longer be 'just a servant'.

'I will no longer call you servants, because a servant does not know his master's business. Instead I have called you friends, for everything that I have learned from my Father I have made known to you...' (John 15:15).

This writing is dedicated to the 98% of us who sit in pews, admire the ministers in front, and wish God would use us in a dynamic way. Our prayer is that the Holy Spirit will release your heart for ministry into a realm that really does produce results – the workplace. Our lives will naturally bear the character, works, and fruit of Christ as we are rooted in a relationship with the Father, growing in the soil of sound doctrine and motivated by love to expand His Kingdom. The Lord is opening doors of creativity, productivity, prosperity, and ministry that make our vocations in the marketplace delightfully fulfilling.

An Overview

Part one defines the interaction between Kings and Priests. The groundwork is laid to understand the ministry, the scriptural basis, and the potential for Kings to impact the mission of the Kingdom.

Part two examines the motivational foundation in our beliefs about the nature of God (Who is God?), the nature of humanity (Who am I?), and eschatology (Where are we going?). Our goal in presenting this

theology is to anchor the Kings in a doctrinal system which supports the risks and adventures of being one of God's Great Ones.

Part three explains the ministry of Kings and what makes them tick. We will see why Kings are bold, creative, competitive etc. We will embrace a personal God who shares His business with Kings, and we'll understand a King's passion and drive.

Part four shows how Christians who relate to God personally are delightfully more relational than those who relate only to a cold, impersonal God. Kings are mentors and leaders who connect with people instead of just directing them. They never lose their childlike ability to dream as they pursue their heart's desires. They have a prayer life that consists of 'asking and receiving'. They love to mentor others and share the secrets of their successes. They have plans to impact generations by passing their financial and spiritual heritages on to others

Let Us Encourage and Equip You

This book has two authors. John Garfield is bi-vocational, being a successful engineer and manager in a large corporation, while at the same time founding two churches. Harold R. Eberle is an author, minister, and popular motivational speaker who has founded several schools and orphanages in developing nations. Even though these two authors combined their thoughts and worked closely together, it is written in the first person singular from John's perspective. This is because John has taken the lead in writing most of the book (parts one, three and four) and most of the examples come from his life. From this point on when you read 'I', realise that you are hearing the words of John, with Harold looking over his shoulder, shouting wholehearted agreement and wrestling for the control of the keyboard.

Chapter One: Kings Get The Job Done

In 458 BC a Jewish Priest named Ezra returned to Jerusalem to rebuild the city. It had been destroyed over 100 years earlier by the Babylonians who took the Jews into captivity. Ezra's work stagnated before he could manage to rebuild the walls and the gates of the city. A full 13 years later Nehemiah arrived at Jerusalem, took charge of the project, and had the wall up in 52 days.

'So the wall was completed on the twenty-fifth of Elul, in fifty two days'. (Nehemiah 6:15)

That was a historic accomplishment.

As a Priest, Ezra was well-versed in the law of Moses (Ezra 7:5). Nehemiah, on the other hand, was a government official – the King's cupbearer (Nehemiah 1:11) who later was appointed to be the governor of Jerusalem (Nehemiah 5:14). Both were anointed, godly men who served together.

'In the days of Nehemiah the governor and of Ezra the Priest..' (Nehemiah 12:26).

What Ezra could not accomplish by himself as a Priest was achieved easily by Nehemiah in a 'kingly' capacity.

Think about the great names that you know from the Bible. Perhaps Abraham, Isaac, Jacob, Joseph, Moses, Joshua or David come to mind. Now, list all the Priests you can remember. Draw a blank? You may think of one or two of the Prophets, but leaders identified strictly as Priests do not stand out. Why is this? The reason is that God always has used Kings as the movers and shakers in the Kingdom.

Priests (pastors, teachers, and other church leaders) play an important time in the Temple (Church), but it's a role that has a maintenance implication. They keep families healthy by feeding them the Word. They counsel, encourage, heal, marry, and bury. They shepherd, feed and equip God's people. Pastors naturally gravitate to a peaceful, healthy atmosphere and have a godly motivation to keep their congregations happy and maturing.

In contrast, Kings go to war. They establish their authority. They move people into new territories – stretching people out of their comfort zones to expand the Kingdom of God on this Earth. Historically, Kings have been leaders who worked closely with Priests and Prophets. They were talented people with the resources to get things done. They also were well-versed in God's Word and occasionally could operate in prophetic ministries themselves.

In the Old Testament, we see that Daniel spent his life in a governmental (kingly) role but used a prophetic gift to interpret dreams. Abraham was a businessman who raised livestock and became the most powerful man in his day. Moses was a national leader. Joshua was a military leader. They all had a calling as Kings to possess the inheritance God gave His people.

In the New Testament, we see the Lord pressing major initiatives with Kings again. Neither Jesus nor any of the 12 disciples came from priestly lines. The major players were Kings in the ministry sense. They had influence and power in the marketplace, some even had significant wealth. Notice that the Kings did more than provide for the Temple of God. This is important because some church leaders today want to release the Kings, but they think the King is to use all of his profit to provide for the Priests and Temple. Of course, the Kings will be blessed financially, and they will be generous in providing for God's house, but they are called to do more than that. Kings have the calling of God to extend the rulership of Jesus Christ into all of the world. They expand the Kingdom to fill the Earth with His glory.

Chapter Two: The Roles of Kings, Priests and Prophets

In the Old Testament times, God raised leaders as Kings and Priests. Of course, we cannot totally equate today's Kings and Priests to those of Bible days, but we can understand differences in their roles by examining God's plan for their lives. In addition to Kings and Priests, we will also take a quick look at the role of Prophets, for these people of God often work alongside the Kings and Priests.

Kings

'When you enter the land the Lord your God is giving you and have taken possession of it and settled in it, and you say "Let us set a King over us like all the nations around us", be sure to appoint over you the King the Lord your God chooses. He must be from among your own brothers. Do not place a foreigner over you, one who is not a brother Israelite. The King, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the Lord has told you "You are not to go back that way again". He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold. When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the Priests, who are the Levites. It is to be with him, and he is to read it all the days of his life so that he may learn to revere the Lord his God and follow carefully all the words of this law and these decrees and not consider himself better than his brothers and turn from the law to the right or the left. Then he and his descendants will reign a long time over the kingdom in Israel.'
(Deuteronomy 17:14-20)

A few observations concerning Kings:

- 1) Notice that the Lord chose the Kings (v15). The kingly anointing and ordination was just as sacred as the ordination of Priests in the Old Testament. It is the same today.
- 2) Kings are cautioned against materialism and other indulgences (v16-17). Why? Kings have an anointing to accumulate resources and get things done. Their weakness however can be pride and independence.
- 3) Kings are cautioned to stay close to scripture; to write it, keep it with them, and read it all the days of their lives (v18-19).
- 4) Kings command the people. They have influence and exercise leadership.

Priests

'The priests, who are Levites—indeed the whole tribe of Levi—are to have no allotment or inheritance with Israel. They shall live on the offerings made to the Lord by fire, for that is their inheritance. They shall have no inheritance among their brothers; the Lord is their inheritance, as he promised them. This is the share due the priests from the people who sacrifice a bull or a sheep: the shoulder, the jowls and the inner parts. You are to give them the first fruits of your grain, new wine and oil, and the first wool from the shearing of your sheep, for the Lord your God has chosen them and their descendants out of all your tribes to stand and minister in the Lord's name always. If a Levite moves from one of your towns anywhere in Israel where he is living, and comes in all earnestness to the place the Lord will choose, he may minister in the name of the Lord his God like all his fellow Levites who serve there in the presence of the Lord. He is to share equally in their benefits, even though he has received money from the sale of family possessions.' (Deuteronomy 18:1-8)

The Lord said to Aaron, "You will have no inheritance in their land, nor will you have any share among them; I am your share and your inheritance among the Israelites. I give to the Levites all the tithes in Israel as their inheritance in return for the work they do while serving at the Tent of Meeting" (Numbers 18:20-21)

A few observations concerning Priests:

- 1) They have no allotment nor inheritance. The Lord is their inheritance.
- 2) Priestly income comes from offerings and tithes (Deut 18:1-4).
- 3) While Kings have great wealth, Priests do not.
- 4) The Priest's primary function is to minister to the Lord.

Here are a few more practical observations about Priests and the personalities that go with their roles:

- 1) Priests have a focus for God's people and they should not be weighed down by projects or material concerns. This principle is illustrated by the Apostles in Acts 6:2 – *So the Twelve gathered all the disciples together and said "It would not be right for us to neglect the ministry of the Word of God in order to wait on tables".*
- 2) Priests are the shepherds who leave the 99 sheep to retrieve the lost one. They hesitate to go faster than the slowest lamb. By contrast Kings rarely go slower than the fastest horse.
- 3) Priests have a heart for worship, since their greatest passion is the Lord Himself.
- 4) Priests are chosen by God. They are consecrated and ordained to be minister to Him and His people.

Prophets

Now let's look at a key passage of scripture to identify God's plan for Prophets.

The Lord said to me: "What they say is good. I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account. But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death." You may say to yourselves, "How can we know when a message has not been spoken by the Lord?" If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously. Do not be afraid of him." (Deuteronomy 18:17-22)

A few observations concerning Prophets.

- 1) Prophets are introduced as those who guard against 'detestable' practices (Deut 18:12) of sorcery or divination.
- 2) Prophets can discern wrong motives and hidden behaviour as if by sixth sense.
- 3) Prophets speak God's voice. They often intercede in prayer, going before God for the people.
- 4) Prophets can fall into the excess of presumption when they go beyond the words, the method, or the timing of God (V20). God holds them to severe accountability for this.
- 5) God endorses these prophetic ministries and holds people accountable to heed a Prophet's words (v19).
- 6) Prophets sometimes are supported in unusual ways. For example, Elijah was fed by ravens (Kings 17:6), then by a widow with no food (Kings 17:14). Whereas Kings have businesses and Priests have the tithe. Prophets often were supported supernaturally. Today's Prophets often have itinerant ministries, and they are supported by special offerings or by 'Kings' who provide direct support.

In the scriptures we see Prophets working alongside Kings and Priests. God often used the Prophets to give direction, correct error, or help leaders make breakthroughs necessary for success. They can bless or curse. They can recognise anointings or attacks of the enemy. Prophets add a supernatural boost for the expansion of the Kingdom.