



## SECTION I – LESSON #2

### SUMMARY:

This lesson focuses on the call of all believers to function as both a king and a priest, not only in the church, but also in the marketplace and every other sphere of life. This lesson will discuss the distinctions between these two functions.

### MAIN LESSON IDEAS:

- In a fallen world, the only ultimate question is, “How do we experience transformation?”
- Understanding the transformation process is at the center of our ministry as priests.
- Christ-like rulership governs on behalf of God and is driven by the goal of bringing all people and things into their God-intended fullness.

# Our Ministry as Kings and Priests in the Marketplace

by Dennis Peacocke

- I. God has called His spiritual family to live as “kings and priests” (1 Pet. 2:9) in a fallen world. This teaching deals with some of the fundamentals of how we do that, in the marketplace in particular.
  - A. In a fallen world the only ultimate question is, “How do we experience transformation?”
    1. The work of transformation, or dealing with the process out of sin, speaks to our primary ministry as priests of God.
    2. Christ, being the only ultimate Priest who dealt with man’s sins at Calvary, left His believers on earth as “junior” priests to help mankind work through some of the implications of Christ’s work on Calvary.
    3. In our priestly ministry we must remember that we can never “fix” people or systems permanently. Ultimate transformation comes through obedience to God and His ways.
  - B. Our kingly ministry deals with our fulfilling of the dominion mandate of

Gen. 1:26-28. It primarily speaks to the issues of rulership and stewardship, which are the structural backbone of economic-marketplace endeavors.

1. If our priesthood deals with human transformation, our kingly work deals with creating structures, systems, strategic objectives, management, resource procurement, and application.
2. Some teach that "priests" deal with the church, but kings deal with marketplace issues. I carry deep concerns about that interpretation for major reasons.
  - a. The scripture says we are all kings and priests, and we see the reality of both functions necessarily working in each of us. We all deal with sin, and we all have stewardship and rulership responsibilities.
  - b. At a time when the Holy Spirit is unifying in a cooperative spirit the jurisdictions of ministry, to separate church leaders from business people is to take us back into either Greek dualistic thinking, spiritual classism, or both.

II. In the world-system, everything tends towards chaos and entropy (Murphy's Law as well as Newton's!).

A. Sin, by definition, does not work, which is a major reason why God hates it. God's first work for man was gardening. The natural condition of the garden is weeds. A fallen world will not work itself out.

1. Sin is systemic; that is, it not only is in us as individuals, but it is also in our institutions of government, organizations, and national characteristics. True leaders and managers deal with sin on organizational levels. There are more parables about stewardship than anything else.
2. Wise people always factor the reality of sin into their strategies.

B. In Christ, man is offered shelter from sin and its consequences.

1. It is only "in Christ" that we are justified before God (Ephesians, Colossians). Beyond that, we are also able to see clearly enough to identify sin in ourselves and our environment, if we truly want to. The real question for us as believers is, do we hunger for truth and reality?
2. To attempt to do business in our natural strength, or outside of Christ's redemptive power and insight, is an exercise in futility, even if it "succeeds" in the short-run. Sin is pleasurable for a season.

- C. In Christ, all power is “centralized” in Him (Col. 1:15-18).
1. Outside of Christ, all power, for everyone’s protection, is separated or in counterbalance.
  2. There are three major institutions of biblical government (family, church, and state) and five spheres of application of that government (add: self, commercial). We study this in detail in the “Strategic Life Training” course; in my first book, *Winning the Battle for the Minds of Men*; and in the “Worldview for the Marketplace” audio series to which you have already listened.
  3. Harmony and service between these spheres brings peace and prosperity; competition brings tyranny and poverty.
  4. These concepts are extremely important in terms of understanding our surrounding social environment, and in how to structure an organization in terms of a harmony of separated powers.
  5. Wise builders tend to compartmentalize their businesses like warships with watertight compartments, if possible.
- D. Christians are called to be a “nation of priests” (1 Peter 2:9) to help deal with the effects of sin.
1. Our priesthood involves at least three major attributes.
    - a. We are called to serve God by obeying Him (obedience v. sacrifice, 1 Sam. 15:22-24).
    - b. We are called to serve the brethren (Phil. 2:1-12), meaning each other.
    - c. We are called to serve the unsaved by mediating Christ to them until Christ mediates the Father to them (Matt. 10:40; Luke 10:16).
  2. The major part of our priesthood before the Lord is revealed by our willingness to stay open to Him as the Holy Spirit continues to sanctify us in the process of being conformed to Christ’s life.
    - a. There is death and pain in the process of transformation. We are forced to face our own contradictions, hear God’s Word against ourselves, and humble ourselves before others.
    - b. Our sacrifice before God is staying open to God, others, and circumstances as God reveals our need for change. We become lambs in our heart before the Lord.

- c. God honors those who stay open by motivating them and changing their nature. This is where prosperity comes from, and lasting prosperity at that!
- d. The following laws of transformation will further deal with the issues of our priestly ministry before the Lord.

III. Let us now examine some of the laws of transformation on the "being" level that are involved in this aspect of our priesthood.

A. *You must embrace evaluation and reject defensiveness* (Transformation Principle #5).

1. This is not only true of us personally; it is true of those with whom we work, if the organization is to prosper.
2. An atmosphere of defensiveness and blame cuts off growth, honest evaluation, and input. It essentially undermines a climate of faith, where growth and productivity are the issues rather than "being right" or safe.
  - a. It is the nature of our insecure flesh to defend and blame rather than to honestly seek correction. The cost of this is stunted growth and the inability to further grow up into Christ. When our conversation with God is interrupted, our relationship with others becomes unfruitful.
  - b. We bless Father and emulate Jesus (Heb. 5:8) when we sacrifice our pride on the altar of the biblical evaluation of our actions.

B. *You cannot change "the old man" or the "flesh"; there must be a new birth* (John 3:3) (Transformation Principle #6).

1. When dealing with ourselves as believers, or other believers, we need to be very clear on the fact that our flesh cannot be trained to be any different than it is (Rom. 7), which is self-centered. The only way out of self is to find ourselves in Christ as we discover Him in us, doing and believing things we know are not us!
  - Frog and scorpion stories
2. A truly "Christian business" is a business where Christ's commandments and ethics have taken control of those making and executing the decisions. In believers, that control is revealed in applying God's Word to all that is being done, or contemplated being done, as the ultimate standard of action.
3. Relative to the unsaved whom we work with or manage, the best we can

do is to keep them continually “staked to the tree” of rules and procedures (energy loss and friction). We don’t expect any change in their behavior until they are “saved,” and Christ begins to change their nature.

4. Management that expects or builds on anything other than this reality is naïve and in unreality. It will burn itself out with the fatigue and inefficient consequences of unrealistic expectations and plans.
- C. *To truly clean up soul damage, you must be in the Spirit yourself* (John 3:5; Heb. 4:12) (Transformation Principle #7).
1. You cannot see clearly enough to make proper evaluations of people or situations unless you are under God’s guidance by being in a current right relationship (John 15:10) with the Spirit.
  2. The human soul cannot fix itself apart from God’s Word (Heb. 4:12) and God’s Spirit. Most management problems deal with either people’s flesh (selfish perspective and “rights”) or their soul damage. To not be aware of this makes managing them an exercise in futility.
  3. If I “let myself go” in order to confront a damaged person, I may intimidate them into fearful obedience (staked tree), but I’ll have to do it again and again, creating a nonproductive environment of fear.
- D. *Repentance deals with guilt and penalty; transformation deals with motivation, goals, and discipline (the three steps to transformation)* (Transformation Principle #8).
1. To see sin is square one; to biblically seek repentance and restitution is square two, but you have only begun the process of transformation.
  2. Permanent transformation occurs when my right thinking and habit patterns have become an instinctive response. Godly managers understand this, and so instruct themselves and those they lead.
- E. *You must be willing to “stand in the pain of the question” and not move out until the real answer begins to open* (Transformation Principle #9).
1. The daily cross that Jesus often speaks of (Matt. 10:38; 16:24; Luke 14:27) is the crucifying pain of staying in situations, which either self or others have created, until God gives us the release to move.
  2. Self-deliverance cuts off the possibility of new truth, insight, trust, and transformation.
  3. Great leaders know how to wait in pain until God opens the door (Gen. 7:16).

- F. *You must deal with the contradictions that exist between your intentions, your beliefs, and your actions (agreement-alignment)* (Transformation Principle #10).
1. All of us believe things intellectually, theologically, or mentally that we don't practice. Self-conscious dissonance is hypocrisy, whereas unconscious dissonance is confusion. Both conditions must be exposed and removed.
  2. Our actions and attitudes must align themselves with our belief systems.
  3. Managerially speaking, we can have loyal co-workers who agree with the company values, but whose actions are not aligned with those values. Godly managers know how to deal with this problem.
- G. *You must be humble enough to look for models and coaches and use them (humility – authority)* (Transformation Principle #11).
1. Humility is a prerequisite for God's involvement in transformation (James 4:6).
  2. True humility is revealed in the acceptance and the seeking out of authority in our lives.
  3. Uncoachable people must executionally change, or leave the organization; good managers can hear God as to when to draw the line.
- H. *You must look for disciples to teach what you are learning (service and level 3 "knowing")* (James 1:22-26; 2 Cor. 3:18) (Transformation Principle #12). The three levels of knowing: conceptual, executional, and instructional.
1. The ultimate test of knowing something is the ability to successfully teach it to people who think and learn differently than we do.
  2. The fastest way to learn what you know or don't know is to teach.
  3. Personal transformation is strengthened and cemented in the teaching process.
- I. *You must learn how to work out of rest* (Heb. 4:10-11) (Transformation Principle #13).
1. The scripture says that "the servant of the Lord shall not strive" (2 Tim. 2:24).
  2. Our ultimate rest is in finding out what God is doing in us, through us, with someone or some situation, and joining in that work (Jer. 6:16; Matt. 11:28; John 5:17)!

IV. Let us now look briefly at some of the major dimensions of our "kingly" ministry.

- A. Our rulership and stewardship ministries are tied into our joint rulership of the cosmos

with Christ (Rom. 8:17-22).

1. As we will see in depth later, good leaders produce proprietors. We have already discussed this at length in the economic worldview teachings you listened to as a pre-course requirement for this core course.
  2. Ownership produces creativity, responsibility, and management-investment skills. “Kings” rule effectively by honing these skills, as the book of Proverbs so repeatedly tells us.
- B. Beyond this we will continue to study in depth our “kingly” roles in the marketplace in the following issues.
1. How we handle authority.
  2. How we plan and execute strategically.
  3. How we develop and deploy resources.
  4. How we structure and build organizations.
  5. How we empower people.
  6. How we construct and execute agreements.
  7. How we integrate our personal marketplace ministries.
  8. A host of specific, business related items.
- C. You are a priest and king; the issue is how effective you are in these roles at home, church, work, and beyond.