

CHAPTER 1

CHRIST, THE ULTIMATE REVOLUTIONARY

The Lord Jesus did not come to bring revival, to institute reformation or to bargain toward a compromise. Jesus came to spark the fires of revolution in the arena of spirit life and the organization called religion. The cloven tongues of fire that appeared in the upper room on the day of Pentecost and sat upon the head of each of the 120 are the fires of Christ's revolution.

Our God is a consuming fire (Hebrews 12:29). Translation: the fire of Christ consumes everything that is contrary to God until all that remains is God, is born of God, conforms to His Kingdom and order and has His life and purpose. Until God becomes all in all, the fires of Christ's revolution remain ablaze!!

The dictionary defines revolution as "the forcible overthrow of a government or social order, in favor of a new system; a sudden, radical, dramatic, far-reaching change; a fundamental change in political organization; the overthrow or renunciation of one government or ruler and the substitution of another; activity or movement designed to effect fundamental changes in the socioeconomic situation; a paradigm change; a fundamental change in the way of thinking."

Like a volcano that can lie dormant for a long time, revolutions may take years or decades to build up the momentum

needed to cause change. The Lord Jesus turned the religious and spiritual order upside down in the incredibly short time of three and one-half years. In brief summary, this is what Jesus revolutionized:

1. Man worshiped God in a temple built with hands (in Jerusalem); in Christ, God indwells man where the body becomes the temple, a spiritual house built by God for a habitation after the Spirit (1 Corinthians 6:19; Ephesians 2:22). Christ restored man's relationship with God.
2. Instead of the law of sin and death, the Lord instituted the law of the Spirit of life in Christ Jesus (Romans 8:2). Christ restored what the first Adam lost.
3. By the sacrifice of Himself, Jesus once and for all abolished the need for all sacrifices (Hebrews 9:26; 10:12). Christ has made us all priests and kings in His Kingdom (Revelation 5:10).

HUMAN CHANGE VS. CHRIST'S REVOLUTION

- 1) The sphere of a revolution is normally limited to one people, one ideology, to the political and social order of a singular country. Jesus sparked a revolution that impacted the tangible natural realm and the unseen realm of spirit; His revolution touched every people, kindred, tongue and nation (Revelation 5:9) and affected every civilization that man created thereafter.

- 2) Instead of changing one government, Christ effected change in the order of kingdoms: the kingdoms of this world have become the kingdoms of our Lord and of His Christ (Revelation 11:15).
- 3) Historically, human change has created a temporal—and temporary—new political order; Christ’s revolution instituted an eternal order and unchangeable Kingdom. Isaiah 9:7 states, “Of the increase of His government and peace there will be no end, Upon the throne of David and over His Kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.”
- 4) Men create new ideologies, unproven, untested and always subject to further reform. Christ’s revolution restored mankind back to a Kingdom order which is perfect, eternal and infallible.
- 5) Human change redistributes wealth; Christ’s revolution gives us the power to create wealth and to have access to the inexhaustible resources of God’s Kingdom. God declares in Deuteronomy 8:18, “And you shall remember the LORD your God, for it is He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as it is this day.” In the original Hebrew, the verse reads “to create¹ wealth” and not “to get wealth.”

¹ This is the Hebrew verb *asah* (Strong’s # 6213), which means “to create” when used in conjunction with God.

6) Political upheavals give an elite group of individuals rule over a nation; Christ's revolution gave the saints an inheritance and rulership of the whole earth. Psalm 115:16 declares, "The heaven, even the heavens, are the LORD's; But the earth He has given to the children of men."

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7) Temporal change is centered in man's humanity—and sometimes secular humanism—and at best restores fellowship among men. Christ's revolution has returned us to our divinity and has reconciled man back to God.

8) Human change merely touches the present with no guarantee of a better future; Christ's revolution:

a) changed the past (the graves were open the moment He gave up the ghost and the dead arose upon His resurrection [Matthew 27:52,53], and

b) condensed the present and future into the eternal "now" of God.

THE NEED FOR REVOLUTION

History has proven that preaching from the pulpit within church walls for 2,000 years has neither ushered in the Kingdom of God upon the earth nor substantially transformed the world. Indeed, the church is so fragmented and divided that it cannot bring itself into any meaningful type of unity, let alone reach out to the billions of souls who do not confess Christ.

After 2,000 years of preaching the gospel of salvation, after billions of dollars spent and hundreds of wars waged in the name of religion, the church has not significantly influenced the world. Indeed, the spirit of the age has invaded the church throughout the centuries.

One main reason for this shortcoming of the church is that she has not preached the gospel of the Kingdom, the only gospel that Jesus preached. Instead, the church has developed into denominations, or a multiplicity of nations, where each group of individuals is building its own kingdom, all in the name of God.

Another reason for the church's inadequacy to transform the world is that she has confined the five-fold ministry to operate only in the church, to the exclusion of the world outside the church building.

This study is a prophetic declaration that Christ is bringing a radical transformation to our own understanding of church government and the influence of the church over the world.

THE SCOPE OF THE REVOLUTION

Two thousand years ago, the Lord Jesus Christ revolutionized the religious order once and for all. He abolished the Levitical priesthood and replaced it with the eternal Melchizedek priesthood. The governmental authority of Christ (**Christ** means the Anointed One) was manifested in the five-fold anointing of the apostle, prophet, evangelist, pastor and teacher (Ephesians 4:11).

For two millennia, the church has limited this five-fold anointing to the few and chosen within each local congregation, confining the work of their ministry within the church walls. Now the Lord is activating this five-fold anointing in the Christ in every believer. This defines the target and the scope of the divine revolution that is emerging. Today, this very hour, the fires of Christ's revolution are redefining the role and the scope of the five-fold ministry.

The blueprint of the spiritual house that Christ is building calls for a global church that rules not only in the house of God, but also throughout the nations of the world. Two millennia of isolating the priesthood from the world are coming to an end. The globalization of the church demands that the five-fold ministry operate primarily in the world, outside the walls of the church. Furthermore, globalization calls for a much larger priesthood, greater in numbers and outreach—where this new and emerging priesthood can touch towns and cities, influence states, regions and provinces, mature to rule an entire nation, and ultimately manifest God's rule and Kingdom in all nations.

THE LIFE OF JOSEPH—A WORD PICTURE OF CHRIST

This brings us to the account of Joseph, a man who exercised dominion and authority in and over Egypt, which typifies our modern world system. There are unmistakable similarities between the earthly ministry of the Lord Jesus and the life of Joseph, so much so until we see that the life of Joseph becomes a word picture in which the spiritual mysteries² of Jesus Christ are hid—not only the mysteries of Jesus of Nazareth, but also the mysteries of the eternal Christ Who is the Head of the church.

Joseph did not rule in a house of worship. Joseph was an apostle who ruled the greatest kingdom of his day. Furthermore, this book will prove that Joseph is a scriptural type of the five-fold ministry of the church.

This makes Joseph a forerunner of this new emerging priesthood that God is energizing for a global outreach. Genesis chapters 37-50 become a prophetic manual and a blueprint for what God is about to manifest in and through this renewed global church.

In summary, the spiritual life of Joseph and the activation of the Christ and the giftings of God in him are prophetic of how God will spiritually transform the emerging five-fold ministry

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² See 1 Corinthians 15:46

and activate the apostle, prophet, evangelist, pastor and teacher to rule and reign in the marketplaces of the world rather than within the cloister of churches. In this new priesthood, isolation from the world would translate to abandonment of God's purpose of establishing His Kingdom in the earth.

God spoke to Pharaoh in a dream. Likewise, the rulers of nations shall receive from God dreams requiring divine power for interpretation and for implementation. These God-given dreams shall amplify and dramatize the challenges which the world is facing now only in part and still on a small scale:

- Poverty, famine and hunger;
- Health crises of regional epidemics and world-wide pandemics;
- Dwindling economic resources and shortages of raw materials compounded by population explosions;
- The emergence of rogue regimes and the increasing spread of terrorism;
- Local wars that can easily become regional and semiglobal conflicts;
- Ethnic and religious conflicts;
- Disproportionate and inequitable distribution of wealth within each nation and among the nations;

- Tampering with the environment;
- Issues that are yet to emerge on the world scene.

All are proof of man's poor stewardship of the earth and its people. These bring further definition to the scope of the Joseph revolution. A global church can invade and operate in the world only if she can rule in the arenas of finance and politics. Joseph exercised political dominion, managed and owned wealth, single-handedly controlled the economy, legislated government policy and had a firm grip on the destiny of an entire kingdom.

This emerging priesthood will be divinely empowered and favored to enter the marketplace and the spheres of politics, legislature, culture and spirit life with the mindset of dominion, ownership, entrepreneurship, management, administration and above all, the anointing of Christ—all in the example and in the footsteps of a great visionary and dreamer named Joseph, and in the power, fiery zeal and anointing of the Ultimate Revolutionary, the Lord Jesus Christ. May His Kingdom come on earth even as it is in heaven!