

I am absolutely thrilled that *The Great Transfer of Wealth* has finally been written. God is a God of abundance. To view Him in any other way is a distortion of reality—the greatest reality of all: the nature of God. The very fact that there has been much error in dealing with this subject only shows what the devil fears. He fears the church coming into a proper biblical understanding of *prosperity with a purpose*. And this book will bring you into that understanding, and, ultimately, into that experience. Peter Wagner has given us great strategies for renewing our hearts and minds to be fully immersed in God’s purposes for planet earth. By implementing these practical strategies, we will be positioned to help facilitate *The Great Transfer of Wealth*, which will lead to the greatest harvest of souls the world has ever seen.

—Bill Johnson

Senior Pastor, Bethel Church, Redding, California
Author, *When Heaven Invades Earth* and *Hosting the Presence*

My friend Peter Wagner always challenges me to think in new ways. He has done it again with his new book *The Great Transfer of Wealth*. I recommend you read it.

—John C. Maxwell
Author and speaker

C. Peter Wagner is one of the greatest and most influential apostolic leaders in kingdom theology and shifting paradigms in the body of Christ. I have had the honor of being mentored by Peter and am proud to call him my spiritual father. He is a man of great integrity and a true apostle. He has written many biblically sound books that have blessed the church and advanced the kingdom of God. Now Peter brings you what I believe to be the most pivotal book of this kingdom age—*The Great Transfer of Wealth*. These pages are filled with godly wisdom, solid biblical teaching, heavenly instruction, and prophetic insight that will prepare and position you to be a participant in the great transfer of wealth, as written in Isaiah 60. You will know God’s ultimate purpose for the transfer, and how it will bring about societal transformation. I highly recommend and exhort every believer to read this book!

—Dr. Ché Abn
Apostle, Harvest Apostolic Center
Apostolic Leader, HRock Church, Pasadena, CA
President, Harvest International Ministry
International Chancellor, Wagner Leadership Institute

The Bible describes God as the Source of wealth, the Giver of wealth, the Controller of wealth, and the Owner of wealth. God states emphatically, “*The silver is Mine, and the gold is Mine*” (Haggai 2:8). Wealth is the inheritance of God’s family and is to be used for His kingdom purpose. Purpose-driven wealth is pure power with powerful authority. Peter Wagner’s book *The Great Transfer of Wealth* will give you revelation with the practical application to help position you for the manifest outpouring of the glory of wealth with “a company” of believing and prepared Christians. Like Jesus, let us pray, “*Father, the hour has come. Glorify Your [servants], that Your [servants] also may glorify You*” (John 17:1), and prepare to be recipients and distributors of *The Great Transfer of Wealth*. The time is now.

—Pat Francis, Ph.D.
Founding pastor, Kingdom Covenant Ministries
Mississauga, Ontario, Canada

The
Great
Transfer
of
Wealth

C. Peter Wagner



WHITAKER
HOUSE

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Boldface type in the Scripture quotations indicates the author’s emphasis.

THE GREAT TRANSFER OF WEALTH: Financial Release for Advancing God’s Kingdom

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Foreword

Peter Wagner is no stranger to controversy; he has never been one to shy away from taking on tough biblical subjects, such as apostles and prophets or spiritual warfare. In fact, whenever he comes under a barrage of fresh criticism, he simply smiles and asks, “Did they spell my name right?”

The Great Transfer of Wealth boldly approaches the topic of money and the controversial issues surrounding its accumulation for God’s purposes. As a professor of church growth, Peter searches history to identify just when our view of wealth became intertwined with the idea that being poor is a spiritual virtue.

I come from a background in which my church-planting family was affected by people with the false idea that poverty was an attribute that would keep us humble, and yet, we were always in need of more money to build buildings! If only we had understood the concept that Christians should be prosperous.

In order to understand the conflict around this subject, one has to fully realize the scope of the spirit of poverty, which is entrenched in the church. It seems to me this is one of Satan’s plans to destroy our worldview—keeping us from having enough money to eliminate systemic poverty! It is the role of the church to feed the poor and work to alleviate suffering. Yet how can we help others when we cannot help ourselves?

At the other end of the spectrum are those who have embraced the idea of “name it and claim it,” people who are simply waiting for wealth to magically drop into their laps. How can God entrust us with great resources when we have not learned how to become good stewards of what we have and how to position ourselves to receive more?

This book brings timely balance and kingdom perspective to the subject of wealth. There is an abundance of biblical text to support the truth that the Lord desires to prosper us so that we can be a blessing to others. God desires us to have what Peter Wagner calls “prosperity with a purpose”! The Lord wants His kingdom to come and His will to be done on earth, as it is in heaven, so He offers His people access to lavish supernatural resources.

One of the things I most admire about the pioneering and, dare I say, apostolic work being done by Peter is his ability to be on the cutting edge of what the Holy Spirit is saying to the church today. *The Great Transfer of Wealth* once again demonstrates his depth of insight, as this message seems to be emerging on the “spiritual radars” of many Christian leaders today.

Read this book with an open heart. It may challenge and provoke those old generational mind-sets you have developed. If we are ever going to transform our nations, it is going to take wealth. This is one of the most important topics related to fulfilling the Great Commission mandate, and God is bringing it to the forefront in this hour.

—Cindy Jacobs
Cofounder, Generals International
Dallas, Texas

I

SOCIAL TRANSFORMATION: THE BIG PICTURE

This book, as the title states, is about the great transfer of wealth that God is planning to release to His people. Why do I believe that this is the case? For many years, recognized prophets of God have been hearing this message and agreeing that it will take place. However, with a possible exception or two, none of them has ventured to provide a precise date. Nevertheless, it seems clear to me that most of us who are alive today are, in one way or another, intended to be witnesses of and participants in this transfer. Many of those who have been receiving this message base their belief on the following Scripture passage: “*Your gates shall be open continually; they shall not be shut day or night, that men may bring to you the wealth of the Gentiles...*” (Isaiah 60:11). In modern language, this verse says that the wealth of the nations of the world will somehow be transferred into the hands of God’s people.

But this raises a crucial question: Why? Why would God’s people even hope for such a thing? Could this hope reflect an attitude of greed? Could it be the influence of the evil spirit called *Mammon*? Or might there be a higher purpose?

This first chapter is my attempt to answer those questions.

The Great Commission

A good place to begin our search for an answer would be the Great Commission. One thing that most Christians have in common is a mutual understanding that we all must do our part to fulfill Jesus’ Great Commission. Granted, many Christians have little or no idea as to what

roles they should personally play in accomplishing this charge of Jesus. Sad to say, there are all too many who are not even able to verbalize what the Great Commission is. Nevertheless, almost all of them would agree that Jesus' Great Commission is a serious assignment for every believer, mostly because they hear it declared on a regular basis when they attend church.

With this in mind, let's take a closer look at the Great Commission.

A case could be made that the Great Commission appears in different forms in all four Gospels, plus the book of Acts. (See Matthew 28:18–20; Mark 16:15–16; Luke 24:46–49; John 20:21–22; Acts 1:8.) At this point, however, I want to concentrate on the books of Matthew and Mark. I would like to highlight the difference between the Great Commission statements in these two gospels. When I say "difference," we need to keep in mind that both Matthew and Mark quote the words of Jesus Himself. It is not that one is right and the other is wrong; they are both correct. However, the writers each chose to highlight different aspects of the complete Great Commission.

Let's start with the gospel of Mark. Here are Jesus' words, as it records them:

Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned.
(Mark 16:15–16)

This is the Great Commission that has motivated thousands upon thousands of missionaries throughout the centuries to leave their homelands and preach the gospel to lost and unreached peoples on every continent of the world. It is undoubtedly the version that you have heard quoted the most often.

Now, here are the words of Jesus' Great Commission as quoted in Matthew:

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.
(Matthew 28:19)

Some people don't see much of a difference between the two. If they have Mark's version in the back of their minds, they might interpret Matthew as saying that we should go to as many nations as possible and, when we get there, make as many disciples as possible. We should win as many individuals to Christ as we can. Let me repeat that this is true. We must win men and women to Christ. But there is more to it.

Here is the real difference: Mark is *personal*, while Matthew is *corporate*. Mark says "every creature"; Matthew says "all the nations." This nuance is worth analyzing.

A key to this issue is an understanding of Matthew's use of the word "nations." In the original Greek, it is *ethne*. You can easily see that this is where we derive our English word *ethnic*. Thus, one way of summarizing the Great Commission, according to Matthew, is this: "Make disciples of every ethnic group." But that is a bit narrow. The best way to interpret *ethne* is any social grouping that unites people in a coherent unit, such as a neighborhood, city, occupational group, or state; or an ethnic group, such as Korean-Americans; or Basques in Spain and France; or a geopolitical nation, such as Sweden or Vietnam. The main point is that Matthew's version of the Great Commission stresses discipling a whole *group* of people, not just *individuals*, as Mark's version does. That is why I maintain that the Great Commission of Jesus, as quoted in the gospel of Mark, is personal, whereas its version in the gospel of Matthew is corporate.

This is not a trivial difference. For starters, making a disciple of a whole nation is obviously a more formidable challenge than winning one soul to Christ. That is, however, what this book is all about.

Ed Silvano would agree. As the founder of both Harvest Evangelism and the International Transformation Network, his objective in ministry is to wipe out worldwide systemic poverty. He says, "The *ultimate* goal of the Great Commission, contrary to contemporary religious lore, is not simply making disciples of people, but also discipling, teaching and baptizing *nations*."¹ Most of us have a deep desire to see our nation—in my case, the United States—someday come to Christ so that the U.S. will once again be regarded internationally as a Christian nation, a nation steeped in

1. Ed Silvano, *Transformation: Change the Marketplace and You Change the World* (Ventura, CA: Regal Books, 2007), 38. Emphasis is Silvano's.

and guided by the blessings and the values of the kingdom of God. In that day, America, as a nation, will proclaim Jesus Christ as Lord! In order to make that happen, a great deal of wealth will be required.

The Kingdom of God

When we think of the underlying structure of Christianity, we usually think of the church. The church is an important part of it, certainly, but it is more helpful to begin with the kingdom of God. The kingdom of God is not confined to the four walls of the local church. It includes the church, but it is much bigger than that.

Jesus never sent out His disciples to preach the gospel of the *church*. He never sent them to preach the gospel of *salvation*. He always sent them to preach the gospel of the *kingdom*. The first time Jesus mentions the word “church” in the New Testament is in Matthew 16:18, where He says, “*I will build My church.*” In the next verse, He tells His apostles that He will give them keys for accomplishing this task. But I find it significant that He did not give them keys to the *church*; He gave them keys to the *kingdom*. I take this to mean that one of the best ways to build the church is by advancing the kingdom of God.

What is the kingdom of God? Notice that the word “kingdom” has two parts: *king-* and *-dom*. There is, of course, no kingdom without a *king*. In our case, the King is Jesus Christ. The *-dom* is short for “dominion.” A kingdom, therefore, is the dominion of a king. Keep in mind that the kingdom of God is not a geopolitical entity. It has no territorial boundaries. It does not issue passports. It cannot join the United Nations. It does not print its own currency. So where *does* it exist? It exists wherever people acknowledge Jesus as their King. If Jesus is your King, you are in the kingdom of God. That’s why, at one point, Jesus said, “*The kingdom of God is within you*” (Luke 17:21). The dominion of God is enacted through the people who follow Him.

In our day and age, it is important to clarify that as we talk about discipling nations and advancing the kingdom of God, we are not advocating a theocracy. *Theocracy* broadly means a nation that is ruled by God, but in common usage, it signifies a nation that is ruled by the church. Constantine

was the first Roman emperor to attempt a theocracy when he made Christianity the official religion of the Roman Empire, a move that gave him control of the church. At first glance, this may seem like a good idea, but God does not want to be a political ruler. The kingdom of God is in people, not in political structures. Constantine failed miserably, and from that time on, the church—the Western church, in particular—suffered permanent damage.

I do envision a country in which a critical mass of its citizens—Democrats and Republicans, white and black, poor and rich, New Englanders and Texans, truck drivers and CEOs—are followers of Jesus Christ and thus agents of the kingdom of God.

We would do the same damage if we ever succeeded in installing a Christian theocracy over a nation today. I feel the need to stress this, because, for some time, a vocal contingent of critics on the Internet has been accusing some of us of advocating a theocracy, something that I consistently avoid doing.

When I dream about a nation like America proclaiming Jesus Christ as its Lord, I do not imply that the church, or any other religious entity, should govern the country. Such a role would not be found in the kingdom of God. The Constitution should remain intact, with its existing First Amendment, stating that there be “no law respecting an establishment of religion, or prohibiting the exercise thereof.” Democracy and our present two-party system should prevail. There should be freedom and justice for all religions. However, I do envision a country in which a critical mass of its citizens—Democrats and Republicans, white and black, poor and rich, New Englanders and Texans, truck drivers and CEOs—are followers of Jesus Christ and thus agents of the kingdom of God. I envision these people using whatever influence they may have to promote kingdom blessings and kingdom values as much as possible throughout American culture. Some might choose to follow the lead of Margarita Arellanes Cervantes, mayor of Monterrey, Mexico, who publicly dedicated her city “to our Lord Jesus Christ, so that His kingdom of peace and blessings may

be established.”² Mayor Arellanes was not advocating that either the city of Monterrey or the nation of Mexico become a theocracy. However, she did invite Jesus to become Lord over her territory.

Inviting the kingdom of God into your city or region should never be feared but rather welcomed. Why? Try to see the benefits of the kingdom through Cindy Jacobs’ eyes: “This is the kingdom we need to release into the world again—a kingdom based on God’s love, justice, and power, where corruption is the exception, the hungry and poor are fed and clothed, the courts rule justly, government is run righteously, business is operated ethically, and education is more about pursuing truth than indoctrinating the young into the popular philosophy of the day.”³

The Dominion Mandate

God’s original design was for humans, whom He created in His image, to govern His creation. This truth is found on the first page of the Bible, where it says that God created the first human beings, Adam and Eve, and told them to “*be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth*” (Genesis 1:28). It is from this Scripture that the term “dominion mandate” springs.

Adam and Eve were, above all, to have a personal relationship with God and to love Him. However, love is not something that can be coerced. It must emerge willingly from the heart of the lover. Therefore, Adam and Eve must have been created as free moral agents. It was up to them to make the decision whether or not to love God. For their love to be authentic, the choice had to be theirs.

The same thing applied to their taking dominion over creation. Adam had to choose whether to obey or to disobey the dominion mandate. God had given him the authority to take dominion, as well as the authority to give away that dominion. And this authority actually involves you and me. Why? Because Adam is not just a man’s name—the Hebrew word for *Adam* refers

2. Carlos Puig, “Cities of God,” *Nytimes.com*, http://latitude.blogs.nytimes.com/2013/06/13/cities-of-god/?_php=true&_type=blogs&_r=0 (accessed October 8, 2014).

3. Cindy Jacobs, *The Reformation Manifesto: Your Part in God’s Plan to Change Nations Today* (Minneapolis, MN: Bethany House Publishers, 2008), 19–20.

to the whole human race. As far removed as that may seem from you and me, we were involved in Adam's decision, since we are part of the human race!

Unfortunately, as we all know, Adam made the wrong decision.

How did this come about?

The Temptation and the Fall

Adam's decision went wrong when Satan entered the picture. Satan was originally one of God's most glorious angels. His name was Lucifer, meaning "angel of light." But he rebelled against God and was consequently expelled from heaven to the earthly realm. (See Isaiah 14:12–15.) Even though Satan remained a powerful supernatural being, God had withdrawn from him the authority that he had enjoyed in heaven. Power, without the authority to use it, becomes neutralized. It is easy to understand why Satan's deepest desire would be to reclaim some of his authority. In the garden of Eden, Adam gave him that opportunity.

Most Christian teachings on the temptation in the garden of Eden highlight Satan's desire to entice Adam and Eve to sin in order that the penalty of their disobedience would be passed down throughout the entire human race. While this view is certainly valid, I don't believe that was Satan's *primary* motivation for tempting them. I believe that when Satan approached Eve with his plan of deception, he knew that God had given Adam authority to take dominion, and that, as a free moral agent, Adam was also capable of giving away that authority. Adam could choose to obey God or to obey Satan. When Adam sinned by disobeying God, not only did he and his descendants acquire a sinful nature, but Satan was also able to usurp Adam's authority over creation. The result? A chaotic creation permeated by evil and perversion! In fact, things got so bad that, at one point, God repented of creating the human race in the first place and nearly destroyed it, once and for all. (See Genesis 6:6–7.)

When the New Testament writers analyzed this sorry state of affairs, they gave to Satan titles such as "*the god of this age*" (2 Corinthians 4:4) and "*the prince of the power of the air*" (Ephesians 2:2). Jesus even called him "*the ruler of this world*" (John 14:30). If you doubt the authority that Satan has had since the garden of Eden, consider the following account of his third temptation of Jesus in Matthew 4:

The devil took [Jesus] up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. And he said to Him, “All these things I will give You if You will fall down and worship me.” (Matthew 4:8–9; see also Luke 4:5–7)

Satan offered Jesus all the kingdoms of the world if He would only worship him. Of course, we know that Jesus overcame the temptation by quoting the Word of God: “*Away with you, Satan! For it is written, ‘You shall worship the LORD your God, and Him only you shall serve’*” (Matthew 4:10). My point is that Jesus never doubted the dominion Satan had over the kingdoms of the world that He was offered—all of them!

Satan may be “the ruler of this world,” with the position of “ruler” implying a kingdom he governs, but Jesus came to earth with the intention of reverting things back to God’s original plan. Called “*the last Adam*” (1 Corinthians 15:45), Jesus brought something into the world that Satan had not previously had to deal with, namely, the kingdom of God. His arrival on the scene was an outright invasion of the kingdom of Satan.

For some two thousand years, God’s people have been proclaiming the gospel of the kingdom, and they have been engaged, to one degree or another, in the spiritual warfare of pushing Satan’s kingdom back and re-

Jesus brought something into the world that Satan had not previously had to deal with, namely, the kingdom of God. His arrival on the scene was an outright invasion of the kingdom of Satan.

placing it with the kingdom of God. They have not been warring against flesh and blood but against the principalities and powers of darkness. (See Ephesians 6:12.) There is still a long way to go, but substantial progress has been made, and, today, the worldwide body of Christ is attacking the devil more fiercely than ever before. We are engaged in fulfilling

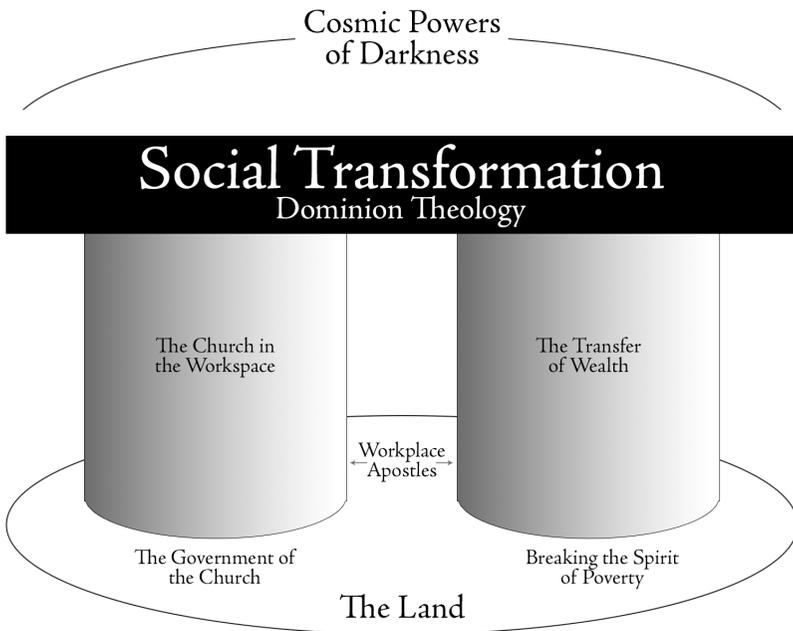
our dominion mandate. The goal is to enact the prayer that Jesus gave us: “*Your kingdom come. Your will be done on earth as it is in heaven*” (Matthew 6:10).⁴

4. For a more complete explanation of this idea, see C. Peter Wagner, *On Earth as It Is in Heaven: Answer God’s Call in Your Life and in the Church* (Ventura, CA: Regal Books, 2012).

Social Transformation

When the will of God is our goal, we inevitably become involved in transforming our society. Let's recall that the Great Commission, as recorded in Matthew, is to make disciples of nations. As I mentioned before, the Greek word translated in that passage as "nations" is *ethne*, meaning groups of people who find themselves bound together as a social unit. Therefore, transforming our society can mean transforming our cities, our neighborhoods, our states, our regions, and all people groups. It is *corporate* transformation instead of *individual* transformation, and the task is more apostolic than evangelistic or pastoral.

In the years that I have worked toward social transformation, it has become clear to me that there are many different factors that must be added to the equation if we expect anything to happen. Some of these factors are more important than others. I have selected the factors I consider to be the most important; they are illustrated in the graphic below.



Social Transformation

Central to the image is a horizontal bar labeled “Social Transformation.” This is the goal of our endeavor. I have also entered the term “Dominion Theology” to remind us of the biblical mandate for social transformation, which I described earlier. Satan succeeded in usurping the dominion over creation that God originally designed for the human race. Now, we are engaged in fulfilling Jesus’ commission as we strive to take back the dominion Adam lost.

To accomplish this task, we must make some significant changes in our thoughts and our actions, which we will now explore.

The Government of the Church

In the graphic, the bar labeled “Social Transformation” is supported by two vertical columns, “The Church in the Workplace” and “The Transfer of Wealth,” each one built upon a foundational base of “The Government of the Church” and “Breaking the Spirit of Poverty,” respectively. By “The Government of the Church,” I mean God’s original design for the church, in which it was governed by apostles properly aligned with prophets. Because the church has deviated from this form of government for the past two millennia or so, it is extremely difficult for some church leaders entrenched in man-made traditions to admit that apostles are supposed to be governing the church today. Getting back to God’s original plan for church government requires a paradigm shift—a radical change in our way of thinking.

Getting back to God’s original plan for church government requires a paradigm shift—a radical change in our way of thinking.

Some individual church leaders, and even some entire denominations, have decided that they are not going to change. The Assemblies of God, for example, has issued two official “white papers”—denominational statements of doctrine—on the subject, one in 1949, the other in 2000. In them, they declare that the idea that “present-day offices of apostles and prophets should govern church ministry” is “erroneous” and “a departure from Scripture” and “deviant teaching.” Their view is that the work of apostles and prophets referenced in the New Testament ceased sometime during early church

history.⁵ I can understand the position of the Assemblies of God very well, because it reflects precisely the position I was taught in seminary, a position I, in turn, taught for many years. I recognize that it still is the predominant belief among Christian denominations. Whether I agree or not, I must respect the Assemblies' point of view, simply because few other church bodies have accomplished as much as they in world evangelism in a relatively short period of time.

Another denomination that might match them in mission work would be the Southern Baptist Convention, which holds a similar view of the office of apostle. I wouldn't blame either denomination if they just used the vernacular and said, "If it ain't broke, don't fix it!"

As it turns out, I am the one who has changed my mind, and I realize that my position remains quite controversial to many others. Therefore, it is up to me to argue my point as well as I can, while respecting the conclusions of others, as I have attempted to do in several of my previous books, including *Apostles Today* and *This Changes Everything*.

Here, I would hasten to point out that, in my opinion, there is nothing in the New Testament to indicate that apostle-led church government was ever supposed to cease. The Bible says, "*And He Himself [Jesus at His ascension] gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry...*" (Ephesians 4:11–12). How long was this setup to be in effect? It says, "...till we all come to the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ" (Ephesians 4:13). Few Christian leaders I know feel that we have reached such a point, so, to me, it is a questionable stretch of the imagination to presume that two of these five offices would have ceased sometime back in history.

With all this in mind, the biblical government of the church, headed up by apostles properly related to prophets, is the foundation for the column on the left in my graphic.

5. Resolution 7: "The New Order of the Latter Rain," Minutes of the General Council of the Assemblies of God, 1949, and "Endtime Revival—Spirit-Led and Spirit Controlled: A Response Paper to Resolution 16," subsection "Deviant Teachings Disapproved," issued by the General Presbytery of the General Council of the Assemblies of God, August 11, 2000. Both of these papers are available from the Assemblies of God, 1445 Boonville Avenue, Springfield, MO 65802.

The Church in the Workplace

In the graphic, the column that is built on the basis of biblical church government is “The Church in the Workplace.” Most of us would assume that the workplace is where most of God’s people spend the six days of the week that they are not in church. While there are many important ways that the church, or the *ecclesia*, has been designed to *function*, its essential underlying *composition* is the people of God. Wherever you find the people of God, you find the *ecclesia*. For example, when the people of God are gathered together as a congregation on Sunday, that is the true church. And when the same people of God are scattered throughout the workplace Monday through Saturday, they are still the true church, simply because they are still the people of God. This is what I mean by “The Church in the Workplace.” Borrowing from sociology, I like to refer to the church gathered as the “nuclear church” and the church scattered as the “extended church.” There is, of course, only one church of Jesus Christ, but these are two significant forms and functions of the church.

One important implication of the fact that the church is always the church is that whatever God’s people do in obedience to God, as either the gathered church or the extended church—the church in the workplace—is a valid form of ministry. Ministry is not restricted to the nuclear church. Accounting, nursing, and farming are forms of ministry, just as much as leading worship, holding evangelistic meetings, or pastoring a church. I am aware that this way of thinking demands a paradigm shift for many people, but it is a sustainable position.

A second implication, it seems to me, is that apostles, prophets, and teachers are supposed to be functioning in the extended church as well as in the nuclear church. The Bible says, “*And God has appointed these in the church: first apostles, second prophets, third teachers...*” (1 Corinthians 12:28). We are accustomed to having these offices in the nuclear church, but I don’t see any reason to suppose that they have not been given to the extended church, as well. I believe that we do have apostles in the workplace and that they are crucial to the great transfer of wealth.⁶

6. For a more detailed discussion of this position, see C. Peter Wagner, *The Church in the Workplace* (Ventura, CA: Regal Books, 2006).

In fact, if you look back at the graphic, you will see that the only action item, indicated by the arrows, is “Workplace Apostles.” With a few exceptions, most apostles in the nuclear church do not have the skills and experience necessary to handle large quantities of wealth, making sure it is directed properly for kingdom purposes. Apostles in the workplace would be the most suitable ones for receiving the great transfer of wealth.

Breaking the Spirit of Poverty

The foundation of the right-hand column, “The Transfer of Wealth,” is “Breaking the Spirit of Poverty.” Later on, I devote an entire chapter to this indispensable step in the great transfer of wealth, so I will not say a lot about it here. However, I want to emphasize that we are dealing with nothing less than a high-ranking demon operating under the guidance and authority of Satan, who, as I explained earlier, is still functioning in the supernatural as “the ruler of this world.” Unfortunately, many people have adopted a rather timid, pacifistic approach toward the spirit of poverty, attempting to reduce it to deviant social psychology and personal delusion. This view seeks to avoid supernatural confrontation with the spirit world, focusing instead on natural solutions to social and individual problems that stem from a poverty mind-set.

I suggest that we avoid this approach. When Jesus sent out His disciples, He consistently told them to *cast out* demons; He never told them to *counsel* them out. We can deduce that dealing with the spirit of poverty involves confrontational spiritual warfare on a corporate level as well as on a personal level. It is true that the evil spirit of poverty causes deviant social psychology and personal delusion, but the first level of attacking these problems should be supernatural, not simply natural. In the chapter on breaking the spirit of poverty, I will explain how I was personally demonized by this evil spirit and how it was cast out of me. I am no longer embarrassed by prosperity—I welcome it!

It is true that the evil spirit of poverty causes deviant social psychology and personal delusion, but the first level of attacking these problems should be supernatural, not simply natural.

The Transfer of Wealth

In the graphic, the two pillars supporting the bar of “Social Transformation” are “The Church in the Workplace,” which we have already discussed, and “The Transfer of Wealth.” We will not accomplish our goal of making disciples of all nations unless both of these pillars are firmly in place. Disposable wealth is essential for sustained transformation. Think about this: Throughout the course of human history, three things, above all others, have caused permanent changes in society—violence, knowledge, and wealth. And the greatest of these is wealth! This fact is a fundamental premise of this entire book.

Cosmic Powers

We must mobilize God’s people to engage in spiritual warfare that is offensive, not defensive. If we do not wrestle with the principalities and powers of darkness in a manner that is intentional and informed, we will not see kingdom wealth released as it should be.

Above the entire graphic is a canopy, if you will, which I have labeled “Cosmic Powers.” This canopy represents the efforts of the god of this age, Satan himself, to prevent the kingdom of God from being manifested on earth as it is in heaven. Satan is active in mobilizing cosmic powers of darkness to prevent the release of wealth for advancing the kingdom of God here on earth. Previously, I explained how Jesus brought the kingdom of God as a literal invasion of

the kingdom of Satan, and how Satan has been losing ground ever since. This invasion of Jesus and His people is provoking “*great wrath*” (Revelation 12:12) to arise within the devil because “*he knows that he has a short time*” (verse 12). No one knows exactly how much time remains, but, with each new day, there is less time for Satan than there was the day before!

Therefore, we cannot ignore the pervasive and aggressive activity of cosmic powers of darkness attempting to prevent the great transfer of wealth. We must mobilize God’s people to engage in spiritual warfare that is offensive, not defensive. If we do not wrestle with the principalities and powers of darkness in a manner that is intentional and informed, we will

not see kingdom wealth released as it should be. This is not the place to explain the details of how the spiritual warfare is to be conducted, but I will say that we have excellent resources that provide us with the information we need for taking aggressive action.⁷

The Land

You can see that both pillars of the graphic are rooted in “The Land.” We need to know that, as a corollary to their activities in the heavenlies, the cosmic powers persistently attempt to spiritually pollute the land here on earth. If we do not accurately identify the causes of the pollution of the land in any geographical area to which God has assigned us, and if we fail to cancel the curses that have come upon that land using our weapons of spiritual warfare, we will be continually frustrated in our attempts to see wealth released. However, we can gain the victory. In 2 Chronicles 7:14, we find God’s promise that if His people will do the right things, “*I will heal their land.*”

In recent years, our skill at uncovering strongholds of darkness over the land has developed dramatically. “Spiritual mapping,” the technical term that describes this endeavor, is now being done quite extensively by prophetic intercessors and their teams. The best textbook on spiritual mapping is *Informed Intercession: Transforming Your Community Through Spiritual Mapping and Strategic Prayer* by George Otis Jr. Although the list of potential sources of spiritual “land pollution” is much longer, the four most frequent culprits are (1) covenant breaches, (2) idolatry, (3) bloodshed, and (4) immorality. If these four issues are not dealt with effectively, the two central columns—the church in the workplace and the transfer of wealth—will be hindered.

The Seven Mountains

Speaking of the church in the workplace, let’s elaborate a bit on the concept of “the workplace.” Earlier, I tried to explain my belief that God’s people constitute the church, the *ecclesia*, not only when they are gathered

7. For more information on strategic-level spiritual warfare, see C. Peter Wagner, *Warfare Prayer: What the Bible Says About Spiritual Warfare* (Shippensburg, PA: Destiny Image, 2009); Cindy Jacobs, *Possessing the Gates of the Enemy: A Training Manual for Militant Intercession* (Grand Rapids, MI: Chosen Books [a division of Baker Publishing Group], 1991, 1994); and Rebecca Greenwood, *Authority to Tread: An Intercessor’s Guide to Strategic-Level Spiritual Warfare* (Grand Rapids, MI: Chosen Books [a division of Baker Publishing Group], 2005).

together on Sunday but also when they are scattered, Monday through Saturday.

A useful tool for conceptualizing and strategizing the advance of the kingdom in the workplace is the template of the Seven Mountains. We are indebted to Lance Wallnau for bringing this concept to the attention of the body of Christ in recent years. According to Wallnau:

The Church lacks cultural power because it focuses on changing the world from within the Church Mountain rather than releasing the Church into the marketplace to leaven all seven mountains.... Taking the Gospel into all the world is no longer a simple journey of geography. The world is a matrix of overlapping systems or spheres of influence. We are called to go into the entire matrix and invade every system [mountain] with an influence that liberates that system's fullest potential.⁸

If we look at society in general, in any part of the world, we find that it is molded by the seven mountains Wallnau identifies: Religion, Family, Education, Government, Media, Arts & Entertainment, and Business. On each of these mountains, influence flows from the top down, not from the bottom up. Therefore, our objective should be to do whatever is necessary to position kingdom-minded believers at the top of each mountain.



8. Lance Wallnau, "The Seven Mountain Mandate," in *The Reformer's Pledge*, comp. Ché Ahn, 187–188 (Shippensburg, PA: Destiny Image, 2010).

We cannot hope for sustained social transformation by transforming only two or three of the mountains—all seven need to be transformed simultaneously.

Since there is a church in the workplace, as we have established—and since, in my opinion, God has assigned apostles and prophets as the foundation of the church (see Ephesians 2:20)—it is then reasonable to conclude that God has placed apostles and prophets on each one of the Seven Mountains, not just on the mountain of Religion. I said this earlier, but it is worth repeating: I am aware that this relatively new idea understandably poses a threat to many leaders on the mountain of Religion who have long assumed that all government of the church is located within the realm of their mountain. My counsel to them would be that they should consider a paradigm shift if they hope to participate in the new movements of God and in the great transfer of wealth. Once again, the only figure on the graphic with arrows indicating action is “Workplace Apostles.” Unless and until a critical mass of leaders on each mountain is activated and affirmed, I do not believe that God will release the wealth we expect.

God’s Kingdom Is Expanding

I want to conclude this chapter with a word of encouragement. Two thousand years have come and gone since Jesus invaded the kingdom of Satan with the kingdom of God. Although things may not be happening as rapidly as we might like, God’s kingdom has been coming to earth as it is in heaven since the time of Jesus. The human race is in much better condition, with people enjoying more fulfilling lives than before Jesus came. True, we still have our share of serious social problems, such as injustice, corruption, sex trafficking, war, poverty, violence, abortion, disease, and the like. Sometimes, these issues hit so close to home that it is hard to believe that the world, in general, is improving. Satan’s kingdom is not yet entirely dismantled, so he still has power to generate the kinds of evil I have just mentioned, and more besides.

Nevertheless, he does not have as much power as he used to. For starters, human life expectancy today is double that of 2,000 years ago. Worldwide prosperity has increased to the point that more families have land, shelter, transportation, and means of communication, such as computers and cell

phones. Wars and slavery are now exceptions to the rule of everyday existence, unlike the way they used to be. I was very encouraged to read Steven Pinker's book *The Better Angels of Our Nature*, which details how, over the centuries, violence has measurably decreased throughout the world.⁹ And poverty? World demographics show that, whereas in 1990, more than 40 percent of humans were living below the poverty level, by 2010, that number had fallen to less than 20 percent, and it is expected to continue its downward trend.¹⁰

Some people might argue that these positive changes are not necessarily the direct result of the activities of God's people. To them, I would say that they have a point—to an extent. For one thing, I believe that everyone can agree that for two thousand years, God's people have been praying, "Your kingdom come, Your will be done on earth as it is in heaven," and that God has been answering that prayer, even though His vehicles for accomplishing it have not always involved the church. A vivid example from contemporary experience is the dramatic reduction of poverty in China. In a single generation, the government of China has freed some 500 million people from poverty, a number greater than the entire population of the U.S. In this case, surprisingly, the vehicle has been a Communist government. And, as we might note, in order to accomplish this feat, Chinese leadership has had at its disposal vast amounts of wealth. In fact, at this writing, China is poised to supplant the U.S. as the largest economy in the world.

One might wish that this kingdom-oriented social change would have been spearheaded by God's people rather than by professed atheists. My hope and prayer is that, in the future, things will be different. As kingdom-minded and kingdom-motivated believers rise to positions of influence in all Seven Mountains, they will be the ones whom God will use to bring about even more rapid and more profound social transformation. As this takes place, we will be fulfilling Jesus' Great Commission.

In the next chapter, I will introduce you to a kingdom-motivated businessman who has made a significant difference in the wave of transformation.

9. Steven Pinker, *The Better Angels of Our Nature: Why Violence Has Declined* (New York: Viking Penguin [a member of Penguin Group], 2011).

10. Laurence Chandy, Natasha Ledlie, and Veronika Penciakova, "The Final Countdown: Prospects for Ending Extreme Poverty by 2030," The Brookings Institution, 1775 Massachusetts Avenue, NW, Washington, DC 20036.