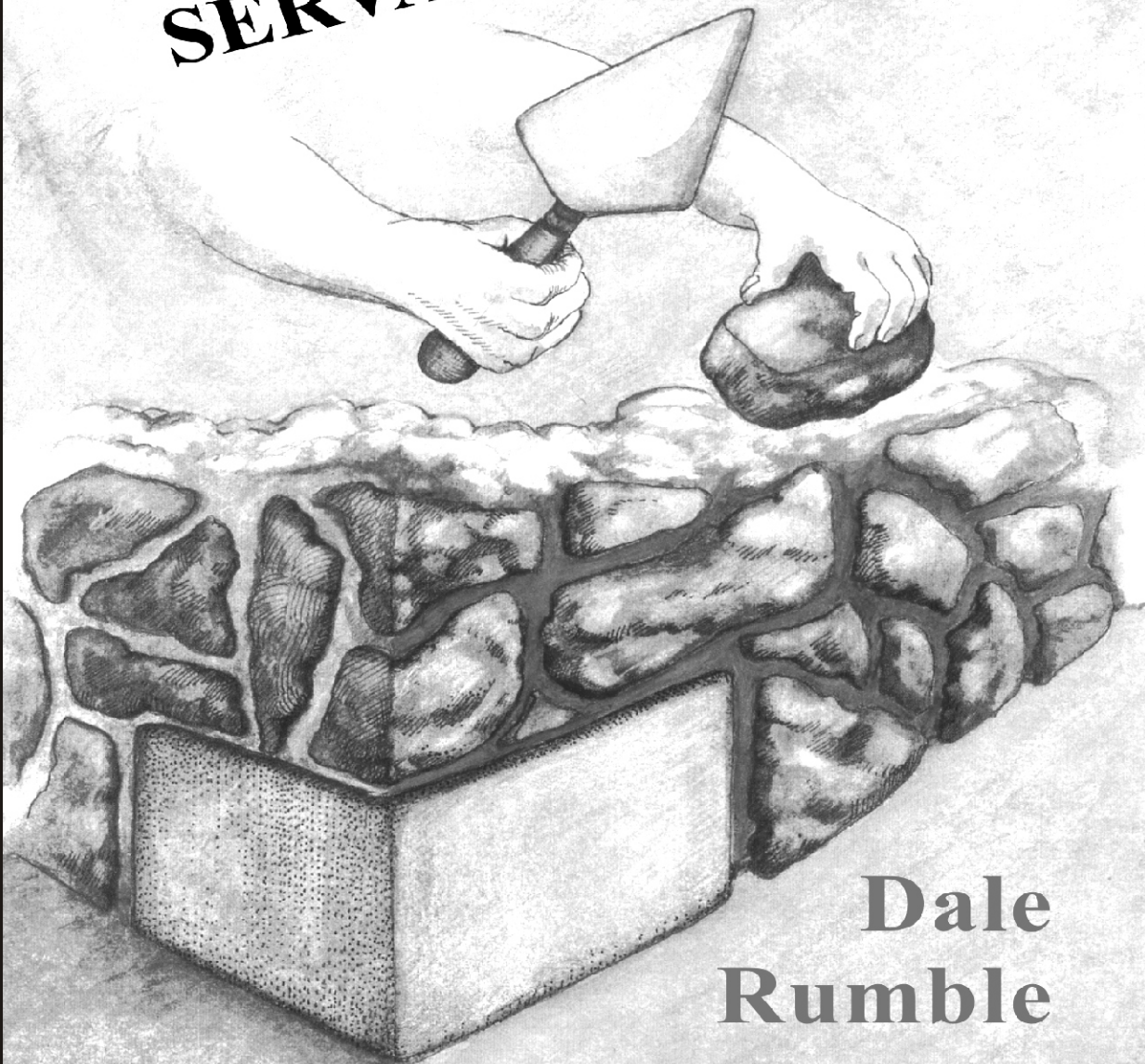


*WORKBOOK FOR*

**THE  
DIAKONATE  
SERVANT-LEADERS**



**Dale  
Rumble**



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# THE DIAKONATE

## —WORKBOOK—

### A Syllabus of Truths That Identify Character, Calling, Relationship & Ministry of The Lord's Servants.

—Dale Rumble - 2006

## INTRODUCTION

Jesus came to earth, not to be served, but to serve by giving up His life for lost mankind. He invites all believers to follow Him, to become His bondservants and to serve one another. The principle of serving is how the body of Christ is to function as a collective whole and become a living organism in the Holy Spirit. This begins with the men who plant and oversee local churches; they must be servants at heart. Jesus made this very clear in His instruction of the first disciples:

*. . . whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave (bondservant) . . . .  
(Matthew 20:26-27)*

## HOW TO USE THIS WORKBOOK

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This workbook has been formatted to be used in concert with a study of THE DIAKONATE. They address a tapestry of biblical truths that concern equipping believers to become servants of Christ.

The workbook text also contains references to other documents that address the subject under discussion. All Fountain of Life tracts that are referenced can be downloaded at no cost and without copyright restrictions from the following website: [www. thefountain.org](http://www.thefountain.org).

NOTES:

## **SECTION I**

### **THE CALL OF THE DIAKONATE**

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The call of God is a bedrock of truth in understanding His purpose in the earth. There are two distinct objectives for every person who is called by God.

First, each believer is called as an individual into a personal relationship with God through the death, burial and resurrection of His Son, the Lord Jesus Christ. The ultimate objective is that, in time, the believer would be transformed by the Holy Spirit into the image of His Son.

Second, each believer is also called into a collective relationship with other believers in which he, or she, contributes to the collective whole—a diversity of character and service that the Spirit of God is building in that person.

God's objective is to fill the earth with His glory through His creative genius as displayed in the body of Christ. This truth will become evident in our study of THE DIAKONATE.

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## *CHAPTER ONE*

# **CALLED TO BE SERVANTS**

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The value of what “we do” for Christ is determined by the quality of who “we are” in Christ. Since we are called to ultimately reign with Him, it is vital that we prepare ourselves to be His bond-servants. This preparation is a process, one in which we must keep our eyes focused on Him.

*But we all with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit, (2 Corinthians 3:18).*

We are responsible to believe and obey the Lord. He, in turn, provides all the grace we will ever need to be His servants. God’s grace flows out of His divine wisdom to supply our every need. Life, truth, righteousness, spiritual gifts and revelation come through His grace which is sufficient to meet such needs as lack of ability, failure, sins, circumstances, persecution, resources, broken relationships, etc. All that we may lack in serving the Lord is freely available for us at the throne of grace (Hebrews 4:16).

A true bondservant of the Lord would not win souls for Christ, and then build them together into a religious kingdom centered around himself. To many, God’s glory is a mysterious concept. Therefore, it is necessary to begin our study with a brief outline on the important place that His glory has in God’s plan of salvation.

- God has purposed to fill the earth with His glory (Psalm 72:19).
- God has declared that His glory expresses the following character traits: He is compassionate, gracious, slow to anger; He abounds in mercy and truth; He forgives iniquity, transgression and sin; and He is just (Exodus 33:18; 34:5-7).
- This display of glory in the church will not take place apart from first being tested by tribulation and suffering (Romans 8:15-18; 1 Corinthians 4:17). The glory of God is key to bringing in the great end-time harvest (Isaiah 60:1-3).

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The process toward glory for believers, as described in Romans 8:29-39, is made up of the following seven components:

1. Verse 28 - our circumstances
2. Verse 29 - God's foreknowledge
3. Verse 29 - God's predestination of believers
4. Verse 30 - God's call
5. Verse 30 - our justification
6. Verse 30 - our glorification
7. Verses 35-39 - experiencing the certainty of the love of God in Christ

God's foreknowledge and predestination are important precepts. God created matter/energy, space and time. Since God created time He is not constrained by it; He is eternal. Long before man was created, God moved forward down the corridor of time into the future to see how each man would respond to Him in their generation, He never coerced anyone to act contrary to their will; man was created with a free will. Each person must choose to accept or reject the way of God. Those who accept Him are the ones who He foreknew and predestined to eternal life.<sup>1</sup> They are the ones who He calls to fill specific places in the body of Christ. The following are examples of men who were foreknown by God:

1. Jeremiah (Jeremiah 1:5)
2. David (Psalm 139:13-16)
3. Believers in general (Proverbs 8:22-31)

In this third example, the Lord is rejoicing over all the sons of men who chose to follow Him. He is doing so during the first acts of creation, long before Adam was created. Thus, our call, and the grace that we need to fulfill our call, was granted to us long before we were born (2 Timothy 1:9).



*QUESTIONS:*

A. How can a believer fulfill the command expressed by Hebrews 12:15?

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B. Why does scripture refer to believers as “living stones” rather than as “living bricks?”

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C. Why is the classification of believers as being either clergy or laity wrong?

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D. Why are cell groups (small group environments) essential in building the church?

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E. What in the body of Christ corresponds to offices in worldly institutions?

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F. Why are titles inappropriate in the body of Christ?

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G. What three actions define how one accepts a valid ministry?

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*REFERENCES:*

1. OUR ETERNAL CREATOR, LORD OF THE AGES, Fountain of Life tract, Dale Rumble

NOTES:

## **SECTION II**

### **DISCIPLED BY GOD**

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We become children of God through faith in the sacrificial death, burial and resurrection of our Lord Jesus Christ. We all share the same spiritual life of our Father. We are one family because of His life. However, we are disciplined individually.

We are heirs of God, and fellow heirs with Christ if we suffer with Him, so that we may be glorified with Him. There is a growth process facing each one of us as the Spirit of Christ disciplines us into His image. This growth process is accomplished within the collective relationship that we have with other believers in the body of Christ. We cannot bring others to a level of growth that we ourselves have yet to attain.

A disciple of Christ can expect others to follow him once he exhibits victory in the following three areas of his personal life:

- Righteous conduct
- Faithful commitment to Christ
- Purity of speech

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### *CHAPTER TWO*

#### **Discipled to Righteousness**

The gospel of the kingdom<sup>1</sup> proclaims three foundational truths: Christ died for our sins, He was buried, and He rose from the dead on the third day. Through death, His blood atoned for all the sins of mankind. His resurrection is the basis of a renewed spiritual life promised to all whose sins have been forgiven. Sin is the fruit of our fallen Adamic nature. We do not have to continue in sin. In faith we identify with the burial of Christ by being baptized in water. Thus, blood, water and spirit are three agents representing the three truths that make up the gospel (1 John 5:6-8).

Abraham is the father of all men and women of faith (Galatians 3:7, 29). The seal of his covenant relationship with God was physical circumcision. The seal of New Covenant relationship with God is heart circumcision (Romans 2:29). This takes place in water baptism, when by faith, the Holy Spirit circumcises the heart of the

one being baptized (Colossians 2:11-12). The place for faith in water baptism is twofold:

- Faith that in the act of baptism our old nature is buried in death, and that we will arise to walk in newness of life (Romans 6:4-7).
- Faith to reckon daily that we are now dead to sin but alive to God in Christ. We do not have to sin; our life is hid with Christ in God (Romans 6:11; Colossians 3:3)

*QUESTIONS:*

A. Is water baptism an option for believers or is it a command from God?

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B. Why do the following two scriptures have the same authority (Acts 2:38; Matthew 28:19)?

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C. Under what circumstances should a believer be rebaptized?

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D. Can water baptism expose demonic spirits?

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E. Should water baptism be delayed for converts whose past life has been exceedingly sinful?

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F. Which of the following statements is proof of a circumcised heart?

- The testimony of a valid act of water baptism by a godly believer.
- The righteous life that follows one who has been baptized in water.

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G. When is a child old enough to be baptized in water?

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H. What is the significance of Colossians 3:17?

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*REFERENCES:*

1. UNVEILING THE GOSPEL, a Fountain of Life tract by Dale Rumble.

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*CHAPTER THREE*  
**THE DISCIPLINE OF COMMITMENTS**

NOTES:

We face many commitments in the daily affairs of our life. There are commitments to obey laws of the land, to family responsibilities, to social causes, to financial obligations, to the church, to our employer, etc. However, if first of all, we commit ourselves to be bondservants of Christ, all other commitments will fall into place or will disappear. For example, there will be a proper priority between ministry at church and family duties. Our stewardship for Christ should remove any commitment to incur bondage to debt.<sup>1</sup> Our commitment to Christ is the foundation of our service to Him. Jesus chose the first disciples to represent Him as leaders of His people. He identified their commitment to Him as being that of bondservants (or slaves). A bondservant<sup>2</sup> is one who willingly commits himself to serve without wages (Matthew 20:25-28).

*QUESTIONS:*

A. The relationship between David and Jonathan in the Old Testament illustrates the importance of commitment (1 Samuel 18-31). What quality of commitment was missing in Jonathan's life?

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B. List seven qualities of Paul's commitment as a bondservant of Christ in his apostolic ministry (1 Thessalonians 2:5-13; 1 Corinthians 9:17-22).

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C. Can one be a bondservant of Christ while receiving financial support from the church?

---

D. What keeps ministry from being an impersonal act?

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NOTES:

*REFERENCES:*

1. PRACTICING THE PRINCIPLES OF STEWARDSHIP, a Fountain of Life tract by Dale Rumble.
2. James Garrett, THE DOULOS PRINCIPLE, P.O. Box 50130, Tulsa, OK 74150.

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## *CHAPTER FOUR*

### DISCIPLED TO SPEAK

NOTES:

Men are chosen as overseers (elders) of local churches, not to rule over the people, but to care for, teach and shepherd them in love, being an example of all that they teach. In doing so they represent the Lord as His bondservants. A very important measure of quality for such men is how well they discipline their words. This control is threefold: what they say, when to speak or be silent, and the spirit in which they speak.

Since our words express what is in our heart, it is essential that hearts be kept pure (Proverbs 4:23). Decisions to speak come from one's mind. A sound mind is a disciplined mind where thought life is controlled. A pure heart and a sound mind are bridles of control which the Lord's servants are to wear.

The following scriptures show how one's words can minister life.

*The lips of the righteous feed many — The mouth of the righteous flows with wisdom. (Proverbs 10:21, 31)*

*... The tongue of the wise brings healing. (Proverbs 12:18)*

*A gentle answer turns away wrath . . . A soothing tongue is a tree of life . . . The lips of the wise spread knowledge . . . (Proverbs 15: 1, 4)*

Life or death are in the power of our words. The following scriptures illustrate how words can minister death.

*There is one who speaks rashly like the thrusts of a sword . . . . (Proverbs 12:18)*

*When there are many words, transgression is unavoidable . . . . (Proverbs 10:19)*

*A perverse man spreads strife, and a slanderer separates intimate friends. (Proverbs 16:28)*

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*QUESTIONS:*

A. How can one speak words that are correct in content, yet are words that do not edify, and may even minister death?

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B. What are the three phases of speech a believer goes through from when he is unsaved to when he becomes a mature Christian?

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C. How can men in an eldership help one another improve the verbal aspect of their ministry in the church?

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D. What is promised to those who do not stumble in what they say?

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E. What endorses the spiritual authority of our words?

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## SECTION III

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### GOD'S SEMINARY, THE LOCAL CHURCH

God's seminary is not simply a place to acquire knowledge of biblical truth, for one may gain knowledge without bringing his life into obedience to it. A true seminary is a place where seeds of truth are sown to germinate as living realities in the lives of those being equipped. A suitable seminary environment requires more than a teacher - student relationship. God's requirement for holiness, unity and diversity in His church calls for an active interface of relationships between members as a vital part of the equipping process. Learning to serve, encourage and submit to one another equips believers to function as a body.

*Iron sharpens iron, so one man sharpens another.  
(Proverbs 27:17)*

*And be subject to one another in the fear of Christ.  
(Ephesians 5:21)*

An environment that promotes such spiritual growth are small groups of believers who willingly commit themselves to walk out organic spiritual relationships with one another in house (or home) churches.

In the body of Christ there are varieties of spiritual gifts and ministries, as well as variety in the manner in which they take place (1 Corinthians 12:4-6). In addition, the fivefold ministries (apostles, prophets, evangelists, pastors and teachers) are a divine resource for equipping the saints.

*And He (Jesus) gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ (Ephesians 4:11-13).*

Authority for what takes place in the body of Christ comes from the Head, Jesus, Himself. All anointing for ministry begins in the Head and flows out to appropriate members. This authority cannot be delegated; it doesn't come down to members via a hierarchi-

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cal ladder of command. It flows out of the personal relationship that each member has with the Lord. For this reason, being equipped is more a matter of character than of method and technique. It is important to avoid things such as titles, offices and clergy/laity distinction which foster control and elitism.

Believers are not called to fit into the same mold of behavior and service. We are all called to be conformed into the image of Christ, and as this takes place, a diversity in gifting and ministry will become apparent.

A local church, where evangelism, shepherding and discipling operates under the headship of Christ, is God's seminary.<sup>1</sup>

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## *CHAPTER FIVE*

### DEACONS, ELDERS & TRAVELING MINISTRIES

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In this chapter we are considering the Lord's servants who plant and care for churches through local and translocal ministries. As we do so, it is good to remember that it is the Lord who is building His house. Furthermore, His fingerprints in creation help to reveal His will and purpose in the church.,

*For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made . . . . (Romans 1:20)*

Local churches are God's seminary. They are spiritual seedbeds where ministries are raised up to shepherd and equip the saints and to plant new churches.

The following are four pertinent words in the Greek text concerning local church oversight:

- EPISKOPOS

A noun that means "overseer." Some Bibles translate this word as "overseer" in most verses of scripture, but as "bishop" in other verses. Such translation implies that bishop denotes a higher level of oversight authority, something that is not supported in the Greek text. The likely reason for such mistranslation was the hierarchical leadership that existed in the church at the time of translation of the Bible into English.<sup>2</sup>

- PROISTEMI

A verb that expresses the exercise of oversight. It is translated as “to stand before.” In some Bibles it is translated “to rule’ in certain verses, apparently for the same reason that bishop was introduced in English translations. Proistemi makes it clear that elders lead by example more than by decrees and precepts.

- PRESBUTEROS

This is a noun meaning “elder.” It is a word that refers to an overseer in terms of character; i.e., that he is older.

- POIMAINO

A verb meaning “to shepherd.” How elders are to care for the flock of God among them as the Lord’s under-shepherds.

It is important to know the context and where in scripture, that these four words are used. The qualifications for elders and deacons are found in the following scriptures: 1 Peter 5:1-3; Titus 1:5-9; 1 Timothy 3:1-13; Acts 6:1-6.

A local church is never an end in itself, for it is part of a larger whole, the body of Christ. The following four qualities of a local church reveal this truth:

- A local church is self-governing. Its eldership is not subject to a remote authority or headquarters.
- A local church is self-sustaining. Local tithes and offerings should provide financial support as needed. This does not preclude outside help in times of crises such as famine.
- A local church is self-reproducing. Faithful ministry will see the salvation of new believers, and in time, the release of ministry to plant new churches.
- A local church is never self-sufficient. The ever present need to equip the saints and to build their lives upon Christ the cornerstone, requires the input of traveling ministries; especially of prophets and apostles. Men with a recognized ministry at established local churches, as led by God, can be released to travel to the wider body of Christ on a translocal ministry level.<sup>3</sup> This ministry is most effective when such men travel in teams (Acts 13:1-4; 1 Thessalonians 1:1; 2:1-13).

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*QUESTIONS:*

A. What two attributes, so common in God's creation of birds and flowers, reveal how He builds the church?

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B. Why is the phrase "servants who lead" more appropriate for ministers of the gospel than the phrase "leaders who serve?"

---

C. List seven attributes that would qualify a man to be a deacon.

---

D. Can shepherding be a part of the ministry of deacons?

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E. While ministries of elders and deacons are primarily church related, they must also have a heart for the lost. Name a deacon in the early church who was fruitful in evangelism.

---

F. Elders and deacons must spend some time together. What is the most important purpose of such meetings?

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G. What four areas of interpersonal commitments are required by men in a valid eldership?

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H. Give three reasons why the New Testament assigns shepherding responsibilities of a local church to a group of elders rather than to one man.

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NOTES:

I. The smallest collective unit of the church is the family. The most important church responsibility for married elders and deacons is the condition of their families. List three reasons why it would be proper for such men to temporarily lay down their assembly duties and give themselves wholly to family issues.

---

J. Can the ministry of equipping the saints be separate from the ministry of shepherding them?

---

K. What qualification does the answer to question “J” place on elders?

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L. Would an eldership be ideal if every elder was called by God to be a pastor?

---

M. Why can spiritual authority be delegated but ministry gifting cannot?

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N. What, if any, are the differences between an elder who is supported financially by the church, and one who supports himself by secular work?

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NOTES:

O. What are the three primary phases in the life-cycle of a valid local church?

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P. The following scriptures refer to various New Testament house churches: Romans 16:3-5; Colossians 4:5; 1 Corinthians 16:18; Philemon 1:2). What would be different in typical meetings at such places with what took place at meetings held at Troas (Acts 20:4-11), Corinth (Acts 18:7-11), Ephesus (Acts 20:18-31)?

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Q. Explain why small group meetings and larger central meetings at a locality are both necessary to build the church.

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R. Does the phrase “a traveling elder” describe a valid ministry?

---

*REFERENCES:*

1. David Huston and Jim McKinley, “THE GLORIOUS CHURCH,” Rosh Pinnah Publications, P.O. Box 337, Carlisle, PA 17013-0337.
2. SHEPHERD MY SHEEP, Fountain of Life tract by Dale Rumble.
3. APOSTOLIC & PROPHETIC FOUNDATIONS, Donald Rumble, the Attic Studio Press, P.O. Box 75, Clinton Corners, NY 12514

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*CHAPTER SIX*  
TRAINING THE DIAKONATE

NOTES:

The verb “to train” means to form by instruction and discipline. To be trained as a bondservant of the Lord is more than acquiring knowledge. It involves putting instruction into practice in the secular, family and church activities of one’s own life. We learn from what we experience. One who is faithful to serve will find that God causes all things to work together for good; circumstances that we confront are a part of our training.

The spectrum of activities in which believers are trained to serve is very large, ranging from simple impersonal acts to sessions of in-depth personal counseling, often with godly confrontation. An essential requirement of training is to develop a character that seeks for and sustains good relationships. To develop maturity in spiritual interactions with others, according to the model of the ladder of serving, requires more than a regimen of teaching. It requires consistent periods of time in a small group environment in which the Holy Spirit is free to move, where openness, honesty and freedom to share are encouraged, and where oversight directs believers to a responsive relationship with the Lord Jesus. Hearing, knowing and obeying Him is the agenda. The collective identity of such groups is that of a living organism, not an organization; it is a living body where members recognize their need for one another.

*QUESTIONS:*

A. What character traits are likely to be missing in those who walk as “lone-rangers” in the church?

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B. How was the young man, Timothy, trained according to the “ladder of serving”?

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C. What challenge faces a person who, immediately after conversion, goes off to Bible school and seminary?

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D. What is the difference between “making disciples” and “teaching precepts”?

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E. What act of training is common to each rung of the ladder of serving?

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F. What three qualities should men have who are being trained as leaders in the church?

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## SECTION IV

### BUILDING HIS HOUSE

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One thing that all believers have in common is that they have received the same life from one Father.

*. . . God has given us eternal life, and this life is in His Son. (1 John 5:11)*

*In Him was life and the life was the light of men. (John 1:4)*

Through receiving His life in the New Birth, believers receive spiritual insight and capacity to embrace the purpose of God in the church. His purpose is expressed in terms of our personal relationship with Him as His sons, and in our collective relationship with Him as His body, bride or house. The primary emphasis of this section of teaching is on the house of God, His place of rest.

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### CHAPTER SEVEN

#### THE ORDER OF LIFE

One objective when planting a new church is to achieve growth. Many ministers will choose a method of organization to meet this goal. They will put in place a structure where certain members have been trained to exercise gifts and talents in an agenda of “who does it,” what is done,” and “when it is to be done.” When the gospel is preached in such a program of ordered events, sinners are saved and numbers will grow. However, this is a limited view of growth.

God sees growth in a different way. The church is not an institution; it is an organism which is alive with His life. It has divine order from the government of Christ. A healthy, living organism will inevitably grow. The key for growth is for members to be fed the pure milk of the word so that they will grow in respect to salvation, and in the grace and knowledge of their Lord and Savior, Jesus Christ. He is central and preeminent in both government and teaching. Growth, as God sees it, begins internally in the church as members grow in the word and deepen in the intimacy of their relationship with Christ. As this takes place, the joints and ligaments of relationship that they have with one another will become stronger, and growth becomes evident externally in the body. The

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life of Christ will attract those who are hungry for the reality that they see of the presence of God. The following scriptures express this principle of divine growth:

*... Speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love. (Ephesians 4:15-16)*

*... Holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God. (Colossians 2:19)*

To build for such growth requires, that first of all, an apostolic foundation is laid for the church, based on submission to the lordship and headship of Christ. An assembly of the saints should not have any clergy and laity distinctions. There will be freedom for every member to share as anointed by the Holy Spirit. Ministry, while spontaneous, must reflect the mind of Christ. Wherever the church is located, it is to that place a local expression of the body of Christ; it is an organism of order and life.

*QUESTIONS:*

A. What three words best describe disorder?

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B. What two things express divine order in a church?

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C. What two attributes of Christ are essential for His government to be present in the church?

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D. Is an increase in numbers a true measure of spiritual growth in a church?

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E. Joints, ligaments and muscles are parts of a physical body. What do each of these represent in the body of Christ?

---

F. What happened to order in the church when she entered into the dark ages?

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G. Can elders legislate order in a church?

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H. What are the three ways that God speaks of believers in a collective sense?

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I. How did the creation of Adam reflect his commission by God to rule the earth?

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*CHAPTER EIGHT*  
**THE MINISTRY OF LIFE**

The church is God's masterpiece, a living organism of which He is the architect and builder. The first step in His marvelous work was to lay a suitable cornerstone upon which to build the church.

*. . . Behold, I am laying in Zion a stone, a tested stone, a costly cornerstone for the foundation, firmly placed . . . (Isaiah 28:6)*

Men are only God's instruments; it is He who builds the church. The first requirement in planting new churches is to lay a foundation<sup>1</sup> upon the cornerstone, one that fully reveals Christ, and which will accommodate all ministry that the Lord would raise up at that particular locality.<sup>2</sup> The foundation would include a prophetic vision of God's purpose for the church. Spiritual life would be ministered in many ways: in the variety of spiritual gifts and ministries and the great variety of personal interactions that build relationships between members. In time, as the body of Christ is formed at various localities, ministries would emerge to plant new churches. See Figure 1.

*QUESTIONS:*

A. The purpose of body ministry is to \_\_\_\_\_ believers.

B. Every spiritual gift and ministry comes via the \_\_\_\_\_.

C. What are the three categories of ministry in the church (apart from oversight)?

D. What are “ministries of relationship”?

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E. How would you classify the nine spiritual gifts?

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F. Paul, the apostle, was a “master-builder.” What does this mean?

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G. All body ministry is to be done in a *proper* and *orderly* way (1 Corinthians 14:40). What does this mean?

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H. How can one minister truth and yet not produce life?

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I. What act of service is usually the least recognized, and yet is one of the most important in the church?

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*REFERENCES:*

1. BUILDING ON GOD’S CORNERSTONE, a Fountain of Life tract by Dale Rumble.

2. WHAT’S HAPPENING IN THE WORKSHOP?, a Fountain of Life tract by Dale Rumble.

## *The Local Church as God's Seminary*

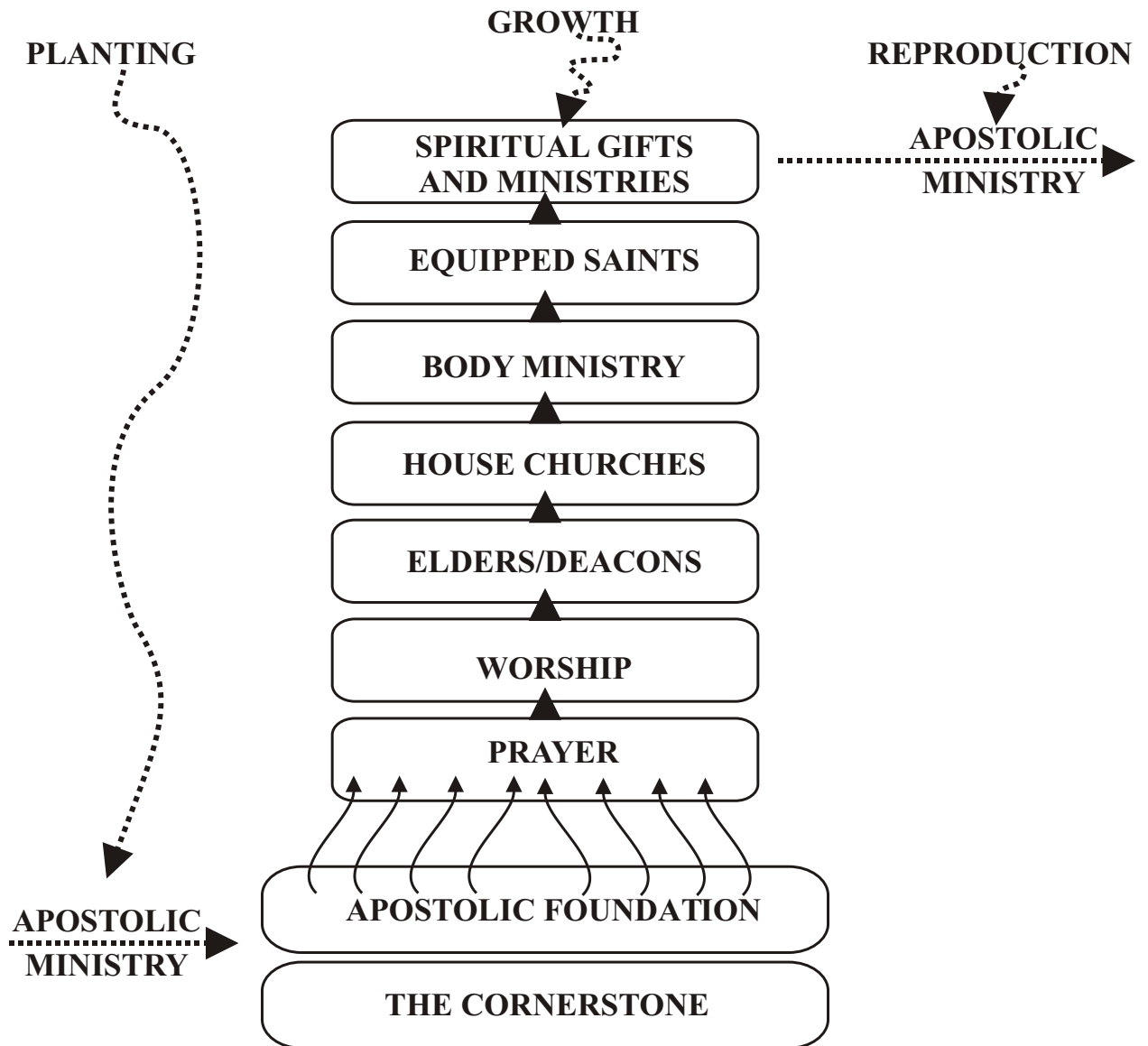


FIGURE 1

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## *CHAPTER NINE*

### THE PATTERN OF HIS HOUSE

NOTES:

God has purposed to build for Himself the place for His eternal rest (Psalm 132:13-14). He speaks of this place as His house<sup>1</sup>; it is also referred to as a city (Hebrews 3:5-6; Revelation 21:1-3). The Lord Himself is both architect and builder of His habitation (Hebrews 11:8-10).

*Unless the Lord builds the house, they labor in vain who build it . . . . (Psalm 127:1).*

Because the Lord has called us to be fellow workers with Him, we must be yielded instruments in His hands, and not build something out of our imagination. To assist us, the Lord has revealed the pattern of what He is building. This pattern, or blueprint, is expressed in the design of the Old Testament tabernacle (Exodus 25-27, 30). God gave Moses precise details for its construction, showing him how to build it according to the pattern presented to him on Mount Sinai. The tabernacle is a copy or shadow of what exists in heaven, and began to come down to earth as described in Acts 2. (Hebrews 8:2-5; 9:11). The workshop where the building is taking place is in local churches, where believers are being built together into local expressions of the Lord's body.

*You also, as living stones, are being built up into a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. (1 Peter 2:5)*

The work of the Holy Spirit in the building process is to shape, sand, fit and bond us together as He sees fit.

The tabernacle in its overall structure, dimensions, materials and furniture is a picture of Christ and His body. The path from conversion to spiritual maturity in Christ is woven into the pattern of the tabernacle.

NOTES:

*QUESTIONS:*

A. What does the beautiful innermost curtain over the tabernacle signify?

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B. The curtain at the entrance to the tabernacle was supported by four plain wooden pillars. The curtain at the entrance to the Holy Place was supported by wooden pillars that were covered by gold. What does this signify?

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C. What do the colors of the curtain at the tabernacle entrance signify?

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D. The laver was made of polished copper that came from mirrors. What does this signify?

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E. What is the significance of the tallest piece of furniture in the tabernacle?

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F. What is the significance of the four wooden pillars at the entrance to the tabernacle?

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G. What piece of furniture speaks of one's commitment to Christ?

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H. Name eight attributes of God that are expressed by the candlestick?

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I. Considering the wooden walls of the tabernacle, what truths do the following items represent:

- The vertical orientation of the boards?
- The sockets of silver that supported each board?
- The five horizontal bars that kept the boards aligned as a wall?
- The tenons?

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J. The second covering of the tabernacle was made of rams' skin died red. What does this signify?

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K. The tabernacle proper, the beautiful, ten-piece, innermost covering was beneath a covering that was made of goat's hair. What does this signify?

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L. How is oversight of the tabernacle and its services a pattern of the oversight of local churches?

- Who does Moses represent?
- Who does the Aaronic priesthood represent?
- Who do the Levites represent?

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NOTES:

NOTES:

M. What is the significance of cherubim over the mercy seat?

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*REFERENCES:*

1. THE PURPOSE OF GOD, a Fountain of Life tract by Dale Rumble.

# SECTION V

NOTES:

## THE END-TIME DIAKONATE

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The reformation that brought the “dark ages” to an end brought new life to the church. However, it did not restore her to the glory she possessed before falling into apostasy and institutionalism. The end-times will be marked by church restoration before Christ returns.

*Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord (i.e. times of revival); and that He may send Jesus, the Christ, appointed for you, whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His Holy prophets from ancient time (Acts 3:19-21).*

Renewal and restoration in the church will come during times of tribulation, persecution and martyrdom. The days ahead will be a time of deepening darkness in the world; at the same time, God’s glory will arise upon His people (Isaiah 60:1-3). The final end-time harvest will be brought in by a restored church preaching the gospel of the kingdom (Matthew 24:14).

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### Chapter Ten

#### WHERE DO WE GO FROM HERE?

We are living in times of transition in which the church is being prepared for her Lord’s return<sup>1</sup>. Everything that can be shaken, will be shaken, so that human traditions and agendas will be replaced with the end-time purpose of God. His kingdom, which cannot be shaken, will be established at our Lord’s return.<sup>2</sup> What takes place now is to prepare us for the coming days. The truth of Jesus being the Chief Shepherd will become clear as reality of the body of Christ grows. The unity that Jesus prayed for will materialize (John 17:18-23). The virtue of servanthood will displace the spirit of competition among ministries. There will be persecution and tribulation, for such testings and trials serve to purify the church. When she repents and cries out to God for help, there will come revival times of refreshing from His presence. We are living in a wonderful time of restoration!

NOTES:

*QUESTIONS:*

A. When everything is shaken that can be shaken, will this affect the children of God?

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B. What scripture reveals that shakings on earth will be accompanied by shakings in the heavens?

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C. What validates tradition as being truth?

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D. When will God test the work that believers have done for Him?

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E. Church discipline only has value when it is \_\_\_\_\_

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F. What principle of ministry removes competitiveness?

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G. What would be the end result if all of the church submitted to Jesus as the Chief Shepherd?

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H. What is the foremost requirement of one called to be a shepherd in the church?

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*REFERENCES:*

1. THE DAY OF THE LORD, A Fountain of Life tract by Dale Rumble.
2. TO THE CHURCH IN AMERICA, A Fountain of Life tract by Dale Rumble.

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*CHAPTER ELEVEN*  
SPIRITUAL AUTHORITY

The power of God is resident in the Holy Spirit, and all authority in heaven and on earth has been given to the Lord Jesus. No government can function without power and authority. Jesus gave His disciples the keys of heaven. I believe these keys are two in number and concern the privilege of exercising His power and His authority. Power cannot be delegated but authority can. A profound truth that undergirds spiritual authority is the supreme importance of being submitted to the One who has all authority. If we submit to God, we have His authority to resist Satan (James 4:7).

In the whole, immense universe, only on earth does Satan have any authority, and this was given to him by Adam to whom it had been originally delegated. One of the events that will close this age is the casting of Satan out of heaven down to earth (Revelation 12:7-11). At this time the full authority of Christ will be manifest in His body. This will bring about revelation of the antichrist. Two revelations will mark the last days: revelation of the man of lawlessness (the antichrist) and revelation of the “one new man,” the body of Christ. One evidence of church renewal will be the restoration of prophets and apostles.<sup>1</sup> These will not be men who dominate others, they will be humble men with hearts to serve the body of Christ, so that Jesus will come to have first place in everything.

*QUESTIONS:*

A. Concerning spiritual authority what is the significance of Colossians 3:17?

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B. What is promised to those who are humble and poor in spirit?

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C. What is the key to exercising spiritual authority?

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D. What is the key to ministering the power of God?

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E. What will the result be to the church when Satan is cast out of heaven down to earth?

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F. What is the greatest hindrance to Christ reigning in the church?

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G. Can we expect to see martyrdom increase in the years ahead?

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H. What is the significance of “glory” in John 17:22?

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I. Can one delegate spiritual authority and power?

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*REFERENCES:*

1. APOSTLES AND PROPHETS, a Fountain Of Life tract by Dale Rumble

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*CHAPTER TWELVE*  
THE LORD'S RETURN

The end-times will be a period of deepening darkness in the world, but one of increasing glory on the church. The church has historically backslid during times of affluence and social acceptance. By contrast, in periods of persecution and suffering she has turned to God in repentance and revival. Tribulation, martyrdom and affliction promote maturity and spiritual growth. That is why, in the wisdom of God, the Lord will return in a time of great tribulation, an era that will serve to purify and prepare the church.<sup>1</sup>

The return of Christ is the final act of harvest as He appears to gather His people to Himself. Before He returns, the antichrist will be revealed (2 Thessalonians 2:3-4). Upon those who will not receive Him and be saved, the Lord will send a deluding influence so that they will believe what is false. In this way he will gather out the tares from His kingdom (Matthew 13:24-43). This separation is an act of the harvest.

We are living in days when everything that can be shaken will be shaken (Haggai 2:6-7; Hebrews 12:25-27). It is a time when men will either repent and turn to God, or they will turn away from Him. One cannot remain neutral! All that has been built in the name of God will be tested; only what is of Him will remain when He returns. The fire of God will test the quality of what has been built in His name. The day of the Lord will be a time of glory and rewards for believers,<sup>2</sup> but it will be a day of judgment and wrath for the world.

*QUESTIONS:*

A. Is the return of Christ the next event in the calendar of what lies immediately ahead?

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B. What can suffering and affliction produce for believers?

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C. What attributes of God, when seen in the church, draw sinners to Him?

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D. What four facts are known to mark the return of Christ?

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E. When do believers receive their adoption as God's sons?

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F. What brings about the "open heavens"?

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G. Why is the teaching of a "pretribulation rapture" in error?

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H. How will Satan display himself to the world as being God?

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I. How is Noah's ark a type of the church today?

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J. How do Joseph's relationships with his brethren speak to God's ministers today?

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NOTES:

NOTES:

K. What is the significance of the fact that most Israelites, who were looking for the first coming of the Messiah, did not expect Him to come the way that He did?

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*REFERENCES:*

1. OUR BLESSED HOPE, THE RETURN OF CHRIST, a Fountain of Life tract by Dale Rumble.
2. OUR INHERITANCE AND REWARDS IN CHRIST, a Fountain of Life tract by Dale Rumble.

## **ANSWERS TO QUESTIONS:**

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NOTES:

### **CHAPTER ONE:**

A. Be gracious, minister words of grace and point believers to the throne of grace.

B. Stones point to diversity while bricks point to conformity. God's designs in creation and in mankind reveal His desire for diversity.

C. All believers are to minister as members of the body of Christ according to the grace given them.

D. They are an environment where believers can build relationships and practice their ministry. They are places of training and equipping.

E. The grace of God and anointing of the Holy Spirit to minister for the Lord.

F. One can only minister if the Lord anoints him to do so. The use of a title infers that one has the capability to minister even though there may be no anointing to do so.

G.

- Love the vessel who ministers.
- Recognize and receive the ministry.
- Honor the grace of God on the one ministering.

### **CHAPTER TWO:**

A. It is a command.

B. They were both given by the Holy Spirit.

C. Baptism as an infant; baptism before one is saved; baptism without having understanding of what it means and a previous baptism by what turned out to be a false cult.

D. Yes

E. No

F. The righteous life.

NOTES:

G. When they are old enough to know that they are saved.

H. "The Lord Jesus Christ" is the only name given to the church by which to invoke authority of the Godhead.

**CHAPTER THREE:**

A. He honored commitment to his father, Saul, above his commitment to David, a commitment that God had ordained. He chose to live in the luxury of palace-life instead of walking out his commitment to David during David's exile. He died on the battlefield with his father, and lost the privilege of sitting with David when he became king.

B.

- He worked to support himself in order to not be a financial burden to the saints.
- He sought to please God more than men.
- He was gentle among the people, not as one displaying great authority.
- He was willing to lay down His life if necessary for the saints.
- He was devout.
- He was upright.
- He was blameless in behavior.

C. Yes

D. Our commitment to love and to serve those to whom we minister.

**CHAPTER FOUR:**

A. By speaking at the wrong time, with a wrong motive, or with a wrong spirit.

B. Death, bridle and life phases.

C. Jointly reviewing the quality of life in their various, verbal inputs to the congregation. This would concern such things as life-flow, quality of verbal delivery, choice and number of words and timeliness of message.

D. They will be able to bridle their entire body (James 3:2).

E. Having a godly character. What we are in Christ will speak louder than our words.

## CHAPTER FIVE:

NOTES:

A. Both have life-cycles and each manifest great diversity.

B. What one does for God comes out of what he is in God.

C.

- His family is in order
- He is a man who has been tested and has a good reputation.
- He is not addicted to wine or a sordid gain of material things.
- He is filled with the Holy Spirit.
- He is a wise man.
- He knows and is obedient to the word of God.
- He is a man of dignity, one who is not double tongued.

D. Yes (Acts 6:1-3)

E. Philip

F. To seek the Lord.

G.

- To maintain the centrality of Christ.
- To be accountable to one another.
- To support and honor one another.
- To recognize each one's ministry.

H.

- Greater resources to shepherd and equip the saints.
- Greater ability to hear the word of the Lord to the church.
- To have instant accountability in the leadership on issues of character and ministry.

I.

- Sickness in the family.
- Moral failure in the family.
- Family crisis, such as death of spouse, home destroyed because of flood or fire, etc.

J. No

NOTES:

K. They must be men with an ascension gift ministry (Ephesians 4:11-12).

L. No.

M. All spiritual authority comes from the Lord Jesus Christ, and believers may delegate authority that they have to other believers. However, the anointing for ministry is resident within a person and cannot be delegated..

N. None, except for time limitations on availability.

O. Birth (planting phase); building (or DIAKONATE phase) and fathering (or apostolic phase).

P. Meetings at Troas, Corinth and Ephesus were centered around the apostolic ministry of Paul and his team.

Q. The body ministry of small groups are essential for evangelism, building relationships and the development of character and ministry. The central meetings are when small groups come together for a common purpose such as a time of teaching.

R. No. An elder is an overseer in a local church. An elder who travels will do so in the light of his ascension gift ministry.

**CHAPTER SIX:**

A. Accountability and teachability.

B. By traveling with Paul, who taught and trained him by example, by instruction and by assignments of service.

C. Developing character that is required to walk in all the truth that he has been taught. It will be difficult for his heart to keep up with his head!

D. Making disciples involves both teaching them as individuals and working with them to bring forth the reality of your teaching in their personal lives.

E. Consistent personal study of God's word.

F.

- They must prove faithful in what has been entrusted to them.
- They exhibit an anointing for spiritual ministry.
- They must be secure and confident in God's call on their life.

## **CHAPTER SEVEN:**

A. Jealousy, selfish ambition and rebellion.

B. Submission and obedience to Christ.

C. His lordship and headship.

D. No.

E. Joints represent fellowship between members. Ligaments represent the relationship and commitment that hold members together. Muscles represent the ministry of members.

F. It was replaced by hierarchical authority structures.

G. No. Order doesn't come from following rules and edicts. It comes as believers submit to the will of Christ.

H.

- A family of sons
- The body (bride) of His Son
- His house or dwelling place

I. Adam was to rule the earth, so he was made from dirt of the earth. He was to rule for God, and so he was made in the likeness of God. Adam was part of both the physical and spiritual worlds.

## **CHAPTER EIGHT:**

A. Edify.

B. Grace of God.

C. Spiritual gifts, spiritual ministries and ministries of relationship.

D. A kind act that edifies a fellow-believer and strengthens their mutual relationship with each other and with the Lord.

NOTES:

NOTES:

E. Three gifts of power, three gifts related to the mind and three vocal gifts.

F. A master builder is the “beginning craftsman” He laid foundations for local churches.

G. All spiritual ministry, in the church originates in Christ, who is the head. Believers are responsible to not minister in a way that hinders or interrupts the flow of life taking place. At times, this will require silence and waiting on the Lord.

H. By an over emphasis of “his ministry” rather than giving all the glory to Jesus.

I. The ministry of “helps.”

**CHAPTER NINE:**

A. The Lord Jesus Christ.

B. The gold signifies maturity in Christ.

C. The king (purple) who was obedient (blue) to shed His blood (scarlet).

D. The laver and the water it contained represents the word of God. The polished metal points to the truth of beholding ourselves as we look into God’s word.

E. The altar of incense signifies the great importance of prayer and worship.

F. The four gospels.

G. The large copper covered altar located just inside the tabernacle entrance. It was an altar of sacrifice that points to the obligation of believers to present their bodies as a living sacrifice to Christ, once they have believed in Him.

H. He is our provider, our peace, our victor, our healer, our righteousness, our shepherd, and He is present with us. Since the lampstand was hammered out of one piece of solid gold, it also presents the truth that there is only one God.



NOTES:

I.

- All are equal before the Lord.
- His salvation keeps us out of sin.
- They are the five ascension gift ministries given to equip the saints for ministry until we all attain to the unity of the faith and become a mature man in Christ.
- The tenons signify the ministry of the “laying on of hands.”

J. The souls of believers who have been washed clean by the blood of Christ.

K. These two coverings signify that Christ (the beautiful ten piece curtain) dwells in the heart (curtain of goat’s hair) of believers.

L.

- Moses represents Christ.
- Aaron and his sons represent elders.
- The Levites represent deacons.

M. Wherever God is present in the church, we can expect the ministry of angels.

## **CHAPTER TEN:**

A. Yes. The religious structures and kingdoms that men have built in the name of God will be shaken.

B. Haggai 2:6

C. When it is according to God’s word.

D. At the return of Christ (Revelation 22:12; Matthew 17:27).

E. Redemptive.

F. Servanthood.

G. Unity, for there would be only one flock.

H. To love the Lord Jesus Christ (John 21:15-17).

NOTES:

### **CHAPTER ELEVEN:**

- A. This is the only name given to the church to invoke the authority of God.
- B. They will inherit heaven and earth.
- C. Being in submission to Christ.
- D. Being filled with the Holy Spirit.
- E. Great power because the heavens will be open and free of the presence of Satan, but great persecution on earth because of his influence through the anti-christ.
- F. The self-centered will of believers.
- G. Yes
- H. The character or nature of God.
- I. All spiritual authority has been given by the Lord Jesus Christ, and it can be delegated to others. On the other hand, spiritual power is resident within individuals and cannot be delegated.

### **CHAPTER TWELVE:**

- A. No
- B. A turning to God that leads to His glory (2 Corinthians 4:17).
- C. His glory.
- D. He returns in a glorified body, visibly, in the clouds and with the presence of angels.
- E. At the return of Christ (Romans 8:23; Philippians 3:20-21).
- F. When Satan, the accuser, is cast out of heaven (Revelation 12:7-12).
- G. It does not teach believers to prepare for and to overcome the coming tribulation.
- H. He will be incarnate in the man of lawlessness, the antichrist (2 Thessalonians 2:3-4).

I. It was built to bring Noah and his family safely through the flood which was a time of great tribulation.

J. To love and pray for those believers who do not understand God's purpose to restore the lordship and headship of Christ in the church, and to prepare her for the glory and conflict that will close this age.

K. It warns believers today to be sure that they correctly understand how He is going to return.

NOTES: