



bloodline network newsletter

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OUTWORKING OF THE TABERNACLE

God created a space of Light for man to find eternal fellowship with Him and called it the Tabernacle of Witness. This House was dimensional: God first gave Moses a plan to build a visible structure and dwelt with them in that space. David sought a deeper relationship with God and found a second dimensional space for worship—opening the opportunity for others to also bypass the rituals and traditions of religion to freely worship God from their hearts through the inclusion of music, song and dance. David literally means ‘beloved.’ The tabernacle of David is the House of the Beloved.

The Prophet Isaiah prophesies the restoration of David’s tabernacle in the passage; *“Those from among you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called the Repairer of the Breach, the Restorer of Streets to dwell in.”*

In the New Testament the Apostle James responds to the inquiry about the requirements for Gentile believers with a similar quote from the Prophet Amos. *After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up; so that the rest of mankind may seek the LORD, even all the Gentiles who are called by My name, says the LORD who does all these things.* David was not of the tribe of Levi yet he ministered as priest before the Lord. Likewise the new order of the spiritual church in the world is not patterned after the dictates of the Levitical Priesthood but according to the order of Melchizedek.

Melchizedek was priest and king to the Most High God. Just like Melchizedek, David was king and priest to the Lord God Almighty. David is not a son of a king yet becomes the king of Israel because God appointed and ordained him. Likewise Jesus is priest and king—not because of His natural father but because of divine appointment. The book of Hebrew’s further distinguishes the new order of Christ’s ministry from the old order of the Aaronic priesthood. If we are to understand the outworking of the tabernacle then we must consider the order of Melchizedek.

The promise that God made to David was that He would build David’s house—*I will raise up your descendant after you, who will come forth from you, and will establish his*

kingdom ... your house and your kingdom shall endure before me forever. God established David's House in his generations—Jesus was the son of David. We likewise are connected to David's House as the sons of God.

The Tabernacle of David is a pattern for the New Testament Church in that the Ark no longer was hidden but visibly seen. Similarly, God became flesh and dwelt among us. Man learned that he could approach God ... touch God ... talk to God ... and be with God through the loving relationship of knowing Jesus Christ. Today we see God in the Body of Christ as His Light shines forth from the faces of other believers.

Rebuilding the Tabernacle of David is spiritually accomplished in the Body of Christ. The Apostle Paul says that we are "*members of the household of God ... Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.*" The outworking of the tabernacle is our ministry in the Body of Christ.

Because of the enormity of the dwelling of God—initially starting as a space in the wilderness and ultimately growing into the House of God that encompasses the whole earth, Paul wanted us to keep our personal ministry in proper perspective. It's not about who we are and what we do but rather the will and purpose of God in the restoration of mankind through the outworking of His Body—the 'called out ones' collectively functioning in the House to bring wholeness, completeness and perfection.

The gifts and calling of God are irrevocable. What we are called to be and gifted to accomplish has been ordained for us from the foundation of the world. Our gifting and calling is very similar to our genetic DNA that controls what we are physically. Likewise our gifts and calling are already in us and dictate our function in the House of God. That means our calling is God's choice and never contingent upon our own perceived usefulness or conceived value to the kingdom—it is not something we determine for ourselves. God called us and our choices hinge on whether we believe Him or not.

Our function in the Body is the ministry of the outworking of the tabernacle and our persona or charisma is our gifting. Gifts are given by God to inspire and motivate how we operate in ministry. Although gifting greatly outshines calling, our charismatic gifting only influences how we accomplish our ministry—it is not the source of our ministry calling. Our gifting does not dictate our purpose and function—our calling does. Our calling authorizes us for ministry in the House of God.

God calls us according to His purpose to fulfill a specific function in His House. Only by walking in that calling will we fulfill our purpose. Calling is not our destiny but rather our purpose and function in the House. Our portion or work in the outworking of the tabernacle is according to His calling for us. Calling is also evidenced in our vocation. This is why our secular station in life is the same after conversion—we keep the same occupation, profession and rank in life.

The Apostle Paul understood our calling in the Body of Christ and says, “*But to each one of you grace was given according to the measure of Christ’s gift.*” Jesus calculated a particular measure of grace for each of us according to our function in His Body. The uniqueness of each member is in how his gifting fulfills his calling in the Body—his eternal purpose in Christ. The outworking of the tabernacle is our portion of the work in completing the Body of Christ.

In the inception of the tabernacle in the wilderness the sons of Levi were called to do the work of God: Gershon, Kohath, and Merari. Although Aaron and Moses were Kohathites, God chose Aaron to be the father of the priesthood—making a distinction between his brethren by further saying that He gave all the descendants of Levi to serve as assistants to the Priests in the worship and care of the tabernacle.

The Priesthood’s responsibility was to lead the people. Aaron and his sons had special duties in the tabernacle but God also gave Eliazar oversight of the Kohathites, and Ithamar oversight of the Gershonites and Merarites. The Levites guarded and maintained the tabernacle, prepared the showbread and whatever baking necessary for the sacrifices, helped the priests slaughter the sin animals for sacrifice, examined lepers, and in David’s Tabernacle led music during worship.

In the new order establishing us in Christ, calling defines our operation and function in the Body of Christ as determined by God and not by man. Our measure of rule in the House is according to our calling and not our gifting. Although we can increase our measure of rule through our godly obedience to spiritual authority, we cannot change our calling. Calling is ordained by God and does not change with maturity. In other words, the Gershonites never progressed into Kohathites to later become a priest. Once a Gershonite, always a Gershonite.

Calling is our classification of service in the House. God says, “*I have called you by name. You are mine.*” The word ‘name’ implies our position, classification or measure of rule. In Moses Tabernacle the Aaronic priesthood was called through the family of Levi. They knew who they were because they were called according to their father’s family: Aaron, Kohath, Gershon or Merari. In David’s tabernacle a new order emerged that for the first time included women. And today, those who serve in the new tabernacle of the Beloved of the Lord Jesus Christ are not only men and women, but also bond and free along with the Jew and Gentile.

Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God! We are the ‘beloved’ of the Lord. God has called us by name, which is our position, classification or measure of rule as *the sons of God*. In that calling is our function and purpose in the Body of Christ—the outworking of His tabernacle. Sons are called to fulfill a particular ministry in the House that is already predetermined by God.

Frustration comes from not knowing our calling in the House of God—causing what we do to be without any real purpose. Once we know our calling then we can work mightily in the Lord. David prepared piles of material to build a House but until it was built into the

Temple, it really held no function that fulfilled God's purpose. Being part of the Body of Christ means we are called and function according to our measure of rule—fulfilling our portion of ministry in the House of the Beloved.

Paul wrote, *“Not that I have already attained, or am already perfect, but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. God has a calling on your life when He lays hold of you, it is because He has a specific purpose for each of you to fulfill. Knowing His plan and calling for your life gives meaning and purpose to what you do.*

You bridge the gap of rebuilding the Tabernacle of David, the Beloved of the Lord when you finally move past the structure of religion and into who you are in Christ—fulfilling His plan for your life through the outworking of the tabernacle in the earth.

We are seeing the restoration of the Tabernacle of David—the ‘called out’ ones or church collectively transformed into the House of the Beloved of the Lord Jesus Christ. The liberty you have in Christ allows for the perfect expression of your gifting to be released for the benefit of all.

Paul says, *“Do you not know that you are the temple of God and that the Spirit of God dwells in you? ... For the temple of God is holy, which temple you are.”* You have a holy calling and function in the outworking of the tabernacle of God. That means your influence in the marketplace is the outworking of the tabernacle. Because you are the temple of God all that you do takes on tremendous significance—it's the true expression of His magnificence in the Earth.

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