



Mark Hanby Ministries P.O. Box 8093 Chattanooga, TN 37414 E-Mail Address:
juniorvp@aol.com
423-622-5180

In this season of remembrance we often look at Jesus' last words hoping to catch His zeal and purpose for the kingdom by the specific details He chose to reveal before His departure. Jesus spoke something very significant—concealing 'signs' in parables to be only seen dimensionally in Him. He prophesied the tragedy and sorrows for the City of Jerusalem ... but He also gives a compelling word of hope in the light of a future kingdom message.

THE LAMP OF GOD

In Him was life, and the life was the Light of men. And the Light shines in the darkness and the darkness did not comprehend it.

In this season of remembrance we often look at Jesus' last words hoping to catch His zeal and purpose for the kingdom by the specific details He chose to reveal before His departure. We read that He is in the temple lamenting over the City of Jerusalem and He mournfully cries out, *See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, "Blessed is He who comes in the name of the LORD!"* He declares their future generations are cut off because they rejected Him as the Light.

As Jesus departs from the temple for the last time no one remarks about His mournful lament ... or sees in the dimness a shadow already settling on the Jewish religious system. His disciple's thoughts are on the temple structure—pointing out the *manner of stones* in its buildings. But Jesus says that *not one stone shall be left here upon another, that shall not be thrown down*. The temple will be destroyed. The disciples sense the gravity in His words and came to Him privately asking, *"When will these things be? And what will be the sign of Your coming, and of the end of the age?"*

Jesus turns to them and spoke something very significant—concealing ‘signs’ in parables to be only seen dimensionally in Him. He prophesied the tragedy and sorrows for the City of Jerusalem ... but He also gives a compelling word of hope for a future kingdom message ... *And this gospel of the kingdom will be preached in all the world as a witness to all the nations and then the end will come.*

His concern is for the restoration of the kingdom by *building up the old waste places, and raising up the foundations of many generations*. His passion is for them to fully understand the kingdom message and chooses to illustrate it through parables. Therefore Jesus carefully hid the ‘signs’ of His coming and of the end of the age in three-dimensional story pictures that highlight a theme—time, purpose and possibility.

Since the disciples understood the significance of the temple and its furnishings, Jesus drew a comparison of ministry in the coming kingdom from what they knew about the first kingdom. King Solomon made ten lampstands for the temple—*five on the right side and five on the left in front of the inner sanctuary*. The lampstands are ‘signs’ of His coming—positioned at the very entrance of the Holy of Holies and are the last item mentioned before the temple is finished and dedicated—*the end of the age*. The ‘virgins with lamps’ signified a pure and chaste ministry as a light in the darkness. Fulfilling divine purpose rather than personal agendas made the difference between being on the right side or left.

The ‘virgins’ represent righteous ministry looking for connection in the Bridegroom. All ten virgins were called to carry the light for the Bridegroom. The virgins light the path not only for the Bride to see the Bridegroom but also for others to see and join them in their procession back to His House—*so that the rest of mankind may seek the LORD, even the Gentiles who are called by His name*. They are appointed to bear the light of His testimony and overcome the darkness with the light of His kingdom message.

The lamps, which were bowls filled with oil and a wick—signify a reservoir for containing His Spirit. The ‘virgins carrying lamps’ are a type of ascending ministries. The five-fold ministry is the ascending gifts of apostles, prophets, evangelists, pastors and teachers. The ascending ministry provided access into the kingdom through generational connection.

The Bridegroom is delayed and the virgins sleep. At midnight they awaken to hear the cry, “*Behold, the Bridegroom is coming; go out to meet Him!*” Midnight is the transitional hour—the doorway into a new day. Upon hearing the pronouncement of His coming, each virgin trims her lamp. At this point all ten lamps were lit. Likewise, some ministries think being awake and lit is fulfilling their destiny and fail to prepare to carry their ministry into a higher dimension. The foolish reneged on their ability to walk in kingdom possibility by limiting their purpose to personal ministry function—single portion ministry rather than becoming generational.

Only five of the virgins were wise or prudent to provide oil for their lamps. The careless and foolish virgins do not and consequently want the wise to share with them. It seems selfish for the wise virgins to refuse—as though they lack Christian love or compassion. This aspect of the parable is important for understanding our ministry function in the last days. We

frustrate ministry purpose by subjecting it to our passions. Divine purpose is the calling of God on our life—passion should be directed towards fulfilling that purpose.

The line of the High Priest was the lamp of God. In the days of Eli the lamp went out in the temple ... and Eli and his sons died in one day. The Prophet Samuel was transitional in passing the lamp to King David—the *lamp of Israel*. God *prepared a lamp for His Anointed* through David's house or generations, known as the Tabernacle of David. Jesus is High Priest and King ... the Light of the world ... and the Lamp of God that was quenched in the City of Jerusalem.

The Prophet Ezekiel not only saw God depart from the temple and from the City of Jerusalem seven hundred and fifty years before it happened, but he prophesied of a new City he saw at the end of the ages named, "THE LORD IS THERE!" The Apostle John also saw New Jerusalem as a City *prepared as a bride adorned for her husband ... the tabernacle of God with men* that needs no light for Jesus is the Light. John saw Jesus as a Lamp—*His eyes like a flame of fire*.

The Apostle James interprets the City as the Tabernacle of David: "*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 the Gentiles who are called by My name.*"

The apostles saw the New Jerusalem as the Bride and as the Tabernacle of David. In the Greek, tabernacle is derived from the words 'wife' and 'shadow' and is referenced as the Tabernacle of Meeting—God overshadowing His Bride in intimate relationship. David is interpreted as 'loved.' In our vernacular, the 'Tabernacle of David' would be interpreted as the 'House of Love.' We shall be caught up in the Shekinah Glory as a Bride enraptured by her beloved Bridegroom.

Years ago I saw the Bride turn to answer the wooing of Jesus. He then carried her through a doorway into a curtained bedchamber. He loved His Bride but she wasn't prepared for intimate relationship. Before leaving He had someone explain the procedure—she needed to change her form to fit His. A lampstand was fitted inside the Bride. The Bride had His promise that He was coming back for her but feared that time would cause Him to not recognize her. She was given the understanding that when their eyes connected eye-to-eye, then they would be united.

The lampstand is the ability to establish generational order—reproducing who He is in the earth. Jesus revealed the lampstand as an entrance to the Tabernacle of David in His parable of the wise and foolish virgins—the lamp being our generational connection from father to son. David was a lamp ... Jesus, the son of David was a lamp ... and in the New Jerusalem—we collectively become a lamp. Jesus confirmed this when he said, "*You are the light of the world ... a city that is set on a hill...*"

The generation that maintains the Lamp will *build up the old waste places, and raise up the foundations of many generations*. They *rebuild the Tabernacle of David* as ascending ministry

that lights the way for others to enter the kingdom also. The wise ‘order’ (another definition of trim) their house in generations—sons maintain the lamp. This is the ascending ministry of the last days fulfilling their destiny. The foolish have nothing in Christ and turn to systems and organizational structures outside of generational connection.

King Solomon observed that time and purpose were significant factors in manifesting possibility in his kingdom. He wrote, “*To everything there is a season, A time for every purpose under heaven...*” God always has a season for everything—an appointed time for His will to come into manifestation. *Time and chance* (possibility) *happen to them all*. Likewise, what God has called us to do (our purpose), will have its appointed time—signifying that the doorway to kingdom possibility is open.

Fulfilling purpose is essential. Without ‘purpose’ everything is *vanity and vexation of spirit*. Yet it is Solomon’s *conclusion to the whole matter* that captures the essence of our heart: “*Fear God and keep His commandments, for this is man’s all.*” In the first kingdom King Solomon contrasted the folly and vanity of a purposeless life against the wisdom of those walking in divine purpose. Jesus’ contrasts end time ministry as the wise prudently seeing the end from the beginning and preparing themselves, and the foolish carelessly living for the moment and not prepared to fulfill their destiny. Jesus as the Bridegroom calls to those who know their purpose ... and they accomplish their destiny. They *fear God and keep His commandments*, and fearlessly carry the lamp back to His House.

It is heart wrenching to read that the foolish actually found their way to His House but the door is closed and they cannot enter because the Lord does not know them. Comfort comes in knowing God is not speaking to man but to the systems of single portion ministries that increase through outside sources and not by His Spirit. The Lord does not know them because He does not recognize His Spirit in them.

Jesus casts a Light that shines to the end of the Age—His parables becoming descriptive ‘signposts’ for future generations. A light shines in us—zeal for our Father’s House fuels our lamp. An entrance has been supplied to us as our possibility manifests as *the City who’s Builder and Maker is God!*

The lamp of God is in the City of New Jerusalem coming out of heaven. Those who understand that this is a generational order connected in ascending ministry, *raise up the foundations of many generations*. It is the Tabernacle of David adorned as a Bride ... a dwelling place where perfect love abounds ... and the fearless rule forevermore.