

From the Pastor's desk

Greetings to you brothers and sisters: Today we are on Lesson 5 and we are focusing on Section 5 with the Title: The Parts of the Sanctuary

Exodus 25-40 describes the services and ceremonies of the Old Testament sanctuary. Exodus 40:1-8 gives us a brief summary: Then the Lord said to Moses,... "Place the ark of the Testimony in it [the sanctuary] and shield the ark with the curtain. Bring in the table and set out what belongs on it. Then bring in the lampstand and set up its lamps. Place the gold altar of incense in front of the ark of the Testimony and put the curtain at the entrance to the tabernacle. Place the altar of burnt offering in front of the entrance to the tabernacle, the Tent of Meeting; place the basin between the Tent of Meeting and the altar and put water in it. Set up the courtyard around it and put the curtain at the entrance to the courtyard.'"

COURTYARD OF THE SANCTUARY: In the courtyard in front of the sanctuary stood an altar made of brass on which the priests offered sacrifices. Near it was a laver (basin) in which they washed. The sanctuary itself consisted of two rooms, the Holy Place and the Most Holy Place.

THE HOLY PLACE: In the first room, or Holy Place, a seven-branched lamp burned continually. It represented Jesus as the never-failing "light of the world" (John 8:12). Near it stood a table on which loaves of bread (showbread) were placed. This symbolized Jesus as the "bread of life" (John 6:35) who satisfies our physical and spiritual hunger. Near the curtain dividing the two rooms stood a golden altar of incense. The rising cloud of incense represented prayers ascending to God.

THE MOST HOLY PLACE: The second room, or Most Holy Place, contained the "ark of the covenant." This was simply a rectangular wooden chest covered with gold. But it symbolized the throne of God. The lid of the chest was called the "mercy seat." This represented God's loving kindness. Below the mercy seat and inside the chest lay two tablets of stone. These were the tablets on which God had written the Ten Commandments with His own finger. This symbolized the fact that the commandments are to be a part of the lifestyle of those who accept the Messiah into their lives. Two golden cherubim (representing angelic beings) hovered over the mercy seat at each end of the ark.

A curtain (veil) hid the Holy Place from the view of the people as the priests ministered to them in the courtyard. A second curtain separated the Holy Place and Most Holy Place.

(Focus on Prophecy guide 2)

THE SANCTUARY AND ITS SERVICES TAUGHT IMPORTANT LESSONS THAT SIN SEPARATE MAN WITH HIS GOD, SIN KILLS, JESUS IS THE ANSWER: Jesus came to pay the death penalty for our sins, to bridge the gap between God and us, and to give us eternal life. The bridge of Christ's broken, bleeding body spans the chasm, enabling all who place their faith in Him as Savior and Lord to walk over into eternal life.

The cross of Christ bridges the gap between our restless yearnings and the peace and joy God can give. It connects the land of sin and wasted living with the country of unending life.

(Discover Bible Guide)

Compiled By Obadiah M Ngwenya (Byo. City Centre District Pastor)

From the Pastor's desk

Greetings to you brothers and sisters: Today we are on Lesson 5 and we are focusing on Section 6 with the Title: The Parts of the Sanctuary

TODAY WE ARE FOCUSING ON THE SERVICES OF THE SANCTUARY: The Old Testament book of Leviticus describes in detail the services carried on in the sanctuary. Those ceremonies were divided into two parts—the daily services and the yearly services. In a typical daily service, someone feeling guilty for a transgression would bring a sacrifice, such as a lamb, to the temple as a sin offering. The individual would “lay his hand on the head of the sin offering and kill the sin offering in the place of the burnt offering.” (Leviticus 4:29) After the animal was killed, the priest took the blood of the offering and placed some of it on the horns of the altar of burnt offering (Leviticus 4:30). These blood sacrifices conveyed the truth that sin results in death, that the sinner can escape ultimate death only by having another person die in his or her place

NB***The animal brought for sacrifice had to be “without blemish” (Leviticus 1:3).

That's because it represented Jesus as the holy, harmless, and undefiled One (Hebrews 7:26). Second, the guilty person at the temple confessed his sin and symbolically transferred his guilt to the guiltless animal. This represents Jesus taking on our sins at Calvary. Jesus the “sinless One” became “sin for us” (2 Corinthians 5:21). Third, the animal had to be killed and its blood shed. Only in that graphic way could it point forward to the supreme penalty that Jesus suffered on the cross. Jesus' great saving act was represented over and over in the Old Testament sanctuary.

The yearly sacrifices and ceremonies were concentrated on the High Priest's ministry in the Most Holy Place, the second room of the sanctuary. In a sense, the yearly sacrifices dealt with the accumulation of the daily sacrifices. As the people came to confess their sins day after day, the blood of the sacrificed animals was sprinkled on the corners of the altar (Leviticus 4:6-12). Through these symbols the confessed sins of the people were being brought into the sanctuary each day. And so once a year, on the Day of Atonement, the sanctuary itself was cleansed from all the sins confessed during the past year (Leviticus 16). In this special ceremony the High Priest sacrificed a goat. The High Priest carried the blood of the goat into the Most Holy Place and sprinkled it in front of the ark of the covenant. This was yet another symbol of the blood of Jesus, the coming Redeemer, who would pay the penalty for sin.

The High Priest then ceremonially removed from the sanctuary all the confessed sins of the previous year and placed them on the head of another goat which was led out into the wilderness to die (Leviticus 16:20-22). This yearly service of the Day of Atonement cleansed the sanctuary from sin. The people regarded it as a day of judgment because those who refused to confess and seek forgiveness on this day were considered judged or cut off from God (Leviticus 23:29).

The book of Hebrews compares what the High Priest did symbolically once a year to what Jesus does once and for all. And it shows us why Christ is a much superior High Priest in heaven. Jesus can offer complete forgiveness at the moment we ask. And He can assure us that everyone who places his faith in Him can have that assurance. During the investigative judgment, when the books are opened and your name comes up, your record can state that all your sins are forgiven. That's what Jesus can do as your High Priest. He wants to save you for all eternity. He wants to blot out the record of your sins forever. That's what He can do in the heavenly sanctuary; He removes forever the confessed sins of all who have accepted Him as Saviour (Acts 3:19). (Focus on Prophecy guide 5) By Obadiah M Ngwenya (Byo. City Centre District Pastor)

From the Pastor's desk

Greetings to you brothers and sisters: Today we are on Lesson 5 and we are focusing on Section 7 with the Title: The Parts of the Sanctuary

SYMBOLS OF THE GOSPEL

What a fantastic plan of salvation! God has placed it all there in symbols in the Bible for you and me. The sanctuary expresses the heart of the Bible—the gospel of Jesus Christ.

Now, let's go back and look at Daniel and his reaction to the vision in chapter 8.

Remember that he was appalled about the “little horn” “trampling” the services in the sanctuary (vs. 13). Daniel realized that the “little horn” power was trying to interfere with God's wonderful plan to forgive and save as symbolized in the sanctuary service.

Looking at history, we see that the Roman Church of the Dark Ages did indeed do the work symbolized by the “little horn.” The whole structure became a kind of “mechanical

Christianity” that blurred the pure gospel.

A system of indulgences and penance and rituals obscured the good news of forgiveness by grace alone. Believers didn't feel they could go directly to Jesus for the free gift of salvation.

In place of simple faith in the substitutionary death of Christ, complicated rituals were created as a means of earning merit. All this was predicted in the details of Daniel's “little horn” vision. The prophet could see that here was a serious challenge to God's plan of salvation. No wonder Daniel “fainted and was sick for days” and “was astonished by the vision” (Daniel 8:27).

THE LAMB OF GOD: In the sanctuary service there were sacrifices of rams, bulls, calves, kids, doves, pigeons, and even a cereal offering.

However, the lamb was the main sacrifice; a lamb was offered on the altar twice a day.

The lamb is the best representation of Jesus as the ultimate sacrifice.

In fact, the New Testament refers to Jesus as “the Lamb of God.”

“Behold! The Lamb of God who takes away the sin of the world” (John 1:29).

“You were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Peter 1:18, 19).

Jesus is the spotless Lamb of God! He loved you so much that He was willing to leave heaven and come to Earth and die for you. He shed His blood to forgive your sins.

The Bible says, “The wages of sin is death” (Romans 6:23). Jesus had to die in order for us to be forgiven.

It cost the Son. It cost God the Father. “He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” (Romans 8:32).

What a fantastic promise! God loves you and me. He gave us Jesus. “For God did not send His Son into the world to condemn the world, but that the world through Him might be saved” (John 3:17).

God loves you so much that He is willing to do whatever it takes to save you. (Focus on Prophecy guide)

By Obadiah M Ngwenya (Byo. City Centre District Pastor)

From the Pastor's desk

Greetings to you brothers and sisters: Today we are on Lesson 6 entitled God Steps in and we are focusing on Section 1 with the Title: Daniel Ponders Jeremiah's Vision (Read Daniel 9)

The message of Daniel 9 is that we have Someone who stands up for us in this life. No matter what other people are saying about us, no matter how we might be attacked, there is Someone who always believes in us. And that Someone is Jesus Christ. It's wonderful to have Him on our side. At the close of Daniel 8, we left the prophet in distress. His vision of the "little horn" trampling God's sanctuary made him sick for several days. Daniel tells us he "was astonished by the vision, but no one understood it" (Daniel 8:27). After a while, he went back to his government duties in the capital.

Thirteen years passed, and Daniel is still haunted by this vision he can't quite understand. He begins studying the writings of the prophet Jeremiah concerning Jerusalem.

Jerusalem has been destroyed; it's been lying in ruins for almost seventy years. Daniel knows all about that because he was a young man when this occurred. Daniel reads these words in Jeremiah 25:10-14: 'Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years.

Then it will come to pass, when seventy years are completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,' says the LORD; 'and I will make it a perpetual desolation.

So I will bring on that land all My words which I have pronounced against it, all that is written in this book, which Jeremiah has prophesied concerning all the nations.

(For many nations and great kings shall be served by them also; and I will repay them according to their deeds and according to the works of their own hands.)'

Daniel realizes that the seventy years have almost passed, and yet there are no signs that God is turning things around. There are no indications that the Hebrews will ever restore Jerusalem or rebuild the temple.

Daniel thinks about his vision described in chapter 8.

There he was told that after 2,300 days the sanctuary would be restored.

What did that mean? It's likely that Daniel was familiar with the principle, spelled out in Ezekiel, that in long-term, symbolic Bible prophecies a day stands for a year (Ezekiel 4:6).

What, then, was he to make of Jeremiah's prediction? Could the sanctuary really be restored after seventy years?

Or would it lie in ruins for 2,300 years? Daniel couldn't come up with a clear answer, so he decided to respond to a divine invitation given through the prophet Jeremiah: "Then you will call upon Me and go and pray to Me, and I will listen to you. And you will seek Me and find Me, when you search for Me with all your heart. I will be found by you, says the Lord, and I will bring you back from your captivity" (Jeremiah 29:12-14).

What Daniel did in his time of anxiety is an excellent pattern for us to follow.

He didn't just give up when he ran into a perplexity in Scripture; he didn't just give in to his distress.

He prayed for help; he asked God for answers. Most of Daniel 9 consists of his prayer. And what a prayer it is! (Focus on Prophecy guide)

By Obadiah M Ngwenya (Byo. City Centre District Pastor)

From the Pastor's desk

Greetings to you brothers and sisters: Today we are on Lesson 6 entitled God Steps in and we are focusing on Section 2 with the Title: Daniel's Prayer (Read Daniel 9)

"Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes" (Daniel 9:3). Sackcloth was a coarse fabric made from the hair of goats or camels. Individuals put on sackcloth and spread ashes over their heads as a way of expressing intense grief. Fasting, or eating sparingly, for short periods is a way to clear the mind for better communication with God. It demonstrates an earnest desire for spiritual growth and guidance.

Daniel began his prayer by confessing his sins. "I prayed to the Lord my God, and made confession, and said, 'O Lord, great and awesome God, . . . we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments. Neither have we heeded Your servants the prophets' " (vss. 4-6).

Daniel identifies the reason behind the disaster that overwhelmed Jerusalem—Israel's stubborn refusal to repent. God used the misfortune that befell Jerusalem to try to wake up His people and make them realize their need to follow Him (vss. 12-14). Daniel acknowledges God's sovereignty over human affairs.

He remembers how God had delivered His people in the past when they were faithful to Him.

"O Lord our God, who brought Your people out of the land of Egypt with a mighty hand, . . . we have sinned" (vs. 15). Daniel states that Israel's rebellion has allowed others to laugh at God and deride His power (vs. 16). Daniel asks God to be favourable to his request and not turn away from him. He also asks God to remember His sanctuary (vs. 17). Daniel asks God to look on him with favour and listen to his request, not because Daniel or the Israelites deserve this in some way, but simply because God is full of love and mercy (vs. 18). Daniel ends by saying, "God, hear, forgive, listen, act, do not delay!"

Daniel has given us an excellent example to follow. In his hour of distress he shows us the way to peace of mind—prayer. Prayer is an antidote to worry and anxiety. Through prayer we gain the assurance that our sins are forgiven. Through prayer we can improve our relationships. So pray. Pray alone and pray with others.

Gabriel Interprets the Vision: Something remarkable happens as Daniel continues his prayer.

"While I was speaking in prayer, the man Gabriel, whom I had seen in vision at the beginning, being caused to fly swiftly, reached me. . . . And he informed me, and talked with me, and said, 'O Daniel, I have now come forth to give you skill to understand. . . . I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision' " (vss. 21-23).

Daniel recognizes the angel Gabriel as the same being who had earlier given him the message about the sanctuary being restored in 2,300 days (Daniel 8). Daniel had not understood this vision. He had been so upset and stressed that he was sick many days (Daniel 8:27). Now Gabriel has come to help him understand the vision God had given him earlier. Daniel must have been quite excited. He is troubled concerning the future of the Jews and that 2,300-day time period—and now an angel has come from heaven as his private tutor! Gabriel's mission is to explain the meaning of the 2,300 days since that is what Daniel didn't understand in his earlier vision (Daniel 8:13, 14, 26).

Gabriel begins his explanation of the 2,300-day prophecy with a statement about time and the future of the Jews and the city of Jerusalem.

He told Daniel, "Seventy weeks are determined for your people and for your holy city" (vs. 24).

We can break down the seventy weeks as follows:

1 week = 7 days

70 weeks x 7 days = 490 days

As previously mentioned, in symbolic Bible prophecy one day equals one year (Numbers 14:34, Ezekiel 4:6). If one prophetic day equals one literal year, 490 days would equal 490 years. In Hebrew, the word “determined” literally means “to cut,” “to divide” or “to amputate.” Thus 490 years, which is the probationary time for Israel, was to be “cut off.” But “cut off” from what? The answer comes from Gabriel’s explanation in Daniel 9. Remember he’d told Daniel that he was sent to explain the part of the vision of Daniel 8 that Daniel did not understand—the explanation of the 2,300 days. Gabriel begins his explanation by saying that 490 years were to be “cut off” or removed, from the 2,300 days.

Here is the answer to one of Daniel’s questions about the length of the 2,300 days.

It is impossible to cut 490 years from 2,300 literal days since 2,300 literal days add up to only about six years. The solution is clear—the 2,300 days must represent 2,300 years.

Gabriel tells Daniel when the seventy weeks were to begin. “Know therefore and understand, that from the going forth of the command to restore and rebuild Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks” (vs. 25). Daniel must have been excited. Jerusalem was going to be restored after all! He learns about the future of his beloved city. And he also learns the beginning date for the 2,300-day/year prophecy. It starts when the decree is given to rebuild Jerusalem. As it turns out, three decrees are recorded by Ezra the prophet.

The first decree was issued in 537/538 B.C. by Cyrus the Great. This decree permitted a resettlement of the Jews in Jerusalem and gave them permission to rebuild the sanctuary (Ezra 1:1-11).

The second decree was issued in 519 B.C. by Darius I Hystaspes. His proclamation simply confirmed the first decree (Ezra 6:6-12).

The third decree was issued in 457 B.C. by Artaxerxes I Longimanus. This decree commissioned Ezra with full political and religious authority to rebuild Jerusalem.

This decree is the one that actually authorized the rebuilding of Jerusalem (Ezra 7:11-26).

This decree is regarded as the one which fulfilled prophecy, the one which serves as the starting date for the 2,300-day/year period. (Focus on Prophecy guide)

By Obadiah M Ngwenya (Byo. City Centre District Pastor)

From the Pastor's desk

Greetings to you brothers and sisters: Today we are on Lesson 6 entitled God Steps in and we are focusing on Section 4 with the Title: Christ in this Prophecy (READ DANIEL 9:25-27.)

The Messiah the Prince (Jesus) is the central figure in these verses and in the remainder of the discussion concerning the 490 years. Let's look carefully at the evidence given.

According to the prophecy, how many prophetic "weeks" would pass between the beginning of the time allotted to the Jews and the appearance of the Messiah? "From the going forth of the command to restore and rebuild Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks" (vs. 25).

We can break down the seven week and sixty-two weeks as follows:

7 weeks + 62 weeks = 69 weeks

69 weeks, or 483 days (69 x 7 days in a week) = 483 years

In other words, if the Autumn of 457 B.C. is our starting date for the prophecy, adding 483 years to it would take us to A.D. 27.

The New Testament reveals that Jesus began His earthly ministry by being baptized by John the Baptist in A.D. 27 (Matthew 3:13-17).

What event does the prophecy say will happen after the sixty-two weeks? Gabriel continues to explain the prophecy to Daniel.

"After the sixty-two weeks Messiah shall be cut off, but not for Himself" (vs. 26).

The Messiah, Jesus, was "cut off" or crucified. He died "not for himself" but for us. "He [Messiah] shall confirm a covenant with many for one week; but in the middle of the week He shall bring an end to sacrifice and offering" (vs. 27).

Jesus was to be crucified in the middle of the last prophetic week.

The last prophetic week would equal seven years. If the beginning date of the last week is A.D. 27, then adding seven years would take us to A.D. 34.

Jesus was crucified in the middle of the week—this would be A.D. 31. Verse 27 states that Jesus' crucifixion in the middle of the week would bring an end to the sacrifices and offerings in the temple.

Why? Because Jesus is the Lamb of God, the One whom the earthly sacrifices represented. Once Jesus died as the supreme sacrifice there was no need for the ceremonial sacrifices which had pointed forward to His death.

The Early Church in This Prophecy

If Jesus died in A.D. 31, then the remaining three and a half years of the prophetic week would take us to A.D. 34.

According to the prophecy, this date marks the end of the 490-year period.

When that period ended, it was the end of probationary time for Israel as a nation. As it turns out, in that year, A.D. 34, Stephen made a moving appeal to the leaders of the Jewish Sanhedrin to turn back to God.

The book of Acts tells us that the Jewish leaders rejected Stephen's appeal and then stoned him to death (Acts 7:54-60).

After the martyrdom of Stephen, the gospel was proclaimed to the Gentiles, but Israel's role in God's plan of salvation changed.

The Christian church came to the forefront in taking the gospel to the world. The New Testament calls the church "new Israel" or "spiritual Israel."

The first portion of the 2,300-day/year prophecy covers the 490 years relating to Israel's fate and the birth and death of Jesus. However, we still have 1,810 years left to equal the 2,300 days/years that Daniel first asked about. Adding 1,810 years to A.D. 34 brings us to the year A.D. 1844. (In other words, the 2,300-year period that began in 457 B.C. ends in A.D. 1844).

(Focus on Prophecy Guide 6)

By Obadiah M Ngwenya (Byo. City Centre District Pastor)

From the Pastor's desk

Greetings to you brothers and sisters: Today we are on Lesson 6 entitled God Steps in and we are focusing on Section 4 with the Title: The Cleansing of the Sanctuary (Read Daniel 9)

One of the questions that will be answered in this section is WHAT HAPPENED IN 1844?

According to the prophecy in Daniel 8:14, the sanctuary would be cleansed at that time.

We know that when Jesus died in A.D. 31, the sacrificial system and sanctuary services ceased to have a divine purpose on earth.

God expressed that fact very dramatically when, at the moment of Jesus' death on the cross, the curtain inside the temple was miraculously torn in half (Matthew 27:51).

A few years later, in A.D. 70, the Romans destroyed the temple in Jerusalem.

THEN WHAT SANCTUARY WAS LEFT TO BE CLEANSED IN 1844 AT THE CLOSE OF THE 2,300 YEARS?

The only sanctuary left is the sanctuary in heaven.

The Hebrew temple on earth was a model of the one in heaven.

The heavenly sanctuary is the sanctuary where Jesus went to minister after His resurrection.

This is where Jesus functions today as our High Priest.

WHAT DOES THE CLEANSING OF THE HEAVENLY SANCTUARY MEAN FOR US?

In the Old Testament sanctuary service, cleansing the sanctuary meant that all the sins forgiven during the year and taken into the sanctuary by the High Priest were blotted out.

The people regarded this Day of Atonement as a time of divine judgment.

God was making it possible to declare the people blameless before Him—forgiven, pardoned, and accepted.

We can conclude, then, that in A.D. 1844 a similar event began—a cleansing of the heavenly sanctuary.

God immediately forgives all the sins which we confess to Him.

But in this work of cleansing, He does something more to give us assurance. He blots out the record of sin in heaven forever.

When your name comes up in this time of investigation (judgment), Jesus states that you are safe to save for eternity because you belong to Him and your sins are forgiven.

The watching heavenly universe agrees that you belong to Jesus and that your sins should be cleansed from the sanctuary.

This is a time when Christ declares who has chosen Him and eternal life and who has chosen Satan and eternal death.

When Christ returns to earth at His second coming, He has already determined who He is going to take back to heaven with Him.

He has already made sure that not a single person who has trusted in Him as Savior and Lord will be left behind.

If there is any chance to save a human being, without violating his or her will, then our Lord will find a way to do it.

The work of the investigative judgment began in 1844. When this work of investigation is over Jesus will take us home!

The apostle Peter looked forward to this final blotting out of human sin.

He wrote, "Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord" (Acts 3:19).

Jesus longs to banish our sins as far away as "the east is from the west" (Psalm 103:12).

Many people become nervous when they hear about the great Judgment Day.

We instinctively fear it. Who can stand before a holy God and feel blameless?

That's one reason God gives us this assurance about the cleansing of the sanctuary.

He wants to make sure that we understand that the judgment takes place in a sanctuary setting where Jesus is our High Priest.

In the judgment Jesus stands up as our great Advocate. All the record of our wrongs, no matter how ugly, no matter how lengthy, doesn't count when Jesus says, "My blood has been shed for this repentant believer."

If you have accepted Christ as your Savior and choose to follow Him, His perfect life covers your imperfect life. His blood washes away every trace of your sin.

You can count on Him. He's never lost a case yet. And because of the work of Jesus, our wonderful High Priest in heaven, when the whole universe looks at you, they see only the perfect life of Jesus. When God the Father looks at you, He sees His beloved Son.

You are accepted in the beloved Son. You are a child of God who belongs in heaven. This is how God lavishes His grace upon us. This is the good news of the gospel.

Because Jesus is confident that believers will never sin again after they enter heaven, He clears their record of every trace of sin—it is blotted out forever.

Then, His work of investigative judgment complete, He returns to earth to bring believers their reward.

"Behold, I am coming quickly, and My reward is with Me, to give to every one according to his work.

I am the Alpha and the Omega, the Beginning and the End, the First and the Last.

Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city" (Revelation 22:12-14).

Jesus is prepared to give each person his or her reward when He comes back to this earth. We are living in the period of this investigation.

We are living between the time Jesus began His ministry as our High Priest and the time He comes to take us home. It is exciting to think about God working out His final plans for us right now.

It's a wonderful time to be alive. We are living in the last hours of earth's history.

I hope that you will make sure that these last hours are spent building a friendship with your Advocate, your Intercessor, your Saviour, Jesus Christ the Lord.

We need to confess our sins now. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). Confession simply means that we admit to God that we are weak and sinful. That we're honest with Him about our mistakes.

That we admit we are a sinner, and that we tell Him we accept His forgiveness and acknowledge our need of His power and grace.

Listen to this fantastic promise in Ezekiel 36:26, 27. "I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.

I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them."

God longs to write His commandments, His law of love, on your heart. (Focus on Prophecy Guide 6)

Compiled by Obadiah M Ngwenya (Byo. City Centre District Pastor)