

WORSHIP SERIES

LAST DAY MOVE OF WORSHIP

Prayer has been a move that preceded every revival of God on the surface of this earth from the time of the book of Acts. We have seen many sub-waves and sub-moves of God in the twentieth century. In the 1950s, we saw the healing revival and the restoration of the evangelistic office. In the 60s, we saw the restoration of the office of pastor. In the 70s, we saw the restoration of the office of teacher. In the 80s, we saw the restoration of the prophetic office. In the 90s, we saw the restoration of the apostolic office. At the beginning of the 90s, we saw a great controversy about the prophetic move. Now that move has been restored and now the prophetic movement is coming into the main stream of Christianity. But there were a certain amount of controversy and resistance before it garnered a wider acceptance in the body of Christ. Every new move of God has always been looked upon at first as a heresy. Martin Luther was looked upon by the church of his time as a heretic.

In the book of Acts God was moving among the disciples of the Lord Jesus Christ. They were looked upon as a Jewish sect but that move gathered momentum and spread to many parts of the world. And that is what we see in the move of God. Before every move of God, there must be a wave of prayer and intercession. But accompanying each move is a wave of worship. When God used John Wesley in the first great awakening, his brother, Charles Wesley composed songs and worship that has continued to touch the people of God today.

The Pentecostal revival has brought about a new dimension of worship. You see,

the waves of worship accompany every move. Waves of worship precede, accompany and conclude every revival and move of God. If you are to understand the importance of worship to the heart of our Father God, you would readily understand the Charismatic move was preceded, accompanied and concluded by waves of worship. One of the characteristics of the Charismatic move for the past ten or twenty years was the new songs. There is always a new dimension of worship that accompanies each move of God. Because the purpose behind each move is to bring people closer to God, we cannot get close to God without learning to worship. Behind every move is a restoration of truth and restoration of ministries. As each move brings us ever closer to God and to the day of the Lord's coming through a new dimension of worship, we are going to see a depth of worship like we have never seen before.

Feast of the Passover and Feast of Unleavened Bread

Lets look a Leviticus 23 we see God speaking to Moses and giving him instructions regarding the seven feasts of Israel. Verse 4 *These are the feasts of the Lord, holy convocations which you shall proclaim at their appointed times.* The first and the second feast are very near each other. The first one, the feast of the Passover is on the fourteenth day of the first month. The second feast is on the next day the Feast of the Unleavened Bread. So, the first two feasts accompany each other very closely. The feast of the Passover and the Feast of the Unleavened Bread lasts for a week.

Verse 4-8 *These are the feasts of the Lord, holy convocations which you shall proclaim at their appointed times. On the fourteenth day of the first month at twilight is the Lord's Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; seven days you must eat unleavened bread. On the first day you shall have a holy convocation; you shall do no customary work on it. But you shall offer an offering made by fire to the Lord for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.*

The first two feasts are closely tied up. They look like one. The one is the Passover, which today has been incorporated by the Lord Jesus into the Lord's Supper. As they gathered together around the Lord's table that was the Lord's Supper that is celebrated. The next day begins the first of the seven days of the Feast of the Unleavened Bread. If you notice the move of God that God has brought forth in restoring the body of Christ in these past few centuries, there is a prophetic type that we can see in the application of these seven feasts. During the Dark Ages, there was completely no understanding of the born again experience. Before Martin Luther came on the scene, the church taught that salvation was obtained by works. And there were performed all manner of good works to earn salvation. During the Dark Ages, the feast of the Passover was lost, as the Israelites in the times of the kings similarly lost the feast of the Passover. The feast of the Passover represents the truth of salvation; that the Lamb of God was shed for our sins. We see Martin Luther being raised by God to restore the truth of justification by faith. So knowing that the move initiated by God through Martin Luther was a long move, there was also the restoration of the written Word of God. You could almost trace the beginning of the translation of the bible to that era. Now we have the Word in many translations and languages. Many of us have two or three bibles of different translations. The Word of God is distributed widely. However, in the medieval times, the translation of the Word of God was a crime. John Wycliff paid with his life for making a translation of the bible into English.

We saw the restoration of the feast of Unleavened Bread. Leaven represents impurities, doctrine of man and tradition. Unleavened bread represents purity of the Word. And so, the Word was being restored back to the body of Christ. The restoration of the doctrine of justification by faith and the restoration of the written Word are signs of the restoration of the feast of the Passover and the feast of the Unleavened Bread in the church in preparation for Jesus' coming. We have gone through the feast of Passover. We have gone through the feast of Unleavened Bread. Most of us here have the written Word of God in our hands. Bibles are easily available in our bookstores today. Of course, in some countries, it is a crime to own a bible but in general, there is widespread availability of bibles.

Feast of Firstfruits

The third feast in verse 9 *And the Lord spoke to Moses saying, "Speak to the children of Israel, and say to them. When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the first fruits of your harvest to the priest.* That begins the third feast. In the third feast, we begin to see the body of Christ as the first fruits moving out to the world. We are talking about the harvest. We read about the first awakening and the second great awakening. God used John Wesley in the revival of Christianity. God used George Whitfield. God used all these people. We see the move of God in the rise of missionary activity when God raised up many missionaries who went to far-flung lands and islands to proclaim the gospel and plant churches. In the 17th and 18th century, William Carey, David Livingstone, Hudson Taylor and many others were part of the wave of missionaries to reach out to vast unevangelized peoples in heathen lands. The feast of the Firstfruits has begun. The Lord says the firstfruits belong to Him.

There is something about the firstfruits. There is now a dramatic difference. Because God here says in verse 11 *He shall wave the sheaf before the Lord.* What does the word *before the Lord* mean?

In the Old Testament tabernacle, you have six pieces of furniture placed in three sections. The brazen altar and the laver both are found in the Outer court and both are made from bronze. Then you have the unleavened bread, the candlestick and the altar of incense in the Holy place. There is a transition taking place from the Outer court to the Holy place. The two pieces of furniture found in the Outer court are both made of bronze but the moment you cross the Outer court into the Holy place, you find that the furniture is made of gold. That's a tremendous transition.

Now all the six pieces all represent something. The brazen altar represents Jesus the Lamb. The laver represents Jesus the Word. The table of showbread represents Jesus the King of Kings and Lord of Lords. And the candlestick represents Jesus the baptizer and the giver of the Holy Spirit. As the high priest

moves into the Holy of holies, he represents Jesus our High Priest. The Ark of the Covenant represents Jesus the fullness of the presence of God.

Each furniture also demonstrates a particular dimension of Christian life. To have what we call the balanced Christian life, we need to know the power of the blood, the brazen altar. The laver represents the power of the Word. We need to know the power of the name of the Lord represented by the table of showbread. We need to know the power of the Holy Spirit, represented by the candlestick. We need to know the power of prayer and praise and worship, represented by the altar of incense. And we need to know the power of God's presence and glory, represented by the Ark of the Covenant.

The first two feasts take place outside in the Outer court where the common people gathers. They each have a lamb per family and they all partake of the lamb. The first two feasts, the feast of Passover to the feast of Unleavened Bread, are common to the people.

The third feast is the feast of firstfruits, whereby they have to take the sheaf of the harvest and wave it before the Lord. In other words, they must come into the first veil. The word *before the Lord* in the Old Testament talks about the second veil because for them the presence of God was placed within the second veil. So for the first time there was an entrance into the second veil called the Holy place. They will take the sheaf and they will wave it.

And all the offerings that were there in Leviticus 23:13 *Its grain offering shall be two tenths.* I want you to note verse 14 *You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God.*

That's reference to worship. You cannot move into the feast of firstfruits unless you worship your God. Waving your sheaf means worship God in the Holy place. There is a heavenly protocol we must observe in coming to the Outer court and

into the Holy place. It is in the Holy place that we celebrate the feast of firstfruits by waving our sheaf of worship before the Lord. We have to first enter the Outer court by praise and thanksgiving. Enter His gates with thanksgiving in your heart; enter His courts with praise, exclaims the Psalmist. Thanksgiving refer to the acts of God what He had done, the work of God's hand. Praise has reference to who God is. Thanksgiving has reference to what He had done. Praise has reference to who He is. We praise Him for who He is, the attributes of God.

Now worship is different. Worship enters the second veil into the Holy place and is communion with God. It is heart to heart relationship. In thanksgiving, we know the hands of God. Praise speaks about the attributes the face of God when face to face with Him. But there is something different in worship. When we speak about worship, we are going to the heart of God and the very depths of the being of God. In the feast of firstfruits, the sheaf is brought before God. This is praise and worship, touching into the depths of God. They are within the area of the Holy place.

Notice the difference between the feast of the firstfruits, the third feast and the fourth feast in verse 15 is about fifty days. *And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering, seven Sabbaths shall be completed. Count fifty days to the day after the seventh Sabbath then you shall offer a new grain offering to the Lord.* The feast of firstfruits takes place at the beginning of the harvest and the second, the feast of Pentecost fifty days later at the end of the harvest.

And that's where we find at the beginning of the twentieth century. After many years of world evangelism where churches were established all over the world, something new took place at the beginning of the twentieth century. God sent down His Spirit in what we now know as the Pentecostal revival. That's the feast of Pentecost taking place.

Feast of Trumpets

In verse 23 *Then the Lord spoke to Moses saying; "Speak to the children of Israel, saying, In the seventh month on the first day of the month, you shall have a Sabbath rest a memorial of blowing of trumpets, a holy convocation.* Now notice that the first two feasts go together, the second two feasts go together. And the third two feasts go together, it is two plus two plus two. The first feast and the second feast differ by one day. The third feast and the fourth feast differ by 50 days. The fifth and the sixth and the seventh happen in one month. In one year, we have seven feasts. The fifth, sixth and seventh take place in the seventh month in the Hebrew calendar.

What happens in the seventh month in verse 24 *Speak to the children of Israel, saying: "In the seventh month, on the first day of the month, you shall have a Sabbath-rest.* The first day of the seventh month you shall have a special celebration. That celebration is called the feast of trumpets. The Lord says to bring out the trumpets. In every age of church history, you will find missionary activity, evangelism, church planting and the raising of the indigenous church leadership. There are many who teach on the typology of the feasts that the feast of trumpets as a prophetic sign of world evangelism. Let me point to this fact that world evangelism has taken place several times in every generation after the day of Pentecost to our present times. In Paul's time, the disciples shook the whole known world. Subsequently, there has been many missionary expansion into many parts of the world, including God's sovereign outpouring of His Holy Spirit, mighty revivals, great awakenings that have shaken whole nations and the world. In every move of God down the ages of church history, the gospel has gone forth. Therefore, we should not say that the feast of trumpets is a prophetic sign of only world evangelism. It includes that but it is more than that.

I have studied the feast of trumpets very carefully. The feast of trumpets does include world evangelism, but it also includes the restoration of the five-fold ministries. Look at what God says about the trumpets in Numbers 10: 1, *And the Lord spoke to Moses, saying; "Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for calling the congregation and for directing the movement of the camps.*

There are four reasons for blowing the trumpets. The first is for calling of the assembly. The first use of the trumpet is for gathering the people. When the trumpet sounds, all the people know that it is time to get together. See Jesus knows in John 17 when He prayed that God will make His people one from every tribe, every tongue, every denomination, those who were born again and washed by the precious blood. The feast of trumpet will be a call to gather together to be one in our God under the banner of Jesus Christ.

There is another second reason for the trumpets in verse 4 *But if they blow only one, then the leaders, the heads of the divisions of Israel, shall gather to you. When you sound the advance, the camps that lie on the east side shall then begin their journey. When you sound the advance the second time, then the camps that lie on the south side shall begin their journey.* That's the second reason for the trumpets to sound – to begin their advance. We gather together and we advance together. The roll call of God is followed by the move of God. And in the praise and worship movement, there are many sub-moves within. There has been to a certain extent, a very warlike worship that has come into the church today; songs that we have never seen before to exhort the body of Christ to rise and advance.

We begin to see that the feast of trumpets have only been manifested recently in this century. The feast of trumpets in the first day of the seventh month speaks about a move of God in the restoration of five-fold ministries. You see the offices restored in the 1950s (evangelists), 1960s (pastors), 1970s (teachers), 1980s (prophets), 1990s (apostles) and as we have said earlier, accompanying each move is worship, praise, thanksgiving, in a progressively deeper dimension.

The third reason for the trumpet is found in Numbers 10:9 *When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets, and you will be remembered before the Lord your God, and you will be saved from your enemies.* Let me show the difference between advancing and going to war. Advancing is moving into position. Before you fight a battle, you have to position your troops. You can't fight a war if you don't have your troops positioned correctly. You can have a million soldiers freezing up there in the North Pole, what good can they do? It's not just the numbers it's the

positioning. Many times a small number in a right position conquers a large number in a wrong position. So the third reason for the blowing of the trumpet is to move into strategic battle position. If you moved your troops into a wrong position and the enemy strikes, you will lose the battle.

So one of the things that happens during praise and worship is we begin to find our position in the body of Christ. That's what the feast of trumpets is today - prepare for war. And if you read the Old Testament carefully, the ones who blow the trumpets were the priests. I tell you, for the five-fold ministries to rise up, they need not only the prayers of the saints they also need the worship of the saints to cover the area before they move out. Any five-fold minister will tell you their stand on worship is one of those things that make or break their ministry. It is easier to minister to a worshipping congregation than to a congregation that doesn't worship. Your office and ministry can come up easier when your congregation is strong on praise and worship. In the spiritual dimension, your congregation is helping to advance and position your office in the body of Christ.

It's important for us to move into the dimension of worship. Musicians and worshippers are important. The roll call that sounds for praise and worship is vitally important. We need that trumpet sound to do war. Sometimes when soldiers see the war ahead of them, they put down the trumpets and flee. Most do not keep on worshipping the Lord like David did. He organized 24 hours worship services. We all read about the mighty men of David. We read about the many things that happened in the time of David but remember David organized 24 hours praise and worshipping. That was the backbone of his and Israel's relationship to God.

The fourth reason is found in Numbers 10:10 *Also in the days of your gladness of your appointed feast.* Every move of God is preceded and accompanied by worship. It says here in the days of your gladness of your appointed feasts. In other words, in all your feasts blow the trumpets. There is a special feast called the feast of trumpets where the trumpets really sound. But at every feast, they do sound the trumpets too. Every time when they were glad and rejoice before God, they will pick up the trumpet and blow it. They precede, accompany and conclude all feasts with the sound of the trumpet. If you understand that the trumpet is

there all the time then you notice when the feast of the trumpets takes place that God was amplifying and magnifying the trumpet sound for the feast of trumpet. There were to blow the trumpet when they rejoice. And it says *at the beginning of your month*. They will announce the beginning of every month by blowing the trumpet.

The Jews would know it's the first day of the month when the priest takes the trumpet and blow it. They announce the month by praise and worship. *And at the beginning of your months you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offering*. So now, you know why I interpret trumpet as praise and worship. This ties up with what Paul says about making all prayers and supplication with thanksgiving. You must allow your intercession to be mingled with thanksgiving. That is a trumpet call to praise and worship.

Now here are four reasons but there is a fifth, which is not written here. There is a spiritual reason. Trumpets are sounded at the beginning of the month. The beginning of the month indicates a transition period when there is a great change. Trumpets are sounded to prepare the body of Christ when there is a transition period, signifying a change in phase, ministry and dispensations in the great move of God. You read the book of Revelation every time something is about to happen, the trumpet sounds in the spirit realm.

Now to further prove that trumpet relates to praise and worship you notice in the book of II Chron. 5:11 *And it came to pass when the priests came out of the Most Holy Place (for all the priests who were present had sanctified themselves, without keeping to their division, and the Levites who were the singers, all those of Asaph and Heman and Jeduthan, with their sons and their brethren, stood at the east end of the altar, clothed in white linen, having cymbals stringed instruments and harps, and with them one hundred and twenty priests sounding with trumpets*.

There were a hundred and twenty priests sounding the trumpets. That's a lot of sound. You always see the phrase, *a hundred and twenty* occurring in the transition period in the bible. You see the change over from Noah into a new era.

After Noah's flood, it was a totally new era for mankind and God reduced the lifespan of man when He said in Gen. 6:3 *yet his days shall be one hundred and twenty years*. In the book of Acts chapter 1 and 2, when there was a transition period to the dispensation of the Holy Spirit, there were about a hundred and twenty gathered together in the Upper Room. If you study the phrase, *a hundred and twenty* you notice that trumpets sound at the transition period.

If you study numerology in the bible, twelve is always the number of government; ten is always the number of completion. Hundred and twenty is twelve times ten. The number *a hundred and twenty* is significant because the number twelve is government and number ten is completion. It's a completion of a governmental order and is moving into another transition. And you see here in the book of Chronicles that when Solomon build the temple the priests were carrying the ark of God after everything has been put in place. They have put the brazen altar in place. They have put the laver in place. They have put the candlestick in place. They have put the table of showbread in place. They have put the altar of incense in place. And now, the finale came when the priests were carrying the final piece, the ark. It was going to be the last movement as they enter into the second veil. They carried the ark and placed it into position but now the rest of the Jews were waiting outside. Putting the ark in position was the most exciting part because it was the finishing touch to seven years of labor that they took to build that temple. This was the final touch. You know how important final touches are.

When Jesus died on the cross, the Old Testament was completed and we moved into the new covenant. He cried, "It is finished." And that was it. It was finished. At the end of every finish, there is a new beginning. We never really finish *finish*. At the end of this generation of the earth and heaven, the book of Revelation didn't end with, "And it was the end." No, the book of Revelation said, "And there was a new heaven and a new earth." There is no ending with God. There is only a beginning. But there is an end of the old and the beginning of the new. Before the new begins, the old must end.

So here, they have just brought in the ark. I could tell you the feelings that were in their hearts on that day as they moved out. I mean this is the finale of the

symphony. This is going to be the best. If there was any song, this was going to be the best song. They were all waiting. The moment they saw one of those priests coming out from the first veil they blew the trumpets with all their might and all the people shouted. And suddenly the glory of God came and the whole place was filled. Praise and worship – we are in the era of the feast of trumpets. Brethren we are in those days today.

But something took place. There is a close relationship between the feast of trumpets and the next one. Look at Leviticus 23:27 *Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the Lord.*

What is the Day of Atonement? It was the sixth and an important one. Once a year just ten days after announcing the feast of the trumpets, the high priest will make that one special sacrifice for the whole nation. They will take that lamb sacrifice and place it on the brazen altar. That's not for him or any other individual but for the whole nation. It is done once a year on the Day of Atonement. If there is any day called serious, this is the most serious of the serious because on this one day the high priest makes the sacrifice. And on this special day called the Day of Atonement, the high priest take the blood and moves into the first veil and come near the second veil. He takes the incense and then moves into the second veil. This is the only time once a year that he could really get into the Holy of holies. He quickly puts the blood on the mercy seat and comes out. It is so serious that all the people outside would be very quiet waiting with anxiety. Before the high priest enters the Holy of holies, a rope is tied to his leg. You know the priest has bells lining the hem of his garment. So when he moves the bells ring. So they would hear the ringing of the bells as he enters the Holy of holies. If they hear the bells stop ringing, that would mean it was the end of the high priest. He would have been struck dead in the Holy of holies because he had not performed the ceremony correctly or lawfully. No one else could enter the Holy of holies to get his corpse out. Anyone who dared go in would similarly be struck dead. That's why they had to tie ropes to one of the high priest's legs. In case the high priest is struck dead, they would slowly pull the rope to bring the corpse out.

As the high priest moves into the Most Holy Place, he does one of the most beautiful things. The altar of incense is one of the symbols of praise and worship to God. The Day of Atonement symbolizes the rapture that takes place when the church of Jesus Christ will be taken up. And the feast of tabernacle is the total completion. The end of the book of Revelation exclaims, "Behold the tabernacle of God is with man." I studied each feast carefully and I know that the feast of tabernacle ties up to that.

The Day of Atonement in spiritual ecclesiological typology points to the church of Jesus Christ having gone through all those feasts and moving into His glory. So the feast of trumpets prepares us for that. And if you were a Hebrew citizen in those days you will understand these feasts they celebrate seven times a year. And on seven of these feasts out of three they would have to have a national presentation to God. You will know it so well that when the feast of trumpet takes place you know in your heart that ten days later there is going to be a tremendous visitation. It's a time of great rejoicing and it's a time of anticipation. And that last move and waves of God has come about in this church age the feast of trumpets. At the end of ten days is a special time we come face to face with God.

That is why I call it one of the last great moves of God. Together with all the others sub-moves is a move of not just thanksgiving, not just praise, it includes that of course, but it's the move of worship. And just to see how important that is look at Leviticus 16 the Day of Atonement, the details of what the high priest must do on the Day of Atonement. On the Day of Atonement, the high priest offers a sacrifice on the brazen altar. Then he takes the blood and in verse 12 as he come before the second veil. *Then he shall take a censer full of burning coals of fire from the altar before the Lord, with his hands full of sweet incense beaten fine, and bring it inside the veil. And he shall put the incense on the fire before the Lord, that the cloud of incense may cover the mercy seat that is on the Testimony, lest he die. He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times.*

Notice what he does on the Day of Atonement. He needs the blood and the incense. Many times, we remember the high priest needs the blood. That is still necessary; the blood will never lose its power. But look at the other requirement - he goes in with the blood and with the incense in his hands. Just as he is about to enter the second veil, he puts the incense on the burning coal. And when you do that what happens is the smoke comes out and he goes in and the cloud covers him. Under the cover of the cloud of incense, he sprinkles the blood seven times and quickly moves out before the cloud cover finishes. So he goes in under a covering of the cloud. In those days, the priests couldn't afford to be clumsy. Because when you have a big cloud in front of you and you are a clumsy priest, you might knock the Ark of the Covenant down. The priest has to be very soft footed. He knows exactly where the ark is. He goes in and quickly puts the incense on the burning coal, sprinkle the blood seven times and comes out quickly. The bible says in Leviticus 16 lest he die. That tells me something. That cloud of incense represents our worship to God. We know that God dwells in the praises of His people. The praise and worship is something we bring to God; it is our very protection from the might, the majesty and the great awesomeness of our God. He is so great and powerful that the worship needs to continually be there to protect us from Him not because He wants to destroy us but because His awesome.

That is why when people cry, "O God, send revival to Your church. Come down O God," you know why He cannot come down. If we don't have that cloud and He comes down it will be down for you. We would die. We cannot stand His presence. That's why God in His mercy refrains from coming down if there is not enough cloud of the incense of praise and worship to Him. Although the Father's heart cries out for us and hears those cries and travailing for His presence, He cannot come down until you give Him your praise and worship. God dwells in the praises of His people. And when the praises come forth before Him then God says, "Now I can come down and fellowship with My people."

For a long time I didn't understand why in heaven God organizes a system where He sits on the throne and there are these four creatures around the throne whose full time occupation is to cry, "Holy, holy, holy is the Lord God Almighty." Then they start all over again. And they have been doing that for millions upon millions of years. And I couldn't understand why that is happening when in

heaven, there is already so much praise and worship to God. And God tells me that even the heavens cannot contain Him if there were no praise and worship. If for one moment in heaven the praise and worship stops, I tell you the presence of God is so mighty that even heaven cannot contain the awesomeness of our God. That's why He calls us to worship Him and to praise Him.

In heaven, we will no more need to communicate just with our voices. Because the bible tells is in I Cor. 13 we will know as we are known. In other words, we will see and recognize one another. The proof for that is found in Matt. 17 when Moses and Elijah manifested on the Mount of Transfiguration. There was no introduction but the three disciples Peter, James and John, instantly knew it was Moses and Elijah. They have not even met them. There is something about the spiritual world where you know as you are known. We are made with our voices. Let me tell you we don't need those voices to communicate; that only happened after the fall of Adam and Eve. God made our voices not for communication, as is the case today. Our voices were made to worship Him. Because when we think, God knows our thought. We don't need to speak. That is why God gave us a voice - to worship Him. We are called a people of praise and worship. And Moses knew this awesomeness of God. As we ponder this fact and this truth, we realize we stand at the feast of tabernacle. We have gone into the feast of the trumpets and are now approaching the Day of Atonement and the feast of tabernacle.

As we are nearing the Day of Atonement, more and more our praises and thanksgiving are moving into worship. There is a

great move of thanksgiving, praise and worship because there is a special presence that God is bringing upon His people. And the earth shall be filled with the glory of God. You saw in II Chron. 5 that before the glory comes, the worship and praise must be there. If the glory ever comes without the praise and worship it will destroy us. He is too awesome. And that is why God is raising up a people of praise and worship. That is why like never before you will see praise and worship. There is a great move of God today in worship.

So bring to Him the depths of our hearts. Our Father God cries for worship. Jesus said that the Father seeks such to worship Him. Why does He seek such worshippers out? It is because that's where He can reveal His presence. The bible tells that God is a mystery. But it also tells us that He doesn't want to remain a mystery. He wants to reveal Himself. If you only know the depths of God, how He longs to reveal Himself, you would surely spend more time worshipping Him. But He waits for enough worship to come to Him. We have tasted a little bit of God's presence in our church services but we want more. Moses said to God, "Show me Your glory." There is a cry in his heart that wants God to show His glory. That ought to be the cry of every Christian heart. Would that all Christians know we can never have the glory if we don't have the worship. Much as our Father longs to take us into His arms and embrace us but He can't unless we come to the level of worship where He can take us to Himself.

