

# **WORSHIP**

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## 1. MEANING OF WORSHIP

Rev. 4:1-11 After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying. "Come up here, and I will show you things which must take place after this." Immediately, I was in the Spirit, and behold, a throne set in heaven, and One sat on the throne. And he who sat there was like a jasper and a sardius stone in appearance, and there was a rainbow around the throne, in appearance like an emerald. Around the throne were twenty-four thrones, and on the thrones, I saw twenty-four elders sitting, clothed in white robes, and they had crowns of gold on their heads. And from the throne proceeded lightning, thundering, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God. Before the throne there was a sea of glass like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man and the fourth living creature was like a flying eagle. The four living creatures each having six wings, were full of eyes around and within. And they do not rest day or night, saying, "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying, "You are worthy, O Lord to receive glory and honor and power. For You created all things and by Your will they exist and were created."

As we look at understanding worship we need to define what worship is as we consider the aspect and be able to understand it.

Just write down in one sentence the meaning and definition of worship as far as you are concerned.

Let's read out some definitions you have written.

Worship is to exalt and thank God from our heart. A good definition.

Worship is telling God that He is worthy of thanksgiving.

Worship is all that we are responding to all that He is.

Worship is to glorify God.

Worship is exalting God and expressing our love for Him in songs. Lifting up your heart, soul and body and voice to the Lord in adoration. To adore God and to glorify Him for being just who He is.

Worship is to adore and acknowledge that God is your all in all. To exalt my God Who is my Creator, Savior and Lamb and praising the name of Jesus.

Worship is acknowledging God as a Creator and we the created pay homage and reverence to Him.

Now let's look at a dictionary definition, which we are not going to base our teaching on. This morning we want to talk about the meaning of worship. Most of the time, we are worshipping God but we may not have understood what we are doing. And that's why we want a little teaching on that. Worship is in the heart of God and worship is what God wants us to do. The Webster Dictionary defines worship as 1. A service or rite showing reverence for a deity. 2. Intense love or admiration. 3. In Britain a title or honor addressing Magistrates. Then there are other definitions here to show religious reverence. This is their definition and not the biblical definition.

Let's look at what the bible says about worship so that we will be able to define worship and see what the essence of worship fully involves. Notice that most of the definitions touch on some of the things that we do and some of the things that God expects. There is one main word in the Hebrew for worship and one main word in the Greek. But there are many side words for worship that we need to look so that we can come to a fuller understanding of what worship really means.

In the book of John 4 Jesus in speaking to the woman at the well says to her in verse 21 onwards. Jesus said to her, "Woman believe Me the hour is coming when you will neither on this mountain nor in Jerusalem worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth.

Now here Jesus speaks about the importance that worship has to God the Father. It is so important that He seeks people who worship Him. We all consider Sunday a day we worship the Lord giving to God the glory and adoration onto His name. But there is something else as we look at the definitions for the word worship.

### **Segad**

Let's look at the book of Daniel chapter 3. The first word in Hebrew is the word segad. It means to bow down before Him. Dan. 3:3 All the officials of the provinces gathered together for the dedication of the image that King Nebuchadnezzar had set up, and they stood before the image that Nebuchadnezzar had set up. Then a herald cried aloud "To you it is commanded, O peoples, nations and languages that at the time you hear the sound of the horn, flute, harp, lyre and psaltery, in symphony with all kinds of music, you shall fall down and worship the gold image that King Nebuchadnezzar has set up.

In the whole book of Daniel the word worship is the word segad. We are going to look at some of the Hebrew words for worship that is not that kind of worship that that we should give to our Father God.

Verse 6 and whoever does not fall down and worship shall be cast immediately into the midst of a burning fiery furnace.

The Hebrew word for worship of God that carries the fullness of God's expectation and desire is the word shachah. The Greek word for worship is the word proskuneo. And both of them carry a meaning of bowing down. But it does not stop there only. It carries a greater meaning than that. We can see that there are other words that talk

about bowing down. If the words shachah and proskuneo mean to bow down and that is all God desires then He could have used the word segad instead of using that special word shachah and proskuneo. The word segad mean to bow down and pay homage to a dignitary or somebody higher than you. And it may not include your heart. It only physically refers to your body posture. I am sure a lot of people in Nebuchadnezzar's kingdom didn't really want to bow before all those idols that he commanded. Some of them may do it unwillingly. Some of them may do it out of fear. After all the command goes out and says whoever does not bow down would be burned. A lot of people bow down not because they respect that golden image or treat it as a god. They do it because if they don't do it they will fry. It is either bow or fry. And many chose to bow. But their hearts are not involved in that bowing down. Some may do it out of fear. Some may do it because they believe that Nebuchadnezzar has some supernatural power.

We have the story in Dan. 3 where the music was played and everyone has to bow. There were three heads sticking up, Shadrach, Meshach and Abednego. They refused to bow. When the king gave them another chance, they still would not bow. The whole chapter 3 the word used is segad. The word segad is never used in a true sense of worship to our God. This tells us that God doesn't just want our outward form, our outward worship, our physical worship or posture alone although the words shachah and proskuneo include that.

Let's consider another word. These are all the words that are not uses of the true worship of God. We need to consider all these because a lot of people's worship is segad worship and not shachah worship and they don't know it.

### **Atsab**

There is one in the book of Jeremiah 44:19 and the Hebrew word is the word atsab. The women also said, "And when we burned incense to the queen of heaven and poured out drink offerings to her, did we make cakes for her, to worship (atsab) her, and pour out drink offerings to her without our husbands' permission?"

Here is a worldly form of worship. And the word atsab is to make some objects an idol and to burn incense or give offerings. This is animism. Animism is the worship of objects, stones and trees. People become afraid just because somebody put an altar there. But the altars we read about in Genesis are not the same altars that we look at today. The altars they made were just plain stones to make blood sacrifices. But here it is to make the object god, as if the object has spiritual power. People would worship all kinds of things. They worship the sun, the moon and trees. All they did is atsab worship. In atsab worship you worship with things. It could be a food offering, an incense offering.

Notice that tithes and offerings are part of our worship. But they are only part of our worship. Yet some people think that worshipping God means to give Him something. If that's our thinking, we only understood atsab worship and not shachah worship. On Sundays, we may not bring a doughnut or dumpling to the altar and burn some incense to God. But in principle if we think in our heart that doing something for God or giving God something is the essence of worship, then we are reducing worship to atsab worship. If God is your first love you want to give Him your life. But the essence of worship is not that. I give God my life and I bring to God my tithes and

offerings because I love Him. It is the result of my worship. It is not because I worship Him with tithes and offerings. In other words, God don't want a single cent from us. He wants our lives more than He wants our money. When He has our life and He becomes our Lord, we automatically surrender our tithes and our offerings to Him. It is the result or consequence of our relationship with God. But atsab worship builds upon sacrifices.

Some Christians has a concept of God in that way. They may not be like those that seek God who think that worship is something you do. They think the moment you put your face to the ground you are worshipping, you are fulfilling the act of worship. You thought that shachah and proskuneo means that is to worship God. In fact during the revival of praise and worship a lot of people misunderstood proskuneo and shachah. They think that if you do not touch your head to the ground you have not worshipped because of the word shachah and the word proskuneo. But they forget that there are other words that means bowing down that may not include that kind of worship that they are thinking of. There is something deeper in proskuneo and shachah than we have thought. But yet, there are others who think that worshipping God is to do something. But God is saying "Be still and know that I am God." We are just not still enough for Him to deal with our life.

### **Abad**

The word abad means to serve Him. Let's look at II Kings 10. The word abad is used here to refer to Baal worshippers. Verse 21 Then Jehu sent throughout all Israel; and all the worshippers of Baal came, so that there was not a man left who did not come. Verse 22 Bring out vestments for all the worshippers of Baal. The bible doesn't use the normal word shachah in this reference. It chooses the word abad. The full essence of the word means to serve. What is the definition of worship in our life? Does it man to bow down alone? Does it mean that we have to give Him something? Or does it mean that when we are serving Him that is my worshipping? No, if its just pure service alone without love it is not that kind of shachah worship that God wants. Abad worship is the kind that only dwells in service. Just doing something all the time. Whereas in atsab is giving something. If you stop giving, you are not worshipping. You notice that some of these definitions have reference to what is out there prevailing in the world. If they stop giving something to those idols it is tantamount to stopped worshipping. These are all definitions out there. For others if they stop serving they stopped worshipping. Bless God you can be a Christian and God has not asked anything of you. All He asks is that you give Him time to be alone with Him and that can be worship. You may not have done a single thing yet because you are a growing Christian and you are still discovering the things of God and yet you could be in tune with Him worshipping Him. It is not just service alone.

Then we move over to the new Testament and find a few extra words or what is secular definition of worship. Lets look at Acts 17:23. Based on what we have covered so far if your definition of worship is to bow down before God, it would be wrong because that is segad not shachah. If your definition of worship is to give God something, praise, songs, that will also be wrong. That will be atsab. If your definition of worship is to serve Him with all your heart, that still wouldn't be right. That would be abad.

## Eusebeo

And here are some other in Acts 17:22 Then Paul stood in the midst of the Areopagus and said “Men of Athens, I perceive that in all things you are very religious, for as I was passing through and considering the objects of your worship I even found an altar with this inscription: TO THE UNKNOWN GOD.

He found an object of worship. Here the word worship in Greek is the word eusebeo and it is not the word proskuneo. You can define eusebeo as reverential fear. And that’s what those Greek fellows were like in Acts 17. They have many idols in the temple of their many gods from their Greek mythology. The strange thing is that as Paul was looking at all these idols, they did not affect him at all. Because greater is He that is in me than he that is in the world. A lot of people get intimidated when they see a huge imposing pagan altar. Perhaps you are a construction worker and you are a Christian. You are supposed to clear a land or cut a tree. Then you come across a big tree and other workers are afraid of chopping down the tree because if they chop it down, the evil spirit dwelling in the tree will chop them down. If you are born again, washed under the blood, you will drive the tractor over the tree because your God is greater. All these things do not intimidate you. Some Christians are so weak they got such wrong teaching that they thought that if they just walk by the idol they get demon possessed. That’s wrong teaching. Paul walked right in the midst of that place there looking around because he was looking for souls. And all these demonic looking idols looking at him he is not even bothered.

When Howard Carter and Lester Sumrall went to China in their early journeys, they slept in the temple. The places they went to didn’t even have hotels or inns and the only place open was a temple. They just slept there. They didn’t get demon oppressed after that. Some people teach that if you go to pagan temples, you would get this pain and that pain on your body. What kind of teaching is that? We say that we have the living God who created the heaven and the earth. We say that we have found Him who controls the universe. And we are afraid of just a mere demon. Paul was right there looking around. Then he noticed that these people are afraid in case they missed out on any god. “Lets build an altar and leave it empty. Let us dedicate it to the unknown god whom we do not know in case there is one more that we missed.” And Paul said, “I have come to tell you about this unknown God.” He said this unknown God is the main God that they all should worship. He talked about Jesus and the resurrection from the dead. Eusebeo is a worship based on fear. If I don’t worship him, he is going to punish me.

I am not making fun of it but its just part of our Chinese culture. The Chinese have this “ti kuey” or kitchen god. On Chinese New Year’s day the kitchen god supposedly goes to report to a bigger god above him about the family. And so, the Chinese have to serve this “ti kuey” with sticky cakes so that his mouth gets stuck and he won’t be able to make any report. I used to ask my mother, “Doesn’t he get any wiser after all these years? Every year we give this kitchen god sticky cakes to eat and if he is god isn’t he smart enough not to eat those sticky cakes?” Then I realize that it has to do with tradition and culture. And much of our culture is not really based on the bible. Then my parents told me that this is tradition.

But lets listen carefully. Somebody somewhere long go started those traditions. I mean if we start some new tradition today, one thousand years from now people

would forget how it was started. When I started to know the Lord, I told my mother and said, “If I really love you and I have found what I believe to be the truth, I would tell you what I have found because I love you. In fact, I would love you more if I found the truth and share with you the truth, rather than following your traditions blindly.” See in our Asian culture we wrestle with the thinking that if we don’t follow our parents’ tradition, it means we don’t really love them. And I told my mom and said, “It is not because I don’t love you. If I have found the truth and if I really love you, I would be telling you about it and trying to get you to it. If I don’t really love you, I would just follow your traditions.”

Some time later, my mother came to know the Lord. When she came to know the Lord, she had a dream. In the dream, she saw part of heaven. She was admiring the trees she told me. Even the leaves on the tree were so beautiful. She remembered in her dream that she was walking along a pathway. As she was walking in the pathway, something told her in her dream, “Your son has come by this way.” I was that son. I had come to know the Lord earlier. I have gone ahead of her in the Lord. When she came to know the Lord, the Lord revealed to her that was the true way and that she was now joining the true way.

But most of traditional worship is based on fear. If I don’t please those spirits and demons, they are going to harm me. And that is ingrained within the animistic culture, which has no religion. That is why even today in our modern times with all our scientific advancements, powerful technology, skyscrapers, right there in some corner under some tree, by the pavement is a little altar that some people build just in case the spirits of the place didn’t like people disturbing them. It is a religion based on fear. And that is not the worship that God wants. It is eusebeo. Eusebeo is based on fear. If I don’t worship God, something bad is going to happen. We all may look at the non-Christian culture and be able to define eusebeo.

But there is an element of that that still plays in Christian heart and mind. The principle is still there and Christians can still end with eusebeo worship. How do we do it? Like that, if I don’t worship God something bad is going to happen to me. If I don’t say my prayers, something bad is going to happen to me. Now we know the blessing of God that comes when we do obey Him. But when we turn that negatively, we say that if we don’t worship Him something bad is going to happen. When the bad thing does happen, you say, “I knew its going to happen.” And in fact, your faith is so built up in the wrong sense that when you didn’t worship Him that day you would expect something bad would happen. That is eusebeo worship.

God doesn’t use fear to force us to worship Him because our worship would not be true. If He had wanted us to worship Him that way, I tell you, He could easily have done it. Just make all the angels in the world appear with whips and swords. Everyone would worship God because one angels can slay a whole army. But that is not the worship He wants. That image of God is such we fear the big man upstairs with a whip. Every time you do something wrong you get the whip. “We better worship Him or else judgment will come.” So, Christians can have a eusebeo form of worship. That is unscriptural. They worship God to avoid the wrong things happening to them. That is eusebeo worship.

## **Therapeuo**

In verse Acts 17:25 is another word that is not normally translated worship but there is no other way the translators could have translated it. Nor is He worshiped with men's hands, as though He needed anything since He gives to all life, breath, and all things. The word here is a word that's seldom translated worship. It's the word therapeuo where we get the word therapy. In essence, it means healing, wholeness and also means a kind of service. But it means something else. Therapeuo speaks about worshipping God because of its therapeutic value. It's a bit selfish in that. We take worship like a medicine. "What God can do for us? Worship Him because He can do this and that for you." That's the opposite of eusebeo worship. Earlier we saw in eusebeo worship, you worship Him so that He won't do something. Now you go to the extreme and say, "Worship Him so that He can do something." This kind of worship still isn't right. We worship Him because of the therapeutic value of worship. We get something out of it. We get healing, we get blessing, we get a tangible feeling of Him, we get encouraged. Yes, all those things happen when you really worship. But when we worship because of that it is not proskuneo but it is therapeuo, which is not the essence of what He wants.

## **Threskeia**

Let's look at some more wrong forms of worship. Colossians 2:18 We are trying to define worship and so we are looking all the wrong definitions the bible gives on worship. There is only one English word for worship but there are so many Hebrew words and Greek words that talk about the wrong kind of worship. Verse 18 Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind. The word worship here is not proskuneo but it's the word threskeia. Threskeia worship is defined to be religious observance or being religious about something. Sadly, if you think that is only true about non-Christians I want you to know that even Christianity ends up with rituals that are no more worship. A lot of traditional churches have traditional rites. It is not proskuneo worship anymore. It is only threskeia worship where we follow some prescribed order in a bulletin - congregations bow down, congregation stand, sing hymn no. 288, Amazing Grace. Someone who is not even a worshipper of God plans the whole service beforehand in the church office. This can be classified as Christian ritual and some churches call it worship. Today in the praise and worship movement there is a tendency to revise some of these rituals. But if all is done is threskeia, it is still considered a ritual worship. We go through the motions and we call it worship.

But even some Charismatics are in danger of developing some Charismatic ritual. Recently I was talking to an evangelist who was a member of an out going Charismatic church. Then the pastor came under the influence of a prophet who is every extreme. The pastor looked to the prophet as the father figure. And the church began to take on a very hard and judgmental approach just like that prophet. He came to see me because he is thinking of leaving the church, which was his base. So I feel sad for the church and the people because when they come to church they are commanded to jump and dance. It was demanded of them. I believe in dancing to the Lord. I believe in active vibrant uninhibited praise. But never one time do we force anyone to do it. But when something is forced down on people, it becomes a ritual. Now being a leader is different. If I am a preacher, it is demanded of me that I know



the Word and prepare myself to give the Word. If I am a worship leader, it is demanded of me that I must worship with my spirit, my soul and my body. But for the people who come as a whole there is no such thing as any ritual. So, even Charismatics can have their own ritual. Time to sing in tongues. Time to clap hands. Anything can become ritual. Threskeia worship is ritualistic worship. Clapping, dancing, singing and praising in tongues can happen in true worship but when they are structured rigidly instead of being open to the Holy Spirit then it becomes mechanical, empty and wrong.

### **Sebazo**

Here is another one in the book of Acts 16:14 Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira who worshiped God. The word worship is the word sebazo. And it means to venerate. To venerate is to pay homage and respect to. Now Lydia in Acts 16:14 has not come to know Jesus yet. But she has a deep respect for God in her heart. She would not take God's name in vain. She would not just loosely crack a joke about God in disrespect. When God's name is mentioned in general she is the type who really respected God. And that indicates her openness to God because she was already having some respect and direction toward God. Sebazo means that we respect God.

Now some need to have that kind of sebazo or respect for God because they don't have respect for God in the way they refer to God in their conversation and daily life. It looks more like disrespect in the way they talk about God. Like for example I can never talk to God like this, "Hi, God how are you keeping, man?" There are some in the street says, "Hi God I love you God." But they are baby Christians. Wait till you see the Holy of holies with all the angels around God and the rainbow around His throne. And with His whole glory brighter than the sun and try to say, "Hi God." In heaven, every word is so vital. I mean you dare not say anything except what God wanted you to say. This is why in heaven those who have been there talk about a place where angels teach you the proper protocol of how to enter God's presence. We talk about entering His gates with thanksgiving; enter His court with praise. There is some more there. Wait until you go to the Holy of holies.

There is a lot of Christianity that is based on fame rather than on depth. This means that if I were a celebrity and came to know the Lord, I would grab all the headlines and receive all the attention from Christian media. They may broadcast on television the way I pray, "Hi God." Just because I am famous doesn't mean I am deep. Although depth will lead to fame, not all fame is based on depth. Such Christianity that is propagated is what I call Outer court Christianity. And Christian youths would think it is "cool" to talk with God that way. "If that Christian celebrity can do it, I can do it that way too." Wait a minute Gabriel doesn't talk that way. Certainly, the four creatures around the throne don't talk that way. They don't say, "Hi God," they say, "Holy, holy, holy." We need sebazo to a certain extend. Sebazo helps Lydia to enter into the things of God. However, respect alone is not good enough. It didn't bring Lydia to salvation. Respect of God in your life will build a form of devoutness and outward holiness but in itself it is not good enough.

## Sachah

Now let's look at the word shachah in Hebrew and proskuneo in the Greek and see the full meaning of what it is. In Gen.22:5 ninety-nine times the word shachah has been translated as worship. And Abraham said to his young men. "Stay here with the donkey, the lad and I will go yonder and worship, and we will come back to you." The word here used is the word shachah, which means to bow down yourself. But it is different from segad. Segad means to bow down. Shachah means to bow down yourself. Remember Daniel chapter 3 it looks like the people bow down themselves but they were not. They were bowing down under threat for life. Bow or fry so they bow. Here shachah is God said Abraham give me your son. Abraham took the son himself; Abraham bound the son himself; Abraham sought to sacrifice the son himself. God never did it for him. He himself bow down before God.

Let's take one more verse from the Old Testament II Chron. 29:30 Moreover King Hezekiah and the leaders commanded the Levites to sing praise to the Lord with words of David and of Asaph the seer. So they sang praises with gladness, and they bowed their heads and worshiped (shachah). If shachah means bowing the head alone why didn't it just say and shachah. But it says, "...and they bowed their heads and shachah." It is because the word shachah speaks of something deeper. As I continuously search for the meaning of worship I come to one conclusion. Worship in its essence means to humble ourselves before God.

Worship doesn't mean all those things that we do. Worship is in our heart. You could do segad, you could bow down and your heart could still have pride. You could atsab or give something like the Pharisees and the Sadducees who gave things to the temple but they have pride in their hearts. You could be very religious about things like the Sadducees and active about it but they have pride in what they believe. So the Sadducees and Pharisees are always quarrelling. The essence of the worship of God is a humble heart. It's not just what you say. You can give God your tithes of a million dollars and it means nothing if your heart is proud - there is no worship. You can sing the loudest, play music instruments the most skillfully but if there is no humility in your heart, there is no worship. I have constantly checked on the meaning of worship as I looked at all the Hebrew words in worship. I prayed to God, "Lord, surely shachah means more than that." And I began to realize why the Father seeks such worshippers. He looks for a heart that humbles before Him. It is not just ritualistic worship threskeia. People sometimes have ritual and they are proud of their ritual. They wear special robes in worship and they take pride in it. Worship has disappeared. All you have is threskeia. The essence of true worship is a humble heart. A broken and a contrite spirit He will not reject.

Now we notice why Isa. 64:4 For since the beginning of the world men have not heard nor perceived by the ear nor has the eyes seen any God besides You. Who acts for the one who waits for Him. Isa. 66:1 Thus says the Lord: "Heaven is My throne. Where is the house that you will build Me? And where is the place of My rest? For all those things My hand has made and all those things exist." Says the Lord. "But on this one will I look. On him who is poor and of a contrite spirit and who trembles at My word."

The essence and the meaning of worship is a humble heart. There is a Hebrew word and a Greek word for humble but shachah is an inward condition of the heart. When I

began to research into the meaning of pride and humility in the bible, I found that God always opposes pride. It is not that He ignores you, He doesn't. I Peter 5:5 Likewise you younger people submit yourselves to your elders. Yes, all of you be submissive to one another and be clothed with humility, for "God resists the proud." God is not even going to ignore them. We thought that God ignores the proud and blesses the humble. He attacks, judges, pull down, tear down, removes and resists the proud. Pride is the very opposite of the essence of worship. And God will not have any other gods before Him.

Do you notice that pride leads to self-worship? Nebuchadnezzar looked over his hanging garden. In spite of the warning from Daniel and a warning from a dream he looks at his hanging garden and said, "Didn't 'I' build all these?" A voice from heaven judged him and declared, "You will be turned into a beast and driven out to eat grass until you know that there is a God in heaven." God opposes, tears down, removes and resists pride. But he love to see people bowing down not only outwardly segad but shachah in their heart; they are contrite and they say, "God, we worship You." The essence of worship is a humble heart.

### **Proskuneo**

Look over at Matt. 2 at proskeuneo. The Greek definition of proskeuneo is to kiss toward but look at it very carefully and you see the depths that are in line with shachah. Verse 9 When they heard the king they departed and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceeding great joy. And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him gold, frankincense and myrrh.

Now they also have gifts to Him but that was the consequence or result of the worship. We confuse between the result of worship and the essence of worship. You can give those gifts but if those gifts come from pride, worship is automatically gone out although worship involves giving ourselves to God. You can sing onto God and singing is part of worship but when it is not from a humble heart, worship disappears from the scene. The essence of it is humility. If humility is there, all those giving, singing and dancing are correct. They are kings from the East and they have come to look for the king of the Jews. And He was just a child. Look at such humility when they fell down and they bow down before Him. Proskuneo is not just kissing towards. You are at the feet of Jesus kissing His feet recognizing you are zero. I mean that is the feeling you will have if you are kissing somebody's feet. The kissing on the toes and feet is one of the most humiliating acts. And you feel like you are dirt. You are nothing. That's part of proskuneo. You are bowing down and kissing not standing up.

In Matt. 8:5 Now when Jesus had entered Capernaum a centurion came to Him pleading with Him saying "Lord my servant is lying at home paralyzed, dreadfully tormented, And Jesus said to him, "I will come and heal him." The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed.

In other cross-references, you will find that the centurion was worshipful of Jesus as Jesus draws near his house. But look at his heart don't look at what he did. He

considered himself unworthy when he compares to God. We are speaking about understanding how to humble ourselves before God and thus have true worship so that all the other consequences of our worship will be accepted before God. Proskuneo speaks about humbling of our heart, our mind, of bending of our wills to God. That is the meaning and definition of worship.

Remember the parable of the self-righteous Pharisee and the publican. They came to the temple and one was boasting, "Lord, I have done this, I have done that." The other was beating his chest and said, "God be merciful to me a sinner." Jesus' question was, "Who do you think went out justified?" It was the publican. Two men went to the temple. One humbled himself before God and got touched. The other did not. Thank God for every other aspect of worship that we have. But the true essence of worship has to do with our heart. Is it contrite and humble before God?

## 2. BUILDING AN ALTAR

The people of God have lived so long in this world that they regard doubt as a normal part of life. We need to understand that doubt and unbelief are like sicknesses. I used to ask God, “O God there is a burning desire in my heart to see all the works of Jesus and the greater works of Jesus manifested in my life and in my ministry and in the church here and in every place where we go.” And the Lord has told me, “Son, there is one reason why I can not do what I have done – unbelief and doubt.” Remember when Jesus could do no mighty works, it is because there is such an atmosphere of unbelief, doubt and secular humanism that is soaked into ninety-nine percent of the body of Christ. So when we are talking about raising a person from the dead immediately you have one hundred doubters. We have grown so used to the mental state of doubt that we don’t understand what it is to live constantly in faith. We need to know that God can do what you believe Him for if you will not doubt. There is no God like our God. There is no God in the universe as the Lord Jesus Christ. He lives forever more and He can do all that we can believe Him for.

In this message, we want to talk about building an altar onto the Lord. We find in the Old Testament especially in the book of Genesis and in the book of Judges that the people of God built an altar onto the Lord at special times and special occasions. In the book of Genesis, they did not have a common place to worship God yet. It only took place only after Moses and then subsequently after Solomon. The people of God in the early days of Genesis didn’t really have a common place to worship God and so they have to build altars onto the Lord. And here in the book of Genesis we find one of the first few altars.

Let’s look at the book of Gen. 8 when Noah came out from the ark he came into a different world. The world before and after the Flood was different. The atmospheric situation was different. The weather was different. Everything was different. The world had four seasons. Before that, it never had four seasons. Many changes had taken place. So here is Noah stepping out of the ark to this strange new world. And in verse 20 the first thing that he did was to build an altar. Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And the Lord smelled a soothing aroma. Then the Lord said in His heart, “I will never again curse the ground for man’s sake although the imagination of man’s heart is evil from his youth, nor will I again destroy every living things I have done. While the earth remains, seedtime and harvest, cloud and heat, winter and summer, and day and night shall not cease.”

Noah built an altar to the Lord and God was pleased. God didn’t ask him to do it. An altar is something initiated by us out of an expression of our life. That doesn’t mean that we are going to build physical altars like they do among the heathens. You notice that the building of altars officially stopped during the time the tabernacle was built. But then after they neglected the tabernacle they went back to the altar building in the book of Judges and in the book of Samuel. Then they start all over again when the temple was built. After Solomon built the temple, you find that the building of altars in the Old Testament sense ceased. However, the principles behind building the altars apply. An altar is something initiated by man because of certain things. Out of a heart of thanksgiving, or fear of God, we build an altar and worship God.

We are studying on worship. The Old Testament folks learn to build an altar and worship God there. Now the altar was not filled with any images. It was just an altar for sacrifice to God. So it's not in a similar sense like a religious altar among other religions. Why did he build an altar? What was the purpose of the altar? And what are the principles behind the building an altar.

We will base the answer for simplicity sake on the life of Abraham. But let me point before I go to Abraham to some lives that never know how to build an altar to the Lord, never know how to worship God in their lives and they failed miserably both in their personal life, family life and career.

Turn with me to the book of I Samuel where we find the story of king Saul. Now God specially chose Saul in chapter 10 of I Samuel; he was anointed, appointed and ordained, inaugurated and set forth as a king for all Israel. At first, he functioned very well in chapter 11. And in chapter 12, Samuel turned over the leadership of Israel to Saul. Then in chapter 13, he started disobeying God. He started making mistakes in his life, critical mistakes, mistakes that cost him both his personal life in the end and his kingdom. He made an unlawful sacrifice in chapter 13. Then when he went against the Philistines, other mistakes were made. As I examine this life, I can only conclude one thing. This man did not know how to put God first. Here is an example in chapter 14. As they went after the Philistines, he uttered a very rash oath. He said that nobody is supposed to eat anything until he conquers his enemy. And all the soldiers kept fighting until they were hungry and they reached a point where they were so hungry the moment they saw an animal, they cut it off and ate it raw and that broke Moses' commandment. It was a state of their hunger. You may ask how could they do such a thing? Wait till you haven't eaten for a long time. Anybody who had gone on a long fast you will have a little bit of what they experienced. If you are new to fasting and your mind is not fully renewed and you are attempting your first three-day fast without food and water, I tell you by the end of the first day anything looks good. By the second day, if you visit a village, the live chicken will look like Kentucky Fried Chicken running around. These soldiers were so hungry when they saw those cattle they saw B.B.Q. steak. They must have imagined that it was cooked and ran and cut it and ate it. And they broke Moses' law of eating blood.

And finally when he could not help it in I Sam. 14:34 Then Saul said, "Disperse yourselves among the people and say to them. Bring me here every man's ox and every man's sheep, slaughter them here, and eat and do not sin against the Lord by eating with the blood." So every one of the people brought his ox with him that night and slaughtered it there. Then Saul built an altar to the Lord. In fact, this was his only altar that he built correctly - the others are not counted in a full sense. This man should have done it at the beginning. But this is a man who is moved by circumstances. He will worship God only because he needed God. Or he will worship God because circumstances compel him to worship God. That's all wrong. The root cause of his failure is that he is not a man who worships God.

David who took over the kingdom from him was a different man. He was a worshipper of God. You could say many things about David - that he succeeded because of his skill, he succeeded because of his talent, he succeeded because of his looks, he succeeded because of the people that helped him. But let's be honest - he succeeded because he was a worshipper of God. Before the anointing came on his life, before he had any ability when he was just a little shepherd boy he knew how to

worship God. Learning how to worship God will bring us a long way in any field of work or profession. If you own a supermarket and you are a worshipper of God, your supermarket is different. If you own a business and you are a worshipper of God, your business is different. Whatever field of endeavor you are in being a worshipper of God makes whatever you touch different. There are many great pianist out there who don't know Jesus Christ as Lord and Savior play nice music but when you have a born again believer to play the same piece like Beethoven or something like that there will be a difference because that pianist is a worshipper of God. Being a worshipper of God affects not only some areas it affects all areas for we were made to worship God. And worship is the lifeblood of the creation of God. Even the atoms, the molecule, the trees of the field, the mountains, the hills, praise God. It is life itself.

Lets look over now at Abraham and we want to study the three altars that Abraham made, and any other altar made by any other person. Noah built an altar to the Lord. Jacob built an altar to the Lord. David built an altar to the Lord. Moses built an altar to the Lord. But all the different altars can be combined in an outline based on the altars that Abraham built.

Lets look at his life in Genesis 12 and as we study the altars that this person made remember this. Each man of God in the bible represents something. When we think of Noah, what does Noah represent? The number eight always surround Noah, new life, resurrection but a statement is made in Gen. 6 about Noah. Noah found grace in the eyes of God. Noah represents grace. Noah built an altar. Remember Noah's altar represents an altar of grace.

Moses built an altar. In the book of Exodus he had just came out from the land of Egypt and they faced the first battle against the Amalekites in chapter 17. They had a victorious and successful battle because the Lord was with them. And verses 15 and 16 of Exodus 17 And Moses built an altar and called its name, The Lord is my banner. Noah's altar represents grace. Who is Moses and what does he represent? He represents the law. The Pharisees and Sadducees called it the Mosaic Law. So, when you think about Moses he represents law, the law of God. And what Moses built was an altar of law.

In Genesis Jacob built an altar to the Lord when he was running away from his brother partly because of his own mistakes. In Gen. 28, Jacob was running and while he was sleeping on a stone, he had a vision of what we call Jacob's ladder. Verse 16 Then Jacob awoke from his sleep and said, "Surely the Lord is in this place, and I did not know it," And he was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." Then Jacob rose early in the morning, and took the stone that he had put at his head, set it up as a pillar, and poured oil on the top of it. The anointing of oil is a custom that came even from the book of Genesis and it still stays up to James 5 in the New Testament. Verse 19 And he called the name of that place Bethel; but the name of that city had been Luz previously. Now you had Jacob building an altar. Now what does Jacob represent? Jacob's name is wrestler. Jacob represents prayer.

Each man of God represents something. Noah represents grace, Moses the law and Jacob prayer. The altar that he built was an altar of prayer. Now all the altars are for worship. But the men who built the altars symbolize something. And that's where we are going to go into some teaching.

One more altar before we go into Genesis 12. That is in the book of I Chronicles the altar that David built. Chapter 21:26 and we know the background of the story how David disobeyed God and numbered Israel and God sent judgment and he fell on the mercy of God. And David built there an altar to the Lord, and offered burnt offerings and peace offerings, and called on the Lord, and, He answered him from heaven by fire on the altar of burnt offering. So David built an altar to the Lord. The question is now if Noah represents grace, Moses represents law and Jacob represents prayer, what does David represent? How do we get bible typology? By watching the essence of what that man did. Jacob was praying all his life and wrestling. Moses was giving the law all his life. What did David do? Praise and worship.

Any typology has to be consistent from Genesis to Revelation. David is also known for the tabernacle of David, which is a place of praise and worship. And just to support that interpretation, we know that David is a king but kingliness results from worship not worship from kingliness. Lets look at I Chron. 25:1 Moreover David and the captains of the army separated for the service some of the sons of Asaph. Now who did it? David and the army. So it was David who sanctioned and sanctified praise.

Now David is known as a man of war. He was called a man of war but haven't you heard in Psalms 149 that praise and high praise is war like. David didn't fight his battle based on his own strength. He says its God who trains my hand for war. He was a shepherd boy untrained; he has never been to any military school. But he has been to the school of praise and worship. And we know that praise and worship can be used for war. It has been used in Jehoshaphat's time. It was David who separated the people for praise and worship. David has his call not as a warrior but as a worshipper. Ps. 149 says with the high praises of God in my mouth and a two-edged sword in my hand, we will march right on. In Ps. 149 it is even more specific. Ps. 149:6 Let the high praises of God be in their mouth and a two-edged sword in their hand to execute vengeance on the nations and punishments on the peoples. Everything that is done David did it. But his weapons were the weapons of praise and worship.

You read the book of Psalms he was surrounded countless times and its because of praise and worship his enemies can not triumph over. If you read the book of Psalms he always say, "Lord if I die who is going to praise you?" So God says, "You are right - there are not many worshippers." So David lives and he organizes praise and worship. David knew that there were not many worshippers. So God says, "You shall not die. If you die I don't have anyone worshipping Me." There are a lot of creatures worshipping Him in heaven but God wants us to worship Him too. So David's altar was an altar of praise and worship.

Lets go to Gen. 12 Some time a visitor visited me and said, "Your church worship is very long." (Our church worship is about two hours, followed by another two hours of teaching the Word and finally one hour for ministering – making the Sunday service last about 5 hours.) I said, "Yes, because Sunday is a day we dedicate to the Lord. It's not a day where you go to church and quickly come home and wash your car. Its not a day where you go to church and quickly come back and do gardening. I told my church members to set aside Sundays to worship God." So the people set themselves apart to worship God. It's a new breed that we want to raise who understands that Sunday to the world is a holiday but Sunday to the church is a holy day. That's the difference.



Jessie du Plantis who have been to heaven say heaven is very strange. Whenever somebody says, "Praise the Lord," he always gets a reply. You must understand there are tens of thousands people there. One person says, "Praise the Lord," the rest will also say, "Praise the Lord." Thousands of voices praising the Lord all because somebody says praise the Lord.

Gen. 12:1 Now the Lord had said to Abram: "Get out of your country from your family and from your father's house to a land that I will show you. I will make you a great nation. I will bless you and make your name great and you shall be a blessing. I will bless those who bless you and I will curse him who curses you and in you all the families of the earth shall be blessed."

Did you notice God says, "I will make your name great." I have understood that God uses your name, gives it honor and uses it as a dividing plumb line. God doesn't allow anyone to share His glory but God shares His honor. Verse 4 So Abram departed as the Lord had spoken to him, and Lot went with him. When Lot went with him that was when the disaster followed him. Abram was not a man who puts God second. He always put God first. So he started packing and in those days they don't travel light. He passed through all those places and in those days, he also had to travel with his animals. Finally, in verse 6, he passed through all those places and when he reached the area where God wants him to be in verse 7 the Lord appeared to him.

Verse 7 And there he built an altar to the Lord, who had appeared to him. And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east, there he built an altar to the Lord and called on the name of the Lord. That's altar number two that he built onto the Lord. Later on, he came back to the altar after he sidetracked into Egypt in chapter 13:3 and he got back to God again. And he went on his journey from the South as far as Bethel to the place where his tent had been at the beginning between Bethel and Ai. When you turn aside from the path that God wants you to walk and when you come back, do you know you have to start where you left the road? It's like Pilgrim's Progress. Right where you left the road you have to go right to the exact spot where you left the walk of faith. Wherever you left the walk of faith God will not let you move one inch further. You have to start where you left the road. So he came back again where he had left for Egypt although he had a blessing there.

Gen. 13:3 And he went on his journey from the South as far as Bethel to the place where his tent had been at the beginning, between Bethel and Ai, to the place of the altar which he had made there at first. And there Abram called on the name of the Lord. That was the second altar.

Now there are many things in his life possibly there are other altars that he built onto the Lord in each place and each area that he moved into. Lets look at the place where Lot left him verse 14 onwards. And the Lord said to Abram, "Lift your eyes now and look from the place where you are northward, southward, eastward and westward, for all the land which you see I give to your and your descendants forever. And I will make your descendants as the dust of the earth, so that if a man could number the dust of the earth, then your descendants also could be numbered. Arise, walk in the land through its length and its width, for I give it to you." Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the Lord. Physically it was his third one.

But we are going to look at that afterwards but let's begin to outline it. We are going to study the altars that Abraham built that have a name. So we want to classify the first two that are mentioned in Gen. 12 The one in verse 7 and the one in verse 8 as equal in spiritual state. There can be many physically places he went to but our lines are demarcated by our spiritual experiences.

There was a turning point in my life in 1986 when Jesus appeared to me. It was a turning point. There was a turning point in my life when God called me to the full time ministry in 1975 and I went into the seminary in January 1976. In 1975 I was praying on the rooftop of a four-storey apartment and my life turned around when God called me into the ministry at about 5 a.m. in the morning. So our lives are demarcated by spiritual points encounter with the Lord. There could be many small, small little altars you built along the way but the main ones are your demarcation points.

So for Abraham I am going to consider chapter 12:7-8 as his first altar. And the name of it because its near Bethel, you notice its between Bethel and Ai. Ai represents a place of victory. And Bethel is God's place, the house of God. And that's the name of that place that he has built. Later on when he moved back into the altar in chapter 13 after he left Egypt, it says that he passed Bethel. The emphasis is on the name Bethel the house of God. Let's consider that the first demarcation altar. It is not physically his first altar but the demarcation point in his life. In that point, he had reached the land. It is important that we see how, why and in which way the altar came about. The first demarcation point altar came about when God appeared to him when he had walked the walk of faith. Remember God said, "Get up, go out," and he got up and went out. It took faith. It may have taken some months to travel. And when he reached the place God was there and appeared to him. He had obeyed the walk of faith to a certain extend. God appeared to him. He built an altar there, Bethel the house of God. That was the first demarcation altar. It was God's place, and he met God there.

The second demarcation altar or the second point was in chapter 13 when Lot separated from him. There was strife between Lot's people and Abraham's people. Lot was being blessed because of Abraham. Sometimes unbelievers don't know that they were being blessed because of the believers. But it is true. Until they leave the umbrella of blessing then they realize they were blessed because of Joseph. We were blessed because of so and so. Some people do know. Potiphar knew he was blessed because of Joseph. We carry a blessing on our life. Blessed are those who blessed me. Cursed are those who curse me. Some people don't know that there is an umbrella of blessing. When you associated with some people, the blessing of God on their lives comes on you.

The day Lot separated from Abraham he was outside the umbrella. In the end, he lost his wife, his whole family except two daughters. He lost all his possessions. He lost all his cattle. He lost all his goods. He got only himself and two daughters left. God didn't bless Lot because of Lot. God didn't bless Lot because of his faith. He didn't show much faith. He was quite a worldly man.

He would be a typical example of a Christian who is worldly. God blessed Lot because of Abraham.

Some of you have wives or husbands who are not really walking with the Lord. Do you know that God blesses your spouse because of you. But don't get proud about it. Don't you go home and he or she is probably watching the T.V. and say, "Dear do you know that you are blessed because I am blessed?" You don't have to tell them. You just have to know it so you don't be discouraged because sometimes I see people get discouraged because they don't see the Lord. Do you know that when you don't see the Lord you get discouraged? How can you get discouraged if you always see the Lord? It's when the clouds and the mists block the view of God from your life and you can't see God for the circumstances you get discouraged. So when you get discouraged the first thing you do is check your eye sight. Go to a spiritual optician. Go to the men of God and ask, "What is wrong with my spiritual eyes?" You can't hear God because you can't see God. There is no such thing as discouragement to those who know the Lord, to those who walk in God. Discouragement doesn't exist in the kingdom of God. It exists only in the kingdom of the enemy.

So here, we have Lot being separated from Abraham. Although God told Abraham, "Leave your kindred," Lot, his relative came along. So Abraham didn't fully obeyed God. He obeyed God partially. Good enough for the first altar but not enough for the second altar. The second altar was built only after Lot separated from him. Gen. 13:14 And the Lord said to Abram I could imagine God wanted to say that to him all the time but God couldn't because Abraham wouldn't. There is a couldn't in your life, you couldn't do this, couldn't do that. Check carefully because in your life there is a wouldn't. I wouldn't do this I wouldn't do that. Abraham wouldn't separate from Lot. Don't talk about wouldn't too long you soon will be a wooden piece of deadwood. God couldn't because Abraham wouldn't. One day Abraham would so God came. And God said to Abraham: after Lot had separated from him. God appeared and repeated His blessings. I will make your descendants as the dust of the earth etc.

Verse 17 he got a new command. You must walk up and down in your inheritance. A lot of people got their inheritance but instead of walking up and down they choose to live on an anthill. God said, "The land is yours." "O Thank you Lord for this little patch." Now it was not Abraham's yet. The Canaanites were still there. But God said, "Abraham put your foot there." God said, "Healing is yours." God said, "Deliverance is yours." But instead of fighting the devil on every corner, you only fought the devil on one tiny corner. Where? In church on Sunday. Monday, Tuesday, Wednesday, Thursday, Friday, Saturday you don't fight the fight of faith. On Sunday, you come in and praise the Lord for the healing by faith. On Monday, you ask, "Why Lord?" Tuesday, "Why Lord?" We must be more bold that that.

If you own a supermarket, you have the authority to walk around it and say, "Praise the Lord." You say, "Brother it may offend some people." "I thought you own it?" "No, I don't want to be fanatic." "That's why you never receive your inheritance." "For whosoever would deny Me before men I will deny him before the Father in heaven." That means your angels can not work for you. He says whoever confesses Me before men, I will confess before my Father and the angels in heaven.

When you sit with your unbelieving friends everyone of them order beer. They ask, "What do you want?" You are a top businessman and you say, "Orange juice." They all laugh. And you are there trying to be nice. You don't want to be a fanatic. They begin to curse. They begin to use vulgar words. They begin to blaspheme God. And you don't say anything. They can call in the name of Satan. And you are sitting there

sucking your orange juice. Let's look at it this way. If the people around you have the right to curse, you have the right to praise. If they can curse and blaspheme God you can rise up and say, "Listen if you want me to sit with you while you are drinking beer don't curse my God." While they are drinking and getting drunk, you got freedom of worship. You can lift up your hands and say praise God. I can assure you all the blaspheming will stop. Instead of being quiet like a little mouse and drinking your orange juice you can pray in tongues and wondering why God didn't send an angel and bash their heads and knock some sense into them. And God is waiting for you to take your position of authority.

Some will make fun of you but let me point to this fact when you stand up for God, God stands up for you. If they dare to come against you, they are coming against God and that's no joke. I have known people who come against God and die. People began to fear the Lord because you are there. Never are we told in this bible that those who are born again shall be like mouse. We are told that we are His sheep. We will be gentle, humble, we don't want to cause any trouble but remember you got as much right to worship God as much as they blaspheme God. I could imagine when you rise up and say praise God, Gabriel smiles, God smiles, heaven smiles. There is my little soldier down there among all those Goliaths. David was like that.

So here when Abraham separated from Lot in verse 17, he was walking the length and breadth of his inheritance. Christians are not bold to confess God's Word. I found this that the miracle depends on what you say publicly and privately. If you are ashamed of talking about your miracle publicly, God is ashamed of working on your behalf. He will not confess you before the Father in heaven. So some people have a corner in their life. They claim to be serving the King of Kings and Lord of Lords but they don't dare to walk. How do we walk spiritually? By your mouth. People are polluting the atmosphere you live in with curses and blasphemies. This is your territory so you surround it with God's Word. It all depends on what you say.

Remember when Jesus ask His disciples in Matt. 16, "What do men say about Me?" Peter says, "Thou are the Christ the Son of the living God." And Jesus turned around and said, "Blessed are you Simon Bar-Jonah for flesh and blood has not revealed this to you, but My Father who is in heaven reveals this onto you. And upon this rock I shall build My church and the gates of Hades shall not prevail against it. And I give to you the keys of the kingdom of heaven." When He asked that question there were many others who wanted to say it. In their hearts, they knew that He is the Christ. He is the Son of the living God. But not a single one of them dare to make their stand. While Peter says, "You are the Christ," the others would want to get twenty-five more confirmations first. But Peter in spite of his mistakes here and there, he was always very fast with his mouth but here is one time when he got a plus. All the others were scared of confessing. Peter said, "You are Christ the Son of the living God." Other probably said, "I wanted to say the same thing too." But only Peter received the blessing. Jesus didn't bless the others who kept quiet. He said, "Blessed are you Simon Bar-Jonah." Did you miss out your blessing because you are afraid to confess Christ? That's how you walk the length and breadth of your place. If you don't own the place its different. I mean you don't go to your neighbor's house and say praise the Lord. Your neighbor has a right to call the police to drive out the maniac. But in your house, you have the right.

Gen. 13:18 Then Abram moved his tent, and went and dwell by the terebinth trees of Manre, which are in Hebron, and built an altar there to the Lord. Now his second altar came about after Lot separated from him. It is an altar at Hebron and Hebron is the key word there. Hebron is famous as a place where king David was for seven years before he moved to Jerusalem to be king. David ruled forty years; seven of those years he ruled from Hebron before the ten tribes came to him and then he shifted his headquarters to Jerusalem.

One last altar of Abraham a demarcation point in chapter 22 and that one is known as Moriah. God told him the place, the location and what to do in the sacrifice that was necessary. Verse 6 So Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took the fire in his hand, and a knife, and the two of them went together. Verse 9 Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order, and he bound Isaac his son and laid him on the altar, upon the wood. And later on, God delivered Isaac and he called the place Jehovah Jireh, the Lord sees (or the Lord provides). That is the third altar in Abraham's life. These are the three demarcation points in Abraham's life.

Let me show what they are. The first altar is called Bethel. It is a place where you begin. It is a place called the house of God. Jacob represents prayer and Jacob's altar was also at Bethel. It is by no coincidence that Jacob also built an altar at the exact place at Bethel. This was the place where there was a ladder going up and down to God. The revelation is consistent. Noah in the book of Genesis we were not told where he built the altar. But we do know that on the altar he sacrificed a clean animal and God made a covenant with him. The first altar is an altar of grace, an altar of prayer, is when you first begin. Remember Noah has separated from the old world.

The three altars represent different things. The first altar at Bethel is where you are translated from the kingdom of darkness into the kingdom of light. It was there that Jacob made a covenant with God. He says, "God if you would take care of me and make sure I have food to eat and clothing to wear I will give you my tithes." The word used is, "I will bring a tenth to you." The law of the tithe applies to every covenant person. So there are a lot of sub-principles involved but basically, this is what the altar is about. Each altar is a separation point. I am talking about worshipping God. When you worship God you have to go through these three demarcation altars.

The first point is that you have broken through the law of sin and death. There are three separate areas. The book of Rom. 7 talks about the law of sin and death. And see how the law of sin and death is crushing the old man, killing the old man. And Paul has to cry out, "O wretched man that I am. Who will deliver me from this body of death?" The first altar represents a cut off point from sin. Let me tell you, you can not worship God if you got sin in your life. God doesn't accept that worship. Remember the other altar that was built by Cain and Abel. The main reason why God accepted Abel was because there was blood. And blood was a covering for sin until Jesus came. And Cain brought his offering without blood. All our righteousness is like filthy rags, all our works, all our talents, all our ability are nothing to God. He wants to see blood that He can show grace. If you really want to worship God in the inner sphere up above and ascend into the heights of heavens, the only way to get there is to get in the plane of worship, and break free from the law of sin and death. You are in a state of free fall when you have passed the law of gravity. That's the first thing. As long as the law of sin holds our life, you can be in the most anointed worship but if sin has dirtied

your hand and your life you can never worship God. You will feel mud around you all the time. You need to confess your sin and ask the precious blood of Jesus to cleanse you from all sins and then God will meet with you. Then God will appear to you. And you enter into a realm of worship, you break pass the gravitation pull of the law of sin and death. Now you know why some people find it hard to worship God. It is because sin pulls them down. When you have something wrong in your life and your conscience is troubling you, you try to worship God. You can't because the more you come to God the louder your conscience scream until the blood of Jesus Christ touches your conscience and cleanse you.

Noah's altar and Jacob's altar are the altar of prayer and the altar of grace. We have to overcome sin. Sins are what you do. Sins are the state of your physical body still subject to the law of this life. Paul says in Rom. 7 the law of sin dwells in the body. And only the power of the Holy Spirit and the fire of God can modify the body of flesh. So on one side we need grace. Grace is given. Jesus Christ died on the cross, rose from the dead after three days so that all your sins are dealt with. But sin has to be dealt with through prevailing prayer. The habits in your life, the sins you often fell into and repent each time you come to God. Those are habits that have to be broken through strong prevailing prayers, sometimes through fasting and prayer. And so there is a sin nature and the works of sin that need to be dealt with at the altar of Noah and the altar of Jacob before we can worship God at the first point.

Then after you get passed the first point you get deep into worship. And you thought this is love. I am in the house of God. I am in Bethel. I know the presence of God. I have the presence of God. But there is a strange thing that takes place. You have moved out of the law of sin, you are somewhere in the spirit realm, but yet you find that you can not get in. It is just like you have got out of the Outer court and you want to move into the Holy place and you can't. There is something more. You see the common people when they come to worship they have to come through the Outer court where there is offering taking place. It is just like you have moved into some area in the Outer court. Remember the Outer court has the presence of God. The fire of God that came down in Solomon's time came on the Outer court. So there is a presence of God there. You know of some presence but there is something that says there is some more of God that I need. There is something more of the presence of God that I want to move into. Every time you see those priests go into the presence of God. And you know the table of showbread is there and the incense altar is there and you know the candlestick is there. And you haven't seen it before because you are not a priest. But in the New Testament, all are kings and priests. And you know there is something more that you can get into.

If you want to know how to get in you reach a point where you hunger and thirst for God and there is a second altar that you need to reach. The first altar is separation from sin. The second altar is when Lot separates from you as Lot separates from Abraham. Lot represents the things of this world. Remember Jesus said we are in the world but not of the world. The second point is when all worldliness in your life has died. All believers have a measure of worldliness. We have come out of Egypt at the first altar. But Egypt needs to come out of you. You have been saved. You were pulled out of a drowning situation. You were pulled out from the seas that you nearly drown in. But the sea is still in you, you got to pump the water out from you. And there is always something that blocks you from entering the Holy place. You got

through the Outer court. At least that is better than some who have not got through the Outer court. If you want to enter into the second place, this is what God says to you, "Die to the things of this world."

Now dying to sin and dying to the things of this world are different. It is not sin to have a Mercedes or a Rolls Royce or a B.M.W. The Ten Commandments didn't say this but it does give a reflection of being worldly. And so you make your choices and you decide you will not be worldly. There are things that are legal for me but they are not expedient. Paul calls that the things that are lawful but not expedient. It doesn't help a man of God to drive a Rolls Royce. If you were to drive something else, you may win another ten thousand souls. That's the difference between breaking sin and breaking worldliness. Breaking worldliness is just like, it doesn't mean that it may be wrong for anybody, just take it in the context, breaking worldliness is like when you don't need a palatial mansion and you just want a mansion. You just want to have it. It is not expedient for you but it's lawful for you. It's important to take note that we got to break from worldliness out of our life. The first is breaking the law of sin and death. The second is a bit harder because it is breaking the spirit of the world. It's not a law but it's a spirit. Paul calls it the spirit of the world. In the book of I John, it says those things that are in the world, the lust of the flesh, the lust of the eyes and the pride of life. These things are not of the Father and those who have it the Father is not in them.

So the second important demarcation point is to note that we must become unworldly. Now this doesn't mean that you live like a hermit, dressed in animal skin and eat honey. But it does mean that when you make decisions in this life you don't base it on wanting to be in the world. You have a separated life from the world. If you have the world's goods, no problem; if you don't have them, it won't make any difference. You have died to the world like Paul says, "I have been crucified in Christ." And you can pray like what Jesus said in Jn. 17, "I have sanctified Myself that those who are with me will be sanctified." He has separated Himself onto God. That's when you move into the second level of worship. When you bow down to worship God, time doesn't affect you now because you are no more controlled by the world. Do you know that worshipping for long hours has nothing to do with sin nature? It has to do with our worldliness. We got this program on, stock market to watch, car to wash. All these are things of this world. In heaven, you don't have to wash cars any more. I got to paint my house. I got to trim my garden. All these are in the world. It is these things that occupy your mind so that when you want to worship God you keep thinking of them. And you can not get into the deep depths of God. You can not unless you break free from the spirit of the world. The spirit of the world is anxiety, worry about the things of this life. The cares of this life chopped the Word. You worry about your child's education. You worry about your insurance. All these are the spirit of the world. It doesn't mean that you become complacent about taking care of your family. But it does mean that you obey the law of Jesus, "Thou shall not worry." Add that to the Eleven Commandments. Matt. 6 He says, "Don't be like the gentiles." He says, "Don't worry. Don't you know that the birds of the air don't know where the food is coming but the Heavenly Father takes care of them? How much more will the Father take care of you, O you of little faith." When we break free from the spirit of the world, you are no more in the same realm of worship. You have passed the second demarcation point. Something takes place in your worship and you get into the Holy place. You began to see the table of showbread. You began to see the altar of incense.

You began to see some of those things that others never see. You began to taste of the things of the Spirit because the candlestick represents the things of the Spirit. So you remain in the second level. Something in your life is different. Something that is very unworldly of you. And people know it. A single thing that happens on this earth does not affect you. There is otherworldliness in you because you are not of this world.

But one day as you are worshipping in the Holy place you saw something else. You saw the veil between the Most Holy place and the Holy place. Now in the New Testament the veil has been done away. You saw the light coming from the ark inside. And there is something on our inside that says, "I want more of God. And I will give anything of my life to have that." Like Moses he cried, "God I have seen you in the burning bush. God I seen you on the mountain. But God show me your glory." There is something on your inside that says, "I know there is some more of God." And you hunger and thirst for that.

Then you enter the third altar. Let me tell you what the third altar is. The first altar is to break free from the law of sin and death and you reached Bethel. The second altar is Hebron and you start moving into some of the things of God like David did. He moved into Hebron and reigned for seven years. The second altar is when you break free from the spirit of the world. Let me tell you I meet a lot of ministers, leaders, Christian businessmen who are still controlled by the spirit of the world. And as far as God is concerned, they are still at the first altar. But I have also met many who have broke free from the spirit of the world. And when you talk to those people, you notice there is something unworldly about them. They don't think like the world. They don't act like the world. There is a greater force in fact a greater Holy Spirit moving in their lives, making decisions in their lives, setting goals and objectives in their lives. I have met businessmen who were unworldly, Christians who are unworldly, ministers who are unworldly. But let me tell you there are many out there who have not broken into the second realm. And worldliness still rules their lives. That's why even fewer still reach that third altar.

You know what the third altar is. The first altar you break free from the law of sin and death. The second altar you break free from the spirit of the world. The third altar you break free from yourself. That's the greatest achievement you could ever reach. Freedom from your own self until all that occupy you is God and God alone. That is why the third altar God dealt with Abraham. He says, "Abraham give me your son." For Abraham to give up his son is like giving up his life. Isaac was his very own blood and flesh. It was like God said, "Abraham I want an absolute surrender of yourself." Some of you have no idea of what true surrender is like. God tells you not to sleep you don't sleep. When God tells you not to eat, you don't eat. When God wakes you at four in the morning you don't argue. When God tells you I will not let you sleep until four you don't sleep. Its like you are a slave, a bond slave to Him. That's the greatest realm of worship you could reach. And David's altar is the third altar. It's an altar that must cost you something. He told Araunah who wanted to give him the place because he loves the king. He says, "King, if you want this place for an altar, take it." David said, "I will not worship God with something that doesn't cost me anything. I want it to cost me something, cost a part of my life, cost a part of my finances, cost me something to worship God." (cf 2 Samuel 24:18-25) The first two altars are only surrender. The third costs you something. And that's what Paul talks



about in Corinthians when he says that the death of Christ constantly is upon our lives.

Turn to II Corinthians and understand the impact of what he is saying here. Chapter 4:11-12 only people who have touched the third altar understand this. For we who live are always delivered to death for Jesus' sake. Paul can't even live for himself. Not only has he to be separated from the world and be free from sin he can't even live for himself anymore. His only reason for existing is for the church and for Jesus. He doesn't care for anything else in this life. Not even for his own necessities, food, clothing and shelter. Because we are told that many times he had gone hungry, naked, all for Jesus. Before you can sing, "All for Jesus," you must sing, "All to Jesus." One day God will get you singing, "All for Jesus." Verse 12 So then death is working in us. What is he talking about? He was not talking about any sickness or disease. He is talking about a level of life, a quality of life in the world. It is such a quality where he only exists as a slave to God. He says he is bound by the Spirit and he constantly only live for the church. Verse 17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory. Only when you reach that level does your worship enter that realm that is the most holy onto the Lord. That is the third altar. The question we ask you this morning which altar are you at?

### 3. THE DEPTHS OF WORSHIP

Turn with me to the gospel of Jn. 4:23 But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth, for the Father is seeking such to worship Him.

At the same time, lets also read I Thes. 5:18 In everything give thanks for this is the will of God in Christ Jesus for you. Paul continues to tell us not to quench the Spirit. God desires worshippers and not just people who seek to be blessed by His presence, or just seeking Him for His works and His power to grant whatever we request of Him.

The late Gordon Lindsay believes that when one third of the angels fell and followed Satan against God in rebellion, God chose to create Adam in order to replace the one third of angels that were gone. Imagine one third of the angels leaving heaven. Suddenly there was a huge vacuum in heaven. Some replacement was needed and God created man for that purpose. I am not sure how theologically accurate Gordon Lindsay's theory is because no one knows until we go over there to heaven. I believe that theological statement may have some truth. I mean if you have a big company that employs ten thousand workers and suddenly one third of your workers resigned en bloc, you would have to start recruiting more workers to replace the ones who resigned. A lot of work can't be done without the replacements. God has the biggest firm in the world, with millions and millions of angels, and for one third of them to leave is a lot. So no doubt, there would have been a lot of vacancies in heaven for worshippers. There have been tremendous vacancies since Satan fell.

There was a Christian in a local church here who was sent to heaven on a study tour and to report on his findings there. In one particular place, he saw angels worshipping the Lord as in a choir. Then he noticed that there was no worship leader leading the worshipping angels. He turned around and asked the angel accompanying him why there was no worship leader. There was silence for some time. Then very reluctantly the angel told him that there was never any worship leader since the rebellion in heaven and Lucifer was cast down to earth. It was as if the angel wished that the Christian didn't ask that question since the memory of that rebellion was still fresh in the angel's mind. The Christian then went on to ask how long did the battle take place in heaven. The angel told him that the battle between the angels who were loyal to God and the rebelling angels took six days before Lucifer and his fallen angels were cast down to the earth. On the seventh day, heaven rested. This was the time the dinosaurs roamed the earth when Lucifer and his fallen angels were confined to earth. God left the earth untouched for millions of years before He created Adam and Eve.

Now let us come back to our subject. But I also believe that God didn't just want the destiny of mankind to be replacements for the fallen angels. I believe that is one of the possible reasons. But beyond that, perhaps God has in His heart and mind to create something that will bring forth the highest expression of worship possible. And in the story of mankind when man fell into sin, God decided He is going to show forth such love that never shown before. And out of that manifestation of God's love, He is going to draw forth worship that angels have never sung before.

Do you know that the highest worship comes from the deepest experiences? Lets look at the book of Revelation chapter 14 and see the hundred and forty-four thousand. We

know that these are men and not angels. There were one hundred and forty-four thousand men who were chosen during the tribulation of seven years period. These are the hundred and forty-four thousand Jews that we see were sealed in Rev. 7, twelve thousand from each tribe. Twelve thousand from twelve tribes gives you a hundred and forty-four thousand. These are the hundred and forty-four thousand who served God in the Israelite's period together with the two witnesses against the anti-Christ, one is probably Elijah and the other probably Enoch. Remember multitude of saints have died. They were the tribulation saints. But the cream of these saints are the one hundred and forty-four thousand in Rev. 6. Now these are the tribulation saints. Thousands of them died. In verse 9 to 11. When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. And they cried out with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed. In case you didn't understand this part, it is prophesied in the book of Daniel that the anti-Christ would be given power over the saints for a short time. It is stated in the book of Daniel but after that the saints shall prevail. So these are tribulation saints.

In chapter 7:9 of Revelation, After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne and to the Lamb." Then in verse 13 Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?" And I said to him, "Sir, you know." So he said to me. "These are the ones who come out of the great tribulation, and washed their robes and made the white in the blood of the Lamb.

When I was teaching on the Second Coming of Jesus in the book of Thessalonians, there was a sister who came after the meeting and asked me, "Do you believe we will be caught away in the Rapture before the tribulation?" I said, "Yes and I have scriptures for it." I proved that the tribulation is the wrath of the Lamb from Revelation 6. I proved that the principle behind God's Rapture is based on Genesis 18 that God will not judge the righteous with the unjust. He always pulls them up beforehand.

Let us look at Rev. 14. The reason I say all those things is to show us the great suffering that takes place in the tribulation. And these hundred and forty-four thousand had gone through it and they were faithfully preaching the gospel. And when they were taken up into heaven this is the blessing that will be given to them. Rev. 14:1 Then I look and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand having His Father's name written on their foreheads. And I hear a voice from heaven like the voice of many waters, and the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne, before the four living creatures, and the elders, and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth.

Why was it that no one else except the hundred and forty-four thousand could learn that song? Because no else will go through what those hundred and forty-four thousand would have gone through.

In this message, we want to look at the highest praise possible for us to give onto God and how it comes. See the most important thing for us to do is to worship God. Part of the theological understanding of the redemption of man is that since one third of the angels in heaven have fallen, there are a lot of vacancies up there in heaven for worshippers of God. So, God seeks after worshippers. But beyond that God also decided to manifest a worship that possibly the angels have never heard before. The angels can never sing “Amazing grace how sweet the sound that saved a wretch like me” for they have never been lost. But we have and we can sing that song for ten thousand years. So there is a difference between the angels and us. And our worship is different. We can move into a dimension of worship that the angels could not.

In Rev. 19:10, the angel speaking to John was actually a redeemed saint. When John tried to bow down to the angel, the angel said, “Don’t bow down to me for I am your fellow servant.” So that gives us a clue that some of the men of God who have died and have gone home are serving today as angels. That is why some angels you see are without wings and some are with wings. Some of those with wings are fellow servants of the Lord Jesus Christ who have gone off before and serving God today as angels. Of course, God is more interesting than that if you know God well enough. I mean He is not in the business of replacement. He says, “Well if we are going to do it lets do something great about it.” The number of human beings who made it to heaven and replaced the number of fallen angels may have been reached by now and God wants to do something more, something greater and something mightier. According to one heaven’s report to a Christian who went up to heaven, the number of human beings in heaven is about 17 million now. One of God’s purposes for the redemption of men is to bring forth a worship that was unattainable by angels.

We exist as a church for praise ad worship. Look over to the book of Ephesians 2:21 in whom the whole building being filled together, grows into a holy temple in the Lord. Our purpose is to become a holy temple to the Lord. We become worshippers of God. Verse 22 in whom you also are being built together for a dwelling place of God in the Spirit. Chapter 3:21 to Him be glory in the church, now the church exists to show forth the glory of God. The church exists to show forth the praises and the majesty of the worship of God. This is why as we come towards the last days we have a revival of praise and worship.

So this morning we want to look at what brings out the highest praise and the depths of worship from our lives. They don’t come easily and I hope through that, that it will encourage us to learn to give God worship not just some of the time but all of the time and to know when is the important time to worship God. But the sad thing is that the most important times when we need to worship God are the times when we most easily forget to worship. I repeat, the sad thing is that the most important times when we need to worship God when God can get the purest, highest and deepest worship out of our lives are exactly those times when we forget God easily. And that is when you would have received the fullness of God’s presence. And the other side is when you are in the greatest difficulty. All the rest of the times when things are normal we remember to worship God. But when things are difficult and it is so hard to say, “Praise the Lord for He is good and His mercy endures forever,” we should continue

to worship God. For many Christians, sometimes they sing, "Alleluia," sometimes, "Praise the Lord," but also sometimes, "Why God?" sometimes, "Can not, Lord." But it should be all the time, "Praise the Lord." Even sometimes, when things are most difficult, tears are rolling down your cheeks, your shield of faith is full of arrows from the enemy, your hands are so tied, you still have to say, "Praise the Lord." Do you know why? Strangely, it is precisely at those times that we release the most beautiful and highest praise tunes during worship.

I am going to share this from the Word. We know what music is like. Music has a tempo. And music has a climax. Do you know that everything in this life flows from a cycle? And everything even in the atom flows in a cycle. Electricity has to flow in a cycle. Even when you turn on the tap the water flows out in a cycle. There is no such thing as a constant flow. I am telling you a scientific fact. And that's where the quantum theory states that matter oscillates. That is why the bible says, "In everything, give praise to the Lord." And that is why in our lives and the praises that come from the creatures that He has created which is man. There are times when He really looks for praise from our lives. There are times when our praise sounds sweetest. Now it doesn't mean that between those times you don't do anything. But in between those times, it is easy to praise the Lord. But the hardest times are when you are down in the valley and when you are having difficulties. You see people forget God on the two extremes. An average middle class Christian slowly becomes blessed and becomes upper middle class and wealthy. Guess what, the temptation is to forget the Lord. Then there are those who are in deep poverty. They are so hungry they can not think of anything else but food. And it is so easy in the midst of their poverty to forget God. Yet, brethren it is those two times that praise sounds sweetest to the Lord.

Remember how the Lord warned the Israelites in Deuteronomy 8. He says when you have eaten and are full beware lest you forget about Me. The Israelites remembered God to a certain extent when they were suffering in the time of Exodus. They cried out to the Lord. And God told Moses in Exodus 3 I have heard the cry of My people. And then in the times of prosperity when God has set up the entire nation, they forgot the Lord. They didn't fall because of external adversity; they fell because of internal complacency. When they were rich and had plenty they forgot the Lord. They started worshipping idols. They started turning away from the God who redeemed them. There were all the prophecies you read in Ezekiel. He talked about the parable of the woman whom God picked up, washed, cleansed, and yet rejected Him. And that represents Israel.

So it is important to know when our praises are the highest. Let's look at some high point, mountain top experiences. In the book of Luke 1, Mary was carrying Jesus in her womb. It is at her high point since she had the destiny of Israel in her womb. All that the Israelites had longed for generations to generations was now in her womb. All that Isaiah, Ezekiel, Daniel had prophesied about the coming Messiah was finally here in Mary's womb. It was a high point in her life. And Mary burst out in a worship and said in verse 46 My soul magnifies the Lord; And my spirit has rejoiced in God my Savior. For He has regarded the lowly state of His maidservant; For behold, henceforth all generations will call me blessed. For He who is mighty has done great things for me. And holy is His name. And His mercy is on those who fear Him. I mean what a powerful worship; what a powerful song she had sung onto the Lord. Her praise is so powerful that it has become as the Word of God. This is high praise.

We want our praises, songs and worship that rise from our heart to ascend so high that it is impressed into eternity.

We want to look at some points of what causes it to come forth from our life. In the book of Exodus 1:11 Therefore they set taskmasters over them to afflict them with burdens. And they built for Pharaoh supply cities, Pithom and Ramses. But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel. In chapter 2:23 Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out and their cry came up to God because of the bondage. I mean they must have been in terrible bondage. They underwent such suffering that many of them would have just died. Even today, we see the cry of many malnourished people in Africa, children dying in famine, people going without food for days. This is the cry of many Third World nations. People would just die out without food. That's why God sent a man like Lester Sumrall. You know how he got a vision. God came to him one night and said I want you to do this. I want you to get food and feed My children. I don't want anyone of those children who say Father who are in heaven holy be thy name; thy kingdom come' thy will be done on earth; give us this day our daily bread; to fail to receive our daily bread. And He sent a man there to feed all these people. God hears the cry. How sweeter it would have been if it were worship. And if they would say, "Lord if I die I would yet worship You." Wouldn't that be powerful?

Think about Shadrach, Meshach and Abednego. When the music started to signal the start of worship to the false idol, they refused to do so. King Nebuchadnezzar was very angry but he gave them one more chance and they still refused. And he said he is going to throw them into the fiery furnace if they refuse. And their reply was, "If we die we die. We are not going to bow and worship an idol." When they said, "If we die we die," it was almost like saying, "We are going to die worshipping God and not worshipping a false god. It is better to die worshipping a true and living God than to live and worship a false god." And God worked a miracle that you never hear anywhere else. Sometimes you ask why doesn't God work a miracle like that nowadays. You know why. Because there is not enough of people with that kind of commitment and that kind of worship. When they were thrown into the fiery furnace, they were worshipping God and the fire never touched them. The song that these three men sang is found in the Apocrypha, "The Song of the Three Men." God honored their faith. They were not even challenging God. They don't mind even if God doesn't save them. They were not like people who say, "God if you don't do this I am not going to serve You anymore." No, they were committed. They say, "God if you don't want to save us no problem we will still worship You." But God chose to save them.

And Jesus says in Jn. 4 that God is looking for such worshippers. I like to put it stronger God is moved by our worship. You remember when Noah came out from the ark the first thing he did was to build an altar. In the previous message, we talked about building four types of altars. When Noah built an altar God was touched and He pronounced a blessing. He smelt the burnt offering and He was touched. God can be moved. We know God is unchangeable, immovable, in terms of comparison with our temporal world. Let me tell you that God seldom moves but when He is moved, it is so powerful that the universe rocks. And worship can move God.

In the book, The Call, which is a sequel to The Final Quest, Rick Joyner had a conversation with Wisdom. Wisdom spoke to him about worship. He said, "When the

Father moves His little finger, the whole universe trembles. To shake the nations with your words does not impress anyone who dwells here. But when even the least of My brethren on earth shows love, it brings joy to My Father's heart. When even the most humble church sings to My Father with true love in their hearts, He silences all of heaven to listen to them. He knows that one can not help but to worship when they are beholding His glory here, but when those who are living in such darkness and difficulty sing with true hearts to Him, it touches Him more than all of the myriads of heaven can.

Many times, the broken notes from earth caused all of heaven to weep with joy as they beheld My Father being touched. A few holy ones struggling to express their adoration for Him has many times caused Him to weep. Every time I see My brethren touch Him with true worship, it makes the pain and grief I knew on the cross seem like a small price to pay. Nothing brings Me more joy than when you worship My Father. I went to the cross so that you could worship Him through Me. It is in this worship that you, the Father and I are all one.

Rick Joyner continues his reflections. For the first time, I now badly wanted to leave that place, even with all of its glory, just to get into the most dreary little worship service on earth. I was overwhelmed by the fact that we could actually touch the Father. One person who worshiped Him from earth during these dark times meant more to the Father than the millions and millions who worshiped Him in heaven. From earth we could touch His heart at this time like we might never be able to do again! I was so overtaken by this that I did not even realize I had fallen prostrate. I then fell into something like a deep sleep.

Then I was in a different place, beholding a worship service in a little church building. As sometimes happens in a prophetic experience, I just seemed to know everything about everyone in the battered little room. All were experiencing severe trials in their lives, but they were not even thinking of them here. They were not praying about their needs. They were all trying to compose songs of thanksgiving to the Lord. They were happy, and their joy was sincere.

I saw heaven, and all of heaven was weeping. I then saw the Father again and knew why heaven was weeping. They were weeping because of the tears in the eyes of the Father. This little group of seemingly beaten down, struggling people had moved God so deeply that He wept. They were not tears of pain, but of joy. When I saw the love that He felt for these few worshippers, I could not contain my own tears.

Nothing I had experienced gripped me more than this scene. Worshipping the Lord on earth was now more desirable to me than dwelling in all of the glory of heaven. I knew that I had been given a message that could help prepare the saints for the battles that remained on earth, but now this did not mean nearly as much to me as trying to convey how we could touch the Father. Genuine adoration expressed by even the most humble believer on earth could cause all of heaven to rejoice, but even more than that, it touches the Father. This is why the angels would rather be given charge over a single believer on earth than to be given authority over many galaxies of stars.

I saw Jesus standing next to the Father. Beholding the joy of the Father as He watched the little prayer meeting, He turned to me and said, "This is why I went to the cross. Giving My Father joy for just one moment would have been worth it all. Your

worship can cause Him joy every day. Your worship when you are in the midst of difficulties touches Him even more than all of the worship of heaven. Here, where His glory is seen, the angels can not help but to worship. When you worship without seeing His glory in the midst of your trials, that is worship in Spirit and in truth. The Father seeks such to be His worshippers. Do not waste your trials. Worship the Father, not for what you will receive, but to bring Him joy. You will never be stronger than when you bring Him joy, for the joy of the Lord is your strength.

When the Israelites were groaning under the burdens imposed by Pharaoh, they were crying to God. I wished they had worshipped God for they would have seen something else more powerful. But we see that finally God heard their prayers and God sent Moses. We see the story of the ten plagues that God sent. At first, they were not really sure how God would deliver them. Many of them even had doubts and skepticism. In fact when the first confrontation came, they were like young Christians expecting to see God move straight away when God has His time span for working. When we trust God, we can not limit God to a time. Because if you limit God to a time it is like you are challenging Him. You haven't committed to God a hundred percent. You committed to God the case but you didn't commit to God the time. So when God did all the signs before Pharaoh, instead of Pharaoh yielding, the Israelites saw Pharaoh hardening his heart. When Pharaoh hardened his heart, the people were angry with Moses and angry with God. Exodus 5:21 And they said to them. "Let the Lord look on you and judge you, because you have made us abhorrent in the sight of Pharaoh." You have made life even more difficult for us. Look, they haven't learnt to worship God.

Now I am going to point out that that was the key problem all the time. When you don't learn to worship God in adversity, don't think that you learn how to worship God in prosperity. If you don't worship God in poverty, you can never worship God in prosperity. Don't deceive God and don't deceive yourself. The proof of whether you are a worshipper of God is now. Now right where you are in your situation. If you prove yourself faithful to God, He will in His mercy continue working upon your life. Even Moses was stunned when there was no result at first. The result came after ten plagues. And after ten plagues, the Israelites started walking out of the land of Egypt. I mean this is the first time for many of them. It took them four generations to finally see and taste freedom. All those who had first come into Egypt died. They carried Joseph's bones with them. And these are all Egyptian born Israelites. You could imagine the excitement as they walked out. Finally they were going. Remember how many false moves they have to make. They prepared themselves and after ten plagues, Pharaoh said, "Alright I will let the people go." They were all ready to go. Then he said, "No they can not go with this they can not go with that." There were so many roadblocks to their freedom. And as they were moving suddenly, they discovered Pharaoh was behind them. It doesn't look that real now. Pharaoh didn't want to let them go. But something happened as they crossed the Red Sea. When the Red Sea covered Pharaoh and his army, they realized this is real. You can imagine all the excitement when they saw all the Egyptian armies washed up to the shore. The realization started – we are free. Suddenly they realized like some of us realized in a different way - we are healed. What are you going to do? Are you going to say, "Well my prayers are certainly very powerful."? "Look at me. How great I am. I can do mighty work for God." Watch out; it is at that time that you need to worship God.



I mean now you can really sing with all your heart, mind, soul and strength and thank God in Exodus 15 as they did. For the first time God heard praises coming out from the Israelites. You can imagine how delighted God was. The angels probably would have danced. This bunch finally learned how to sing. Some of them were probably off key but it is alright. And in chapter 15, even Moses was excited. It says Then Moses and the children of Israel sang this song to the Lord. I will sing to the Lord for He has triumphed gloriously. The horse and its rider He has thrown into the sea. And they gave God praise; they gave God worship and in verse 20 Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after here with timbrels and with dances. And Miriam answered them: "Sing to the Lord, for He has triumphed gloriously! The horse and its rider He has thrown into the sea!"

Do you notice the emphasis on the sea there? Because that means that's is He is God He has done with. I mean that excitement the highest praise you can offer God is when God has delivered you out of adversity. Your high points are for the purpose of worshipping God. Think very carefully, if you got healed, it will only last for this earth because after you go to heaven you got a new body. If you got blessed and set free after being a slave to a sin or slave to a free man, it is only for this earth. If you got your needs met its only for this earth. What else that can come up that will be eternal - praises to God. All those events were orchestrated so that it will bring out the best worship in us. It has been said that of all the great books written by men; of all the great speeches spoken by men both Christians and non-Christians; of all the great thinking by men; of all the great music by men; all of it has come from either great adversity or great deliverance. It has always been at that time that men's artistic creative musical, worship and praise and talent have come up with his greatest demonstration in every aspect whether it be art, music or everything. It is tremendous for us to realize that. Of course, we know that for them they didn't understand the full truth because the next moment they start complaining when they had adversity again. Do you know what's wrong with them? They knew how to worship in prosperity but they didn't know how to worship in adversity.

Lets look at another case here in I Samuel chapter one. All these high point came at a time when they reached the mountaintop. Verse 2 And he had two wives; the name of one was Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children. This man went up from his city yearly to worship and sacrifice to the Lord of hosts in Shiloh. Also the two sons of Eli, Hophin and Pinehas, the priests of the Lord, were there. And whenever the time came for Elkanah to make a offering he would give portions to Peninnah his wife and to all her sons and daughters. But to Hannah he would give a double portion, for he loved Hannah, although the Lord had closed her womb. And her rival also provoked her severely, to make her miserable, because the Lord had closed her womb. So it was, year by year, when she went up to the house of the Lord, that she provoked her, therefore she wept and did not eat.

She wept and cried, wept and cried until her husband was very frustrated because he loved her. But one day God answered her prayer. And she brought the little boy to the temple to dedicate the boy to the Lord. You could imagine the feelings that were going on in her inside. The Lord gave this boy whom she loved so much and she promised the Lord that she would give him to Him. And that day she kissed her son Samuel for the final time. God has a work for you. If not for God you won't be here.

You came from God and I must bring you back to God. And that day as mother and son walking to the temple I could see in my spirit tears were running down her eyes. She came knowing God has answered her prayers and she gave the son back to the Lord. And out of her mouth came the most beautiful worship that the angels who never know these sufferings of mankind could come up with. Out of the deepest adversity are songs of praise more beautiful than the sweetest angelic voice. Yes, even the tone of a man with a croaky voice, redeemed by God but touched with the call of his being, when he sing the praises to God all heavens stop because of praise that came through answered prayers. These are the high praises that comes when God delivers us.

Secondly the praises that can come when God answers our prayers. You hear news through the phone or through papers or through your friends that your prayers are answered. If right now you go home and you found that your loved one whom you have prayed for five years had come to know Christ, what must you do? Kneel down, jump, weep and worship God because this is the time when your praises are the sweetest. That's when your praises will touch the heart of God. This is why in my ministry the times when I like to bring people to worship God is when a miracle has taken place. Because I know, that's where the high point is. The purpose of those miracles and something else that can last longer is the praise that can come because of that miracle. It will be written in the books of heaven forever and ever. And yet that is where you find your praise reaches its highest point. You could even feel it in the vibration. I mean if somebody gets up from his wheelchair, runs to the front and you were leading the praise and worship at that time, don't you think that moment would be different? Why does it feel different? Why is the atmosphere different? Because it is the high point that God wanted. It is the high point of a cycle. Praise comes in cycle that we can give to God. Many times, I see it happen in a meeting where people just clap hands and forget to worship God when a miracle happened right before their eyes. Let's make it different. That's the time to worship God. Most of the people's worship is worship to prepare for ministry. After the ministry, they disperse. But it is after the ministry that we can really give high praise and worship to God. So lets not missed out on this.

And she praised God in chapter 2 And Hannah prayed and said: "My heart rejoices in the Lord; my horn is exalted in the Lord. I smile at my enemies because I rejoice in Your salvation. No one is holy like the Lord, for there is none besides You, nor is there any rock like our God. She worshipped the Lord. She blessed the Lord. She said wonderful things about the Lord. Her praises ascended and it became a powerful prophecy of the thing to come. Men's highest intellectual ability and men's greatest stroke of artistry whether in the painting or in drama comes at those two highest points. I mean when God has done something your mind gets recharged a thousand times. If you continue worshipping God at that point you could see into the future. You see things that God wants you to do.

When I come back from praise and worship God started speaking. Although my physical body was tired, my spirit was still worshipping and as I slept, I could hear worship going on. God began to show me some more things on worship. My mind was active and I started to write down. I received three more new songs to the Lord and some more new things to do. I don't know when we are going to do those things. But that's when we must tap on the flow and let God continue to minister in our life.

There are many of them. We can not look at all of them; there is not enough time but we just pick up here and there.

In the book of Daniel, Daniel has been promoted. He was found together with his friends ten times smarter than all the wise men. Then in chapter 2 something happened. The king had a dream that he could not understand and he also forgot what the dream was. And he wants his wise men to tell the dream and the interpretation of the dream but nobody could. When they could not the king was angry in verse 12 For this reason the king was angry and very furious and gave the command to destroy all the wise men of Babylon. So the decree went out, and they began killing the wise men; and they sought Daniel and his companions to kill them.

There you have a death threat hanging over their lives. So when the soldiers came to take Daniel for the slaughter, Daniel asked why is this command so urgent. And when he was told the reason, Daniel said, "Give me one chance to interpret the dream." And so the commander told the king and the king gave Daniel some time to interpret the dream. In verse 17 Then Daniel went to his house and made the decision known to Hananiah, Mishael and Azariah, his companions, that they might seek mercies from the God of heaven concerning this secret, so that Daniel and his companions might not perish with the rest of the wise men of Babylon. They had a prayer meeting that night. It was one prayer meeting that I would enjoy attending because if you don't pray through you die in the morning. Wouldn't that be a wonderful motivation? He gathered the people and said, "If we pray and we don't hear from God we die in the morning." I tell you everybody will start praying with all their hearts. There will be no talking that night. That is the time that if you don't know how to pray, you will die. And they prayed and prayed and God revealed the dream and wisdom. God gives a revelation to Daniel. When Daniel received it in verse 19 Then the secret was revealed to Daniel in a night vision. So Daniel blessed the God of heaven. Then Daniel went into high praise. Blessed be the name of God forever and ever. For wisdom and might are His. For He changes the times and the seasons. He removes kings and raises up kings. He gives wisdom to the wise and knowledge to those who have understanding. High praise, first when He delivers you out of adversity. Second when He answers your prayer. Third when He brings a revelation.

So when God gives you a vision, what do you do? Bow down and worship Him. Many times God reveals many things to come, knowledge, revelations, and I just write them down. After I write them down, I will lift up my hands and worship God. That's when you can worship God even deeper. When He has just revealed something to your life, these are the mountains. When you are on the mountain of deliverance, of healing, on the mountain of revelations, you can give high praises onto God. It would do marvelous things.

We know the story which is familiar to all in Acts 16 how when Paul and Silas were in prison. They prayed and they sang hymns the whole night. And God shook the whole prison and a revival broke out. But for them it was an adversity on their side. Here we are talking about the mountaintops where we can learn to give God praise and worship on the mountaintop. Then on the other side, we need to learn how to give praise to God when we don't see any mountaintop. We only see a deep valley before us. Here is where it's also difficult. But here is where our praises are also extremely sweet to the Lord.

Lets turn to the book of psalms chapter 3. I like king David because he is a man who is a worshipper of God. His title is a man after God's heart. And the title of man after God's heart implies that he is a worshipper of God because God's heart can only be won by those who worship and love Him. Ps. 3:1 Lord how they have increased who trouble me! Many are they who rise up against me. Many are they who say of me "There is no help for him in God." But You. O Lord are a shield for me. My glory and the One who lifts up my head. What a tremendous song. But look at the introduction. "A Psalm of David when he fled from Absalom his son." Now that's not the time when most people sing. That's the time when most people cry. I mean king David being chased by his own son; lost his throne; lost his wife; lost everything, and he marched sadly. And everyone was reviling him. As he was crossing the river, David didn't lose his ability to worship. Come what may he will choose to worship God. His worship doesn't depend on circumstances. His worship changes the circumstances. I could imagine as David sat there and he wanted to go for war with the mighty men. The mighty men said, "No, you stay. We will go for you. You are too precious." David didn't sit down, mourn, and cry. In fact, the only time he cried was when his son died. But when his son was coming against him and all look like it was lost, it is not written in the book of II Samuel but it is written in the book of Psalms 3 that when he was down and out he picked up his harp and he said "Thou O Lord are a shield for me. My glory and the lifter of my head." And he sang unto God. If the devil can't steal your joy, he can't steal your goods. If the devil can't steal your song, he can't steal your kingdom. He may lose his kingdom, he may lose his son, he may lose everything but he never lost his songs.

You know sometimes it is quite painful to sing. It is hard when you have success because when you are successful, you have many false friends. The book of Proverbs tells you that when you are famous and successful not everybody around you is around you because they really love you. So you must know who to be close with and who not to be close with. You make your choices according to principles. And everyone demand of your time and you can easily forget God. But over here, it can be sometimes too painful even to sing. Your body doesn't feel like singing. Your emotions don't feel like singing. Your voice refuses to co-operate. And it is so painful but yet you worship God.

I could see David strumming his harp "Thou O Lord are a shield to me. My glory and the lifter of my head." God in heaven with His counsel of 24 elders there and all kind of wonderful things, the four creatures and all these angels. God asks, "What's this sound?" Remember heaven is constantly filled with music. In heaven, you could hear sounds that you never heard before. And your voice could reach pitches that you never reached before. Beautiful music, all kind of music. But in the midst of all these music the Father God asked, "What's that sound?" And God asked the angels, "What has been done for this man so far?" The angels said, "Nothing O Lord." "Why is he singing?" "He loves you, O Lord." If God could cry, He would have wept. "What has happened to this man?" "Judgment, O Lord." "You mean in judgment he still worship Me?" "What's happening to his life now?" "He is reaping what he sow now and yet he is singing." If angels could cry, they would have cried. Don't you think these are the things that move God? So why don't we worship God when we are in adversity? Take the challenge today. When times are bad and the world around you looks difficult, worship God. When the pressure comes worship God. When your pocket is empty and your bank account is overdrawn, worship God; "for thou O Lord is a shield

for me; my glory and the lifter of my head.” And God is moved; heaven is moved. And God says lets do something about it. And in a few moments, everything was finished. And David has everything back because he didn’t lose his joy; he didn’t lose his song. He was a worshipper of God. God could work for him.

Brethren you want to make beautiful music. You don’t learn it from the world. If you were to go to God, God will teach you melody and tunes that the world never have. The sounds that you never heard before God will teach you. But only one thing remember that your most beautiful music doesn’t depend on your talent. It depends on your choice to worship God in your most difficult situation.

Lets turn to another difficult time in David’s life in Psalms 34. Some think that these psalms were written at a high point. No. Some were written in the lowest valley even when David repented. You read the psalm of his repentance. Ps. 34:1 I will bless the Lord at all times; His praise shall continually be in my mouth. My soul shall make its boast in the Lord. The humble shall hear of it and be glad. O magnify the Lord with me and let us exalt His name together. Verse 8 Oh taste and see that the Lord is good. Blessed is the man who trusts in Him. Oh, fear the Lord, you His saints. There is no want to those who fear Him. Verse 22 The Lord redeems the soul of His servants. And none of those who trust in Him shall be condemned. Look at David here in psalm 34. What a powerful psalm to praise and worship the Lord. But look at the introduction “A Psalm of David when he pretended madness before Abimelech, who drove him away, and he departed.” This was the low point in David’s life in the book of I Samuel. We realize that David was running away from Saul. In I Sam. 21:10 Then David arose and fled that day from before Saul, and went to Achish the king of Gath. He had reached such a low point that he had to go to the enemy of Israel. I mean how lower can a man sing? How low can you sing when you have to come crawling to your enemy for help? And the servants of Achish recognized him and said, “Is this not David?” And he had to sing even lower because now his life was in danger. He has trusted his life to his enemy and the enemy recognized him and wanted to kill him. And he has to pretend that he is not David. He has to act like a mad man. How mad can you be? He let saliva come out of his mouth. Remember he didn’t feign the madman’s act a little bit. He had to make it look the craziest possible until they drive him out. How low can you sing?

If you have hit rock bottom remember David has been there too. If you thought that your valley was deep, remember people like David had been there too. But God brought him back to the mountain. If you thought that yours is deeper than David let me tell you Jesus even went deeper than that. He went to the lowest parts of the earth. And you would have thought that when David came out of that, he would be angry with God, angry with the Israelites, angry with the people, angry with everybody but not David. When David went away, he found solitude in his heart and said, “I will bless the Lord at all times. His praise will continually be in my mouth.” I mean he blessed the Lord. Now that gives us a clue how David encouraged himself. Everybody wanted to stone him. His own people wanted to stone him. He lost everything. He lost his wife. He lost his houses. When he had no one but the Lord and everybody is picking up stones to throw at him, he picked up his harp and played. David never gave up his songs. And that is when the most beautiful music ascended to God. Isn’t it strange that all David’s lowest points became his high points? In God, there are no high point and low point. He lifts you up. There are only difficult situations and easy

situations. And we only need to learn the secret of worshipping God at all times. Remember the first words in Ps. 34:1 I will bless the Lord at all times. And that all times included those times when he was really down. When he did that God in heaven asked, "What's that sound?" Angels came and said, "Lord, its David." "Let's do something for my boy there." After sometime, as long as David was alive whenever God in heaven heard that sound He said, "That must be my boy David." Would you all like to be like that onto the Lord? Would you make sweet music to the Lord? God will bless you; redeem you and establish you even today.

Before I close I want you to turn to Eph. 3:18 may be able to comprehend with all the saints what is the width and length and depth and height – to know the love of Christ which passes knowledge. When you make sweet music to the Lord whether in the valleys or on the mountains or in the in-between times, when you praise Him at all times remember these four words; width, length, depth and height. What does these mean?

Let me talk about width first. Width is another word that we could call thickness. When you say how wide, you are referring to how thick something is; or how fat something is. Now fat in our days today is different from the fat in the bible. In the bible, the fatness has to do with health or prosperity. When He drops fatness on you that means He drops prosperity on you. Your praise and worship must be constant in poverty and to be constant in prosperity; in adversity or in abundance, we need to take note of this area in Ps. 63:5 My soul shall be satisfied as with marrow and fatness, and my mouth shall praise You with joyful lips. No. 1 fatness or thickness or width has to do with your personal experience. How much you have experienced God. God is someone to be experienced. By experience, we are talking more that just feelings because it refers to the soul. You can not say that you know your wife just because you write to her. Or you know your wife or your loved one because you have talked to them through the telephone. For example, do you know President Clinton? You say yes, but he doesn't know you. You haven't shake hand with him. So there are different levels of knowing. But we are talking about an experiential knowing. It depends on how well you know God. How much you have really experienced God for who He is. These fours points are keys to your song composition. How deep your song goes depends on these four. No. 1 the wealth of your personal experience with God. The less experience you have with God you can compose any song but you can not compose worship song to God unless you experienced Him. It is not a matter of intellectually knowing Him. It is not a matter of knowing about Him. You have to know Him experientially to write songs about Him. So it depends on the richness, the fatness, the width of the experience.

Secondly length. Length has to do with distance. It talks about encompassing different people of every race, of every creed, of every tribe, of every tongue through the praise and the worship that comes from our mouth. When it says length, I always think of relationship. Experience with God may be one thing but the ability to build a relationship with another person takes something else. There are a lot of people with deep experiences with God but have very little relationship with others. And we need a length of relationship. We need to know how to relate with people difficult and easy, lovable and unlovable, old and young. Some people can only relate to the young. Some can only relate to the old. We must have a full ability to relate to people of every age, of every race, of every tongue, of every nation. If we are not able to do it

then we are prejudiced. And your prejudice will affect the extent of your praise and worship to God. There is only one key word in relating to people – humility and forgiveness. There is no way you can relate to another human being when you are proud – you need humility and forgiveness. I Chron. 25 David organized the musicians. And he got the musicians to work with one another. The key word is there. They prophesy according to the order to the tune. There was submission. When you work with musicians, you will find that the more talented they are, the greater the tendency to be proud can also be there. We have to be honest with that. When you are good in something, you are always tempted to be proud about it. And we need to learn how to submit one to another and how to relate so that our music and our worship become enhanced.

Depth has to do with Word base. Is your praise and worship based on the Word? You can have a nice song but if it contradicts sound theology and is against God's Word, I don't think it really ascend to God. Mark 4 the parable of the sower and the seed talks about the Word as a seed thrown into the ground having roots. So for praise and worship to be deep it must be theologically sound. Too much praise and worship today is not based on the Word enough. You can not sing the whole day "I love You Lord." There has to be more theology involved in our praise and worship for it to reach out onto God. Look at all the high points and the low points of praise and worship. Each one of these that came out from Hannah's mouth, from David's mouth, from all those people of God contained tremendous theological concept of God.

Lastly height. Height in Genesis 14 we talked about how Melchizedek was the priest of the Most High God and said, "Blessed is Abraham of the Most High God." Height talks about the heavenly realm. The fourth area has to do with heavenliness of melody. Let's put it this way. Sometimes people compose songs and they are just not nice to the ear. You can compose song based on an earthly folk song. You can compose songs based on a nice human tune. But when you contact heaven and I have been there in the spirit, everything in there is melody. You can compose a sermon out of a song but it has nothing to do with praise and worship. It is just preaching through a song. I want you to know the melodies in heaven are all very catchy. You hear it even though you thought you never hear it you will have it repeated somewhere on your inside coming out. There are some songs you hear that straight away catches your ear. Some songs you got to really work hard to learn them. But all the heavenly songs are always melodies in the depth of God.

So there must be all these four qualities that stabilize us in praise and worship in these two realms. Now here is a wonderful thing. You don't have to worry about these four areas, width, length, depth and height. When you really worship God in adversity or in prosperity, strangely enough you would contact all those four realms. Hannah didn't study theology but look at the theological content of her worship in the book of I Sam. 2. Isn't it wonderful that we don't have to worry about those areas? In the end it come out to the fact having been touched by God and have been made a quality decision to be worshippers of God and to learn the secret of the right and the most important times to worship God. We worship God all the time but the times that are most important are the times of prosperity or adversity. That's when you make the most beautiful music to God. When you choose to worship God out of your mouth, God will cause praise and worship to come.

## 4. DEGREES OF WORSHIP

There are degrees of praise and worship. There are degrees of approaching God and His presence. As we worship God sometimes, God in His grace allows the Spirit of praise to sweep over our life so that we could be refreshed by His presence and by the waves of glory from heaven.

In II Chron. 5 in the dedication of Solomon's temple, we see the people of God gathered together to worship Him. We see the basic approaches that are there. As we approach the temple of Solomon, there are six pieces of furniture. As you enter into the temple of Solomon the first thing that you see is the Outer court. There is first of all three sections. And there is a veil that separates the Outer court from the Holy place. This veil is the entrance into the Holy place. The whole Outer court is where the people gathered.

Then there is another veil that separates the Holy place from the Most Holy place. There are two veils in the tabernacle of Moses and the temple of Solomon. In the Outer court, you have two pieces of furniture. The first piece of furniture is the brazen altar. Just before you enter the first veil, you have the laver. So as you enter the Outer court you have two pieces of furniture then you have the first veil. When you enter the first veil, you enter into a different portion. In that portion, you find on your right a very bright light. The bright light as you look towards the left there is the candlestick. Then towards our right you will find a table of showbread. Then you have the table of incense. Then you enter the second veil and that is the Most Holy place.

When we worship the Lord, there is a pattern by which we approach the Lord. The brazen altar is where the blood sacrifice is. And that is the blood of the lamb. This piece of furniture points to Jesus. The brazen altar represents the blood of Jesus the Lamb of God being shed. We also have the laver in the Outer court. There is where they wash the animals before they sacrifice the animals. The laver is where they do all the ceremonial washing representing the washing of the Word. The laver represents Jesus Christ the Word of God.

Then you enter the first veil on the left is the candlestick which represents the Holy Spirit and all His gifts. The table of showbread the bible tells us there are two moldings. They represent Jesus Christ the King of Kings and Lord of Lord. It has twelve loaves that must be changed every week. They put also the wine there for the sacrifice and it also points to communion and of course it points to the status of Jesus as the Mighty King of Kings and Lord of Lords. Then you have the altar of incense, one of the tallest pieces of furniture there. That represents the prayers, praise, and worship as well as Jesus Christ our High Priest.

As you enter into the Most Holy place, you have the Ark of the Covenant. This is where the glory of God resides with the two cherubim whose wings touch the Mercy Seat that represents the glory of God.

Now each aspect represents a particular teaching in the bible too. The brazen altar represents the blood of Jesus Christ and the power of the blood of Jesus Christ. The laver represents Jesus the Word of God. It represents the power of the Word. Then the candlestick represents Jesus the baptizer of the Holy Spirit, the Giver of the Holy Spirit. It represents the power of the Holy Spirit. Then we have the table of showbread



and that represents Jesus Christ the King of Kings and Lord of Lords and the power of the Name of Jesus. Then the altar of incense represents Jesus our High Priest. The altar of incense represents the power of praise and worship and prayer; Jesus Christ our High Priest. The Ark represents Jesus Christ the fullness of the Godhead, the power of God's presence and glory.

In II Chron. 5 as they gathered together before the Lord in verse 6 Also King Solomon and all the congregation of Israel who were assembled with him before the ark, were sacrificing sheep and oxen that could not be counted or numbered for multitude. Notice what they were doing. They were sacrificing lambs. In other words, blood was shed. There were so many animals that they could not number the animals. So the blood of the lamb was signified and shadowed here. The reason why the glory of God came in that familiar passage is because first they entered by the blood. That's the only way as we seek to worship God. See there are different degrees of worship that we can enter into. So the first stage we enter is the blood. They magnify the blood. That's the only entrance. The blood of the Lamb washes us spirit, soul and body. So they entered by the blood. When we worship God and enter into His presence we need to magnify the blood. Notice that all worship followed this very systematic order. As we approach God's presence all the time, we should keep this order in mind.

II Chron. 5:7 Then the priests brought in the ark of the covenant of the Lord to its place, into the inner sanctuary of the temple, to the Most High Place, under the wings of the cherubim. For the cherubim spread their wings over the place of the ark and the cherubim overshadowed the ark and its poles. The poles extended so that the ends of the poles of the ark could be seen from the holy place, in front of the inner sanctuary, etc. Then in verse 10 Nothing was in the ark except the two tablets which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they had come out of Egypt.

And so they have made everything, everything was completed. They made the ark and all the different furniture. On that occasion that day was the setting up of the Ark of the Covenant. So it was a special occasion when they were laying the ark in its rightful place in the Most Holy Place. What we want to see is that all the pieces of furniture were made according to the pattern that God showed David.

I Chron. 28:11 Then David gave his son Solomon the plans for the vestibule, its houses, its treasuries, its upper chambers, its inner chambers and the place of the mercy seat; and the plans for all that he had by the Spirit, of the courts of the house of the Lord, of all the chambers all around of the treasuries of the house of God, and of the treasuries for the dedicated things; also for the division of the priests and the Levites, for all the work of the service of the house of the Lord.

Notice here that in I Chron. 28 in verse 11, 12, 13, that everything they did in II Chron. 5 was according to the pattern shown to King David. In other words, God revealed to David as He revealed to Moses the pattern. In Solomon's temple God revealed to David how to divide the priests, how to divide each piece of furniture, which was larger and bigger than what Moses built. In other words, they built it according to the pattern. And the pattern represents God's revealed Word whether it be rhema or logos. And that means that the approach of the whole worship was set after the pattern that King David had visualized. King David had seen the rhema of God, the laver of God. As they approach God, it has to be after God's pattern.

Remember the story where King David tried to bring the ark into the city of David. The first time he brought it in, he made a cart that was pulled by oxen and it did not work. Halfway through someone died. Later King David realized he was wrong. They should let the priests carry the ark. So they had to follow God's pattern before the transporting of the Ark of the Covenant could proceed smoothly. Before they could tap on the glory of God in II Chron. 5, they have to be obedient to the pattern. Before we could offer God our worship, we have to offer God the sacrifice of our obedience. If we do not get ourselves under the blood or we are not obeying the Word, no amount of worship or praise could reach into heaven. If we live a life of disobedience and we are not under the Word of God, we are not obeying the Word and we are not covered by the blood, no amount of singing, no amount of instruments, no matter what we do we can never go above the ceiling. So we always enter the presence of God through the same pattern of the blood and the Word.

But that's not enough they want to enter deeper into the presence of God. So here as they move deeper in II Chron. 5:12 And the Levites who were the singers, all those of Asaph and Heman and Jeduthaun, 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.

So they have there all the priests of God all a hundred and twenty trumpeters. But they were divided into three groups Asaph, Heman and Jeduthun. Look at I Chron. 25 and you see those three groups there in verse 2 Of the sons of Asaph; Zaccur, Joseph, Nethaniah and Asharelah the sons of Asaph were under the direction of Asaph, who prophesied according to the order of the king. Now Asaph is the one who prophesied. Look at the last phrase there.

Now at the end of verse 3 Jeduthun prophesied with a harp to give thanks and to praise the Lord.

Then with Heman it tells us in verse 6 All these were under the direction of their father for the music in the house of the Lord, with cymbals, stringed instruments, and harps, for the service of the house of God. Asaph, Jeduthu and Heman were under the authority of the king. Now in verse 5 it says All these were the sons of Heman the king's seer in the word of God to exalt his horn.

Notice the three groups there. In Asaph's case, no instruments were mentioned. Then you have Jeduthun who used stringed instruments, the harps to prophesy. Then you have the last group Heman. It says that his sons play the horns. They prophesy with the horn.

There were these main divisions all with different areas in God. In other words, they were prophesying in the Spirit of God. In other words, the Spirit of God was moving them. They were moving in the realm of the Spirit and they were bringing before God praise and worship. And David wrote some of the songs. Jeduthun wrote some of them and the rest by Heman. When they sing the songs that God gives the anointing of God started coming.

Look at II Chron. 5 they have only gone three steps. In II Chron. 5:12 And the Levites who were the singers, all those of Asaph and Heman and Jeduthun again you see those three names. It represents the different moving and the different gifts of God as

each gift functions according to God's design. With their sons and their brethren. In verse 13 Indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, "For He is good, His mercy endures forever," that the house, the house of the Lord, was filled with a cloud.

The glory of God came in when they move in the blood, the Word, the pattern, they prophesy by the harp and by instruments, and as they move in the Spirit, they saw the glory of God coming in. Many times when we see God's glory, we say enough. But they have some things to go through. See there are waves of God's glory. What we are teaching here this morning is there are waves of God's glory. Don't be satisfied with the first time. There will be eternal waves of glory; there will be more and more of the things of God. There is no end to what God continues to do. That is why Paul always says he press forward. We must be eternally hungry for God. They had just reached the third step and the glory of God came. It is not the end. When you reach a certain point and the glory of God comes in and you say thank you, thank you and you ran out. My friend, it is only the beginning. There are some more things God wants to bring into our lives.

And so the glory of God came down and the priests could not stand in God's presence in II Chron. 5. That's the first wave of God's glory. In fact, there are many waves of God's glory. They have all those sub-waves, the blood, the Word and now the praise and worship as one together in the Lord.

In chapter 6:1 Then Solomon spoke; "The Lord said He would dwell in the dark cloud. I have surely built You an exalted house and a place for you to dwell in forever." Here they begin the dedication of Solomon's temple. Solomon dedicated the temple and provided an avenue for every Israelite to do certain things that God would honor according to the old covenant. In other words, he was making a covenant with God.

See the table of showbread represents God's covenant with us. Today when you take of the cup of the Lord's Supper, it represents the covenant the Lord has with us. It is when you have passed the third state that you make a covenant with the Lord. Many people when they reached this stage they go to a place they enjoy the worship, enjoy the place, but they don't move into the covenant with God. Let me tell you God doesn't want you to just enjoy worshipping Him. God wants you to make a covenant with Him. God wants you to come into covenant with Him. We know we have the covenant with the Lord Jesus Christ the blood of the Lamb. But I believe all of us must have our own covenant with the Lord. We have to have our own dedication service to the Lord. Dedicate yourself to Him. And many time people will just move in these three levels; the blood, the word and praise and worship and then they just go off. Their lives are not changed. They are not transformed. God doesn't have more of them. After some time, even that becomes dull.

See even those who are in the Charismatic movement for twenty years slowly begin to feel dry. They have the same praise and worship. They have the same songs. But something starts growing dry because they don't move deeper into a personal covenant with the Lord. That's the table of showbread. See the table of showbread only the priests can eat it. Do you know all the Levites can not eat the showbread?

Only the priests the descendants of Aaron can partake of the showbread. In other words, you have to have a special relationship to Aaron. The Lord Jesus today signifies Aaron. You have to have a special relationship with the Lord before you can partake of the table of showbread. Get deeper into the covenant relationship.

Here Solomon is saying in Chapter 6 making a covenant with the Lord. Solomon is giving himself onto the Lord and making a covenant with God on behalf of his people. He is saying, "Lord You will put Your presence here. Let all who cry out to Your presence in the direction to the temple let them hear You." He was making a covenant with God. When God shows His glory what do you do? Just worship God and say thank you? No. Make a covenant, dedicate yourself to Him. When God shows Himself, don't just enjoy His glory; go further and make a covenant with Him. Make a deeper relationship with Him. Go deeper into Him. And yield more to Him.

A lot of people will stop at II Chron. 5. If they had stopped at II Chron. 5 they will have just one glory. But because they went deeper perpetually throughout all generations after that time men and women could tap on the glory of God continually. Whenever other kings come and dedicated the temple the glory of God came. Many other times like in II Chron. 20 when the Israelites were in trouble King Jehoshaphat in II Chron. 20 says Lord remember Your covenant. If Solomon had not prayed what he prayed in II Chron 6, he would only have tasted the glory of God in his days. But because of his covenant with the Lord there is now open the possibility of others stepping into that same covenant. Solomon had opened the way for the generations to come. He went deeper. When he did that, he also prayed a prayer onto the Lord in II Chron. 6:40 Now, my God, I pray, let Your eyes be open and let Your ears be attentive to the prayer made in this place. Now, therefore; Arise, O Lord God to Your resting place. You and the ark of Your strength. Let Your priests, O Lord God, be clothed with salvation. And let Your saints rejoice in goodness. O Lord God, do not turn away the face of Your Anointed. Remember the mercies of Your servant David." See Solomon was offering prayer. From covenant, he is coming now to personal prayer, praise and worship. He began to move deeper into the things of God.

Then you have II Chron. 7:1 When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices and the glory of the Lord filled the temple. And the priests could not enter the house of the Lord, because the glory of the Lord had filled the Lord's house. Now that's the second greater glory. There are many people who see the first glory; the gifts of the Spirit but they don't enter deeper. There is a deeper glory when you are in covenant with Him. As you enter deeper into praise and prayer with Him, you not only have the glory of God but you have the fire of God coming down with His glory. Now fire was important to them. It is in fire that the burnt offering outside keeps on burning. So the fire came on the brazen altar. Normally if the fire did not come down on the brazen altar, what they were burning already they had to light the fire themselves. But now the fire came from God. God Himself light and burn the offerings. That is where human works end and God's Spirit takes over a hundred percent. We reached a stage where our works end. And what you do a hundred percent of the time is the Holy Spirit flowing out. That's what we want - to be totally in manifestation of the Holy Spirit. Where it's the Holy Spirit Who fully blows you. All you do is to set sail and the wind of the Spirit blows you. In everything you do its flowing from the Holy Spirit.

What we want to encourage you is to enter into praise and worship there are degrees of glory. We only saw two this morning. I want to encourage you there are many degrees of flowing. Enoch walked with God and walked in such glory that he was so physically transformed that he walked into the depths of God's glory. There are many degrees of glory. The average Christian when they see the glory of God, "O praise God that's enough." There are many degrees of glory you enter into when you praise and worship God. You enter into one and you flow in it. You enter into another one and enter into another one and it brings you into the heights of God's glory. For the bible says, we are being transformed from glory to glory. That means the glories of God are the mountain peaks in our life. But there are many, many Mounts of Transfiguration that we move into from glory to glory to glory until we reached the heights of His glory. Don't be satisfied with the first glory. Enter deeper. There are more of the depths of God's glory.

## 5. FOUR DIMENSIONS OF WORSHIP

Let's look at the book of Ephesians chapter 3. This morning we want to speak about the four dimensions of worship. We are taking it from the book of Ephesians chapter 3 as our basic text. Paul in the book of Ephesians is writing regarding the glorious church that will be perfected and be in its glory when Jesus Christ comes again. In writing about the glorious church, we realize the apostle Paul was really excited and thrilled. For in the first chapter of Ephesians he writes so fast that there is hardly a full stop in his sentences. He has prayed only two prayers in the book of Ephesians. One is in chapter one and the other is in chapter three. In his prayers in chapter three, he mentioned something that would apply to praise and worship.

Eph. 3:14 For this reason I bow my knees to the Father of our Lord Jesus Christ from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith, that you being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height to know the love of Christ which passes knowledge that you may be filled with all the fullness of God.

He says that you may be filled with all the fullness of God. That's God's desire for our lives that we will be full of His fullness. But to be filled with all the fullness of God involves these four dimensions of width, length, depth and height. What do these four dimensions speak of? Of course, they relate directly to the love of God and our experience of God. But this morning we want to just look at one of the many aspects of worship. We want to look at it from the praise and worship, new music, new songs and just the whole area of music.

### Width

Let's look at the first word width. When we speak about width, the Greek word here also means thickness. How thick something is. The bible has another word for thickness and it's the word fatness. The word fat in Psalms and Proverbs talks about the goodness in our soul. It doesn't mean obesity. It means a richness.

Lets turn to Ps. 63:5 My soul shall be satisfied as with marrow and fatness. The word fatness here talks about a richness of life and richness of experience. Fatness, thickness, width is the first aspect of praise and worship that we want to look at. Thickness or fatness here refers to our experience. When we compose a new song or create a new melody to God to worship and praise God, they can only come out of our experience. We can not give beyond what we have experienced. Our worship of God is limited by our experience. Therefore, when we come to praise and worship we realize that praise and worship is not just a theology. It is an experience with God. Whoever leads it, whoever does it and whoever wants to enjoy it needs to experience God in order to bring it forth. We can not give what we have not experienced. We can receive information about what somebody else have experienced but we can never give without having our own experience.

As we look at the non-Christian world, we find that the great music, poetry and compositions have always come out of the thickness of human experience. In our message on "Depths of Worship," we emphasized that the sweetest melody and

deepest worship of God come from two extreme situations in our lives, the joys and the sorrows we are experiencing. When we worship God in those times of rich experience of sorrow and tears, when we seek for some harmony in the chaos that surrounds us some music comes out of our lives that would touch other lives. And in our joy and tribulations, when all the surrounding things are moving with great energy we also try to find an expression of harmony on our inside and out comes a joy. And these great things that come not are not only true in music but also true in the other realms like human arts, sciences, literary, movies, etc as well. They have come out of the richness of human experience.

After Japan surrendered to the Allies after the bombing of Hiroshima and Nagasaki during World War II, the whole nation was so devastated. Strangely, the nation turned to classical music and in particular, to that song called Beethoven No. 9, which became one of the energizing forces of that nation. So that in Japan today if you talk about music and say, "No. 9," they know what you are talking about. Because No. 9 is Beethoven 9 symphony. That is the most popular music so far. They would have huge choirs to sing it as a celebration. If you have heard Beethoven 9 symphony it is all joy. It is the story of Joy. How joy tries to come out in life. Then things drown out the joy. Then after everything has drowned it, up it comes again. Until in the end, everything to show that there can be nothing that can destroy the joy. And that song gave the nation life.

When the Japanese invented the C.D (compact disc), the inventor said it must contain the Beethoven no. 9 symphony in one piece and that's how you ended with the C.D. with seventy-four minutes. Since Beethoven no. 9 symphony was the best selling album in that country, it made more economic sense to mass produce the CD with a playing time to fit that album. You would have thought that any inventor would have made the length of the playing time of a C.D. to be 60 or 90 minutes, much like audiotapes and videotapes. Why make it seventy-four minutes long. It was because the Beethoven no. 9 symphony meant so much to the Japanese that when the new invention came along, they said, "Lets not break up the no. 9 symphony. Lets make sure that this new invention can take the whole of the no. 9 symphony on one side." That's how much that music meant to them. In their deepest agony, sorrow and confusion, Beethoven no. 9 symphony was instrumental in raising their spirits up and setting them on the road to recovery and reconstruction. That's in the secular world.

Many of the great poetry that we love come from times of human experience. Some times when a nation or a family is going through great trial it has been a song that has knitted them and held them through those times of trial and testing. If the devil can't steal your song, he can't steal your success. Many of the Psalms have been written in times of great sorrow. Every time when something happened, in the time of great sorrow David finds solitude in a song to worship to Him.

Lets look at Psalms 34 The introduction stated "A Psalm of David when he pretended madness before Abmielech, who drove him away, and he departed." So this is a Psalms that was written when David was running away from Saul. If you recall the story, it is found in I Samuel. David has been in the high places of life. Remember how he slew Goliath and all the women were singing, "Saul has slain a thousand, and David his ten thousand." He is the same one who Saul in the end appointed and he was like a captain over the army. The bible tells us that he went in and out among them and he behaved wisely. David's name was greatly esteemed among all the

Israelites. He was married to the king's daughter. And everything looks great and promising for him. All things seem to be going his way except that he doesn't have his father-in-law's approval or blessings. And one day when Saul decided to kill David, he fled. That was when he went to Abimelech the priest. He lost everything. He became a fugitive. From a prince he became a fugitive. And how low can you get to when you have to come to your enemies to ask for help. His own father-in-law was pursuing him. His nation rejected him. As he came to his enemy, some of them recognized him and said, "Isn't this David the one who slain Goliath?" He came to ask for help and now they are going to kill him. And he pretends that he was a mad man. And he has to do it well enough for everybody to be convinced that he is mad, letting saliva to drip from his mouth etc. and they drove him out like a madman. How low can you sink and it was in that time that David sang, "I will bless the Lord at all times." Who has thought of blessing the Lord at that time? But yet, the greatest worship psalms come to God in times of great distress. There are also many similar Psalms composed in times of great trial and afflictions.

There is another one in Psalms 3, "A Psalm of David when he fled from Absalom his son." David has reached his peak. All the nations around him were at rest. He has conquered, established his kingdom, prosperous, well recognized and suddenly his son turns against him. And David has to flee from his son with his mighty men. And in his sorrow and despair, rejection, he lost everything. Have you ever lost a kingdom? We know the end of the story that he managed to get his kingdom back but at that point no one knows whether he was ever going to get his throne back. And on his way out, Shimei cursed him. He goes away like a wounded dog. And yet in his sorrow, despair and rejection David wrote this Psalm 3:1 Lord, how they have increased who trouble me! Many are they who rise up against me. Many are they who say of me. "There is no help for him in God." But David knew his God and he says But You O Lord are a shield for me. My gory and the One who lifts up my head. When no one lifted up his head, his song lifted up his head to the Lord. When he has lost all his glory and kingdom, he says, "My glory is in You, O Lord." To the world, he was put to shame. But in God, he found his refuge and out of it came a song in verse 7 Arise, O Lord. Save me, O my God. For You struck all my enemies on the cheek bone. You have broken the teeth of the ungodly. Salvation belongs to the Lord. Your blessing is upon Your people.

David never allowed anything to cause him to despair without a song. Some of his songs say, "You encompass me with songs of deliverance." When you are down and out, look for a song on your inside. And it will lift you up. For some of us who are not musicians or composers, do you notice that some times in our deepest sorrow and fear and trial God brings to our memory a song? There is a sudden remembrance of the words of a song or a melody of a song for you to hold on. And they are the strings by which God will pull you up. He starts by pulling your spirit up with a song. I believe that's what David does. Every time when something happens, he writes a song. When David says, "Sing a new song," he really means it. Remember when David says, "Sing a new song," he meant a new song. Whatever happens David finds a song. When Saul died, when Jonathan died he composed a new song. When he had victory when all his enemies were at rest he sang a new song. Whatever happens he sings a new song. He finds a song that will express what was going on in his inside. In times of great joy, salvation and deliverance, it is also time for a new song.



People like Hannah who is neither a musician nor a composer went through a great trial in I Sam. 1:5 But to Hannah he would give a double portion, for he loved Hannah, although the Lord had closed her womb. And her rival also provoked her severely to make her miserable, because the Lord had closed her womb. So it was year by year when she went up to the house of the Lord, that she provoked her therefore she wept and did not eat. Nobody knows the sorrows she had been through.

It sounds like some of those Negro spirituals. Do you know that Negro blues and spirituals came during the trial of slavery? See those poor black Africans were brought over as slaves to the United States. They didn't own their lives. If they did something wrong, their white masters could chopped off their hands or their legs as a punishment. The book and television series "Roots" reminded many of this dark chapter of American history. Those people were suppressed, oppressed but there was a song in their hearts. And you would agree with me that no one could sing like them. No one sing like those black Americans because there was a song in their heart. Remember if the song in your heart doesn't die, you will not die. That is your life force. That is the life line that is thrown down to you. I know some of those old Negroes spiritual songs that are very touching. Why do they touch us? Remember point No. 1 width or thickness. If the song doesn't touch your heart it will not touch another person. If the music doesn't touch your heart, it won't touch another. If you don't know the blues, you can't sing the blues.

Some of those songs are precious. They touched me deeply in my life in a Baptist seminary when I was also going through persecution and rejection, first from my father and family, then from the seminary faculty for my Charismatic beliefs. Those were precious songs sent to me from the Father to pass through that trial in my life. People who understood what it is like to be persecuted, who understood rejection, who understood loneliness, and out of that experience they found a harmony. Though the world is in chaos, they found a harmony on their inside and that melody comes out. And those songs will give them encouragement and lift the up and they will press on to another day. If the devil can't steal your song he can't steal your future.

And here is Hannah who has been through such oppression and constantly she is being provoked. All she knew was tears. But one day, her turning point came when she stopped looking at herself and started looking to God, She said, "Lord, if you give me a child, I will give him back to You." The day of your deliverance is when you can be lifted up from looking inward to looking towards God's heaven above. And the day Hannah stopped looking at herself and said, "Lord I will give this child back to your kingdom," God gave her a child. When she got the child and when the child was two years old, she brought the child to the temple. She told the little boy Samuel, "Mama has to sent you to the temple." "Why, Mama?" "Mama promised when you have grown, Mama will bring you back to God because you belong to God." That day she must have dressed her best and brought that little two years old boy to surrender him to God. As she walked down to the temple that day, tears must be running down her eyes. She remembered the Lord kept His promise and she was going to keep her promise too. Though she was not a music composer, she brought forth a beautiful song of praise. And as she brought that little boy to the temple out of her richness and thickness of her experience she said in I Sam.2:1 My heart rejoices in the Lord. My horn is exalted in the Lord. I smile at my enemies because I rejoice in Your salvation. And a song came out from her heart. Song and music is what God makes us human

being to have. But unless that music and that song touch your life, unless you experience it you can not speak of it, you can not touch it. You can mouth the words, you can hit the chords but you can't convey the experience. Only the one who experiences that song can convey the life. That's the first point. If the song and the music don't touch your life, you can not touch another life.

There are other people like Mary in the gospel of Luke. We read about how she became the instrument by which Jesus Christ will come through. And how when she met Elizabeth there was joy that filled her life. And out of her came that special song that we call it the song of Mary, the Magnificat is found in Lk. 1:47 My soul magnifies the Lord and my spirit has rejoiced in God my Savior. She said my spirit, my soul, my heart rejoices in God.

Every time we come to church on Sunday, every time you meet in your home for praise and worship sing songs that speak of your experience. Even if you don't compose songs and play music, you can sing somebody's song that expresses the experience of your heart. Those are the type and the realm of worship that means a lot of God. God doesn't want you to just sing songs. He wants you worship Him from your experience of Him. That is why when you are Spirit filled your song also changes. And you sing songs that are different. You can't really sing about Pentecostal power until you know about Pentecostal power. See there are songs that we can never sing until we have experienced Him.

In the book of Revelation, we read about the one hundred and forty-four thousand. Rev. 14:1-5 Then I looked and behold a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads. And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne before the four living creatures, and the elders, and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth.

And this is in heaven we are talking about because the Spirit of praise and worship is such that you never worship without experience. That's the first dimension. You never worship God without experience. It is so important when we select songs for worship that expresses the time that we are in, that it expresses the experiences that we are in. If it is in the time of great victory then the song must be such. And if it's a time of great trial that people are going through then the songs must be of such. The first dimension of song is that it flows from our experience.

Verse 4 These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being first fruits to God and to the Lamb. Now these were among the first fruits of the other period called the tribulation period, the seven-year period. We are from a different dispensation from them. But they were special. Remember when the book of Revelation started they numbered twelve thousand of each tribe. In the seven-year period, they were ordained to go forth and challenge the anti-Christ. They must have experienced many trials.

Verse 5 And in their mouth was found no deceit, for they are without fault before the throne of God. Point one thickness or width. In your sorrows and in your joy whatever

it is the first dimension is that you never worship God beyond your experience. Examine your own experience and you find it there. For those composers of music every time you have new experience in God you will find that there is a song somewhere to bring out. Listen to it very carefully and bring it forth. Even those who are not composers of music its also for you. There is a song somewhere on your inside to bring forth and that song will lift you up. You can have five pianists and each one of them will play differently. Why do they have so many people playing the same symphony composed by the same composer Beethoven? It is the same song written by the same composer played by people differently. It depends on our experience and how we express ourselves. But remember this first dimension never go beyond your experience. Therefore, if you want to expand in praise and worship you need to expand your experiences of God. The deeper, the greater, the richer, your experiences the more you add to this dimension of worship.

### **Length**

Second dimension, length. Length speaks about two areas but I will classify it under one. Length speaks about relationship. Thickness or width speaks about experience, personal experience. Length speaks about relationship - how we relate to one another. There are two aspects of relationship we want to consider. No. 1 is in the areas of our encounter with people - how they enrich our lives and we enrich their lives. If we choose to be all alone we are not enriched. Let me give some examples here. If you hear the new songs of some composers, you would notice that almost all the songs they composed are almost the same. They may have slightly different tunes, slightly different words but they are almost of the same genre. If you hear David Ingles' songs, you would notice that all his songs are basically of the same genre. They are different songs but have the same basic touch. They are one particular style.

Here is an important point to consider. There are many different styles in expression. And through our relationships with one another, we enrich our expression. And each type of style develops one particular aspect of your soul. Therefore, we need relationship and fellowship so that our soul muscles can develop proportionally. See if you do weight lifting, you would find that just lifting the dumb-bells in a different way would cause different muscles to be developed.

In the same way, there are differences of development in our soul. If we are used to only a particular type of music, we need fellowship and relationship with other types of music in order to bring forth a very wide and lengthy variations of music. For example, suppose all you like is jazz. Every time you sing, "Amazing Grace," it sounds jazzy. You have only developed one type of muscle. You need to develop other muscles. Then on the other extreme, there are those who just love hymns. Every song they sing must be like a hymn. Then when the congregation sings a fast marching and victorious song like "Glory, glory alleluia," they would sing it in a hymn style. All you are used to is only one particular style, one type of muscle. Sometimes when we are not used to certain music, we think that is ungodly. All the songs you learned are country and Western. See it has nothing to do with godliness or holiness. Some times, it has to do with what we are used to. Only some types of muscles have been developed in our life.

How we judge the godliness of a Christian song is different. You judge it by the lives of the people who sing it. You judge it by the wordings. And you judge it by the

contents of the song. Fast music develops different aspects of our life. When I see a young person who doesn't know anything about Beethoven, I would ask him or her, "Do you know Beethoven?" He answers, "Who is Beethoven?" I try to encourage those people who are so used to fast music to develop a taste for classical music so that they don't have one particular part of their muscles developed. For example, if you were to develop only your hands you would look very funny having big fat hands and thin body. And those who are only used to classical music and think that only classical music is godly and anything else is ungodly, that's also not a fair statement. We need to push them a little bit and get them into some of these fast songs. There is a place and purpose for them.

There is a story in the Reader's Digest about a whale that got stuck in the Arctic circle many years ago. These groups of whales travel through the Arctic circle. They got into a certain part of the Arctic circle and the ice formed around them and they couldn't get out. They would literally freeze to death unless help was given. So the human beings there sent an ice breaker in. They broke a pathway through the ice so that the whales could follow them. But after they broke a pathway through the ice, they tried every way to get the whales to follow them but the whales would not follow them. They tried everything and then they tried music. They put on Michael Jackson's music and the whales wouldn't respond. They put on rock music and the whales wouldn't respond. In the end when they put on Beethoven's music, the whales got into line and marched out on Beethoven. I didn't know that whales appreciate classical music. But there is something about classical music.

I have done some studies. Many of the great thinkers and genius are brought up at some point with great exposure and love for classical music. Believe me if you want to develop the intellectuality capability of your child put them on the classical music. They will be brilliant. It stretches the intellectual part of their soul muscles. Then the fast music develops great scientists, mathematicians. Then there are other types of music that may be suitable for the sportsmen and sportswomen. I am trying to widen your experiences to show that you don't go against fast music neither do you go against slow music. Lets be a balanced church and understand that there are many developments in different areas. And the problem out there is more in theme and in the lifestyle. If there is any uniqueness in music, it belongs to the Spirit of God. That's the first area that we are talking about that the fellowship that is necessary to generate the different muscles in our soul. We need to learn the different types of music in order for it to develop our soul quality on our inside.

There is a Greek word that is used in the book of Matthew 18:19 Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by my Father in heaven. The word agree is the Greek word symphoneo which implies a symphony. It implies also a harmony. If your music or your song lacks width, it lacks thickness and if it doesn't touch you, it can not touch another one.

No. 2 in regard to length if your music or song lacks fellowship it will also lack unity. It would not be able to unite people. Instead, you would just shut yourself up by yourself. There is something in music that unites people. Why do nations have national anthem? It is so that the whole nation can be united behind the theme. So there is a sense of unity in music too. Music is in the area of what I call colors. If you only used one type of music, it is like being used only to one color. Maybe red is your favorite color so you end up with red skirts, red shoes and red earrings. Your front

door is red, your car is red, it gets dull. We need many colors to form a pattern. The more colors there are, the richer the pattern will be. So we need the fellowship in order to broaden our taste, broaden our perspective and appreciate those things that are coming forth in our life.

And symphoneo is important in the fact that when our music began to take on many colors, it can reach more people. You see I was born without being used to wearing ties and coats. Some of you will remember how in my earlier days as a preacher, I didn't wear any ties. I wore short sleeves shirt. But then I realize I was only reaching out to a particular group of people not because of my message but because of my style. And God has to teach me how to use a tie so that we can reach to all strata of society. We are comfortable when we are informal. We are comfortable when we are formal because we get used to both. We got to enlarge our taste and our style for the sake of the gospel because it will extend our outreach. If you only speak in a particular type of lingo and every time, your type of music and song come up like "Hi man, Hi man," you will reach to people but only to a particular type. How wonderful if you can do both. That's what we are pushing your muscles to do.

Some times it need hard work but we have to push ourselves to understand that we need different colors to reach different groups, every tongue, color, race, creed and culture. If your music is only like the Chinese music, you only reach to the Chinese. We have to have different styles and different tastes so that we reach out to the Chinese, to the Indians, to the different races, to the different people of the world. That means our choice must be widened. We must add different colors to our lives, to our personality, otherwise our outreach will be limited. If you don't have relationship and fellowship, your outreach is affected. So, its important for us to get used to things we are not used to. It has nothing to do with the gospel.

The gospel is the same whether the preacher wears a three-piece suit or a two-piece suit. It's the same gospel but the vessel that delivers it does some times determine whom he reaches. So lets be realistic in the particular area of symphoneo where you can cover more people through your stretching of your relationship, your ability to relate. Some young people don't know how to relate to older people. They have a problem. Maybe they got to change certain style. Some older people have a problem relating to a younger person. You got to enlarge something on your inside so that you could relate to young and to old. It is something of the harmonizing power of music on our inside that needs stretching before our music becomes universal. At first, your music comes from your own particular race and culture. Then it becomes more Asian as you gradually are exposed to the different Asian musical styles – Indian, Chinese, Japanese, Korean, Malay, tribal etc. Your music covers more of Asia. Then it becomes more universal as you take in European, American, Latin etc styles. You can see today different types of music can reach a wider group of people. If it's a question of style, we can compromise. If it's a question of doctrine and holiness then you can't compromise. But let's not mix style with doctrine and holiness. Style can change but doctrine and holiness doesn't change.

Let's look at I Chron. 25 in the area of relationship. The second aspect of relationship is in the area of submission and authority. In a group, not everyone can play the first fiddle. If you have three fiddlers, one has to be the first fiddler and the others have to be in the background just to support him. You can not compete with the first fiddler; you can't, you have to be in submission. In any song, you will have to decide which

instrument is going to be dominant and which is sub-dominant. And I notice that David set apart the musicians in I Chron. 25:2, Of the sons of Asaph: Zaccur, Joseph, Nethaniah and Asharelah; the sons of Asaph were under the direction of of Asaph who prophesied according to the order of the king.

Notice they know what submission is. And it is important because the smarter or the greater your talent is, the tendency to be unteachable is greater. You say, "I know my way, I know this way." All instruments have different expressions when played by different individuals. Every expert musician will tell you that no two pianos of the same brand are actually the same. No two guitars of the same brand and the same model are the same. The expert here can tell there is a slight difference. They are just like human beings with different thumbprints. And so, it is the same for expression. We need to know that one of the most important thing to develop in praise and worship as musicians and as composers in God is to learn to be teachable. Maybe you wrote a song and somebody says, "Well, this song may sound better this way." You say, "Don't touch my song." That's a wrong attitude. "You kill my song you kill my baby." If that song is your baby then you need that baby to be brought to Jesus and let it dedicated. Maybe somebody else may be able to improve on your song. I may have a new song for the Lord but I would ask some musicians to develop and enrich the tunes so that in the end, it will have a more universal appeal. Maybe you like certain keys all the time but few people will be able to sing that key. So if you want your song to reach the body of Christ, you will have to change your key. You say, "No I love this key." "Yes, but those keys are difficult to reach." So what happens when you fellowship with people they improve on what you have. They say, "We can't reach that. Can you come down a little bit?" And so, your song changes your composition changes, your music changes. Maybe your music has only one particular style but through fellowship with another person, your music takes on richer tunes. The danger is when you don't fellowship with musicians of other stripes and shades, you might be the proverbial goose that fly with feathers of the same flock. Just because you love jazz, you only move around with jazz-loving people. Learn to fellowship across the gap. If you are a young musician, go and fellowship with those older ones and your music will take on a more universal outlook. See there is an area of fellowship that is required.

And here Asaph submitted to the king. And then the sons of Asaph submitted to him look at verse 5 All these were the sons of Heman the king's seer in the words of God to exalt his horn. Now the word his horn is singular. He is not talking about God's horn. He is talking about exalting the things that David felt was important. The music helps establish the king's authority in his kingdom. And they were helping David establish his kingdom and not building a kingdom of their own. Vision is important. Whose vision is it anyway? Is it your own individual vision or is it God's vision? Is it God's kingdom that we are building or is it our own kingdom that we are building? Notice the musicians know their role. Their role was to play a supporting role in David's kingdom and exalt his horn not their own horn. And strangely, it was not God's horn they were exalting but David's although David's would use the song to exalt the Lord. Of course, ultimately David's composition exalted the Lord.

And it said God gave Heman fourteen sons and three daughters. After some time he got seventeen musicians in his home. It takes quite a lot of fatherly co-ordination. Once in a while, he whacks them with the violin stick. They grew up under his music

ministry. All these were under the direction of their father for the music in the house of God. If you don't learn submission, your talent can never come up. You can be the best musician in the world but the only place you could sing is on a lonely island with a few monkeys in the coconut trees. And you will live and die with an epithet that says, "Here lies a man that nobody knows," although you may be a great musician. If we desire to have length, we must learn to relate to one another.

### **Depth**

The third area is what we call depth. In the first area, we said that width has to do with experience. If the music doesn't touch you, you can not touch other people. The second has to do with length. If your music doesn't have a relationship, it won't have an outreach and it won't bring unity. So the greater your relationship the greater your outreach. If you want to reach further, you should have length of relationship. Some people may not be good musicians or singers but because they are able to relate well with people, they would have more opportunities to reach out more. So relationship builds out-reach.

The third area is depth. Depth has to do with the Word of God. If your song and worship lacks the Word, it lacks depth; it is very superficial. The song sounds nice but there is a lack of depth since the composer is not firmly grounded in the Word. And the third point if your music lacks the Word it lacks eternity. It only has a temporal power. The bible says, "Heaven and earth shall pass away but My Word shall not pass away." Only the Word has eternity. The Word that God speaks is the binding force of all atoms and molecules. We need the Word in our music, in our song, in our life. When the musicians play the guitar and you are full of the Word, the music sounds different. They may not speak one word but it comes in their music. The depth of the music has the Word. And of course, the Word is expressed in languages too.

We realize here in Mk. 4 in the parable of the sower and the seed that when it talks about the roots growing it talks about the Word growing in our life. Depth has to do with the Word. When we are deep in the Word, there will be many things that come. We can speak mysteries of God, sing of the mysteries of God. Look at people like Hannah in I Sam. 2 she speaks of theological things that even a theologian may not fully understand. And she prophesied things to come. Look at the song of Mary, the Magnificat. She speaks of things to come. She prophesied in such beautiful poetry. Look at people like Daniel who has his music coming at a great victory. We know the story in the book of Daniel chapter 2 that the king gave an instruction for everyone to be killed. And they took Daniel and were about to kill him. And Daniel asks, "Why is the king's command so urgent?" He found out that the king has even forgotten his dream and yet he wanted his wise men to give him his dream and interpret it. No one could do it. Daniel says, "Give me time." The king gave him time to seek out God. He called his three friends Shadrach, Meshach and Abednego and they prayed to the Lord for revelation. That's the story in Daniel chapter 2. And I love that prayer meeting because if you don't get your answer in the morning you die. That night in the overnight prayer, nobody slept. And the next day, it is recorded that Daniel got the answer from God. And the bible says that when they got their breakthrough, Daniel worshipped God. And when he speaks of things of God that's powerful look at what sentences he spoke – they were powerful theological things.

See a lot of our songs lack theology. All you have is a ten-year-old vocabulary and you got a new song from the Lord, "I like you Lord, I like you Lord, I like you very much." That's all; you don't have much theology in what you say. There is a lack of depth and we need depth for eternity. And there are something written from the book of Psalms especially from 116 to 118. Those are the Psalms that are always being sung at the Passover. And there are some words that are powerful. So when you have words that are powerful they compose it in many different form like the song, "Amazing Grace, how sweet the sound that save a wretch like me," powerful words. But some composers have taken those same words of "Amazing Grace" and set them in other songs like, "Heaven is in my heart". And there are some songs that you don't forget because of the words. Martin Luther wrote, "O Mighty Fortress is our God". You never forget those words. And I like part of the verse that says how the devil comes and one little word will fall him. These are depths. What about, "Rock of Ages cleft for me, Let me hide myself in Thee." These are words that have theology and eternity. If your song doesn't have the Word, it won't have eternity in its heart.

### **Height**

Fourth, we have width, depth, length and the last one height. Height speaks about heaven. We call Him the Most High God seated in the heavenly places with Christ Jesus. Let me just give one scripture in Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Let the word of Christ - notice the Word of God in our heart in abundance will produce music and worship in you. Sometimes when I read the Word and meditate on the Word, after an hour I find that my spirit man is full and all I want to do is worship God. And out of my mouth just comes, "Worship O God I thank you, O God I love you for your Word." It's a sense of well being on our inside when we are fed on the Word. The richness of the Word of God in our spirit man will produce praise and worship.

See height speaks about the Spirit because it is the same Spirit that raises us from the dead and sets us at the right hand of God. When we talk about Spirit, we always emphasize on the resurrection power the same Spirit of God that raise Jesus Christ from the dead. This is found in Eph. 1. Now Eph. 5:18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ.

The fourth area has to do with melody. In heaven, there are melodies that we never hear.

On this earth, we can only hear roughly between twenty vibrations to twenty thousand vibrations. The human ear is capable of that only. But in heaven, we are not limited to twenty vibrations to twenty thousand vibrations. We can hear pitch that we can not hear on this earth. We can hear sounds that we can never hear on this earth. We may not just have four parts we may have eight parts, ten parts, a thousand parts at the same time. In heaven, there are things and melodies we do not hear on this earth. How melodious heaven must be. When we speak about height, we speak about melodies that bring us into heavenly realm.



If you don't have the width of experience, your song won't touch others. If the music doesn't touch you, it doesn't touch others. Length speaks about relationship. If your song, music praise and worship lack length, it lacks reach. If your song doesn't have relationship and fellowship, it won't have an outreach. Depth speaks about the Word. If your song or music lacks the Word, it lacks eternity. If it doesn't have the Word, it won't have eternity in its heart.

Fourthly, if your song doesn't have heaven, it won't have God's presence. Because God dwells in heaven and when God wants to bring His presence here you need to create the same melodies and presence. This is why the psalmist says God dwells in the praises of His people. If you want God's presence, you must produce the same heavenly atmosphere first for God to dwell in. If your song doesn't have height, it doesn't have heaven. And if your song doesn't have heaven, it doesn't have God's presence. There is no touch of heaven. You can compose out of your own human ability but if you don't have heaven, you won't have God's presence.

Sometimes some tunes have a tremendous heavenly quality. Look at Ps. 54 onwards and you also find some different experiences that David had. Ps. 51 is also one of David's experiences after he had sinned with Bathsheba; he found a song that harmonized him. If you want to be more scientific about it just remember this. Every sin is a discord. When you have a wrong habit in your life it is because of a discord on your inside. Do you know sometimes you got a wrong desire for certain things? These wrong habits and desires are discords in your soul. If somehow you can put music back into those discords, your habits disappear. I challenge you to do it. Your weaknesses will disappear and you can become more like Christ because your spirit man inside becomes more harmonized. God never made you for sin. God never made you for evil. Evil and sin are discord you got so used to. But when they become tuned to the music of God, those things disappear out of your life.

In Ps. 54, look at the introduction to the Psalm. "To the Chief Musician. With stringed instruments. A Contemplation of David when the Ziphites went and said to Saul. Is David not hiding with us?" He sang a song. No wonder he is a man after God's heart. Nothing can stop a song coming out of him.

Look at Ps. 56 look at the introduction. "To the Chief Musician, Set to The Silent Dove in Distant Lands. A Michtam of David when the Philistines captured him in Gath." Again, it came from his experience. When they captured him, he got a new song. But notice that new song had an old tune. It was set to another tune and the tune was called "The Silent Dove In Distant Land." But that tune can be everlasting. Sometimes everlasting tunes do reach our heart.

Sometimes it's the words of the song that reach you and they are the third dimension of depth. Sometimes it's the tune that reaches you and that is the fourth dimension of height. Our worship must have four dimensions. Sometimes it's the song that touches you. The melody doesn't sound too good, the words doesn't sound too good but something touches you and it is the first dimension of experience. And sometimes it's the second dimension of length. The quality in the song that links and touches you and makes you synchronize with the person who is singing. It is important to have four dimensions in our praise and worship, in our song composition, in our music.

In Ps. 57 look at the introduction. To the Chief Musician. Set to “Do Not Destroy.” A Michtam of David when he fled from Saul into the cave. Again, it was composed out of his experience. But look, he has a certain tune and we don’t know what the tune is but it says the tune is “Do not destroy”.

Look at Ps. 58 look at the introduction. To the Chief Musician. Set to “Do not Destroy.” A Michtam of David. Don’t you think that is quite a favorite tune? Look at Ps. 59 he changed the wordings and he kept the same tune. You see there are some tunes that are heavenly. So, they could be melodies that lifts us up all the time.

Ps. 59 the introduction. To the Chief Musician. Set to “Do Not Destroy” A Michtam of David when Saul sent men, and they watched the house in order to kill him. That must be a powerful tune. Some tunes are so powerful and so heavenly that they lift you up all the time. You just put new wordings inside. So you know that sometimes when we worship in the Spirit there is a powerful tune that comes out and you sing different verses for the same old tune. And you can keep adding and they lift you higher and higher because you have caught on the heavenly waves. The tune of “Do Not Destroy” must be a tune that lifted David up during his hard times. And every time he had a hard time, the tune comes but he sang a different word.

Look at Ps. 60 To the Chief Musician. Set to “Lily of the Testimony” A Michtam of David. For teaching, when he fought against Mesopotamia and Syria of Zobah, and Joab returned and killed twelve thousand Edomites in the Valley of Salt. There must be something about that tune and David sang that song when he fought against Mesopotamia and Syria of Zobah and Joab returned and killed twelve thousand Edomites in the valley of Salt. He came back victorious and picked up his harp and said, “Lets sing a new song.”

Look at the crossover to Ps. 73. When you come to Ps. 73, you cross into different section called, “Book Three.” As you enter Book Three, it was probably a different time, in a different decade. But suddenly you see in Ps. 75 look at the introduction. To the Chief Musician. Set to “Do Not Destroy.” A Psalms of Asaph. A song. That must be a favorite tune. It must be something so heavenly that they just can’t forget the tune. The tune is so catchy that it lifts up to heaven all the time and possibly many years later after many things had happened and this time the composer was not David but it was Asaph. Now that tune possibly came from David. After many years later, the song must be old and the wordings are quite old but the tune was as fresh as manna from heaven. They took an old tune “Do Not Destroy” and put new words into it and it was still as fresh as manna from heaven. It smells like fresh bread out of the oven. That is what heaven is like. If your song has heaven, it has the heavenly presence. It is fresh from above.

So there are four dimensions of worship that we speak about. They are width, which speaks about experience. And if your song doesn’t touch you, it won’t touch others. Second is length; it speaks about relationship and fellowship and if your song lack fellowship, it lacks out-reach. Its very short it can not reach far. If you want to reach far, you will need fellowship and relationship. Thirdly, the depth speaks of the Word of God in your song. If your song, music, praise and worship lack the Word, it lacks eternity. Fourthly, height speaks about heaven; if your song doesn’t have height and if your song lacks heaven, it lacks the freshness of God’s presence. We need all four dimensions to enter into God’s presence.

## 6. REACHING THE HIGHEST PRAISE IN WORSHIP

We have been looking at praise and worship. In this message, we want to look at three realms or three levels of praise and worship and see how we can reach into the highest praise. We know in the book of Psalms 149 that there is a high praise. And if there is a high praise, there must be a low praise. We know that we can not go high until we start low.

We want to just look at Ps. 149 Praise the Lord! Sing to the Lord a new song, and His praise in the assembly of saints. Let Israel rejoice in their Maker. Let the children of Zion be joyful in their King. Let them praise His name with the dance. Let them sing praises to Him with the timbrel and harp. For the Lord takes pleasure in His people. He will beautify the humble with salvation. Let the saints be joyful in glory. Let them sing aloud on their beds. Let the high praises of God be in their mouth and a two edged sword in their hand to execute vengeance on the nations and punishment on the people. To bind their kings with chains and their nobles with fetters of iron; to execute on them the written judgment – this honor have all His saints. Praise the Lord!

We see here that there is such a thing as high praise. And we want to look at what it means and what the scriptures speaks about when it talks about high praise. Bear in mind that when they are speaking about high praise here it is in the Old Testament. They have not been born again in the New Testament sense, neither have they received the baptism in the Spirit with the ability to worship God in the Spirit in tongues. So there must be an aspect of high praise they did experience although prophetically its ultimate fulfillment can point to worship in the spirit and in tongues.

What is it speaking about besides a simple interpretation of saying that is tongues? Surely there is more to that. The Old Covenant saints must have understood something about high praise. We must have first of all a picture of the tabernacle of Moses or the temple of Solomon in our minds. The tabernacle is divided into three primary sections. The first section as you enter in is the Outer court. The first thing you will see is a huge big altar called the brazen altar. And in the Outer court, everything is made out of bronze. They have the brazen altar where all the animal sacrifices take place. And every festival and every high occasion the people of Israel will gather there in the Outer court and bring all their sacrifices. There is also another furniture as you enter into the Outer court which is the laver where there is water to wash the animals legs and other internal organs they use to worship God with to burn before the Lord.

There is the first veil that separates the Outer court from the Holy place. Only the priests in the Old Covenant can enter the Holy place. There are three pieces of furniture there; the candle stick, the table of showbread and the altar of incense just before the second veil. When you cross the second veil, you enter into the Most Holy place. Using all these expressions you realize where there is the most, there must be something before that. If there is a high, there must be something before that. Here the third section is described as the Most Holy place. In the Most Holy place is the ark. The glory of Lord rests upon the ark between the wings of the cherubim. We have always thought that the Outer court as thanksgiving and the inner courts that is the Holy place and the Most Holy place as worship. Sometimes in our minds, we divide the Outer court to be thanksgiving, the Holy place to be praise and the Most Holy place to be worship. However, when we look at the totality of praise and worship in

all that they represent, we realize that there is also worship in the Outer court. Otherwise, where do the people worship the Lord if they were not priests? Only the covenant people of God can enter the Outer court. Only the priests can enter the Holy place. And only the high priest can enter the Most Holy place. So we realize that there must be some sort of worship also taking place in the Outer court.

In the Psalms, you will find verses that speak about worshipping in the Outer court. So not only thanksgiving goes on there but there is also worship going on. And what happens is that there are these three different levels of worship. There is a certain level of worship that takes place in the Outer court. And there is a level of worship that takes place in the Holy place. And there is a high praise and worship that takes place in the Most Holy place. And they all can be lined up as different dimensions of praise and worship. The word dimensions indicate some equality in a sense. For example, we live in a soul dimension and a physical dimension at the same time. And when we are born again we live in a spiritual dimension. So the dimensions are simultaneous and they take place at the same time. Levels speak about one at a time. The highest level is built upon the lower level. Therefore, we will use the word levels. There are three different levels of worship that we need to enter into. And each one has its special touch or special principles involved. And if you understand them, it will help us to enter into the highest praise and worship.

### **The First Level: the Law of Sacrifice**

So let's look at the first level and the laws that are involved. In fact, we only look at one main principle at the worship in the Outer court and what it represents and all the principles involved in that. Let's look at II Sam. 24. David had sinned against the Lord and that incident was important because there was a revelation of God that came forth regarding the place. Remember we were teaching about the place of worship. Here David has come to a point where he has repented. He has humbled himself before God. Verse 16 And when the angel stretched out His hand over Jerusalem to destroy it, the Lord relented from the destruction, and said to the angel who was destroying the people. "It is enough; now restrain your hand." And the angel of the Lord was by the threshing floor of Araunah the Jebusite. Then David spoke to the Lord when he saw the angel who was striking the people, and said, "Surely I have sinned, and I have done wickedly, but these sheep what have they done? Let You, and I pray, be against me and against my father's house." And Gad came that day to David and said to him, "Go up, erect an altar to the Lord on the threshing floor of Araunah the Jebusite." So David, according to the word of Gad, went up as the Lord commanded. Now Araunah looked, and saw the king and his servants coming toward him. So Araunah went out and bowed before the king with his face to the ground. Then Araunah said, "Why has my lord the king come to his servant?" And David said, "To buy the threshing floor from you, to build an altar to the Lord, that the plague may be withdrawn from the people. Now Araunah said to David, "Let my lord the king take and offer up whatever seems good to him. Look here are oxen for burnt sacrifice, and threshing implements and the yokes of the oxen for wood. All these, O king, Araunah has given to the king." And Araunah said to the king. "May the Lord your God accept you." Then the king said to Araunah, "No, but I will surely buy it from you for a price; nor will I offer burnt offerings to the Lord my God with that which costs me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver. And David built there an altar to the Lord.

Now those altars were more or less like the brazen altar where animal's sacrifices were performed. David worshipped the Lord at that altar. And that is the first level of praise and worship. It is the level of Outer court, which is necessary. There is no way you could go into the Holy place without going through the Outer court first. In fact, if your sacrifices in the Outer court were to be rejected you could never get into the Holy place and the Most Holy place. So there are levels that are built one upon the other.

What is this Outer court and what does it symbolize? That's the first principle. The first level of praise and worship as you enter is a sacrifice. It must cost you something to praise and worship God. If it doesn't cost you anything, you haven't even entered the first level. We are teaching you how to enter into the highest and worship. Today we may not offer animals. But there must be a price paid to enter into the first level of praise and worship. Whether it costs you your money; your time; it has to be something that costs before you could worship. When we gathered together on Sunday to worship God whether or not you ever enter into the first level, depends on the price you paid to worship Him that day. Maybe you are song leading and you want to bring the people into the highest praise. If you did not pay that price that morning, you can not enter the Holy place. We can sing the same old songs; we can do the same old things but the spiritual dimension is missing. How do I pay the price? Search your heart. Maybe you say, "I am going to worship so let me do without sleep." So you sacrifice sleep. You got up at 4 am and you seek God's face. That is your sacrifice. That is your oxen that you burned. Maybe you are going to lead worship in an international rally and you really want to bring worship into the highest realm. Besides praying time how else can you pay the price in the same way that David paid an offering to the Lord. Say, "Lord, let me give you an offering that cost something to me. Lord, let me give above what my normal tithe as an offering to you." When you come and you worship there will be something different. The first law is the law of sacrifice.

Lets turn to Heb. 13 and see the mention of sacrifice in verse 15 Therefore by Him let us continually offer the sacrifice of praise to God that is, the fruit of our lips, giving thanks to His name. Notice that is the sacrifice of praise. Not just thanksgiving although it involves thanksgiving. Besides our finances, besides our time, it could be areas of your personal family life. For example, you could be a family man or a housewife or perhaps you are busy in your professional work and you are going to do something for God in worship. You have learned the principles. And you learned that the first law is sacrifice. Remember if you stand before God and you haven't sacrificed anything you can't even enter the Outer court. Nobody enters without sacrifice. I am talking about praise and worship. If you really want to worship God in the first realm, it must cost you something. Perhaps you are so busy and you got only three days of leave from your secular work. You say, "I am going to specially take leave for that day to spend time in personal praise and worship." So it costs you something. You sacrificed something in order to lead God's people into the realm of praise and worship. When there is a sacrifice involved in the first two levels, the sign is the sign of fire. Fire is the sign for the first two. The third level is the sign of glory.

Turn to I Chron. 21 and see what price we have to pay in order to worship God. If tomorrow is a public holiday and we say, "Lets all gather on a certain mountain and worship God." Three quarter of the people say, "Well, I can't make it." Only one

quarter can and they dragged themselves all the way up to worship God. What will happen? Will the one-quarter experience God? Yes, because they paid the price. They have traveled for two days in order to reach that place. Understand the word sacrifice is so broad and so big in modern terms. The principle is it costs you something, whether your time, your finances, your energy, your vacation, something. If it has been very difficult for us to meet together to worship God and you make an effort that costs you something to worship God, then there will be the first level coming in. It has costs us something to worship Him.

I Chron. 21:24 Then king David said to Araunah, “No, but I will surely buy it for the full price for I will not take what is yours for the Lord, nor offer burnt offerings with that which costs me nothing.” He says I will pay the market rate, I will pay the full price. It must cost me something. Araunah said, “O king, these are all yours. You can take my oxen, you can take my land.” David said, “I will not take what is yours. I will pay with the full price in order to worship God.”

Verse 25 So David gave Araunah six hundred shekels of gold by weight for the place. And David built there an altar to the Lord, and offered burnt offerings and peace offerings, and called on the Lord, and “He answered him from heaven by fire on the altar of burnt offering. It is called the altar of burnt offering. God sent a fire from above. And it came all the way to burn the sacrifice. It is not a natural fire. As I studied on this subject of fire, I find that fire involves surrender, fire involves humility, a consecration and surrenderedness to God and an angel is usually involved. (Read Watchman Nee’s excellent teaching on Spiritual Fire.) You find that when Elijah called down fire in II Kgs.1 the angel was there. And in the story of the prediction of Samson’s birth, it was an angel who walked into the fire and disappeared. But that fire was a natural fire and the angel just walked into it and went into heaven. In the Old Testament when they saw the pillar of fire besides God’s presence, there was an angel of God involved. That’s another area. But we realize that when we pay a price, the angels of God are involved in our praise and worship. And every time God’s people have paid a price to worship God, some manifestations take place.

In Acts 16:23 And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely. Having received such a charge, he put them into the inner prison and fastened their feet in the stocks. But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. It was not easy to praise God in Paul’s position. He had followed his missionary call. In Acts 16, they tried to go to Mysia and then to Bithynia but the Holy Spirit forbade them. And at Troas seaport, they had a vision of a Macedonian man and so Paul and Silas went all the way to the capital of Macedonia, which was Philippi and began to preach the gospel there. The preaching went on well until they cast out a demon and they were taken to prison. They were whipped and their bodies were hurting. Their legs were chained. They were tired. The logical thing to do is to just sleep. But maybe the stripes on their backs that were laid upon them were so painful that they could not sleep. And in their pain, in their suffering and in their imprisonment they chose to worship God. That is the price. And as they prayed and worshiped God instead of a fire coming down, we see an earthquake coming. But one thing we see is God moving. There is a certain level of worship that we need to enter into.

A lot of us in our modern society worship God in our convenience. We don't know what it is to pay a price to worship God. We worship God in our convenience. Therefore, we never understand and know what the highest praise and worship is. You can never enter until you pass that point. This is why the songs that you sing to God when you have paid the price are the sweetest melody to God. It is not just how the words, "Amazing Grace," is sung. I mean thousands of people sing, "Amazing grace how sweet the sound that saved a wretch like me. I once was lost but now am found, was blind but now I see." But the composer of that song was a man named John Newton. And John Newton had lived a life of wretchedness and sin. And he came to a point in his life when he said, "God I can't take this any more. I let go and let you take control." It is not just how you sing. But it is who sings it. You can be the best soprano singer in the world. But if you didn't pay a price to sing "Amazing Grace," there is no melody that touches heaven. But when you pay the price that's when you reach that first level. And God above hears the sweet melody.

What is our sacrifice compared to the sacrifice of Jesus? But yet, it means something to God. It means something to God if you sacrifice to come to Him. Your songs are different. It is a sacrifice or praise. Many years ago when I was in the seminary, there was a new student that came. She had given up everything. She was chased out of her home and persecuted. It costs her everything to go into the ministry. When she stood up her voice was not the best voice in the world; it was untrained. But when she sang "Amazing Grace" it could break the hardest heart because she paid the price to sing that song.

The first key in the first level in the Outer court is that it must cost us something to praise and worship God. If it cost you nothing to come on Sunday to worship Him then don't blame God when you can not enter His presence. It must cost us something. We must prepare ourselves in order to worship God. Otherwise, you can not call it a sacrifice and God can not answer by fire.

### **The Second Level: the Law of Prayer**

When you pay the price and you enter into the second level. there is only one word for the second level and that's the word prayer. The first level is the word sacrifice. The second level is the word prayer. Prayer is what enhances worship into the second level. Prayer is communion with God. It is speaking to God and pouring out your heart to God your desires, your visions, your goals, your emotions.

Turn to II Chron. 6 Solomon the king in verse 12. Now God's presence had already come. Then Solomon stood before the altar of the Lord in the presence of all the assembly of Israel and spread out his hands (for Solomon had made a bronze platform five cubits long, five cubits wide, and three cubits high, and had set it in the midst of the court, and he stood on it, knelt down on his knees before all the assembly of Israel, and spread out toward heaven.) He prayed to the Lord and he dedicated the temple to the Lord.

Chapter 7:1 When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifice and the glory of the Lord filled the temple. The second level is communion or prayer. When a people of prayer praise the Lord, there is a difference. When you stand there to play an instrument or to lead worship or to sing a song your prayer life comes out. If there is no prayer life there is

no second level. What is prayer life? Prayer life is our relationship with God. What comes out in praise and worship at the second level is the vibrations from the relationship that you have with God. The vibrations in your spirit and in your soul of the communion that you have with God comes forth and will vibrate in the souls of other people. You can not bring somebody else higher than where you stand. If you only know God this much at this level in this first step, you can only pull people to this level. But if you truly know God and know the heart of God and when you commune with Him when you praise and worship Him, the others can feel the vibrations from your spirit and soul. The closeness that you have with God begins to affect us. It is our prayer life. How much time do you spend with God? How much time do we pray in His presence? It brings down fire from heaven.

When we look at Acts 16 we realize that the apostle Paul tapped on both. Verse 25 But at midnight Paul and Silas were praying and singing hymns to God. The first word was praying. I could see him there in the prison. Even though it was so painful for them, yet there were no curses that came out from their mouths. Instead, there were prayers to God. Maybe he prayed in tongues. And out of the depth of his communion with God he poured out his soul to God, he poured out his pain to God. Do you know that we could tell how close you are with God by your prayer? How much you really know God is by your prayer. And Paul prayed and after he prayed, he praised. Right at that time, he also paid the price and he also prayed. Therefore, there were two levels working in his life. No wonder it was a double fire. And it came in a form of the whole earth shaking and vibrating. He had prayed through to God.

We look at all the others who had spent a lot of time in prayer. Other people like Daniel is known as a man of prayer. And others like Hannah had cried out to God. And the praises and the worship that come forth had a certain quality that touches the core of our being. First word sacrifice, second word prayer. The more prayers you get soak into the stronger the praise and worship will be. The altar of incense represents it. The altar of incense needs to cover you. The altar of incense represents the prayers that come forth from you that helps you into the other level the third level, which we call the highest praise and worship. Notice that the first level can not bring you into the Most Holy place; you still need prayer. Baby Christians can sacrifice everything but they may not have much communion with God. The second level takes a certain depth of relationship. Sacrifice will bring you in but it takes prayer to push into the highest level. You have prayed through in God. And you are confident you can press into the highest realm. That's what high praise is made of.

### **The Third Level : the Law of Synchrony**

Now lets look at the third level, high praise, highest form of praise and worship. Let's look at II Chron. 5:11-14, 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 divisions) and the Levites who were the singers, all those of Asaph and Heman and Jeduthun, 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 the one hundred and twenty priests sounding with trumpets. Indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, "For He is good. For His mercy endures forever," that the house, the house of the Lord, was filled with



a cloud. So that the priests could not continue ministering because of the cloud, for the glory of the Lord filled the house of God.

Lets just bow our heads for a moment and just let that prayer ascend into our life. We could sense its difference when there is prayer made even before praise and worship. There is a realm of sacrifice. There is a realm you sense that you have prayed, you have communion, and then when you sing it's different. Some of you may love to sing songs to God at home. Do you notice that before you prayed and you try to sing and after you prayed and you sing, it's different? Prayer is the second key because after you have communed with God there is something in your soul and in your spirit that is still vibrating with that presence of God. When you meet a person, the conversation or the time you spend with him or her still lingers in your mind especially when you have had a good time. And that's what happens when we commune with God - there is still the lingering presence residing in our spirit and in our soul that is still vibrating. Then when we worship God the vibration is still there and it comes forth as a second level, the Holy place.

Now the third level takes a different realm. It takes if I want to put it its just one word - sound. The right sound, noises and instruments. Now you know why it is very difficult to get into the third realm because we don't make the right sound. Some of us are touched and we thought we are already there. But actually, we have only entered the Outer court. Some of us get touched and say this must be it. It was the second level. To reach that third level the highest realm of praise and worship sacrifice is not enough. Prayer is not enough. It takes skill to make the right sound.

Examine it very carefully here in II Chron. 5 there were two types of sound and they must be in harmony. II Chron. 5:13 Indeed it came to pass, when and only when the trumpeters and singers were as one. It is not that easy to harmonize trumpeters with singers. There are two realms in verse 13. The first realm is when the trumpeters and the singers were one. There was unity. There was communion. When you have sacrificed to God and you prayed oneness among each other is automatic. It's a different realm of oneness. It's the oneness in the sound it produces. The people were in one accord even before verse 13. We are not talking about just the one accord. If we all paid the price to meet Jesus in worship, there is a certain oneness that we already had. But this oneness is the oneness in the sound they produce before God.

The second realm gives you further explanation. When they lifted up their voices with the trumpets and cymbals, instruments of music. When they all made the right sound, they entered the highest realm. And it lasted just for a moment of time. Why doesn't it last forever? Because its so powerful that you can not take it. If you live long in that level, your body may not return to earth. Being touched alone does not indicate that you have entered the Most Holy place. The first level can also touch us. We can cry and weep but its not the highest level yet. It is still the first level. Here it is not a matter of just being touched. You were touched long ago at the first level. You have communion in the second level. Do you notice that sometimes when you worship God you get touched you really want to cry? Crying and being touched is first level. But sometimes when you praise and worship do you notice the second realm is taking place? When you just sense the awesomeness of His presence and He is just talking to you, that is still not third level. It is still at the second level. We have set our standards too low. Let the Word set the standard. Sometimes I have been in worship services when it seems like God and you are just face-to-face. You have done all your crying

and done all your weeping. But God's voice is as clear as crystal. What is this that we are experiencing? The second level.

The third level takes skill to produce the right sound. Because if you make the wrong sound in the third level – finished. One discord, one mistake by any instrument and the third level is gone. This is what Kenneth Hagin means when he talks about the anointing that is coming. He feels the anointing coming to minister, to cast out devils, to heal the sick, and suddenly the musicians got a wrong song or something and the anointing flew away like a bird. The third level takes great skill to enter and great skill to maintain. And we do not remain long inside it because it takes everything of our being to even be there. But they are the flashes of heaven on this earth. It takes human voices. It takes all instruments in the right sound. And they lifted up their voice and make one sound to God with the trumpets and all the other instruments.

Turn to Ps. 149 and see some of the Hebrew words so we would know what high praise is about and understand what David is talking about in this third level. There are seven Hebrew words for the word praise. The word praise the Lord in Ps. 149:1 is the word halal. So it says halal to the Lord - sing to the Lord a new song and his tehillah in the assembly of saints. Although your English version has the same word praise in both parts of this verse – praise the Lord and sing His praises in the assembly of saints, the Hebrew has two different words halal and tehillah. The second word praise in verse one is the word tehillah. So the psalmist says halal the Lord and sing His tehillah in the assembly.

Verse 2 Let Israel rejoice in their Maker. Let the children of Zion be joyful in their King. Let them halal His name with the dance. Let them sing zamar to Him with the timbrel and harp. The word zamar means to worship Him with instrument. Notice if you read it in the Hebrew there is a building up.

Verse 4 For the Lord takes pleasure in His people. He will beautify the humble with salvation. Let the saints be joyful in glory. Let them sing aloud on their beds. Doesn't that remind you of II Chron. 5 and they lifted up their voices. What does it mean by lifting up their voice? It means that they start off by singing in a low tune followed by singing in a high tune. The song becomes louder and stronger.

Then only you reach verse 6, Let the high praises. Notice before you reach high praises you have to cross the threshold of zamar and the loudness of the voices. See it's the combination of instruments. In verse 3 it says let them zamar to Him with the timbrel and harp. So the instruments come in. This is in line with II Chron. 5. The third realm or the highest level takes co-ordination skill. Now David was not just able to play and sing. The bible tells us in the book of I Samuel that he plays skillfully. It says we have found a young man a son of Jesse who is skillful. So skill is necessary when it talks about instruments to produce the right sound. For example when we are rejoicing in the Lord we can make jazzy sound, no problem. Then when you worship the Lord you play a different type of song. If you are an instrument player you must know that your instrument produce different sounds for different levels. And there must be different levels as we approach God and we must learn how to produce it. Just the sound will create the mood. Between the second and the third level, we have to be skillful in zamar to produce the right sound and harmonize with human voices. It has to be a lifting up of our voices to God. The music helps you to go higher. It is important when we see the two combined. So zamar must go with voices.

This is what happened in II Chron. 5 that the voices came with the trumpets and something happened. The third realm depends on sounds that we have. In heaven, music is going on all the time. There is no such thing as a discord in heaven. Even the angels' voice sound like music. Look at Rev. 4:5 And from the throne proceeded lightning, thundering, and voices. I have heard those thundering before. They are not the same like ordinary thunder. Two weeks ago, I was in the studio and we were enhancing the praise and worship tape that we were producing. I wanted to add the sound of rain on the tape. We tape-recorded the sounds of real rain with the thunder and lightning. When we transferred it into the tape, it was also quite a miracle because when we put it in everything was synchronized. In other words, the sounds of the thunder and the lightning came at the right time in the songs. Most people don't realize that the natural thunder and the thunder of God's voice are totally different in quality. Rev. 14:2 And I heard a voice from heaven like the voice of many waters, and like the voice of loud thunder. You hear the noise of running water and if you increase it to certain level it becomes like thunder. Now that's the voice of God in His full presence. We must synchronize with that sound in order to enter into His presence at the highest level.

This is why the Israelites were worshipping for some time in II Chron. 5 before they became one in sound. They were worshipping all the time. See by the time that verse took place where the glory of God came they have been worshipping all the way as they enter in. That's many long hours. Remember they have to sacrifice first. Then they got to take the blood and all these took time. So toward the ending part and they have song and praise until the priests entered into the holy place. When they saw the priests emerging from the Holy place, all the trumpeters started blowing, there was high praise, and God's glory came. For one fraction of a human second, for one moment in humanity's time, the earth was making the sounds of zamar and human voices. That combination of zamar and human voices was akin to the great voice of God and God came down in His glory. And all the priests could not stand in God's presence.

This is why the third level is so precious. Don't be discouraged if it takes time to reach that level because it is very special. Even if you worship and you got first and second level its very good. Some people don't even get to the first and second level. But don't give up if you have spent one or two hours worshipping God because, sometimes it happens toward the end. Just when you think everything was over it's for a moment in human time there was a synchrony of heaven and earth. God's presence in heaven comes down to the earth and we taste heaven for a moment of time. They are very precious times. It has happened at least a number of times in our worship services, at least to a certain level that we need to know how to enter into.

Lets look at II Chron. 5:13 Indeed it came to pass, when the trumpeters and singers were as one. The word were is not found in the Hebrew. We could read it as when the trumpeters and singers as one to make one sound to be heard. So the oneness is not the oneness of accord but the oneness of sound. The word one refers to the word sound, to make one sound. In heaven there is no limit as to how much we can hear or how high a pitch we can hear. On earth, we talk about four parts harmonies, in heaven we can talk about multiple harmonies. And when you combine all the hundreds of harmonies together, it is like running waters.

There were a few times in the bible that this kind of thing took place. When it takes place its so powerful that earth can not stand it. The other time it happened is in Jericho. Again, as I said this thing takes preparation. At Jericho wall, they walked round and round. Everyday they walked one time. For the first six days, they walked around one time. Finally, on the last round they walked seven times. Look at the book of Joshua 6:14 And on the second day they marched around the city once and returned to the camp. So they did six days. So six days they walked about but look at the instructions that was given in verse 10. Now Joshua had commanded the people, saying, “You shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, Shout! Then you shall shout.” Now look at his instruction. You can not shout, you can not make noise and you can not talk for six days. That would be very interesting days because after they marched one round and they go back they remained silent. Imagine how difficult it was if somebody stepped on your legs and you couldn’t make a sound. No children were allowed when they marched round, only the soldiers. When they march round and somebody fell accidentally not a single sound must be uttered. On the seventh day, they marched seven times. When you have kept silent for six days you are just waiting to shout. And it was God who got this idea.

In the seminary in those days, we studied hard. Some university students enrolled in our seminary and they even commented that the course was tough, tougher than their subjects in the secular universities. We also had practical ministry besides theological training. We had to go out on Friday evenings and come back on Sunday evenings. On Mondays, most of us would be dead tired. We had to pick up our assignments and then get ready on Tuesday. Besides that, we had to do all kinds of duties. When it was nearing exams, we really studied. I remember while preparing for the Greek exams, we burned the midnight oil and really studied. Then my opposite roommate went off for the exam, sat on his desk and fainted. He studied so hard, got to the exam hall and fainted. When the exams were over, we all went to the beach. All the tension was inside us and at the beach we shouted and let out all the tension. If that was what it was like when you were just studying, think about what it would be like for six days keeping silent.

So when the day came to make noise and Joshua said “Shout” everybody shouted at the top of their voices and the whole Jericho wall fell down. Just a small little bit of His presence and the wall came down. Verse 16 And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people, “Shout! For the Lord has given you the city” All the people were shouting and the wall fell down. What they tasted was the same principle found in II Chron. 5 zamar with the human voices. It was not just all of zamar but a powerful combination of zamar with the voices. When they made one sound the presence of God came down. That’s the third level.

Now you can link up the high praise that is found in Ps. 149 with Joshua. That is why after verse 6 of Ps. 149 talked about executing judgment. When God’s presence comes down, the anointing and the power of God manifests because God reigns as Judge. That is why there will be a last day move of praise and worship. It is to bring forth the high praises that will cause God to execute judgment. That’s when all the wonderful things began to take place. When God’s kingdom comes and reigns on this

earth, the Body of Christ will constantly move in the third level of the highest praise and worship.

## 7. THE FIVE TRUMPETS OF PRAISE

In the last message, we saw the different levels or degrees of worship. We realize that there are different degrees of worship that we can contact. There is an Outer court worship, there is a Holy place worship and there is a Most Holy place worship. We have given two examples of what happened at the Most Holy place; how the musical skills have to synchronize with the human voices as one. We have shown that II Chron. 5 is an example of the Most Holy place worship. Another example of the Most Holy place worship is when Joshua marched around the walls of Jericho with the Israelites. We did not have time to touch on II Chronicles in Jehoshaphat's case but that is also the Most Holy place worship. If you read carefully, there were the instruments and then there was the emphasis on the loud shouting. So there was a combination of voices and musical instruments. In fact, the Hebrew word *rena* occurs and *rena* means a human voice. It's a word that talks about human voice worshipping God.

We also looked at Psalms 149 and how the different degrees of worship develop. In the first degree of worship, the most important thing is sacrifice. Without a sacrifice of our life or tithe or something if it doesn't cost us something our worship will not be intense.

Secondly, we saw in the Holy place that the key word is the word prayer. Without a prayer life, our worship can not touch people's life. So when we sing or when we worship what we do in our devotional life plays a role in the depth of our worship.

And in the third level, we have mentioned it takes skill in musical instrument to produce the right sound. The key word is the word sound - the sound of human voices and instruments blending together as one. Let's look at II Chron. 20. We have mentioned that the high praise refers to the highest degree of praise and worship. If there is high praise, there must be other levels. And that is why we talked about the different levels or degrees of worship and that to reach high praise is a progression. We saw that high praise in Psalms 149 involves *zamar* or instruments and voices. The psalmist says to sing aloud on our beds. And the end result in verse 7 onwards talks about vengeance and kings being bound and all the victory that take place which we find in Jericho and we are going to see here in II Chron. 20:15 Do not be afraid nor dismayed because of this great multitude for this battle is not yours, but God's. Tomorrow go down against them. They will surely come up by the Ascent of Ziz, and you will find them at the end of the brook before the Wilderness of Jeruel. You will not need to fight in this battle. Position yourselves stand still and see the salvation of the Lord, who is with you, O Judah and Jerusalem. Do not fear or be dismayed; tomorrow go out against them, for the Lord is with you. And Jehoshaphat bowed his head with his face to the ground and all Judah and the inhabitants of Jerusalem bowed before the Lord, worshipping the Lord. Then the Levites of the children of Kohathites and of the children of Korahites stood up to praise the Lord God of Israel with voices loud and high.

It sounds like II Chron. 5 that when they lifted up their voices with the trumpets that was when the glory of God came down. So they rose early in the morning and went out into the Wilderness of Tekoa and as they went out, Jehoshaphat stood and said, "Hear me, O Judah and you inhabitants of Jerusalem. Believe in the Lord your God and you shall be established; believe His prophets and your shall prosper." And when

he had consulted with the people, he appointed those who should sing (renew) to the Lord and who should praise the beauty of holiness, as they went out before the army and were saying "Praise the Lord, for His mercy endures forever." Now when they began to sing and to praise (notice to sing and to praise human voices together with instruments) the Lord set ambushes against the people of Ammon, Moab and Mount Seir, who had come against Judah, and they were defeated. And here is the third example of what high praise does. We always read about high praise in Psalms 149 but it has not been explained. So we have given three examples of high praise and what it does, what it involves, what are the ingredients so that we know how to get into it.

In this message, we are going to look at something else. We are going to look at the book of Revelation. If you have studied the book of Revelation, you will notice that there were many times of praise and worship going on in heaven. And every time praise and worship goes on in heaven, the four creatures around the throne and the twenty-four elders around the throne would bow down before the throne of God. In fact, that takes place about five times. And they all look the same but we would like to tell you that they are all different.

### **The First Worship**

In Revelation 4 John is caught up into heaven. He saw all the glories of heaven. And he heard in verse 8 all the four living creatures saying "Holy, holy, holy, Lord God Almighty, Who was, and is and is to come!" Whenever the living creatures give glory, and honor and thanks to Him who sits on the throne, who lives forever and ever, the twenty-four elders fall down before Him who sits on the throne who lives forever and ever. (Incidentally, some of us wonder who are these twenty-four elders. They are representatives of the Government of God.) The twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever and they cast their crowns before the throne. (Casting down their golden crowns and this is exactly what they are doing in heaven. They cast their golden crowns before the throne saying:) You are worthy, O Lord to receive glory and honor and power. For You created all things and by Your will they exist and were created.

That's the first great worship in heaven. It must be great enough for the twenty-four elders to vacate their seats fall down before God throw their golden crown and worship Him. Finally, they got back on their throne. We were not told how they got back on their throne. Each time you see them they are falling down. So if they fall down a second time somehow they must have got back to their thrones.

### **The Second Worship**

In chapter five this time the Lamb shows up and the Lamb takes the scroll. At first, it looks like no one could take that scroll. The scroll represents the destiny of mankind. It looks like the destiny of mankind is just lost. The Lamb came and took control of the destiny of human kind. When the Lamb took the scroll in verse 8 Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, Again they are falling down all the time. In heaven, we will always be falling under the power. So if you are not used to getting it down here on earth, start getting use to it. Because in heaven every time they go into the highest praise, every time they give glory, honor and praise to God, you would also probably go

down too. If the four living creatures go down, you'd better go down. Just remember that they are the creatures who live closest to God. If they are down you better go down too. And this time they have a harp and golden bowl full of incense, which are the prayers of the saints. Rev. 5:9 They sang a new song saying:

“You are worthy to take the scroll and to open its seals. For You were slain and have redeemed us to God by Your blood. Out of every tribe and tongue and people and nation, And have made us kings and priests to our God. And we shall reign on the earth.” That’s the second major worship that took place in the book of Revelation. Again, we were not told how they got back on their throne.

### **The Third Worship**

In chapter 7, there is something else happening. This time the numbering of the twelve thousands each of the tribe of Israel. Verse 9 After these things I looked and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice saying, “Salvation belongs to our God who sits on the throne and to the Lamb!” All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God saying: “Amen! Blessing and glory and wisdom, thanksgiving and honor and power and might be to our God forever and ever Amen.”

This is the third time. Look at them they were getting up, falling down, getting up and falling down again. So something happened in heaven. Every time they fall down, it must be important. Most of the time they were sitting but when they fall down it must be something very important.

### **The Fourth Worship**

In chapter 11, there is another important thing that takes place and this is the seventh trumpet. When the seventh trumpet was blown in chapter 11:15 Then the seventh angel sounded:

And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever.” And the twenty-four elders who sat before God on their thrones fell on their faces and worship God. That is No. 4.saying, “We give You thanks, O Lord God Almighty. The One who is and who was and who is to come. Because You have taken Your great power and reigned. The nations were angry, and Your wrath has come. And the time of the dead, that they should be judged. And that You should reward Your servants the prophets and the saints and those who fear Your name, small and great and should destroy those who destroy the earth.”

That’s the fourth time that they fell off their throne. I reckon it must be pretty important.

I have studied the book of Revelation countless times. As I was going through this time, looking at praise and worship, I realized that the four living creatures and the twenty-four elders who fall down from their thrones must be something significant.



For these twenty-four elders to reach a stage to kneel down and worship I realize that this must be a significant time in the spirit realm and there is some truth inside that God has hidden. And that got my curiosity.

### **The Fifth Worship**

There is another praise and worship in chapter 15 but it doesn't involve the twenty-four elders and this involve more of the people who came out from the tribulation. And there are separate groups just like chapter 14 is a different group, chapter 15 is a different group. Chapter 14 is the hundred and forty four thousand and chapter 15 is a different group. So we realize that is also praise and worship but in a different level at a different realm. But we are concentrating on the praise and worship that cause the twenty-four elders and the four living creatures to fall down.

The next time that occurs is after Babylon fell in Rev. 19:1 After these things I heard a loud voice of a great multitude in heaven saying Alleluia! Salvation and glory and honor and power belong to the Lord our God. For true and righteous are His judgments because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her." Again they said "Alleluia! Her smoke rises up forever and ever!" And the twenty-four elders and the four living creatures fell down and worshipped God who sat on the throne, saying "Amen Alleluia!" Then a voice came from the throne, saying, "Praise our God all you His servants and those who fear Him, both small and great." And I heard as it were the voice of a great multitude as the sound of many waters and as the sound of mighty thundering saying "Alleluia! For the Lord God Omnipotent reigns! "Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready."

That's the fifth time and last time where the twenty-four elders fell off their throne. What do these five times signify? Why are they important? We got so many aspects of worship. We got the four dimensions of worship, the three levels of worship and now we got the five trumpets of worship. Before I classify it, I want to link it to something that is very important. See truth is built upon truth. That is why the more bible knowledge you have the easier it is to see revelation. When you don't have enough scriptures to interpret revelation, you can't see some of the revelations that are there. Having more scriptures is like having more scientific instruments. If all you have is a simple microscope you can only see the cells and some bacteria or germs. But if you have an electron-microscope and you hook it up to a computer you could even see the resolutions that are produced because of the differential of the electrons that are in those atoms and you could actually see the shape of each atom re-produced on computer. So what you see depends on your instrument. And what we receive depends on the amount of spiritual instrument, which is the Word of God that we have. Therefore, we must have more God's Word in our heart to receive more understanding.

So in order to see worship in its fuller light, we will need to look at the area of trumpets. If you make a study on trumpets, you realize that all the high praises involved trumpets. Although sometimes they were not mentioned but you can be sure that every time they go out to war, trumpets are involved. And trumpets figured very prominently. I really come to appreciate trumpets. I never quite like it in the early days. But trumpets seem to be something quite special in that realm of God. Not only

because of the sound it produces but because of what it represents in God. It's a call. When you hear a trumpet sound He is not just sitting back enjoying. You know that there is something taking place. When you hear the trumpet sound you know that its not playing Beethoven for you to sleep. When a trumpet reaches a high octave, it is still nice to the ears. In the bible, there is a great significance in trumpets.

Exodus 19 as God's presence was about to come down on the place there is a lot of preparations involved. Lets look at verse 14 So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes. And he said to the people, "Be ready for the third day, do not come near your wives." Then it came to pass on the third day, in the morning, that there were thundering and lightning and a thick cloud on the mountain; and the sound of the trumpet was very loud. Who was blowing the trumpet? An angel. Trumpet signifies an important area to God. When God was about to give the Ten Commandments, there was thundering, lightning, smoke and fire. I have seen the movie, "The Ten Commandments". The movie directors forgot the trumpets. All the people in the camp trembled. I believe they didn't tremble because of the thunder and the lightning alone; they also trembled because of the trumpet's sound. There is something about the trumpet. In the book of New Testament when it recorded the same incident, it did not fail to record the trumpet sound although the movie directors failed to take note of it in the film.

Hebrews 12 talks about the time when God came down on the mountain to give the law in Moses' time. Heb.12:18 For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. Again, you see that they didn't just remember the thunder, the lightning, the fire; they heard the sound of the trumpet as well. The trumpet sound was vitally important. Apparently, every time they have a feast they must have the trumpet. It was not an optional instrument. It was compulsory.

Turn to Numbers 10:10 Also in the day of your gladness, in your appointed feasts, and at the beginning of your months you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offering and they shall be a memorial for you before your God, I am the Lord your God. Notice that every time they burn an offering they must blow the trumpet. And at every feasts and every beginning of the month they must blow the trumpet. The trumpet is so important that it figures in every feast - from the Passover to the Feast of Tabernacle and all seven feasts, the trumpet is involved. And because it is so important, there is a feast itself called the Feast of Trumpets, which is on the first day of the seventh month. That's how important trumpets are to God. When Joshua marched round Jericho of all the instruments that were highlighted, trumpets were mentioned. Probably those trumpets are not like our modern type of trumpets.

You see the trumpets again in II Chron. 5 as the trumpeters make one sound to be heard together with the people the glory of God came. The trumpets again are significant. And then every time God talks about a great event happening it is always marked by a trumpet sound. Look at Matt. 24:31 And He will send His angels with a great sound of a trumpet and they will gather together His elect from the four winds from one end of heaven to the other. Do you know that the rapture will be preceded by a trumpet sound? And the second coming of Jesus to the earth will also be

preceded by a trumpet sound. So, we will never be taken by surprise for there will always be a trumpet that sounds before every great event. Those who have spiritual ears will hear that spiritual sound or that spiritual trumpet blowing. Some will say that it is a thunder, some will say an angel spoke and some will say an earthquake. But those who can hear will hear it as a distinct sound. I Cor. 15 Paul in speaking about the rapture in verse 51 and 52 Behold, I tell you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. Again, the trumpet is significant. You find it again in I Thessalonians chapter 4 the trumpet sound seems to be in a very important position here.

And as I looked carefully in the book of Revelation and studied the fact of these twenty-four elders falling down all the time, the Holy Spirit whispered in my heart and said that the interpretation lies in the trumpet. And I tied the two together and that's where the unfolding of the truth comes. So I began to look carefully again at trumpet. Numbers 10 lists four uses of the trumpet and that was all that they had in the old covenant revelation. But the truth is there are five. So our title of this message is "The Five Trumpets of Praise."

When we talk about these five trumpets of praise we are talking about the various colors and shades that will be necessary to color our worship and what kind of praise and worship that we can have. First of all, we realize that in the book of Revelation you can not re-produce and force a different type of worship that takes place. There are five times the elders fell off their thrones. You can not replace each particular occasion of falling down with another. Each of them is special to a particular event and incident. So when we are talking about this truth, it is not something you could force. Whereas all the other things we have taught on you could sort of improve on that. You could improve in the level of worship that you go into. You could improve in the dimension that you have in your worship. But in this area of the five trumpets of praise, we don't have as much control over it as to only understand the feel of it as the Spirit permits it. Because part of the control lies with God and the events that He is orchestrating. However, knowledge of the five helps us to know where we are. And some times when we know it and we can see it, we can follow it better. When you don't know it and you see it and you won't understand it. Therefore, you won't be able to flow in it so you can never take the way God wants you to.

So we want to look at the five trumpets of praise. They may be understood as five different colors of praise and worship.

### **The First Trumpet: Gathering and Completion**

Lets base it here in the book of Numbers chapter 10 and see the four different uses of the trumpet in the old covenant. First of all in verse 2 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. When they blow both of them, all the congregation shall gather before you at the door of the tabernacle of meeting. But if they blow only one, then the leaders, the heads of the divisions of Israel, shall gather to you.

Now verse 2 is introduction and verses 3 and 4 tell us the first reason for the use of the trumpets to gather the people. Now there are two gatherings. One is the gathering of

the leaders and the other is the gathering of the people. When they hear two trumpets sounding then they know it's a call for everybody to gather together in the tent of meeting. That's the first reason for the use of the trumpet a gathering of the people.

In the prophecy of the latter rain coming down in the book Joel chapter 2, it says in verses 15, Blow the trumpet in Zion, consecrate a fast, call a sacred assembly. The sound of trumpet once again comes forth. We have to learn to appreciate trumpets. The trumpet is almost like a herald, an announcement through an instrument. In gathering the people, we can compare it to the first occasion when the twenty-four elders fell before the throne of God in Revelation chapter four. In chapter four of Revelation take note that the sound that John heard was also a trumpet sound. Again another significant event happened on the sound of the trumpet. Verse 1 After these things I looked and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this." Can you imagine a voice that sounds like a trumpet? It must have been a powerful voice. And John was in the spirit. And he went up and saw all these things. We see these four living creatures up there. They were worshipping God. When they are not fallen down, they are there saying "Holy, holy, holy, Lord God Almighty, Who was and Who is and Who is to come." Every time there is, "Glory, honor, thanks to Him who lives forever," the twenty-four elders fell down. Look at what the content of the song is about in verse 11. "You are worthy, O Lord to receive glory and honor and power. For you have created all things and by Your will they exist and were created." For by Your will they exist and were created. The last two words are your clue, existence and creation.

It doesn't mean that if you don't have a trumpet you can't enter into the realm signified by the trumpets. We are just classifying it according to the law of the trumpet. The first type of praise and worship, the first type of color we can have is where there is a heightened sense of praise and worshiping the act of creation and the act of completing something. When I point out the various meanings of the five trumpets of praise and worship, you can then be more sensitive to this area. Some times, you could sense whether something is completed or not completed. So there is a sense of incompleteness of worship not in a sense of not enough because when you really worship God at the three levels there is a sense of satisfaction. But it takes different colors in a sense that it takes time for God to do something. And sometimes, you are at the beginning of something, sometimes you are in the middle of something and sometimes, you are at the end of something. And the color of our worship takes place according to its creation, existence and completion.

A good example for that is Moses. When Moses had completed the ark, the tabernacle and all the other furniture in the tabernacle, it took one year of hard work. But when they had finished the work, anointed the priests, shed the blood, there was a sense of completion. In Exodus chapter 40, the glory of God came down and filled that whole tabernacle. So even Moses the man who knew God could not go in. That was how thick God's glory was. There was a sense of completion. And some things are greater at the beginning and at the ending than in the middle.

When God inaugurate something, He always does it with great gusto like the way the Holy Spirit down. Some of us when we were baptized in the Spirit we may have heard the sound of wind and some of us have not. All you have is tongues. See when the Spirit came down it was with great gusto. There was the sound of a mighty wind.

Tongues of fire came. And they were all baptized in the Spirit. Later on there was another group of people who were filled with the Spirit that is Cornelius and his household in Acts 10. There was no wind, there was no fire, all they had was tongues. Now the quality of the baptism in the Spirit is the same. But there was less fanfare and opening ceremony. So there is an opening, there is a middle and there is an ending. And we need to understand it to appreciate it. That God has beginning and God has ending. And when we worship we must flow with that. This is why some times in our worship you may have fifteen minutes of slow worship and the rest of the time fast worship. Other times you may have one hour slow worship and the other times fast worship. You got to flow with it depending on what God does and what is on His schedule. Supposing that we are at the peak of what God is doing. Then we may have a lot of rejoicing without anything else. So we have to be sensitive to this area of praise and worship that God institutes.

In the first trumpet of praise, we call it a sensitivity to creation, existence and completion. Or simple words the beginning, middle and end. Remember we have been meeting every Sunday for about seven years. And there are different phases that we have passed through. Surely, throughout the seven years of our church life, the worship has not been the same. Supposing that is the first time that it changes, don't you think that it will be with great gusto? So we got to understand the flow of the Spirit and what God is doing. That's the first area. Some times God will have us do with maintaining worship. Sometimes the worship is like building on the previous ones that have taken place. You got to flow along at that level at that time. And some times, you are caught right at the end. It is just like the worship leader has to be sensitive to the preacher that will come after him. So if I am song leading and worshipping for another person I have to be sensitive as to what that person has to do after me. If that person is going to do some sort of healing theme then I will do all my worship toward that. So there is a sense that we flow in what's coming next.

### **The Second Trumpet: Advance**

The second one mentioned here in Numbers 10:5 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. They shall sound the call for them to begin their journeys. And when the assembly is to be gathered together, you shall blow, but not sound the advance. Notice that the advance and the gathering are different trumpet signals that they give. The second reason for the trumpet is to advance. Advance talks about a move of God that takes place.

Now lets look at the second time in the book of Revelation when the twenty-four elders fell off from their thrones in Revelation 5. In verse 8 it says, Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song. In verse 10 it says And have made us kings and priests to our God. And we shall reign on the earth.

The second trumpet of praise speaks about a new move that God was doing and verse 9 gives us the key - they sang a new song. When there is a new move of God, there is also a new worship of God in new songs. And we have to flow with something new. The second trumpet of praise has to do with the move of God. Each move of God is

different. Now a move may not be a completion. A completion talks about events. We are differentiating the first trumpet to the second. The time of Samuel and the time of David are two different dispensations. And within each dispensation, there could be many moves. We are in the Pentecostal Charismatic Revival. But there have been so many sub-moves within this event that God has started. The great event of the Pentecostal Revival started in the early twentieth century at Azusa Street. But within the Pentecostal Revival right to today towards the closing of this decade of twentieth century, there have been many moves. There has been the healing revival move, five-fold move, the prophetic move, the apostolic move and so on. And so, an event and a move are different. A move in the point two talks about the various moves of God. It talks about praise and worship as a movement. For example, when God is breaking our hearts and making us mellow then our praise and worship must be similar. We must flow with God. See some songs may be on the top ten of our hit for some time but it will go off. If you try to sing songs that touched your heart six months ago, it may not touch your heart now. Its time has finished. Some years ago, we were singing one of our favorites "I Worship You, Almighty God." Its still a nice tune and once in a while we may sing it. But it had its particular move.

Do you notice that each move of God carries its own music? When the Charismatic Revival came there is a particular music that came along. We called them scriptures chorus that we were all exposed to. Some of us got into this Charismatic movement because we liked the songs. So there is a particular change or move that we must flow along. I remember the days when I was a student pastor in a Baptist church. Those of us who were experienced revival didn't want to sing hymns any more. In order to get the co-operation of the congregation, we selected scriptures choruses and hymns together for our worship services. You could tell on the faces of the people. When it came to scriptures choruses, the congregation woke up and sang with all their hearts. Why was it so? It was because the anointing had left those old hymns and it was a time to sing a different type of worship. Even today, I see that a lot of Baptists are recognizing that one impetus to church growth is worship. That if the people don't get that kind of worship that touch their heart they are not going to stay in their denominational churches long. So we must flow with the move of God. Scriptures chorus have been quite long now.

Now there is a return back to hymns but new type of hymns. Some hymns have an everlasting quality because of the quality of its dimension – they may have the width of experience, or the length of relationship, or the depth of the Word or the height of heavenliness and God's presence. Remember we talked about four dimensions of worship. There is also a desire now to sing hymn like song. So we must be sensitive to the Spirit as to what He wants to do in worship. In the second trumpet of praise is to be sensitive to the advance, the move, each move is different. You remember some years ago the Word of Faith movement was strong and everybody was singing David Ingles. I mean David Ingles is popular. We sing faith songs but after some time the taste of it goes off because it has become a part of us. Not that we are no more living in the move of faith. The move has changed and we must flow with it. When the faith movement changes to what I call the Word and Spirit movement then there will be different songs that will be needed.

### **The Third Trumpet: War**

The third point Numbers 10:9 When you go to war in your land against the enemy who oppresses you, then you shall sound the alarm with the trumpets, and you will be remembered before the Lord your God, and you will be saved from your enemies. Third reason is war. And in this third area of war, we speak about warring worship, warfare worship. And it's a new dimension that the previous generation hasn't come across. To some people it sounds different but you got to flow with it. It's a different color that has come. Warfare worship is the third trumpet of praise.

Notice in the book Revelations chapter 7, there was the numbering of the twelve thousand each of the tribes of Israel. And there were a hundred and forty four thousand all numbered together. What were they numbered for? These hundred and forty four thousand were numbered to challenge the anti-Christ together with the two witnesses. And so, they were all marked ready for warfare against the anti-Christ in the time of the great tribulation. And that was why when they were numbered and all ready says in verse 10 Salvation belongs to our God who sits on the throne and to the Lamb. And so, they were all ready to go forth and to bear witness in the time of the anti-Christ to go against him; to preach and announce the redemption of our God. It was war on the anti-Christ. It's a different dimension altogether. The third trumpet of praise is for war, warfare worship. So, sometimes there is a part of our worship that sounds very war like. And it is the third trumpet of praise that God is blowing.

In a particular church in Wellington, New Zealand I came across a pastor who told me that he had done everything he knew how to make his church grow. One day he just sought God and God spoke to his heart. I want My people to worship with vigor and energy. He is not a worship leader himself. I visited that church twice and I could tell the difference. The second time their worship was different. It was dynamite. They have been having slow worship all the time. The second time I visited, it was dynamite. He was quite concerned; I was sitting in front and he asked me, "Is the music too loud for you?" I said, "No, I am quite used to it." He told me since they started worshipping that way (and he had to teach and practice it) and got all the people jumping and worshipping and dancing with all their might to the Lord the church started growing cause nobody want to go to a dead church. They want to go to a church that is alive with the presence of God. You don't want to go to a church and after church service, you go out even weaker than before. He told me they have grown because they were willing to change their worship style. But remember it is not easy to change our style. It is not to give up hymns to sing chorus. Remember never be left behind. The Spirit of God never stops moving. So even Charismatics can become so used to what they have been doing. When the Holy Spirit requires them to do something new, they become uncomfortable. Like the dinosaurs, they have fossilized and it is a matter of time before they too die off and make way for a new generation of Christians who are prepared to move with the Holy Spirit.

### **The Fourth Trumpet: Reward**

Fourth trumpet of praise is in Number 10:10 Also in the day of your gladness, in your appointed feasts and at the beginning of your months you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings and they shall be a memorial for you before your God, I am the Lord your God. And the key in that interpretation is found in the fourth point that the twenty-four elders fell off their

thrones to worship God that is in chapter 11 when the seventh trumpet sounded. Notice that there is something different when the seventh trumpet sounded in verse 18 it says here The nations were angry and Your wrath has come. And the time of the dead, that they should be judged. And that You should reward Your servants the prophets and the saints. The fourth type of worship is where God rewards His people. He rewards them by manifestations, by pouring down His gifts. Remember in this area of teaching this is one area you don't control. You got to just feel the Spirit and just flow with Him. The other areas we can improve and control. But this area we must know and flow with it. But the fourth trumpet of praise has to do with memorial, the reception of gifts from God. It is the time for giving out the rewards when God rewards His people. Some times when that takes place in the fourth trumpet of praise and worship that we enter into you could sense it. That God is dropping things down on His people. And you got to flow in what He is doing in that worship service.

### **The Fifth Trumpet: Marriage**

And there is a fifth trumpet that is reserved only for the New Testament saints because it was not possible for the old. And that fifth is the last and the greatest. You find it in the book of Rev. 19 and you notice that in verse 7 and verse 8 that it has to do with the marriage supper of the Lamb. And that fifth we are going to taste part of it. It has to do with the marriage supper of the Lamb. The nearer we come to Christ's Second Coming, the more we are going to sense our praise and worship taking on a different quality than before. That is why you notice some of our praise and worship began to take on theme found in the Song of Solomon. Love song, communion with Christ because it's a different realm altogether that the old covenant knows nothing about. They only have four trumpets sound but we have five. It has to do with the marriage supper of the Lamb. And we have different examples for the first four.

The first trumpet of praise has to do with gathering, a beginning, an end, an event that God institutes or the completion of something. The figure to look at is Moses. The trumpet of Moses was heard when the law was given to Moses. It means that mankind has entered a new dispensation with God. It was a different dispensation. It was a dispensation of the law. So the trumpet sounded in the book of Exodus chapter 19. There are many areas of trumpet they have. But each of them has to do with a beginning or an end.

The second trumpet sound is found in Joshua. They were on the move and the trumpet sounded. The ark was never kept in one place. It was important that the ark be with them in their fight. That's God on the move. That is the trumpet of Joshua, the second trumpet of advance.

The third trumpet sound is of war. And there is one man that symbolizes it more than any other and that is David. All David's skill of praise and worship bring out the ability of God's people in war. He says its God who trains my hand for war. And David could not build the temple because God says that David is a man of war. And always among his songs, he talks about war, about fighting and about victory. That's David the third trumpet sound of war.

The fourth trumpet sound, receiving of gifts, a man of peace, Solomon. In his time, the Israelites had no war. The Israelites reached their heights of greatness under Solomon because God enlarged his heart and dropped the gift of wisdom in him. As



Solomon ruled Israel with wisdom, the gifts and the wealth of the surrounding nations started to flow into her.

In the fifth trumpet sound, there is no one that we could look at because it is still to come in Christ Jesus. But we will hear it and our worship will take on more and more quality. It will probably take on this fifth trumpet sound. So, don't think that the end of the church is like Moses, just dispensation after dispensation. Don't think that the end of the church is a new song, a new move of God like Joshua. Don't think that the end of the church is warfare praise like David. Don't think that the end of the church is like Solomon just the gifting coming and God coming to us because there is one more trumpet sound that no one ever heard. That will be in our time, in our generation, before Jesus comes. When He would slip into every worship service in every church that honors God, and their worship will take on that fifth quality, the marriage supper of the Lamb.

## 8. WORSHIPPING IN SPIRITUAL SONGS

In order to move further into the feast of the Trumpets we need a little bit of background understanding.

As you enter Moses Tabernacle, you have the brazen altar. Behind the brazen altar, you have the laver. Then you have the first veil. After the first veil, you have the table of showbread, the candlestick and the altar of incense. Then there is another veil and the Ark of the Covenant. Each piece of furniture represents Jesus Christ. The brazen altar represents Jesus the Lamb of God. The laver represents Jesus the Word. The table of showbread represents Jesus the King of kings and Lord of lords. The candlestick represents Jesus Christ the giver and baptizer of the Holy Spirit. The altar of incense represents Jesus Christ our High Priest. And the Ark of the Covenant represents Jesus Christ the fullness of God.

Every piece of furniture represents principles that an apostolic church is based on. An apostle must necessarily pastor an apostolic church. An apostolic church is a church where all the five-fold ministries are functioning and all the basic principles deriving from the tabernacle are being taught. The principles are the:

1. Power of the blood, represented by the brazen altar,
2. The power of the Word, represented by the laver,
3. The power of the name of Jesus, represented by the table of showbread,
4. The power of the Holy Spirit, represented by the candlestick,
5. The power of prayer, praise and worship, represented by the altar of incense
6. And the power of the presence and glory of God, represented by the Ark of the Covenant.

All these principles are divided into three major sections. All the seven feasts are tied up here also. We have the seven feasts. We have the feast of Passover and the feast of unleavened bread. The feast of Passover and the feast of unleavened bread are related because they fall on the first month. On the fourteenth day of the month, they select a lamb. Once the Passover is slain for seven days they celebrate the feast of unleavened bread. So, the first two feasts are one group by themselves.

Then the second two feasts are what we call the feast of First fruits and the feast of Pentecost. There is no exact month given for the feast of first fruits and the feast of Pentecost. However, the two feasts are related because from the first time they see the harvest, they will also begin the offering of the first fruits. Then counting seven Sabbaths which is forty-nine days and on the fiftieth day after the seven Sabbaths they would celebrate the feast of Pentecost, also known as the feast of Weeks. The word penta means fifty.

After that we have the other three feasts which all occur in one month. We have the feast of Trumpets, the Day of Atonement and the feast of the Tabernacle. And all occur on the seventh month. During the first day of the seventh month, they blow the

trumpets, the feast of the trumpets. On the tenth day is the Day of Atonement. And then subsequently they have the feast of the Tabernacle.

So all the seven feasts are divided into three sections again. The first two feasts and the first two parts of the furniture are related. And the second two feasts, the feast of Firstfruits and the feast of Pentecost are related in the second section by themselves. And the last section the feast of Trumpets, the Day of Atonement and the feast of the Tabernacle, are related in one section by itself between the altar of incense and the Ark of the Covenant. The three feasts take place here in the Most Holy place. And we know that once a year the high priest enters the second veil on the Day of Atonement the tenth day of the Sabbath month.

So, we have a major division called the three sections. In this major division of the three sections, we have what we classify to be only three major waves. Of all the waves that God has done, all the revivals that God has brought forth there are actually only three major waves. There may be a lot of other ripples or other sub-waves of the major waves. But all the revivals are classified into three major waves.

The first major wave of revival is the first two feasts that are tied up together. This is what I call the first wave. And in that first wave is the revival of the gospel that is the Passover and the Word of God. We realize that during the Reformation period there was a revival of the doctrine of justification by faith and an understanding of what being born again means. That's the brazen altar. And there was a revival of the written Word. For the first time, the bible was printed in the written form after Guttenberg invented the first printing press. Today in the twentieth century just several decades ago we have the revival of the spoken Word. We know that the revival of the spoken Word is just another aspect of the revival of the written Word that took place in Martin Luther's time. It's the same sub-wave. They are just part of that first major move of God to get the Word to His people.

At the beginning of the twentieth century, we saw a second wave, the Pentecostal wave. You could place landmarks on the landscape of Christianity with these three kinds of waves. The Pentecostal wave relates to the feast of Firstfruits and the day of Pentecost. Again, there is a fresh impetus on world evangelism. That's the first fruit the ingathering as well as the outpouring of the Holy Spirit. The two seem to go together. It's the second wave.

We are coming to the close of the second wave and we are coming into the third wave. I believe in the spirit realm the timing has already begun. The feast of trumpets, the Ark of the Covenant, the altar of incense, all these signify the third major wave. Towards the peak of his ministry, William Branham kept talking about the third pull where the glory and the manifestation of God will be so powerful. That was the time before he fell into error and wrong teaching. He didn't fully understand what it was. The Lord showed him a tent and in one side of the tent, the crippled, disabled, the lame, and maimed walked in, and they walked out the other side perfectly whole. And he called the third pull the awesome manifestation of God.

What we understand today is the third wave. And it begins here in the feast of Trumpets. So based on historical Christianity in recent days we see that when the trumpet is blown on the first day, the Day of Atonement would bring us closer

towards the rapture. The feast of the Tabernacle is where the full presence of God dwelt with man.

Now what we are talking about in our present days is the feast of Trumpets. During the feast of Trumpets, God will release a lot of songs, worship and praise to His people. With every revival of God, we recognize that God has initiated a wave of worship at the same time. When God raised up John Wesley to shake England with the great awakening, his brother Charles Wesley wrote hymns to accompany that revival. During the Reformation, the leader Martin Luther was a hymn writer himself. He composed that great hymn called "Mighty fortress is our God," and many other hymns too. Each wave of God has a certain praise and worship. We have the Charismatic move and we have the Charismatic songs. We have the Word of Faith movement and there were people like David Ingles who sang Word songs. With every wave of God, there are new songs and music following.

In the bible, there is a prophecy about what will happen in the third wave in the last move of God. Let's look at Acts 15. It has a dual fulfillment, one the restoration to the Israelite nation and at the same time, the restoration of the church. In Acts 15:16 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.

God said He will rebuild the tabernacle of David. We understand that refers to the kingdom that has been promised to Israel. At the same time, it is applicable to the church. It refers to the praise and worship ministry that David was responsible for starting. It was in David's time that they re-established the priestly ministry and all the patterns that Solomon inherited. That's the revival of the tabernacle of David. The first wave is like a refreshing. The second wave is restoration. The Pentecostal movement is basically restoration. The third wave is what we would fully classify as the outpouring. Although you could say the others were outpouring, yes, they were a measure of outpouring. But yet, the third wave would be fully classified as what I call the full outpouring. There is a refreshing, there is a restoration and there is an outpouring. What we want to teach are the principles of moving into the feast of Trumpets, into the extent and depth of praise and worship that God wants.

Lets look at what David did in the book of Chronicles. In speaking about the ministry of David, we know that David brought the ark into Jerusalem. When he brought the ark into Jerusalem he also set up various ministries and worship. In I Chron. 23:2 And he gathered together all the leaders of Israel, with the priests and the Levites. Now the Levites were numbered from the age of thirty years and above, and the number of individual males was thirty-eight thousand. Verse 27 For by the last words of David the Levites were numbered from twenty years old and above; because their duty was to help the sons of Aaron in the service of the house of the Lord, in the courts and in the chambers, in the purifying of all holy things and the work of the service of the house of God, both with the showbread and the fine flour for the grain offering with the unleavened cakes and what is baked in the pan, with what is mixed and with all kinds of measures and sizes; to stand every morning to thank and praise the Lord, and likewise at evening, and at every presentation of a burnt offering to the Lord on the Sabbaths and on the New Moons and on the feasts by number according to the ordinance governing them, regularly before the Lord.

Look at what David did. He instituted continuous praise and worship. Remember that everyday the burnt offering was a requirement in the morning and burnt offering in the evening, not counting all the offerings that the people bring. Then during the feast time, there were special offerings. The amount of praise and worship that they brought before God is tremendous. The number of songs that they sang was numerous. Where did they get the songs? I am sure they didn't sing the same old songs everyday. They have to continually tap into the creative flow of God. Some songs would be regularly sung but they would have to move into new songs into the Lord continuously.

In the body of Christ, certain songs that were in the top ten list in many churches for months and years slowly moved to the bottom scale. Once in awhile these older hits are taken out and sung. The song "Amazing Grace" once in a while pops up. But if you sing that song every Sunday, it gets dull. Once in a while, if we sing an old song we haven't sung for a long time, it would still carry an anointing and unction in it to express what we mean to God. The song "I Worship You" was very popular two years ago. After singing it for some time, it gets dull and you sing a new song to the Lord. It seems that we continually have to come out with new songs to express our hearts to God. Once in a while, the old songs may still be sung with an anointing. We realize there has to be a continuous flow. Most of the time the church worships only once a week in a corporate sense. The Israelites worship everyday in a corporate sense. You can imagine the number of songs they sing. Besides that, today most churches allocate ten minutes to half an hour to forty-five minutes to one hour for worship. Few churches have almost two hours of worship every Sunday. On the other hand, the Jews during the time of David worship twenty-four hours everyday. Think about the number of songs that they have to come up with.

In I Chron. 25 Moreover David and the captains of the army separated for the service some of the sons of Asaph, of Heman, and of Jeduthun, who should prophesy with harps, stringed instruments, and cymbals. And the number of the skilled men performing their service was: etc, etc. Now we know that they have groups of musicians to prophesy before God. To the church, that is the tabernacle of David. To the Israelites, the tabernacle of David is the kingdom of David. It was promised to them that David would always have an heir to rule as king over the Israelites. Now to the church as far as the tabernacle of David was concerned, it refers mainly to the worship and praise that David instituted.

We know here in the book of Hebrews chapter 2 in reference to our Lord Jesus Christ Heb. 2:12 saying; "I will declare Your name to My brethren; in the midst of the assembly I will sing praise to You. The word "I," if you study the context, refers to Jesus Christ. It would be the same as saying that Jesus would declare His name to His brethren in the midst of the congregation. Jesus would sing praises to the Father God. If you read from the context, the "I" refers to Jesus. We do know that this is the expression of Jesus Christ triumphing and bringing His church to the fullness that He exists in. As the captain of our salvation, He is leading us in triumph over the powers and principalities of the air and to the fullness of the covenant that He has mediated. This Jesus Christ who says He will sing praises in the congregation will cause us to move into the heights of worship towards the end-time. Even if you do not know all these seven feasts and these pieces of furniture in the tabernacle, it would seem reasonable to consider that the closer we get to Jesus Christ's coming the more we

worship Him. The closer we come to the time when He is going to call us the more worship there will be.

So, what we are going to touch on in these two lessons is to learn how move into that realm. For our text, we look at the book of Ephesians chapter 5. It doesn't take a believer long to discover that the Holy Spirit is not only the Spirit of truth, He is not only the Spirit of wisdom and knowledge and revelation, He is not only the Spirit of power, He is not only the Spirit that heals, He is also the singing Spirit. He causes us to sing to God. Not only is He the one who teaches us to pray, He also causes us to worship and to praise Him.

Eph. 5:18–19, And do not be drunk with wine, in which is dissipation, but be filled with the Spirit; speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

This is a promise not only for musicians. This is a promise to every Christian. Just as it is expected that every Christian will fulfill verse 18 so every Christian will fulfill verse 19 for they are part of the same sentence. It is wrong for us to think that is only some musicians or some talented people who will be able to come up with new songs. It's a different era we are in. It is an era of the Holy Spirit. Even though you say you can't carry a tune, yet God will give you new songs to sing to Him. We are going to go into some details on that. This is based on the promise given for every Christian. But yet how many Christians really sense that singing and melody in their hearts all the time? We touched a little bit on that in the series called "Experiences in the Spirit Realm." We know that there are a lot of experiences that God has given by His grace. However, we do not focus on experiences, we have focus on teaching the Word. And that is the only series that we talk more on experiences than on anything else. However, we did base it on the Word too. And we talked about the song of the Lamb. How in every Christian there is a note of victory that comes. That is an important series to get experiences in the spirit realm.

So here, we speak about every Christian having a sense of praise and worship that God gives a tune in the inner man. To confirm it in verse 18 that part of being filled with the Spirit is to sing and make melody in your heart to the Lord. Some of those melodies could have been from songs you have already learned or knew. But we are going to show you how to move into something that is unique for you personally in your life.

We need one more scripture from the book of Colossians, Col. 3:16 Let the word of Christ dwell in you richly in all wisdom teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. There you go again but this time it says be filled with the Word. Therefore, if we gather from what Paul says logically when we are filled, saturated with the Word, we will be able to sing with psalms, hymns and spiritual songs onto God. Somewhere we must have a beginning. We must start somewhere. Yet, how many Christians do we find having psalms, hymns and spiritual songs in their lives? Perhaps the blockage is in the lack of teaching. They do not know how to move into that realm of singing psalms, hymns and spiritual songs. We will focus on these in this message and the next.

Notice Ephesians 5 verse 19 divides it into three classifications of psalms, hymns and spiritual songs. We realize the psalms speak more of the testimony aspects. Spiritual songs speak about the spiritual realms that are beyond our understanding especially in tongues. Hymns speak about the traditional and the theological aspect of a song. And that's how we are going to divide the three into various areas. We know that Jesus Christ sang a hymn after the Lord's Supper. It says after the supper they sang a hymn.

For spiritual songs, let's look over at I Cor. 14:15 where Paul says, What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. Paul says that praying and singing are easily done. If you are new in Christianity or new in your walk with God even praying is difficult. To pray out loud to God is quite an achievement.

The first time you do it, you do it with great anxiety. But as you become comfortable praying to God, it is such an easy thing. It's just an outflow in your life. All you would do is just close your eyes and you just say, "O Father we love You, we thank You for your grace and mercy. We thank You O God for Your abundance provisions. Father how we need Your grace and Your directions. O God lead us in Your wisdom and in Your might etc. etc." It's an easy thing to pray a powerful prayer to get the results from God.

In the same way, we have to learn to sing in the spirit. We have to learn to sing with our understanding. It is the same when we pray in tongues - we have to ask God to teach us how to interpret our tongues. Let him that pray in tongues pray for the interpretation. (Praying in tongues ) "He co ho mari ... O God almighty grant that Thy angel may come and confirm Thy Word." That is the interpretation. Or for us to receive a tongue and interpretation for the people, we just have to sense it in the spirit and tap on the flow. "Ho ra me o ra ..."Hearken, hearken onto the voice of God for He will teach you the deep things of the Spirit." See we can flow so easily from tongue into interpretation of tongue.

Just as we learn to do that, we also have to learn to sing with our spirit and then sing with our understanding and enter into the realm that God wants us to move into. So Paul speaks about it as if it is something natural although we don't know him as a singer but he is. The sad thing today is the body of Christ goes into extremes. In the church, the five-fold ministries, the church leadership and the congregation relegate all worship to musicians and worship leaders and the rest do not want to move into praise and worship but just receive from what they have. They just leave it to the musicians. Many of the musicians are not called to the five-fold ministry; they are only called into the ministry of helps. And we relegate the entire huge arm of ministry onto God to the ministry of helps without the leadership and discernment of the five-fold ministry.

The other extreme is where those who move into that kind of ministry of praise or worship place a demand on all the body of Christ to be similar to them without realizing there are varieties of expression. See, no two prophets are the same. No two evangelists are the same. No two pastors are the same. No two musicians are the same. No two singers are the same. No two composers are the same. No two worship leaders are the same. And sometimes what happen is because we personally lean to different types of songs and worship that touches our personality and our soul, so your

favorite musician may not be my favorite. Your favorite song may not be my favorite but there is an element of common ground and uncommon ground. The error is to impose a particular type of music as a kind of official church music and to consider all other types of music as ungodly and unseemly for church use. Some tend to lean towards country and western style for congregational singing. Some think that to rejoice in the Lord we always have to have a jumpy song. It is not necessarily so. Some think that to have worship we must have slow songs. It is not necessarily so, although most of the time when you want to worship you want to be still.

But remember heaven and heavenly music is so vast that it covers aspects beyond our human expression. So here we are in Ephesians chapter 5 and we are looking into those three major sectors that we could move into. We have also shown how these three areas are tied to the incense that is made on the altar of incense. Remember there are different types of incense. We have taught before how the incense that is offered in the altar of incense are tied to the ministry of psalms, hymns and spiritual songs. And that sectionalize the three - psalms, hymns and spiritual songs. They are three different aspects that we need to move deeply into in order to taste the depth of all three.

We know that every song we sing depends on the depths of our spiritual experience. And every song that we sing depends also on our depth in the Word. And every song that we sing depends on the depth in our soul, our understanding. So there are three different realms. One realm is your soul experience; Bless the Lord O my soul and all that is within me bless His holy name. There is a depth of soul experience. Some people will not release their soul experience and allow their soul to enjoy the Lord. O taste and see that the Lord is good. Sometimes when you sing a song, you yourself know it. You could enter into the song in different degrees. When you sing, This is the day that the Lord has made, you could release about 50 percent of your soul. Then at the same time, you sing, Bless the Lord O my soul, and you release all of your soul. There are different depths of your soul that you could enter into in a song. That is why some people when they sing they just enter into it. They want to dance they just dance. If they want to bow, they bow. If they want to prostrate, they prostrate. They don't care who or what is around them. What are they doing? They have a soul experience that enters deeply and easily into worship.

Then there is a spiritual experience. Why separate the spiritual from the soul? It is because the spiritual is what your spirit experiences. The soul is what your soul experiences. Although what your soul experience comes from the spirit, yet the spirit can give a hundred percent and your soul can receive fifty percent. So there is a soul experience, a spirit experience and a Word experience. Your soul experience includes your feelings, your intellect and your will. For example, when there is a flow to dance to the Lord, the Lord will not make you dance. The Lord will not force you to dance. The Lord will not compel you to dance. The Lord would invite you, "Would you like to dance?" And its up to you whether you want to dance like king David or you just want to move your legs sideways left and right. Or just wiggle your toes up and down. The Lord never forces us. By the soul, we are talking about the will to set the body in motion to flow with the soul and spirit. There is the soul, the spirit and the Word. These are the three aspects by which we enter deeply into worship.

We can be disproportionate if our depth of spiritual experience is not there. Do you know that from the spirit world you go from glory to glory? Some people are stunted



spiritually. They never grow any further than they have gone. Their spiritual experience only stops at the baptism in the Spirit. They never go further into the glories of God. Of course, every time they worship God they can worship with a hundred percent of their soul. And each time they come out with a new song but its always at the same level.

It is like for example. Every song that comes out is in the sense of Fire, fire, fire fall on me. Fire, fire, fire fall on me. And they sing a new song onto the Lord. They sing Holy Ghost power, Holy Ghost power changing the world, changing the world. All their songs are Pentecostal because they can give their hearts to the songs. They can dance onto the Lord with the songs. They can sing the songs with all their feelings. But their spiritual experience has stopped. Their spiritual car is parked at a place called Pentecostal experience.

But if you move deeper into the realm of the spirit, you will begin to understand the worship with angels, spiritual warfare, prayer, and intercession. Do you know all your songs will go like that? There is a song of the Lamb in you that makes progress. So every time you have a new song you sing "Pull the stronghold down, we are the victors in Christ," and every song you have is pull the stronghold down. Now your experience may be higher and you include the Holy Ghost fire, you include the born again experience, but you can see from the song where the composer's level is.

That's what we are talking about composing a new song and how to sing. The new song that comes out from your spirit will depend on three areas of spirit, soul and Word. Your spiritual experiences in the Lord are vital in composing new songs. If you have know God as a Father, you will begin to express songs like that. If you know the depth of God's love, it will come out in the songs. If you know the love of Christians and you have been touched and healed, it will come out. Songs flow from the depth of your spiritual experience.

Then you have songs that flow from the depth of your soul. How relieve you are to allow your soul to worship God with all your will, all your strength and all your mind. It will also flow on that level.

And it will also flow from your understanding in the Word or your depth in the Word of God. If you only know a little of the Word, then your songs won't have much theological content. So most of your songs are "I love your Lord, I praise you Lord, I worship you Holy Ghost come on me. O empower me Lord." All your songs are only in that realm. There is no theological content in your songs. There is no expression of depth in the Word that God has given.

There was one song that the Lord gave me and I was told that it was from Daniel. I was quite surprised to find it there in the book of Daniel chapter 2. I think that was a very powerful prayer by Daniel. It was a prayer that Daniel prayed in chapter two after the Lord revealed to him the solution to Nebuchadnezzar's dream. And the song was like a war-like song. It goes something like this "Shout to the Lord with a voice of triumph; shout to the Lord with a voice of praise; shout to let your voice proclaim; shout to the Lord pull the strongholds down." Then he comes to, "God is a warrior. He is a man of war. Blessed be the name of Jesus forever, for wisdom and might are His; He changes the times and seasons; He removes and raises kings."

I thought that was wonderful. I never heard such a thing before. That's what I mean by having a theological content. You see the song talks about the Lord removing kings and raising up kings. That's a powerful theology there. That God is almighty and He is in control of the earth. Then he talks about His ability to change the times and the seasons. "He changes the times and seasons; He removes and raises kings. All of the earth shakes at His presence and bow them to His name. All His saints and angels shout glory to the Lord. Shout to the Lord with a voice of triumph." I think it was glorious. When the Lord sometimes gives a song, it is not only an expression of just one area. Now there is no problem if sometimes you are just concentrating on one area. But what I am talking about is the theological content or the Word in the songs. We praise God for the Charismatic revival where it brought a lot of scriptures into songs. Through these scripture choruses, the Word comes into the people and the people become the Word made flesh.

Eph. 5 verses 18 and 19 allude to these three aspects when they mentioned psalms, hymns and spiritual songs. By psalms, it talks about the depth in your soul. A psalm is something that expresses your soul, the depths of your soul feelings that you could put into a song of praise and worship to God.

Hymns speak of a theological aspect. A song with a theological aspect becomes a traditional song that can be sung over and over again. A song that is just a full psalm without the hymnal and theological content will just appear and then fade away from the collective worship of the body of Christ. But when a song has a theological aspect, it is the second type of psalm called a prophetic psalm. Today we use the words psalms, hymns and songs so loosely that they are interchangeable. Following the strict scriptural division, a hymn is not just something slow like "Lamb of God, Holy One, Jesus Christ, Son of God." But when we use hymns, we are talking about a theological and Word content in the song. Sometimes it has a prophetic Word. And that's where it can continue to be sung. The Lord Jesus Christ partook of the Passover lamb. John's gospel relates that after that meal, they sang a hymn. A hymn is a song that becomes traditional because of the Word content. There is a prophecy that has not been fulfilled so they continue to sing it through the ages until its fulfilled. So the hymn expresses the theological or Word aspect in song. And in the Word, spiritual song expresses spiritual experiences. Your depth of soul, depth of Word and depth of spirit will bring the full colors to the new song that God brings to your life.

So we have it here in Eph 5:18-19. The way the apostle Paul wrote it, it is as if what you sing is a mixture of all three. He didn't fully say you have to sing in psalm then in hymn and then in spiritual song. The way he wrote it, it is as if they are all one aspect plus bubbling from inside you is a tune from heaven. Singing and making melody from your hearts is the tune that comes from your life and your heart.

As we examine the Word of God, let us first focus on the area of the spiritual songs. All songs that God gives that will be able to bring us to higher glory come from the depth of spiritual experience. And every spiritual experience can bring you to a height of the expression of what the feast of Trumpets wants to bring you in.

Lets look at Daniel chapter two verse 19 Then the secret was revealed to Daniel in a night vision. So Daniel blessed the God of heaven. Notice here Daniel had been touched. They had prayed overnight. Their lives were at stake. And they took a long time in praying through. And when they prayed through and got the answer Daniel

broke out in a blessing. It could have been a song. And what came out showed the depth of his Word; the depth of his soul; the depth of his spiritual experience. He talks about God ruling over kings and kingdoms. He understood an aspect of God that was not there before. He saw the height, the power and the majesty of God.

Moses closes his ministry in the book of Deuteronomy chapter 31. Moses is not known as a singer. There is one song that the Hebrews continually sing and are taught from their childhood. Deuteronomy 31:19 Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths that this song may be a witness for Me against the children of Israel.

Look at it. God says, “I want you to teach them a song. And you shall write down this song.” This song is what we would classify as a hymn since it has a theological and a prophetic Word that can be passed on from generation to generation because the Word is to be fulfilled. It can become a traditional song because it has Word content. For the Word lives forever. Anything that has the Word inside will continue through the ages.

Then as Moses wrote this song, he taught it to the people. In verse 30 Then Moses spoke in the hearing of all the assembly of Israel the words of this song until they were ended. Now here is the beautiful part. In order to move into the psalm aspect you need some times a little bit of training in musical gifts and talents. But if you are accustomed or skilled in music, the other two aspects of your spiritual experience and the Word content must still be very strong. We have a lot of letters coming in, asking us to comment on their songs. But there were two letters that carried a whole bundle of poetry. Some of them are more of a psalm that contains the Word of God.

What happens if you can not get into a tune? You are not that musically inclined. Then you will be like Kenneth Hagin who went for voice training and music training and even his trainer gave up on him. In the end, he moved into poetry writing. So he wrote a lot of prophetic kind of songs. It would be like Moses. It didn't say that Moses sang. It says Moses spoke. Apparently, Moses was not much of a singer and carry that kind of music like his own sister, Miriam could have done. So here, Moses just spoke that song onto them. He is not like David. David had a harp. I don't know what Moses had. He has a rod. You couldn't play music with the rod. He could wave the rod and the sea could part but I don't think he could wave the same rod and conduct an orchestra to come up with heavenly music.

So what happens if you are not the type that can carry a tune and you need more training? I will talk more about that perhaps in the next message. We want to talk more on the spiritual experience that links up to the Word aspect. You move into poetry. Then you could read your poetry like you used to do in school. As you begin to move into that, slowly the tune begins to come in a psalm aspect. But what we need is the depths of spiritual experience. Notice how much a song comes out of spiritual experience. And I will go as far as to say this every time you have a spiritual experience a song is waiting to come out. But because you may not carry a tune, you may have a poetry coming out. But because we are not aware of it, we are not opened ourselves to it. We say, “Thank you Lord for the spiritual experience,” and we walk away with that. Why then would God give a song with every spiritual experience? For that song will help you to remember your spiritual experience. That song will help you to renew your spiritual experience.

There was one song that the Lord gave and it took me many months before I could bring it out. It was psalms 23. And the Lord told me that it was going to be a different psalms 23. I felt it in my spirit but it couldn't come out. I know that psalms 23 had all the names of God inside. Even if I try to get it out it always sounds similar to the normal psalms 23. It took many months until we went for a family retreat. And I spent a lot of time in prayer. Out of about four hours of prayers, in two days it came out one morning about 4 a.m. Every time I sing it I cried because it reminds me of the time when God took me out into the atmosphere above and I felt the love of God. I felt the Father's love. It was something I could not express in a song. The wordings go like "Yahweh, Yahweh, my Father God. Then Father, Father, Yahweh." And every time I sing it, I cried. Because a song that comes from your spiritual experience will help you to re-live it. Why do nations have national anthems? It is so that they could re-live their patriotic feeling, sense of independence and unity. So a song helps you to re-live it. And whenever you have a depth of spiritual experience whether it be in a poetry or a real song God gives it to you so that you could always live it over and over again. You could experience it over and over again.

Lets look over in other places here in the book of Luke chapter one. Mary the mother of Jesus had a spiritual experience. She says here in verse 46 And Mary said: My soul magnifies the Lord. And my spirit has rejoiced in God my Savior. Now again she is not like one of those trained musicians. But it says she said. This is to give encouragement for those of you who don't play any instruments. A musician may have done it differently. A musician would have sung it out "My soul magnifies the Lord, and my spirit has rejoiced in God my Savior." So a musician would sing it but a normal person like Mary would say it. And even though Mary said it, all the things she said were a beautiful song. It is what we would have regarded as a spiritual song. Think about the singing in the spirit that many of us do. What kind of tune do you have? Most people would sing alleluia, alleluia, and then goes into tongues. So a song in the spirit is just an expression of your inner experience. When it covers the tune part then it goes to the psalms. The word psalms actually implies a musical instrument. But a hymn may not be. Neither does a spiritual song. And the word psalm is the only word that implies a musical instrument. The other two do not. So it can come forth like a poetry in your life like Mary did. Like Mary here, she brought a very deep revelation of God. It's the depth of revelation that is important.

In Luke 1:67 Zacharias have not spoken for nearly nine months. For nine months, he was made speechless. For nine months, he couldn't talk. So when God opened his mouth he worshipped God. It says he prophesied. When it says, "He prophesied," that means they have a prophetic song. A prophetic song has a high content of the Word. Besides that, Zacharias had a tremendous experience of God. After all, he had seen an angel nine months ago. The promise is fulfilled;

Zacharias and Elizabeth had a son called John the Baptist. When he named the son he could speak and prophesied in verse 68 Blessed is the Lord God of Israel; For He has visited and redeemed His people; and has raised up a horn of salvation for us in the house of His servant David. As He spoke by the mouth of His holy prophets, Who have since the world began that we should be saved from our enemies and from the hand of all who hate us. To perform the mercy promised to our fathers and to remember His holy covenant. And on and on he goes. What a beautiful poetic prophecy he brought forth. Now he also may not have sung it.

What's the conclusion for the first area in spiritual songs? That every time God gives you a spiritual experience God also gives you a song to remember the experience. If you will let God anoint you to the extent like Eph. 5:18-19, like Col. 3:16 God will give you a song even though you may not be a musician. Every time you look at it, you would recall the powerful deliverance or healing or miracle God has given you. I am sure whenever Mary looks at her composition of the Magnificat she remembers all the experiences. And every time Zacharias reads out the words that were given to him, he would be able to remember the experience.

So there are three sub-points that you need to remember. No. 1 every time you have a spiritual experience God will give you a song. No. 2 the purpose of that song is that you could re-live your spiritual experience over and over again. No. 3 is that song becomes a rung in a ladder to the next spiritual level. You need something to put your foot on to push you up. That song is something that you re-live and it becomes a rung on a ladder to step up. It helps you to go higher in your spiritual walk with God. Paul says, "Sing psalms and spiritual songs to one another." This is so that if I could have a song from my experience and I could teach you to sing it I can bring you to the same level of my experience. That's the wonderful thing about the feast of Trumpets in what God is going to release a new song. And each song that you have is like a stepping-stone to the next rung.

It is just like spiritual experiences. You have to be born again before you understand baptism in the Spirit. And once you get baptism in the Spirit then you are speaking in tongues. You got a chance to go into other realms of the Spirit. It is just like studying the Word in order to understand the deeper things of God. You got to have the basic things firmly grounded first. Then God teaches you deeper things like pre-destination. But inside you, you are already strongly rooted in the understanding of God's nature, God's character and God's purpose for the plan of man. And when all these things are established in you, you go deeper into the doctrine of pre-destination and then you understand the wisdom of God. But if all these things are not there and you try to get into a deeper realm you will come out with a wrong doctrine like double pre-destination. You may come out with the erroneous doctrine that God condemns some to hell and saves some to heaven before the foundation of the world and there is nothing you could do about it. That's the doctrine that came out because people are not fully grounded in the nature of God.

## 9. MOVING IN NEW PSALMS AND HYMNS

We have been speaking about the need to flow with Eph. 5:18-19, And do not be drunk with wine, in which is dissipation; but be filled with the Spirit; speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord.

In our last message, we concentrated on the area of spiritual songs. We said that psalms, hymns and spiritual songs are the three different departments to move into the new songs that God has for us.

Hymns speak about the theological aspects of our life and our understanding and knowledge of the Word. Hymns also consist of a prophetic song. Hymns are songs that cause us to speak in line with the Word. Hymns speak about Word content.

Then we have psalms; psalms speak about the area of our personal soul and our personal life. When it speaks about David singing psalms you notice that all his psalms flow from what his feelings are. So I tend to classify psalms with tunes; psalm has the melody content. Music cuts across boundaries lines and is an international language. No matter what culture or which country you go to, there is a commonality of expression with the speed of the tune. For example, when there is an expression of sadness usually the speed of the tune is slow. If people want to express sadness, they never sing loudly and quickly. When they want to express sadness they go slowly. This seems to be true in every race, creed and culture across the globe.

In our teaching series on “Experiences in the Spirit World,” we spoke about the fact that we carry a tune in us all the time. You notice when children are happy they don’t need to be taught to sing. They may not have gone to a Sunday school to learn songs but they seem to be singing or humming some tunes. When you walk down the street filled with happiness you feel like whistling a tune. Where did that tune come from? This is what we call a note of victory. It may not be an audible song. It is something deep in our soul. See a song is just a vibration. Music is just vibrations of sound waves in an orderly harmonic pattern. And in each one of us there is a vibration.

The psalmist tells us let everything that has breath praise the Lord and that the heavens and the earth are praising God. All the atoms and molecules are in a constant state of oscillation; a constant state of vibration that is harmonious. The earth goes round the sun. There is constant oscillation and vibration that is harmonious. Where chaos reigns, that’s where the harmony of vibration breaks down. Inside each one of us, there is always a certain vibration of our soul. You could sometimes pick it up in people’s life because in the end it will show up in your face. There is in each one of us a note of victory. Sometimes that note goes down sometimes it goes up. We need to learn to maintain that note of victory in our life. And that note needs to be expressed forth. We need to flow along. We need to tune in to that note sometimes.

When we are not believers in Jesus Christ, that note is not formed in the Spirit of God. And its easily influenced and affected by the things and circumstances of life. Every time God does something, there is a note that increases in your life. That is why some people when you meet with them they seem to have a note of victory in their lives all the time. They are always talking about success. They are always talking about positive things. They are always talking about victory. The vibration of victory is

inside them. Some people have a note of sorrow in their lives. Whenever they talk, there is sorrow coming out all the time from their mouths. When they fellowship with other Christians, they concentrate on the negative or sorrowful aspects of life. What's wrong with them? Maybe at a certain point in their life they may have a sad experience that changed the tune of their soul. Maybe some hurts, maybe some sorrows have crept in. When they were children, they were happy and carried a happy tune in them. When they grew up, they had unhappy experiences and that note of sorrow becomes part and parcel of their lives. So psalms speak about your soul area. I call it the melody content; the tune content.

Then the third area is spiritual songs, which have the spiritual experience content. We have mentioned how if you don't progress in your spiritual walk with God and all you know is only the born again experience, you will remain stagnant in your spiritual songs. So when you sing a new song, you would sing, "Thank you Lord for saving my soul. I am glad I am born again. I am a new creation." All your songs would revolve around the born again experience. You can never sing more than what your spiritual experiences are. So the realm of spiritual songs is important because the higher you experience God in your spiritual experience the more you could express new songs to Him. This is why Isaiah who had seen the Lord in Isa. 6 and said "Holy, holy, is the Lord God of Hosts." He had seen the Lord and so that comes out from his spirit.

So the new songs that we bring forth to God would flow from these three areas. It flows from our depth of our spiritual experience, our depth in the Word, and the depth in our soul. These three areas are affecting us all the time. We focused on spiritual experiences in our last message. How important it is to have spiritual experiences since we sing songs from our spiritual experiences. When we sing songs that express our spiritual experiences, it will help us to re-live our spiritual experiences. And every time we sing those songs, we are experiencing our spiritual experiences all over again that we had originally with the Lord.

John Newton was a sinner and a wretch for many years. When he was born again, he composed the song "Amazing Grace". And the last stanza goes, "When we've been there ten thousand years, bright shining as the sun. We've no less days to sing God's praise, than when we'd first begun." He was able to sing the greatness of God's grace because he knew he was saved by grace. I am sure every time he sang that song he remembered how God was merciful to him, picked him out from the muddy clay and clothed him in the garments of righteousness and holiness. What happens when that song is sung today even though John Newton is dead? We all re-live his experience.

That's why it's important to have songs that flow from our spiritual experiences. That helps others to re-live and enter into that experience. For example, if all you have is born again experience but not baptized in the Spirit yet. Somebody else is baptized in the Spirit and they sing songs like "Fire, fire, fire fall on me. Holy Spirit fire." And you are wondering why I never experienced that. I want to know how to get that. What happens is that by singing a song that somebody else experienced that you don't have, it stirs you up to have a desire to know what is the song all about. It stirs a desire to experience what somebody else had experienced and it helps you to position yourself to experience what the other person experienced.

Songs convey another person's experiences of the Lord. Why do people hear classical music? They are moved by classical music. Some are even moved to tears. Why, the

music expresses their feeling. Why are some films more popular than others while others seem to fail? These films express people's experience and aspirations. They could identify with what they see and hear. And music and song are the important realm for they are a vehicle of experience. When we talk about the things of the Lord, then spiritual songs become a vehicle of spiritual experience.

Recently in the Reader's Digest, there was an article about the discovery that music actually heals. Finally, after so many years scientists have come to realize that music is good for the soul. All the time in the bible, it says a merry heart do good like a medicine. Thousands of years ago, it's already stated in the bible. But when we read the Word, we get it straight from the source. The bible gives us news before it happens. You have the beginning of the world. You have the end of the world. You have the predictions that have not even struck the headlines yet and they are already written inside the bible.

Notice as we compare Eph. 5:18-19 and Col. 3 and this time we want to pick up some areas here and touch on psalms and hymns. Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs; singing with grace in your hearts to the Lord.

Do your notice a particular difference between Eph. 5:18-19 and Col. 3:16? The word melody is missing. Eph. 5:18-19 talks about singing and making melody. But Col. 3:16 says singing with grace in your hearts. Why is there a difference? Eph. 5:18-19 talks about being filled with the Spirit while Col. 3:16 talks about being filled with the Word of God. Let the word of God dwell richly in you.

But there is where the bible revelation is. That when you are filled with the Word of God you are filled with a certain measure of grace. Grace is more emphasized in your life. When you are filled with the Spirit, you are filled with melody. The actual vehicle of carrying those things out looks the same. On both sides are psalms, hymns and spiritual songs.

But there is a distinct difference between the two. The Holy Spirit needs to teach us the melody or the tune that we carry in us since being filled with the Spirit is linked to the melody. You could have knowledge of the Word but if you are not Spirit-filled, you won't be able to express it in a tune or melody that carries God's presence. Remember, we have spoken about the four dimensions of worship – the width of experience, the length of relationship, the depth of the Word and the height of heavenliness and God's presence. Being Spirit-filled helps you to tap into heaven's storehouse of melodies. We are talking about a new song. You could have a fantastic poetic presentation in Word form; expressed with fantastic lovely words but you could not get the tune because you have only developed the aspect of the Word in you. You have neglected to be Spirit-filled, and therefore you could not put a heavenly tune to your song.

Some songs have Word-content but unfortunately lack a melody that brings God's presence and anointing. Other songs have tunes that are definitely Spirit-inspired but are let down by too little Word-content. But when the composer is both filled with the Word and with the Holy Spirit, he or she will be able to bring forth songs that will bless the Body of Christ tremendously.



Today we are talking about the two aspects - the development in psalms and the development in hymns. We need development in hymns, which is the theological and knowledge aspect. We need development in psalms in order to have tunes that carry an unction and anointing. Sometimes when you look at a particular song, you find that the song has a nice wording but it has a poor tune. From that I know that the composer is stronger in the Word than in the prayer and being filled with the Spirit. Then sometimes when you hear a song, it has a very nice tune but the words are very shallow in content. Then you know that composer is filled with the Spirit and very much in the Spirit but reads very little of the Word.

Remember our definitions of psalms, hymns and spiritual songs are different from normal definition. Don't think of hymns as old hymns from the traditional churches. The word hymn now is talking about a Word content form. It can sound like chorus. So it's not our normal secular definition. It is the bible definition that we are talking about.

Sometimes a composer gets a nice revelation in the Word but doesn't have the tunes. The composer must then be willing to yield more and pray more in the Spirit to get that tune for that revelation of the Word. If you have a combination of both the Word and the Spirit, the song would turn out very lovely. If you only have one aspect, you will find that there is something missing about the song. You may have a nice tune but you wished there were more depth in the Word content of the song. There are a lot of nice tunes actually but they don't have a depth in their songs. We need a balance of both in order to move into the area of worshipping God with new songs.

Col 3:16 talks about being filled with the Word and singing with grace in your heart. Notice that the grace here is linked to the Word. Grace that is linked to the Word is revelation grace. This is grace in which God allows us to see Him and understand Him in a new measure.

Look at II Pt. 1:2-4 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.

In verse 2 grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord. If we were to take it as it is then Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. That would be the essence of the meaning. In Col. 3, there is an emphasis on teaching. It says teaching and admonishing. So we assume that those songs that you get from Col. 3:16 would be songs that have a Word content that can convey a principle. For example, in David Ingles' song, "I am a New Creation," there is a certain teaching involved.

As we look at both aspects here, we want to see here first of all the Word aspect. How do we move deeper into the Word aspect? There is no short cut. We have to be filled with the Word. That's condition No. 1. The Word of God must dwell richly in you; richly speaks about abundantly in our lives. As the Word continues to fill your life,

the songs that you speak will have a Word content that continues through generations to come.

In Matthew 26:30 And when they had sung a hymn. Now this was one of the favorites Hebrew songs that they always sing in the Passover. It was like a prophetic song that they always sing during the partaking of the Passover lamb. So, a hymn has Word content. When we say a prophetic song people classify it as a psalm but the Word will classify it as a hymn. In fact, if we use today's terminology everything can be classified as psalm. But here it's a hymn.

Then you see in Acts 16 when Paul was in prison he didn't sing psalms. He sang hymns for the Word of God can release power. If Paul was in prison singing psalms, it will be giving him and Silas some comfort. But when Paul was singing hymns, he was singing prophetic songs. He was prophesying about the things that will happen. And he was speaking the Word to pass. So here in Acts 16:25 But at midnight Paul and Silas were praying and singing hymns. Now does he exclude psalms and spiritual songs? For spiritual songs express your experience with the Lord and they lift you up. Spiritual songs are to bring you higher. Psalms are to bring you deeper. But the Word of God is the one that fills all in all that can help you overcome. When you sing a song that is in line with the Word, it helps you to overcome. But when you just sing a song without any Word, what happens? All you feel is a bit happy that's all. But when there is the Word content, there is the ministry of the Word – grace is imparted. Remember what grace is. Grace helps you to conquer circumstances. Grace helps you to overcome situations that you can not overcome. So, in prison they sang hymns onto God.

They were not in prison singing, "O Mighty Fortress is Our God." If you examine that hymn, it's a defensive hymn. But then there are certain parts of the hymn that moved into the offensive. It talked about how the devil roars and concludes with the part that I like, "one little word shall fell him." So he moves into the offensive at certain part. It began with A mighty fortress then it moves into the offensive. It doesn't just remain on the defensive. It's important for us to consider the Word of God.

So the results we see No. 1 in order to move in deeper into the hymns is be richly filled with the Word. Be saturated with the Word of God in your life. No. 2 we see what a song filled with the Word can do. Word song in Acts 16 brings deliverance. It can pull down prison doors. It can tear down strongholds. Tearing down strongholds is not just singing louder. You can scream on the top of your voice but if what you scream is not in line with the Word, it will not work. Some people see demon possessed people and try to cast the demons out in Jesus' name but actually, they are acting in fear. So nothing happens. It's not the loudness. It's the content of authority. Neither is it that the louder we scream or shout that the stronghold will come down. Although shouting brought down the Jericho wall, it was actually in obedience to God's instructions that they succeeded. If they had not obeyed Joshua strictly for the first six days, they would have flopped on the seventh day. Don't have the mistaken idea that the loudness pulls down strongholds. It's not just the loudness it's the content. It's the Word content that brings a degree of power.

Thirdly, in the area of hymns it has an eternal prophetic aspect. In the book of Deuteronomy, we talked about Moses' experience in our earlier message but this time we want to see why God taught him that song. Deut. 31:19 Now therefore, write done

this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel. When I have brought them to the land flowing with milk and honey.

Notice that it is a song that they continue to teach the people. It is a prophetic song. It is a Word song; God gave the words. God knew that the Israelites were going to go astray. And God says He wants them to learn this song so that some times when they are somewhere going astray and they sing this song they would remember what He told them and turned back to Him. Remember some of you were backsliding and somewhere along the line, you heard a song that reminds you of your experience with God and you turned back to Him. A song can bring you back to the Lord. But it must be song with Word content. That's the third element where it moves into prophecy.

Most of David's songs have Word content. David predicted many things about the Lord Jesus Christ. He moved into prophecy like the other prophets didn't even move into except for Isaiah. There are two books in the Old Testament that are constantly quoted in the new - the book of Psalms and the book of Isaiah. Although Isaiah doesn't seem to be a melody kind of singer, the book of Isaiah is very poetic. All his prophecies are poetic. He had Word content. He spoke those prophetic words and New Testament authors constantly quote them. But David was different. He had the Word content and he had the melody content for he was an instrument player. The word psalms in the bible speak about an element of musical instrument involved. Psalms are not like the other two spiritual songs and hymns. So, hymns may not have any musical instrument involved. Sometimes when you are skilled only in one area then you move as much in God as possible in that area and try to learn up the other areas later.

The key to move to the other side is to be filled with the Spirit. You speak in tongues for hours and hours and you will find tunes. Even your tongues start changing. Some people say why is my tongue so dull? How long do you pray? Only fifteen minutes a year. No wonder you only know one tune. They will always sing "ke la pa ke la pa." They never move out and see any new things in God. But if you pray in tongues more and you begin to worship God and began to enjoy yourself in God your tongues will increase more. How long can you pray with "ke la pa ke le pa" - even after some time you also feel dull. God has been listening to your tongues for two hours. God whispers to one of the worship angels and say, "You give him some new tunes." So, the angel comes down and gives you a new tune. And you began to sing in a new tune. Then God smiles and says, "Very good." So, tunes come from being filled with the Spirit. But theological content comes from the hymn side.

In the third area, hymns have an eternal prophetic content and you saturate yourself with the Word of God. To sing psalms, you move into new tunes and you have to be filled with the Spirit. You got to be so deep in the Spirit and just flowing along with the Spirit. Sometimes you are dancing onto Him. Or whatever it is you just flow along in that area. But the second major development is important. Tunes flow from somewhere. Eph 5:18-19 says making melody in your heart.

Let me point to a historical development during the time of the Israelites. Notice that every time the Israelites are at their peak of spiritual and national experience there is one constant theme they sing about God – goodness and mercy. I have always studied that and wondered who started it. I know Moses built the tabernacle but there is no

record of them playing music as they put the tabernacle in place. You see Moses was not a musician. Moses could speak hymns but Moses could not speak psalms. Maybe Miriam his sister could. So all Moses did was move in the realm of the Word. Now don't despair if some of you find that you move only in one realm. There are three realms in a new song. If you move only in one, don't despair. You learn to move in the realm you know how and sometimes as God is willing, He would grant His grace so that you could move into all three realms. So here is the psalm aspect, the tune, the melody. Moses did not have the melody aspect. So, I know that at the inception of Moses' tabernacle in Exodus 40 there is no music.

Between the time of Moses and David, the tabernacle and the ark were neglected. They were placed in various places. But there was no musician. Although David set up a simple tent for the tabernacle waiting for Solomon to start work on the temple, the tabernacle is named after David. The tabernacle of David shall be restored. It was king David who started the worship ministry in the worship of the ark. He organized them into teams and had them worshipping God twenty-four hours. And David was a composer. The bible tells us he writes songs for his musicians to sing. When David came in I Chronicles when he went out and got the ark the bible tells how delighted he was that he danced onto to the Lord in a manner that offended some.

It says in I Chron. 16 :1 So they brought the ark of God, and set it in the midst of the tabernacle that David erected for it. Then they offered burnt offering and the peace offerings, he blessed the people in the name of the Lord. Then he distributed to everyone of Israel etc. Verse 7 On that day David first delivered. Notice the word first. And on that day when the ark was brought into Jerusalem from Obed Edom's house David first delivered. The Holy Spirit doesn't miss anything - when He put the word first, it is the first and if He put the word second, then it is the second. First apostles, second prophets thirdly teachers He says in I Cor. 12 there is a purpose for all those things.

Verse 7 On that day David first delivered this psalm; the word this psalm is in italics. If your bible doesn't put the word this psalm in italics then your bible is an interpretative translation. In other words, if the word were not there they would still put the English word there to make the sentence complete but you would not know that there was no original Hebrew or Greek word. But the New King James version is a literal translation where if the translators don't find a particular word in the Hebrew or Greek, they would the English word in italics to let you know that its placed there by the translators.

Into the hand of Asaph and his brethren to thank the Lord O give thanks to the Lord. And he continues to talk about the things that the Lord has done. I like verse 25 For the Lord is great and greatly to be praised. Then we look over here in verse 34 Oh give thanks to the Lord, for He is good! For His mercy endures forever. I got a feeling that is the part or essence that people remember that song.

Many, many years later when Solomon had finished the temple in II Chron. 6:42, look at what Solomon's cry is. He depended on David his father. O Lord God, do not turn away the face of Your Anointed; Remember the mercies of Your servant David. Remember the mercy of David. In other words, the covenant that God has made with David was based on His mercy. Look at chapter 7 verse 3 we are told that the Israelites and the choir sang this song. I am sure its quite a long song and not just two

words. But there were two words recorded like a refrain and a chorus. Verse 3 When all the children of Israel saw how the fire came down, and the glory of the Lord on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the Lord, saying For He is good, For His mercies endure forever. Originally they had sang that also in chapter 5:13 Indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying” For he is good; For His mercy endures forever.

You can not escape from the fact that the mercy of God is the most important aspect of God. If in your life you think that the judgment of God is most important, you are wrong. The bible tells us that His judgment endures but for a moment but His mercy endures forever. As we grow in our Christian life, remember this you may know thousands of aspects about God but the most important is mercy. What about your life? What is your strongest point? If your strongest point is discipline, I am sorry for you. If your strongest point is a high intellect, humans will adore you but I am sorry for you. Your strongest point in your life should be mercy. So what kind of person are you? If you are critical and judgmental, you are not like God. You are a little bit like God because He says His judgment endures for a moment. I believe that the greatest aspect is mercy. This is why Heb. 4 tells us to enter boldly to the throne of grace and you will find mercy. And in Moses tabernacle the ark has a little seat between the cherubim. What did they call that seat? Mercy Seat. Suppose you learn everything in the sixty-six books in the bible from Genesis to Revelation and you missed out on the aspect of mercy. You have missed out the main point. It is like going to a driving school and learning how to drive. You learn to start the engine, fasten your seatbelt, look into the rear mirror, studied the traffic and road signs and everything else but you didn't learn how to change gears. You have missed out the most important part of driving. So remember the main point in Christianity is mercy. For His mercy endured forever.

Some time much later in the book of II Chronicles when king Solomon had died and during the time of Jehoshapat, they had to sing a song for victory. Of all the songs to choose from, they chose to sing God's mercies. II Chronicles 20:21 And when he had consulted with the people; he appointed those who should sing to the Lord and who should praise the beauty of holiness, as they went out before the army and were saying; Praise the Lord For His mercy endures forever.

My question is, are you merciful? Blessed are the merciful for they shall obtain mercy. The most important thing in our Christian life I believe is mercy. And as you study it, the latter musicians and singers may have taken the theme from king David. Why did David sing about the mercy of God? He knew the Lord had been merciful to him. He experienced the mercy of God. And he set a theme throughout the rest of his generation.

Now the first area to move into the psalm is to be filled with the Spirit.

The second is to be able to catch the tune of the others and move into it, just like Solomon caught the tune of David and he sang it. Some of the tunes may be retained or some are changed through time. Like long ago, John Newton would be amazed how the tune of his song, “Amazing Grace,” could change over the ages. The

theological and Word content of his hymn remain but through time the tune changed. I mean when John Newton composed “Amazing Grace” there was no guitar. When you compose a song based on the available instruments at that time, the instruments will put limitations on the expression of your song. This is why some composers like Beethoven and Johann Bach may come and hear some of their compositions played by today’s orchestra and they would think their composition sounds different. For the past composers do not have as many instruments as we have today. The number of musical instruments increases and develops throughout the century. That is why two different pianists can play the same composition differently. That is called the expression. But that’s what I call the melody expression since the tune flows from each person’s inner soul. A fiery conductor would conduct his orchestra in a fiery manner. A cool conductor brings out the coolness out of an orchestra.

So the second aspect is to catch the tune and the melody as a whole and then you move into deeper things. Retain the hymns and the content or move into new ones that you experienced from the Lord. For example if you are artist and you want to draw the face of Jesus, this is probably what you would do. You will look at every other drawing of Jesus then you will pray and try to see Jesus the way your spirit sees and draw it out. Now why must you refer to other drawings? It is because it sparks out the image of Jesus. Or if you are an engineer or architect and you are supposed to design a bridge that spans a huge river. What do you do? You don’t just start from scratch. You study other people’s designs of bridges and you innovate and improve it. So in a sense all creativity flows from one to the other.

If Henry Ford were alive today and look at Ford cars today, he would be amazed at the numerous additions and innovations to his basic Ford model - signal lights, airbags, gadgets, air-condition, fuel injection, auto cruise, sensors, automatic gearbox etc. But he produced the first car and later generations innovate through time. In the end, it changed so much that he wouldn’t be able to recognize it. I mean you put a model Ford together with one of these latest designs and you would see a world of a difference. So we realize that inventiveness or creativity flows. There is a river of wisdom that flows. Sometimes you need what I call reference point in order to launch forth. That principle exists in any field. If you want to move higher in that field you must first understand that field and know what is going on there and then move on from there.

And that applies also in music. When you need a tune and you need to express it, you first have to tap on a reference point. From that reference point, you could move into something new. And that creativity seems to turn on something to function inside you. Sometimes the tune comes fresh from heaven. But at other times, it comes from a song that you get something new. Just like sometimes if I have a song that has a nice chorus but there is no stanza written to the song. You sing that song a few times and you seem to feel something like a stanza that could harmonize with that. That is how song leaders worship and lead songs. You notice what they do. They cluster the songs into groupings like “Making Melody in my heart onto the King of kings,” and “Jesus, Jesus, sweetest name I know.” They try to get the songs together. They cluster them because there is a linkage. It sounds a bit harmonious to put them together. But some songs can not be put together, like “This is the Day,” and “How great Thou art.” If you learn this, you can move into new melody.

The second aspect is what I call tapping on the flow and moving into a newer flow. Lets say you want to get a new song that links up to Amazing Grace. So you keep singing it over and over again. "Amazing Grace, how sweet the sound, that saved a wretch like me. I once was lost but now am found. Was blind but now I see." Then you keep singing it over and over again until something in you clicks and you could move into another song connected with grace that may link up with that song. "Amazing grace how sweet the sound ... but now I see." (same tune) "I love you Lord, I love you Lord for saving my soul from sin." That's a new song. You must get that exact melody and then something on your inside find from some other melody deep in your soul that attaches to that song.

So composing songs is not a difficult thing. You learn the art. Suppose you want to draw some complex picture of atoms and molecules for a science book. You look at other pictures of atoms and molecules, conceive a new image that is different and then you draw it. You need a reference point. If you are happy and you got a new song you sing, "This is the day that the Lord has made we will rejoice and be glad in it." You see the composition is not in your head; it's something deep inside that links that tune to another some new tune that is already cooking on your inside. Of course, you need some music training to move into that area. The area of psalms implies to musical instruments. But I am speaking especially to those who are already musicians too so that you could get new songs easily. Having a new song is not a big complicated thing. But there is what I call a free flow - you know that you having that song to get another song. And you want a song or tune that can link up to that.

Remember a song is only an expression of heart. And you must have the right kind of heart to get the right song that you want. So, the songs are able to impress the state of heart in us that we could make melody in our heart in that state and then come up with a new melody. Singing "This is the day that the Lord has made ..." and you notice it goes along with the song "Come and go with me to my Father's house" "I will rejoice in Him and be glad." You see its in a raw state but you get a little bit of it then you go back to "This is the day ..." See those songs help you to prepare your heart in the right state. You see "This is the day" then "I will rejoice" something like that is coming out. Sometimes the musical instruments help in the area of psalms. When you play an instrument, you don't just play one note. You play a series of notes that broaden your field of all those sounds. Singing "This is the day that the Lord has made ..." then singing "Come and rejoice, come and rejoice in the presence of the Lord." So that's what we mean by a reference point.

I believe that David introduced a catchy and melodious tune to the song, "Surely goodness and mercy endures forever." And then from there through the years that song sank into the lives of the people. By Solomon's time and Hezekiah's time, they would have retained most of the tunes. Hezekiah was responsible for compiling a lot of the psalms, especially the later portions Look at Psalms 136 that may be one of the songs they may have sung during Hezekiah's time. Look at what he says, O give thanks to the Lord for He is good. For His mercy endures forever. The last portions of the psalms may or may not have been composed by David. David did not compose all the psalms. Some were composed by Moses, some by David, some by Ashap.

We are giving you the key to compose songs. You don't just start blank. Now you see why some people have difficulty composing songs because all they have is the Word without a melody. If the wording of your songs is majestic, you must feel the

wording. If it goes like “How great Thou art,” then you keep focusing on the song and something will come out from your spirit that will have a tune of majesty. But it will be fitting and nice for your new wordings. If you have some majestic wordings like “Blessed be the God for power and great are His,” you want to give the song a majestic expression. A dancing or rejoicing expression may be less fitting.

We are teaching the practical aspect of Eph. 5:18-19. Eph. 5:18-19 is not only for some Christians. It's not only for worship leaders. Like for example being able to draw doesn't just belong to the artist. Everyone can pray for the sick but some have the gift of healing. What we want to emphasize is that Eph. 5:18-19 belongs to everybody. It implies every believer needs to be filled with the Spirit. And every believer needs to be able to make melody in his or her heart. So, the second point in psalms in order to move deeper is what I call the reference aspect. We need the reference point to get the right heart and the right mood. And you could jump between the psalms and hymns and you get both melodies correct.

The third aspect is vitally important is found in Eph. 5:18 it contrast being filled with the Spirit as being drunk. Do you notice it says, do not be drunk with wine. And we do realize that when the people were filled with the Spirit in Acts 2 that everybody thought that they were drunk. Apparently being filled with the Spirit has an element of being relaxed, of letting go and letting God. You just flow along. You know what a drunkard man is like. A drunkard man has no senses. A drunkard man can be very irrational. When you are strongly intellectual, you may lose out on flowing creatively. You box yourself in with all your intellectual analyses. A drunkard man may not know the difference between a road and a drain. What does he do? He let go of his whole feelings. Now being filled with the Spirit is not to become like a drunkard man. But being filled with the Spirit in a way is like being drunk with the Spirit. Your thoughts won't just go in a single direction. Being filled with the Spirit God can speak to you about many things, like angels, your life, power, glory. That's what prophecies are in the Spirit. They don't link necessarily and logically. Sometimes they talk about Jesus' birth and then in the second part they talk about Jesus second coming. A little here, a little there, precepts upon precept, line upon line. It is not in an ordinary chronological order.

Like a prophet wanted to prophesy like in the book of Samuel. What do they do all the time? They sing, “Yahweh, Yahweh,” all the time. Then they move into the illogical aspect of the mind where there is creativity. And we know what creativity is like. Creativity is just free flow. And today in modern terms, they tell you how to outline creativity on your point. You draw a circle and in the circle, you think for example, about a car. Then in your mind comes a picture of a motorbike. To tap on creativity they draw a line and put a motorbike there. Then they start thinking about motorbike. Then suddenly they go back to the flow and think of the shape of the motorbike. Then suddenly they thought about another aspect about bus. So, they draw another line here about bus. They are not logically linked and they have a way of drawing it out and then they link, link. Then from that free flow you get a fresh idea. See there has to be an element of free flow to get something fresh from God. That's the element of the Spirit here that we are talking about. You don't force yourself to think in one direction. You will never get creativity. You got to free your mind. So there are three points to go into the area of psalms.



## 10. THREE REALMS OF SINGING IN THE SPIRIT

One reason why we are teaching this series on “Worship” is because we have started the 24 hours of praise and worship on public holidays. We have set a pattern in introducing the overnight prayer every Friday night in this church and now many churches are following the pattern we have set. Because the 24 hours praise is still being developed and after observing it for sometime I felt in my spirit that we are not flowing in the full pattern the Lord wants us to flow. What we may do in the 24 hours praise is something we may not be able to do during our second worship service on Sunday, which has only two hours of worship. What happens is sometimes we take what we do on Sunday and apply it to the 24 hours of praise and worship. We don’t go as far as we actually can in the 24 hours praise and worship. One purpose of 24 hours of praise and worship is that we enter into worship purely in the spirit realm.

There are many aspects of praying purely in tongues in the Spirit. In this message, we are going to see the various aspects of worship in tongues. We want to just remain there in the Spirit and really enter into that realm. What we can not do on Sunday in two hours is possible to do in five hours or six hours of worship. So that being the case we are not just trying to carry on what we do on Sunday. It has to be different. For example what we do in the over-night prayer we can not do in the one hour or two hours prayer meeting. It’s a different thing altogether. And each meeting has to take its own character. Therefore, in the 24 hours praise and worship, it has to take its own character, its own laws and its own principles. What we are doing is just setting a pattern. And in time to come we pray that people will catch up to that pattern and they just flow into that pattern. We will worship in the understanding to a certain extend but we will go into deep worship in the Spirit and really take off.

Let’s have some basic teaching as we go further. In I Cor. 14:14 For if I pray in tongue, my spirit prays, but my understanding is unfruitful. What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit and I will also sing with the understanding.

Paul says that we will sing in the spirit as well as sing in the understanding. We will move into a worship realm in the spirit. Many people have experienced praying in tongues for one hour or two hours or three hours but very few people have experienced worship in tongues for one hour or two hours or three hours. That is even a more rare breed. And that’s the purpose of the 24 hours of praise and worship. We will not just worship with five minutes of tongues followed by worship in understanding for another half an hour, then followed by another little five minutes in tongues. If we do that, we won’t be able to really experience what a 24 hours of praise and worship meeting is designed for.

After looking at the Word, we realize that the 24 hours of praise and worship is designed for us to worship God purely in the Spirit and in tongues for hour upon hours upon hours. Those of you who have come for the over-night prayer you are no stranger to praying for one hour in tongues. The moment the lights go off you go into tongues. After some perseverance, you are trained to pray for long hours and so praying three, four, five hours is peanuts to you. In your first overnight prayer, you probably could not last long. After some time, your tongues go into snoring. But that’s alright, we cater for all groups. We just let it flow along and through time, you are able to pray long hours in tongues. Praying four, five, six hours in tongues is just

nothing to you. It's just a part of your spiritual life. In the same way worshipping in tongues is something people can not sustain. Many people worship in the spirit after five minutes then they come back to the understanding. They can not sustain for long hours in the spirit. And we need to learn to sustain that for long hours in the spirit.

### **Building in the Spirit**

This is possibly what we are going to do in the next five hours. In the first hour, we will be building up our spirit man. It's just like praying in tongues. When we get into praying in tongues, the first hour is just building up unless you are already built up and prepared at home before coming here. But most of the time, it's just building up. The first hour you are just praying and building yourself up. You are just getting your mind focused and getting your mind geared up to the spirit realm. You are letting go of the natural hindrances and natural thoughts that are still lingering in the mind. So the first hour of praying in tongues is just building up. And possibly, after this teaching is finished the first hour of praying in tongue is just building up. You will realize that there are different types of tongues. You are not necessarily concentrating on anything in particular. You are just building yourself up and charging yourself. Even physically when we wake up in the morning we may need to stretch ourselves a little bit. It takes some time for our body to warm up. In the same way when we want to get into the spirit realm and into the things of the Spirit, we warm ourselves up by praying in tongues in the first hour.

In the first hour when you are praying in tongues, it would be quite hard to focus when you are not geared up yet. But after you have geared yourself up its easy to focus. And you begin to pray in a different way. When you are focusing and praying in tongues, it is different. So, in the same way the first part of singing in the spirit in the first hour may depend on how we flow as we go along. And most of worshipping in tongues that people experience on Sunday worship is just building up. And building up and singing in the spirit is like this --- (singing in tongues) see there is a rhythm about that. You are just building yourself up getting into the spirit. That's not even getting deep in tongues yet. Can you imagine on Sunday we are only moving on first gear singing in tongues? You ask, "How come we can not move deeper?" We can't because there is not enough time. We think our worship is long because we are comparing with other churches around. I don't think it's a fair comparison. We should never compare ourselves with other persons. We should always compare ourselves with Jesus. In the same way, we should never compare ourselves with other churches. We should compare the church with heaven. That's where if you say our worship is long, the angels up there look down and ask, "What do you mean by long?" We have been at this for eternity. Wait till you get the four creatures around the throne where their eternal profession is just to cry, "Holy, holy, holy, is the Lord God Almighty." They have been doing that for thousands and maybe million of years.

We can not move deeper than the first hour of singing in the spirit. Do you know that even in this one hour of praying in the spirit, most people can not sustain. And I pray tonight that you could sustain that first hour. It's just speaking and singing in the spirit for an hour to just build ourselves up in the first hour or so. And we have never got further than the first part. How do I know that? In my personal life when I worship God in the spirit, I go deeper than that. So I know that we have just touched the fringe of singing in the spirit even on our Sunday worship. We touch the fringe when we

worship for about just one hour and we are still outside of the Outer court. We must start comparing ourselves to heaven's perspective.

So there is what I call the first stage of building in tongues or building of singing in the spirit. We are not going to do it now but we are going to do it afterwards so that you could build from one level to another but I just want all of us to experience what this building in tongue and singing in the spirit is like. Just be comfortable where you are, don't be too tensed up. Just close your eyes for a moment and build up in the spirit by singing in tongues. There is always a tone, a melody, a key that goes with it. We are just going to do it for about five minutes just to get a hang of it so that later we do it for an hour and you know how to sustain it. (Singing in tongues). It is not just building in tongues that we want to experience during this overnight prayer. That's what we only experience on Sundays. Some times, we experience a little bit of warfare tongues too.

Now there are three elements to what you have just experienced. Lets look at Eph. 5 and consider the elements in building in tongues. Verse 18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ.

### **Singing in the Spirit**

Spiritual songs - that's the part we want to focus on. Do you notice that when you are singing in psalms and building up that what you do is usually more of a release? You are concentrating on the release. It's just like praying in tongues. When you are building up you are just concentrating on the release and getting yourself into the spirit. And the release of singing in tongues is slightly different. It's more on a sustained note and some of you were doing exactly that. The first element is just a release. Its just about a few syllabi but those words are stretched out.

When you are praying in tongues, you use many words. When you are singing in the spirit, you stretch it out. It's just a release. Singing in the spirit is slightly more difficult than praying in tongues. In praying in tongues, all you have to do is learn to release the praying in tongues. You just begin to speak forth whatever comes to you. In singing in tongues, you have to sustain it. It's more powerful because you have to tune your spirit. So one, two or three words are stretched out. It may take you a longer time to say those words out that you could have prayed out in tongues in the same time slot. What you are doing is like you are taking a word and harmonizing your being with that word. You are just sustaining those words and stretching it. So the first element is the same as speaking in tongue is that you have to have the tongues to release it forth.

### **Making Melody**

The second element that is involved as we have read just now is making melody. There is a melody that comes into your life. You are making melody inside. That is not a scripture for just worship leaders; that is a scripture for all Christians. It says that we all are to be filled with the Spirit, speaking to one another in psalms, hymns, and spiritual songs, singing and making melody in our hearts to the Lord. There is a

melody that flows within us and it is slightly more difficult to bring that melody out. Some times, it helps to take off by using a melody that we know of. You could sing in tongues in a melody that you know but that's only what I call bottle-feeding. That's not to be taken when you are deep in the spirit but it's just in the elementary realm of sustaining the singing in the spirit. For example, we could sing in tongues in the tune of any songs we know. You don't have to get a new tune. You get an old tune that you really know. Like the song, "He is Lord," you can take this same tune and sing in tongues. But that's just elementary.

Now that can be at the beginning stage for the times when we are melody less. Some people are tone deaf and some people are melody less. But then you can claim this scripture that says He is in us and He is making melody. The reason why people doesn't hear the melody inside their spirit is that they have not built themselves up by singing in tongues. If I go into tongues for five minutes or so, straightaway a melody would start coming. Imagine if every song leader enters into that realm, you could have hundreds of new songs. The first element is to release ourselves in the singing in the spirit and to sustain it.

The second element in building ourselves up is to flow in the melody that comes. That melody is the spiritual engine that begins to turn in you. And when you release yourself further, your singing in the spirit will go further. We got to practice the second element a little bit. Lets do exactly what we did in building ourselves in tongues and listen very carefully to the melody that comes. Here is where it's important to have a cleanliness of our heart, cleanliness of mind and cleanliness of our life. If you have listened to too much pop music and too much of the worldly music, guess what will happen? You might end up singing in tongues to the tune of Madonna or Michael Jackson. If you watch too much gun smoke movies and when pressure comes on you, gun smoke comes out from your ears and nostrils. If you listen to too many worldly songs and you try to move into singing in the spirit the worldly melodies come. Remember, part of the new melodies will come from your soulish realm so you would have to renew your soul not only with the Word but with godly and spiritual Christian songs as well.

So, if you listen to too much rock music, guess what? Rock music starts coming out. So, we need to give ourselves to the spirit realm and the second element is to get new melody from the Lord. It doesn't have to be an elaborate one. Lets build up again and be sensitive to the melody that comes. All you need is a little bit of tune. The Hebrew songs are in three-tone melody. If you move deep into it, some of those small melodies can be combined and move into a whole song. So let's close our eyes and build ourselves up and look for the second element which is the melody that comes from inside your spirit. Don't try to force the melody. Just relax yourself and just let it flow and it will come by its own self. Remember as you are stretching forth yourself in the first phase you stretch those words you stretch the tongue. One or two three words could be stretched very long. (Singing in tongues) Some of you may have a different melody than I have. That's the second element in building up. All these things we have experienced on Sunday also and if the musicians can pick up the melody and play it, we will be able to enter the second element of making melody faster. So, that's the second element of just flowing with the melody that comes from our spirit man. The first is just releasing the word and stretching it. The second is just letting the melody to come and you give yourself to the melody. The bible did say

making melody in your heart. So part of it is from you and part of it is from the spirit. There is a flow together making melody in your heart in the Lord.

### **Letting Our Bodies Flow**

The third element is very important in building ourselves in the spirit and singing in the spirit. We have to let our whole body move into the rhythm. As we shared, in long hours of praying in tongues, you would be able to enter different realms, which you may not be able to if you pray in tongues for a short time. To last long enough and to sustain yourself in praying in tongues, you have to flow with the rhythm. And to sustain yourself for long hours your body needs to flow with that rhythm. Our physical bodies are not made to stand still. It can not last long. Even the soldiers have to learn how to sustain themselves when they are on a stand still. When I was in the Red Cross, when we stand at attention in the hot sun waiting for officers to come, we learn to stand on our toes to sustain ourselves. So our bodies are made for movement all the time. So when you pray in tongues you notice that to sustain the momentum, your whole body wants to go into rhythm. There is something in you that go along. When you are sitting down and worshipping God, probably you may be swaying a little bit. You need to go into this third element to sustain long hours in tongues. What you are doing is to allow your whole being to worship God and just flow with the rhythm.

Sometimes supermarkets play pop music through the pipe system. I was in a supermarket once and when the music came on, this guy in front of me started swaying to the music. He took off. He didn't care where he was. So in the world they are giving themselves spirit, soul and body to the things of the devil. So in the kingdom of God people can give their spirits to a certain extent; they give their souls but they refuse to give their bodies. They say, "No, our body must be still. Even the Word says, "Be still and know that He is God." "So they don't want to let go of their body. They want to control their body even when the Spirit of God has turned on the tape recorder inside. And inside you, everything wants to let go. I am not talking about dancing in the spirit that's another realm. I am just talking about swaying a little bit. Let your body go even if you are not the type that really can give yourself to dance. At least you could yield your body in a dignified way sitting in the chair. Nobody is going to see you sway about one millimeter. We know that sound waves cause vibration in our ear and therefore we hear sounds. All sounds cause a vibration. So when God turns on His melody in our spirit it will resonate through our soul and body if we are willing to let our body go and worship the Lord.

So these three elements are sustained. Lets do a little bit of that. Do not dance in the spirit yet restrain yourself until later. So the third element is letting your body go according to the melody you are hearing in the spirit. (Singing in the spirit) Sometimes your hand wants to worship God - go right ahead with it. Let yourself go a little bit more. Just let your body sway a little bit. We are going to have time to do that after the teaching. We are just touching on certain points and letting you know what its like. That is what I call building up in the spirit.

All these three elements are at the first level. Singing in the spirit is at the first level that's all. Then as we move into other levels, it can branch into any direction. After it passes the first level, it can go into any direction. It can go into a deep realm that David moved into. It's a shame that he could move into dancing before the Lord that

we never move into. And in fact, in all the writings about worship and among all the Christian song composers, we find that nobody has so far surpassed king David. Why? He moved into a certain dimension of worshipping in the spirit.

### **Warfare Realm**

After you have built yourself in the spirit with the three elements of singing in the spirit, making melody and swaying your body to the melody, there are three realms that you could move into.

After we built ourselves in the singing in the spirit, it can take on in a different direction. One direction is what we call warfare. Lets turn to II Chron. 20 this is king Jehoshaphat and we are going to read it with all the Hebrew words put in to see the various element of praise and worship. There are seven Hebrew words for praise. The most glorious one that we are focusing on is tehillah, which ties up and points to the New Testament worship in the spirit. After they had gathered together and the prophecy has been spoken in verse 14 Then the Spirit of the Lord came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly. And he said, “Listen all you of Judah and you inhabitants of Jerusalem, and you, King Jehoshaphat! Thus says the Lord to you. “Do not be afraid nor dismayed because of this great multitude for the battle is not yours but God’s.

Then in verse 18 after the prophecy. And Jehoshaphat bowed (barak) his head with his face to the ground and all Judah and the inhabitants of Jerusalem bowed (barak) before the Lord, worshipping (shachah) the Lord.

The word worshipping in the above verse is the word shachah. But bowing down points to the Hebrew word barak, which is one of the seven words for praise in Hebrew where they bowed down before God. Sometimes when we worship God, we move into a physical dimension barak, which is to bow our face before the Lord. Even the Greek word for worship actually means to bow down before God. The Greek word for worship speaks about being prostrate before God.

Verse 19 Then the Levites of the children of the Kohathites and of the children of the Korahites stood up to praise (halal) the Lord God of Israel with voices loud and high. The word praise is the word halal, which is one of the praise words in the Hebrew.

Verse 20 So they rose early in the morning and went out into the Wilderness of Tekoa and as they went out, Jehoshaphat stood and said, “Hear me, O Judah and you inhabitants of Jerusalem, Believe in the Lord your God, and you shall be established, believe His prophets and your shall prosper.” And when he had consulted with the people, he appointed those who should sing to the Lord and who should praise (halal) the beauty of holiness, as they went out before the army and were saying, Praise (yadah) the Lord for His mercy endures forever.” See there are different Hebrew words being used.

Verse 18 is shachah the Lord.

Verse 19 is halal the Lord. Verse 21 is also halal the Lord.

The word Praise the Lord for his mercy endures forever is the word yadah the Lord. The word yadah is the Hebrew word which means to praise God with extended hand. Yadah is to stretch our hands out to God. So some times, when we worship God there will be a leading to bow down sometimes to stretch forth our hands to Him. But all these things are still not done before the enemy yet. It's still within their own camp.

Watch what they did before the enemy. Verse 22 Now when they began to sing and to praise. In this verse, the word praise is a different Hebrew word. If you don't read Hebrew you would think the whole time, it is just praise, praise, no. It's the playing on the Hebrew word. It started with halal; then it goes on to yadah and finally in verse 22, they began to sing (ranan) and praise (tehillah) the Lord. Now tehillah is the highest form of worship possible in the Old Testament. Tehillah points to worshipping God in the realm of tongues. And it is that realm of worship that they use against the enemy. Tehillah is combined with a Hebrew word here in verse 22. They began to ranan and tehillah the Lord. The word sing is the Hebrew word ranan, which means to cry out or to sing out loud with a loud voice. But by now, Jehoshaphat's army combined ranan with tehillah. Ranan means singing at the top of your voice.

Do you notice that when you have built yourself up in the spirit God may lead you to tehillah warfare? It is more than just singing in tongue. See its tehillah plus ranan. If you are not used to loud noisy worship, it is time to get used to it. Because heaven is not as quiet as you think. And God may choose to give you a mansion next to one of the loudest worshippers. Heaven is so noisy that when heaven is quiet the book of Revelation emphasizes there was silence in heaven. In a sense, you can not call it noise because it is very harmonized. So some times, there is a leading as we move into deep singing in the spirit suddenly it becomes loud. That's where the musicians have to be very accurate and flow with the Spirit. Sometimes when it is barak and yadah and halal just play moderately. We can't sing the song "Be still and know I am God" and the musicians play loudly. We have to be sensitive to the Spirit of God that certain times we got to be very soft. Sometimes singing in tongues can be without music.

But there are other times where we need to be loud and noisy. Some people are comfortable only with soft music because their personality is very soft. But God wants them to go the other side too. On the other side, some people are just used to loud noise. Some people just love noise. Wherever there is noise they say God is there. So, they think that there is no anointing if the drums are not playing and the cymbals are not clashing. On the other hand, there are those who are used to soft worship and when the drums come up, they say the anointing has left. This is not true. There is a realm where there is ranan mixed with tehillah. This is very loud and the person next to you is literally almost screaming at the top of his or her voice.

But they were doing battle in Jehoshaphat's time. When those two types of praises, ranan and tehillah came up, the Lord started turning the enemy away. It is very loud singing in tongues. We need some noisy worship and noisy tongues. It is good for this ranan to climax with tehillah. And sometimes after building in the spirit, God can lead us into that. There were times we have moved into that in our Sunday worship but it is not sustained for long. After we have built up in the spirit, it is possible to go into some sort of loud worship. That is under the leading of the Spirit where we really go loud. But there must be a flow. Noisy worship does not mean there is no harmony.

(Singing in the spirit – building up) What we did just now in the first part was just building up again but then we moved into a little bit of melody and that's when it gives us a chance to get very loud and get into the things of the spirit. Notice loud is different from soft without music. And each has its place and dimension. So after we built ourselves up in the spirit, it is possible to just take off in warfare.

Now here in the spirit realm it is not the matter of flowing from one to the other progressively. It can move into either three realms. It can move into warfare and it can sustain for sometime. And under warfare you go for it whether you shout, you clap your hands, stomp your feet, make noise, you can be in ranan and tehillah. Do you notice that at certain point you feel like clapping onto the Lord? The bible did say clap your hands to the Lord. That's the time to do it. That's the ranan and tehillah part where you really give it to Lord and you really give it to the enemy. And make a joyful noise; make as much noise as you can. It is just like you are charging at the enemy. The army of God is charging on the enemy. Like the army of Jehoshaphat didn't go into battle singing "Be still and know that I am God". No, they made a lot of loud noise and just charge. No army of God can charge probably if the trumpet behind them is playing softly.

So in warfare time ranan and tehillah come forth. You are still in the spirit but you just go forth. And you could sustain it. It can last quite long. Its just like you are pounding on the enemy. And that's when God turns the ambush on your enemy. And if you could move into that dimension of singing in the spirit for long hours, He is going to bless you just as much as praying in tongues. If you could move into that realm God will nullify the enemy's weapon against you and turn it around against him. God Himself will ambush your enemies. The trap that your enemy lays for you, he himself will fall into it. And all the problems in your life will be turned the other way. It is powerful even for your own life if you could move into that dimension.

### **Prophetic Realm**

The second realm you could enter into after building in the spirit is the prophetic realm. It's a different realm altogether from the first realm of warfare. Warfare makes a lot of noise. In warfare, you are not interested in hearing anything - you are just interested to let everything go within you. But the prophetic realm is different. Its possible that when we sing long hours in the spirit we will move into the prophetic realm.

Let's look at I Chron. 25:1 Moreover David and the captains of the army separated for the service some of the sons of Asaph, of Heman and of Jeduthun, who should prophesy with harps, stringed instruments and cymbals. And the number of the skilled men performing their service was: but at the end of each praise he says who prophesy according to the order of the king. Verse 3 the last phase who prophesied with a harp to give thanks and to praise the Lord. Notice that prophesying with instruments is always emphasized.

Another scripture on that is in I Sam. 10 as king Saul was anointed Samuel said this will happen to him in verse 5 After that you shall come to the hill of God where the Philistine garrison is. And it will happen, when you have come there to the city, that you will meet a group of prophets coming down from the high place with a stringed instrument, a tambourine, a flute and a harp before them; and they will be



prophesying. Apparently, this group of prophets was always prophesying with a harp all the time. They have moved into that realm.

And that's the realm that David moved into all the time as he composed and sang psalms onto the Lord. King David prophesied a lot. In fact, the most quoted book in the New Testament is the book of Psalms followed by the book of Isaiah. And David was more famous as a king than as a prophet. There are many other famous prophets, Elijah, Jeremiah. But king David was also in the prophetic realm. He had a prophet anointing on him though he was a king. Why did he move into that dimension? It was because he moved into praise and worship frequently. Deep praise and worship brings you into the prophetic realm of God. So we move into that realm and just prophesy in God. That is where we have to be sensitive. That's the realm where king David talked about when he says sing onto the Lord with a new song. He is talking about singing a new song. We talk about making new melody. These new melodies are in the spirit

As we move into that dimension of singing in the Spirit, at a certain point God allows you to move back to the understanding but not to the lower realm but at the higher realm. It's just like a spaceship. As it takes off it goes into outer space. Then the astronauts are allowed to come out again. And as they come out to do whatever repair work necessary, they move out into a different realm. Then coming out of the space ship on the planet earth and coming out in the outer space is different. Outside is zero gravity. So in the same realm, we are not talking about singing in your understanding at the lower realm where we are just building ourselves. And you move into a realm where your hymns, spiritual songs and melodies that you are singing begin to take on the prophetic element. You begin to sing prophecies to God. You are going to prophesy. It's a powerful realm.

Now we have never moved into that realm at all on Sunday worship. That's the realm possible that through teaching and through training and setting a pattern we could move into it. The Old Testament people like these prophets move into that all the time. It's not something that just happens once in a while. It's just like some of those who don't move in the anointing of God. Like in the ministry, some ministers move in the faith realm but they don't move in the anointing realm. Some move in the anointing realm but they don't move in the faith realm. Both realms are so different. It's good to move in both. So one day one minister in faith was fellowshiping and going together with one who moves in the anointing. The strange thing was the other one only moves in the anointing but doesn't know anything about faith. One moves in faith but doesn't know anything about anointing. And they went to a certain place in America. When this guy moves into the anointing, he said, "That's the move of God." And the second guy asks whether that happens all the time. The first guy who moves in the anointing said, "Yes it happens all the time." That's normal with him. See sometimes we just classify something to be abnormal because we are not used to that realm. But he moves into that realm all the time then he knows it is easily tapped on.

New songs are not supposed to be that hard to come out with. But how many times do we come out with a new song in worship service. How many times do we ever have a chance to come out with a prophetic song?

At one service, I remember we were teaching on the ministry of prophesying and at the closing, we encouraged the people to move into singing new songs to the Lord. We moved into a little bit of that. That's something you could move into all the time

as we mature in the Lord and grow in the Lord. You need to build yourself up in the spirit again and reach a realm where you could just tap into the anointing of God in the prophetic realm.

It is like king David. This is what king David said of himself in the book of II Sam. 23:1 Thus says David the son of Jesse; Thus says the man raised up on high. The anointed of the God of Jacob and the sweet psalms of Israel. The Spirit of the Lord spoke by me. And His word was on my tongue. The power and the anointing came upon his life so that what he says became rhema and his words were recorded as scripture. His psalms became the most quoted book in the New Testament. The anointing that came upon his life brought forth so many prophecies about Jesus in the Psalms. Its tremendous in what he moved into. He may not even be aware of what he spoke. He may not even understand everything he spoke. But it just came forth into that realm.

So just close your eyes and concentrate on Him. (Singing in tongues). It's just a song but it has a little element of prophetic element inside. The prophetic part says that God's people will be the Word made flesh. The prophetic part is that what the world hears of the Word of God in these last days will be the voice of God sent through people. If we could move more in the spirit we could move into some different types of prophecy that our mind doesn't understand but it will just come forth out of you. In the later stage, we are going to worship God and build ourselves up in the first hour. Then we are going to move into whatever else. If God moves into prophetic realm first, we move into prophetic realm. If God move into warfare, we move into warfare. If God just moves into other dimensions, we move into other dimensions.

You notice that when we sing in the spirit that the melody that you have may be quite a regular one. And this is the interesting thing. As you grow in God your melody changes. Every time you have a new experience in God, you notice your melody could be changed too. What is coming from you in your melody reveals your own level. And if you have tremendous experience with God one of the first signs of change will be your melody. And as you grow in God in one year or two years, your melody also grows. That is your thermometer of your level with God.

### **Worship Realm**

Now the third realm that we could move into as the Spirit moves us is the worship realm and getting drunk in the Spirit in the process. The first realm is the warfare realm. The second is the prophetic realm. The worship realm means that our physical body began to flow along with our spirit and our soul and our tongue as we worship God. The worship realm is a tremendous realm. See its possible to get drunk in the spirit in the 24 hours praise and worship that you can not do it on a Sunday worship. We need a different place and different time. We do some things in the over-night prayer that we don't do on the regular hour of prayer or two.

First, it possibly may start with your posture and your hand where you sometimes kneel down, sometimes you stand up and sometimes you lift your hand. As you go deep into worship, your hands want to move. Once brother came to me and said, "When the worship was strong and you put your hand up, something moved my hand." What was that? It was the river of God. But there is a realm there where your hands want to worship. Like when you sing certain songs in your understanding like

“I will bless you, I will bless you. I will bless the Living God,” you feel your hand wanted to move in a particular way. You sense your hands want to worship God. And as you move deeper into God, God may begin to move your legs. That’s when the dancing starts. It tremendous when you get into deep worship and God gives you a song and your hands want to flow along and worship God. In your normal conversation with people, do you talk without expression? We talk with expression. When you tell someone you love them, you don’t just put your hands in your pocket, stand still and say, “I love you.” Wait till somebody step on your toes and you don’t quietly say please take your feet away. No, your emotions come out.

As you move into conversation do you notice your hands also move. When I am teaching my hands are not tied up. When you say, “Yesterday I caught a big fish,” your hands go along with your word. You do that in the natural world how come you can’t do that to God? How traditions have brainwashed us until with God we can not express ourselves but with people we can. God wants us to have a normal relationship with Him. When I sing a song about blessing God my hands automatically move up. I am from a Baptist background so the first time I lifted up my hands I thought the whole world was watching me. That was how we feel. I felt horrible. I remember the first time I lifted up my hands I felt embarrassed. But now I lift it up like nobody’s business.

How do we bless somebody? As Jesus was ascending up on high, He lifted up His hands and blessed His disciples. So the first area to work at is your hands. Then after some time, it gets down to your toes. It feels very funny when we sing a song, “We bow down to You,” and our knees are not bowed. Many times we say something like, “I appreciate you, I love you,” but our hands are expressing something else, like holding the seat in front of us, or holding our hands behind our backs, or even folding our hands across our chest. So, when we are speaking to the Lord we would sing, “Lord I bow to you and I worship You. I lift my hands and my heart to You,” there is an expression in that.

So when we go deeper into that realm, your body begin to sway with your expression to God. You let go some more. And you can really go drunk in the Spirit that way. If you have never experienced what it is to get drunk in the Spirit tonight is the night. You don’t have to be drunk by dancing yet. We don’t want to push anybody. There is no compulsion. This is why we taught all our worship leaders not to compel anybody but just give them the freedom to worship at their own pace and level. Those who want to dance let them dance. Those who want to sit let them sit. Everyone just flow at your own pace to worship God. But there is a time and a place for that. You see sometimes when you are doing warfare and prophesying you just have to adapt to it. For example, it ‘s possible to combine the three realms together – warfare, prophetic and worship but it is very rare.

Like if you are moving into the prophetic realm you want to concentrate more on receiving the prophecy and giving the prophecy than on the movements. Prophecy can be given on the movement but I am not talking about that realm. I am talking about worship and movement and at the same time prophesy. We could hardly hear you because of your movements and in fact, we are so distracted that we can not hear you. Do you realize that sometimes when a prophecy is being given and everybody is dancing about and singing, if the prophecy is coming out, how can we hear it? So there is a time and a place.

If it's a prophetic realm, you just move into that realm. But that is a worship realm where God wants us to get drunk in the Spirit. You don't have to get drunk by dancing. You can sit or stand where you are and just sway to God's melody and movement and yield yourself more. If you have hours of singing in tongue, if you build your spirit for three hours, I tell you after that, you will get very drunk. Just get into that realm of the spirit.

So there is building in the spirit and there is moving into those three realms. It could be warfare, or prophetic or worship. In worship sometimes you want to put your face right to the floor and just worship and bow down before Him. There are different expressions for that and we got to flow along with different aspect. Sometimes it is yadah, sometimes it's barak and sometimes its just singing and dancing onto the Lord and expressing ourselves to the Lord. We just have to flow into the fullness of that. And during the worship part, we can sometimes move into new song in the Lord. A new song will come and we just flow along with it.

So tonight we are going to let you just relax on your chairs right where you are. For the first hour, we are just going to build in the spirit. We won't have any musical instruments yet. Just sit and be ready. Then after about an hour or so, I will give a signal as I sense in the spirit and then we will slowly have the music come on and go into the other realm. Get used to singing in the spirit first for at least an hour. Let us just stretch our spirit man and build ourselves up by singing in the spirit. (Singing in the spirit).

## **11. 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 can not 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 17<sup>th</sup> and 18<sup>th</sup> 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 can not 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 can not come down. If we don't have that cloud and He comes down it will be down for you. We would die. We can not 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 can not 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 can not 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 can not 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.

## 12. SEEING THROUGH THE EYES OF GOD

Tonight we want to see how praise, worship and thanksgiving affect our inner most life. If there is the most precious commodity on this earth besides winning souls that we could invest in while upon this earth before we go home to be with the Lord, it is our character. It is not what we possess, not what we can gather, it is not even our works that we do for Him and through Him because all those things are from Him anyway. But the most precious commodity or treasure that we bring back is the formation of our character while on this planet earth. You can not bring your gold and silver into heaven. But you bring your character, the formation of your soul as you are. Some people think that the moment they die they will instantly have a perfect character in heaven. But it wouldn't be that way. We will be in a spiritual condition and character in which we die. If you didn't know the Lord that well, that's the state you will be in when you die. If we know the Lord partially that will be the state we are in. Thus, we need to progress into the depths of God. So that's the greatest treasure we bring to heaven.

As a side digression, I must tell you about a heavenly visit made by a church member. The occasion was a festival in heaven where all the saints were invited to this great banquet hall. The angel told this Christian that heaven observes two festivals a year, and each festival can last for five to seven days. One year in heaven is equivalent to two years on earth. On arriving at the great banquet hall, this Christian saw many tables and chairs and he wondered how the angel escorting him could know where his seat would be. That was not a problem for the angel simply led him to a seat in a place reserved for him. While seated there, he noticed that those chairs that were closest to the throne of God were the most beautiful and sparkling beyond description whereas those furthest from the throne were made of hard wood. The angel told him that the saints who were closest to God while on earth were given those special beautiful seats, according to the state of their spiritual life and intimacy with God when they died. Those whose seats were ordinary had led ordinary lives on earth and were not that close to God. So in the great banquet hall, you get to fellowship with saints of like spirituality with you. This should give us an incentive to develop great intimacy with God while we are still living on earth.

This is where praise and worship comes in. Praise and worship not only affect God and bring glory and pleasure to our God but praise, worship and thanksgiving affect our inner most being. We do know that tribulation works out perseverance and perseverance works out character. But there is another force that works character as powerful as tribulation, as powerful as the experiences of life, as powerful as what we call the school of hard knocks. We know that experience and tribulation does work some strength in a person. But yet, there is another force that is as powerful in the formation of our being. That is being in God's presence. Isn't the Word clear enough to tell us in II Cor. 4 that as we behold Him so are we transformed into His image and glory? That tells us the inherent power of being in the presence of God. And in fact, it changes our character as much as being in tribulation. And we always think that only tribulation changes character. So most people end up saying, "O God give me my tribulation." This is the most unscriptural prayer you can ever pray. The bible never teaches you to pray that way. The bible does say to count it all joy when you are in diverse tribulations but you don't have to pray for tribulation to come. But there is the other force which is more powerful than tribulation in the formation of our character

and that is being in the presence of God. And the only way to enter into the depths of His presence is worship. We need a bible example here and I would like to take the life of the Psalmist David.

Lets look at I Chronicles and see a statement that God made about David when He forbade him from building the temple. I Chron.28:3 But God said to me, "You shall not build a house for My name, because you have been a man of war and have shed blood," That's the summary of David's life. Just ponder for a moment that he is a man of war and he had shed much blood.

For what I know from life experience if you are someone who constantly confronts war, blood or hardship, it would normally harden you. I have seen with tears in my eyes Christian friends my age launching out into the world. They were very good people, especially even more when they knew the Lord. I see some of them starting out as employees but later they launch out into the business world. And they get into the depths of the hard things of this world. Then I began to see how they take on a different character. Formerly they were not sneaky but now they have become sneaky. Formerly they were very kind but now they have become cruel. Outside there in the secular world, they have learned to be sneaky because it is a matter of surviving the rat race. They are cruel and have even resorted to fighting eye for eye, tooth for tooth. That's the world outside there.

But after having business dealings with the world, they become worldly and carnal. And sometimes after ten or twenty years, they have lost their kindness. They have lost their simplicity. They have lost their noble and good values. They have gathered a lot of riches and wealth. But if you look at the graph of their character, you would find that it is going down all the way, although their riches are going up. But the world proclaims them as success stories because the world places a premium on riches and not on character. So as long as the graph goes up like the stock market going up everybody is happy. But their character looks just nice for a down hill ski.

The sad thing is the closer they go to their grave and towards eternity, the greatest treasure they can bring to heaven is diminishing. By the time they realize it, it is too late. For we know one thing the formation of character doesn't happen overnight. By the time they realize it they could be having one foot in the grave. When they realize they are close to death, they begin to think of really doing something. Before they could be restored back to the simplicity of their youth, their moral character could have died and they are now possibly in a worse state of character. They have not even improved. Even though thousands of people may be attending his funeral, and saying what a great success he was, in the eyes of God, that person is a failure. He was not even able to preserve that childlikeness of simplicity, that kindness, the laughter that God has put in him when he was a little innocent child. How sad.

I have sometimes talked to those who handle a lot of hard situations. There was a particular nurse from a war torn country who constantly saw blood and all kinds of suffering. All of us have different reactions. Sometimes a full-grown man sees blood and faint. Some of us can get used to it but some of us could not. As this nurse works in an emergency section, she saw blood, violence, murder, accidents and the result of all kinds of evil happenings in the world. Every time she saw blood, she wanted to vomit. She says, "I don't know how long I can keep this job." She felt that something has to happen. She may have to leave her job that she can not stand it. But strangely,



something began to happen. In her little biography she writes that slowly she began to harden her heart. She said that is the only way she could handle the situation. That was the only way she knew but there was another way, which we are going to teach in this message. Slowly sub-consciously, her heart hardened until she saw all these evil happenings as normal. She hardened her emotions in order to keep that job. That person forgot that there is another way to do it. Praise God that soon she realized what was happening inside her and she started changing on her inside.

It is the same way with those who go out to war. Many soldiers who went out to the Vietnam war and the Gulf war came home with a war syndrome. They developed psychological problems of thinking of death, experiencing the war, of having the trauma of seeing their comrades dying and losing their close friends. How are they going to handle these traumatic experiences?

King David fought with the lions and the bears and was used to killing people. As a little boy, he slew Goliath. When Goliath fell down, he took Goliath's sword and chopped off his massive head. When the main arteries passing through his neck were severed, you could imagine the blood shooting out in a stream. So, when David cut Goliath's head there was a fountain of blood gushing out. Since then, he kept up with a warlike lifestyle. And for his bride he had to kill two hundred Philistines in order to marry Saul's daughter. Under normal circumstances, he would be a very hard man.

I am sure in your lifetime you have met some successful people. For some people, the more successful they are the harder they become. It's not always true but there are many. And the more hardships a person has been through the harder they become. It's very rare to find a combination of great gentleness combined with toughness. You either find the toughness of steel with its coldness, or you find the opposite - the softness with its fragility. You find that it's very rare to have a combination of both. Where there is no toughness there is no success in a person's life. But in nature, the spider's web is a combination of both. The spider web is tougher than steel but soft as silk. That's why the scientists today are trying to uncover the molecular structure of the spider web. They believe they have found the ability to produce the same chemical that the spider web had. But even in nature, you can find the softness of silk with the toughness of steel. In fact its tougher than steel. It is even better than man made bulletproof clothing. But it's so hard to get enough of that material to make one that's why its not commercialized.

So here is king David on the outward side you would have think that he is a tough person. But yet, he was a very gentle and kind person with great emotional feeling for people. He is a man with a great compassion for people. There are many times that you see him demonstrate his great softness and compassion. You can see his great love and compassion for king Saul. You can see his great love and compassion for Jonathan. When Saul and Jonathan died, king David cried. Very seldom do you see a tough person crying. He had a tenderness of heart combined with the toughness of steel. We see this in the book of II Sam. 1:17 Then David lamented with this lamentation over Saul and over Jonathan his son. And you find over and over how David was a great singer, a great warrior, but he had a very soft spot. He knew how to weep, he knew how to cry. He showed great gentleness in spite of his toughness. The one key that enabled him to do that was praise and worship. Praise and worship in his life sustained him in situations that caused his character to change into steel. Praise and worship gave him the softness of a spider web with the toughness of steel.

At his highest points, he composed a song and he sang unto God. I could think of no higher point in David's life than the time the ark came into the city of David. That's in the book of II Sam. 6. When the ark was brought into the city of David, David danced onto the Lord and offered offerings in verse 17 So they brought the ark of the Lord, and set it in its place in the midst of the tabernacle that David had erected for it. Then David offered burnt offerings and peace offerings before the Lord. Notice in the book of I Chron.16:7 in the same incident recorded On that day David first delivered his psalm into the hand of Asaph and his brethren to thank the Lord. So David sang psalm and worshipped God at his highest point.

David was at one of his lowest points when he sinned against God in the incident with Bathsheba. Psalms 51 tells us that after he committed sin with Bathsheba he sang unto God. And there was another lowest point at Ziklag in I Sam. 30 when the Amalekites invaded the South and Ziklag, attacked Ziklag and burned it with fire. Verse 6 says, But David strengthened himself in the Lord his God. If you study the Greek word strengthened, it points back to the other times that David sang songs to strengthen and encourage himself. You can see many of his psalms started with great discouragement. By the time he finished the psalm, he was greatly encouraged. So that was the type of person David was. He was not only a warrior he was a worshipper too. And because he was a worshipper, he believed God and sang songs of deliverance. Such songs of deliverance so encompassed him that whatever he faced in the natural never came and stayed in his heart. Because God stayed in his heart the things of the world and the hardness of life could not get him. But if your heart is empty and God is not filling every room then the things of the world will enter into your heart and you will have a heart that is hardened. So praise and worship is powerful in a formation of a person's character. Paul said in 2 Cor 3:18, 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 by the Spirit of the Lord. As we behold His glory, we are transformed into His glory. David constantly worshipped the Lord and as he beheld God's glory, he too was transformed into His glory. Though he faced severe trials, the constant worship he rendered to God cause God's glory to flood him and conquer great tribulations in his life.

Now lets look at two New Testament passages. The first one is in the book of I Timothy 2:1-2 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. Did you notice that he talks about prayers, intercessions and supplications? Did you notice the fourth thing mentioned, "and giving of thanks be made for all men"? He did not say giving of thanks be made for some men. We can understand the first three, supplicate, pray and intercede for all men and also for all the rulers in verse two. But it is very hard to understand giving thanks for all men because not all men are good. Try thanking God for bad men. You rather shoot that man.

But there is a difference here. He is not saying give thanks for all things. The bible is very precise in its theology. In the book of I Thes. 5:18 In everything give thanks Now here he is not talking about men. He is talking about things. In everything give thanks not for everything give thanks. There are a lot of things that are not designed by God. There is much evil in the world and you do not give thanks to God for the evil.

But the contrast of it is in I Tim. 2:1 giving thanks for all men. The word in and the word for make a lot of difference. The phrase for all men includes everyone, both good and bad men. See there is a teaching going on that tells us to praise God for everything. Paul however says praise God in everything. But if you say praise God for everyone, you are scriptural. But if you say praise God for everything, you are unscriptural. Just a difference of that little preposition and your theology is either in or out.

What makes the difference? As I meditate over it, this is the thing that God began to show me. It says that the love of God reaches to all men. No matter how wicked and how evil men may be, it is written, "For God so loved the world." "While we were yet sinners, while we were yet enemies of God He loved us." It is easy to give thanks for those you love. It is difficult to give thanks for those you don't love. You look at that verse that says give thanks for all men and you start doing it. Your emotion will struggle within you wherever it is for a person you don't like. Why because we can not feel love for them. Those whom you don't know personally you already find very difficult. And those you know and lost your love for them you will also find difficult. Perhaps something has come between you and them. You find it very hard to give thanks. Why because its much more easier to give judgment and pray for fire and brimstone to fall on them than to give thanks for them.

But here is a peculiarity. God doesn't struggle with His love. The love of God reaches out to each and everyone of us equally, powerfully. No hell, no demon, nothing can separate us from the love of God. Even the sinners who have died and are in the gates of Hades God still love them. But God can not do anything for them any more. But His love is still there for them. God's loves never ceases. Every time He looks down His eyes are filled with love. Even in His anger, His love is still present. Such is the love and the compassion of God.

But we don't have His abiding love in us. We have measures of His love. And here is the key to move into that love that God has for people. God is telling us, "I want you to be able to thank Me for the people I have made and given life, no matter what you see them to be. No matter what the world and others tell you that they are." If you are able to look at them and say this is God's creation. He is not asking you to do that through circumstances. He never say to give thanks for circumstances but He says give thanks for all men. So He is asking you to give thanks for all men. Why because all men were created by God. And everyone created by God, God has a plan and purpose written for them whether they have fulfilled it or not. And God could look at them and desired them and loved them that they come into the fullness of His plan. And God is telling us to give thanks. And we know thanksgiving is the first part of praise and worship.

Thanksgiving can only be released when we are in the presence of God. When we enter His gates with thanksgiving, enter into His courts with praise and come before His throne with worship, we will be abiding in God's presence. It is in that presence of God that our spiritual capacity to see through the eyes of God opens up.

We usually see people through our own eyes, through our own mind, through our own intellect, through our own experience or through other's experience. When someone tells you about a particular person and you believe him or her, you are seeing that person through his or her eyes and mind. But God always wants us to see people with

His eyes. How wonderful if we can just put on God's eyes and look at each other. I tell you, you will look at each other differently. But most of the time, we are putting on our own eyes. Or sometimes we borrow somebody's eyes to look at another person. We borrow their judgment, we borrow their mind, we borrow their evaluation and we look at all the others through other people's mind. But rare are the individuals who can get into the heavenly seat and get Jesus in them and them in Jesus and look out through Jesus' eyes at people. My friend your view would be different. I can guarantee you that your view of human beings will never be the same again when you start looking at people through God's eyes. And the key to that is thanksgiving.

What happens when you begin to look at people and things through the eyes of God? You become like God. Just as it is said, "That God so loved the world that He gave His only begotten Son," it can be said of you, "For you so loved the world that you gave everything you could to win the world." But where are those whom we can write a book and say, "For they so loved the world that they gave themselves to save the world?" You ask, "Is it possible?" Jesus said, "The works that I do you will do also," implying, "With the same love I love so you must love." If you want to move into the capacity of His hand, which is His power you have to move into the same capacity of His heart. Before Jesus worked a miracle, He loved us. You always find Jesus had compassion and then He works miracles. Before Jesus came down, He loved. If you ask which comes first: love or power? Love came first then power. And so, if love comes into your life for people my friend you have such power to set them free.

Kathryn Kuhlman in her book, "A Glimpse of Glory," talks about how when she stood in the presence of the great auditorium she felt a supernatural love coming out of her. And this is the exact statement. She said that she felt such love that she wish that she could take her life and give it to the child so that the child could live. Can you imagine such love? And people who were in her meetings always say they don't know why but they felt that love. And there is a dear lady who listened to her radio program and wrote to her with the help of somebody. She doesn't understand English but said that every time she turns to her program tears would start flowing from her eyes. She doesn't understand the language but she understood the language of love. And because of the great love and intensity of love she felt for the people in her meetings, she could move into the gift of the Spirit and demonstrate the power of God to set them free.

The power by which God allows you to demonstrate to set people free is proportional to the compassion and love you could feel for them. That is why some times you could have a professional preacher, a professional theologian or a professional bible scholar go up the pulpit and do everything theologically correct but the power is very little because there is not much love. The knowledge is there but the love is not there. You could learn everything you can through tapes and books, and you understand every principle but if you don't catch the love that Kathryn Kuhlman felt for people, you could never move into the same capacity that she moved into. It is not just the knowledge. It is something else that we can not impart with the mind. It can only be imparted through our life and through our heart. The love you can have for people is the foundational key to God's work. You could copy some great pastor and build another church somewhere else. You could study every church growth principle like a bookworm and give the best sermons but if you can not have that love for people, there will be failure. My friend, it is that love that can not be duplicated. It can only be

born from God. When that happens, your tolerance level for people will be tremendous.

When you understand this principle and you go back to king David, the psalmist and the warrior who shed blood, you could understand how he could have both toughness and softness at the same time. His constant worship to God placed him in a position where he could look at people with eyes of love. That's how he maintained the softness of the spider's silky web but the toughness of steel in his life. So, praise and worship is vitally important to develop that character of love in our life that will result in power in our lives. For it gives us new capacity to see people. We see people differently. You will have the capacity to see persons and love them without touching them no matter how wicked they are. I could still feel God's love for people that others have given up on them. Others are screaming for judgment, for action, but they only know the ways of the world but they do not understand love especially God's love. And sometimes they mistake meekness, gentleness and kindness for weakness. That's why they never could demonstrate the power to set others free.

The other thing about praise and worship is that not only will it give you spiritual eyes to see through God's eyes to see others through but it will also give you spiritual eyes to always see God in every situation. Look at Acts 2:25 now these are the two reasons why David remained gentle in spite of the blood and wars that he fought for God. For David says concerning Him. I foresaw the Lord always before my face. For He is at my right hand that I may not be shaken. Now the ability in order to be immovable and not to be shaken is the ability to be strong as steel, tough as diamond. But it came forth from the ability to see God. He says, I foresaw the Lord always before my face. In prophetic typology, it points to Jesus. You could say these words were not from David's speaking but it was from Jesus speaking through David's mouth. Even if it is Jesus speaking it still applies to us. But the fact is its not only Jesus speaking its also David speaking and prophetically speaking it belongs to Jesus. Why because Psalms 22 tells us, My God, My God why has You forsaken Me? Do you think David was just prophesying or was it real in his life? I can assure you that it was his experience. He has experienced being forsaken, being rejected and in his Psalms he cried onto God, "My God, my God why has Thou forsaken me?" It is taken from the book of Psalms 16.

You notice that those who don't have the toughness of steel are those who also have a poor vision of God. They are shakable, fragile and movable. Instead of being strong, they are weak. They can not remain steadfast. When a strong wind comes, they are the first to fall. Circumstances or imprisonment threaten them. People threaten you with death. My friend if you have not been threatened in those things you have not understood what serving God is like. I have been threatened with those things my friend. You can say like Paul, "I am not afraid to die for Jesus." As long as you know that, you are walking in what God wants you to do. I know that if I live my life for Jesus and my blood is shed in righteousness it will explode and multiply even greater in its impact than the life I am living now. Personally, I despise people who try to influence me or others with fear because anything born of the spirit of fear is not of God. I know my Father God well enough to know that He never moves people by fear. But if you move by reason and wisdom from God, revelation from God with a spirit of gentleness, the softness of a spider web and the same toughness of steel then you can discern that is the hand of the Holy Spirit.

Here is David in the book of Psalms 16:8 I have set the Lord always before me. How did he do that? In verse 7, I will bless the Lord who has given me counsel. He is talking about praise and worship. He is continually worshipping and praising God. I could see how every time David went out to battle, shed a lot of blood and when he comes back, he kneels before God and say, "O God I thank you that You helped me." He never took credit for himself. But others who go out and take credit for their victories will begin to harden up in their hearts. But if you never take credit but you give back credit to God, you remain soft. You acknowledge that it was God's grace working in you all the time. You remain soft and pliable. That is a strength you develop when you are always in the state of praise and worship to God.

If you take the normal spider web, you could easily break it. But yet, scientists have experimented with the spider web. When the spider web is formed into little tread and spun into a piece of cloth and they shoot a bullet, they found it to be bulletproof. They found it tougher than the artificially man made bulletproof fiber. It is even tougher than steel. It is soft but tough.

How was it possible for David to develop toughness and softness at the same time? He sees the Lord constantly. He never lost his vision in God and for God. And that's the same kind of eyes that we must have. The book of Acts tells us that he continually sees the Lord sitting at the right hand. He never loses his vision of God. If God is still on the throne what does it mean? Things are still in His control. When God reigns, nothing can prevent Him. The only way for us not to lose that vision is praise and worship. We understand what David says when he says he is encompassed with songs of deliverance. The day you find you can not worship God is the day that you have been clouded in your eyes. Your eyes can not see God. Your eyes can not see people the way God sees. You became hurt and you begin to have the root of bitterness in you. It destroys you more than it destroys any others. You destroy yourself too but you destroy others even more. It is important for us to retain that gentleness of God and the love of God.

So tonight as we worship in the presence of God and behold His glory, let us see Jesus seated on the right hand of God the Father on high. Let us enter into His presence to worship Him. And let those inner eyes of ours be polished and sharpened so that the image of God stays impressed forever in our hearts. And when we see others through eyes of God, we will never be the same when we leave this place.