

WORSHIP SERIES

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 happens 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 cannot 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.