

Song of



victory

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Estudo Bíblico Evangélico*

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Thanks to the one who is worthy of all honor and glory, and teaches us the way to His throne through praise and gratitude for His care, for His love and His supply, day by day. I thank Jesus for His love, for His protection and for His constant deliverances.

This book is dedicated to all the worshipers of the Lord who need strength to praise Him, even when nothing around seems favorable, and need to be cured from their inner wounds in order to worship Him in spirit and truth, for the Father seeks such as these to worship Him. May the power of the Holy Spirit be with you.

"The sound and the song of victory will always accompany you on your journey, for it is the song of the brave and the winners. My angels will sing with you and your brothers will be strengthened by it and will grow in stature before me. The voice of weeping and of crying will no longer be heard in you because I did not plan you to captivity but to freedom. I'm still acting and clearing your ways. I removed the revolt from your life and made you know my peace and solace. Look at you with my eyes, and see my crown and my robe over you."



Introduction

This is an allegory that teaches us the value of praise to the Lord in our lives and about the false gods, the false prophecies and false teachings that surround us today, trying to take away from us the true reason of worship that is Jesus. Without His presence with us we get sick, we sin, we get sad, we lose good friends and we move away from the light and truth; in short, we die emotionally and spiritually, because we stay caught in ‘snare of fowler’ of the enemy. In Psalm 91: 3-6 the bible says, “For he will deliver you from the snare of the fowler and from the deadly pestilence; he will cover you with his pinions, and under his wings you will find refuge; his faithfulness is a shield and buckler. You will not fear the terror of the night, or the arrow that flies by day, or the pestilence that stalks in darkness, or the destruction that wastes at noonday.” Among the various threats that we are subject and from which the Lord frees us is the ‘snare of the fowler.’ It is a trap to catch birds. Trap [in Brazil, called ‘arapuca’] is a device to catch small birds, formed of increasing shorter sticks, arranged in a pyramidal form. With us, the trap that the enemy uses may be sin, idolatry and emotional experiences not so good, but that are kept in our interior not allowing us to take a more active attitude in relation to our lives or the plan of the Lord for us.

The bible says in Psalm 22: 3: “Yet you are holy, enthroned on the praises of Israel.” This means that the Lord inhabits among the praises of His people, and when we praise Him with all our soul, we bring Him to our lives and He, in turn, heals us, delivers us, strengthens us and reveals His character to us. So, we are open to receive miracles.

It is important to remember that before the creation of man, when there was only the spiritual world, and God, in the person of the Trinity, created the angels, He created them in hierarchy and gave them power (Ps. 103: 19-20: “The Lord has established his throne in the heavens, and his kingdom rules over all. Bless the Lord, O you his angels, you mighty ones who do his bidding, obedient to his spoken word”). To God the Father some angels were given to protect His holiness (seraphim and cherubim who surround His throne). According to the prophet Isaiah in his vision of God’s throne in Isa. 6: 1-13, seraphim stood before the throne and had a human form (‘faces’, ‘feet’), even if they had six wings, and repeated, “Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.” So strong was this act of worship that shook the place. Therefore, the cherubim and seraphim were an order of angelic beings responsible for certain functions of watchfulness and worship. Seraphim were agents of purification by fire, according to Hebrew scholars who seek to link the name seraphim to the root sārāph = to burn, to consume with fire. Similarly, the cherubim (k^erūhbīm, plural of ‘cherub’ = celestial) are also celestial beings and in the book of Genesis it is written that they had the responsibility to guard the way to the tree of life [symbol of Jesus] in the garden of Eden (Gen. 3: 24), as well as they were placed over the Ark of the Covenant (Ex. 25: 18-22; Heb. 9: 5) to protect the sacred objects stored in it. The Ark was the symbol of God’s presence with men and of His invisible throne (1 Sam. 4: 4; 2 Sam. 6: 2; 2 Kin. 19: 15; Ps. 80: 1; Ps. 99: 1). In Ps. 80: 1 the bible says, “Give ear, O Shepherd of Israel, you who lead Joseph like a flock! You who are enthroned upon the cherubim, shine forth”, and in Ps. 99: 1 it’s written, “The Lord is king; let the peoples tremble! He sits enthroned upon the cherubim; let the earth quake!”

To the Son also were given angels to praise Him and worship Him and to be under His authority [rulers, authorities, powers, dominions and names] – Eph. 1: 20-23, “God put this power to work in Christ when he raised him from the dead and seated him at his

right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.” Lucifer was one of those angels, but because he envied the position of Jesus and wanted honor and praise for himself, was thrown into the depths along with a third of the angels that had been created. We may see some references to this episode in Ezek. 28: 11-19, “Moreover the word of the Lord came to me: Mortal, raise a lamentation over the king of Tyre [*he represents Satan*], and say to him, Thus says the Lord God: You were the signet of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone was your covering, carnelian, chrysolite, and moonstone, beryl, onyx, and jasper, sapphire, turquoise, and emerald; and worked in gold were your settings and your engravings. On the day that you were created they were prepared. With an anointed cherub as guardian I placed you [NIV= “You were anointed as a guardian cherub, for so I ordained you”]; you were on the holy mountain of God; you walked among the stones of fire. You were blameless in your ways from the day that you were created, until iniquity was found in you. In the abundance of your trade you were filled with violence, and you sinned; so I cast you as a profane thing from the mountain of God, and the guardian cherub drove you out from among the stones of fire. Your heart was proud because of your beauty; you corrupted your wisdom for the sake of your splendor. I cast you to the ground; I exposed you before kings, to feast their eyes on you. By the multitude of your iniquities, in the unrighteousness of your trade, you profaned your sanctuaries. So I brought out fire from within you; it consumed you, and I turned you to ashes on the earth in the sight of all who saw you. All who know you among the peoples are appalled at you; you have come to a dreadful end and shall be no more forever.”

The same reference can also be found in Isa. 14: 12-19, “How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God; I will sit on the mount of assembly on the heights of Zaphon [NIV, sacred mountain, ‘the north’]; I will ascend to the tops of the clouds, I will make myself like the Most High’. But you are brought down to Sheol [hell], to the depths of the Pit. Those who see you will stare at you, and ponder over you: ‘Is this the man who made the earth tremble, who shook kingdoms, who made the world like a desert and overthrew its cities, who would not let his prisoners go home?’ All the kings of the nations lie in glory, each in his own tomb; but you are cast out, away from your grave, like loathsome carrion, clothed with the dead, those pierced by the sword, who go down to the stones of the Pit, like a corpse trampled underfoot [*here, the king who represents Satan is the king of Babylon, whom the prophet referred to*].”

In this way, we replaced Lucifer in worship and praise, as the Church and Bride of Christ, the Anointed One.

When we enter the subject of ‘spiritual war’, we can transfer this knowledge to the following reasoning: God the Father is directly related to our spirit, because the spirit of any being on earth belongs to Him (Eccl. 12: 7: “and the dust returns to the earth as it was, and the breath returns to God who gave it”) and, in the bible the word ‘heaven’ is found as the symbol of the spiritual places where the dwelling of God is, His throne, where things are not visible. In the so-called ‘heavenly places’ (known by people as ‘the spiritual world or heavenly realms’ – Eph. 1: 3; 20-23; Eph. 2: 6; Eph. 3: 10; Eph. 6: 12), are angels and demons, and correspond to our soul, the place of our emotions, thoughts and will and that Satan truly dispute. That’s why Jesus came to rescue it, setting the

example through a holy life as a man on earth, subject to the same weaknesses than us. The Holy Spirit corresponds to the spiritual power of God given to us when we accept Jesus as Lord and Savior and who came to take possession of our being as a whole, also of our flesh (physical body), being responsible for it as the sanctuary where God inhabits. Hence, we need the power of the Holy Spirit, in order to stand firm against the onslaughts of the enemy, keeping our bodies holy and unstained (Jam. 1: 27b). This way, our emotions will also be protected and strengthened, aligning them with our spirit and with the sovereign will of God. Furthermore, it's through the Holy Spirit that the power to perform miracles coming from the Father manifests.

Throughout the centuries, Satan, displeased with the loss he suffered, tried various reasons and various ways to be adored by men through spiritual entities [his demons], through things like money, fame, power, pleasure and knowledge or the weaknesses of human ego. He even took the form of female gods to compete with the male figure of God. Some entities were worshiped by the Israelites during their journey, which displeased the Lord deeply, so they were delivered into the hands of their enemies so many times. Among some entities are, for example, Chemosh (Moabite god, worshiped with children sacrifice), Milcom (Molech or Malcam, Ammonite god, worshiped in the same way as the first); Nebo (Babylonian god, meaning 'height') he was god of scholarship (erudition, knowledge) and, therefore, writing, astronomy and all sciences. His symbol was a wedge on top of a pole, which meant either the cuneiform writing or any viewfinder instrument used in astronomy. He was the main deity of Borsippa, a city seven miles southwest of Babylon, but there was a temple called Ezida, 'House of Knowledge', which was dedicated to this god in each of the largest cities of Babylon and Assyria. Another god was Baal (Canaanite god of fertility who, in each locality, acquired a different name due to the action he performed, including having power over the forces of nature and the atmospheric phenomena). He was worshiped in the 'High Places'. His consort was Asherah, goddess of fertility, love and war, also known by the Canaanites and Phoenicians as Astarte or Ashtoreth. Her image was usually made and worshiped as 'Post-idol' or 'Asherah Pole', having also a wedge shape, similar to the head of a snake. This goddess took other names in other nations: Isis or Queen of Heaven or Mother of God (for the Egyptians), Ishtar (for the Babylonians and Assyrians), Diana (for the Romans, the goddess of the moon and the hunt, hence the figure of the huntress in our allegory), Artemis (for the Greeks) and Nina (for the Assyrians), giving her name to the city of Nineveh and whose name was written with a sign representing a fish in a womb; this was the former name of the Queen of Heaven – Jer. 7: 18: "The children gather wood, the fathers kindle fire, and the women knead dough, to make cakes for the Queen of Heaven; and they pour out drink offerings to other gods, to provoke me to anger"; Jer. 44: 25-28: "Thus says the Lord of hosts, the God of Israel: You and your wives have accomplished in deeds what you declared in words, saying, 'We are determined to perform the vows that we have made, to make offerings to the Queen of Heaven and to pour out libations to her.' By all means, keep your vows and make your libations! Therefore hear the word of the Lord, all you Judeans who live in the land of Egypt: Lo, I swear by my great name, says the Lord, that my name shall no longer be pronounced on the lips of any of the people of Judah in all the land of Egypt, saying, 'As the Lord God lives. I am going to watch over them for harm and not for good; all the people of Judah who are in the land of Egypt shall perish by the sword and by famine, until not one is left. And those who escape the sword shall return from the land of Egypt to the land of Judah, few in number; and all the remnant of Judah, who have come to the land of Egypt to settle, shall know whose words will stand, mine or theirs!'"

Anyway, when we come to worship other things, that is, to put whatever it is in the place of Jesus, we give our praise to the wrong person and not the true God. As we saw earlier in Ezekiel, these gods (which for us can take on many guises) bring violence, theft, illness and all malignancies and ties possible; so the love of God ceases to flow, taking away the holiness, purity, innocence, health, prosperity, freedom and the desire to praise Him and worship Him. These entities are still active, just changing names during the eras of humanity, acting both in science and in spiritual areas.

When David made the preparations so that Solomon built the temple, he separated the Levites (1 Chr. 23; 24; 25; 26), which had among other charges, the praise in the House of God (1 Chr. 25: 1-31). Besides being priests, the Levites kept the vessels of the temple, they moved the furnishings, baked the bread of the Presence, kept supplies for sacrifice, were musicians, administrators (guards of the treasures of the temple), assistants of the priests in rituals, official gatekeepers and judges (1 Chr. 23: 4). Today, after the coming of Jesus, the bible says that we are the priests of the Lord on earth and we should exercise our service with holiness (1 Pet. 2: 9: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light"). Through our attitudes of worship, faithfulness and sincere praise to Jesus, many will be rescued from the darkness and will leave the false gods, to know the true light, which is the Son of God.

This allegory, written especially for the musicians of Casa de Deus, makes us rethink our attitudes and alerts us to be vigilant so that the devil does not ensnare us in his plots, for they paralyze us spiritually, emotionally and even physically, if we give in to the lies and temptations he puts in our way to oppress us. Praise, gratitude, love, joy, peace and the will to do God's work give way to complaints, contention, fear and revolt, as well as all kinds of bad feelings, which begin to do nest in the hearts of the most unsuspecting. On the other hand, by dethroning the false gods in our lives and healing our wounds, we take away Satan's right to sit on the throne and receive the praise he wants to receive in Jesus' place.

Here, the figure of the Holy Spirit was the pigeon Levi, for only He can disciple His children according to the Father's will, respecting their inner gifts and their personality. Levi means 'attached', 'united', 'joined'. We may think that birds are the worshipers of the Lord, who need to live in mutual cooperation, without gaps in the soul. I used the names of some singers and Levites separated by David to their service to give more personality to our characters. Ethan (although the bible describes as being the same person as Jeduthun, we'll use it here as different names) means 'firm, fortress.' Asaph means 'he who reaps.' Heman, 'faithful.' Jeduthun, 'praise.' Obed means 'servant of God', 'worshiper' and 'He restored.' Hananiah, 'The Lord is gracious', 'response of the Lord.' Mattaniah, 'Lord's gift' or 'godsend.' Hanani, 'my grace', 'my mercy', 'gracious.'

The woman in this allegory means the spiritual influences that take advantage of the wounds and sins of human flesh, holding the children of God in bondage until they learn that the perfecting of their souls must be constant, until the second coming of Christ; more than anything, that they learn that love brings them closer to God, the only force capable of overcoming the enemy's bonds. She also represents the Principality, a demon of high rank, who in biblical times was called 'Queen of Heaven' by Jeremiah, Diana by the Romans, but who to this day (even with other names) remains the right arm of Satan and affronts believers and non-believers, preventing the love and doctrine of Jesus from penetrating human hearts, bringing light of understanding and, therefore, true liberation.

May the Spirit of God lead you in the reading and bring you important revelations in order to free you from the ‘snares of the fowler.’

I love you in Jesus.

Notes:

- There are two species of birds placed here and that deserve a special note. One is *Icterus jamacaii*, a Neotropical species found exclusively in northeast of Brazil, and known by the Brazilians as ‘Corrupião’ or ‘Sofrê’, and that has no corresponding name in English, so the character will be mentioned with the name of its zoological species. The other species in question is the *Pitangus sulphuratus*, which is named differently in some countries due to its trill that resembles a sentence. For example, in Brazil it is called ‘bem-te-vi’ (which could be translated literally into English as ‘I saw you well’). This Portuguese version of the word resembles with the English sound, ‘kiskadee’ (the bird is known as ‘great kiskadee’). In French Guiana the bird is called as ‘quiquivi’ or “qu’est-ce qu’il dit” (in French, ‘what did he say?’).
- All songs in the book are literally translated to English.
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Communion



They were there together again in that garden to do their usual work, while taking advantage of the opportunity to praise and magnify the name of the Creator for the abundance of nature that they saw before them. It was very good to meet with other singers to form a choir of tuned voices and united in the same purpose to gladden the heart of Him who had made them with so much love. It seems that even the flowers and insects rejoiced in their singing; the work was lighter, and a mutual cooperation filled the place with the joy of being able to share their talents. The first to arrive early was Levi. He was the pigeon responsible for coordinating the work of other birds. He was always alert to any kind of interference that could scare or disturb his fellows. He flew over the trees cheerfully that morning. The sun had just risen, but Levi was ready. A few days ago he was thinking about making disciples of those who attended the garden; after all, they were no longer children but young birds able to engage in the service to the Lord. Through praise, many could be healed from their wounds of soul, and awaken to life.



He alighted on the branch of a tree and waited quietly for the others. He was thinking. That was not an ordinary garden; in fact, was a pleasant grove on the outskirts of a midsize city and gave an air of peace to that place so full of people busy and apparently dissatisfied with life. They seemed a bit aggressive, so the birds didn't dare to get too close to the inhabitants, even though there was some vegetation around the houses. He thought, *"Ah! There comes Ethan, the nightingale. Good boy, always strong and firm in spirit."*



“Hello, Levi, is everything okay?”

“Hello, Ethan! You look great today. And the others, where are they?”

“I don’t know, but I’m sure they are coming. Look there! Mattaniah the red-bellied thrush, and Heman the blackbird are coming.”



Mattaniah



Heman

“Good morning, folks! Are you okay? I hope we did not arrive late,” Heman said.

“Of course not; the sun also seems to be lazy and only shows some red rays in the sky”, Levi replied.

“Phew! We arrived.”



Hanani



Asaph

Asaph the swallow and Hanani the great kiskadee arrived almost together. They came swiftly as who wants to tell great tidings.

“Why the rush? What’s happening with you?” Levi asked.

“We heard about some things and we would like to share them with you. We were thinking together on a project—”

“Ouch! Excuse us for interrupting,” Obed said.



Obed



Hananiah

“Since you arrived, Obed the sparrow, and Hananiah the canary of incomparable trills, you can join the group,” said Levi patiently.

“The soloist Jeduthun, the *Icterus jamacaii*, is missing. I hope he doesn’t come very angry today. Just because he can reach certain notes and rhythms that we still cannot, he gets too proud,” one of them commented.

“Oh! Don’t complain, he is a nice guy, a dear brother, bosom friend!”

“The other day I heard him sing the national anthem. Boy! Awesome! And I thought it was just a song for humans to sing! He put on a show. When they wanted to catch him, he escaped quickly”, Hananiah said.

“Yeah! Did you see the reporter who was there? He took an incredible photo of him.”

“And speaking of Jeduthun, there he comes,” Levi added.



Jeduthun

Obed asked him, "Well! Blessed guy! Why this angry face?"

"I hate cameras and publicity, and that nosy reporter almost got me again on the way here. What an irritating thing when humans try to get us out of work for the Lord! These humans! If only they knew the importance of what we do!"

"Never mind! The sun is rising and I have an important proposal for you today, as chief of the Levites," Levi spoke.

"Speak, Levi, we are listening."

"Let us consecrate ourselves first and then I tell," Levi completed.

They were silent for a moment and then, as only one voice, they began to praise.

*Not to us, O Lord
Not to us, O Lord
But to Your name we give glory
Not to us, O Lord
Not to us, O Lord
But to Your name we give glory*

*Because of Your mercy
And of Your faithfulness
Our God is in heaven
He does what He pleases*

*Not to us, O Lord
Not to us, O Lord
But to Your name we give glory
Not to us, O Lord
Not to us, O Lord
But to Your name we give glory*

*The bread that came down from heaven
To feed His people
On the cross, He tore the veil
And made us be born again*

*Not to us, O Lord
Not to us, O Lord
But to Your name we give glory
Not to us, O Lord
Not to us, O Lord
But to Your name we give glory
(Inspired by Psalm 115)*

They continued to sing and then they went each to his customary occupation with the trees and flowers, also in search of food and straw to bring back home. It was always like this: they began together to exalt the Creator, and then, strengthened by His anointing, they went to other creatures to speak of Him and His wonders. However, this day Levi had said that they would have a meeting to discuss about a project. What would it be?

Unexpected surprise



Morning seemed short, because the work was pleasant and full of rewards. They were happy with the food they had got, and Obed the little sparrow was the happiest of them; after all, he had got more straw to put in the nest, for his wife was going to have babies. He suggested,

“Let’s put our things here and find a more appropriate place for the meeting.”

“Right there, see, there is a glade with plenty of straw on the ground. It will be more comfortable. When will Levi arrive?” Heman asked.

Everyone headed for the place, but when they were gathered there, all together, they discovered that it had not been a good choice. They fell into a snare of fowler and suddenly they got caught amid the twigs of the trap. The more they struggled, trying to get loose, the more they were hurt. The blow was so sudden, lifting them from the ground that some felt the wings bruised, and legs sprained. The harmonious sound of the songs gave way to shrieks for help, but nobody seemed to hear them. That’s when they heard an annoying sound that they had never noticed before. There she came, a woman dressed like huntress, full of joy for having caught them.



“Aaaaaaah! I’m lucky today! I managed to catch eight species at once. You’ll now go to the garden of my house. I already have an aviary prepared. Enough of freedom! Enough of songs of praise to the Maker! It’s time to sing for me, just for me.”

“Oh, not that! What now, brothers? Why did this happen to us, exactly today that seemed to be a so happy day?”

Obed complaint, “I don’t like this at all; moreover, I think I broke my right wing. It hurts a lot, ouch...”

Ethan said too, “And I twisted my ankle. I cannot stand up. How hard it is! Lord! Hear us, hear our cry.”

“No use crying now. At least we’re all together. Could it be that Levi knows what happened to us?”

“I don’t know, but I feel much sadness and loneliness; now we are caged birds and she seems a crazy. She only screams. I am not going to sing to her. I am a Levite and just serve my God and nobody else.”

“Hey, look at her hand; beware lest she squeezes you. Poor Heman! There he goes.”

“There we all go to her hand.”



She took them to her home and put them in a huge cage that could house them all. They lost the joy, because now they were certain of their captivity. Who would take them out of there? What was that thing on their side? Oh no! It was a cat. He would stay on guard so that they could not escape.

“I’ve always been a faithful servant of God, why this now?” Jeduthun asked.

“Hey! Weren’t you the one who ran away from the reporter not to be famous? Here no one will find you.”

“Pshaw! Shut up. I’m getting nervous,” Jeduthun interrupted.

She then addressed them:

“Stay calm. The more you beat yourselves against the bars, the more you’ll get hurt. Enjoy the food and water. Afterwards I want to hear you sing only for me. I always wanted to have birds that sang just for me.”



Obed, the sparrow, was completely desolate. His wing seemed to have suffered severe damage and a feather flew through the bars of the cage. Very sad, he saw it be carried away by the wind.

“Ethan! Are you okay? Does the ankle hurt too much?”

“Maybe as much as your wing, Obed, or the hearts of others.”

Obed continued thinking. Asaph, the swallow, and Hanani, the great kiskadee, which came so daring in the morning to tell their projects to Levi, were downcast and didn't even remember anymore what a dream was. The dream was now to be free again, one day perchance...

Heman, Mattaniah and Hananiah did not complain, but their sadness was visible. The only one who walked from one side to another of the cage was the Icterus jamacaii, Jeduthun. His countenance was not the best. His gaze seemed furious.

Night came and it took a long time till they fall asleep. Finally, rest came, relieving the pains.

To go through the test



The screams started early. The woman wanted to hear the chirrup of the birds. The servants ran toward the aviary that, which being so large, was supported by metal bars fixed to the ground ; thus it could not be removed from its place. One of them started putting seeds and fruit in there to feed them; the other changed the water of the vessels and some came carrying the mistress in a kind of litter to put her in the garden, in front of the birds. Within minutes, a loud and tuneless melody echoed in the place according to the woman's orders with the purpose of 'stimulating the birds.' She even came close to the *Icterus jamacaii*, the canary and blackbird provoking them with a stick to accompany the music.

"Hear, hear, learn the melody to be able to sing it to me later. Do not resist my orders; otherwise it will play all day until you repeat it note by note."

That was torture for their delicate ears and trained to the songs of praise; it was a kind of music that would never attract the Creator's presence.

That day they barely ate, for they seemed in shock by what was happening to them. They discovered something important: they would have to learn to resist the enemy. Thank God she didn't stay there all day, but came back from time to time to see how things were going. The days passed and she finally left them alone; at least, she only played such music without having to appear personally in the garden. "*They will learn it anyway,*" she thought.



"Hey, people! What is that?"

"I don't believe it! We are saved. It's Levi! How did he find us here?"

"Levi!!!!!!!" they shouted all together.

"Hello, everyone! Good to see you all. Everyone is fine? As I see there are some sick," Levi noticed.

"How did you find us?"

Levi added, "Certain feather came to me as a cry for help, brought by the wind and led me to this place. Do you recognize it, Obed?"

"Yes! How good the Lord is! He hears us in times of trouble."

Levi went on saying, "Now that you are happy to see me, let's take advantage of the captivity to have some learning. Moreover, this was the reason for the meeting. I would like to propose to you a discipleship in order to improve you all, for a Levite cannot do the Lord's work carelessly. He needs to be healed and prepared."

“We’re fine, we’re ready to go along with you and serve the Creator. Come on, get us out of here!”

Levi objected, “No! The learning will be in captivity, for *He* knows all things and put you in this situation to be treated.”

“Do you mean we have to stay here?”

Levi answered, “Yeah, that’s it!”

“With this crazy who thinks herself a goddess?”

Levi insisted, “With her in person. Prepare yourself, reflect, for tomorrow we’ll talk again. See you soon.”

“He’s gone!”

“What did you think of all this?”

“Horrible! One cannot trust anyone, not even in the leader.”

“Waah ... I’m in pain in my wing and nobody cares for me,” Obed cried.

“Waah ... and I, with my ankle sprained and nobody cares”, Ethan also cried.

“I, Heman, I’ll never sing another song that is not sacred music. Nobody can oppress me.”

Jeduthun was nervous, “I’m already starting to get disgusted with all this. I’ve always been a good student, a good servant, a good son and I don’t accept to be here. I was born to lead and now there comes a ‘Nobody’ wanting to give me orders.”

“Calm down, Jeduthun. This bad mood will not be useful for anything.”

“I, Mattaniah, don’t want to sing, and that’s it! I only sing when I want. What face is that, Hanani?”

“I feel like a rejected, as if the divine grace has been stolen from me.”

“I, Asaph, have no interest in singing and wasting my gift in exchange for nothing.”

“Poor of me! I sang like all of you, but honestly, I cannot understand God’s plan for my life.”

“What is it now, Hananiah? A Levite who cannot understand his calling? Do you mean you’re doing just to do, without certainty of what you do?”

Obed commented in a sad way, “Please, stop with the accusations and criticism, I can’t stand it anymore. I have suffered under so many evil tongues criticizing me that I even think that’s what kept me from carrying out my business with pleasure. The broken wing can only be a sign of punishment.”

“Stop with this nonsense. We’d better stay silent before the crazy huntress comes back and think we’re singing to her”, Jeduthun intervened.

All were silent, but began to think about their own lives. The next day Levi would come back and would start the training. It was unacceptable to think that they needed divine correction; they seemed so holy and so perfect... If they were servants, wasn’t everything right with them?

Levi returned as promised, after the usual breakfast with the ‘jailer.’ He carried with him a roll of papyrus with some words written on it. They already knew that scroll; in it, was the so feared training, for the words written would confront them with their own shortcomings.

“Good morning, disciples! Let’s start the discipleship,” Levi said.

“Umm! Here comes something! My ankle hurts.”

“My wing too. I’m sick, so I cannot participate.”

Levi went on, “Small talk! If you want to be Levites, to minister as priests and singers, you need to learn to be servants and obey. Children, there is a time to every purpose under heaven and a purpose for everything. The shaping of your soul resembles the vase in the hands of the potter, so you are going through so many trials: to know yourselves, to know the God you serve and to be approved by Him. Ethan, my

nightingale disciple! I will read one word for you and then you will be quiet and meditate on it. Listen, ‘Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe ... Although the doors were shut, Jesus came and stood among them and said, ‘Peace be with you.’ Then he said to Thomas, ‘Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.’ Thomas answered him, ‘My Lord and my God!’ Jesus said to him, ‘Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.’”

Ethan heard, went away and got quiet. Perhaps, in contact with the Creator, he could have the right answers. Why he was there in captivity? And why was his ankle hurting? He felt like a paralytic, unable to walk properly.

“Obed, it’s your turn, my little sparrow!”

“Yes, Levi.”

“And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

Like Ethan, Obed stood up and stayed alone to meditate on what he heard.

“Red-bellied thrush, Mattaniah, now it’s you!”

“Here am I, Levi.”

“Listen carefully, ‘Accursed is the one who is slack in doing the work of the Lord; and accursed is the one who keeps back the sword from bloodshed.’”

Mattaniah was scared of what he was hearing. What word was that? Strong, very strong! But the Lord saw the deepest heart of His children and disciplined them for their good. What he had left undone?

“Heman, the blackbird, it’s your turn: ‘Do not be afraid... Your wife... will bear you a son, and you will name him John. You will have joy and gladness, and many will rejoice at his birth, for he will be great in the sight of the Lord. He must never drink wine or strong drink; even before his birth he will be filled with the Holy Spirit. He will turn many of the people of Israel to the Lord their God. With the spirit and power of Elijah he will go before him, to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord.’”

“Asaph, the swallow! This word is for you, ‘O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! For who has known the mind of the Lord? Or who has been his counselor? Or who has given a gift to him, to receive a gift in return? For from him and through him and to him are all things. To him be the glory forever. Amen!’”

The swallow left downcast and sat somewhere else to think about what he had heard.

“Hanani, the great kiskadee, hear the word of the roll, ‘The Lord be with your spirit. Grace be with you.’”

What did Levi mean with that? The poor kiskadee went out silent.

The next to be called was Hananiah, the canary,

“Do not, therefore, abandon that confidence of yours; it brings a great reward. For you need endurance, so that when you have done the will of God, you may receive what was promised. For yet ‘in a very little while, the one who is coming will come and will not delay; but my righteous one will live by faith. My soul takes no pleasure in anyone who shrinks back.’ But we are not among those who shrink back and so are lost, but among those who have faith and so are saved.”

“I am the last. What do you have for me?”

“Listen Jeduthun, the Icterus jamacaii, ‘And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?’” Levi added, “Well, boys! Now you received the word, let it act till tomorrow and we’ll talk again. Think about the meaning of your names; perhaps, it will help you in the reasoning.”

*“To you, o Lord, I lift up my soul
I trust in you and I will feel your stillness
Precious is to me your truth
With it in me I’ll know freedom*

*And I will know that you love me, beloved Father
You’ll defeat my enemies
I’ll never be put to shame*

*I fear you and you instruct me in your ways
Come and take my feet out of the snare of the fowlers
Your covenant is with me in intimacy
I’ll fear you, O Lord, and I will live in humility*

*And I will know that you love me, beloved Father
You’ll defeat my enemies
I’ll never be put to shame”
(Inspired by Psalm 25)*

He was gone, but the melody that he sang hovered in the air impregnating the spirits of his disciples.

They were now alone and quiet, with the attention turned to their hearts.

Ethan, the nightingale, began to reflect on what Levi had said and read to him. His name meant ‘firmness, fortress’ and it was this he always conveyed to others. Anyone who looked at him, would always think of him as an unshakeable rock, always sure of everything he did. But by hearing the word about Thomas, his soul began to bring out his innermost thoughts and behaviors that for so long he was trying to hide. The sprained ankle was the way the Creator chose to say something to him about his attitudes as a servant of the Lord. How many times he came to participate in God’s Work without having a real certainty in the Word! He had to acknowledge his unbelief before many situations in his life and that later brought insecurity, masked externally by a false attitude of faith and fortitude. He had faltered on several occasions, he had almost returned to his ancient way of being, letting the ‘old self’ prevail. Perhaps by having gone through hard and disappointing experiences that left marks on his heart is that he could no longer believe in the promises of the Lord. Just like Thomas, he needed to see something in order to believe. However, he knew that this shortcoming needed to be corrected permanently. The oscillation, instability and disbelief that made him always seek evidence to be able to walk with the Lord needed to be replaced by a true faith in

the Word and in His promise. He himself would have to make his decision and take a stand, expelling the unbelief, seeking God more deeply, maybe even asking to touch the 'wounds of the Lord' as a way to be treated powerfully in his own flesh. Thomas had lived with Jesus for the same time that the other disciples, but still depended on the physical presence of the Master there with him to feel able to remain following His doctrine. Perhaps he was the type of person that needed to be touched more strongly to get rid of the shackles of insecurity and unbelief, and fly high according to the plan of the Father for Him. Ethan had discovered the 'snare of the fowler' that had arrested him: unbelief and insecurity. He was meditating. Then, when he looked at the sky, he heard the voice of the Creator inside him, saying, "Son, don't be afraid to enter my altar through the unconditional surrender of your heart. Let me now touch your most deep wounds, for they make you slip and bind you to the ties of the enemy. What I put in your heart is my truth and do not let discouraging and defeatist words steal your faith in me anymore or in the gifts that I put in you. Touch me and I will touch you. Do not be afraid to ask more of me; however, take your stand before the universe and you will no longer hobble. Your exterior will reflect the truth, the strength and firmness of your interior. Do not be like the unbelievers who hear about me, believe that I can do all things but are afraid to touch me and to experience me deeply in their own bodies. Do not be unbelieving, but a believer, for the true believer and worshiper has no fear of being touched deeply by my Spirit. You still need tangible proofs to know that I exist, that I love you and I'm fighting on your side in the same way that Thomas needed my physical presence with him to follow me fully as a disciple. However, let me tell you today that blessed are those who didn't see me and believed in me; happy are those who didn't see me personally as Thomas saw me, but even so, believed in me through my word. You may consider yourself a blessed one, because you were not with me at that time; however, you have within you my constant presence that encourages you to believe that I live in your heart and give you strength to overcome the barriers of the impossible, in order to bring my miracles to light. You are no longer like Jacob, wavering, unstable, fighting with the strength of your own arm in order to have certainty that you need to be blessed. You are Israel, the one who has the conviction that has already been born blessed by Him who chose you since your mother's womb. Receive my blessing upon your life, the blessing of faith that overcomes all unbelief and uncertainty and makes you steady and strong in my ways."

He didn't realize what the Lord was doing with his companions. Everyone was going through the same process of inner reflection and an honest conversation with the Creator.

Obed paid attention to his wing that ached by the trauma he had passed. Fortunately, it was not broken as he previously imagined; it was being an instrument of healing and revelation of the divine truths in his soul. His name meant '*servant of God*', '*worshiper*' and '*He restored*.' If he was a servant, a worshiper, why sometimes he thought is it so hard to worship the Creator fully, giving rise to complaint that made him to feel a victim of fear of being hurt again by the malicious words he had heard? He received a lot of criticism in his life and this was the 'snare of the fowler' that bound him, preventing him from using his wings to lift them up in worship, to do whatever came to his hands, give more of him and bless the most needy. He heard then the voice of the Lord, "Son, I have called you to exercise the priesthood which I gave you in holiness so that my waters fill you and, through you, my little ones may quench their thirsty and find the true way to seek me. Perfect yourself every day in my presence and, as I did with Abraham, I will make your offspring great and prosperous. Don't stop at your calling, nor share it with the lazy and scoffers but use the authority that I have given you and be my watchman.

Use the gifts I gave you and sow them so that many may know what eternal life is. Let me use your body as a holy instrument. Don't be dismayed or intimidated by those who criticize you; it's because they cannot follow the height of your flight and have the gift of praising me as you do, with an open and sincere heart of a servant. Strive and receive my love today as a powerful force, at the same time, light and soft, which will make you overcome the weight of the enemy's yoke. His envoys will no longer reach you or stop you, for they will see that the sword that I put in your mouth is sharper and can be a valuable instrument of healing in my hands. It is the key that I give you to raise the fallen, to open the doors to the prisoners, and to destroy the works of hell. I love you and care for you."

Mattaniah, the red-bellied thrush, was appalled by what he heard. Was the Lord not pleased with his work? He did what he could; after all, no one is made of iron, as he always said. But now, in the presence of the Creator, he began to see that often he had been defeated in his battles for doing the work carelessly, without thinking about the details, not even about the importance of love as the main ingredient of the service. He had put his own interests before the interests of God; he felt that he was performing certain tasks only to perform, without reflecting on the spiritual significance of each one of them. The sword was the word that the Lord had entrusted to him and served both to satiate itself with the blood of the enemy, as to be placed daily before the blood of the Lamb to be perfected and cleansed from the impurities of the flesh. The word in his mouth had to be sanctified. He Mattaniah, needed to say what the Creator was commanding him, not what he would like, just to please men. Nothing could be a mechanical act in his life anymore, but would have to be conscious and to be in submission to the Spirit. He had said, "I only sing when I want, and that's it!" Henceforth, things would be different. He would have to surrender more to the Lord. By doing his work as a Levite, he would have to leave aside his worldly interests to devote himself more deeply to his service. Mattaniah means 'Lord's gift' or 'godsend.' Serving Him was a godsend. The Lord's voice sounded clear inside his heart, "Son, you did not choose me, but I chose you and appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. Everyone that I separate to my work must be different of any other, must be united to me and my projects above all else; must be willing to surrender so that my Spirit uses him the way I well desire. The servant is not greater than his lord. If they persecuted me, they will persecute those who are mine. If they received me, they will receive whom I send. Therefore, get ready to work and do not worry too much about your problems because when you serve me, your problems come to be mine. I am an enemy to your enemies and a foe to your foes. Come, give me your heart and your mouth fully and I will multiply your gift."

Heman, the blackbird was being confronted with the old conflict in his interior: to do what the Lord commanded and be rejected and afflicted by others, or not to do what He commanded him, but remain a friend of everyone. Sometimes he felt like a 'John the Baptist', having to hit hard on hearts of stone to leave unscathed from some battles, but even doing the will of God, he didn't feel well with himself. He had said, "I, Heman, I'll never sing another song that is not sacred music. Nobody can oppress me." His name meant: *'faithful.'* It was so; most of the times he was faithful to the Lord and knew how to resist evil. However, there came his moments of tiredness, where everything seemed not to have more sense, and he lost the will to correct whoever it was. Each one would give account of himself to God. The 'snare of the fowler' placed in his way is that, for him, God was somewhat stern, so he was afraid to use the authority He had given him. In fact, he had incorporated a personality that was not his,

besides to have a completely distorted view of God. He was not John the Baptist or Elijah; he was Heman, the Levite blackbird who felt more at ease in loving his fellow man than to exhorting him and reprimanding him. Then the word of the Lord came to him, "Son, you don't need to be afraid to err in your decisions, because it is my Spirit that helps you to make them; only, watch your way of being and adapt yourself to the psychological and spiritual constitution that I gave you. You don't have to imitate anyone or fear the authority that I put on you, because there are several ways to use it and you'll see that it can be perfectly suited to your being, without you need to do a force beyond your ability. Exhort the disobedient, reprehend those who are in crooked ways, but let them freely in my hands to exercise their own free will. Your part is to be my watchman and prepare the hearts for my salvation. Don't worry. I will bring you many hearts that are already open and thirsty for my word and that will submit to your authority in love. Then you will feel the pleasure to teach and guide them, without having to go through so many frustrations. From today on, I remove the distortions of your mind about my image so that you can realize that I am a loving Father and a loving God, and I bring no yoke to those who serve me faithfully. I will give you new experiences with me. You'll come to serve me with joy and your loyalty to me will have reward."

Asaph, the swallow was still reflecting on the word he received from Levi, "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! For who has known the mind of the Lord? Or who has been his counselor? Or who has given a gift to him, to receive a gift in return? For from him and through him and to him are all things. To him be the glory forever. Amen!" Ouch! How hard it was for him to recognize that, suddenly, there was within him a certain interest in the good things he did for others! His name means *'he who reaps'*; therefore, to harvest something it was necessary to plant first, and more than this, with no interest in receiving anything, just for practice of the unconditional love. He had said, "I, Asaph, have no interest in singing and wasting my gift in exchange for nothing." He still gave everything he did by measure. He thought of the return and about the reserve he had within him, whether in the financial or emotional area, and even in his ministry. He felt himself too important to be used in any way; he always had measured too much his donation in any area of his life. And now the Lord was telling something that cut his soul and spirit, showing that everything he had within him didn't belong to him; it was given to him as a godsend; therefore, He who gave it to him was an inexhaustible source. Something had to be reformulated inside him. The important thing was to execute the orders of the Creator without worrying about the output or input, for it was He who would fill his 'storehouse' and would instruct him to give only what he could give. The 'snare of the fowler' in his life was the personal interest in the things he accomplished, and this didn't please the Lord. He came to the world and gave everything. He taught us the unconditional love and the donation of Himself so that our soul was freed from the prisons of the 'self' and the 'interest.' So Asaph heard, "If anyone wants to come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it. What good is it for a man to gain the whole world, yet forfeit his soul? Or what can a man give in exchange for his soul? Son, I have given my life for your soul, without interest, unconditionally, just for love; so, give me your life and your dreams so that I can help you to keep them clean and pure, free from the traps of the flesh, where the enemy has touched and made you lose big victories. Put my kingdom and my righteousness above all else and all other things will be added to you. When you sing to me, just sing to cheer my heart, for while you give yourself to me I fight for you.

Don't be afraid of devastation; it will not come to you, if you close the gap before the enemy. I know that today the awareness and repentance came to your soul; so, I renew your strength and give you the best of the gifts, which is love, so that you know the true force that moves the universe. Be strong and courageous, for I am with you wherever you go. Seek my glory, not that of man, and I will exalt you."

While his companions were prostrate in prayer, Hanani, the great kiskadee, searched the sky, seeming to seek for something. The meaning of his name was '*my grace*', '*my mercy*', '*gracious*.' However, he remembered what he had said, "I feel like a rejected, as if the divine grace has been stolen from me." Just as the phrase he uttered was short, the phrase he heard from Levi also was, "The Lord be with your spirit. Grace be with you." Grace! What was grace? Many times, his fellows had told him that it meant '*mercy*', '*kindness*', '*unmerited favor of God poured on someone*.' Why, then, he couldn't see this? He stopped looking at the sky and began to look inside himself as if an inner strength forced him to such a movement. What he felt scared him at first because he was faced with the pain of rejection and with the resentment it brought to him. Here was the 'snare of the fowler' that obstructed his spiritual vision and prevented him from understanding what it meant to be blessed. He was rejected for being different and for needing a kind of love greater and more powerful as food in his life, beyond which his species and his relatives could give him. In fact, they loved him their way, but they did not fill him; then, they began to reject him because the gift he owned confronted them with themselves and it was difficult for them to live with someone so clear, who exposed the nakedness of their interior before everyone's eyes. It seems that everything he did diminished them, not because there was malice in his heart, but because he was this way; he liked everything clear and apparent, and his living example of freedom and innocence exposed them and 'forced' them to change. That's why he was rejected. However, he had not yet managed to deal so well with this kind of affront, and the snare of the resentment hit him, transferring this rejection to the Creator. He recognized now that he needed to be healed because could no longer serve the Lord with distrust within himself. He needed to understand and feel what the true grace of God meant. Then, He spoke to his sonny, "Beloved Son, if your father and mother forsake you, I'll receive you. Even if a woman forgot the child who is still at her breast, I nevertheless will not forget you. I have kept you in my hands and separated you to be my instrument of blessing, but first, let me pluck from your heart the thorns of the words and the feelings of hatred, jealousy and rejection that hurt you so much. Today, I pour my strength upon you in the presence of my Spirit, which will make you to experience the joy of eternal life brought by my Son. You will understand how much you are loved by me and then you will feel strong and safe to face all fights. Feel my embrace, and the tears that flow from your eyes will cleanse you from everything that made you sad. You'll shine before men, for I made you to be the light of the world and the salt of the earth." Now he understood what grace was; he could feel it in his whole being. It was the loving force poured out on him, even small and not worthy of so much privilege as that of being able to praise the King of kings.

After Hanani bowed in praise and worship, Hananiah, the canary, remembered the words he had said, "Poor of me! I sang like all of you, but honestly, I can't understand God's plan for my life," and was rebuked by his companion. However, at that moment he knew that the Lord was concerned for him, because He told him, "Do not, therefore, abandon that confidence of yours; it brings a great reward. For you need endurance, so that when you have done the will of God, you may receive what was promised. For yet 'in a very little while, the one who is coming will come and will not delay; but my righteous one will live by faith. My soul takes no pleasure in anyone who shrinks back.'

But we are not among those who shrink back and so are lost, but among those who have faith and so are saved.” His name means *‘the Lord is gracious’*, *‘response of the Lord.’* Hananiah had always done what seemed right, but he came to a point where everything got confused in his mind, because the contrary forces around him prevented him from recognizing the paths that the Lord had already determined for him. His service became something religious and monotonous, no longer with the flame of passion that once had consumed his heart, but not to disappoint those who walked with him, he said nothing, because what would happen if he suddenly returned to the old paths or gave up everything he had so much proclaimed as God’s plan for his life? They had already rejected him and put him to shame for that, even mocked him, saying it was just an impossible dream. He, in turn, had almost forgotten what had been given him at first through divine revelation. And in this moment of captivity he could see that the ‘snare of the fowler’ placed before him were the lack of perseverance and the lack of use of the authority that the Creator had given him. He bowed down and cried out and the Lord answered, “I have heard your cry and today I remove the clouds of darkness that have affronted you, blinding you not to go ahead on your walk. As my instrument of blessing on earth, you will bring my holy word to the needy around the world, to all who have a humble heart to receive the truth that I put in your mouth through praise, for when you exalt my name, the strange thrones fall and the false gods are destroyed. Persevere in your journey and don’t be afraid to show yourself as you are or to show my authority over the spiritual world. Today I renew your faith, because your day to celebrate is coming.”

Jeduthun watched the peace that he saw on the face of each of his companions, and felt it was his turn to have a candid conversation with the Creator. He had revolted too much in his life because of the humiliation he had passed, but now he knew that the justice he sought to do with his own hands had not led him to anywhere, only to a separation of Him who was the source of love and true justice. The Lord had told him, “And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?” This word was a real comfort to his soul so disheartened. However, he had to acknowledge that one day in the past the pride that had invaded his heart opened gap to the humiliation, and by not understanding the work of God, he let the ‘snare of the fowler’ of rebellion make nest in there. In this moment, the word came cutting like a sword, bringing to light the true divine feelings for his life: peace and not evil, to give him a future with hope. Deep in his heart, the ‘god of fame’ had blinded him to the holy office that had been appointed to him and had to be carried out in peace, humility, without fanfare or searchlights, like many liked to live. His beautiful voice was a gift given by the Creator for His honor, glory and praise, not to aggrandize the name of the devil or to feed the pride of the flesh. He bowed down and heard the voice coming from the throne like streams of waters, waters of golden color like the hues of his plumage. The voice said, “I’m the one who provides you with gifts and gives you self-control and prudence to use them for the benefit of my work. Don’t be angry or impatient with the injustice you see in the world, because its prince knows nothing to do but defile the minds and hearts every day more and more corrupted by sin. Resist evil and it will flee from you. From now on you will know my justice and you will see that it will be always available every time you lift up your voice in prayer and worship, for vengeance is mine. I will repay those who provoke me to anger. So, clean your heart and do not let scorpions nest in it. It is written, ‘Because the Lord your God travels along with your camp, to save you and to hand over your enemies to you, therefore your camp must be holy, so that he may not see anything indecent among you

and turn away from you.’ Your place will never be taken away and I myself will put you in honor before those who humiliated you. It was for freedom that I set you free; do not submit again to a yoke of slavery.” Now he was prepared to live the fullness of his name under the blessing of God. His name means *‘praise’*.

*Back to harmony and
strength to be able to fly high*





Levi returned the next day and he could see the transformation in his disciples. He heard their songs in the distance, as well as the shrill voice of the woman who was not satisfied by the fact that the birds didn't sing her melody. What he heard were new praises that he had never heard before. Who taught them? He was surprised to realize that they wrote them themselves because they were happy by the healing they had received. There were no longer sprained feet, no bruised wings, no wounded or embittered hearts. Now they were priests, worshipers who worshiped the Father in spirit and in truth. With the gaps of the soul closed, they no longer had any reason to remain in captivity. They could be free to fly high. Harmony and strength had returned to their spirits. He could see from afar the hubbub that the praise caused in everyone there. Obed's voice was audible, accompanied by rhythmic clapping of his companions. His wing was physically fit again.



The Lord has already released the healing
The Lord has already released victory
The Lord will act
The Lord will act
For them to see His glory

*The Lord has already released the healing
 The Lord has already released victory
 The Lord will open
 The Lord will open
 For His glory to enter*

*Let's dance along with the angels
 Let's sing praises to the Lord
 Let's praise Him who made us
 Let's dance, for the Lord is our God*

*The Lord has already released the healing
 The Lord has already released victory
 The Lord will act
 The Lord will act
 For them to see His glory
 The Lord has already released the healing
 The Lord has already released victory
 The Lord will open
 The Lord will open
 For His glory to enter*

*Only the Lord is God
 Only the Lord is God
 Only the Lord is God
 Only the Lord is God*

The servants ran from one side to another, for they didn't understand why the birds were so happy. They didn't understand their language. The only thing they understood was the cries of their mistress,

"Make them shut up. I can't stand these trills anymore. It's not this music I want them to sing. Shut them up, even if you have to put your hands in there and grab one by one."

Who sang now was Ethan. His foot looked excellent, for he danced and twirled around the cage.



*I am Israel, no longer Jacob
 Firm, linked to the heavens
 Firm on the Rock, which is Jesus
 My strength, shield and light
 I am Israel, no longer Jacob
 Firm, linked to the heavens
 Firm on the Rock, which is Jesus
 My strength, shield and light*

*He makes me walk
 He doesn't ever let me falter
 It is He who comes to firm my feet
 And helps me to start again
 I am firm, oh my Lord,
 I never look back
 I am firmly planted in You
 Now my path is peace.*

Levi was alighted on the branch of a tree just watching, but the disciples did not see him. They kept singing while the people there were desperate. This now was a surprise! What did Levi hear? It was *Hananiah* singing in a foreign language. Oh, glory!

“What is the song title, Hananiah?”

“*EU POSSO VER CLARAMENTE AGORA*”

“What does it mean?”

“It means: *I CAN SEE CLEARLY NOW*”

“Thanks God! No more conflict.”

“Listen!”



*Eu posso ver claramente agora
Eu posso ver claramente agora
Eu posso ver, eu posso ver
O propósito de Deus pra mim*

*I can see clearly now
I can see clearly now
I can see, I can see
The purpose of God for me*

*Deus é grande
Deus é amor
Ele me trará
O dom da alegria*

*God is great
God is love
He will bring me
The gift of joy*

*Eu posso ver claramente agora
Eu posso ver claramente agora
Eu posso ver, eu posso ver
Meu Jesus me fez livre*

*I can see clearly now
I can see clearly now
I can see, I can see
My Jesus made me free*

*Deus é grande
Deus é amor
Ele me trará
O dom da alegria*

*God is great
God is love
He will bring me
The gift of joy*

*Eu posso ver claramente agora
Eu posso ver claramente agora
Eu posso ver, eu posso ver
A presença de Deus em mim*

*I can see clearly now
I can see clearly now
I can see, I can see
The presence of God in me*

*Eu posso ver claramente agora
Eu posso ver claramente agora
Eu posso ver, eu posso ver
A presença de Deus em mim
Meu Jesus me fez livre
O propósito de Deus pra mim*

*I can see clearly now
I can see clearly now
I can see, I can see
The presence of God in me
My Jesus made me free
The purpose of God for me*

“That’s right, son! May the Creator open your eyes to the truth so that you are no longer afraid to show yourself to the world,” Levi thought. Now it was he who wanted to hear more. The party was good.

The next was Jeduthun. Good! What a beautiful melody! The revolt had given way to praise.



*To Him the honor
To Him the praise
To Him who is Lord
Majestic Creator*

*He brings His peace
He brings His love
And restores the soul
And the gift of praise
And causes the universe to sing
To show His sovereign power
To all beings in heaven
On earth and in the ocean*

*To Him the honor
To Him the praise
To Him who is Lord
Majestic Creator*

*Hallelujah! Hallelujah!
Hallelujah! Hallelujah!*

The woman couldn't stand it anymore and got up from where she was. When she got close to the cage, she brought a net to catch them all. This was Levi's opportunity. He came in a fast and low flying, landing on her hair while she opened the door of the cage. Then, she panicked and fell to the ground. With the door of the prison open, they were free to fly. That's what they did; they flew at full speed and Levi followed them, while the servants helped the furious mistress.

They flew far away from there, back to the grove they knew so well. They were tired, but overjoyed. They were feeling different now. It was as if they had matured. They were ready to serve and to be sent by the Creator wherever He wished. Their families would be very glad to see them. Obed thought, "Have the children already been born?"



Mattaniah



Heman



Hanani



Asaph

“We also want to praise and worship the Lord, for we were blessed too. We know surrender, faithfulness, dedication to our holy service and the grace that is bestowed upon us every day. Listen!”

*We are people of the Lord
Surrendered to the Spirit
Knowing the covenant
That we did with His Son
We dedicate our lives
To the eternal Savior
Experiencing the grace
And the blessing of love
(Repeat)*

We are God's people
We are Children of Love
Created in the image of the Lord
We are God's people
We are Children of Love
Sowing the word of the Lord
(Repeat)

Praise to Him
Praise to Him

God is spirit, and those who
worship him must worship
in spirit and truth.

Biblical references

Deuteronomy 23: 14
Psalms 25: 1-22
Psalms 115: 1-18
Jeremiah 48: 10
Matthew 16: 18-19
Luke 1: 13-17

Luke 18: 7-8
John 20: 24-29
Romans 11: 33-36
2 Timothy 4: 22
Hebrews 10: 35-39