

[6] "The Power to Move Mountains"

(A Poem for The Adamant Endurance of יהוה)

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Original - [MODERN ENGLISH HEBRAIC VERSION, MEHV]

"If you are able to believe, all is possible to him who believes"

~Authored, and Inspired by the Living Word of Yah before the beginning of time~

[THE HIDDEN POWER OF MORTALITY IS THE ARMOR AND SWORD OF ENDURING PRAISE IN THE BATTLE OF JUDGEMENT FOR ALL COMPLETION]

*Hebrew Word/Phrase Meanings: Ruach 'Ha Qodesh (rooh-awhk-hawh-kowh-daysh) = Holy or Sanctified Spirit, Ruah (rooh-awh) = Spirit, Mishkan (meesh-kawhn) = Dwelling Place or Tabernacle, Kerubim (kare-oo-beem) = Cherub, Seraphim (sare-awh-feem) = Saraphim, Ophanim (owfh-awh-neem) = Ophanim, Ya'acob (yawh-awh-kobe) = Jacob, Yisra'el (yees-rawh-ale) = Israel, Yerushalayim (year-oo-shawh-lawh-yeem) = Jerusalem, Tsyion (see-yawhn) = Zion, Hai (high) = Life, Shamayim (shawh-mawh-yeem) = Heaven/s, Nebuah (nawh-booh-awh) Qodesh (kowh-daysh) = Holy or Sanctified, Qodeshah (kowh-daysh-awh) = Holiness or Sanctification, Qodeshim (kohw-dave-sheem) = Saints or Holy/Sanctified Ones, Mashiahiyim (mawh-shee-awh-ee-yeem) = Messianic/s or "Those who are of Messiah or Christ", Ben (bane) = Son, Yahushuah (yawh-oo-shoo-awh) = Jesus (also Jesu, Yesu, Iesus, Yeshua, Yashua, Yahushuwah, Yahushua, ect), Talmidim (tawhl-mid-deem) = Disciple/s, Elah (ale-awh, *Aramaic) = "God" or Terebinth Tree, Elohim (ale-owe-heem) = a/the Mighty One or "God", El Shaddai (ale-shawh-dai) = The Almighty, HalleluYah (hawhl-lel-oo-yawh) = Praise Yah, Hallel'יהוה (hawhl-lel-yawh-oo-wawh), יהוה (yawh-oo-h-wawh) = YHWH or Yahuwah (also Yahweh, Yahveh, Jehovah, Jehovah, Yahuveh, ect), Amein (awh-mayne) [Amen] = Dedicated or Dedication*

Scriptural Quotes: [INTRO = Mark 9:23], [ENDURE] = [Line 8] Psalm 14:4, [Lines 13-14] Psalm 15:1-3, [Lines 16-18] Psalm 125:1-2, [Line 23- 25] Psalm 53:5, [Lines 28-29] Psalm 14:7, [Lines 40-41] Mark 4:20, [Lines 46-47] Hebrews 10:35-36, [Line 52] Matthew 19:26, [Lines 57-58] Matthew 17:20, [Lines 62-63] 1 Corinthians 13:2, [Lines 68-69] 1 John 4:18, [Lines 74-75] Psalm 15:4-5, [Lines 80-82] Colossians 1:11-13, [Lines 90-92] John 15: 7-11, [Lines 97-98] Proverbs 4:4-6, [Line 105-108] 2 Corinthians 6:4-7, [Lines 130-132] Revelation 3:10, [Lines 144-145] Psalm 30:6-8, [Lines 152-153] Psalm 99:1-3

About the textual format of the "Modern English Hebraic Version": The Modern English Hebraic Versions of these particular works are based mainly on literacy with certain key Hebraic words being interchanged in various different places with the more literal counterparts as well as a small handful of modern generic terms to reduce the overall reading difficulty somewhat. This particular version is intended for the purpose of teaching a person the deeper wisdom or Yah, and to allow his work to shine through us all to a greater degree.

This Document is still in the middle of formatting changes, and I still have not figured out all of the details, however there may be more refinements

[THIS POEM STARTS ON THE NEXT PAGE]

All "Bible"/Scriptural Quotes that have been used in these works are "based" primarily off of the HS (HalleluYah Scriptures) Translation (I do not have any "direct" affiliation with the HS Project) of the Old, and New Testament of which has had some restoration from the study of the Dead Sea Scrolls, and this being the main reason that I chose this version as a base for all quotes. Now before any one person reading this begin to hastily judge any of these works as being inadequate at some level, and before any person consider tossing them aside especially if you are a believer in the Most High, or otherwise. I would tell those of you people to first take the time to do a deep test, and thorough study analysis on them before you conform to an opposing decision, and also just as the INTRO Verse implies, upon reading these there will be a greater expectation for responsibility on the part of the reader in understanding the underlying power of the father יהוה through these works, and also in acceptance or rejection of them. What it really comes down to as far as the individual would be that which has been conformed through the determination of a person's acknowledgement by the of the intent of the heart that manifests into whatever given mind-set that may have been directed towards everything that a person does on the basis of יהוה the Creator's underlying control over all things, and his fully embedded purpose for all mankind.

NOTE: I will not claim to be a perfect individual in the sense that I am on this earth as all other people are, or that I am some kind of old "Magical Prophet" with a strong forehead, long grey beard, or a staff like "Gandolf the Wizard" in fact I am just a human being like anyone else as all of the creator's servants throughout human history. If any one person reading this confirm an intentional effort in order to truly aspire, and to serve יהוה, or in other words to become a "willing" servant of the Most High El then none of us should consider ourselves to be any more or less than those that have come before us or who are to come in the future. All of the people that would be given a "legalistic" title of which can lead to emptiness whether you call them a "Prophet", "Saint", "Christian", "Messianic", "Servant of Yah", "A Believer of the Most High", "A Seer", and so forth meaning that everyone right down to your christian neighbor should consider themselves as an equal to all of these biblical figures as a true servant of Yah, and in general יהוה has designated all of mankind in being entirely equal as a whole through his overlooking eyes. All one would need to do is to conform to an impartial mindset, and that person will be set free from the mis-placing of other people whether placing them above or below ourselves of which is what people do because this really is only human nature. The main issue that I am referring to is the implimentation of "favoritism" which can effect our level of understanding of the Living Word of which is the ruah of יהוה.

[ENDURE]



The perseverance of the qodeshim is steadfast!
The perseverance of the qodeshim is belief-filled!
The perseverance of the qodeshim is the ruah of Yah!
The un-breakable strength in the endurance of righteousness!
Yah the master over our body, and spirit; The mishkan of his ruach ha' qodesh, and fire of hai that endures
יהוה who in his great compassion has given his kind ones the power to endure great wickedness abroad
The firm stance of mashiahiyim, and those that are of the light of elohim: The qodeshim of whom are the light of the world
"Have all the workers of wickedness no knowledge, who eat up my people as they eat bread, And do not call on יהוה?"
The great, and innumerable evil distresses that have surrounded mankind from all sides;
testing the integrity of man to the limit of capacity
The declaration of evil doers upon the inhabitants of the earth;
The world of whom יהוה of Hosts is the sovereign, and master in control
"יהוה, who sojourns in your tent? Who dwells in your qodesh mountain? He who walks blamelessly, and does righteousness, and speaks the truth in his heart. He has not slandered with his tongue. He has not done evil to his neighbor."
He in whom those that accept the words of his mouth in belief will receive a rock of refuge, and will see no harm come upon them
"Those who trust in יהוה are like mount Tsyion - It is not shaken, it remains for the ages. As the mountains surround Yerushalayim, So יהוה surrounds His people, Now and for the ages. For the sceptre of wickedness shall not rest on the land allotted to the righteous, so that the righteous will not stretch forth their hands to unrighteousness ."
The great mountain of his trembling presence; Mount Tsyion in the shaking of his mighty scepter
The mountain peaks that surround Yerushalayim now and for the ages in the natural world of man
יהוה who remains; יהוה who surrounds his chosen people from generation to generation on the earth;
He who will allow the wicked to flourish until they have dug there own pit in order for righteousness
"There they are in great fear for יהוה is with the generation of the righteous. You would put to shame the counsel of the poor, but יהוה is his refuge."
The tremendous fear in the shaking of the loins, and the trembling of his eminence
The qodesh elah who is the support of the upright in heart by his mighty hand of right-ruling
He who will bring the poor, and needy into the strong tower of his incredible saving strength
"O that the deliverance of Yisra'el would be given out of Tsyion! When יהוה turns back the captivity of his people, Let Ya'aqob rejoice, let Yisra'el be glad."
Yisra'el by the redemption of he who is there high qodesh mountain that reaches to the shamayim
Ya'aqob in the great joy of his powerful hand by which is the support of his chosen inheritance
Deliverance from the withholding of his allotted people who are under the burden of captivity
The captivity of the spirit, and the living breath within a man through the oppression of the body
"Do not limit yourself in belief so that you will not limit the works of the father, and do not limit the works of the father so that you will not limit yourself in belief. Also do not deny the son so that you will not do the same"
The belief in the acknowledgment of his immovable truth
The works in the acknowledgment of his un-ending power
The son in the acknowledgment of his deep love for all living creatures
He who shall plant a man's feet on firm ground in order to keep them in the smooth path of goodness
"And those sown on good soil, are those who hear the Word, and accept it, and bear fruit, some thirtyfold, and some sixty, and some a hundred."
The hearing of the word of truth by the reproof of righteousness
The acceptance of the word through the power of understanding
The bearing of fruit by the word in the walking of his clean right-rulings
The spirit of יהוה who is the sower of seed, and the beginning of all the works of man
"Do not, then lose your boldness, which has great reward. For you have need of endurance, so that when you have done the desire of Elohim, you receive the promise."
The boldness of character so that you will continue down the path of refinement
The great reward of long-suffering in order for all righteousness to be fulfilled
The desire of El in your endurance so that you will receive the promise of hai
The belief without un-belief so that you are able to have the power to succeed
"With men this is impossible, but with elohim all is possible"
The impossibilities of mortal man that are of the measurable world
The possibilities of the Most High El who is dwelling above mankind
The possibilities of impossibilities that have been brought before men
He who has no beginning, and no end; יהוה who's hand cannot be measured

“For truly I say to you, if you have belief as a mustard seed, you shall say to this mountain,
‘Move from here to there,’ and it shall move. And no matter shall be impossible for you.”

The belief as a tiny speckle on the tip of a small needle

The moving of mountains through the power of immovable belief

The unlimited possibilities that have been brought forth by the ruach ha’ qodesh of which is the fire of Yah

“And if I have Nebuah, and know all secrets and all knowledge, and have all belief, so as to remove mountains, but do not have love I am nothing”

The prophecy, and understanding of all the hidden wisdom of יהוה

The complete belief of knowledge, and truth so that you are able to misplace mountains

The lacking in the perfect love of his qodeshah, and his infinite kindness towards all of creation

He who does not have the love of elohim will have the fears of the world in the burden of there being

“There is no fear in love, but perfect love casts out fear, because fear holds punishment, and he who fears has not been made perfect in love”

The fear of separation, and the carnal mind of men in this world that withholds great judgement

The love of brotherhood, and the pure mind of the mighty one that dwells in the high shamayim

The perfect love of יהוה without partiality that will cast out all fears of this earth in the declaration of innocence

He who does not esteem him in there own distress will be given a massive stone under foot that will cause stumbling

“But he esteems those who revere יהוה, He who swears to his own hurt and does not change; who has not put out his silver at interest, And has not taken a bribe against the innocent. He who does these is never moved”

He who swears with there own mouth in there own distress in order to keep the commands of his mouth

He who does not take back more than what was given

He who does not slander or declare false witness against his neighbor

The one who keeps these will be like an enormous rock that cannot be moved from where it is placed

“Being empowered with all power, according to the might of his esteem, for all endurance and patience with joy, giving thanks to the Father who has made us fit to share in the inheritance of the qodeshim in the light, who has delivered us from the authority of darkness and transferred us into the reign of the Ben of his love.”

The empowerment of the most high elah in the power of his living word; The deep roots of which are the foundation of the breadth of all his creation; Giving us all truth, all enlightenment, and all power in the understanding of truth.

The glory of his awesome might in the great steadfastness of his ruah; The inheritance of the qodeshim into the light of life

The father of all bringing into qodeshah those who are under the influence of the adversary fighting in opposition to all of mankind

The one who is walking into the deep darkness of a pitch black night without a lamp to light there path;

He who is subject to the accuser will be brought into the light of his warm compassion

יהוה by the son of his freely given love whom is the burning shield of his fiery breath

“If you stay in me, and my words stay in you, you shall ask whatever you want, and it shall be done for you. In this My Father is esteemed, that you bear much fruit, and you shall be My talmidim. As the father has loved Me, I have also loved you. Stay in my love. If you guard my Commands and stay in His love. These I have spoken to you, so that My joy might be in you, and that your joy might be complete.”

The son of his great patience, and the esteem of the father of heights

The son of his wonderful kindness, and the bearing of much fruit in joy

The son of his unbounding love, and the truth that stands strong at his feet

Guarding the commands of Yah so that our love in him will be made complete in him

“Let your heart hold fast my words; Guard my commands, and live. Get wisdom! Get understanding! Do not forget, and do not turn away from the words of my mouth. Do not leave her, and let her guard you; Love her, and let her watch over you.”

Withholding the father’s commands within our hearts, and minds

Bringing his knowledge, and deep wisdom into the entire being of a man

Remembering not to stray from the kindled words that escape the lips of his mouth

Staying with the perfect wisdom that will be your armor of solid rock against the oppression of the enemy

Loving the knowledge of truth, and the breath that she shall breathe into the nostrils of his qodesh servants,

but the being that strays from the path of brilliant light into deep darkness will be as a traveler with a broken lamp

“Rather, we commend ourselves as servants of Elohim in every way; in much endurance, in pressures, in hardships, in distresses, in stripes, in imprisonments, in disturbances, in toils, in watchings, in fastings, in cleanness in knowledge, in patience, in kindness, in the Ruah ha’ Qodesh, in love unfeigned, in the Word of truth, in the power of Elohim, through the weapons of righteousness, on the right and on the left.”

The commendation of service as messengers in steady perseverance;

The servants of El Shaddai by every manifestation in the heart of man

Pressures in speaking the excellent words of his mighty vocals

Hardships in the walking of our integrity by many right-rulings

Distresses in the refinement of our qodesh character in his form

Stripes in declaring his deep wisdom, and all brilliant light to all

Imprisonments in continuance of not withholding anything good



Disturbances in the shaking of our feet along the true path of hai
Toils in the striving of everything to be brought into completion
Watchings in the intense flame of his keen piercing eye in gaze
Fasting in the voluntary offering by the intention of the being
Cleanness of knowledge in the reverence of El יהוה of Hosts
Patience in the forgiveness of others that wrong you terribly
Kindness in the fulfillment of our father's wonderful deed
The Ruach ha' Qodesh in acceptance of him in trembling
The Love unfeigned in the belief of his immovable arms
The Word of Truth in our firm stance of his planted feet
The Power of Elohim in the vastness of his infinite hand
The Weapons of Righteousness in the hand of his servant
The Right and on the left in the powerful armaments of Yah



Keeping our foot on the path of straightness so that our father in the shamayim will acknowledge us in righteousness;
The stumbling along the path so that you will be declared innocent in the eyes of the father that dwells in the shamayim above
"O יהוה, please listen to my cry for I call upon you in the prayer of my lips! O יהוה, please accept the voluntary offering of my entire being, and my pleas for help for I have been ravaged by oppression, and you have crushed my life into the ground as if lying in the grave!"
Prayer so that you will hear the voice of your qadosh one
Offering of the heart, and mind of your servant in the ruah
Help from the great evil distresses that have come upon our doorstep
Bringing back the life of the one that you have smitten with great affliction from the pit of death to see the glory of your kingdom
"Because you have guarded My Word of endurance, I also shall guard you from the hour of trial which shall come upon all the world, to try those who dwell on the earth. See, I am coming speedily! Hold what you have that no one take your crown. He who overcomes, I shall make him a supporting post in the Mishkan of my Elohim, and he shall by no means go out."
Guarding the straight words of his great endurance
Guarding the brazen crown of his glorious kingdom
Guarding the qodesh ointment on your anointed head
יהוה guarding from the hour of trial is coming with great haste
He who prevails against great adversity will be made as a support beam in the sanctuary of יהוה
"As for me, I have said in my ease, "Never would I be shaken!" יהוה, in your good pleasure You have made my mountain to stand strong; You hid your face, and I was troubled. I cried out to you, O יהוה, And to יהוה I prayed"
The scorched mountain peak of Tsyion: The standing mountain of your overwhelming presence
Standing with the hidden power of mankind through the immensity of your over-shadowing ruah!
Standing with the perfect armor of your blazing fortress
Standing with the sharpened sword of your kindled word!
Standing with the infinite flame of your adamant strength in the power of your enduring praise;
The qodesh fire that burns amongst the entire breadth of all that has been brought into existence
יהוה shall reign as the great Qadosh One of Yisra'el!
יהוה shall reign as the one true Mighty One of mighty ones!
יהוה shall reign in the shamayim of shamayim with all of his hosts!
יהוה shall reign in the great depths of the sea, and the full breadth of the earth!
"יהוה shall reign; Peoples tremble! He is enthroned on the kerubim; The earth shakes! יהוה is great in Tsiyon, And He is high above all the peoples. They praise Your Name, great and awesome, it is qodesh."
Praise him all you his kerubim!
Exult him all you his seraphim!
Esteem him all you his ophanim!
Bring splendor to the father of hosts!
Praise El Shaddai all you his high hosts in the shaking of his qodesh mountain, and the quaking of his immovable resolve! HallelYah all you who bend the knee in respect before יהוה for he has separated for himself his kind ones for the greatness that he has purposed for all mankind!

~Amein ~Amein (The Dedication of the Dedicated)

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A message to all people that are curious about there being three different versions is that the reason for this is to make so to speak a three step ladder (This one being on the top) in order to make it easier for people to understand the original of which I call the “Modern English Hebraic Version” (MEHV), and the “Literal English Version” (LEV) being the middle of the step ladder. The higher that you go up the ladder the more deeply that you will understand the wisdom of **יְהוָה** by the Ruach ha’ Qodesh (Holy Spirit), and this being said the prayers I actually do there formatting a little differently to fill in the gaps between the Poem Versions including the LEHV (Literal English Hebraic Version) of which is the Original formatting style for the prayers.

“In order for anyone to proceed there needs to be an intentional acknowledgment on the furrow of one’s brow in order that **יְהוָה** initiate a change in that person”

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