

[No Definitive Amount]  
"The Prayers of the Qodeshim"

## "The Prayer of The Watcher"

(A Prayer for The Vigilant Eye of יְהוָה)

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Original - [LITERAL ENGLISH HEBRAIC VERSION, LEHV]

"Guard me, O יְהוָה, from the hands of the wicked; Guard me from a man of violence"

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

*Hebrew Word, and Phrase Meanings: Ruah (rooh-awh) = Spirit, Shamayim (shawh-mawh-yeem) = Heaven/s, Qodesh (khowh-daysh) = Holy or Sanctified, Qadosh One (kawh-dowsh) = Sanctified/Holy One, Kerub (kare-ooob) = Cherub, Elohim (ale-owe-heem) = a/the Mighty One or "God", El (ale) = a/the Mighty One or "God", YHWH (yawh-oooh-wawh) = יְהוָה or Yahuwah (also Yahweh, Jehovah, Yehovah, ect), Amein (awh-mayne) = [Amen] Dedication or Dedicated*

Scriptural Quotes: [INTRO, Psalm 140:4, [GUARD] = Psalm 18: 10-14

**About the textual format of the "Literal English Hebraic Version":** The Literal 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, but unlike the MEHV (Modern English Hebraic Versions) it does not contain any generic counterparts. This particular version is intended really to fill the small gap between the LEV, and MEHV formats.

\*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 PRAYER 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 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 יְהוָה 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 יְהוָה 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 יְהוָה, 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 יְהוָה 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 יְהוָה.



[FOR REMAINING ON GUARD BY THE WATCHFUL EYE OF יהוה, AND TO SEND THE ENEMIES OF YOUR BEING AWAY IN GREAT HASTE]



[GUARD]

Please send my enemies away in your displeasure, O Elohim, with a blinding messenger on guard; Scatter them in confusion by the lightning of your ruah, and by the light of your brightened face. The appearance of your eminence that is like the searing heat of the sun, and so pursue them with your whirlwind, and frighten them with your storm of whom are the principalities of your qodesh throne, and give to your servant the right-rulings of your hand "And he rode upon a kerub, and flew. He flew upon the wings of the wind. He made darkness his covering; around him his booth, darkness of waters, thick clouds of the skies. From the brightness before him, His thick clouds passed, hail and coals of fire. And YHWH thundered in the shamayim, and the Most High sent forth his voice. Hail and coals of fire. And he sent out his arrows and scattered them, and much lightning, and confused them." Please put the fear of trembling into the being of the one who would persecute the Qadosh One of your greatness, O Yah. O YHWH my EL, may you be exulted amongst all of the shining hosts of your high shamayim, and all of the peoples in the full breadth of the earth.

~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 for the poems, and the reason for this is to make so to speak a three step ladder in order to make it easier for people to understand the original of which for the poems 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 יהוה by the Ruach ha’ Qodesh (Holy Spirit), and this being said the prayers I actually do there formating a little differently to fill in the gaps between the Poem Versions including the LEHV (Literal English Hebraic Version) of which is the Original formating 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 יהוה initiate a change in that person”

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