

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

## "The Prayer of Remedy"

(A Prayer for The Healing Breath of יהוה)

Written by Joel Adam Russo

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Original - [LITERAL ENGLISH HEBRAIC VERSION, LEHV]

"One often reproved, hardening his neck, is suddenly broken, and there is no healing"

~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, Qadosh One (kawh-dowsh) = Holy or Sanctified One, Berakah (bare-awh-kchawh) = Blessing, or "to Cause the knee to bend in Adoration", Elah (ale-awh, \*Aramaic) = "God" or Terebinth Tree, El (ale) = a/the Mighty One or "God", YHWH = Yahuwah, or יהוה (yawh-ooH-wawh, also Yahweh, Yahveh, Yehovah, Jehovah, Yahuvch, ect), Yah (yawh) = "GOD", Jah or "A Shortened Version of The Creators Name", Amein (awh-mayne) [Amen] = Dedicated or Dedication*

Scriptural Quotes: [INTRO, Proverbs 29:1], [HEAL] = Malachi 4:2

**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 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.



[HEAL]

O Yah my Master, Please bind up the mortal wounds in the spirit by which are the weaknesses of the body, and give to your dedicated one the healing hand of your great kindness. Break into pieces the binder's chain, and unleash the prisoner's shackles; "He who opens the eyes of a blind man into the light of truth; From the darkness of lies, and deception into his great power". YHWH you who have made all of the stars of the shamayim, and all of the green plants of the field; The living breath of the only true El who dwells in perfection, and the one who brings back the being of the afflicted one by your exceedingly refined words of correction. "But to you who revere My Name the Brilliance of Righteousness shall arise with healing in His wings. And you shall go out and leap for Joy like calves from the stall". Please O Yah my Elah I ask of you to draw the being of your qadosh one into the healing cover of your wings, and also the prosperity of your berakah into the life of your servant whom you have greatly crushed! YHWH! YHWH! YHWH! Please Heal O El! "I Exult! I Exult! The heavy chains of burden have been broken into pieces!" May you be the Most Exulted El with your blazing throne on High in the Ancient Shamayim for the wonderful compassion that you have given to the kind one of your name!

~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 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 יהוה initiate a change in that person"

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