

# PRAYERS and PETITIONS



Ephesians 6:10-11, 18 “10 Finally, my brethren, *be strong* in the Lord, and in the *power* of his might. 11 Put on the whole *armour* of God, that ye may be able to *stand* against the wiles of the devil. 18 *Pray* at all times (on every occasion, in every season) in the Spirit, with all prayer and entreaty. To that end *keep alert* and *watch* with strong purpose and *perseverance*, interceding in behalf of all the *saints* (God’s consecrated people).”

# Declaration<sup>1</sup> of confidence in God's Protection ...

No weapon that is formed against us shall prosper and every tongue, which rises against us in judgment, we do condemn. This is our heritage as servants of the LORD, and our righteousness is from You, O LORD of Hosts. If there are those who have been speaking or praying against us, or seeking harm or evil to us, or who have rejected us, we forgive them and, having forgiven them, we bless them in the Name of the LORD

*Matthew 5:43-45 "43 You have heard that it was said, You shall love your neighbor and hate your enemy; 44 But I tell you, Love your enemies and pray for those who persecute you, 45 To show that you are the children of your Father Who is in heaven; for He makes His sun rise on the wicked and on the good, and makes the rain fall upon the upright and the wrongdoers [alike]."*

*Romans 12:14 "14 Bless those who persecute you [who are cruel in their attitude toward you]; bless and do not curse them."*

Now we declare, O LORD, that You and You alone are our God, and besides You there is no other – a just God and Saviour, the Father, the Son and the Spirit – and we worship You!

We submit ourselves afresh to You this day in unreserved obedience. Having submitted to You, Lord, we do as Your Word directs. We resist the devil – all his pressures, his attacks, and his deceptions, every instrument or agent he would seek to use against us. We do not submit! We resist him, drive him from us and exclude him from us in the Name of Y'shua / Jesus. Specifically, we reject and repel infirmity, pain, infection, inflammation, malignancies, allergies, viruses and every form of witchcraft.

Finally, LORD, we thank You that through the sacrifice of Y'shua / Jesus on the cross, we have passed out from under the curse and entered into the blessing of Abraham, whom You blessed in all things – exaltation, health, reproduction, prosperity, victory and God's Favour.

*Galatians 3:13-14 "13 Christ purchased our freedom [redeeming us] from the curse (doom) of the Law [and its condemnation] by [Himself] becoming a curse for us, for it is written [in the Scriptures], Cursed is everyone who hangs on a tree (is crucified); 14 To the end that through [their receiving] Christ Jesus, the blessing [promised] to Abraham might come upon the Gentiles, so that we through faith might [all] receive [the realization of] the promise of the [Holy] Spirit."*

## AMEN!

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<sup>1</sup> Written by Derek and Ruth Prince

PRAYER FOR  
THOSE  
INVOLVED IN  
EMERGENCY  
WORK AND THE  
MEDICAL FIELD

## **PRAYER FOR THOSE INVOLVED IN EMERGENCY WORK AND THE MEDICAL FIELD**

**Numbers 19:11** *"Anyone who touches a corpse, no matter whose dead body it is, will be unclean for seven days.*

Whoever touches the **dead (4191) body (5315)** of any **person (0120)** shall be unclean seven days.

**4191** = to die/be executed, to perish as a nation, to die prematurely, to be killed

**5315** = soul, self, life, person, appetite, living being, desire, the inner being of man, seat of appetites, activity of the will

**120** = mankind, human being, first man, man

Whoever touches a dead **(4191)** person, **(0120)** the body **(5315)** of anyone who has died **(4191)**

We must try to reconcile the Commandments as they relate to coming into contact with the dead and the valuable work that people do to provide medical care after some traumatic event since the death and resurrection of Y'shua / Jesus our Messiah.

Trauma can be the result of actions of freedom of choice—taking part in dangerous sports such as racing/sky-diving, and so forth, or the result of an accident whether it be at home/work or travelling.

Since the days when these Commandments were made much has changed, no more radically than in the area of transport - from camels/donkeys or oxen to cars /airplanes and huge machinery - the potential for speed is greater, and the consequence of accidents is even higher.

The Commandments in fact call upon us to help those who are stranded/hurt, and so forth. This is more than adequately set out for us in the parable of the Good Samaritan.

We therefore encourage those who are called into this field of medicine/healing/rescue and seek to bless them for the role that they have been called to play.

It is self-evident, that at times, these workers will come in contact with those who are dying/dead at such accident scenes.

Within the framework of the Commandments, touching a dead body renders one "unclean".

(Note this does not mean that you have sinned—merely that you cannot enter the Tabernacle – the place where God resides is always pure and Holy.)

## **Mikvah Bath<sup>2</sup>**

The process for ritual purification meant that you had to be sprinkled with the water that contained the ashes of the Red Heifer and then submerge yourself in a Mikvah bath.

Since the ashes of the Red Heifer are no longer available in the physical domain, we need to separate ourselves for a while in the Presence of the Holy Spirit, and in prayer /intercession, apply the completed work on the cross of Y'shua / Jesus to our minds/soul/emotions and spirit, asking for cleansing from whatever defiled us.

Entering a place of running water as a physical manifestation of this cleansing is merely a prophetic act and could be spiritually and emotionally very beneficial.

## **Prayer**

We ask for Your cleansing work on the cross, to wash over our souls/ emotions/spirit in order to wash away any spiritual contact with death that was made in the course of our duties.

We cancel any ungodly ties that may have been made, or ungodly vows that could have been uttered during those last minutes.

I break all ungodly ties between any of co-workers and myself that arise due to the stress and trauma of the circumstances. I also break all ungodly ties between any person I've encountered through my work and myself.

I ask that You break all territorial ties between all of the locations where I was involved and where contact with death occurred.

As a child of the Covenant, I claim the rights of protection and surrender to You all the memories of every traumatic and stressful situations I've encountered. I choose to handover all of the traumatic /death/stress memories to You. Please heal me from any infirmity that has already been caused by internalizing stress, trauma or death.

Remove any hardening or callousness from my heart. Give me a heart of compassion to reach out to all people in the way that You have determined. Cause me to see the people I help the way You want me to see them.

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<sup>2</sup> See our teaching on Understanding Water (Mikvah) Baptism And The Baptism Of The Holy Spirit <http://www.kanaanministries.org/downloads/?did=171>

To the uninitiated, a modern-day *mikvah* looks like a miniature swimming pool.

I repent for anytime I accepted negative criticism by others of the work that we did at the scene as true, which placed me in ungodly places in the spirit – for example: spiritual prisons<sup>3</sup> of torment.

Lord, please remove me from any of those ungodly places and restore me to my position of ruling and reigning with Messiah

Lord, I pray that Your Kingdom would come and that Your Will would be done in my workplace and all the locations I visit during my job. Please equip me to advance Your Kingdom.

We ask all of this in the Name of Y'shua / Jesus,

*Amen!*

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<sup>3</sup> See a detailed study on Captives Spirits ACTS Manual 1 to be purchased from the Kanaan office or eShop: <http://kanaanministries-eshop.org/en/>

In closing, after these curses have been dealt with and broken, it is very important to restore BLESSINGS ... we want to encourage *fathers* to take this calling seriously, and to begin **BLESSING** their families according to the Commandment of the LORD that the priests bless with the following blessing ...

## *The Priestly Blessing ...*

*Numbers 6:24-26*

“<sup>24</sup> The LORD bless thee, and keep thee:  
<sup>25</sup> The LORD make his face shine upon  
thee, and be gracious unto thee: <sup>26</sup> The  
LORD lift up his countenance upon thee,  
and give thee peace.”

# *The Priestly Blessing ...*

Hebraic Translation<sup>8</sup>

"YHVH will kneel before you presenting gifts, and He will guard you with a hedge of protection, YHVH will illuminate the wholeness of His Being toward you, bringing order, and He will provide you with love, sustenance, and friendship, YHVH will lift up the wholeness of His Being and look upon you, and He will set in place all you need to be whole and complete."

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<sup>8</sup> Translation by Jeff A. Benner, for more information, please see [http://www.ancient-hebrew.org/12\\_blessing.html](http://www.ancient-hebrew.org/12_blessing.html)



# The Priestly Blessing<sup>1</sup>

יְבַרְכֶּךָ יְהוָה וַיִּשְׁמְרֶךָ:

and may he guard you the LORD may he bless you

May the LORD<sup>2</sup> bless you<sup>3</sup> and keep you<sup>4</sup>

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ:

and show you favor on you his face the LORD May he shine

May the LORD make His face<sup>5</sup> shine<sup>6</sup> upon you and be gracious<sup>7</sup> to you

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

peace for you and establish on you his face the LORD may he lift up

May the LORD lift up<sup>8</sup> his face to you and give you peace<sup>9</sup>

<sup>1</sup> This blessing is (ritually) recited (by the kohanim) during synagogue services during *Nesiat Kapayim* ("the Raising of the Hands"), though it is also recited over children on Friday night before the start of the Shabbat meal or as a bedtime blessing.

<sup>2</sup> The name *YHVH* (יהוה) represents God's attributes of love and mercy (מִדַּת הַרַחֲמִים), in contradistinction to the name *Elohim* (אֱלֹהִים), which represents God's attribute of justice and power as our Creator.

<sup>3</sup> בְּרַכָּה (*b'rachah*). Jewish tradition considers this both material and spiritual prosperity. Pirkei Avot 3:15 says, "If there is no flour, there is no Torah," by which is meant that material benefits are intended to help you pursue study of Torah. The first occurrence of the word "blessing" in the Scriptures pertains to *pru urvu* (פְּרוּ וּרְבוּ), "be fruitful and multiply" (Gen. 1:22).

<sup>4</sup> שָׁמַר (*shamar*): To guard, protect, heed, as in the exercise of diligent care. Only God has the power to secure the conferred blessing and keep it from turning sour or from fading away.

<sup>5</sup> The word for "face" (פָּנִים) is plural with the 3rd person singular ending. It is considered metaphorical since God is incorporeal. The plural form is thought by some to indicate God's revealed and hidden attributes in creation.

<sup>6</sup> The hiphil verb (יָאֵר) comes from the word "light" (אֹר), and is thought to refer to God's wisdom. "May God enlighten you" with His wisdom, i.e., the Divine Light that preceded the work of creation (Gen. 1:3).

<sup>7</sup> May God grant you grace or favor (חֵן), i.e., to understand the "breadth and length and height and depth" of God's love (Eph. 3:18). Grace refers to the bestowal of an undeserved gift. The blessing is bestowed even though unearned or unmerited.

<sup>8</sup> Since one's face is an indication of the heart's attitude, Rashi says that this means God will suppress His anger by "looking at you" (if God is angry at you, He "turns His face away" and refuses to admit your presence). The "lifting of face" also pictures God lifting you up as a father might lift up his child in joy. The "showing of face" indicates spiritual intimacy.

<sup>9</sup> All of the other blessings are useless without the establishment of inner peace, and therefore it is the seal of the blessing. Shalom (שְׁלוֹם) is not simply the absence of strife, but a balance and harmony between the finite and infinite, the temporal and the eternal, the material and the spiritual realms. Shalom is a gift from Sar Shalom (שַׂר שְׁלוֹם), the Prince of Peace.