

REVISED AND UPDATED

**MISHKAN
TEFILAH &
SHACHAH**

Tabernacle Prayer & Worship

A BOOKLET

Narrated by Meredith Meredith

NO MANS ZONE

MISHKAN
TEFILAH &
SHACHAH

Tabernacle Prayer & Worship

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DEDICATION

To Melech Dawid the Beloved of YHWH.

THANK YOU

To Dr. David Yonggi Cho of South Korea
and all Prayer Warriors.

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DEDICATION

THANK YOU

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PREFACE

Shalom,

This is the most important Booklet you will ever read and study on prayer. It will unlock doors you have thought impossible, break through barriers that have held you back and release the blessings of YHWH on your life and family.

Mishkan Tefilah & Shachah is the most powerful prayer model and the most rewarding prayer order in the Kingdom of YHWH.

I know of no other type of prayer that directly takes you into the throne room of Heaven, where you can speak to your Father and dwell in His presence.

Countless people and organizations have experienced the anointing and presence of YHWH through this ancient prayer model.

The reason why is apparent, it is patterned after the Mishkan Dawid, the Tabernacle of Dawid, which greatly pleased YHWH.

When Melech Dawid told YHWH that he would build him an Edifice of magnificent design – The Bayit Ha Mikdesh (A grand House), He humorously stated that He was happy with His Ohel-Tent (The Tabernacle).

“5 Go and tell My eved Dawid, This says יייה (YHWH), Shall you build Me a Bayit for Me to dwell in? 6 For I have not dwelt in any bayit since the time that I brought up the children of Yisrael out of Mitzrayim, even to this day, but have moved about in tents (ohel). 7 In all the places where I have moved with all the children of Yisrael did I ever speak a word to any of the tribes of Yisrael, whom I commanded to feed My people Yisrael, saying, Why did you not build Me a bayit of cedar?” Schmucl Bet (Second Samuel) 7:5-7.

The Ohel was the center of Yisralite life. The whole of Yisra’el camped around the Tabernacle and prayed toward its direction.

We must ask why YHWH allowed Himself to be carted around in an Ohel (Tent) for over 400 years, never asking His people to build Him a Temple, unlike the elohim of other nations. The answer is quite extraordinary when we want to see it.

YHWH wanted to be known as the personal Elohim of every Yisraelite person, not just the Royal and the Priestly class.

YHWH loved being among His people, in His simple tent! It was His pleasure, and the Ohel was the delight of His people.

The nature of an Ohel being in that it was by far the most intimate and personal way a Sovereign could be present among his people. Exactly as YHWH told Moses from the beginning;

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“And I will dwell among the children of Yisrael, and will be their Elohim” Shemoth (Exodus) 29:45.

How do you think Elohim proposed to “dwell among” His people, who were nomadic and especially now scattered throughout the World? You guessed it, Mishkan Tefilah & Shachah!

Albeit, Dawid, in his great love of Elohim, persuaded YHWH to dwell in a House which He had his son King Solomon build. A wonder of the ancient world that did not last long. YHWH eventually tore it down despite its unmatched magnificence.

YHWH's plan has always been the Tabernacle.

Fast forward to the prophet Ahmos some 170 years later, and we find out from this prophet that the idea of Elohim dwelling in an Ohel is still close to His heart and central to His mind.

“In that day I will raise up the Sukkah of Dawid that has fallen, and close up the breaches of it; and I will raise up its ruins, and I will rebuild it as in the days of old.” Ahmos (Amos) 9:11.

YHWH promised Melech Dawid that in the last days (these days in which we now live), He would restore the Tabernacle His servant built for Him on Mount Zion.

We are “in that day” witnessing the partial fulfillment of this magnificent prophecy through the restoration of the Mishkan Tefilah and Shachah. In

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this model of Tabernacle prayer, YHWH once again will dwell among His people.

This Booklet acknowledges the work of the late Dr. David Yonggi Cho of South Korea, a humble servant of YHWH who taught its truths to the World. Through it, Dr. Cho experienced unprecedented Church growth and prosperity for his people that is unmatched today—the same things YHWH wants to happen in your life.

This book is divided into two orders. Order One concerns the Mishkan Tefilah & Shachah, a prayer order based on the Tabernacle of David using the Hebrew language. Order Two is about the Halelu B'Shem, a prayer order based on the Shemone Esrei fulfilling the responsibility of every emet follower (Tzadik) of YHWH to praise the Name of YHWH.

Depending on how YHWH leads your prayer time, you can pray the Orders separately on alternative or different days or together.

Barukh ha Shem,

Kohen Theodore Meredith

Mishkan Tefilah & Shachah

ORDER ONE

MISHKAN TEFILAH & SHACHAH

INTRODUCTION

Mishkan (Tabernacle) prayer and worship is the appointed gateway into the Shekinah (the Supernatural Presence of YHWH) and a Panayim-El-Panayim (Face to Face) audience with Abba YHWH. You cannot enter into the Presence of YHWH in any other way.

Mishkan (Tabernacle) prayer and worship are patterned after the Tabernacle and Temple of YHWH. See the references below.

- *The Mishkan of Moshe* (Tabernacle of Moses) (Shemoth (Exodus); 25-40 Bamidbar (Numbers) 7-9).
- *The Hakel of Shlomo* (Temple of Solomon) (Melechim Alef (First Kings) 5-9; Divre HaYamim Bet (Second Chronicles) 1-7).
- *The Mishkan of Dawid* (Tabernacle of Dawid) (Yeshayahu (Isaiah) 16:5; Ahmos (Amos) 9:11, and Maaseh Shlichim (Acts) 15:16).

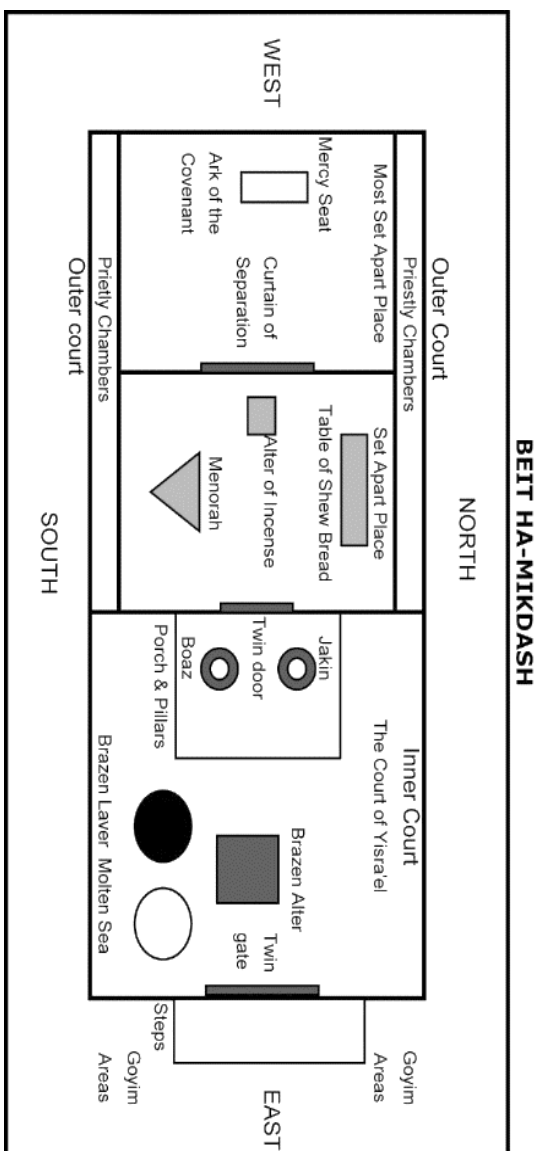
The navi (prophet) Moshe was given specific instructions to build a Tabernacle with specific furniture and priestly procedures (Protocols) so that the Shekinah of YHWH could physically abide among His people, Yisra'el forever. This Moshe understood it could only be possible when the Law of Presence was satisfied.

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The Law of Presence

The Law of Presence states that YHWH's presence can only abide where His sacred Name abides and is revered. YHWH built into the design of the Temple the Gematria of His name (a system of assigning a numerical value to a word or phrase) and allowed the *Aron Ha-eh-dut* or *Aron Habrit* (Ark of the Testimony or Covenant) that was called by His Name to be placed inside the most esteemed compartment. The Ark, according to the book of Samuel, was called by the Name יהוה (YHWH) (Schmuel Bet (Second Samuel) 6:1-2).

Literally, the Ark of the Covenant was the throne and presence of YHWH on Earth from which He would speak to His people (Bamidbar (Numbers) 7:89). To maintain the presence of YHWH in the Tabernacle and Temple and in the land of Yisra'el, Moshe ordained the priesthood (kohanim) from the tribe of Levi. To these priests (kohen), He gave specific instructions (Protocols) to maintain an environment of set-apartness. In essence, when we speak about the Kohanim and Temple, we are speaking about Protocols. Before outlining these Protocols, it is important; we understand the various divisions of the Temple and its furniture and their meanings.



Mishkan Tefilah & Shachah

The Divisions of the Hakeil

- The Outer Court - The Kingdom - Yisra'el (Israel).
- The Inner Court - The Son - Yeshua (Jesus).
- The Set-Apart Place - The Set-Apart Spirit - The Ruach HaKodesh (the Holy Spirit).
- And the Most Set-Apart Place - The Father - YHWH (Yahweh).

In the inner court, there were three articles of furniture, the Brazen Alter (Mizbach haOlah), the Brazen Laver (Mizbach haChitzona), and the Molten Sea (Musaq haYam). In the Set-Apart Place, there were three articles of furniture, the Golden Lamp Stands (haMenorah), the Table of Shew Bread (haLechem haPānīm Shulchan), and the Altar of Incense (Mizbach haKetos).

In the Most Set-Apart Place (Qodes haQodasim), there was only one article of furniture, the Ark of the Covenant (the *Aron haEhdut* in Hebrew, literally meaning the Ark of Testimony or Witness). The area immediately outside the Temple was called the outer court, where the public gathered for prayer and teaching. It was here where the goyim or gentiles were confined.

Note: During the Millennium, the court of the Gentiles will be abolished. The prophets teach that the knowledge of YHWH will cover the Earth and that there will be one people in the land (Yeshayahu (Isaiah) 11:19; Chabakook (Habakkuk) 2:14).

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During Temple times, these Protocols were duly performed by the Temple priests and Yisraelite entering the Temples' courts.

Protocols

A Protocol is defined as a set of formalities or etiquette that is duly performed when approaching a person (a Sovereign) or thing of esteem or a place of importance. The purpose of Protocols in the Torah (the books of the Law) is to provide the Priesthood with the correct procedures to render Eloah the honor and reverence that is due to His Name and His manifest presence.

Under the Law of Presence, Protocols are factors of life and death and are not to be treated with disdain or ridicule. To disregard YHWH's Protocols was severely punished, and to treat them with disdain was reprimanded with curses. The godly king Uzziah in a moment of presumption, moved from the inner court of the Temple into the most Set-Apart place and tried to offer incense and was smitten with leprosy (Divre (HaYamim Bet (Second Chronicles) 26). What did he do that was so grievous to Elohim; after all, he was merely trying to worship YHWH. The answer is he broke the Protocols of the Hakel, which disallowed a non-priest to offer incense.

Here are the Protocols:

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The Ten Mandatory Protocols

1. The Protocol of Hudu (Thanksgiving).
2. The Protocol of Hallel (Praise).
3. The Protocol of Asereth haD'bharim (The Decalogue).
4. The Protocol of Tslav (Execution stake - the Cross).
5. The Protocol of Dahm (Blood).
6. The Protocol of Tzedakah (Righteousness).
7. The Protocol of Brit (Covenant).
8. The Protocol of Ruach (Spirit).
9. The Protocol of Ketoret (Incense).
10. The Protocol of Avinu (the Father).

These Protocols are, in essence, the Secret of Tabernacle prayer and worship. In the Book of Hebrews, we are shown that the earthly Temple is patterned after a greater reality: the heavenly Temple (Ivrim (Hebrews) 8:4-5; 9:1-11). It is this Temple that we must enter with our prayers and request. Almost everything which was shown to Moses (Shemoth (Exodus) 25:40) and Dawid (Divre HaYamim Alef (First Chronicles) 28:12-19) concerning the Tabernacle and Temple, respectively, have a purpose in revealing this gateway in the Shamayim (Heaven) that has its counterpart in our bodies as the Temple of YHWH.

The Sholiach Shaul (Apostle Paul), in his first Epistle to the Congregation in Corinth, had to remind the saints in Corinth of the importance of their bodies as the abode or the Temple of the Ruach haKodesh, “*Or do you not know that your body is a*

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temple of the Holy Spirit within you, which you have from Elohim, and that you are not your own?" Qorintyah Alef (First Corinthians) 6:19. Every believer in the Elohim of Yisra'el who has accepted the Covenant, the Brit Chadashah tells us, is now a priest in the order of Melchizedek (Kepha Alef (First Peter) 2:9).

Now it is essential we understand that though the Temple has been transferred, the Protocols have not been removed or changed. The sacrifices, the system of sacrifices, and the procedures for preparing the offering were all set aside in the Brit Chadashah (Renewed Covenant), but the Protocols of approaching Eloah's set-apart presence have not been rendered inactive. As long as there is a Temple in the Shamayim (Heavens), the Protocols will remain in force. These Protocols are now essentially spiritual because the presence now "potentially" abides in the spiritual Temple of our bodies when we meet YHWH conditions, i.e., repentance, new birth, and baptism.

The Protocols of Temple have been lovingly prepared here in this teaching into a prayer and worship model for you to personally experience the Shekinah of YHWH. It is set forth in the understanding that you (the Torah keeper), being kohen (priest) in the order of Melchizedek, are entering the Temple of YHWH in Shamayim (Heaven), that is connected to the Temple of your body. We have, thus, personalized their application. When these Protocols are performed reverently and precisely, it will accomplish the desired objective of

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“you” entering into the presence of YHWH, where your prayers and requests can be heard and received. No other model of prayer and worship will bring you into the presence of YHWH other than what is patterned in this teaching.

MISHKAN

If you are saying Mishkan in the morning, please start here.

BIRKHOT HA-SHACRIT

El Melech ne'eman.

El my trustworthy King.

*Modeh Ani l'fanekha Melech chai v'kayam,
Shehechezarta bi nish'mati b'chem'lah. Rabah
emunatecha.*

I give thanks to You my King, for returning my soul to me in mercy. Great is Your faithfulness.

*Barukh Atah יהוה, Eloheinu Melech haOlam,
Hama'veer shaynah may'aynai ut numah
may'afa'pai.*

Praised are You YHWH, our Elohim King of the Universe, Who removes sleep from the eyes, slumber from the eyelids.

If you are saying Mishkan during the day. Proceed to start of Prayer (Outer Court).

Note: The information in the Boxes is for instruction only. It should not be read during your prayer session.

Mishkan Tefilah & Shachah

THE OUTER COURT (Yisra'el – The Kingdom)

Welcome to the Outer Court!

There are two Protocols to perform here.

1. The Protocol of Hudu (Thanksgiving).
2. The Protocol of Hallel (Praise).

These Protocols are about the Kingdom- Yisra'el and their calling to be YHWH's elect. We need to understand that we are part of a priesthood and set-apart nation - Yisra'el. We enter into the heavenly Yerushalem as Yisra'el.

“But you are a chosen generation, a royal priesthood, a kadosh nation (set-apart), and a peculiar people; that you should show forth the tehillot (praises) of Him who has called you out of darkness into His marvelous Light:” Kepha Alef (First Peter).

“For you are a kadosh (set-apart) people to יהוה your Elohim, and יהוה has chosen you to be a treasured possession, a people for Himself, above all the nations that are upon the Earth” (Devarim (Deuteronomy) 14:2).

Before starting, you must complete three things:

1. Cleanse and sanctify your prayer area with mayim (water) in the name of YHWH.
2. Anoint yourself.
3. Cover your head with a prayer tallit (prayer shawl or cloth).

The prayers for this are as follows:

The Anointing

Barukh Atah יהוה; Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav v'tzivanu al mitzvat shemen ha'mishchah.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with Mitzvot, and commands us concerning the commandment of the anointing oil.

The Prayer Tallit

Barukh Atah יהוה; Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav v'tzivanu lit'atayf batzitzit.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with Mitzvot, and commands us to wrap ourselves in tzitzit (prayer shawl).

We begin Mishkan (Tabernacle) Worship and Prayer by praying the Shema.

Mishkan Tefilah & Shachah

The Shema

Shema Yisra'el יהוה Eloheinu, יהוה Echad!
(Softly) Barukh sheim k'vod mal'khuto l'olam va'ed!

Hear, O Yisra'el: YHWH is our Elohim, the Eternal YHWH alone! (Devarim (Deuteronomy) 6:4).
Praised is YHWH's glorious majesty forever and ever!

Observe a moment of silence to clear your mind. Be aware of where you are - The outer courtyard. You are standing before the steps and double gates into the Hakel (Temple)!

Adonai, s'fatai tifach, ufee yageed, t'hilatekah.

Sovereign Elohim open my lips that my mouth may declare Your praise.

Y'hiyu l'ratzon im'rei fi v'hegyon libi l'fanekha, יהוה tzuri v'goali. Amein.

“Let the words of my mouth, and the meditation of my lev (heart), be acceptable in Your sight, O יהוה; my strength, and my Redeemer” Tehillim (Psalm) 19:14.

You can sing a song here.

1. The Protocol of Hodu (Thanksgiving)

The double gates

The meaning of the double gates:

1. **Mercy** (rachamim).

2. **Truth** (emet).

“Chesed (mercy) and emet (truth) shall meet; tzedakah (righteousness) and shalom shall kiss each other” Tehillim (Psalm) 85:10.

“All the paths of אמת are rachamim (mercy) and emet (truth) to such as keep His brit (covenant) and His testimonies” Tehillim (Psalm) 25:10.

We start by thanking YHWH for His mercy and truth.

It is written;

“Enter into His gates with hodu (thanksgiving), and into His courts with hallel (praise): be full of hodu (thanksgiving) for Him, and bless His Name” Tehillim (Psalm) 100:4.

Gracious Father, Melech Dawid (King David), a man after your own heart said,

“But as for me, I will come into Your Bayit (House) in the multitude of Your rachamim (mercy): and in Your fear will I worship toward Your kodesh Hekal (set-apart Temple)” Tehillim (Psalm) 5:7.

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“O send out Your light and Your emet (truth): let them lead me; let them bring me to Your kadosh har (set-apart place), and to Your sukkot (tabernacle)”
Tehillim (Psalm) 43:3.

“But as for me, my tefillah is to You, O יהוה; in an acceptable time: O Elohim, in the multitude of Your rachamim (tender mercies), You listened to me, in the emet (truth) of Your Yahshua (salvation)”
Tehillim (Psalm) 69:13.

Abba Father, I acknowledge that it is through Your mercy and truth that I can enter into Your presence today.

2. The Protocol of Hallel (Praise)

It is at this point that we praise the 12 attributes of YHWH.

Abba Father, I hallel (praise) You for the Twelve *Sefirot* (Emanations-Attributes) of your Malchut (Kingdom):

1. **Your divine Mercy** (Tehillim (Psalm) 59:16, 106:1);

“But I will shir (sing) of Your power; yes, I will shir (sing) aloud of Your rachamim (mercies) in the morning: for You have been my defense and refuge in the day of my trouble” Tehillim (Psalm) 59:16.

2. **Your divine Goodness** (Tehillim (Psalm) 118:29, 135:3);

“O give hodu (thanks) to יהוה; for He is tov (good): for His chesed (goodness) endures le-olam-va-ed (forever)” Tehillim (Psalm) 118:29.

3. Your divine Greatness (Tehillim (Psalm) 145:3, 150:2);

“Hallel (praise) Him for His mighty acts: hallel (praise) Him according to His excellent greatness” Tehillim (Psalm) 150:2.

4. Your divine Faithfulness (Tehillim (Psalm) 54:6, 71:22);

“It is because of יהוה ’s chesed (goodness) that we are not consumed, because His rachamim (mercies) fail not. They are new every morning: great is Your faithfulness” Echah (Lamentations) 3:22.

5. Your divine Power (Tehillim (Psalm) 21:13, 145:4);

“Be exalted, of יהוה, in Your own strength: so will we shir (sing) and hallel (praise) Your might” Tehillim (Psalm) 21:13.

6. Your marvelous Works (Tehillim (Psalm) 9:1, 145:10);

“I will tehilla (praise) You, O יהוה, with my whole lev (heart); I will show forth all Your marvelous works” Tehillim (Psalm) 9:1.

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7. **Your divine Word** (Tehillim (Psalm) 56:10, 119:89);

“Forever, O יהוה, Your word is settled in the shamayim (heavens)” Tehillim (Psalm) 119:89.

8. **Your Loving-kindness** (Tehillim (Psalm) 63:3-4, 117:2);

“Because Your loving chesed (loving-kindness) is better than chayim (life), my lips shall hallel (praise) You. So will I bless You while I live: I will lift up my hands in Your Name” Tehillim (Psalm) 63:3-4.

9. **Your Elohim** (Tehillim (Psalm) 147:1, 150:1);

“Hallel יהוה. For it is tov (good) to shir tehilot (sing praises) to our Elohim; for it is pleasant; and hallel (praise) is comely” Tehillim (Psalm) 147:1.

10. **Your divine Righteousness** (Tehillim (Psalm) 4:5, 119:164);

“Seven times a day do I give You hallel (praise); because of Your tzadik mishpatim (righteousness judgments)” Tehillim (Psalm) 4:5.

11. **Your wonderful Works** (Tehillim (Psalm) 26:7, 139);

“That I may publish with the voice of hodu (thanks), and tell of all Your wonderful works” Tehillim (Psalm) 26:7.

12. Your divine Name (Tehillim (Psalm) 69:30
99:3);

Above all, I praise and magnify your mighty Name
YHWH, in the words of the Psalms;

*“So will I shir hallel (sing praises) to Your Name le-
olam-va-ed (forever), that I may daily perform my
vows”* Tehillim (Psalm) 61:8.

*“I will hallel (praise) the Name of Elohim with a shir
(sing), and will magnify Him with hodu
(thanksgiving)”* Tehillim (Psalm) 69:30.

*“Let them hallel (praise) Your great and awesome
Name; for it is kadosh (set-apart)”* Tehillim (Psalm)
99:3.

*“From the rising of the sun to the going down of the
same יהוה’s Name is to be praised”* Tehillim (Psalm)
113:1.

*“Give to יהוה the tifereth (esteem) due to His Name:
bring an offering, and come into His courts”*
Tehillim (Psalm) 96:8.

Barukh haShem YHWH! (X3).

Praised be the name of YHWH!

*Yitgadal v’yitkadash sh’meih rab, Amein.
B’alma di-v’ra khir’utayh, v’yamleekh mal’khatayh
b’cha-yaykhon uv’yomaykhon uv’cha-yay d’khol*

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*bayit Yisra'el, ba'agala uviz' man kareev, vim'ru
Amein.*

*Y'hay sh'meih raba m'vorach l'olam ul'al'may
al'ma-ya.*

*Yitbarakh v'yishtabach v'yitpa'ar v'yitronmam
v'yitnasay v'yithadar v'yit'aleh v'yithalal sh'meih
d'kud'sha, b'reekh hu, l'ayla min kol bir'khata
v'sheerata tush'b'chata v'nechemata da'ameern
b'alma v'imru. Amein.*

Let the esteem of Elohim be extolled, Amein.

Let Elohim's great name be exalted in the world
Whose creation Elohim willed. May Elohim rule in
our own day, in our own lives, and in the life of all
Yisra'el, and let us say Amein.

Let Elohim's great name be praised forever and ever.
Beyond all praises, songs, and adorations that we can
utter is the Set-Apart One, the Blessed One, Whom
we praise, honor, and exalt. And let us say Amein.

Barukh ַּרְבֵּי הַמְּבֹרָךְ ham vorakh l'olam va'ed!

Praised be YHWH to Whom our praise is due, now
and forever!

Observe a moment of silence here to reflect on where you are and where you are entering next, and the meaning of this place.

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NO MANS ZONE was founded on the 70th Jubilee year 2009 the Jewish year 5769.

The Purpose of NMZ is set forth in these Scriptures;

- NMZ Vision: Yeshayahu (Isaiah) 40:1-9; Yechezkel (Ezekiel) 37.
- NMZ Mission: Yeshayahu (Isaiah) 61; Yirmeyahu (Yirmeyahu (Jeremiah) 31.
- NMZ Goal: Mattityahu (Matthew) 10:5-10; Marqus (Mark) 16:15-18.

NOTES

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MISHKAN TEFILAH & SHACHAH

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