

REVISED AND UPDATED (NEW SECTION ADDED)

The Believers

HEBREW  
PRAYER  
COMPANION

Siddur Bayit

NO MANS ZONE

SIDDUR  
BAYIT

THE BELIEVERS HEBREW  
PRAYER COMPANION

# NMZ BOOKS

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All Scripture quotations in this publication are from the RSTNE (*Restoration Scriptures True Name Edition*). Your Arms to Yisrael Publishing 2004 unless otherwise indicated.

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## DEDICATION

This Siddur Bayit is dedicated to the Kohanim (Priests).

## ACKNOWLEDGMENT

NMZ would like to acknowledge and thank the authors of all publications, translations, and other works cited in this Siddur.

# PREFACE

The Siddur Bayit has been compiled for individuals or families who have no access to a Synagogue or a Fellowship where Hebrew or Hebraic teaching is available. It has been designed for the non-Hebrew reader. The sons and daughters of YHWH (the Elohim of Yisra'el) who are in exile awaiting Aliyah (a return to Yisra'el). As believers in YHWH, it is our duty to learn the customs of our forefathers in the Hebrew Faith.

The intention of the Siddur Bayit is to encourage you to practice and participate in keeping the Morning, Noon and Evening Prayers, the Blessings, Dedications, Proclamations, and Intercessions of which are essential to developing and maintaining your identity as an Irvit (a Hebrew believer) in the Elohim (Creator) of Avraham (Abraham), Yitzchak (Isaac), Yaakov (Jacob).

The word "Siddur" means order, and the word "Bayit" means house; therefore, literally a Siddur for the home.

The Hebrew of the Bayit Siddur is transliterations of the original Hebrew texts and is best sounded out using the transliteration keys at the start of this Siddur. Please do not by pass the Hebrew but rather give it you're best, and you will become familiar with the Hebrew very quickly, and it will help you later to learn how to pronounce the Hebrew texts proficiently.

NOTE: We have employed the RSTNE translation in this Siddur due to its policy of retaining the Sacred Name and the name of the Messiah in Hebrew and its use of Hebrew terminology.

RSTNE (*Restoration Scriptures True Name Edition*), 2004. Your Arms to Yisrael Publishing.

# NOTICE

## **A special note on the pronunciation of the Set-Apart Name of the Father**

In Hebrew, the Set-Apart Name is composed of four letters YHWH pronounced as Yud ך, Hei ך, Vav ך, Hei ך.

This is referred to as the “Tetragram” or “Tetragrammaton” meaning roughly, “The Four Letters” - YHWH.

How the Tetragram is actually pronounced, there is no general consensus among scholars.

Current research points to one of five related pronunciations for the Set-Apart Name:

- 1) *Yah-way*
- 2) *Yah-hoo-way*
- 3) *Yah-oo-ay*
- 4) *Yah-oo-ah*
- 5) *Yeh-ho-vah*

For this, the English version of the Tetragrammaton YHWH and the Hebrew “YHWH” is employed throughout this Siddur to allow the reader to follow his or her own convictions on the pronunciation of the Sacred Name.

The term LORD or Lord as it is used in English Bible translations is a substitute for the Tetragrammaton. Therefore, it is not employed in this Siddur.

## **Other terms that are used in this Siddur**

Yeshua (alternatively Yahushua): this is the eternal name of the Son whom in Christianity is called Jesus.

Ruach HaKodesh: this is the eternal name of the Set-Apart Spirit of the Father whom in Christianity is called the Holy Spirit.



Elohim: This is translated in our English Bibles as God. We prefer the term Creator.

Eloah or Eloha: The singular of Elohim.

Adonai: This is translated as Sovereign or Master.

Kahal: the Hebrew name for congregation/assembly or what Christianity calls the Church.

Mitzrayim: The Hebrew name for Egypt or more correctly an ancient place that was located in Saudi Arabia of which is symbolic of ancient Egypt.

Yahrushalayim: More accurately called Yerushalem from whence we get the name Jerusalem.

Yisra'el: Israel. Not modern Israel but Torah Israel.

Torah: The first five books of the Old Covenant.

TaNak: This is a name used in Judaism for the canon of the Hebrew Bible or the Old Testament. It is an acronym meaning The Torah (“Teaching”, also known as the Five Books of Moses), Neviim (“Prophets”) and Ketuvim (“Writings”).

Brit Chadashah: This is the name of the New Testament literally the New/Renewed Covenant.

Amein: Literally, so be it.

This Siddur has been written as a guide, and you are free to skip, insert and change any part you may find appropriate or inappropriate for your situation. However, we do recommend that you first learn the pattern and then adjust accordingly.

Note: The parts in the “gray color” are informational, and it is there as a guide, these should not be read out during the Prayer.

# TRANSLITERATION KEY

ch - as in **bach**

kh - as in **bark**

ki - as in **bakey**

tz - as in **pitzza**

oo - as in **baoot**

ay - as in **bay**

y - as in **bay**

a - as in **baa**

e - as in **baeh**

i - as in **baih**

el - as in **bayl**

ee - as in **baee**

oe - as in **baoe**

When letters appear on their own for example “b” in *b'Mitz'votav* it is pronounced as how the letter is sounded in English “bur.”

When a semi-colon “ ’ ” appears in a word, for example, *ham'vorakh* it indicates a break in the sounding of the word.

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# MIKVEH

The term mikveh in Hebrew literally means any gathering of waters but is specifically used in Jewish law for the waters or bath for the ritual immersion. Immersion in water is symbolic of both a spiritual death and a rebirth. As one is immersed in water, this is representative of dying to the old nature that leads one to sin; as one emerges from the water, this is representative of a new beginning. At mikveh, one reaffirms their acceptance of the Torah by declaring, “*I will hear, and I will do*” which was a phrase from the oath that was originally taken by the priests not to forsake the Torah (Devarim (Deuteronomy) 29:9-14). It was a practice among the early believers to mikveh at least once a day. One should immerse every day except on the Shabbat, and it can be done in the sea or in a shower or tub if there is no mikvah.

MIKVAH

## **Full Immersion**

**Before immersing three times say:**

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav v'tzivanu al mitzvat mikvah.*

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

**After immersing three times say:**

*Shema Yisra'el.*

I will hear, and I will do.

In Hebrew understanding, it is more important to obey the commandments than knowing why. As we obey the commandments, its purpose and understanding will follow as we are faithful.

## SHEMEN HA-MISCHAH

The Set-Apart anointing oil (Hebrew: *shemen* “oil”, *ha'mishchah* “of anointing”) formed an integral part of the ordination of the the High Priest (*Kohen haGogodal*) and (*kohanim*) priests and the consecration of the articles of the mishkan (tabernacle) (Shemoth (Exodus) 30:26) and subsequent Temples in Yerushalem. The primary purpose of anointing with the Set-Apart anointing oil was to cause the anointed persons or objects to become *qodesh* – most Set-Apart (Shemoth (Exodus) 30:29).

Originally the oil was used exclusively for the kohanim (priests) and the Tabernacle furniture but was later extended to include navim (prophets) and melekim (kings). It was forbidden to be used on a stranger (Shemoth (Exodus) 30:33) or to be used on the body of any common persons and the Israelites were forbidden to duplicate any like it for themselves (Shemoth (Exodus) 30:32). This prohibition applied while the Temple was in service.

Shemoth (Exodus) 30:22-37 lists the ingredients of the anointing oil as follows:

1. Liquid myrrh.
2. Sweet-smelling cinnamon (a kind of cinnamon of the laurel family).
3. Aromatic cane (sweet cane or sugar cane).
4. Cassia (inner bark of cinnamon).
5. Olive oil.

The anointing oil is available for purchase from Israel via the internet. If you are not able to obtain it from Israel, then inquire locally among believers otherwise, you may create a batch according to the above description.



BIRKAT SHEMEN HA-MISHCHAH

**The prayer of sanctification of the anointing oil**

*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.

# TALLIT

A Tallit is a scarf-like rectangular prayer shawl. From each of its four corners, a tasseled fringe is attached and suspended; these tassels are called in Hebrew *tzitzit*. See Bamidbar (Numbers) 15:39. A Tallit is traditionally worn at morning or evening prayers. You can purchase one from the internet or alternatively can make one using a plain white cloth which should not be a mixture of linen and wool or other fabrics. See Wayiqra (Leviticus) 19:19. At each corner of the shawl, attach a tassel according to the pattern in Bamidbar (Numbers) 15:38.

## TALLIT

### **The prayer shawl**

Before putting on the Tallit, anoint yourself with anointing oil, then anoint the four tassels on the four corners of your Tallit. Unfold the Tallit and face the *Atarah* (the collar of the tallit where the blessing is written) towards you. Kiss the corner of the Atarah.

### **Then recite the blessing:**

*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.

# TEFILLIN

The word *Tefillin* is commonly translated as “phylacteries.” Tefillin are two small black boxes with black straps attached to them; the box that is attached to the arm is called *Shel Yad*, and the box that is attached to the forehead is called *Shel Rosh*. The text that is inserted inside the two boxes of Tefillin is hand-written by a scribe and consists of the four sets of biblical verses in which Tefillin are commanded (Shemot (Exodus) 13:1-10, 11-16; Devarim (Deuteronomy) 6:4-9, 11:13-21). Tefillin are meant to remind us of YHWH’s mitzvot. Certain Jewish groups, the Karaites and ancient Sadducees understood these verses to be figurative; it means only that one should always be preoccupied with words of Torah, as if they were in front of one's eyes, for this reason, many do not practice Tefillin, but that should not stop one from saying the prayers only for the purpose of acknowledging the commandment. Tefillin are wrapped around the arm seven times, and the straps on the head are adjusted so they fit snugly. Ashkenazi Jews and Sephardic Jews have different traditions on how they put on Tefillin. Sefardi stands while putting on Shel Yad and Shel Rosh, Ashkenazi sit. Sefardi wraps away from the body and Ashkenazi wrap towards the body.

## TEFILLIN MITZVOT

### **The phylacteries commandment**

#### **Before tightening the strap around the arm say:**

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav v'tzivanu l'hani'ach tefillin.*

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with Mitzvot, and commands us to put on tefillin.

**Before tightening the strap around the head say:**

*Barukh Shem k'vod malkhuto l'olam va'ed.*

Praised is the Name of His glorious Kingdom forever and ever.

This prayer is said as a meditation as you wrap the strap around the middle finger three times.

*V'ayra'teekh lee l'olam.*

*V'ayra'teekh lee b'tzadek,*

*uv'mispat uv'chesaid uv'rachameem.*

*V'ayras'teekh lee be'emuna v'yada'at et יידיש.*

I will wed You to me forever. I will wed You to me with right and justice, with love and mercy. I will wed You to me with faith, and you shall Know YHWH.

# SHOFAR

The shofar is an instrument most often made from a ram's horn, though it can also be made from the horn of a sheep or goat. It makes a trumpet-like sound and is traditionally blown on Yom Teruah, Yom Kippur, and the Jewish holiday of Rosh haShanah (the Jewish New Year). It may also be blown on the Shabbat as part of the Shabbat evening prayers following the *Amidah* (see section on Shabbat Amidah).

## BIRKAT SHOFAR

### **The prayer of sanctification of the shofar**

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav v'tzivanu al mitzvat shofar.*

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

# SHEMA

The Shema is the most important declaration of faith in YHWH in the Scriptures. Most people pray the Shema as part of their weekly morning or evening prayer. We say the Shema standing facing Yerushalem. Some put their hand over their right eye in the form of the Hebrew letter Shin.

## THE SHEMA

### **The declaration of Yisra'el**

#### **Face Yerushalem and say:**

*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!

*V'ahavta ayt יהוה Elohekhah, b'khol l'vav'kha uv'khol nafish'kha uv'khol m'dekha.*  
*V'ha'yu had'varim ha'aylay asher anokhee m'tzav'kha hayom al l'vavekha. V'shinantam l'vanekha v'dibarta bam, b'shivt'kha b'vaytekha uvlekht'kha baderekh uv, shokhb'kha uv'kumekha. Uk'shartam l'ot al yadekha v'hayu l'totafot bayn aynekha. Ukh'tavtam al m'zuzot baytekha uvish'arekha. L'ma'an tizk'ru va'asitem et kol mitzvotai Vihyeetem k'doshim layloheikhem.*  
*Ani יהוה Eloheikhem asher hotzaytee et'khem may'erezt*  
*Mitzrayim lihyot lakhem laylohem: Ani יהוה Eloheikhem.*

And you shall love YHWH your Elohim with all your lev, and with all your being, and with all your might.  
And these words, which I command you this day, shall be in your lev: And you shall teach them diligently to your children, and shall talk of them when you sit in your bayit, and when you walk by the way, and when you lie down, and when you rise up. And

you shall bind them for an ot upon your hand, and they shall be as frontlets between your eyes. And you shall write them upon the posts of your bayit and on your gates. That you may remember, and do all My mitzvoth, and be kadosh to your Elohim.

I am YHWH your Elohim, Who brought you out of the land of Mitzrayim, to be your Elohim: I am YHWH your Elohim.

Devarim (Deuteronomy) 6:5-9; Bamidbar (Numbers) 15:40-41.

AHAVTA **RE'ECHA** KHAMOKHA

*V'ah havta l'ray kha khamokha. Ani יהוה.*

And you shall love your neighbor as yourself: I am YHWH.

Wayiqra (Leviticus) 19:18.

# ASERET HA-DEVARIM

## THE DECALOGUE

### The Ten Words

In Rabbinical Hebrew it is known as *Aseret haDibrot* or the ten words. The Decalogue (Devarim (Deuteronomy) 5:6-21) was originally part of the daily prayers of the early believers because it was written on some old Tefillin and the doors posts of some houses. It is a mitzvah (commandment) to recite the Decalogue daily. See Devarim (Deuteronomy) 6. One in which YHWH attaches many great promises and abundant blessings.

*Anokhee* אנוכי *Elohekha asher hotzayteekha may'erezt mitzrayim mibayit avadim.*

I am YHWH your Elohim, Who brought you out of the land of Mitzrayim, from the bayit of slavery.

*Lo yihyay-l'kha elohim achayrim al-panai lo ta'asay-l'kha fesel v'khol-t'munah asher bashamayim mima'al va'asher ba'arezt mitachat va'saher bamayim mitachat la'arezt lo tistachavay lahem v'lo to'ov'daym ki anokhee* אנוכי *Elohekha El kana pokayd avon avot al-baneen al-shilayshim v'al-ribay'im l'son'aivosay chesaid la'alaphim l'ohavai ul'shom'ray mitzvotai.*

You shall have no other elohim before My face.

You shall not make any graven image or any likeness of anything that is in the shamayim above, or that is on the earth beneath, or that is in the mayim beneath the earth:

You shall not bow down to them, nor serve them: for I YHWH your Elohim am a jealous El, visiting the iniquity of the ahvot (fathers) upon the children to the third and fourth generation of those Who hate Me, And showing rachamim (mercy) to thousands of those Who love Me and shomer My mitzvot (obey My commandments).

*Lo tisa et-shaym-* אנוכי *Elohekha lashav ki lo y'nakay* אנוכי *ayt asher-yisa et-sh'mo lashav.*



You shall not bring the Name of YHWH your Elohim to vain emptiness: for YHWH will not hold him guiltless that brings His Name to vain emptiness.

*Zakhor et-yom hashabat l'kad'sho shayshet yamim ta'avod v'aseeta khol-m'laktekha v'yom hash'vi'I Shabbat l' עֲשֵׂה עֲבוֹדָה שֶׁשֶׁת יָמִים וְיוֹם הַשְּׁבִיעִי שַׁבָּת ל' Elohakah lo ta'say khol-m'lakhah Atah uvin'kha-uvitekha avd'kha va'amat'kha v'gayr'kha asher bish'arekah ki shayshet yameen asah עֲשֵׂה עֲבוֹדָה שֶׁשֶׁת יָמִים וְיוֹם הַשְּׁבִיעִי אַתָּה וְבִין כָּחָוּ וְעָבַדְתָּ אֶת אֱמוּנָתְךָ וְאֶת אֲמֵתְךָ אֲשֶׁר בִּישְׁאָרֵי כָחָוּ כִּי שֶׁשֶׁת יָמֵינִי אֲשֶׁר-בָּם וָאָנָּח בַּיּוֹם הַשְּׁבִיעִי אֶל-כַּיֵּן בַּיְרָאֵךְ עֲשֵׂה עֲבוֹדָה שֶׁשֶׁת יָמִים וְיוֹם הַשְּׁבִיעִי ל' kad'shayhu.*

Shomer Yom ha Shabbat (hear and obey the Seventh Day commandment) to set it apart, as YHWH your Elohim has commanded you. Six days you shall labor, and do all your work: But the seventh day is the Shabbat of YHWH your Elohim: in it you shall not do any work, you, nor your son, nor your daughter, nor your male eved, nor your female eved, nor your ox, nor your donkey, nor any of your cattle, nor the ger (stranger) that is within your gates; that your male eved and your female eved (servant) may rest as well as you. And remember that you were an eved in the land of Mitzrayim (Eqypt), and that YHWH your Elohim brought you out from there through a mighty hand and by an outstretched Arm: therefore YHWH your Elohim commanded you to shomer Yom ha Shabbat (the Seventh Day).

*Kabayd et-aveekha v'et-imekah l'ma'an ya'arekhun yamekha al ha'adamah asher- עֲבֹדָה עֲבוֹדָה לְמַעַן יֵאָרְכּוּ יָמֵיכֶם עַל הָאָדָמָה אֲשֶׁר- עֲבֹדָה Elohikha notayn lakh.*

Honor your abba and your eema, as YHWH your Elohim has commanded you; that your days may be prolonged, and that it may go well with you, in the land that YHWH your Elohim gives you.

*Lo tirtzach. Lo tin'af. Lo tignov. Lo ta'anay b'ray'akha ayd shaker.*

You shall not murder. Neither shall you commit adultery. Neither shall you steal. Neither shall you bear false witness against your neighbor.

*Lo tachmod bayit ray'ekha lo-tachmod ayshet ray'ekha,  
v'avdo va'amato v'shoro vachamoro v'khol asher l'ray'ekha.  
Amein.*

Neither shall you desire your neighbor's wife, neither shall you covet your neighbor's bayit (house), his field, nor his male eved, nor his female eved (servant), his ox, or his donkey, or anything that is your neighbor's. Amein.

## TEFILLAT TALMID

The Tefillat Tamid literally means “Disciple’s Prayer” (Mattityahu (Mathew) 6:9-15. It is believed that this prayer is an abbreviation of the *Amidah* (See *Amidah* section). The disciple’s prayer can be said as part of the Morning Prayer or Evening Prayer. This is how Yeshua would have taught it to the disciple’s because He would have said it in *Leshon haKodesh* or Torah Hebrew the language of prayer.

### TEFILLAT TALMID

#### **The disciple’s prayer**

*Aveinu Shebashamayim yitkadash sh'mekah.*

Our Abba Who is in the shamayim (heaven), kadosh Shmecha (set-apart is Your Name).

*Tavo mal'khutekha yay'asay ratzon'kha k'mo bashamayim kayn ba'aretz.*

Your malchut (kingdom) come. Your ratzon (will) be done in the earth, as it is in the shamayim.

*Et-lechem chukaynu ten-lanu hayom.*

Give us today our daily lechem (bread).

*Us'lach-lanu et-chovotaynu ka'asher salachnu gam-anachnu lacha-yavanu.*

And forgive us our debts, as we forgive our debtors.

*Va'al tavee'aynu leeday nisayon ki im-chal'tzaynu min-hara ki l'kah hamamlakha v'hagavura v'hatif'eret l'ol'may olameen. Amein.*

And lead us not into temptation, but deliver us from evil: For Yours is the malchut (kingdom), and the power, and the tifereth (majesty), le-olam-va-ed (forever). Amein.

## THE TEN REVERSALS

### **The Beatitudes**

The Beatitudes of Mattityahu (Mathew) 5:2-12 is more than just a blessing. In Hebrew it is called the ten reversals of Hoshea (Hosea) chapter 1 where YHWH pronounced a threefold curse on Yisra'el which was as follows (1) *Yizre-El* means El scatter - El will sow (2) *Lo'Ruhamah* means no compassion - no mercy (3) *Lo'Ami* means not my people. In the Beatitudes, Yeshua crushed and reversed this curse on Yisra'el with this tenfold blessing.

*Ashray aneey ruach lahem Malakhut haShamayim.*

Blessed are the poor in ruach (spirit): for theirs is the Malchut ha Shamayim (the Kingdom of Heaven).

*Ashray ha'avaylim ki haym yanuchamu.*

Blessed are they that mourn: for they shall be comforted.

*Asray ha'anavim ki hayma yiyrshu ha'aretz.*

Blessed are the meek: for they shall inherit the land.

*Ashray har'ayvim vahatzmay'im la'tzedakah ki haym yisba'u.*

Blessed are they that do hunger and thirst after tzedakah (righteousness): for they shall be filled.

*Ashray ha'rachamanim ki haym yaruchamu.*

Blessed are the rachamim (mercy) givers: for they shall obtain rachamim.

*Ashray baray layvav ki haym yechezu et ha'Elohim.*

Blessed are the pure in lev (heart): for they shall see Elohim.

*Asray rodafee shalom ki banay Elohim yiqaray'u.*

Blessed are the shalom-makers (peace makers): for they shall be called b'nai Elohim (children of Elohim).

*Ashray hanir'dafim al davar ha'tzedaka ki lahem malkhut hashamayim.*

Blessed are those who are persecuted for tzedakah's (righteousness) sake: for theirs is the Malchut ha Shamayim (the Kingdom of Heaven).

*Asharakhem im yicharafu etakhem veedabru vasheker Aleikem kol ra ba'avuree.*

Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

*Simachu vageelu ki sakhrakhem rav bashamayim ki khayn radafu et ha'navim asher hainu lifnaykhem. Amein.*

Gilah (Rejoice), and be in great simcha (joy): for great is your reward in the shamayim (heaven): for so persecuted they the Nevim (Prophets) who were before you. Amein.

MOSHIACH BIRKAT

### **The blessing of the Messiah**

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher natan lanu et dereck ha-Yeshua b'Moshiach.*

Praised are You YHWH, our Elohim King of the Universe, Who has given us the way of salvation in Messiah Yeshua.

*Barukh haba b'Shem יהוה, Hal'luyah!*

Praised is He Who comes in the name of YHWH, Halleluyah!

## TORAH EMET

In 1881 an English minister by the name of Rev. G. J. Ouseley obtained a copy of the Besorah (gospel) that appears to be the original version from which the present copies of “the New Testament” are derived. It was preserved in a Tibetan Monastery by the Essenes, where it was hidden for two millennia for safety from the hands of the corrupters. It was translated from the Aramaic by Rev Ouseley and given the name “The Gospel of the Holy Twelve.”

It is our conclusion, after a careful comparison of the passages of this Besorah with the Roman version, that the image of Yeshua that is presented in this Besorah and the message He teaches in this Besorah bears all the signs of an original Besorah, but it has its contentions. The entire message of this Besorah is summarized in this teaching which we have compiled into a Hebraic prayer which we have called “the Torah Emet” (the Torah of Truth). It is also a declaration of faith.

### TORAH EMET

#### **The Essenic Torah**

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher diber-lanu k'Yeshua Hamasheeach asher d'var hachayim.*

Praised are You YHWH, our Elohim King of the Universe, Who has spoken to us as Yeshua the Messiah, Who is the word of life.

And Yeshua said unto them, “Behold, a new I give unto you, the Torah Emet (The Torah of Truth), which is not new but from old. Even as Moshe gave the Torah to Yisra’el after the flesh, so also I give unto You the Torah Emet for the Malchut (Kingdom) of Yisra’el after the Ruach (Spirit).

For who are the Yisra’el of Elohim (Creator)? Even they of every nation and tribe who work tzedakah (righteousness), ahava (love),

rachamim (mercy) and keep my Mitzvot (Commandments) these are the true Yisra'el of Elohim.”

And standing upon his feet, Yeshua Spake, saying:

1. “Hear, O Yisra’el: YHWH is our Elohim, the Eternal YHWH alone! Many are My shlichim (apostles), and My navim (Prophets). In Me, all live and move, and have subsistence.
2. Ye shall love YHWH with all your understanding of Torah kadosh (Set-Apart Torah).
3. Ye shall love thy neighbor as yourself, even as the Torah kadosh instructs.
4. Ye shall not take away the life of any creature for your pleasure, nor for your profit, nor yet torment it.
5. Ye shall not steal the goods of any, nor gather lands and riches to yourselves, beyond your need or use.
6. Ye shall not eat the flesh, nor drink the blood of any slaughtered creature, nor yet anything which bringeth disorder to your health or senses.
7. Ye shall not make impure marriages, where love and health are not, nor yet corrupt yourselves, or any creature made pure by haKadosh (the Set-Apart Spirit).
8. Ye shall not bear false witness against any, nor willfully deceive any by a lie to hurt them.
9. Ye shall not do unto others, as ye would not that others should do unto you.
10. Ye shall worship En Sof Echad (the limitless and endless One), Avinu – Emma, (Father and Mother) in the Shamayim (Heaven), of Whom are all things, and reverence the Kadosh (Set-Apart) Name YHWH, keeping sacred their daily kadosh tefillot (Set-Apart prayers).
11. Ye shall revere your Avot (Fathers) and your Emot (Mothers) on earth, whose care is for you, and all the Teachers of Tzedakah (Righteousness).
12. Ye shall cherish and protect the weak, and those who are oppressed, and all creatures that suffer wrong.
13. Ye shall work with your hands the things that are tov (good) and seemly, so shalt ye eat the fruits of ha’aretz (the land) and live long in the Olam (Earth).

14. Ye shall mikvah (immerse) purify yourselves daily and rest every Yom Shabbat (the Sabbath day) from labor, keeping kadosh the Rosh Chodesh (New Moon celebrations), Chag (Festivals) and the Moedim (Feasts) of your Elohim and Boreh (Creator).

15. Ye shall do unto others, as ye would that others should unto you.

And when his disciples heard these kadosh words, they smote upon their breasts, saying: “Wherein we have offended, O YHWH, please forgive us; and may thy chochmah, ahava, and emet within us, so incline our hearts to love, keep and cherish this Torah Emet.”

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher asah et d'varo or lagoyim v'yaysha l'Yisra'el.*

Praised are You YHWH, our Elohim King of the Universe, Who has made His word a light to the nations and salvation to Yisra'el.



## HA-SHACRIT

These are prayers that we make when arising in the morning. These prayers thank YHWH for His faithfulness and His mercy that we are alive today that we are healthy and strong and able to do the most menial of tasks like getting dressed and putting on our shoes. Some of these prayers are of rabbinical origin, and some are ancient. Ha'Shacrit means the Morning Prayer.

TALLIT

### **The prayer shawl**

**While holding the Tallit in your hand say:**

*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.

THE SHEMA

### **The declaration of Yisra'el**

**Face Yerushalem and say:**

*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!

*V'ahavta ayt יהוה Elohekhah, b'khol l'avav'kha uv'khol nafish'kha uv'khol m'dekha.*

*V'hayu had'varim ha'aylay asher anokhee m'tzav'kha hayom al l'avavekha. V'shinantam l'vanekha v'dibarta bam, b'shivt'kha b'vaytekha uvlekht'kha baderekh uv, shokhb'kha uv'kumekha. Uk'shartam l'ot al yadekha v'hayu l'totafot bayn aynekha. Ukh'tavtam al m'zuzot baytekha uvish'arekha. L'ma'an tizk'ru va'asitem et kol mitzvotai Vihyeetem k'doshim laylohaykhem.*

*Ani יהוה Elohaykhem asher hotzaytee et'khem may'erezt Mitzrayim lihyot lakhem laylohim.*

*Ani יהוה Elohaykhem. V'ahavta l'ray'kha khamokha. Ani יהוה.*

And you shall love YHWH your Elohim with all your lev, and with all your being, and with all your might. And these words, which I command you this day, shall be in your lev: And you shall teach them diligently to your children, and shall talk of them when you sit in your bayit, and when you walk by the way, and when you lie down, and when you rise up. And you shall bind them for an ot upon your hand, and they shall be as frontlets between your eyes. And you shall write them upon the posts of your bayit and on your gates. That you may remember, and do all My mitzvot, and be kadosh to your Elohim.

I am YHWH your Elohim, Who brought you out of the land of Mitzrayim, to be your Elohim: I am YHWH your Elohim.

And you shall love your neighbor as yourself: I am YHWH.

BIRKHOT HA-SHACRIT

### **The morning blessings**

In Hebrew, we always praise or bless the originator and creator of life YHWH and not the subject or object of His creation. Some say or sing these first two blessings when arising from sleep.

*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, Asher natan lasekh'vi veenah l'hav'cheen bayn yom uvayn lailah.*

Praised are You YHWH, our Elohim King of the Universe, Who has given the mind the ability to distinguish day from night.

*Barukh Atah יהוה, Eloheinu Melech haOlam, She'asani b'tzelem Elohim.*

Praised are You YHWH, our Elohim King of the Universe, Who has made me in the image of Elohim.

*Barukh Atah יהוה, Eloheinu Melech haOlam, She'asani Yisra'el.*

Praised are You YHWH, our Elohim King of the Universe, Who has made me an Israelite.

*Barukh Atah יהוה, Eloheinu Melech haOlam, She'asani ben/bat chorin.*

Praised are You YHWH, our Elohim King of the Universe, Who has made me (male/female) to be free.

*Barukh Atah יהוה, Eloheinu Melech haOlam, Pokayach ivrim.*

Praised are You YHWH, our Elohim King of the Universe, Who helps the blind to see.

*Barukh Atah יהוה, Eloheinu Melech haOlam, Mal'beesh arumim.*

Praised are You YHWH, our Elohim King of the Universe, Who clothes the naked.

*Barukh Atah יהוה, Eloheinu Melech haOlam, Zokef k'fufim.*

Praised are You, YHWH, our Elohim King of the Universe, Who lifts up the fallen.

*Barukh Atah יהוה, Eloheinu Melech haOlam, Ha'maychin mitz'aday-gaver.*

Praised are You YHWH, our Elohim King of the Universe, Who makes firm our steps.

*Barukh Atah יהוה, Eloheinu Melech haOlam, Otayr Yisra'el big'vurah.*

Praised are You YHWH, our Elohim King of the Universe, Who girds Yisra'el with strength.

*Barukh Atah יהוה, Eloheinu Melech haOlam, Oter Yisra'el b'tif'arah.*

Praised are You YHWH, our Elohim King of the Universe, Who crowns Yisra'el with splendor.

*Barukh Atah יהוה, Eloheinu Melech haOlam, Hanotayn laya'ayf koach.*

Praised are You YHWH, our Elohim King of the Universe, Who gives strength to the weary.

*Barukh Atah יהוה, Eloheinu Melech haOlam, Hama'aveer 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.

MIKRA

### **The proclamation**

*Hara'chaman, hu yishtabach l'dor dorim, v'yitpa'ar banu la'ad ul naytzach n'tzchim, v'yit hadar la'ad ul'ol'may olamin. Amein.*

May the Merciful One be praised in all generations, be glorified through us to all eternity, and be honored among us forever. Amein.

*Ashreinu!*

*Ma-tov chelkeinu!*

*U'ma-na'im goraleinu!*

*U'ma-yafa yerushateinu!*

How greatly we are blessed!

How good is our portion!

How pleasant is our lot!

How beautiful our heritage!

*Chazak! Chazak! u'barukh!*

Be strong! Be strong and be blessed!

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

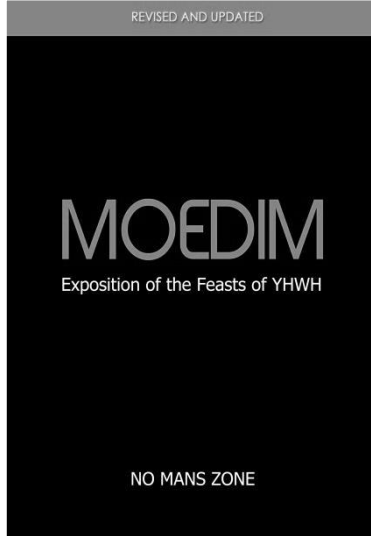
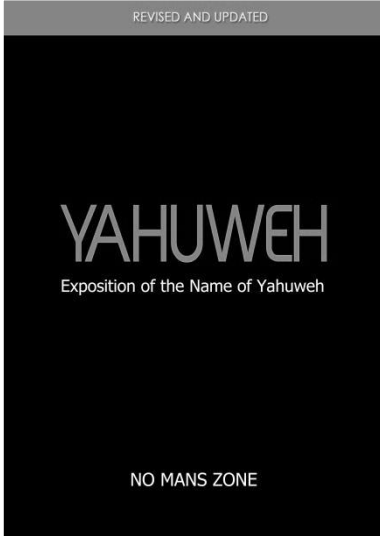
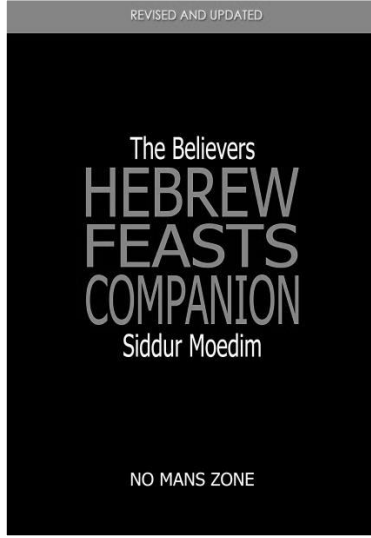
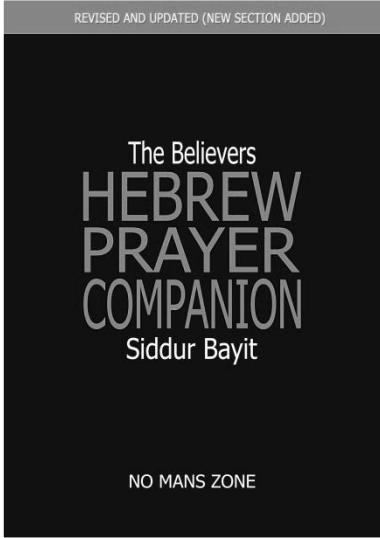
The Purpose of NMZ is set forth in these Scriptures:

NMZ Vision: Yeshayahu (Isaiah) 40:1-9; Yechezkel (Ezekiel) 37.

NMZ Mission: Yeshayahu (Isaiah) 61; Yirmeyahu (Jeremiah) 31.

NMZ Goal: Mattityahu (Matthew) 10:5-10; Marqus (Mark) 16:15-18.

# NMZ PUBLICATIONS





# NOTES



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# Siddur Bayit

## The Believers Hebrew Prayer Companion

The Siddur Bayit has been compiled for individuals or families who have no access to a Synagogue or a Fellowship where Hebrew or Hebraic teaching is available. It has been designed for the non-Hebrew reader. The sons and daughters of YHWH (the Elohim of Yisra'el) who are in exile awaiting Aliyah (a return to Yisra'el). As believers in YHWH it is our duty to learn the traditions of our forefathers in the Hebrew Faith.

The intention of the Siddur Bayit is to encourage you to practice and participate in keeping the morning, noon and evening Prayers, Intercessions and Proclamations as well as the Blessings and Dedications of which are essential to developing and maintaining your identity as an Ivrit (a Hebrew believer) in the Elohim (Creator) of Avraham (Abraham), Yitzchak (Isaac), Yaakov (Jacob).

This Siddur will teach you the mandated prayers and blessings of YHWH. The word "Siddur" means order and the word "Bayit" means House therefore, literally the Prayer Order for the home.

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