

Parashah Vayeshev וַיֵּשֶׁב

"and he settled"

Torah portion:

Genesis 37:1 - 40:23

Haftarah portion:

Amos 2:6-3:8

Zechariah 2:10-4:14

Brit Chadashah/New Testament portion:

Matt. 1:1-6; (+vs7-15) vs16-25

We often read surrounding N.T. scripture because it is such a blessing to do so

Matthew 1:7-15 Note:

Whenever I see a prescribed "Torah portion" that skips part of the Word intentionally as with this week at **Matthew 1:7-15**, warning flags fly. Sometimes we don't understand everything about everyone in the Bible, or even how to pronounce their names, but we shouldn't skip over their names. And in Parashah Chayei Sarah this passage is covered.

Jesus has a fascinating and hopeful genealogy. Here, His line from Joseph, who **stood beside** Mary. When we think on our low estate, it is good to contemplate Tamar (sexual relation with her father-in-law), Rahab (harlot), Uriah's wife (adulteress), and the evil kings such as Manasseh. This is hopeful, as like King David, while once a murderer and adulterer, was called a man after God's heart by God Himself. God's grace abounds in mysterious ways. And likewise to me. Jesus, in "breaking" the Mosaic law, touched this leper (Matt. 8:3). Praise Yah!

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The law prophesied about Jesus.

- Seize the day.

Last week during our family bible read on Shabbat, I misread the New Testament Torah Portion. I read Matthew 11:11-20 instead of Hebrews 11:11-20 – so we had a "triple" portion.

Matthew 11:7 But (as) these (were) proceeding the Jesus began to-be-saying to-the crowds concerning John, What went-YOU-out into the wilderness to-behold? (A) reed being-stirred by wind?

v8 BUT what went-YOU-out to-see? (A) MAN having-been-and-still-adorned in soft garments? Behold, the (ones) wearing the soft-(things) are in the households of-the Kings.

v9 BUT what went-YOU-out to-see? (A) prophet? Yea, I-am-saying to-YOU, even exceedingly-more than-(a)-prophet.

v10 For this (one) is concerning whom it-has-been-and-is-still-written (@Mal.3:1), Behold, I myself-am-dispatching my messenger before your **person** (προσώπου – Nestle& LXX), who will **construct your way** in-front-of-you.

v11 Amen I-am-saying to-YOU, Among (ones)-born of-wives has not been-raised-and-is-still (not) raised (a) greater (than)-John the Baptist. **But the (one) lesser in the kingdom of-the heavens is greater (than) he.**

v12 But from the days of-John the Baptist till just-now, **the kingdom of-the heavens is-being-forced, and forceful-(ones) are-seizing it.**

v13 For all the prophets and **the law prophesied till** John.

v14 And **if YOU-are-willing to-receive**, he himself-is Elijah the (one) future to-be-coming.

v15 **The (one) having ears to-be-hearing, let-him-be-hearing.**

Verse 15 has the code for "this is a parable". Whenever you read "he who has ears to hear, let him hear" (and/or "eyes to see") it indicates that a parable is being discussed.

Consider with **verse 11** the "least" in **Matthew 5:19**: "Whosoever therefore might-break one of-these commandments, **namely-the least**, and he-might-teach the MEN thus, **he-will-be-called least in the kingdom of-the heavens**; but whosoever might-do and he-might-teach (them), **this-(one) will-be-called great in the kingdom of-the heavens.**" So John, ON EARTH, is/was less than the Christians (that are not under the law, and so teach). Note that Matthew 5:19 concerns the lesser/least commandments, and is not speaking about the greatest commandments.

In the "kingdom of the heavens" (note the plural), Jesus told the disciples that the greatest (disciple) would serve to the least. These passages, along with the Light of **the great commandment** at Luke 10:27, i.e. *Love God and love your neighbor as yourself*, confirm that it is better to give than to receive. I'll come back to this later.

Again, because it is so fantastic:

v12 But from the days of-John the Baptist till just-now, **the kingdom of-the heavens is-being-forced, and forceful-(ones) are-seizing it.**

v13 For all the prophets and **the law prophesied** till John.

v14 And **if YOU-are-willing to-receive**, he himself-is Elijah the (one) future to-be-coming.

v15 **The (one) having ears to-be-hearing, let-him-be-hearing.**

Understand the purpose of the law: The law prophesied about

Jesus. John "paved the way" (Jn.1:23, Isa.40:3), and **JEHOVAH (JESUS) was present.** If you have ears to hear, **Shema: The new covenant has been established** (Luke 22:20). All Israel has not been saved (Ro.11:26), so it is not complete - **HOWEVER by FORCE - by the POWER of the Spirit** (Zech.4:6, Rom.9:16), **you can enter the kingdom of the heavens NOW, at this time** (Eph.2:6). Elijah indeed comes (Mal.4:5), but **if you trust (are willing to receive), John is "Elijah". Go (receive), don't look back! -**

Hebrews 4:3 "For we, the (ones) having-trusted*, are-going-in into the rest, according-as he-has-said-and-still-says: As I-swore in my wrath; **if they-will-go-in into my rest; and-yet of-the works** having-been-come-to-pass from casting-down of-(a)-world."

Galatians 3:19 Therefore what (is) the law? It-was added for-sake-of the transgressions, until the seed (i.e. Yeshua the Messiah) might-come to-whom it-has-been-and-still-is-promised, having-been-ordered through messengers, in hand of-a-mediator.

Seize the day.

* **John 6:29** " The Jesus answered and said to-them, This is the work of-the God, in-order-that you-might-trust with-reference-to whom [i.e. Jesus] that (one) [i.e. God] dispatched."



1 Corinthians 2:1 And-I having-come to YOU, brothers, came not according-to superiority of-word or of-wisdom proclaiming to-YOU the testimony of-the God.
v2 **For I-judged not to-be-knowing-absolutely anything among YOU unless Jesus Messiah and this-one having-been-and-still-crucified.**

paraphrased:

...It was my determination to concentrate entirely on Jesus Christ. and the fact of his death upon the cross.

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Harlots cover their face!

Genesis 38:15 "When Judah saw her, he thought her to be a harlot (לְזוֹנָה *l'zonah*) for she had covered her face (פְּנֵיהֶם *paniyim* LXX: πρόσωπον- *prosopon*);"

What exactly does the Muslim nigab, burqa, and chador represent?

Genesis 38:21 "Then he asked the men of her place, saying, Where is the prostitute (הַקְּדִישָׁה), that was at Enaim by the wayside? And they said, There hath been no prostitute (הַקְּדִישָׁה) here."

Strong's H6948 קְדִישָׁה *qēdeshah*, pronounced *ked-ā-shä*, *feminine noun*

-from H6945 קְדִישׁ *qadesh*, pronounced *kä-dashe'*, *masculine noun*

[Gen. 38:21 Masoretic text for KJV and ASV:

וַיִּשְׁאַל אֶת-אֲנָשֵׁי מְקוֹמָהּ לֵאמֹר אֵיךְ הַקְּדִישָׁה הָיָה בְּעֵינַיִם עַל-הַדֶּרֶךְ וַיֹּאמְרוּ לֹא-הָיְתָה בָּהּ קְדִישָׁה:

I put the Hebrew here because if you look at Blue Letter Bible the texts match for KJV & ASV, but BLB uses H6945 for ASV and H6948 for KJV in their Concordance/lexicon verse content diagrams. This clarifies that the text has **קִדְּשָׁה** H6948]

Thayer Lexicon for H6945 **קִדְּשָׁה** *qadesh*:

קִדְּשָׁה m.—(1) *a sodomite*, pr. consecrated, sc. to Astarte or Venus, and prostituting himself in her honour, Deut. 23:18; 1 Ki. 14:24; 15:12; 22:47; Job 36:14. Fem. **קִדְּשָׁה** consecrated (to Venus), hence *a harlot*, Gen. 38:21, 22; Deu. 23:18; Hos. 4:14. As to the libidinous worship of Venus amongst the Babylonians, see Lucian, *De Dea Syra*; compare Nu. 25:1, seqq.

(2) **קִדְּשָׁה** Gen. 14:7; 16:14; and fully **בְּרִנְעַת קִדְּשָׁה** Nu. 34:4; Deu. 1:2, 19; 2:14; [*Kadesh, Kadesh-barnea*], pr. n. of a town in the desert to the south of Palestine, see Relandi *Palæstina*, p. 114. Hence **מִדְּבַר קִדְּשָׁה** Ps. 29:8.

Compare the similarity to the Hebrew word for “holy”:

קִדְּשָׁה *qodesh* H6944, pronounced kō'·desh, *masculine noun*

from **קִדְּשָׁה** *qadash* H6942, pronounced kă·dash', *verb*:

Strong's definition:

קִדְּשָׁה *qôdesh*, ko'-desh; from H6942; a sacred place or thing; rarely abstract, sanctity:—consecrated (thing), dedicated (thing), hallowed (thing), holiness, (× most) holy (× day, portion, thing), saint, sanctuary.

Both *qodesh* H6944 and *qadesh* H6945 are masculine nouns originating in *qadash* H6942. It appears the linguistic difference between a sodomite and a saint is that the *koof* is pointed with a different vowel (קִ-קֶ). In these words' root words (**קִדְּשָׁה** *qadesh* - **קִדְּשָׁה** *qadash*), the *dahlet* is coded differently (דִ-דֵ). Punctuation is important! Interesting that before the Masoretic text – about 900A.D. - there was no vowel pointing.

From about.com: [niqab, burqa, and chador](#)

The niqab did not originate with Islam. The niqab, or face-coverings similar to it, were worn by Christian women in the Byzantine Empire and in pre-Islamic Persia. Islam adopted the practice, which was not, contrary to common perceptions, required by the Koran

Islam adopted the practice from "Christianity", but this refers not to true Christianity, but rather to the Roman Catholic Church, AKA the Great Harlot and even the Mother of the Harlots.

See Rev. ch17 and [APOLOGETICS 35: "Mother of God"](#).

<http://www.cotopaxi-colorado.com/BIBLE/MOUNT-APOLOGETICS/Apologetics-35.PDF>

Muslims apparently consider all women to be prostitutes. Or, perhaps they represent the prostitute that was drugged and "spoke" the Delphic oracle (via demon possession and/or drug use).

Noteworthy:

The Roman *Empire* represents the two legs of the image of Nebuchadnezzar's dream referenced in Daniel 2:3,40. ⁽¹⁾ *The Roman Empire was the 6th world power. Constantine built Constantinople, and moved the Roman Empire's capital there. Previously known as Byzantium, this city was apparently originally founded at the direction of the Delphic Oracle, i.e. by Satan. "Its situation, said to have been fixed by the Delphic oracle, was remarkable for beauty and security."* ⁽²⁾. *In response to a miracle of supposed divine intervention, the early Byzantium inhabitants "erected an altar to Torch-bearing Hecate, and stamped a crescent moon on their coins, a device which is retained by the Turks to this day."* ⁽³⁾. The Byzantine Empire, i.e. the Eastern Roman Empire became "Christian" by emperor Theodosius I in 380A.D. Constantine made "Christianity", of which he was the head (Pontifex Maximus) the defacto religion of the Roman Empire in 325 A.D. (some people quibble over the dates and who did it first). In other words, **the pagan religion of the state became "Christianity" by royal decree**. History shows that they just changed the name, not the religion, that is, all the pagan citizens "became Christian" citizens. This is why *the Roman Catholic Church (7th world power)* has so much paganism in its rituals - because they are pagan rituals!

Pre-Islamic Persia worshipped many gods. One was a moon goddess; the Romans also had a moon-goddess: Luna. The Roman Catholic Church uses the crescent moon symbol, for example the "Lunette" that holds the "host" in their Ostensorium. The Byzantine Empire was conquered by the Ottoman Turks (Muslims) in 1453 and after centuries, in 1930, they changed the name of Constantinople to Istanbul. This city was originally founded as Byzantium. Islam continues to use this same crescent moon symbol, for example, look at their crescent moons on top of their buildings on the Temple Mount in Jerusalem (and elsewhere).

(1) *Apologetics 22-25*, R. H. Mount; *Babylon*, C1964-66, p41, R.H. Mount, http://www.cotopaxi-colorado.com/BIBLE/MOUNT/ralph_mount_bible_study_index.htm

(2) *The Encyclopaedia Britannica*, Handy Volume Issue, 11th edition, c1910, vol.4 p911, under "Byzantium"

(3) *ibid.*

Joseph was a dreamer, and an interpreter of dreams.

Luke 21:25 And signs will-be in **sun and moon and stars**, and over the earth (a) holding-together of-nations in perplexity, (as) sea and surf (is) sounding,

According to Joseph's dream, **the sun, moon and stars are Jacob, Rachel, and his eleven brothers.**

Genesis 37:9 And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream: and, behold, **the sun and the moon and eleven stars made obeisance to me.**

10 And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall **I and thy mother and thy brethren** indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father kept the saying in mind.

Since Rachel was dead, how was this verse understood? It spoke of the resurrection. Certainly when the dead in Messiah come out of the graves, the nations will be perplexed -and when unbelievers see YHVH Yeshua return in glory, in wrath, it is quite possible to imagine that some will be scared to death - note Mk.13:26..

See more @ **Blood Red Moons**

http://www.cotopaxi-colorado.com/Torah-Torah.htm#Blood_Red_Moon

Haftarah Portion

Zechariah 2:13 Be silent, all flesh, before Jehovah; for he is waked up out of his holy habitation.

Zechariah 3:1-10 - 1 And he showed me **Joshua the high priest** standing before the angel of Jehovah, and Satan standing at his right hand to be his adversary. 2 And Jehovah said unto Satan, Jehovah rebuke thee, O Satan; yea, Jehovah that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? 3 Now **Joshua was clothed with filthy garments**, and was standing before the angel. 4 And he answered and spake unto those that stood before him, saying, **Take the filthy garments from off him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel.** 5 And I said, Let them set a clean mitre upon his head. So they set a clean mitre upon his head, and clothed him with garments; and the angel of Jehovah was standing by. 6 And the angel of Jehovah protested unto **Joshua**, saying, 7 Thus saith Jehovah of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou also shalt judge my house, and shalt also keep my courts, and I will give thee a place of access among these that stand by. 8 Hear now, O **Joshua the high priest**, thou and **thy fellows that sit before thee; for they are men that are a sign:** for, behold, **I will bring forth my servant the Branch.** 9 For, behold, the stone that I have set before Joshua; upon one stone are seven eyes: behold, I will engrave the graving thereof, saith Jehovah of hosts, and I will remove the iniquity of that land in one day. 10 In that day, saith Jehovah of hosts, shall ye invite every man his neighbor under the vine and under the fig-tree.

Zechariah 4:1-14 - 1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. 2 And he said unto me, What seest thou? And I said, I have seen, and, behold, a **candlestick** [LAMPSTAND or Menorah, Hebrew is plural: מְנוֹרֹת *menorot*] all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of **the lamps**, which are upon the top thereof; 3 and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. 4 And I answered and spake to the angel that talked with me, saying, What are these, my lord? 5 Then the angel that talked with me answered and said unto me, Knowest thou not what these are? And I said, No, my lord. 6 Then he answered and spake unto me, saying, This is **the word of Jehovah** unto Zerubbabel, **saying, Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.** 7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth **the top stone** with **shoutings of Grace, grace, unto it.** 8 Moreover the word of Jehovah came unto me, saying, 9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Jehovah of hosts hath sent me unto you. 10 For who hath despised the day of small things? for these seven shall rejoice, and shall see the plummet in the hand of Zerubbabel; these are the eyes of Jehovah, which run to and fro through the whole earth. 11 Then answered I, and said unto him, What are these two olive-trees upon the right side of **the candlestick** [LAMPSTAND הַמְנוֹרָה *menorah*, singular] and upon the left side thereof? 12 And I answered the second time, and said unto him, What are these two olive-branches, which are beside the two golden spouts, that empty the golden oil out of themselves? 13 And he answered me and said, Knowest thou not what these are? And I said, No, my lord. 14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

Colossians 2:14 Having-obliterated [ἐξάλειψας] **the handwriting** [χειρόγραφον] **against** [καθ'] **us** *in-the decrees [δόγμασιν] which (**handwriting** χειρόγραφον) was set-over-against [ὑπεναντίον] us, and he-has-lifted it up-and-it-is-still-lifted-up **out-of the midst** [τοῦ μέσου], having-nailed [προσηλώσας] it to-the cross [σταυρῶ];

The handwriting against (Mosaic law) has been removed from the midst. The Word of God is now in the midst of the Assembly.

Revelation 1:12 And I-turned-around to-be-looking-at the voice, one-who was-speaking with me; and having-turned-around I-saw seven lampstands made-of-gold,

13 And in the midst of-the lampstands (one) like (a) son of-MAN, having-been-and-still-clothed-in (a garment) to-the-feet and having-been-and-still-girded-around at the breasts (with a) belt [girdle] made-of-gold;

Yeshua/Jesus is the Suffering Servant of Isaiah 53 and the Light of the world:

John 8:12 Again therefore **the Jesus spoke** to-them, saying, **I myself-am the light of-the world;** the (one) following me will by-no-means walk-around in the darkness, BUT he-will-have **the light of-the life.**

Zechariah 2:10 Sing and rejoice, O daughter of Zion; for, lo, **I come, and I will dwell in the midst of thee, saith Jehovah** **11** And **many nations shall join themselves to Jehovah in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that Jehovah of hosts hath sent me unto thee.** 12 And Jehovah shall **inherit** Judah as **his portion in the holy land**, and shall yet choose Jerusalem.

We are near Hanukkah...the following links to better explanations of the above passages:

<http://www.cotopaxi-colorado.com/Torah-Torah.htm#Hanukkah>

Brit Chadashah Portion

Matthew 1:16 But Jacob begat the Joseph namely-the husband of-Mary, out-of whom was-born Jesus, the (one) being-called Messiah.

v17 Therefore all the generations from Abraham till David (are) fourteen generations; and from David till the resettlement of-Babylon, fourteen generations; and from the resettlement of-Babylon till the Messiah, fourteen generations.

Luke 3:23 *And the Jesus himself was about thirty of-years beginning (his ministry?), being, as it-was-being-supposed [i.e. not real], (a) son of-Joseph, of-the Eli...*

v18 **But the [real] genesis of-the Jesus Messiah was thus.** For (as) his mother Mary (was) having-been-betrothed to-the Joseph, **before they either came-together she-was-found having in womb out-of (the) Holy Spirit.**

v19 But Joseph her husband being just, and not willing to-make her a-public-example, he-purposed to-release-her stealthily.

v20 But (as) he (was) meditating these-(things), behold, (an) **angel of-Jehovah** appeared to-him by apparition, saying, Joseph, son of-David, might-you not fear-for-yourself to-take-along-to-yourself Mary your wife, for **the-(thing) in her is having-been-begotten out-of (the) Holy Spirit.**

v21 But **she-will-bring-forth (a) son, and you-will-call his name Jesus; for he himself-will-save his people from their sins.**

v22 But this total (thing) has-come-to-pass-and-is-still-coming-to-pass, in-order-that the-(thing) having-been-said by **Jehovah** through the prophet [[@Isa.7:14](#)] might-be-fulfilled, saying,

v23 Behold, **the virgin will-have in womb, and she-will-bring-forth (a) son, and they-will-call his name Emmanuel, which is being-translated-with, the God with us.**

v24 But the Joseph having-been-roused from the slumber, he-did as **the angel of-Jehovah** prescribed for-him, and he-took-along his wife to-himself,

v25 And he-was not coming-to-know her till of-which (time?) she-brought-forth her **son** namely-the first-born; **and he-called his name Jesus.**

Regarding vs 21: “Jesus” – Greek Ἰησοῦν *Yaysoun*, (as at LXX Num.13:16), *the accusative of Ἰησοῦς Yaysous*. Hebrew is Yeshua, a shortened form of יהושע Yehoshua (H3091). Yeshua means “salvation”. Jesus was born a Jew, hence “Salvation is out of the Jews” (John 4:22).

Thayer Lexicon Strongs H3091 יהושע Yehoshua:

יְהוֹשֻׁעַ & יְהוֹשֻׁעַ m. ("whose help [salvation] is Jehovah;" comp. יְהוֹשֻׁעַ, the German Gotthilf), *Joshua* [*Jehoshua*], pr. n. borne by — (1) the son of Nun, the minister and armour-bearer [?] of Moses, afterwards his successor, and the leader of the Israelites, Ex. 17:9; 24:13; elsewhere called also יְהוֹשֻׁעַ Num. 13:16 (see also יְהוֹשֻׁעַ). — (2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see יְהוֹשֻׁעַ. — (3) 1 Sa. 6:14, 18. — (4) 2 Ki. 23:8. LXX. Ἰησοῦς. Vulg. *Josua*.

Thayer Lexicon Strongs G2424 Ἰησοῦς Yaysous:

<http://www.bibclassic.org/lang/lexicon/lexicon.cfm?Strongs=G2424&t=ASV>

Ἰησοῦς, -οῦ, dat. -οῦ, acc. -οῦν, voc. -οῦ, [W. § 10, 1], ὁ, *Jesus* (יְהוֹשֻׁעַ, and acc. to a later form יְהוֹשֻׁעַ, Syr.

יְהוֹשֻׁעַ, i. e. whose *help* is *Jehovah*; Germ. *Gotthilf*; but later writ. gave the name the force of יְהוֹשֻׁעַ, see Mt. i. 21, cf. Sir. xlvi. 1 Ἰησοῦς ὃς ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ μέγας ἐπὶ σωτηρία ἐκλεκτῶν αὐτοῦ, of *Joshua*, the successor of *Moses*; Philo, nom. mutat. § 21 Ἰησοῦς ἐρμηνεύεται σωτηρία κυρίου), a very com. prop. name among the Israelites; cf. *Delitzsch*, *Der Jesusname*, in the *Zeitschr. f. d. luth. Theol.* for 1876, p. 209 sq. [or *Talmud. Stud.* xv.]. In the N. T. 1. *Joshua* [fully *Jehoshua*], the famous captain of the Israelites, *Moses'* successor: Acts vii. 45; Heb. iv. 8. 2. *Jesus*, son of *Eliezer*, one of *Christ's* ancestors: Lk. iii. 29 L T Tr WH. 3. *Jesus*, the Son of God, the Saviour of mankind: Mt. i. 21, 25; Lk. i. 31; ii. 21, and very often; see κύριος and Χριστός. 4. *Jesus Barabbas*; see Βαραββᾶς. 5. *Jesus*, surnamed *Justus*, a Jewish Christian, an associate with *Paul* in preaching the gospel: Col. iv. 11.

Isaiah 12:2-3 "**Behold, God (El) is my Yeshuah** [יְשׁוּעָתִי], **I will trust and not be afraid for my strength and my song is Yah YHVH** [יְהוָה יְהוּה] **and He is to me My Yeshuah** [יְשׁוּעָה]. **You will draw water with joy from the wells of Yeshuah** [יְשׁוּעָה]."

Thayer Lexicon יְשׁוּעָה Yeshuah H3444:

יְשׁוּעָה f. with הּ parag. poet. יְשׁוּעָתָה Ps. 3:3; 80:3
(from the root יָשַׁע).

(1) Verbal adj. f. *that which is delivered, safe*,
Isa. 26:1, 18.

(2) Subst.—(a) *deliverance, help*; יְשׁוּעַת יְהוָה
“aid vouchsafed by God,” Ex. 14:13.—(b) *welfare*,
Job 30:15.—(c) *victory*, 1 Sa. 14:45; 2 Ch. 20:17;
Hab. 3:8.

98:1:1 [A Psalm.] Oh sing unto **Jehovah** a new song; For **he** hath done marvellous things: **His right hand, and his holy** [קִדְשׁוֹ] **arm** [זְרוּעַ], **hath wrought salvation** [הוֹשִׁיעָה] **for him.** 2 **Jehovah hath made known his salvation** [יְשׁוּעָתוֹ]: **His righteousness hath he openly showed in the sight of the nations.** 3 **He** hath remembered **his lovingkindness** and his faithfulness toward **the house of Israel**: All the ends of the earth have seen **the salvation** of our **God** [יְשׁוּעַת אֱלֹהֵינוּ]. 4 Make a joyful noise unto **Jehovah**, all the earth: Break forth and sing for joy, yea, sing praises. 5 Sing praises unto **Jehovah** with the harp; With the harp and the voice of melody. 6 With trumpets and sound of cornet Make a joyful noise before **the King, Jehovah** [הַמֶּלֶךְ יְהוָה].

Isaiah 12:6 Cry aloud and shout, thou inhabitant of Zion; for great **in the midst of thee is the Holy One of Israel.**

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