



Lashon HaKodesh / Set-apart Tongue

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I promised you all a study of the Scriptures on “**speaking in tongues**”. And, I’ve been working diligently on that study. I’ll be honest; it’s been a bit of a struggle. First of all, I don’t want it to be a “**teaching**”. It needs to cause people to dig deeper. Otherwise, they won’t make it part of their belief system; whatever the outcome of the study. Secondly, we’re all going to have to lay down our pre-conceived ideas and what we’ve been taught in the past. I’m already seeing plenty of surprises to go around.

Before I begin today, I want to make one thing clear about what I believe, besides my belief in Yahshua as Moshiach, my Atonement and as Yahweh. I want to say that I believe what Yahshua said in **Mattityahu 7:7-11**; “**Ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened. Or is there a man among you who, if his son asks for bread, shall give him a stone? Or if he asks for a fish, shall he give him a snake? If you then, being wicked, know how to give good gifts to your children, how much more shall your Father who is in the heavens give what is good to those who ask Him!**” I also believe **Ya’acov / James 1:5-8 (HRV)**; **Now if a man from you lacks wisdom, let him ask from Eloah, who gives to all liberally and does not reproach, and it will be given to him. But let him ask in trust while not doubting, for he who doubts is like the waves of the sea that the wind stirs up. And that son of man should not expect to receive anything from YHVH. He who is divided in his mind also is troubled in all his ways.** We need to remember these words every time we pray before studying together, as well as independently.

Now, I was hoping to share this all in one session. After all, “**tongues**” is “*the least of the gifts or the Spirit*”. But, as I prayed night before last what Yahweh would have me speak on today, I kept waking up, throughout the night, seeing a word, or words, that started with the Greek prefix “**pneuma**”. I saw words like “**pneumatikos**” and others I don’t rightly recall. I also distinctly heard the Hebrew word “**Pekude**”. So, what was Yahweh telling me to share? What do these words have to do with what Rob just shared on “**lashon hara**” (*evil speech*)? Also, does any of this tie in with the study of two weeks ago on Ruach HaKodesh? Let’s see.

Please remember here, this is all an introduction to “**speaking in tongues**”. However, all of this information stands by itself, as well. Now as I said, I kept hearing the word “**Pekude**” which is Hebrew for “**an accounting**” or “**a reckoning**”. It is also the name of the Torah portion, from 4/1/06, that deals with the “**accounting**” of the ½ sheqel atonement for the Children of Yisra’el and how it was used for the appointments of the Mishkan, or Tabernacle. Remember, the ½ sheqel was the atonement for a person, an Yisra’elite, when they were numbered. Remember too, that this happened right after the giving of the “**Ten Commandments**” on Shavu’ot. And, that these ½ sheqels of silver were used in the sockets, the hooks, bands and tops of the columns that held up the Mishkan. In other words, our Atonement supports and upholds His Dwelling Place among us. That’s why it’s so important to know Who that Atonement is; Yahshua Ahmein.

Now, as we learned two weeks ago, “**pneuma**” is the Greek word for “**air**”, “**breath**” or “**spirit**”. It is translated in the Brit Chadashah 89 times as the “**Holy**” or “**Set-apart Spirit**”. In the Hebrew and Aramaic it is the word “**ruach**”, which literally means “**breath of the mouth**” as in “**spirit**”

brought forth" or "**spoken by the breath**". It really deepens our understanding of how Yahweh "**spoke**" things into existence; and how all things depend upon His spoken word (breath) for their continuance, moment by moment. I mentioned a few minutes ago the word "**pneumatikos**". It means either "**a spirit**" or "**divine**"; also "**religious**" or "**spiritual**".

In our reading of the Brit Chadashah, we understand "**pneuma**" in the context of "**Pentecost**" or "**Shavu'ot**" and the "**gifts of the Spirit**" that followed being "**filled**" with "**Hagios Pneuma**" in **Acts 2:4**. It's interesting to note that the Greek word used here for "**filled**" is "**pletho**" and literally means "**filled**" or "**completed**". This corresponds exactly with the Hebrew word "**male**" for "**filled**" which also means "**complete**" or "**fulfilled**".

OK, with that bit of background and with what Rob shared on "**lashon hara**" or "**evil speech**", I want to lay the groundwork for our study by looking at what I call "**lashon HaKodesh**" or what should be our "**Set-apart speech**" or our "**Set-apart tongue**". If "**evil speech**" is tantamount to "**murder**", then "**set-apart speech**" should be about life, or "**edification**". Rav Sha'ul / Paul wrote in **Ephesians 4:29-30 (HRV)**; **Let not any hateful word come out of your mouth, but that which is pleasing and useful for edification, that you may give favor to those who hear. And do not grieve Ruach HaKodesh of Eloah, by whom you are sealed until the day of redemption.** If you read the whole of chapter 4, you'll see that the context is all about "**edification**" or building up one another, the Body of Moshiach, in love.

It's great that we're looking at these things this week, today. Remember our "**Counting of the Omer**"? What is the attribute of Yahweh that we're studying this week? "**Tiferet**" which is "**beauty**" and "**harmony**". In fact today, which by the way is "**Day 21**", is about "**Tiferet**" in "**Malchut**" (**the kingdom**). That's right; it's about "**harmony in the Kingdom**"..... "**edifying**" one another.

Since the questions around "**speaking in tongues**" were raised, just after Passover, I've heard definitions from some of you as to what the word "**tongue(s)**" means. They usually emphasize "**language**". That's correct, as far as it goes. There are many dictionaries out there. But, Merriam – Webster's online definition is pretty complete. It says; **Main Entry: tongue Function: noun Etymology: Middle English tunge, from Old English; akin to Old High German zunga tongue, Latin lingua 1 a : a fleshy movable process of the floor of the mouths of most vertebrates that bears sensory end organs and small glands and functions especially in taking and swallowing food and in humans as a speech organ b : a part of various invertebrate animals that is analogous to the tongue 2 : the flesh of a tongue (as of the ox or sheep) used as food 3 : the power of communication through speech 4 a LANGUAGE; especially : a spoken language b : manner or quality of utterance with respect to tone or sound, the sense of what is expressed, or the intention of the speaker <she has a clever tongue> <a sharp tongue> c : ecstatic usually unintelligible utterance accompanying religious excitement -- usually used in plural d : the cry of or as if of a hound pursuing or in sight of game -- used especially in the phrase to give tongue 5 : a tapering flame <tongues of fire> 6 : a long narrow strip of land projecting into a body of water 7 : something resembling an animal's tongue in being elongated and fastened at one end only: as a : a movable pin in a buckle b : a metal ball suspended inside a bell so as to strike against the sides as the bell is swung c : the pole of a vehicle d : the flap under the lacing or buckles of a shoe at the throat of the vamp 8 a : the rib on one edge of a board that fits into a corresponding groove in an edge of another board to make a flush joint b : FEATHER 4 - tongue-like.**

Next week we'll look at whether there is more than one type of "**tongues**" (or "**glossa**" in the Greek) talked about in the Brit Chadashah. For now, understand that in the Aramaic it is "**d 'lashon**" with a silent aleph at the end; "**dalet-lamed-shin-nun-aleph**". From the meanings of each letter, we would read that the tongue is "**the door to teaching of El Shaddai's Heir to the throne**". The numerical value of "**tongues**" would be 385 which equals "**ye'asah**" or "**to offer**".

and “*pasha*” or “*to spread*”.

The exact meaning of “*glossa*” or “*lashon*”, whether plural or singular, comes from the context of what is written. Here are just four examples: 1) In **Shemot / Exodus 4:10-12**; **And Mosheh said to YHVH, “O YHVH, I am not a man of words, neither before nor since You have spoken to Your servant, for I am slow of speech and slow of tongue.”** (had trouble speaking publicly) **And YHVH said to him, “Who has made man’s mouth? Or who makes dumb, or deaf, or seeing, or blind? Is it not I, YHVH? And now, go, and I shall be with your mouth and teach you what to say.”** 2) In **Debarim / Deut. 28:49**; “**YHVH brings a nation against you from afar, from the end of the earth, as swift as the eagle flies, a nation whose tongue (language) you shall not understand,...**” 3) In **Shofetim / Judges 7:5**; **So he brought the people down to the water. And YHVH said to Gideon, “Everyone who laps the water with his tongue (a body part), as a dog laps, separate him from everyone who bows down on his knees to drink.”** And 4) in **2 Shemu’el / 2 Samuel 23:1-2**; **Now these are the last words of David: The saying of David the son of Yishai, and the saying of the man raised on high, the anointed of the Elohim of Ya’acov, and the sweet singer of Yisra’el: The spirit of YHVH spoke by me, and His word was upon my tongue. He spoke by Ruach HaKodesh.** The word in Hebrew is “*lashon*” in all cases. And, while these examples are all from the TaNaK, we see the same applies to the Brit Chadashah. We’ll look more into this next week.

There’s another word used synonymously in Scripture with “*tongue*” for *language* and/or *speech*. That word is “*lips*”. In the Hebrew it is “*saphah*” and in the Greek, “*cheilos*”. As you look these up, you’ll see in both cases that, in addition to meaning the body part, these words also mean a definitive “*language*” or one’s “*speech*”. In fact, “*lips*” is used about 120 times in Scripture to denote either language or speech. I say “about” as it depends on which version of Scripture you’re using at the time.

We read in **Shemot 6:30**; **And Mosheh said before YHVH, “See, I am of uncircumcised lips, and why would Pharaoh listen to me?”** As the prophet had an open vision of Yahweh on His throne, he wrote in **Yeshayahu / Isaiah 6:5-7**; **And I said, “Woe to me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips – for my eyes have seen the Sovereign, YHVH of hosts.” And one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. And he touched my mouth with it, and said, “See, this has touched your lips; your crookedness is taken away, and your sin is covered.”** Also, as Yahweh spoke to Ephraim, through the prophet, in **Yeshayahu 28:11-12**; **For with a jabbering lip and a foreign tongue He speaks to this people, to whom He said, “This is the rest, give rest to the weary,” and, “This is the refreshing.” But they would not hear.** Hoshea cries out to Ephraim in **Hoshea 14:1-2**; **O Yisra’el, return to YHVH your Elohim, for you have stumbled by your crookedness. Take words with you, and return to YHVH. Say to Him, “Take away all crookedness, and accept what is good, and we render the bulls of our lips.”** Sha’ul wrote in **1 Corinthians 14:21**; **In the Torah it has been written, “With men of other tongues and other lips I shall speak to this people. And even so, they shall not hear Me, says YHVH.”**

Sefer Mishle, the Book of Proverbs has numerous verses about the tongue, the lips, etc. and what evil work they’re put to. **Mishle / Proverbs 26** is especially so and speaks to what many of us have recently witnessed. We read in **Verses 18-28**; **Like a madman who throws sparks, arrows, and death, So is a man who deceived his neighbor, And says, “I was only joking!” For lack of wood, the fire goes out. And without a slanderer, strife ceases. As charcoal is to burning coals, and wood to fire, So is a contentious man to kindle strife. The words of a slanderer are as dainty morsels, Which go down into the inner parts of the heart. Burning lips with an evil heart Are like earthenware covered with silver dross. He who hates, pretends with his lips, And lays up deceit within him; Though he speaks kindly, do not believe him, For there are seven abominations in his heart. Hatred is covered by deceit.**

His evil is disclosed in the assembly. Whoever digs a pit falls into it, And whoever rolls a stone, it turns back on him. A lying tongue hates its bruised ones, And a flattering mouth works ruin.

Ibrim / Hebrews 13:15 (HRV); *And behold, let us offer among us an offering of praise to Elohim, this continually being the fruit of our lips that confess His Name.* And, Kepha Aleph / 1 Peter 3:10-11; *For "He who wishes to love life and see good days, let him keep his tongue from evil, and his lips from speaking deceit, let him turn away from evil and do good, let him seek peace and pursue it."*

There of course is much more. As we study the words "**tongues**" and "**lips**" and what they mean in certain scriptures, we need to consider the words "**mouth**" or "**pey**" in Hebrew and "**stoma**" in Greek and "**word**" which is "**dabar**" in Hebrew and "**logos**" in Greek. These words apply to being "filled" or "completed" in the Set-apart Spirit (Ruach HaKodesh) just as much as "speaking in tongues".

What I want to leave you with today are four things to consider, study and pray about for next week. They are:

- 1) If we lack understanding or wisdom in any matter, we need to ask Yahweh to reveal it to us through His Word. And, do so with *emunah* (trust) that He will not give us a snake or stone; but, give us the *bread of life*.
- 2) That we need to look at all aspects of anything that we study. Scripture is not only words; but those words convey pictures and concepts to help us walk uprightly before Yahweh. Let's work together to understand those words and concepts.
- 3) Let us remember that "speaking in tongues" or other issues that are not "salvation" issues do not and should not cause "division". People cause division. Evil speech causes division. Issues are to be examined, studied and resolved.
- 4) If we use our "tongues, lips, mouths and words to praise our Creator and Elohim, let us not use the instruments of praise and worship to kill each other.