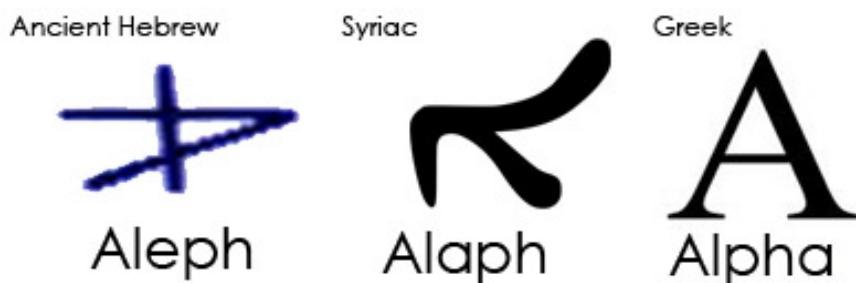


A Critical Examination of Lashawan Qadash

Lashawan Qadash is a form of the actual Hebrew word L'shon Qodesh, (which means the "Holy" Tongue), revealed by a Hebrew Israelite Elder, in NY, by the name of Arayah in the 60's (Please correct me if I am wrong). Advocates of Lashawan Qadash refer to their "dialect" of Hebrew as ancient and the "accepted" form of Biblical Hebrew as Yiddish, or of Germanic influence. For example:

Lashawan Qadash proponents will say things such as, "aleph" (the name of the first letter of the Hebrew Alphabet) "is Yiddish" and "ah" (their alleged true name for the first letter of the alphabet) "is ancient Hebrew".

I would have absolutely no problem with accepting this if it was irrefutably proved true. I mean, if there was ONE other Shemitic language that a brother could point me to, which had etymologic similarities of some-sort to "Lashawan Qadash" we would be forced to consider the validity of it. Let me give you an example of what I mean by etymologic similarities:



The Ancient Hebrew Aleph has virtually the SAME name as its Syriac relative and it is clear that the Greek Alpha is nothing more than a bite off the ancient Hebrew Aleph – literally turned sideways.

What can be etymologically connected to the letter "Ah"?

Ah ?

The word Aleph, in Hebrew actually means OX as denoted below:

Psa 144:14 *That our oxen (aluph אֲלָעֵפּ) may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.*

This also explains why the Pictograph Hebrew (The Most Ancient form of Hebrew writing)

depicts the first letter of the aleph-bet as an ox head: 

If Aleph means OX what does "Ah" mean?

Ah ?

This is what I am referring to when I say proof. There is so much ANCIENT etymology connected to the letter Aleph, it's validity is almost undeniable. However the same cannot be said about "Ah", which by itself, takes meaning and Historical value from the actual Hebrew.

What is wrong with Lashawan Qadash?

Now you may say, in your mind, "what's the Big Deal?" "So what if someone wants to use Lashawan Qadash?" or you may even use Zep 3:9 to justify Lashawan Qadash, or to under mind the necessity of studying the Bible in its intended Hebrew context; therefore I pray the reader, who has these excuses, will willingly and objectively consider the following:

Why is Lashawan Qadash Dangerous for any Brother or Sister to accept?

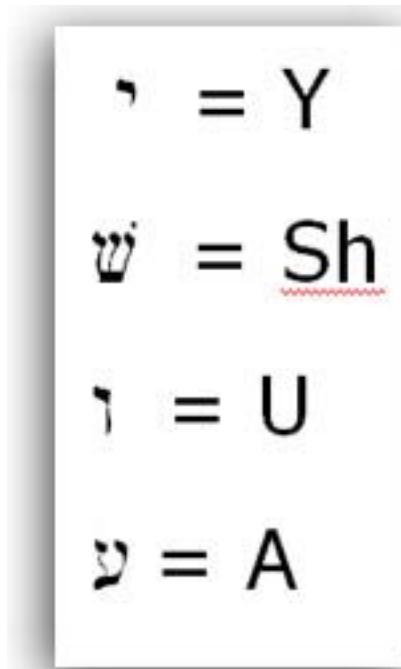
- Since it can't be proven valid, those using it are forced to rely upon Lashawan Qadash teachers for Hebrew interpretations and definitions (trust in man), instead of looking into the ACTUAL Hebrew (on their own), because they have falsely discarded it as Yiddish.
- Every word, in Hebrew, means something (as Aleph). By replacing them with letters and words that don't mean anything (like "ah") we make the word of non-effect.
- They are forced to reject any Hebraic History which contradicts their thoughts on Lashawan Qadash (which is basically all of it) and as a result they can never criticize translations, or thoroughly examine scribal works for truth. (It forces you to rely on translator's opinion)
- It is IMPOSSIBLE to learn and thoroughly understand verb tenses or distinguish verbs from nouns (in most cases) using Lashawan Qadash. (In other words Lashawan Qadash makes Hebrew incomprehensible)
- It keeps people confused about the name of the Most High and the Messiah.
- It creates a stigma around learning the actual Hebrew, which can truly help ones understanding of the Bible.
- It is an error, plain and simple!

First, let's examine the claims of Lashawan Qadash-ist:

Most Lashawan Qadash-ist teach the only vowel sounds in Hebrew are "I" (as in "prIDE") and "A" (as in "fATHER"), based on the faulty assumption that aleph (which they call "Ah") and Ayin (which they call "eye") always make an Ah (as in fATHER) and I (as in "prIDE") sound. They teach that there are no E, O, or U vowel sounds in Hebrew. I have yet to see any form of evidence for any of these claims, as a matter of fact, in my attempts to legitimately question this ideology I have only gotten insulted, and avoided. This is not the manner in which we are instructed, by YHWH to defend our beliefs. We have a responsibility to prove ALL things and since the very nature of this teaching can be detrimental to the

salvation of its proponents, I, as one seeking to do the will of YHWH, have the moral obligation to correct this. Let's begin!

Before we compare Lashwan Qadash to the True Hebrew, let me lay some ground work. What we will be examining is something called TRANSLITERATIONS, not to be mistaken for translations. A Transliteration brings the sound of text from one language to another. Take for example the name Yeshua יֵשׁוּעָה; Yeshua means, (He shall save) in Hebrew, but it means nothing in English. A transliteration does not emphasize carrying over the definition of names but the sound of names. This is an example of a transliteration:



The translation of the Hebrew name Yeshua, would be "He will save", which sounds absolutely nothing like Yeshua but carries the definition of His name. So a short way to put this is:

Translation - focuses on meaning

Transliteration - focuses on sound

Why is knowing what a transliteration is so important, in our examination of Lashwan Qadash?

The ancient Hebrew Text was translated into Greek (in the LXX), around the second century BC, by 70 Hebrew Elders, for Greeks and Greek speaking Israelites. The Hebrew translators, who knew Hebrew and Greek, when TRANSLITERATING names, used the Greek text to imitate the sound of the actual Hebrew words (Just as I used the English "Yeshua" to

produce the sound of יְשָׁעָה). Though Greek, as English, has its limitations in imitating the sounds of the Hebrew, sometimes these transliterations were able to almost perfectly imitate the sounds of the actual Hebrew text. If the Hebrew we have today is Yiddish, and a result of Germanic influence (from the Khazars of the 7th century AD), the Greek transliteration of the ancient Hebrew text should, sound-like, or indicate to us in some-way that Hebrews were trying to use the Greek Text to imitate, the "Lashawan Qadash" pronunciation.

Remember this was more than 200 years the birth of Messiah, and 900 years before a Khazar ever knew what a Jew was, therefore these transliterations CANNOT be connected to Yiddish. Let's examine:

1Sa 1:3 Now this man went up from his city year by year to worship and to slaughter to יהוה of **hosts** in Shiloh. And the two sons of Ěli, Ḥophni and Pineḥas, the priests of יהוה, were there. (The Scriptures)

The word translated as **hosts** in the phrase YHWH of host, is the word צבאות tsabaoth, which the "True pronunciation" of this word צבאות, according to the Lashawan Qadashers, would be (please correct me if I'm wrong) **Tazaba'awath** or maybe even **Tazabawath**, because the letter tsade (צ), according to them, is **Taza**, the only vowel sound in Hebrew (other than "I") is "ah", and there is also no "o" sound in Hebrew. Does the Greek transliteration mimic this sound? let's see:

1Sa 1:3 And the man went up from year to year from his city, from Armathaim, to worship and sacrifice to the Lord God of **Sabaoth** σαβαώθ at Selom: and *there were* Heli and his two sons Ophni and Phinees, the priests of the Lord. (The Greek LXX)

The Greek transliteration of צבאות is σαβαώθ, pronounced Sabaoth.

G4519

σαβαώθ

sabaoth

sab-ah-owth'

Of Hebrew origin ([[H6635](#)] in feminine plural); *armies; sabaoth* (that is, *tsebaoth*), a military epithet of God: - sabaoth.

Though the Hebrew translators could not produce the "Tsa" sound of the tsade (צ), notice the Greek imitation of the Hebrew word צבאות, **Sabaoth** σαβαώθ sounds more like the alleged Yiddish "Tsabaoth" then Tazaba'awath or Tazabawath (sounds which could EASILY

be Imitated in the Greek Language). The Hebrew Elders could've easily placed a Greek Alpha between every consonant to imitate the "Lashawan Qadash" pronunciation. Were the Hebrew elders influenced by Yiddish too? I think not!

Another example:

Zion

2Sa 5:7 Nevertheless David took the strong hold of **Zion** זְרוּם: the same *is* the city of David.

The Hebrew word there is **Tsiyon** צִיּוֹן, pronounced – Tsee' own – according to true Biblical Hebrew but according to "Lashawan Qadash" the correct pronunciation of this word is **Tazayawan**. How did the Hebrew elders mimic the sound of זְרוּם in the Greek language let's see!

2Sa 5:7 And David took first the hold of **Sion Σιών**: this *is* the city of David. (Brenton LXX)

The Hebrews transliterate זְרוּם as **Sion Σιών** pronounced – See-own – as denoted by the Strong's:

G4622

Σιών

Sioñ

see-own'

Of Hebrew origin [H6726]: *Sion* (that is, *Tsijon*), a hill of Jerusalem; figuratively the *Church* (militant or triumphant): - Sion.

Obviously the Greek is unable to produce the -Tsa- sound of tsade (צ) so they replace it with an S sound, however the Hebrews produce a Greek transliteration of זְרוּם which sounds A LOT more like **Tsiyon** than **Tazayawan**... Doesn't it? Obviously the Hebrew predating Messiah had both an "e" and an "o" sound!

Another example:

King Saul

1Sa 11:15 And all the people went to Gilgal; and there they made **Saul** שָׁאֵל king before YHWH in Gilgal; and there they sacrificed sacrifices of peace-offerings before YHWH; and there Saul and all the men of Israel rejoiced greatly.

The Hebrew pronunciation of Saul is really **Sha'ul** שָׁאֵל (Sha'ool) in accepted Biblical Hebrew. Lashawan Qadash-ist, however advocate the pronunciation of this to be **Sha'awal**, or **Shawal**. Let's see how the Hebrews transliterate this name into the Greek language:

1Sa 11:15 And all the people went to Galgala, and Samuel anointed **Saul Σαούλ** there to be king before the Lord in Galgala, and there he offered meat-offerings and peace-offerings before the Lord: and Samuel and all Israel rejoiced exceedingly.

The Hebrews transliterate Saul into **Σαούλ** which is pronounced (*sah-ool*). Though the Hebrews could not carry the "Shh..." sound of "Sha'ul" into the Greek, notice the Greek transliteration of **שָׁאֵל** sounds A LOT more like Sha'ul than Shawal or Sha'awal. So it is obvious that Hebrew can produce a "u" sound contrary to the teaching of Lashawan Qadash!

We can go on and on and on in the Greek, and don't let me get into the Aramaic!

There is overwhelming proof that the Hebrew we have today, (excluding minor discrepancies) is the actual Hebrew that was spoken in the time of the Messiah, Yeshua. And the Masoretic vowel sounds are imitated in text predating the masoretic works. This is Simple, not a confusing unexplainable mystery, as Lashawan Qadash.

The point is Lashawan Qadash is a man-made teaching DESTRUCTIVE to the ability of brothers and sisters to learn actual Hebrew, and enhance their knowledge of the Scriptures, in its UNCUT form.

Why Zep 3:9 IS NOT a valid excuse to IGNORE the true Hebrew context of the Scriptures

Before discussing this verse I'd like to say this. I am NOT saying YHWH cannot, or even that he will not, give us a new Language. However, I believe this to be a fair and Biblical criticism of Zep 3:9. I am not saying it is irrefutable, however I have not found any CLEAR evidence pointing the opposite direction.

Was Zep 3:9 talking about an actual language?

Zep 3:9 "For then I shall turn unto the peoples a clean **lip**, so that they all call on the Name of **יהי**, to serve Him with one shoulder. (The Scriptures)

The word translated as **lip** is the Hebrew word **Saphah שפה** (The plural is **Saphathiym שפתים**) which literally means lip but is used as an idiom to refer to language. The assumption many Hebrews, including myself at one point, have had is that this verse referred to the restoration of the True Hebrew to us again. There is only ONE problem with that notion. Where in the Bible can we find that Hebrew, or any other language for that matter, is pure or clean? No where! Not even when the whole entire world had one language, was it ever referred to as a "pure" language, or more correctly a "clean lip".

Gen 11:1 And all the earth had one **language Saphah שפה** and one speech.

Remember, we MUST define the Bible with the Bible. Of course we know Hebrew was the language of the prophets; but as much as we love and adore Hebrew, the Bible never refers to Hebrew as the pure language, or a "clean lip", nor does it ever refer to a foreign language as an "unclean" lip. The Bible does however, describe one with an unclean lip, let's read about it!

Isa 6:5 And I said, "Woe to me, for I am undone! Because (a) I am a man of unclean lips **Saphethiyim שפתים**, (b) and I dwell in the midst of a people of unclean lips **Saphethiyim שפתים** – for my eyes have seen the Sovereign, יְהוָה of hosts." (The Scriptures)

- (a) Yeshayah (Isaiah), a Hebrew speaking man, said himself to have "**Unclean lips**"
- (b) Yeshayah dwelt in Israel, where EVERYBODY SPOKE HEBREW, and said they all had "**Unclean lips**"

How did YHWH cleanse these **unclean lips**? Let's Continue:

Isa 6:6 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. 7 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."

Apparently YHWH restored to Yeshayah a clean lip too; but this had absolutely NOTHING to do with giving Him a new language. YHWH removed his sin from him and his mouth. Can this interpretation of Zep 3:9, be validated with Scriptures? I think so...

Psa 12:1 Save, יְהוָה, for the kind one is no more! For the trustworthy have ceased from among the sons of men. 2 They speak falsehood with each other; They speak **with flattering lips** (**Saphath Chalaqoth שפת חלקות**), a double heart. 3 יְהוָה does cut off all **flattering lips**, A tongue that speaks swelling words, (The Scriptures)

Here is the Hebrew of verse 2:

ושׁוֹא יְדַבֵּר אִישׁ אֲתִידָעֶךָ שְׂפַת חָלָקוֹת בְּלֹב וְלֹב יְדַבְּרוּ Psa 12:2

The phrase translated “flattering lips” is Saphath Chalaqoth שפת חלאקות. The problem with this translation, however is that the Hebrew noun **Saphath** שפת, translated as lips, is singular, not plural. The word Chalaqoth חלאקות (the plural form of chelqâh חלקה) translated as flattering, on the other hand, is a plural noun – NOT a singular adjective, like flattering (in the sense of an adjective). The word **chelqâh** חלקה literally means smooth thing or smoothness (in the sense of a noun), by implication flattering or what we call slick-talk. The Literal translation of the term **Saphath Chalaqoth** שפת חלאקות would be “Lip of Smooth-things” or, for the sake of English understanding, “Lip of Flatterings” NOT flattering lips.

“Why was that examination important?” you ask.

The term Lip of flattery, can also be translated Language of flattery. Of course we know Psalms 12 did not refer to an actual language, or even a lip for that matter, but an unrighteous (or unclean) way of speaking (like Isa 6:5). The only thing that lets us know CLEARLY, whether or not a language is being spoken of is the context.

In Psa 12:3 YHWH says:

He will CUT OFF the lip **Saphath** שפת of flattering (which caused us to speak falsehood and deceit etc....)

and in Zep 3:9, He says:

He will turn to us a clean lip **Saphah** שפה, so that we can call His name and serve Him with one accord.

So here is the question... Is YHWH saying, in Zep 3:9, that he is going to cause us to speak Hebrew or is he saying that He is going to remove the deceit and guile from our mouths, or both? Let's read:

Zep 3:9 “For then I shall turn unto the peoples (a) a clean lip, so that they all call on the Name of יהוה, to serve Him with one shoulder. 10 “From beyond the rivers of Kush my worshippers, the daughter of My dispersed ones, shall bring My offering. 11 “In that day you shall not be put to shame for any of your deeds in which you have transgressed against Me, for then I shall remove from your midst your proud exulting ones, and you shall no more be haughty in My set-apart mountain. 12 “But I shall leave in your midst an oppressed and poor people, and they shall trust in the Name of יהוה. 13 “The remnant of Yisra'ĕl shall do no unrighteousness and speak no falsehood, (b) nor is a tongue of deceit found in their mouth. For they shall feed their flocks and lie down, with none to frighten them.”

(a) in verse 9 YHWH will restore a **CLEAN lip** to Israel.

(b) & in verse 13, In Israel there will be no **tongue of deceit**.

Notice, the Hebrew words for tongue (lashon) and lip (saphah) are both translated, in other places in the Bible, as languages yet none of them refer to language in Zep chap 3. This sounds more like a moral change as Isa 6:5-6 than a language change.

Why I personally do not believe Zep 3:9 referred to a language change:

- In Rev 7 notice the language barrier is not preventing the servants of YHWH from serving Him on one accord:

Rev 7:9 After this I looked and saw a great crowd which no one was able to count, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and palm branches in their hands, 10 and crying out with a loud voice, saying, "Deliverance belongs to our Elohim who sits on the throne, and to the Lamb!" (The Scriptures)

- Yeshayah, and ALL Israel spoke the same Hebrew language, yet still had "unclean lips"
- We ALL speak the same language in America and are definitely NOT on one accord.
- There is no explicit proof that a "clean lip" referred to a new language.
- There IS explicit proof that an "unclean lip" had NOTHING to do with language.

Note well: I am NOT suggesting that YHWH will not give us a new form of speaking in the Kingdom age, but I am suggesting that Zep 3:9 does not say he will cause us ALL to speak Hebrew or even the same Language. YHWH is saying He will remove the uncleanness and flattery from our mouths so that we can serve Him, and call His Name with one accord. We refuse to call His name, and serve Him with one accord, not because our language prevents us, but because our EVIL perverse ways prevent us!

Conclusion

The term Lashon Qodesh (Holy Tongue), said in reference of the Hebrew language, is NOT even in the Bible. It is man who has idolized and associated divinity with the Hebrew Language or any other language. The significance of language is, however, it helps us to illustrate our point to one another, and in other words, before I understand you, I must understand the language you are speaking. I must understand the context of your language from your cultural standpoint in order to avoid pulling your words out of context. So when you say something like "My boss is gonna kill me" I don't assume your boss is an actual murderer. This is the significance of language.

Hebrew is the language YHWH used to illustrate His points to the children of Israel, so having some-what of an understanding of Hebrew, helps us to understand the word of YHWH on a greater level, than through the filter of a translation, (which relies on the interpretations of man). YHWH is what makes Hebrew special, not Hebrew itself! Salvation is of the Jews (Joh 4:22) because YHWH is OUR heritage. Names and other Hebrew words ALL trace back to His feelings, knowledge and perspectives. Knowing the True Hebrew means you can double check translations, or even make your own translation. Why are Gentiles translating the Bible, while we defend the interpretations of the Gentiles as if it is the UNCUT word of YHWH? Don't the Scriptures say Israel is Priest of YHWH? As I've stated

before, understanding Hebrew is not the basis of your Salvation, however understanding the word of YHWH has an effect ois the basis of your Salvation, and having a basic understanding of Hebrew has an effect on how well you understand the word of YHWH himself. As a result, to ignore Hebrew is almost like ignoring the context of a great percentage of the Bible.

Hopefully this provided a more objective view to those seeking to serve YHWH, and not the ideas of man, Shalom

Obadyah