

The Holy Tongue

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MINISTRIES

Introduction

God created many languages. In Genesis, we read: “From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations” (Genesis 10:5, NKJV).ⁱ One of those languages was Aramaic. Aramaic is considered a special and unique language.ⁱⁱ Rabbi Moses Isserlis said that Aramaic has a semi-holiness that dates to Mount Sinai.ⁱⁱⁱ

Jewish marriage contracts (*Ketubahs*), special prayers, such as *Kaddish* (sanctification), and parts of the Bible and the Oral Torah narrated in the Talmud were written in Aramaic. However, as beautiful and poetic this language is, only Hebrew is called the Holy Tongue.^{iv} The sages tell us that all languages are translations of reality, except for the Holy Tongue, the language of reality itself. What do the rabbis mean by this? Let us find out.

In the Beginning

We begin our discussion in Genesis. The sages tell us the word “beginning” in Hebrew is a reference to wisdom. It is written, “In the beginning God created the (*Et* in Hebrew—תּוֹ) heavens and the (*Et*—תּוֹ) earth” (Genesis 1:1). The word *Et* comprises two Hebrew letters—*Aleph* (א) and *Tuv* (ת)—the first and last letters of the Hebrew alphabet. The word is pronounced *Et* and reads, in part, as follows: *Et ha’smahaim v’et ha’aretz*.

The letter *Aleph* (א) symbolizes the *One*, unique, invisible God. And it represents the eternal, omnipotent, creator, sovereign Master (*Aluph*), and Lord of the universe (*Adon Olam*). The letter is comprised of three other Hebrew letters—a *Vuv* (ו), an upper *Yud* (י), and a lower *Yud* (י). The numeric value of these three letters is twenty-six (six, plus ten, plus ten), which equals the four-letter Divine name of God—the Tetragrammaton. The letter *Aleph* also represents air (*Avir*), which creates wind (*Ruach*) and speech (*Dibur*). The letter *Tuv* symbolizes Divine perfection and stands for truth (*Emet*). Yeshua said: “I am the way, the truth [*Emet*], and the life” (John 14:6).

We previously learned that wisdom (*Chachmah*) is the beginning of all that exists. Wisdom represents the beginning of God’s thought, and the completion or fulfillment of His thought is known as His understanding (*Binah*). Understanding (*Binah*) is considered the end of it.

Therefore, returning to Genesis, we understand that “in the beginning,” God conceived in His thought the *Et* (the *Aleph* and *Tuv*, the beginning through the end) of all that He created. Thus, wisdom is the source for all the laws of creation, and the Hebrew alphabet encapsulates it. Wisdom is also the tool of God’s will, as it is written: “*The Lord by wisdom founded the earth; By understanding He established the heavens*” (Proverbs 3:19). And each Hebrew letter is a unique expression of God’s wisdom

The Book of Hebrews says, “[Look] unto Jesus, the author [the beginning—*Aleph*] and finisher [the end—*Tuv*] of our faith” (Hebrews 12:2), who is both our salvation and our new creation in Him. Yeshua declared, “*I am the Alpha and the Omega, the Beginning and the End*” (Revelation 1:8). In Greek, we view these words as signifying the beginning through the end of time. But in Hebrew, it would be equivalent to Yeshua saying: “I am the *Aleph* and the *Tuv*—I am the all-encompassing *One* (the *Et*— אָ) of all that exists.”

The sages further tell us the term “beginning” refers to the Torah—the Word of God. We know that Yeshua is the Word of God made flesh. He is both the wisdom and the beginning of creation, and He is the understanding through which all creation came into being. It is written, “*All things were made through Him, and without Him nothing was made that was made*” (John 1:3). God’s reference to creation is that Christ is the all-encompassing *One*. We read: “*The Lord possessed me [Christ] at the beginning of His way, Before His works of old*” (Proverbs 8:22).

After wisdom and understanding, all that remained in the creation was for God’s thought to be put into action (*Daat*). And what was this action? It was God’s Holy Wind (His Holy Spirit), chiseling the Hebrew letters with His Holy Tongue and speaking into motion the whole of creation. It is written in the Mishnah (the Oral Torah): “I am [God] who speaks [and creates the world], and the created always reflects the creator.

With this knowledge and all these images in mind, I want you to begin thinking of the Hebrew letters as the spiritual building blocks for creation.

The Language of Creation

The Hebrew alphabet consists of twenty-two letters that are all consonants. There are no vowels. Five of the letters are repeated, for a total of twenty-seven. These repeated five letters are called “finals” and are used at the end of a word. The first and last letters, as we have already learned, are *Aleph* and *Tuv*. At the center of the alphabet is the letter *Mem*, representing God’s Kingship, His *Malchut*. These twenty-six letters surrounding the King allude to God’s Holy name, which we learned has a numeric value of twenty-six.

The sages tell us that the world was created with these twenty-two letters and ten numbers (one through ten). Each letter has a numerical value associated with one of the ten digits, Divine science. These letters and their associated numerical values are the primal spiritual forces that effectively create the raw materials of creation.

Figuratively, the ten numbers are believed to be associated with the ten emanations of God's light and His ten utterances of creation—God's speech. It is written, *"So it was, when you heard the voice from the midst of the darkness"* (Deuteronomy 5:23). The Rambam^v explains that the twenty-two letters represent ten fingers, ten toes, plus the two mediators. Is it possible these two mediators are God's two witnesses that we read about in Revelation? It says: *"And I will give power to my two witnesses, and they will prophesy"* (Revelation 11:3). Quite possibly.

We do not have time to discuss every Hebrew letter. Instead, we will be focusing on just several of them. As previously discussed, the first letter of the Hebrew alphabet—Aleph—is constructed of three other Hebrew letters—a diagonal *Vuv*, which separates an upper and lower *Yud*. The diagonal letter *Vuv* symbolizes the separation of the Divine from the created that are now united by the numerical value of six.

Paul said there is a spiritual realm and a natural (physical) one.^{vi} The sages further articulate that each physical part of man has a spiritual parallel, and the soul fills our bodies. The spiritual and natural realms were separated at the fall of man. In Him, we have become a new creation where the spiritual and natural will coexist and fully unite, restoring the whole creation to the Garden of Eden. Six is the measure of man and now the Son of Man, the second Adam who is the Christ. In Him, we have become a new creation, and the spiritual and natural will coexist and be fully united.

When we talk about spoken language, we are peering into one of the many conduits that connect these two realms. It is written, *"Then God said, 'Let there be light;' and there was light"* (Genesis 1:3). Here, we see God's speech as His writing, His writing as His creation, and the will of God as His speech. It is a full circle, and all are connected, in a spiritual sense, to God's name—as a sphere. The sages tell us that the letters of God's name are fixed in the sphere (*Galgal*). Thus, God's all-encompassing name is associated with the whole of creation.

Similarly, the sphere of the sky is called *Galgal HaRake'ach*, as it is written: *"It is He who sits above the circle of the earth, And its inhabitants are like grasshoppers, Who stretches out the heavens like a curtain, And spreads them out like a tent to dwell in"* (Isaiah 40:22).

The Hebrew word for sphere has the same root as the verb "to turn." The term is used to describe both living and inanimate objects, like wheels of silver and gold. In Ezekiel, we read, *"Wherever the spirit wanted to go, they went, because there the spirit went; and the wheels were lifted together with them, for the spirit of the living creatures was in the wheels"* (Ezekiel 1:20). Here again, we see a correlation in the Hebrew letters to the natural and spiritual realms.

It is generally known that the number three (*Gimmel*) and the number seven (*Zayin*) are unique. While it is understandable how thirty and twelve are used to define the monthly and annual calendar cycle, there is no observable astronomical or celestial event that correlates with the seven-day week. So, what is unique about three and seven? Please bear with me for a moment through some mathematics.

Three and seven are both prime numbers that add up to ten. If we break the number ten into pairs, there are five possible combinations. Each pair (except for three and seven) can be divided by a number other than itself or one. Therefore, three and seven are unique from all other numbers. And, seven is the most treasured of all.

Seven relates to the number one in this way. Neither seven nor one can be expressed as the product of any two whole numbers other than itself and one. Neither is a prime factor of any different number between one and ten.

We know that three represents the trinity. But in Hebrew, three (*Gimmel*) reflects God's eternal beneficence—His kindness (*Chesed*). As it is written, *"For I have said, "Mercy shall be built up forever; Your faithfulness You shall establish in the very heavens" (Psalm 89:2).*

Gimmel also means to grow (*Va'yi'gama*), taken from the root *Gamol*, which means to nourish until fully ripe. We read: *"And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him" (Luke 2:40).*

In Hebrew, seven (*Zayin*, or Zion) denotes the spiritual fullness purposed for creation. The world was created in six days, the number of mankind. However, creation was not complete until the seventh day, a day set apart for humanity to connect with the *One* who created us. It is written, *"In Salem also is His tabernacle, And His dwelling place in Zion" (Psalm 76:2).* For *"Out of Zion, the perfection of beauty, God will shine forth" (Psalm 50:2).*

Therefore, one, three, and seven represent the *Oneness* of God and the spiritual presence He has instilled in the creation.^{vii} We now begin to see that Hebrew is a logical and mathematical language that correlates its letters and vocabulary on many physical and spiritual levels.

When studying the Bible, we often use the straight or literal (plain) meaning of scripture. However, if we dig more deeply, we also have allegoric, hidden, and symbolic meanings. We find these in both the associations and the numerology of the Hebrew letters. There is also the homiletic storytelling of the rabbis, which is called Midrash. And lastly, we have the secret mystical or esoteric meaning given through inspiration or revelation of the Holy Spirit.

Here is an example of allegoric and mystical revelation. It is written, *"The earth was without form, and void; and darkness was on the face of the deep. And the Spirit [wind] of God was hovering over the face of the waters" (Genesis 1:2).* The Hebrew words for "without form, and void" are *Tohu* and *Bohu*.

The conventional translation in English is "chaos." However, the deeper understanding provided by Rashi^{viii} of the word *Tohu* is astonishment and desolation. He says, "for a person would be astonished and desolate at the emptiness in (the world)." He explains that the Hebrew word for wonder is *toheh* and has the same root as *Tohu*, which means astonishment. Therefore, the essence of the mystical experience in God's creation is *awe* and *wonder*— *"O Lord, our Lord, How excellent is Your name in all the earth, Who have set Your glory above the heavens!" (Psalm 8:1).*

In summary, Hebrew is a natural language that God used to create the natural world.^{ix} Thus, Hebrew represents the basic structure of our created realm. And, concealed within its letters, their combinations, crowns, and shapes, are the laws of physics, metaphysics, music, psychology, ethics, and so much more.

These laws are said to be chiseled in stone. Therefore, the properties of physical space, i.e., the laws of physics parallel the Hebrew letters—the Holy Tongue—and the structure of the entire creation is based on these letters. Like the periodic table of elements, the twenty-two letters of the Hebrew alphabet provide the spiritual structure for the whole of the creation and are like spiritual tools in the hands of a living God.^x

Living Stones

The Mishnah tells us that God's spiritual tools, the Hebrew letters, are the foundation of all creation and are called the "letters of foundation." They are also called "stones." These stones are the foundation for all that exists and the foundation of the building that God is constructing. Just as stones are excavated from a mountain of stone, so are the Hebrew letters hewn and cut from the four-letter name of God. As it is written, *"The Lord is my rock and my fortress and my deliverer" (Psalm 18:2, NKJV).*^{xi}

The Mishnah uses the phrase "engraved" and "hewed." Engraved means to chisel the letters on a tablet of stone and remove the surrounding matter. Hewed means to cut the letters out of a stone tablet the way rock is quarried from a mountain.

Water is often used to cut stone, but let us discuss wind for a moment. Wind (a gaseous fluid) makes a sound when it brushes against a physical object. The cutting of wind into the various parts of each letter of the alphabet forms what we call speech. The Rambam said, "the sound, wind, and speech, in which the letters are engraved, hewn, and fixed, are called the *holy wind,*" which we know as the Holy Spirit. From the Holy Spirit came the holy letters and the holy tongue—the Hebrew language.

It is written, *"By the word [speech] of the Lord the heavens were made, And all the host of them by the breath of His mouth" (Psalm 33:6).* So, here is the understanding. Wind cutting letters in the form of speech is like one cutting building blocks from a mountain of stone.

Sound, wind, and speech are all characteristics of the Holy Spirit. We read: *"The Spirit of the Lord spoke by me, And His word was on my tongue" (2 Samuel 23:2).* The Holy Spirit emanates from the highest spiritual realm of God, as it is written: *"The Holy Spirit will come upon you, and the power of the Highest will overshadow you" (Luke 1:35).*

These three (sound, wind, and speech) represent God's influence and inspiration. They are called the elements of both creation and prophecy— "Therefore, [the sages declare, that] prophecy is a

form of creation, and conversely, the universe is but a poetic dream.^{xii} Let us now dig more deeply into our discussion on living stones.

All creatures are like houses, and houses are commonly built from stones. Scripture compares people to stones. Yeshua is called both “the Rock of Israel” and “the chief cornerstone.”^{xiii} Therefore, the stones of a house represent its builder, who is Christ. As it is written, *“But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord” (2 Corinthians 3:18).*

While stones represent people, mountains, on the other hand, represent kingdoms.^{xiv} The Holy Spirit is building His Kingdom, His church, by engraving and hewing stones from the “mountain of stone” who is Christ “the Rock of Israel.” We are the living stones carved from Christ (the living word) so that we not only bear His image but are engraved and hewn from the same mountain of stone. Together, in Christ, we become the mountain of His Kingdom, and the Hebrew letters are both the natural and spiritual source for all creation.

The rabbis tell us that the Biblical reference to a man’s home (*Bayit*) means his wife. The Hebrew word *Heichal* means palace or mansion and has the same numerical value as Adonai, which translates as Lord or Master. Adonai is the name of God that refers to His Kingship (*Malchut*). Here we see the correlation between the church, the Temple of the living God, and the bride of Christ. These are the same.

God’s house, His mansion, is both His bride and His Temple, who will reign with Him as kings (*Melachim*) and priests (*Kohanim*) over all the nations.^{xv} Yeshua said, *“In My Father’s house [Bayit] are many mansions [Heichalim]” (John 14:2)*, indicating there would be many Lords (kings) in His House—His Kingdom—as we read: *“for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful” (Revelation 17:14).*

Stones of Fire

Stones of fire is a reference to angels. It is written, “You walked back and forth in the midst of fiery stones” (Ezekiel 28:14). Yeshua said, *“for [we] are equal to the angels and are sons of God, being sons of the resurrection” (Luke 20:36)*. And Peter said, *“you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ” (1 Peter 2:5).*

In the Psalms, we read: *“He makes the winds His messengers, fiery flames His servants” (Psalm 104:4, Sefaria)*. Here, winds are plural, indicating that God’s angels are emanations of the Holy Spirit—what the rabbis call “wind from wind.” Angels are also called fiery flames, as we read: *“The sight of the glory of the Lord was like a consuming fire on the top of the mountain in the eyes of the children of Israel” (Exodus 24:17)*. Thus, “wind from wind” and now also “fire from fire.”

In Hebrew, the word for angel is *Malach*, which also means representative. Previously, we discussed how the rabbis compare the Hebrew letters to stones. Additionally, they compare the Hebrew letters to angels. In the New Testament, the Book of Matthew, we are first introduced to the term “apostle.” It means “sent one” or “emissary.”

Like the angels, the church, who are God’s apostles, are His representatives and emissaries (*Melachim*) to preach and witness the gospel of Christ to the world. Notice the word for king and angel are the same in Hebrew. It is written, “*And the house of David [the church] shall be like God [Elohim], like the Angel [Melech] of the Lord before them*” (*Zechariah 12:8*). We, the church, are emanations of God’s wind and fire—“wind from wind,” and “fire from fire”—engraved and hewed from the same mountain of stone, the Rock of Israel.

Air, Water, and Fire

Let us look more deeply at the primary elements of creation. The Hebrew letters *Aleph* (א), *Mem* (מ), and *Shin* (ש) stand for these fundamental elements—air (*Avir*), water (*Mayim*), and fire (*Aish*). It is written, “*Fire and hail, snow and clouds; Stormy wind, fulfilling His word*” (*Psalms 148:8*). The Vilna Gaon^{xvi} said the three elements of speech (wind, sound, and articulated speech) are the source of the essential elements of creation—wind, water, and fire.

For example, the letters of the Torah are likened to the wind, water, and fire, as it is written: “*Let my teaching drop as the rain, My speech distill as the dew, As raindrops on the tender herb, And as showers on the grass*” (*Deuteronomy 32:2*). “*Is not My word like a fire?*” says the Lord” (*Jeremiah 23:29*). “*He sends out His word and melts them; He causes His wind to blow, and the waters flow*” (*Psalms 147:18*).

The rabbis teach us that water and fire are the cause of the heavens. We read: “*Then God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters*” (*Genesis 1:6*). The rabbinic interpretation here is to a division of the waters by a firmament of fire—i.e., “water from fire.”

It is interesting that the Lord first destroyed the earth by water (the flood of Noah). The next time, the Lord has prophesied the world will be judged by fire, as it is written: “*But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up*” (*2 Peter 3:10*).

The rabbis compare water to kindness (*Chesed*) and fire to courage (*Gevurah*). We previously spoke of “wind from wind” and “fire from fire.” And now, in Genesis, we see “fire from water”—a firmament in the midst of the waters. The Rambam^{xvii} said, “Fire from water means the strength of courage that is drawn from kindness.” On the day of Pentecost, we read, “*Then there appeared to them divided tongues, as of fire, and one sat upon each of them*” (*Acts 2:3*).

Here we see the emanation of God's Spirit coming in power to His disciples, and the manifestation of this power was tongues of fire.^{xviii} The disciples preached the gospel of salvation, which is God's kindness poured out on all humanity—hence, "fire from water," which is the strength of courage drawn from kindness.

The One God

There are three other aspects of creation—time, the soul, and the physical world. These are assigned the numerical values of three, seven, and twelve. Thus, all nature is of uniform form and points to their single source—the *One* God and His *Oneness*. There is only one dominion, and nothing is independent of Him.

We are told the Hebrew alphabet is fueled by the name of God, which is the inner life of all creatures. And the life of all the letters is the *One* name of God—the Tetragrammaton (God's holiest name). All nature is brought to life by the powers represented in these four letters of God's name—*Yud, Hey, Vav, Hey* (YHVH). There are two other names in this group—*Yah* and *Eh'Heh'Yeh*. The Hebrew letter *Shin* also stands for God's name—*Shaddai*.

The letter *Vav* has a numerical value of six, representing both the six days of creation and the number of mankind. And the letter *Yud*, we know, has a numerical value of ten. Again, these total twenty-six—the numerical value of the letter *Aleph* (*Adonai* and Master), denoting the *Oneness* of God with His creation.

The letters—*Yud, Hey, and Vav*—are called the seals. It is written, "*You are worthy to take the scroll, and to open its seals*" (*Revelation 5:9*). It is believed that the scroll pictured in the Book of Revelation is the "deed" or "title" to the creation. Christ is taking back what rightfully belongs to Him, as God makes all created things His *One* name. Therefore, creation and speech are the results of the *One* name of God, and only Yeshua is worthy to open the name of God—the seals of God's four-letter name.

The sages also tell us the four letters of God's name have twelve unique combinations. Six of the twelve are considered male, and six are female. It is written, "*Let Us make man in Our image, according to Our likeness. So God created man in His own image; in the image of God He created him; male and female He created them*" (*Genesis 1:26-27*).

Who does God include in this decision? I believe that the Father in this verse is speaking to the Son and the Holy Spirit. Yeshua is the incarnate image of the Father and the anointed *One* of the Holy Spirit—the Messiah (*Moshiach*). It is in His image we are made, as it is written: "*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made*" (*John 1:1-3*). God's written name came to life in His creation, and "*[Yeshua] is the image of the invisible God, the firstborn over all creation*" (*Colossians 1:15*).

The sages tell us that God looked into His written word and created the world. They say: "When God's ineffable word took physical form, heaven and earth became the clothing for the word of God, which infuses creation, and without which creation would not continue to exist."^{xix} Hence, the word of God—His written name YHVH—became flesh.^{xx}

Joining male and female together as *one* (six plus six) fulfills the creation in the number twelve. It is written, *"a man shall leave his father and mother and be joined to his wife, and they shall become one flesh"* (Genesis 2:24). Therefore, the number twelve symbolizes the restoration of God's creation. This restoration began with the twelve tribes of Israel (the promise given to Abraham). It culminates in the church and the New Jerusalem, as we read: *"Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel"* (Revelation 21:12).

Thirty-Two Paths of Wisdom

The Hebrew word for heart is *Lev* and has a numerical value of thirty-two. These thirty-two paths were formulated in God's will, His crown (*Keter* in Hebrew). From the heart of God flow thirty-two paths of wisdom that enter through the heart of man, as it is written: *"When wisdom enters your heart, and knowledge is pleasant to your soul"* (Proverbs 2:10). These paths of wisdom are considered the heart of creation, and these thirty-two paths are composed of the twenty-two letters of the Hebrew alphabet.

The Hebrew word for "gate" is *shaar*, which also means "measure." It is written, *"God has dealt to each one a measure [a gate or shaar] of faith"* (Romans 12:3). Therefore, gates equate to faith and wisdom. We read: *"Wisdom rests in the heart of him who has understanding"* (Proverbs 14:33). And Yeshua said, *"if you have faith as a mustard seed, you will say to this mountain, Move from here to there, and it will move; and nothing will be impossible for you"* (Matthew 17:20).

Again, mountains represent kingdoms. Therefore, Yeshua was telling us that "if we have a measure of Divine wisdom in our heart regarding the Kingdom of Heaven, we will have the authority to unseat earthly kingdoms. As it is written, *"For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places"* (Ephesians 6:12).

And how do we wrestle against these rulers and principalities? With wrestle with our speech and words, declaring God's wisdom and understanding regarding His Kingdom. As we read: *"Incline your ear to wisdom, And apply your heart to understanding"* (Proverbs 2:2). *"For "who has known the mind of the Lord that he may instruct Him?" But we have the mind of Christ"* (1 Corinthians 2:16).

The name of God is called the inner part of the gates of letters that unifies all creation. Yeshua said, *"Enter by the narrow gate... Because narrow is the gate and difficult is the way which leads to life, and there are few who find it"* (Matthew 7:13-14). *"Most assuredly, I say to you, I am the door*

[also translated as gate] of the sheep... I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture" (John 10:7-9). Thus, Yeshua is the gate of wisdom and understanding that leads us to His salvation and eternal Kingdom.

The Gift of Tongues

We have been learning about Hebrew, the Holy Tongue. Once again, Hebrew is a natural and mathematical language that associates the spiritual realm with the natural. It is a known and revealed language, and there is nothing hidden about it, except for the deeper mysterious associations found in its letters and words.

But what about the tongues of angels? It is written, *"Though I speak with the tongues of men and of angels" (1 Corinthians 13:1)*. Does the Spirit of God yet contain mysteries hidden in a tongue and language unknown to men? Is there a spiritual language, different from Hebrew, given to the angels?

We read, *"For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries" (1 Corinthians 14:2)*. *"And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues" (Mark 16:17)*.

New tongues? It appears that God has more to reveal to His children. And these mysteries come with Divine power and authority that is scripturally associated with casting out demons (fallen angels). If we are going to command the angels, then logically, we should probably speak to them in their language. As we read: *"Do you not know that we shall judge angels? How much more, things that pertain to this life?" (1 Corinthians 6:3)*.

On the Day of Pentecost, the miracle of the Holy Spirit came with the manifestation of *human* languages, as it is written: *"And how is it that we hear, each in our own language in which we were born? (Acts 2:8)*. This demonstration was to communicate the gospel of salvation to men—God's grace.

But to the fallen angels, we commit to a war of sound, wind, and speech. Only God, from the emanation of His Holy Spirit, can communicate these prayers, for it is written, *"For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered" (Romans 8:26)*.

Paul said: *"We do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12)*. *"For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds" (2 Corinthians 10:4)*. Our warfare is spiritual, and therefore, our weapons must also be. We require a spiritual language or prayer fit to do battle against a demonic spiritual realm.

Closing

With everything we just learned about the Hebrew language, we now begin to see why the sages tell us that all languages are translations of reality, except for the Holy Tongue, which is the language of reality itself. Hebrew is God's holy language that He used in the creation and is the foundation for all that exists. It emanates from His four-letter name, sustaining the creation and continuing to bring it into being out of nothingness and affirming His *Oneness* with all created things.

The language correlates the spiritual and natural realms and is infused with God's wisdom. And the Hebrew letters correspond with the church—living stones—the paths of God's wisdom that flows through the heart of His created beings.

There is considerably more to learn about the Hebrew language, and this teaching has only provided a glimpse into its more profound mysteries. It is also apparent that we have another spiritual language to learn—the tongues of angels. This language is to engage in prayer and spiritual warfare to cast out demons.

I encourage each of us to study and learn the Hebrew language and even some Aramaic, if possible. And I encourage us to seek the gift of tongues, even though it is the least of the gifts so that we might engage in the greater works of deliverance leading to salvation that Yeshua is calling us to do.

We, the church, are but empty vessels yet to be filled by His abiding imminence, and we are living stones of fire that collectively assembled are God's Temple—wind from wind, fire from fire, and fire from water.

Amen!

ⁱ All Scripture quotations are taken from the New King James Bible (NKJV) unless otherwise noted, Thomas Nelson Inc., 1982.

ⁱⁱ *Machshevot Lev*, vol.1, p. 181.

ⁱⁱⁱ Talmud, *Kiddushin* 49a and commentaries *ad loc*.

^{iv} *Rama, Shulchan Aruch, Even Ha'ezer* 126:1.

^v Moses ben Maimon, commonly known as Maimonides, also referred to by the acronym Rambam (Hebrew: רמב"ם), was a medieval Sephardic Jewish philosopher who became one of the most prolific and influential Torah scholars of the Middle Ages. Wikipedia.

^{vi} 1 Corinthians 15:44.

^{vii} Rabbi Munk, Michael L. *The Wisdom in the Hebrew Alphabet: The Sacred Letters as a Guide to Jewish Deed and Thought*. ArtScroll Mesorah Series, Mesorah Publications. 1993, 2007, 2012.

^{viii} Rabbi Shlomo Yitzhaki (RaShY or Rashi), was a medieval French rabbi and author of a comprehensive commentary on the Talmud and commentary on the Bible. Wikipedia.

^{ix} Glotzer, Leonard R. *The Fundamentals of Jewish Mysticism: The Book of Creation and Its Commentaries*. Jason Aronson, Inc. 1992.

^x *Ibid*. *The Wisdom in the Hebrew Alphabet*.

^{xi} All Scripture quotations are taken from the New King James Bible (NKJV) unless otherwise noted, Thomas Nelson Inc., 1982.

^{xii} Ibid. *The Fundamentals of Jewish Mysticism*.

^{xiii} 2 Samuel 23:3. Psalm 118:22. Matthew 21:42. Acts 4:11. 1 Peter 2:6.

^{xiv} Matthew 4:8.

^{xv} Revelation 20:6.

^{xvi} Elijah ben Solomon Zalman (Rabbi Eliyahu ben Shlomo Zalman) known as the Vilna Gaon or Elijah of Vilna, was a Talmudist, halakhist, kabbalist, and the foremost leader of non-hasidic Jewry of the past few centuries. Wikipedia.

^{xvii} Ibid. Moses ben Maimon.

^{xviii} Luke 24:49.

^{xix} Ibid. *The Wisdom in the Hebrew Alphabet*.

^{xx} John 1:14.