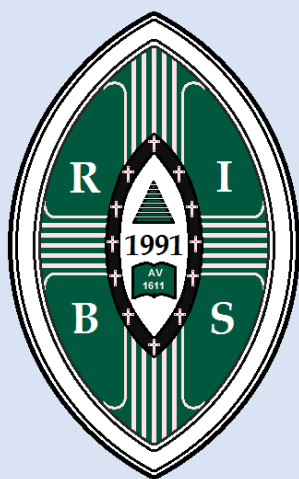


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Class Number

216

Class Title

INTRODUCTION TO
LINGUALOLOGY

Prepared by

N. Sebastian Desent, Ph.D., Th.D., D.D.

Date

December 1, 2021

Credits

1

Level

Associate Level

This Syllabus is Approved for
Baptist International School of the Scriptures

N. S. Desent, Ph.D., Th.D., D.D.

CLASS 216 INTRODUCTION TO LINGUALOLOGY

This class is a study of language and language sounds, with some background on world languages. Because every preacher should be able to preach in more than one language (Mark 16:15), every student should understand the importance of language, its patterns, and systems, and how speech is made and learned.

D. M. Fraser said this course should present “*Language Universals*,” since all languages have the same basic sounds, all people have the same basic speech organs, and all words have the same basic parts of speech. Accordingly, we include phonetic studies at the end of the class.

This Syllabus can be used in conjunction with other Class Syllabi, which have other Teaching.

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CLASS 216 INTRODUCTION TO LINGUALOLOGY

INTRODUCTION TO LINGUALOLOGY

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church

A Syllabus Approved for Baptist International School of the Scriptures – 1 Credit.

December 1, 2021

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Scripture References

Genesis 11

1 And the whole earth was of one language, and of one speech.

6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

2 Kings 18

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

Nehemiah 13

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according

to the language of each people.

Esther 1

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

Esther 3

12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

Esther 8

9 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty

and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

Psalms 19

3 There is no speech nor language, where their voice is not heard.

Psalms 81

5 This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.

Psalms 114

1 When Israel went out of Egypt, the house of Jacob from a people of strange language;

Isaiah 36

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

Jeremiah 5

15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a

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mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

Ezekiel 3

5 For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel;

6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

Daniel 3

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

Daniel 4

1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the

earth; Peace be multiplied unto you.

Daniel 5

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

Daniel 6

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

Daniel 7

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Zephaniah 3

9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

Genesis 10

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

Exodus 4

10 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

Deuteronomy 28

49 The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

2 Samuel 23

2 The Spirit of the LORD spake by me, and his word was in my tongue.

Ezra 4

7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

Job 27

4 My lips shall not speak wickedness, nor my tongue utter deceit.

Psalms 12

3 The LORD shall cut off all flattering lips, and the tongue that speaketh proud things:

4 Who have said, With our tongue will we prevail; our

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lips are our own: who is lord over us?

Psalm 34

13 Keep thy tongue from evil, and thy lips from speaking guile.

Psalm 35

28 And my tongue shall speak of thy righteousness and of thy praise all the day long.

Psalm 37

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

Psalm 39

1 I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

3 My heart was hot within me, while I was musing the fire burned: then spake I with my tongue,

Psalm 51

14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

Psalm 55

9 Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.

Psalm 71

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

Psalm 119

172 My tongue shall speak of thy word: for all thy commandments are righteousness.

Psalm 139

4 For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.

Proverbs 6

17 A proud look, a lying tongue, and hands that shed innocent blood,

24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

Proverbs 10

20 The tongue of the just is as choice silver: the heart of the wicked is little worth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

Proverbs 12

18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

19 The lip of truth shall be established for ever: but a lying tongue is but for a moment.

Proverbs 15

2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

Proverbs 16

1 The preparations of the heart in man, and the answer of the tongue, is from the LORD.

Proverbs 18

21 Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

Proverbs 21

6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

Proverbs 25

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

23 The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

Proverbs 31

26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

Isaiah 28

11 For with stammering lips and another tongue will he speak to this people.

Isaiah 32

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

Isaiah 33

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst

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perceive; of a stammering tongue, that thou canst not understand.

Isaiah 50

4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

Isaiah 54

17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

Isaiah 66

18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

Daniel 1

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

Mark 7

33 And he took him aside from the multitude, and put his fingers into his ears, and

he spit, and touched his tongue;

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

Mark 16

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

John 5

2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

Acts 1

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

Acts 2

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

8 And how hear we every man in our own tongue, wherein we were born?

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

Acts 10

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

Acts 19

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

Acts 21

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

Acts 22

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

Acts 26

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

Romans 14

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

1 Corinthians 12

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of

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tongues; to another the interpretation of tongues:

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

1 Corinthians 13

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

1 Corinthians 14

2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to

you either by revelation, or by knowledge, or by prophesying, or by doctrine?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

26 How is it then, brethren? when ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an

interpretation. Let all things be done unto edifying.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

Philippians 2

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

James 1

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

James 3

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

James 3

8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

1 Peter 3

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

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Revelation 5

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Revelation 7

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Revelation 9

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

Revelation 10

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Revelation 11

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

Revelation 13

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all

kindreds, and tongues, and nations.

Revelation 14

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Revelation 16

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

Revelation 17

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

Genesis 11

1 And the whole earth was of one language, and of one speech.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

Proverbs 7

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

Proverbs 17

7 Excellent speech becometh not a fool: much less do lying lips a prince.

Matthew 26

73 And after a while came unto him they that stood by,

and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

Mark 14

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.

John 8

43 Why do ye not understand my speech? even because ye cannot hear my word.

Acts 14

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

Romans 16

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

1 Corinthians 2

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

2 Corinthians 3

12 Seeing then that we have such hope, we use great plainness of speech:

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2 Corinthians 7

4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

2 Corinthians 10

10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

2 Corinthians 11

6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly

made manifest among you in all things.

Colossians 4

6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Titus 2

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Jude 1

15 To execute judgment upon all, and to convince all that are ungodly among them of all

their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Judges 12

6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

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Introduction

Lingualology is the study of languages. As for a description of this class and the reasoning behind it, it is the study of languages from *a biblical view*, accompanied with a study of the proper use of language (speech). The application of this class will be understood quickly once the student begins.

There are five obvious reasons for this class:

- The subject of languages is part of the Bible and used throughout the scriptures, so it should be a topic of study and discussion. Every student of the word of God will benefit from a study of languages.
- God created the languages and the human organs for speech. We should learn how to best use language when fulfilling the commandments of Christ. God has many commandments in respect to speech that we need to understand and do.
- There is power in speech, and that power should be understood and aligned with God's will.
- Language is the medium of communication – God to us, and we to one another. Without it we are isolated, ignorant, hindered (disadvantaged), and unable to function in a society.
- We are commanded to preach the gospel to every creature (Mark 16;15). To accomplish world evangelism we must all reach people in their language.,

Lingualology has several *practical benefits* for the student of the Bible and the gospel minister. Foremost, through the knowledge of the languages and how they function, a preacher will improve his preaching and communication skills.

There are practical benefits of studying languages. Consider these things principles regarding language as the Bible shows us:

- God created a perfect language for Adam and himself to communicate one to another. Through this communication Adam received and understood God's will
- Adam was able to create words when naming the creatures. God gave him the ability *to expand language*. Imagine how Adam must have experimented with sounds and syllables. We learn language grows and adapts.
- Adam and his wife communicated to each other via this language
- God communicated to Adam's children through this language he gave them.
- The whole world was of one speech and language, and the power of that unity made it so nothing would be restrained from man. They started building the tower of Babel and God had to intervene.
- The unified language unifies people and great things are possible. We have great power in unity, and great unity in language.

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- God's word (KJV in English, for example) uses a special language that unifies believers. It is intended to be separate from the world because through this language God's people are separated from the world but unified to one another. We should strive to use the words of God in our speech. 1 Peter 4:11 says, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."
- When God confounded the languages at Babel in Genesis 11, he created a multitude of languages. The people broke into smaller communities based on the language they spoke. Their unity was divided, they could not stand together, and their work ceased. We see how languages can have power to unify or divide.
- Nebuchadnezzar used music to communicate to all languages to worship his image (Daniel 3:7).
- In Acts 2, every man heard the word of God in his own tongue. The gift of tongues at Pentecost was miraculous in that the apostles spoke in one language, but men heard in their own language wherein they were born. God used one language to reach all languages for the Gospel's sake. Those who believed were unified (baptized) into the church at Jerusalem.
- The crucifixion of Jesus Christ is a unifying act. When we believe we become one in Christ, and we become part of the family of God. He that was afar off became nigh. He who was a stranger became a fellow heir. He who was at enmity is now at peace with God. Note the superscription on the cross of Jesus in Luke 23:38 was written in three languages – Latin, Greek, Hebrew – so all could understand. God's intent is for men of all languages hear the gospel.
- All languages and people are unified through the language of Jesus Christ (love) when they believe. I can visit any place and have fellowship with other believers. However, for the world to believe, we must provide the gospel in their language
- As believers learn to speak and write other languages, we can communicate learning through these languages. All the wisdom in one language only benefits that language. Until it is translated the effect of knowledge and study is limited.
- There are steps to learning languages. Listen, identify words with their concepts; then learn to speak—first simple words, then sentences; after that grammar, writing and composition. We continually improve as we put forth effort in the study of languages.
- Children will learn the language of the people (Nehemiah 13:24).
- Through writing, we preserve the concepts, ideas, truths, and history; for our generations. When translating these we provide them for other generations.
- In the millennium we will all be of one speech, a pure language, and fully unified under Jesus Christ (Zephaniah 3:8, 9).

Furthermore, when it comes to how to control the tongue, there are many advantages the Bible shows us:

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- Learn to be a man of few words (counted wise, fewer sins, less judgment) – Proverbs 11:12; 17:28; Hebrews 13:22.
- Learning to speak as the oracles of God – Romans 3:2; Hebrews 5:12; 1 Peter 4:11.
- Learning to speak always with grace and truth – Colossians 4:6.
- Putting away filthy communications, lying, evil tongue – Ephesians 4:29; Matthew 5:37.
- Knowing of the abundance of the heart the mouth speaks – Matthew 12:34.
- Having words fitly spoken – Proverbs 25:11.
- Having a good answer of tongue – Proverbs 16:1.
- Glorifying God with our lips – Hebrews 13:15.
- Preaching the word, evangelizing, teaching others – 2 Timothy 4:2.
- Praying rightly – 1 Corinthians 14:7, 9, 16.
- Edifying and comforting the brethren – 2 Thessalonians 2:11.
- Death and life are in the power of the tongue – Proverbs 18:21.
- Having overall control of the tongue – James 3:5-8.

A man is judged by his language skills and the way he speaks. Is he wise? Is he righteous? Is he a fool? Speech reveals who we are and where we are from – Matthew 26:73-74; Mark 14:70.

What is Language?

One does not need to write or write a language to learn a language. Learning a language starts with speaking the language. Having competence in speaking a language means using the right word for every situation.

In its basic definition, language is a systematic means of communicating ideas or feelings by the use of conventionalized signs, sounds, gestures, or marks having understood meanings by both the transmitter (speaker) and the receiver (hearer). The system of communication may change based on use by a particular country or community and how they express themselves.

Language is the principal method of human communication, consisting of words used in a structured and conventional way and conveyed by speech, writing, or gestures.

Language has many sociolinguistic factors. For example, one can understand the differences and the application of these descriptive terms:

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- **Dialect** – language used by a specific group of people
- **Lingua Franca** – specific language used by specific groups.
- **Style** – formal versus informal speech, applying rules of social behavior to your speech.
- **Slang** – words and phrases used informally by particular groups.
- **Jargon** – terms or phases used by a particular class or profession (computer, engineering, political, and medical terms, for example).
- **Dialect and Accent** – a form of language used in a part of a country that has different vocabulary, grammar, and pronunciation.
- **Pidgin and Creole** – composite languages developed by speakers of different languages, combining the grammar and vocabulary to two languages.
- **Taboo Words and Euphemisms** – Taboo refers to words and phrases considered rude, impolite, or offensive. We tend to use euphemisms (substitute words) to express unpleasant words. For example, in Seminary my pastor instructed us to never use “pregnant” or “period” when referring to a woman’s condition. We say, “with child” or “flowers.” Furthermore, using euphemisms to replace swear words should be taboo.

Language and Culture Go Together

There is an inseparable link between language and culture. Every culture has their style of language and accent. There are sociolinguistic studies of the effects of cultural norms and expectations on language. There is the sociology of language that focuses on the reverse – the effect of language on society. There are studies on linguistic anthropology, dialectology, geolinguistics, the psychology of language, and pragmatics.

For example, one may work on a sociolinguistics’ study of how Spanish and English are spoken together in the United States, making a “Spanglish” variant, and how it functions in the society.

Sociolinguistics may study the relation of a language’s use in relation to social factors, such as differences in regional, gender, occupational, or class of people.

Different cultures have different language patterns and social variables. Language plays a part in every social role in a community. The differences in language use and vocabulary by age, sex, education, occupation, race, peer-group, social class, etc.

As an example, when speaking Spanish, there are a formal and informal second person pronouns (“you” is either “*tu*” or “*usted*”). When talking to a peer or informally to a friend, you can use “*tu*” with perfectly acceptability. However, in cases where the speaking is formal or the person is worthy of respect due to status or authority, one would use “*usted*” when addressing this person. Similarly in English, there are times when you would say, “Hey, you!” and other times you would say, “Excuse me, sir!”

Simply stated, one’s use of language defines who that person is.

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What is the Purpose of Language?

Language provides the means to communicate thoughts, ideas, and information from one person to another. Most importantly for gospel preachers, we use language – both spoken and written – to preach the gospel to every creature.

How Do We Use Language?

People use language in many ways. Most languages are spoken and written. Some use pictures or hand signs. Some languages are dots and dashes. God uses his creation as a universal language. God's uses the crucifixion as a work of communicating his love for the world. Psalm 19:1-5 is noteworthy:

- 1 The heavens declare the glory of God; and the firmament sheweth his handywork.
- 2 Day unto day uttereth speech, and night unto night sheweth knowledge.
- 3 There is no speech nor language, where their voice is not heard.
- 4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,
- 5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

As believers we should follow what Paul wrote in Ephesians 4:29 and Colossians 4:6:

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

God would have every man to be saved and improve his speech. Proverbs 17:7 says: "Excellent speech becometh not a fool: much less do lying lips a prince." Just as when a man gets saved and stops swearing, lying, cursing, bragging, and boasting; he should also start learning to speak rightly and improve upon his speaking ability. Proverbs 25:11 says: "A word fitly spoken is like apples of gold in pictures of silver."

Many of God's Men in the Bible Spoke Languages

It is easy to see in the Bible how many of God's men spoke many languages. Abraham, Moses, and Joseph must have learned the Egyptian Language (Genesis 12:10; 41:41; Acts 7:22; Hebrews 11:24; Exodus 2:10; etc.)

Daniel 1:4 shows Daniel was part of the "Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans."

Jesus knew various languages (Matthew 8:13; Mark 5:41; 7:25-29; 15:34; John 18:37; Matthew 5:18; 12:3; 15:26; Mark 12:26; Luke 4:17; etc.)

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The apostles spoke with tongues in Acts 2. Paul knew tongues (1 Corinthians 14:18).

In the days of Jesus and the apostles Rome was in power. Latin was the national language of the government (Luke 23:38). The world was a Hellenistic world, being much influenced by the Greek culture. Most people learned and spoke Greek (John 12:20). Many of those who were saved in Acts were Greek-speaking people (Acts 6:1; 14:1; 16:1; 17:4, 12; 18:4; 19:10; etc.) The majority of the New Testament was written in Greek by Jewish apostles. Many times in the New Testament it speaks of a Hebrew translation (John 5:2; 19:13, 17, 20; Acts 1:19; 21:40; 22:2; 26:14; Revelation 9:11; 16:16; etc.).

One thing is clear – God’s men were multi-lingual.

Three Elements to Learning a New Language

We can say there are three necessary things a person will need to learn a language. We list these as follows:

- **Ability.** First, the person must have the physical and mental capacity to learn and speak. Many people who are mute or deaf have trouble with spoken languages, and thus defer to sign language and hand gestures.

Fortunately, most people have good use of their *speech organs*, and they can hear and *mimic* sounds.

- **Exposure.** Second, a person learning a language must interact with speaker of that language. The way the person learns to pronounce the words he learns (his accent), will reflect the culture wherein he learned the language. If a person learns by listening to recordings, that student should take care to select a speaker with good speech patterns.

For example, listening to actor Alexander Scourby (November 13, 1913 – February 22, 1985) read the King James Bible should be a requirement for every preacher. This incredible speaker is the first person to record reading the King James Bible in the 1950’s. He is known for his deep and resonant voice. He recorded the Old and New Testament primarily for the *American Foundation for the Blind*, requiring more than four years to record, and making up 84.5 hours of speech. Imagine the impact of this man’s work for Jesus Christ for the blind, the hearing impaired, the illiterate, the uneducated, the educated, and foreign students of the word of God world-wide. What a tremendous accomplishment! Romans 10:17: “So then faith cometh by hearing, and hearing by the word of God.”

- **Motivation.** Third, learning a language requires internal and external motivation. The internal motivation will keep the man learning until he accomplishes the task. The external motivation comes from others encouraging the learner and by setting and accomplishing goals. It is *by reason of use* that a man improves his speaking ability.

Most People Do Not Listen Carefully

Learning what ideas a language is communicating requires careful listening. Jesus spoke of hearers in his day, “He that hath ears to hear, let him hear” (Matthew 11:5; 13:9; Mark 4:9, 23; 7:16; 8:8; 14:35). He said

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in Matthew 13:13: “Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.” Proverbs 22:17 speaks of the need to “Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.”

Most of the time people do not understand what others are saying. People say one thing but the hearer thinks he says something different. At the crucifixion Jesus was crying unto God – “Eli,” but people heard or thought he was calling for Elias in Mark 15:

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?
which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

Especially when preaching the word of God, preachers will find people are *dull of hearing*. Notice what Paul wrote in Hebrews 5:9-14 (also see Acts 28:27):

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

People in general do not have their senses exercised to hear the word of God. It is by reason of use that a person learns to hear the word of God. Jesus showed us this in Matthew 13:15:

15 For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Effort and focus are needed to hear rightly. This is an ability required if one is to understand.

Who Created the Tongue?

Obviously, we know God created the tongue. And when Moses tried to use his speech ability as an excuse for not serving God in Exodus 4:10:

And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

God answered him:

11 And the LORD said unto him, Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

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12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

A preacher of the word of God or a student of the Bible should *never* say things like, “I cannot learn a new language,” or “I am not able to speak better.” This excuse gains no traction with God. In fact, it is simply a poor excuse. God made man to speak more than one language and expand his language (Genesis 2:19; 11:9). We see this throughout the Bible.

Furthermore, if a man purposes to learn and asks God for help, he can indeed learn (Matthew 7:7; 1 Corinthians 12:31).

Where Did We Get Language?

It is obvious, too, that God created language. He created Adam and Eve with the ability to speak, adapt, and expand his vocabulary (Genesis 2:19-20; 3:2). Furthermore, in Genesis 11:9 God confounded the language of all the earth, creating the many languages:

9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

Speech Sounds

The study of phonetics defines the difference between vowels and consonants thusly:

In a vowel, speech sound is without any restriction of the vocal tract. In consonant, speech sound is restricted in the vocal tract accompanied by vibration of the vocal cord. There is no touching of lips, teeth, or mouth while pronouncing a vowel. There is touching of lips, teeth, or mouth while pronouncing a consonant.

A consonant is a sound in which the breath is at least partly obstructed with articulation of the speech organs. They can be combined with a vowel to form a syllable.

The word *consonant* comes directly from Latin *consonantem* (nominative *consonans*) “sounding together, agreeing,” present participle of *consonare* “to sound together, sound aloud,” from assimilated form of *com/con* “with, together” (see *con-*) + *sonare* “to sound, make a noise.”

This basically means that the classification of a vowel is a sound that is not obstructed with articulation of the speech organs.

Interestingly, the Hebrew language has only consonants for their alphabet. Hebrew uses diacritical marks for the vowel sounds, but in the purest form of Hebrew, speakers are supposed to know how the word is pronounced using only consonants, without using vowels.

When God made man he gave him teeth, lips, a tongue, a nose, and a throat to modify vibrations from the vocal cords so he can make word sounds. From this design we have roughly 7,117 languages spoken in the world today.

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From a Google ® search, the nine easiest languages to learn are these:

1. Norwegian
2. Swedish
3. Spanish
4. Dutch
5. Portuguese
6. Indonesian
7. Italians
8. French
9. Swahili

The Power of Language

There was a time when the whole earth was of one language (Genesis 11:1-9). The world was unified, and people could communicate a single goal and the means to accomplish that goal. The goal was a bad goal, but we see that God had to intervene to stop that goal. He confounded the language, thus disrupting their unity.

Since that time, languages and nations are connected (Psalm 114:1; Jeremiah 5:15; Ezekiel 3:5; Daniel 3:4, 29; 7:14; Zechariah 8:23). The isles of the Gentiles are divided by languages (Genesis 10:5).

And we see when a kingdom has many nations and languages, the word of the king can still reach every person through the use of languages, communicating to every person through their language (Ester 1:22; 3:12; 8:9).

Consequently today, as leaders, we can use language to unify our churches toward a goal of world evangelism, supporting missions, or whatever. The key is to use a language that everyone *understands* so that they see the goal.

People will *serve with one consent* under a common language (Zephaniah 3:9). All concerned having the same language gives the power to accomplish great things.

The Message of the Gospel

The gospel message is a *universal* message intended for all people all the time (Mark 16:15). There is never a time when it is not needed or when it should not be shared. Furthermore, it is an *unchanging* message intended for all nations to obey (Galatians 1:8-9). The gospel is an *unselfish* message, meaning we give of ourselves and our resources to get the gospel to every creature in every language (Romans 10:13). We should have no respect of persons, for *whosoever* calls upon the name of the Lord shall be saved.

The Gift of Tongues Given to Communicate the Gospel

In Acts 2, on the day of Pentecost, fifty days after Christ's crucifixion, the apostles preached the gospel in Jerusalem. The New Testament says that every man heard the apostles speak in his own language (v. 6). They heard the apostles "speak in our tongues the wonderful works of God" (v. 11).

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This gift of tongues was given for a purpose, and the gift of God fulfilled that purpose, showing us the way to reach the world in through its many languages.

John is told he will preach again to many people in Revelation 10:11: “And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” How will John do this considering the 7,000-plus languages spoken in the world? He will have to reach every people using their language. We can speculate that God will give him the gift of tongues as he did in Acts 2, when “every man heard ... in his own language” (Acts 2:6). We could expect the same for the two witnesses in Revelation 11, although the word does not say they speak languages. We do expect the same for the angel in Revelation 14:6.

In Revelation 14:6, God uses an angel to preach to all on the earth:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Children Learn the Language of their Parents

In Nehemiah 13:23-27, the word of God says this:

23 In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab:

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

It was considered wrong that the Jewish people intermarried with the heathen. For the New Testament, there is neither Jew or Greek (Galatians 3:28; Colossians 3:11), and God's restriction in whom to marry is that saved people only married saved people (1 Corinthians 7:39). But the lesson here is that children will learn the languages of their parents. They also learn to speak half in one language and half in the other.

This principle can be a good thing if a child learns to differentiate between the two languages. Parents should speak in both languages in the child's presence and expose the child to both environments or cultures.

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The Language of the Millennium

In the millennium, the nations are gathered together and made part of Christ's kingdom. There is one kingdom, one King, and one law for all for a thousand years.

And though we can imagine many nations and tongues serving under Christ with their national languages at the start of the millennium (Matthew 24:32-34), we can also imagine after a few generations the world will be speaking one unifying language. This could be the *pure language* spoken of in Zephaniah 3:9. We can only speculate what language that will be, but currently since English is the most-spoken language, and the world operates in English, and we already have the New and Old Testaments perfectly preserved in English (the King James Version); we can expect English to be a good candidate for the language of the millennium. But only God knows.

The Bible Teaching on the Tongue

The Bible has many, many teachings on the tongue and how we are to speak, control our tongue, and use it rightly. Here are a few passages only that will help the reader.

Psalm 150:6 – Let every thing that hath breath praise the LORD. Praise ye the LORD.

Proverbs 8

16 These six things doth the LORD hate: yea, seven are an abomination unto him:

17 A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness that speaketh lies, and he that soweth discord among brethren.

Proverbs 18

21 Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

James and teaching on the Tongue

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Matthew 12:36 – But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

James 1:26 – If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

James 3:5 – Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

James 3:8 – But the tongue can no man tame; it is an unruly evil, full of deadly poison.

1 Peter 3:10 – For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

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1 John 3:18 – My little children, let us not love in word, neither in tongue; but in deed and in truth.

Lingualology and its Connection to Love Commandment Doctrine

We are commanded to go into all the world, to all nations, to every creature; to preach the word of God. We communicate the gospel by languages. To be obedient to God's commandments we must learn to speak with other tongues. I believe God will enable his children to learn languages when they learn for the right reasons. Having a love for the lost is shown by trying to win them to Christ – even if you must learn their language. Missionaries do this every day.

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Lesson 1: The Origin of Language

I. God Created Language

- A. Genesis 1:3 – And God said, Let there be light: and there was light.
- B. “God said” used 10 times in Genesis chapter 1
- C. Exodus 4:11 – And the LORD said unto him, Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?
- D. 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

II. God Created Adam with the Ability to Speak

- A. Genesis 2:18 – And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.
- B. 19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.
- C. 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.
- D. 21 And the LORD God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
- E. 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
- F. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.
- G. Adam knew words (language ability)
- H. Adam created words (expandable language)
- I. Adam adapted the language as he found himself in differing environments – garden, fall, conscience, as things were invented or discovered, etc.)

III. God Confounded the Language to make Many Language

- A. Genesis 11:1 – And the whole earth was of one language, and of one speech.
- B. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
- C. 3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.
- D. 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
- E. 5 And the LORD came down to see the city and the tower, which the children of men builded.
- F. 6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
- G. 7 Go to, let us go down, and there confound their language, that they may not understand one another’s speech.

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- H. 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
- I. 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

IV. **Language Changes Following the Culture**

- A. Social Linguistics
- B. Language evolves, adapts, changes based on culture
- C. Language and culture are inseparable
- D. Colloquialisms and word usage vary depending on culture

V. **Culture Speaker Changes Following the Language**

- A. The Sociology of Language
- B. Language affects culture either positively or negatively
- C. The King James Bible affects a culture positively
- D. Culture includes: family, church, neighborhood, business, government, education, music, science, etc.
- E. English is a world-wide language because of its ability to be used in every aspect of a culture.
- F. Things like Popular music, modern trends, entertainment, sports, etc.; interest people and English drives these things.

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Lesson 2: God's Language is Universal

I. Creation Declares the Glory of God

- A. Psalm 19
- B. 1 The heavens declare the glory of God; and the firmament sheweth his handywork.
- C. 2 Day unto day uttereth speech, and night unto night sheweth knowledge.
- D. 3 There is no speech nor language, where their voice is not heard.
- E. 4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,
- F. 5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.
- G. 6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.
- H. 7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.
- I. 8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.
- J. 9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.
- K. 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.
- L. 11 Moreover by them is thy servant warned: and in keeping of them there is great reward.
- M. 12 Who can understand his errors? cleanse thou me from secret faults.
- N. 13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.
- O. 14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

II. Every Person Knows There is A God

- A. 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;
- B. 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.
- C. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:
- D. 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
- E. 22 Professing themselves to be wise, they became fools,
- F. 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.
- G. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
- H. 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

III. God Speaks in People's Hearts and Consciences

- A. John 8:9 – And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.
- B. Romans 2:15 – Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)
- C. 1 Timothy 4:2 – Speaking lies in hypocrisy; having their conscience seared with a hot iron;
- D. Titus 1:15 – Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.
- E. 1 Peter 3:21 – The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:
- F. Hebrews 3:8 – Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
- G. 15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.
- H. Hebrews 4:7 – Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.
- I. Hebrews 8:10 – For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
- J. Hebrews 10:16 – This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

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Lesson 3: God's Pure Language (Zephaniah 3:9)

I. God Promises a Pure Language Will Come

- A. Zephaniah 3:8 – Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.
- B. 9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.
- C. The passage indicates a future “universal” language – all will speak this language

II. God Will Turn to the People a Pure Language

- A. “Turn” not “return”
- B. In context, God is promising Israel their own language as they have been captive in Babylon and have made to learn and speak that language.
- C. This is a new language for the nations
- D. Likely in the Millennium we will have a universal language
- E. This is the reverse of Babel (Genesis 11:1).

III. This Language is Pure

- A. The word “pure” is same as used in 2 Samuel 22:27:
- B. 27 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury.
- C. Also Psalm 18:26:
- D. 26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.
- E. Translated “chosen” in 1 Chronicles 9:22
- F. Translated “polished” [shaft] in Isaiah 49:2
- G. Translated “clean” in Isaiah 52:11
- H. Translated “bright [arrows] in Jeremiah 51:11

IV. This Pure Language is so People Can Call Upon the Lord

- A. God purifies the speech of the people
- B. No more names of idols and false gods”
- C. Hosea 2:17 – For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.
- D. Purges haughty words (Zephaniah 3:11)
- E. No more filthy and polluted words (Zephaniah 3:1)
- F. No more lies and deceit (Zephaniah 3:13)
- G. A pure language is needed for a pure worship.
- H. A pure language is needed for a pure service.

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V. This Pure Language is so People Can Serve God with One Consent

- A. People serve God with their language
- B. We praise God with our lips
- C. Hebrews 13:15 – By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.
- D. We make melody to the Lord
- E. Ephesians 5:19 – Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
- F. Through the Babylonian judgment, God purged idolatry from Israel
- G. Psalm 16:4 – Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.

VI. Isaiah Saw Himself as a Man of Unclean Lips Before the Lord

- A. Isaiah 6:5 – Then said I, Woe is 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 mine eyes have seen the King, the LORD of hosts.
- B. 6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:
- C. 7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.
- D. 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.
- E. After Isaiah's sin is purged, Isaiah says, "send me."

VII. Isaiah 66 Speaks of The Lord's Return and Universal Worship

- A. 15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.
- B. 16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.
- C. 17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.
- D. 18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.
- E. 19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.
- F. 20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

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- G. 21 And I will also take of them for priests and for Levites, saith the LORD.
- H. 22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.
- I. 23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.
- J. 24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

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Lesson 4: God's Commandments are for All Nations and Every Creature

I. The Great Commission Commands to Teach All Nations

- A. Matthew 28:16 – Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
- B. 17 And when they saw him, they worshipped him: but some doubted.
- C. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- D. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
- E. 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
- F. Luke 24:47 – And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
- G. Acts 2:4 – And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
- H. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
- I. Mark 16:15 – And he said unto them, Go ye into all the world, and preach the gospel to every creature.

II. God's Blessing on All Nations

- A. Mark 11:17 – And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.
- B. Acts 10:35 – But in every nation he that feareth him, and worketh righteousness, is accepted with him.

III. God Commands All Men to Repent

- A. Acts 17:24 – God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;
- B. 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;
- C. 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;
- D. 27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:
- E. 28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.
- F. 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
- G. 30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

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- H. 31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

IV. All People Can Get Saved

- A. Revelation 5:9 – And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
- B. Revelation 7:9 – After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;
- C. Revelation 10:11 – And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.
- D. Revelation 13:7 – And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.
- E. Revelation 14:6 – And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

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Lesson 5: The Scriptures are to be Made Known to All Nations

I. The Scriptures are for All Nations

- A. Romans 16:26 – But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- B. Galatians 3:8 – And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

II. To the Jew First

- A. Romans 1:16 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
- B. Romans 2:9 – Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
- C. 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

III. Also to the Greek

- A. Matthew 12:18 – Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.
- B. 21 And in his name shall the Gentiles trust.
- C. Acts 11:18 – When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.
- D. Acts 14:27 – And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.
- E. Galatians 3:14 – That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

IV. The Jews are Dispersed into Every Nation

- A. Isaiah 11:10 – And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.
- B. 11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.
- C. 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.
- D. God uses different tongues to speak to his people
- E. Isaiah 28:9 – Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

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- F. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:
- G. 11 For with stammering lips and another tongue will he speak to this people.
- H. God will speak to his people through other languages, as he did in Acts 2.

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Lesson 6: The Tower of Babel

I. Babel is in the Land of Shinar

- A. Genesis 10:6 – And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.
- B. 7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.
- C. 8 And Cush begat Nimrod: he began to be a mighty one in the earth.
- D. 9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.
- E. 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

II. Nimrod was the King of Babel

- A. Genesis 10:6 – And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.
- B. 7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.
- C. 8 And Cush begat Nimrod: he began to be a mighty one in the earth.
- D. 9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.
- E. 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

III. God Confounds the Language

- A. All languages started at Babel.
- B. Genesis 11:1 – And the whole earth was of one language, and of one speech.
- C. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
- D. 3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.
- E. 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
- F. 5 And the LORD came down to see the city and the tower, which the children of men builded.
- G. 6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
- H. 7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.
- I. 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
- J. 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

IV. Daniel Was Carried to Babylon in the Land of Shinar

- A. Daniel 1:1 – In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.
- B. 2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.
- C. 3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;
- D. 4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

V. The Princes of Israel Learned the Way of Babylon

- A. Daniel 1:1 – In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.
- B. 2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.
- C. 3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;
- D. 4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

VI. The Table of Nations

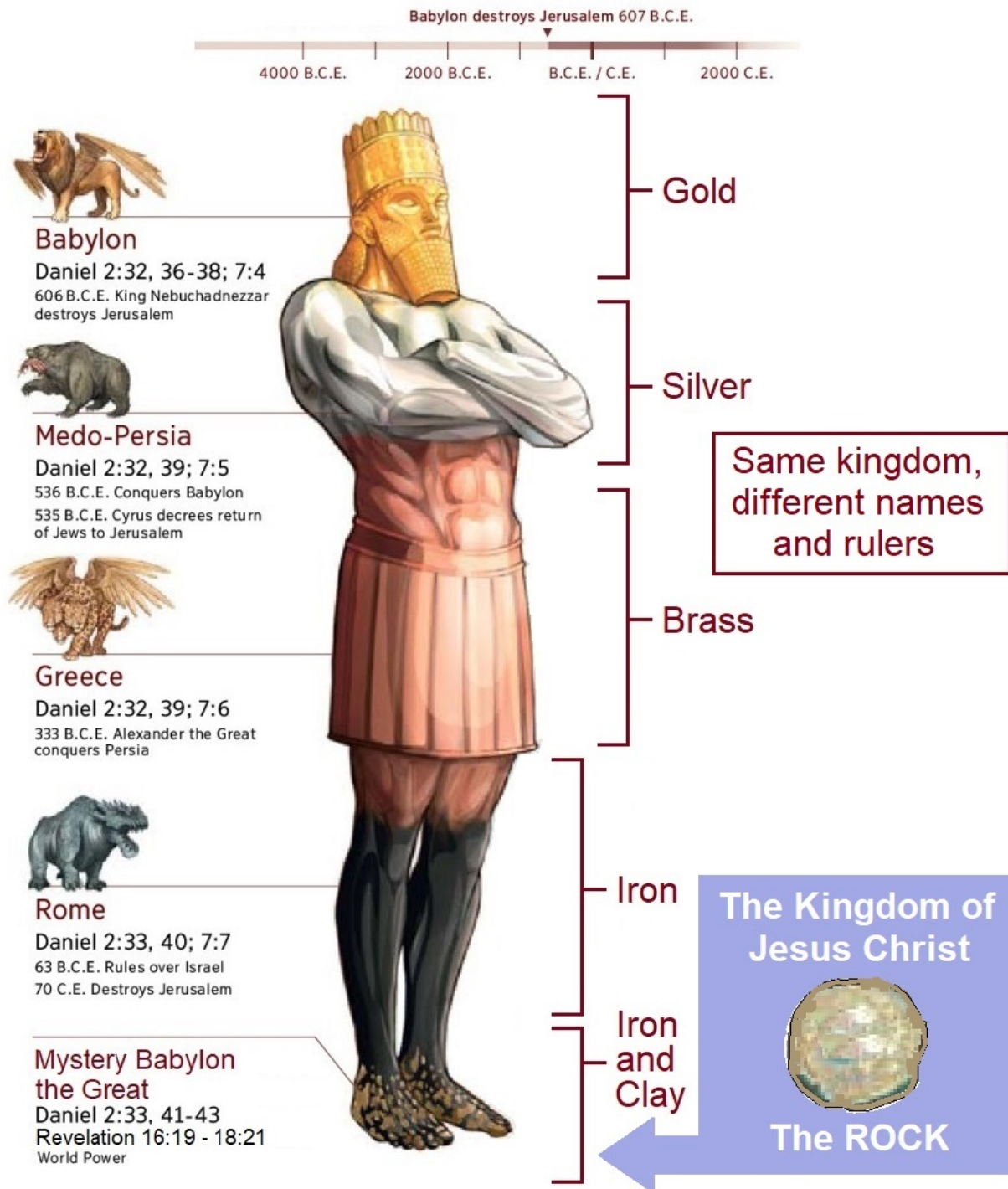
- A. Also called the Seventy Nations
- B. The Seventy Nations reflects the list of the descendants of Noah given in Genesis 10, usually called "The Table of Nations."
- C. According to the table, all the nations of the earth descended from one or another of Noah's three sons, Shem, Ham, and Japheth. The principle behind the classification is generally geographic proximity rather than ethnic or linguistic connections.
- D. Those nations descended from Japheth are Gomer (Cimmerians), Madai (Medes), Javan (Ionians), Ashkenaz (Scythians), Elisha and Kittim (Cypriots), and others (10:2–4).
- E. The lands occupied by the Japhethites bordered the Fertile Crescent in the north and penetrated the maritime regions in the west.
- F. The principal subdivisions of the descendants of Ham are Cush (the peoples of the southern shore of the Red Sea), Mizraim (Egypt), Put (location uncertain, probably Cyrene), and Canaan (10:6–20).
- G. See map below:



VII. Daniel's Interpretation of Nebuchadnezzar's Dream Organizes All Nations

- A. Daniel interprets the king's dream in Daniel chapter 2.
- B. Babylon (in the land of Shinar) is the great kingdom of the head of gold.
- C. Kingdoms progress through the Medo-Persian Empire, the Greek Empire and the Roman Empire.
- D. These are all the same kingdoms but with different names and rulers.
- E. Babylon exists until today.
- F. Babylon will be destroyed by Jesus Christ at his second coming.
- G. Satan is in power over all these kingdoms.
- H. Luke 4:5: And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
- I. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
- J. 7 If thou therefore wilt worship me, all shall be thine.
- K. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

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VIII. Nimrod's False Religion

A. See paper below written on this subject.

WHY WE PUBLISH THE SCRIPTURES and NIMROD'S FALSE RELIGION

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February 15, 2011

In the first chapter of Genesis we find that in the beginning God created all things. God created man, and man understood the true nature of God. Adam's descendants were mono-theists who knew the true God was the Creator. Not all men worshipped and obeyed the true God, but they knew there was only one God.

This mono-theistic understanding continued after the fall, and even continues until today in some places; however, a false religion soon appeared after God created Adam and Eve in Genesis chapter 3, when the serpent tempted Eve, saying she could be as gods.

Satan corrupted mono-theism by claiming man could be as gods. This is still the great lie: that man can become a god and never die. These were the lies Satan spoke in the garden when tempting Eve, and these are the lies he still speaks today.

Consequently, we can prove through study, that:

- All false religions are Satanic.
- All false religions can be traced to Satan himself.
- He is the corrupter of the true religion of the Creator.
- All false religions are similar in nature and function. They teach that man can be elevated to be like God.

To say man can be as God also degrades (brings down) the true God.

Satan's lie is rooted in his desire to be like God. This desire caused his own fall. He said in Isaiah 14:13-14, "I will be like the most high." Satan has not changed. Satan's efforts have not changed. Satan still wants man to think he, too, can be deified; and he wants to humanize God. These lies are basically both sides of the same coin. If a man thinks he can be like God, he brings God down to his level.

When men believe this lie, they continue a rebellious path away from God. A man in this rebellious state continually strives against the Spirit of God.

In Genesis 6, we read that God repented that he made man and he floods the earth in the days of Noah. After the flood Shem carries on the godly seed with the fear of the Lord. But other men reproduce, too, and start to repopulate the earth. As man and the animals multiply, so does the vegetation. The earth is recovering from the drastic flood that destroyed it. As animals reproduce, some become carnivorous. I know

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not whether this is due to the lack of vegetation keeping up with the animal population, or some other corruption. We do know that God commands Noah that any beast that kills a man should be put to death (Genesis 9:5, 6).

This commandment from God authorizes man to kill deadly beasts. Men who trust God have the courage to obey him, but the disobedient and unbelieving are fearful (Proverbs 28:1). The man-eaters continue to thrive in areas of unbelief.

People fear the man-eaters (lions and tigers and bears – oh my!). But the grandson of Ham (Genesis 10:8-10) becomes a prolific hunter and rises to become the ruler of kingdoms. His name means “The Rebel” (Hebrew verb *marad* + “n” = the noun “*nmarad*”). Not only was Nimrod a mighty hunter of animals and men, but he was a trapper of men souls by stratagem and force. He was a tyrannical ruler of his people and an opponent of the true God.

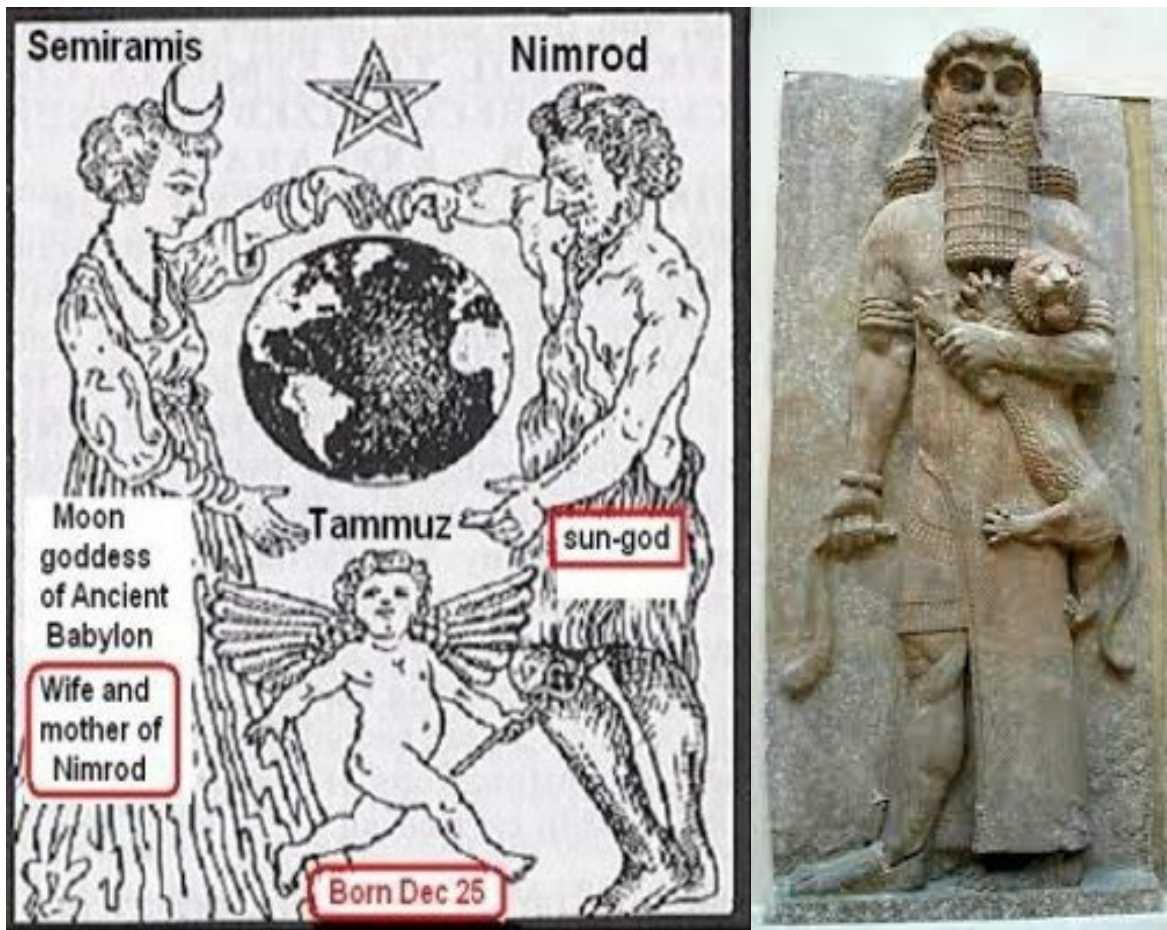
Those who are unrighteous become wicked rulers.

Nimrod sets a new standard for a king. He delivers the people from the many beasts that threatened the earth after the flood. The people say, “Even as Nimrod the mighty hunter before the LORD” (Genesis 10:9). However, this “deliverer” also desires worship as a god.

We estimate there were only five to twenty-five thousand people on the earth at that time, but a multitude of wild animals multiplied and marauded the lands. Nimrod “protected” the people and provided a safe city (government) with his own religion. Nimrod’s Babel (i.e., Babylon) was the first post-flood city. People found a place they could run to and be safe under the shadow of Nimrod. Nimrod was highly honored (“before the Lord”). He was a “nation-builder” in our terms of today. [Micah 5:6 calls Assyria, the land of Nimrod (also I Chronicles 1:10)].

Nimrod is said by human sources to have built Nineveh after the fall of Babel, Calah (modern Nimrud), Rehoboth-Ir, and Resen]. Nimrod’s Babel reached its zenith under Nebuchadnezzar – the gold head (Daniel 2:38) of false religions – and became known as Babylon.

Nimrod became the focus of pagan worship. He positioned himself as a replacement for God after the flood and steered the people from the true Creator to the sun first (the source of life, warmth, food, and the drying of the earth after the flood, etc.), and then to himself. Nimrod’s name is symbolic of his power and rebellion against the true God. He was a mighty hunter. (His “horns” are symbolic of his power and become his “crowns.”) Nimrod built a tower to the sun and set himself up as God (Genesis 11).



This tower of ancient Assyria is known today as a “Ziggurat.” This is a man-made “mountain-top” with a pagan temple at the top. It was built to worship the host of heaven. From here Nimrod set up his false religion for the world to follow, a rebellion against Jehovah God.

God intervened before the one-world false religion could go forward unabated. God destroyed the tower and confounded the language (Genesis 11:7, 8). This confounding of tongues and the scattering of people were God’s judgment on Nimrod’s religion.

With the language confused and the tower destroyed, people migrated to various parts of the earth. Nimrod lost the power over of many of his followers, but the effect of the rebellious false religion continued. The people took variations of this false religion to all the corners of the earth.

The judgment of God was a tremendous shock to Nimrod, his faithful followers, and his false religion with his pagan priests.

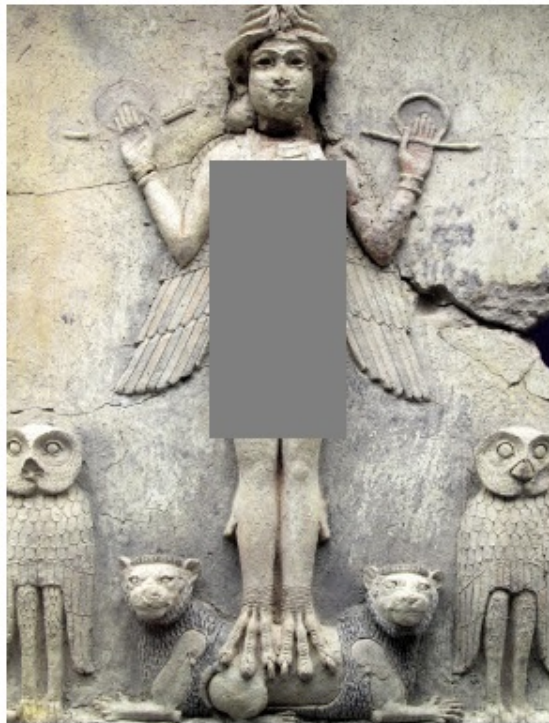
Imagine the effect of God humbling this “Rebel” before all to see and confounding their languages. What a judgment on the unbelievers. History says Nimrod was put to death and his false religion outlawed.

At this point, I think a reading of Psalm 2 is quite appropriate:

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- 1 Why do the heathen rage, and the people imagine a vain thing?
- 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,
- 3 Let us break their bands asunder, and cast away their cords from us.
- 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.
- 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.
- 6 Yet have I set my king upon my holy hill of Zion.
- 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.
- 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.
- 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
- 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
- 11 Serve the LORD with fear, and rejoice with trembling.
- 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

But history tells us that Nimrod's wife Semiramis had an idea inspired by Satan himself. She went to her pagan priests and said that Nimrod had risen to the sun and afterward became the father of her child. She claimed to be a virgin with a child. That child was named Tammuz and was born December 25. This obvious perversion of the true incarnation of Jesus Christ has become hard set in the minds of many who still follow false religion. (Semiramis is known by other names depending on the culture: Isis, Molech, Cybele, Fortuna, Ashtaroth/Astarte, Diana, Aphrodite, Queen of Heaven, Queen of Assyria, Mother of God, and Mary.)



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When God's faithful people countered these false religions, the false religions went "undercover." These false religions used deceit and learned words and phrases having "mystery" or double meaning. In time the pagans came back with the outlawed religious system, but under various disguises. Even in Israel, people in secret would worship Tammuz (Ezekiel 8:14), and outwardly worship Baal and Molech (Jeremiah 32:35).

Revelation 17:5 speaks of Mystery Babylon the Great. This is that same religion that goes back through history through Rome, Greece, Babylon, Egypt, and eventually to Nimrod and Satan himself. This false religion is called the mother of harlots, showing us that all false religions trace themselves to her. She gave "birth" to all these "harlots." This "queen" (Revelation 18:7) is responsible for the blood of the righteous (Revelation 18:24).

Even today, as we research the false religions, we find all the false religions attempt to assign divine qualities to a man (like, the "pope"). This is the satanic lie. This is Nimrod's rebellion. This is Satan's rebellion.

Man had a common language at the beginning. And as that language started as a means of communication between the Creator and his creation (man), even today we can use our language to know God and understand his will. We come to God through his written word and his incarnate Word Jesus. We have access to the throne of grace through our words (prayers) and Jesus' sacrifice. We need to believe what Jesus said speaking of God's word – "thy word is truth" (John 17:17) and magnify it above all things (Psalm 138:2).

Here, then, is the wisdom:

1. Understand that language came from God. Language was originally given to man to converse (or communicate) with God, and God with man. Language is how God gives his word to man.
2. That truth has not changed. We should use our language to communicate with God (pray without ceasing) and communicate God's word to men.
3. The languages of various civilizations usually evolve or devolve, depending on the culture. Generally language does not get better. There are initial periods where rules and words are created, but in time languages go downhill. The King James Bible was translated at the height of the English language. Comparing that English to the English of today shows how it has changed.
4. Satan used God's language to lie and create false religions and "mystery" speech (double-speak). From the first lie in the garden came all manner of sin in the world. In John 8:44 Jesus called Satan the father of lies.
5. Jesus, in contrast, is the truth and the Word of God (John 14:6). Jesus is the total opposite of Satan. Jesus taught with authority what is the true way. He was the "language" God used to bring us to himself and to the true faith of salvation and word of God (John 1:1).
6. Our duty as disciples is to preach the gospel to "every creature." We are to go into "all" the world, teaching "all" nations (Matthew 28:18-20).

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7. As we meet people of different languages, we use their language to reconcile them to God through Jesus Christ. We use their language to give them the scriptures (God's word) in their own tongue according to Romans 16:26.
8. God hates a lying tongue (Proverbs 6). You can understand why – from that came all the sin in the world. When a person lies, he is following in the steps of Satan himself, using his tongue for that which is was not created. Additionally, God is not a man that he should lie (Numbers 23:19). Paul said, "Let God be true, but every man a liar" (Romans 3:4).
9. Through language man and God are reconciled. As we go further along in history we are unifying the world through many means, and having a common language is a necessity.
10. When Jesus comes, he will divide and judge the nations, and we who rule over them with him (with a rod of iron, Psalm 2:9, Revelation 2:27) will communicate God's word to those nations – we are kings and priests unto God (Revelation 1:6). We will likely have a single language in the Millennial Kingdom, but with this world-wide trade language, we may have many local languages – at least in the beginning.
11. People need to come out from among Mystery Babylon, the mother of harlots; and be joined instead to the true church of Jesus Christ. That church is Jesus' bride, and he washes her with the water of his word, preparing her as a chaste virgin before himself (Ephesians 5, 2 Corinthians 11:2).
12. Understanding Satan's lie and Nimrod's false religion gives us insight into why God judged them. Read this text from Isaiah 14:

4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!
5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.
6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.
7 The whole earth is at rest, and is quiet: they break forth into singing.
8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.
9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.
10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?
11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.
12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!
13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
14 I will ascend above the heights of the clouds; I will be like the most High.
15 Yet thou shalt be brought down to hell, to the sides of the pit.
16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

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17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.

21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

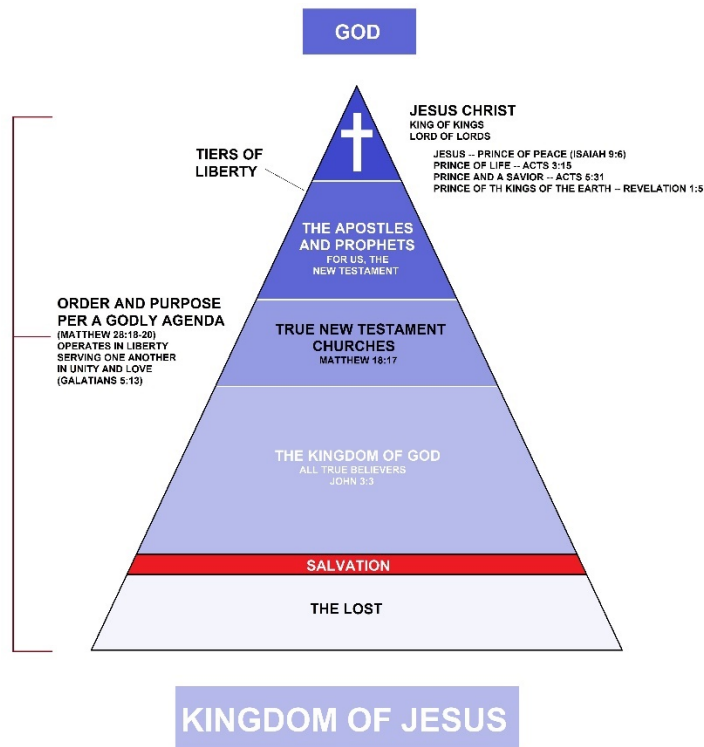
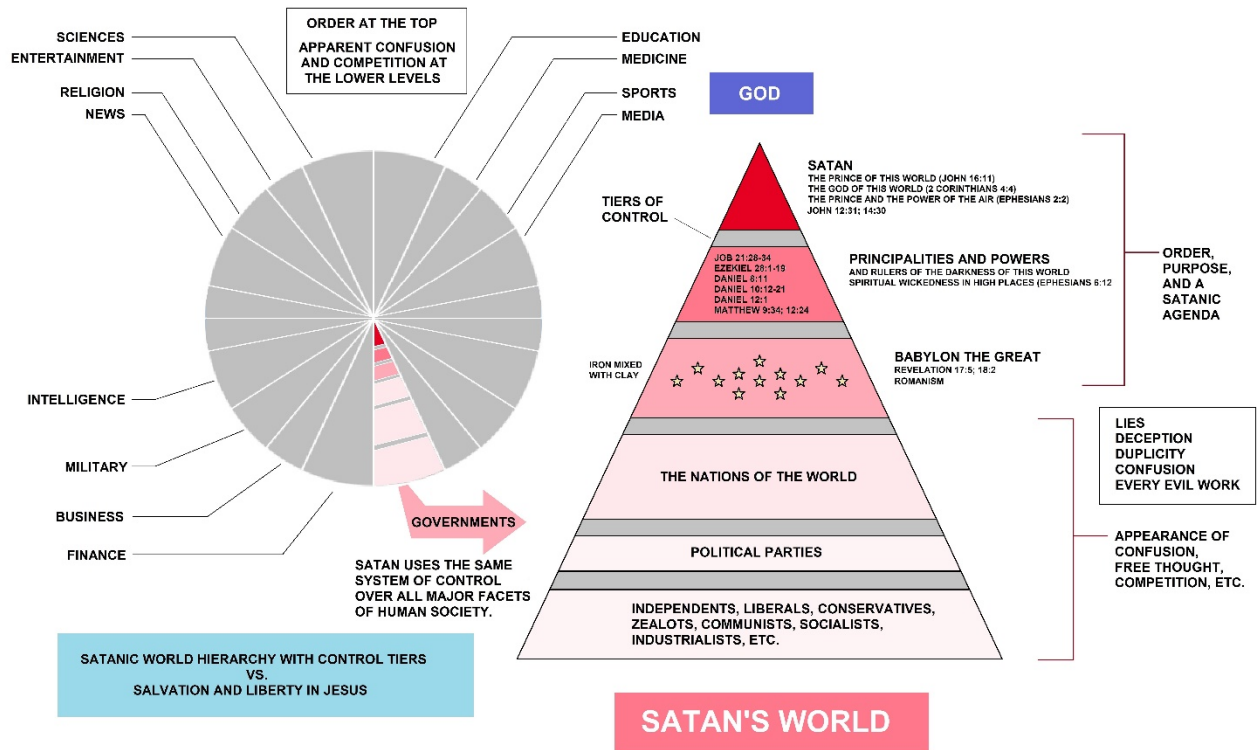
24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

IX. Systems and Tiers in the Two Kingdoms

- A. Jesus is our King – 1 Timothy 6:15; Revelation 17:14; 19:16
- B. Jesus' kingdom is a kingdom of liberty in the Holy Ghost – 2 Corinthians 3:17.
- C. Satan is allowed to rule for a season over the world and the governmental systems – Romans 13:1.
- D. Jesus will set up a millennial kingdom when he returns, purging out the evil – Matthew 13:41.
- E. For now, we who are saved operate in this earthly world system, but we are children of God in his kingdom, waiting for our Lord's return.
- F. See illustrations below comparing the two kingdoms:

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Lesson 7: Languages in the Bible

I. Over Two Hundred Languages Shown I the Bible

- A. The mention of languages in the Bible shows God places importance on the subject. Getting an accurate account and description is difficult. However, we have tried to show the languages that are expected to exist. We admit there may be some overlap. We also admit we may have missed some languages.
- B. Consequently, the chart below is for reference only and gives an idea of the many languages mentioned on the Bible.

VARIOUS LANGUAGES MENTIONED IN THE BIBLE		
PLACE / LANGUAGE	REFERENCE	COUNT
CREATION	PSALM 19:1-3	1
GARDEN / ADAMIC LANGUAGE	GENESIS 1:28; 2:19	1
POST FLOOD / NOAHTIC LANGUAGE	GENESIS 9:1	1
TOWER OF BABEL	GENESIS 11:1-9; 10:5, 20, 31	72
SYRIAN	GENESIS 31:20; ISAIAH 36:11	1
LANGUAGE OF CANAAN	ISAIAH 19:18	1
ASSYRIAN / CHALDEAN / ARAMAIC	ISAIAH 23:13; EZEKIEL 23:23	1
PERSIAN EMPIRE	ESTHER 8:9; DANIEL 3:4; 4:1	127
HEBREW	JOHN 5:2; ACTS 21:40; REVELATION 16:16	1
GREEK	LUKE 23:38; REVELATION 9:11	1
LATIN	LUKE 23:38	1
EGYPTIAN	PSALM 81:5; 114:1	1
PURE LANGUAGE	ZEPHANIAH 3:9	1
Parthians	ACTS 2:8-11	1
Medes		1
Elamites		1
Dwellers in Mesopotamia		1
Judaea		1
Cappadocia		1
Pontus		1
Asia		1
Phrygia		1

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Pamphylia		1
Egypt	SAME AS ABOVE	0
Parts of Libya about Cyrene	ACTS 2:8-11	2
Strangers of Rome		2
Jews and proselytes		2
Cretes		1
Arabians		1
TOTAL		228

II. The Adamic Language

- A. Jewish tradition says the language of the garden was an “Adamic” language. This is unknown and speculation.
- B. We can expect it was not Hebrew or another known language as these languages did not show up until later.

III. A Noahitic Language

- A. We can speculate again that Noah and those that pre-dated and followed the flood spoke a different language than Adam.
- B. The language may have been very similar, but the language had expanded to include new post-garden and post-flood concepts, such as pain, sorrow, sweat, till the ground, rain, plant, harvest, clouds, etc.
- C. This language is likely the one language spoken throughout the world as mentioned in Genesis 11:1: “And the whole earth was of one language, and of one speech.”

IV. Confounding the Language at Babel

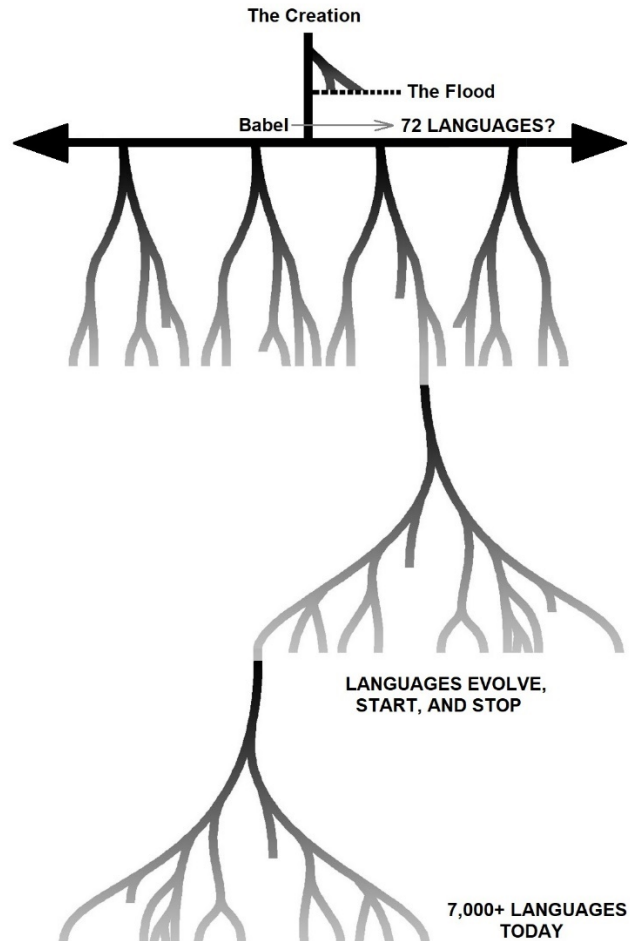
- A. The universal single language was confounded at Babel.
- B. How many languages resulted?
- C. Because a count of all the descendants of Noah listed by name in chapter 10 of Genesis provides 15 names for Japheth’s descendants, 30 for Ham’s, and 27 for Shem’s, these figures became established as the 72 languages resulting from the confusion at Babel.
- D. Genesis 10:1 – Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.
- E. 2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
- F. 3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.
- G. 4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
- H. 5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.
- I. 20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

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- J. 31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

V. Many Languages Since Babel

- A. If we consider a minimum of 72 languages resulted at the confounding of the language at Babel, and that we have over 7,000 languages today; we know that new languages are created or that they evolve and change.
- B. The illustration below gives a visual as to how languages branch off from existing languages.
- C. Languages can be divided and grouped by nations, families, language roots, or geographical areas.
- D. There is divergence from “proto-languages” to “Daughter Languages.”
- E. According to *Ethnologue* 16th Edition, there are 147 language families in the world.



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Lesson 8: The Hebrew Tongue

I. Background

- A. Hebrew belongs to the Canaanite group of languages.
- B. Canaanite languages are a branch of the Northwest Semitic family of languages.
- C. According to Avraham Ben-Yosef, Hebrew flourished as a spoken language in the Kingdoms of Israel and Judah during the period from about 1200 to 586 BCE.
- D. Aramaic was most closely related to Hebrew, Syriac, and Phoenician and was written in a script derived from the Phoenician alphabet. Aramaic is thought to have first appeared among the Aramaeans about the late 11th century bce. Aramaic had replaced Hebrew as the language of the Jews as early as the 6th century bce.

II. Shem Was the Father of Eber

- A. Genesis 10:21 – Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.
- B. 22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.
- C. 23 And the children of Aram; Uz, and Hul, and Gether, and Mash.
- D. 24 And Arphaxad begat Salah; and Salah begat Eber.
- E. 25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.
- F. 26 And Joktan begat Almodad, and Sheleph, and Hazar-maveth, and Jerah,
- G. 27 And Hadoram, and Uzal, and Diklah,
- H. 28 And Obal, and Abimael, and Sheba,
- I. 29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.
- J. 30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.
- K. 31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

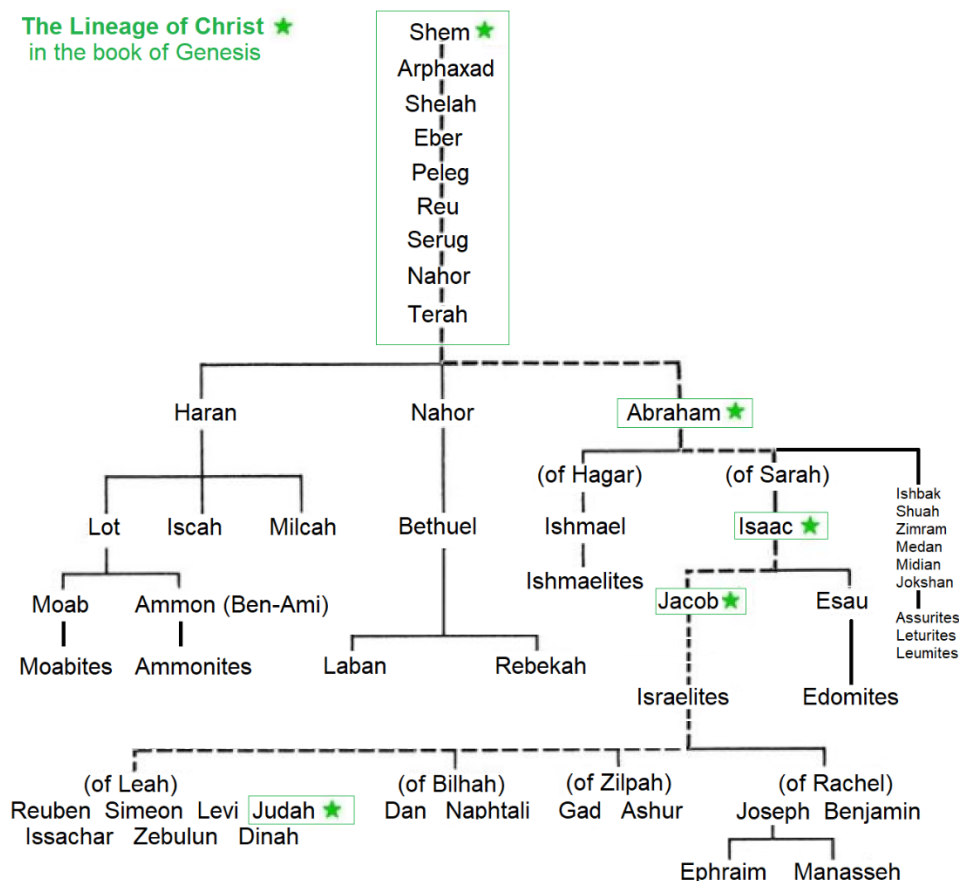
III. The Generations of Shem to Eber to Abraham

- A. Genesis 11:10 – These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:
- B. 11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.
- C. 12 And Arphaxad lived five and thirty years, and begat Salah:
- D. 13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.
- E. 14 And Salah lived thirty years, and begat Eber:
- F. 15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.
- G. 16 And Eber lived four and thirty years, and begat Peleg:
- H. 17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.
- I. 18 And Peleg lived thirty years, and begat Reu:

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- J. 19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.
- K. 20 And Reu lived two and thirty years, and begat Serug:
- L. 21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.
- M. 22 And Serug lived thirty years, and begat Nahor:
- N. 23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.
- O. 24 And Nahor lived nine and twenty years, and begat Terah:
- P. 25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.
- Q. 26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.
- R. 27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.
- S. 28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.
- T. 29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.
- U. 30 But Sarai was barren; she had no child.
- V. 31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.
- W. 32 And the days of Terah were two hundred and five years: and Terah died in Haran.

The Lineage of Christ ★ in the book of Genesis



IV. Hebrew Root is Eber

- A. The word “Eber” signifies “the region beyond.” Of the nine words in Genesis that designate Shem’s descendants, at least two, “Arphaxad” and “Serug” (Genesis 11:10, 21), are identical with the names of districts: the former indicating the district of Arrapachitis on the upper Zab, the latter the place where Abu Zaid of “Saruj,” the hero of Ḥariri’s “Maḳamat,” had his home.
- B. The conclusion is therefore warranted that the term “Eber” originally designated a district.
- C. “Eber” (place) to “Eber” (person) to “Hebrew” (people) to “Hebrew” (language).

V. Abram, Joseph, Jonah, and Land Called Hebrew

- A. Genesis 14:13 – And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eschol, and brother of Aner: and these were confederate with Abram.
- B. Genesis 39:14 – That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:
- C. 17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:
- D. Genesis 40:15 – For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.
- E. Jonah 1:9 – And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land.

VI. God Called the Lord God of the Hebrews

- A. Exodus 3:18 – And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days’ journey into the wilderness, that we may sacrifice to the LORD our God.
- B. Exodus 5:3 – And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days’ journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.
- C. Exodus 7:16 – And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.
- D. Exodus 9:1 – Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.
- E. 13 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.
- F. Exodus 10:3 – And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

VII. New Testament Usage

- A. Luke 23:38 – And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.
- B. John 5:2 – Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.
- C. John 19:13 – When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.
- D. 17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:
- E. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.
- F. Acts 6:1 – And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.
- G. Acts 21:40 – And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,
- H. Acts 22:2 – (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)
- I. Acts 26:14 – And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.
- J. 2 Corinthians 11:22 – Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.
- K. Philippians 3:5 – Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;
- L. Revelation 9:11 – And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.
- M. Revelation 16:16 – And he gathered them together into a place called in the Hebrew tongue Armageddon.

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Lesson 9: The Greek Tongue

I. New Testament Usage (No Old Testament Usage)

- A. Mark 7:26 – The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.
- B. Luke 23:38 – And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.
- C. John 12:20 – And there were certain Greeks among them that came up to worship at the feast:
- D. John 19:20 – This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

II. Greeks Receive Salvation

- A. Acts 14:1 – And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.
- B. Acts 16:1 – Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:
- C. 3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.
- D. Acts 17:4 – And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
- E. 12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.
- F. Acts 18:4 – And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.
- G. 17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.
- H. Acts 19:10 – And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.
- I. Romans 1:14 – I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
- J. 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

III. Jews Compared to Greeks

- A. Acts 19:17 – And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.
- B. Acts 20:21 – Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

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- C. Acts 21:28 – Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.
- D. 37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?
- E. Romans 10:12 – For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
- F. 1 Corinthians 1:22 – For the Jews require a sign, and the Greeks seek after wisdom:
- G. 23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;
- H. 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
- I. Galatians 2:3 – But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
- J. Galatians 3:28 – There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
- K. Colossians 3:11 – Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.
- L. Acts 6:1 – And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.
- M. Acts 9:29 – And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.
- N. Acts 11:20 – And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

IV. Greek Word

- A. Revelation 9:11 – And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

V. Old Testament References

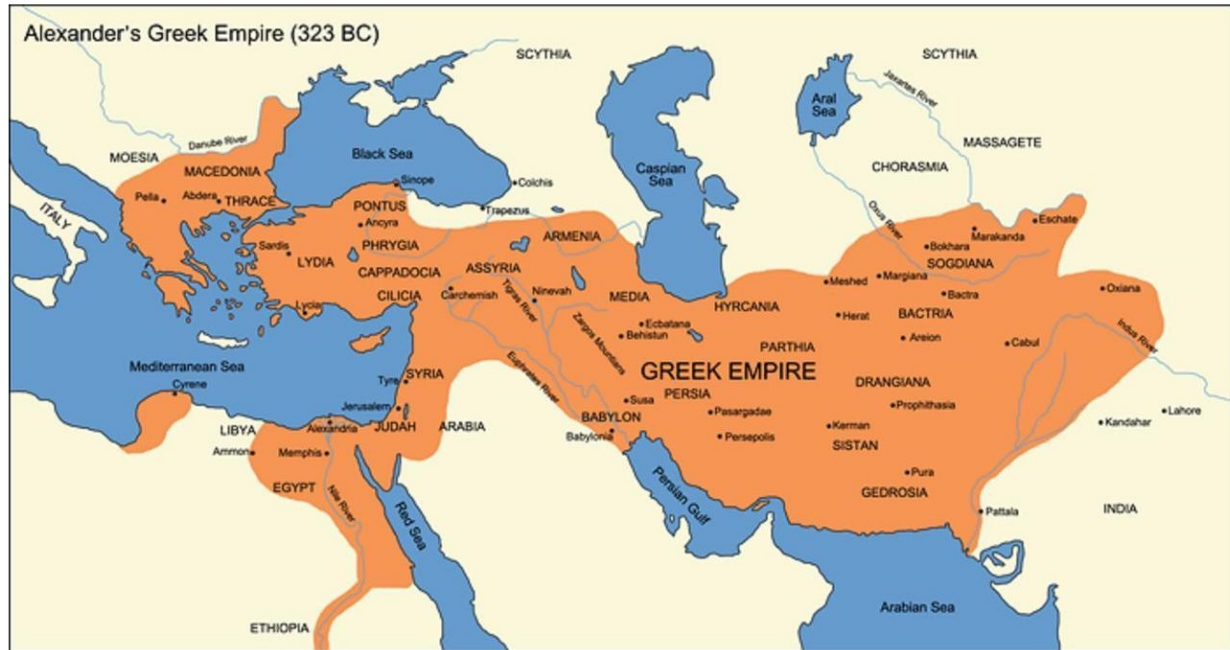
- A. Daniel 8:21 – And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.
- B. Daniel 10:20 – Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.
- C. Daniel 11:2 – And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

VI. The Greek Empire Under Alexander the Great

- A. Alexander the Great lived 356 BC – 323 BC.

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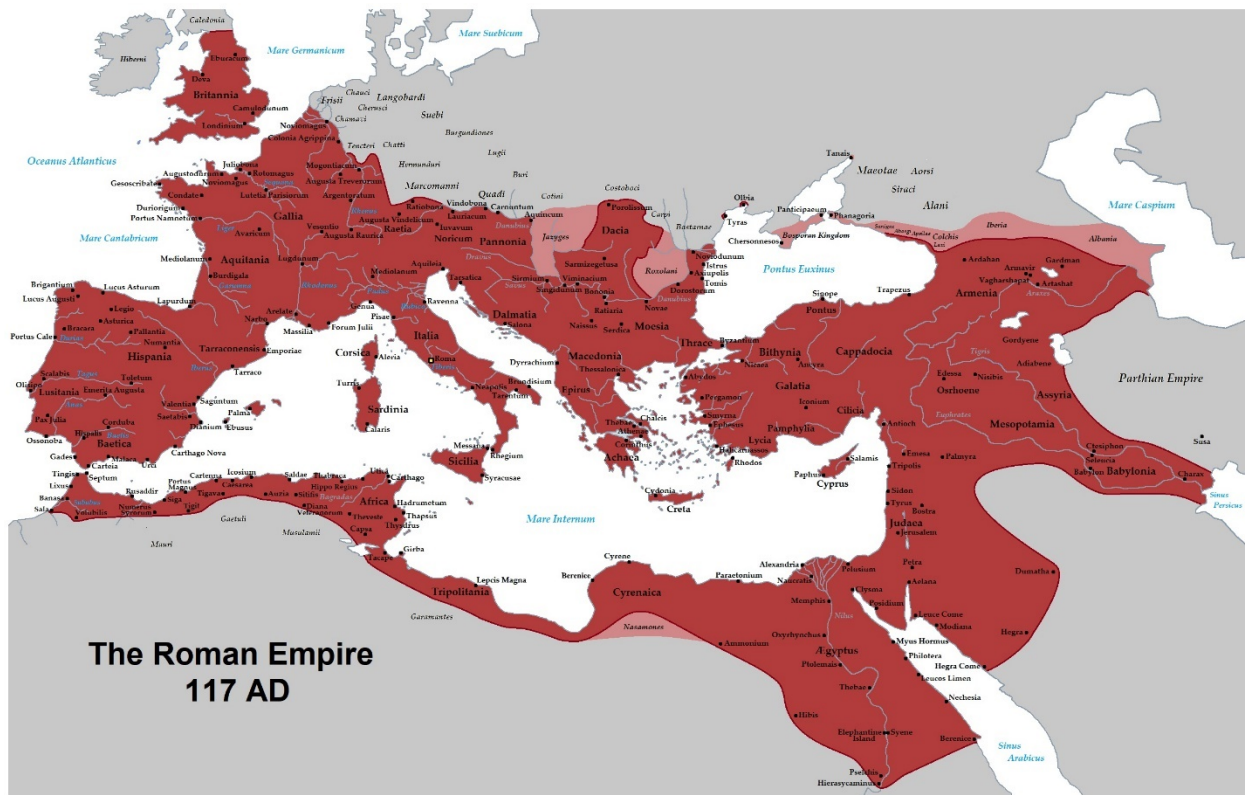
- B. Born in Pella, Macedonia and died June 13, 323 BC in Babylon.
- C. Interesting facts about Alexander the Great:
 - 1. He was taught by Aristotle.
 - 2. In 15 years of conquest Alexander never lost a battle.
 - 3. He named more than 70 cities after himself—and one after his horse.
 - 4. When Alexander met his future wife Roxanne, it was love at first sight.
 - 5. Alexander used fragrances and perfumes so he smelled good.
 - 6. Alexander called himself the Son of Zeus in Siwah in 331 BC.
 - 7. In 330 BC when Alexander defeated the Persians, he began to dress like them.
 - 8. The cause of Alexander's death in 323 BC at 32 years old is still a mystery. He fell ill after drinking a bowl of wine and two weeks later died.
 - 9. It is speculated that Alexander's body was preserved in honey.
- D. Greece called "Hellas" (Greek: Ἑλλάς, romanized: Hellás) at that time.
- E. We get the word "Hellenization" meaning to Grecian.
- F. Map of the Grecian Empire below.



Lesson 10: The Latin Tongue

I. Latin was the Government Language of Rome

- A. Luke 23:38 – And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.
- B. John 19:20 – This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.
- C. Map of Roman Empire shown below.



II. Background on the Latin Language

- A. Wikipedia.org
- B. Latin (*latīnum*, or *lingua latīna*) is a classical language belonging to the Italic branch of the Indo-European languages. Latin was originally spoken in the area around Rome, known as Latium. Through the power of the Roman Republic, it became the dominant language in Italy, and subsequently throughout the western Roman Empire, before eventually becoming a dead language in the modern linguistic definition. Latin has contributed many words to the English language. In particular, Latin (and Ancient Greek) roots are used in English descriptions of theology, the sciences, medicine, and law.
- C. By the late Roman Republic (75 BC), Old Latin had been standardized into Classical Latin. Vulgar Latin was the colloquial form spoken at that time and attested in inscriptions and the works of comic playwrights like Plautus and Terence and author Petronius. Late Latin

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is the written language from the 3rd century; its colloquial form Vulgar Latin developed in the 6th to 9th centuries into the Romance languages, such as: Italian, Sardinian, Venetian, Neapolitan, Sicilian, Piedmontese, Lombard, French, Franco-Provençal, Occitan, Corsican, Ladin, Friulan, Romansh, Catalan/Valencian, Aragonese, Spanish, Asturian, Galician, Portuguese and Romanian. Medieval Latin was used as a literary language from the 9th century to the Renaissance which used Renaissance Latin. Later, Early Modern Latin and New Latin evolved. Latin was the language of international communication, scholarship and science until well into the 18th century, when vernaculars (including the Romance languages) supplanted it. Ecclesiastical Latin remains the official language of the Holy See and the Roman Rite of the Catholic Church.

- D. Latin is a highly inflected language, with three distinct genders, six or seven noun cases, five declensions, four verb conjugations, six tenses, three persons, three moods, two voices, two or three aspects, and two numbers. The Latin alphabet is derived from the Etruscan and Greek alphabets and ultimately from the Phoenician alphabet.
- E. Brittanica.com
- F. Latin language, Latin lingua Latina, Indo-European language in the Italic group and ancestral to the modern Romance languages.
- G. Originally spoken by small groups of people living along the lower Tiber River, Latin spread with the increase of Roman political power, first throughout Italy and then throughout most of western and southern Europe and the central and western Mediterranean coastal regions of Africa. The modern Romance languages developed from the spoken Latin of various parts of the Roman Empire. During the Middle Ages and until comparatively recent times, Latin was the language most widely used in the West for scholarly and literary purposes. Until the latter part of the 20th century its use was required in the liturgy of the Roman Catholic Church.
- H. The oldest example of Latin extant, perhaps dating to the 7th century BCE, consists of a four-word inscription in Greek characters on a fibula, or cloak pin. It shows the preservation of full vowels in unstressed syllables – in contrast to the language in later times, which has reduced vowels. Early Latin had a stress accent on the first syllable of a word, in contrast to the Latin of the republican and imperial periods, in which the accent fell on either the next or second to the last syllable of a word.
- I. Latin of the Classical period had six regularly used cases in the declension of nouns and adjectives (nominative, vocative, genitive, dative, accusative, ablative), with traces of a locative case in some declensional classes of nouns. Except for the i-stem and consonant stem declensional classes, which it combines into one group (listed in grammar books as the third declension), Latin kept distinct most of the declensional classes inherited from Indo-European.

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Lesson 11: The Aramaic Tongue

I. Aramaic is Not Mentioned in Scripture.

- A. We show secular study information.

II. Background on the Aramaic Language

- A. Wikipedia.org
- B. Historically and originally, Aramaic was the language of the Arameans, a Semitic-speaking people of the region between the northern Levant and the northern Tigris valley. By around 1000 BC, the Arameans had a string of kingdoms in what is now part of Syria, Lebanon, Jordan, and the fringes of southern Mesopotamia and Anatolia. Aramaic rose to prominence under the Neo-Assyrian Empire (911–605 BC), under whose influence Aramaic became a prestige language after being adopted as a lingua franca of the empire, and its use spread throughout Mesopotamia, the Levant and parts of Asia Minor. At its height, Aramaic, having gradually replaced earlier Semitic languages, was spoken in several variants all over what is today Iraq, Syria, Lebanon, Palestine, Israel, Jordan, Kuwait, Eastern Arabia, Bahrain, Sinai, parts of southeast and south-central Turkey, and parts of northwest Iran.
- C. Aramaic was the language of Jesus, who spoke the Galilean dialect during his public ministry.
- D. Aramaic was the language of several sections of the Hebrew Bible, including parts of the books of Daniel and Ezra, and also the language of the Targum, the Aramaic translation of the Hebrew Bible.
- E. Aramaic and Hebrew are from the same family; the former's script likely informed both written Hebrew and Arabic.
- F. Like most languages, Aramaic spread through centuries of conquest, spurred by the invasions of the Assyrian and later Persian empires.
- G. Britannica.com
- H. Aramaic language, Semitic language of the Northern Central, or Northwestern, group that was originally spoken by the ancient Middle Eastern people known as Aramaeans. It was most closely related to Hebrew, Syriac, and Phoenician and was written in a script derived from the Phoenician alphabet.
- I. Aramaic is thought to have first appeared among the Aramaeans about the late 11th century BCE.
- J. By the 8th century BCE it had become accepted by the Assyrians as a second language.
- K. The mass deportations of people by the Assyrians and the use of Aramaic as a lingua franca by Babylonian merchants served to spread the language, so that in the 7th and 6th centuries BCE it gradually supplanted Akkadian as the lingua franca of the Middle East.
- L. Aramaic subsequently became the official language of the Achaemenian Persian dynasty (559–330 BCE), though after the conquests of Alexander the Great, Greek displaced it as the official language throughout the former Persian empire.
- M. Aramaic is the oldest continuously spoken and written language in the Middle East, even older than written Hebrew and Arabic. It is among the oldest written languages in the world.

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- N. Approximately three thousand years ago, Aramaic speakers were mainly located in the Near East. Writers and readers of Aramaic, a group trained for political, commercial and religious employment, lived in the regions now covered by Iraq, Syria, and adjacent areas.

III. Aramaic Among the Jews

- A. JewishEcyclopedia.com
B. See paper below.

ARAMAIC LANGUAGE AMONG THE JEWS:

Richard Gottheil, Wilhelm Bacher

Aramaic Considered Foreign by Ancient Hebrews.

Of all Semitic languages the Aramaic is most closely related to the Hebrew, and forms with it, and possibly with the Assyrian, the northern group of Semitic languages. Aramaic, nevertheless, was considered by the ancient Hebrews as a foreign tongue; and a hundred years before the Babylonian exile it was understood only by people of culture in Jerusalem. Thus the ambassador of the Assyrian king who delivered an insolent message from his master in the Hebrew language and in the hearing of the people sitting upon the wall, was requested by the high officials of King Hezekiah not to speak in Hebrew, but in the "Syrian language," which they alone understood (II Kings xviii. 26; Isa. xxxvi. 11).

In the early Hebrew literature an Aramaic expression occurs once. In the narrative of the covenant between Jacob and Laban it is stated that each of them named in his own language the stone-heap built in testimony of their amity. Jacob called it "Galeed"; Laban used the Aramaic equivalent, "Jegar sahadutha" (Gen. xxxi. 47). This statement undoubtedly betrays a knowledge of the linguistic differences between Hebrews and Arameans, whose kinship is elsewhere frequently insisted on, as for instance in the genealogical tables, and in the narratives of the earliest ages.

One of the genealogies mentions Aram among the sons of Shem as a brother of Arphaxad, one of the ancestors of the Hebrews (Gen. x. 23). In another, Kemuel, a son of Nahor, the brother of Abraham, is called "the father of Aram" (Gen. xxii. 21). Other descendants of this brother of the Hebrew Abraham (Gen. xiv. 13) are termed Arameans; as, for instance, Bethuel, Rebekah's father (Gen. xxv. 20, xxviii. 5), and Laban, the father of Rachel and Leah (Gen. xxv. 20; xxxi. 20, 24). The earliest history of Israel is thus connected with the Arameans of the East, and even Jacob himself is called in one passage "a wandering Aramean" (Deut. xxvi. 5). During the whole period of the kings, Israel sustained relations both warlike and friendly with the Arameans of the west, whose country, later called Syria, borders Palestine on the north and northeast. Traces of this intercourse were left upon the language of Israel, such as the Aramaisms in the vocabulary of the older Biblical books.[Modern Bible critics have endeavored to determine accurately the influence of Aramaic upon the various authors of Biblical books, and to use the results thus obtained in determining the age and authorship of the books (see, for example, König, "Einleitung in das Alte Test." p. 149; Holzinger, "Einleitung in den Hexateuch," passim; D. Giesebrecht, "Zur Hexateuch-Kritik," in Stade's "Zeitschrift," i. 177 et seq.; and compare xiii. 309, xiv. 143; S. R. Driver, "Journal of Philology," xi. 201-236). – G.]

Aramaic Displaces Hebrew.

Aramaic was destined to become Israel's vernacular tongue; but before this could come about it was necessary that the national independence should be destroyed, and the people removed from their own home. These events prepared the way for that great change by which the Jewish nation parted with its national tongue and replaced it, in some districts entirely by Aramaic, in others by the adoption of Aramaized-Hebrew forms. The immediate causes of this linguistic metamorphosis are no longer historically evident. The event of the Exile itself was by no means a decisive factor, for the prophets that spoke to the people during the Exile and after the Return in the time of Cyrus, spoke in their own Hebrew tongue. The single Aramaic sentence in Jer. x. 11 was intended for the information of non-Jews. But, although the living words of prophet and poet still resounded in the time-honored language, and although Hebrew literature during this period may be said to have actually flourished, nevertheless among the large masses of the Jewish people a linguistic change was in progress. The Aramaic, already the vernacular of international intercourse in Asia Minor in the time of Assyrian and Babylonian domination, took hold more and more of the Jewish populations of Palestine and of Babylonia, bereft as they were of their own national consciousness.

Under the Achæmenidæ, Aramaic became the official tongue in the provinces between the Euphrates and the Mediterranean (see Ezra iv. 7); therefore the Jews could still less resist the growing importance and spread of this language. Hebrew disappeared from their daily intercourse and from their homes; and Nehemiah – this is the only certain information respecting the process of linguistic change – once expressed his disapproval of the fact that the children of those living in mixed marriage” could no longer “speak in the Jews’ language” (Neh. xiii. 24).

How long this process of Aramaization lasted is not known. About the year 300 B.C. Aramaic makes its appearance in Jewish literature. The author of Chronicles uses a source in which not only documents concerning the history of the Second Temple are reproduced in the original Aramaic (Ezra iv. 8-22; v. 1-6, 12; vii. 12-26), but the connecting narrative itself is written in Aramaic (Ezra iv. 23, v. 5, vi. 13-18). In the time of Antiochus Epiphanes, the author of the Book of Daniel begins his narrative in Hebrew, but when he introduces the Babylonian sages and scholars as speaking Aramaic to the king, as if only awaiting this opportunity, he continues his history in Aramaic (Dan. ii. 4, vii. 28). [Other explanations have been attempted in order to account for the appearance of both Aramaic and Hebrew in Daniel and Ezra. Prof. Paul Haupt supposes that Daniel was originally written in Hebrew, that portions of it were lost, and that these portions were supplied later from an Aramaic translation. See A. Kamphausen, “The Book of Daniel” (“S. B. O. T.”), p. 16; J. Marquart, “Fundamente der Israel. und Jüd. Gesch.” p. 72. – G.] The employment of the two languages in these Biblical books well illustrates their use in those circles in which and for which the books were written. In point of fact, at the time of the Second Temple, both languages were in common use in Palestine: the Hebrew in the academies and in the circles of the learned, the Aramaic among the lower classes in the intercourse of daily life. But the Aramaic continued to spread, and became the customary popular idiom; not, however, to the complete exclusion of the Hebrew. Nevertheless, while Hebrew survived in the schools and among the learned – being rooted, as it were, in the national mind – it was continuously exposed to the influence of Aramaic.

Under this influence a new form of Hebrew was developed, which has been preserved in the tannaitic literature embodying the traditions of the last two or three centuries before the common era. So that even in those fields where Hebrew remained the dominant tongue, it was closely pressed by Aramaic. There is extant an almost unique halakic utterance in Aramaic (‘Eduy. viii. 4) of Yose b. Joezer, a contemporary of the author of Daniel. Legal forms for various public documents, such as marriage-contracts, bills of divorce, etc., were then drawn up in Aramaic. Official messages from Jerusalem to the provinces were couched in

the same language. The “List of the Fast-Days” (Megillat Ta’anit), edited before the destruction of the Temple, was written in Aramaic. Josephus considers Aramaic so thoroughly identical with Hebrew that he quotes Aramaic words as Hebrew (“Ant.” iii. 10, § 6), and describes the language in which Titus’ proposals to the Jerusalemites were made (which certainly were in Aramaic) as Hebrew (“B. J.” vi. 2, § 1). It was in Aramaic that Josephus had written his book on the “Jewish War,” as he himself informs us in the introduction, before he wrote it in Greek. That he meant the Aramaic is evident from the reason he assigns, namely, that he desired to make this first attempt intelligible to the Parthians, Babylonians, Arabs, the Jews living beyond the Euphrates, and the inhabitants of Adiabene. That the Babylonian diaspora was linguistically Aramaized is shown by the fact that Hillel loved to frame his maxims in that language.

The Targum, the Aramaic Version of the Scriptures.

The oldest literary monument of the Aramaization of Israel would be the Targum, the Aramaic version of the Scriptures, were it not that this received its final revision in a somewhat later age. The Targum, as an institution, reaches back to the earliest centuries of the Second Temple. Ezra may not have been, as tradition alleges, the inaugurator of the Targum; but it could not have been much after his day that the necessity made itself felt for the supplementing of the public reading of the Hebrew text of Scripture in the synagogue by a translation of it into the Aramaic vernacular. The tannaitic Halakah speaks of the Targum as an institution closely connected with the public Bible-reading, and one of long-established standing. But, just as the translation of the Scripture lesson for the benefit of the assembled people in the synagogue had to be in Aramaic, so all addresses and homilies hinging upon the Scripture had to be in the same language. Thus Jesus and his nearest disciples spoke Aramaic and taught in it (see Dalman, “Die Worte Jesu”).

When the Second Temple was destroyed, and the last remains of national independence had perished, the Jewish people, thus entering upon a new phase of historical life, had become almost completely an Aramaic-speaking people. A small section of the diaspora spoke Greek; in the Arabian Peninsula Jewish tribes had formed who spoke Arabic; and in different countries there were small Jewish communities that still spoke the ancient language of their home; but the great mass of the Jewish population in Palestine and in Babylonia spoke Aramaic. It was likewise the language of that majority of the Jewish race that was of historical importance – those with whom Jewish law and tradition survived and developed. The Greek-speaking Jews succumbed more and more to the influence of Christianity, while the Jews who spoke other languages were soon lost in the obscurity of an existence without any history whatever.

Language of Amoraim.

In these centuries, in which Israel’s national language became superseded by the Aramaic, the literature of Tradition arose, in which Aramaic was predominant by the side of Hebrew; it was a species of bilingual literature, expressing the double idioms of the circles in which it originated. In the academies – which, on the destruction of Jerusalem, became the true foci of Jewish intellectual life – the Hebrew language, in its new form (Mishnaic Hebrew), became the language of instruction and of religious debate. With but few exceptions, all literary material, written and oral, of the tannaitic age, whether of a halakic or non-halakic description, was handed down in Hebrew. Hence the whole tannaitic literature is strongly distinguished from the post-tannaitic by this Hebrew garb. The Hebrew language was also the language of prayer, both of the authorized ritual prayers and of private devotion, as handed down in the cases of individual sages and pious men. According to a tannaitic Halakah (Tosef. Hag., beginning; compare Bab. Suk. 42a), every father was bound to teach his child Hebrew as soon as it began to speak. It is no doubt true that there was a knowledge of Hebrew in non-scholarly circles of the Jewish people besides that of the Aramaic vernacular; indeed, attempts were not lacking to depose Aramaic altogether as the language of daily intercourse, and to restore Hebrew in its stead. In the house of the patriarch Judah I., the female house-servant spoke Hebrew

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(Meg. 18a). The same Judah is reported to have said that in the land of Israel the use of the Syriac (Aramaic) language was unjustifiable; people should speak either Hebrew or Greek (Sotah 49b; B. K. 83a). This remained of course only a pious wish, exactly as that deliverance of Joseph, the Babylonian amora in the fourth century, who said that in Babylon the Aramaic language should no longer be used, but instead the Hebrew or the Persian (ib.).

IV. Aramaic Passages in the Bible

- A. The portions of Scripture in the Old Testament written in Aramaic are Ezra 4:8 – 6:18; 7:12-26 (67 verses), Daniel 2:4b – 7:28 (200 verses), Jeremiah 10:11.
- B. Various proper names and single words and phrases are scattered throughout the Old and New Testaments.
- C. In the Old Testament, four verses make a direct reference to the Aramaic language: 2 Kings 18:26 (Syrian), Ezra 4:7 (Syrian), Isaiah 36:11 (Syrian), and Daniel 2:4 (Syriack). Each of these verses use “Aramaic” in Hebrew (אַרְמִיָּת, an adverbial form of אֲרָמִי), but they are translated as “Syrian” or “Syriack” in English.
- D. The New Testament verses which have Aramaic words are these: Matthew 5:22; 27:46; Mark 5:41; 7:34; 10:51; 14:36; John 1:42; 20:16; Acts 9:36, 40; Romans 8:15; 1 Corinthians 16:22; and Galatians 4:6.
- E. Some people claim Aramaic is called “Hebrew” (Ἑβραϊκὴ or Ἑβραϊστί) in the New Testament, since it was the tongue of the Hebrews (John 5:2; 19:13, 17, 20; 20:16; Acts 21:40; 22:2; 26:14).
- F. However, Jesus said in Matthew 5:18: “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Jesus was obviously referring to the Hebrew scriptures, which proves they existed in Jesus’ day (also 2 Timothy 3:15), and that they were in the Hebrew language, which has “jots” and “tittles.” To assume Hebrew is Aramaic goes against Isaiah 36:11, which shows them as separate languages. Furthermore, the fact that portions of the Hebrew scripture are Aramaic, show they are distinct languages.
- G. Aramaic was originally the language of the Arameans, tribes that lived near the Euphrates River. Two of these tribes were the Syrians and the Chaldeans. The word Aramaic comes from “Aram,” a son of Shem who was the father of the Arameans. Laban lived in this area (Genesis 31:47; Deuteronomy 26:5).
- H. The Chaldeans used Aramaic as the language of the Empire. Daniel 2:4 says the wise men of Babylon addressed the king in Syriack (Aramaic). This is why this part of Daniel is written in Aramaic.
- I. After the Persia replaced Babylon, they continued to use Aramaic as the language of the empire. For this reason we have parts of Ezra written in Aramaic. Especially when addressing the government.
- J. Aramaic was the language of the Lord Jesus Christ. Mark 15:34 says: “And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?” The New Testament make clear this was our Lord’s tongue.

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Lesson 12: The Chaldean Tongue

I. Abram's Family Moved from Ur of the Chaldees

- A. Genesis 11:28 – And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.
- B. 31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.
- C. Genesis 15
- D. 7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.
- E. Nehemiah 9:7 – Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

II. The Chaldeans Have a Long History, Predating Israel

- A. Job 1:17 – While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.
- B. Isaiah 23:13 – Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

III. A Description of the Chaldeans

- A. Habakkuk 1:6 – For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs.
- B. 7 They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.
- C. 8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.
- D. 9 They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand.
- E. 10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

IV. The Language of Babylon

- A. Daniel had to learn the tongue of the Chaldeans
- B. Daniel 1:4 – Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

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- C. Chaldee was called “Syriack” in Daniel 2:4
- D. Daniel 2:4 – Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.
- E. The Syriac language is Aramaic – see Ezra 4:7
- F. Ezra 4:7 – And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.
- G. Hebrew and Syriac are different languages according to Isaiah 36:11
- H. Isaiah 36:11 – Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews’ language, in the ears of the people that are on the wall.

V. Chaldee – The Language of the Chaldeans

- A. Chaldee is a language used by the Biblical writers in certain portions of the Old Testament, such as Daniel 2:4-7, 28; Ezra 4:8-6:18; 7:12-26; Genesis 31:46; Jeremiah 10:11.
- B. It is an Aramaic dialect, as it is sometimes called, as distinguished from the Hebrew dialect.
- C. It was the language of commerce and of social intercourse in Western Asia, and after the Exile gradually came to be the popular language of Canaan.
- D. Chaldee is called “Syrian” in 2 Kings 18:26.
- E. Some isolated words in this language are preserved in the New Testament (Matthew 5:22; 6:24; 16:17; 27:46; Mark 3:17; 5:41; 7:34; 14:36; Acts 1:19; 1 Corinthians 16:22). These are specimens of the vernacular language of Israel at that period.

VI. Background on the Chaldean Language

- A. Wikipedia.org
- B. Ancient Chaldeans originally spoke a West Semitic language similar to ancient Aramaic language.
- C. During the Neo-Assyrian Empire, the Assyrian king Tiglath-Pileser III introduced an Eastern Aramaic dialect as the lingua franca of his empire in the mid-8th century BCE. As a result of this innovation, in late periods both the Babylonian and Assyrian dialects of Akkadian became marginalized, and Mesopotamian Aramaic took its place across Mesopotamia, including among the Chaldeans.
- D. One form of this once widespread Aramaic language was used in some books of the Hebrew Bible (the Book of Daniel and the Book of Ezra).

VII. God Used the Chaldees (Babylonians) to Judge Judah

- A. 2 Kings 24:1 – In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.
- B. 2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

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- C. 2 Kings 25:4 – And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain.
- D. 5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.
- E. 10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.
- F. 13 And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.
- G. 24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.
- H. 25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.
- I. 26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.
- J. 2 Chronicles 36:9-21
9 Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD.
10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.
11 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.
12 And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD.
13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.
14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.
15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:
16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.
17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.
18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon.
19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.
20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

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21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

- K. Ezra 5:12 – But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.
- L. Habakkuk 1:6 – For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs.

VIII. God's Judgment on Babylon

- A. Jeremiah 25:12 – And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.
- B. Jeremiah 50:13 – Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.
- C. 14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.
- D. 15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.
- E. 16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.
- F. 17 Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.
- G. 18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.
- H. 19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.
- I. Isaiah 13:19 – And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.
- J. Isaiah 43:14 – Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.
- K. Isaiah 47:1 – Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.
- L. 5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.
- M. Isaiah 48:14 – All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.
- N. 20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

IX. Many Mentions of Babylon and the Chaldeans in Jeremiah

- A. Jeremiah 21:4 – Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.
9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.
- B. Jeremiah 22:25 – And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.
- C. Jeremiah 24:5 – Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.
- D. Jeremiah 32:4 – And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;
5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper?
24 Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.
25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.
28 Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:
29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.
43 And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.
- E. Jeremiah 33:5 – They come to fight with the Chaldeans, but it is fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.
- F. Jeremiah 35:11 – But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.
- G. Jeremiah 37:5 – Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

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8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

11 And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,

13 And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, It is false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

- H. Jeremiah 38:2 – Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

23 So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

- I. Jeremiah 39:5 – But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

8 And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

Jeremiah 40:9 – And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

- J. Jeremiah 41:3 – Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

- K. Jeremiah 43:3 – But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

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- L. Jeremiah 50:1 – The word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.
8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.
10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.
25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord GOD of hosts in the land of the Chaldeans.
35 A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.
45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them.
- M. Jeremiah 51:4 – Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.
24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.
35 The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.
54 A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans:
- N. Jeremiah 52:7 – Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about:) and they went by the way of the plain.
8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.
14 And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.
17 Also the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

X. Various Passages in Ezekiel in Respect to Babylon and the Chaldeans

- A. Ezekiel 1:3 – The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.
- B. Ezekiel 11:24 – Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.
- C. Ezekiel 12:13 – My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.
- D. Ezekiel 16:29 – Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

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- E. Ezekiel 23:14 – And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion,
- F. 15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:
- G. 16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.
- H. 23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

XI. Various Passages in Daniel in Respect to Babylon and the Chaldeans

- A. Daniel 1:4 – Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.
- B. Daniel 2:2 – Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.
- C. 4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.
- D. 5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.
- E. 10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.
- F. Daniel 3:8 – Wherefore at that time certain Chaldeans came near, and accused the Jews.
- G. Daniel 4:7 – Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.
- H. Daniel 5:7 – The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.
- I. 11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;
- J. 30 In that night was Belshazzar the king of the Chaldeans slain.
- K. Daniel 9:1 – In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

Lesson 13: The Egyptian Tongue

I. Abram probably Knew the Egyptian Tongue

- A. Genesis 12:10 – And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.
- B. 18 And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?
- C. 19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

II. Joseph Knew the Egyptian Language

- A. Genesis 41:55 – And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.
- B. Genesis 42:21 – And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.
- C. 22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.
- D. 23 And they knew not that Joseph understood them; for he spake unto them by an interpreter.
- E. Genesis 47:5 – And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:
- F. Genesis 47:15 – And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.
- G. 20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.
- H. Genesis 50:4 – And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

III. Moses Knew the Egyptian Language

- A. Acts 7:20 – In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:
- B. 21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.
- C. 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

IV. Egyptian Called a Strange Language

- A. Psalm 114:1 – When Israel went out of Egypt, the house of Jacob from a people of strange language;

V. The Egyptian Language

- A. Egyptian is one of the oldest recorded languages known
B. Egyptian was a known language in the days of Moses.
C. Today, Egypt speaks Arabic.
D. According to ancient texts, the Egyptian language can be divided into five periods:
- Old Egyptian (from before 3000 to about 2200 BC)
 - Middle Egyptian (2200 – 1600 BC)
 - Late Egyptian (1550 – 700 BC)
 - Demotic (700 BC – 400 AD)
 - Coptic (2nd century AD until the 17th century).

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Lesson 14: The Syrian Tongue

I. Isaac and Jacob Came from Syrian

- A. Deuteronomy 26:5 – And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:
- B. 6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:
- C. Hosea 12:12 – And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.
- D. Genesis 25:20 – And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.
- E. Genesis 28:5 – And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.
- F. Genesis 31:20 – And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.
- G. 24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

II. Syriac is a Dialect of Aramaic

- A. Syriac is a divergent language, a dialect of western Aramaic.
- B. Assyrians spoke the Syrian language
- C. 2 Kings 18:26 – Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.
- D. 27 But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you.
- E. 28 Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

III. Hebrew and Syriac are Different Languages

- A. Isaiah 36:11 – Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

IV. The Syrian Tongue Used by Babylon and Persians

- A. Ezra 4:7 – And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.
- B. Daniel 2:4 – Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

V. Damascus is a City of Syria

- A. Amos 1:5 – I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.
- B. 1 Kings 11:24 – And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.
- C. 25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.
- D. 1 Kings 15:18 – Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

VI. Interesting Things About Syria as Found in the Old Testament

- A. Smith's Bible Dictionary says: "The first occupants of Syria appear to have been of Hamitic descent – Hittites, Jebusites, Amorites, etc. After a while the first comers, who were still to a great extent nomads, received a Semitic infusion, while most Probably came to them from the southeast."
- B. Smith's Bible Dictionary says of Syria: "Its earliest occurrence in the book of Genesis is in the form of *Aram-naharaim*, i.e. the 'highland of or between the two rivers' (Genesis 24:10), Authorized Version says, "Mesopotamia." In the later history we meet with a number of small nations or kingdoms forming parts of the general land of Aram; but as Damascus increased in importance it gradually absorbed the smaller powers, (1 Kings 20:1) and the name of Aram was at last applied to it alone (Isaiah 7:8), also 1 Kings 11:24, 25; 15:18, etc."
- C. Smith's Bible Dictionary lists the cities of Syria, in order of importance in the Bible:
 - 1. Antioch
 - 2. Damascus
 - 3. Apamea
 - 4. Seleucia
 - 5. Tadmor or Palmyra
 - 6. Laodicea
 - 7. Epiphania (Hamath)
 - 8. Samosata
 - 9. Hierapolis (Mabug)
 - 10. Chalybon
 - 11. Emesa
 - 12. Heliopolis
 - 13. Laodicea ad Libanum
 - 14. Cyrrhus

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15. Chalcis
16. Poseideum
17. Heraclea
18. Gindarus
19. Zeugma
20. Thapsacus

Other areas within Syria include the minor kingdoms Aram-zobah (Zobah/Zoba), Aram Naharaim, Geshur, Aram-rehob (Beth-rehob).

- D. Syrians can trace their Biblical heritage back to a man named Aram. He was a descendant of Shem, Noah's son.

Genesis 10:22 – The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

1 Chronicles 1:17 – The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

- E. The people of Syria settled between the Tigris and Euphrates rivers, also known as Mesopotamia. This included a land called Padan-aram.

Genesis 24:9 – And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.

10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

Genesis 25:20 – And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

- F. Padan-aram is the homeland of Rebekah, the wife of Isaac, Laban, her brother and his daughters Rachel, and Leah, the wives of Jacob.

Genesis 28:5 – And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

- G. Other key Biblical figures of Aramean descent include Boaz, David, Solomon, Hezekiah, Josiah, and Joseph, the adoptive father of Jesus.

- H. During the time of the judges, Israel served Syria (the KJV says, Mesopotamia).

Judges 3:7 – And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.

8 Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.

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10 And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

I. David led a victory over Syria

1 Chronicles 18:5 – And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

J. Rezon of Damascus was an Adversary to Solomon

1 Kings 11:23 – And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

K. Judah paid Ben-Hadad for Mercenary Help

1 Kings 15:17 – And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

19 There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

L. Elijah Anointed Hazael to be king over Syria

1 Kings 19:13 – And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

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17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

M. Elisha wept because he knew what Hazael would do to Israel

2 Kings 8:7 – And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die.

11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria.

N. Naaman the Syrian was Healed by Elisha

2 Kings 5:5 – And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

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13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him a little way.

O. King Jeroboam Takes Damascus and Hamath (2 Kings 14:25-28)

2 Kings 14:28 – Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?

P. In conflict with Israel and Syria, Ahaz of Judah pays Assyria to attack Syria

2 Kings 15:5 – Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

Q. The Assyrians sent the Syrians to Kir

2 Kings 16:9 – And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

R. The Assyrians sent Samaria to Assyria

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2 Kings 17:6 – In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

S. The Assyrians sent Syria to Samaria

2 Kings 17:23 – Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24 And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

T. Isaiah prophecies against Syria – Isaiah 8:4-10; 17:1-3

U. Jeremiah prophecies against Syria

Jeremiah 49:23 – Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet.

24 Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy!

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

V. Amos prophecies against Syria

Amos 1:3 – Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron:

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

W. Zechariah prophecies against Syria

Zechariah 9:1 – The burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the LORD.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

VII. Interesting Things About Syria as Found in the New Testament

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A. Syria in the New Testament is a Roman province

Luke 2:1 – And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

B. The fame of Jesus spread throughout all Syria

Matthew 4:23 – And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

C. The Syrian province included Canaan and Phoenicia, called Syrophoenicians

Mark 7:24 – And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

D. Paul was saved on the road to Damascus

Acts 9:1 – And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

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7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

E. Antioch of Syria was the great missionary Gentile church

Acts 11:19 – Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

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Lesson 15: The Assyrian Tongue

I. The Language of Assyria

- A. Assyrians spoke Syriac, a dialect of Aramaic
- B. See Lesson 14, points II and III.

II. Background on Assyria

- A. Genesis 10:22 – The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.
- B. Assur was the father of the Assyrians. Aram was the father of the Syrians (Arameans – Aramaic).
- C. Genesis 10:11 – Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,
- D. Nineveh was the capitol of Assyria.
- E. Assyria was a kingdom located between the Tigris and Euphrates Rivers that dominated the ancient world from the ninth century to the seventh century B.C.
- F. Assyrians rarely intermarried with other nations.
- G. The Assyrians were known for their fearsome army.
- H. The Assyrians were known throughout the land as cruel and ruthless warriors.
- I. The pagan worship of the Assyrians was vehemently condemned by God
- J. Isaiah 10:5
- K. Ezekiel 16:28
- L. Hosea 8,9
- M. Because of the cruelty and paganism of the Assyrians, the Hebrew people harbored deep-seated hostility against this nation.
- N. This attitude is revealed clearly in the Book of Jonah.
- O. When God sent Jonah to preach to Nineveh (the capital of Assyria) he refused and fled
- P. When Jonah finally went to Nineveh, the prophet was angry when God spared the city.
- Q. 150 years later the prophet Nahum prophesies God's judgment against Assyria.
- R. See Class 209, Lesson 32 for more info on Assyria.

III. Assyria and Israel

- A. The Assyrians invaded and scattered the northern kingdom Israel under Shalmaneser (IV) who besieged Samaria.
- B. 2 Kings 17:1 – In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.
- C. 2 And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him.
- D. 3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.
- E. 4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

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- F. 5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.
- G. 6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.
- H. 2 Kings 18:9 – And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it.
- I. After conquering the northern kingdom of Israel in 722 B.C., the Assyrians carried Israel to other parts of the Assyrian Empire.
- J. The nation of Israel never recovered from this dispersion.
- S. The ten tribes that were taken to Assyria became the ten lost tribes.
- T. Jews in the New Testament spoke Aramaic, the language of the Assyria and Syria.

IV. Assyria and Judah

A. 2 Kings 18:13-36

13 Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou putteth on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

17 And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

20 Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

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24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?
25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.
26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.
27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you.
28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:
29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:
30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.
31 Harken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:
32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.
33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?
34 Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?
35 Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?
36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

V. **God Delivers Judah from the Assyrians**

- A. Hezekiah is delivered from Sennacherib's siege of Jerusalem in 701 B.C.
- B. 2 Kings 19:20-37

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.
21 This is the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.
22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.
23 By the messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.

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24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esar-haddon his son reigned in his stead.

VI. **Kings of Assyria (885-607 B.C.):**

- A. Assur-nasipal II (885-860 B.C.)
- B. Shalmaneser II (860-825 B.C.)
- C. Shansi-adad (825-808 B.C.)
- D. Adad-nirari (808-783 B.C.)
- E. Shalmaneser III (783-771 B.C.)
- F. Assur-dayan (771-753 B.C.)
- G. Assur-lush (753-747 B.C.)
- H. Tiglath-pileser III (Pul) (747-727 B.C.)
- I. Shalmaneser IV (727-722 B.C.)
- J. Sargon II (722-705 B.C.)
- K. Sennacherib (705-681 B.C.)
- L. Esar-haddon (681-668 B.C.)

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- M. Assur-banipal (668-626 B.C.)
- N. Assur-etil-ilani (626-607 B.C.)

VII. Hebrew Kings Interacting with Assyria

- A. Omri
- B. Ahab
- C. Jehu
- D. Menahem
- E. Pekah
- F. Uzziah
- G. Ahaz
- H. Hezekiah
- I. Manasseh

VIII. Interesting Passages Regarding Assyria

- A. 2 Kings 15:17 – In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.
- B. 18 And he did that which was evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.
- C. 19 And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.
- D. 20 And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.
- E. Genesis 10:11 – Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,
- F. 12 And Resen between Nineveh and Calah: the same is a great city.
- G. Isaiah 23:13 – Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.
- H. Ezekiel 23:22 – There, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;
- I. 23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.
- J. Jonah 3:1 – And the word of the LORD came unto Jonah the second time, saying,
- K. 2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.
- L. 3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.
- M. 4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.
- N. 5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

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Lesson 16: Another Tongue

I. God's People are Scattered Throughout the World

- A. Revelation 5:9 – And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
- B. 10 And hast made us unto our God kings and priests: and we shall reign on the earth.

II. Jesus Says Man Lives by Every Word of God

- A. Matthew 4:4 – But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
- B. Luke 4:4 – And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

III. Preachers are Commanded to Preach the Word

- A. 2 Timothy 4:2 – Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

IV. God's Word is to be Made Available to the Whole World

- A. Romans 16:25 – Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
- B. 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- C. 27 To God only wise, be glory through Jesus Christ for ever. Amen.

V. God's Word is Found in Other Languages

- A. Isaiah 55:8 – For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.
- B. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
- C. 10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:
- D. 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

VI. God Teaches his Doctrine with Another Tongue

- A. Isaiah 28:9 – Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.
- B. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:
- C. 11 For with stammering lips and another tongue will he speak to this people.

VII. Pentecost Preaching was a Fulfillment of God's Word Reaching Various Languages

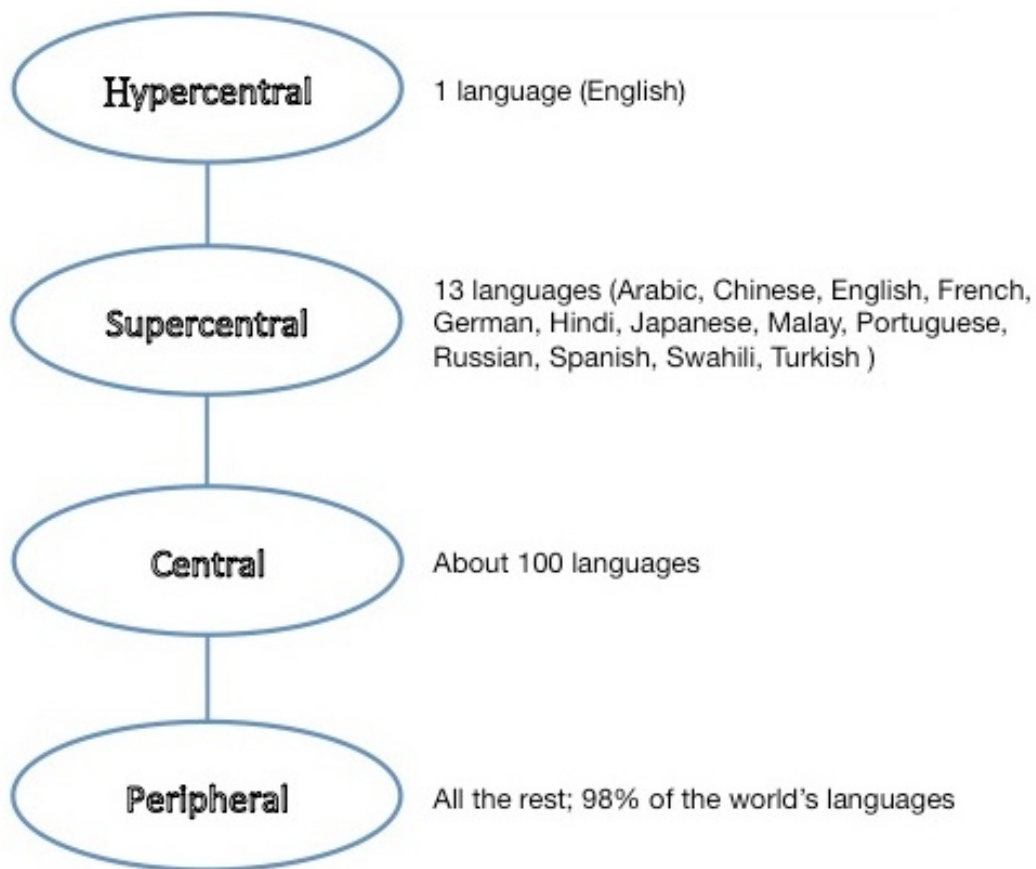
- A. Acts 2:4 – And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
- B. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
- C. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
- D. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?
- E. 8 And how hear we every man in our own tongue, wherein we were born?
- F. 1 Corinthians 14:21 – In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.
- G. 22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.
- H. Jeremiah 35:14 – The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

Lesson 17: World Languages Today

I. A Global Language System for Languages of Today (Wikipedia.org)

- A. The global language system is the “ingenious pattern of connections between language groups.”
- B. Dutch sociologist Abram de Swaan developed this theory in 2001 in his book *Words of the World: The Global Language System*
- C. According to de Swann, ‘the multilingual connections between language groups do not occur haphazardly, but, on the contrary, they constitute a surprisingly strong and efficient network that ties together – directly or indirectly – the six billion inhabitants of the earth.’
- D. The global language system draws upon the world system theory to account for the relationships between the world’s languages and divides them into a hierarchy consisting of four levels, namely the peripheral, central, supercentral and hypercentral languages.
- E. Illustration of the system’s hierarchy shown below.

HIERARCHY OF THE GLOBAL LANGUAGE SYSTEM



II. Characteristics

- A. The global language system theorizes that language groups are engaged in unequal competition on different levels globally. Using the notions of a periphery, semi-periphery and a core, which are concepts of the world system theory, de Swaan relates them to the four levels present in the hierarchy of the global language system: peripheral, central, supercentral and hypercentral.

De Swaan also argues that the greater the range of potential uses and users of a language, the higher the tendency of an individual to move up the hierarchy in the global language system and learn a more “central” language. Thus, de Swaan views the learning of second languages as proceeding up rather than down the hierarchy, in the sense that they learn a language that is on the next level up. For instance, speakers of Catalan, a peripheral language, have to learn Spanish, a central language to function in their own society, Spain. Meanwhile, speakers of Persian, a central language, have to learn Arabic, a supercentral language, to function in their region. On the other hand, speakers of a supercentral language have to learn the hypercentral language to function globally, as is evident from the huge number of non-native English speakers.

According to de Swaan, languages exist in “constellations” and the global language system comprises a sociological classification of languages based on their social role for their speakers. The world’s languages and multilinguals are connected in a strongly ordered, hierarchical pattern. There are thousands of peripheral or minority languages in the world, each of which are connected to one of a hundred central languages. The connections and patterns between each language is what makes up the global language system. The four levels of language are the peripheral, central, supercentral and hypercentral languages.

III. Hypercentral Languages

- A. At the highest level is the language that connects speakers of the supercentral languages. Today, English is the only example of a hypercentral language as the standard for science, literature, business, and law, as well as being the most widely spoken second language.

IV. Supercentral Languages

- A. At the second highest level, 13 supercentral languages are very widely spoken languages that serve as connectors between speakers of central languages: Arabic, Chinese, English, French, German, Hindustani, Japanese, Malay, Portuguese, Russian, Spanish, Swahili and Turkish.
- B. These languages often have colonial traces and “were once imposed by a colonial power and after independence continued to be used in politics, administration, law, big business, technology and higher education.”

V. Central Languages

- A. The next level constitutes about 100 central languages, spoken by 95% of the world's population and generally used in education, media and administration. Typically, they are the 'national' and official languages of the ruling state. These are the languages of record, and much of what has been said and written in those languages is saved in newspaper reports, minutes and proceedings, stored in archives, included in history books, collections of the 'classics,' of folk talks and folk ways, increasingly recorded on electronic media and thus conserved for posterity.
- B. Many speakers of central languages are multilingual because they are either native speakers of a peripheral language and have acquired the central language, or they are native speakers of the central language and have learned a supercentral language.

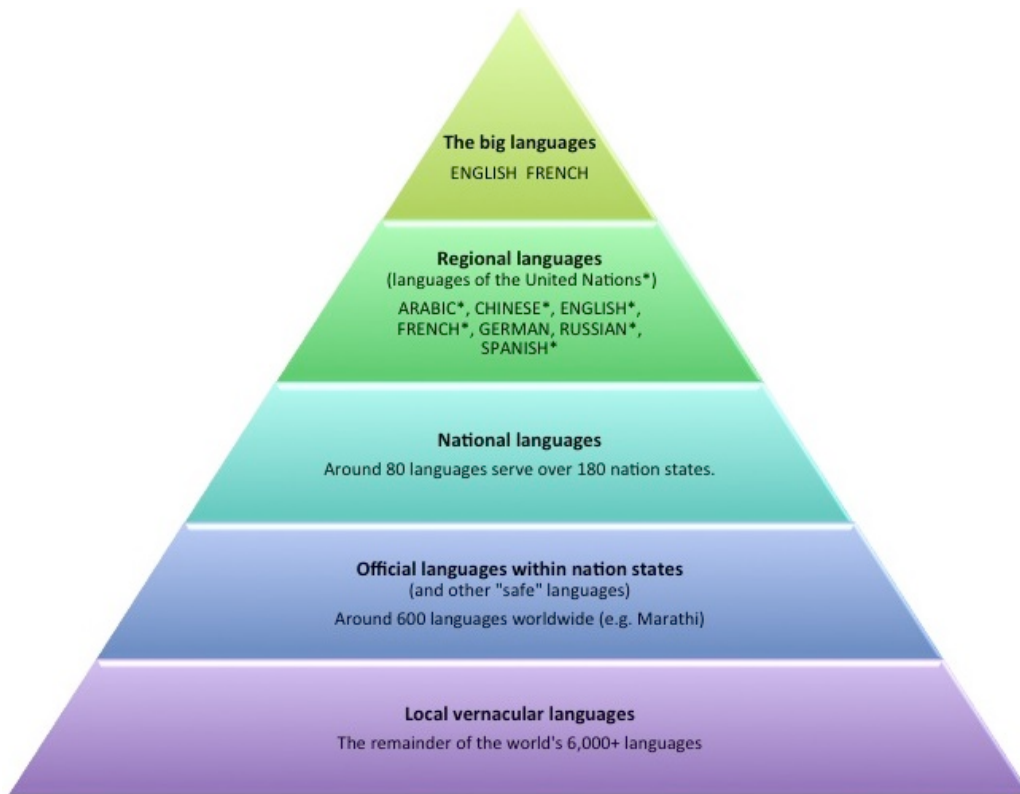
VI. Peripheral Languages

- A. At the lowest level, peripheral languages, or minority languages, form the majority of languages spoken in the world; 98% of the world's languages are peripheral languages and spoken by less than 10% of the world's population. Unlike central languages, these are "languages of conversation and narration rather than reading and writing, of memory and remembrance rather than record." They are used by native speakers within a particular area and are in danger of becoming extinct with increasing globalization, which sees more and more speakers of peripheral languages acquiring more central languages in order to communicate with others.

VII. Pyramid of Languages of the World

- A. This pyramid illustrates the hierarchy of the world's languages as proposed by Graddol (1997) in his book, *The future of English? A guide to forecasting the popularity of the English language in the 21st century*, published by the British Council.
- B. According to David Graddol (1997), in his book titled *The Future of English*, the languages of the world comprise a "hierarchical pyramid," as follows:

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- C. The big languages: English, French.
- D. Regional languages (languages of the United Nations are marked with asterisk): Arabic*, Mandarin*, English*, French*, German, Russian*, Spanish* and Portuguese.
- E. National languages: around 80 languages serving over 180 nation states.
- F. Official languages within nation states (and other “safe” languages): around 600 languages worldwide (e.g. Marathi).
- G. Local vernacular languages: the remainder of the world’s 6,000+ languages.

VIII. Translation Systems

- A. The global language system is also seen in the international translation process as explained by Johan Heilbron, a historical sociologist: “translations and the manifold activities these imply are embedded in and dependent on a world system of translation, including both the source and the target cultures.”
- B. The hierarchical relationship between global languages is reflected in the global system for translations. The more “central” a language, the greater is its capability to function as a bridge or vehicular language to facilitate communication between peripheral and semi-central languages.

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- C. Heilbron's version of the global system of language in translations has four levels:
- D. Level 1: Hypercentral position – English currently holds the largest market share of the global market for translations; 55–60% of all book translations are from English. It strongly dominates the hierarchical nature of book translation system.
- E. Level 2: Central position – German and French each hold 10% of the global translation market.
- F. Level 3: Semi-central position – There are 7 or 8 languages “neither very central on a global level nor very peripheral,” each making up 1 to 3% of the world market (like Spanish, Italian and Russian).
- G. Level 4: Peripheral position – Languages from which “less than 1% of the book translations worldwide are made,” including Chinese, Hindi, Japanese, Malay, Swahili, Turkish and Arabic. Despite having large populations of speakers, “their role in the translation economy is peripheral as compared to more central languages.”

Editor's Note: Interestingly, Chinese, Hindi, Japanese, and Arabic writers are few compared to English writers. With just these four languages we have over 2 billion speakers – double the English speakers – yet their writings are not translated as much as English works (less than 1% compared to more than 55% from English).

Reasons could be any of these: 1. There are not a lot of writers in those languages; 2. The works are not worthy of translations; 3. The interest of those who would read the translated works is very low (not best-sellers); or the infrastructure to translate and distribute the works is not at the level of translating from English. This last point seems unlikely due to the digital printing age we live in along with the computer translation and the prevalence of English.

Whatever the reason, we see **English as a language of teachers**. Don Fraser said that “All teachers are writers, and all writers are teachers. You cannot be a teacher if you do not write.” Here is another example of the dominance of the English language for teaching worldwide. Much of this has to do with the effect of the King James Bible and other great literary works.

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Lesson 18: *Shibboleth* versus *Sibboleth*

I. The Relationship Between Language and Nature

- A. At the simplest level we learn words based upon the nature we see and experience.
- B. We learn words for the things we are exposed to.
- C. Cultures do not have words for unknown things or concepts
- D. Many words are transliterated or borrowed from other languages.

II. The Pronunciation of Words

- A. What does it mean to pronounce words?
- B. Pronounce means “to speak aloud a word or sound according to the rules of the language.”
- C. Additionally, it often refers to speaking these words and sounds correctly.
- D. The related word articulate refers to speaking or pronouncing words in a way such that they are clearly understood.
- E. What determines the pronunciation of a word?
- F. A word can be spoken in different ways by various individuals or groups, depending on many factors, such as:
 - 1. the duration of the cultural exposure of their childhood
 - 2. the location of their current residence
 - 3. speech or voice disorders
 - 4. their ethnic group
 - 5. their social class
 - 6. their education.

III. Language, Vocabulary, and Pronunciation of Words Depend on Culture

- A. The words people use are learned from their upbringing (environment)
- B. The manner of speaking people use are learned from their upbringing (environment).
- C. The language a child first learns comes from his upbringing (environment)
- D. Some words are difficult to learn because there are so similar sounds in the known language.

IV. Word Pronunciation Defines Culture

- A. How a person says a word shows where they learned to speak.
- B. The correct word pronunciation for places and local things should be determined by the people living in that environment.
- C. Do not tell people how to better pronounce words in their culture for their cultural things.

V. Hearers Could Identify that Peter Was a Galilean

- A. Matthew 26:73 – And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.
- B. Mark 14:70 – And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.
- C. Luke 22:59 – And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean.
- D. Acts 2:7 – And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaean?

VI. A Bible Example of Pronunciation

- A. Judges 12:1 – And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.
- B. 2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.
- C. 3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?
- D. 4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.
- E. 5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay;
- F. 6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

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Lesson 19: The Gift of Tongues

I. The Gift of Tongues as Taught in the New Testament

- A. There are six places that refer to tongues in the New Testament.
- B. The gift of tongues was either a man speaking a language (unknown to the speaker) to another who understood the language; or a man speaking his own language and the hearers understanding in their own language that is different from the speaker.
- C. The gift of tongues was used to glorify God and preach the gospel.
- D. The gift of tongues was never words without meaning.
- E. The use of the gift of tongues was intended to be used when some person hearing could understand what is being said.
- F. It is generally agreed the gift of tongues ceased after the New Testament was completed, because many of the apostolic signs (tongues, healing, prophecy, etc., ceased with the death of the apostles.
- G. We now have the New Testament, and we rely on the written word rather than spoken prophecy.

II. Jesus Commissions the Apostles with Tongues and Other Gifts

- A. Mark 16:15 – And he said unto them, Go ye into all the world, and preach the gospel to every creature.
- B. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
- C. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;
- D. 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

III. The Apostles Spoke with Tongues on Pentecost

- A. Acts 2:1 – And when the day of Pentecost was fully come, they were all with one accord in one place.
- B. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
- C. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
- D. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
- E. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
- F. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
- G. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?
- H. 8 And how hear we every man in our own tongue, wherein we were born?

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- I. 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,
- J. 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
- K. 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.
- L. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?
- M. 13 Others mocking said, These men are full of new wine.
- N. 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:
- O. 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.
- P. 16 But this is that which was spoken by the prophet Joel;
- Q. 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
- R. 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
- S. 19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:
- T. 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:
- U. 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

IV. Acts 2 Defines 16+ Languages of Men who Heard and Understood

- A. (v. 8) And how hear we every man in our own tongue, wherein we were born?
- B. Parthians
- C. Medes
- D. Elamites
- E. Dwellers in Mesopotamia
- F. and in Judaea
- G. and Cappadocia
- H. in Pontus
- I. and Asia
- J. Phrygia
- K. Pamphylia
- L. Egypt
- M. Parts of Libya about Cyrene
- N. Strangers of Rome
- O. Jews and proselytes,
- P. Cretes
- Q. Arabians
- R. We do hear them speak in our tongues the wonderful works of God.

V. The Gentiles Showed the Gift of Tongues

- A. Acts 10:44 – While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.
- B. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.
- C. 46 For they heard them speak with tongues, and magnify God. Then answered Peter,
- D. 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?
- E. 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.
- F. God gave this gift to convince the Jews that the Gentiles indeed were saved.

VI. Paul Meets Disciples of John Baptist

- A. Acts 19:1 – And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,
- B. 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.
- C. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.
- D. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.
- E. 5 When they heard this, they were baptized in the name of the Lord Jesus.
- F. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.
- G. 7 And all the men were about twelve.
- H. These men had not received the Holy Ghost.
- I. They were disciples of John Baptist but needed to receive Jesus Christ and be saved.
- J. As with the Gentiles, God shows John's disciples can be and needed to be saved also.

VII. Paul Writes that Charity is to be Desired

- A. 1 Corinthians 13:1 – Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
- B. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
- C. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
- D. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
- E. 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
- F. 6 Rejoiceth not in iniquity, but rejoiceth in the truth;
- G. 7 Beareth all things, believeth all things, hopeth all things, endureth all things.

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- H. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
- I. 9 For we know in part, and we prophesy in part.
- J. 10 But when that which is perfect is come, then that which is in part shall be done away.
- K. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
- L. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
- M. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

VIII. Paul Writes Rules for the Use of Tongues in the Church

A. 1 Corinthians 14:1-40

- 1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.
- 2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.
- 3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.
- 4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.
- 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
- 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?
- 7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
- 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
- 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
- 10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.
- 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.
- 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.
- 13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.
- 14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.
- 15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
- 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?
- 17 For thou verily givest thanks well, but the other is not edified.
- 18 I thank my God, I speak with tongues more than ye all:
- 19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

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- 20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.
- 21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.
- 22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.
- 23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?
- 24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:
- 25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.
- 26 How is it then, brethren? when ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
- 27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.
- 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
- 29 Let the prophets speak two or three, and let the other judge.
- 30 If any thing be revealed to another that sitteth by, let the first hold his peace.
- 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
- 32 And the spirits of the prophets are subject to the prophets.
- 33 For God is not the author of confusion, but of peace, as in all churches of the saints.
- 34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.
- 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.
- 36 What? came the word of God out from you? or came it unto you only?
- 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
- 38 But if any man be ignorant, let him be ignorant.
- 39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.
- 40 Let all things be done decently and in order.

IX. Lessons from Above Passage

- A. Prophesying (preaching) is to be desired above speaking in tongues (v. 5).
- B. Speaking in an unknown tongue (meaning no person present understands the language) profits no one but the speaker (vs. 1-15). Only God understands, but God prefers we speak plainly (Luke 11:1-4), and pray in our closet (Matthew 6:6).
- C. Speaking in an unknown tongue edifies the speaker only (v. 4 – makes him the only beneficiary – i.e., selfish).
- D. The church being edified is more important. Only when tongues are interpreted is the church edified (v. 5).
- E. Speaking an unknown language is speaking into the air (v. 9).
- F. When pursuing spiritual gift, we should seek to excel to the edifying the church (v. 12).

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- G. Paul would rather speak five words in a known tongue than ten thousand words in an unknown tongue (v. 19).
- H. Tongues are a sign for unbelievers, not believers (v. 22).
- I. Paul refers to Isaiah 28:11 – For with stammering lips and another tongue will he speak to this people (v. 21).
- J. If persons speak in unknown tongues, they require interpreters, and they are to do this in an orderly fashion (vs. 27-28).
- K. Women are not permitted to speak (specifically, in tongues – vs. 34-25).
- L. The things written are the commandments of the Lord (v. 37).
- M. Covet to prophesy, and do not forbid speaking in tongues (v. 39).

X. The Power of Tongues

- A. God gave the gift of tongues to empower the gospel and have it spread quickly throughout Jerusalem, Judea, Samaria, and to the uttermost part of the earth (Acts 1:8).
- B. Using tongues on Pentecost, 3,000 people got saved (Acts 2:41)
- C. God gives rules for tongue-speaking in the church (1 Corinthians 14)
- D. God can still give the gift today (and probably does) but usually missionaries must learn foreign languages through hard work.
- E. God may bring back the gift of tongues in the tribulation and/or millennium, but for now we covet to preach the word of God.

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Lesson 20: All Nations and Tongues

I. God Promises to Have All Nations Worship Him

- A. Isaiah 66:15 – For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.
- B. 16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.
- C. 17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.
- D. 18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.
- E. 19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.
- F. 20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.
- G. 21 And I will also take of them for priests and for Levites, saith the LORD.
- H. 22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.
- I. 23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.
- J. 24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

II. Jesus Saves People from All Nations

- A. Revelation 5:8 – And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.
- B. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
- C. 10 And hast made us unto our God kings and priests: and we shall reign on the earth.
- D. Revelation 7:9 – After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;
- E. 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

III. The Apostle John will Prophecy Again to All Nations

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- A. Revelation 10:8 – And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.
- B. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.
- C. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.
- D. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

IV. God Has an Angel Preach to All nations

- A. Revelation 14:6 – And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
- B. 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

V. For Further Study

- A. See the Study of Current Nations of the World (see CLASS 201B)

VI. Top Ten Spoken Languages

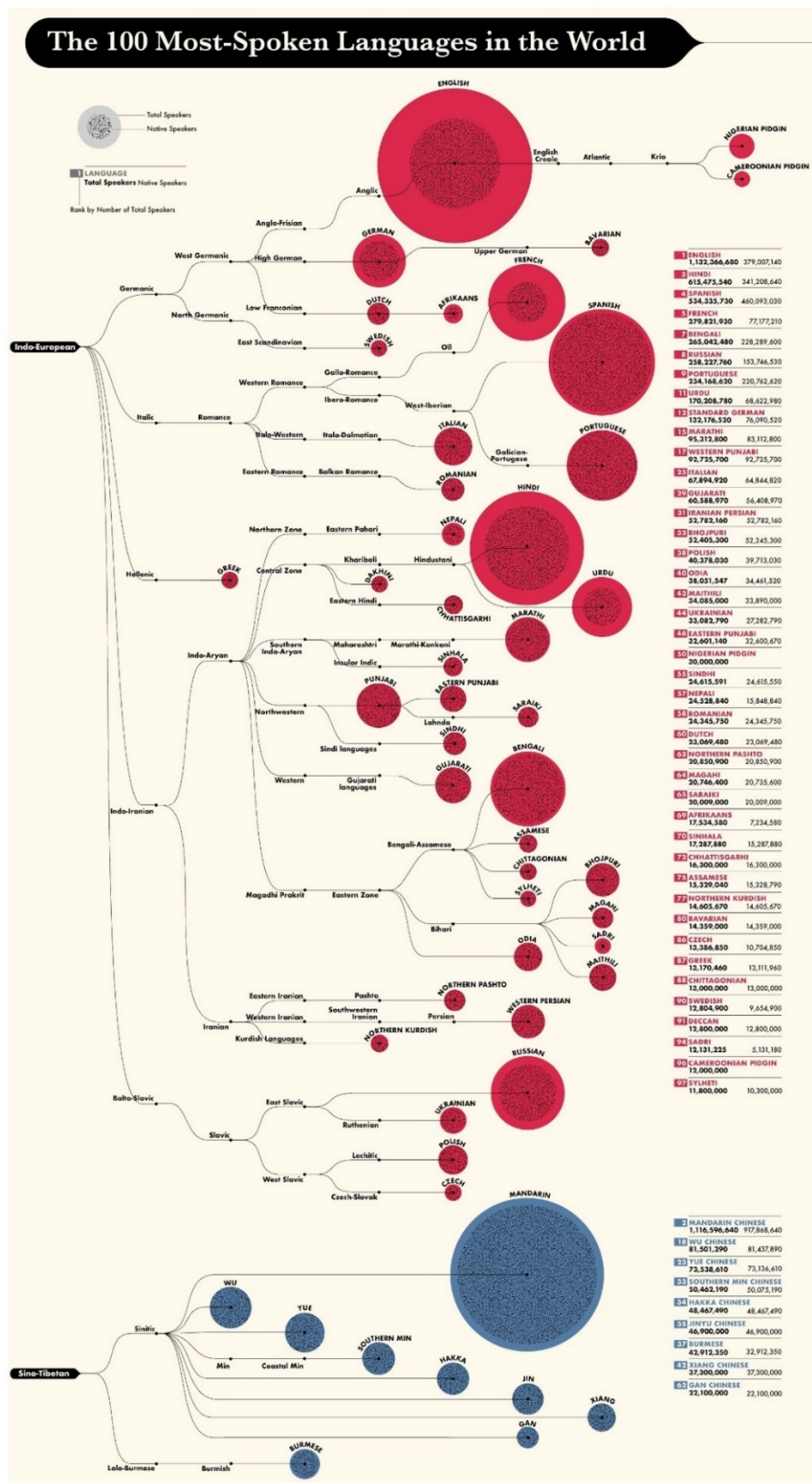
- A. Top ten languages reach over 60% of the world's population

TOP TEN LANGUAGES	
LANGUAGE	NUMBER OF SPEAKERS (2021)
ENGLISH	1,132,000,000
MANDARIN	1,117,000,000
HINDI	615,000,000
SPANISH	534,000,000
FRENCH	280,000,000
ARABIC	274,000,000
BENGALI	265,000,000
RUSSIAN	258,000,000
PORTUGUESE	199,000,000
INDONESIAN	170,000,000
TOTAL	4,844,000,000
WORLD POPULATION	7,900,000,000
% OF POPULATION	63%

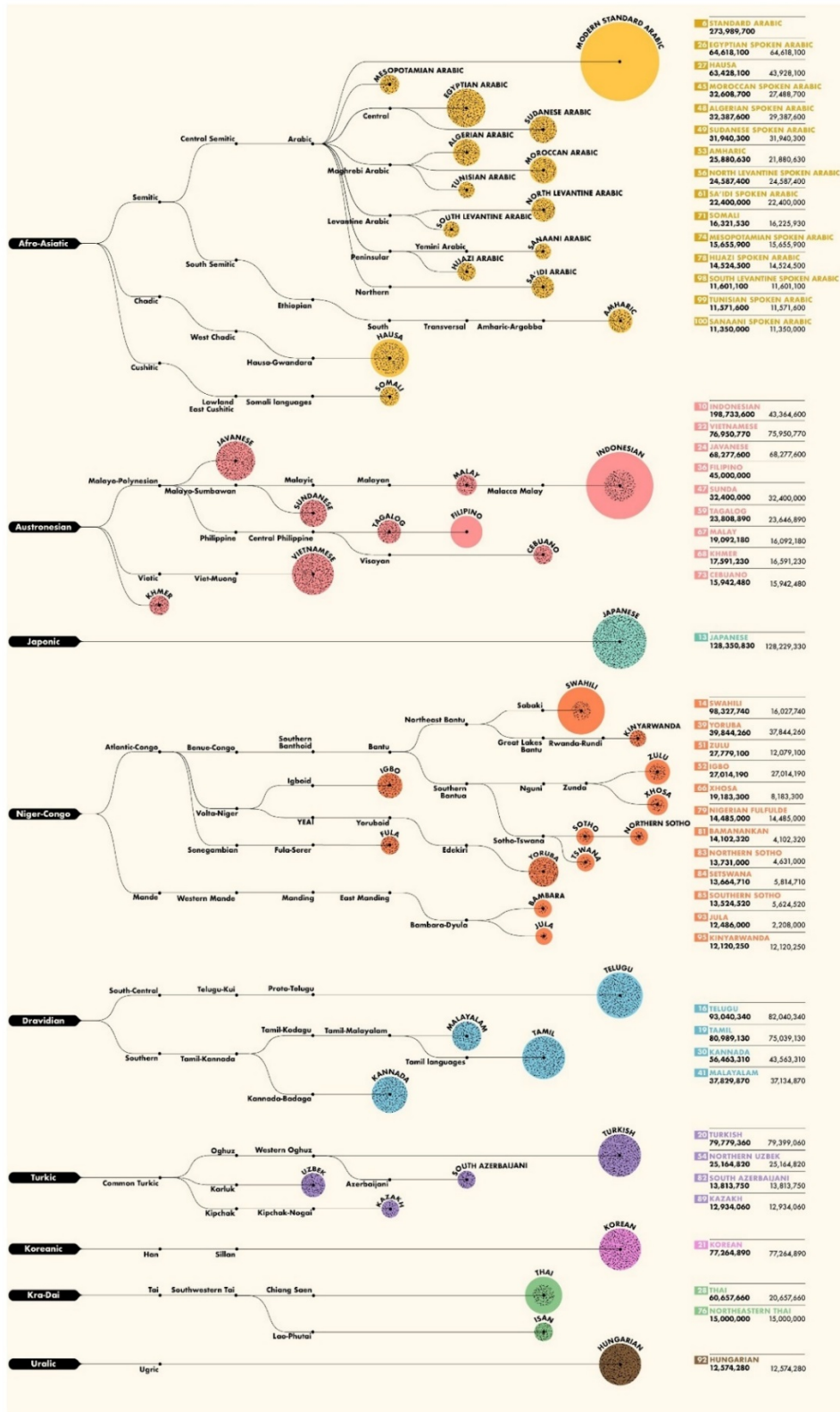
B. Top Ten Languages Illustrated



C. Top 100 Languages Illustrated



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VII. Other Passages in Respect to Nations

- A. Sing among the Nations (Psalm 57:9; 108:3)
- B. Saving Health among the Nations (Psalm 67:2)
- C. God to Govern Nations (Psalm 67:4)
- D. Nations shall Serve God (Psalm 72:11; Jeremiah 27:7)
- E. Nations shall call God blessed (Psalm 72:17)
- F. God shall Judge and Inherit the Nations ((Psalm 82:8)
- G. Nations to Worship God (Psalm 86:9)
- H. Nations to Praise God (Psalm 117:1)
- I. A Prophet to Nations (Jeremiah 1:5)
- J. Prophecy against the Nations (Jeremiah 25:13-17)
- K. Nations that do not Obey the Lord (Jeremiah 7:28)
- L. Jesus shall separate the Nations (Matthew 25:32)
- M. Publish among the Nations (Jeremiah 50:2)
- N. Jews among the Nations (Ezekiel 12:15; 38:23)
- O. Daniel in Babylon (Daniel 3:4-7; 3:29; 4:1)

VIII. In Respect to Marriage with Persons of Other Tongues.

- A. Nehemiah 13:23 – In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab:
- B. 24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.
- C. 25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.
- D. 26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.
- E. 27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?
- F. Here we learn a few lessons:
 - 1. Marrying people of another tongue can hinder good knowledge of first language.
 - 2. However, the children become multi-lingual
 - 3. The children may also serve the false gods if the people are not saved (2 Corinthians 6:14).
 - 4. Marrying lost people provokes good people to sin
- G. For example of Missionary Saulo Tumbay married a woman from the Shayahuita tribe so he could learn the language and minister to that tribe.

IX. Evangelism of Other Nations

- A. Use of scriptures and tracts in the language of the people
- B. Sign language among the deaf

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- C. Use images to show concepts
- D. Use the wordless gospel
- E. Memorizing key verses in their language – John 3:16; Romans Road
- F. Learn to Preach in a foreign language

X. Methods of Learning a New Language

- A. Inundation
- B. Regular use
- C. Learn as a child
- D. Learn Basic sounds
- E. Imitation – mimicking the speaker
- F. Learn Nouns – learn right words
- G. Learn Verbs
- H. Learn Simple sentences
- I. Memorize key verses (John 3:16; Romans Road, etc.)
- J. Learn the alphabet
- K. Learn to read
- L. Learn to write
- M. Other Helps:
 - 1. Learn songs
 - 2. Listen to radio
 - 3. Use Closed Captioning in that language when watching videos
 - 4. Watch programs in that language
 - 5. Associate with groups that speak
 - 6. Study a copy of the scriptures in that language and read it often

XI. The Trivium

- A. Grammar
- B. Logic
- C. Rhetoric
- D. What
- E. Why
- F. How

Lesson 21: Communication in Various Languages – the Example of Persia

I. The Persians Understood How to Communicate Across their Kingdoms

- A. The Persians ruled a vast empire 559 BC – 333 BC
- B. Over 24 nations were under the rule of the Achaemenid (Persian) Empire.
- C. The empire included Mesopotamia, Egypt, Anatolia, the Southern Caucasus, Macedonia, the western Indus basin, as well as parts of Central Asia, northern Arabia and northern Libya.
- D. Ester 8:9 says there were 127 provinces from India to Ethiopia.
- E. See map below:



II. The Royal Commandment is Law for All

- A. Esther 1:19 – If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.
- B. The King's commandments were not to be altered.
- C. The King's Commandments were *written* so they could not be altered.

III. The King's Decree was Published throughout All His Empire

- A. 20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.
- B. 21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:

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- C. 22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

IV. Scribes Were Used to Write the King's Commandments

- A. Esther 3:12 – Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.
- B. Scribes wrote in various languages (i.e., translations).
- C. Letters were sent to area leaders for distribution to the people – similar to Jesus writing to the angels in Revelation chapters 2 and

V. A Seal of Authentication (the King's Ring) was Used

- A. Esther 3:12 – Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.
- B. This seal shows review and approval of the text under the King's authority.

VI. Unity and Purpose Shown by Written Communication, Translation, and Distribution

- A. Esther 8:9 – Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.
- B. Translation work used to reach all the people after their language.

VII. Parallels with Preaching the Gospel to the World

- A. God gives us wisdom and parallels for distributing our King's (Jesus) message to the world.
- B. Scripture is written so it cannot be altered.
- C. The gospel is sealed by Jesus' blood and the Holy Ghost.
- D. The decree (gospel) needs to be translated and distributed to all nations for the obedience of the faith (Roman 16:250-26).
- E. We use leaders (i.e., churches) to get the word to every person.

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Lesson 22: Translation Work

I. A Good Translation Brings Information from One Language into Another Language

- A. Many benefit from a good translation of a good text
- B. The scriptures are the best way to reach other nations in other languages
- C. The gospel is to be preached to all nations. To do this translation of God's word is needed
- D. Faith comes by hearing the word of God (Romans 10:17).
- E. Romans 10:17 – So then faith cometh by hearing, and hearing by the word of God.
- F. Translation refers to written languages.
- G. Interpreting refers to spoken languages.

II. A Good Translation Multiplies the Availability of Readers or Listeners

- D. When a good translation is made, the potential reach of that text is the number of readers of that language.
- E. Top ten languages reach over 60% of the world's population

TOP TEN LANGUAGES	
LANGUAGE	NUMBER OF SPEAKERS (2021)
ENGLISH	1,132,000,000
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TOTAL	4,844,000,000
WORLD POPULATION	7,900,000,000
% OF POPULATION	63%

III. A Good Translation Brings Information from Darkness to Light

- A. Colossians 1:11 – Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;
- B. 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
- C. 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
- D. 14 In whom we have redemption through his blood, even the forgiveness of sins:

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- E. 15 Who is the image of the invisible God, the firstborn of every creature:
- F. Translated texts from dead or little-known languages make the information widespread so many can benefit

IV. **A Good Translation Proves the Original**

- A. Good translating work makes sure every word is pure
- B. Good translating requires deep word studies
- C. Good translating makes clear areas that were difficult to understand
- D. Good translating enhances the text and gives added witnesses

V. **A Good Translation Amplifies the Original**

- A. New languages have words that can further describe the original words
- B. Translation should never change the text
- C. Translation should never add to or take away from the text
- D. Reading multiple good translations helps to better understand the text

VI. **Good Translation Must Start with a Good Text**

- A. A poor translation of a good text makes a poor translation
- B. A good translation of a poor text makes a poor translation
- C. A good translation of a good text is to be desired.
- D. Translators must do the due diligence to prove their texts

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Lesson 23: The Personal Use of the Tongue

I. How to Speak

- A. James 3:8-10
- B. Proverbs 21:23
- C. Proverbs 17:28
- D. As the Oracles of God
- E. Everything with breath to Praise the Lord
- F. Study on Communication
- G. Speech always with Grace
- H. Writing
- I. Sign Language
- J. Every idle word shall be judged

II. Ill Uses of the Tongue

- A. Lying Tongue (Proverbs 6:17)
- B. Serpent's Tongue (Psalm 140:3)
- C. Flattering Tongue (Proverbs 6:24)
- D. Froward Tongue (Proverbs 10:31)
- E. Naughty Tongue (Proverbs 17:4)
- F. Perverse Tongue ((Proverbs 17:20)

III. Good Uses of the Tongue

- A. Tongue of the Learned (Isaiah 50:4)
- B. Just Tongue (proverbs 10:20)
- C. Wise Tongue (Proverbs 12:18)
- D. Wholesome Tongue (Proverbs 15:4)
- E. Right Answer (Proverbs 16:1)
- F. Soft Answer (Proverbs 25:15)
- G. Law of Kindness (Proverbs 31:26)

IV. Tongue Can be Used for Good or Evil

- A. James 3:8 – But the tongue can no man tame; it is an unruly evil, full of deadly poison.
- B. 9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.
- C. 10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.
- D. 11 Doth a fountain send forth at the same place sweet water and bitter?
- E. 12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

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- F. 13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.
- G. Job 27:4 – My lips shall not speak wickedness, nor my tongue utter deceit.
- H. Psalm 10:7 – His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.
- I. Psalm 15:1 – LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?
- J. 2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.
- K. 3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.
- L. Psalm 34:11 – Come, ye children, hearken unto me: I will teach you the fear of the LORD.
- M. 12 What man is he that desireth life, and loveth many days, that he may see good?
- N. 13 Keep thy tongue from evil, and thy lips from speaking guile.
- O. 14 Depart from evil, and do good; seek peace, and pursue it.
- P. Psalm 35:28 – And my tongue shall speak of thy righteousness and of thy praise all the day long.
- Q. Psalm 39:1 – I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.
- R. Psalm 52:1 – Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.
- S. 2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.
- T. Psalm 109:1 – Hold not thy peace, O God of my praise;
- U. 2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.
- V. 3 They compassed me about also with words of hatred; and fought against me without a cause.
- W. Proverbs 15:1 – A soft answer turneth away wrath: but grievous words stir up anger.
- X. 2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.
- Y. 3 The eyes of the LORD are in every place, beholding the evil and the good.
- Z. 4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

V. **God's Word Should Be in Our Mouths**

- A. 2 Samuel 23:2 – The Spirit of the LORD spake by me, and his word was in my tongue.
- B. We should speak as the oracles of God
- C. Hebrews 5:12 – For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
- D. 1 Peter 4:11 – If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

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Lesson 24: The Basics of Language

I. The Measuring of Communication – The Words of Speech – *be heard*

1. Sounds (phonemes)
2. Symbols
3. Syllables
4. Signals (words)
5. Structures
6. Systems
7. Sentences
8. Stories
9. Semantics

II. The Manifesting of Culture – The Walk of Society – *behavior*

1. Material culture
2. Economic
3. Organization
4. Social organization
5. Political organization
6. Social control
7. World view
8. Art and play
9. Enculturation
10. Redemptive analogy

III. The Making of a Course – The Way of Study – *be handled*

1. Dialogues
2. Substitutions
3. Review schedules
4. Further substitutions
5. Examples
6. Recordings
7. Monolingual language learning
8. Texts

IV. Basic Principles

1. One does not know what a thing is until he also knows what it is not.
2. Group things that are alike
3. Separate things that are different
4. Hierarchy and embedding
5. Clustering

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V. Learning a New Language is Like Making a Dress

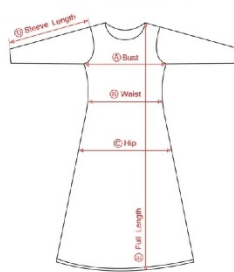
1. Determine kind or style (define language to learned)
2. Determine size (define level of speech ability to be learned)
3. Determine material (define how to learn the language)
4. Choose the right patterns
5. Select the best colors

1. DETERMINE KIND OR STYLE



LEARNING A LANGUAGE IS LIKE MAKING A DRESS

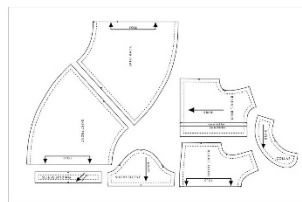
2. DETERMINE SIZE



3. DETERMINE MATERIAL



4. CHOOSE RIGHT PATTERNS

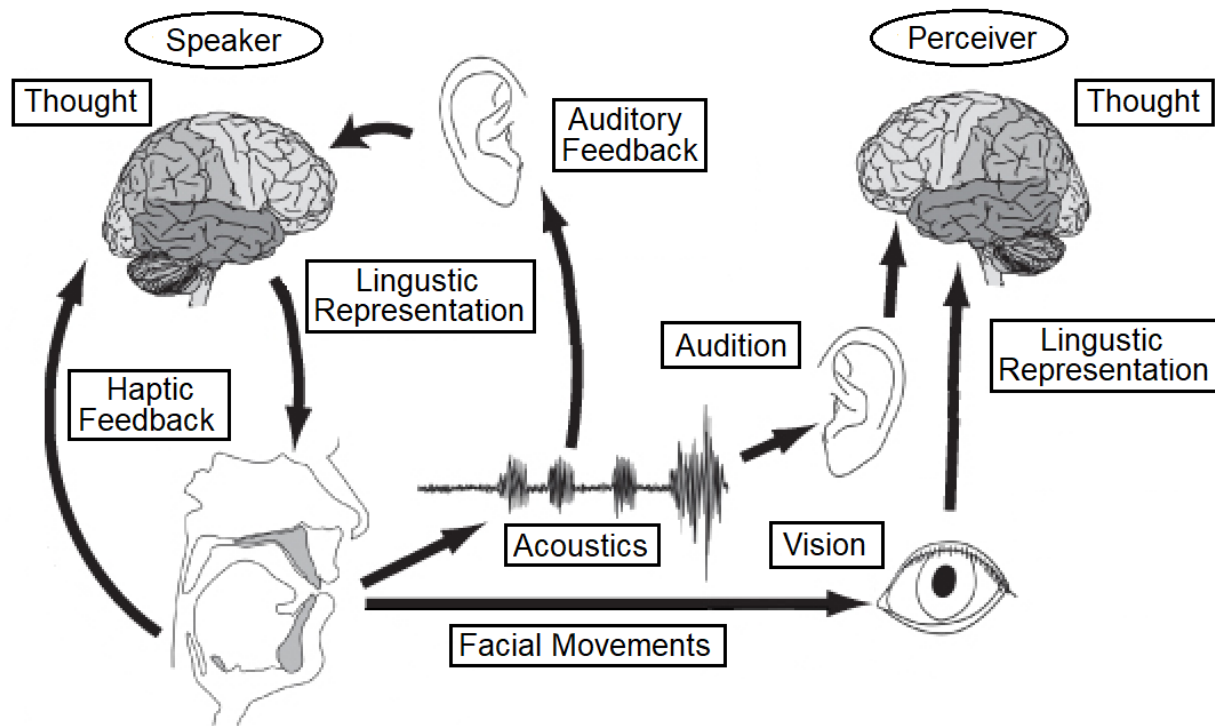


5. SELECT BEST COLORS



VI. What is Language?

- A. A transmission of sound signals to convey ideas
- B. An agreed upon set of sound signals (and symbols)
- C. Message and feedback



VII. How A Child Learns Language

- A. A child learns single syllable words
- B. 2 -3 syllable words
- C. Proper pronunciation
- D. Simple sentences
- E. Complex sentences
- F. Simple paragraphs
- G. Complex paragraphs
- H. Learns or develops symbols for letters and sounds – Alphabet
- I. Combining symbols for words
- J. Develops symbols for words
- K. Vocabulary
- L. Grammar -- rules
- M. Rhetoric – the communication of ideas
- N. Basic writing skills developed
- O. Advance writing skills developed
- P. See Child Articulation Chart below

ARTICULATION DEVELOPMENT				
Based on the studies by Wellman et. al. (1931), Poole (1934), Templin (1957), Sander (1972), Prather, et. al (1973), and the Goldman Fristoe Test of Articulation 2 (GFTA-2, 2000)				
Individual Speech Sound	Average Range of Mastery (years)		Speech Sound Cluster	Age at which 85% of children will master
p	2-3		kw	4
m			bl	5
h			br	6
n			dr	
w			fl	
b	2-4	fr		
k		gl		
g		gr		
d		kl		
t		kr		
ng	2-5		pl	
f	3-4		st	
y	3-5		tr	
r	3-6		sl	7
l			sp	
s			sw	
ch			This chart represents an average age range when a child should master the production of a specific sound or sound cluster, based on the data from the studies cited above.	
sh				
z	3-7			
j	4-7			
v	4-6			
th (vl)	5-7			
th (v)				

VIII. Commonality of Languages

- A. Every language uses same human speech organs
- B. Every language has vowel and consonant sounds
- C. Every language has nouns, verbs, and modifiers
- D. Most languages have written word symbols, alphabet, etc.
- E. Every language has root words

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- F. Every language uses suffixes and prefixes

IX. Advanced Language Skills

- A. Develop symbols for punctuation
- B. Proper vocabulary
- C. Proper grammar
- D. Proper rhetoric
- E. Putting ideas into words and sentences
- F. Following rules

X. Order of Learning Language

- A. Basic sounds
- B. Basic words
- C. Complex words
- D. Basic sentences
- E. Complex sentences
- F. Rhetoric or discourse
- G. Writing
- H. You do not need to learn to read and write a language to speak the language
- I. Learn the culture – culture and language go hand-in-hand
- J. Accent – the way one pronounces a language
- K. Accents are defined by the culture in which a language was learned

XI. Language Basics

- A. Language is a transmission of sound signals to convey ideas.
- B. Language uses an agreed upon set of signals and symbols.
- C. Your pronunciation is rooted in where you learned the language
- D. Learning language is a necessary work
- E. Learning a language is never a waste of time
- F. Be positive and encouraging in learning languages

XII. Proper Language Contains these Parts:

- A. Tone – the making of sounds
- B. Syllables – the formation of sounds
- C. Words – sounds representing things
- D. Sentences – sounds that transmit a thought or rhetoric
- E. Paragraphs – a lengthy writing of a language to document thoughts
- F. Grammar – following rules of speech
- G. We work from tone to grammar

XIII. Three Necessary Elements to Learning a New Language

- A. Ability
- B. Exposure
- C. Motivation

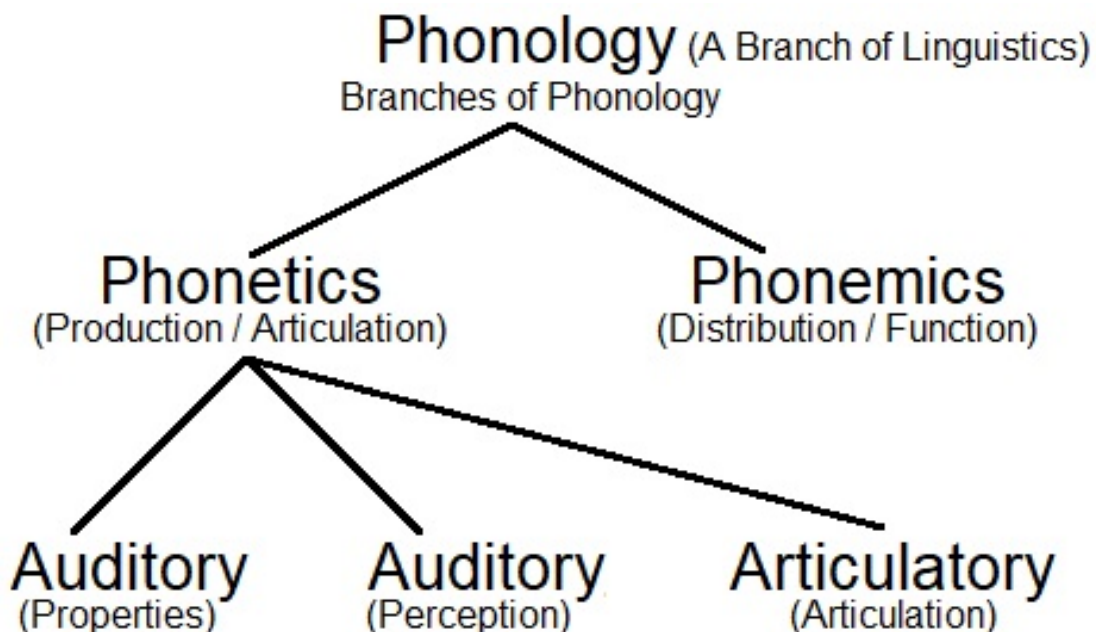
Lesson 25: Introduction to Phonetics

I. Why Learn Phonetics?

- A. When studying Phonetics students learn to be conscious of how sounds are made and learn to hear new sounds.
- B. Students can gain flexibility of the speech apparatus so he can control various parts of the mouth and throat used in pronunciation.
- C. This ability is helpful when learning other languages.

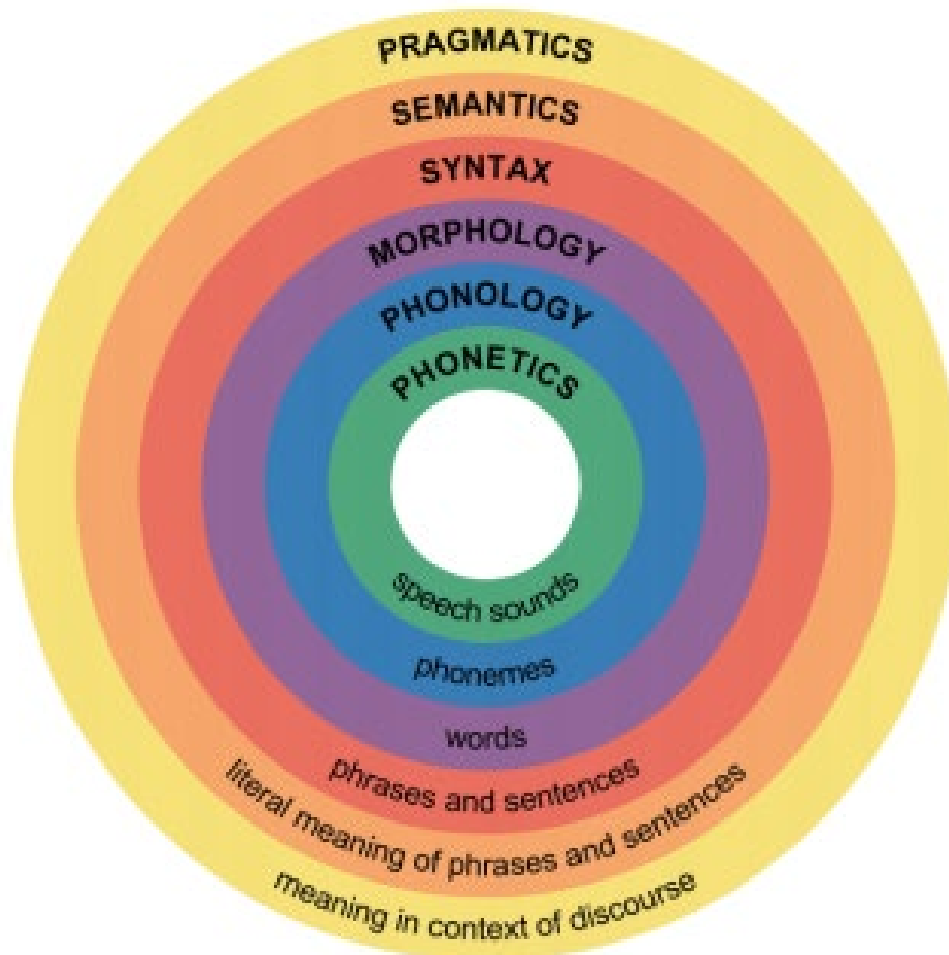
II. The Definition of Phonetics

- A. Phonetics (from the Greek word φωνή, *phone* which means “sound” or “voice”) is the science of the sounds of human speech.
- B. Phonetics is the study of the sounds made by the human voice in speech
- C. Phonetics is the study and classification of speech sounds.
- D. Phonetics define the system of speech sounds of a language or group of languages.
- E. Phonetics is the study and systematic classification of the sounds made in spoken utterance.
- F. A student learns to apply the practical application of this science to language study.
- G. Someone who is an expert in phonetics is called a phonetician.
- H. Phonetics is a branch of Phonology, which is a branch of Linguistics.

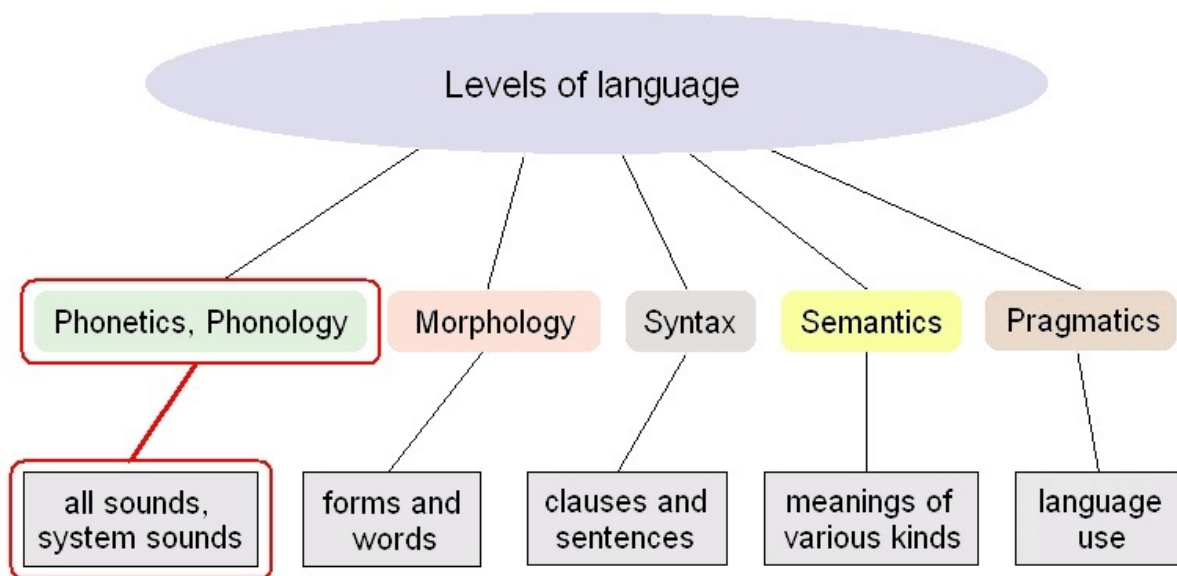


III. Phonetics is the Center of Language-learning

- A. Phonetics – speech and sounds
- B. Phonology – phonemes, the smallest word sound units
- C. Morphology – word studies
- D. Syntax – phrases and sentences
- E. Semantics – literal meaning of phrases and sentences
- F. Pragmatics – meaning in the context of discourses



IV. The Levels of Language Illustrated



V. Language Sounds

- A. Sounds are made when air is pushed from lungs (breathing out) through the trachea and articulated at certain points and in certain manners.
- B. There are three cavities through which air passes
 - Nasal (nose)
 - Oral (mouth)
 - Pharyngeal (back of the throat)

VI. God's Design

- A. God made man with the ability to speak words. When Adam was created, he conversed with God (Genesis 1:28; 2:23). Adam was created not only with a language that was **functional**, but one that was **expandable**: as God brought every creature to Adam for him to name (Genesis 2:19-20). Adam also understood some form of anatomy as he was able to know he had ribs and flesh (Genesis 2:23). We also understood that Adam's language was **adaptable**; for after the fall there were many new concepts that had to be understood (pain, sorrow, thorns, thistles, bread, sweat, labor, curse, enmity, etc. (Genesis 3:14-19).
- B. When Adam was created, his ability to speak (as it is today) came by using parts of his body that God created: his vocal cords, his tongue, teeth, mouth, and nose. He spoke by breathing out. Jewish tradition says Adam spoke the "Adamic language."
- C. Genesis 11:1 says the whole earth was on "one language, and one speech." Every person who lived on the earth spoke the same language. But after God purposed to "confound

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their language” (Genesis 11:7), all the other languages that resulted used the same **speech organs**. This shows us that if a man can speak one language, he can learn to speak others. And a man should learn to preach the gospel in other languages – see Matthew 24:14.

- D. So God made man with the ability to speak and understand languages. This ability is one of many that separates man from the other beasts of the field. And what did God use?

E. Vocal Cords

Located in the throat under the chin is man’s **vocal cords**. When speaking he can vibrate these cords to make sounds. When man speaks he either uses **voiced** or **voiceless** sounds – the difference between a “zzzz” sound (voiced) and the “ssss” sound (voiceless).

F. The Tongue, Mouth, Lips, and Teeth

A man’s tongue is positioned at various places in the mouth, lips, and teeth to articulate the flow of air or vibrations so that a multitude of speech sounds are created. The tongue can make **fricative** sounds – these are sounds where air is restricted but not stopped (the “s” and “z” sounds, for example).

The tongue can also make **stops** – that is when the flow of air is stopped and then released (as in the “t” and “d” sounds).

The tongue can also make **frills** (the tip vibrating as in the “rrrr” sound) and **flaps** (a quick touch of the tongue to the roof as in a soft “d” tr “t” sound).

The tongue can make **lateral** sounds, where the air passes on the side of the tongue (as in “l” sound).

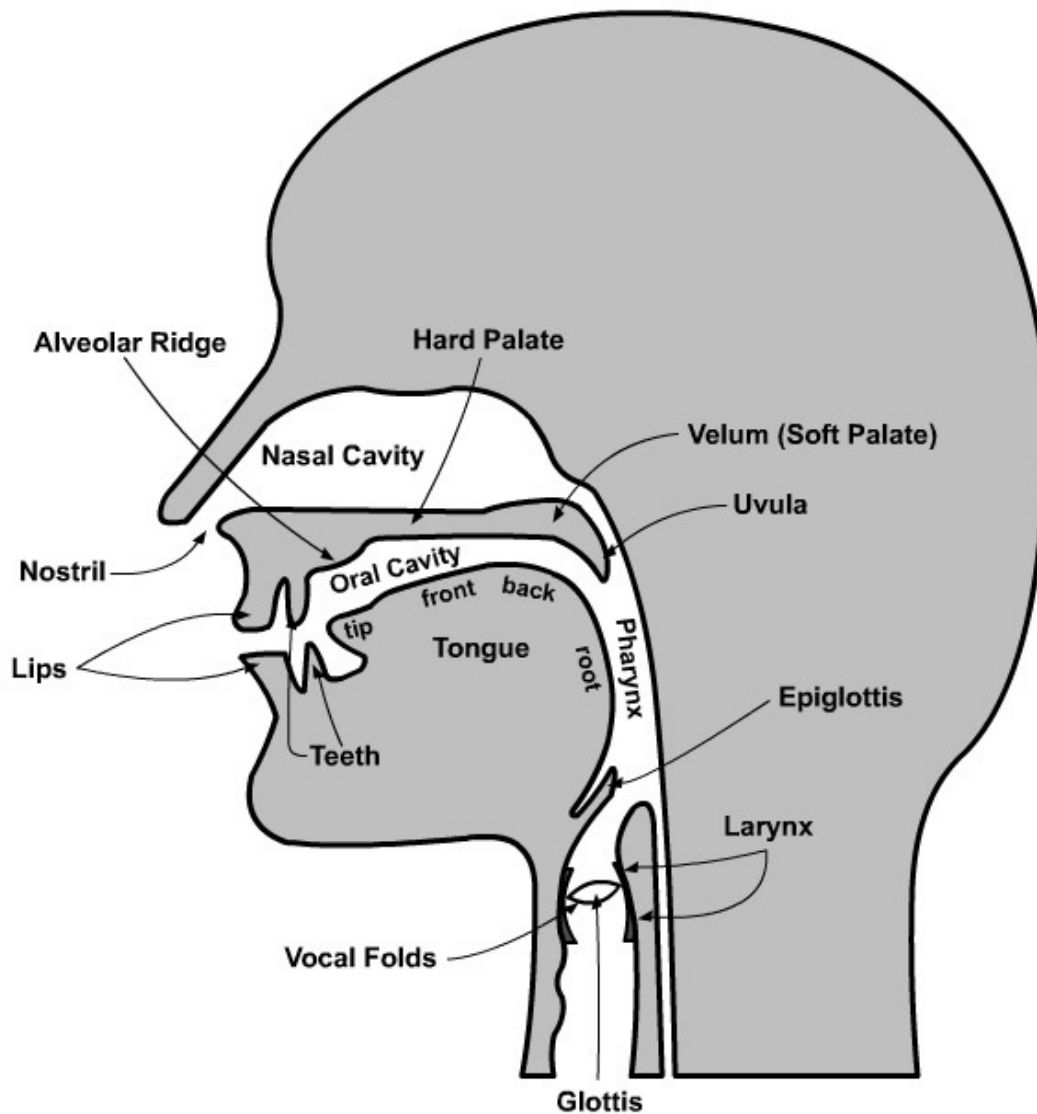
The tongue can also be placed in the rear of the mouth (called **velar**, **uvular**, and **pharyngeal** areas)

G. The Nose

The nose is used in **nasal** sounds, most common is the “n” sound.

H. Throat Sounds

Articulation of sounds deep in the throat are called **glottal**, **epiglottal**, and **radical** sounds (“gggg” sound, etc.).



VII. Preliminary Articulation Exercises

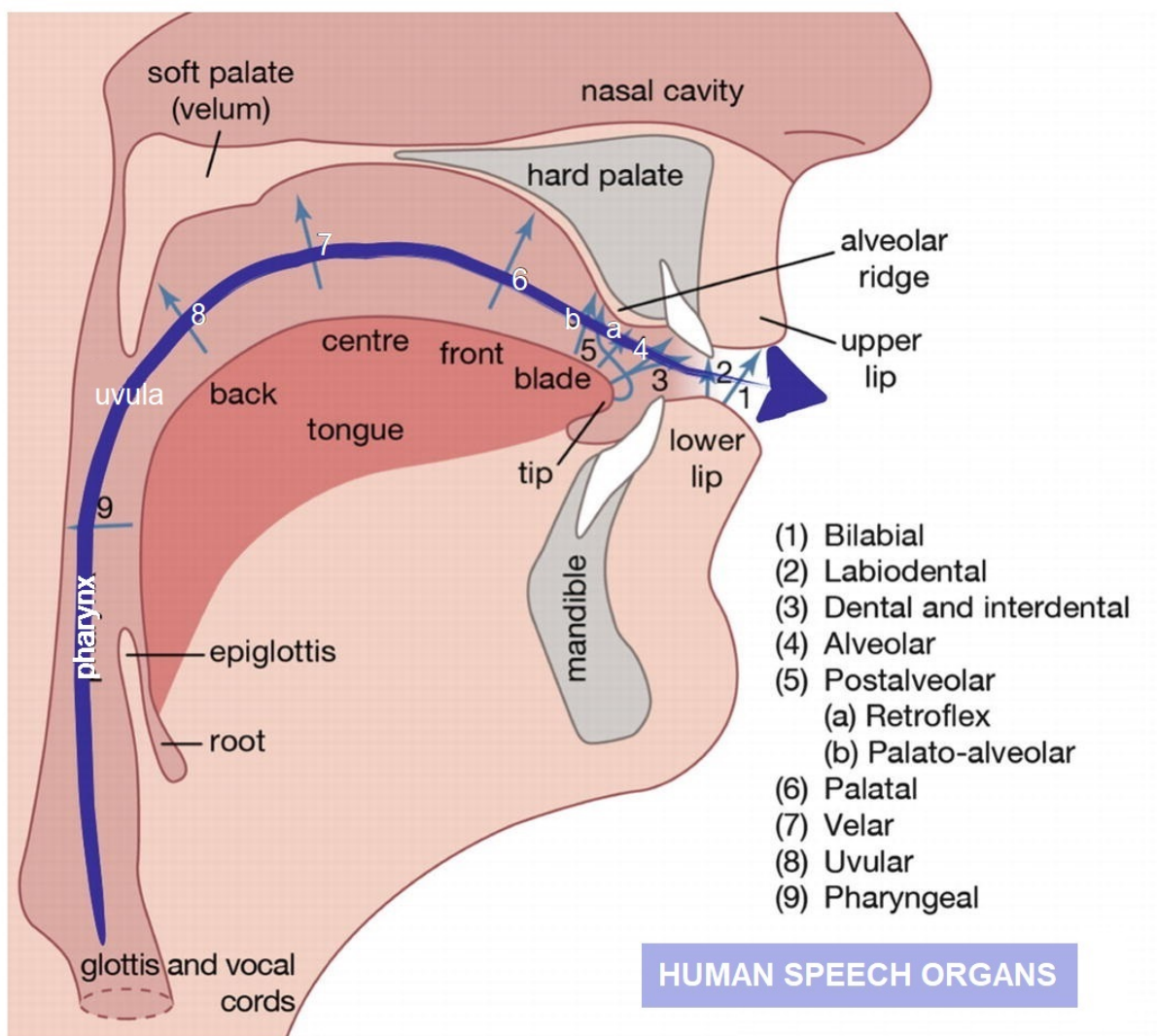
- A. Lips (bilabial) – pup, bub, pub, wow, wop, pow, bow, up, mum, mup, pum, moo
- B. Teeth – she, see, zoo, zuh
- C. Lips and teeth – labiodental) – fa, va, fava,
- D. Tongue and teeth (interdental) – the, thee, thou, thin, thick
- E. Tongue and palate – la, lo, lala
- F. Alveo-palatal – tata, sah sta
- G. Hard palate – da, dad,
- H. Soft palate – Gah, yah
- I. Uvular – kah
- J. Nasal – nah
- K. Glottal – ghrrah, hah, huh
- L. Teeth - palatal – Judge, djudz, jug

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- E. Psalm 40:3 – And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.
- F. Psalm 96:1 – O sing unto the LORD a new song: sing unto the LORD, all the earth.
- G. Psalm 150:6 – Let every thing that hath breath praise the LORD. Praise ye the LORD.
- H. Ephesians 5:19 – Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
- I. Colossians 3:16 – Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
- J. First Mentions:
- K. (Song) Genesis 31:27 – Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?
- L. (Sing) Exodus 15:1 – Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.
- M. (Music) 1 Samuel 18:6 – And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.

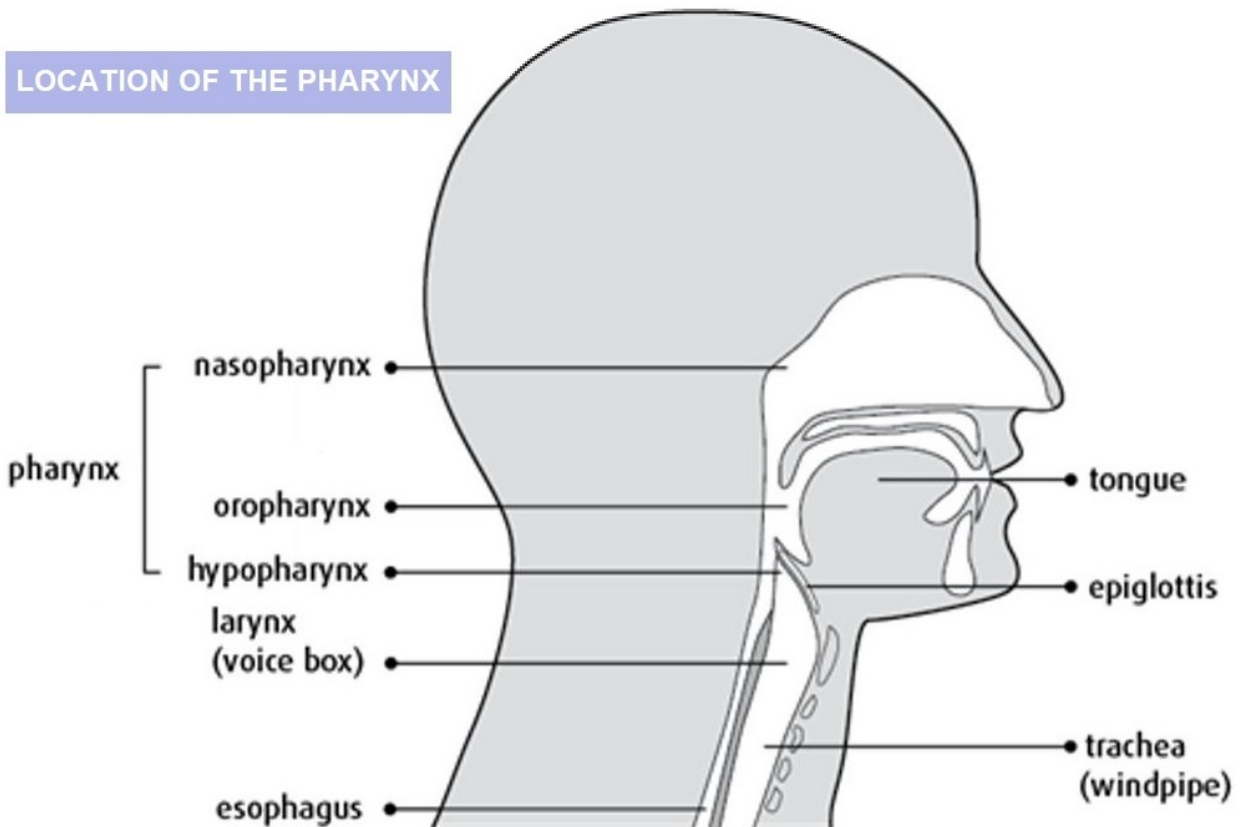
IX. The Human Speech (Vocal) Organs – Locations Illustrated

1. Bilabial (lips)
2. Labiodental (lip and teeth)
3. Dental and interdental (teeth)
4. Alveolar (back of top teeth)
5. Post-alveolar (behind the back of the top teeth)
6. Palatal (hard palate)
7. Velar (middle of mouth and tongue)
8. Uvular (back of the mouth and tongue)
9. Pharyngeal (throat)



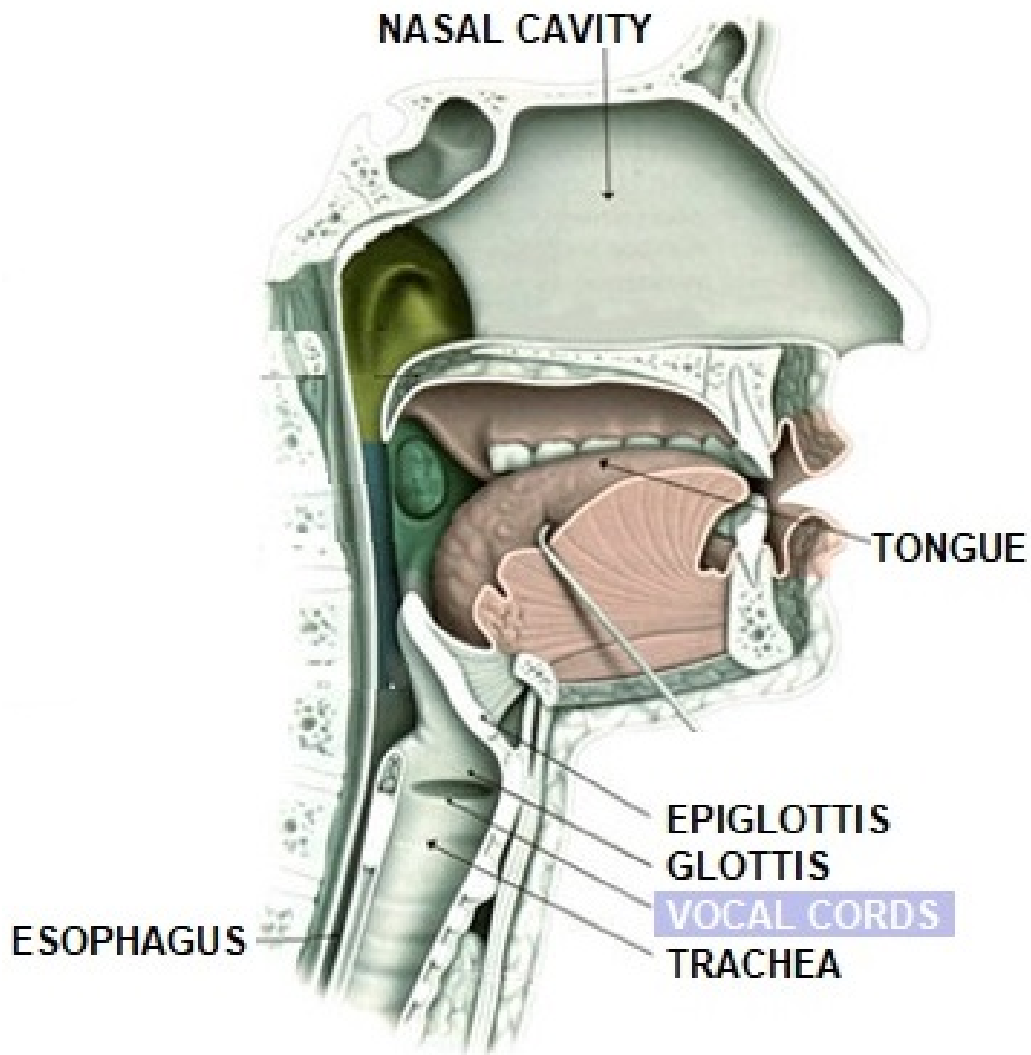
X. The Pharynx

- A. The pharynx, commonly called the throat, is a passageway that extends from the base of the skull to the level of the sixth cervical vertebra.
- B. The Pharynx serves both the respiratory and digestive systems by receiving air from the nasal cavity and air, food, and water from the oral cavity.
- C. The pharynx plays an important role in phonation (speech).
- D. the pharynx provides an enclosed space that allows the speech muscles to initiate sound and pronounce syllables better.
- E. The lining of the pharynx secretes mucus to lubricate the pharynx and helps in smooth propulsion of food down to the esophagus and reduce throat irritation.

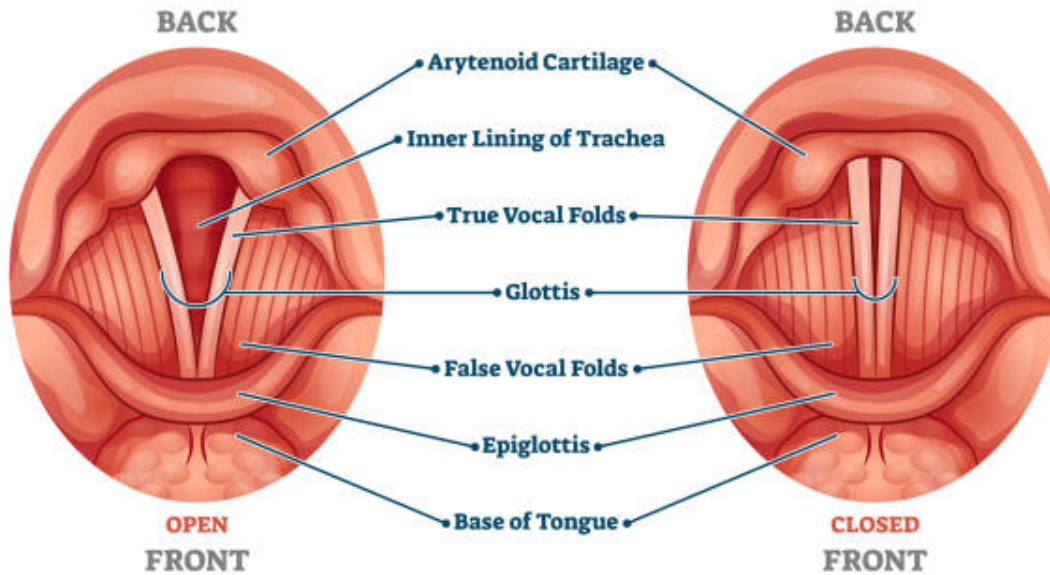


XI. Vocal Cords

- A. In humans, vocal cords, also known as vocal folds or voice reeds, are folds of tissue in the throat that are key in creating sounds through vocalization.
- B. The size of vocal cords affects the pitch of voice.
- C. Open when breathing and vibrating for speech or singing, the folds are controlled via the recurrent laryngeal branch of the vagus nerve.
- D. The folds are composed of twin infoldings of mucous membrane stretched horizontally, from back to front, across the larynx.
- E. The folds vibrate, modulating the flow of air being expelled from the lungs during phonation.
- F. The “true vocal cords” are distinguished from the “false vocal folds,” known as vestibular folds or ventricular folds, which sit slightly superior to the more delicate true folds.
- G. The vestibular folds have a minimal role in normal phonation, but can produce deep sonorous tones, screams and growls.



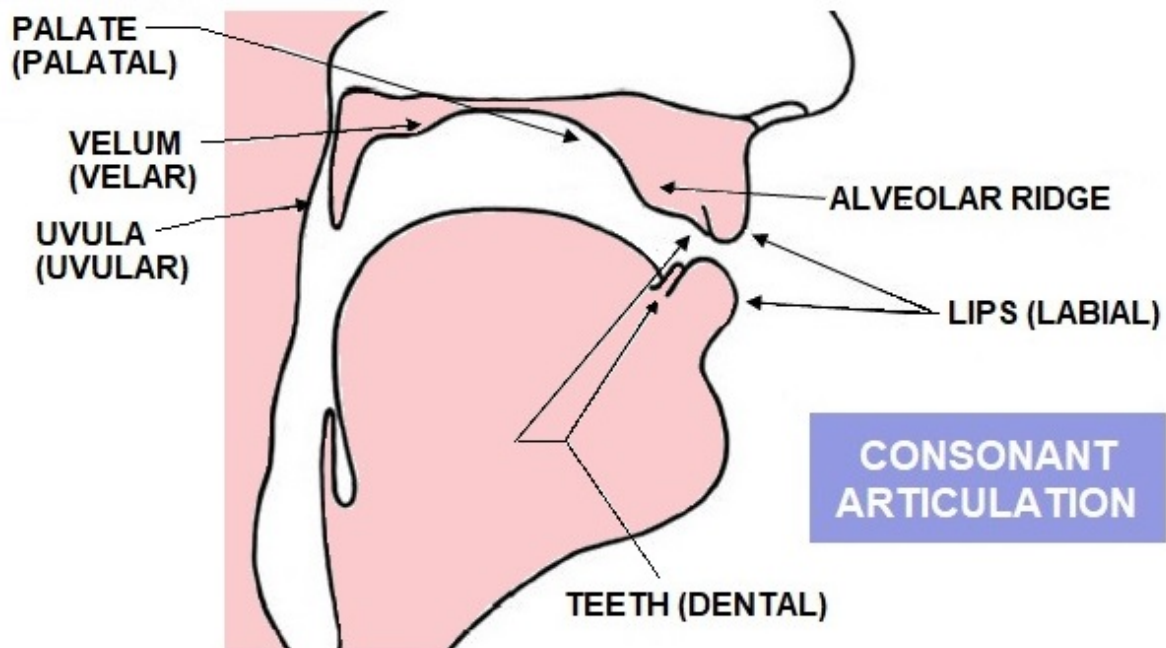
VOCAL CORDS



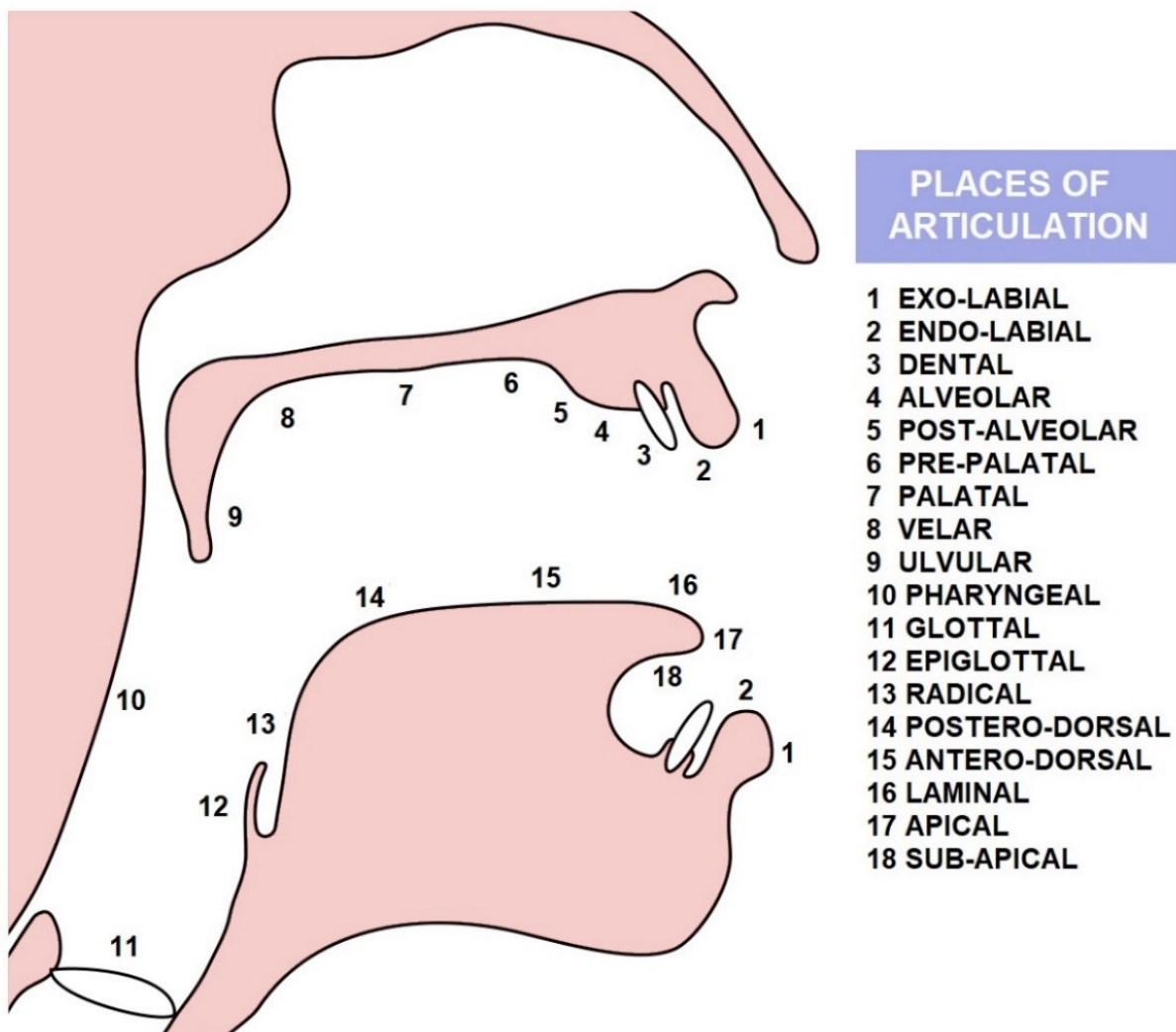
Lesson 26: The Phonetic System and Articulation

I. Places of Consonant Articulation

- A. Lips (labial)
- B. Teeth (dental)
- C. Alveolar ridge
- D. Palate (palatal)
- E. Velum (velar)
- F. Uvula (uvular)



II. Places of Speech Articulation



III. Places of Speech Articulation Described

- A. Bilabial – two lips (“p” sound)
- B. Labio-dental – lip and teeth (“f” sound – “far”)
- C. Inter-dental – inside teeth (“th” sound – “thing”)
- D. Alveolar – the ridge containing the upper teeth (“n” sound – “no”)
- E. Alveolo-Palatal – tongue moves back (“sh” sound – “shame”)
- F. Palatal – relating to the palate, the roof of the mouth (“ya” sound)
- G. Palato-Alveolar (“zhu” sound)
- H. Palatal-Alveolar fricative – “sue” sound
- I. Velar – soft palate, the back of the tongue (“k” and “g” sounds)
- J. Pharyngeal – pharynx – the cavity behind the nose and mouth, connecting them to the esophagus (sound in the throat – gargling sound)

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- K. Uvular – back of tongue near the uvula (retroflex “r” sound, as when gargling). Uvulars may be stops, fricatives, nasals, trills, or approximants, though the IPA does not provide a separate symbol for the approximant, and the symbol for the voiced fricative is used instead.
- L. Uvular trill (rolling the “rrr’s” sound)
- M. Uvular fricative (“rghuah” sound)
- N. Fricatives – a consonant sound, such as English f or v, produced by bringing the mouth into position to block the passage of the airstream, but not making complete closure, so that air moving through the mouth generates audible friction.
- O. Retroflex – tongue curled back at the tip
- P. English has no uvular consonants (at least in most major dialects), and they are unknown in the indigenous languages of Australia and the Pacific, though uvular consonants separate from velar consonants are believed to have existed in the Proto-Oceanic language and are attested in the modern Formosan languages of Taiwan. Uvular consonants are however found in many African and Middle-Eastern languages, most notably Arabic, and in Native American languages. In parts of the Caucasus mountains and northwestern North America, nearly every language has uvular stops and fricatives. Two uvular R phonemes are found in various languages in north-western Europe including French, some Occitan dialects, a majority of German dialects, some Dutch dialects, and Danish.

IV. Manners of Articulation

- A. Stops – stops at lips as in “p” or “t”
- B. Fricatives – not a complete stoppage of air – “fine” or “through.” A bilabial fricative does not stop the air – used in Spanish – “voy.”
- C. Nasals – shuts off air/oral cavity and sound goes through nasal cavity as in “now.”
- D. Laterals – mostly formed by air going around the tongue as in “leaf.”
- E. Flaps – flapping the “r” against the roof of the mouth (almost like a soft “d” or “t” sound, “Betty”) as in Spanish “pero.”
- F. Frills – flapping the “r” against the roof of the mouth for a time (rolling the “r”s, an alveolar trill) as in Spanish “perro.”
- G. Semi-vowels – characteristic of a vowel, but not a vowel – as “y” in “you” and “w” in “wow.”
- H. Vowels – there is no stoppage or friction of air in the oral cavity or throat, as there is with consonants. Vowels are produced primarily by changing the shape of the oral and pharyngeal cavities by altering the position of the tongue, lips, and velic (raising and lowering the velum, as in “sing”)
- I. See Lesson 27 *Understanding Vowel Sounds* for more information.

V. Aspiration

- A. Aspiration is a feature in languages where saying a consonant gives out a puff of air – the “h” in “hat.”
- B. In English, voiceless stops and fricatives that happen at the beginning of a word are aspirated, which are the sounds ‘p’, ‘t’, ‘k’, and ‘ch’ (which are written as /p/, /t/, /k/, /tʃ/ in IPA in the same order).
- C. Aspiration is the release of breath following the pronunciation of a consonant.

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- D. “*do chashmi he*” (pronounced “doo cheshmi hay”) is the thirty-fifth letter of the Urdu alphabet. It that can be attached to many other letters to give the letter heaviness or aspiration. This is the only use of this letter.
- E. The “two-eyed hay” gives aspirated sounds like “bh,” “ph,” “kh,” etc.
- F. No word begins with “*do chasmi he*” as it is used only between or at the end of words.
- G. Image of *do chasmi he*:



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VI. The IPA Chart

- A. The International Phonetic Alphabet
- B. Places of articulation are columns
- C. Manners of articulation are rows
- D. First letter is voiceless, second letter is voiced

THE INTERNATIONAL PHONETIC ALPHABET (2005)

CONSONANTS (PULMONIC)

	Bilabial	Labio-dental	Dental	Alveolar	Post-alveolar	Retroflex	Palatal	Velar	Uvular	Pharyngeal	Epi-glottal	Glottal
Nasal	m	ɱ	n		ɳ	ɲ	ŋ	ɴ				
Plosive	p b	ɸ β	t d		ʈ ɖ	c ɟ	k ɡ	q ɢ			ʔ	ʕ
Fricative	ɸ β	f v	θ ð	s z	ʃ ʒ	ʂ ʐ	ç ʝ	x ɣ	χ ʁ	ħ ʕ	ħ ʕ	h ɦ
Approximant		ʋ	ɹ		ɻ	j	ɰ					
Trill	ʙ		r						ʀ		ʁ	
Tap, Flap		ɹ̥	ɾ		ɽ							
Lateral fricative			ɬ ɮ		ɮ̥	ɬ̥	ɬ̥	ɬ̥				
Lateral approximant			l		ɭ	ʎ	ʎ	ʎ				
Lateral flap			ɭ		ɭ̥							

Where symbols appear in pairs, the one to the right represents a modally voiced consonant, except for murmured ɦ. Shaded areas denote articulations judged to be impossible. Light grey letters are unofficial extensions of the IPA.

CONSONANTS (NON-PULMONIC)

Anterior click releases (require posterior stops)	Voiced implosives	Ejectives
ʘ Bilabial fricated	ɓ Bilabial	ʼ Examples:
ɪ Laminar alveolar fricated ("dental")	ɗ Dental or alveolar	p' Bilabial
ɿ Apical (post)alveolar abrupt ("retroflex")	ɟ Palatal	t' Dental or alveolar
ɰ Laminar postalveolar abrupt ("palatal")	ɡ Velar	k' Velar
ɱ Lateral alveolar fricated ("lateral")	ɠ Uvular	s' Alveolar fricative

CONSONANTS (CO-ARTICULATED)

- ʍ Voiceless labialized velar approximant
 ʋ Voiced labialized velar approximant
 ɥ Voiced labialized palatal approximant
 ɤ Voiceless palatalized postalveolar (alveolo-palatal) fricative
 ʐ Voiced palatalized postalveolar (alveolo-palatal) fricative
 ɧ Simultaneous x and ʃ (disputed)
 k͡p t͡s Affricates and double articulations may be joined by a tie bar

VII. The IPA System

- A. The International Phonetic Alphabet (IPA) is an alphabetic system of phonetic notation based primarily on the Latin script.
- B. It was devised by the International Phonetic Association in the late 19th century as a standardized representation of speech sounds in written form.
- C. The IPA is used by lexicographers, foreign language students and teachers, linguists, speech-language pathologists, singers, actors, constructed language creators and translators.

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THE INTERNATIONAL PHONETIC ALPHABET (revised to 2020)

CONSONANTS (PULMONIC)

© 2020 IPA

	Bilabial	Labiodental	Dental	Alveolar	Postalveolar	Retroflex	Palatal	Velar	Uvular	Pharyngeal	Glottal
Plosive	p b			t d		ʈ ɖ	c ɟ	k ɡ	q ɢ		ʔ
Nasal	m	ɱ		n		ɳ	ɲ	ŋ	ɴ		
Trill	ʙ			r					ʀ		
Tap or Flap		ⱱ		ɾ		ɽ					
Fricative	ɸ β	f v	θ ð	s z	ʃ ʒ	ʂ ʐ	ç ʝ	x ɣ	χ ʁ	ħ ʕ	h ɦ
Lateral fricative				ɬ ɮ							
Approximant		ʋ		ɹ		ɻ	j	ɰ			
Lateral approximant				l		ɭ	ʎ	ʟ			

Symbols to the right in a cell are voiced, to the left are voiceless. Shaded areas denote articulations judged impossible.

CONSONANTS (NON-PULMONIC)

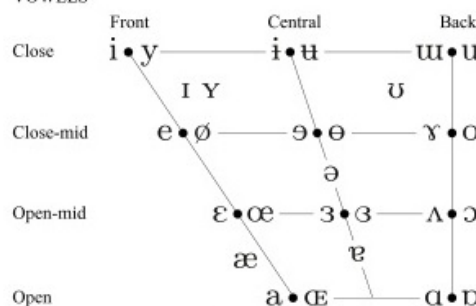
Clicks	Voiced implosives	Ejectives
◌ Bilabial	ɓ Bilabial	ʼ Examples:
Dental	ɗ Dental/alveolar	pʼ Bilabial
! (Post)alveolar	ɟ Palatal	tʼ Dental/alveolar
‡ Palatoalveolar	ɡ Velar	kʼ Velar
Alveolar lateral	ɠ Uvular	sʼ Alveolar fricative

OTHER SYMBOLS

ɱ Voiceless labial-velar fricative	ɕ ʑ Alveolo-palatal fricatives
ʋ Voiced labial-velar approximant	ɺ Voiced alveolar lateral flap
ɥ Voiced labial-palatal approximant	ɸ Simultaneous ɸ and x
ħ Voiceless epiglottal fricative	Affricates and double articulations can be represented by two symbols joined by a tie bar if necessary.
ʕ Voiced epiglottal fricative	
ʡ Epiglottal plosive	

ts k̟

VOWELS



Where symbols appear in pairs, the one to the right represents a rounded vowel.

SUPRASEGMENTALS

ˈ Primary stress	ˈfounəˈtʃən
ˌ Secondary stress	
ː Long	eː
ˑ Half-long	eˑ
◌ Extra-short	ẽ
Minor (foot) group	
Major (intonation) group	
ˌ Syllable break	ˌi.ækt
◌ Linking (absence of a break)	

TONES AND WORD ACCENTS

LEVEL	CONTOUR
ẽ or ˥ Extra high	ẽ or ˨ Rising
é ˦ High	ẽ ˨ Falling
ē ˧ Mid	ẽ ˨ High rising
è ˩ Low	ẽ ˨ Low rising
ẽ ˩ Extra low	ẽ ˨ Rising-falling
↓ Downstep	↗ Global rise
↑ Upstep	↘ Global fall

DIACRITICS

◌ Voiceless	ᵿ ɖ̥	◌ Breathy voiced	ᵿ ɖ̤	◌ Dental	ᵿ ɖ̪
◌ Voiced	ᵿ ɖ̚	◌ Creaky voiced	ᵿ ɖ̚	◌ Apical	ᵿ ɖ̪
h Aspirated	tʰ dʰ	◌ Linguolabial	ᵿ ɖ̪	◌ Laminal	ᵿ ɖ̪
◌ More rounded	ɔ̞	◌ Labialized	ᵿ ɖ̪ʷ	◌ Nasalized	ẽ̃
◌ Less rounded	ɔ̜	◌ Palatalized	ᵿ ɖ̪ʲ	◌ Nasal release	d̪ⁿ
◌ Advanced	u̟	◌ Velarized	ᵿ ɖ̪ˠ	◌ Lateral release	d̪ˡ
◌ Retracted	u̠	◌ Pharyngealized	ᵿ ɖ̪ˤ	◌ No audible release	d̪̚
◌ Centralized	ẽ̜	◌ Velarized or pharyngealized	ᵿ ɖ̪ˤ		
◌ Mid-centralized	ẽ̜	◌ Raised	ẽ̜ (ɹ = voiced alveolar fricative)		
◌ Syllabic	ᵿ	◌ Lowered	ẽ̜ (β = voiced bilabial approximant)		
◌ Non-syllabic	ᵿ	◌ Advanced Tongue Root	ᵿ		
◌ Rhoticity	ᵿ ɹ̥ ɹ̥	◌ Retracted Tongue Root	ᵿ		

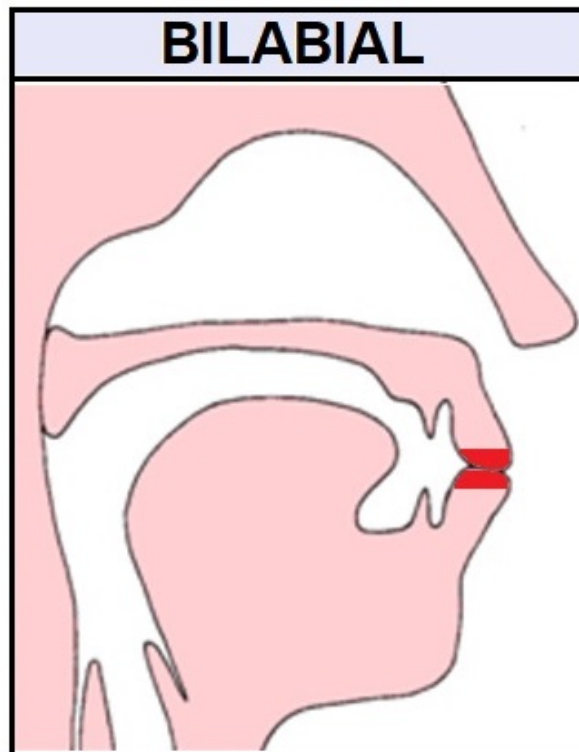
Some diacritics may be placed above a symbol with a descender, e.g. ɳ̥̊

Typefaces: Doulos SIL (metatext); unifica (symbols)

VIII. Places of Articulations Illustrated

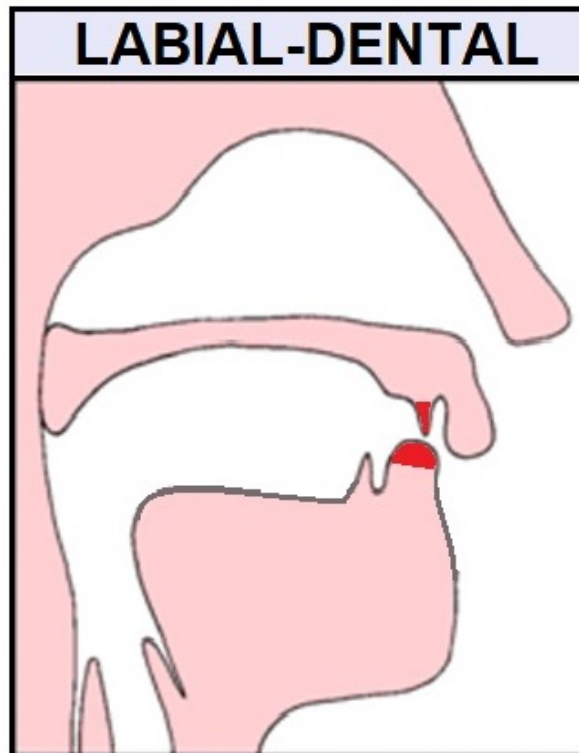
1. Bilabial Consonants

- A. Sounds:
- B. “p” (voiceless, stop)
- C. “b” (voiced, fricative)
- D. “m” (voiced, nasal)
- E. Illustration below



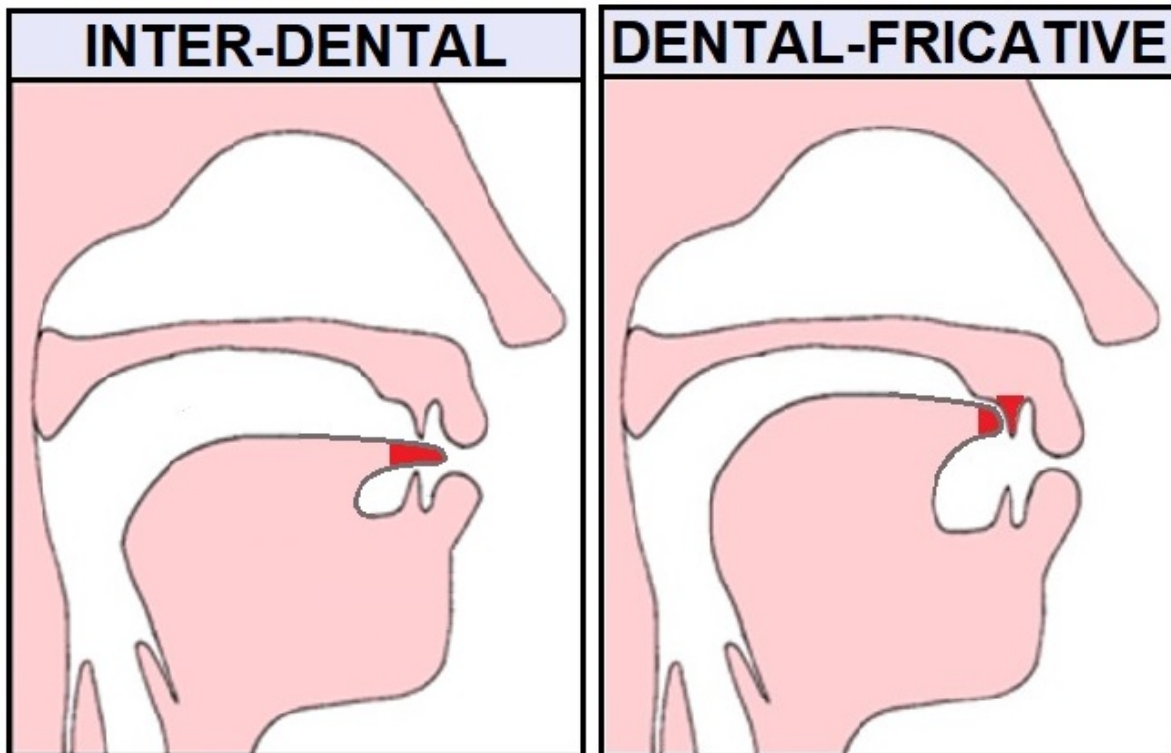
2. **Labio-Dental**

- A. Sounds:
- B. “f” (voiceless, fricative)
- C. “v” (voiced, fricative)
- D. Upper teeth and lower lip are used
- E. Illustration below



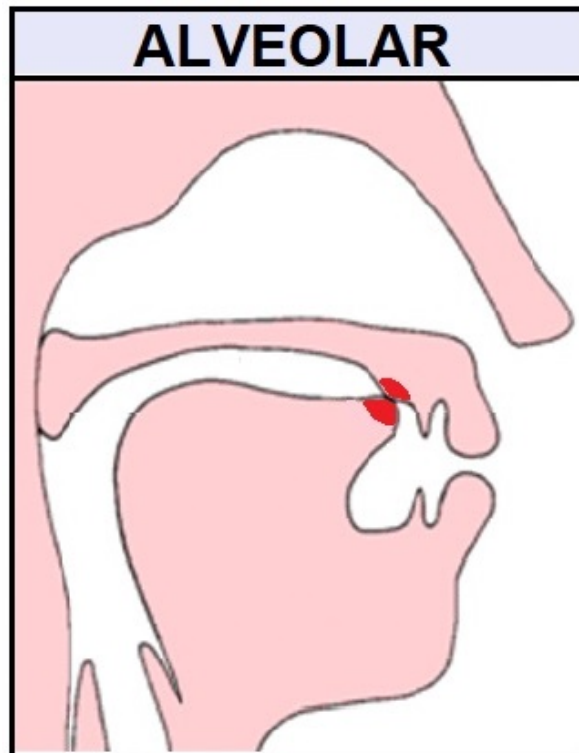
3. **Inter-dental (also called Lingual-dental)**

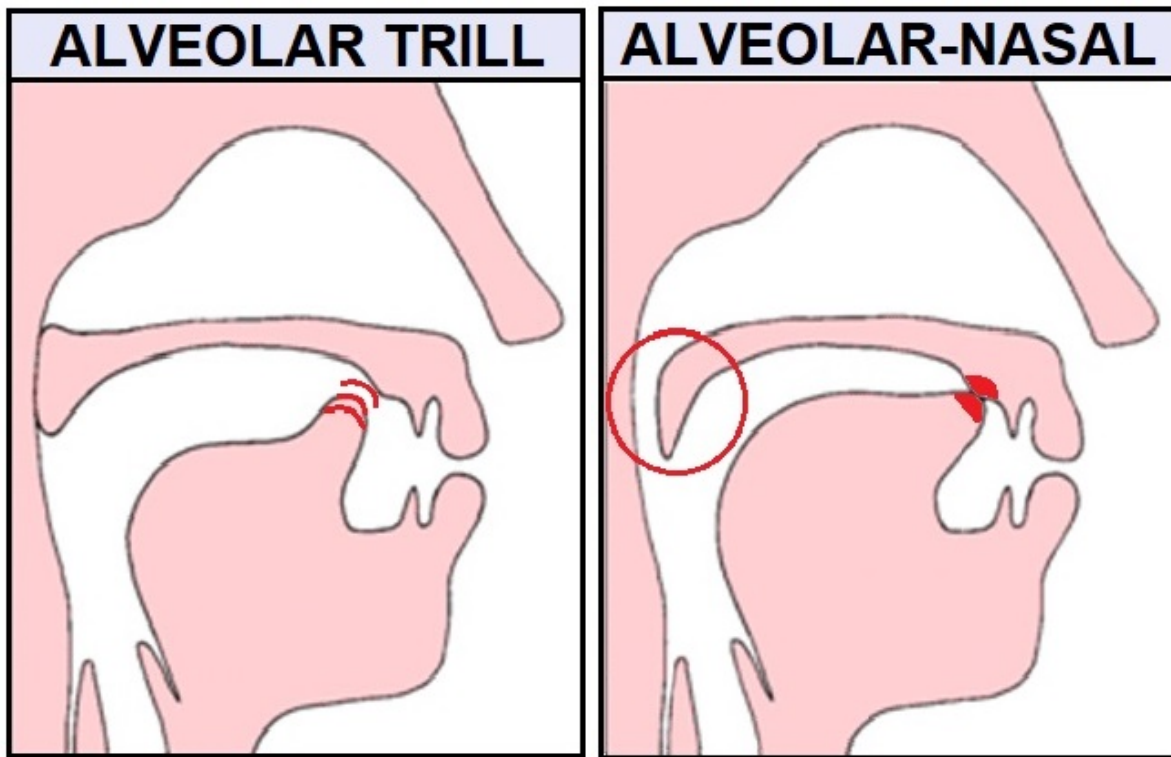
- A. Sounds:
- B. “thugh,” as in “thin” (voiceless, fricative)
- C. “the,” as in “then” (voiced, fricative)
- D. Illustration below



4. **Alveolar**

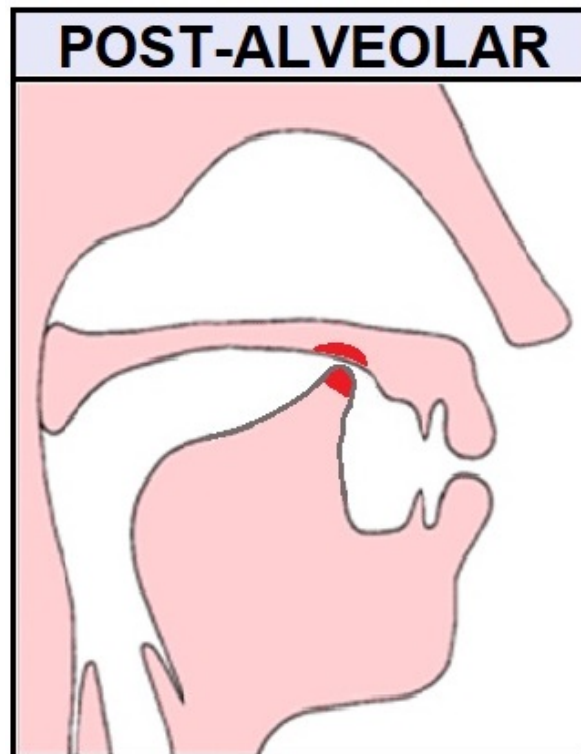
- A. Sounds:
- B. “t” (voiceless, stop)
- C. “d” (voiced, stop)
- D. “s” (voiceless, fricative)
- E. “z” (voiced, fricative)
- F. Sounds above are oral (soft palate raised)
- G. “n” (voiced and voiceless, nasal, soft palate is lowered)
- H. “l” (voiced and voiceless, lateral)
- I. Illustration below

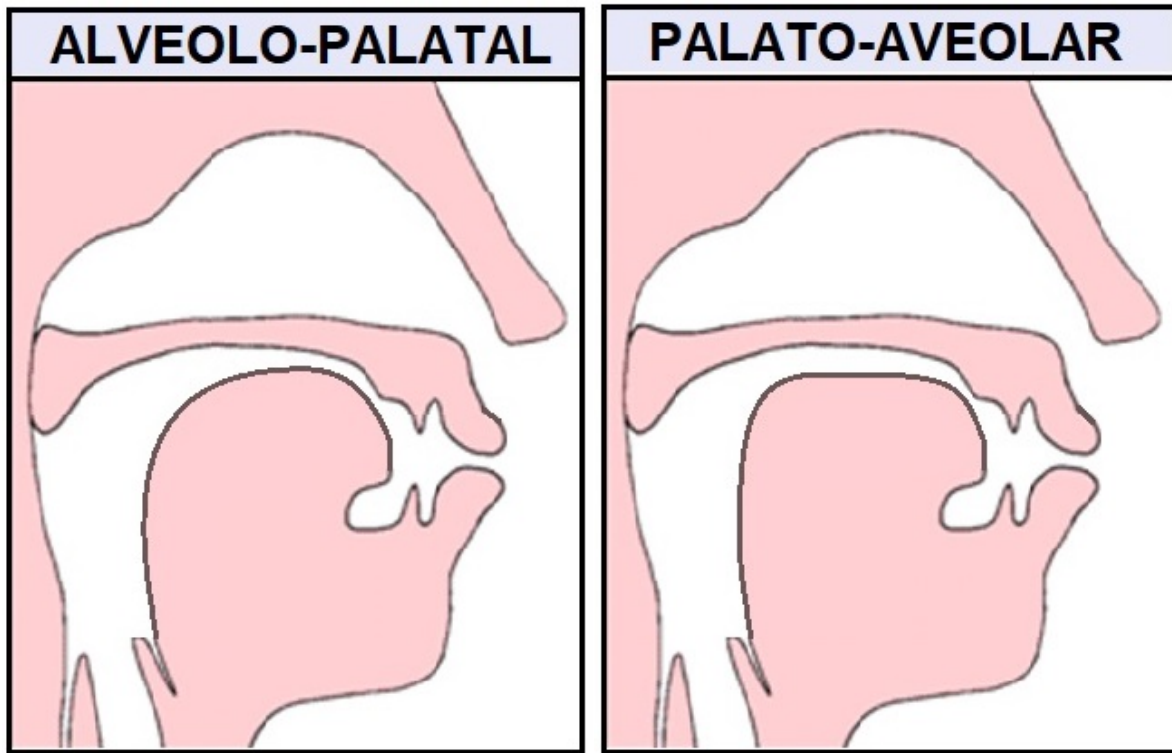




5. **Post-alveolar (also called Palato-alveolar and Alveolo-palatal)**

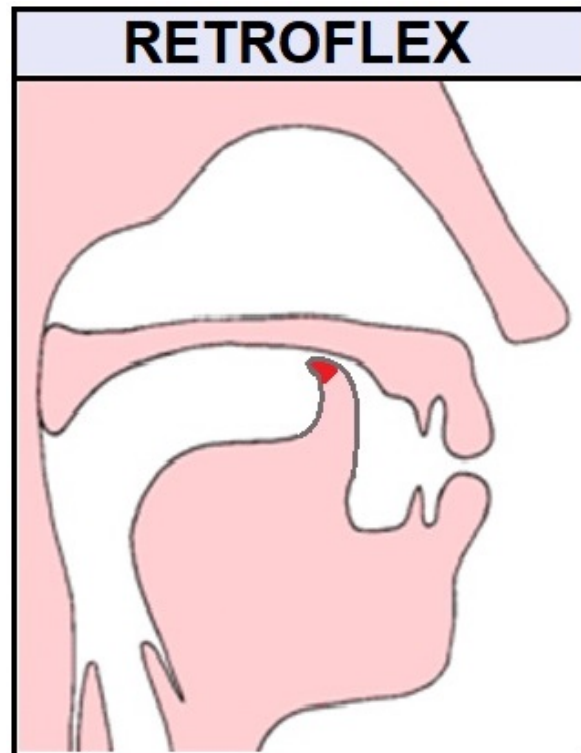
- A. Sounds:
- B. “dz,” as in “judge” and “religion” (voiced, fricative)
- C. “nya,” as in “banyan” (voiced, nasal)
- D. There are many types of postalveolar sounds – especially among the sibilants (fricative consonants with higher pitch – “zip,” “sip,” and “ship”). The three primary types are palato-alveolar (such as $\int$ ʃ, weakly palatalized), alveolo-palatal (such as ϵ z, strongly palatalized), and retroflex (such as ξ ʒ, unpalatalized). The palato-alveolar and alveolo-palatal subtypes are commonly counted as “palatals” in phonology since they rarely contrast with true palatal consonants.
- E. Palato-alveolar sounds are normally described as having a convex (a bunched-up or domed) tongue. For alveolo-palatal sounds, the front half of the tongue is flat and raised so that it closely parallels the upper surface of the mouth, from the teeth to the hard palate.
- F. Illustration below





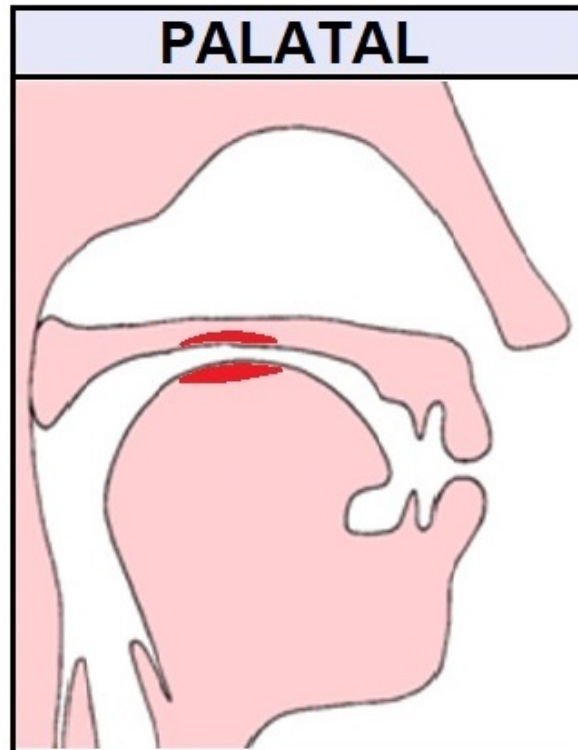
6. **Retroflex**

- A. Retroflex (hard “llah” sound, tongue curls back at the tip toward the hard palate)
- B. “zh” sound, as in “pleasure”
- C. “rrrr” (voiced, trill)
- D. Illustration below



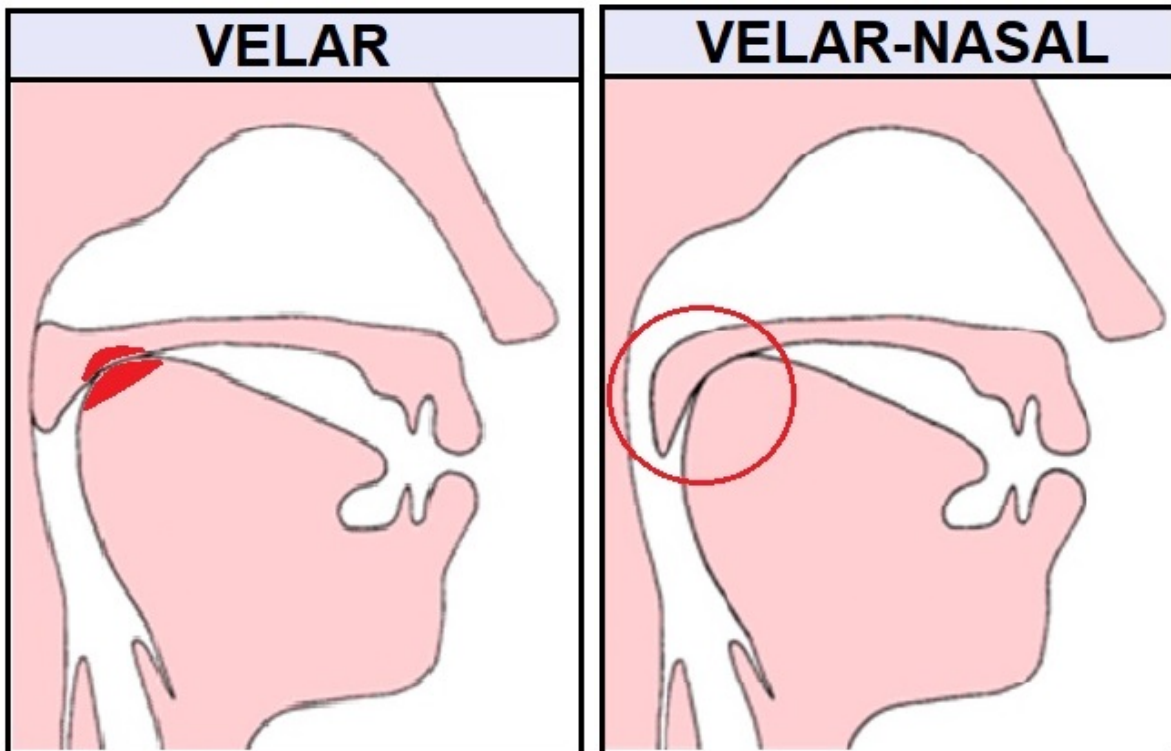
7. **Palatal**

- A. Sounds:
- B. “yah” (voiced and voiceless semi-vowels)
- C. Illustration below



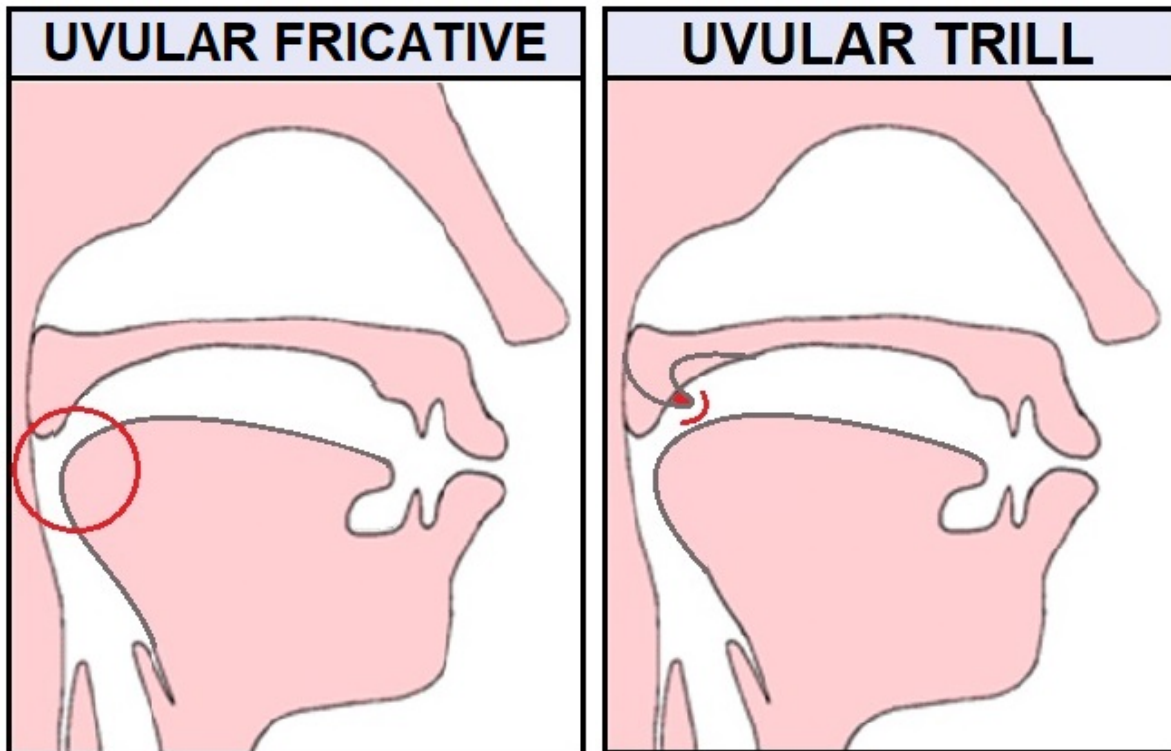
8. Velar

- A. Sounds:
- B. “guh” (voiced, stop)
- C. “kuh” (voiceless, stop)
- D. “ng” as in “hung” (voiced, nasal)
- E. Illustration below



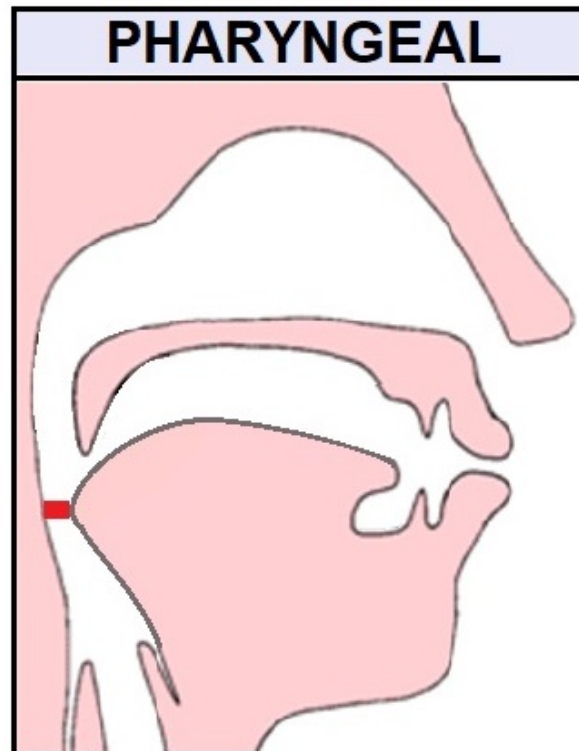
9. Uvular

- A. Sounds:
- B. “rhh” (voiceless, flap)
- C. “rhuu” (voiced, trill)
- D. “ng” as in “hung” (voiced, nasal)
- E. Illustration below



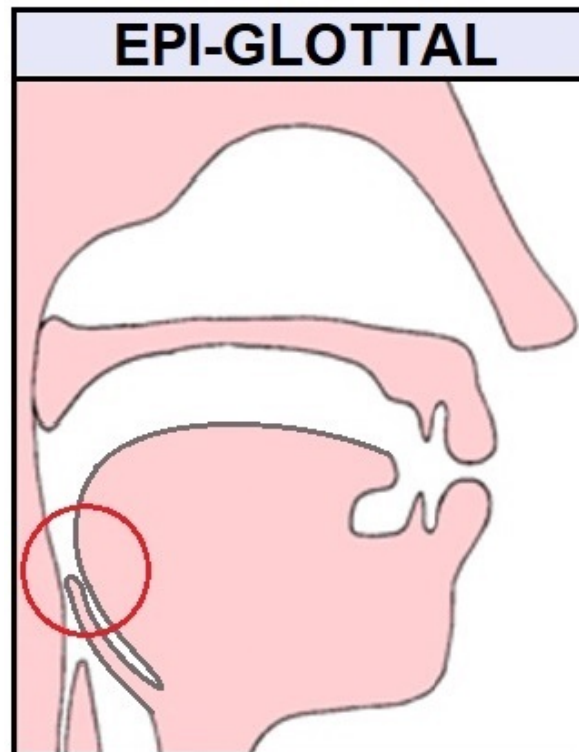
10. Pharyngeal

- A. Sounds:
- B. “gwrah” as in “g-wrong” (voiced, fricative)
- C. “grhuu” (voiced, trill)
- D. Illustration below



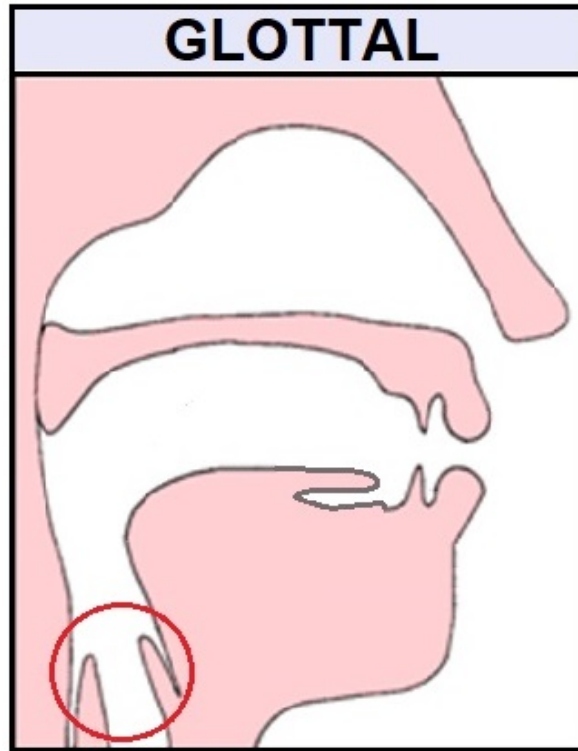
11. Epi-glottal

- A. Sounds:
- B. “khuh” (voiceless, fricative)
- C. Illustration below

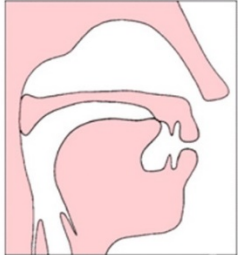
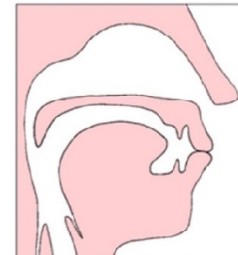
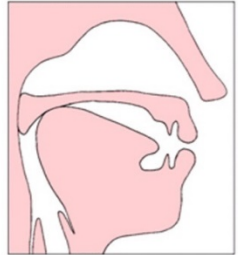
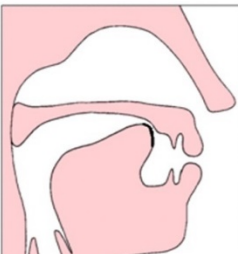
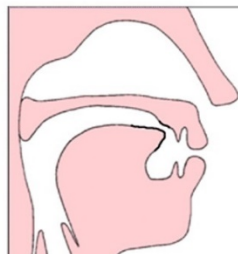
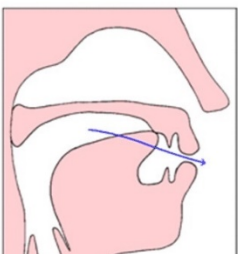
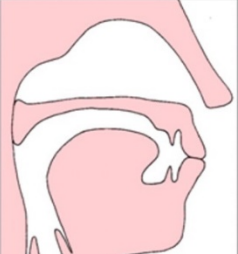
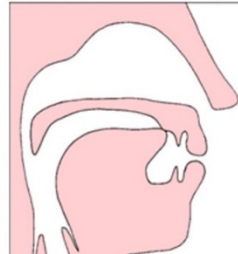
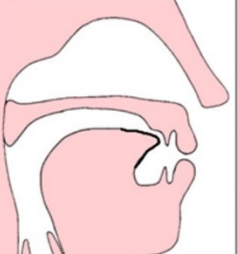
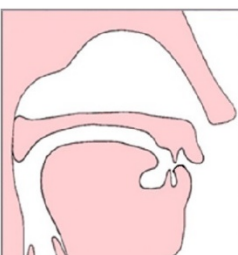
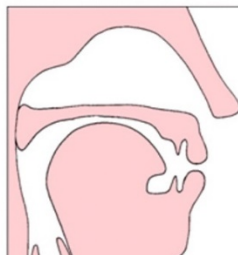
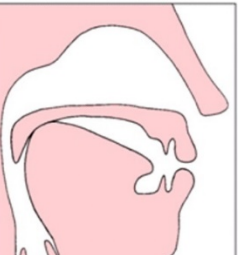
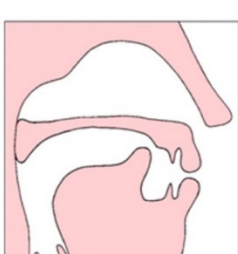
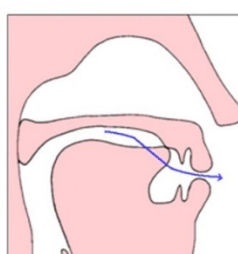
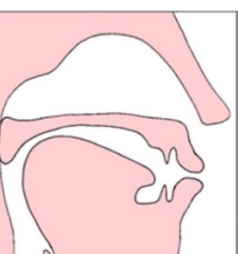


12. Glottal

- A. Sounds:
- B. “huh” (voiceless, fricative)



IX. Phonetics Review

A		B		C	
D		E		F	
G		H		I	
J		K		L	
M		N		O	

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1. Study the diagrams above and in the spaces below, state (1) the place(s) of articulation, (2) the manner of articulation of each sound. In addition, give (3) the IPA symbols and (4) descriptions of the possible phone(s) that is depicted in each illustration and (5) an example of an English word beginning with the sound(s) illustrated in each.

Diagram: A

Place of Articulation: Tip or blade of the tongue & alveolar ridge

Manner of Articulation: Plosive

IPA Symbol(s): t d

Description: Alveolar plosive

Example: tap, dad

Diagram: B

Place of Articulation: Labials / lips

Manner of Articulation: Nasal stop

IPA Symbol(s): m

Description: Bilabial nasal stop

Example: man

Diagram: C

Place of Articulation: Back of the tongue & velum

Manner of Articulation: Plosive

IPA Symbol(s): k g

Description: Velar plosive

Example: kit, gum

Diagram: D

Place of Articulation: Blade of the tongue & palato-alveolar region

Manner of Articulation: Fricative

IPA Symbol(s): voiceless palato-alveolar fricative / voiced palato-alveolar fricative

Description: Palato-alveolar fricative

Example: ship, genre

Diagram: E

Place of Articulation: Tip or blade of the tongue & alveolar ridge

Manner of Articulation: Fricative

IPA Symbol(s): s z

Description: Alveolar fricative

Example: sun, zip

Diagram: F

Place of Articulation: Centre of blade of the tongue & alveolar ridge

Manner of Articulation: Lateral approximant

IPA Symbol(s): alveolar lateral approximant

Description: Alveolar lateral approximant

Example: late

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Diagram: G

Place of Articulation: Labials / lips

Manner of Articulation: Plosive

IPA Symbol(s): p b

Description: Bilabial plosive

Example: pin, bin

Diagram: H

Place of Articulation: Tip of the tongue & the alveolar ridge

Manner of Articulation: Nasal stop

IPA Symbol(s): n

Description: alveolar nasal stop

Example: not

Diagram: I

Place of Articulation: Tip of the tongue & upper teeth

Manner of Articulation: Fricative

IPA Symbol(s): voiceless dental fricative voiced dental fricative

Description: Dental fricative

Example: theatre, this

Diagram: J

Place of Articulation: Lower lip & upper teeth

Manner of Articulation: Fricative

IPA Symbol(s): f v

Description: Labio-dental fricative

Example: fit, vet

Diagram: K

Place of Articulation: Front of the tongue & hard palate

Manner of Articulation: approximant

IPA Symbol(s): j

Description: Palatal approximant

Example: yet

Diagram: L

Place of Articulation: Back of the tongue & velum

Manner of Articulation: Nasal stop

IPA Symbol(s): velar nasal plosive

Description: Velar nasal stop

Example: sing

Diagram: M

Place of Articulation: Blade of the tongue & alveolar ridge

Manner of Articulation: Approximant

IPA Symbol(s): alveolar approximant

Description: Alveolar approximant

Example: rat

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Diagram: N

Place of Articulation: Centre or blade of the tongue, alveolar ridge & velum

Manner of Articulation: velarized lateral approximant

IPA Symbol(s): velarized lateral approximant

Description: Velarized lateral approximant or Dark l

Example: bottle

Diagram: O

Place of Articulation: Labials / lips, back of the tongue & velum

Manner of Articulation: approximant

IPA Symbol(s): w

Description: Labio-velar approximant

Example: one

2. Describe the position and action of the articulators during the production of the given phones:

a. voiced dental fricative

The tip of the tongue is brought into a constriction of close approximation with the upper teeth, vocal cords are vibrating

b. p

A constriction of complete closure is made at the lips, vocal cords are not vibrating

c. g

The back of the tongue forms a constriction of complete closure with the velum, vocal cords are vibrating

d. t

The blade of the tongue forms a constriction of complete closure with the alveolar ridge, vocal cords are not vibrating

e. h

The vocal cords are brought into a constriction of close approximation, vocal cords are not vibrating

f. voiceless palato-alveolar fricative

The blade of the tongue is brought into a constriction of close approximation with the palato-alveolar region, vocal cords are not vibrating

g. k

The back of the tongue forms a constriction of complete closure with the velum, vocal cords are not vibrating

h. voiceless dental fricative

The tip of the tongue is brought into a constriction of close approximation with the upper teeth, vocal cords are not vibrating

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i. s

The tip or blade of the tongue is brought into a constriction of close approximation with the alveolar ridge, vocal cords are not vibrating

j. b

A constriction of complete closure is made at the lips, vocal cords are vibrating

k. v

Lower lip is brought close to the upper teeth in a constriction of close approximation, vocal cords are vibrating

l. z

The tip or blade of the tongue is brought into a constriction of close approximation with the alveolar ridge, vocal cords are vibrating

X. Rules of Transcription

- A. Listen
- B. Mimic
- C. Write

XI. The Use of Pitch

- A. Pitch is modulating the voice when pronouncing a phoneme (a unit of sound – “hat” has three phonemes – “h,” “a,” and “t”). The tone at which a consonant or vowel is voiced determines the nature of the word, whether it is a question, a reply, or an exclamation.
- B. *Tone* – when pitch is used for a phoneme in a word
- C. *Intonation* – when pitch is used to characterize a sentence.
- D. See also Lesson 22 in *Class 505B Example of Master Thesis – Church Lessons on the KJV* for more on word stress and meaning in poetry, etc.

The word **dog** is made
up of three phonemes
/d/-/o/-/g/

XII. Consonant Clusters

- A. Two or more consonant sounds used together
- B. Examples
 - “sk” in “skate”
 - “gs” in “begs”
 - “nks” in “thanks”
 - “mt” in “mention”
 - “ch” in “church”
 - “rch” in “church”
 - “dg” in “judge”

XIII. Syllables

- A. A group of sounds having their own weight and beat, generally made up of a consonant-vowel cluster.
- B. Stress – relative prominence given to one or more syllables in a sequence of syllables.
- C. Primary stress – spoken the loudest
- D. Secondary stress – spoken the next loudest

XIV. Language and Places

- A. Language consists of a system of agreed-upon signals used by a group.
- B. We use the signals to define the meanings of things.
- C. We use the system of signals to communicate ideas.
- D. Language and meanings change over time.
- E. Learning a group's language helps in communication and growth.
- F. The purpose of a missionary or a preacher is to communicate the word of God.
- G. There are differences in languages.
- H. Culture reflects the language, and the language reflects the culture.

XV. Words

- A. Words have meaning
- B. Words are signals of what is in the mind.
- C. Words express ideas.
- D. Some languages have no words for certain unknown things.
- E. Some languages have many words for the same thing,
- F. Morpheme – the smallest unit of meaning.
- G. A word is the smallest unit spoken alone.
- H. A word is made up of a stem and additives.
- I. The additives affix (add) a part to a word
 - Prefix (beginning)
 - Suffix (end)
 - Infix (middle)

XVI. Phrases

- A. Morphemes make words.
- B. Words make phrases.
- C. Phrases make sentences.
- D. Sentences make paragraphs.

XVII. Word Systems

- A. Word structure
- B. Compounding – stem plus a stem
- C. Prefixing – a stem with a prefix
- D. Suffixing – a stem with a suffix
- E. Infixing – a stem with an infix

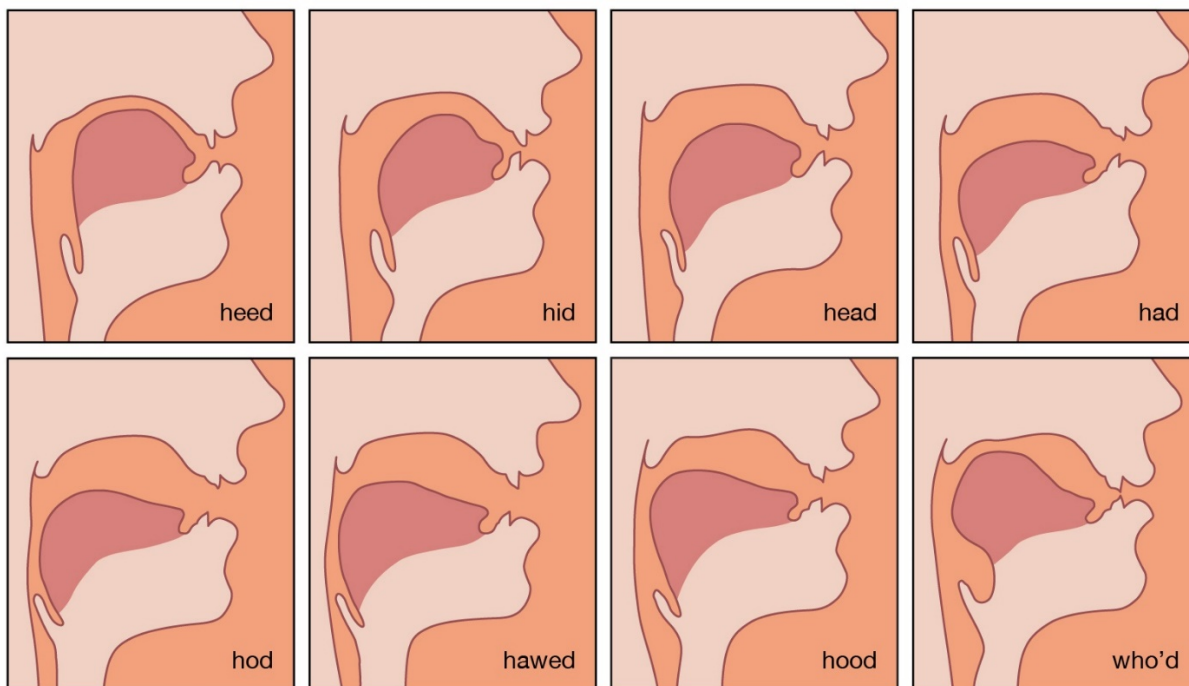
Lesson 27: Understanding Vowel Sounds

I. The Difference Between Vowels and Consonants

- A. Vowels – these speech sounds in English are produced with air moving freely in different directions.
- B. Consonants – these phonetic sounds are produced by air too but are stopped by various parts of the mouth like tongue or teeth.

II. Understanding Vowel Sounds

- A. Vowels traditionally have been specified in terms of the position of the highest point of the tongue and the position of the lips.
- B. Figure below shows these positions for eight different vowels.
- C. The highest point of the tongue is in the front of the mouth for the vowels in *heed*, *hid*, *head*, and *had*.
- D. These vowels are classified as front vowels.
- E. The vowels in *hod*, *hawed*, *hood*, and *who'd* are classified as back vowels.
- F. The tongue is highest in the vowels in *heed* and *who'd*, which are therefore called high, or close, vowels, and lowest in the vowels in *had* and *hod*, which are called low, or open, vowels.
- G. The height of the tongue for the vowels in the other words is between these two extremes, and they are therefore called midvowels.
- H. Lip positions may be rounded, as in *who'd*, or unrounded or spread, as in *heed*.



III. Vowels are Described Three Ways

- A. Height: Vowels can range from high (or close) to low (or open), with mid vowels in between, which can be further subdivided into high-mid (or close-mid) and low-mid (or open-mid) vowels. The height roughly correlates with how high in your mouth it feels.
- B. Frontness (or Backness): Vowels can range from front to central to back. The backness roughly correlates with how front or back in your mouth it feels.
- C. Roundness: Vowels can be unrounded (the left counterpart of each slot in the IPA) or rounded (the right counterpart of each slot in the IPA). Roundness roughly correlates with whether your lips are rounded or not.

IV. The Vowel Space

- A. Vowels have features known as *formants* can be quantitatively measured in Hertz.
- B. The first formant (F1) corresponds to the height (low F1 = high, high F1 = low)
- C. The second (F2) to the backness (low F2 = back, high F2 = front),
- D. Both the second and third formant (F3) correspond to the roundness.
- E. If we chart the F1 and F2 values of different vowels on a 2D plane where the origin (0, 0) is at the upper right corner and F1 increases as you move left and F2 increases as you move down, as in the following diagram, you will get a vowel space that looks like the IPA vowel chart below.

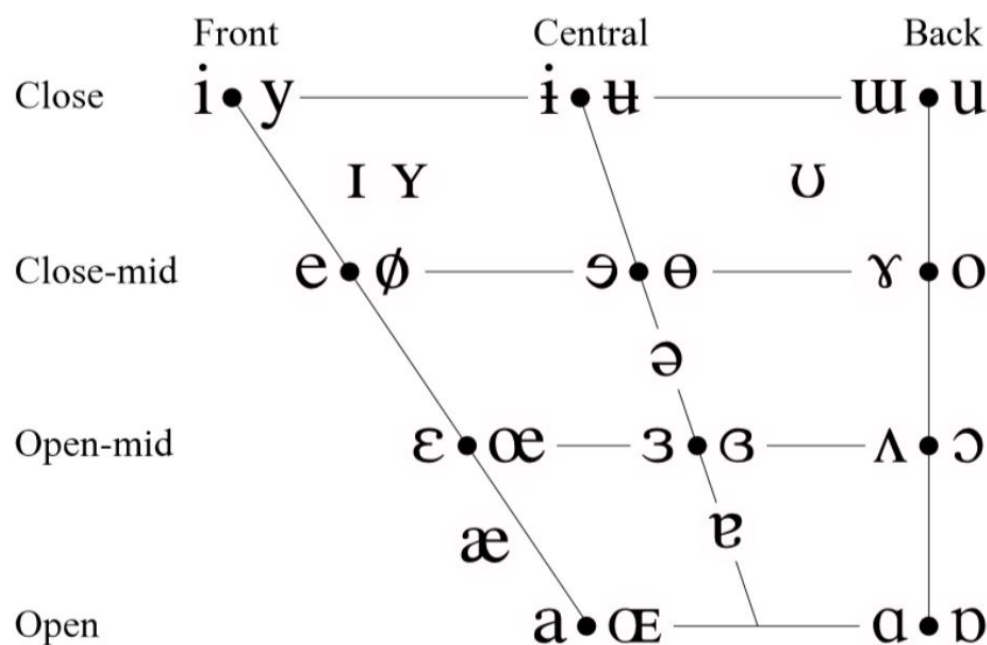


- F. If we chart the F1 and F2 values of different vowels on a 2D plane as above, we get a vowel space that looks like the IPA vowel chart below.

V. IPA Vowel Chart

- Say *eat* (transcribed as [it]) and notice that the [i] vowel is made at the front of your mouth and that it is also at the top of your mouth.
- Say *oops* (transcribed as [ups]) and notice that the [u] vowel is also made at the top of your mouth but is in the back.
- Say *follow* (transcribed as [falou] or [falou] depending on your dialect).
- Either way, this vowel is low in your mouth.
- Say *cut* [kʌt] and *court* [kɔ:t]. Notice that the lips do not round in the first vowel, but they do in the second one.
- IPA Vowel Chart below.

VOWELS

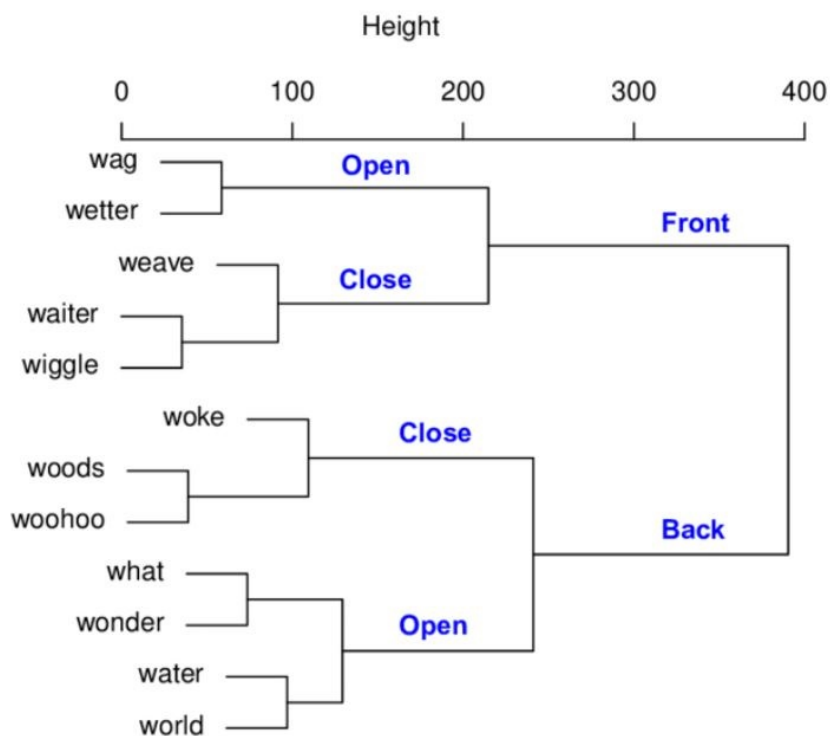


Where symbols appear in pairs, the one to the right represents a rounded vowel.

VI. A Cluster Dendrogram for 12 Vowel Sounds

- The branches show the location of the tongue tip (front or back).
- The branches show the distance of the tongue from the roof of the mouth – close or open (far).

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A cluster dendrogram for 12 vowel sounds. The branches roughly correspond to whether the vowel is produced with tongue tip near the front or back of the mouth and whether the tongue is far from (open) or close to (close) the roof of the mouth .

VII. English Vowels

- A. English has one of the richest vowel inventories in the world.
- B. Most dialects have over 20 vowels, not just the five that we learn in grammar school
- C. We can see examples of the English vowel system by inserting different vowels between [b] and [d] and moving from the upper left of the vowel chart down along the edge until we get to the upper right:

bead [bid]
bade [beid]
bed [bed]
bad [bæd]

bod [bad ~ bɒd]

booed [bud]
bode [boud]
bawd [bɒd]
bud [bʌd]

- D. Another important sound that shows up a lot in English is called the schwa and looks like this:

ə

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- E. The schwa is the central vowel in the IPA Chart and exists in a lot of unstressed syllables.
- F. Stressed syllables are generally louder, higher in pitch, and/or longer.
- G. “Peruse” for example is stressed on the second syllable
- H. “Perish” is stressed on the first syllable.
- I. Notice that the first vowel sounds different.
- J. In IPA (the straight apostrophe ‘ is used before the stressed syllable), these are:

‘peruse’ [p^həˈruz]

‘perish’ [ˈp^hɛɪ]

- K. Both words begin with the syllable written as “per,” but the first one becomes a schwa because it is unstressed.

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Addendum 1

Nations of the World (2019) With Populations and Languages Used

1	Afghanistan	38,041,754	Dari Persian, Pashtu (both official), other Turkic and minor languages
2	Albania	2,880,917	Albanian (Tosk is the official dialect), Greek
3	Algeria	43,053,054	Arabic (official), French, Berber dialects
4	Andorra	77,142	Catalán (official), French, Castilian, Portuguese
5	Angola	31,825,295	Portuguese (official), Bantu and other African languages
6	Antigua and Barbuda	97,118	English (official), local dialects
7	Argentina	44,780,677	Spanish (official), English, Italian, German, French
8	Armenia	2,957,731	Armenian 98%, Yezidi, Russian
9	Australia	25,203,198	English 79%, native and other languages
10	Austria	8,955,102	German (official nationwide); Slovene, Croatian, Hungarian (each official in one region)
11	Azerbaijan	10,047,718	Azerbaijani Turkic 89%, Russian 3%, Armenian 2%, other 6%
12	Bahamas	389,482	English (official), Creole (among Haitian immigrants)
13	Bahrain	1,641,172	Arabic, English, Farsi, Urdu
14	Bangladesh	163,046,161	Bangla (official), English
15	Barbados	287,025	English
16	Belarus	9,452,411	Belorussian (White Russian), Russian, other
17	Belgium	11,539,328	Dutch (Flemish) 60%, French 40%, German less than 1% (all official)
18	Belize	390,353	English (official), Spanish, Mayan, Garifuna (Carib), Creole
19	Benin	11,801,151	French (official), Fon, Yoruba, tribal languages
20	Bhutan	763,092	Dzongkha (official), Tibetan dialects (among Bhotes), Nepalese dialects (among Nepalese)
21	Bolivia	11,513,100	Spanish, Quechua, Aymara (all official)
22	Bosnia and Herzegovina	3,301,000	Bosnian, Croatian, Serbian
23	Botswana	2,303,697	English 2% (official), Setswana 78%, Kalanga 8%, Sekgalagadi 3%, other (2001)
24	Brazil	211,049,527	Portuguese (official), Spanish, English, French
25	Brunei	433,285	Malay (official), English, Chinese
26	Bulgaria	7,000,119	Bulgarian 85%, Turkish 10%, Roma 4%
27	Burkina Faso	20,321,378	French (official); native African (Sudanic) languages 90%
28	Burundi	11,530,580	Kirundi and French (official), Swahili
29	Côte d'Ivoire	25,716,544	French (official) and African languages (Dioula esp.)
30	Cabo Verde (Cape Verde)	549,935	Portuguese, Criuolo
31	Cambodia	16,486,542	Cambodia Khmer 95% (official), French, English
32	Cameroon	25,876,380	French, English (both official); 24 major African language groups
33	Canada	37,411,047	English 59.3%, French 23.2% (both official); other 17.5%
34	Central African Republic	4,745,185	French (official), Sangho (lingua franca, national), tribal languages
35	Chad	15,946,876	French, Arabic (both official); Sara; more than 120 languages and dialects
36	Chile	18,952,038	Spanish
37	China	1,433,783,686	Standard Chinese (Mandarin/Putonghua), Yue (Cantonese), Wu (Shanghaiese), Minbei (Fuzhou), Minnan (Hokkien-Taiwanese), Xiang, Gan, Hakka dialects, minority languages
38	Colombia	50,339,443	Spanish
39	Comoros	850,886	Arabic and French (both official), Shikomoro (Swahili/Arabic blend)
40	Congo (Congo-Brazzaville)	5,380,508	French (official), Lingala, Monokutuba, Kikongo, many local languages and dialects
41	Costa Rica	5,047,561	Spanish (official), English
42	Croatia	4,130,304	Croatian 96% (official), other 4% (including Italian, Hungarian, Czech, Slovak, German)
43	Cuba	11,333,483	Spanish
44	Cyprus	1,198,575	Greek, Turkish (both official); English

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45	Czechia (Czech Republic)	10,689,209	Czech
46	Democratic Republic of the Congo	86,790,567	French (official), Lingala, Kingwana, Kikongo, Tshiluba
47	Denmark	5,771,876	Danish, Faroese, Greenlandic (Inuit dialect), German; English is the predominant second language
48	Djibouti	973,560	French and Arabic (both official), Somali, Afa
49	Dominica	71,808	English (official) and French patois
50	Dominican Republic	10,738,958	Spanish
51	Ecuador	17,373,662	Spanish (official), Quechua, other Amerindian languages
52	Egypt	100,388,073	Arabic (official), English and French widely understood by educated classes
53	El Salvador	6,453,553	Spanish, Nahua (among some Amerindians)
54	Equatorial Guinea	1,355,986	Spanish, French (both official); pidgin English, Fang, Bubi, Ibo
55	Eritrea	3,497,117	Afar, Arabic, Tigre and Kunama, Tigrinya, other Cushitic languages
56	Estonia	1,325,648	Estonian 67% (official), Russian 30%, other (2000)
57	Eswatini (was Swaziland)	1,148,130	English, siSwati (both official)
58	Ethiopia	112,078,730	Amharic, Tigrigna, Orominga, Guaragigna, Somali, Arabic, English, over 70 others
59	Fiji	889,953	English (official), Fijian, Hindustan
60	Finland	5,532,156	Finnish 92%, Swedish 6% (both official); small Sami- (Lapp) and Russian-speaking minorities
61	France	65,129,728	French 100%, rapidly declining regional dialects (Provençal, Breton, Alsatian, Corsican, Catalan, Basque, Flemish)
62	Gabon	2,172,579	French (official), Fang, Myene, Nzebi, Bapounou/Eschira, Bandjabi
63	Gambia	2,347,706	English (official), Mandinka, Wolof, Fula, other indigenous
64	Georgia	3,996,765	Georgian 71% (official), Russian 9%, Armenian 7%, Azerbaijani 6%, other 7% (Abkhaz is the official language in Abkhazia)
65	Germany	83,517,045	German
66	Ghana	30,417,856	English (official), African languages (including Akan, Moshi-Dagomba, Ewe, and Ga)
67	Greece	10,473,455	Greek 99% (official), English, French
68	Grenada	112,003	English (official), French patois
69	Guatemala	17,581,472	Spanish 60%, Amerindian languages 40% (23 officially recognized Amerindian languages, including Quiche, Cakchiquel, Kekchi, Mam, Garifuna, and Xinca)
70	Guinea	12,771,246	French (official), native tongues (Malinké, Susu, Fulani)
71	Guinea-Bissau	1,920,922	Portuguese (official), Criolo, African languages
72	Guyana	782,766	English (official), Amerindian dialects, Creole, Hindi, Urdu
73	Haiti	11,263,077	Creole and French (both official)
74	Holy See (Vatican City)	799	Latin (official), Italian; French (diplomatic), also German, English, Spanish, Portuguese, and Arabic
75	Honduras	9,746,117	Spanish (official), Amerindian dialects; English widely spoken in business
76	Hungary	9,684,679	Magyar (Hungarian) 94%, other 6%
77	Iceland	339,031	Icelandic, English, Nordic languages, German widely spoken
78	India	1,366,417,754	Hindi 30%, English, Bengali, Gujarati, Kashmiri, Malayalam, Marathi, Oriya, Punjabi, Tamil, Telugu, Urdu, Kannada, Assamese, Sanskrit, Sindhi (all official); Hindi/Urdu; 1,600+ dialects
79	Indonesia	270,625,568	Bahasa Indonesia (official), English, Dutch, Javanese, and more than 580 other languages and dialects
80	Iran	82,913,906	Persian and Persian dialects 58%, Turkic and Turkic dialects 26%, Kurdish 9%, Luri 2%, Balochi 1%, Arabic 1%, Turkish 1%, other 2%
81	Iraq	39,309,783	Arabic (official), Kurdish (official in Kurdish regions), Assyrian, Armenian
82	Ireland	4,882,495	English, Irish (Gaelic) (both official)
83	Israel	8,519,377	Hebrew (official), Arabic, English
84	Italy	60,550,075	Italian (official); German-, French-, and Slovene-speaking minorities
85	Jamaica	2,948,279	English, Jamaican Creole
86	Japan	126,860,301	Japanese
87	Jordan	10,101,694	Arabic (official), English

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88	Kazakhstan	18,551,427	Kazak (Qazaq, state language) 64%; Russian (official, used in everyday business) 95% (2001 est.)
89	Kenya	52,573,973	English (official), Swahili (national), and numerous indigenous languages
90	Kiribati	117,606	English (official), I-Kiribati (Gilbertese)
91	Kuwait	4,207,083	Arabic (official), English
92	Kyrgyzstan	6,415,850	Kyrgyz, Russian (both official)
93	Laos	7,169,455	Lao (official), French, English, various ethnic languages
94	Latvia	1,906,743	Latvian 58% (official), Russian 38%, Lithuanian, other (2000)
95	Lebanon	6,855,713	Arabic (official), French, English, Armenian
96	Lesotho	2,125,268	English, Sesotho (both official); Zulu, Xhosa
97	Liberia	4,937,374	English 20% (official), some 20 ethnic-group languages
98	Libya	6,777,452	Arabic, Italian, and English widely understood in major cities
99	Liechtenstein	38,019	German (official), Alemannic dialect
100	Lithuania	2,759,627	Lithuanian 82% (official), Russian 8%, Polish 6% (2001)
101	Luxembourg	615,729	Luxembourgish (national) French, German (both administrative)
102	Madagascar	26,969,307	Malagasy and French (both official)
103	Malawi	18,628,747	Chichewa 57.2% (official), Chinyanja 12.8%, Chiyao 10.1%, Chitumbuka 9.5%, Chisena 2.7%, Chilomwe 2.4%, Chitonga 1.7%, other 3.6% (1998)
104	Malaysia	31,949,777	Bahasa Melayu (Malay, official), English, Chinese dialects (Cantonese, Mandarin, Hokkien, Hakka, Hainan, Foochow), Tamil, Telugu, Malayalam, Panjabi, Thai; several indigenous languages (including Iban, Kadazan) in East Malaysia
105	Maldives	530,953	Maldivian Dhivehi (official); English spoken by most government officials
106	Mali	19,658,031	French (official), Bambara 80%, numerous African languages
107	Malta	440,372	Maltese and English (both official)
108	Marshall Islands	58,791	Marshallese 98% (two major dialects from the Malayo-Polynesian family), English widely spoken as a second language (both official); Japanese
109	Mauritania	4,525,696	Hassaniya Arabic (official), Pulaar, Soninke, French, Wolof
110	Mauritius	1,269,668	English less than 1% (official), Creole 81%, Bojpoori 12%, French 3% (2000)
111	Mexico	127,575,529	Spanish, various Mayan, Nahuatl, and other regional indigenous languages
112	Micronesia	543,486	English (official, common), Chukese, Pohnpeian, Yapase, Kosrean, Ulithian, Woleaian, Nukuoro, Kapingamarangi
113	Moldova	4,043,263	Moldovan (official; virtually the same as Romanian), Russian, Gagauz (a Turkish dialect)
114	Monaco	38,964	French (official), English, Italian, Monégasque
115	Mongolia	3,225,167	Mongolian, 90%; also Turkic and Russian (1999)
116	Montenegro	627,987	Serbian/Montenegrin (Ijekavian dialect—official)
117	Morocco	36,471,769	Arabic (official), Berber dialects, French often used for business, government, and diplomacy
118	Mozambique	30,366,036	Portuguese 9% (official; second language of 27%), Emakhuwa 26%, Xichangana 11%, Elomwe 8%, Cisena 7%, Echuwabo 6%, other Mozambican languages 32% (1997)
119	Myanmar (formerly Burma)	54,045,420	Burmese, minority languages
120	Namibia	2,494,530	English 7% (official), Afrikaans is common language of most of the population and of about 60% of the white population, German 32%; indigenous languages: Oshivambo, Herero, Nama
121	Nauru	10,756	Nauruan (official), English
122	Nepal	28,608,710	Nepali 48% (official), Maithali 12%, Bhojpuri 7%, Tharu 6%, Tamang 5%, others. English spoken by many in government and business (2001)
123	Netherlands	17,097,130	Dutch, Frisian (both official)
124	New Zealand	4,783,063	English, Maori (both official)
125	Nicaragua	6,545,502	Spanish 98% (official); English and indigenous languages on Atlantic coast (1995)

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126	Niger	23,310,715	French (official), Hausa, Djerma
127	Nigeria	200,963,599	English (official), Hausa, Yoruba, Ibo, Fulani, and more than 200 others
128	North Korea	25,666,161	Korean
129	North Macedonia	2,083,459	Macedonian 67%, Albanian 25% (both official); Turkish 4%, Roma 2%, Serbian 1% (2002)
130	Norway	5,378,857	Bokmål Norwegian, Nynorsk Norwegian (both official); small Sami- and Finnish-speaking minorities (Sami is official in six municipalities)
131	Oman	4,974,986	Arabic (official), English, Baluchi, Urdu, Indian dialects
132	Pakistan	216,565,318	Urdu 8%, English (both official); Punjabi 48%, Sindhi 12%, Siraiki (a Punjabi variant) 10%, Pashtu 8%, Balochi 3%, Hindko 2%, Brahui 1%, Burushaski, and others 8%
133	Palau	18,008	Palauan 64.7%, English 9.4%, Sonsoralese, Tobu, Angaur (each official on some islands), Filipino 13.5%, Chinese 5.7%, Carolinian 1.5%, Japanese 1.5%, other Asian 2.3%, other languages 1.5% (2000)
134	Palestine State	4,981,420	Arabic, Hebrew, English
135	Panama	4,246,439	Spanish (official), English 14%, many bilingual
136	Papua New Guinea	8,776,109	Tok Pisin (Melanesian Pidgin, the lingua franca), Hiri Motu (in Papua region), English 1%–2%; 715 indigenous languages
137	Paraguay	7,044,636	Spanish, Guaraní (both official)
138	Peru	32,510,453	Spanish, Quéchua (both official); Aymara; many minor Amazonian languages
139	Philippines	108,116,615	Filipino (based on Tagalog), English (both official); eight major dialects: Tagalog, Cebuano, Ilocano, Hiligaynon or Ilonggo, Bicol, Waray, Pampango, and Pangasinense
140	Poland	37,887,768	Polish 98% (2002)
141	Portugal	10,226,187	Portuguese (official), Mirandese (official, but locally used)
142	Qatar	2,832,067	Arabic (official); English a common second language
143	Romania	19,364,557	Romanian (official), Hungarian, German
144	Russia	145,872,256	Russian, others
145	Rwanda	12,626,950	Kinyarwanda, French, and English (all official); Kiswahili in commercial centers
146	Saint Kitts and Nevis	52,823	English
147	Saint Lucia	182,790	English (official), French patois
148	Saint Vincent and the Grenadines	110,589	English, French patois
149	Samoa	197,097	Samoan, English
150	San Marino	33,860	Italian
151	Sao Tome and Principe (São Tomé and Príncipe)	215,056	Portuguese (official)
152	Saudi Arabia	34,268,528	Arabic
153	Senegal	16,296,364	French (official); Wolof, Pulaar, Jola, Mandinka
154	Serbia	8,772,235	Serbian (official); Romanian, Hungarian, Slovak, and Croatian (all official in Vojvodina); Albanian (official in Kosovo)
155	Seychelles	97,739	Seselwa Creole 92%, English 5%, French (all official) (2002)
156	Sierra Leone	7,813,215	English (official), Mende (southern vernacular), Temne (northern vernacular), Krio (lingua franca)
157	Singapore	5,804,337	Mandarin 35%, English 23%, Malay 14.1%, Hokkien 11.4%, Cantonese 5.7%, Teochew 4.9%, Tamil 3.2%, other Chinese dialects 1.8%, other 0.9% (2000)
158	Slovakia	5,457,013	Slovak 84% (official), Hungarian 11%, Roma 2%, Ukrainian 1%
(2001)			
159	Slovenia	2,078,654	Slovenian 91%, Serbo-Croatian 5% (2002)
160	Solomon Islands	669,823	English 1%–2% (official), Melanesian pidgin (lingua franca), 120 indigenous languages
161	Somalia	15,442,905	Somali (official), Arabic, English, Italian
162	South Africa	58,558,270	IsiZulu 23.8%, IsiXhosa 17.6%, Afrikaans 13.3%, Sepedi 9.4%, English 8.2%, Setswana 8.2%, Sesotho 7.9%, Xitsonga 4.4%, other 7.2%

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163	South Korea	51,225,308	South Korean, English widely taught
164	South Sudan	11,062,113	English (official), Arabic (includes Juba and Sudanese variants) (official), regional languages include Dinka, Nuer, Bari, Zande, Shilluk
165	Spain	46,736,776	Castilian Spanish 74% (official nationwide); Catalan 17%, Galician 7%, Basque 2% (each official regionally)
166	Sri Lanka	21,323,733	Sinhala 74% (official and national), Tamil 18% (national), other 8%; English is commonly used in government and spoken competently by about 10%
167	Sudan	42,813,238	Arabic (official), Nubian, Ta Bedawie, diverse dialects of Nilotic, Nilo-Hamitic, Sudanic languages, English
168	Suriname	581,372	Dutch (official), Surinamese (lingua franca), English widely spoken, Hindustani, Javanese
169	Sweden	10,036,379	Swedish, small Sami- and Finnish-speaking minorities
170	Switzerland	8,591,365	German 64%, French 20%, Italian 7% (all official); Romansch 0.5% (national)
171	Syria	17,070,135	Arabic (official); Kurdish, Armenian, Aramaic, Circassian widely understood; French, English somewhat understood
172	Tajikistan	9,321,018	Tajik (official), Russian widely used in government and business
173	Tanzania	58,005,463	Swahili, English (both official); Arabic; many local languages
174	Thailand	69,625,582	Thai (Siamese), English (secondary language of the elite), ethnic and regional dialects
175	Timor-Leste (East Timor)	1,293,119	Tetum, Portuguese (official); Bahasa Indonesia, English; other indigenous languages, including Tetum, Galole, Mambae, and Kemak
176	Togo	8,082,366	French (official and the language of commerce), Ewe and Mina (the two major African languages in the south), Kabye (sometimes spelled Kabiye) and Dagomba (the two major African languages in the north); and many dialects
177	Tonga	104,494	Tongan (an Austronesian language), English
178	Trinidad and Tobago	1,394,973	English (official), Hindi, French, Spanish, Chinese
179	Tunisia	11,694,719	Arabic (official, commerce), French (commerce)
180	Turkey	83,429,615	Turkish (official), Kurdish, Dimli, Azeri, Kabardian
181	Turkmenistan	5,942,089	Turkmen 72%; Russian 12%; Uzbek 9%, other 7%
182	Tuvalu	11,646	Tuvaluan, English, Samoan, Kiribati (on the island of Nui)
183	Uganda	44,269,594	English (official), Ganda or Luganda, other Niger-Congo languages, Nilo-Saharan languages, Swahili, Arabic
184	Ukraine	43,993,638	Ukrainian 67%, Russian 24%, Romanian, Polish, Hungarian
185	United Arab Emirates	9,770,529	Arabic (official), Persian, English, Hindi, Urdu
186	United Kingdom	67,530,172	English, Welsh, Scots Gaelic
187	United States of America	329,064,917	English 82%, Spanish 11% (2000)
188	Uruguay	3,461,734	Spanish, Portunol, or Brazilero
189	Uzbekistan	32,981,716	Uzbek 74.3%, Russian 14.2%, Tajik 4.4%, other 7.1%
190	Vanuatu	299,882	Bislama 23% (a Melanesian pidgin English), English 2%, French 1% (all 3 official); more than 100 local languages 73%
191	Venezuela	28,515,829	Spanish (official), numerous indigenous dialects
192	Vietnam	96,462,106	Vietnamese (official); English (increasingly favored as a second language); some French, Chinese, Khmer; mountain area languages (Mon-Khmer and Malayo-Polynesian)
193	Yemen	29,161,922	Arabic
194	Zambia	17,861,030	English (official); major vernaculars: Bemba, Kaonda, Lozi, Lunda, Luvale, Nyanja, Tonga; about 70 other indigenous languages
195	Christmas Island	1,402	English (official), Chinese, Malay
196	Cocos (Keeling) Islands	596	Malay (Cocos dialect), English
197	Cook Islands	17,379	English (official), Maori
198	Falkland Islands (Islas		

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	Malvinas)	3,398	English
199	Faroe Islands	49,290	Faroese (derived from Old Norse), Danish
200	French Guiana	296,711	French
201	French Polynesia	283,007	French 61.1% (official), Polynesian 31.4% (official), Asian languages 1.2%, other 0.3%, unspecified 6% (2002 census)
202	Gaza Strip	1,816,000	Arabic, Hebrew (spoken by Israeli settlers and many Palestinians), English (widely understood)
203	Georgia	3,717,000	Georgian 71% (official), Russian 9%, Armenian 7%, Azeri 6%, other 7%
204	Gibraltar	34,571	English (used in schools and for official purposes), Spanish, Italian, Portuguese
205	Greenland	56,171	Greenlandic (East Inuit), Danish, English
206	Guadeloupe	395,700	French (official) 99%, Creole patois
207	Guam	164,229	English 38.3%, Chamorro 22.2%, Philippine languages 22.2%, other Pacific island languages 6.8%, Asian languages 7%, other languages 3.5% (2000 census)
208	Hong Kong	7,392,000	Chinese (Cantonese), English; both are official
209	Isle of Man	84,287	English, Manx Gaelic
210	Jersey	106,800	English 94.5% (official), Portuguese 4.6%, other 0.9% (2001 census)
211	Macau	622,567	Cantonese 87.9%, Hokkien 4.4%, Mandarin 1.6%, other Chinese dialects 3.1%, other 3% (2001 census)
212	Macedonia, Republic of	2,084,367	Macedonian 66.5%, Albanian 25.1%, Turkish 3.5%, Roma 1.9%, Serbian 1.2%, other 1.8% (2002 census)
213	Martinique	346,480	French, Creole patois
214	Montserrat	5,215	English
215	Niue	1,624	Niuean, a Polynesian language closely related to Tongan and Samoan; English
216	Norfolk Island	2,169	English (official), Norfolk a mixture of 18th century English and ancient Tahitian
217	Northern Mariana Islands	55,144	Philippine languages 24.4%, Chinese 23.4%, Chamorro 22.4%, English 10.8%, other Pacific island languages 9.5%, other 9.6% (2000 census)
218	Pitcairn Islands	50	English (official), Pitcairnese (mixture of an 18th century English dialect and a Tahitian dialect)
219	Reunion	866,506	French (official), Creole widely used
220	Republic of China (Taiwan)	23,780,452	Chinese (Mandarin, official), Taiwanese (Min), Hakka dialects
221	Republic of Kosovo	1,809,280	Albanian (official), Serbian (official), Bosnian, Turkish, Roma
222	Saint Helena	4,534	English
223	Saint Pierre and Miquelon	6,008	French (official)
224	Svalbard	2,667	Norwegian, Russian
225	Swaziland	see Eswatini	English (official, government business conducted in English), siSwati (official)
226	Tokelau	1,499	Tokelauan (a Polynesian language), English
227	Turks and Caicos Islands	35,446	English (official)
228	Virgin Islands	107,268	English 74.7%, Spanish or Spanish Creole 16.8%, French or French Creole 6.6%, other 1.9% (2000 census)
229	Wallis and Futuna	11,558	Wallisian 58.9% (indigenous Polynesian language), Futunian 30.1%, French 10.8%, other 0.2% (2003 census)
230	West Bank	3,340,143	Arabic, Hebrew (spoken by Israeli settlers and many Palestinians), English (widely understood)
231	Western Sahara (proposed state, occupied by Morocco)	538,755	Hassaniya Arabic, Moroccan Arabic
232	Zimbabwe	14,645,468	English (official), Shona, Sindebele (the language of the Ndebele, sometimes called Ndebele), numerous but minor tribal dialects

Addendum 2

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Language

0 Speaking

The human vocal tract is basically a tube with two flaps just above the lungs and its diaphragm muscles, which pump out air (Figure 16). The vocal tract is much like a saxophone, with the reed vibrating at the top of the tube. Our vocal flaps can vibrate faster or slower, producing higher or lower pitches. We make consonants by squeezing the vocal tube in the back, the middle, or the front of the tube. In English we use the lips for /b/, /p/, and /m/, the tongue against the top of the mouth to make /g/, /k/, /ng/, /r/, and the teeth in the front for /th/, /the/, /s/, /z/, /v/, /w/. If we stop the flow of air completely, we make no sound at all. The stop consonants like /b/, /p/, /t/, /d/, /k/, /g/ only make transitional sounds when we close for the phoneme /k/, for example, and then open it for /i/ as in the word “key.” Other languages shape the air flow in different ways, but the physics of sound production is similar. Click languages have a very unusual set of skills for stopping the flow of air, including the English sound that’s spelled “tsk, tsk, tsk.” The vocal tract is a very creative organ, as you can tell when listening to a great singer or storyteller.

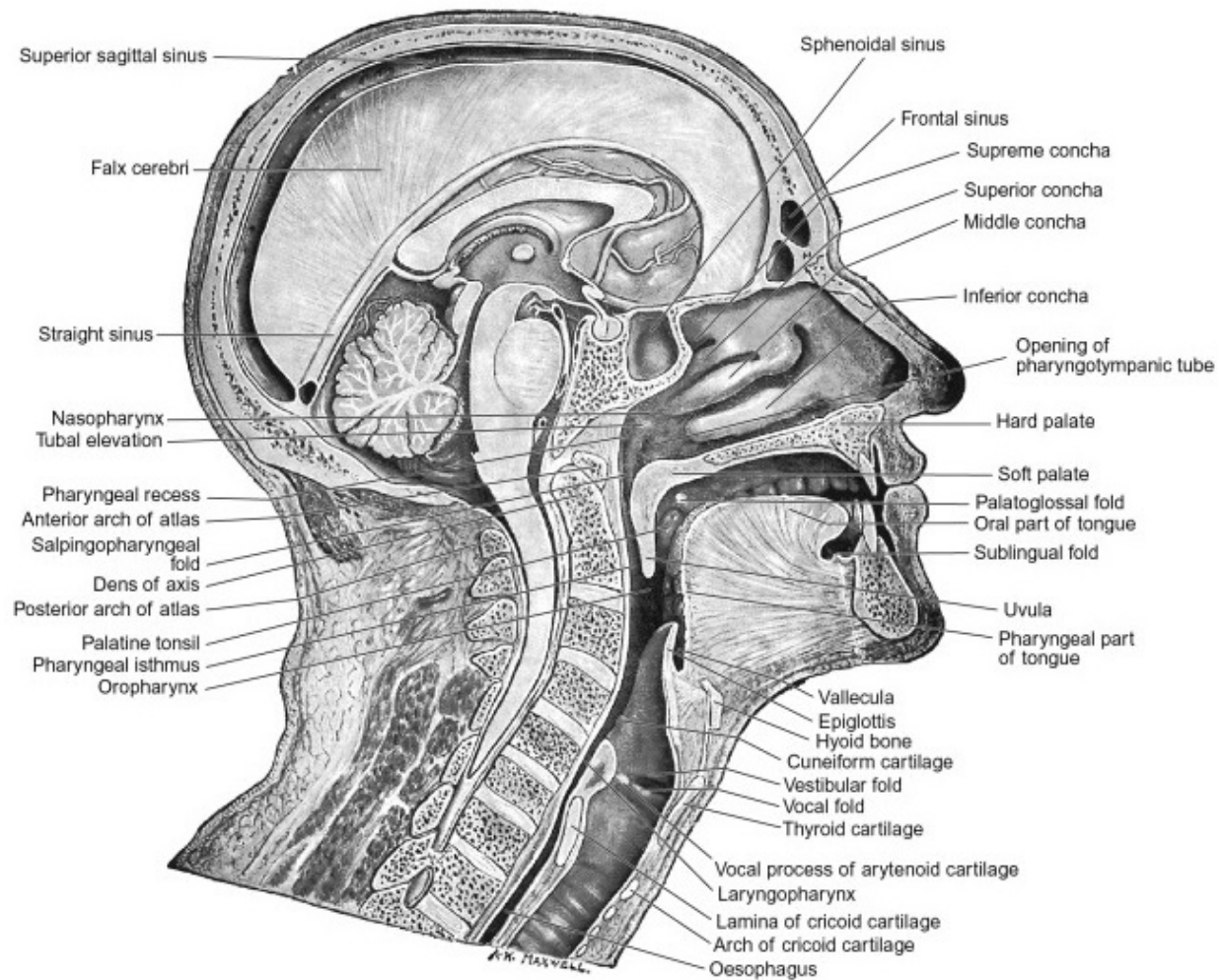


Figure 16. The human vocal tract uses mechanisms inherited from ancestral species. The vocal tract is a tube, with a source of tuned turbulence from the vocal cords, two flaps of tissue in the larynx. The quality of vocal sounds results from resonance between resonant spaces and surfaces throughout the head and torso. While consonants squeeze or close the air tube, vowels are shaped by holding the tongue and lips to make a musical note. Difference vowels change resonant frequencies of the vocal tract. Vowels and consonant-vowel syllables are used by all languages because of the physics of tubes and air vibrations.
Source: Standring, 2005.

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Sound vibrations echo through the head and body, oscillating all the soft tissues and air cavities. By holding one's nose, one can change the quality of the voice. Those vibrating, air-filled body cavities also allow us to tell the difference between voices. Children's voices sound higher than adults' because they have smaller vibrating cavities.

Singing is prolonged speaking: We stretch out the vowels and tune them to a specific pitch. But even ordinary speech has a kind of melodic phrasing called intonation. In English, a question intonation raises the pitch of the last syllables of a phrase. A vast range of emotions are expressed by the intonations of speech.

Musical rhythm resembles spoken stress patterns, as in poetry and rap music, for example. Therefore singing, speech, rhythm, and emotional expressions use the same voice instrument. Cortical regions for speech are closely associated with audition (for sensory input) and with mouth and vocal tract representation (on the output side) (Figure 17).

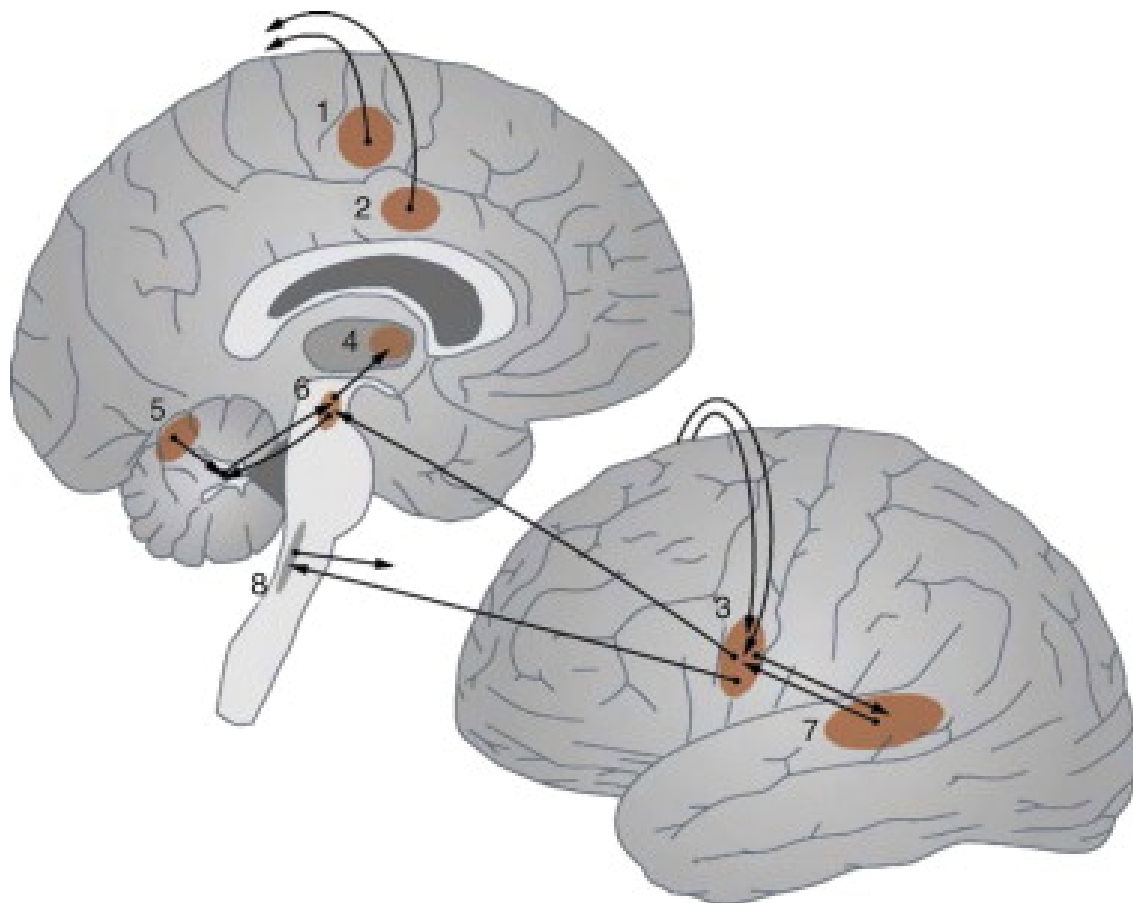


Figure 17. Pathways between speaking and hearing. In the left hemisphere you can see the classical axon bundle running between Broca's and Wernicke's areas. However, there is signaling between the hemispheres as well (the right hemisphere can understand spoken language), as well as links to specialized regions below the cortex, including the thalamus, brainstem and cerebellum. Source: Parker et al., 2005.