

Lashon Hara

By Michael Walker



Disclaimer

The information that I am presenting is based on my own Scriptural research. I am apt to be wrong, I have been wrong before, I will be wrong again; at which time I will seek forgiveness when the truth is revealed and I am convicted in my heart for which I formerly had an opposing view. We need to let the Scripture be our foundation, let Scripture define Scripture and the most important part; we are doing the best we can, with the information we got to keep (observe) Yah's commands. Let us reckon the Scriptures together, shall we.

Lashon Hara

- **A phrase we have often heard, but what does it mean?**
- **How do we address it?**
- **What are we supposed to do?**

What does it mean?

H3956

- לְשׁוֹן לְשׁוֹן לְשׁוֹנָה
- lâshôn lâshôn l^eshônâh
- *law-shone', law-shone', lesh-o-naw'*
- From H3960; **the tongue** (of man or animals), used literally (as the instrument of licking, eating, or speech), and **figuratively (speech, an ingot, a fork of flame, a cove of water):** -
+ babbler, bay, **+ evil speaker, language,** talker, tongue, wedge.
- **Total KJV occurrences: 116**

H3960

- לִשָּׁן
- lâshan
- *law-shan'*
- A primitive root; properly to *lick*; but used only as a denominative from H3956; to wag the tongue, that is, to calumniate: - accuse, slander.
- Total KJV occurrences: 2

Lashon

- The Hebrew noun lashon means tongue and in Hebrew, as in many languages, tongue is used to mean speech or language
- Speaking in tongues is a phrase we are accustomed to hearing, which we know is speaking in different languages

Definition from Wikipedia

- The term for derogatory speech about a person, which emotionally or financially damages them *or lowers them* in the estimation of others. Lashon hara differs from defamation in that lashon hara *can consist of truthful* speech as well as lies
- (LOUD EMPHASIS) OR LOWERS THEM in the estimation of others and CAN CONSIST of TRUTHFUL speech

What about in the Scriptures?

Leviticus 19:14-16 {TS2009}

Do not curse the deaf or put a stumbling-block before the blind, but fear your Elohim. I am יהוה. 'Do no unrighteousness in right-ruling. Do not be partial to the poor or favour the face of the great, but rightly rule your neighbor in righteousness. 'Do not go slandering among your people. Do not stand against the blood of your neighbor. I am יהוה.

Leviticus 19:14-16 {KJV+}

Thou shalt not^{H3808} curse^{H7043} the deaf,^{H2795} nor^{H3808}
put^{H5414} a stumblingblock^{H4383} before^{H6440} the
blind,^{H5787} but shalt fear thy God:^{H3372 H4480 H430 |H589}
am the LORD.^{H3068} Ye shall do^{H6213} no^{H3808}
unrighteousness^{H5766} in judgment:^{H4941} thou shalt
not^{H3808} respect^{H5375} the person^{H6440} of the
poor,^{H1800} nor^{H3808} honour^{H1921} the person^{H6440} of
the mighty:^{H1419} but in righteousness^{H6664} shalt thou
judge^{H8199} thy neighbor.^{H5997} Thou shalt not^{H3808} go
up and down^{H1980} as a **talebearer^{H7400}** among thy
people:^{H5971} neither^{H3808} shalt thou stand^{H5975}
against^{H5921} the blood^{H1818} of thy neighbor:^{H7453 |H589}
am the LORD.^{H3068}

H7400

- רָכִיל
- râkiyl
- *raw-keel'*
- From H7402; a *scandal monger (as travelling about)*: - *slander, carry tales, talebearer.*
- Total KJV occurrences: 6
- This is where Lashon Hara is derived

Other places rakiyl (H7400) is used

Pro_11:13 **A talebearer**^{H1980 H7400} revealeth^{H1540}
secrets:^{H5475} but he that is of a faithful^{H539}
spirit^{H7307} concealeth^{H3680} the matter.^{H1697}

Pro_20:19 He that goeth about^{H1980} *as a*
talebearer^{H7400} *revealeth*^{H1540} *secrets:*^{H5475}
therefore meddle^{H6148} *not*^{H3808} *with him that*
flattereth^{H6601} *with his lips.*^{H8193}

Other places rakiyl (H7400) is used

Jer_6:28 They are all^{H3605} grievous^{H5493} revolvers,^{H5637} walking^{H1980} with slanders:^{H7400} they are brass^{H5178} and iron;^{H1270} they^{H1992} are all^{H3605} corrupters.^{H7843}

Jer_9:4 Take ye heed^{H8104} every one^{H376} of his neighbor,^{H4480 H7453} and trust^{H982} ye not^{H408} in^{H5921} any^{H3605} brother:^{H251} for^{H3588} every^{H3605} brother^{H251} will utterly supplant,^{H6117 H6117} and every^{H3605} neighbor^{H7453} will walk^{H1980} with slanders.^{H7400}

Eze_22:9 In thee are^{H1961} men^{H376} that carry tales^{H7400} to^{H4616} shed^{H8210} blood:^{H1818} and in thee they eat^{H398} upon^{H413} the mountains:^{H2022} in the midst^{H8432} of thee they commit^{H6213} lewdness.^{H2154}

How do we address it?

Leviticus 19:17-18

‘Do not *hate* your brother in your heart.
Reprove your neighbor, for certain, and bear
no sin because of him. ‘Do not take vengeance
or bear a grudge against the children of your
people. **And you shall love your
neighbor as yourself. I am יהוה.**

Hate (H8130)

- שָׂנֵא
- sâneh'
- *saw-nay'*
- A primitive root; to *hate (personally)*: - *enemy, foe, (be) hate (-ful, -r), odious, X utterly.*
- **Total KJV occurrences: 146**

Things to consider regarding hate

- Matthew 5:21-22
 - “You hear that it was said to those of old, “You shall not murder and whoever murders shall be liable to judgment. But I (YAHSHUA) say to you that whoever is wroth with his brother without a cause shall be liable to judgment...”
- 1 John 3:15
 - Everyone hating his brother is a murderer, and you know that no murderer has everlasting life staying in him.
- 1 John 4:20
 - If someone says “I love Elohim” and hates his brother, he is a liar. For the one not loving his brother whom he has seen, how is he able to love Elohim whom he has not seen?

Something to Consider

- It seem extreme, especially in today's modern understanding, that hate in our heart equates to murder – but that is exactly what our Messiah Yahshua stated
- Hate is the opposite of love and there is a very thin line that divides the two
- In all that we do, let us be on the side of love
 - Righteous love – includes correction, rebuke (2Tim 3:16)

2 Timothy 3:16-17

All Scripture is breathed out by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, that the man of Elohim might be fitted, equipped for every good work

- Let the Scripture define the Scripture and that is your foundation
- Remember the Scripture mentioned here was the Tanakh (the NT/Brit had not yet been written)

Reproving (Rebuking) our neighbor

- H3198
- נָכַח
- yâkach
- *yaw-kakh'*
- A primitive root; to *be right (that is, correct); reciprocally to argue; causatively to decide, justify or convict: - appoint, argue, chasten, convince, correct (-ion), daysman, dispute, judge, maintain, plead, reason (together), rebuke, reprove (-r), surely, in any wise.*
- **Total KJV occurrences: 59**

What are we supposed to do?

Follow Biblical Protocol

- Seems pretty straight forward as we are walking out our faith
- It is lined out for is in the book of Matthew exactly how we are to approach our brother
- Unfortunately, WE have ALL fallen short of this instruction at one time or another

The Matthew Protocol

- If there is an offense there are certain things and steps we are to do
- How many of us are actually following these when we have an offense with a brother/sister?
- Let us read the Protocol

Matthew 5: 23-26

“If, then, you bring your gift to the slaughter-place, and there remember that your brother holds whatever against you, ***leave your gift there before the slaughter-place,*** and go, ***first make peace with your brother,*** and then come and offer your gift. “Be well-minded with your opponent, promptly, while you are on the way with him, lest your opponent deliver you to the judge, and the judge to the officer, and you be thrown into prison. “Truly, I say to you, you shall by no means get out of there till you have paid the last penny.

Things to Consider

- If, then – causative statement, often used in mathematical equations – if x then y
 - If what? – an offense with your brother is remembered
 - Then – leave your offering at the slaughter-place
- Go make peace (shalom) with your brother
 - Then come make your offering (guilt offering)

The search for the Torah connection

- I don't know if you knew this or not, some of you probably already knew, but it was Breaking News for me
- I was struggling with connecting Matthew 5:23-24 to the Torah
 - As we know and agree, Yahshua did not add to or take away from the Word nor did He add any “new” commands
 - That would have been a sin and would have immediately disqualified Him from being Messiah
- The connection is in the Parasha TSAV, the first portion from the 3rd book of the Torah, Leviticus

Leviticus 6: 2-7

“When any being sins, and committed a trespass against יהוה, and has lied to his neighbor about a deposit, or about a pledge, or about a robbery, or shall extort from his neighbor, or has found what was lost and has lied concerning it, or did swear falsely, so that he sins in regard to any one of all these that a man does, then it shall be, when he sins, and shall be guilty, that he shall return what he took by robbery, or what he has extorted, or the deposit which was deposited with him, or the lost item which he found, or all that about which he swore falsely. He shall repay its total value, add one-fifth more to it, and give it to whom it belongs, on the day of his guilt offering. “Then he brings his guilt offering to יהוה, a ram, a perfect one, from the flock, with your valuation, as a guilt offering, to the priest. “And the priest shall make atonement for him before יהוה, and he shall be forgiven for whatever he did that made him guilty.”

Leaving Your Offering Foundation

- Leviticus 6: 1-6
 - When a being has sinned against יהוה and his brother (Leviticus 6 Guilt Offering protocol)
 - Repays / Returns / Restitution plus 20% (1/5th) that in which he is guilty before
 - He does this before he is allowed to make a guilt offering
 - Verse 6: “THEN he brings his guilt offering” – this is after restitution has been made – same causative statement made in Matthew
 - After which then the priest can make atonement for the offending party

Matthew 18: 15-17

“If your brother sins against you, *go and tell him his fault, between you and him alone.* If he listens to you, you have gained your brother. But if he does not listen, *take one or two others along with you,* that every charge may be established by the evidence of two or three witnesses. If he refuses to listen to them, *tell it to the church.* And if he refuses to listen even to the church, *let him be to you as a Gentile and a tax collector.*

The Matthew Protocol continued

- Matthew 18: 15-17
 - Go directly to your brother/sister, you and them ALONE (18:15)
 - Do not consult with others until this is done, we have no Scriptural evidence to support this tactic
 - If they do not listen, take 1 or 2 witness (18:16)
 - By 2 or 3 witness is a matter established
 - If they do not hear that, bring them in front of the assembly (18:17)
 - Then – FINAL action – IF they do not hear the assembly – they shall be to you as a gentile and a tax collector
 - Removal from the assembly -

Are YOU following these guidelines?

- When you have an offense, what have you been doing? Have you actually been following this prescribed protocol?
- Are you going to others first to discuss the matter before actually bringing the offense to the one that has offended?
 - If yes – prime example of Lashon Hara, even if there is truth
 - This is by NO MEANS following the Scriptural method given by YAHSHUA HIMSELF
 - Is this what you would have others do to you (golden rule)?
- Nowhere are we given authorization to speak to others without first going to the offending party, PERIOD.

Consideration that error's on the side of love

- It is one thing to seek righteous counsel and guidance
 - This should be one on one, not in a group
 - Refrain from name dropping, keep it general to allow for sound guidance and counsel without the possibility of any influence due to personal or emotional responses
 - Witnesses are step 2 of the process
 - Are to be present at a transaction/communication so as to be able to testify the transaction/communication has taken place

Loving Your Neighbor

- This one is harder than it sounds, especially when it comes to speaking about someone
- This is where the golden rule was derived
 - Due unto others as you would have others do unto you
 - This would include speaking about others
 - Regardless if you are in the presence of the person or not
- Speak life into others, not death
 - Speaking life is love
 - Speaking death (evil) is the exact opposite of love

Evil (H7451)

- רָעָה רַע
- ra' râ'âh
- *rah, raw-aw'*
- From H7489; *bad or (as noun) evil (naturally or morally). This includes the second (feminine) form; as adjective or noun: - adversity, affliction, bad, calamity, + displeasure, distress, evil ([-favouredness], man, thing), + exceedingly, X great, grief (-vous), harm, heavy, hurt (-ful), ill (favoured), + mark, mischief, (-vous), misery, naught (-ty), noisome, + not please, sad (-ly), sore, sorrow, trouble, vex, wicked (-ly, -ness, one), worse (-st) wretchedness, wrong. [Including feminine ra'ah; as adjective or noun.]*
- **Total KJV occurrences: 664**

wickedly/grievous/displeased/ill (H7489)

- רָעַע
- râ`a`
- *raw-ah'*
- A primitive root; properly to *spoil (literally by breaking to pieces); figuratively to make (or be) good for nothing, that is, bad (physically, socially or morally). (associate selves and show self friendly are by mistake for H7462.): - afflict, associate selves [by mistake for H7462], break (down, in pieces), + displease, (be, bring, do) evil (doer, entreat, man), show self friendly [by mistake for H7462], do harm, (do) hurt, (behave self, deal) ill, X indeed, do mischief, punish, still vex, (do) wicked (doer, -ly), be (deal, do) worse.*
- **Total KJV occurrences: 98**

Exodus 20:16

YOU DO NOT BEAR FALSE WITNESS AGAINST
YOUR NEIGHBOR

- Where do witnesses fall into the Leviticus/Matthew Protocol?
 - They are not the first action to be taken when we have an offense
 - They are part of the second and third step

Bearing False Witness

- False witness
 - Can be a result of rushing to judgment
 - Can result in incomplete information being shared, impacting the response of those who received the incomplete information
 - Either intentionally or unintentionally
 - Can result in influencing the decision making process without even consulting the offending party first
 - Can be established due to emotional responses to an issue
 - Can cause defamation of character (slander)
 - Is difficult to reverse
 - How many have been falsely accused of something and reputations and relationship have been ruined because of it?

The Telephone Game

- Remember this growing up
- A story starts with one person then is whispered in the ear of the person next to them.
- By the time the story reaches the last person, the story is changed and is not 100% factual or accurate
- This is damaging and disparaging especially when it comes to speaking about brother's and sister's

Exodus 23:1

Do not bring a false report. Do not put your hand with the wrong to be a malicious witness

- Can be understood as to say Do not receive a false report as well
- Incomplete/inaccurate information
 - This would be false information (report)
 - Even just a little bit of leaven ruins the entire lump

Proverbs

- **12:18** Rash speaking is like piercings of a sword, but the tongue of the wise is healing
- **13:3** He who watches over his mouth guards his being, but he who opens wide his lips comes to ruin
- **15:4** A healing tongue is a tree of life, but perverseness in it crushes the spirit
- **18:7** a fools mouth is his ruin, and his lips are the snare of his life
- **18:21** Death and life are in the power of the tongue, And those loving it eat its fruit.
- **21:3** To do righteousness and right-ruling is more acceptable to Yahweh than a slaughtering
- **30:32** If you have been foolish in lifting up yourself, Or if you have plotted evil, Put your hand on your mouth.

Things to Consider

- GUARD YOUR TONGUE (your words)
 - Choose them wisely
- BRING HEALING TO ONE ANOTHER
 - Is it healing to speak poorly of someone
 - ESPECIALLY a brother or sister in the faith
- LIFE AND DEATH IN THE TONGUE
 - Speak LIFE
 - Think of it this way, how would you want to be spoken of (DO UNTO OTHERS)

1 Peter 3:8-12

To sum up, let all of you be like-minded, sympathetic, loving as brothers, tenderhearted, humble-minded, not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, in order to inherit a blessing. For “He who wishes to love life and see good days, let him keep his tongue from evil, and his lips from speaking deceit, let him turn away from evil and do good, let him seek peace and pursue it. “Because the eyes of יהוה are on the righteous, and his ears are open to their prayers, but the face of יהוה is against those who do evil.” Psalms 32:12-16

Things to Consider

- Here's that topic of love
 - Are we blessing others when we are within the confines of Lashon Hara?
 - Tender hearted
 - Golden rule – how would you feel being on the other end?
 - Humble minded
 - Prayerful consideration
 - Scriptural backing
 - Are you following the protocol?
 - Are you well versed to approach the matter?
 - Ensure the log is removed from your eye before you remove the speck from your brother/sister

Ephesians 4:29

Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers.

- **BUILDING ONE ANOTHER UP**
 - Are the words you are speaking against your brother building them up or tearing them down?
 - Remember, less of you, more of EloHIM

Ephesians 4:31-32

Let all bitterness, and wrath, and displeasure, and uproar and slander be put away from you, along with all evil. And be kind towards one another, tenderhearted, forgiving one another as Elohim also forgave you in Messiah. {TS2009}

Let all bitterness, and wrath, and clamour, and evil speaking, be put away from you, without malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. {KJV}

James 1:19-20 ; 3:5; 3:8

1: 19-20 So then, my brothers, let every man be swift to hear, slow to speak, slow to wrath, for the wrath of man does not work the righteousness of Elohim.

3:5 So too the tongue is a little member, yet boasts greatly. See how a little fire kindles a great forest

3:8 But no man is able to tame the tongue. It is unruly, evil, filled with deadly poison.

Things to consider

- We really need to meditate on these words of wisdom every time there is an offense with a brother
- More often than we realize, it is the ones who are closer to us that are more likely to tear us down with their words
 - Are we doing this to the ones we claim to love

Deuteronomy 24:9

“Remember what יהוה your Elohim did to Miryam on the way when you came out of Mitsrayim.

Numbers 12:1

“Now Miriyam and Aharon spoke against Moshe because of the Kushite woman whom he had taken, for he had taken a Kushite woman.”

She was then cursed with leprosy for speaking against Moshe for taking a Kushite woman

Colossians 4:6

Let your word always be with favour, seasoned with salt, so that you know how you ought to answer each one

- When speaking to others, are your words about the offending person favorable?
 - If NO – then why are you even speaking them to others, whether they are true or not?
 - There are favorable ways to get the information across
 - Consider putting yourself on the other side and respond in how you would have others respond about you in the same situation

The Trap

- It is far too easy to fall into the trap of speaking about someone in an unfavorable way
 - Especially if there is an offense that has sparked an emotional charge
- It's like to the dog pile game, one person starts it then others jump on, then another, then another
- This is a snare that WE have ALL fallen into at one time or another
 - AGAIN – remember this can include speaking truth
 - Let he who is without SIN, cast the first stone

Consider this

- Lashon hara gives hasatan power, weakens the power of the Torah and can cause a person(s) to accumulate a staggering amount of sins.
- Hear No, See No, Speak No (evil / lashon hara)
 - This is a good rule we should be following
- Try to keep your emotions in check
 - If you are fired up and emotionally charged, is that really the proper time to address your brother
 - Consider prayer and mediation First

Something to consider

- NIP IT IN THE BUD

- Do not even entertain LISTENING to any lashon hara speaking (NOT SPEAKING LIFE)
- STAND UP – rebuke the notion for Lashon Hara
 - REMEMBER – truthful words can be considered Lashon Hara
- Remind (Correct, Reprove, Rebuke) those that are attempting this, they need to go to their brother/sister DIRECTLY, FIRST (ALONE)

Natzarim Yahshua



Family Fellowship

