

# Hebrew for the Goyim

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## Know

**Know before Whom you are Standing.** High above the holy Torah Scroll (Hebrew Scriptures) of a Washington, DC synagogue, these words are carved on the wall: דע לפני מי אתה אומר (*Dab Lifney Mi Ata Omed*, “Know before Whom you are standing”). In everyday words, “You’d better know Who you’re standing in front of.” They’re not talking about a Rabbi, Pastor, governor, President or some famous, important guest lecturer. No, no, they are talking about God, the All Powerful, All Knowing, All Seeing, Sovereign Lord of the Universe. In other words, when you go into the house of God, you need to know Who you’re dealing with there - **God ... and** act accordingly.

**Today’s culture.** People over 50 may relate, but today the idea of fear or awesome respect for much of anything is rare. Today people burn the flag, push in front of old ladies, rob men in wheel chairs, spout off at parents, laugh at religion and mock anything and everything sacred. Artists become famous for putting a statue of Jesus in urine or dung on the Virgin Mary. People raised on the “Good Book,” as Mamma called it, had a different view point. In fact, I recall being less afraid of God than Mamma, whom I considered to be His Right Hand Representative. We were warned, “Pay attention to teachers, preachers or anyone speaking to you. Look them in the eye. Show respect.” I’d no more have used God’s name irreverently than I would hacked off my hand. When the parents called, you answered. When Dad said “No,” you said “Yes sir.” No one went to worship without being fully clothed. Men took off their hats. Women put theirs on. We knew Who we were dealing with.

**What happened?** Why does God allow it? Everyone has watched this break up in society and seen families and traditions broken up and lost. Whole sections of society not only do not know God, but could care less. Why doesn’t God do something? In I Peter 3:3f, the Apostle explains why God puts up with disregard and disrespect: “Be mindful of (1) the words spoken before by the holy prophets, and (2) the commandment of us and the apostles of the Lord and Savior; know this...there shall come in the last days scoffers, walking after their own lusts, saying, ‘Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.’” The patriarchs and prophets knew God and waited

in faith for the Messiah, the One who would deliver and save. Believers through the ages knew God and waited. Most religious Jews and those who believe when Messiah comes, He will be Jesus, also know and wait. The Apostle further answers why God hasn’t “done something” yet: “the present heavens and the earth are kept by the same word of God (as in the days of Noah and the Flood), this time reserved for fire in the day of judgment. Beloved, do not be ignorant of this - one day is with the Lord is as a thousand years and a thousand years as one day. The Lord is not slack (lazy, inactive) concerning His promise...



The God of Creation (Dover)

but is longsuffering toward us, not willing that any should perish, but that all should come to repentance.” God is waiting too.

**So what does “knowing” mean Biblically?** Recall hieroglyphics and Hebrew letters and words have at least three levels of meaning. (1) a simple or “normal” meaning; (2) a sign or symbolic meaning of a concept or idea; (3) a deep spiritual meaning, often hidden. Here are Biblical passages using the word to know (yada - ידע).

• Genesis 2:9. Tree (עץ) of The (ה) knowledge (daat דעת) of good (טוב) and evil (רע). This may be translated “tree of Heb’s (ה short name for Yahweh) knowledge of good and evil.”

Perhaps it’s the first time Scripture speaks not just of trees or material substance, but of spiritual knowledge, of “eating” or “knowing” God (Good - טוב) and thereby “knowing” the difference between good (טוב - inward perfection) and evil (רע - move toward physicality).

• Genesis 4:1. “Adam knew (ידע) Eve his wife,” referring to “carnal knowledge,” to physical intercourse. That sex was considered an intimate, life-altering act and virginity was a priority is shown in Genesis 14:16. Referring to Isaac’s soon-to-be bride, Rebecca was called a “virgin, that is to say a man had not known her.” Numbers 31 includes a hard line passage revealing Moses instructions regarding war-captured Midianite women. After the battle, “Moses said to the priests and military leaders, ‘What? Have you saved all the women alive?...kill every woman that has known man by lying with him...all the women who have not known a man by lying with him, keep alive for yourselves.’” After the “inspections” (you know what I mean) - 32,000 women and girls fit into that category and were incorporated into the tribes of Israel.

- Genesis 29:5. Men in Haran were asked “Do you know Laban, the son of Nabor?” “We know him,” they said. They were aware of who Laban was. One may “know” a bank teller, not knowing his name. One may “know” a city without seeing it. One may know about God but never really know God by experience.
- Yahweh told Moses who He was, “Tell the children of Israel, ‘Yahweh, God of your fathers, God of Abraham, God and Isaac and Jacob sent me to you. This is my name forever. This is my memorial from generation to generation’” (Ex. 3:15). God told Moses (Ex. 6:3) that Abraham had not known God as Yahweh, but knew him as El Shadai (אל שדי). They were One and the same. Moses told Pharaoh that Yahweh said, “Let my people go.” Pharaoh answered, “Who is Yahweh that I should obey his voice to let Israel go? I do not know this Yahweh, neither will I let Israel go” (Ex.5:2). Notice here that “knowing” God implies respect and obedience. If you know Who you are standing before, you obey. Pharaoh did neither.

**What does it mean to know God?** Proverbs 3:5-6 enjoins “sons of the laws and commandments” to “Trust in (בטח - trust, depend, rely on) Yahweh with all your heart; do not lean (שען - depend, rely) on your own understanding (בינה - insight, what is “born” (בן) of you). On the contrary, in all your ways KNOW (דע) Him (ה) and He shall direct your paths.” Daa Hu (דעהו) and He shall direct your paths. So how does one “daa Hu.”

**Daa (דע or דעה)** means knowledge, understanding, wisdom, insight. In its hieroglyphic meaning, it was the emblem of the universal quaternary...the source of all physical existence. As a symbolic image, it is the door through which one is born, the nourishing breast (שד) that sustains life (God is called El (אל) Shadai (שדי)). Dalet (ד) the fourth letter, signifies propagation, abundance born of division.<sup>1</sup> Perhaps this helps understand why God’s name has four letters (יהוה). Yab (יח manifestation of Heb), Yabu (יחו Yah is Hu, Yah is the One) and Yahweh (יהוה) all refer to The Eternal One. Some writers refer to the letters of The Name as Yod (Father), Heb (Spirit), Vov (Son) and Heb (Congregation of believers), the complete House of the Israel of God. All mankind is “made in God’s image” (Gen. 1:27), capable of knowing God. All humans are born physically. Believers, however, are also spiritually born from above. Each child of faith is “born” physically, then spiritually (from above),

thereby incorporated into the spiritual family of God.

**Hu (ה) is Him** - God! Therefore, to “know” Hu is to know God. It is to be born from God, to know God’s Word, know God’s Ways. Da (ד) Hu (ה - Him) or Heb (Jehovah) is to be linked to God’s life, to know from the inside what God would say and do, to personally hear the Spirit of the Holy One speaking inside one’s heart and mind, to know WWAD. (What would Abba do?) WWJD. (What would Jesus do?) WWSD. (What would The Spirit do?) It means the believer is always listening, ready to obey, saturated with God’s Holy Word, filled with God’s Holy Spirit, and drawing directly from God. Just as one constantly breathes to live, so one who is not just born in the flesh but also spiritually born from above, constantly “breathes” to maintain spiritually.

**Experiencing God.** One of the best publications in recent times is *Experiencing God, Knowing and Doing the Will of God*, by Henry Blackaby and Claude King. Blackaby quotes Moses in Deuteronomy 32:46-47, “What does Yahweh your God ask of you but to fear Yahweh your God, to walk in all his ways, to love Him, to serve Yahweh your God with all your heart and with all your soul, and to observe Yahweh’s commands and decrees that I am giving you today for your own good.” Moses evidently sang these words as a song, as a blessing! Moses then goes on to say, “Rejoice nations (goyim - גוים), His people.” That includes you and me!

Blackaby stresses that a love relationship with God is the foundation of the above command. We don’t have to settle for knowing about God. We can know God. God takes the initiative in reaching out to us. We respond and obey. Blackaby summarizes, “When you come to know God by experience, you will be convinced of His love. When you are convinced of his love, you can believe Him and trust Him. When you trust Him, you can obey Him. When you love Him, you have no problem obeying Him.”<sup>2</sup> Therefore, if one has a problem with obedience, it’s a love problem. We usually say, “To know him is to love him.” But with God, “To love Him is to know Him.” And to remember, “Da Lifney Mi Ata Omed.”

1 Hebraic Tongue Restored, p. 318.

2 Experiencing God, Blackaby and King, p. 63.

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Obama also said that it was unfair that “some countries have weapons that others do not” and proclaimed that “any nation - including Iran -- should have the right to access peaceful nuclear power if it complies with its responsibilities under the Nuclear Non-Proliferation Treaty.”

Wait -- how about us? If a fanatical holocaust denier with messianic delusions can have nuclear power, can’t the U.S. at least build one nuclear power plant every 30 years?

I’m sure Iran’s compliance will be policed as well as North Korea’s was. Clin-

ton struck a much-heralded “peace deal” with North Korea in 1994, giving them \$4 billion to construct nuclear facilities and 500,000 tons of fuel oil in return for a promise that they wouldn’t build nuclear weapons. The ink wasn’t dry before the North Koreans began feverishly building nukes.

But back to Iran, what precisely do Iranians need nuclear power for, again? They’re not exactly a manufacturing powerhouse. Iran is a primitive nation in the middle of a desert that happens to sit on top of a large percentage of the world’s oil and gas reserves. That’s not enough oil and gas to run household fans?

Obama’s “I’m OK, You’re OK” speech would be hilarious, if it weren’t so terrifying.

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