## Contents

Acknowledgments — vii  
List of Tables and Figures — xv  
List of Abbreviations — xvii

1 Introduction — 1  
1.1 Introduction — 1  
1.2 Previous Related Studies — 2  
1.2.1 Human Education — 3  
1.2.2 Divine Education — 5  
1.2.3 Human and Divine Education — 6  
1.2.4 Semantic Analysis — 7  
1.3 Thesis — 11  
1.4 Methodology — 11  
1.4.1 Corpus — 11  
1.4.2 Textual Constraints of Study — 12  
1.4.3 Cognitive Semantics — 12  
1.5 Conclusion — 14

2 Methodology — 15  
2.1 Introduction — 15  
2.2 Macro-Level Analysis — 15  
2.2.1 A Starting Place: The Universal Concept of Teaching — 15  
2.2.2 The Lexical Set: Constraints, Folk Taxonomies, and Basic Level Items — 17  
2.3 Micro-Level Analysis — 20  
2.3.1 Conceptual System — 21  
2.3.1.1 Meaning Potential — 21  
2.3.1.2 Prototypes — 23  
2.3.2 Linguistic System — 25  
2.3.2.1 Clausal Constructions — 25  
2.3.2.1.1 Transitive Clausal Constructions — 26  
2.3.2.1.2 Ditransitive Clausal Constructions — 28  
2.3.2.1.3 Intransitive Clausal Constructions — 29  
2.3.2.2 Collocations — 29  
2.3.2.3 Linguistic System: Summary — 30  
2.3.3 Profiling Prototype Definitions — 30  
2.4 Synthesis — 31  
2.5 Conclusion — 31
Contents

3 nT in the Hiphil ——— 32
  3.1 Introduction ——— 32
  3.2 Linguistic Data of nT-H ——— 34
    3.2.1 Ditransitive Clausal Constructions with nT-H ——— 35
    3.2.2 Transitive Clausal Constructions with nT-H ——— 37
    3.2.3 Transitive or Ditransitive? Prepositions with nT-H ——— 40
      3.2.3.1 Preposition אלי ——— 41
      3.2.3.2 Preposition מב ——— 42
      3.2.3.3 Prepositions א ——— 43
    3.2.4 Intransitive Clausal Constructions with nT-H ——— 45
    3.2.5 Collocations with nT-H: Parallel Verbs ——— 46
    3.2.6 Summary of Linguistic Data for nT-H ——— 49
  3.3 Conceptual Data for nT-H ——— 49
    3.3.1 Meaning Potential of nT-H ——— 49
      3.3.1.1 nT-H Definition 1: Visual – To direct someone’s eyes to a specific something previously unseen; to show someone something ——— 50
      3.3.1.2 nT-H Definition 2: Cognitive – A person of authority or expertise informs someone who lacks particular knowledge ——— 51
        3.3.1.2.1 nT-H Definition 2a: To give specific, situational instruction ——— 51
        3.3.1.2.2 nT-H Definition 2b: To give instruction or information in a general sense ——— 57
      3.3.1.3 nT-H Definition 3: A person of authority offers ongoing advice and guidance about right behavior to a learner ——— 59
    3.3.2 Prototype Meaning of nT-H ——— 64
    3.3.3 Summary of Conceptual Data for nT-H ——— 64
  3.4 Putting It All Together: Linguistic and Conceptual Data for nT-H ——— 64
    3.4.1 Priests and Prototypicality ——— 65
    3.4.2 Transitivity and Teaching ——— 66
    3.4.3 Prepositions: “In the Way” Again ——— 67
  3.5 Substantives of the Root nT ——— 68
    3.5.1 Participle ממרח ——— 68
    3.5.2 מוער ——— 69
  3.6 Profiling the Prototype Meaning ——— 70
  3.7 Conclusion ——— 71

4 לָלֶד in the Qal and Piel ——— 72
  4.1 Introduction ——— 72
  4.2 לָלֶד-G ——— 74
    4.2.1 Linguistic Data of לָלֶד-G ——— 74
      4.2.1.1 Transitive Clausal Constructions with לָלֶד-G ——— 75
4.2.1.2 Intransitive Clausal Constructions with למד-G —— 77
4.2.1.3 Collocations with למד-G —— 77
4.2.1.4 Summary of Linguistic Data for למד-G —— 78
4.2.2 Conceptual Data for למד-G —— 78
4.2.2.1 Meaning Potential of למד-G —— 79
4.2.2.1.1 למד-G Definition 1: To acquire a skill or habit through active engagement —— 79
4.2.2.1.1.1 למד-G Definition 1a: To acquire expertise through experience and practice —— 79
4.2.2.1.1.2 למד-G Definition 1b: To acquire a habit by engaging in a particular behavior —— 80
4.2.2.1.2 למד-G Definition 2: To actively acquire cognitive awareness that results in a particular action or attitude —— 82
4.2.2.1.2.1 למד-G Definition 2a: Words, statutes, judgments, and commandments; to fear YHWH —— 82
4.2.2.1.2.2 למד-G Definition 2b: Other teachings and wisdom —— 85
4.2.2.2 Prototype Meaning of למד-G —— 86
4.2.2.3 Summary of למד Conceptual Data —— 86
4.2.3 Putting It All Together: Linguistic and Conceptual Data for למד-G —— 87
4.2.3.1 Communicating Culpability —— 87
4.2.3.2 Learning the Ways —— 87
4.2.3.3 Learning in Deuteronomy and Psalm 119 —— 89
4.3 למד-D —— 89
4.3.1 Linguistic Data of למד-D —— 89
4.3.1.1 Ditransitive Clausal Constructions with למד-D —— 91
4.3.1.2 Transitive Clausal Constructions with למד-D —— 94
4.3.1.3 Intransitive Clausal Constructions with למד-D —— 96
4.3.1.4 Collocations with למד-D —— 96
4.3.1.4.1 Teaching War, a Way, and Knowledge (纛ות, דרך, מלומדות) —— 97
4.3.1.4.2 Teaching Statutes and Judgments (חקים ומשפטים) —— 97
4.3.1.4.3 Teaching, Doing, and Hearing (שמעה, עשת) —— 97
4.3.1.4.4 Teaching and Parallel Verbs —— 98
4.3.1.5 Summary of Linguistic Data for למד-D —— 100
4.3.2 Conceptual Data for למד-D —— 101
4.3.2.1 Meaning Potential of למד-D —— 101
4.3.2.1.1 למד-D Definition 1: To put another in a state whereby s/he can acquire a skill or habit through active engagement —— 101
4.3.2.1.1 D Definition 1a: To intentionally put another in a state in which s/he can acquire a skill or expertise through experience and practice —— 101
4.3.2.1.1 D Definition 1b: To put another in a state whereby s/he can acquire a habit by engaging in a particular behavior —— 103
4.3.2.1.2 D Definition 2: To put another in a state whereby s/he can acquire and master cognitive knowledge so that it can be enacted —— 109
4.3.2.1.2 D Definition 2a: YHWH’s words, statutes, judgments, and commandments —— 110
4.3.2.1.2 D Definition 2b: Other teachings, wisdom —— 114
4.3.2.2 Prototype Meaning of D —— 116
4.3.2.3 Summary of Conceptual Data for D —— 116
4.3.3 Putting It All Together: Linguistic Data and Conceptual Data for D —— 117
4.3.3.1 Ezra 7:10 —— 117
4.3.3.2 Why the Piel? —— 117
4.3.3.3 Deuteronomy, Psalm 119, and Prototypicality —— 118
4.3.3.4 Deuteronomy, Jeremiah, and Ironic Commentary —— 118
4.4 Substantives of the Root D —— 120
4.5 Profiling the Prototype Meaning —— 121
5 D in the Hiphil —— 124
5.1 Introduction —— 124
5.2 Linguistic Data of D —— 126
5.2.1 Ditransitive Clausal Constructions with D —— 127
5.2.2 Transitive Clausal Constructions with D —— 130
5.2.3 Intransitive Clausal Constructions with D —— 133
5.2.4 Collocations with D —— 134
5.2.4.1 “Causing to Know” a Way (D) —— 134
5.2.4.2 Parallel Verbs —— 134
5.2.5 Summary of Linguistic Data for D —— 137
5.3 Conceptual Data for D —— 137
5.3.1 Meaning Potential of D —— 137
5.3.1.1 D Definition 1: To make another aware of something; to inform or direct a passive Recipient —— 137
5.3.1.1 D Definition 1a: To inform or direct a passive Recipient with knowledge from the divine realm —— 138
5.3.1.2 Definition 1b: To inform or direct a passive Recipient with knowledge from the non-divine realm — 143

5.3.1.2 Definition 2: To make another understand something cognitively; to inform or direct so that a Recipient, often active, perceives, grasps, or understands; often involves a more sustained process of transmission — 147

5.3.1.2.1 Definition 2a: To inform or direct with knowledge from the divine realm so that a Recipient, often active, perceives, grasps, or understands; often involves a more sustained process of transmission — 147

5.3.1.2.2 Definition 2b: To inform or direct with knowledge from the non-divine realm so that a Recipient, often active, perceives, grasps, or understands; often involves a more sustained process of transmission — 150

5.3.1.2.3 Definition 2c: People cause other people to understand YHWH’s power by recounting their (tradition of) experience with his deeds — 153

5.3.1.3 Definition 3: To make another understand experientially; used only of YHWH/El’s deeds — 155

5.3.2 Prototype Meaning of רָאָה — 159

5.3.3 Summary of Conceptual Data for רָאָה — 159

5.4 Putting It All Together: Linguistic and Conceptual Data for רָאָה — 159

5.4.1 Trying to Teach Experience — 160

5.4.2 Prominent Priests — 161

5.4.3 What about the Niphal? — 163

5.5 Substantives of the Root רָאָה — 163

5.6 Profiling the Prototype Meaning — 164

5.7 Conclusion — 165

6 in the Piel — 166

6.1 Introduction — 166

6.2 Linguistic Data of רָאָה — 169

6.2.1 Transitive Clausal Constructions — 169

6.2.2 Collocations with רָאָה: Adjuncts — 173

6.2.3 Collocations with רָאָה: Parallel Verbs — 174

6.2.4 Summary of Linguistic Data of רָאָה — 176

6.3 Conceptual Data for רָאָה — 176

6.3.1 Meaning Potential of רָאָה — 176
6.3.1.1 nc-D Definition 1: To instruct in order to shape another’s behavior; to (verbally) correct in order to modify another’s behavior — 176

6.3.1.2 nc-D Definition 2: To punish – sometimes severely – in order to correct another’s undesired behavior — 183

6.3.1.3 nc-D Definition 3: To punish another severely for undesirable behavior with no intent (or need) to correct — 186

6.3.2 Prototype Meaning of nc-D — 187

6.3.3 Summary of Conceptual Data for nc-D — 188

6.4 Putting It All Together: Linguistic and Conceptual Data for nc-D — 188

6.4.1 Quality and Quantity — 188

6.4.2 Fighting for First Place: rrv-H and nc-D — 190

6.4.3 The Same, Yet Different: Psalm 94 and Tnb-D and "ic-D — 191

6.5 The Substantive of the Root ID — 192

6.6 Profiling the Prototype Meaning — 193

6.7 Conclusion — 194

7 Synthesis and Summary — 196

7.1 Introduction — 196

7.2 Synthesis of Semantic Data — 196

7.2.1 The Basic Level Item: הלמד — 197

7.2.2 Relationship among the Four Lexemes — 199

7.2.3 The Lexemes in Ben Sira — 200

7.3 The Ancient Israelite Concept of Teaching — 201

7.4 YHWH as Teacher — 202

7.4.1 YHWH and the BH Lexical Set “Teach” — 203

7.4.2 YHWH’s Students — 203

7.4.3 “...For Learning to Occur”: What YHWH Taught — 204

7.4.4 “Creating the Conditions...”: How YHWH Taught — 206

7.4.5 Special Cases of YHWH as a Teacher: Psalm 25 and Psalm 119 — 207

7.4.6 Summary of YHWH as a Teacher — 209

7.5 Conclusion — 210

Appendix A: Prototype Meanings and Profiles of rrv-H, הלמד, nc-D, nc-D — 213

Appendix B: Meaning Potentials of a BH Lexical Set “Teach” — 215

List of References — 218

Scripture Index — 230