

Lamad: to Teach and to Learn

Introductory Words

The unprecedented strife we've witnessed since President Trump took office is so pervasive that it has sucked the oxygen out of the air leaving us all pretty much breathless. This is true regardless of party lines, gender, race and any other type of identity being fought over so passionately. At first the strife was entertaining (for lack of a better word). Then summer came...the first six months of Trump's presidency...and other events intervened such as North Korea and several terrorist attacks in Europe. Shortly afterwards attention turned toward Charlottesville and the desire to remove statues of Confederate generals, etc. to be followed by the devastation of Houston, the Caribbean and Florida by powerful hurricanes.

All these events can lead us to think that things are getting out of control, that we're living at a time famously dubbed as apocalyptic. Chances are we aren't, yet we find a certain thrill at being roused by one tragedy after another while the media coverage continuously fuels our desire for these thrills. For example, within a week talk about nuclear war with North Korea died out as quickly as it had emerged (it came on the scene again with the test of a hydrogen bomb). Time to move on to the next crisis. It seems that in the not too distant past crises did arise not unlike ours, hang around a bit and then disappear. Media coverage was present but not pervasive..or intrusive a better word? Thus the ability for technology to be present to any event at any time and at any place has a direct role in wearing down our sense of the past—of history—thereby creating an unquenchable desire for information. And so we have a real problem which prevents us from focusing upon serious study or research. We're simply not disposed for it.

Here, of course, is no place to discuss such matters. They're mentioned briefly because they contrast sharply with the grand enterprise of education carefully and painfully built up over centuries which traces its roots to the ancient Greeks. Although life was radically different then, emphasis was upon knowledge in the sense of incorporating it into one's own life, an incredibly fresh insight for any generation. It was so powerful that this became the way we have understood education for generations. Even if we're vaguely aware of this tradition, we remain clueless as how to stem the onslaught of information which passes through our system diarrhea-like. To effect this is absolutely necessary and for it to come about would be not unlike some miraculous intervention. While we may not be able to bring about a reform with regard to education, nothing prevents us from taking steps to quiet ourselves down even if it means going against the tide.

Yet the resources at our disposal are formidable provided we access them, that is going back over two thousand years of tradition. Keeping in mind the title to the home page in which this document is written, it's natural to start with the option of *lectio divina*¹. This practice

¹Closely allied with *lectio divina* is *otium* or leisure in the sense of being freed up from life's necessities in order to study and contemplate. It stands in contrast to *negotium* which applies to things

has been described multiple times as scattered throughout virtually all documents on this home page. One thing is certain. *Lectio* situates the learning process within the confines of a practice quite alien to education as we've come to know it. The chief characteristic of boils down to the deliberately slow reading of a text, usually scripture, which becomes a means of resting in God's presence. The nice part is that the two alternate freely without making much a fuss of it.

The slowness of *lectio* is vital. However, we can expand upon this unique characteristic to include elements which may be a bit further afield yet allied to its practice. *Lectio* as it has evolved is primarily a solitary endeavor though originally it had been practiced in groups. For example, some monasteries do it as a community on a regular basis or during special times of the year such as Lent.

Since the practice of *lectio divina*² centers primarily upon scripture, we can begin there. Then if space and time permits, we can take a look at a second grand scheme of the educative process, *paideia* as developed by the ancient Greeks. And so we have two types of education: the one centered around divine revelation and the other, around the practice of *philosophia* as love-of-wisdom. As for the first approach, it means looking through the Bible for sources relative to the educative process. Normally we don't associate the Bible with the acquisition of knowledge except by the presentation of moral examples of do-this and don't-do-that. In sum, we tend to view the Bible—both Old and New Testaments—as a list of injunctions, almost always negative, which makes them supposedly out of date...and if not that, then quaint, characteristic of a bygone era. This is an understandable position and to some extent fits in with the popular notion of catechism.

One inspiration for reflecting upon all this comes from a yeshiva, a Jewish institution that focuses upon religious texts. It derives from the Hebrew verbal root *yashav* meaning to sit. More is involved than taking a seat as one would for a class, religious or otherwise. *Yashav* connotes a sense of dwelling, of being in a place more or less permanently, and if not permanently, a place which one frequents as much as possible. A yeshiva, of course, differs from the idea of home though it runs parallel to it. If you ask a devout Jew, chances are he'd respond that the yeshiva is his second home.

Another thing we can learn from a yeshiva is that it's always situated in the heart of a city, not in the country as is the case of a monastery. The urban hubbub circulating around a yeshiva has no effect on what's transpiring inside. In fact, it may even be essential for its support. The two in some strange way balance each other off. In sum, a yeshiva reveals an essential element of Jewish-ness which is characterized by an intensely communal bond

economic and presupposes a certain well-off lifestyle to do it. *Otium* was prized highly by Greek and Romans and carried over into the Western monastic tradition. Actually *otium* is worthy of examining in and by itself which may follow the current document.

²The view here is to regard *lectio divina* in light of education which isn't the practice's immediate concern but one we can expand upon.

where living in isolation is frowned upon.

Within a yeshiva there transpires the study of traditional religious texts, primarily the Talmud and Torah. Study is usually done through daily *shiurim*, lectures or classes as well as in study pairs called *avrutas* which is Aramaic for friendship or companionship. Unlike a teacher-student relationship in which the student memorizes and repeats the material back in tests, what goes on within a yeshiva is that each student is encouraged to analyze the text, organize his thoughts into logical arguments, explain his reasoning to his partner and hear out his partner's reasoning. All the while each person is to sharpen his partner's ideas, often arriving at entirely new insights into the meaning of the text. So we have here something of a contest but not one which implies competition, of this person coming off as a winner and the other as a loser.

On the other hand Christians have Bible studies which seem to be loosely organized among the various denominations. Then there are Catholics which have similar groups. However, their main emphasis is upon the Mass and listening to biblical texts presented there which gives rise to the famous view that Catholics are ignorant of the Bible. Obviously some Christians are engaged in scholarly endeavors. However, they are quite removed from regular folk where the Bible is viewed chiefly as a historical text backed up and supplemented with linguistic studies. The main point is that the Christian approach as we have it today is divided between the two approaches, devotional and scholarly...and never the twain shall meet.

You'd think that Christians would have an advantage over their Jewish cousins by reason of having two testaments and hence twice the ammunition. However, more often than not such is not the case. Usually Christians come off the poorer. The reasons are many, one of which seems to be the lack of associating reading the biblical in a spirit of contemplative prayer. This, of course, brings up the practice of *lectio divina*. Apparently Jews are oblivious to the distinction between contemplative prayer and their study as done in a yeshiva which as noted already is a public affair. Everything is rolled into one practice.

A chief advantage in the Jewish corner is that they examine the biblical text in the original Hebrew along with commentaries written in that language, the two acting as one by reason of no language separation. Also Jewish culture is more closely knit compared with the broader Christian one. As for Christians, they have a multitude of biblical translations, chief among which is Latin. Although the hey-days of that language are past, hundreds of years of its use continue to influence us, albeit indirectly. Then with Christians we throw in Koine Greek and on occasion, Syriac. Again, this multiplicity of languages seems more formidable when lined up against the singular Hebrew. Objectively it is but put into practice, seems less the case.

There are multiple points of entry with regard to what we could call the yeshiva approach ³.

³A caveat! Never have I been to a yeshiva but have deduced these ideas about it only from a

We could begin with an image of what it's like to be in such a place and take it from there, using it as inspiration. A yeshiva thus inspires us to cultivate a sustained spirit of prayer and study, the two being as one. Furthermore, it's crowded with books both on shelves and strewn all over the place, each person intent on what is set before him. Imagine doing that day after day...and a good number of Jews do exactly that. It seems inconceivable for a Christian. You also get a sense of the sacredness of the text and therefore the Word (of God). No images except some inscriptions or a photo here and there adorn a yeshiva. The space is needed for books and pamphlets. Hence everything is oriented toward the study of sacred texts and focusing upon them, well, for the rest of your life.⁴

We could describe the general atmosphere of a yeshiva, albeit imperfectly, as one characterized by *lamad*, that word being central to this essay. It means to learn as well as to teach thereby combining the passive with the active, if you will. More fundamentally *lamad* means to be accustomed to; the Syriac is similar and seems to broaden out the Hebrew a bit more as to put together, compile, to be in accord with or to comport. And so a collaborative effort is involved which is why as already noted, a yeshiva is a crowded and sometimes noisy place. Yet even if you're doing *lamad* alone physically, you're doing it with a profound sense of connectedness and don't feel a bit isolated. Hard to describe but rings true to anyone who tries it.

Closely bound with *lamad* is the noun *davar* or word in the sense of speech or discourse, and is akin to the Greek *logos* or word, speech, account, reason. It occurs very often, especially as coming from the Lord. So when the Israelites hear the *davar* of the Lord ("Thus says⁶ the Lord") as through one of his prophets, they had better pay attention. And so it does well for one to first hear the *davar* and then *lamad* it.

Another verb worth mentioning is *sod* a sitting together or a familiar conversation and implies that it's done in secret. One example that ties in well here with the accent on *lectio divina* is Ps 25.14: "The friendship of the Lord is for those who fear him, and he makes known to them his covenant." Thus to do *lamad*, one must *sod*...sit down among friends in secret, if you will, and proceed. Note that *sod* isn't private but public.

With these introductory words out of the way, we can get down to the purpose of this

knowledge of biblical Hebrew. Hence these reflections may be a bit far-fetched and leaning toward the romantic. However, that's relative concerning the chief focus here, using the Biblical text in the spirit of *lectio divina*.

⁴What's described here seems similar to a *madrassa* of Islam where young people pour over sacred texts. However emphasis is more upon rote memorization of the text, the Koran. So while all three Abrahamic faiths are of the Word, Christianity seems to lag behind. Again, the sacramental system more particular to Catholics may play a part in this. In a way, Catholics have the best of two world though the way it works out practically, it doesn't seem to hold true.

⁵As for the word Talmud or body of ceremonial and civil law as well as legend, it derives from *lamad*. Also the Syriac for "disciple" is derived from this verbal root.

⁶The verb form is spelled the same.

document, namely, to attribute the broadest sense possible, biblically speaking, to the sense of *lamad*. That means singling out just about every biblical reference even if the notations along with them are brief. Such notations are with the intent to flesh out each verse, the references being presented sequentially. While this document refers to the Hebrew verb *lamad*, verbs pertaining to the same idea as found in the New Testament will be dealt with, thereby seeing how all these relate to each other.

An interesting note before proceeding further. As for the Books of Genesis, Exodus, Leviticus and Numbers⁷, there are no occurrences of *lamad*. Genesis operates in a pre-*lamad* world, if you will, where information was transmitted through oral means such as stories. That makes it exceedingly rich from the point of viewing the text from the *lamad* angle, of seeing what it can give for us. As for Exodus, everything revolves around the giving of the Torah by God to Moses in the Sinai desert. Thus this book is the fountain head from which *lamad* flows. Here emphasis is upon writing or *katav*, and that implies a scroll as well as stone tablets. Not unlike Genesis, Exodus partakes of the pre-*lamad* world as well. As for Leviticus, it gives the details of Israel's worship and laws related to it. Numbers deals with Israel's wandering in the Sinai desert and thus a continuation of what is recounted in Exodus.

At the end of each summary a sequence of verbs is given to show how they relate to *lamad*, the object of concern in this document. In other words, it's a kind of summary or synopsis of the verbs. As for running across the translation of *lamad* as "learn," for the fun of it we could substitute "teach" and visa versa in order to show the dual nature of the verb. Teaching involves learning and learning involves teaching. Often words are repeated, the first time they occur being defined unless a given situation differs significantly. The reader simply can click on a given term and see how it related to other passages.

The greatest concentration of references to *lamad* is found within the Psalter, twenty-eight verses. That's quite wonderful, really, because the Psalms are tied into *lectio divina* in a special way that's both private as well as communal. Each occurrence of *lamad* is in bold so it will stand out better. Also, the verbs which are noted upon are listed in sequence (Hebrew and English) at the end of each entry. As for postings pertaining to New Testament verses, that will come later and will continue until the document is finished.

The Old Testament

Deuteronomy

4.1: And now, O Israel, give heed to the statutes and the ordinances which I *teach* you and do them; that you may live, and go in and take possession of the land which the Lord, the God of your fathers, gives you.

⁷In sum, there are no references to *lamad* in the following: Genesis, Exodus, Leviticus, Numbers, Joshua, Ruth, First Samuel, First and Second Kings, Nehemiah, Ester, Daniel, Joel, Amos, Jonah, Hahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

As with many biblical verses including those cited here, the conjunctive *v-* ('and') shows a close connection between the previous verse and the current one. In this instance it has added force by reason of "now." *Choq* and *mishpat* mean respectively an appointed time or law and judgment or a sentence from a judge, important to grasp since they occur often, especially the former. Both are the object of *lamad* in a number of verses here from Deuteronomy. They require a sequence, that is, first a giving heed followed by teaching, *shamah* and *lamad*, the former meaning to hear. Thus hearing is the prerequisite for *lamad*. Bound up with *lamad* is doing both statutes and ordinances, the common verb *hasah* or to do.

The doing of statutes and ordinances put into practice results in living which here is more than the physical sense. Implied is that not hearing and not learning⁸ are a living type of death. As for time of living, it doesn't start yet, if you will. It's bound up intimately with the land of promise, Canaan, and will begin then. For this to commence, there has to be a going-in followed by possession or *yarash* which also means to take as an inheritance.

All Deuteronomy citations here take place in the Sinai wilderness, a place of education-as-*lamad*, if you will. No small wonder that later on Israel will look back at those years perhaps as the best in their existence as a people. This point is to be kept in mind while reading, for example, the Book of Joshua where the people succumbed so rapidly to idolatrous worship. That time will prove to be a true testing of how *lamad* had been absorbed.

As for God, he's identified with "your fathers" meaning that Israel's ancestors had lived in Canaan some four hundred years before they dwelt in Egypt. While there we have no record of them yielding to worship of native gods, etc., a fact that becomes apparent only in the Sinai wilderness and most notably in Canaan. As for the people's going in and taking possession, historically speaking it's a kind of re-possession of the land given first to Abraham. They're simply going in to take what originally was theirs.

The sequence of the six verbs: *shamah*->*lamad*->*hasah*->*chayah*->*bu'*->*yarash* or give heed->teach->do->live->go in->take possession of.

4.5: Behold, I have *taught* you statutes and ordinances as the Lord my God commanded me, that you should do them in the land which you are entering to take possession of it.

The common verb "to see" or *ra'ah* translates as "behold" and serves to get the people's attention to a fact that has occurred already, that the Lord has *lamad* them both statutes and ordinances *choq* and *mishpat*. In a way this is a rebuke against possible apostasy since vs. 3 speaks of those who had worshiped the Ba'al of Peor. The command or *tsavah* to carry out this *lamad* refers to Moses who is fully aware that Israel will succumb to idol worship. Nevertheless he does this in the hope that a remnant will remain faithful to the Lord.

⁸Again, *lamad* means to learn as well as to teach.

The statutes and ordinances are to be carried out (*hasah*, to do) not so much in the land they are entering but in the very midst (*qerev*) of it. From this midst both forms of legislation will radiate equally to all parts of the country thereby permeating it. However, in this verse as with the others, the people are actually in the process of entering (*bu'*) the land or *érets*, a word which can apply to a nation compared with the physical place. So the very act of entering Canaan means that the people are simultaneously taking possession of it, *yarash*.

The sequence of the six verbs: *ra'ah*->***lamad***->*tsavah*->*hasah*->*bu'*->*yarash* or behold->taught->commanded->should do->entering->take possession.

4.10: how on the day that you stood before the Lord your God at Horeb, the Lord said to me, "Gather the people to me, that I may let them hear my words, so that they may *learn* to fear me all the days that they live upon the earth, and that they may *teach* their children so."

This verse continues as an extended sentence from the previous one, "how" not being in the Hebrew text. "Day" pertains to Chapters Nineteen through Twenty of Exodus, Israel at Mount Horeb, it and Sinai being synonymous. That day is characterized by standing, *hamad* suggestive of remaining in a given place for an extended period of time. The context consists of the Lord's presence on the mountain with the people below looking up. They knew Moses was up there but couldn't be detected because of the cloud covering the summit. Would he remain there for an hour or so or much longer? Nobody knew which added to the tension and expectation.

The Lord bids Moses to gather the people, the verb being *qahal* and often applied to the nation of Israel, especially in a religious context. Already the people were gathered by reason of their *hamad* at the mountain's base. Use of the verb *qahal* suggests a change from a group of people simply standing to a religious congregation, if you will, which seems valid from the context.

Qahal leads automatically to listening or *shamah* but one where the Lord's *davar* must descend from the mountain to the base, thereby passing directly into the *qahal*. Such *davar*, are words of the Torah which the Lord had communicated already to Moses. This, in turn, leads to ***lamad*** with respect to fearing or *yare'* the Lord, having reverence for him.

The Lord is fully aware of the short attention span of the people which is why he speaks of all their days; not only that, they are to ***lamad*** their children as well. Thus there's an unbroken connection between the day at hand and the divine *davar* passing through the *qahal* of Israel and onto their children.

The sequence of the seven verbs: *hamad*->*qahal*->*shamah*->***lamad***->*yare'*->*chayah*->***lamad*** or stand->gather->hear->learn->fear->live->teach.

4.14: And the Lord commanded me at that time to *teach* you statutes and ordinances, that you might do them in the land which you are going over to possess.

“That time” refers to when Moses was on top Mount Horeb for the symbolic forty days and forty night, *heth* inferring a special occasion or opportunity not unlike a *kairos* event. Most likely what the Lord *lamad* Moses during this *heth* is passed on to the people by way of command, *tsavah*. Statutes and ordinances or *choq* and *mishpat* are involved with the intent of carrying them out in the land or *érets* the people are to possess or better, inherit (*yarash*). The time from being at Mount Horeb until entering Canaan is set aside as an extended period of training in *choq* and *mishpat*.

The sequence of the five verbs: *tsavah*->*lamad*->*hasah*->*havar*->*yarash* or commanded->teach->do->going->possess.

5.1: And Moses summoned all Israel and said to them, "Hear, O Israel, the statutes and the ordinances which I speak in your hearing this day, and you shall *learn* them and be careful to do them.

Qara' is the verb for “summoned” and implies a calling out to the entire nation of Israel, this being reminiscent of 4.1. The hearing or *shamah* involves the statues and ordinances or *choq* and *mishpat* which Moses is speaking (*davar*) at a specific time, “this day.” Note that *davar* is aimed directly to be in (*b-*) the ears of the people which reflects the Lord had *davar* with him. The chief difference, however, is that the Lord *davar* with Moses “face to face as a man speaks to his friend” [Ex 33.11].

For the people who hear this *davar* in such a pointed way, it becomes impossible to escape. This is designed to be so in order that once in Canaan, they may access what went in their ears, that is, when they are tempted to worship divinities native to that land. For this reason the command to be careful or to keep watch (*shamar*) is bound up with *lamad*.

The sequence of the six verbs: *qara'*->*shamah*->*davar*->*lamad*->*shamar*->*hasah* or summon->hear->speaking->learn->be careful->to do.

5.31(28): But you, stand here by me, and I will tell you all the commandment and the statutes and the ordinances which you shall *teach* them that they may do them in the land which I give them to possess.

The words “but you” are addressed by the Lord to Moses as to single him out after the people are told to return to their tents. It infers that Moses knew the Lord wanted to speak with him but pretended not to know and hopefully slip away from the responsibility. *Hamad* or to stand is the exact opposite of this desire to take flight. So once Moses *hamad*, the Lord wishes to *davar* and then *lamad* not just familiar *choq* and *mishpat* but a third

thrown in, commandments or *mitsvah* which is derived from *tsavah* as noted in 4.14. Again, the people are to do (*hasah*) them not now but only in the land of Canaan, *yarash* or to inherit being associated with it. This means a kind of incubation period exists prior to entering Canaan which Moses must have monitored very closely.

The sequence of the four verbs: *hamad*->*davar*->***lamad***->*hasah*->*yarash* or stand->tell->teach->do->possess.

6.1: Now this is the commandment, the statutes and the ordinances which the Lord your God commanded me to *teach* you that you may do them in the land to which you are going over, to possess it.

As in the previous section, this verse contains all three: *mitsvah*, *choq* and *mishpat* commanded (*tsavah*, root of *mitsvah*). Moses is to ***lamad*** them to the people, here minus the intervening *davar* or speaking from the Lord. There's added the going over to possess (*yarash*) Canaan, this *havar* most likely intimating crossing the Jordan River.

The sequence of the five verbs: *tsavah*->***lamad***->*hasah*->*havar*->*yarash* or command->teach->do->going over->possess.

11.19: And you shall *teach* them to your children, talking of them when you are sitting in your house and when you are walking by the way and when you lie down and when you rise.

As for the ***lamad*** at hand, the Hebrew text has the noun *davar* or word-as-expression as it pertains to children or those still young while in the Sinai wilderness. They had no direct experience of what had transpired earlier such as the Exodus and perhaps even the Lord's revelation to Moses on Mount Horeb. Regardless, this ***lamad*** is the most critical step to ensure Israel's survival. If the children are not taught properly, there is no future. Might as well pack up and return to Egypt.

Despite the clear warnings from the Lord and sincere efforts of the people, almost as soon as Israel enters Canaan it will slide immediately into worship of alien gods. The book which follows Deuteronomy or Joshua is replete with such accounts, While the temptations there are understandable in hindsight, the rapidity with which Israel fell into the trap is stunning and makes you wonder about the quality of ***lamad*** at hand. This is especially true in light of the intense efforts to inculcate it into the hearts and minds of the Israelites. We could surmise a question. Was the ***lamad*** at hand rote animal training as in memorizing *choq* and *mishpat*? Although we have no direct evidence of this, the "secret weapon" of the Canaanite inhabitants consisted in their elaborate, even gaudy forms of worship which stand in sharp contrast to the Israelites who had been in the desert for forty years being instructed to worship an unseen divinity.

Note the four ways in which the ***lamad*** to children is to be carried out: sitting, walking,

laying down and rising. The last two are interesting in that they are intended to be put into effect when the children are going to bed; even more so, when they are rising. In sum, *lamad* is to be put into effect during one's entire waking hours.

The sequence of the six verbs: *lamad*->*davar*->*yashav*->*halak*->*shakav*->*qum* or teach->talking->sitting->>walking->lie down->rise.

14.23: And before the Lord your God, in the place which he will choose, to make his name dwell there, you shall eat the tithe of your grain, of your wine and of your oil and the firstlings of your herd and flock; that you may *learn* to fear the Lord your God always.

The eating involved concerns a tithe or *mahsar* which fundamentally means a tenth (of income, etc.) as pertaining to the five items as listed. It is to take place in a specific place, *maqom* not being determined yet but left to the Lord to decide. A hint, however, is offered as to where the Lord's name shall dwell. The verb *shakan* implies a settling down and therefore a permanent dwell place...*maqom*...or a temple to be constructed sometime in the future within the land of Canaan. It will be a change, for sure, since the ark of covenant had been living in a tent.

As for the eating of a tithe, the people are to *lamad* fearing the Lord, *yare'*. So while engaged in the act of communal eating, Israel will *lamad* this reverence for the Lord. "Always" is rendered literally as "all days."

The sequence of the five verbs: *bachar*->*shakan*->'*akal*->*lamad*->*yare'* or chose->dwell->eat->learn->fear.

18.9: "When you come into the land which the Lord your God gives you, you shall not *learn* to follow the abominable practices of those nations.

This is a key precept, perhaps the most important one in the Deuteronomy verses cited. As it turns out later in Israel's history, the people failed to *lamad* from refraining to go after abominable practices or *tohevah*. This noun derives from a verbal root meaning to wander about as well as to deceive. I.e., the wandering in the Sinai wilderness for forty years is to be compounded by wandering after such alien gods and practices of worship.

The Hebrew for the verb "to follow" is *hasah*, to do.

The sequence of the three verbs: *bu'*->*natan*->*lamad*->*hasah* or come->give->learn->follow.

20.18: that they may not *teach* you to do according to all their abominable practices which they have done in the service of their gods and so to sin against the Lord your God.

This excerpt is an extended sentence begun in vs. 16 as pertaining to cities inhabited by six

peoples which are to be exterminated. In fact, coming across cities must have been both a novelty and temptation for the Israelites who hadn't seen any since leaving Egypt some forty years ago. A whole generation had become accustomed to a nomadic way of life in the Sinai wilderness.

Because the inhabitants of Canaan practice the *tohevah* noted in the last excerpt, they are associated with them, no distinction being made in the Lord's eyes between the two. Here *lamad* is presented in a negative form, to avoid worship of alien gods which is equivalent to sinning against the Lord. This inverse *lamad*, if you will, happens so quickly as recounted in the Book of Joshua that the Israelites are barely aware of what's happening to them.

The sequence of the four verbs: *lamad*->*hasah*->*hasah*->*chata'* or teach->to do->have done->to sin.

31.12-13: Assemble the people, men, women and little ones and the sojourner within your towns that they may hear and *learn* to fear the Lord your God and be careful to do all the words of this law, and that their children who have not known it may hear and *learn* to fear the Lord your God as long as you live in the land which you are going over the Jordan to possess.

Because these two verses contain two instances of *lamad*, they are combined. First everyone is to be gathered together, *qahal* as connoting a sacred assembly, the purpose of which is to *shamah* and *yare'* or to hear and to fear the Lord. What follows from this, while important, is secondary to this twofold disposition. The context is toward the end of Moses' life when he had chosen Joshua as his successor to lead Israel into Canaan. Thus we are at an important interval time when leadership is in the process of being transferred to the next generation.

What stands out here is inclusion of the sojourner or *ger*, most likely those nomads or shepherds who attached themselves to the Israelites while migrating through the Sinai wilderness. This was not to be unexpected, given that we're dealing with a period of some forty years. Nothing is said, however, of how these sojourners became attached; there must have been some kind of initiation, chief of which was to acknowledge the Lord. Also the word "towns" is associated with them, *shahar* basically meaning gates and can refer not so much to a permanent settlement but the gates of a camp. Thus to come within these gates is to enter the camp.

Once within the *shahar* or gates, the four categories of people mentioned are first to hear, learn and then fear the Lord: *shamah*, *lamad* and *yare'*. All three are to be effected as one and at one instant. Then there follows take care or *shamar* with regard to the law's words, the *davar* associated with the Torah.

The category of people especially important are the children which may include those of the

sojourners. It's natural for them not to know...*yadah* as intimate knowledge...the *davar* of the Torah. In fact, their parents who had been at Horeb are newly exposed to it as well.

Just as the elders are to *shamah*, *lamad* and *yare'*, so is the next generation to follow the same pattern. The words "as long as you live" intimate an indefinite time limit with regard to Canaan. That is to say, the lives of the next generations may be cut short should they fall prey to worshipping alien gods, a fact that came close to realization several times.

The sequence of the thirteen verbs: *qahal*->*shamah*->*lamad*->*yare'*->*shamar*->*hasah*->*yadah*->*shamah*->*lamad*->*yare'*->*chayah*->*havar*->*yarash* or assemble->hear->learn->fear->be careful->to do->known->hear->learn->to fear->live->going over->to possess.

31.19: Now therefore write this song, and *teach* it to the people of Israel; put it in their mouths that this song may be a witness for me against the people of Israel.

The song by Moses is found in Chapter Thirty-Two occurs just before his death, having been prevented by the Lord to enter Canaan. It is to be *lamad* which, because it's a song, is easier to pass on and thus remember. Putting it in the mouths of the people is this other expression of *lamad*. Once there, it becomes a permanent, living witness or *hed*...a testimony...literally "to (*l-*) the Lord" "in (*b-*) the sons of Israel."

The sequence of the verbs: *katav*->*lamad*->*sum* or write->teach->put.

31.22: So Moses wrote this song the same day and *taught* it to the people of Israel.

Moses composed the song of Chapter Thirty-Two at one go and without pausing as intimated by the phrase "same day," that being a special occasion which in effect could be the equivalent of a few hours or even less. Because it is a song, it is easy to set to a tune, possibly one already in existence since their days in Egypt, and then *lamad* it.

"People of Israel" is a fitting close to these excerpts since it speaks of their identity as presented in Deuteronomy and at the threshold of entering Canaan. Thus it connotes hope even though we know what will happen later on.

Note that the Book of Joshua contains no references to *lamad*, the Book of Deuteronomy may be taken as having presupposed it had been imparted to the people of Israel as shown clearly by these verses.

The sequence of the verbs: *katav*->*lamad* or wrote->taught.

Judges

3.1-2: Now these are the nations which the Lord left to test Israel by them, that is, all in Israel

who had no experience of any war in Canaan; it was only that the generations of the people of Israel might know war, that he might *teach* war to such at least as he had not known it before.

Because vs. 2 is part of an extended sentence, vs. 1 is included so it will make better sense.

Reference is to those nations living in Canaan which the Israelites had either failed or had not yet exterminated. The verb is *nuach* which means to rest or to remain and applied to such nations, they have a certain permanency with regard to testing Israel. As for the verb “test,” it’s *nasah*. Although war is involved, the greater testing consists in wooing Israel away from worship of the Lord to their own divinities. Israel had no experience here, that is, they had no *yadah* or intimate knowledge of warfare.

In the verse at hand there’s a direct correlation between knowing and teaching, a second example of *yadah* as intimate knowledge and *lamad*. Both are done by the Lord. The real battle, however, is that Israel do not succumb to worship of the local gods, etc.

The sequence of the verbs: *nuach*->*nasah*->*yadah*->*yadah*->*lamad* or left->test->experience->know->teach->know.

Second Samuel

1.17-18: And David lamented with this lamentation over Saul and Jonathan his son, and he said it should be *taught* to the people of Judah; behold, it is written in the Book of Jashar.

Because vs. 18 is part of an extended sentence, vs. 17 is included so it will make better sense.

Qun is the verb to lament with the noun *qynah* derived from it. Although Saul had persecuted David, the new king’s generosity toward his former foe is exemplary. He restrained his personal feelings for the sake of the newly established kingship, Saul having been the first to occupy the throne. So when David bids the people to be taught this lamentation, he has two goals in mind: not to disturb the fragile peace and the more long term aim to be generous towards one’s enemies. In this way a long term stability will be attained as well as maintained. As for the lamentation itself, most likely it was set to music and therefore capable of being memorized and handed down more easily.

As for the Book of Jashar, it seems to have circulated around the time of King David, but nothing is known of it. Nevertheless, the importance of *lamad* is written down in it, thereby crystallizing the above mentioned attitude people should adopt to maintain their stability.

The sequence of the verbs: *qun*->*lamad*->*kataw* or lamented->taught->written.

22.35: He *trains* my hands for war so that my arms can bend a bow of bronze.

This verse is from a song had composed at having been delivered from the hands of King Saul. Reference is to *lamad* with regard to military prowess not given by men but by the Lord, this made all the more amazing due to David's background as shepherd. Nevertheless, he won victory single-handed over Goliath. So if David could use a stone from a sling to take down this giant at a single blow, surely he is ready to use a bow of bronze. The transition thus was easy for David made all the more easier by the Lord as a trainer right by David's side. His chief job is to bend the bow at hand, *nachach* fundamentally as to descend or press down.

The sequence of the verbs: *lamad*->*nachach* or trains->bend.

First Chronicles

5.18: The Reubenites, the Gadites and the half-tribe of Manasseh had valiant men who carried shield and sword and drew the bow, *expert* in war, forty-four thousand seven hundred and sixty, ready for service.

Another military use of *lamad* which here is equivalent is being at the service to do battle, *tsava'* meaning this as well as being arranged in a host or drawn up as an army.

The sequence of the verbs: *lamad*- or expert.

25.7: The number of them along with their brethren who were *trained* in singing to the Lord, all who were skillful, was two hundred and eighty-eight.

Here *lamad* is used in the context of singing which is easier to remember. As for skillful, it's the participle *byn* which means to understand.

The sequence of the verbs: *lamad*->*byn* or trained->skillful.

Second Chronicles

17.7: In the third year of his reign he sent his princes Ben-hail, Obadiah, Zechariah, Nethanel and Micaiah to *teach* in the cities of Judah.

Lamad is to be done by a delegation of princes along with nine Levites and two priests (next verse).

The sequence of the verbs: *lamad* or teach.

17.9: And they *taught* in Judah, having the book of the law of the Lord with them; they went about through all the cities of Judah and *taught* among the people.

The *lamad* here of an exceptionally high quality from the Torah which wasn't confined to an elite but spread throughout the entire nation. Note three uses of the preposition *b-* or "in:" Judah, cities and people.

The sequence of the verbs: *lamad* or taught.

Ezra

7.10: For Ezra had set his heart to study the law of the Lord and to do it and to *teach* his statutes and ordinances in Israel.

Before *lamad* with regard to statutes and ordinances (*choq* and *mishpat*), Ezra does three important things: 1) set his heart, *kun* meaning to establish in the sense of making permanent and studying Torah, 2) *darash* or to study in the sense of seeking or demanding; fundamentally as to beat or to tread and 3) to do (*hasah*) it or carry out the just mentioned *choq* and *mishpat* in his own life.

The sequence of the verbs: *kun->darash->hasah->lamad* or set->study->do->teach.

Job

21.22: Will any *teach* God knowledge, seeing that he judges those that are on high?

A rhetorical question to which there is no answer, that is, no human can teach knowledge or *dahath* which is of the intimate kind. Instead of this *dahath* or superior to it, if you will, is that God judges persons in high positions, *shaphat* being the verb which also means to punish.

The sequence of the verbs: *lamad->shaphat* or teach->judges.

Psalms

18.34: He *trains* my hands for war so that my arms can bend a bow of bronze.

This is almost identical to 2Sam 22.35 in reference to King David, traditional author of the Psalms. It seems a bow made of bronze is more durable and expensive than one made of wood, steel being unknown at this time. No human being can *lamad* David to bend it except the Lord himself, the verb being *nachath* which also means to press down. Such *lamad* isn't spelled out but is left to the reader to intuit how it happens.

The sequence of the verbs: *lamad->nachath* or trains->bend.

25.4: Make me know your ways, O Lord; *teach* me your paths.

Two pairs, if you will. The first consists of ways and paths or *derek* and *’orach*. The former implies more a journey and the latter more as a course of living though this distinction doesn’t always hold true, the two being quite similar. The second pair consists of *yadah* and *lamad*. The former here presumes an agent presenting this intimate knowledge to the psalmist after which he has the option to chose it or not. *Lamad* is more straight-forward.

The sequence of the verbs: *yadah*->*lamad* or know->teach.

25.5: Lead me in your truth and *teach* me, for you are the God of my salvation; for you I wait all the day long.

This verse follows right after the previous one with the two pairs as noted. After asking the Lord to *yadah* and *lamad*, the psalmist now asks for *darak* (*derek* being derived from it) and *lamad*. *Darak* means to tread or to march and thus has a certain military connotation about it. Here it applies to truth or *’emeth* also as firmness and stability.

The psalmists addresses God as his salvation, *yeshah* being the verbal root of the proper name Jesus...“the God of my Jesus,” if you will. He waits all day, *qavah* also as to be strong or robust implying no mere passivity but an active one. Thus the quiet strength of *qavah* ties in well with the active *darak* and *lamad*, all three working together.

The sequence of the verbs: *darak*->*lamad*->*qavah* or lead->teach->wait.

25.9: He leads the humble in what is right and *teaches* the humble his way.

Leading and teaching or *darak* and *lamad* form a pair which works together as a unit with regard to those who are humble, *hanav*, also as being meek. Once they are *darak*, then follows *lamad* with regard to God’s *derek*. Another instance of the verb *darak* and the noun derived from it, *derek*.

The sequence of the verbs: *darak*->*lamad* or leads->teaches.

34.11: Come, O sons, listen to me, I will *teach* you the fear of the Lord.

Come (*lakah*) in the sense of gather for the purpose of *lamad* which here is preceded by the need to listen, *shamah*. The psalmist wouldn’t address those so disposed unless there was a chance they’d listen. Once this disposition for *shamah* is established—and only the teacher as here can determine that—he can *lamad* them *yir’ah* or fear of the Lord, this noun connoting respect as well as awe.

The sequence of the verbs: *lakah*->*shamah*->*lamad* or come->listen->teach.

51.13: Then I will *teach* transgressors your ways, and sinners will return to you.

“Then” implies those whom the psalmist is addressing know about his request for God to restore the joy of his salvation and desire to be upheld with a willing spirit as in the previous verse. In other words, the verse at hand hangs upon this.

As for the *lamad* involved, it pertains to the now familiar *derek* or ways but here applies to transgressors, the participle *pashah* being used which connotes rebellion. In the meanwhile, sinners are looking on and partake of the *lamad* at hand which causes them to return to the Lord, *shuv*. Their sins have caused this implied distance from the Lord, hence the necessity for *shuv*.

The sequence of the verbs: *lamad*->*shuv* or teach->return.

60 (title): To the choirmaster: according to Shushan Eduth. A Miktan of David; for *instruction* (etc.).

Miktan is associated with *lamad* and associated with some titles of the Psalms, its meaning not being ascertained. Those psalms are 16, 56, 58, 58 plus the current one. As the fuller title reads, it is on occasion of David having slain twelve thousand of Edom. Thus *lamad* is within the context of a military victory.

The sequence of the verbs: *lamad* or instruction.

71.17: O God, from my youth you have *taught* me, and I still proclaim your wondrous deeds.

The psalmist celebrates *lamad* for virtually his entire life, *nehurym* being plural and applies to adolescence. From that time to the present the psalmist is proclaiming the wondrous deeds of God, *pala'* being the verb at hand. The verb *nagad* means to profess openly; the preposition *neged* or before is derived from it, this giving a sense of what it infers.

The sequence of the verbs: *lamad*->*nagad* or taught->proclaim.

94.10-11: He who chastens the nations, does he not chastise? He who *teaches* men knowledge, the Lord knows the thoughts of man, that they are but a breath.

The verse at hand essentially comprises two which are to be taken as one.

The first sentence is a rhetorical question of sorts with two similar verbs, *yasar* and *yakach*. The former means to admonish as well as to discipline whereas the latter, to prove and to rebuke, nations representing all peoples which here can be different from Israel.

The second sentence has *lamad* with regard to knowledge or *dahath* (from the verbal root *yadah* noted several times above. Such knowledge is related to the Lord's knowing or *yadah* of human thoughts, *machasheveth* suggestive of deviousness or insincerity. Here they are likened to a breath, *hevel* being another word for vanity.

The sequence of the verbs: *yasar*->*yakach*->*lamad*->*yadah* or chastens->chastise->teaches-knows.

94.12-13: Blessed is the man whom you chasten, O Lord, and whom you *teach* out of your law to give him respite from days of trouble until a pit is dug for the wicked.

These two verses continue from the last two as entered above. Blessed or *'ashrey* derives from a verbal root meaning to go straight on, to advance; the same applies to *'ashur* or step. In sum, the idea of blessedness is forward-looking, always on the move, and is the first word of the first psalm. *'Ashrey* applies here to a person whom the Lord chastens or *yasar* as noted above in the sense of admonishing.

Along with *'ashrey* comes *lamad* which is done literally from (*min-*) the divine Torah. The goal is to provide respite or *shaqat* which also means to be undisturbed or inactive, here concerning days of trouble (*rah*, also as evil). Mention of days suggests that not all days are such, only a determined amount which goes unspecified.

While these days are being endured, a pit or *shachat* (can also be a cistern or underground prison) is derived from a verbal root meaning to destroy or to ruin. *Rashah* is the adjective for wicked which implies unrighteousness compared to the outright evil of *rah*. Nothing is said as to who is digging this pit which is better left unsaid as such to create a certain air of tension.

The sequence of the verbs: *yasar*->*lamad*->*shaqat*.

106.34-35: They did not destroy the peoples as the Lord commanded them, but they mingled with the nations and *learned* to do as they did.

The tone of these two verse is somewhat ominous, suggesting that some king of payment or punishment is in store for the Israelites. *Shamad* is the verb to destroy and implies extermination, this being commanded by the Lord, the common verb *'amar* or to say or to speak being used. Instead of this *shamad* relative to those in the land of Canaan the Israelites *lamad* to do as they did. Strongly implied is worship of their gods which came about by mingling with these people, *harav* essentially as to pledge, exchange. Thus Israel's pledge to the Lord, if you will, is exchanged for *lamad* of alien worship and all that involves.

The sequence of the verbs: *shamad*->*'amar*->*harav*->*lamad* or destroy->commanded->mingled->learned.

119.7: I will praise you with an upright heart when I *learn* your righteous ordinances.

Ps 119 centers around the divine Torah and for this reason contains the greatest amount of reference to *lamad*, thirteen of them.

Only when the psalmist *lamad* God's righteous ordinances (*mishpat* and *tsedeq*, two nouns) and not before will he praise God in a heart which is upright or *yashar*, this suggesting what is smooth, straight or upright. *Yadah* (spelled differently from the verb to know) is the verb to praise and also means to give thanks.

The sequence of the verbs: *yadah*->*lamad* or praise->learn.

119.12: Blessed are you, O Lord; *teach* me your statutes!

A short but heart-felt exclamation of gratitude to the Lord for the *lamad* of his statutes, *choq* which also means an appointed portion or decree.

The sequence of the verbs: *lamad* or teach.

119.26: When I told of my ways, you answered me; *teach* me your statutes!

Saphar is the verb for told from which is derived *sepher* or book, something written down and hence permanent and here applies to the psalmist's ways (*derek*). They aren't enumerated or explained; implied is a confession of sorts for not being faithful to the Lord. However, once this *saphar* is done, the Lord answers. Having received this answer the psalmist exclaims that he wishes *lamad* with regard to the Lord's statutes or *choq*. So in between the *saphar* and *hanah* (to answer) we have this *lamad* which is inserted, if you will, quickly and automatically.

The sequence of the verbs: *saphar*->*hanah*->*lamad* or told->answered->teach.

119.64: The earth, O Lord, is full of your steadfast love; *teach* me your statutes!

The prompting for *lamad* of God's *choq* which is tied in with a perception of *chesed*, this word being difficult to render in translation and refers to divine love with an accent on tenderness. The English adjective "steadfast" is part of the noun. Such *chesed* fills the earth. Perhaps the psalmist was aware of it vaguely and wants to know it more, *chesed* being bound up with *choq*. So without the latter the former can't be perceived.

The sequence of the verbs: *lamad* or teach.

119.66: *Teach* me good judgment and knowledge, for I believe in your commandments.

The object of *lamad* are *taham* and *dahath*, both related. The former fundamentally means to taste and the latter involves intimate knowledge. The psalmist acknowledges that he has a prerequisite for both. That is to say, he believes (*'aman*) in God's *mitsvah*, a noun generally connoting what is prohibited.

The sequence of the verbs: *lamad*->*'aman* or teach->believe.

119.68: You are good and do good; *teach* me your statutes.

Recognition of God as both good and doing it (*tov* and *yatov*) or action flowing from being is the basis for *lamad* with respect to *choq*. In other words, the psalmist is requesting to imitate this divine *tov* from which comes *yatov*.

The sequence of the verbs: *yatov*->*lamad* or do good->teach.

119.71: It is good for me that I was afflicted, that I might *learn* your statutes.

Lamad and *hanah* or to learn and to be afflicted work hand-in-hand. Note that the latter is a verbal root with multiple meanings, the last noted here being in Ps 119.26. Without this *hanah* and no *lamad*, that is, with respect to *choq*.

The sequence of the verbs: *hanah*->*lamad* or afflicted->learn.

119.73: Your hands have made and fashioned me; give me understanding that I may *learn* your commandments.

The psalmist states that God has both made and fashioned him, *hasah* and *kun*. The former is the common verb to do or to make and the latter implies being set up or fixed, both working together. From this knowledge comes his request for understanding, the ability to *byn* or to make distinctions (it's the verbal root for 'between'). Hopefully this *byn* will lead the psalmist to *lamad* the divine *mitsvah*.

The sequence of the verbs: *hasah*->*kun*->*byn*->*lamad* or made->fashioned->give understanding->learn.

119.99: I have more understanding than all my *teachers*, for your testimonies are my meditation.

Lamad is the verbal root for teachers, the psalmist having a greater amount of understanding or *sakal* than they, this verb also meaning to be prudent, to understand and to consider. Most likely this *skal* derived from those who *lamad* him. That is to say, they disposed the psalmist to meditation on the divine *hed* or testimonies. Such *hed* differ from

the familiar *choq* and *mitsvah* in that they are direct witnesses to God's presence and activity and thus derive more directly from fellow human beings. Thus such *hed* are naturally the meditation of the psalmist, *syach* fundamentally meaning to speak with anyone as well as to sing or celebrate in a song.

The sequence of the verbs: *skal*->***lamad***-> or understanding->teachers.

119.108: Accept my offering of praise, O Lord, and *teach* me your ordinances.

Ratsah means to be pleased with, to accept favorably which here applies to praise offerings, *ndavah* referring to that which is offering willingly and freely. The psalmist makes them for the purpose of asking the Lord to ***lamad*** his *mishpat* or ordinances, this applicable to judgments.

The sequence of the verbs: *ratsah*->***lamad*** or accept->teach.

119.124: Deal with your servant according to your steadfast love, and *teach* me your statutes.

Hasah is the verb meaning to deal; as in Ps 119.73, it's the common verb to do or to make. By calling himself a servant or *heved* (it also means a slave), the psalmist hopes his abasement will get the Lord to act in accord with his *chesed*, that being described in Ps 119.64. Such an appeal for divine action is followed by a second with regard to divine ***lamad*** or *choq*.

The sequence of the verbs: *hasah*->***lamad*** or deal with->teach.

119.135: Make your face shine upon your servant, and *teach* me your statutes.

The verb *or* or to shine is in the hiphil meaning that an agent is inserted into the action, giving it a cause, while at the same time standing back. It's a subtle notion here with the psalmist having this knowledge about how God works and asks him to do so accordingly. The preposition *b-* is used, literally as "in your servant."

The verb ***lamad*** lacks this sense of being caused and is more direct. Once the Lord causes his face to shine upon the psalmist, the ***lamad*** will follow automatically, if you will.

The sequence of the verbs: *or*->***lamad*** or make shine->teach.

119.171: My lips will pour forth praise that you *teach* me your statutes.

The verb *hanah* or give praise is in the hiphil, another example of being caused with the result of a "direct" ***lamad*** of divine *choq*.

The sequence of the verbs: *hanah*->***lamad*** or pour forth praise->teach.

132.12: If your sons keep my covenant and my testimonies which I shall *teach* them, their sons also forever shall sit upon your throne.

The Lord does not so much direct but warns King David about his present sons such as Absalom and Solomon. That is to say, they are to keep both the divine covenant and testimonies (*beryth* and *hed*). Apparently this is given when young meaning that at some time in the future the Lord will *lamad* them. If successful, their sons will in turn inherit their throne traceable to David, *yashav* meaning to sit which also implies giving judgment. The key word here is *shamar* or to keep which also means to have charge, to preserve.

The sequence of the verbs: *shamar*->*lamad*->*yashav* or keep->teach->sit.

143.10: *Teach* me to do your will, for you are my God! Let your good spirit lead me on a level path!

Lamad here is related directly to God's will or *ratson* which also means favor, that is, of putting it into action, *hasah* meaning to do or to make. The words "you are my God" are more or less synonymous with this *ratson*.

In addition to this type of *lamad*, the psalmist asks to be led or *nachah* which implies guiding. Here it's done by the Lord's good spirit or *ruach*, that is, on a path which here is rendered as *érets* which means earth.

The sequence of the verbs: *lamad*->*hasah*->*nachah* or teach->do->lead.

144.1: Blessed be the Lord, my rock, who *trains* my hands for war and my fingers for battle; my rock and my fortress, my stronghold and my deliverer, my shield and he in whom I take refuge who subdues the peoples under him.

Lamad here has a military connotation in preparation for doing battle, that is, against Israel's foes. King David comes off with five titles related to this context, all of which are designed for him to take refuge or *chasah*. While in these five protective places the psalmist can watch the Lord subduing people, *yarad* meaning to bring down.

The sequence of the verbs: *lamad*->*chasah*->*yarad* or trains->take refuge->subdues.

Proverbs

5.13: I did not listen to the voice of my teachers or incline my ear to my *instructors*.

Two pairs, if you will, meaning two groups acting as guides, *jarah* or teacher and *lamad* or instructors. This verse is a frank admission of not paying attention to both, that is, neither

listening nor inclining one's ear, *shamah* with regard to *qol* or the teachers' voice and *natah* with regard to ear (implying a more intense *shamah*) to those who *lamad*. As for *jarah*, it also means to lay foundations as well as to cast. The first group has the preposition *b-* ('in'), literally as "in the voice" while the second group has the preposition *l-* ('to').

The sequence of the verbs: *shamah*->*natah*->*lamad* or listen->incline->instructors.

30.3: I have not *learned* wisdom nor have I knowledge of the Holy One.

A straight-forward admission of failure with regard to two things: 1) not having *lamad* wisdom or *chakmah* which also means skill, dexterity. 2) Lacking in knowledge or *dahath* of the Lord who here is called *Qedoshym* which is the plural or *qadash*, that which is set apart. The noun *dahath* is derived from the verbal root *yadah* (to know in the intimate sense) which makes this second part read literally as "knowledge of holy ones I am knowing. Thus the plural *Qedoshym* can intimate those favored by the Lord, a group the psalmist had not associated with.

The sequence of the verbs: *lamad*->*yadah* or learned->have (to know).

Ecclesiastes

12.9: Besides being wise, the Preacher also *taught* the people knowledge, weighing and studying and arranging proverbs with great care.

Yoter is the adverb for "besides" connected with the adjective *chakam* or wise, inferring that this virtue is one of several qualities belonging to the Preacher. In the verse at hand, however, it's stressed that he has *lamad* with regard to knowledge or *dahath*, that is, concerning proverbs, *mashal* also as song or poem. In other words, the Preacher is endowed with the following three characteristics: 1) weighs or *'azan* which connotes pondering, 2) studies or *chaqar* which involves investigation and 3) arranges or *taqan*, to dispose rightly. All are done with great care, the verb being *ravah* or to multiply.

The sequence of the verbs: *lamad*->*'azan*->*chaqar*->*taqan*->*ravah* or taught->weighing->studying->arranging->great care.

Song of Songs

3.7-8: Behold, it is the litter of Solomon! About it are sixty mighty men of the mighty men of Israel, all girt with swords and *expert* in war, each with his sword at his thigh against alarms by night.

Such a litter or bed (*mitah*) means anything spread or laid out and is associated with a sense of mystery, for it almost always is enclosed by curtains hiding the occupant within.

Hineh or “behold” serves to draw attention to this mystery. The bride recognizes this *mitah* as Solomon’s because of its kingly bearing as well as the warriors accompanying him.

Due to the dangers traditionally associated with deserted places, it is only natural that Solomon have an armed guard which goes by the noun *giborym*. As for the number sixty, it’s divisible into four units or twenty warriors on each side of Solomon’s litter or *savyv*, “around” it.

The bride could not help be struck by the sight of these armed men, more specifically, their swords. Note that they have their weapons girt, that is, in scabbards, not drawn, which would be the case if they expected immediate danger. Such an armed royal escort is *melumdy milchamah*, trained for war. To these infantrymen the words of Ps 45.3 apply: “Gird your sword upon your thigh, O mighty one, in your glory and majesty!” The reason for such a fearsome escort is due to the “fear in the night,” that is, *pachad* which connotes dread of attack from unknown assailants.

The sequence of the verbs: *hineh*->*lamad* or behold->expert.

8.2: I would lead you and bring you into the house of my mother and into the chamber of her that conceived me (‘mother; she will *teach* me’).

The two verbs *nahag* and *bo’* or lead and bring express an intense desire of the bride for her spouse where she takes the initiative without asking him. Such guiding or *nahag* has a goal, namely, “my mother’s house,” which may be taken as the Israelite nation. Even more specifically, the house of which the bride speaks can be the temple at Jerusalem.

As for the mother’s house, compare with the Father’s house in which Jesus as a boy was discovered by his parents. That is to say, he was among the teachers (cf. Lk 2.46) or those whose task is to *lamad*. It can be paralleled with the Hebrew of the verse at hand which, as noted, runs as “mother; she will *lamad* me.”

The sequence of the verbs: *nahag*->*bo’*->*lamad* or lead->bring->conceived/teach.

Isaiah

2.4: He shall judge between the nations and shall decide for many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they *learn* war any more.

The two verbs *shaphat* and *yakach* (the latter also as to reason or to decide) concern two general groups, *goy* and *ham* or nations and peoples. The former term is used often to distinguish other nations from Israel whereas the latter is a more common word. Such judging and deciding aren’t specified but end with both groups turning from an apparent

belligerent frame of mind to one that's peaceful, that is, by turning their weapons into agricultural implements. Compare with Micah 4.3 in this list.

In addition to not taking up arms (sword) against each other, the nations or *goy* are no longer to *lamad* war.

The sequence of the verbs: *shaphat*->*yakach*->*lamad* or judge->decide->learn.

26.9: My soul yearns for you in the night, my spirit within me earnestly seeks you. For when your judgments are in the earth, the inhabitants of the world *learn* righteousness.

Note two faculties of the psalmist, *nephesh* and *ruach*. The former represents one's life principle and sentience whereas the latter is more akin to breath or wind. Associated with *nephesh* is yearning or *'awah* which fundamentally means to incline, this faculty being more disposed to bend more easily, if you will, at night than during the day with all its distractions. Associated with *ruach* is *shachar* which also means to break forth and is more forceful than *'awah*. As for *ruach*, it's located within, *qerev*, one's very center.

The second sentence is independent from the sense of the first. However, disposing Isaiah's soul and spirit at night make him more attentive for what transpires during the day. That is to say, he is aware that the Lord is active with his judgements (*mishpat*) literally "to (*-l*) the earth." A direct result of these judgments "to" the earth is that those inhabiting the world *lamad* righteousness, *tsedeq*. Note the use of *'erets* and *tevel*, earth as the physical globe vs. the inhabited realm.

The sequence of the verbs: *'awah*->*shachar*->*lamad* or years->seeks->learn.

29.24: And those who err in spirit will come to understanding, and those who murmur will accept *instruction*.

A pair of similar verbs, *tahah* and *ragan*, to err or go astray and to murmur. Despite this, it's possible for a person to change. This change pertains to both *bynah* and *leqach*, the latter being derived from the common verb to take. The former lacks the verb "come" in Hebrew whereas the latter has *lamad* as "accept" which here is not unlike the verbal root for *leqach*, that is, to take.

The sequence of the verbs: *tahah*->*ragan*->*lamad* or err->murmur->accept.

40.14: Whom did he consult for his enlightenment, and who *taught* him the path of justice and *taught* him knowledge and showed him the way of understanding?

A rhetorical question consisting of four parts expecting no answer but designed to put those to whom it's addressed on the spot. 1) *Yahats* is the verb for consult and also can mean

to degree, here with respect to enlightenment or *bynah*, understanding as in the previous excerpt. 2) **Lamad** with respect to *’orach* or path which also means a course of living, here concerning justice or *mishpat*. 3) The second use of **lamad**, concerning *dahath* or knowledge and 4) *Yadah* (verbal root of *dahath*) with regard to *tevunah* or understanding whose verbal root is *byn* as with *bynah* as in #1.

The sequence of the verbs: *yahats*->**lamad**->**lamad**->*yadah* or consult->taught->taught->showed.

48.17: Thus says the Lord, your Redeemer, the Holy One of Israel: “I am the Lord your God who *teaches* you to profit, who leads you in the way you should go.”

Such words as “Thus says the Lord” are very frequent when it comes to the prophets, a way to make sure those being addressed are paying close attention not to the person speaking but the message he is attempting to convey. It has added weight here by reason of being called Redeemer and Holy One. This leads to yet another familiar expression, “I am the Lord your God.” Behind such a statement is the fact that those being addressed had strayed into idolatry. In the verse at hand, **lamad** has two objects: profit or *yahal* and leads or *darak*. The former connotes ascending on high, of being raised whereas the latter a directing aright. *Derek* or “way” is derived from the verbal root *darak*.

The sequence of the verbs: **lamad**->*yahal*->*darak* or teaches->profit->go.

Jeremiah

2.33: How well you direct your course to seek lovers! So that even to wicked women you have *taught* your ways.

This verse is part of an extended complaint by the Lord against his people, Israel. *Darak* is the verb as with the excerpt just above which is to seek or *baqash* lovers, the verb also which is directed toward lovers, *’ahavah*. This noun can apply to idols as well as prostitutes who subscribe to them, namely, “wicked women.” While they may be such, the Israelites **lamad** them which made them even worse. It implies that already the people have turned to idol worship and have become so brainwashed that they now indoctrinate those who initially seduced them.

The sequence of the verbs: *darak*->**lamad** or direct your course->taught.

9.5: Everyone deceives his neighbor, and no one speaks the truth; they have *taught* their tongue to speak lies; they commit iniquity and are too wary to repent (literally, ‘your dwelling’).

Talal is the verb for deceive which implies scheming, this being the opposite of truth, *’emeth*.

It is used with *davar* or speaking in the sense of giving expression compared with the equally common *'amar*. **Lamad** with respect to one's own tongue is fulfilment of such a deceitful way, that is, self-deception leading to lies, *davar* used again with *sheqer* or lies. From this **lamad** of one's own tongue springs the doing of iniquity, *havah* as well as being too weary to repent, *la'ah* also as being powerless. The RSV has a footnote concerning "to repent" which reads in Hebrew as "your dwelling" though that's at the beginning of the next verse.

The sequence of the verbs: *talal*->*davar*->**lamad**->*havah*->*davar*->*la'ah* or deceives->speaks->taught->speak->commit iniquity->weary.

9.13-14: And the Lord says: "Because they have forsaken my law which I set before them and have not obeyed my voice or walked in accord with it but have stubbornly followed their own hearts and have gone after the Ba'als as their fathers have *taught* them."

These two verse consist of two parts, if you will, where the Lord is bringing a complaint against his people. The first consists of *hal-* or "because" (literally, 'upon') and the second is the conjunctive *v-* translated as "but."

The first part ('because') consists of three verbs; the three nouns associated with them will follow: 1) *hazav* or forsaken, 2) *shamah* or hear as not obeyed, 3) not *halak* or walked. As for the nouns, they are 1) *torah* or law which reads literally as "I have given to their faces" and 2) voice or *qol* and 3) it or the *torah*.

The second part dependent upon "because" begins with "but" and consists of two verbs; the two nouns associated with them will follow: 1) *halak* again with *shriroth* or stubbornly, also as hard-heartedly followed and 2) *halak* most likely implied from #2 as gone after. The two nouns associated with the verbs just listed are 1) *lev* or hearts and 2) Ba'als or local Canaanite divinities.

As for the two parts, they rest in the fathers who have fallen away from the Lord and have **lamad** their children.

The sequence of the verbs: *hazav*->*shamah*->*halak*->*halak*->**lamad** or have forsaken->not obeyed->not walked->followed->have taught.

9.20: Hear, O women, the word of the Lord, and let your ear receive the word of his mouth; *teach* to your daughters a lament and each to her neighbor a dirge.

Shamah or hear is directed to women with the intent to **lamad** their daughters. Such hearing pertains to the divine *davar* or divine expression which is made more direct by these mothers needing to receive (*laqach*) this *davar* from the Lord's mouth. That means they must get close to the Lord so he can *davar* directly to them. If the mothers do this, they will

lamad their daughters a lament or *nehy*. The same force of *lamad* also extends to neighbors with regard to a dirge or *qynah*, that is, a funeral song.

The sequence of the verbs: *shamah*->*laqach*->*lamad* or hear->receive->teach.

10.2-3: Thus says the Lord: “*Learn* not the way of the nations nor be dismayed at the signs of the heavens because the nations are dismayed at them for the customs of the peoples are false.

Lamad here as pertaining not directly to nations but their way or *derek* most likely refers to idol worship. Also we have a strong inference of astrology, of these nations practicing it. They are dismayed at what is revealed or signs (*’oth*, usually a warning), the verb being *chatat* which implies being disheartened. *Chuqah* is the noun for customs and also means statutes, principles by which one lives, and here are false, *hevel* also meaning vanity. And so *lamad* is not to end up as *hevel*...learning devolving into vanity, if you will.

The sequence of the verbs: *lamad*->*chatat*->*chatat* or learn->be dismayed->are dismayed.

12.16: And it shall come to pass, if they will diligently *learn* the ways of my people to swear by my name, “As the Lord lives” even as they *taught* my people to swear by Ba’al, then they shall be built up in the midst of my people.

Two opposite meanings of *lamad*, the first with regard to the *derek* or manner of life relative to the poignant expression “my evil neighbors” described in vs. 14. Note that the personal pronoun gives it special poignancy for the Lord who is uttering these words. The same personal approach is demonstrated by the phrase “my people” or Israel. The adverb “diligently” is expressed by a second use of *lamad* which reads literally as “if to learn they are learning.”

Swearing or the verb *shavah* (to take an oath; the number seven is derived from it) is a direct result of this double *lamad*, if you will. It’s done literally “in (*b-*) my name” just as *shavah* is done “in” Ba’al. And so the *shavah* as applied to the Lord by “my evil neighbors” who have converted is summed up in an expression, “as the Lord lives.” No such expression applies to Ba’al.

The second use of *lamad* pertains to Ba’al with *shavah* as just noted. It follows the same pattern, if you will, as the first *lamad* relative to “my people.” Here it causes the former “my evil neighbors” to be built up (*banah*) in the very center or *betok* of “my people.” Thus *lamad* = *banah*.

The sequence of the verbs: *lamad*->*lamad*->*shavah*->*lamad*->*shavah*->*banah* or diligently learn->to swear->taught->to swear->shall be built up.

13.21: What will you say when they set as head over you those whom you yourself have *taught* to be friends to you? Will not pangs take hold of you like those of a woman in travail?

Two rhetorical questions posed to Israel by the Lord, not expecting an answer but done with the intent of putting her on the spot with regard to the impending siege and capture of Jerusalem by Babylon. The tables are about to be turned, that is, former friends or allies of the city are about to subject the city's inhabitants to themselves. The verb *paqad* as "set as head" has various meanings but seems to boil down to looking after. In other words, the tables will be turned. Israel once *lamad* these friends or allies but no longer. She will suffering pangs of childbirth which refers to the impending siege, this image holding out eventual hope for a new birth.

The sequence of the verbs: *paqad*->*lamad* or set as head->have taught.

31.18: I have heard Ephraim bemoaning, "You have chastened me, and I was chastened like an *untrained* calf; bring me back that I may be restored, for you are the Lord my God."

Ephraim, the son of Joseph, is speaking in the context of Israel's return from Babylonian exile. "I have heard (*shamah*)" is rendered literally as "to hear I hear" intimating that the Lord is paying close attention to Ephraim's complaint, *nod* implying a shaking of the head back and forth. This tribe acknowledges divine chastisement or *yasar* which also applies to the giving of instruction and thus is not like *lamad* as noted here. The verb *shuv* is used twice: as a desire to be brought back (from exile) and as a desire to be restored.

The sequence of the verbs: *shamah*->*yasar*->*yasar*->*lamad*->*shuv*->*shuv* or have heard->have chastened->was chastened->untrained->bring back->may be restored.

31.34: And no longer shall each man *teach* his neighbor and each his brother saying, "Know the Lord," for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and I will remember their sin no more."

This verse describes the post-exilic state or restoration after Israel has been exiled in Babylon. At that time there will no longer be a need for *lamad* which here is equivalent to knowing the Lord, *yadah* meaning knowledge in the intimate sense. There will be full *yadah* among each person across class and age distinctions, this resting on the Lord having forgiven Israel's past iniquity or that which in the first place had brought the Babylonian invasion and exile. *Salach* is the verb to forgive as well as to be indulgent, here with regard to *havon* or iniquity. Even better than this is the blotting out of past sin (*zakar*: to remember), this singular noun as proper to the nation as a whole which seems to be worship of alien gods, that having brought the disaster upon them in the first place.

The sequence of the verbs: *lamad*->*yadah*->*yadah*->*salach*->*zakar* or teach->know->shall know->will forgive->will (not) remember.

Ezekiel

19.3: And she brought up one of her whelps; he became a young lion, and he *learned* to catch prey; he devoured men.

“She” refers to Israel with regard to raising (*halah*: also as to ascend, to go up) her children which are compared to a young lion which *lamad* to go after his enemies...not only that but to devour them. *Taraph* is the verb to catch prey from which the noun *tereph* is derived. *Achal* is the common verb to eat.

The sequence of the verbs: *halah*->*lamad*->*taraph*->*’achal* or brought up->learned->to catch->devoured.

19.6: He prowled among the lions; he became a young lion, and he *learned* to catch prey; he devoured men.

The verb *halak* means to prowl and is the common verb to go used with the preposition *betok*, more as in the midst of lions or *’aryeh* which applies lions in general. Compare with *kephyr* or a young lion which *lamad* to catch prey, *taraph* from which the noun is *tereph* is derived and used here as in the previous verse. *Lamad* thus operates while in the very midst of grown lions.

The sequence of the verbs: *halak*->*lamad*->*taraph*->*’achal* or prowled->learned->taraph.

Hosea

10.11: Ephraim was a *trained* heifer that loved to thresh, and I spared her fair neck; but I will put Ephraim to the yoke, Judah must plow, Jacob must harrow for himself.

Lamad here refers to animal training as applied to Ephraim whom the Lord has spared, *havar* fundamentally as to pass over or pass by. The second part of this verse includes two other tribes: Judah and Jacob which must do field work, they too assumed to be put under the yoke.

The sequence of the verbs: *lamad*->*havar* or trained->spared.

Micah

4.3: He shall judge between many peoples and shall decide for strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they *learn* war any more; but they shall sit every man under his vine and under his fig tree, and none shall make them afraid;

for the mouth of the Lord of hosts has spoken.

Shaphat is the verb to judge which applies to many peoples whereas *yakach* as in Is 2.4 above applies to nations at a distance. As a direct result, they will turn their weapons of war into implements used to cultivate, this being summed up in no longer being engaged in ***lamad*** for war. This will put everyone at rest or at peace, having been effected by the mouth of the Lord which speaks or *davar* (to speak as to express) and thus equivalent to ***lamad***.

The sequence of the verbs: *shaphat*->*yachach*->***lamad***->*davar* or shall judge->shall decide->learn->has spoken.