



# 1. Grasping the Conceptual Meaning of the Biblical Text: A Cognitive Analysis of ידע

La comprensión del significado conceptual del texto bíblico: un análisis cognitivo de ידע

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## Resumen

El problema del significado es fundamental para la hermenéutica bíblica. Como el significado de los pasajes individuales se compara con el tapiz del marco conceptual bíblico, para el lector es necesario ir más allá de la separación tradicional entre semántica y pragmática a fin de comprender el significado de un texto. La lingüística cognitiva proporciona los medios para conectar el marco conceptual de la Biblia con el marco conceptual del lector contemporáneo. El presente estudio demuestra la utilidad de tal enfoque al analizar la conceptualización de la formación de conocimiento teológico como se refleja en la unidad lingüística ידע, “conocer”, en la Biblia Hebrea. Después de hacer una introducción a la lingüística cognitiva y a su aplicación en estudios bíblicos, el análisis bíblico sigue cuatro pasos para hacer un bosquejo del significado esquemático de CONOCER A DIOS. La unidad lingüística aquí analizada conceptualiza la conciencia humana encarnada del reino divino, por conocimiento de acciones reveladoras divinas, de acuerdo con un escenario prototípico. El estudio concluye con varias implicancias epistemológicas que describen un modelo mínimo de la formación de conocimiento teológico en la Biblia Hebrea.

## Palabras claves

Lingüística cognitiva — Formación de conocimiento teológico — Biblia Hebrea

## Abstract

The problem of meaning is central to biblical hermeneutics. As the meaning of individual passages is profiled against the tapestry of the biblical conceptual framework, the reader needs to move beyond the traditional separation between semantics and pragmatics to grasp the meaning of a text. Cognitive linguistics offers the means to connect the conceptual framework of the Bible with the conceptual framework of the contemporary reader. The present study evinces the usefulness of such an approach by analyzing the conceptualization of theological knowledge formation as reflected by the linguistic unit ידע, “to know” in the Hebrew Bible. After introducing cognitive linguistics and its application in biblical studies, the cognitive analysis follows four steps to outline the schematic meaning of KNOWING GOD. The linguistic unit analyzed here conceptualizes the embodied

human awareness of the divine realm by acquaintance with divine revelatory actions, according to a prototypical scenario. The study concludes with several epistemological implications that outline a minimal model of theological knowledge formation in the Hebrew Bible.

### Keywords

Cognitive linguistics — Theological knowledge formation — Hebrew Bible

Whenever a theologian is faced with the sacred text of the biblical canon, the issue of meaning emerges.<sup>1</sup> The meaning of individual biblical passages is profiled against the tapestry of the biblical conceptual framework using language to symbolize the underlying concepts. But how can a person grasp the conceptual structure of the biblical text? A traditional approach that separates semantics from pragmatics does not suffice.<sup>2</sup> An example is John C. Peckham, who notes that he does not “currently see any way to abstract a canonical conceptual framework without careful and ongoing

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<sup>1</sup> According to Thiselton, meaning arises in the fusion of two horizons, that of the text and that of the reader. As he himself recognizes (Anthony C. Thiselton, *Thiselton on Hermeneutics: The Collected Works and New Essays of Anthony Thiselton* [Grand Rapids, MI: Eerdmans, 2006], 11), Thiselton first talks about *engagement of horizons* in *The Two Horizons: New Testament Hermeneutics and Philosophical Description with Special Reference to Heidegger, Bultmann, Gadamer and Wittgenstein* (Exter: Paternoster, 1980) and later about *mutual transformation* (Anthony C. Thiselton, *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading*, rev. ed. [Grand Rapids, MI: Zondervan, 1992]). Thus, the meaning emerges when the reader is transformed according to the text, and when the text is placed in new contexts. For details, see *ibid.*, 35–38.

<sup>2</sup> In the traditional account of meaning formation, the meaning of words and sentences is context-independent, and pertains to semantics, while the context-dependent meaning is explored under pragmatics. The context-independent meaning is understood as “something abstract, propositional, and symbolic”, which “can be true or false in reference to the current state of affairs actually existing in the world”. Tim Rohrer, “Embodiment and Experientialism”, in *The Oxford Handbook of Cognitive Linguistics*, ed. Dirk Geeraerts and Hubert Cuyckens (New York: Oxford University Press, 2007), 25. The context-independent meanings of words are related using grammatical rules to build meaning. In this account, semantics refer to “an observationally accurate account of these ‘elements of meaning’ (associated with words or a single word), and the ‘rules of combination’ (resulting in a sentence)”. Vyvyan Evans, *How Words Mean: Lexical Concepts, Cognitive Models and Meaning Construction* (Oxford: Oxford University Press, 2009), 5. This account distinguishes between the compositional meaning of a sentence (sentence meaning), and what is implicated by using the same sentence (speaker meaning). The latter aspect is studied under pragmatics (*ibid.*, 6–8).

trial and error.”<sup>3</sup> One cannot deny that the traditional semantic approaches created “a barrier between semantics and the workings of the mind in general,”<sup>4</sup> a barrier of which Peckham became aware in his study. A better approach needs to integrate the insights of the traditional semantic analysis with newer methods aiming at connecting the conceptual framework of the Bible with the contemporary conceptual framework of the reader, without denying the challenges of analyzing dead languages like biblical Hebrew or Greek.

Such a promise is proffered by the relatively new field of cognitive linguistics. Arguing that “meaning resides in conceptualization”<sup>5</sup> yet is not separated from the “embodied’ human experience,”<sup>6</sup> cognitive linguistics represents the general approach chosen here to explore the biblical canon relative to its conceptualization of theological knowledge formation as reflected by the linguistic unit ידע, “to know.”<sup>7</sup> This cognitive epistemological analysis functions as an example of a methodology that can be useful in accessing the conceptual framework of the biblical canon in other areas as well. Before presenting the cognitive analysis of the concept of KNOWING GOD —as reflected by ידע— the central tenets of cognitive linguistics are presented below, followed by the methodological steps involved in such analysis.

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<sup>3</sup> John C. Peckham, *Canonical Theology: The Biblical Canon, Sola Scriptura and Theological Method* (Grand Rapids, MI: Eerdmans, 2016), 257.

<sup>4</sup> Michael D. Rasmussen, *Conceptualizing Distress in Psalms: A Form-Critical and Cognitive Semantic Study of the צרה Word Group* (Piscataway, NJ: Gorgias Press, 2018), 10.

<sup>5</sup> Ronald W. Langacker, *Essentials of Cognitive Grammar* (New York: Oxford University Press, 2013), 43.

<sup>6</sup> Nicole L. Tilford, *Sensing World, Sensing Wisdom: The Cognitive Foundation of Biblical Metaphors*, *Ancient Israel and its Literature*, 31 (Atlanta, GA: SBL Press, 2017), 11.

<sup>7</sup> As Vyvyan Evans, Benjamin K. Bergen and Jörg Zinken indicate, an important part of a cognitive linguistic approach is “investigating the relationship between experience, the conceptual system, and the semantic structure encoded by language”. “The Cognitive Linguistic Enterprise: An Overview”. In *The Cognitive Linguistics Reader*, ed. by Vyvyan Evans, Benjamin K. Bergen and Jörg Zinken, *Advances in Cognitive Linguistics* (London: Equinox, 2007), 5.

## Introducing Cognitive Linguistics

Cognitive linguistics comprises several approaches that can be grouped into two main groups: cognitive semantics and cognitive grammar, with the latter building upon the conclusions of the former.<sup>8</sup> Cognitive semantics focuses on the manner in which knowledge is represented and meaning is constructed.<sup>9</sup> Investigating how meaning is constructed entails a study of linguistic units, hence cognitive grammar. As such, cognitive semantics cannot be separated from cognitive grammar. For this reason, elements from both aspects are integrated into the cognitive approach used here.<sup>10</sup>

Key for cognitive linguistics are the generalization and cognitive commitments.<sup>11</sup> Generalization refers to the fact that “there are common structuring principles that hold across different aspects of language”.<sup>12</sup> The second commitment points to the integrative character of cognitive linguistics as it reflects the insights of other cognitive sciences.<sup>13</sup> As a result of these two commitments, cognitive linguistics rejects the mind-body dualism, embracing an empiricist view which explores the embodied experience. This embodied experience implies that “we can only talk about what we can perceive and conceive, and the things that we can perceive and conceive derive from embodied experience”.<sup>14</sup> Perception assumes a

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<sup>8</sup> Knowledge representation forms the conceptual structure, while meaning construction refers to conceptualization (ibid., 5).

<sup>9</sup> Ibid. “To take a cognitive approach to semantics”, write Evans and Green, “is to attempt to understand how this linguistic system relates to the conceptual system, which in turn relates to embodied experience. The concerns of cognitive semantics and cognitive (approaches to) grammar are thus complementary”. Vyvyan Evans and Melanie Green, *Cognitive Linguistics: An Introduction* (Edinburgh: Edinburgh University Press, 2006), 49.

<sup>10</sup> Evans, Bergen and Zinken, “The Cognitive Linguistic Enterprise”, 21.

<sup>11</sup> Evans and Green, *Cognitive Linguistics*, 27.

<sup>12</sup> Ibid., 28

<sup>13</sup> Evans, Bergen and Zinken, “The Cognitive Linguistic Enterprise”, 5–6.

<sup>14</sup> Evans and Green, *Cognitive Linguistics*, 46. Dirk Geeraerts and Hubert Cuyckens agree, pointing out that “the conceptualizations that are expressed in the language have an experiential basis, that is, they link up with the way in which human beings experience reality, both culturally and physiologically”. “Introducing Cognitive Linguistics”. In *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens (New York: Oxford University Press,

mind-independent reality, yet a reality which language does not reflect directly but rather construes.<sup>15</sup> Consequently, the epistemic object does not directly or mechanically structure the cognitive experience, “but are partly dependent on the human ability to construe or to impose alternate structures on the perceived, experienced, or conceived phenomenon”.<sup>16</sup>

Mediating the knowledge of the world, the language is understood as “a structured collection of meaningful categories” used for the epistemic construal.<sup>17</sup> Language symbolizes concepts by connecting semantic structures with phonological structures.<sup>18</sup> For example, in biblical Hebrew, the linguistic unit ידָּׁ does not only designate the semantic structure KNOW or the phonological structure *yd*’, but the relationship between the two. This relationship represents a schematic type that is prototypically coded in context-dependent usage events.<sup>19</sup> Therefore, in cognitive linguistics, “meaning is identified as the conceptualization associated with linguistic

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2007), 14. This is called the *embodiment hypothesis*, defined as “the claim that *human physical, cognitive, and social embodiment ground our conceptual and linguistic systems*”. Tim Rohrer, “Embodiment and Experientialism”. In *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens (New York: Oxford University Press, 2007), 27 (emphasis in original).

<sup>15</sup> Evans and Green, *Cognitive Linguistics*, 48. Borrowing George Lakoff and Mark Johnson’s description of this view as “experiential realism”, Evans and Green note that this “experiential realism acknowledges that there is an external reality that is reflected by concepts and by language. However, this reality is mediated by our uniquely human experience which constrains the nature of this reality ‘for us’” (ibid.).

<sup>16</sup> Ellen van Wolde, *Reframing Biblical Studies: When Language and Text Meet Culture, Cognition and Context* (Winona Lake, IN: Eisenbrauns, 2009), 27–28.

<sup>17</sup> Geeraerts and Cuyckens, “Introducing Cognitive Linguistics”, 5. The cognitive approach is thus different from the generative approach, which considers not the knowledge through language, but the knowledge of language, assuming that the “the genetic endowment of human beings that enables them to learn the language” (ibid., 6).

<sup>18</sup> Langacker, *Essentials of Cognitive Grammar*, 15. In Wolde’s words: “A linguistic unit is, therefore, a symbolic structure in which two components, a semantic structure and a phonological structure, are related to each other, and this structure has become established through the frequency of successful use”. *Reframing Biblical Studies*, 35.

<sup>19</sup> Wolde, *Reframing Biblical Studies*, 35. For clarification, Wolde uses the example of *house*, as a schematic type. “In the process of coding”, she writes, “the language unit T [schematic type] can be applied in a particular set of circumstances and this instantiation is mediated by the prototypical representation of this schema. When used in Texas, the symbolic unit or schematic type [[HOUSE] / [haʊz]] would prototypically designate a house built of timber, in Europe it

expressions”, comprising both the “conceptual content and a particular way of construing that content”.<sup>20</sup>

Every written text evokes a certain cognitive representation in the mind of the reader.<sup>21</sup> This mental image can be more abstract, or schematic, and is instantiated in more specific units. The schema-instance relation, also known as categorization, explains cognitive processes as being conditioned by schema-assumptions, derived from one’s historical, geographical and cultural positionality.<sup>22</sup> In the process of forming a mental representation, the reader classifies the meaning potential of the written text according to certain cognitive categories.<sup>23</sup>

A system of categories, organized according to a certain motivating context, represents a domain.<sup>24</sup> For example, using the concept BIRD, one

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would prototypically designate a house built of bricks, and in Mali (the Dogun people) it would prototypically designate a house built of mud and reeds” (ibid., 36).

<sup>20</sup> Langacker, *Essentials of Cognitive Grammar*, 43. Therefore, according to Leonard Talmy: “Conceptual content is understood to encompass not just ideational content but any experiential content, including affect and perception”. *Concept Structuring Systems, Toward a Cognitive Semantics* vol 1 (Cambridge: MIT Press, 2000), 4. In the same line, Vyvyan Evans distinguishes between symbolic units and cognitive models. A symbolic unit consists of a lexical concept and a word which functions as a vehicle. The cognitive model is “a large-scale coherent body of non-linguistic knowledge which lexical concepts provide access sites to”. *How Words Mean: Lexical Concepts, Cognitive Models and Meaning Construction* (Oxford: Oxford University Press, 2009), 74.

<sup>21</sup> Talmy explains the cognitive representation as a “particular kind of experiential complex”. For details, see Talmy, *Concept Structuring Systems*, 21.

<sup>22</sup> Wolde, *Reframing Biblical Studies*, 24–25.

<sup>23</sup> These categories are distinguished prototypically. For example, the category BIRD reflects certain salient prototypes (e.g. robin, sparrow, dove) which are distinguished by fuzzy borders from members of other categories (e.g. bats), who share a small number of attributes (e.g. flying). For this and other examples, with a detailed explanation, see Friedrich Ungerer and Hans-Jörg Schmid, *An Introduction to Cognitive Linguistics*, 2nd ed. (Harlow, UK: Pearson, 2006), 7–33.

<sup>24</sup> Regarding typographical conventions, I follow here Ungerer and Schmid (ibid., ix). Hence, the cognitive categories and concepts are indicated with small capitals (e.g. BIRD). Domains are written in small capitals in brackets (e.g. [LAND]). To these, I am adding the conventions for profiles (trajectors), which are placed within backslashes written in small capitals (e.g. \FEATHER\), for bases (landmarks), which are written in small capitals within slashes (e.g. /BIRD/) and for the profiled relation, which is written in small capitals within vertical bars (e.g. |LOCATION|). The lexemes are indicated with italics in English (e.g. *feathers*), but not in Hebrew or Greek, where the regular typeface is kept. Phrases or sentences offered as examples are also written with italics.

may speak about land birds (e.g. grouse) when these are distinguished from sea birds (e.g. pelican), or about ground birds (e.g. kiwi) when these are contrasted with birds that spend their time mainly in the air (e.g. swift). The terms [LAND] and [GROUND] indicate two different semantic domains against which the lexeme evoking the concept BIRD can be profiled.<sup>25</sup> These two domains can be grouped with other relevant ones to form a domain matrix.<sup>26</sup> In addition, there is another level of profiling. If a person is interested in an attribute of a bird, let's say its feathers, then when using the lexeme *feathers*, the chosen attribute, \FEATHERS\, comes into focus or becomes a profile, against the conceptual background (base) represented by /BIRD/. The profile-base relation represents the semantic value of a linguistic unit.<sup>27</sup>

Each linguistic unit has a certain type of profile. In a sentence like *The swan flies over the lake*, the lexemes *swan* and *lake* have a nominal profile, as they indicate specific things.<sup>28</sup> The preposition *over* profiles the spatial relation between the *swan* and *lake*, hence it has a relational profile. In cognitive linguistics, the lexeme *swan* is called the trajector of the relational profile, as it has a primary focus, while

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<sup>25</sup> Charles J. Fillmore, "Frame Semantics". In *Cognitive Linguistics: Basic Readings*, ed. by Dirk Geeraerts, Cognitive Linguistics Research 34 (Berlin: de Gruyter, 2006), 381–82. The semantic domain reflects an encyclopedia-type of cultural knowledge of one's reality. John I. Saeed, *Semantics*, 4th ed. (Malden, MA: Wiley-Blackwell, 2016), 35.

<sup>26</sup> Langacker, *Essentials of Cognitive Grammar*, 44. Langacker writes that "[a]n expression is said to invoke a set of cognitive domains as the basis for its meaning" (ibid.). In more specific terms, a profile-base relationship is conceptualized against a domain matrix. Taylor, *Cognitive Grammar*, 197.

<sup>27</sup> Taylor, *Cognitive Grammar*, 194. See also William Croft and D. Alan Cruse, *Cognitive Linguistics* (Cambridge: Cambridge University Press, 2004), 15. For more on focus, profile, and base, see Langacker, *Essentials of Cognitive Grammar*, 66. A base is distinguished from a domain. In Taylor's words, a base "is the conceptual content that is inherently, intrinsically, and obligatory invoked by the expression" (e.g., [BIRD]). A domain "is a more generalized 'background' knowledge configuration against which conceptualization is achieved" (e.g. [LAND]). Taylor continues, stating that, while there is no clear-cut distinction between the two, "the distinction has to do with how intrinsic the broader conceptualization is to the semantic unit, how immediately relevant it is, and to what extent aspects of the broader conceptualization are specifically elaborated". Taylor, *Cognitive Grammar*, 195.

<sup>28</sup> According to Langacker, "An expression can profile either a thing or a relationship". Langacker, *Essentials of Cognitive Grammar*, 67.

the lexeme *lake* is called the landmark, as its focus is secondary.<sup>29</sup> In this example, *over* designates multiple locations, hence it profiles not a simple but a complex relationship.<sup>30</sup>

In addition to simple or complex relations, two other types of relations are used in cognitive analysis: temporal and atemporal relations.<sup>31</sup> Temporality pertains to verbs, while atemporality to prepositions, conjunctions, adjectives, adverbs, participles and some infinitive constructs. A temporal relation implies “a span of time over which the relation holds”, while an atemporal relation does not include evolution over time.<sup>32</sup>

### Applying Cognitive Linguistics to the Bible

The biblical studies tend to follow the major trends in linguistics. More specifically, when it comes to the analysis of specific biblical concepts, various authors use cognitive linguistics to describe the respective concepts for biblical Hebrew.<sup>33</sup> The application of cognitive analysis used

<sup>29</sup> Although the example used here is different, it follows Taylor’s. The terminology is borrowed from him. See Taylor, *Cognitive Grammar*, 205–08. Taylor explains that the trajector and the landmark “are present schematically within the preposition’s profile” as “the preposition will need to co-occur with expressions which give conceptual substance” to the trajector and its landmark (ibid., 206).

<sup>30</sup> Ibid., 217–18. A simple relation is profiled by the lexeme *above* in *The branch above the lake*.

<sup>31</sup> Ibid., 216–17.

<sup>32</sup> Taylor, *Cognitive Grammar*, 216. An atemporal relation can be simple or complex. A simple atemporal relation indicates “a single consistent configuration”, as opposed to a complex atemporal relation, which points to a “multiple consistent configuration”. Wolde, *Reframing Biblical Studies*, 111. For temporal relations, stative verbs indicate a simple temporal profile, while dynamic verbs signal a “temporal process that involves a change over time” (ibid.). For an overview of the relational profiles associated with world classes, see Taylor, *Cognitive Grammar*, 221–22 and Wolde, *Reframing Biblical Studies*, 111.

<sup>33</sup> As regards biblical Hebrew, Christo H. J. van der Merwe writes that “although often a few steps behind, developments in BH [biblical Hebrew] tend to follow trends in general linguistics”. “An Overview of Recent Developments in the Description of Biblical Hebrew Relevant to Bible Translation”, *AcT* 22.1 (2002): 231. What Merwe states about biblical Hebrew is applicable to Greek also. For the OT, see Anne Moore, *Moving Beyond Symbol and Myth: Understanding the Kingship of God of the Hebrew Bible through Metaphor*, Studies in Biblical Literature 99 (New York: Lang, 2009); Tiana Bosman, “Biblical Hebrew Lexicology and Cognitive Semantics: A Study of Lexemes of Affection” (PhD dissertation, Stellenbosch University, 2011); Matthew



here is an adaptation of the methodology proposed by Ellen van Wolde for biblical Hebrew, which she characterizes as a “cognitive relational approach”.<sup>34</sup> Her methodology has three stages. The first is a preliminary stage, wherein the cultural categories forming the background of the analyzed linguistic unit are explored in secondary literature. She mentions that the categories identified can be “translated” into the cognitive domains that frame the Israelite “horizon of the mind”. The insights from the secondary literature can be used as a starting point or can be evaluated through the results of the cognitive analysis.<sup>35</sup>

The second stage is the key for this research. As Wolde indicates, this is “the actual starting point of cognitive analysis” as the focus is “on the mental processes expressed by words embedded in the usage events of the Hebrew Bible”.<sup>36</sup> As words symbolize concepts,<sup>37</sup> by doing cognitive analysis one can discover the conceptual background reflected in the linguistic units under analysis. Wolde mentions five major steps, followed by two supplementary ones.<sup>38</sup> The first step is to analyze the occurrence-texts from a literary and logical perspective. Second comes the analysis of the unit’s profile-base-cognitive domain relationships of each occurrence. Third, to determine the nuclear semantic value within a matrix of cognitive

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R. Schlimm, *From Fratricide to Forgiveness: The Language and Ethics of Anger in Genesis*, Siphrut: Literature and Theology of the Hebrew Scriptures 7 (Winona Lake, IN: Eisenbrauns, 2011); Wendy L. Widder, “To Teach” in *Ancient Israel: A Cognitive Linguistic Study of a Biblical Hebrew Lexical Set*, vol. 456, ed. by John Barton, Reinhard G. Kratz and Markus Witte (Berlin: de Gruyter, 2014). Michael L. Megahan, “Some Lexemes Associated with the Concept of JOY in Biblical Hebrew: A Cognitive Linguistic Investigation” (PhD dissertation, Stellenbosch University, 2014); Ruti Vardi, “Favor: A Construction of Affection in Biblical Hebrew”, *HS* 56.1 (2015): 49–69, doi:10.1353/hbr.2015.0025; Marilyn Burton, *The Semantics of Glory: A Cognitive, Corpus-Based Approach to Hebrew Word Meaning*, SSN 68 (Leiden: Brill, 2017); Rasmussen, *Distress in Psalms*; Carsten Ziegert, “What Is  $\text{דָּוָה}$ ? A Frame-Semantic Approach”, *JSOT* 44.4 (2020): 711–32, doi:10.1177/0309089219862806.

<sup>34</sup> See Wolde, *Reframing Biblical Studies*, 201–05. Her method follows Ronald Langacker’s approach and integrates elements from John Taylor. Taylor, *Cognitive Grammar*. A useful synthesis of Langacker’s system is his, *Essentials of Cognitive Grammar*.

<sup>35</sup> Wolde, *Reframing Biblical Studies*, 201–202, 204.

<sup>36</sup> *Ibid.*, 202.

<sup>37</sup> Langacker, *Essentials of Cognitive Grammar*, 15.

<sup>38</sup> See Wolde, *Reframing Biblical Studies*, 204.

domains a unification of the profile-base relations is necessary. Fourth, the prototypical scenarios in which the linguistic unit appears are analyzed. Fifth, the mental image emerging from the usage events is constructed to outline the schematic meaning of the instantiated type.<sup>39</sup> Given the delimitations of the present study, a literary and logical analysis of the biblical texts is not presented here. The third stage of Wolde’s methodology focuses on a singular usage event and analyzes its compositional structure. Given that the present research aims at offering a broad survey of a concept throughout the Hebrew Bible, this stage is not followed here.<sup>40</sup>

### Old Testament Cognitive Analysis

As regards the Old Testament, the corpus selected for analysis comprises the canonical books of the Hebrew Bible.<sup>41</sup> The concept under study, KNOWING GOD, is symbolized through various linguistic units. Relevant for the present study is the verb יָדַע, “to know”, which is the basic linguistic unit used to convey the process of theological knowledge formation.<sup>42</sup> Four steps are followed in order to outline the schematic meaning of KNOWING GOD. First, the unit’s profile-base-cognitive domain relationship is analyzed for each occurrence. Second, the profile-base relations are unified to determine the semantic nucleus of the term within a matrix of cognitive domains. Third, the prototypical scenario for theological knowledge formation is presented for each

<sup>39</sup> The next two steps are (6) incorporating a reconstruction of the historical development of the unit’s conceptualization, together with a proposal for the dating of the biblical text based on the linguistic study. (7) An analysis of ancient Near Eastern words reflecting a similar concept may follow. Given the purpose of the present research, these steps are not necessary.

<sup>40</sup> The third stage has four steps: (1) lexical analysis, (2) analysis of nominal and relational profiles, (3) analysis of the compositional substructural correspondences, (4) construal of textual meaning. Wolde, *Reframing Biblical Studies*, 205.

<sup>41</sup> In agreement with Shead, this study focuses on “synchronic, intra-lingual analysis of BH [biblical Hebrew], rather than dwelling on pre- or post-biblical development or comparative philology”. Shead, *Radical Frame Semantics*, 185 (emphasis in original).

<sup>42</sup> Other lexical units convey the concept KNOWING GOD (e.g., רָאָה, “to see”; שָׁמַע, “to listen”; בִּקֵּשׁ, “to discover”; אִוֵּר, “to enlighten”; דָּעָה, “to search for”; בִּין, “to understand”; or טַעַם, “to taste”). Yet, when it comes to KNOWING GOD, יָדַע is prototypical.

element of the meaning potential. Fourth, the schematic meaning of  $\text{עָדַת}$  is outlined.

### *Profile-Base-Cognitive Domain Relations*

The Hebrew verb  $\text{עָדַת}$  occurs 944 times in the Hebrew Bible. Out of these, approximately 35 % (334 occurrences) are instantiations dealing with knowing something about who God is or what God does (see table 1).<sup>43</sup> These instances resulted from a careful reading of all occurrences in their context in order to determine whether they deal with theological knowledge formation or not. Selected here were all passages that profile any form of human knowledge of who God is or what God does. Some pertinent aspects of the analysis are presented below.

Table 1. Occurrences of  $\text{עָדַת}$  in Reference to Theological Knowledge in the Hebrew Bible

Book	No.	References
Gen	4	24,14; 24,21; 28,16; 41,39
Exod	23	5,2; 6,3.7; 7,5.17; 8,10.22; 9,14.29; 10,2; 11,7; 14,4.18 16,6.12; 18,11.16; 29,46; 31,13; 33,12.13[2x].16
Lev	1	23,43
Num	7	12,6; 14,34; 16,5.28; 22,19.34; 24,16
Deut	14	4,9.35.39; 7,9; 8,3.5; 9,3.6; 11,2[2x]; 18,21; 29,4.6; 31,13;
Josh	10	2,9; 3,7.10; 4,22.24; 14,6; 22,31; 23,13-14; 24,31
Judg	5	2,10; 6,37; 14,4; 16,20; 17,13
1 Sam	7	2,12; 3,7; 6,9; 17,46-47[2x]; 18,28; 22,3
2 Sam	3	5,12; 7,21; 12,22
1 Kgs	8	8,43[2x].60; 17,24; 18,36-37[2x]; 20,13.28
2 Kgs	7	2,3[2x].5[2x]; 5,15; 10,10; 19,19
1 Chr	5	14,2; 16,8; 17,19; 28,9; 29,17

<sup>43</sup> The search was done in the text provided by the Eep Talstra Centre for Bible and Computing (ETCBC), W. T. van Peursen, C. Sikkil, and D. Roorda, *Hebrew Text Database ETCBC4b* (DANS, 2015), doi 10.17026/dans-z6y-skyh. This database, formerly known as WIVU (Werkgroep Informatica Vrije Universiteit) uses *Biblia Hebraica Stuttgartensia*, ed. by Adrian Schenker et al., 5th ed. (Stuttgart: Deutsche Bibelgesellschaft, 1997). The database can be accessed at <https://shebanq.ancient-data.org/hebrew/text>. The order of the biblical books and the chapter and verse references are taken from the NRSV.

2 Chr	6	6,33[2x]; 12,8; 13,5; 25,16; 33,13
Neh	2	6,16; 9,14
Job	19	9,28; 10,2; 10,13; 11,6.8; 18,21; 19,6.25; 23,3.5; 24,1 30,23; 36,26; 37,5.15–16[2x]; 38,5; 42,2–3[2x]
Ps	48	4,3; 9,10.16; 16,11; 20,6; 25,4.14; 36,10; 39,4[2x]; 41,11; 46,10; 48,3; 51,6; 56,9; 59,13; 67,2; 71,15; 73,22; 76,1; 77,14.19; 78,3, 5–6[2x]; 79,6; 81,5; 83,18; 87,4; 89,1; 90,11–12[2x]; 91,14; 92,6; 95,10; 98,2; 100,3; 103,7; 105,1; 106,8; 109,27; 119,75.79.125.152; 135,5; 139,14; 140,12; 143,8; 145,12; 147,20
Prov	1	3,6
Eccl	3	3,14; 11,5,9
Isa	30	1,3; 5,5.19; 12,4–5[2x]; 19,12.21[2x]; 33,13; 37,20; 38,19; 40,21.28; 41,20; 43,10.19; 45,3–6[4x]; 48,6– 8[3x]; 49,23.26; 51,7; 52,6; 60,16; 64,2; 66,14
Jer	22	2,8.19; 4,22; 5,4–5[2x]; 8,7; 9,3.6.24; 10,25; 11,18[2x]; 16,21[3x]; 24,7; 28,9; 31,34[2x]; 32,8; 33,3; 44,29
Ezek	82	5,13; 6,7.10.13.14; 7,4.9.27; 11,10.12; 12,15–16.20; 13,9.14.21.23; 14,8.23; 15,7; 16,62; 17,21.24; 20,5.9.11.20.26.38.42.44; 21,5; 22,16.22; 23,49; 24,24, 27; 25,5.7.11.14.17; 26,6; 28,22–24[3x].26; 29,6.9.16.21; 30,8.19.25–26; 32,15; 33,29; 34,27.30; 35,4.9.11–12.15; 36,11.23.32.36.38; 37,6; 37,13–14[2x].28; 38,16.23[2x]; 39,6–7[3x].22.28
Hos	8	2,8.20; 5,4.9; 6,3[2x]; 8,2; 11,3; 13,4
Joel	3	2,14.27; 3,17
Jonah	2	3,9; 4,2
Mic	2	4,12; 6,5
Hab	2	2,14; 3,2
Zech	5	2,9.11; 4,9; 6,15; 11,11
Mal	1	2,4
<b>Total</b>	<b>334</b>	

As regards its *binyanim*, the verb  $\text{עָטַר}$  occurs in the Hebrew Bible mainly in the *Grund* (G) verbal stem (277 times), followed by the *Hiphil* (H) stem (40 times) and the *Niphal* (N) stem (15 times). The verb appears once in both the *Pual* (Dp) and the *Hithpael* (Ht) stems.<sup>44</sup> The prevalent form is *weqatal* (114 times), followed by *qatal* (77 times), *yiqtol* (53 times), and *wayyiqtol* (26 times). Other forms are infinitive construct (IC, 27 times), imperative (imv, 21 times), participle (ptc, 14 times), and infinitive absolute (IA, 2 times).  $\text{עָטַר}$  has a relational profile that can indicate either a temporal or atemporal process. The temporal process is dynamic in the majority of cases with 217 occurrences, while stative dimension appears 75 times. The atemporal relations are mainly complex (32 times), reflecting the dynamic nature of the verb. A simple atemporal relation is profiled 10 times.<sup>45</sup>

<sup>44</sup> The terminology is borrowed from Francis I. Andersen and A. Dean Forbes, *Biblical Hebrew Grammar Visualized* (Winona Lake, IN: Eisenbrauns, 2012).

<sup>45</sup> As Wolde indicates, the relational profile indicates either an atemporal relation (when ptc or IC are used), or a temporal relation (when stative or dynamic verbs are used). For details, see Wolde, *Reframing Biblical Studies*, 130–200. As regards its aspect, being a verb of mental perception,  $\text{עָטַר}$  has both stative and fientive (dynamic) traits. Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 366.

A simple atemporal relation appears in Num 24,16; 2 Sam 12,22; Job 24,1; Ps 9,10; 36,10; 76,1; 87,4; 90,11; 139,14 and Isa 51,7.

A complex atemporal relation occurs in Gen 24,21; 41,39; Exod 31,13; Deut 4,35; 8,3; 29,4; Josh 4,24; 2 Sam 7,21; 1 Kgs 8,43b, 60; 1 Chr 17,19; 2 Chr 6,33b; 13,5; Ps 25,14; 67,2; 78,5; 106,8; 145,12; Isa 12,5; 64,2; Jer 9,6,24; 16,21a; 24,7; Ezek 20,12.20; 38,16; Hos 6,3b; Joel 2,14; Jonah 3,9; Mic 6,5 and Hab 2,14.

A stative temporal process appears in Exod 5,2; 6,3; 33,12; Num 22,34; Deut 11,2a; Josh 2,9; 14,6; 23,14; 24,31; Judg 2,10; 14,4; 16,20; 1 Sam 2,12; 2 Kgs 2,3[2x].5[2x]; 1 Chr 28,9; 29,17; Job 9,28; 10,13; 11,8; 18,21; 19,25; 23,3; 30,23; 36,26; 37,5.15–16; 38,5; 42,2–3; Ps 56,9; 71,15; 73,22; 77,19; 78,3; 79,6; 91,14; 92,6; 95,10; 119,75.152; 135,5; 140,12; 147,20; Prov 3,6; Eccl 3,14; 11,5; Isa 1,3; 40,21.28; 43,19; 45,4–5; 48,6–8; Jer 2,8; 4,22; 5,4–5; 8,7; 9,3; 10,25; 31,34b; 33,3; Hos 2,8; 5,4; 8,2; 11,3; 13,4; Jonah 4,2; and Mic 4,12.

A dynamic temporal process occurs in Gen 24,14; 28,16; Exod 6,7; 7,5.17; 8,10.22; 9,14.29; 10,2; 11,7; 14,4.18; 16,6; 12; 18,11.16; 29,46; 33,13[2x].16; Lev 23,43; Num 12,6; 14,34; 16,5.28; 22,19; Deut 4,9.39; 7,9; 8,5; 9,3.6; 11,2b; 18,21; 29,6; 31,13; Josh 3,7.10; 4,22; 22,31; 23,13; Judg 6,37; 17,13; 1 Sam 3,7; 6,9; 17,46–47; 18,28; 22,3; 2 Sam 5,12; 1 Kgs 8,43a; 17,24; 18,36–37; 20,13.28; 2 Kgs 5,15; 10,10; 19,19; 1 Chr 14,2; 16,8; 2 Chr 6,33a; 12,8; 25,16; 33,13; Neh 6,16; 9,14; Job 10,2; 11,6; 19,6; 23,5; Ps 4,3; 9,16; 16,11; 20,6; 25,4; 39,4[2x]; 41,11; 46,10; 48,3; 51,6; 59,13; 77,14; 78,6; 81,5; 83,18; 89,1; 90,12; 98,2; 100,3; 103,7; 105,1; 109,27; 119,79.125; 143,8; Eccl 11,9; Isa 5,5.19; 12,4; 19,12.21[2x]; 33,13; 37,20; 38,19;

The meaning of  $\text{עָד}$  is described variously in the major lexicons and theological dictionaries.<sup>46</sup> A cursory glance at the resources selected reveal that the lexicon articles on  $\text{עָד}$  (*HALOT* and *DCH*), structured alike, face similar challenges.<sup>47</sup> First, they offer only glosses without a short definition of what the verb denotes.<sup>48</sup> Such a definition should at least indicate the prototypical meaning within a specific context. Second, they have outdated (*HALOT*) or limited (*DCH*) semantic exposure to the insights of contemporary linguistics.<sup>49</sup> For example, a discussion of cognitive or semantic domains is missing.

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41,20; 43,10; 45,3,6; 49,23,26; 52,6; 60,16; 66,14; Jer 2,19; 11,18[2x]; 16,21bc; 28,9; 34a; 32,8; 44,29; Ezek 5,13; 6,7.10.13–14; 7,4.9.27; 11,10.12; 12,15–16.20; 13,9.14.21.23; 14,8.23; 15,7; 16,62; 17,21.24; 20,5.9.11.26.38.42.44; 21,5; 22,16.22; 23,49; 24,24.27; 25,5.7.11.14.17; 26,6; 28,22–24.26; 29,6.9.16.21; 30,8.19.25–26; 32,15; 33,29; 34,27.30; 35,4.9.11–12.15; 36,11.23.32.36.38; 37,6.13–14.28; 38,23[2x]; 39,6–7[2x].22.28; Hos 2,20; 5,9; 6,3a; Joel 2,27; 3,17; Hab 3,2; Zech 2,9.11; 4,9; 6,15; 11,11 and Mal 2,4.

<sup>46</sup> See, for example, Ludwig Koehler et al., *The Hebrew and Aramaic Lexicon of the Old Testament*, trans. Mervyn E. J. Richardson (Leiden: Brill, 2000), s.v. “עָד I” (henceforward *HALOT*); David J. A. Clines, ed., *Dictionary of Classical Hebrew*, 9 vols. (Sheffield: Sheffield Phoenix, 1993–2016), s.v. “עָד I” (henceforward *DCH*); W. Schottroff, “עָד”. In *Theological Lexicon of the Old Testament*, ed. by Ernst Jenni and Claus Westermann, trans. by Mark E. Biddle, 3 vols. (Peabody, MA: Hendrickson, 1997), 2:508–21 (henceforward *TLOT*); and G. Johannes Botterweck and Jan Bergman, “עָד”. In *Theological Dictionary of the Old Testament*, ed. by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. by John T. Willis et al., 15 vols (Grand Rapids, MI: Eerdmans, 1974–2006), 5:448–81 (henceforward *TDOT*).

<sup>47</sup> Among the lexicons and dictionaries selected, only *DCH* explicitly indicates its linguistic framework (*DCH* 1:14–15). The other three resources were published before cognitive linguistic began to be used in biblical studies. As such, one cannot expect to find elements of this recent approach in these three resources. Nevertheless, analyzing them from a cognitive linguistic perspective is helpful in highlighting some limitations these resources have. For an useful evaluation of the main Hebrew lexicons, see Christo H. J. van der Merwe, “Towards a Principled Working Model for Biblical Hebrew Lexicology”, *JNSL* 30, no 1 (2004): 119–37.

<sup>48</sup> I agree with Ziegert here, Ziegert, “What is  $\text{עָד}$ ? A Frame-Semantic Approach”, 713, that a dictionary should provide a [prototypical] definition of the term. Contra Barr, whom Ziegert adduces in note 10 on page 713. Barr argues that, for biblical Hebrew, a dictionary should provide only glosses, “that is, English words that sufficiently indicate the sort of area in which the Hebrew meaning must lie. The meaning itself, for the user of the dictionary, must remain within the Hebrew”. James Barr, “Hebrew Lexicography: Informal Thoughts”. In *Linguistics and Biblical Hebrew*, ed. by Walter R. Bodine (Winona Lake, IN: Eisenbrauns, 1992), 145.

<sup>49</sup> Christo H. J. van der Merwe, “Lexical Meaning in Biblical Hebrew and Cognitive Semantics: A Case Study”, *Bib* 87.1 (2006): 85. Two projects attempt to take into account semantic domains: *Semantics of Ancient Hebrew Database* (<http://www.sahd.div.ed.ac.uk>) and *Semantic*

There are also differences between the two lexicons. *HALOT* structures the glosses from concrete to abstract, while *DCH* follows the frequency of attestation criterion.<sup>50</sup> The latter's approach is helpful as it may point to the prototypical meaning of  $\text{יָדַע}$ , which appears to be in *DCH* the sense *know (that), realize (that), be aware (that), have knowledge (of)*. No prototypical meaning can be determined from *HALOT*. In addition, having a language-internal approach to meaning, *DCH* includes an extended syntagmatic discussion, indicating the subjects, objects and collocations of  $\text{יָדַע}$ . While this syntagmatic overview of the verb may be useful, it lacks interpretation.<sup>51</sup> For example, the selected list of punctual objects as presented in *DCH* does not make clear that these are all related to divine activity, hence indicating a potential combination of senses *know, be familiar with, experience something and know, be acquainted with God with know, be familiar with, experience something* as epistemically prototypical.

When it comes to *TLOT* and *TDOT*, both separate the discussion on  $\text{יָדַע}$  into secular and religious knowledge. This maybe helpful for clarifying the contextual frames of reference but it also introduces ambiguity, as various references related to theological knowledge are used as examples for the section on secular knowledge. *TLOT* provides several short definitions that may indicate a prototypical meaning of  $\text{יָדַע}$ , inclusive of awareness and involvement with the known. When dealing with secular knowledge, *TDOT* is less explicit and focuses more on epistemic conditions rather on defining the meaning of  $\text{יָדַע}$ .

When it comes to religious usage, both *TLOT* and *TDOT* emphasize the relational and practical aspects of knowledge. In addition, both indicate the close connection between  $\text{יָדַע}$  and the oracles of judgment and salvation. Yet, neither judgment nor salvation are treated as cognitive domains, which limits the usefulness of this connection. The covenant—otherwise an important cognitive domain of  $\text{יָדַע}$ — is mentioned only

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*Dictionary of Biblical Hebrew* (<http://semanticdictionary.org>). At the time of writing this research, neither of these two projects has an article on  $\text{יָדַע}$ .

<sup>50</sup> See David J. A. Clines's *introduction to DCH* 1:19.

<sup>51</sup> Merwe, "Principled Working Model", 124–25.

in *TLOT* where is interpreted as referring to professional priestly knowledge. As a result, the conceptual world of  $\text{עֲדַי}$  is left uncharted.

### *Unification of Profile-Base-Domain Relations*

The analysis done for the first step reveals that the process of knowledge formation expressed by the verb  $\text{עֲדַי}$  occurs in fourteen cognitive domains as presented in table 2. The conceptualization of  $\text{עֲדַי}$  takes place within these domains. These cognitive domains assume a specific construal of the reality. For this reason, each cognitive domain is analyzed below.

Table 2. Cognitive Domains of  $\text{עֲדַי}$

Cognitive Domain	No.	References
Judgment	116	Exod 7,5.17; 8,10.22; 9,14.29; 10,2; 11,7; Num 14,34; 16,5.28; 22,34; 1 Sam 6,9; 2 Sam 12,22; Job 11,6.8; 18,21; 19,6.25; 23,3.5; 24,1; 30,23; 38,5; 42,2-3; Ps 9,10.16; 76,1; 79,6; 83,18; 92,6; 95,10; 98,2; 109,27; Eccl 11,9; Isa 19,12; 33,13; Jer 4,22; 5,4-5; 9,24; 10,25; 11,18[2x]; 24,7; 44,29; Ezek 7,4.9.27; 11,10.12; 12,15-16.20; 13,9.14.21.23; 14,8.23; 15,7; 17,21.24; 21,5; 22,16.22; 23,49; 24,24.27; 25,5.7.11.14.17; 26,6; 28,22-24.26; 29,6.9.16.21; 30,8.19.25-26; 32,15; 33,29; 35,4.9.11-12.15; 38,16.23[2x]; 39,6.7[2x].22.28; Hos 5,4.9; 8,2; 13,4; Joel 2,14; 3,17; Jonah 3,9; 4,2; Mic 4,12; Hab 2,14; 3,2; Zech 2,9.11
Covenant	50	Exod 6,3.7; 18,16; 29,46; 31,13; 33,12.13[2x].16; Deut 4,9.35.39; 7,9; 8,3.5; 9,3.6; 29,4.6; 31,13; Josh 2,9; 14,6; 22,31; 23,13-14; 24,31; Judg 2,10; 2 Sam 7,21; 1 Chr 17,19; Neh 9,14; Ps 81,51; 89,1; 31,34[2x]; 32,8; Ezek 16,62; 20,5.9.11-12.20.26.38.42.44; 36,23.32.36.38; Mal 2,4
Deliverance	37	Judg 14,4; 16,20; Ps 20,6; 36,10; 41,11; 48,3; 56,9; 59,13; 91,14; 140,12; 143,8; Isa 19,21[2x]; 40,21.28; 41,20; 43,10.19; 45,3-6; 48,6-8; 49,23.26; 51,7; 52,6; 60,16; 64,2; 66,14; Jer 16,21[3x]; Ezek 34,27.30



Providen- ce	25	Gen 24,14,21; 28,16; 16,6,12; Lev 23,43; Deut 11,2[2x]; Josh 3,7,10; 4,24; Judg 6,37; 1 Kgs 17,24; 18,36-37; 2 Kgs 5,15; Neh 6,16; Ps 4,3; 77,14,19; 147,20; Prov 3,6; Isa 38,19; Zech 4,9; 6,15
Covenant lawsuit	19	Job 9,28; 10,2,13; Isa 1,3; 5,5,19; Jer 2,8,19; 8,7; 9,3,6; Ezek 5,13; 6,7,10,13-14; Hos 6,3[2x]; Mic 6,5
Praise	15	Exod 18,11; 1 Chr 16,8; 29,17; Ps 67,2; 71,15; 87,4; 100,3; 103,7; 105,1; 106,8; 135,5; 139,14; 145,12; Isa 12,4-5
Warfare	12	Exod 14,4,8; 1 Sam 17,46-47; 1 Kgs 20,13,28; 2 Kgs 19,19; 2 Chr 12,8; 13,5; 33,13; Ps 46,10; Isa 37,20
Guidance	11	Ps 16,11; 25,4,14; 39,4[2x]; 90,11-12; 119,75,79,125,152
Prophecy	10	Num 12,6; 22,19; 24,16; Deut 18,21; 1 Sam 3,7; 2 Kgs 2,3[2x],5[2x]; 2 Chr 25,16; Jer 28,9; Zech 11,11
Kinship	9	Josh 4,22; 1 Sam 18,28; 22,3; Ps 78,3,5-6; Hos 2,8,20; 11,3
Sanctuary	9	Judg 17,13; 1 Sam 2,12; 1 Kgs 8,43[2x],60; 2 Chr 6,33[2x]; Ps 51,6; 73,22
Restora- tion	7	Jer 33,3; Ezek 36,11; 37,6,13-14,28; Joel 2,27;
Rulership	6	Gen 41,39; Exod 5,2; 2 Sam 5,12; 2 Kgs 10,10; 1 Chr 14,2; 28,9
Creation	6	Job 36,26; 37,5,15-16; Eccl 3,14; 11,5

## Judgment

The verb **פָּטַר** is most frequently used in the [JUDGMENT] cognitive domain.<sup>52</sup> In Exodus, the relation between the trajectors —\PHARAOH\, \EGYPTIANS\ or \ISRAELITES\—and the various landmarks—aggregated as the /MANIFESTATION OF DIVINE POWER/ in the Exodus event— profiles the human recognition of something related to Yahweh, as a result of acquaintance with the manifestation of divine power. Such

<sup>52</sup> The concept of judgment which appears here as a cognitive domain is pervasive in the OT. Hamilton considers this concept the conceptual foreground of God's salvific activity. For an overview, see James M. Hamilton, *God's Glory in Salvation Through Judgment* (Wheaton, IL: Crossway, 2010), 56–59.

relation can be described as |RECOGNITION BY ACQUAINTANCE WITH|. Recognition entails the acknowledgment of the existence of divine power that can control and direct natural processes to accomplish certain purposes, as seen in the ten plagues.<sup>53</sup> The acquaintance in this context refers to experiencing the manifestation of the divine power. In the Book of Numbers, the verb profiles |AWARENESS BY ACQUAINTANCE WITH| (14,34). In addition, it profiles the perception of a fact or of a situation by either \ISRAELITES\ or \BALAAM\ of a specific thing following a divine intervention, hence |AWARENESS OF| following divine intervention (16,5; 22,34). A form of awareness (|DISCERNMENT OF|) with a focus on distinguishing between several options occurs in 16,28, following the divine manifestation of judgment. In 1 Samuel 6,9 and 2 Samuel 12,22, either the \PHILISTINES\ or \DAVID\ are waiting to see a divine sign in order to distinguish something. The relation profiled is thus |DISCERNMENT OF|.

The main trajector in the Book of Job is its homonymous protagonist. In his case,  $\text{וְט}$  mainly profiles the relation between him and the convictions or presumptions expressed either by his friends or by him.<sup>54</sup> The relational profile focuses on Job's awareness or discernment of a specific information resulting from the convictions or presumptions expressed. The |AWARENESS OF| profile occurs in 11,6.8; 23,3.5 and |DISCERNMENT OF| in 19,6; 30,2.3; 38,5.

In Job 42,2-3, Job's convictions result from the theophany he experiences.<sup>55</sup> The relations profiled here are |AWARENESS BY ACQUAINTANCE WITH| and |DISCERNMENT BY ACQUAINTANCE WITH| respectively.

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<sup>53</sup> Nahum M. Sarna notes that the plagues narrative "is a sophisticated and symmetric literary structure" whose purpose is "to emphasize the idea that the nine plagues are not random vicissitudes of nature; although they are natural disasters, they are the deliberate and purposeful acts of divine will—their intent being retributive, coercive, and educative". *Exodus*, JPS Torah Commentary (Philadelphia, PA: Jewish Publication Society, 1991), 38.

<sup>54</sup> The entire book is structured around the convictions or presumptions expressed. As David J. A. Clines notes: "The one thing Job will not allow is that his suffering proves his guilt. To refuse to acknowledge that presumption in the presence of these friends is a launchpad for controversy". *Job 1–20*, WBC 17 (Dallas, TX: Word, 1989), 77.

<sup>55</sup> When there are different relations profiled in different verses, each verse is indicated, as here.

Awareness and discernment overlap, the latter entailing the former with a focus on distinguishing between several options. All three profiles include a certain experience. In Job 19,25,  $\text{יָדַע}$  profiles the acceptance of the existence of a redeemer, hence |BELIEF IN THE TRUTH OF|. <sup>56</sup> In two other occurrences from Job (18,21; 24,1) the verb profiles the lack or the presence of |PERSONAL ACQUAINTANCE WITH|. The last relational profile indicates a personal relationship between two personal beings.

In the Book of Psalms, the verb profiles four types of relations. First, God discloses something about himself or about his actions. This forms the |DIVINE SELF-REVELATION| profile, which results in positive (76,1; 98,2) or negative (9,16) consequences for humans. Second is |PERSONAL ACQUAINTANCE WITH| God (9,10; 79,6). Third is |UNDERSTANDING OF|, mentally grasping something, referring to an individual (92,6) or a group (95,10) in a negative manner. Fourth is |AWARENESS BY ACQUAINTANCE WITH| following divine shaming (83,18) or divine deliverance (109,27). The last relation is also profiled in the two occurrences from Isaiah, while in the occurrence from Ecclesiastes |AWARENESS OF| implies also a form of acquaintance with a divine intervention. Several relational profiles already introduced also occur in the Book of Jeremiah (|AWARENESS BY ACQUAINTANCE WITH| in 9,24 and 11,18[2x]; |PERSONAL ACQUAINTANCE WITH| in 4,22 and 10,25; |UNDERSTANDING OF| in 5,4-5;<sup>57</sup> |RECOGNITION BY ACQUAINTANCE WITH| in 24,7 and 44,29).

Within the relevant passages for this study, the Book of Ezekiel has by far the largest number of occurrences of  $\text{יָדַע}$  (82), out of which 56 instances have [JUDGMENT] as their cognitive domain. Within this

<sup>56</sup> Clines perceptively observes that “the fact that Job ‘knows’ something does not prove it is true”. *Job 1–20*, 458–59.

<sup>57</sup> The |UNDERSTANDING OF| profile entails an analogy between human and divine thinking. Samuel E. Balentine notes: “To understand that X is like Y does not require divine revelation of unknown information; comprehension does not require unreasoned obedience to divine law”. “Sagacious Divine Judgment: Jeremiah’s use of Proverbs to Construct an Ethos and Ethics of Divine Epistemology”. In *The Book of Jeremiah: Composition, Reception, and Interpretation*, ed. by Jack R. Lundbom, Craig A. Evans, and Bradford A. Anderson, VTSup 178 (Leiden: Brill, 2018), 122. Hence, understanding what God requires is not beyond human reach.

cognitive domain, 3 occurrences profile |DIVINE SELF-REVELATION| for Israel (35,11; 39,7a) or for the nations (38,23a). In 14,23, the verb profiles |DISCERNMENT BY ACQUAINTANCE WITH| following a divine intervention, while in 25,14 |AWARENESS BY ACQUAINTANCE WITH|. Apart from these five instances, all other 51 occurrences profile the trajector's |RECOGNITION BY ACQUAINTANCE WITH| following a divine intervention.<sup>58</sup> The basic formula  $\text{כִּי־אֲנִי יְהוָה}$ , “that I am Yahweh”, occurs 45 times within the [JUDGMENT] domain and the variation  $\text{כִּי אֲנִי אֱלֹהֵי יְהוָה}$  “that I am God Yahweh”, occurs 5 times (13,9; 23,49; 24,24; 28,24; 29,16). The same profile is present in 38,16, although the recognition formula does not appear. In all these instances, recognition refers to acknowledging the divine identity following a divine historical intervention of judgment.

In the Minor Prophets,  $\text{יָדַע}$  profiles |PERSONAL ACQUAINTANCE WITH| Yahweh in Hosea, either as lacking (5,4), presumptuous (8,2) or actual (13,4). The last Hosea occurrence within the [JUDGMENT] domain profiles the divine |AWARENESS OF| a specific thing in 5,9. In Joel, out of the 2 occurrences, one profiles |DISCERNMENT OF| with an implicit previous acquaintance with the divine character (2,14), while the second profiles |AWARENESS BY ACQUAINTANCE WITH| (3,17). In Jonah 3,9, |DISCERNMENT OF| is again profiled when \GENERIC NINIVITE PERSON\ is trajector. When the trajector is \JONAH\, the focus on distinguishing something remains, but acquaintance is added, hence \DISCERNMENT BY ACQUAINTANCE WITH\, as Jonah experienced previously the divine graciousness, compassion, patience, and steadfast love (4,2).

<sup>58</sup> Zimmerli study of Ezekiel's recognition formula is unsurpassed. See Walther Zimmerli, “Knowledge of God According to the Book of Ezekiel (1954)”. In *I Am Yahweh*, ed. by Walter Brueggemann, trans. by Douglas W. Scott (Atlanta, GA: John Knox, 1982), 29–98. He points out that this formula “frequently functions as a conclusion, is firmly anchored in the context of prophetic speech, and is always preceded by a statement concerning a divine act” (ibid., 35). Such formula can be seen in the broader context of theodicy, as recognition means humans “telling God that he has been righteous in bringing disaster, in the hope that this recognition will prompt him to reconsider his intentions for the future”. John Barton, “Historiography and Theodicy in the Old Testament”. In *Reflection and Refraction: Studies in Biblical Historiography in Honour of A. Graeme Auld*, ed. by Robert Rezetko, Timothy Henry Lim, and W. Brian Aucker, VTSup 113 (Leiden: Brill, 2007), 32–33.

In Micah 4,12 and Habakkuk 2,14 |AWARENESS OF| is profiled, while in Habakkuk 3,2 the verb profiles |DIVINE SELF-REVELATION|. The last 2 occurrences of this domain are found in Zechariah, both profiling |DISCERNMENT BY ACQUAINTANCE WITH|.

## Covenant

The [COVENANT] domain is closely related with [JUDGMENT].<sup>59</sup> In the Book of Exodus, the verb  $\text{יָדַע}$  profiles |RECOGNITION BY ACQUAINTANCE WITH| several times (6,7; 29,46; 31,13), having \ISRAELITES\ as trajector. Apart from |DIVINE SELF-REVELATION| in 6,3 and |PERSONAL ACQUAINTANCE WITH| in 33,13b, the four instances left profile the perception of a situation or a fact following a specific experience, hence |AWARENESS BY ACQUAINTANCE WITH|. In three of these cases God is the cause of the experiential awareness (33,12-13a.16) and Moses in one case (18,16).

In the Book of Deuteronomy, all 11 occurrences have as their trajectors \ISRAELITES\ or \ISRAELITE DESCENDANTS\<sup>60</sup> In 4,9, the verb

<sup>59</sup> According to Peter J. Gentry and Stephen J. Wellum, the concept of covenant and especially “*the progression of the covenants* forms the backbone of Scripture’s metanarrative, the relational reality that moves history forward according to God’s design and final plan for humanity and all creation, and unless we ‘put together’ the covenants correctly, we will not discern accurately ‘the whole counsel of God’ (Acts 20:27)”. *Kingdom Through Covenant: A Biblical-Theological Understanding of the Covenants*, 2nd ed. (Wheaton, IL: Crossway, 2018), 31 (emphasis in original). They criticize Hamilton’s focus on judgment and his perceived failure to give prominence to the concept of the covenant (ibid., 20). It appears that the two emphases fail to consider Gerhard F. Hasel’s relevant advice that only a “multiplex approach with the multitrack treatment of longitudinal themes frees the biblical theologian from the notion of an artificial and forced unilinear approach determined by a single structuring concept, whether it is covenant, communion, kingdom of God, or something else, to which all OT testimonies, thoughts, and concepts are made to refer or are forced to fit”. *Old Testament Theology: Basic Issues in the Current Debate*, 4th ed. (Grand Rapids: Eerdmans, 1991), 206). As Paul R. Williamson observes, the covenant and the judgment concepts are intertwined from the first explicit mentioning of the covenant in the OT. “Covenant”, *DOTP*, 139–40.

<sup>60</sup> This reflects Deuteronomy’s focus on the covenant between Yahweh and Israel. Walter Brueggemann, *Deuteronomy*, AOTC (Nashville, TN: Abingdon Press, 2001), 17, which stood in need of renewal, “not because God changed, but because each generation had to recommit itself regularly in love and obedience to the Lord of the covenant”. Peter C. Craigie, *The Book of Deuteronomy*, NICOT (Grand Rapids, MI: Eerdmans, 1976), 37. Such recommitment entailed “a reaffirmation of obligations laid out in the covenant of circumcision (Gen 17; cf. Deut

profiles |AWARENESS BY INSTRUCTION|, in 8,3 |DISCERNMENT BY ACQUAINTANCE WITH| and in 29,4 and 31,33 |UNDERSTANDING OF|. All the other 7 occurrences profile |RECOGNITION BY ACQUAINTANCE WITH| in relation to a divine intervention. The intervention mentioned are retrospective —referring either to Exodus, Sinai, or the divine providence in the wilderness— or, in two instances, are prospective (9,3.6). In the Book of Joshua, apart from Rahab’s |DISCERNMENT BY ACQUAINTANCE WITH| in 2,9, ץד׳ profiles |AWARENESS OF| (14,6; 22,31; 23,13) and |AWARENESS BY ACQUAINTANCE WITH| (23,14; 24,31). The latter profile occurs in Judges 2,10 in reference to a new generation of Israelites, pointing to an epistemic discontinuity.

The next two occurrences represent two parallel passages, 2 Samuel 7,21 and 1 Chronicles 17,19, profiling ׀DAVID\ as being caused by the manifestation of the divine grace upon him to become |AWARE BY ACQUAINTANCE WITH|. In Nehemiah 9,14, |AWARENESS OF| is profiled retrospectively in reference to ׀ISRAEL’S ANCESTORS\ . The two references from Psalms also focus on awareness, profiled as |AWARENESS BY INSTRUCTION| (89,1; implicit in 81,5). In the Book of Jeremiah, ץד׳ profiles the |PERSONAL ACQUAINTANCE WITH|, following not the biddings of humans, but as a result of a divine intervention for relational restoration (31,34). A third instance in Jeremiah profiles |RECOGNITION BY ACQUAINTANCE WITH| following a divine sign of prophetic fulfillment (32,8).

A high frequency of the verb ץד׳ in the [COVENANT] domain occurs in the Book of Ezekiel (14 times). In 10 instances, the profiled relation is |RECOGNITION BY ACQUAINTANCE WITH|, with a focus on ׀ISRAELITES\ (16,62; 20,12.20.26.38.42.44; 36,38) or their restoration when the trajector is ׀FOREIGN NATIONS\ (36,23.36).<sup>61</sup>

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30:6–10) for all future generations (Deut 29:14–15) and an anticipation of the “new covenant” that will guarantee that a divine-human relationship between Yahweh and Abraham’s “seed” will be maintained forever (*cf.* Jer 31:31–34) by facilitating the important ethical obligations” (Williamson, “Covenant”, 153).

<sup>61</sup> As regards the Sabbath as the sign of the covenant with the Israelites, Zimmerli notes that “Yahweh’s actions on behalf of his people live not only in the narrative proclamation of the people of God, but equally in the signs Yahweh has given his people as fixed observances, observances witnessing to his particular actions on behalf of this same people. Recognition and knowledge are

In 20,5.9, |DIVINE SELF-REVELATION| is profiled retrospectively in relation to the exodus event. Verse 11 of the same chapter profiles Yahweh as causing Israel to become |AWARE BY ACQUAINTANCE WITH|, while in 36,32 God aims at helping Israel mentally grasp that no human merit caused the divine intervention, hence |UNDERSTANDING OF|. This last profile also occurs in Malachi 2,4, the final occurrence pertaining to the [COVENANT] domain.

### Covenant lawsuit

The [COVENANT LAWSUIT] domain is closely related with the [JUDGMENT] and the [COVENANT] domains.<sup>62</sup> The first 3 occurrences are in Job, profiling |DISCERNMENT OF| (9,28; 10,13) or |UNDERSTANDING OF| (10,2). The former profile also appears in Isaiah 1,3, where Israel's lack of a clear and distinct discernment of divine ownership implying personal acquaintance results from an attitude of rebellion. In the other two references from Isaiah 5,5 and 5,19, |AWARENESS OF| and |AWARENESS BY ACQUAINTANCE WITH| respectively are profiled.

In the Book of Jeremiah, the verb ידע profiles |PERSONAL ACQUAINTANCE WITH| as missing from the Israelites due to their wickedness and apostasy (2,8; 8,7; 9,3.6). In 2,19, |AWARENESS BY ACQUAINTANCE WITH| is profiled, pointing to a prospective negative experience. In Ezekiel, all 5 references of [COVENANT LAWSUIT] profile |RECOGNITION BY ACQUAINTANCE WITH|, having כִּי־אֲנִי יְהוָה, “that I am Yahweh”, placed immediately after ידע in all these occurrences. In the two references from Hosea 6,3 the verb profiles |PERSONAL ACQUAINTANCE WITH|, while Micah 6,5 profiles |AWARENESS BY INSTRUCTION|.

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revivified ever anew from the perspective of these signs and the people's encounter with them”. “Knowledge of God”, 70. For more on the connection between the Sabbath-sign and the reality it symbolizes, see Sigve K. Tonstad, *The Lost Meaning of the Seventh Day* (Berrien Springs, MI: Andrews University Press, 2009), 111–23.

<sup>62</sup> A detailed study of the covenant lawsuit in the OT is Richard M. Davidson, “The Divine Covenant Lawsuit Motif in Canonical Perspective”, *JATS* 21, no 1–2 (2010): 45–84. Davidson notes that Israel's unfaithfulness to the covenant with God triggers divine judgment, thus pointing to the interconnection between covenant, judgment and covenant lawsuit (ibid., 69).



### Deliverance, warfare, and restoration

The [DELIVERANCE] domain is closely related with [COVENANT].<sup>63</sup> This is indicated by the first two references of this domain, Judges 14,4 and 16,20, where the profiled relation is |AWARENESS OF|. In the Book of Psalms, |DISCERNMENT BY ACQUAINTANCE WITH| occurs twice (20,6; 41,11) having \PSALMIST\ as trajector. When |PERSONAL ACQUAINTANCE WITH| is profiled, the trajector \GODLY PEOPLE\ is related either to the manifestation of divine steadfast love (36,10) or the divine promise of protection (91,14). The |DIVINE SELF-REVELATION| profile occurs in 48,3, while in 56,9 |AWARENESS OF| occurs. In 59,13, |RECOGNITION BY ACQUAINTANCE WITH| relates \GENERIC PERSONS\ to /DIVINE INTERVENTION/, echoing Ezekiel's recognition formula. The acquaintance of the Psalmist with the divine providence profiles either a personal conviction that God delivers, hence |BELIEF IN THE TRUTH OF| (140,12) or a fervent desire to be instructed by God (|AWARENESS BY INSTRUCTION|, 143,8).

The majority of יָדַע instances are found in the Book of Isaiah (21). In Isaiah 19,21 two relations are profiled: |divine self-revelation| (21a; also in 64,2) occurs in conjunction with |personal acquaintance with| (21b). |Personal acquaintance with| is also present in 51,7. The profiled perception of a situation or a fact occurs often as |awareness of| (40,21.28; 48,6-8; 66,14) or |awareness by acquaintance with| (41,20; 43,19; 52,6), with a focus on God's people, expressed by trajectors like \god's people\, \israel\ or \zion\. In 43,10, |discernment by acquaintance with| is profiled, while 45,3 and 45,4-5 relate \cyrus\ to /divine favor/ profiling |recognition by acquaintance with| or |personal acquaintance with| respectively. The profile |recognition by acquaintance with| also appears in 45,6; 49,23.26; 60,16. In the Book of Jeremiah, the [deliverance] domain for יָדַע appears only in 16,21, where the 3 occurrences of the verb profile |awareness by acquaintance with|. The last 2 occurrences

<sup>63</sup> As R. K. Harrison observes, the Exodus represents the prototypical deliverance event in which God “liberates people, not to enable them to pursue their former way of life, but that they might be free to serve him and him alone. This concept was fundamental to the Sinai covenant and has been an abiding principle of spirituality ever since.” “Deliverance, Deliverer”, *EDT*, 330.



of this domain are found in Ezekiel 34,27.30, profiling |recognition by acquaintance with|.

The [warfare] domain is closely related to the [deliverance] and [restoration] domains.<sup>64</sup> The bulk of the instances profiles |recognition by acquaintance with|. Two exceptions are found in 2 Chronicles 12,8 and 13,5, where |discernment by acquaintance with| and |awareness by instruction| respectively occur. In the [restoration] domain, apart from the |awareness of| profile in Jeremiah 33,3, all other 6 occurrences of ידע profile |recognition by acquaintance with|, with the Ezekiel references using the expression כִּי־אֲנִי יְהוָה, “that I am Yahweh”, immediately after the verb ידע.

### Providence, guidance and praise

The first two instances of the verb ידע in the [PROVIDENCE] domain<sup>65</sup> occur in Genesis 24,14.21, profiling |RECOGNITION BY ACQUAINTANCE WITH|, the specific experience being represented by Rebekah’s hospitality. In 28,16, the relation between the trajector \JACOB\ and the landmark /DIVINE PRESENCE/ is profiled as |AWARENESS BY ACQUAINTANCE WITH|. The two occurrences from Exodus have |RECOGNITION BY ACQUAINTANCE WITH| (16,6.12), while in Leviticus 23,43 the future generations of Israel experience booths-living, hence |AWARENESS BY ACQUAINTANCE WITH|. One reference from Deuteronomy has two occurrences which profile the same relation: |RECOGNITION BY ACQUAINTANCE WITH| (11,2). The same relational profile occurs in Joshua

<sup>64</sup> “Warfare in the Bible is more than a sociological category, describing historical events”, notes Tremper Longman III; “it is an important and pervasive theological theme”. “Warfare”, *NDBT*, 836. The purpose of such an “Yahweh war” as Longman calls it is “the eradication of evil and the punishment of sin” (*ibid.*, 839). For a detailed analysis of the warfare concept in the OT, see Barna Magyarosi, *Holy War and Cosmic Conflict in the Old Testament: From the Exodus to the Exile*, Adventist Theological Society Dissertation Series 9 (Berrien Springs, MI: Adventist Theological Society Publications, 2010).

<sup>65</sup> Providence refers to divine care and, although inclusive of divine guidance, is treated as a separate cognitive domain according to the results of the cognitive analysis of ידע. Providence entails theological knowledge. According to Williams, it conveys three central lessons about God: his government, character, and his purpose for human history. For details, see Stephen N. Williams, “Providence”, *NDBT*, 711–13.

3,10 and 4,24, but is nuanced in 3,7, where |DISCERNMENT OF| with an implicit experiential acquaintance is profiled.

In Judges 6,37, |BELIEF IN THE TRUTH OF| is profiled following a specific divine sign. The same profile occurs in 1 Kings 18,37 and 2 Kings 5,15. In 1 Kings 17,24 and 18,36, as a result of a divine miracle, |RECOGNITION BY ACQUAINTANCE WITH| is profiled. In Nehemiah 6,16, the relation of \JUDAH'S ENEMIES\ to /REPORTS OF FINISHING THE REBUILDING OF JERUSALEM'S WALLS/ is profiled as |AWARENESS OF|. A similar profile occurs in Psalms 77,14 (|AWARENESS BY ACQUAINTANCE WITH|) while |AWARENESS OF| occurs in 4,3 and 147,20. In 77,19, a nuanced form of awareness is present, |PERCEPTION BY PHYSICAL SIGHT|. In the sole occurrence from Proverbs (3,6), |AWARENESS OF| is present, with the intended result of an obedient behavior. In Isaiah 38,19, |AWARENESS BY INSTRUCTION| is profiled following a divine miracle. The last two instances are from the Book of Zechariah (4,9; 6,15) and profile |DISCERNMENT OF| following the fulfillment of divine promises.

The [GUIDANCE] domain appears only in the Book of Psalms, and profiles nuances of awareness. |AWARENESS OF| follows divine revelation (16,11; 39,4[2x]; 90,11; 119,152), involves divine instruction (|AWARENESS BY INSTRUCTION|, 25,4; 90,12; 119,125) or a specific experience (|AWARENESS BY ACQUAINTANCE WITH|, 25,14; 119,75.79). The [PRAISE] domain is closely related to [PROVIDENCE] and [GUIDANCE].<sup>66</sup> In Exodus 18,11, the profiled relation is |RECOGNITION BY ACQUAINTANCE WITH|, also profiled in Psalms 100,3. In 1 Chronicles 16,8 and 1 Chronicles 29,17, |AWARENESS OF| and |ACQUAINTANCE WITH| respectively are present. The majority of instances are found in the Book of Psalms. In 67,2, |DIVINE SELF-REVELATION| is profiled. ׁׁ

<sup>66</sup> The cognitive domain of [PRAISE] expresses the human reaction of thanksgiving following a divine intervention of deliverance, restoration, or salvation. This has the character of a confessional testimony, which cannot be reduced to mere ahistorical witness, as Brueggemann seems to imply. Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis, MN: Fortress, 1997), xvi–xvii. Brevard S. Childs notes: “To hear the text as witness involves identifying Israel’s theological intention of bearing its testimony to a divine reality which has entered into time and space”. *Biblical Theology of the Old and New Testaments: Theological Reflections on the Christian Bible* (Minneapolis, MN: Fortress, 1993), 98. Consequently, the confessional testimony is always historically-derived.

as awareness is profiles in several verses, as |AWARENESS OF| (71,15; 135,5), |AWARENESS BY ACQUAINTANCE WITH| (87,4; 103,7; 106,8; 139,14; 145,12) or |AWARENESS BY INSTRUCTION| (105,1). The last two instances of [PRAISE] occur in Isaiah 12,4-5, profiling |AWARENESS OF|.

### Prophecy and sanctuary

In the first reference of the [PROPHECY] domain, the verb  $\text{יָדַע}$  profiles |DIVINE SELF-REVELATION| (Num 12,6). The next two references from Numbers profile |AWARENESS BY INSTRUCTION| (22,19) and |AWARENESS OF| (24,16) in reference to \BALAAM\. In Deuteronomy 18,21, the verb profiles |DISCERNMENT OF| when a criterion for identifying a presumptuous prophet is presented. This passage is echoed in Jeremiah 28,9, where the verb profiles |RECOGNITION BY ACQUAINTANCE WITH|. Next, the lack of young Samuel's acquaintance with God is profiled as |PERSONAL ACQUAINTANCE WITH| in 1 Samuel 3,7. Prior to Elijah's ascension to heaven, Elisha's |AWARENESS OF| is profiled four times in 2 Kings 2,3.5. Another prophet's awareness is nuanced as |DISCERNMENT OF| in 2 Chronicles 25,16, a profile that also appears in Zechariah 11,11.

In the [SANCTUARY] domain, the first occurrence of the verb  $\text{יָדַע}$  profiles Micah's assumed divine blessing as |AWARENESS OF| in Judges 17,13. The same profile appears in Psalms 51,6. In 1 Samuel 2,12 \SONS OF ELI\ are related to /WICKEDNESS/ as the verb profiles |PERSONAL ACQUAINTANCE WITH| representing their lack of piety. In Psalms 73,22, another lack is presented, the verb profile negated here being |UNDERSTANDING OF|. The rest of the occurrences within this domain profile |RECOGNITION BY ACQUAINTANCE WITH| either in relation to /ANSWERED PRAYERS OF FOREIGNERS/ (1 Kings 8,43; 2 Chronicles 6,33) or /DIVINE JUDGMENT IN FAVOR OF SOLOMON AND ISRAEL/ (1 Kings 8,60).

### Kinship, creation and rulership

The first occurrence of the [KINSHIP] domain appears in Joshua 4,22 where the verb  $\text{יָדַע}$  profiles |AWARENESS BY INSTRUCTION|. The same relational profile is later found in Psalms 78,5. The general |AWARENESS

OF| profile occurs four times within this domain (1 Sam 18,28; 22,3; Ps 78,3, 6), while |AWARENESS BY ACQUAINTANCE WITH| is profiled only in Hosea (2,8.20; 11,3). The |AWARENESS OF| also occurs in the [CREATION] domain (Eccl 3,14 and 11,5). The second profile that appears within this domain is |UNDERSTANDING OF|, negated in all its four references (Job 36,26; 37,5.15-16).

In the [RULERSHIP] domain, the first relational profile is |AWARENESS OF| and occurs in Genesis 41,39, following the divine revelation to Joseph of Pharaoh's dream. The verb profiles |PERSONAL ACQUAINTANCE WITH| either in negative (Exod 5,2) or positive terms (1 Chr 28,9). The |BELIEF IN THE TRUTH OF| relational profile occurs in two parallel passages (2 Sam 5,12; 1 Chr 14,2) as a result of divine election. The last profile in the [RULERSHIP] domain is |RECOGNITION BY ACQUAINTANCE WITH| in 2 Kings 10,10.

### Matrix of domains

As regards theological knowledge formation,  $\mathfrak{Y}\mathfrak{T}$  profiles a rich palette of trajector-landmark relations, wherein the explicit or implicit knower is represented by a human group in the majority of cases (235 times), while an individual person occurs 93 times.<sup>67</sup> The profile-base-domain relations outline the meaning potential of  $\mathfrak{Y}\mathfrak{T}$ ,<sup>68</sup> which encompasses |personal acquaintance with|, |awareness of|, |awareness by acquaintance with|, |awareness by instruction|, |belief in the truth of|, |discernment of|, |discernment by acquaintance with|, |divine self-revelation|, |perception by physical sight|, |recognition by acquaintance with| and |understanding of|. The prototypical meaning cannot be described by only one of these aspects, but rather by

<sup>67</sup> There are six cases where the knower is not specified (Joel 2:14; Jonah 3:9; Hab 3:2; Ps 48:3; Ps 77:19; Jer 28:9).

<sup>68</sup> Hence, Jens Allwood notes: "No attempt is made to distinguish between lexical and encyclopedic information in terms of the kind of information that is contained in the meaning potential". "Meaning Potentials and Context: Some Consequences for the Analysis of Variation in Meaning". In *Cognitive Approaches to Lexical Semantics*, ed. by Hubert Cuyckens, René Dirven, and John R. Taylor, Cognitive Linguistics Research 23 (Berlin: de Gruyter, 2003), 43.

a fusion of them.<sup>69</sup> In the human-divine interaction,  $\text{עֵד}$  is used to profile the embodied human awareness of something about the divine realm by acquaintance with a divine revelatory action against a matrix of fourteen cognitive domains: [judgment], [covenant], [covenant lawsuit], [deliverance], [warfare], [restoration], [providence], [guidance], [praise], [prophecy], [sanctuary], [kinship], [creation] and [rulership] (see figure 1).

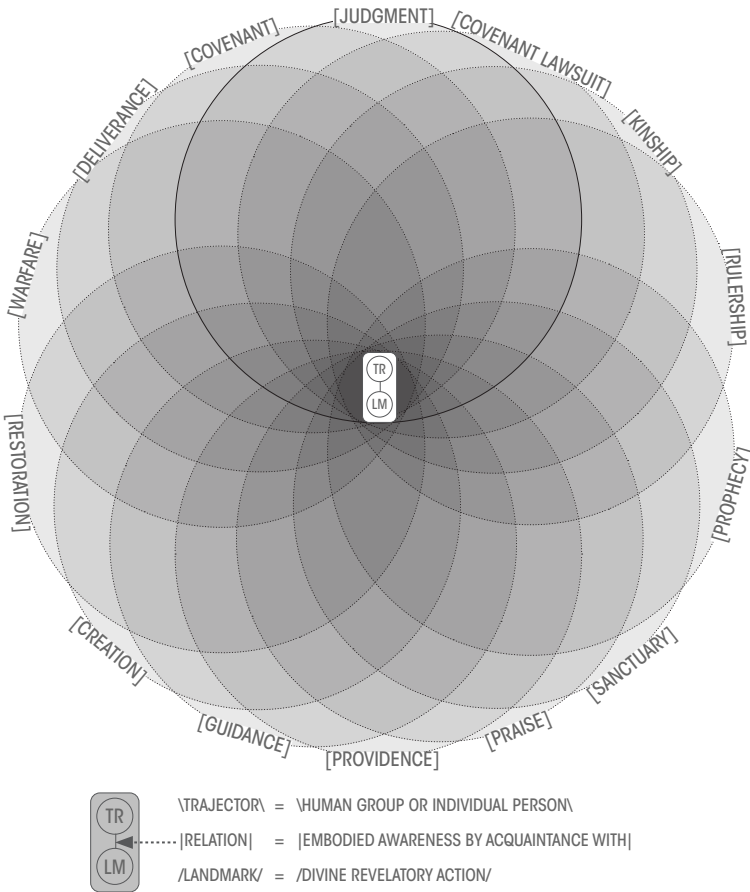


Figure 1. Matrix of Old Testament Domains

<sup>69</sup> In Wolde’s example, a singular relational profile represents the meaning of the chosen term. *Reframing Biblical Studies*, 258. Widder’s case is similar to the one present in this study, hence she presents a synthesis of her chosen term’s meaning potential. “To Teach”, 159.

### *Prototypical Scenario*

Indicating a process, the verb  $\text{יָדַע}$  cannot be separated from other elements of the mentally construed experience of theological knowledge formation. As such,  $\text{יָדַע}$  figures in a prototypical scenario that is particularized within each cognitive domain by its meaning potential. The basic steps of this prototypical scenario are these:

2. **Step 1.** State of unknowing.
3. **Step 2.** Manifestation of the divine real.
4. **Step 3.** Human embodied awareness by acquaintance with the divine real.
5. **Step 4.** Human knowledge of the divine real.

Each of the profiled relation of the meaning potential of  $\text{יָדַע}$  reflects this scenario, either in a three-step or four-step scenario (see table 3).

Table 3. Prototypical Scenarios of the Meaning Potential of  $\text{יָדַע}$

Meaning Potential	No.	Prototypical Scenario
RECOGNITION BY ACQUAINTANCE WITH	130	Step 1. State of unknowing Step 2. Divine intervention Step 3. Acquaintance with the divine intervention Step 4. Human recognition of the divine
AWARENESS OF	52	Step 1. State of unknowing Step 2. Divine action Step 3. Human awareness of divine action
AWARENESS BY ACQUAINTANCE WITH	43	Step 1. State of unknowing Step 2. Divine action Step 3. Human acquaintance with the divine action Step 4. Awareness of the divine
PERSONAL ACQUAINTANCE WITH	28	Step 1. State of unknowing Step 2. Divine revelation Step 3. Human acquaintance with the divine revelation Step 4. Personal acquaintance with God

UNDERSTAN- DING OF	16	Step 1. State of unknowing Step 2. Divine action Step 3. Human understanding of the divine action
DISCERNMENT OF	15	Step 1. State of unknowing Step 2. Divine action Step 3. Human discernment of the truth of something related to the divine action
DIVINE SELF- REVELATION	15	Step 1. State of unknowing Step 2. Divine revelatory action Step 3. Human acquaintance with the divine revelatory action
AWARENESS BY INSTRUCTION	14	Step 1. State of unknowing Step 2. Divine action Step 3. Instruction Step 4. Awareness of the divine
DISCERNMENT BY ACQUAINTAN- CE WITH	11	Step 1. State of unknowing Step 2. Divine action Step 3. Human acquaintance with the divine action Step 4. Human discernment of the truth of something related to the divine action
BELIEF IN THE TRUTH OF	7	Step 1. State of unknowing Step 2. Divine action Step 3. Human reaction as belief in the truth of something related to the divine action
PERCEPTION BY PHYSICAL SIGHT	1	Step 1. State of unknowing Step 2. Divine intervention Step 3. Human perception of the divine intervention by physical sight

*The Schematic Meaning of ץׁ*

The analysis above shows that the linguistic unit ץׁ is a schematic type, designating the external relation between the semantic structure |EM-BODIED AWARENESS BY ACQUAINTANCE WITH| and the phonological

structure  $\mathcal{Y}\mathcal{T}$ . In addition, it designates the internal relation within the semantic structure between the general landmark /DIVINE REVELATORY ACTION/ and the general trajector \HUMAN GROUP OR INDIVIDUAL PERSON\. The linguistic unit is also instantiated in larger configurations of meaning, namely, fourteen cognitive domains.<sup>70</sup> In the process of coding this schematic type as instances of meaning within specific cognitive domains, the formation of knowledge is construed using specific cognitive categories. The basic meaning |AWARENESS BY ACQUAINTANCE WITH|, which originates in the sensory embodied experience, is reflected in various instantiations, indicating that belief, discernment, recognition or understanding entail experience.

In  $\mathcal{Y}\mathcal{T}$ 's semantic structure, the general trajector \HUMAN GROUP OR INDIVIDUAL PERSON\ reveals that the process of knowledge formation is not abstracted from human life, but rather part of it. The prevalence of human groups in knowledge formation reflects the importance given to community in the Hebrew Bible. Yet, this does not mean that theological knowledge formation is only communitarian, as the individual focus shows.

Without denying the role of the trajector, the mental image evoked by  $\mathcal{Y}\mathcal{T}$  depends on its landmark structure, which connects it to specific usage events and cognitive domains. The /DIVINE REVELATORY ACTION/ general base is detailed as, for example, /DIVINE ANSWER/, /DIVINE DELIVERANCE/, /DIVINE ELECTION/, /DIVINE FAVOR/, /DIVINE GLORY/, /DIVINE GRANDEUR/, /DIVINE HOLINESS/, /DIVINE INTERVENTION/, /DIVINE JUDGMENT/, /DIVINE LOVE/, /DIVINE PROVIDENCE/, /DIVINE PRESENCE/, /DIVINE PUNISHMENT/, /DIVINE PROMISE/, /DIVINE REVELATION/, /DIVINE RESTORATION/, /DIVINE SIGNS/, /DIVINE WRATH/ or /DIVINE WARFARE/. This points to the dynamic and the historical character of the known.<sup>71</sup> All landmarks

<sup>70</sup> I am following Wolde's formulation here, although the data is different. See Wolde, *Reframing Biblical Studies*, 264.

<sup>71</sup> When talking about the recognition formula in Ezekiel, Zimmerli insightfully notes that the knowledge prompted by the recognition formula "always takes place within the context of a very concrete history, a history embodied in concrete emissaries and coming to resolution in them".



are closely intertwined with their cognitive domains. God is central in each of the fourteen cognitive domains identified. God is the one judging the Israel or the foreign nations, he enters into a covenant with Israel, he files covenantal lawsuit against his people, he creates, provides, guides, delivers, restores, answers prayers from his sanctuary and is praised.

In the majority of cases,  $\text{עָד}$  designates a dynamic temporal process (see figure 2).<sup>72</sup> Initially, the trajector is construed as separate from the landmark, in a state of unknowing. After the manifestation of the divine realm, the trajector becomes acquainted with the divine action and, as a result, aware of it. Such awareness is embodied and results in the human knowledge of the divine realm. For example, in Exodus 33,13,  $\text{עָד}$  is used twice as fientive, highlighting Moses's desire to become aware of God's ways and thus deepen his personal acquaintance with God. As such,  $\text{עָד}$  profiles a dynamic epistemic process. When  $\text{עָד}$  is used as stative, the relational profile does involve a change over time. For example, in 1 Samuel 2,12, the sons of Eli are described as not knowing God. The lack of |PERSONAL ACQUAINTANCE WITH| is profiled as a simple unchanged temporal relation, as the passing of time does not alter the ungodliness of Eli's sons.<sup>73</sup>

In the case of a complex atemporal relation, there is a multiple consistent configuration that is not profiled in time. For example, in Psalms 25,14, the IC of  $\text{עָד}$  profiles Yahweh as making his covenant known to those who fear him. This relational profile indicates multiple |AWARENESS BY ACQUAINTANCE WITH| structures, constant in time, as no temporal marker is indicated. Hence, the focus is not on the process of

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Zimmerli, "Knowledge of God", 63. As a result of such revelation, the knower is not "able to turn away with this knowledge into an ahistorical awareness or into a spiritual sphere that transcends the historical. Rather, precisely this recognition of Yahweh vis à vis the historical encounter will hold the person fast" (ibid., 89–90).

<sup>72</sup> Figure 2 is adapted from Wolde, *Reframing Biblical Studies*, 111, 267.

<sup>73</sup> In Wolde's view, a stative verb "profile[s] a relation that is construed as unchanged throughout the duration of the profiled time segment. The profile of these relations, therefore, consists of a single configuration". Wolde, *Reframing Biblical Studies*, 171.

revealing the covenant, but rather on the action of revealing it as a whole.<sup>74</sup> In a simple atemporal relation, a single consistent configuration is profiled. In Numbers 24,16, for example, the participle of  $\nu\tau'$  profiles Baalam's |AWARENESS OF| in relation to divine knowledge as a simple and consistent configuration —as a state— with  $\nu\tau'$  used as stative.<sup>75</sup>

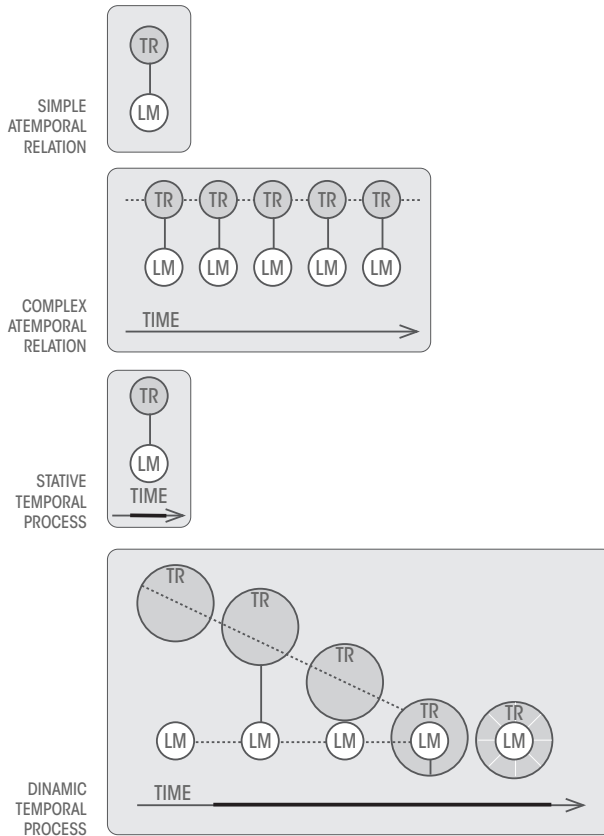


Figure 2. Atemporal and Temporal Relational Profiles of  $\nu\tau'$ .

<sup>74</sup> “Thus”, notes Wolde, “the infinitive construct has a relational profile and scans a relation in summary rather than in sequential fashion” (ibid., 151).

<sup>75</sup> As Wolde indicates, the participle “profiles the continuation over time of a stable relation and construes a situation both as internally homogeneous and as progressive or still ongoing” (ibid., 149).

## Conclusions

In conclusion, a cognitive linguistics approach helps the reader grasp the conceptual meaning of the biblical text. For the example used in this study—the linguistic unit  $\text{יָדַע}$  used to conceptualize KNOWING GOD—a mental image emerges from the interaction of four elements.<sup>76</sup> First is the contextual usage event. Without a context, the conceptual content communicated by  $\text{יָדַע}$  is lost. The second element—the profile-base relationship—can only occur in a communicative setting. As a verb,  $\text{יָדַע}$  has a relational profile which occurs in 334 instantiations in the Hebrew Bible. The profile-base relationship represents what  $\text{יָדַע}$  designates in each occurrence. The authorial choice to give prominence to some elements in the text focuses the reader’s attention to specific cognitive components and ways to relate them.<sup>77</sup>

The third element that contributes to the mental image created by  $\text{יָדַע}$  is the area of contextualization, namely, the fourteen cognitive domains which were identified above. These domains function as a background knowledge for each instantiation of this linguistic units. The matrix of these domains provides the background for a synthesized prototypical meaning. The unit  $\text{יָדַע}$  is used to profile the embodied human awareness of something about the divine realm by acquaintance with a divine revelatory action.

The fourth element contributing to creating  $\text{יָדַע}$ ’s mental image is the four-step prototypical scenario, that begins with the state of unknowing, and, when the divine realm is manifested, leads to a human embodied awareness by acquaintance with the divine, resulting in the formation of theological knowledge. Consequently, the mental image created by  $\text{יָדַע}$  prototypically evokes a temporal process wherein humans personally experience a divine historical intervention.

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<sup>76</sup> The description of these four elements is adapted from *ibid.*, 357–60.

<sup>77</sup> As regards the notions of perspective and prominence, the profile-base can also be described as a trajector-landmark relation, wherein the trajector is the profile which has a primary focus, while the base is the landmark that has a secondary focus.

There are several epistemological implications of the cognitive analysis above for a possible model of theological knowledge formation as reflected in the Hebrew Bible. First, the epistemic process entails embodied awareness, indicative of an indissoluble connection between cognitive and somatic experiences. Second, knowledge formation is relational-participative, as it necessitates experiencing or acquaintance with the epistemic subject or object. Third, theological knowledge is revelational, as it is warranted by a divine intervention either directly or indirectly. Without revelation, no theological knowledge is possible. Fourth, such epistemic activity is temporal and it develops in history as it is part of human life. Fifth, this process is both communitarian and individual in nature. The next two implications are related to the cognitive domains identified. These domains can be grouped into two major cognitive clusters: judgment and covenant. These two clusters provide the cognitive background for the majority of references thus fostering the process of knowledge formation. These seven implications function the minimal criteria for a biblical model of theological knowledge formation.

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