

Worksheet 7

Wednesday, February 4, 2026

4:16 PM

Covenant Language

From Sarai to Sarah through Jacob to Israel: Transformation, Renaming, and Divine Identity

Summary of the Lesson:

This lesson will fully dive into how onomastics inform the patriarchal perspective of Genesis, with Noah, Abraham and Sarah, Isaac and Jacob. Woven together in the Covenantal language, these stories show us a linguistic pattern of covenant transformation. In the Hebrew Bible, names carry meaning that signals their calling or a change in covenant status.

As we study these narratives, we will also apply several interpretive tools introduced in earlier lessons. From cognitive psychology, we know how recognizing our “truth towers,” practicing steelmanning, and learning to sit comfortably with dissonance when new information challenges our assumptions is the most importantly approach to our studies. Today we will introduce the Plumb Line Method into our arsenal. We will examine the language, structure, and historical setting of these stories to better understand how the text communicates its message. Finally, we will conclude by briefly introducing the Supplementary Hypothesis, the scholarly model that helps explain how biblical narratives developed through layered traditions over time.

Reflections:

Have you ever used any method similar to the plume method? If so, how did you find it useful? If not, how does doing further research into the text and comparing it with other resources make you feel?

Key Terms (include a pronunciation guide):

Onomastics: the theological and covenantal weight carried in divine and human names.

Paronomasia: soundplay between related words

Truth towers: A tool created by Stephen Bishop to explain how human beings organize

Truth towers: A tool created by Stephen Pinker to explain how human beings organize our beliefs and truths with the metaphor that individuals construct beliefs from the doctrines, experiences, assumptions, and interpretations are given to us already over simplified and stacked on top of one another like bricks. When one brick is being challenged, it feels as though the entire tower (meaning entire belief system) is being challenged.

Steel manning: The disciplined practice of strengthening an opposing position before critiquing it.

Bayesian Thinking: Interpretations should update as new evidence emerges. Confidence should shift gradually rather than remain fixed.

Cognitive Dissonance: It occurs when two ideas appear to conflict and the mind wants immediate resolution. The instinct is to dismiss one side or retreat to what feels familiar.

Plume Line Method: provides a clear method for evaluating which interpretation best fits the evidence.

Based on a tool from the ancient world, builders used a plumb line, a weighted cord, to determine whether a wall or structure stood upright. The tool provided an objective reference point that allowed builders to measure the closest alignment possible.

poetic etymology: the narrative explains a name by linking it to a Hebrew word or phrase within the story.

Significant Hebrew words and their meaning:

נֹחַ	Noah
נַחַם	comfort, relief, or change of mind.
נוח	“rest,” “settle,” or “remain.”
יִנְחָמֵנוּ	This one will comfort us.
שרה	“princess” or “noble lady”
שר	masculine “prince” or “leader”
שרה	My Princess
יִצְחָק	To Laugh
‘aqev	Heel
‘qb	“to follow at the heel,” “to circumvent,” or “to overreach.”
רִחַל	Ewe or a female sheep
לָאָה	Remains uncertain

The Plumb Line Method

The Plumb Line Method applies several interpretive checks that help evaluate whether a reading of scripture is well supported:

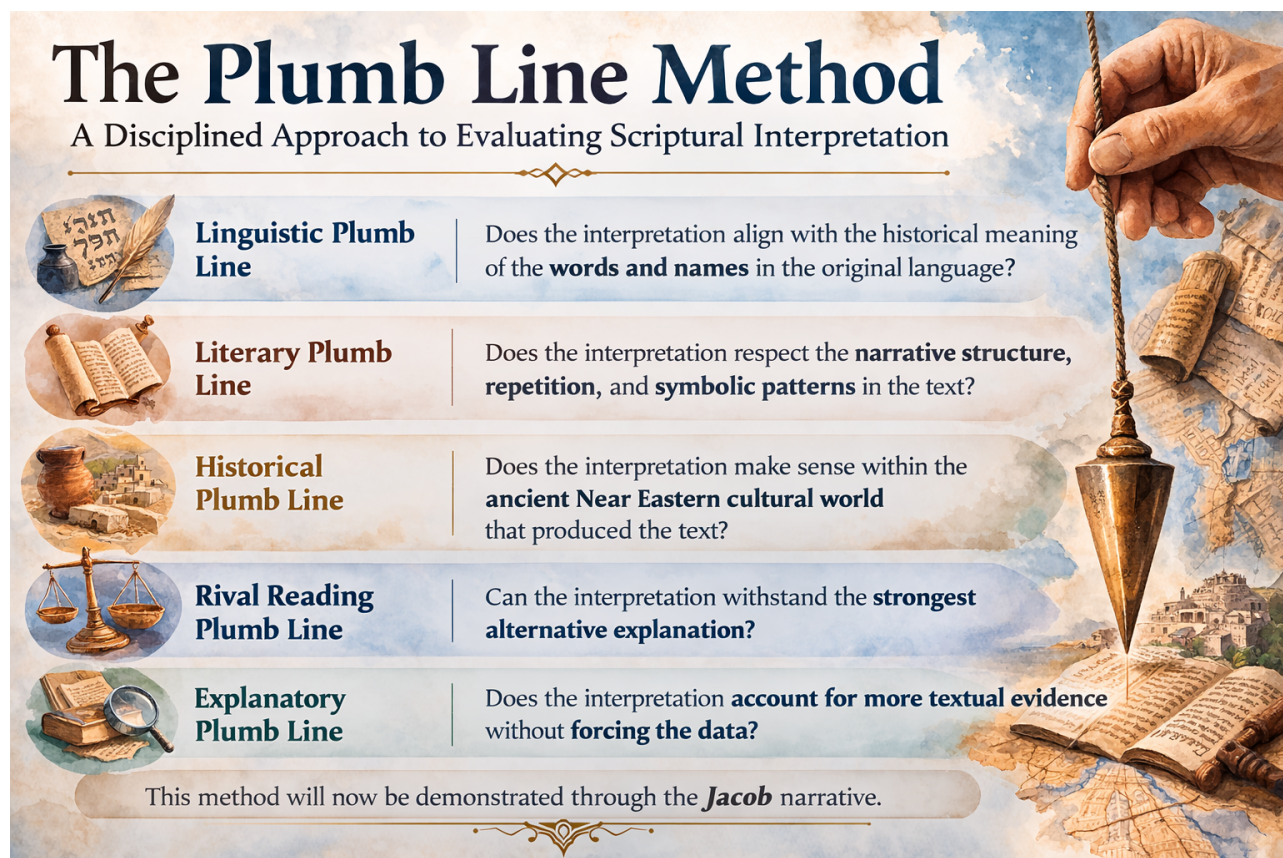
The **linguistic plumb line** asks whether an interpretation aligns with the historical meaning of the words and names in the original language.

The **literary plumb line** examines whether the interpretation respects the structure of the narrative, including repetition, symbolism, and thematic patterns.

The **historical plumb line** asks whether the interpretation makes sense within the ancient Near Eastern cultural world in which the text emerged.

The **rival reading plumb line** tests whether the interpretation can withstand the strongest alternative explanation rather than only weaker objections.

Finally, the **explanatory plumb line** asks whether the interpretation accounts for the greatest amount of textual evidence without forcing the data.



The Plumb Line Method

A Disciplined Approach to Evaluating Scriptural Interpretation

	Linguistic Plumb Line	Does the interpretation align with the historical meaning of the words and names in the original language?
	Literary Plumb Line	Does the interpretation respect the narrative structure, repetition, and symbolic patterns in the text?
	Historical Plumb Line	Does the interpretation make sense within the ancient Near Eastern cultural world that produced the text?
	Rival Reading Plumb Line	Can the interpretation withstand the strongest alternative explanation ?
	Explanatory Plumb Line	Does the interpretation account for more textual evidence without forcing the data ?

This method will now be demonstrated through the **Jacob** narrative.

Reflection:

Choose a verse that interests you from Genesis. Write your interpretation of the text.

Assess your interpretation with all the plume lines above. Does your interpretation of the text change? Did the plume lines validate your interpretation?

Graphic: Primary Texts and Lexical Foundations

Textual Foundations	Hebrew Text	Mechon-Mamre	Sefaria	Annotated translation editions (New American Bible Revised Edition (NABRE))
Definition	Primary Text	Primary text + JPS 1917 English Translation	Primary text + Jewish Tradition Translations	Highlighted key words and phrases
Purpose	Using a stable textual baseline allows you to compare interpretations against the language of the passage itself rather than relying only on inherited assumptions.	Widely used in academic contexts	provides access to the Hebrew text alongside multiple Jewish translation traditions, allowing readers to compare how different translators render difficult passages or linguistic wordplay. ¹	Provide the types of notes allow students to see where translators themselves recognize patterns

				patterns of sound and meaning embedded within the narrative. ²
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poetic etymology:

David Marks’ classic study of biblical naming conventions demonstrates that these naming explanations follow recognizable literary patterns and rhetorical goals within Hebrew narrative.³

Scholars such as Gary Rendsburg have further shown that phonetic clustering and wordplay are stable stylistic features of biblical Hebrew. These patterns include alliteration, paronomasia, and sound echoes that connect names, verbs, and places within a narrative.

Scott Noegel’s work has demonstrated that these forms of wordplay often shape characterization and narrative logic, particularly in stories such as the Jacob cycle.⁴

Robert Alter’s influential translation of the Hebrew Bible also highlights how these literary features operate throughout Genesis, emphasizing that biblical prose often communicates meaning through carefully crafted language rather than straightforward reporting.⁵

Lexical Traditions	Brown–Driver–Briggs (BDB)	The Hebrew and Aramaic Lexicon of the Old Testament (HALOT)	Ernest Klein’s Etymological Dictionary of the Hebrew Language
Use	provides a classical	offers a more modern	provides

	philological reference that catalogs semantic ranges and textual usage across the Hebrew Bible.	critical lexicon that incorporates comparative Semitic linguistics and updated scholarship.	concise etymological explanations and semantic histories for many biblical terms.
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When used together, these three lexicons provide complementary perspectives on the meaning and development of Hebrew vocabulary, allowing students to evaluate interpretations against well-established lexical evidence.⁶

Sources

1. Mechon-Mamre Hebrew Bible (with JPS 1917 translation), <https://www.mechon-mamre.org>; Sefaria: The Living Library of Jewish Texts, <https://www.sefaria.org>.
2. United States Conference of Catholic Bishops, New American Bible Revised Edition (NABRE), Genesis 25:26 annotation.
3. David Marks, “Biblical Naming and Narrative Convention,” in studies of Hebrew literary onomastics.
4. Gary A. Rendsburg, studies on Hebrew wordplay and phonetic patterning in biblical literature; Scott B. Noegel, works on wordplay and interpretation in biblical narrative.
5. Robert Alter, The Hebrew Bible: A Translation with Commentary (New York: W. W. Norton, 2018); see also The Art of Biblical Narrative.
6. Francis Brown, S. R. Driver, and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: Clarendon Press, 1907); Ludwig Koehler, Walter Baumgartner, and Johann Jakob Stamm, The Hebrew and Aramaic Lexicon of the Old Testament (Leiden: Brill, 1994–2000); Ernest Klein, A Comprehensive Etymological Dictionary of the Hebrew Language (Jerusalem: Carta, 1987).

Graphic: Noah and the Flood Narrative

Noah	Hebrew	English translation and meaning	Textual Evidence
Name	נֹחַ	Noah	
Root	נחם	comfort, relief, or change of mind. ¹	Genesis 5:29

Common Association	נוח	“rest,” “settle,” or “remain.” ²	Hebrew lexicons such as BDB, HALOT, and Klein all emphasize this semantic range of rest or repose. ³
Wordplay Statement	יִנְחֵנוּ	This one will comfort us.	Genesis 5:29
Larger Narrative	https://biblehub.com/text/genesis/8-1.htm	The flood story eventually transitions from a world marked by curse to one stabilized by covenant, especially through the covenant God establishes with Noah after the flood.	Genesis 8–9

The flood story itself also participates in the wider ancient Near Eastern flood tradition, particularly the Atrahasis and Gilgamesh narratives.⁵ However, Genesis reframes the cause of the flood. Instead of divine annoyance at human noise, the biblical text emphasizes violence (סָחָק) and moral corruption as the reason for the judgment.⁶ As Christine Hayes notes, this shift changes the theological tone of the story. In Genesis, God acts deliberately in response to corruption rather than reacting impulsively to human disturbance.⁷

Sources

1. Genesis 5:29.
2. Brown, Driver, and Briggs, Hebrew and English Lexicon, entries נוח / נחם.
3. Koehler and Baumgartner, HALOT; Ernest Klein, Etymological Dictionary of Hebrew.
4. Herbert Marks, studies on biblical narrative etymology and onomastics.
5. Benjamin R. Foster, Before the Muses; Lambert and Millard, Atrahasis.
6. Genesis 6:5–11.
7. Christine Hayes, Introduction to the Old Testament, Yale lecture series.

Abraham. Sarah. and Isaac

Graphic: Covenant Renaming and Narrative Wordplay

Abraham	Hebrew	English translation and meaning	Textual Evidence
Name	אַבְרָהָם	father of a multitude of nations (theological or narrative explanation, not a strict linguistic derivation).	Genesis 17
Root	אָבִי הָעַמּוֹת	Folk etymological root “Father of the Nations”	Genesis 17
Common Association	אב	Father	
Larger Narrative	https://biblehub.com/interlinear/study/genesis/17.htm	Renaming from Abram to Abraham explicitly ties God’s covenant promises to the future multiplication of Abraham’s descendants. ¹	Genesis 17

Sarah	Hebrew	English translation and meaning	Textual Evidence
Name	שָׂרָה	“princess” or “noble lady” ³	Genesis 17
Root	שָׂר	masculine “prince” or “leader” ⁴	Genesis 17
Common Association	שָׂרָה	My Princess	Genesis 17
Larger Narrative	https://biblehub.com/interlinear/study/genesis/17.htm	Renaming from Sarai to Sarah marks a status transformation, signaling Sarah’s role in the covenant lineage rather than merely altering a label.	Genesis 17

Issac	Hebrew	English translation and meaning	Textual Evidence
Name	יִצְחָק	To Laugh	Genesis 17:19

Root	צחק	To Laugh	Genesis 17:19
Common Association	צחק	BDB notes that the root word can also refer to play, sport, or even ambiguous behavior, depending on the context. ⁶	Genesis 21:9
Larger Narrative	https://biblicalhub.com/interlinear/study/genesis/17.htm	Abraham laughs, Sarah laughs, and eventually Sarah expresses joyful laughter after Isaac's birth. ⁵ The narrative repeatedly references laughter in the Abraham cycle, creating a linguistic motif that ties together disbelief, joy, and fulfillment.	Genesis 17:19

Sources

1. Genesis 17:5–16.
2. Herbert Marks, studies on biblical naming and narrative etymology.
3. Common interpretive traditions summarized in major biblical commentaries.
4. Ernest Klein, A Comprehensive Etymological Dictionary of the Hebrew Language, entry שרה.
5. Genesis 17:17; 18:12; 21:6.
6. Brown, Driver, and Briggs, Hebrew and English Lexicon, entry צחק.

Graphic: Jacob's Transformation Through Sound, Place and Covenant

Jacob	Hebrew	English translation and meaning	Textual Evidence
Name	יַעֲקֹב (Ya'aqov)	Jacob meaning to wrestle/struggle	Genesis 32
Root	עָקַב 'aqev	Heel (Reference to being born grasping the heel of his brother Esau).	Genesis 25:26
Common Association	עָקַב 'qab	"to follow at the heel," "to circumvent," or "to overreach," which helps	

		explain why later passages portray Jacob as a figure associated with supplanting or striving. ²	
Wordplay Statement		The name Jacob is purposefully connecting Jacob to the struggle of his life and nature.) וַיַּעֲבֹד vaye'aveq) → “he wrestled”) יַעֲקֹב Ya'aqov) → “Jacob)	Genesis 32
Larger Narrative		Jacob’s narrative moves the reader from his journey in self-directed striving to covenantal identity, where blessing is no longer taken but received through relationship with God.	Genesis 25–35

Sources

1. Gary A. Rendsburg, “Word Play in Biblical Hebrew: An Eclectic Collection,” in *Puns and Pundits: Wordplay in the Hebrew Bible and Ancient Near Eastern Literature* (Bethesda: CDL Press, 2000).
2. Francis Brown, S. R. Driver, and Charles A. Briggs, *The Brown–Driver–Briggs Hebrew and English Lexicon* (Peabody, MA: Hendrickson, 1996), entries for עֲבָד and יַעֲבֹד.
3. Scott B. Noegel, “Drinking Feasts and Deceptive Feats: Jacob and Laban’s Double Talk,” *Journal of Hebrew Scriptures* 4 (2002).
4. Herbert Marks, “Biblical Naming and Poetic Etymology,” *Journal of Biblical Literature* 114, no. 1 (1995): 21–42.
5. Brown, Driver, and Briggs, *Hebrew and English Lexicon*, entry נָגַע; Genesis 32:22–32.
6. Noel Forlini, *Facing the Dark: Encounters at the Jabbok (Genesis 32:22–32)* (PhD diss., Drew University, 2017).

Graphic: Liminal Geographies and Identity at Thresholds

Genesis 5–35 stages covenant moments at these threshold spaces seeped in symbolism like rivers, groves, mountains, and temple sites. These boundary crossings are narrative

like rivers, groves, mountains, and temple sites. These boundary crossings are narrative mechanisms where we see transformation occurs. Scholars note that the Jacob cycle repeatedly uses liminal environments to frame encounters with the divine. Noel Forlini identifies motifs such as crossing, darkness, and confrontation as narrative devices that allow identity to be renegotiated through encounter rather than simple explanation.¹

	Bethel	Jabbok River	Mahanaim	Moriah
Location	It was first identified as the temple location of Luz later renamed Bethel	the river east of the Jordan corresponding to the modern Wadi Zerqa. the river rises near present-day Amman and flows westward into the Jordan River. ⁴	The tributary east of the River Jordan it has been identified with modern Wadi Zarqa, marking a boundary crossing.	Located east of the River Jordan
Narrative Significance	Jacob's Vision (Genesis 28:19).	Jacob’s nighttime struggle (Genesis 32). ³ Also leads to the renaming Israel.	Jacob’s return	The binding of Isaac (Genesis 22) and the site of Solomon’s temple (2 Chronicles 3:1)
Name meaning	House of God	Peniel (the name of the exact spot the wrestling too place): face of God.	Two camps	
Cultural Significance	Bethel traditions likely preserve early sanctuary traditions that later became significant within Israel’s religious	Jacob’s encounter at the river leads to the renaming Israel, which Genesis 32 explains through the verb sārâ (“to	Lexicographi cal sources link the name to Jacob’s encounter with angelic	This canonical link allows later readers to associate the patriarchal narrative with

	history, particularly during the northern kingdom period when Bethel functioned as a cultic center.²	strive, contend”). The text states that Jacob has “striven with God and with humans and prevailed.” However, scholars caution that the name Israel likely carries multiple grammatical possibilities. The name may also suggest meanings such as “God strives,” “God contends,” or “God rules.” This ambiguity allows the name to communicate both Jacob’s struggle and God’s involvement in the transformation.⁴	messengers, symbolizing the coexistence of God’s camp and Jacob’s camp.⁵	the future temple location without requiring Genesis itself to make the identification explicitly.⁶
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Sources

1. Noel Forlini, Facing the Dark: Encounters at the Jabbok (Genesis 32:22–32) (PhD diss., Drew University, 2017).
2. Benjamin Scolnic, “Abraham and Jacob, and God, at Beth El,” Jewish Bible Quarterly 40, no. 3 (2012).
3. Francis Brown, S. R. Driver, and Charles A. Briggs, The Brown–Driver–Briggs Hebrew and English Lexicon (Peabody, MA: Hendrickson, 1996), entry יַבְבֶּק (Jabbok).
4. “Jabbok,” Bible Odyssey, Society of Biblical Literature.
5. Brown, Driver, and Briggs, Hebrew and English Lexicon, entry יַבְבֶּק (Jabbok).

5. Brown, Driver, and Briggs, Hebrew and English Lexicon, entry מִן־נָאִים (miananaim).
6. Genesis 22; 2 Chronicles 3:1.

Graphic: Jacob's Inversion: Heel to Limp

	Beginning	Ending
Jacob's Physical Transformation	The newborn Jacob grasping Esau's heel (Genesis 25:26)	Jacob's hip is struck during the mysterious nighttime struggle, leaving him with a limp (Genesis 32)
Linguistic Significance	Genesis 25:26 connects Jacob's name with the Hebrew word 'aqev ("heel"), describing the newborn Jacob grasping Esau's heel. Lexical studies note that the related root 'qb carries meanings such as "follow at the heel," "supplant," or "circumvent," allowing the narrative to associate Jacob's identity with striving and displacement from the very beginning of the story. ¹	נגע (naga'), a term that can mean "touch," "reach," or "strike," a semantic range reflected in major Hebrew lexicons and reinforced in later lexical studies influenced by HALOT. ²

The one who once stabilized himself by grasping another's heel now walks with instability, carrying the memory of the divine encounter in his own gait.

The story therefore communicates identity change through both declaration and embodiment. Jacob receives the new name Israel, yet the limp ensures that the encounter is remembered physically as well as verbally.

Sources

1. Francis Brown, S. R. Driver, and Charles A. Briggs, The Brown–Driver–Briggs Hebrew and English Lexicon (Peabody, MA: Hendrickson, 1996), entries עֲקֵב and עָקַב.
2. Ludwig Koehler and Walter Baumgartner, The Hebrew and Aramaic Lexicon of the Old Testament (HALOT), entry נגע.
3. Noel Forlini, Facing the Dark: Encounters at the Jabbok (Genesis 32:22–32) (PhD diss., Drew University, 2017).
4. Christine Hayes, Introduction to the Old Testament (Hebrew Bible), Yale University.

4. Christine Hayes, Introduction to the Old Testament (Hebrew Bible), Yale University Open Course materials.
5. Genesis 17:5–15; Herbert Marks, “Biblical Naming and Poetic Etymology,” Journal of Biblical Literature 114, no. 1 (1995).
6. Genesis 5:29; Genesis 8–9.

Animal Symbolism and Maternal Imagery in the Leah and Rachel Narratives

	Rachel	Leah
Hebrew	רָחֵל	לֵאָה
English Translation	Ewe or a female sheep	Wild cow (chaotic cow)
Narrative Significance	Rachel is introduced while tending her father’s sheep (Genesis 29:9)	the traditional interpretation connecting it with “weary” is widely considered speculative.
Cultural Significance	animals frequently carried symbolic meanings related to fertility, nourishment, and motherhood.	Some scholars have suggested possible links to Akkadian terms associated with cattle, but this proposal has not gained widespread acceptance.

Reflection: What do you think of Leah's name remaining undefined? Do you think there is significance in her undefined name?

Table A

Names, Roots, Semantic Ranges, and Anchor Verses

Name / Form (Hebrew)	Root(s) Emphasized	Semantic Range (Lexicon Evidence)	Key Verse Anchors (Hebrew + cue)
Noah (נֹחַ)	נָח / נוח (narrative) (wordolav	rest, settle down, remain.” “נָח: Narrative motivation uses (“comfort / relief”). highlighting	Gen 5:29 — ויקרא... נח... (“called...

.poetic etymology tension Noah... this one will comfort us”).

Abraham (אַבְרָהָם) / Abram (אַבְרָם)	Narrative explanation (“multitude”)	Many guides flag Gen 17’s explanation as theological/folk etymology rather than strict derivation.	Gen 17:5 — name change framed by covenant and “father of a multitude of nations.”
Sarah (שָׂרָה) / Sarai (שָׂרַי)	שר / שרה (noun)	Klein: שרה “princess, noble lady,” feminine of שר (“prince / minister”). Sarai → Sarah understood as “my princess” → “princess” in covenant expansion frame.	Gen 17:15–16 — Sarai → Sarah tied to blessing and nations.
Isaac (יִצְחָק)	צחק	BDB: “laugh,” also “sport/play,” ranges from joking to “toy with” (Gen 26:8). Onomastic note: Isaac = “he laughed,” tied to Gen 17 narrative context.	Gen 17:17–19 — Abraham laughs; child named Isaac. Gen 21:6 — Sarah’s laughter.
Jacob (יַעֲקֹב)	עקב	Klein: “follow at heel / attack at heel / circumvent, overreach.” BDB ties Jacob to “heel” and “overreach.”	Gen 25:26 — Jacob born grasping the heel (עֵקֶב).
Israel (יִשְׂרָאֵל)	שרה + אל	Klein: שרה “fight, strive, contend.” HALOT: “strive/contend.” BDB: “persevere/persist.”	Gen 32:29 — “כִּי- שְׂרִית... וְתוֹכַל.”
Jabbok (יַבְבֹּק)	Possibly בִּקְק; linked to אִבְק (per BDB note)	BDB notes potential linkage to אִבְק (“wrestle”) in Gen 32:23. Geographic identification with Wadi Zerqa.	Gen 32:23 — “ford of the Jabbok.”
Mahanaim (מַחֲנֵיִם)	מחנה (“camp”) + dual form (“two”)	BDB: “two camps,” east of Jordan; name associated with Jacob’s angel encounter.	Gen 32:2–3 — naming of Mahanaim.
touch / (“ ” strike	נגע	Klein: “touch” (Qal) and “strike/smite” in other root sets.	Gen 32:26 — “he touched the hollow of

HALOT grammar notes support his thigh.”
“touch/strike” pairing.

Graphic: Documentary Hypothesis: how Genesis 5–35 may have taken shape.

	Documentary Model	Supplementary Model	Fragmentary or Tradition-complex Model
Definition	Documentary model proposes that the Pentateuch was composed from several originally independent written sources that were later woven together by editors.	Rather than assuming multiple complete documents, the Supplementary Model suggests that a core narrative was gradually expanded by later additions.	The Fragmentary or tradition-complex model proposes that the Pentateuch developed from smaller independent traditions or narrative blocks that were later assembled into a larger literary whole.
Sources	J (Yahwist), E (Elohist), P (Priestly), and D (Deuteronomist).	John Van Seters	Rolf Rendtorff
Theory	Each source represents a relatively continuous narrative with its own vocabulary, theological emphasis, and style, which were later combined into the unified text preserved in the Hebrew Bible.	Later authors supplemented an existing text with expansions, reinterpretations, and theological developments rather than combining several parallel documents. In this view the biblical narrative grows over time through successive editorial layers.	Scholars emphasized that traditions like the Abraham stories or the Jacob cycle may have circulated independently before being combined. Rather than reconstructing continuous sources, this approach focuses on how these tradition units were shaped and arranged within the final text.

Later scholarship often treats these models as complementary and not mutually exclusive. Some scholars integrate insights from all three approaches, recognizing that the Pentateuch likely reflects a complex process involving inherited traditions, editorial

the Pentateuch likely reflects a complex process involving inherited traditions, editorial expansion, and literary composition. As a result, many contemporary studies emphasize tracing how tradition units and editorial layers interact in the formation of the final biblical narrative.

Understanding these models helps readers see that the structure of Genesis may reflect a long process of literary development rather than a single moment of authorship. At the same time, the final form of the text presents a coherent narrative that integrates these traditions into a unified theological story.

Further Reading:

1. John H. Walton, *The Lost World of the Flood* (Downers Grove, IL: IVP Academic, 2018); Tikva Frymer-Kensky, *Studies in Bible and Feminist Criticism* (Philadelphia: Jewish Publication Society, 2006); Andrew R. George, *The Epic of Gilgamesh* (London: Penguin Classics, 1999).
2. Jon D. Levenson, *The Death and Resurrection of the Beloved Son* (New Haven: Yale University Press, 1993); Nahum M. Sarna, *Genesis: The JPS Torah Commentary* (Philadelphia: Jewish Publication Society, 1989).
3. Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 2011); Gordon J. Wenham, *Genesis 16–50, Word Biblical Commentary* (Dallas: Word Books, 1994).
4. Victor P. Hamilton, *The Book of Genesis: Chapters 18–50* (Grand Rapids: Eerdmans, 1995); Nahum M. Sarna, *Genesis*.

Lexical references:

Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1907); Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: Brill, 2001); Ernest Klein, *A Comprehensive Etymological Dictionary of the Hebrew Language* (Jerusalem: Carta, 1987).