# GENESIS 4

Written and Compiled by Gary Kukis

**Genesis 4:1–26**                                                                                          **Cain and Abel**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

This is a collection of the weekly lessons of Genesis (**HTML**) (**PDF**) interspersed with the complete word-by-word exegesis of this chapter from the Hebrew with some information from Genesis (**HTML**) (**PDF**) thrown in. Furthermore, the examination of this chapter has been expanded with additional commentary as well. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined. At some point in the future, I need to go back and edit this material and consider other source material as well. Links to the word-by-word, verse-by-verse studies of **Genesis** (**HTML**) (**PDF**).

One more thing: **it is not necessary that you read the grey Hebrew exegesis tables**.  They are set apart from the rest of the study so that you can easily skip over them.[1]  However, if you ever doubt a translation of a phrase or a verse, these translation tables will tell you exactly where that translation came from.

**Preface:** This entire chapter is colored by the fact that Cain kills Abel.

This should be the most extensive examination of Genesis 4 available, where you will be able to see every word of the original text.

**Outline of Chapter 4:**

**Introduction**

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| Addendum | | **Josephus' History of this Time** |
| Addendum | | **Edersheim Summarizes Genesis 4** |

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[1] This was done as a result of the complaints of a close friend, now face to face with the Lord, who said that I intermingled the Hebrew and the explanation so much that he did not like it.  Therefore, all of the Hebrew exegesis is visually set apart and may be easily skipped over.

| **Chapter Outline** | | **Charts, Graphics and Short Doctrines** |
|---|---|---|
| **Beginning of Document** | **Definition of Terms** | **Introduction and Text** |
| **Chapter Summary** | **Addendum** | **A Complete Translation** |
| **www.kukis.org** | | **Exegetical Studies in Genesis** |

| Doctrines Covered | Doctrines Alluded To | | |
|---|---|---|---|
| | **Angelic Conflict** | | |

| Chapters of the Bible Alluded To | | | |
|---|---|---|---|
| | **Genesis 2** | | |

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature.  One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox.  Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said.  Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them.  Sometimes, these terms are explained in detail and illustrated.  A collection of all these terms is found here: (**HTML**)  (**PDF**)  (**WPD**).

| Definition of Terms | |
|---|---|
| **Angelic Conflict** | Prior to the creation of man, there were billions of beings created called angels.  A third of these angels fell by sinning against God and were sentenced to death.  Satan appealed this sentence and we are now in the appeals phase of this conflict. |
| **Anthropopathism** | An anthropopathism is taking an easily understood emotion or action that man has or does and attributing that emotion or action to God, to explain God's thinking and action in language of accommodation.  One might view this is somewhat of a shortcut when speaking about God. |
| **Laws of Divine Establishment** | These are laws designed by God which preserve the human race and preserve nations. |
| **Rebound (Restoration to fellowship with God)** | In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God.  In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers).  See the **Doctrine of Rebound** (**HTML**)  (**PDF**)  (**WPD**). |

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# An Introduction to Genesis 4

**I**ntroduction: Genesis chapter 4 tells us the familiar story of Cain and Abel.  We learn some things about sin that we did not realize in this chapter and about God's judgement of sin.  We also see the first animal rights activist and the first religion of man.

Genesis 4 deals with the 3 male children of Adam and Eve: Cain, Abel and Seth.  Cain becomes a farmer, like his father Adam; and Abel domesticates animals.  They both bring sacrifices to God.  Now, God's instructions have been that these sacrifices be an animal without spot or blemish which are then slaughtered before God.  Although the Bible nowhere states this explicitly, it is implied in this chapter.

Cain, at some point in time, chooses to bring his finest vegetables to God.  They were produced by the earth, they required a great deal of work, and they look lovely.  Abel brings an animal to be slaughtered.  God has respect for Abel's offering, because it represents the work of Jesus Christ on the cross; God ignores Cain's offering, because it represents the work of man's hands (in other words, *religion*).

Cain will rise up against his brother and kill him.  So we have man's first act of religion being closely associated with both jealousy and man's first act of murder.

From here, we follow Cain's line and then we return to Adam and the woman, and their third son, Seth.

Adam and the woman fell into sin by eating from the Tree of the Knowledge of Good and Evil.  This was the only way in which they could sin against God and both of them chose to commit this sin.

God judged the serpent, Adam and the woman—which involved a promise concerning the Seed of the Woman—and then banished Adam and the woman from the garden.

As usual, there are a great many details left out, with a great deal of subtlety.  The Garden of Eden was a fully grown forest which perhaps covered hundreds of square miles; outside of the Garden of Eden, the land was somewhat barren.  Therefore, in order for God to hide the Garden from Adam and the woman, there had to be some sort of mystical quality in its being hid.  However, other than this being hinted at, we know little else.

We still do not know if Adam had tools or what sort of tools he had or whether God gave them to Adam or whether he made the tools himself (although I will discuss this later in more detail).  Along the same lines, Adam and the woman are now outside of the garden, and God told Adam that he would be able to eat only by the sweat of his brow, so we know that Adam is now a farmer for his subsistence.  However, we are given no information about this, apart from God's judgment of Adam.

There are two places in Gen. 4 where the Hebrew has been ignored and a general interpretation has been given to the passage and accepted by many throughout human history.  Cain will bring the wrong sacrifice, and God will not give him any respect for this sacrifice.  Mostly translations suggest that God asks Cain, "What are you angry?"  But the verse does not say this.  Secondly, in the same passage, we have *sin crouching at Cain's door* and it appears as though God is saying, "You need to have dominion over it [that is, over sin]."  But it does not say *that* either.  These problems will be sorted when we come to them.

Also, there are several problems with the Masoretic text (the Hebrew) of Genesis 4. The alternate readings and the reason we might accept some of those readings is also discussed.

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**Chapter Updates:**

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

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| **Chapter Outline** | **Charts, Graphics and Short Doctrines** |
|---|---|

## The Births of Cain and Abel

| Slavishly literal: | | Moderately literal: |
|---|---|---|
| **And the man knew Eve, his wife and so she conceives and so she gives birth to Cain. And so she says, "I have acquired a man with Y$^e$howah."** | Genesis 4:1 | **And the man knew Eve, his wife [intimately] so she conceived and then gave birth to Cain. Therefore, she said, "I have acquired a man directly from Y$^e$howah."** |

**And the man intimately knew Eve, his wife, so that she conceived and then gave birth to Cain. Therefore, she concluded, "I have acquired a man directly from Jehovah."**

Here is how others have translated this verse:

**Ancient texts:**   Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation[2]; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou,* etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes

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[2] I have begun to doubt my e-sword Douay-Rheims version, so I now use **www.latinvulgate.com**.

in the English rendering of the Greek text).  I use the Greek LXX with Strong's numbers and morphology available for e-sword.  The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament.  Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels).  We take the Masoretic text to be the text closest to the original.  However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic).  Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage.  Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel.  On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Take from **http://targum.info/targumic-texts/pentateuchal-targumim/** and first published in 1862.

| | |
|---|---|
| Targum of Onkelos | And Adam knew Hava his wife, who had desired the Angel; and she conceived, and bare Kain; and she said, I have acquired a man, the Angel of the Lord. |
| Latin Vulgate | And Adam knew Eve his wife; who conceived and brought forth Cain, saying: I have gotten a man through God. |
| Masoretic Text (Hebrew) | And the man knew Eve, his wife and so she conceives and so she gives birth to Cain.  And so she says, "I have acquired a man with Yᵉhowah." |
| Peshitta (Syriac) | AND Adam knew Eve his wife; and she conceived, and bore Cain, and said, I have gotten a man for the LORD. |
| Septuagint (Greek) | And Adam knew Eve his wife, and she conceived and brought forth Cain and said, I have gained a man through God. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

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|---|---|
| Common English Bible | **Cain and Abel**<br>The man Adam knew his wife Eve intimately. She became pregnant and gave birth to Cain, and said, "I have given life to[a] a man with the Lord's help." |
| Contemporary English V. | Adam and Eve had a son. Then Eve said, "I'll name him Cain because I got him with the help of the LORD." |

| asy-to-Read Version | Adam and his wife Eve had sexual relations and Eve gave birth to a baby. The baby was named Cain [Cain   This is like the Hebrew word meaning "make" or "get."]. Eve said, "With the Lord's help, I have made a man!" |
| Good News Bible (TEV) | Then Adam had intercourse with his wife, and she became pregnant. She bore a son and said, "By the LORD's help I have gotten a son." So she named him Cain. |
| *The Message* | Adam slept with Eve his wife. She conceived and had Cain. She said, "I've gotten a man, with GOD's help!" |
| New Life Bible | **Cain Kills Abel**<br>The man lay with his wife Eve and she was going to have a child and she gave birth to Cain. She said, "I have given birth to a man with the help of the Lord." |

**Partially literal and partially paraphrased translations:**

| American English Bible | Adam had [sexual relations] with Eue, his woman, so she became pregnant and gave birth to Cain. And she said, 'I have gained a man through God.' |
| Ancient Roots Translinear | Adam knew Eve his woman. She conceived and begot Cain and said, "Yahweh constructed a man for me!" |
| Beck's American Translation | *Cain and Abel*<br>The man had sex relations with his wife Eve, and she conceived and had a child by the name of Cain; and she said, "I have gotten a man, the LORD." |
| *God's Word*™ | Adam made love to his wife Eve. She became pregnant and gave birth to Cain. She said, "I have gotten the man that the LORD promised." |
| New American Bible | The man had intercourse with his wife Eve, and she conceived and gave birth to Cain, saying, "I have produced a male child with the help of the LORD."   The Hebrew name qayin ("Cain") and the term qaniti ("I have produced") present a wordplay that refers to metalworking; such wordplays are frequent in Genesis. |
| NIRV | **Cain and Abel**<br>Adam made love to his wife Eve. She became pregnant and gave birth to Cain. She said, "With the Lord's help I have had a baby boy." |
| New Jerusalem Bible | The man had intercourse with his wife Eve, and she conceived and gave birth to Cain. 'I have acquired a man with the help of Yahweh,' she said. |
| New Simplified Bible | Adam had sexual intercourse with his wife Eve. She became pregnant and gave birth to Cain. She said: »With the help of Jehovah I have brought forth a man.« |
| Revised English Bible | The man lay with his wife Eve, and she conceived and gave birth to Cain.  She said, 'With the help of the LORD I have brought into being a male child.' |

**Mostly literal renderings (with some occasional paraphrasing):**

| Bible in Basic English | And the man had connection with Eve his wife, and she became with child and gave birth to Cain, and said, I have got a man from the Lord. |
| Ferar-Fenton Bible | 𝕿𝖍𝖊 𝕱𝖎𝖗𝖘𝖙 𝕸𝖆𝖓-𝕮𝖍𝖎𝖑𝖉–𝕭𝖎𝖗𝖙𝖍𝖘 𝖔𝖋 𝕮𝖆𝖎𝖓 𝖆𝖓𝖉 𝕬𝖇𝖊𝖑<br>The man afterwards knew Eve his wife, and she conceived and gave birth to Cain, and said, "I have been given a man from the EVER-LIVING." |
| HCSB | Adam knew his wife Eve intimately, and she conceived and gave birth to Cain. She said, "I have had a male child with the LORD's help." |
| JPS (Tanakh—1985) | Now the man knew [Heb. yadaʿ, *often in a sexual sense*] his wife Eve, and she conceived and bore Cain, saying, "I have gained [Heb. qanithi, *connected with "Cain."*] a male child with the help of the LORD." |
| NET Bible® | ***The Story of Cain and Abel***<br>Now [The disjunctive clause (conjunction + subject + verb) introduces a new episode in the ongoing narrative.] the man had marital relations with [Heb "the man knew," a frequent euphemism for sexual relations.] his wife Eve, and she became pregnant [Or "she conceived."] and gave birth to Cain. Then she said, "I have created [Here is another sound play (paronomasia) on a name. The sound of the |

verb יָתִינָק (qaniti, "I have created") reflects the sound of the name Cain in Hebrew (קַיִן, qayin) and gives meaning to it. The saying uses the Qal perfect of קָנָה (qanah). There are two homonymic verbs with this spelling, one meaning "obtain, acquire" and the other meaning "create" (see Gen_14:19; Gen_14:22; Deu_32:6; Psa_139:13; Pro_8:22). The latter fits this context very well. Eve has created a man.] a man just as the LORD did!" Heb "with the LORD." The particle אֶת־ ('et) is not the accusative/object sign, but the preposition "with" as the ancient versions attest. Some take the preposition in the sense of "with the help of" (see BDB 85 s.v. אֵת; cf. NEB, NIV, NRSV), while others prefer "along with" in the sense of "like, equally with, in common with" (see Lev_26:39; Isa_45:9; Jer_23:28). Either works well in this context; the latter is reflected in the present translation. Some understand אֶת־ as the accusative/object sign and translate, "I have acquired a man — the LORD." They suggest that the woman thought (mistakenly) that she had given birth to the incarnate LORD, the Messiah who would bruise the Serpent's head. This fanciful suggestion is based on a questionable allegorical interpretation of Gen_3:15 (see the note there on the word "heel").      Since Exo_6:3 seems to indicate that the name Yahweh (הָוֹהִי, yehvah, translated LORD) was first revealed to Moses (see also Exo_3:14), it is odd to see it used in quotations in Genesis by people who lived long before Moses. This problem has been resolved in various ways: (1) Source critics  propose that Exo_6:3 is part of the "P" (or priestly) tradition, which is at odds with the "J" (or Yahwistic) tradition. (2) Many propose that "name" in Exo_6:3 does not refer to the divine name per se, but to the character suggested by the name. God appeared to the patriarchs primarily in the role of El Shaddai, the giver of fertility, not as Yahweh, the one who fulfills his promises. In this case the patriarchs knew the name Yahweh, but had not experienced the full significance of the name. In this regard it is  possible that Exo_6:3 (i.e., Exodus 6:3b) should not be translated as a statement of denial, but as an affirmation followed by a rhetorical question implying that the patriarchs did indeed know God by the name of Yahweh, just as they knew him as El Shaddai. D. A. Garrett, following the lead of F. Andersen, sees Exo_6:2-3 as displaying a paneled A/B parallelism and translates them as follows: (A) "I am Yahweh." (B) "And I made myself known to Abraham...as El Shaddai." (A') "And my name is Yahweh"; (B') "Did I not make myself known to them?" (D. A. Garrett, Rethinking Genesis, 21). However, even if one translates the text this way, the LORD's words do not necessarily mean that he made the name Yahweh known to the fathers. God is simply affirming that he now wants to be called Yahweh (see Exo_3:14-16) and that he revealed himself in prior times as El Shaddai. If we stress the parallelism with B, the implied answer to the concluding question might be: "Yes, you did make yourself known to them — as El Shaddai!" The main point of the verse would be that El Shaddai, the God of the fathers, and the God who has just revealed himself to Moses as Yahweh are one and the same. (3) G. J. Wenham suggests that pre-Mosaic references to Yahweh are the product of the author/editor of Genesis, who wanted to be sure that Yahweh was identified with the God of the fathers. In this regard, note how Yahweh is joined with another divine name or  title in Gen_9:26-27; Gen_14:22; Gen_15:2; Gen_15:8; Gen_24:3; Gen_4:7; Gen_4:12; Gen_4:27; Gen_4:42; Gen_4:48; Gen_27:20; Gen_32:9. The angel uses the name Yahweh when instructing Hagar concerning her child's name, but the actual name (Ishma-el, "El hears") suggests that El, not Yahweh, originally appeared in the angel's statement (Gen_16:11). In her response to the angel Hagar calls God El, not Yahweh (Gen_16:13). In Gen_22:14 Abraham names the place of sacrifice "Yahweh Will Provide" (cf. Gen_4:16), but in Gen_4:8 he declares, "God will provide." God uses the name Yahweh when speaking to Jacob at Bethel (Act_28:13) and Jacob also uses the name when he awakens from the dream (Gen_28:16). Nevertheless he names the place Beth-el ("house of El"). In

Gen_31:49 Laban prays, "May Yahweh keep watch," but in Gen_4:50 he declares, "God is a witness between you and me." Yahweh's use of the name in Gen_15:7 and Gen_18:14 may reflect theological idiom, while the use in Gen_18:19 is within a soliloquy. (Other uses of Yahweh in quotations occur in Gen_16:2; Gen_16:5; Gen_24:31; Gen_24:35; Gen_24:40; Gen_24:42; Gen_24:44; Gen_24:48; Gen_4:50; Gen_4:51; Gen_4:56; Gen_26:22; Gen_26:28-29; Gen_27:7; Gen_27:27; Gen_29:32-35; Gen_30:24; Gen_30:30; Gen_49:18. In these cases there is no contextual indication that a different name was originally used.) For a fuller discussion of this proposal, see G. J. Wenham, "The Religion of the Patriarchs," Essays on the Patriarchal Narratives, 189-93.  When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this.  Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

| | |
|---|---|
| NIV – UK | **Cain and Abel**<br>Adam [Or The man] made love to his wife Eve, and she became pregnant and gave birth to Cain [Cain sounds like the Hebrew for brought forth or acquired.].  She said, `With the help of the Lord I have brought forth [Or have acquired] a man.' |
| *The Scriptures* 1998 | And Ad?am knew Ḥawwah his wife, and she conceived and bore Qayin, and said, "I have gained a man from הוהי." |

**Limited Vocabulary Translations:**

| | |
|---|---|
| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

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|---|---|
| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

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| Kaplan Translation | . |

**Expanded/Embellished Bibles:**

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|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| *The Amplified Bible* | And Adam knew Eve as his wife, and she became pregnant and bore Cain; and she said, I have gotten *and* gained a man with the help of the Lord. |
| Concordant Literal Version | And the human knows Eve, his wife, and pregnant is she and is bearing Cain. And saying is she, "I acquire a man, Yahweh!" |
| Context Group Version | And the man knew { had sex with } his woman { or wife } Eve; and she became pregnant, and gave birth to Cain, and said, I have acquired a man with [the help of] YHWH. |
| *The Emphasized Bible* | Now, the man, having come to know Eve his wife,—she conceived and bare Cain, and said, I have gotten a Man, even Yahweh!. |
| English Standard Version | Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the LORD." |

| Hebrew Names Version | The man knew Chavah his wife. She conceived, and gave birth to Kayin, and said, "I have gotten a man with the LORD's help." |
|---|---|
| Heritage Bible | And Adam knew Eve his wife; and she conceived, and bore Cain, and said, I have erected [erected a man, qanah, to set upright, to erect, to found or begin, reflexive - to set up for oneself as in producing offspring, or material products, or a purchase.] a man by help from Jehovah. |
| New RSV | Now the man knew his wife Eve, and she conceived and bore Cain, saying, `I have produced [The verb in Heb resembles the word for Cain] a man with the help of the Lord.' |
| Syndein/Thieme | {Verses 1-24: History of the Man - Soul Development - For or Against God} {Optimism without Doctrine}<br>Now the man {Adam} had sex with his wife - Eve {'Ishah}; and consequently she became pregnant and gave birth to Cain, and said, "I have acquired a 'male child'/man {'iysh} from Jehovah/God {the Manifest God - Jesus Christ}". {Note: Not the first time Eve was wrong. Though technically true, Cain did not live up to this lofty title.}. |
| Young's Updated LT | And the man knew Eve his wife, and she conceives and bears Cain, and says, "I have gotten a man by Jehovah. |

**The gist of this verse:**    The man and the woman produce their first child, *Cain;* the woman appears to assume that this is the promised one.

## Genesis 4:1a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| w<sup>e</sup> (or v<sup>e</sup>) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| ʾâdâm (אָדָם) [pronounced *aw-DAWM*] | *a man, a human being, mankind;* transliterated *Adam* | masculine singular noun with the definite article | Strong's #120 & #121  BDB #9 |
| yâdaʿ (יָדַע) [pronounced *yaw-DAHĢ*] | *to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]* | 3rd person masculine singular, Qal perfect | Strong's #3045 BDB #393 |
| ʾêth (אֵת) [pronounced *ayth*] | generally untranslated; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Chavvâh (חַוָּה) [pronounced *khahv-VAW*] | *life, living;* transliterated *Eve, Havah* | feminine singular noun | Strong's #2332 BDB #295 |
| ʾîshshâh (הָשִׁא) [pronounced *eesh-SHAW*] | *woman, wife* | feminine singular with the 3rd person masculine singular suffix | Strong's #802 BDB #61 |

**Translation:** And the man knew Eve, his wife [intimately]...

We have the common verb *to know* here and it is used many times to speak of the acquiring of Bible doctrine in the soul of the believer.  However, this is clearly *not* what is meant by yâdaʿ (עָדַי) [pronounced *yaw-DAHĢ*].  This is a word used euphemistically for sex, generally between a man and his wife.  The Qal perfect means a completed action which yields results.

I remember a letter in the ***Straight Dope*** of someone asking Cecil Adams at what point in time did man realize that copulation would result in having a child.  Here is the answer to that question.  The first parents understood that there was a relationship between sex and having children.

| **Genesis 4:1b** | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hârâh (הָרָה) [pronounced *haw-RAW*] | *to conceive, to become pregnant, to be with child* | 3rd person feminine singular, Qal imperfect | Strong's #2029 BDB #247 |

This is the first occurrence of this word and several others related to birth are also found here for the first time, as we would expect.

**Translation:** ...so she conceived......

We would consider this a natural result in many cases; the woman has intimate relations with her husband, and, therefore, she conceives.

| **Genesis 4:1c** | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דָלָי) [pronounced *yaw-LAHD*] | *to give birth, to bear, to be born, to bear, to bring forth, to beget* | 3rd person feminine singular, Qal imperfect | Strong's #3205 BDB #408 |
| ʾêth (חֵא, [pronounced *ayth*] | generally untranslated; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Qayin (יַק) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Kain; Kenite* | masculine singular, proper noun; also a gentilic adjective | Strong's #7014 BDB #884 |

**Translation:** ...and then gave birth to Cain.

What follows, 9 months after conception (assuming that there were no unusual changes between men and women before and after the flood), she gives birth to Cain.

The name *Cain* means *acquired;* and it is a reference to Eve acquiring this child from the Lord.

The name *Cain* was likely a play on words, for which Adam and Eve were both known. *Cain* is Qayin (וַיִק) [pronounced *KAH-yin*] and she says that *I have gotten;* qânâh (הָנָק) [pronounced *kaw-NAWH*] and means *to purchase, to redeem, to buy, to get, to acquire.* In Genesis 1:19, when God is called a *possessor* of heaven and earth (the Qal participle of qânâh), He possesses these because He bought them. This adds new meaning to the verse "I have *gotten* a man [from] the Lord." (Genesis 4:1b), which is totally incorrect. It should read: "I have purchased a man—the Lord." There was blood, there was pain—she endured the first labor and no one knew exactly what was occurring. She felt as though she had brought forth the Redeemer in all her pain and blood. Although the woman was wrong in what had occurred, she did understand that there was a purchasing which took place with blood and pain which was related to the Redeemer, Who would come through her. Strong's #7069 BDB #888.

She very possibly took his name from its noun cognate, *acquisition*, which is the word qin^e^yân (וַיָנָק) [pronounced *kin^e^-YAWN*]. There is disagreement concerning the preposition here. The preposition is generally conceded to be *with the help of* (like all prepositions, it has several meanings). However, it appears as though the way I have translated it above is the most accurate (see *The Emphasized Bible*, p. 36 footnote). It is very likely that Eve expected her firstborn to be her savior, YHWH. How much she knew about her Savior to come, we do not know, but she does know that it will be her seed. This indicates that she knows it will be Jesus Christ in the garden who will be born of her and that He will be her Savior. She just happens to be wrong about who this son is and when Jesus Christ will come in the flesh.

Because many of the most ancient proper names have reasonable, corresponding meanings in the Hebrew language, it has been asserted that Hebrew may have been the original language. This is at best, speculation, and not necessarily important unless the Word of God chooses to speak to this issue. Proper nouns are sometimes carried from one language to another and adjusted to reflect their original meanings. It is also possible that the words from which they are derived also are transferred from language to language. However, that is enough speculation; if it was important that we knew the original language of man, God would have revealed it to us.

| Genesis 4:1d | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| ʾâmar (רַמָא) [pronounced *aw-MAHR*] | *to say, to speak, to utter; to say [to oneself], to think* | 3rd person feminine singular, Qal imperfect | Strong's #559 BDB #55 |
| qânâh (הָנָק) [pronounced *kaw-NAWH*] | *to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]* | 1st person singular, Qal perfect | Strong's #7069 BDB #888 |
| ʾîysh (שִׁיא) [pronounced *eesh*] | *a man, a husband; anyone; a certain one; each, each one, everyone* | masculine singular noun (sometimes found where we would use a plural) | Strong's #376 BDB #35 |

| Genesis 4:1d | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| ʾêth (חֵא) [pronounced *ayth*] | *with, at, near, by, among, directly from* | preposition (which is identical to the sign of the direct object) | Strong's #854 BDB #85 |
| This preposition can also refer to being in one's possession or in one's keeping. This can also mean *to proceed from someone*. The key to this word is *close association with, close proximity to* beyond simple geographical proximity. | | | |
| YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*] | transliterated variously as *Jehovah, Yahweh, Yᵉhowah* | proper noun | Strong's #3068 BDB #217 |

**Translation:** Therefore, she said, "I have acquired a man directly from Yᵉhowah."

The woman was promised, back in Genesis 3, that she would have a son—the Seed of the Woman—and that the serpent would bruise his heel and that He would crush his head. It appears as though Eve made the assumption that this was the sort of man that she had given birth to.

This assumption would lead us to the conclusion that the woman (and possibly Adam) expected that this problem of the Garden of Eden would be resolved after some time. However, God's promise to Adam suggested that this would not be solved during his lifetime. In God's judgment of Adam, He said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return." (Genesis 3:17b–19). This judgment tells us specifically that Adam would die and that he would struggle for food all the days of his life.

You may want to notice what God did not do; He did not set up a food bank, a free store or food stamps.[3] Adam became responsible for himself, his wife, and the children he fathered. Even as the first father, he knew what his responsibilities were.

Gen 4:1 Adam knew his wife [or, *woman*] Eve intimately, and she conceived and gave birth to Cain. She said, "I have acquired a male child with [or, *by*] the LORD."

Adam and the woman are now in a fallen state. Under perfect environment, there were no children. You may draw your own conclusions. Whether this was true or not of animal life is unknown. However, at this point, we begin the continual cycle of birth and death.

The word for *wife,* incidentally, is simply the word for *woman*. You may recall that Adam, when he first met the woman, called her ʾÎshshâh (*woman*) because she was taken out of ʾÎysh (*man*).

The Hebrew word translated *to know intimately* is one of the most common Hebrew words, and it has a myriad of meanings, all related to *knowing* and which meaning is determined by the context. Here, the context indicates that Adam and the woman had sex. It is likely that there was sex prior to the fall, but its occurrence is not specifically alluded to. Here, the sex between Adam and the woman resulted in *conception* and later the *birth of Cain*.

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[3] However, I should point out that, for the nation Israel, God did require farmers to leave the corners of their fields unharvested, so that the poor could harvest this food themselves.

Several translations indicate that Eve says, "I have gotten a male child with the help of the Lord." Although this may be the sense of this statement, it is not what Eve said. There is no word for *help* here. Most translations have *from the Lord,* but the word *from,* a very common Hebrew preposition, is not found here either. What is found is either the sign of a direct object or the preposition *with, at, near, by, among, directly from* (the sign of the direct object and this preposition are the same word). What Eve says is hopeful statement, that God has provided the male-child which He promised her, the Seed of the Woman Who would crush the head of the serpent. The text tells us specifically that she conceived because of having sex with Adam; and she reveals the hope that this child came about with God.

Cain, being the first child born, is not necessarily associated in Eve's mind with the sex that she had with Adam 9 months previous. So her statement here is not that God helped her to get pregnant; her statement focused on the promise God made to her, that she would bear a child to crush the head of Satan. However, Cain was not to be that child.

It is my opinion that, one of the reasons we have children is to illustrate God's relationship to us. A parent is like a god to their children—particularly the father. There must be the proper mixture of love, righteousness and justice in the parents in order to raise a child properly. A child must have some concept of right and wrong. Teaching them what is right and wrong is the function of righteousness; holding them accountable for their sins and failures is justice; showing them compassion and affection, despite their shortcomings, is love. A good parent is going to attempt to manifest these attributes toward his children. As a result, every family is a microcosm of God and mankind.

I am certain that you have encountered children whose parents emphasized love over righteousness, or righteousness over justice; and that the child was either very spoiled or self-righteous because of this disproportionate approach. A child raised with too must justice and not enough love might be legalistic and lack compassion.

Obviously, gross sin in the life of the child can potentially destroy the parent-child relationship (drug addiction, for example).

Genesis 4:1   And the man knew Eve, his wife [intimately] so she conceived and then gave birth to Cain. Therefore, she said, "I have acquired a man directly from Y$^e$howah." (Kukis mostly literal translation)

Genesis 4:1   And the man intimately knew Eve, his wife, so that she conceived and then gave birth to Cain. Therefore, she concluded, "I have acquired a man directly from Jehovah." (Kukis paraphrase)

————————————

| | | |
|---|---|---|
| **And so she adds to give birth to his brother, Abel. And so he is a shepherd of a flock and Cain is a worker of the ground.** | Genesis 4:2 | **In addition, she gives birth to his brother, Abel. He is a shepherd of a flock and Cain is a laborer of the ground.** |

**In addition, the woman also gave birth to his brother, Abel. He became a shepherd while Cain was a farmer.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And she added to bear from her husband Adam his twin, even Habel. And Habel was a shepherd of the flock, but Kain was a man working in the earth. |
| Latin Vulgate | And again she brought forth his brother Abel. And Abel was a shepherd, and Cain a husbandman. |

| Masoretic Text (Hebrew) | And so she adds to give birth to his brother, Abel.  And so he is a shepherd of a flock and Cain is a worker of the ground. |
| Peshitta (Syriac) | And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. |
| Septuagint (Greek) | And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. |

Significant differences:

## Thought-for-thought translations; paraphrases:

| Common English Bible | She gave birth a second time to Cain's brother Abel. Abel cared for the flocks, and Cain farmed the fertile land. |
| Contemporary English V. | Later she had another son and named him Abel. Abel became a sheep farmer, but Cain farmed the land. |
| Easy English | Later she had another baby, Cain's brother Abel.<br>Now Abel looked after sheep and Cain worked with the soil. |
| Easy-to-Read Version | After that, Eve gave birth to another baby. This baby was Cain's brother, Abel. Abel became a shepherd. Cain became a farmer. |
| *The Message* | Then she had another baby, Abel. Abel was a herdsman and Cain a farmer. |
| New Century Version | After that, Eve gave birth to Cain's brother Abel. Abel took care of flocks, and Cain became a farmer. |

## Partially literal and partially paraphrased translations:

| American English Bible | Then she again gave birth to his brother, Abel. Well, Abel [grew up to be] a herder of sheep, while Cain worked the ground. |
| Ancient Roots Translinear | She begot, adding his brother Abel. Abel fed sheep and Cain was serving the earth. |
| Beck's American Translation | Then she had another child, Abel, Cain's brother.  Abel grew up to be a shepherd of a flock, but Cain became a man who worked the ground. |
| *God's Word*™ | Then she gave birth to another child, Abel, Cain's brother. Abel was a shepherd, and Cain was a farmer. |
| New American Bible | Next she gave birth to his brother Abel. Abel became a herder of flocks, and Cain a tiller of the ground.  Some suggest the story reflects traditional strife between the farmer (Cain) and the nomad (Abel), with preference for the latter reflecting the alleged nomadic ideal of the Bible. But there is no disparagement of farming here, for Adam was created to till the soil. The story is about two brothers (the word "brother" occurs seven times) and God's unexplained preference for one, which provokes the first murder. The motif of the preferred younger brother will occur time and again in the Bible, e.g., Isaac, Jacob, Joseph, and David (1 Sm 16:1-13). |
| New Jerusalem Bible | Later she gave birth to his brother Abel. Now Abel kept flocks, and Cain worked the soil. |
| New Simplified Bible | She gave birth to a second child, Abel, the brother of Cain. Now Abel became a shepherd and kept flocks, while Cain tilled the soil. |
| Revised English Bible | Afterwards she had another child, Abel.  He tended the flock, and Cain worked the land. |
| Today's NIV | Later she gave birth to his brother Abel.<br>Now Abel kept flocks, and Cain worked the soil. |

## Mostly literal renderings (with some occasional paraphrasing):

| Bible in Basic English | Then again she became with child and gave birth to Abel, his brother. And Abel was a keeper of sheep, but Cain was a farmer. |

| Ferar-Fenton Bible | She afterwards gave birth to his brother Abel.  And Abel became a shepherd of sheep; but Cain was a cultivator of soil. |
|---|---|
| HCSB | Then she also gave birth to his brother Abel. Now Abel became a shepherd of a flock, but Cain cultivated the land. |
| NET Bible® | Then she gave birth [Heb  "And she again gave birth."] to his brother Abel [The name Abel is not defined here in the text, but the tone is ominous. Abel's name, the Hebrew word לֶבֶה (hevel), means "breath, vapor, vanity," foreshadowing Abel's untimely and premature death.].  Abel took care of the flocks, while Cain cultivated the ground.  Heb "and Abel was a shepherd of the flock, and Cain was a worker of the ground." The designations of the two occupations are expressed with active participles, הֵעֹר (ro'eh, "shepherd") and דְּבֹע ('oved, "worker"). Abel is occupied with sheep, whereas Cain is living under the curse, cultivating the ground. |
| *The Scriptures* 1998 | And again, she gave birth to his brother Heb?el. And Heb?el became a keeper of sheep, but Qayin became a tiller of the ground. |

**Limited Vocabulary Translations:**

| International Standard V | . |
|---|---|

**Catholic Bibles (those having the Imprimatur):**

| The Heritage Bible | . |
|---|---|

**Jewish/Hebrew Names Bibles:**

| Kaplan Translation | . |
|---|---|

**Expanded/Embellished Bibles:**

| Kretzmann's Commentary | . |
|---|---|
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| *The Amplified Bible* | And [next] she gave birth to his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. |
|---|---|
| Concordant Literal Version | And proceeding is she to bear his brother Abel. And coming is Abel to be the grazier of a flock, yet Cain becomes a server of the ground. |
| Darby Translation | And she further bore his brother Abel. And Abel was a shepherd, but Cain was a husbandman. |
| *Emphasized Bible* | And she went on to hear his brother, Abel,—and Abel became a feeder of sheep, whereas Cain, was a tiller of the round. |
| English Standard Version | And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. |
| Green's Literal Translation | And she continued to bear his brother, Abel. And Abel became a shepherd of flocks. And Cain became a tiller of the ground. |
| Heritage Bible | And she added another, bearing his brother, Abel. And Abel was a shepherd of flock animals, and Cain was a worker of the soil. |
| LTHB | And she continued to bear his brother, Abel. And Abel became a shepherd of flocks. And Cain became a tiller of the ground. |

| | |
|---|---|
| New King James Version | Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. |
| Syndein | {Pessimism with Experience} |
| | However she continued in her sexual relationship {with Adam} giving birth to his {Cain's} brother Abel {'Hebel'}. Now Abel was a Shepard/'keeper of sheep', and Cain was a farmer/'tiller of the ground'.  {Note: Eve was now disillusioned toward 'manliness' so she called her next son 'Hebel' which means 'nothingness/vapor/vanity'. Greeks transliterated Hebel into 'Abel'.}. |
| A Voice in the Wilderness | And she bore again, his brother Abel. And Abel tended flocks, but Cain worked the ground. |
| World English Bible | Again she gave birth, to Cain's brother Abel. Abel was a keeper of sheep, but Cain was a tiller of the ground. |
| Young's Updated LT | And she adds to bear his brother, even Abel. And Abel is feeding a flock, and Cain has been servant of the ground. |

**The gist of this verse:**          The woman has a second child, Abel.  Abel is a shepherd and Cain is a farmer.

| Genesis 4:2a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וֹ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâçaph (יֹסֶף) [pronounced *yaw-SAHPH*] | *to add, to augment, to increase, to multiply; to add to do = to do again; to continue to* | 3rd person feminine singular, Hiphil imperfect | Strong's #3254 BDB #414 |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to* | directional/relational preposition | No Strong's # BDB #510 |
| yâlad (יָלַד) [pronounced *yaw-LAHD*] | *to give birth, to bear, to be born, to bear, to bring forth, to beget* | Qal infinitive construct | Strong's #3205 BDB #408 |
| ʾêth (אֵת) [pronounced *ayth*] | *generally untranslated; occasionally to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| ʾâch (אָח) [pronounced *awhk*] | *brother, kinsman* or *close relative* | masculine singular noun with the 3rd person masculine singular suffix | Strong's #251 BDB #26 |
| ʾêth (אֵת) [pronounced *ayth*] | *generally untranslated; occasionally to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Hebel (הֶבֶל) [pronounced *HEH-behl*] | *breath; empty, vain;* transliterated *Abel* | masculine singular proper noun | Strong's #1893 BDB #211 |

**Translation:** In addition, she gives birth to his brother, Abel.

The woman really had no idea how many children that she would have.  She probably expected one child, the Promised Seed, the Seed of the Woman.  However, now she has two children.

*Again* is not an adverb but a verb.  It is the Hiphil imperfect of yâçaph (יֹסֵף) [pronounced *yaw-SAHPH*] and it means *to add to, to increase by, to have more*.  The Hiphil is the causative stem and this verb carries with it the singular feminine suffix.  Eve was cause to increase or to add to her number of sons by one: Abel.  The meaning of Abel's name is less certain, with possible suggestions of *breath, fragility, vapor* or *son*.  It is quite likely that there was meaning to his name, but that has been lost over the millenniums which have passed.

*Abel* means *empty, breath, vain*.  On several occasions, the child's name in the Bible is similar to the child's actual name, but it was given somewhat of a spin, more to match that person's life on earth.  However, here, I suspect that Eve decided to name this child.  "I've already had the son promised from Yᵉhowah; so let's just name this boy *empty, breath, vain*.  We already have the son we need."  Obviously, this is just conjecture on my part.

| Genesis 4:2b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |
| râ'âh (הָעָר) [pronounced *raw-ĜAWH*] | *shepherding, tending [a flock]; a shepherd, one who tends sheep* | masculine singular, Qal active participle; construct form | Strong's #7462 BDB #944 |
| This is the first occurrence of this word. | | | |
| tsô'n (צֹאן) [pronounced *tzohn*] | *small cattle, sheep and goats, flock, flocks* | feminine singular collective noun | Strong's #6629 BDB #838 |
| Also spelled tsᵉôwn (צְאוֹן) [pronounced *tseh-OWN*].  This is the first occurrence of this word in the Bible. | | | |

**Translation:** He is a shepherd of a flock...

The two oldest professions are found here: shepherd and farmer.  Abel was a shepherd.  They learned early on that domesticating animals was important for their survival.  Although we have limited information about what God required in terms of animal sacrifices, we know that God first sacrificed an animal before Adam and the woman; and that Abel will offer up an animal sacrifice in this chapter.  This would have been the content of the first religious services.

That Abel handled the livestock is quite fascinating.  Man did not eat meat prior to the flood (Genesis 9:3).  Therefore, Abel did not raise animals for food.  He was able to domesticate them, to breed them, and he possibly used them to work in the fields.  That farm animals were used for milk or for skins is quite possible; the latter is certainly very likely.  However, primarily, animals were used to sacrifice to God.  These animal sacrifices looked forward in time to Jesus Christ dying for the sins of man.  They were a teaching device used by God, beginning when He covered Adam and the woman with animal skins.

| Genesis 4:2c | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| w$^e$ (or v$^e$) (וֹ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| Qayin (וַיִק) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Kain; Kenite* | masculine singular, proper noun; also a gentilic adjective | Strong's #7014 BDB #884 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3$^{rd}$ person masculine singular, Qal perfect | Strong's #1961 BDB #224 |
| ʿâbad (דְבַע) [pronounced *ġaw$^b$-VAHD*] | *a worker, one who serves, a laborer; a slave; a tiller [of the soil]; a farmer, a gardener* | masculine singular, Qal active participle; construct form | Strong's #5647 BDB #712 |
| ʾădâmâh (הַמְדָא) [pronounced *uh-daw-MAWH*] | *ground, soil, dirt, earth, tillable earth, land, surface of the earth* | feminine singular noun with the definite article | Strong's #127 BDB #9 |

**Translation:** ...and Cain is a laborer of the ground.

The actual oldest profession, as defined in Genesis 3:17–19. Whereas, in the garden, when Adam was hungry,[4] he just reached for the nearest fruit from a tree and ate it; outside the Garden of Eden, in the fallen world, life was not nearly as easy.

We do not know how much guidance that Adam and Eve got from Jesus Christ when it came to raising their sons (and daughters, who are not mentioned). We do not have a set pattern of morality, examples of things which are wrong to help guide a child to do that which is right. The size of the society was small, but it appears to have grown rapidly. The things that Cain or Abel might think of doing may not even occur to Adam and Eve. Christian parents think that their job of raising their children is difficult because of all the outer influences. God has provided us with clear guidelines when it comes to raising children and clear guidelines for what is right and wrong. We need only start with a child while he or she is young and correctly love and discipline them. And they must both go together; if there is no discipline, then there is no love; just like if there is no knowledge of Who and What God is, then there is no love, no matter how emotional the person gets.

It has been suggested by those who object to the historicity of Genesis that this is an allegory, revealing the enmity which exists between the farmer and the sheepherder. This is pure conjecture as most allegories have in mind to teach some principle. There is nothing being taught here. The villain, clearly Cain, is a farmer; but then so was his father, Adam. So it is not implied or stated that farming is wrong in any way or inferior to shepherding. Cain is called upon to account for his offering, which was not efficacious, and for his actions in killing Abel. His vocation is never an issue.

Gen 4:2 Then she also gave birth to his brother Abel. Now Abel became a shepherd of a flock, but Cain cultivated the land.

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[4] Before the fall, we do not even know if Adam required food—or if it was as necessary to him before the fall. However, after the fall, it is clear that Adam had to farm the ground in order to survive.

Abel handled livestock and Cain was a farmer, which are two very reasonable choices in life. There was animal life and there was plant life. Cain chose to follow in his father's profession of farming and Abel chose to deal with animals.

We would have naturally expected Cain to be a farmer, cultivating the land, because that is what his father, Adam, was. At that point in time, there was essentially one occupation, which was farming. However, somehow, as Abel grew to be a young man, he took up being a shepherd. When this just came to him or whether Adam dabbled in domesticating animals, we don't know. However, by domesticating and directing certain animals, it is reasonable to assume that Abel was able to associate them with their farming. After all, they all had to eat, and that required farming.

These are brilliant men, who are probably far more intelligent than you and I. That Abel was able to figure out that animals could help with farming is not a huge step.

Genesis 4:2 In addition, she gives birth to his brother, Abel. He is a shepherd of a flock and Cain is a laborer of the ground. (Kukis mostly literal translation)

Genesis 4:2 In addition, the woman also gave birth to his brother, Abel. He became a shepherd while Cain was a farmer. (Kukis paraphrase)

―――――――――――――

## The Offerings of Cain and Abel

| | | |
|---|---|---|
| **And so he is, from an end of days, and so takes Cain from produce of the ground a tribute offering to Yᵉhowah.** | Genesis 4:3 | **Then it came to pass, from the end of days, that Cain took produce from the ground [as] a tribute offering to Yᵉhowah.** |

**In the course of events, Cain took produce from his garden as a tribute offering to Jehovah.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And it was at the end of days, on the fourteenth of Nisan, that Kain brought of the produce of the earth, the seed of cotton (or line), an oblation of first things before the Lord;... |
| Latin Vulgate | And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord. |
| Masoretic Text (Hebrew) | And so he is, from an end of days, and so takes Cain from produce of the ground a tribute offering to Yᵉhowah. |
| Peshitta (Syriac) | And in the course of time it came to pass that Cain brought of the fruit of the ground an offering to the LORD. |
| Septuagint (Greek) | And it was so after some time that Cain brought a sacrifice to the Lord of the fruits of the earth. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | Some time later, Cain presented an offering to the Lord from the land's crops... |

| | |
|---|---|
| Contemporary English V. | One day, Cain gave part of his harvest to the LORD,... |
| Easy English | Later, Cain brought some food from the ground as a gift to God. |
| Easy-to-Read Version | At harvest time [At harvest time, [25] Cain brought a gift to the Lord. Cain brought some of the food that he grew from the ground. But Abel brought some animals from his flock. Abel brought the best parts of his best sheep], Cain brought a gift to the Lord. Cain brought some of the food that he grew from the ground. But Abel brought some animals from his flock. Abel brought the best parts of his best sheep [Literally, "Abel brought some of his firstborn sheep, especially their fat."]. |
| Good News Bible (TEV) | After some time Cain brought some of his harvest and gave it as an offering to the LORD. |
| *The Message* | Time passed. Cain brought an offering to GOD from the produce of his farm. |
| New Berkeley Version | In the course of time Cain brought an offering to the LORD from the products of the soil,... |
| New Century Version | Later, Cain brought some food from the ground as a gift to God. |
| New Life Bible | The day came when Cain brought a gift of the fruit of the ground to the Lord. |
| New Living Translation | When it was time for the harvest, Cain presented some of his crops as a gift to the LORD. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | After many days, Cain brought some of the fruit of the ground as a sacrifice to Jehovah,... |
| Ancient Roots Translinear | In the end of days, Cain had brought fruit of the earth for a food-gift to Yahweh. |
| Beck's American Translation | After some time Cain brought some products of the ground and made an offering to the LORD. |
| *God's Word*™ | Later Cain brought some crops from the land as an offering to the LORD. |
| NIRV | After some time, Cain gathered some of the things he had grown. He brought them as an offering to the Lord. |
| Revised English Bible | In due season Cain brought some of the fruits of the earth as an offering to the LORD. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | And after a time, Cain gave to the Lord an offering of the fruits of the earth. |
| Ferar-Fenton Bible | And during the harvest time Cain brought some of the produce of the ground as an offering to the EVER-LIVING. |
| HCSB | In the course of time Cain presented some of the land's produce as an offering to the LORD. |
| JPS (Tanakh—1917) | And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. |
| JPS (Tanakh—1985) | In the course of time, Cain brought an offering to the LORD from the fruit of the soil;... |
| NET Bible® | At the designated time [Heb  "And it happened at the end of days." The clause indicates the passing of a set period of time leading up to offering sacrifices] Cain brought some of the fruit of the ground for an offering [The Hebrew term מִנְחָה (minkhah, "offering") is a general word for tribute, a gift, or an offering. It is the main word used in Leviticus 2 for the dedication offering. This type of offering could be comprised of vegetables. The content of the offering (vegetables, as opposed to animals) was not the critical issue, but rather the attitude of the offerer.] to the LORD. |
| *The Scriptures* 1998 | And it came to be, in the course of time, that Qayin brought an offering of the fruit of the ground to יהוה. |

**Limited Vocabulary Translations:**

International Standard V          .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible                .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation                .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary      .
Lexham English Bible            .
Translation for Translators    .
The Voice                            .

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| Concordant Literal Version | And coming is it, at the end of days, that bringing is Cain, from the fruit of the ground, a present offering to Yahweh. |
| A Conservative Version | And in process of time it came to pass, that Cain brought an offering to LORD of the fruit of the ground. |
| Context Group Version | And after awhile Cain brought of the fruit of the ground a tribute [ offering ] to YHWH. |
| English Standard Version | In the course of time Cain brought to the LORD an offering of the fruit of the ground. |
| Heritage Bible | And it was at the end of days, that Cain came with the fruit of the soil, an offering to Jehovah. |
| LTHB | And in the end of days, it happened that Cain brought an offering to Jehovah from the fruit of the ground. |
| NASB | So it came about in the course of time [Lit at the end of days] that Cain brought an offering to the Lord of the fruit of the ground. |
| Syndein | So it came to pass after a lapse of time, that Cain brought a {bloodless} offering to the Lord from the fruit/produce of the soil/ground.  {Note: The ground was good and the produce was also probably very good. But, this was a bloodless offering, which was outside the plan of God - so was worthlessness/evil. It was his OWN impressive work, but God is never impressed with the human works of mankind.}. |
| Updated Bible Version 2.11 | And in process of time it came to pass, that Cain brought of the fruit of the ground an offering to Yahweh. |
| A Voice in the Wilderness | And at the end of so many days it came to pass that Cain brought an offering of the fruit of the ground unto Jehovah. |
| World English Bible | As time passed, it happened that Cain brought an offering to Yahweh from the fruit of the ground. |
| Young's Updated LT | And it comes to pass at the end of days that Cain brings from the fruit of the ground a present to Jehovah. |

**The gist of this verse:**      Cain brings an offering of fruits and vegetables to Y<sup>e</sup>howah.

| | | | |
|---|---|---|---|
| **Genesis 4:3a** | | | |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |
| Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject). | | | |
| min (מִן) [pronounced *min*] | *from, off, out from, out of, away from, on account of, since, than, more than* | preposition of separation | Strong's #4480 BDB #577 |
| qêts (קֵץ) [pronounced *kayts*] | *end* [usually of time]; *end* [of space] | masculine singular construct | Strong's #7093 BDB #893 |
| yâmîym (יָמִים) [pronounced *yaw-MEEM*] | *days, a set of days; time of life, lifetime; a specific time period, a year* | masculine plural noun | Strong's #3117 BDB #398 |

**Translation:** Then it came to pass, from the end of days,...

This is an interesting phrase which seems to indicate coming to the end of some particular, but unspecified time.

> The Treasury of Scriptural Knowledge suggests that this is the end of the year or the end of the week (the Sabbath day).[5]  The NET Bible suggests: *The clause indicates the passing of a set period of time leading up to offering sacrifices*.[6]

This phrase is translated variously:

| | |
|---|---|
| Common English Bible | Some time later... |
| Contemporary English V. | One day... |
| Easy English | Later... |
| Easy-to-Read Version | At harvest time [At harvest time, Cain brought a gift to the Lord. Cain brought some of the food that he grew from the ground. But Abel brought some animals from his flock. Abel brought the best parts of his best sheep],... |
| Good News Bible (TEV) | After some time... |
| *The Message* | Time passed. Cain brought an offering to GOD from the produce of his farm. |
| New Life Bible | The day came when... |
| New Living Translation | When it was time for the harvest... |
| American English Bible | After many days,... |

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[5] *Treasury of Scriptural Knowledge;* by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 4:3.

[6]  *The Net Bible®;* © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at http://www.bible.org/netbible/index.htm, Genesis 4:3.

| | |
|---|---|
| Ancient Roots Translinear | In the end of days... |
| Bible in Basic English | And after a time... |
| Ferar-Fenton Bible | And during the harvest time... |
| HCSB | In the course of time... |
| JPS (Tanakh—1917) | And in process of time it came to pass... |
| NET Bible® | At the designated time [Heb  "And it happened at the end of days." The clause indicates the passing of a set period of time leading up to offering sacrifices]... |
| *The Scriptures* 1998 | And it came to be, in the course of time... |
| Concordant Literal Version | And coming is it, at the end of days... |
| A Conservative Version | And in process of time it came to pass... |
| Context Group Version | And after awhile... |
| Heritage Bible | And it was at the end of days... |
| NASB | So it came about in the course of time [Lit at the end of days] ... |
| Syndein/Thieme | So it came to pass after a lapse of time... |
| A Voice in the Wilderness | And at the end of so many days it came to pass... |
| World English Bible | As time passed, it happened that... |

Quite obviously, even though we have quite a number of Bibles which agree upon the word-for-word translation of this short phrase, there is little agreement as to what it means.  These are 5 fairly simple and straightforward words, so it is unusual to have so many different takes on v. 3a.

There seems to be three specific times which are suggested: the end of the week; the end of the year; the end of the harvest time.  The first seems to be the most likely.  However, this is likely the dramatic foreshadowing of the impending death of Abel.  Certainly, we are at the end of the work week and there would be sacrifices offered up to Y$^e$howah Elohim; but this day also marks the end of Abel's life.  This is a very dramatic act which will occur; the first human death and the first murder; the first body which will return to the dust of the earth.

| <div align="center">**Genesis 4:3b**</div> | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| bôwʾ (אוֹב) [pronounced *boh*] | *to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass* | 3$^{rd}$ person masculine singular, Hiphil imperfect | Strong's #935 BDB #97 |
| Qayin (ויק) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Kain; Kenite* | masculine singular, proper noun; also a gentilic adjective | Strong's #7014 BDB #884 |
| min (מן) [pronounced *min*] | *from, off, out from, out of, away from, on account of, since, than, more than* | preposition of separation | Strong's #4480 BDB #577 |
| p$^e$rîy (יְרִפ) [pronounced *p$^e$ree*] | *fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor)* | masculine singular construct | Strong's #6529 BDB #826 |

| Genesis 4:3b | | | |
| --- | --- | --- | --- |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| ʾădâmâh (הַמָדְרֲא) [pronounced *uh-daw-MAWH*] | *ground, soil, dirt, earth, tillable earth, land, surface of the earth* | feminine singular noun with the definite article | Strong's #127 BDB #9 |

**Translation:** ...that Cain took produce from the ground...

We may reasonably assume that God has set up specific sacrifices that must be offered up. I think this is for the end of a week; so, God has designated that an animal—perhaps a specific one—must be offered each week.

Cain, however, decides to change it up a little. He is going to offer up something to God, but that something will represent him, as a person; it will represent what he does. Not only are his works brought into the picture, but Cain's own personal life and vocation are made an issue.

Essentially, this is man's first attempt at religion. All of the most basic components of religion are found in Cain's actions.

### The Concept of Religion Comes from Cain

1.  Notice that the religion is all about Cain: his profession, his day-to-day life. He expects God to adapt to his personal lifestyle and vocation.
2.  Cain determines what is acceptable to God and what is not. God has required an animal sacrifice, but surely God will accept a sacrifice of produce—so Cain thinks.
3.  Thirdly, like all religions, this is based upon works. Cain offers up his works to God, believing them to be sufficient in the worship of God. He worked hard to produce these vegetables and he assumes that God will be impressed with his production, hard work and self-sacrifice.
4.  There is the reasonable possibility that Cain believes his works to be a little bit better than those of Abel. He has worked harder than Abel to produce these vegetables; Abel just took a live animal, which essentially grew on its own, and offered that up. Cain worked the ground, planted the seeds, tended to this garden day in and day out by weeding and watering it; and then, at the proper time, Cain harvested a wonderful crop of vegetables. This has to be clearly better than what Abel offers up, week after week.
5.  This act by Cain means that he rejects revealed truth. There was no Bible as we have today (I would reasonably assume that man memorized the Word of God for at least the first few chapters of Genesis). In essence, Cain would be rejecting Bible doctrine. God told him, "This is what I expect;" and Cain offers up an alternative.
6.  Cain makes up his own rules; he devises a substitute for and a copy of the procedures clearly laid out by God.
7.  It is also likely that Cain was self-righteous about his approach to God; what Abel did was so messy and mean, in his sacrifice of an innocent animal. Cain's approach was much cleaner, nicer; in effect, better than Abel's approach.

You will note that all elements of man's religion are found here in what Cain does. Whether this is Islam, Buddhism, Shintoism, or whatever, these are the fundamental elements of those religions.

**Chapter Outline**                                          **Charts, Graphics and Short Doctrines**

| Genesis 4:3c | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| minᵉchâh (הַחְנִמ) [pronounced *min-HAWH*] | *tribute offering, gift, present; sacrifice, bloodless offering;* [a general term for] *offering* | feminine singular noun | Strong's #4503 BDB #585 |
| This is the first time this word is found in the Bible. | | | |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to* | directional/relational preposition | No Strong's # BDB #510 |
| YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*] | transliterated variously as *Jehovah, Yahweh, Yᵉhowah* | proper noun | Strong's #3068 BDB #217 |

**Translation:**...[as] a tribute offering to Yᵉhowah.

The way a term is used often determines the meaning of that term.  We do not know where the word minᵉchâh (הַחְנִמ) [pronounced *min-HAWH*] came from.  Did God use this word previously to describe this or that sacrifice?  In any case, God the Holy Spirit uses this term to describe a bloodless sacrifice of works by Cain in this context; and for legitimate bloodless sacrifices in other contexts (Exodus 29:41  30:9  Leviticus 5:15, 21–23).  In this context, it is an illegitimate sacrifice of works.

Gen 4:3  In the course of time Cain presented some of the land's produce as an offering to the LORD.

This narrative makes little sense to a person unfamiliar with the basic themes of the Bible.  God saved us, **not by works of righteousness which we have done**, but according to His mercy, through the washing of regeneration and renewal of the Holy Spirit (Titus 3:5).  For it is by grace that you are saved through faith, and that not of yourselves, it is the gift of God, not of works, so that no one should boast (Ephesians 2:8–9). We know that man would produce food and sustenance from the sweat of his brow, and therefore, Cain must have worked hard on these vegetables and fruits, and he brought the works of his own hands to God.  We know that such works are unacceptable to God.

Genesis 4:3  Then it came to pass, from the end of days, that Cain took produce from the ground [as] a tribute offering to Yᵉhowah. (Kukis mostly literal translation)

Genesis 4:3  In the course of events, Cain took produce from his garden as a tribute offering to Jehovah. (Kukis paraphrase)

—————————————

| | | |
|---|---|---|
| **And Abel takes also this [one] from a firstlings of his herd and from their fat [or, *choicest cuts*].  And so looks Yᵉhowah unto Abel and unto his tribute offering;...** | **Genesis 4:4** | **Abel also took this [animal] from the firstborn of his herd as well as their choicest cuts [of meat].  Therefore, Yᵉhowah looked [with approval] on Abel and on his tribute offering,...** |
| **Abel also was going to offer up a sacrifice.  He took an animal from the firstborn of his herd along with the choicest cuts of meat to offer to Jehovah.  Therefore, Jehovah looked on Abel and his tribute offering with approval;...** | | |

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | ...and Habel brought of the firstlings of the flock, and of their fat; and it was pleasing before the Lord, and He gave (His) countenance to Habel and to his oblation;... |
| Latin Vulgate | Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel, and to his offerings. |
| Masoretic Text (Hebrew) | And Abel takes also this [one] from a firstlings of his herd and from their fat [or, *choicest cuts*]. And so looks Y<sup>e</sup>howah unto Abel and unto tribute offering;... |
| Peshitta (Syriac) | And Abel also brought of the first-born of his flock and of the fatlings thereof. And the LORD was pleased with Abel and with his offering. |
| Septuagint (Greek) | And Abel also brought of the firstborn of his sheep and of his fatlings. And God looked upon Abel and his gifts,... |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | ...while Abel presented his flock's oldest offspring with their fat. The Lord looked favorably on Abel and his sacrifice... |
| Contemporary English V. | ...and Abel also gave an offering to the LORD. He killed the first-born lamb from one of his sheep and gave the LORD the best parts of it. The LORD was pleased with Abel and his offering,... |
| Easy English | But Abel brought some pieces of meat with fat. They were from some sheep in his *flock. Those sheep were born first, before the other sheep were born. The *Lord was pleased with Abel. And he was pleased with Abel's *offering. |
| Good News Bible (TEV) | Then Abel brought the first lamb born to one of his sheep, killed it, and gave the best parts of it as an offering. The LORD was pleased with Abel and his offering,... |
| *The Message* | Abel also brought an offering, but from the firstborn animals of his herd, choice cuts of meat. GOD liked Abel and his offering,... |
| New Berkeley Version | ...while Abel brought an offering from the first lings of his flocks, especially from their fat portions. The LORD approved of Abel and his offering,... |
| New Century Version | Abel brought the best parts from some of the firstborn of his flock. The Lord accepted Abel and his gift,... |
| New Living Translation | Abel also brought a gift-the best of the firstborn lambs from his flock. The Lord accepted Abel and his gift,... |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | ...while Abel brought the first-born of his sheep and of his belongings. And God looked favorably upon Abel and his gifts,... |
| Ancient Roots Translinear | Abel also brought the fat firstborn of his sheep. Yahweh regarded Abel and his food-gift.... |
| Beck's American Translation | And Abel also brought some firstborn animals of his flock, especially some of the fat pieces. The LORD looked kindly at Abel and his offering,... |
| Christian Community Bible | Abel for his part brought the firstborn of his flock, and some fat as well. Now Yahweh was well-pleased with Abel and his offering,... Exodus 34:19 |
| *God's Word*™ | Abel also brought some choice parts of the firstborn animals from his flock. The LORD approved of Abel and his offering, ... |
| New American Bible | ...while Abel, for his part, brought the fatty portion [Fatty portion: it was standard practice to offer the fat portions of animals. Others render, less satisfactorily, "the choicest of the firstlings." The point is not that Abel gave a more valuable gift than Cain, but that God, for reasons not given in the text, accepts the offering of Abel and rejects that of Cain.] of the firstlings of his flock.a The LORD looked with favor on Abel and his offering,... |

NIRV                                          But Abel brought the fattest parts of some of the lambs from his flock. They were the male animals that were born first to their mothers.
                                                     The Lord was pleased with Abel and his offering.

New Jerusalem Bible                   ...while Abel for his part brought the first-born of his flock and some of their fat as well. Yahweh looked with favour on Abel and his offering....

New Simplified Bible                   But Abel brought fat portions from some of the firstborn (firstlings) of his flock. Jehovah looked with favor on Abel and his offering....

Revised English Bible                 ...while Abel brought the choicest of the firstborn of his flock.  The LORD regarded Abel and his offering with favour,...

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English               And Abel gave an offering of the young lambs of his flock and of their fat. And the Lord was pleased with Abel's offering;...

Ferar-Fenton Bible                    And Abel also brought of the best and the fattest of his sheep.  And the LORD looked favourably upon Abel and his offering;...

HCSB                                         And Abel also presented *an offering*--some of the firstborn of his flock and their fat portions. The LORD had regard for Abel and his offering,...

JPS (Tanakh—1985)                  ...and Abel, for his part, brought the choicest of the first lings of his flock.  The LORD paid heed to Abel and his offering,...

NET Bible®                                  But Abel brought [Heb "But Abel brought, also he.." The disjunctive clause (conjunction + subject + verb) stresses the contrast between Cain's offering and Abel's.] some of the firstborn of his flock — even the fattest [Two prepositional phrases are used to qualify the kind of sacrifice that Abel brought: "from the firstborn" and "from the fattest of them." These also could be interpreted as a hendiadys: "from the fattest of the firstborn of the flock." Another option is to understand the second prepositional phrase as referring to the fat portions of the sacrificial sheep. In this case one may translate, "some of the firstborn of his flock, even some of their fat portions" (cf. NEB, NIV, NRSV)]. [Here are two types of worshipers - one (Cain) merely discharges a duty at the proper time, while the other (Abel) goes out of his way to please God with the first and the best.] of them. And the LORD was pleased with [The Hebrew verb ?????? (sha'ah) simply means "to gaze at, to have regard for, to look on with favor [or "with devotion"]." The text does not indicate how this was communicated, but it indicates that Cain and Abel knew immediately. Either there was some manifestation of divine pleasure given to Abel and withheld from Cain (fire consuming the sacrifice?), or there was an inner awareness of divine response.] Abel and his offering,...

**Limited Vocabulary Translations:**

International Standard V          .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible                    .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation                    .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary      .

| | |
|---|---|
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| Concordant Literal Version | Abel also is bringing, he, moreover, from the firstlings of his flock, and from their fat. And heed is Yahweh giving to Abel and to his present offering,... |
| Context Group Version | And Abel, he also brought of the firstborns of his flock and of the fat. And YHWH had regard to Abel and to his tribute [ offering ]:... |
| English Standard Version | ...and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering,... |
| Heritage Bible | And Abel also came with the firstborn of his flock, and of the fat. And Jehovah gazed upon [gazed upon. sha'ah. God gazed upon Abel's offering with great satisfaction, whereas Cain's offering was not worthy enough for God to gaze at. See Num 16:15.] Abel and his offering;...  Hebrews 11:4 |
| LTHB | And Abel brought, he also, from the firstlings of his flocks, even from their fat. And Jehovah looked to Abel and to his offering. |
| Syndein | But Abel, he also brought of the first born of his flock and of the best parts thereof. And Jehovah/God approved of Abel and his offering.  {Note: This offering was acceptable because it was what God directed them to do. Following the will of God is the issue.}. |
| World English Bible | Abel also brought some of the firstborn of his flock and of the fat of it. Yahweh respected Abel and his offering,.... |
| Young's Updated LT | And Abel, he has brought, he also, from the female firstlings of his flock, even from their fat ones; and Jehovah looks unto Abel and unto his present. |

| | |
|---|---|
| **The gist of this verse:** | Abel brought to God an animal to be sacrificed, of the firstborn of his block.  God honors Abel's tribute offering. |

| Genesis 4:4a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| Hebel (לֶבֶה) [pronounced *HEH-behl*] | *breath; empty, vain;* transliterated *Abel* | masculine singular proper noun | Strong's #1893 BDB #211 |
| bôwʾ (אוֹב) [pronounced *boh*] | *to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass* | 3ʳᵈ person masculine singular, Hiphil perfect | Strong's #935 BDB #97 |
| gam (םַג) [pronounced *gahm*] | *also, furthermore, in addition to, even, moreover* | adverb | Strong's #1571 BDB #168 |
| hûwʾ (אוה) [pronounced *hoo*] | *he, it; himself* as a demonstrative pronoun: *that, this (one)* | 3ʳᵈ person masculine singular, personal pronoun; sometimes the verb *is,* is implied | Strong's #1931 BDB #214 |

| | Genesis 4:4a | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| min (מִן) [pronounced *min*] | *from, off, out from, of, out of, away from, on account of, since, than, more than* | preposition of separation | Strong's #4480 BDB #577 |
| bᵉkôrôwth (בְּכֹרוֹת) [pronounced *beh-koh-ROWTH*] | *firstborn animals [of a flock], first lings, offspring* | feminine plural construct | Strong's #1062 BDB #114 |
| tsôʾn (וְּאֹצ) [pronounced *tzohn*] | *small cattle, sheep and goats, flock, flocks* | feminine singular collective noun with the 3rd person masculine singular suffix | Strong's #6629 BDB #838 |
| wᵉ (or vᵉ) (וִ or וְ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| min (מִן) [pronounced *min*] | *from, off, out from, of, out of, away from, on account of, since, than, more than* | preposition of separation | Strong's #4480 BDB #577 |
| chêleb (בְלֶח) [pronounced *KHAY-le^bv*] | *fat; choicest, best part, abundance (of products of the land)* | masculine singular noun with the 3rd person feminine plural suffix | Strong's #2459 BDB #316 |

**Translation:** Abel also took this [animal] from the firstborn of his herd as well as their choicest cuts [of meat].

The adverb *also* simply indicates that Abel would also offer up a tribute offering to God. He chose from his firstborn and took some of the choicest cuts of meat as well to offer up to God.

There are two ways to understand this phrase. Abel took choice cuts of meat from his flock to offer up to God; or Abel took choice animals from his flock to offer up to God. The 3rd person feminine plural suffix refers back to feminine plural construct of bᵉkôrôwth (בְּכֹרוֹת) [pronounced *beh-koh-ROWTH*], which means, *firstborn animals [of a flock], first lings, offspring*. This seems to be the former option; otherwise, it appears as if we are essentially repeating the first portion of this sentence unnecessarily. But, whatever, the case, this is the prescribed form of worship, already established in Genesis 3, and certainly reinforced.

In any case, Abel did not simply bring an animal to God and say, "Here it is." The use of the word chêleb above indicates that the animal had to be sacrificed; it had to be cut up and offered as a blood sacrifice to God.

The NET Bible suggests that the placing of the subject of the verb first, that this creates a contrast to what has come before. This would allow us to say, On the other hand, Abel also took... or But Abel also took... Kelley's *Biblical Hebrew* suggests,[7] instead, that emphasis is simply being placed on *Abel;* which could be interpreted as a contrast to Cain.

I have mentioned earlier in our studies that the Bible was divided into verses and into chapters long after the Bible had been completed. Genesis 4:4–5 illustrate this. This should have been 3 verses, not 2, and the thought at the end of v. 4 carries into v. 5. I have correctly divided them above and below.

---

[7] *Biblical Hebrew;* by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 87.

Abel brought to God an animal sacrifice.  In order for Abel to bring to God these *fat portions,* the animal must be first slaughtered.  Abel did not bring live animals to God and say, "You can have this calf which was just born." The animal was slaughtered and then cut up.

What follows is a new sentence which should be tied with v. 5a.  Nearly every translation combines the latter portion of v. 4 with the first part of v. 5 to make a full sentence.

| Genesis 4:4b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| shâ‛âh (הָעָש) [pronounced *shaw-ĢAW*] | *to look, to look around [for help]; to gaze at [steadily, with interest]; to look at [with approval or interest], to regard; to behold* | 3rd person masculine singular, Qal imperfect | Strong's #8159 BDB #1043 |
| Often, key in translating this word is the preposition which follows it. | | | |
| YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*] | *transliterated variously as Jehovah, Yahweh, Y*ᵉ*howah* | proper noun | Strong's #3068 BDB #217 |
| ʾel (לָא) [pronounced *ehl*] | *unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to* | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| Hebel (לֶבֶה) [pronounced *HEH-behl*] | *breath; empty, vain;* transliterated *Abel* | masculine singular proper noun | Strong's #1893 BDB #211 |
| wᵉ (or vᵉ) (ו or ו ֽ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| ʾel (לָא) [pronounced *ehl*] | *unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to* | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| minᵉchâh (הָחְנִמ) [pronounced *min-HAWH*] | *tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering* | feminine singular noun with the 3rd person masculine singular suffix | Strong's #4503 BDB #585 |

**Translation:** Therefore, Yᵉhowah looked [with approval] on Abel and on his tribute offering,...

Although the verb *to look* can simply mean *to look,* context dictates that God looked at Abel's offering with *interest, regard or approval*.  God's approval and regard were both for Abel and for his tribute offering, which is, in this case, a blood sacrifice.

With regards to Abel's sacrifice and the animal offered up before Adam and the woman, we do not know exactly what was offered or any of the particulars, apart from it being an animal which was offered up sacrificially.  The final information about the *choicest cut* or the *fat parts* indicates that the animal died as a part of this offering to God.

As was the case with the slaughter of the animal in Genesis 3, nothing is actually said about the way that the animal is sacrificed to God.  However, what probably occurs here is, the animal's throat is cut with a metal knife.  At this point, I am just going to let that hang out there without justification.  However, quite obviously, God has created Adam and then Eve, and Cain and Abel have been born from them; but, somehow, it appears that there is a knife involved here.

Recall that, one of the things which I have suggested—and this is speculation without any proof—is that God provided Adam with tools to work with to garden with.  There is nothing in the Bible to suggest that Adam had to somehow evolve from anything.  One instant, he was a lifeless body that God made; and the next instant, he was alive when God breathed the breath of lives into him.  That is not speculation; that is from the Bible.  Also, God is able to make tools which are far better than those that we purchase at Lowe's or Home Depot.  I am simply suggesting that God made these tools and gave them to Adam to work with.

After Adam and the woman sinned, there was the slaughter of an animal, but no information was given here.  How was the animal slaughtered and skinned?  I believe that God (the Preincarnate Christ) did this with a knife, which knife was then given to Adam to use for sacrifices in the future.  That is partial speculation.  However, when we get to v. 8, I will give more justification for this view.

Genesis 4:4  Abel also took this [animal] from the firstborn of his herd as well as their choicest cuts [of meat].  Therefore, Yᵉhowah looked [with approval] on Abel and on his tribute offering,... (Kukis mostly literal translation)

Genesis 4:4  Abel also was going to offer up a sacrifice.  He took an animal from the firstborn of his herd along with the choicest cuts of meat to offer to Jehovah.  Therefore, Jehovah looked on Abel and his tribute offering with approval;... (Kukis paraphrase)

—————————————

| **...and unto Cain and unto his tribute offering, He had not looked [with approval].  And so burns to Cain exceedingly and so falls his faces.** | Genesis 4:5 | **...but unto Cain and his burnt offering, He did not look [approvingly].  Consequently, He burned with extreme anger toward Cain and his face fell.** |
|---|---|---|

**...but He did not look approvingly upon Cain or upon his burnt offing.  In fact, He burned with extreme anger toward Cain and Cain's countenance fell.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | ...but to Kain and to his oblation He gave no countenance. And Kain was angered greatly, and the features of his face were downcast. |
| Latin Vulgate | But to Cain and his offerings he had no respect: and Cain was exceeding angry, and his countenance fell. |
| Masoretic Text (Hebrew) | ...and unto Cain and unto his tribute offering, He had not looked [with approval]. And so burns to Cain exceedingly and so falls his faces. |
| Peshitta (Syriac) | But with Cain and with his offering he was not pleased. So Cain was exceedingly displeased, and his countenance was sad. |
| Septuagint (Greek) | ...but Cain and his sacrifices He regarded not, and He was exceedingly sorrowful and toward Cain and his countenance fell. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | ...but didn't look favorably on Cain and his sacrifice. Cain became very angry and looked resentful. |
| Contemporary English V. | ...but not with Cain and his offering. This made Cain so angry that he could not hide his feelings. |
| Easy English | But he was not pleased with Cain. And he was not pleased with Cain's *offering. So Cain was very angry. And his face showed that he had a lot of hate. |
| Easy-to-Read Version | But the Lord did not accept Cain and his offering. Cain was sad because of this, and he became very angry. |
| Good News Bible (TEV) | ...but he rejected Cain and his offering. Cain became furious, and he scowled in anger. |
| *The Message* | ...but Cain and his offering didn't get his approval. Cain lost his temper and went into a sulk. |
| New Berkeley Version | ...but He did not approve of Cain and his offering.  Then Cain's anger grew hot, and his face fell. |
| New Century Version | ...but he did not accept Cain and his gift. So Cain became very angry and felt rejected. |
| New Living Translation | ...but he did not accept Cain and his gift. This made Cain very angry, and he looked dejected. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | ...but He didn't pay attention to Cain and to his sacrifices, so Cain was very sad and his face [reflected] this. |
| Ancient Roots Translinear | But he did not regard Cain and his food-gift. Cain flared a hundredfold, and his face fell. |
| Beck's American Translation | ...but He didn't look kindly at Cain and his offering.  Then Cain got very angry and wouldn't look up. |
| *God's Word*™ | ...but he didn't approve of Cain and his offering. So Cain became very angry and was disappointed. |
| New American Bible | ...but on Cain and his offering he did not look with favor. So Cain was very angry and dejected. |
| NIRV | But he wasn't pleased with Cain and his offering. So Cain became very angry. His face was sad. |
| New Simplified Bible | ...He did not look with favor on Cain and his offering. So Cain became very angry, and his face was downcast (he had a bad attitude). |
| Revised English Bible | ...but not Cain and his offering.  Cain was furious and he glowered. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | But in Cain and his offering he had no pleasure. And Cain was angry and his face became sad. |
| HCSB | ...but He did not have regard for Cain and his offering. Cain was furious, and he was downcast. |
| JPS (Tanakh—1917) | ...but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell. |
| JPS (Tanakh—1985) | ...but to Cain and his offering He paid no heed.  Cain was much distressed and his face fell. |
| NET Bible® | ...but with Cain and his offering he was not pleased [The Letter to the Hebrews explains the difference between the brothers as one of faith - Abel by faith offered a better sacrifice. Cain's offering as well as his reaction to God's displeasure did not reflect faith. See further B. K. Waltke, "Cain and His Offering," WTJ 48 (1986): 363-72.]. So Cain became very angry [Heb "and it was hot to Cain." This Hebrew idiom means that Cain "burned" with anger.], and his expression was downcast [Heb "And his face fell." The idiom means that the inner anger is reflected in Cain's |

facial expression. The fallen or downcast face expresses anger, dejection, or depression. Conversely, in Num 6 the high priestly blessing speaks of the Lord lifting up his face and giving peace.]..

**Limited Vocabulary Translations:**

International Standard V          .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible                    .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation                    .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary       .
Lexham English Bible             .
Translation for Translators      .
The Voice                               .

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| *The Amplified Bible* | But for Cain and his offering He had no respect *or* regard. So Cain was exceedingly angry *and* indignant, and he looked sad *and* depressed.  In bringing the offering he did, Cain denied that he was a sinful creature under the sentence of divine condemnation. He insisted on approaching God on the ground of personal worthiness. Instead of accepting God's way, he offered to God the fruits of the ground which God had cursed. He presented the product of his own toil, the work of his own hands, and God refused to receive it (Arthur W. Pink, Gleanings in Genesis). |
| Concordant Literal Version | ...yet to Cain and to his present offering He does not give heed. And hot is Cain's anger exceedingly, and falling is his face. |
| A Conservative Version | ...but he did not have respect to Cain and to his offering. And Cain was very angry, and his countenance fell. |
| English Standard Version | ...but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. |
| Green's Literal Translation | And He did not look to Cain and to his offering. And Cain glowed greatly with anger, and his face fell. |
| Hebrew Names Version | ...but he didn't respect Kayin and his offering. Kayin was very angry, and the expression on his face fell. |
| Heritage Bible | And he did not gaze upon Cain and his offering. And Cain burned exceedingly, and his face fell. |
| LTHB | And He did not look to Cain and to his offering. And Cain glowed greatly with anger, and his face fell. |
| Owen's Translation | But for Cain and his offering he had no regard so was angry Cain very and fell his countenance. |
| Syndein | But of Cain and his offering He {God} did not approve. Consequently, Cain was extremely angry, and his face 'became contorted'/'overtly expressed that anger'. {Note: Cain was angry and frustrated because God rejected his offering. Cain was proud of his 'work'. He was jealous that God accepted Abel's offering. He rejected |

the fact that both Cain and Abel were taught doctrine and how the blood sacrifice was a shadow of Jesus Christ's sacrifice on the cross. Without doctrine, you cannot cope with the disappointments of life and you get angry and frustrated. Injured pride results in jealousy!}.

| | |
|---|---|
| A Voice in the Wilderness | ...but He did not have regard for Cain and his offering. And Cain's anger burned greatly, and his countenance fell. |
| World English Bible | ...but he didn't respect Cain and his offering. Cain was very angry, and the expression on his face fell. |
| Young's Updated LT | ...and unto Cain and unto his present He has not looked; and it is very displeasing to Cain, and his countenance is fallen. |

**The gist of this verse:** God does not show any regard for Cain's tribute offering; in fact, God is angry toward Cain and Cain's countenance falls.

| Genesis 4:5a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| ʾel (לֶא) [pronounced *ehl*] | *unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to* | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| Qayin (וַיִק) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Qayin, Kain; Kenite* | masculine singular, proper noun (BDB #884); also used as a gentilic adjective (BDB #883) | Strong's #7014 BDB #883–884 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| ʾel (לֶא) [pronounced *ehl*] | *unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to* | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| minᵉchâh (הָחְנִמ) [pronounced *min-HAWH*] | *tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering* | feminine singular noun with the 3rd person masculine singular suffix | Strong's #4503 BDB #585 |
| lôʾ or lôʾ (אול or אל) [pronounced *low*] | *not, no* | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| shâʿâh (הָעָש) [pronounced *shaw-ĢAW*] | *to look, to look around [for help]; to gaze at [steadily, with interest]; to look at [with approval or interest], to regard; to behold* | 3rd person masculine singular, Qal perfect | Strong's #8159 BDB #1043 |

**Translation:** ...but unto Cain and his burnt offering, He did not look [approvingly].

We have a contrast here between God looking upon Abel and God looking upon Cain. God did not look with approval upon Cain or upon his offering. God accepts Abel, but not Cain. In this same way, God accepts the

believer in Jesus Christ; he does not accept the follower of Mohammed or the follower of Confucius or the follower of Buddha.  God is very specific with what is acceptable and what is not.  Buddha, Mohammed and Confucius did not die for your sins.  These are charismatic men who developed a following, but these are men who had sin natures.  There is nothing that they could offer that would make a man clean before God.  They can require their followers to, say, quit using drugs and to stop acting like A-holes, and, as a result, their followers will live better lives (because they are conforming more closely to the laws of divine establishment).

**Application:** This used to concern me as a believer early on; I would see people in other religions, and they would often show a change for the better.  I recall one friend of mine who became a scientologist.  Now, sure, some of the things that he did were goofy; but he stopped using drugs and stopped feeling sorry for himself, and that made him a better person.  This does not mean that he was saved; it meant that his life had improved here on earth.

**Application:** All a person needs to do is haul out the **laws of divine establishment** (**HTML**)  (**PDF**) and examine them and decide to live his life according to these laws.

However, making your life better on this earth, by, say, working hard, taking responsibility for a family, obeying the law, not using drugs or drinking heavily, will make your life better all the way around.  However, none of this will save you.  Best that you can do is have a better life on earth.  We are only saved by believing in Jesus Christ.  Jesus Christ died for our sins; Jesus Christ paid the penalty for our sins; and therefore, it is only through Him that we can be saved.

The animal sacrifice that Abel offered up was representative of Jesus Christ dying for our sins.

If you follow the laws of divine establishment more carefully, more people will look upon you with favor; if you believe in Jesus Christ, then God will look upon you with favor.

**Gen 4:4b–5a  The LORD had respect for Abel and his offering, but He did not have respect for Cain and his offering.**

God has respect or regard for the offering of Abel but not for Cain.  The word respect is the Hebrew word shâʿâh (שָׁעָה) [pronounced *shaw-ĢAW*] and it means *to simply gaze upon*.  By implication, it means *to consider, to inspect, to look upon steadily with interest*.  When Abel brought his offering, God continued to look upon it with interest and regard (Qal imperfect) and when Cain brought his offering, the offering of his own works, God did not even look at it (Qal perfect).  When Jesus Christ stopped appearing physically to man, we do not know.  My personal picture here is that these two brothers see our Lord face to face (our Lord would be in human form or in the form of an angel).  He continues to look at what Abel has brought Him but He does not even glance at what Cain has brought.  It is not unlike attending a party and two guests arrive at the same time and both present a gift to the host; the host takes one and admires it and thanks the guest for it.  The other one is not taken from the second guest; nor is it even acknowledged.  This is God the Son that is doing this and Cain should realize that there is a reason for it.  Instead of examining his own gift or his own life (which is lacking in faith in Jesus Christ), his anger burns against his brother.

The verb here is a bit tricky.  By itself, it means *to look at, to gaze upon, to behold*.  With the preposition *unto* (which preposition generally designates respect or deference), most translators then understand the verb to mean *to have respect for, to have regard for*.  The King James Version, which is reasonably consistent, gives 9 different translations to this one verb which is only found 15 times in 3 stems (the Hebrew stem will modify the meaning of a verb)  Let me that, when I give the meaning for a verb, I always take into account the stem of the verb in context, whether I mention the stem or not.

If we wanted to give this verb the most limited meaning, then God looked upon Abel's animals, which were sacrificed to Him.  The imperfect tense indicates that God continued *to look upon* his sacrifices.  However, God did not even *look upon* Cain's fruits and vegetables.  Surely, you have had the experience where you are standing with Charley Brown and a friend of Charley's comes up to you, and talks to Charley as if you are not even there.  That is the sense of this verse.   There is interaction between God and Abel, but it is as if Cain is not even there.

The difference is simple: Cain brought to God the works of his hands: his fruits and vegetables, which he had slaved over.  Abel brought God animal sacrifices, which looked forward to the death of Jesus Christ on the cross. God found Abel's offering acceptable, but He rejected Cain's.  A sacrificed animal represents Jesus Christ; recently harvested vegetables do not.  These recently harvested vegetables represent the work of man's hands.

What is being taught here, in seedling form, is, we cannot bring our works before God.  He has given us the only acceptable sacrifice, which is Jesus Christ, His Son.  When we come to God, it must be on the basis of the sacrifice and death of Jesus Christ; never on the basis of our own works.

As is pointed out by Zodhiates, notice that God first mentions the person then the offering.  The offering was an indication of the state of their heart; Abel was a believer and trusted in Jesus Christ and Cain was not necessarily an unbeliever, but he was a believer who trusted in the works of his own hands.  That is, his human efforts were his works before God.  Still, even though Cain was wrong, God came to him:

| Genesis 4:5b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| chârâh (הָרָה) [pronounced *khaw-RAWH*] | *to burn, to kindle, to become angry, to burn with anger; to evoke great emotion* | 3rd person masculine singular, Qal imperfect | Strong's #2734 BDB #354 |
| If this anger was to be received by God from Cain, then this would be the Niphal stem.  Since no subject is specified and because God was the subject of the previous phrase, God would be the subject here. | | | |
| The preposition which follows this verb often determines or colors its meaning.[8] When followed by the bêyth preposition, this means *to burn with anger against [someone]*.  If following by *in his eyes,* the emphasis is upon the gaze of the person who is angered.  Similarly used, but found less often, ʾel (לֶא) [pronounced *ehl*] and ʿal (לַע) [pronounced *ǵahl*]. The lâmed preposition would be used to indicate toward whom the anger is directed or for whom the anger is kindled. | | | |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to* | directional/relational preposition | No Strong's # BDB #510 |
| Qayin (יִק) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Qayin, Kain; Kenite* | masculine singular, proper noun (BDB #884); also used as a gentilic adjective (BDB #883) | Strong's #7014 BDB #883–884 |
| mᵉôd (דֹאְמ) [pronounced *mᵉ-ODE*] | *exceedingly, extremely, greatly, very* | adverb | Strong's #3966 BDB #547 |

**Translation:** Consequently, He burned with extreme anger toward Cain...

I must admit that, when I saw this in the Hebrew, I was quite surprised.  I had, like nearly everyone else, assumed that it is Cain who is angry (v. 6 suggests this as well, because God asks Cain, "Why are you angry?").  However,

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[8] See H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 303.

Cain's name is preceded by the lâmed preposition. This means that the anger is directed toward Cain or the anger is for Cain. The LXX is in agreement with this text.

What is the problem? Most translators do not want God to be angry, and particularly, not at Cain. However, Cain has disobeyed God in his offering. Therefore, God is *angry* with Cain. What this means is, Cain is not obeying God's mandate for the proper sort of sacrifice; therefore, Cain is out of line and God is angry with Cain.

Let's take this in points, because I realize this is different than the translation you have in your hand.

### Cain is not the Subject of Genesis 4:5b

1. Most translations have something like: And Cain's anger burned greatly... (VW) or Cain was very angry... (WEB).
2. That is, Cain is the subject of the verb, according to most translators.
3. However, a lâmed preposition is affixed to *Cain;* and a lâmed preposition indicates (1) that Cain is not the subject and (2) the direction of the anger—the anger is directed toward Cain.
4. There is no subject specifically named in this phrase.
5. The verb means *to burn, to kindle, to become angry, to evoke great emotion, to burn with anger*.
6. The verb is a 3rd person masculine singular, Qal perfect; therefore, we look for the closes 3rd person masculine singular noun, which is *Yᵉhowah,* Who is found as the subject of the verb at the end of v. 4, is the implied subject of the verb in v. 5a, and is the subject of the first verb in v. 6a.
7. There is only one other possible subject, which is *face, countenance,* except that it is a masculine plural noun (the Hebrew uses the plural noun always for *face,* as it is a combination of things).
8. There is no word for *anger* in v. 4:5b, so it cannot be *Cain's anger* that burns.
9. The Greek translation is in agreement with all that I have said so far, except that they have a different verb here: ...and He was exceedingly sorrowful and toward Cain.
10. The only thing which would suggest that Cain is angry and with a fallen countenance is God's question to him in the next verse: "Why are you angry, and why has your face fallen?"
11. However, I must go with the available text in this verse. If there were leeway to translate this so that either God or Cain could be the subject of the verb, then v. 6 would indicate that Cain is the subject. However, there is no such choice here in the Hebrew of v. 5.
12. Therefore, I must translate this verse as it stands, come what may, and then explain v. 6.
13. So, God is spoken of as angry here in v. 5 (an **anthropopathism**) but Cain is angry as well.
14. Therefore, my translation, which is Consequently, He burned with extreme anger toward Cain..., is the accurate one. *Burned with anger* is a reasonable translation of the verb.

What I have noticed in many cases is, the KJV sets the standard, even if their translation is incorrect. Therefore, if the KJV gets something wrong, then most Bibles simply follow their lead.

There is certainly the possibility that the lâmed preposition is a slip of the "pen" and that it does not belong here and, semi-fortunately, this portion is available in the Dead Sea Scrolls. However, I only have a translation from the Dead Sea Scrolls, rather than the Hebrew. However, because the Greek does not have *Cain* as the subject, my thought would be that the Dead Sea Scrolls also have the lâmed preposition (as the Dead Sea Scrolls libraries were roughly coterminous with the translating of the LXX).

**Chapter Outline**　　　　　　　　　　**Charts, Graphics and Short Doctrines**

The correct translation is Consequently, He burned with extreme anger toward Cain... Obviously, this gives us a problem. God is angry with Cain. Is God allowed to be angry? Does God feel anger?

God's anger is an anthropopathism, where we take a characteristic of man and apply it to God to help explain better God's actions, thoughts and policies. God is not angry; but this explains what a problem Cain's offering is; what is disconnect we have here.

Since Joe Griffin has already done a good job on this doctrine, there is no need for me to reinvent the wheel.

## Joe Griffin's Doctrine of Anthropopathisms

1.    Definition and Description:
      a.    Anthropopathism is a compound of two Greek words, anthrōpos (ανθρωπος), meaning "man," and pathos (παθος), meaning "to suffer."  Together they form the Classical Greek word anthrōpopatheō (ανθρωποπαθεω): "to have human feelings."
      b.    An anthropopathism is "language of accommodation" that ascribes to God a human characteristic which He does not actually possess, but is used to reveal and explain God's policy toward mankind in terms familiar to a human frame of reference.
      c.    Accommodation means that human modus operandi is ascribed to God, such as human affection or human sins, so that man can understand divine policy, attitude, and function.
      d.    Misunderstanding language of accommodation leads to confusion about the essence of God and the stability of His divine attributes.
      e.    In order for the infinite modus operandi of God to be understood by the finite human mind, certain human characteristics are ascribed to God to help explain His statements and actions.
      f.    Some of the anthropopathisms ascribed to God in Scripture are love, compassion, and longsuffering; hatred, anger, wrath, and vengeance.
      g.    The purpose of biblical anthropopathisms is to explain to man in language he can understand divine function toward humanity, both individual and collective.
2.    Classifications of Anthropopathisms:
      a.    Non-sinful:
            i.    Love.
                  (1)    The anthropopathism is not the same as the divine attribute.  The former expresses divine motivation, approval, and acceptance.  The latter is an absolute which means it cannot change.  Divine love always functions in a rational manner, devoid of either emotional content or any system of irrationality.
                  (2)    On the other hand, the anthropopathism of love indicates approval from the human frame of reference whereas His wrath denotes disapproval.
                  (3)    2 Corinthians 9:7 -    Every one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.
            ii.    Compassion.  Pity, a synonym for compassion, implies sorrow for one in misery or distress.  Compassion implies pity coupled with an urgent desire to aid or to spare.  These are emotional reactions to others' trials and God is not emotional.
                  (1)    Emotion is a response to an outside event.  God is not emotional because His omniscience prevents anything from catching Him by surprise.
                  (2)    The emotion of compassion is used to characterize in human terms the grace and mercy of God toward man.  Grace is the policy of the plan of God which provides for man what he cannot do for himself; mercy is amplified grace which shows forbearance.
                  (3)    Psalm 78:38 -    But He, being compassionate, forgave their [ the Israelites' ] iniquity and did not destroy them; and often He restrained His anger and did not arouse all His wrath [ grace and mercy ].
            iii.    Longsuffering.
                  (1)    The Greek word for patience is ὑπομονη and is never used in Scripture with God as the subject.  Instead there is the word "longsuffering": μακροθυμεω, a compound of μακρος, long, and θυμος, anger and it refers to the application of understanding and patience.  This means that God will put up with your foolishness far longer than anybody else will.
                  (2)    2 Peter 3:9 -    The Lord is slow about His promise, as some count slowness, but is patient [μακροθυμεω: longsuffering ] toward you, not wishing for any to perish but for all to come to repentance.

      b.    Sinful:

## Joe Griffin's Doctrine of Anthropopathisms

     i.     Hatred.

          (1)     God does not sin, therefore, He does not hate. It is ascribed to God merely to express divine disapproval since man understands hatred as a sinful emotion that expresses such. Romans 9:13 - Just as it is written [in Malachi 1:2-3], "Jacob I loved, but Esau I hated." This verse references a quote from Malachi but refers to a sequence of events chronicled in Genesis 25:27-34 where Isaac's firstborn, Esau, sold his birthright to his younger brother, Jacob, in exchange for a bowl of stew. The line of Christ originally went through Esau:

          (2)     The Edenic promise of the Satan-Bruiser was fixed in the family of Abraham (Genesis 3:15). The order of promise was Able, Seth, Shem, Abraham, Isaac, Esau. As the first-born Esau was in the distinct line of the promise to Abraham of the Earth-Blesser (Genesis 12:3). For all that was revealed, these great promises might have been realized in Esau. For a fleeting, fleshly gratification Esau sold this birthright.

          (3)     In every case, those who made up the line of Christ were believers. Esau was not but Jacob was. Therefore, it was the will of God that the birthright owned by Esau be passed over to Jacob. Reason? God loved Jacob but he hated Esau.

          (4)     In order to understand biblical passages that assign to God terms of human emotion or sinfulness, the student must be able to distinguish the difference between divine attributes and anthropopathisms.

          (5)     The divine attribute of love is an absolute; it is undiminished and never affected by the successes or failures of mankind. God is love, therefore, as a divine attribute it does not require an object.

          (6)     The anthropopathism of love takes the human characteristic and assigns it to God in order to explain divine policy in terms of human frame of reference and is designed to show approval or acceptance.

          (7)     Hatred on the other hand is a sin and is obviously not among those attributes that make up the essence of God. Consequently, when hatred is assigned to God it is simply language of accommodation showing divine disapproval.

          (8)     Therefore, when Paul writes that God loves Jacob, the verb is an anthropopathism showing divine approval of the younger brother because of his faith in Messiah.

          (9)     Conversely, when Paul writes that God hates Esau, the verb is an anthropopathism showing divine disapproval of the elder brother because of his rejection of Messiah.

I realize that, for most people, God's love, as an anthropopathism, gives you pause. It did me too, the first time R. B. Thieme, Jr. began to teach it.

Although I could not find this on Joe Griffin's site, Google allowed me to access it **here** as a RTF document. Accessed May 20, 2012.

**Chapter Outline**                             **Charts, Graphics and Short Doctrines**

What we are not told in this verse is, Cain is also angry. He worked hard on these vegetables and God is ignoring all of his work. That Cain is angry will be clear when God speaks to him.

## Genesis 4:5c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |

| Genesis 4:5c | | | |
|---|---|---|---|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
| nâphal (לְפַנַ) [pronounced *naw-FAHL*] | *to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert* | 3rd person masculine plural, Qal imperfect | Strong's #5307 BDB #656 |
| pânîym (םיִנַּפ) [pronounced *paw-NEEM*] | *face, faces, countenance; presence; person; surface* | masculine plural construct (plural acts like English singular); with the 3rd person masculine singular suffix | Strong's #6440 BDB #815 |

**Translation:** ...and his face fell.

The countenance that would have fallen would be Cain's.

Because of the way vv. 4 and 5 are divided up, let's take them both together:

| Genesis 4:4–5 | |
|---|---|
| Version | Text/Commentary |
| Ultra-literal | And Abel takes also this [one] from a firstlings of his herd and from their fat [or, *choicest cuts*]. And so looks Yᵉhowah unto Abel and unto his tribute offering; and unto Cain and unto his tribute offering, He had not looked [with approval]. And so burns to Cain exceedingly and so falls his faces. |
| Reasonably literal | Abel also took this [animal] from the firstborn of his herd as well as their choicest cuts [of meat]. Therefore, Yᵉhowah looked [with approval] on Abel and on his tribute offering, but unto Cain and his burnt offering, He did not look [approvingly]. Consequently, He burned with extreme anger toward Cain and his face fell. |
| Freer translation | Abel also was going to offer up a sacrifice. He took an animal from the firstborn of his herd along with the choicest cuts of meat to offer to Jehovah. Therefore, Jehovah looked on Abel and his tribute offering with approval; but He did not look approvingly upon Cain or upon his burnt offing. In fact, He burned with extreme anger toward Cain and Cain's countenance fell. |
| This way, we have all of the sentences together in a way that they make sense. | |
| **Chapter Outline**                                **Charts, Graphics and Short Doctrines** | |

Remember how God promised Adam that he would spend all of his days sweating in a field growing enough food to eat. This is what Cain has been doing. He has been working for weeks on these fruits and vegetables. Most of us have planted a garden at one time or another, and the time between planting and harvesting is a long time, and it requires some work. So Cain, for weeks on end, had first worked this soil; and he carefully selected plants, seedlings or seeds, which he carefully planted, watered, and looked over, keeping these plants from being eaten by animals or insects. He may have dug a canal or he might be carrying water from a nearby river to his crops. Then Cain, after months of work, took the best of his fruit and vegetables—produce which looked luscious, produce which Cain would love to eat. But instead of enjoying the fruits of his labor, he brings these to God, and God does not even look at them. It is as if Cain is not even there. All of this hard work, all of this wasted produce—the best of Cain's crop that season—and God has absolutely no regard for it. Cain was furious; he

burned with anger.  He thought about it, and it made him mad; he thought about it some more, and he became furious.  The verb which we find here, along with the adverb, indicates that this anger was something which Cain stoked like a fire.

There are two separate offerings which are brought to God—some animals, which were presumably killed before God; and a fruit basket.  There was considerably more work involved in the second gift—in Cain's gift.  With regards to Abel's gift, he domesticated animals, but they had the calves or lambs or whatever it was; but Abel did not do any work when it came to producing that baby animal.

We do not know precisely what took place.  Did God consume the animal with flames?  We do not know the specifics; we simply know that God accepted Abel's offering and He rejected Cain's.  Whatever happened, it was apparent that God looked with favor upon Abel and his animals; and that He ignored Cain and his abundance of vegetables and fruits.

The Bible is subtle.  The author does not beat us over the head with an explanation here (as I am doing); he simply records what happened.  We know that God honors the animal sacrifice because this looks forward to the offering of His Son, the Lamb of God.  He does not honor the offering of Cain, because this simply speaks of man bringing to God the works of his hands.  Our works are unacceptable to God.

As a child, you may have been told, "If you are a good little boy (or girl), God will bring you into heaven; and if you are bad, God will cast you into hell."  That is simply not true.  The Bible teaches us that we are all flawed.  We are born with a sin nature which permeates our body and soul.  To this sin nature has been imputed Adam's original sin, so that we stand condemned by God at the moment of our birth.  And, as soon as we have an opportunity to exercise our volition, we sin.  These 3 types of sin form a barrier between man and God.  No matter how good we are, our good deeds cannot break down this threefold barrier.  No matter what, these fruits and vegetables—the works of our hands—are not acceptable to God.  Our works mean nothing to God.  God is completely holy, which means that He is righteous and just.  There can be no contamination of God's attributes.  He cannot look down at us and say, "You know, Cain, you worked really, really hard on growing those vegetables.  I know that this represents months of work, and, even though this is not generally My policy, you worked so hard, that I have to say *good job* with respect to these fruits and vegetables which you have brought to Me."  God cannot do this.  It is contrary to His character.  God does not reward us for effort.  God does not reward us for good intentions.  God does not reward us for human good.  Our good works are not acceptable before God.  He [God, our Savior] saved us, not because of works done by us in righteousness, but according to His Own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom He poured out on us richly through Jesus Christ our Savior (Titus 3:5).

The sin nature has an area of weakness and an area of strength.  From the area of weakness, the sin nature produces sins; from its area of strength, it produces human good (human good is called *dead works* in Hebrews 6:1 and *wood, hay and stubble* in !3:11–15, to be burned up by God—but we will be saved, yet so as through fire).  However, both sin and human good are repugnant to God because it has the same source—your sin nature.

I am sure that you have owned a cat at some point in time, and that cat captured and killed a rat, and then brought it to you—this smelly, dirty, torn-up, dead or half-dead rat, which your cat spent hours catching and killing, and now he brings this present to you, to show you what he is up to.  You're not going to frame that dead rat; you are not going to save it as a memorial to your cat's hard work; you are not going to put this rat in a sealable clear bag and save it in the freezer and show it to friends and family when they come by; you are going to throw the rat in the garbage, because it is gross and offensive to you; furthermore, you might even yell at your cat.  The works of our hands are gross and offensive to God.  God does not honor human good.  God does not reward us for having a moral life.  Our sin nature, Adam's imputed sin and our actual sins are offensive to God, and they stand between us and a holy God.  Christ's death on the cross removes these barriers between man and God; our good works do not. So God honors the offering of Abel, which offering represents Christ's death on the cross.  God disregards Cain's offering, which offering represents the work of his corrupt hands.

Another illustration: let's say you observe a man digging through a smelly garbage can with his bare hands.  Then you observe him unclog a stopped up toilet, filled to the brim.  And then this same man, without washing his hands, prepares the most beautiful fruit salad for you that you have ever seen.  Are you going to eat it?  You cannot even think about eating this salad because of the activity that the preparer has done.  The idea makes you retch.  His filthy hands have corrupted what he produces, even though you may not see any evidence of this on the fruit plate he offers you.  This is how God sees the works of our hands.  We are all unclean and all our righteousnesses are as filthy rags [to God] (Isaiah 64:6a).  The Hebrew here actually reads *menstruous rags* rather than *filthy rags*.

Let me give you a modern-day example of how human good is harmful to mankind.  Several influential environmentalists decided, back in the 1960's, that DDT was a terrible poison and that it should not be used.  One of the results of this anti-DDT movement is, DDT is not used in Africa.  We may argue as to the problems of the use of DDT, but not using it has allowed mosquitos to flourish in Africa, along with the disease malaria, and literally millions of Africans have died from malaria.  Using DDT in Africa would have saved many of these lives and it would have prevented a great deal of suffering in Africa.  These people who managed to get such a ban on DDT believed that they were (and are) doing the right thing.  They believe that their actions were to benefit mankind; and, as a result, millions have died.

Junk Science has a page on DDT: **http://www.junkscience.com/ddtfaq.html**

Most people do not even have a clue as to what has occurred here.  When I read this story as an unbeliever, it seemed particularly arbitrary.  Cain has worked hard in his garden and he brings to God the best of his production as a sacrifice.  It is possible that Cain does not want to harm an animal and would rather offer God a kinder and gentler offering.  To me, in my unbelieving youth, it seemed as though what Cain was offering was reasonable and, if anything, commendable.  The problem is that our human good and our human works mean nothing whatsoever to God.  In fact, *all of our righteousnesses are as filthy rags in His sight* (Isaiah 64:6).  This confuses the unbeliever and sometimes puts him off when it comes to Christianity.  How can someone spend most of their life trying to do good for others, living sacrificially, thinking nice thoughts as often as possible; and then be condemned to eternity in hell?  What kind of an arbitrary God is that and what kind of a religion would teach that?  At this point in time, we have had one pronouncement of morality of which we are cognizant: do not eat from the tree of the knowledge of good and evil.  This is the second; and the first recorded one for a fallen world.  Fruits and vegetables, the works of man's hands, are not offerings that God will regard as efficacious.  There must be a blood sacrifice.  An innocent life must be given in order for God to accept the sacrifice.  From the very beginning, God would have to send His Son, Jesus Christ to the cross to pay for our sins with His blood sacrifice, the innocent on behalf of the guilty.  Every animal sacrifice was a shadow and spoke of this sacrifice which was real and still to come.

The difference between Cain and Abel and their sacrifices is the difference between true Christianity and any other religion, sect or cult:

| How to Distinguish Between Christianity and Christian Cults | |
|---|---|
| **True Christianity** | **Religion, "Christian" cults, Catholicism, etc.** |
| God seeks us (Genesis 3:9  4:6) | We seek God* (Acts 17:27) |
| God provides the means of salvation (Genesis 3:15,21 II Cor. 5:21) | We provide the means for our salvation |
| We come to God on the basis of a blood sacrifice of that which is innocent (Genesis 3:21   4:3–5 I Peter 3:18) | We come to God on the basis of our good life, our works, our human goodness (Luke 19:18–25 Romans 4:2) |
| God reaches down to us (John 1:1,14  3:27) | We reach up to God (Genesis 3:3–5) |

## How to Distinguish Between Christianity and Christian Cults

| True Christianity | Religion, "Christian" cults, Catholicism, etc. |
|---|---|
| Our salvation and relationship with God is based upon what God has done for us in the form of Jesus Christ on the cross (Galatians 2:16,21  3:13  Tit. 3:5) | Our salvation and relationship to God is based upon our being a good person, following the law or the ten commandments, etc. (Romans 3:20–21) |
| Salvation is free (Romans 4:5  Ephesians 2:8) | We earn our salvation (Romans 9:31) |
| Salvation is unmerited (I Cor. 4:7  Ephesians 2:9) | If we are bad, we are not saved (Luke 23:39–43) |
| Righteousness is imputed (Romans 4:22  9:30) | Righteousness is earned (Acts 17:25) |
| Salvation is permanent (Psalm 37:24  John 10:27–30 Romans 8:1  11:1,2,29 | It is possible to lose our salvation if we commit enough sins or rebel against God (I Cor. 5:17) |
| Our righteousness is Christ's righteousness (Jer. 33:16  Romans 5:17) | Our righteousness is a personal righteousness or a self-righteousness (Isaiah 64:6  Phil. 3:9) |
| Salvation requires not just faith in God but comes through faith in Christ (John 14:1 Romans 3:22  4:3,4) | Salvation is through faith in ourselves (Luke 18:9–14) |
| Salvation is only through Jesus Christ (Isaiah 43:11 Hos. 13:4  John 14:6  Acts 4:12) | God is revealed to man in many ways: as Jesus Christ, Buddha, Mohammed, Joseph Smith, etc. |
| Salvation is a matter of God's righteousness (Romans 5:21) | Salvation is related to our righteousness (Matthew 19:16–22  Luke 18:9) |
| Our righteousness comes by faith (Romans 4:4,5 10:10) | Our righteousness comes by works (Luke 10:25–37 Tit. 3:5) |

\*      I don't want this to be confused with positive volition.  There is a sense in which we *seek* God.  We have a desire to have a relationship with Him; to know Him.  However, God must come to us as a response to our positive volition; if He did not, we would have no way of knowing Him.

**Chapter Outline**                                          **Charts, Graphics and Short Doctrines**

The offering brought by the two sons is an indication of the condition of their heart; that is, Abel recognizes that God expects blood sacrifice of the innocent for his covering and Cain does not.  Cain thinks that he must work and do something difficult, and then give that to God.  This is because, at least at this point in time, Cain is an unbeliever and Abel is a believer in Jesus Christ.  Heb. 11:4 confirms this: By faith, Abel offered to God a superior sacrifice than Cain, through which he obtained the testimony that he was righteous, God Himself giving approval to his gifts [i.e., his offering] and through it [his faith] even though he is dead, he still speaks." (Hebrews 11:4).  Abel's gift or offering showed that he was righteous.  He believed in Jesus Christ and his gift was a witness to that faith.  Even though he was killed, the quality of his offering due to his faith still stand as a testimony even until today.  Without the shedding of blood, there is no forgiveness (Hebrews 9:22b).

To sum up: Cain brings to God the works of his own hands; his filthy hands were a part of all that he brought to God, and God had to reject his works.  God cannot look with favor on Cain's works any more than we can longingly look upon a fruit salad prepared by a man who has just unclogged a toilet.

Genesis 4:5  ...but unto Cain and his burnt offering, He did not look [approvingly].  Consequently, He burned with extreme anger toward Cain and his face fell. (Kukis mostly literal translation)

Genesis 4:5  ...but He did not look approvingly upon Cain or upon his burnt offing.  In fact, He burned with extreme anger toward Cain and Cain's countenance fell. (Kukis paraphrase)

**A brief review of Genesis 4:1–5:**

Gen 4:1–2  Adam knew his wife Eve intimately, and she conceived and gave birth to Cain. She said, "I have acquired a male child with [or, *by*] the LORD."  Then she also gave birth to his brother Abel. Now Abel became a shepherd of a flock, but Cain cultivated the land.

You will recall that God had promised deliverance to Adam and the woman through the Seed of the woman,  The woman assumed that her firstborn was just that—the Seed which would crush the serpent's head.

Gen 4:3–5  In the course of time Cain presented some of the land's produce as an offering to the LORD.  Abel also presented *an offering*--some of the firstborn of his flock and their fat portions.  The LORD had respect for Abel and his offering, but He did not have respect for Cain and his offering.  Consequently, He was extremely furious with Cain, and he [Cain] was downcast.

Time passes and Cain and Abel bring offerings to God.  Abel brings an animal sacrifice and Cain brings the works of his hands, a bloodless offering, the fruits and vegetables from his farming.  God looked upon Abel's offering with favor; but God ignored Cain's.  According to the Hebrew, God did not even look at Cain's offering.  It was as if Cain didn't exist and all of his hard work was for naught.  God's only emotion, and this is anthropopathic, is anger.  Of course, this angers Cain and makes him feel dejected.

_____

| And so says Yᵉhowah unto Cain, "For why has he burned to you?  And for why has fallen your faces?" | Genesis 4:6 | Therefore, Yᵉhowah said unto Cain, "Why is anger burning to you?  And why has your face fallen?" |

**Therefore, Jehovah said to Cain, "Why are you burning with anger?  And why are you looking so dejected?"**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And the Lord said to Kain, Why hast thou anger, and why are the features of thy face downcast? |
| Latin Vulgate | And the Lord said to him: Why are you angry?  And why is your countenance fallen? |
| Masoretic Text (Hebrew) | And so says Yᵉhowah unto Cain, "For why has he burned to you?  And for why has fallen your faces?" |
| Peshitta (Syriac) | And the LORD said to Cain, Why are you displeased?   And why is your countenance sad? |
| Septuagint (Greek) | And the Lord God said to Cain, Why are you downcast, and why has your countenance fallen? |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | The LORD said to Cain, "Why are you angry, and why do you look so resentful? |
| Contemporary English V. | The LORD said to Cain: What's wrong with you? Why do you have such an angry look on your face? |
| Easy English | Then the *Lord said to Cain, `Why are you so angry? Why does your face show a lot of hate? |
| Easy-to-Read Version | The Lord asked Cain, "Why are you angry? Why does your face look sad? |

| Good News Bible (TEV) | Then the LORD said to Cain, "Why are you angry? Why that scowl on your face? |
| *The Message* | GOD spoke to Cain: "Why this tantrum? Why the sulking? |
| New Berkeley Version | The LORD asked Cain: Why are you angry, and why is your face downcast? |
| New Century Version | The LORD asked Cain, "Why are you angry? Why do you look so unhappy? |
| New Life Bible | Then the Lord said to Cain, "Why are you angry? And why are you looking down? |
| New Living Translation | "Why are you so angry?" the LORD asked Cain. "Why do you look so dejected? |

**Partially literal and partially paraphrased translations:**

| American English Bible | Then Jehovah God asked Cain, 'Why are you so sad and why is your face so long |
| Ancient Roots Translinear | Yahweh said to Cain, "What flares you? Why is your face fallen? |
| Beck's American Translation | "Why are you angry," God asked Cain, "and why are you looking down. |
| *God's Word™* | Then the LORD asked Cain, "Why are you angry, and why do you look disappointed? |
| NIRV | Then the Lord said to Cain, "Why are you angry? Why are you looking so sad? |
| Revised English Bible | The LORD said to Cain,<br>        'Why are you angry?  Why are you scowling? |

**Mostly literal renderings (with some occasional paraphrasing):**

| Bible in Basic English | And the Lord said to Cain, Why are you angry? and why is your face sad? |
| HCSB | Then the LORD said to Cain, "Why are you furious? And why are you downcast? |
| JPS (Tanakh—1985) | And the LORD said to Cain,<br>        "Why are you distressed,... |
| Judaica Press Complete T. | And the Lord said to Cain, "Why are you annoyed, and why has your countenance fallen? |
| NET Bible® | Then the LORD said to Cain, "Why are you angry, and why is your expression downcast? |

**Limited Vocabulary Translations:**

| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

| Kaplan Translation | . |

**Expanded/Embellished Bibles:**

| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| *The Amplified Bible* | And the Lord said to Cain, Why are you angry? And why do you look sad and depressed and dejected? |

| | |
|---|---|
| Concordant Literal Version | And saying is Yahweh Elohim to Cain, "Why is your anger hot? And why does your face fall? |
| LTHB | And Jehovah said to Cain, Why have you angrily glowed, and why has your face fallen? |
| Syndein | {Interrogation by God to Awaken Cain} |
| | And Jehovah/God {Jesus} said unto Cain, Why are you angry? And why is your face contorted? |
| A Voice in the Wilderness | So Jehovah said to Cain, Why does your anger burn? And why has your countenance fallen? |
| World English Bible | Yahweh said to Cain, "Why are you angry? Why has the expression of your face fallen? |
| Young's Updated LT | And Jehovah says unto Cain, "Why have You displeasure? And why has Your countenance fallen?. |

**The gist of this verse:**     God asks Cain why he is angry and why his face has fallen.

| Genesis 4:6a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| ʾâmar (רַמָא) [pronounced *aw-MAHR*] | *to say, to speak, to utter; to say [to oneself], to think* | 3rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*] | transliterated variously as *Jehovah, Yahweh, Yᵉhowah* | proper noun | Strong's #3068 BDB #217 |
| ʾel (לֶא) [pronounced *ehl*] | *unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to* | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| Qayin (ןִיַק) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Qayin, Kain; Kenite* | masculine singular, proper noun (BDB #884); also used as a gentilic adjective (BDB #883) | Strong's #7014 BDB #883–884 |

**Translation:** Therefore, Yᵉhowah said unto Cain,...

God still speaks with respect to Cain, which suggests that Cain believes in Jehovah Elohim (the Preincarnate Christ).

| Genesis 4:6b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to, with reference to, as to, with regards to, belonging to* | preposition | No Strong's # BDB #510 |

### Genesis 4:6b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| mâh (הָמ) [pronounced *maw*] | *what, how, why* | interrogative; exclamatory particle | Strong's #4100 BDB #552 |
| Lâmed + mâh can be rendered *why, for what reason, to what purpose, for what purpose,* indicating an interrogatory sentence.  BDB also offers the rendering *lest*.  Gesenius, perhaps for this passage alone (1Chronicles 15:13), offers the rendering *on account of [that] which, because that*. | | | |
| chârâh (הָרָח) [pronounced *khaw-RAWH*] | *to burn, to kindle, to become angry, to burn with anger; to evoke great emotion* | 3rd person masculine singular, Qal perfect | Strong's #2734 BDB #354 |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to* | directional/relational preposition with the 2nd person masculine singular suffix; pausal form | No Strong's # BDB #510 |

**Translation:**...“Why is anger burning to you?

It is difficult to give this a perfectly accurate translation.  “For what reason is [there] burning to you?”  “Why for you is [there] anger?”  For whatever reason, God does not ask Cain, Why are you angry? Or, why are you angered? This could even be translated, “Why has he burned [in anger] to you?” (This, in fact, would be the most literal translation).  Given the context and given what Cain will do, it is reasonable to assume that Cain is angry.  We know how much work it is to work and farm and then he lays out all of his work before God, and God has no regard for the work of Cain’s hands.

### Genesis 4:6c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to, with reference to, as to, with regards to, belonging to* | preposition | No Strong's # BDB #510 |
| mâh (הָמ) [pronounced *maw*] | *what, how, why* | interrogative; exclamatory particle | Strong's #4100 BDB #552 |
| Lâmed + mâh can be rendered *why, for what reason, to what purpose, for what purpose,* indicating an interrogatory sentence.  BDB also offers the rendering *lest*.  Gesenius, perhaps for this passage alone (1Chronicles 15:13), offers the rendering *on account of [that] which, because that*. | | | |
| nâphal (לַפָנ) [pronounced *naw-FAHL*] | *to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert* | 3rd person masculine plural, Qal perfect | Strong's #5307 BDB #656 |

| Genesis 4:6c | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| pânîym (פָּנִים) [pronounced *paw-NEEM*] | *face, faces, countenance; presence; person; surface* | masculine plural construct (plural acts like English singular); with the 2nd person masculine singular suffix | Strong's #6440 BDB #815 |

**Translation:** And why has your face fallen?"

Cain is obviously hurt by all of this; and he expresses this in his face. He believed that his words before God would not simply be acceptable, but that God might even praise them. However, God did not even regard the works of Cain's hands.

God knows why Cain is angry; He is omniscient. However, with unbelievers, God must reach out and initiate the conversation, as it were. The same is true for believers out of fellowship. God speaks first. Cain's anger and the fallen face—an expression of disappointment after all of that work—are both in the Qal perfect. The perfect is a completed action. The imperfect is used with God speaking to Cain, meaning that He had begun to speak to Cain or (later on in this passage) that this was another portion of what He said to Cain. There were no widely accepted rules of behavior in the first days. Cain does not hide his anger nor does he play poker.

Gen 4:6 Then the LORD said to Cain, "Why are you furious? And why are you downcast [lit., *and why has your face fallen*]?

For several generations, Jehovah Elohim seemed to have a face to face relationship with man. All of the language in this passage seems to indicate that Cain, Abel and God are all together in one place. That God is speaking with Cain and teaching him, suggests to me that Cain is saved (he obviously believes in Jehovah Elohim, although he does not do what he has been instructed to do by Jehovah Elohim). What Cain does by way of his offering to God does not illustrate Jesus to come, and Yᵉhowah herein reasons with him.

In the original Hebrew, this reads God says *unto* Cain... The preposition of respect is used here. I have looked at several translations, and none of them give a literal rendering to God's first question: "Why is there burning anger to you?" Every translation which I have seen renders this verb as this is a 2nd person verb (e.g., *why are you burning with anger?*), but the verb is actually in the 3rd person followed by the prepositional phrase *to* [or, *for*] *you*.

Cain does nothing to hide his feelings. His face has fallen. He feels insulted and overlooked. Quite obviously, this does not mean that his face literally fell; but his expression was one of great disappointment as his anger continues to seethe.

Throughout the Bible, we ought to simply read the words and understand them as we would any other piece of literature. I take the Bible literally; however, when we have a phrase like, *"Why has your face fallen?"* we can reasonably assume that Cain's face has not literally fallen from off of his skull, but that this is an expression of disappointment, anger, and jealousy. In other words, we can take the Bible literally without literally interpreting phrases and sentences which clearly are not literal.

Genesis 4:6 Therefore, Yᵉhowah said unto Cain, "Why is anger burning to you? And why has your face fallen?" (Kukis mostly literal translation)

Genesis 4:6 Therefore, Jehovah said to Cain, "Why are you burning with anger? And why are you looking so dejected?" (Kukis paraphrase)

**Let's review Genesis 4:1–6:**

Gen 4:1–6  Adam knew his wife Eve intimately, and she conceived and gave birth to Cain. She said, "I have acquired a male child with [or, *by*] the LORD."  Then she also gave birth to his brother Abel. Now Abel became a shepherd of a flock, but Cain cultivated the land.  In the course of time Cain presented some of the land's produce as an offering to the LORD.  Abel also presented *an offering*--some of the firstborn of his flock and their fat portions.  The LORD had respect for Abel and his offering, but He did not have respect for Cain and his offering.  God was extremely furious with Cain, and Cain's face was downcast.  Then the LORD said to Cain, "Why are you furious?  And why are you downcast [lit., *and why has your face fallen*]?

Human good often leads to sin and even to murder.  The sin nature produces human good just as it produces sin. One of the most common sins which results from the production of human good is self righteousness.  I am sure you have observed this in others.  Someone does something good (in their own estimation), and then, they just have to go out and tell people about it.  Their soul lusts for approbation and recognition (the sin nature also possesses a lust pattern).

A significant number of people in the environmental movement are heavily involved in human good.  As a result, they become self-righteous and often angry toward those with whom they disagree.  A minority in the environmental movement have parlayed this anger and self righteousness into violence, and, in a few instances, murder.  Essentially, these are following *the way of Cain,* spoken of in Jude 1:11.

Cain and Abel are spoken of again in the great *faith* chapter of Hebrews: By faith we understand the ages [periods of time = dispensations] to have been prepared by the Word of God. For the things that are seen do not come to be from that which is visible. By faith Abel offered to God a better sacrifice than Cain, because of which he was reported to be righteous [this is experiential righteousness], God testifying about his gifts [God looked upon Abel's animal sacrifice with favor], and through it [through his gift], he who died [Abel] still speaks (Hebrews 11:3–4). Abel was told what sort of a sacrifice to bring to God, and he believed God and brought God an animal sacrifice. It is this sacrifice that God continues to testify about, and Abel's righteousness is witnessed to by God.  The slain animal speaks of Jesus Christ and Abel stood upon the blood of Christ in order to be righteous.  Because this is recorded in the Word of God, Abel's testimony still speaks to us.  Again, even here in the book of Hebrews, the offering of Cain is completely ignored.

Cain, from his sin nature, presented the best of his crops to God.  His sin nature desired recognition from God. He became angry and implacable.  God will tell him what he needs to do, but Cain will not hear of it.  Instead, he will murder his own brother.

God continues to speak to Cain.

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|---|---|---|
| **Is not if you do well, a lifting up?  And if you do not do well, to the door sin is lying [in wait].  And to you his desire and you [even] you rule in him."** | Genesis 4:7 | **Is [it] not [true that], if you do good, [there is] a lifting up [of your countenance]; and if you do not do good, [then] the penalty [for sin] is lying in wait at the door.  And to you [is] its desire and you [even] you will have dominion over it."** |

**Is it not true that, when you do what is right, your countenance will be lifted; and when you do not do what is right, then there is a penalty for sin (that is, the control of your sin nature) lying at your door.  His desire to you (is for you to do well); and, as a result, you will have dominion over your sin nature."**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | If you do your work well, will not your guilt be forgiven you? But if you do not your work well in this world, your sin is retained unto the day of the great judgment, and at the doors of your heart lies your sin. And into your hand have I delivered the power over evil passion, and unto you will be the inclination thereof, that you may have authority over it to become righteous, or to sin. |
| Latin Vulgate | If you do well, will you not receive? but if ill, will not sin forthwith be present at the door? but the lust thereof will be under you, and you will have dominion over it. |
| Masoretic Text (Hebrew) | Is not if you do well, a lifting up?  And if you do not do well, to the door sin is lying [in wait].  And to you his desire and you [even] you rule in him." |
| Peshitta (Syriac) | Behold, if you do well, shall you not be accepted? and if you do not well, sin lies at the door. You should return to your brother, and he shall be subject to you. |
| Septuagint (Greek) | Have you not sinned if you have brought it rightly, but not rightly divided it? Be still, to you shall be his submission, and you shall rule over him. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | If you do the right thing, won't you be accepted? But if you don't do the right thing, sin will be waiting at the door ready to strike! It will entice you, but you must rule over it." |
| Contemporary English V. | If you had done the right thing, you would be smiling. But you did the wrong thing, and now sin is waiting to attack you like a lion. Sin wants to destroy you, but don't let it! |
| Easy English | If you do the right thing, I will certainly accept you. v7 But if you do not do the right thing, *sin can come in. *Sin is like an animal that is waiting at your door. It has bent down low on the ground, so that it is ready to catch you. *Sin wants to overcome you, but you must rule over it." |
| Easy-to-Read Version | If you do good things, you will be right with me. Then I will accept you. But if you do wrong things, then that sin is in your life. Your sin will want to control you, but you must control that sin."  But if you … control that sin   Or, "But if you don't do right, then sin is crouching at your door. It wants you, but you must rule over it." |
| Good News Bible (TEV) | If you had done the right thing, you would be smiling; but because you have done evil, sin is crouching at your door. It wants to rule you, but you must overcome it." |
| *The Message* | If you do well, won't you be accepted? And if you don't do well, sin is lying in wait for you, ready to pounce; it's out to get you, you've got to master it." |
| New Berkeley Version | If you do right, will there not be a lifting up?  But if you misbehave, sin is crouching at the door; its intention is toward you, and you must master it. |
| New Century Version | If you do things well, I will accept you, but if you do not do them well, sin is ready to attack you. Sin wants you, but you must rule over it." |
| New Life Bible | Will not your face be happy if you do well? If you do not do well, sin is waiting to destroy you. Its desire is to rule over you, but you must rule over it." |
| New Living Translation | You will be accepted if you do what is right. But if you refuse to do what is right, then watch out! Sin is crouching at the door, eager to control you. But you must subdue it and be its master." |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | Why, even if you didn't bring righteously, did you sin by sharing? Leave it alone, for [Abel] will submit to you and you will [rule] over him!'  Note how very different is this translation from the others. |

| | |
|---|---|
| Ancient Roots Translinear | If you do-good, you will not swell. When you do- no good, sin reclines in the opening. Your passion rules you!" Cain said it to Abel his brother. |
| Beck's American Translation | But if you don't do right, sin is crouching at your door and wants to get you; but you should control it." |
| Christian Community Bible | If you do right, why do you not look up? But if you are not doing what is right, sin is lurking at the door. It is striving to get you, but you must control it." |
| *God's Word*™ | If you do well, won't you be accepted? But if you don't do well, sin is lying outside your door ready to attack. It wants to control you, but you must master it." |
| New American Bible | If you act rightly, you will be accepted;* but if not, sin lies in wait at the door: its urge is for you, yet you can rule over it.  Sir 7:1; Jude 11. |
| NIRV | Do what is right. Then you will be accepted. If you don't do what is right, sin is waiting at your door to grab you. It longs to have you. But you must rule over it." |
| New Jerusalem Bible | If you are doing right, surely you ought to hold your head high! But if you are not doing right, Sin is crouching at the door hungry to get you. You can still master him.' |
| New Simplified Bible | »If you do what is right, will not your attitude improve? But if you do not do what is right, sin is crouching at your door. It desires to have you, but you must master it.« |
| Revised English Bible | If you do well, you hold your head up; if not, sin is a demon crouching at the door; it will desire you, and you will be mastered by it.'  The REB actually has these lines all indented one more indent. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | If you do well, will you not have honour? and if you do wrong, sin is waiting at the door, desiring to have you, but do not let it be your master. |
| Complete Jewish Bible | If you are doing what is good, shouldn't you hold your head high? And if you don't do what is good, sin is crouching at the door - it wants you, but you can rule over it." |
| Ferar-Fenton Bible | If you do right, is there not approval?  And if you do not do right, Sin crouches at the door and awaits you; but you should conquer it." |
| JPS (Tanakh—1985) | Surely, if you do right, There is uplift, But if you do not do right Sin crouches at the door; Its urge is toward you, Yet you can be its master."  The JPS actually indents these one more indent. |
| Judaica Press Complete T. | Is it not so that if you improve, it will be forgiven you? If you do not improve, however, at the entrance, sin is lying, and to you is its longing, but you can rule over it." |
| New Advent Bible | If you do well, shall you not receive? But if ill, shall not sin forthwith be present at the door? But the lust thereof shall be under you, and you shall have dominion over it. |
| NET Bible® | Is it not true [The introduction of the conditional clause with an interrogative particle prods the answer from Cain, as if he should have known this. It is not a condemnation, but an encouragement to do what is right.] that if you do what is right, you will be fine [The Hebrew text is difficult, because only one word occurs, ?????? (sÿ'et), which appears to be the infinitive construct from the verb "to lift up" (??????, na'as). The sentence reads: "If you do well, uplifting." On the surface it seems to be the opposite of the fallen face. Everything will be changed if he does well. God will show him favor, he will not be angry, and his face will reflect that. But more may be intended since the second half of the verse forms the contrast: "If you do not do well, sin is crouching.." Not doing well leads to sinful attack; doing well leads to victory and God's blessing.]?  But if you do not do what is right, sin is crouching [The Hebrew term translated "crouching" (?????, rovets) is an active participle. Sin is portrayed with animal imagery here as a beast crouching and ready to pounce (a figure of speech known as zoomorphism). An Akkadian cognate refers |

to a type of demon; in this case perhaps one could translate, "Sin is the demon at the door" (see E. A. Speiser, Genesis [AB], 29, 32-33).] at the door. It desires to dominate you, but you must subdue it." Heb "and toward you [is] its desire, but you must rule over it." As in Gen 3:16, the Hebrew noun "desire" refers to an urge to control or dominate. Here the desire is that which sin has for Cain, a desire to control for the sake of evil, but Cain must have mastery over it. The imperfect is understood as having an obligatory sense. Another option is to understand it as expressing potential ("you can have [or "are capable of having"] mastery over it."). It will be a struggle, but sin can be defeated by righteousness. In addition to this connection to Gen 3, other linguistic and thematic links between chaps. 3 and 4 are discussed by A. J. Hauser, "Linguistic and Thematic Links Between Genesis 4:1-6 and Genesis 2-3," JETS 23 (1980): 297-306.

NIV – UK              If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it.'

*The Scriptures* 1998     "If you do well, is there not acceptance? And if you do not do well, sin [Sin (transgression of the law) was already then known, as we also read in 39:9.] is crouching at the door. And its desire is for you, but you should master it."

**Limited Vocabulary Translations:**

International Standard V      .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible             .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation             .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary    .
Lexham English Bible           .
Translation for Translators   .
The Voice                            .

**Literal, almost word-for-word, renderings:**

Concordant Literal Version   Would you not, should you be doing well, lift it up? And should you not be doing well, at the opening a sin offering is reclining, and for you is its restoration. And you are ruler over it.

ontext Group Version    If you do well, shall it not be lifted up and if you do not well, disgrace is crouching at the door: and to you shall be its desire, but you shall rule over it.

Darby updated Translation    If you do well, will not [your countenance] look up [with confidence]? and if you do not well, sin lies at the door; and unto you [will be] his desire, and you will rule over him.

English Standard Version     If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it."

English Standard V. – UK    If you do well, will you not be accepted [Hebrew will there not be a lifting up [of your face]?]? And if you do not do well, sin is crouching at the door. Its desire is for [Or against] you, but you must rule over it."

| | |
|---|---|
| exeGeses companion Bible | If you well-please, <br> and if you well-please not, <br> sin crouches at the portal: <br> and his desire is toward you; and you reign over him. |
| LTHB | If you do well, is there not exaltation? And if you do not do well, sin is crouching at the door; and its desire is toward you; but you should rule over it. |
| Syndein | Is it not, if you do well {the correct things - Faith in Christ - learn doctrine}, an uplifting {restoring the face to the proper features}/ 'source of contentment'? And is it not, if you do not do well {reject faith in Christ - self-righteousness/human Righteousnesses}, the sin bearer {Jesus Christ} is crouching {waiting} at the door. And unto you {Cain} is His desire {Jesus desires to save Cain also}, And {if Cain does become a believer} you {as the older SAVED brother - potential ruler only} shall rule over him {Abel}. {Note: Both brothers heard the correct protocol to give offering to God. Cain in his arrogance and self-righteousness would not accept Christ as his substitute and stand on His righteousness. Instead, Cain substituted his own human viewpoint and offered his own human works/righteousness.}. |
| Webster updated Bible | If you do well, will you not be accepted? and if you do not well, sin lies at the door. And to you [will be] his desire, and you will rule over him. |
| World English Bible | If you do well, will it not be lifted up? If you don't do well, sin crouches at the door. Its desire is for you, but you are to rule over it." |
| Young's Updated LT | Is there not, if you do well, acceptance? And if you do not well, at the opening a sin-offering is crouching, and unto you its desire, and You rule over it." |

| | |
|---|---|
| **The gist of this verse:** | God tells Cain, that if he does the right thing—i.e., offers the correct sacrifice—then he will be approved.  Cain is jealous of Abel, but Cain could rule over Abel, as the firstborn, so there is no reason for Cain's jealousy. |

You ought to be forewarned that (1) this is a very difficult verse to translate and explain; and (2) you probably have heard it incorrectly explained.  Most of you think that sin is there crouching at the door and that God is telling Cain to master his desires and to control his sin.  However, grammatically, it cannot be so interpreted.  Whatever Cain is supposed to have dominion over, it cannot be *sin*.  The Hebrew does not allow for that.

| <div align="center">**Genesis 4:7a**</div> | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| hă (הֲ) [pronounced *heh*] | interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence.  The verb *to be* may be implied. This can be used in an indirect interrogation and translated *whether*. | | Strong's #none <br> BDB #209 |
| lôʾ (אוּל or אֹל) [pronounced *low*] | *not, no* | negates the word or action that follows; the absolute negation | Strong's #3808 <br> BDB #518 |
| Hă lôʾ together expect an affirmative answer and can be translated *is not?*  Let me suggest, this might be understood to mean, *is it not true that?*  Or, *isn't this the case that?*  Or, *is it not obvious that?*  These two words together present a question with an obvious, self-evident answer.  This combination is found in Genesis 4:7 20:5  Job 1:10  Num. 23:26  1Kings 1:11. | | | |

## Genesis 4:7a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| ʾîm (אִם) [pronounced *eem*] | *if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event) | primarily an hypothetical particle | Strong's #518 BDB #49 |

The particle ʾîm (אִם) can be used as a demonstrative (*lo, behold*), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (*if, though*); an indication of a wish or desire (*oh that, if only;* this is a rare usage).

Gesenius writes: *Its primary power I regard as demonstrative, lo! Behold!* [9]

When this particle ʾîm (אִם) [pronounced *eem*] is found twice (as it is here), it can be translated, ...*whether...or*...

| yâṭab (בטִי) [pronounced *yaw-TAᴮV*] | *to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good* | 2nd person masculine singular, Qal imperfect | Strong's #3190 BDB #405 |

E-sword has, in its KJV+ and KJV+TVM, Strong's #7613, as found below.

| sᵉʾêth (תֵאְשׂ) [pronounced *sᵉ-AYTH*] | ❶ *a raising up, an uprising, a lifting up* (Genesis 4:7 [dubius] Job 41:17), ❷ *eminence, a place rising up on the skin* (Exodus 13:2, 10, 19); ❸ *excellency, majesty* (Genesis 49:3 Job 13:11); and ❹ *a sentence or decree of a judge* (Hab. 1:7—others take this to be pride) | feminine singular noun | Strong's #7613 BDB #673 |

BDB has the Qal infinitive construct of the verb below.

| nâsâʾ (אְשָׂנ) [pronounced *naw-SAW*] | *to lift up, to bear, to carry* | Qal infinitive construct | Strong's #5375 (and #4984) BDB #669 |

Nâsâʾ actually has a variety of Qal meanings: It means ❶ *to take up, to lift up, to bear up;* ❷ *to lift up someone's head* (this is used in a favorable way; i.e., it is mused to mean *to make one cheerful or merry;* ❸ *to lift up one's own countenance,* i.e., *to be cheerful, full of confidence,* ❹ *to bear, to carry,* ❺ *to lift up in a balance,* i.e., *to weigh carefully;* ❻ *to bear one's sin or punishment,* ❼ *to lift up the* voice (this can be used in the sense of bewailing, crying, crying out, rejoicing, *to lift up any with the voice* (a song, an instrument); ❽ *to lift up the* soul (i.e., *to wish for, to desire*); ❾ *to have the heart lifted* up (i.e., they are ready and willing to do something; ❿ *to bear one's* sin (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâʾ. BDB adds the following: *to support, to sustain, to endure; to take, to take away, to carry off, to forgive.*

I'll need to look at a grammar book here to compare the forms. With the latter, we would have expected the 2nd person masculine singular pronoun.

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[9] *Gesenius Hebrew Chaldee Lexicon to the Old Testament,* Baker Books; ©1979; p. 55.

**Translation:** Is [it] not [true that], if you do good, [there is] a lifting up [of your countenance];...

This verse begins with a number of particles, which must first be sorted out. Otherwise, this verse begins with "Is not if..." The first two particles probably mean *is it not true that; isn't this the case that*. Then we have the hypothetical particle which is usually translated *if*. Is it not true that, if you do good [well, the right thing], [then there is] a lifting up? What is being lifted up? Cain's face or his countenance, which was fallen. So, as long as Cain continues to do the right thing, then his countenance will be lifted up; he will be happy. Most translations and commentators understand this first part of v. 7 to mean exactly this: as long as you keep doing that which is right, you will be happy—is this not apparent? And, for most of us, we have to grudgingly admit, that when we do what is right, our lives are simply better.

| Genesis 4:7b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| ʾîm (מָא) [pronounced *eem*] | *if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event) | primarily an hypothetical particle | Strong's #518 BDB #49 |
| The particle ʾîm (אָם) can be used as a demonstrative (*lo, behold*), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (*if, though*); an indication of a wish or desire (*oh that, if only;* this is a rare usage). | | | |
| Gesenius writes: *Its primary power I regard as demonstrative, lo! Behold!* [10] | | | |
| When following an oath, either stated or implied, ʾîm, by itself, functions as an emphatic negative. | | | |
| lôʾ (אֹל or אוּל) [pronounced *low*] | *not, no* | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| yâţab (בַטָי) [pronounced *yaw-TAᴮV*] | *to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good* | 2ⁿᵈ person masculine singular, Qal imperfect | Strong's #3190 BDB #405 |
| Notice, there is a play on words in v. 7a and 7b. | | | |

**Translation:** ...and if you do not do good,...

Then God presents to alternative: *let's say that you do not do what is good or what is right;* what happens then? There is a little language interplay here, as before, the negative preceded the hypothetical particle; and here, the negative follows the hypothetical particle. So, these alternative approaches are antithetical. You choose to do that which is right or you choose to not do that which is right.

Quite obviously, the good and right and proper thing to do is to offer up and animal sacrifice to God, which was what was prescribed for all believers in this age.

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[10] *Gesenius Hebrew Chaldee Lexicon to the Old Testament,* Baker Books; ©1979; p. 55.

| | Genesis 4:7c | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| lâmed (לְ) [pronounced *lᵉ*] | *to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by* | directional/relational preposition | No Strong's # BDB #510 |
| pethach (חֶתַפ) [pronounced *PEH-thahkh*] | *opening, doorway, entrance, gate* [for a tent, house, or city]; metaphorically, *gate [of hope, of the mouth]* | masculine singular noun with the definite article | Strong's #6607 BDB #835 |
| chaţţâʾth (תאָטַח) [pronounced *khat-TAWTH*] | *misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune* | feminine singular noun | Strong's #2403 BDB #308 |
| râbats (עָבָר) [pronounced *rawᵇ-VAHTS*] | *is lying down, lying in wait; reclines, is stretching out, settles upon* | Qal active participle | Strong's #7257 BDB #918 |

**Translation:**...[then] the penalty [for sin] is lying in wait at the door.

Option two, let's say you chose not to do what is right, then there is something lying in wait toward the doorway. Most translations render this *sin* or something like that, but this word can also mean *the penalty for sin, calamity, misfortune*. When we do the wrong thing, then there is a penalty; there is discipline for sin. There is calamity or misfortune for doing wrong. Again, this is presented as a self-evident truth; this is one of the most basic things that Cain knows. You do the right thing, and your attitude will be good; if you do not do the right thing, then you will face a penalty.

The word for *sin* here is chaţţâʾth (תאָטַח) [pronounced *khat–TAWTH*], which means *misstep, slip of the foot; sin; sinfulness; a sin–offering; penalty, calamity, misfortune*. Strong's #2403  BDB #308.   This word occurs only 3 times in the book of Genesis: Genesis 4:7  18:20  31:36. At this point in time, God apparently did not delineate what sin was. At this point, *sin* was making an bloodless offering to God.

Do you recall God's judgment of the woman? He told her that her *desire [longing, craving]* would be toward her man. That same word is found here. This verse literally reads, "Sin is lying at the opening [or, *door*] and to you, [is] its [sin's] desire, and you [even you] [must] master [or, *have dominion over*] it." Cain is told by God to overcome this sin. This sin began in Cain's desire to bring God his own works. This sin has turned into anger, and anger will turn into murder. God is telling Cain that he has to get out in front of this mental attitude sin before it takes him too far. Cain's fallen face was fraught with mental attitude sins; and God was telling him to get a hold of himself before acting on these mental attitude sins.

All of this began as human good. Cain simply worked hard and harvested the best fruits and vegetables that he had and brought them all to God. This is something with which unbelievers have trouble: they want to trust in their own works, in their own efforts, and they are angry when God does not accept them. The sin which Cain had committed is, he brings God the works of his own hands. Without the shedding of blood, there is no forgiveness (Heb. 8:22b). In order to do right, Cain needs to bring an animal sacrifice to God. Throughout all time, God has a specific plan and agenda. Coming to God does not mean we approach Him in any way that we please. There is a protocol, and that protocol, in this time period, is bringing an animal sacrifice. The Bible never teaches that there are a variety of ways to get to God—the Bible eschews all religions and presents Jesus Christ as our only way to God.

In the alternative, God could be telling Cain, "There is a sin-offering right toward this opening."  As if there is a fence of some sort, and right at the entrance of this fence are animals which can be offered for sin.

However, it is *not* sin which is crouching at the doorway somewhere.  Cain has already sinned; he is already unhappy.  He has sinned against God.  So sin isn't off somewhere nearby; sin is what Cain has already done, by bringing his works before God.  He brought his human good before God and God reject human good.

From the very beginning, we have concepts of sin, sin offering, a penalty for sin; doing that which is right and not doing that which is right.  Adam and the woman, when they took of the tree, now understood good and evil; they were no longer innocent, but they became a part of the moral realm.  So, morality did not develop; morality just was.  Quite obviously, Cain and Abel inherited this moral compass that their parents both had.

So far, this is what we have: Is [it] not [true that], if you do good, [there is] a lifting up [of your countenance]; and if you do not do good, [then] the penalty [for sin] is lying in wait at the door.

When it comes to establishing a relationship with God, the Bible presents Jesus Christ as the only way to God.  His death on the cross was the punishment for our sins (more specifically, when God pours our sins on Him between noon and 3 pm and judged our sins in Him, this is what saves us).  The Bible never suggests anything like *all roads lead to Rome*.  In the Old and New Testaments, there is one way to God, and that is Jesus Christ.  Below are a few examples of this.

| Jesus Christ is the Only Way to God | |
|---|---|
| **Scripture** | **Text/Commentary** |
| Cain and Abel | Abel brings an animal which he sacrifices and God finds this acceptable.  Cain brings God the works of his hands and God rejects these works.  The animal sacrifice speaks of Christ dying for our sins.  Only the animal sacrifice is acceptable to God; the works of our hands are not. |
| Moses and the Rock | When in the desert with the Jews, Moses and these Jews were twice faced with a *no-water* situation.  The first time they faced this situation, God told Moses to strike the Rock once, and out from it would come living waters.  This represented Jesus Christ being judged for our sins (the striking of the Rock) and from Him proceeds life (the living waters).  When faced with this situation again, God told Moses to speak to the Rock.  Moses was not to strike the Rock again, because that would indicate a second judgment of Jesus Christ, which is incompatible with the truth.  However, Moses instead struck the Rock twice, in anger, and was not permitted to enter into the Land of Promise because of this (he violated the type which God had established). |
| The Jews and early heathen religions | At no time in the Old Testament does a prophet ever tell the Jews, "These people have a worship system just as valid as yours; they are just coming to God in a different way."  Over and over again, the Old Testament prophet warns the Jews not to follow or to even give respect to heathen religions.  The Jews were continually disciplined by God for following other religions. |
| The prophets | On several occasions, a prophet of God would speak the words of God, e.g., "So says Jehovah [this is Jesus Christ], the King of Israel, and His Redeemer, Jehovah of Hosts: I am the First, and I am the Last; and there is no God except Me." (Isaiah 44:6). |
| Jesus Christ | It does not get much clearer than this: Jesus told His disciples, "I am the way, the truth and the life; no man comes to the Father but by Me."  The key is not following the set of principles laid down by Jesus, but the key is coming to God through faith in Jesus Christ. |

| Jesus Christ is the Only Way to God | |
| --- | --- |
| **Scripture** | **Text/Commentary** |
| Paul affirms what Christ said. | Paul affirms this exclusivity in 1Timothy 2:5–6a: For God is one, also there is one Mediator of God and of men, the Man Christ Jesus, the One having given Himself a ransom on behalf of all.  Jesus Christ is equal to both parties in the dispute.  On one side is a Holy God and on the other side is fallen man.  Jesus Christ is true humanity and undiminished Deity; He is equal to both parties, and therefore, He is able to mediate between man and God. |
| The Apostles and the gnostics | There were two fundamental schools of thought among the gnostics: (1) the body itself is inherently evil, so that they rejected the bodily incarnation of Jesus Christ (i.e., they did not believe that He was really human; they did not believe that He had a real physical body.  (2) It would be impossible for God to die on the cross (which follows logically, if Jesus is not true humanity).  The epistles argued against all of the heresies and distortions of their time, including these.  For many deceivers [these are the gnostics] have gone out into the world, those who don't confess that Jesus Christ came in the flesh. This is the deceiver and the Antichrist (2John 1:7).  He Himself bore our sins in His own body on the tree, that dying to sins, we might live to righteousness; by Whose stripes you were healed (1Peter 2:24). |
| These are only a few examples of all those which may be found in the Bible which indicate that God has a specific plan for man, and that it does not include coming to Him by whatever religion suits our fancy. | |
| **Chapter Outline** | **Charts, Graphics and Short Doctrines** |

Therefore, we have only one way to God, and that is through Jesus Christ.  Not only do we come specifically through Christ (and not Buddha, Confucius or Mohammed), but we enter into a protocol system which defines a precise, day-to-day walk with God.  We cannot be sloppy in our initial approach to God nor in our daily walk with Him.  There is a precise grace system in place for our lives on this earth.  Just like salvation, it is a grace system.

Just as there is a protocol system of salvation (faith alone in Christ alone), there is also a protocol system of spirituality for the Christian life.  Most believers are saved, and afterwards, many of them start going to church and start being more moral than they used to be.  This is *not* the Christian way of life.  Nor is the Christian way of life going to a church which titillates the emotions, because there will come a time in your life when these emotions will no longer be titillated.  The fundamentals of the Christian way of life is to name your sin or sins to God when you get out of fellowship (1John 1:8–10); and to grow in grace and in the knowledge of God's Word (2Peter 3:18). Both of these things must be a part of your daily life; and if your church does not frequently exhort you to name your sins to God (not to a priest or to a pastor or to those you committed the sins against); and if a church is not regularly teaching the Word of God, then you are in the wrong church.

As an aside: when I was first saved, within a few months I heard an excellent Bible teacher on a tape recorder. At that time, knowing almost nothing, I figured I would just go out and find a church where the Bible was carefully taught.  I was in for quite a surprise.  I went to about a dozen churches and was surprised how few of them taught the Bible verse by verse, chapter by chapter, from the pulpit (out of the ones I went to, only one made any attempt to do this, and they did not teach the importance of naming one's sins to God).

God saw to it that His Word was brought to me at that point in time, although it took awhile before I fully appreciated what He had done.  For that reason, I have attempted to make a list of churches whose primary focus is to teach the Word of God and I have posted them here (they are arranged by state in alphabetical order):

http://kukis.org/Links/thelist.htm

Most of these churches have some sort of an online ministry (some of them, you can listen to the teaching being streamed live); and many of them have lessons which can be ordered or downloaded from their site. The financial policy should be consistent at these churches: they will *never* publish a price list or pester you for money.

My point in this is, God has provided His Word carefully taught for anyone who reads this. We are urged to grow in grace and the knowledge of His Word by Peter, and God never mandates that we do something without providing the means by which we may obey His mandates.

### Genesis 4:7d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| lâmed (לְ) [pronounced *lᵉ*] | *to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by* | directional/relational preposition with the 2nd person masculine singular suffix | No Strong's # BDB #510 |
| teshûwqâh (הָקוּשֶׁת) [pronounced *tesh-oo-KAW*] | *desire, craving, longing; a longing [of a woman for a man or a man for a woman]* | feminine singular noun with the 3rd person masculine singular suffix | Strong's #8669 BDB #1003 |

**Translation:** And to you [is] its desire...

In the previous portion of this verse, we had the word *sin, sin offering, penalty for sin, misfortune, calamity*. This is a feminine singular noun. However, we are going to find a masculine singular suffix in v.7d and 7e. The 3rd person masculine singular suffix found in these two portions of v. 7 *cannot* refer back to *sin, sin offering, penalty for sin*.

So, who is *his?* To whom does the 3rd person masculine singular suffix refer? It cannot refer to *sin, sin offering, penalty for sin*. It cannot refer to Cain, because he is the person God is speaking to, and God would use the 2nd person masculine singular suffix. This cannot refer to Cain or Abel's tribute offerings because (1) that would make no sense and (2) most of those nouns are feminine singular nouns.

Who is God speaking of? God is talking about Abel. Abel is the younger brother. Abel looks up to Cain. He is not gay. However, his older brother is everything to him. Like many little brothers, Abel desires to be Cain. God is telling Cain that he has a profound influence over his brother Abel. What he does, good or bad, will affect Abel and Cain needs to be mindful of the choices that he makes in life because of his influence over his younger brother.

### Genesis 4:7e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| ʾattâh (הָתַא) [pronounced *aht-TAW*] | *you* (often, the verb *to be* is implied) | 2nd person masculine singular, personal pronoun | Strong's #859 BDB #61 |

### Genesis 4:7e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| mâshal (לָשַׁמ) [pronounced *maw-HAHL*] | *to rule, to have dominion, to reign* | 2nd person masculine singular, Qal imperfect | Strong's #4910 BDB #605 |
| When followed by the bêyth preposition, what follows is the thing which is ruled over. | | | |
| b<sup>e</sup> (ב) [pronounced *b<sup>eh</sup>*] | *in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within* | a preposition of proximity with the 3rd person masculine singular suffix | No Strong's # BDB #88 |

**Translation:** ...and you [even] you will have dominion over it."

Many people throughout the years have understood this to mean that *sin is crouched at the door...and you will [or, should] rule over it*. However, *sin* is a feminine singular noun; *it* here is a masculine singular suffix. So, grammatically speaking, this is simply wrong.

Cain is the older brother, and, as such, Cain will have dominion over Abel. Cain is upset here because God has regard for Abel's offering but not for Cain's. God is telling him, "Obviously, if you do the right thing, you will be happy; and if you do not do the right thing, then you will face a penalty. Look, Cain, Abel looks up to you; he desires to be you. You will certainly rule over him, because you are the older brother."

The Hebrew uses syntax to set up its structure, which can be "seen" by the reader, so to speak. We often present this using our own methods, using punctuation, spacing, and indents to convey the structure.

### The Structure of Genesis 4:6–7

| Revised English Bible | JPS (Tanakh—1985) |
|---|---|
| The LORD said to Cain, 'Why are you angry? Why are you scowling? If you do well, you hold your head up; if not, sin is a demon crouching at the door; it will desire you, and you will be mastered by it.' | And the LORD said to Cain, "Why are you distressed,... Surely, if you do right, There is uplift, But if you do not do right Sin crouches at the door; Its urge is toward you, Yet you can be its master." |

| Kukis Reasonably Literal | Kukis Freely Translated |
|---|---|
| Therefore, Y<sup>e</sup>howah said unto Cain, "Why is anger burning to you? And why has your face fallen?" Is [it] not [true that], if you do good, [there is] a lifting up [of your countenance]; and if you do not do good, [then] the penalty [for sin] is lying in wait at the door. And to you [is] its desire and you [even] you will have dominion over it." | Therefore, Jehovah said to Cain, "Why are you burning with anger? And why are you looking so dejected?" Is it not true that, when you do what is right, your countenance will be lifted; and when you do not do what is right, then there is a penalty for sin (that is, the control of your sin nature) lying at your door. His desire to you (is for you to do well); and, as a result, you will have dominion over your sin nature." |

Many times, the words of God are in the form of Hebrew poetry.  Quite obviously, there would be a different and more reasonable interpretation of the corrected translations.

**Chapter Outline**                                    **Charts, Graphics and Short Doctrines**

Gen 4:7  [God continues speaking to Cain]: "If you do right, won't you be accepted?  But if you do not do right, the penalty for sin is crouching at the door. His [Abel's] desire is for you, but you will rule over him."

The penalty for sin is crouching at Cain's door is the sin of pride, self righteousness and anger; his sin nature desire approbation and recognition from God.

Cain is proud of the vegetables that he brought to God; he believes that God ought to accept the works of his hands.  He worked hard on those vegetables.  Because of the judgment of all mankind, putting together enough food to eat requires a great deal of sweat and toil, so for Cain to take the fruits of his labor and offer these to God, and then for them to be rejected—it was simply too much for him.  From this sin of pride, Cain goes to the sin of anger.  No doubt he is frustrated as well.  His sin nature has taken control.

Do you recall the principle of *rebound?*  That is a term originated by R. B. Thieme Jr. which means that you name your sin to God.  God said to Cain, "Why are you angry, and why has your face fallen?  If you do well, will you not be accepted?"  Cain simply needs to acknowledge to God his mental attitude sin cluster (anger, pride, disappointment, implacability, self righteousness).

At this point, Cain is quite jealous of Abel.  God has accepted Abel's sacrifice and has ignored Cain's.  Cain is angry with God and Cain is angry with Abel.  Abel, like most kid-brothers, admires Cain; and Cain, being the firstborn, should rule over Abel.  So, Cain has nothing to be upset about.  He simply needs to name his sin to God and offer up an animal sacrifice.

I have a different approach to this verse, and, I must say, I cannot yet favor one over the other.

## An Alternate Translation and Understanding of Genesis 4:7

"If you do well [or, if what you do is pleasing], surely you will be accepted [or, lifted up].  And if you do not do well, sin is stretch out [and resting] at the opening; and its desire is for you, but you are master [over] it [the opening]."  This is the first extremely difficult verse in this narrative in Genesis.  Translating the first phrase is difficult because the Hebrew word means *to please* as well as *to do well*.  Cain's offering was not pleasing to God.  It was not a part of God's salvation plan for Cain (or anyone else) to bring our own works to Him.  Unfortunately, there is no first person masculine suffix on this verb, so it would be improper to translate this *if you please me*.  The NASB throws in the word countenance after this phrase, as if God is concerned about "lifting Cain's countenance."  There is no word for countenance in this verse.  God is concerned with Cain's salvation.  Cain's countenance has fallen and God is going to lift Cain up if Cain does what is pleasing to God.  The verb translated *accepted* means to be lifted up and it is in the Qal infinitive construct.  It is an action which occurs simultaneously with the main verb (with only two notable exceptions in the OT) and does not have person, number, gender or suffix.  We must, at best, infer this from the verse.  It is tied to the main verb so that we would take the person number and gender of the main verb rather than change any of those.  Therefore, this is a reference to Cain, not to his countenance.  The infinitive construct can operate like an infinitive or a gerund in our language.  Often it is translated like a verbal noun.  The first phrases are probably more literally translated, *shall there not, if you do what is pleasing, be an uplifting*?

## An Alternate Translation and Understanding of Genesis 4:7

The second sentence gives the alternate option and it is a negation of the verb found in the first sentence.  *If you do not do well [or, if you do not what is pleasing].*  Chaṭṭâʾth (תאַטָּח) [pronounced *khat-TAWTH*] can mean *sin* or *sin-offering*.  However, because it is being used here for the first time in the Bible; and since sacrifices have not been standardized as of yet, this would mean *sin, offense or a sinful thing*.  This sinful thing is said *to be stretched out or laying down* at Cain's opening (sometimes translated *door*).  Râbats (עָבָר) [pronounced *raw*$^b$*-VAHTS*] is a word used primarily of animals in a resting or relaxed position.  The word for *desire* is an intense longing[11], found in only two other places: Genesis 3:16 (an intense longing of a woman for a man) and SOS 7:11 (as an intense longing of a man for a woman).  I cannot buy that we are speaking of Abel's intense desire here and there is not a first person masculine suffix, so it is not our Lord's *intense desire*.  However, Satan desires to have Cain, just as he desired to have Peter, to sift him as wheat (Luke 22:31).

The verse as translated sounds as though we must master sin or master our desire, but both of them are in the feminine singular and the suffix to the verb for *to master or to have dominion over* is third masculine singular.  The only thing found in the third masculine singular is *door*.  However, it does not necessarily mean *door*; it can mean *gate, entryway, entrance, opening, etc.*  I don't know that we have houses just yet in this time period, or even tents where there is some kind of a door.  This is not revealed to us.  Just as Satan was lying in wait for Eve, he is also lying in wait for Cain, waiting for an opening.  Jesus calls him a murderer from the very beginning in John 8:44, referring to this very incident and to the fall of man, which resulted in the death of the human race (both physical and spiritual).  Cain has free will and Cain is the master of this opening, this entrance.  He can allow Satan to inspire the first murder (which will spring forth out of hatred and jealousy) or he can close this opening to sin.  I don't like the word *crouch*, because it sounds too much as though *sin* is lying in wait to pounce and that is not what the word means.  It refers to a position of rest.  It is always there. *Sin* could very likely be *Satan* as well as an act of sin, since the verb *resting* is generally used of an animal.  It is up to Cain to open up to it or not.  Cain is not a master of sin, nor can he be a master of Satan or Satan's desire.  However, he is the master of the opening which he can chose to give to Satan or not.

However, Cain has been formulating an idea.  He has watch Abel kill these little sheep or sin offerings; how he uses the blade to cut the carotid and how the blood flows out.  Cain ii exception brilliant and has quickly put two and two together to devise a plan.  He lures Abel out to a field, away from the rest of the family:

I am leaning toward the translation and understanding given earlier; but I am not quite certain yet.

**Chapter Outline**                                              **Charts, Graphics and Short Doctrines**

Although the Bible does not appear to be specific here, God appears to be manifest to both Cain and Abel.  They are able to converse with God, although we do not have any specifics.  My guess would be that God appears to them as a man, as this is commonly found in the Old Testament—however, we are not told this specifically.

Instead of naming his sin and doing what is right, Cain forms a plan.

Genesis 4:7  Is [it] not [true that], if you do good, [there is] a lifting up [of your countenance]; and if you do not do good, [then] the penalty [for sin] is lying in wait at the door.  And to you [is] its desire and you [even] you will have dominion over it." (Kukis mostly literal translation)

Genesis 4:7  Is it not true that, when you do what is right, your countenance will be lifted; and when you do not do what is right, then there is a penalty for sin (that is, the control of your sin nature) lying at your door.  His desire to you (is for you to do well); and, as a result, you will have dominion over your sin nature." (Kukis paraphrase)

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[11]  The LXX translates this in these two places as a verb denoting submission, which seems to fit, in a way, with the context of both verses (the same verb, which clearly means *to rule over,* is found immediately afterward in both cases).  It is not this clear-cut in Song of Solomon, however.  It is the Shepherd's *desire* for the woman as spoken by the woman; therefore, it is unlikely that it would mean *submission* in this case.  Another possibility, it that the word originally meant *submission* and, through the centuries, came to mean *desire*.  Although the Hebrew language is said to have changed very little over the several centuries during which the Bible was written, it is likely that it changed some.

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| Chapter Outline | Charts, Graphics and Short Doctrines |
|---|---|

## Cain Kills Abel

| And so says Cain unto Abel, his brother, "Let us go into the field." And so he is, in their to be, in the field. And so rises up Cain unto Abel his brother and so he kills him. | Genesis 4:8 | And Cain said to his brother Abel, "Let us go into the field." And so it came about, when they were in the field, that Cain rose up against his brother Abel and killed him. |
|---|---|---|

Later, Cain said to his brother Abel, "Let us go out into the field." So, when they were in the field, Cain rose up against his brother Abel and he killed him.

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Dead Sea Scrolls | [And Cain told Abe]l his brother. And when they were in the fie[ld, Cain] rose up [against Abel his brother, and killed] him. |
| Targum of Onkelos | And Kain said to Habel his brother, Come, and let us two go forth into the field. And it was that when they two had gone forth into the field, Kain answered and said to Habel, I perceive that the world was created in goodness, but it is not governed (or conducted) according to the fruit of good works, for there is respect to persons in judgment; therefore it is that your offering was accepted, and mine not accepted with good will. Habel answered and said to Kain, In goodness was the world created, and according to the fruit of good works is it governed; and there is no respect of persons in judgment; but because the fruits of my works were better than your, my oblation, before your, has been accepted with good will. Kain answered and said to Habel, There is neither judgment nor Judge, nor another world; nor will good reward be given to the righteous, nor vengeance be taken of the wicked. And Habel answered and said to Kain, There is a judgment, and there is a Judge; and there is another world, and a good reward given to the righteous, and vengeance taken of the wicked. And because of these words they had contention upon the face of the field; and Kain arose against Habel his brother, and drove a stone into his forehead, and killed him. |
| Latin Vulgate | And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him. |
| Masoretic Text (Hebrew) | And so says Cain unto Abel, his brother, "Let us go into the field." And so he is, in their to be, in the field. And so rises up Cain unto Abel his brother and so he kills him. Underlined text came from the Greek. |
| Peshitta (Syriac) | And Cain said to Abel his brother, Let us go to the plain; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. |
| Septuagint (Greek) | And Cain said to Abel his brother, Let us go out into the plain. And it came to pass, that when they were in the plain, Cain rose up against Abel his brother, and killed him. |
| Significant differences: | There are two important ancient texts to notice—the Dead Sea Scrolls, from circa 100 B.C., do not have what Cain said to Abel. Recall what is in the brackets is unreadable, but appears to be in the text. When a bracket occurs in the middle of a word, that means that a portion of that word is readable. Therefore, based upon the Dead Sea Scrolls, the additional verbiage of what Cain said is not found. However, this is found in the Greek Septuagint, which is slightly older (perhaps |

200 B.C.?).  It is extremely important that we find this additional phrase in the Syriac and Latin.  This suggests that there was a family of manuscripts which survived in tact with this portion of v. 8.  As usual, the targum has a great deal of additional material.

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | Cain said to his brother Abel, "Let's go for a walk." And when they were out in a field, Cain killed him. |
| Easy English | Now Cain said to his brother Abel, `Let us go out to the field.' While they were in the field, Cain attacked his brother Abel. He killed Abel. |
| Easy-to-Read Version | Cain said to his brother Abel, {"Let's go out to the field."} So Cain and Abel went to the field. Then Cain attacked his brother Abel and killed him. |
| Good News Bible (TEV) | Then Cain said to his brother Abel, "Let's go out in the fields." When they were out in the fields, Cain turned on his brother and killed him. |
| *The Message* | Cain had words with his brother. They were out in the field; Cain came at Abel his brother and killed him. |
| New Berkeley Version | But Cain had words with his brother Abel, and when they were out in the field, Cain assaulted his brother Abel and killed him. |
| New Life Bible | Cain told this to his brother Abel. And when they were in the field, Cain stood up against his brother Abel and killed him. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | But thereafter, Cain said to his brother Abel: 'Let's go into the fields.' Then, while they were in their fields, Cain attacked his brother Abel and killed him. |
| Beck's American Translation | Cain said to his brother Abel, "let's go outside." [Quotation supplied from the Greek and other versions: lacking in the Hebrew]  While they were in the field, Cain attacked his brother Abel and killed him. |
| Christian Community Bible | Cain said to his brother Abel, "Let's go to the fields." Once there, Cain turned on his brother Abel and killed him. |
| *God's Word*™ | Cain talked to his brother Abel. Later, when they were in the fields, Cain attacked his brother Abel and killed him. |
| New American Bible | Cain said to his brother Abel, "Let us go out in the field." [Let us go out in the field: to avoid detection. The verse presumes a sizeable population which Genesis does not otherwise explain.] When they were in the field, Cain attacked his brother Abel and killed him.  Wis 10:3; Mt 23:35; Lk 11:51; 1 Jn 3:12; Jude 11. |
| New Jerusalem Bible | Cain said to his brother Abel, 'Let us go out'; and while they were in the open country, Cain set on his brother Abel and killed him. |
| New Simplified Bible | While they were in the field, Cain attacked his brother Abel and killed him. |
| Revised English Bible | Cain said tohis brother Abel, 'Let us go out into the country.'  Once there, Cain attacked and murdered his brother. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | And Cain said to his brother, Let us go into the field: and when they were in the field, Cain made an attack on his brother Abel and put him to death. |
| Complete Jewish Bible | Kayin had words with Hevel his brother; then one time, when they were in the field, Kayin turned on Hevel his brother and killed him. |
| Ferar-Fenton Bible | 𝕿𝖍𝖊 𝕸𝖚𝖗𝖉𝖊𝖗 𝖔𝖋 𝕬𝖇𝖊𝖑 <br><br> When Cain was afterwards talking with his brother Abel, and they were together in the field, Cain attacked his brother Abel, and murdered him. |

| JPS (Tanakh—1985) | Cain said to his brother Abel . . . [Ancient versions, induing the Targums, read "Come, let us go out into the field."] and when they were in the field, Cain set upon his brother Abel and killed him. |
|---|---|
| New Advent Bible | And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him. |
| NET Bible® | Cain said to his brother Abel, "Let's go out to the field." [The MT has simply "and Cain said to Abel his brother," omitting Cain's words to Abel. It is possible that the elliptical text is original. Perhaps the author uses the technique of aposiopesis, "a sudden silence" to create tension. In the midst of the story the narrator suddenly rushes ahead to what happened in the field. It is more likely that the ancient versions (Samaritan Pentateuch, LXX, Vulgate, and Syriac), which include Cain's words, "Let's go out to the field," preserve the original reading here. After writing ?????? ('akhiyv, "his brother"), a scribe's eye may have jumped to the end of the form ?????????? (basadeh, "to the field") and accidentally omitted the quotation. This would be an error of virtual homoioteleuton. In older phases of the Hebrew script the sequence ?? (yod-vav) on ?????? is graphically similar to the final ? (he) on ??????????.] While they were in the field, Cain attacked [Heb "arose against" (in a hostile sense).] his brother [The word "brother" appears six times in vv. 8-11, stressing the shocking nature of Cain's fratricide (see 1 John 3:12).] Abel and killed him. |

**Limited Vocabulary Translations:**

| International Standard V | . |
|---|---|

**Catholic Bibles (those having the Imprimatur):**

| The Heritage Bible | . |
|---|---|

**Jewish/Hebrew Names Bibles:**

| Kaplan Translation | . |
|---|---|

**Expanded/Embellished Bibles:**

| Kretzmann's Commentary | . |
|---|---|
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| *The Amplified Bible* | And Cain said to his brother, Let us go out to the field [The Hebrew omits this clause, but various other texts show that it was originally included.]. And when they were in the field, Cain rose up against Abel his brother and killed him. |
|---|---|
| Concordant Literal Version | And saying is Cain to Abel, his brother, "Go will we to the field. And coming is it, at their coming to be in the field, rising is Cain against Abel, his brother, and killing him. |
| A Conservative Version | And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and killed him. |
| Darby Translation | And Cain spoke to Abel his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him. |

| | |
|---|---|
| English Standard V. – UK | Cain spoke to Abel his brother [Hebrew; Samaritan, Septuagint, Syriac, Vulgate add Let us go out to the field].  And when they were in the field, Cain rose up against his brother Abel and killed him. |
| exeGeses companion Bible | And Qayin talks with Abel his brother:<br>and so be it, in the field,<br>Qayin rises against Abel his brother<br>and slaughters him. |
| LTHB | And Cain talked with his brother Abel. And it happened as they were in the field, Cain rose up against his brother Abel, and killed him. |
| New RSV | Cain said to his brother Abel, `Let us go out to the field.' [Sam Gk Syr Compare Vg: MT lacks Let us go out to the field] And when they were in the field, Cain rose up against his brother Abel and killed him. |
| Syndein | {Cain's Rejection of Salvation and First Murder}<br>Now Cain carried on a conversation with Abel his brother. And it came to pass {conversation over - Cain has a plan}, when they were in the field, that Cain 'violently attacked'/'rose up against' Abel his brother, and murdered {harag} him {with Cain's sacrificial knife}.  {Note: Watch out for the 'friendly conversation' type. In his jealousy of his brother, Cain was searching for another way he could still rule the family. He was still relying on his own works! His answer - supplied by Satan per I John 3:12 - was the first murder in human history. The Hebrew word 'harag' in the qal imperfect means 'to murder'. It is also the Hebrew word used for the sacrificial killing of animals. We learn in the New Testament, that Cain used Abel's own sacrificial knife when he murdered him.}. |
| World English Bible | Cain said to Abel, his brother, "Let's go into the field." It happened, when they were in the field, that Cain rose up against Abel, his brother, and killed him. |
| Young's Updated LT | And Cain says unto Abel his brother, "Let us go into the field;" and it comes to pass in their being in the field, that Cain rises up against Abel his brother, and slays him. |

**The gist of this verse:**     Cain speaks to his brother, Abel, and suggests that to go out into the field.  When they are out there, Cain rises up against his brother and kills him.

| Genesis 4:8a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וֹ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's #<br>BDB #253 |
| ʾâmar (רָמַא) [pronounced *aw-MAHR*] | *to say, to speak, to utter; to say [to oneself], to think* | 3rd person masculine singular, Qal imperfect | Strong's #559<br>BDB #55 |
| Qayin (ןִיַק) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Qayin, Kain; Kenite* | masculine singular, proper noun (BDB #884); also used as a gentilic adjective (BDB #883) | Strong's #7014<br>BDB #883–884 |
| ʾel (לֶא) [pronounced *ehl*] | *unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to* | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39 |
| Hebel (לֶבֶה) [pronounced *HEH-behl*] | *breath; empty, vain;* transliterated *Abel* | masculine singular proper noun | Strong's #1893<br>BDB #211 |

| Genesis 4:8a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| ʾâch (אָח) [pronounced *awhk*] | *brother, kinsman* or *close relative* | masculine singular noun with the 3<sup>rd</sup> person masculine singular suffix | Strong's #251 BDB #26 |

**Translation:** And Cain said to his brother Abel,...

We are going to find the short phrase *his brother* over and over again in this narrative. God the Holy Spirit is emphasizing the depravity of Cain's act, that he kills his own brother. Abel would have been Cain's best friend. There only appear to be two males, apart from Adam, on planet earth, and Cain and Abel would have grown up together. So this fact, combined with the fact that they are brothers, suggests great mental attitude sins on the part of Cain.

And Cain said to his brother Abel,... Normally, when we find a phrase like this, it is followed by something which Cain actually says. In the Masoretic text (the Hebrew text), the expected phrase is missing. It also appears to be missing from the Dead Sea Scrolls. However, we find this phrase in the Greek Septuagint, the Latin Vulgate and the Syriac Peshitta. This suggests that there are two families of manuscripts, at this point: one with this phrase and one without.[12] The Dead Sea Scrolls have a date of circa 100 B.C.; and the Septuagint would have been translated approximately in 200 B.C. (therefore, from older manuscripts). However, the Latin and Syriac translations come from a later date, and they both appear to have this phrase in them.

The first sentence of this verse appears to be incomplete, as we would expect the content of what Cain said listed next.[13] They have guessed that the content of the statement has been removed from the Bible (this may have dropped off the original manuscript from which Moses worked—we don't know for certain). However, it is a Greek idiom where Cain would speak to Abel, *saying*. We could translate it *And Cain spoke to Abel*; but that does not appear to be accurate. The *Massorah* indicates that there is a space here. The *Samaritan Pentateuch, Septuagint, Syriac Version, Vulgate* and *Targum of Jonathan* all supply the quote, "Let us go into the field." If this quote belongs here, we have not lost much with its loss. It is also a logical phrase to add, which could have occurred.

I mentioned the targums and a number of ancient translation. Here is a brief background of each.

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[12] There were certainly more families of manuscripts than just these two; however, this is a clear indication of at least two families of manuscripts.

[13] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 56.

| Ancient Translations of the Bible | |
|---|---|
| **Translation** | **Background** |
| **The Targums** | The Jews were removed from the Land of Promise in 586 B.C. under the fifth stage of national discipline and taken to Babylon.  When the Jews returned to the land 70 years later, they spoke Chaldean (western Aramaic) rather than Hebrew.  So that the Scriptures could be understood when read in the synagogue, there was a loose translation given of them in Aramaic.  This was eventually written down as the Onkelos Targum and as the Targum of Jonathan ben Uzziel.   These targums date back to the century before the birth of Christ, although the earliest copies of them which we have only date back to A.D. 500.   Furthermore, these are paraphrases rather than translations, so there is some interpretation thrown in, and a lot of extra explanatory text.  The two named are the most well-known of the ancient targums. <br><br> It is only recently that this translation is becoming available on the internet. |
| **The Greek Septuagint** | This is generally a careful translation from the Hebrew into the Greek done around 200–100 B.C., supposedly done by 70 scholars (for this reason, it is also called the LXX, which means *the Seventy*).  This translation would have been based upon Hebrew manuscripts dating as far back as 400 B.C. and even before.  This is particularly helpful in 3 ways: (1) some difficult Hebrew words are translated into the Greek, so that we have a better idea as to what these words mean; (2) some portions of the LXX contain portions of verses which appear to have been dropped out of later Hebrew text; and (3) this mostly confirms to us the great accuracy of the Hebrew text, from which many modern translations are made.  Let me add one more important function of the LXX: the Greek translation reveals that the Bible has stood essentially unchanged for centuries.  No theological group ever got a hold of the Bible and made it conform to their doctrines.  There is a clear bias in some modern translations; but the text upon which they are based has stood firm going back to around 400 B.C. at least (which is when the Old Testament had been completed). <br><br> The Septuagint became the "Christian Bible" in the ancient world.   Many early Christians spoke Greek, so it is only natural that they would gravitate towards this version of the Old Testament. <br><br> The oldest Greek translations that we have today are the Chester Beatty Papyri, which contains 9 Old Testament Books in the Greek Septuagint and which dates back to between A.D. 100-400; and the Codex Vaticanus and Codex Sinaiticus each contain almost the entire Old Testament of the Greek Septuagint and they both dated around A.D. 350. |

It should be noted that the Septuagint was not the only Greek translation of the Old Testament.  In fact, Origen, in A.D. 240–250, developed *Origen's Hexapla,* which was a 6 parallel column text of the Old Testament.  In the first column was the original Hebrew text; in the second was the Hebrew text transliterated into Greek letters; in the third was the literal translation of Aquila (a Greek translation of the Old Testament, circa A.D. 130); in the fourth was the idiomatic revision of Symmachus (a Greek paraphrase of the Old Testament, where the overall meaning was key); in the fifth was Origin's own revision of the LXX; and in the sixth was the Greek revision by Theodotion.  So, the idea of a parallel Bible goes back to around A.D. 250.  Unfortunately, we have no copies of Origen's Hexapla today.  This would have been a huge manuscript and not easy to produce or sell.

## Ancient Translations of the Bible

| Translation | Background |
|---|---|
| **The Latin Vulgate** | Even as Rome conquered much of the known world, they held onto the Greek culture and the Greek language.  However, after awhile, more and more people in the Roman empire began to speak Latin.  Therefore, a translation was needed into the Latin, and that was done by St. Jerome.  There already were a variety of texts and translations at that time, such as the Old Latin version of the Old Testament.  Between A.D. 390–405, Jerome did a new Latin translation of the Old Testament, which appears to have been based on Hebrew manuscripts, but he apparently used the Greek LXX and other ancient translations as well.  The history is more complex than this, but this is a reasonable summary.

The Latin Vulgate is often used as the basic text for many Catholic versions of the Bible although it is more common for modern English translations approved by the Catholic church use the extent Hebrew manuscripts as well.

Jerome apparently translated portions of the apocrypha (the books written in between the Old and New Testaments), but it is not clear that he translated all of them and it appears as if he treated them as separate works from the Old Testament (that is, he did not consider them inspired.

Jerome's Latin translation is excellent and very dependable.  I have yet to come across any passage in Jerome's Latin translation which is decidedly Catholic.  I am not saying there is no bias in the Latin Vulgate; I am simply stating that I have never come across any (most of my work is in the Old Testament). |
| **The Peshitta (the Syriac text)** | Syriac is a dialect or collection of dialects from the eastern Aramaic language.  We do not know for certain who made this translation into Syriac and there are even some who claim it is the original language for the New Testament.  It appears possible that the Syriac version of the Old Testament was done in the first or second centuries A.D.  Geisler and Nix place this time period as late as the 3$^{rd}$ century (or even later) and that it is the work of many unnamed people.  It appears as though our earliest manuscript of the Old Testament in Syriac dates back to the 9$^{th}$ century A.D. |

Of these ancient translations, the Greek and the Latin are the closest to the Masoretic text (the Hebrew).  The Peshitta varies slightly more than the Greek and the Latin, but I have come across many instances where the Syriac and Latin agree and are at variance with the Greek.  The targums are not very reliable with entire new sentences and phrases thrown in.

However, when it comes to the Greek, Syriac and Latin, the ways in which they differ from the Hebrew text are quite trivial and often represent the constraints of the language.  For instance, in the Hebrew, the word *face* is always in the plural.  However, it sounds goofy to us in the English to translate this literally to *his faces;* so it is translated *his face.*  Because this is just the way it is, no English translation has a footnote telling you, *literally, from the Hebrew, this reads "his faces."*  Therefore, many of the differences which we find are simply grammatical nuances in one language which are not found in the other language.

What I personally do not find is, some sort of theological bias slipping in.  I don't see a difference in Latin and Hebrew, and then think to myself, "There is that old Catholic bias slipping in again."  Several modern English translations show much more of an intentional bias than can be found in the differences between the Hebrew, Greek, Latin and Syriac manuscripts.

We have nearly complete Hebrew manuscripts, but they are dated later than you might think: the Aleppo Codex: contains the complete Old Testament and is dated around A.D. 950. However, more than a quarter of this Codex was destroyed in anti-Jewish riots in 1947.[14]  There is also the Codex Leningradensis, which is the complete Old Testament in Hebrew copied by the last member of the Ben Asher family in A.D. 1008.  There are slightly earlier fragments of manuscripts which are still in existence, as well as the Dead Sea Scrolls, which are dated back to 200 B.C. to A.D. 70 and contain the entire book of Isaiah and portions of every other Old Testament book except Esther.  It is the Dead Sea Scrolls which have confirmed to us the accuracy of the Hebrew texts which we depend upon today.

This doctrine will also be found in **Genesis 17** (**HTML**)  (**PDF**).

These ancient translations can be found online:
The Targum                    **http://targum.info/targumic-texts/pentateuchal-targumim/**
The Hebrew                    **http://qbible.com/hebrew-old-testament/**
The Greek                     **http://ccat.sas.upenn.edu/gopher/text/religion/biblical/lxxmorph/**
The Latin                     **http://www.latinvulgate.com/verse.aspx?t=0&b=1**
The Syriac                    **http://www.studylight.org/desk/?l=en&query=Genesis+1&section=0&translation=pes&oq=Genesis&new=1**

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**http://mb-soft.com/believe/txx/targum.htm** accessed February 20, 2012.
**http://en.wikipedia.org/wiki/Vulgate** accessed February 20, 2012.
**http://www.godandscience.org/apologetics/bibleorigin.html** accessed February 20, 2012 and appears to be a good resource for this type of information.
**http://www.bible-researcher.com/vulgate1.html** accessed February 20, 2012.
Norman Geisler and William Nix; *A General Introduction to the Bible;* Chicago; Moody Press, ©1980, p. 507–508, 512–513, 539.

**Chapter Outline**                                          **Charts, Graphics and Short Doctrines**

| Genesis 4:8b Text from the Greek Septuagint | | | |
|---|---|---|---|
| **Greek/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **Strong's Number** |
| dierchomai (διέρχομαι) [pronounced *dee-AIR-khom-mai*] | *1) to go through, pass through; 1a) to go, walk, journey, pass through a place; 1b) to travel the road which leads through a place, go, pass, travel through a region; 2) to go different places; 2a) of people, to go abroad; 2b) of a report, to spread, go abroad* | 1st person plural, aorist active subjunctive | Strong's #1330 |
| eis (εἰς) [pronounced *ICE*] | *to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of* | directional preposition | Strong's #1519 |

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[14] Even though I find nearly this exact phrasing in a dozen places on the internet, none of these sites indicate where these riots took place.  There were apparently anti-Jewish riots in Britain in 1947, but it appears as though the Aleppo Codex was originally smuggled from Syria to Israel.  Geisler and Nix, whom I trust more than information on the internet, write that it was *reported* to have been destroyed, but added that it would be the basis for the *New Hebrew Bible* **produced** by the Hebrew University. Based on the description in Amazon, there does not appear to be a problem with the Aleppo Codex.

### Genesis 4:8b Text from the Greek Septuagint

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|---|---|
| ton (τόν) [pronounced *tahn*]; also to (το) [pronounced *toh*] | *the* | masculine singular definite article in the accusative case | Strong's #3588 |
| pedion (πεδίον) [pronounced *pehd-EE-on*] | *plain, field* | accusative singular neuter noun | Strong's #none |

**Translation:**...*"Let us go into the field."*

As alluded to above, this phrase is found in the Greek, Latin and Syriac; and most scholars seem to believe that this belongs in the original text.

There is the false notion that this phrase suggests that there are tons of people alive at this period of time (see the note in the New American Bible in the translations above). All this means is, there is a centralized location where Adam, Eve and their two sons live. There may be daughters alive at this time as well. The field might be 2 or 3 blocks away, and Cain is simply luring Abel away from everyone.

Different families of manuscripts simply means that, this or that town begins to produce copies of the Old (and New) Testaments. This may be strictly for producing a manuscript in the Greek; or it may be for perpetuating the Hebrew text. Libraries of manuscripts will be gathered; and they will be preserved there; but particular errors will crop up and then those errors will be perpetuated. So, for instance, manuscripts with this phrase in it will be considered to come from one family; while manuscripts where this phrase is lacking will be considered to come from a different family. This example is not the best example, as we are dealing with different languages. However, the Greek translations originally had to come from a Hebrew Old Testament. So, the Hebrew manuscripts available to the Greek translators (say, in Alexandria) would have been a different family of manuscripts than those preserved by the Masorites.

### Genesis 4:8c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |
| Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject). | | | |
| b^e (ב) [pronounced *b^eh*] | *in, into, at, by, near, on, with, before, against, by means of, among, within* | a preposition of proximity | No Strong's # BDB #88 |

## Genesis 4:8c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | Qal infinitive construct with the 3rd person masculine plural suffix | Strong's #1961 BDB #224 |
| The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*.  It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb. | | | |
| bᵉ (ב) [pronounced *bᵉʰ*] | *in, into, at, by, near, on, with, before, against, by means of, among, within* | a preposition of proximity | No Strong's # BDB #88 |
| sâdeh (הָדֶשׂ) [pronounced *saw-DEH*] | *field, land, country, open field, open country* | masculine singular noun with the definite article | Strong's #7704 BDB #961 |

**Translation:** And so it came about, when they were in the field,...

At this point, Cain and Abel are out in a field, and they are alone (apart from angels who are observing what they are doing).

## Genesis 4:8d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| qûwm (םוק) [pronounced *koom*] | *to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow* | 3rd person masculine singular, Qal imperfect | Strong's #6965 BDB #877 |
| Qayin (ןִיַק) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Qayin, Kain; Kenite* | masculine singular, proper noun (BDB #884); also used as a gentilic adjective (BDB #883) | Strong's #7014 BDB #883–884 |
| ʾel (לֶא) [pronounced *ehl*] | *unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to* | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| Hebel (לֶבֶה) [pronounced *HEH-behl*] | *breath; empty, vain;* transliterated *Abel* | masculine singular proper noun | Strong's #1893 BDB #211 |
| ʾâch (חָא) [pronounced *awhk*] | *brother, kinsman* or *close relative* | masculine singular noun with the 3rd person masculine singular suffix | Strong's #251 BDB #26 |

**Translation:** ...that Cain rose up against his brother Abel...

This verb does not mean that Cain and Abel are both sitting and Cain then stands up. This *rising up* means that Cain has a plan which he is going to carry out, and he begins to take the steps necessary in order to carry out this plan.

What appears to be the case is, Cain asks to see the knife that Abel uses to kill his animal sacrifice, and he looks it over, and then he rises up to kill Abel with it. Again, that there is a knife involved is conjecture at this point.

| Genesis 4:8e | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hârag (גָּרַה) [pronounced *haw-RAHG*] | *to kill, to slay, to execute; to destroy, to ruin* | 3rd person masculine singular, Qal perfect with the 2nd person masculine singular suffix | Strong's #2026 BDB #246 |
| This word can refer to killing as a result of ruthless violence (Genesis 4:8, 14–15  12:12  20:11) or in war (Num. 31:7–8  Joshua 8:24), as a result of God killing an individual or a people (Genesis 20:4  Exodus 4:23). This word can be used for the killing of animals (Num. 22:29  Job 20:16) and it can mean *to destroy, to ruin* (Job 5:2  Proverbs 7:26  Jer. 4:31). Therefore, the context tells us whether we are dealing with a justified or unjustified act. | | | |

**Translation:** ...and killed him.

Up until this time, no person has ever died and it is very possible that Cain doubts the promise of death delivered by Jesus Christ and repeated to him by his mother and father. However, he has observed the death of sacrifices and decides to do the same to Abel. There are quite a number of words for *kill* in the Hebrew; and each stem of the verb alters the meaning. Hârag (גָּרַה) [pronounced *haw-RAHG*] means to kill and ruthless violence is implied. It is also used of God killing in stern judgement. It is occasionally used for the judicial killing by man or for the killing of beasts.

Satan was very much involved with the first people on this earth. There were few enough of them to where he could keep a handle on everything. He would lie in wait and influence in whatever way that he could. It angered Satan to see Abel make sacrifices to God and it angered Cain. Exactly how Cain was influenced and in what way, I do not know. Today we can point toward television, newspapers, magazines and other people. However, Cain did not have near as many distractions and influences. He was religious, but he wanted to show God what he could do for Him. He worked hard in his garden and was proud of this work and expected that God would be pleased to see all that he had produced. There was not a problem with the amount of his gift, its condition or anything else. It was just that his gift did not involve a blood sacrifice of an innocent animal and therefore, it was meaningless to God. This caused Cain to become very indignant and self-righteous and angry with Abel. Out of all these mental attitude sins preceded the first murder. There was no alcohol involved, no drugs, no fighting. It was the first holy war, you might say. This murder was cold-blooded and premeditated and brought on by religion against one of God's own.

Cain has observed Abel offering up animal sacrifices, and this is probably done with a knife to slit the throat of these animals.

Now, where does this come from?  1John 3:12 ESV reads: We should not be like Cain, who was of the evil one and **murdered** his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous.  The word translated *murdered* is the 3rd person singular, aorist active indicative of sphazô (σφάζω) [pronounced *SPHAHD-zoh*], which means *to slay, slaughter, butcher; to put to death by violence; mortally wounded*.  Thayer definitions.  Strong's #4969.  Use the exegetical dictionary here and p. 315.

Gen 4:8  Cain said to his brother Abel, "Let's go out to the field." And while they were in the field, Cain rises up against Abel, his brother, and kills him.

No person has ever been murdered before.  Cain figured out how to murder Abel by watching him slice open the neck of an animal sacrifice.  You slice open the neck, the animal's heart pumps out its blood, and it dies.  Cain is so angry at this point, that he has chosen to lure his brother away from God (not recognizing God's omniscience) and away from their parents, in order to kill him.  Abel would never suspect anything is amiss, because no one in human history has ever been murdered before.

We already know that Cain's anger is burning; and the fact that Cain takes Abel out into a field indicates premeditation.  Surely you have seen a movie about a love triangle or have read about one where one man kills another in order to remove his competition for the love of a woman.  This is what appears to be playing out here.  Cain and Abel both bring offerings to God, and God looks at Abel's and ignores Cain's, telling him that his offering is acceptable if he does the right thing (i.e., bring an animal sacrifice).  Cain seems to think that, if Abel is out of the way, that God will give respect to his offerings of the works of his hands.

Cain's anger is percolating and it is as if he did not hear what God said.  God guided him to do that which was right, but Cain ignores this or doesn't hear it (typical for a person who is angry), and he instead lashes out against Abel.  Cain appears to view this more as a competition than as a protocol system (in a protocol system, there is a right way of doing things and a wrong).

The word translated *to kill* is hârag (גָּרַה) [pronounced *haw-RAHG*], which means *to kill, to slay, to execute; to destroy, to ruin*.  It is a very common word in the Old Testament, found over 160 times in 3 stems.  Strong's #2026 BDB #246.  On at least one occasion, Cain has observed Abel kill an animal for as a sacrifice.  Because this is an animal sacrifice which illustrates the death of Jesus Christ, Abel would have used a sharp object or a blade of some sort to cut the carotid of the animal.  Cain would have watched the blood being pumped out of the carotid of the animal as it died.  In fact, Cain probably observed this ritual on many occasions in the past.  He no doubt observed Adam sacrifice animals in the past, and here, he has recently seen Abel kill an animal as a sacrifice to God.

Cain puts 2 dn 2 together here.  He can do the same thing to Abel—cut his carotid—and remove this competition from God's approbation.  Since I am sure most of you cannot relate to that, think of it as 2 women fighting over and man and taking it too far; or two men fighting over a woman and taking it too far.  It is the same concept.

I have mentioned tools in the past.  We do not know what the Adam family had by way of tools, but these are not cave men.  These are not dim-witted, cave-dwelling, spear-waving, animal-chasing cavemen.  Being the first people created, they were probably far superior to us in the realm of intellect.  We will find out that their bodies were far superior to ours, living for nearly 1000 years before giving out.  We have Adam and Cain farming and Abel domesticating and shepherding animals, suggesting that some sort of tools existed at that time.  However, nothing is ever clearly cited so far, with one exception: the angels standing guard in front of the entrance of the Garden of Eden have shining, gleaming swords.  For this reason, I suspect that God provided the Adam family with tools.  However, at this point, we really do not know whether God provided them with tools or whether they fashioned these tools themselves; nor do we know the relative sophistication of these tools (although, if these tools came from God, then they would be clearly quite sophisticated).  Quite obviously, if God can create and make all that we see, God is also capable of fashioning tools for Adam and his family.  It is not out of the question that God, from time to time, brought tools to Adam and his family, as presents.  However, let me emphasize that this is conjecture on my part (however, we will come to a passage in the not-to-distant future where the pre-existence of tools is again suggested).

Slitting the throat of an animal, with whatever Adam or Abel had, seems to be the most reasonable method by which to kill an animal for a sacrifice. Cain, having observed this, tries it on Abel. Perhaps he asked to see the knife which Abel used, and then suddenly turned on Abel and killed him with it.

Using a sacrificial knife (or blade) to kill a person was a new thing in the world. This idea had never occurred to Adam or to Abel. I recall in grammar school carrying a pocket knife to school on a regular basis. Sometimes, kids would gather to play with their knives at recess. Nothing was ever thought of it. It was routine 6. If you were a cub scout or a boy scout, you always had your pocket knife. The idea of seriously hurting someone with a knife was just not in the realm of thinking of most kids. Therefore, for decades, carrying pocket knives at school was a non-issue and for many decades, and there were no knifings or knife fights. So when Cain asked Abel to see his knife, this was not a cause of alarm for Abel. Cain could have lured him into the field and asked him specifically to bring this knife, and no alarms would have gone off in Abel's head because this is just not a thought which he would have.

John writes about Cain in 1John 3:12: <span style="color:darkred">We should not be like Cain, who was from the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous.</span> Let's unravel the verse beginning at the end: Cain killed Abel because his deeds were evil and his brother's deeds were righteous. That means, *prior* to killing Abel, Cain's deeds were evil. What were Cain's deeds? He offered up the works of his hands—these fruits and vegetables—to God. Cain's own hard work and his own offering to God are called here *evil*. The word for *deeds* here is ergon (ἔργον) [pronounced *EHR-gon*], which means *works, deeds, business, employment, that which any one is occupied; that which one undertakes to do, enterprise, undertaking; any product whatever, any thing accomplished by hand, art, industry, or mind; an act, deed, thing done: the idea of working is emphasized in opp. to that which is less than work*. [Primarily Thayer definitions]. Strong's #2041. Notice, these are deeds, works, overt acts. We're not looking at Cain's motivation here, we are looking at his production, and the Bible tells us that his production of bringing these luscious fruits and vegetables to God was evil. If you conjure up the illustration that I gave you in the previous lesson—of a man who works on a stopped up toilet, and then, without washing his hands, prepares you a wonderful looking fruit salad—that illustrates what Cain's works are to God. These works are inspired by Satan, herein called *the evil one,* as Cain is spoken of as being *from the evil one*.

<span style="color:darkred">We should not be like Cain, who was from the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous.</span> There is one more fascinating thing buried in the Greek in this verse—the word for *murder* is sphazô (σφάζω) [pronounced *SPHAHD-zoh*], which means *to slay, slaughter, butcher; to put to death by violence; to mortally wounded*. Strong's #4969. The primary use of this word, particularly in the Old Testament[15], means *to slaughter a sacrificial animal*. Generally speaking, that means to grab or bind the animal and to slit its throat with a sharp knife so that the blood is quickly pumped out of the body via the carotid. This confirms that Cain, after watching Abel kill several sacrifices, decides to kill Abel in the same way.

The use of this particular Greek verb is further evidence of the use of a knife.

We may also surmise that Cain buried Abel by what follows in vv. 10–11. One of the characteristics of sin is, we attempt to hide our sins from others (unless we can find a subgroup of society which will support us in our wrongdoing). I recall as a 4 year old stealing toys from my best friend. I knew I was wrong, even though I cannot recall my parents teaching me about stealing. I hid the toys behind some bushes in front of my house. I did not bring them into my house; I did not play with them out in the open. I was jealous of what he had, and I wanted them for myself. However, I clearly knew that I was wrong in what I did, so I had to hide what I had stolen.

Cain does not run to God or to his parents and admit what has happened. He buries Abel out in the field, hiding his body from his parents and from God (which we will determine from Genesis 4:11).

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[15] When I speak of the Greek in the Old Testament, I am referring to the Septuagint, the very early Greek translation of the Old Testament, made between 300–100 B.C.

In the previous verses, we know that Cain has observed Abel slitting the throats of the animal sacrifices, and Cain figures out that he can do this same thing to Abel.  This all came as a result of Cain's human good act of offering up freshly picked vegetables and fruits to God.  Cain became jealous of the approbation which God gave to Abel, he became angry at both God and Abel, and then he devised a plan in his mind to kill Abel.  Cain lured Abel out to a field, probably asking him to bring his sacrificial knife with him, and then he used this knife to kill his brother Abel.

Although God taught Adam and Eve doctrine in the garden, it is unclear as to how much teaching took place there and what the content of that teaching was.  However, as we have observed, there are several indications that God taught the Adam family regularly.  We do know that there were animal sacrifices and offerings made; that God is speaking to Cain at this time and correcting him; and that God had come to Adam and the woman in the spirit of the day in the garden.  All of these things suggest that there were probably daily services of some sort.  There is a congregation of at least 4, and we can only guess at the content of what God said (apart from what is recorded in the Bible).  However, no one had ever murdered anyone before, so there were probably few or no lectures on sin, and certainly nothing was said about murder.  However, Cain, without being told, knew that this act of murder was wrong and he hid this act from God.  For God's wrath is revealed from Heaven upon all ungodliness and unrighteousness of men, holding the truth in unrighteousness, because the thing known of God **is clearly known within them**, for God revealed it to them (Romans 1:18–19).  God does not have to tell us what is wrong in order for us to recognize sin.  Imprinted on every man's conscience is some semblance of right and wrong.  Some of our conscience comes from the teaching of parents and society, but there appears to be some inherent understanding of right and wrong.

I gave the example of the toys which I stole as a very young child (at age 4).  Given where I lived as a child, I doubt that my parents spent any amount of time, at that age, telling me not to steal.  It just was not an issue.  The importance of honesty was drilled into me at a young age, but not a prohibition of stealing.  However, when I stole these toys, I knew I was wrong, and I knew that I had to hide what I had done.  When I was found out, then I am sure I got a lecture on stealing.

There is a searing of one's conscience which can take place, either through repeated sins of the same sort or by rationalizing these sins.  In this same passage in Romans, this is alluded to: But they became vain [or, *empty,* like a vacuum] in their internal deliberations, and their undiscerning heart was darkened (Romans 1:21b).  Cain knew what he did was wrong and he hid this deed from everyone.

| This could use some work. |
| --- |

| **Abel was a type of Christ** |
| --- |
| 1.   Abel was shepherd, Jesus is the "Good Shepherd.  As a shepherd presents his offering, Jesus presented himself as the sacrifice. |
| 2.   Though giving no cause was hated by brother, Jesus brethren the Jews killed him.  Out of envy Abel was slain Matthew 17:18 |
| 3.   Abel did not die a natural death; he met with a violent end by his brother (Acts 2:23).  Jesus was crucified, died about the age of 33 (Acts 2:36). |
| 4.   Abel's blood cried out to God (Hebrews 12:24).  He offered an excellent offering (Ephesians 5:2). |
| 5.   Obtained a witness that He was righteous, Luke 23:47).  God publicly testified his acceptance (Hebrews 10:12  Acts 2:32). |
| 6.   Cain was punished by God. Jesus' murderers were punished in Mark 12:9.  Abel was the second son.  Jesus is the last Adam |
| From http://truthbelieved.com/types_of_jesus_christ accessed April 24, 2014. |
| **Chapter Outline**                                    **Charts, Graphics and Short Doctrines** |

Genesis 4:8  And Cain said to his brother Abel, "Let us go into the field."  And so it came about, when they were in the field, that Cain rose up against his brother Abel and killed him. (Kukis mostly literal translation)

Genesis 4:8  Later, Cain said to his brother Abel, "Let us go out into the field."  So, when they were in the field, Cain rose up against his brother Abel and he killed him." (Kukis paraphrase)

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| | | |
|---|---|---|
| **And so says Y<sup>e</sup>howah unto Cain, "Where [is] Abel, your brother?"  And so he says, "I do not know; a keeper of my brother I?"** | Genesis 4:9 | **So, Y<sup>e</sup>howah said unto Cain, "Where [is] your brother Abel?"  And he replied, "I do not know; am I the keeper [or, *guardian*] of my brother?"** |

**So Jehovah said to Cain, "Where is your brother Abel?"  And he replied, "I have no idea; am I supposed to be my brother's guardian and keeper?"**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And the Lord said to Kain, Where is Habel thy brother? And he said, I know not; am I the keeper of my brother? |
| Latin Vulgate | And the Lord said to Cain: Where is thy brother Abel? And he answered: I know not: am I my brother's keeper? |
| Masoretic Text (Hebrew) | And so says Y<sup>e</sup>howah unto Cain, "Where [is] Abel, your brother?"  And so he says, "I do not know; a keeper of my brother I?" |
| Peshitta (Syriac) | And the LORD said to Cain, Where is Abel your brother? And he said, I do not know. Am I my brother's keeper? |
| Septuagint (Greek) | And the Lord God said to Cain, Where is Abel your brother? And he said, I do not know — am I my brother's keeper? |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | Afterwards the LORD asked Cain, "Where is Abel?" "How should I know?" he answered. "Am I supposed to look after my brother?" |
| Easy-to-Read Version | Later, the Lord said to Cain, "Where is your brother Abel?" |
| Good News Bible (TEV) | The LORD asked Cain, "Where is your brother Abel?" He answered, "I don't know. Am I supposed to take care of my brother?" |
| *The Message* | GOD said to Cain, "Where is Abel your brother?" He said, "How should I know? Am I his babysitter?" |
| New Century Version | Later, the Lord said to Cain, "Where is your brother Abel?" Cain answered, "I don't know. Is it my job to take care of my brother?" |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | And when Jehovah God asked Cain, 'Where is your brother?,' he replied, 'I don't know. I'm not my brother's keeper!' |
| Beck's American Translation | Then the LORD asked Cain, "Where is your brother Abel?" "I don't know," he answered, "Should I watch over my brother?" |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | And the Lord said to Cain, Where is your brother Abel? And he said, I have no idea: am I my brother's keeper? |
| Complete Jewish Bible | ADONAI said to Kayin, "Where is Hevel your brother?" And he replied, "I don't know; am I my brother's guardian?" |

| | |
|---|---|
| Ferar-Fenton Bible | The LORD according asked Cain "Where is your brother Abel?"  But he replied, "I do not know; —am I my brother's keeper?" |
| HCSB | Then the LORD said to Cain, "Where is your brother Abel?" "I don't know," he replied. "Am I my brother's guardian?" |
| NET Bible® | Then the LORD said to Cain, "Where is your brother Abel [Where is Abel your brother? Again the Lord confronts a guilty sinner with a rhetorical question (see Gen 3:9-13), asking for an explanation of what has happened.]?" And he replied, "I don't know! Am I my brother's guardian?"  Heb "The one guarding my brother [am] I?" Am I my brother's guardian? Cain lies and then responds with a defiant rhetorical question of his own in which he repudiates any responsibility for his brother. But his question is ironic, for he is responsible for his brother's fate, especially if he wanted to kill him. See P. A. Riemann, "Am I My Brother's Keeper?" Int 24 (1970): 482-91. |
| *The Scriptures* 1998 | And הוהי said to Qayin, "Where is Heb?el your brother?" And he said, "I do not know. Am I my brother׳s guard?" |

**Limited Vocabulary Translations:**


International Standard V        .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible              .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation              .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary     .
Lexham English Bible          .
Translation for Translators   .
The Voice                          .

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| Concordant Literal Version | And saying is Yahweh Elohim to Cain, "Where is Abel, your brother? "And saying is he, "I do not know. The keeper of my brother am I?" |
| English Standard Version | Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" |
| exeGeses companion Bible | And Yah Veh says to Qayin, Where is Abel your brother? And he says, I know not! Am I the guardian of my brother? |
| Syndein | {First Human Murder becomes the First Human Liar} And Jehovah/God {Jesus} said to Cain {Qajin}, "Where is Abel your brother?" And he replied, "I do not know {a lie}. The one keeping/guarding my brother . . . am I? {Implying this would be a violation of Abel's privacy!}"  {Note: Qajin/Qayin is the Hebrew word - transliterated into Cain.} {Note: The question to Cain is designed to awaken his conscience. But Cain is negative all the way. Cain uses the doctrine of privacy in his defense, but murder is the ultimate in destruction of personal privacy. So in reversionism, he is very inconsistent.}. |

| | |
|---|---|
| Webster Bible | And the LORD said to Cain, Where [is] Abel thy brother? And he said, I know not: [Am] I my brother's keeper? |
| Young's Updated LT | And Jehovah says unto Cain, "Where is Abel Your brother?" and he says, "I have not known; my brother"s keeper—I?" |

**The gist of this verse:** God asks Cain the whereabouts of his brother Abel.

## Genesis 4:9a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וְ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| ʾâmar (רְמַא) [pronounced *aw-MAHR*] | *to say, to speak, to utter; to say [to oneself], to think* | 3rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*] | transliterated variously as *Jehovah, Yahweh, Yᵉhowah* | proper noun | Strong's #3068 BDB #217 |
| ʾel (לֶא) [pronounced *ehl*] | *unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to* | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| Qayin (ןִיַק) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Qayin, Kain; Kenite* | masculine singular, proper noun (BDB #884); also used as a gentilic adjective (BDB #883) | Strong's #7014 BDB #883–884 |
| ʾêy (יֵא) [pronounced *āy*] | *where* | adverb; with a suffix, the verb *to be* may be implied | Strong's #335 BDB #32 |
| Hebel (לֶבֶה) [pronounced *HEH-behl*] | *breath; empty, vain;* transliterated *Abel* | masculine singular proper noun | Strong's #1893 BDB #211 |
| ʾâch (חָא) [pronounced *awhk*] | *brother, kinsman* or *close relative* | masculine singular noun with the 2nd person masculine singular suffix | Strong's #251 BDB #26 |

**Translation:** So, Yᵉhowah said unto Cain, "Where [is] your brother Abel?"

As is always the case, when a person has sinned, and God speaks to them, He always asks a question first; and the question is to get Cain to admit to his sin. We had this same pattern as recently as v. 6.

This is grace that God comes to Cain and questions him directly. This is the third human being; the firstborn of Adam and Eve. God always searches us out. This is grace. To remain unbelievers, we must fight grace and turn away from Jesus Christ at every opportunity for our entire lives. When Cain said that he did not know where Abel was, he used the Qal perfect tense—he is claiming that he has absolutely no idea. It is not just this moment but a completed action.

God is omniscient so He knows that Cain killed Abel.  However, angels are not omniscient; and not all of them were watching Cain.

### Genesis 4:9b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וֹ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| ʾâmar (רְמַא) [pronounced *aw-MAHR*] | *to say, to speak, to utter; to say [to oneself], to think* | 3rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| lôʾ (לֹא or אוֹל) [pronounced *low*] | *not, no* | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| yâdaʿ (עַדָי) [pronounced *yaw-DAHĢ*] | *to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]* | 1st person singular, Qal perfect | Strong's #3045 BDB #393 |

**Translation:** And he replied, "I do not know;...

Cain disavows knows of Abel's whereabouts, even though he has killed him and hidden Abel's body.

### Genesis 4:9c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| hă (הֲ) [pronounced *heh*] | interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence.  The verb *to be* may be implied.  This can be used in an indirect interrogation and translated *whether*. | | Strong's #none BDB #209 |
| shâmar (רַמָש) [pronounced *shaw-MAR*] | *a keeper of, a guard of, a watcher of, a preserver of* | masculine singular construct, Qal active participle | Strong's #8104 BDB #1036 |
| ʾâch (חָא) [pronounced *awhk*] | *brother, kinsman* or *close relative* | masculine singular noun with the 1st person singular suffix | Strong's #251 BDB #26 |
| ʾânôkîy (יִכֹנָא) [pronounced *awn-oh-KEE*] | *I, me;* (sometimes a verb is implied) | 1st person singular personal pronoun | Strong's #595 BDB #59 |

**Translation:** ...am I the keeper [or, *guardian*] of my brother?"

Cain answers God's question with a question; which is not an answer at all.  It is avoiding giving God a real answer.  Cain essentially asks, "Am I responsible for my brother?"

Gen 4:9  Later, the LORD said to Cain, "Where is your brother Abel?" "I don't know," he replied. "Am I my brother's guardian?"

It is fascinating that God begins many of His conversations with man with a question.  God, not Socrates, developed the Socratic method of teaching.  After Adam and the woman ate of the tree and hid themselves, God called out, "Where are you?" when He knew where they were.  When Adam gave an answer, God asked him two questions: "Who told you that you were naked?  Did you eat from the tree which I commanded you not to eat from?"  Then to the woman, the first thing God said was, "What have you done?"

As Romans 1:18–19 tells us, there are concepts of right and wrong imprinted on our souls, and God asks these questions in order to reach into a person's soul.  God is expecting Cain to look into this own soul so that he can comprehend what he has done.  God is also waiting for Cain to confess his sin as well.  It appears that naming one's sin to God was the proper way to restore fellowship, even in that day.

Cain, I believe, thought about this, and knew God would speak to him, so he developed an answer.  What Cain says after is something which man has done for centuries—he says something which sounds good, almost like a slogan.  "Am I my brother's keeper?" or "At what time was I placed in charge of knowing the whereabouts of Abel?"  What he says is terse and, if one does not give it much thought, seems to get him off the hook.  The intent is to stop the conversation.  However, this does not work with God.

Genesis 4:9  So, Yᵉhowah said unto Cain, "Where [is] your brother Abel?"  And he replied, "I do not know; am I the keeper [or, *guardian*] of my brother?" (Kukis mostly literal translation)

Genesis 4:9  So Jehovah said to Cain, "Where is your brother Abel?"  And he replied, "I have no idea; am I supposed to be my brother's guardian and keeper?" (Kukis paraphrase)

_____

| Chapter Outline | Charts, Graphics and Short Doctrines |
|---|---|

## God Judges Cain

| And so He says, "What have you done?  A sound of bloods of your brother crying out unto Me from the ground. | Genesis 4:10 | And He said, "What have you done?  The voice of your brother's blood calls out to Me from the ground. |
|---|---|---|

And He said, "What have you done?  The voice of your brother's blood screams to Me from the ground.

Here is how others have translated this verse:

**Ancient texts:**

| Targum of Onkelos | And He said, What have you done? The voice of the bloods of the murder of your brother which are swallowed up in the sod, cries before Me from the earth. |
|---|---|
| Latin Vulgate | And he said to him: What hast thou done? the voice of thy brother's blood crieth to me from the earth. |
| Masoretic Text (Hebrew) | And so He says, "What have you done?  A sound of bloods of your brother crying out unto Me from the ground. |
| Peshitta (Syriac) | And the LORD said, What have you done? The voice of your brother's blood cries to me from the ground. |

| Septuagint (Greek) | And the Lord said, What have you done? The voice of your brother's blood cries out to Me from the ground. |

Significant differences:

## Thought-for-thought translations; paraphrases:

| Contemporary English V. | Then the LORD said: Why have you done this terrible thing? You killed your own brother, and his blood flowed onto the ground. Now his blood is calling out for me to punish you. |
| Easy-to-Read Version | Then the Lord said, "What have you done? {You killed your brother!} His blood is like a voice shouting to me from the ground. |
| Good News Bible (TEV) | Then the LORD said, "Why have you done this terrible thing? Your brother's blood is crying out to me from the ground, like a voice calling for revenge. |

## Partially literal and partially paraphrased translations:

| American English Bible | Then Jehovah asked, 'What have you done? Why, I hear the blood of your brother calling to Me from the ground! |
| Beck's American Translation | "What did you do?" He asked. "Your brother's blood is crying to Me from the ground. |
| New Simplified Bible | Jehovah said: »What have you done? Listen! Your brother's blood (life) cries out to me from the ground. |

## Mostly literal renderings (with some occasional paraphrasing):

| Bible in Basic English | And he said, What have you done? the voice of your brother's blood is crying to me from the earth. |
| JPS (Tanakh—1985) | Then He said, "What have you done? Hark, your brother's blood cries out to Me from the ground! |
| NET Bible® | But the LORD said, "What have you done? [What have you done? Again the Lord's question is rhetorical (see Gen 3:13), condemning Cain for his sin.] The voice [The word "voice" is a personification; the evidence of Abel's shed blood condemns Cain, just as a human eyewitness would testify in court. For helpful insights, see G. von Rad, Biblical Interpretations in Preaching; and L. Morris, "The Biblical Use of the Term `Blood,'" JTS 6 (1955/56): 77-82.] of your brother's blood is crying out to me from the ground! |
| NIV – UK | The LORD said, `What have you done? Listen! Your brother's blood cries out to me from the ground. |

## Limited Vocabulary Translations:

| International Standard V | . |

## Catholic Bibles (those having the Imprimatur):

| The Heritage Bible | . |

## Jewish/Hebrew Names Bibles:

| Kaplan Translation | . |

## Expanded/Embellished Bibles:

Kretzmann's Commentary          .
Lexham English Bible            .
Translation for Translators     .
The Voice                       .

**Literal, almost word-for-word, renderings:**

Concordant Literal Version      And saying is the Elohim, "What have you done? The voice of your brother's blood is crying to me from the ground.

Context Group Version           And he says, What worked you?
                                The voice of the blood of your brother
                                cries to me from the soil:

Updated *Emphasized Bible*      And he said, What have you done? With a voice, the shed-blood of your brother is crying out to me from the ground,...

LTHB                            And He said, What have you done? The voice of the blood of your brother cries to Me from the ground.

Syndein                         {Cain's Interrogation and Trial}
                                And He {Jesus} said, "What have you done/manufactured {`asah}? The voice of bloods {plural - streams of blood} of your brother screams/shrieks/'cries out' to Me from the ground {indicates a burial}."  {Note: 'Asah is the Hebrew word for manufacturing something from something. Murder and many mental attitude sins come from something else - jealousy. Also, apparently Cain buried the body of Abel in trying to hide his deed - he knew he was doing wrong (though 'thou shall not murder' was not written yet).}.

Young's Updated LT              And He says, "What have you done? the voice of your brother"s blood is crying unto Me from the ground.

**The gist of this verse:**      God asks Cain what he did; and adds that Abel's blood is crying to him from the ground.

| **Genesis 4:10a** | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| ʾâmar (רַמָא) [pronounced *aw-MAHR*] | *to say, to speak, to utter; to say [to oneself], to think* | 3rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| mâh (הָמ) [pronounced *maw*] | *what, how, why* | interrogative; exclamatory particle | Strong's #4100 BDB #552 |
| ʿâsâh (הָשָׂע) [pronounced *ġaw-SAWH*] | *to do, to make, to construct, to fashion, to form, to prepare, to manufacture* | 2nd person masculine singular, Qal perfect | Strong's #6213 BDB #793 |

**Translation:** And He said, "What have you done?  God asks Cain to say what he has done.  Cain will not admit to what he has done; or if he does admit to it, it is not recorded in the Bible.

Recall when Adam and the woman sinned—when God spoke to them in the garden after their sin, they both named their sins to Him (although they both spread the blame around as well).  There is no indication that Cain ever admits his sin to God.

| | Genesis 4:10b | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| qôwl (לוק) [pronounced *kohl*] | *sound, voice, noise; loud noise, thundering* | masculine singular construct | Strong's #6963 BDB #876 |
| dâmîym (םיִמָד) [pronounced *daw-MEEM*] | *blood; bloodshed; a bloody [man]; a slaying; guilt of a slaughter* | masculine plural construct | Strong's #1818 BDB #196 |
| ʾâch (חָא) [pronounced *awhk*] | *brother, kinsman* or *close relative* | masculine singular noun with the 2nd person masculine singular suffix | Strong's #251 BDB #26 |
| tsâʿaq (קַעָצ) [pronounced *tsaw-ĢAHK*] | *crying [out], calling [out], summoning* | masculine plural, Qal active participle | Strong's #6817 BDB #858 |
| ʾel (לֶא) [pronounced *ehl*] | *unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to* | directional preposition (respect or deference may be implied) with the 1st person singular suffix | Strong's #413 BDB #39 |
| min (ןִמ) [pronounced *min*] | *from, off, out from, of, out of, away from, on account of, since, than, more than* | preposition of separation | Strong's #4480 BDB #577 |
| ʾădâmâh (הָמָדֲא) [pronounced *uh-daw-MAWH*] | *ground, soil, dirt, earth, tillable earth, land, surface of the earth* | feminine singular noun with the definite article | Strong's #127 BDB #9 |

**Translation:** The voice of your brother's blood calls out to Me from the ground.

It appears that Cain does not admit to his sin, as God indicates Cain's wrongdoing in this sentence.

*Done* is the same word used in Genesis 2:4 and 3:1; the same word is used for God making the universe and the animals is used here. Out of his mental attitude sins and jealousy, Cain has manufactured the first murder. *Blood* is in the plural, which is not the way it is usually found (see Gen. 9:4,6 or 37:22). Early on, it is possible that not much had been taught to the first family about the separation of the soul, spirit and body. The blood is normally associated with the body. However, here, it is associated with the physical death of the body and the separation of the soul from the body; the soulish death. The plural might be used to express great emotion and great violence. *Crying* is no longer used for screaming loudly or in distress; so I translated this *to scream* instead (in the freer translation).

Now, what ought to be obvious to any normal reader is that, Cain's blood is not literally making verbal sounds to God, "Help me!" Or, "Cain killed me!" The idea is, God is telling Cain that He knows what Cain has done. This is assigning human capabilities to shed blood in order to convey an idea. This is quite obvious to any reader. Therefore, it ought to be clear to you that God sometimes uses figures of speech in the Bible. This is an obvious figure of speech; therefore, when we come across other figures of speech, try not to look surprised.[16]

Genesis 4:10  And He said, "What have you done?  The voice of your brother's blood calls out to Me from the ground. (Kukis mostly literal translation)

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[16] There are those who allege that the Bible is filled with contradictions, and they often point to examples of anthropopathisms as their proof.

Genesis 4:10  And He said, "What have you done?  The voice of your brother's blood screams to Me from the ground. (Kukis paraphrase)

————————————

| | | |
|---|---|---|
| **And now being cursed you from the earth which has opened her mouth to take bloods of your brother from your hand.** | Genesis 4:11 | **Now therefore, you are cursed more than the earth which has opened its mouth to take in your brother's blood from your hand.** |

**Now therefore, you are cursed more than the earth which opened its mouth to take in your brother's blood from your hand.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And now because you have killed him, you are cursed from the earth, which has opened the mouth, and received the bloods of your brother from your hand. |
| Latin Vulgate | Now therefore cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand. |
| Masoretic Text (Hebrew) | And now being cursed you from the earth which has opened her mouth to take bloods of your brother from your hand. |
| Peshitta (Syriac) | And from henceforth, you are cursed from the earth, which has opened its mouth to receive your brother's blood from your hand. |
| Septuagint (Greek) | And now you are cursed from the earth which has opened her mouth to receive your brother's blood from your hand. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | And so, I'll put you under a curse. Because you killed Abel and made his blood run out on the ground, you will never be able to farm the land again. |
| Easy English | Now you have a *curse. And I am forcing you to go away from the land. You killed your brother and you made his blood fall to the ground. And the earth received his blood. |
| Easy-to-Read Version | {You killed your brother,} and the ground opened up to take his blood from your hands. So now, I will cause bad things to happen to that ground. |
| Good News Bible (TEV) | You are placed under a curse and can no longer farm the soil. It has soaked up your brother's blood as if it had opened its mouth to receive it when you killed him. |
| *The Message* | From now on you'll get nothing but curses from this ground; you'll be driven from this ground that has opened its arms to receive the blood of your murdered brother. |
| New Century Version | And now you will be cursed in your work with the ground, the same ground where your brother's blood fell and where your hands killed him. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | So, now you are cursed by the earth, which has opened her mouth wide to [drink] the blood of your brother from your hand. |
| Ancient Roots Translinear | Now you are reprimanded by the earth, which gaped its mouth to take your brother's blood from your hand. |
| Beck's American Translation | And now you are cursed and must leave the ground that has opened her mouth to drink your brother's blood dropping from your hands. |

| | |
|---|---|
| *God's Word*™ | So now you are cursed from the ground, which has received the blood of your brother whom you killed. |
| New American Bible | Now you are banned from the ground [Banned from the ground: lit., "cursed." The verse refers back to 3:17 where the ground was cursed so that it yields its produce only with great effort. Cain has polluted the soil with his brother's blood and it will no longer yield any of its produce to him.] that opened its mouth to receive your brother's blood from your hand. Dt 27:24. |
| NIRV | "So I am putting a curse on you. I am driving you away from the ground. It has opened its mouth to receive your brother's blood from your hand. |
| Revised English Bible | Now you are accursed and will be banished from the very ground which has opened its mouth to receive the flood you have shed. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | And now you are cursed from the earth, whose mouth is open to take your brother's blood from your hand;... |
| HCSB | So now you are cursed *with alienation* from the ground that opened its mouth to receive your brother's blood you have shed. |
| NET Bible® | So now, you are banished [Heb "cursed are you from the ground." As in Gen 3:14, the word "cursed," a passive participle from ????? ('arar), either means "punished" or "banished," depending on how one interprets the following preposition. If the preposition is taken as indicating source, then the idea is "cursed (i.e., punished) are you from [i.e., "through the agency of"] the ground" (see v. 12a). If the preposition is taken as separative, then the idea is "cursed and banished from the ground." In this case the ground rejects Cain's efforts in such a way that he is banished from the ground and forced to become a fugitive out in the earth (see vv. 12b, 14).] from the ground, which has opened its mouth to receive your brother's blood from your hand. |

**Limited Vocabulary Translations:**

| | |
|---|---|
| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

| | |
|---|---|
| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

| | |
|---|---|
| Kaplan Translation | . |

**Expanded/Embellished Bibles:**

| | |
|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| *The Amplified Bible* | And now you are cursed by reason of the earth, which has opened its mouth to receive your brother's [shed] blood from your hand. |

| Concordant Literal Version | And now, cursed are you by the ground, which opens its mouth wide to take your brother's blood from your hand. |
| exeGeses companion Bible | ...and now you are cursed from the soil<br>- which gapes her mouth<br>to take the blood of your brother from your hand:... |
| LTHB | And now you are cursed more than the ground which opened its mouth to receive your brother's blood from your hand. |
| Syndein | {Verses 11-12: Judicial Sentence on Cain}<br>"And now you are being cursed from the land/ground {the voice coming from the soil}, which has opened its mouth to receive violently the bloods of your brother from your hands." {Note: Cain was punished but not executed. AFTER the laws of establishment are given, the punishment for murder is capital punishment.}. |
| World English Bible | Now you are cursed because of the ground, which has opened its mouth to receive your brother's blood from your hand. |
| Young's Updated LT | And now, cursed are you from the ground, which has opened her mouth to receive the blood of your brother from your hand. |

**The gist of this verse:** God says that the cursing will be related to Cain and the ground; the ground which has opened up to receive Abel's blood.

| Genesis 4:11a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's #<br>BDB #251 |
| ʿattâh (הַתָע) [pronounced *ǵaht-TAWH*] | *now, at this time, already* | adverb of time | Strong's #6258<br>BDB #773 |
| When followed by an imperative or an interrogative, wᵉ + the adverb ʿattâh mean *and so, thus, things being so, therefore, now therefore*. Sometimes, the concept of time is lost when this combination is used to incite another. | | | |
| ʾârar (רַרָא) [pronounced *aw-RAHR*] | *cursed, being [bitterly] cursed, receiving a curse* | Qal passive participle | Strong's #779<br>BDB #76 |
| ʾattâh (הָתַא) [pronounced *aht-TAW*] | *you* (often, the verb *to be* is implied) | 2nd person masculine singular, personal pronoun | Strong's #859<br>BDB #61 |
| min (וֹמ) [pronounced *min*] | *from, off, out from, of, out of, away from, on account of, since, than, more than* | preposition of separation | Strong's #4480<br>BDB #577 |
| ʾădâmâh (הָמָדֲא) [pronounced *uh-daw-MAWH*] | *ground, soil, dirt, earth, tillable earth, land, surface of the earth* | feminine singular noun with the definite article | Strong's #127<br>BDB #9 |
| ʾăsher (רֶשֲא) [pronounced *uh-SHER*] | *that, which, when, who, whom* | relative pronoun | Strong's #834<br>BDB #81 |
| pâtsâh (הָצָפ) [pronounced *paw-TSAW*], | *to part, to open [a mouth]; to snatch away; to set free; to deliver* | 3rd person masculine singular, Qal perfect | Strong's #6475<br>BDB #822 |

## Genesis 4:11a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| peh (פֶּה) [pronounced *peh*] | *mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end* | masculine singular noun with the 3rd person feminine singular suffix | Strong's #6310 BDB #804 |

**Translation:** Now therefore, you are cursed more than the earth which has opened its mouth...

One use of the masculine plural is *more than*. It is logical, since the ground was cursed, for Cain to be cursed *more than* the ground.

Quite obviously, the ground does not have a mouth. This is simply a literary device. However, the blood of Abel would have flowed into the ground.

## Genesis 4:11b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to* | directional/relational preposition | No Strong's # BDB #510 |
| lâqach (חָקַל) [pronounced *law-KAHKH*] | *to take, to take away, to take in marriage; to seize* | 3rd person masculine singular, Qal imperfect | Strong's #3947 BDB #542 |
| The BDB gives the following meanings: *to take, take in the hand; to take and carry along; to take from, take out of, take, carry away, take away; to take to or for a person, procure, get, take possession of, select, choose, take in marriage, receive, accept; to take up or upon, put upon; to fetch; to take, lead, conduct; to take, capture, seize; to take, carry off; to take (vengeance).* | | | |
| ʾêth (חֶא) [pronounced *ayth*] | *generally untranslated; occasionally to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| dâmîym (מִיםָד) [pronounced *daw-MEEM*] | *blood; bloodshed; a bloody [man]; a slaying; guilt of a slaughter* | masculine plural construct | Strong's #1818 BDB #196 |
| ʾâch (חָא) [pronounced *awhk*] | *brother, kinsman* or *close relative* | masculine singular noun with the 2nd person masculine singular suffix | Strong's #251 BDB #26 |
| min (מִן) [pronounced *min*] | *from, off, out from, of, out of, away from, on account of, since, than, more than* | preposition of separation | Strong's #4480 BDB #577 |

| Genesis 4:11b | | | |
| --- | --- | --- | --- |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| yâd (יָד) [pronounced *yawd*] | *hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axle-trees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists* | feminine singular noun with the 2nd person masculine singular suffix | Strong's #3027 BDB #388 |

Owens lists this as a feminine plural noun, but it appears to be in the singular to me.

**Translation:** ...to take in your brother's blood from your hand.

Although this passage could also be understood not to be literal; it is likely that it is—that there is blood involved. Furthermore, as previously discussed, Cain killed Abel with a sacrificial knife. So, that would produce a great deal of blood.

Genesis 4:11  Now therefore, you are cursed more than the earth which has opened its mouth to take in your brother's blood from your hand. (Kukis mostly literal translation)

Genesis 4:11  Now therefore, you are cursed more than the earth which opened its mouth to take in your brother's blood from your hand. (Kukis paraphrase)

Gen 4:10–11  Then He [God] said, "What have you done?  Your brother's blood cries out to Me from the ground! So now you are cursed from the ground that opened its mouth to receive your brother's blood you have shed.

God is aware of Cain's sin, that Cain slit his brothers throat, and that Abel's blood flowed out onto the ground. Although it is not clearly stated, as one can interpret this language as metaphorical, it is likely that Cain hid Abel's body; and given his profession as a farmer, it is likely that Cain buried Abel's body in the ground.  God's punishment further suggests that Abel was buried to hide Cain's murder.

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| | | |
| --- | --- | --- |
| **For you will work the ground, she will not add a giving her strength to you.  A wanderer and a fugitive you will be in the earth."** | Genesis 4:12 | **When you serve [or, *be a slave to*] the ground, it will not continue to give its produce to you. You will be a wanderer and a fugitive on the earth."** |

**When you will serve [or, *be a slave to*] the ground, it will no longer yield its produce for you.  You will be a wandering fugitive on the earth.**

Here is how others have translated this verse:

**Ancient texts:**

| Targum of Onkelos | When you till the earth, it will not add to give strength to its fruits for you. A wanderer and an exile will you be in the earth. |
| Latin Vulgate | When you will till it, it will not yield to you its fruit: a fugitive and a vagabond will you be upon the earth. |
| Masoretic Text (Hebrew) | For you will work the ground, she will not add a giving her strength to you.  A wanderer and a fugitive you will be in the earth." |
| Peshitta (Syriac) | When you till the ground, it shall no more yield to you its strength; a fugitive and a wanderer shall you be on the earth. |
| Septuagint (Greek) | When you till the earth, then it shall not continue to give its strength to you: you shall be groaning and trembling on the earth. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| Common English Bible | When you farm the fertile land, it will no longer grow anything for you, and you will become a roving nomad on the earth." |
| Contemporary English V. | If you try to farm the land, it won't produce anything for you. From now on, you'll be without a home, and you'll spend the rest of your life wandering from place to place. |
| Easy English | So when you work with the soil, it will not produce crops for you any longer. You will wander about on the earth and you will have no rest.' |
| Easy-to-Read Version | In the past, {you planted, and your plants grew well. But now} you will plant, and the ground will not help your plants grow. You will not have a home on the earth. You will wander from place to place." |
| Good News Bible (TEV) | If you try to grow crops, the soil will not produce anything; you will be a homeless wanderer on the earth." |
| *The Message* | You'll farm this ground, but it will no longer give you its best. You'll be a homeless wanderer on Earth." |
| New Berkeley Version | When you till the soil, it shall no longer yield its full produce for you.  You will be a vagrant and a wanderer on the earth. |
| New Century Version | You will work the ground, but it will not grow good crops for you anymore, and you will wander around on the earth." |
| New Life Bible | When you work the ground, it will no longer give its strength to you. You will always travel from place to place on the earth." |
| New Living Translation | No longer will the ground yield good crops for you, no matter how hard you work! From now on you will be a homeless wanderer on the earth." |

**Partially literal and partially paraphrased translations:**

| American English Bible | So, when you work the ground, it will [no longer] give you its strength and you will groan and tremble on the earth.' |
| Ancient Roots Translinear | When you serve the earth, it will give no more power to you. You will migrate as a fugitive on the earth." |
| Beck's American Translation | When you work the ground, it will no longer give you what it can produce.  You will be a restless wanderer on the earth." |
| Christian Community Bible | When you till the soil, it will no longer yield you its produce. You will be a fugitive wandering on the earth." |
| *God's Word*™ | When you farm the ground, it will no longer yield its best for you. You will be a fugitive, a wanderer on the earth." |
| New American Bible | If you till the ground, it shall no longer give you its produce. You shall become a constant wanderer on the earth. |
| NIRV | When you work the ground, it will not produce its crops for you anymore. You will be a restless person who wanders around on the earth." |

Revised English Bible When you till the ground, it will no longer yield you its produce. You shall be a wanderer, a fugitive on the earth."

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English No longer will the earth give you her fruit as the reward of your work; you will be a wanderer in flight over the earth.

HCSB If you work the land, it will never again give you its yield. You will be a restless wanderer on the earth."

JPS (Tanakh—1985) If you till the soil, it shall no longer yield its strength to you. You shall become a ceaseless wanderer on earth."

Judaica Press Complete T. When you till the soil, it will not continue to give its strength to you; you shall be a wanderer and an exile in the land."

NET Bible® When you try to cultivate [Heb "work."] the ground it will no longer yield [Heb "it will not again (?????, tosef) give (????, tet)," meaning the ground will no longer yield. In translation the infinitive becomes the main verb, and the imperfect verb form becomes adverbial.] its best [Heb "its strength."] for you. You will be a homeless wanderer [Two similar sounding synonyms are used here: ??? ????? (na' vanad, "a wanderer and a fugitive"). This juxtaposition of synonyms emphasizes the single idea. In translation one can serve as the main description, the other as a modifier. Other translation options include "a wandering fugitive" and a "ceaseless wanderer" (cf. NIV).] on the earth."

NIV, ©2011 When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth."

NIV – UK When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth.'

**Limited Vocabulary Translations:**

International Standard V .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary .
Lexham English Bible .
Translation for Translators .
The Voice .

**Literal, almost word-for-word, renderings:**

*The Amplified Bible* When you till the ground, it shall no longer yield to you its strength; you shall be a fugitive and a vagabond on the earth [in perpetual exile, a degraded outcast].

Brenton's English LXX When thou tillest the earth, then it shall not continue to give its strength to thee: thou shalt be groaning and trembling on the earth.

| | |
|---|---|
| Concordant Literal Version | As you are serving the ground, it will not continue to give its vigor to you. A rover and a wanderer shall you become in the earth. |
| exeGeses companion Bible | ...when you serve,<br>the soil never again gives you her force;<br>- being a waverer and a wanderer in the earth. |
| LTHB | When you till the ground, it will not again give its strength to you. You shall be a vagabond and a fugitive on the earth. |
| NASB | When you cultivate the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth." |
| Syndein | {Cain the Farmer Enjoys His Word and Now is Cursed in Farming}<br>When you cultivate the ground, it shall not 'gather in'/'take in' the seed to give you its strength; and a wanderer and a fugitive {an established criminal - rejected by society} you will be on the earth.. |
| World English Bible | From now on, when you till the ground, it won't yield its strength to you. You shall be a fugitive and a wanderer in the earth." |
| Young's Updated LT | When you till the ground, it does not add to give its strength to you—a wanderer, even a trembling one, you are in the earth." |

| | |
|---|---|
| **The gist of this verse:** | The ground will no longer produce for Cain as well as it has before.  Further, Cain would be a wandering fugitive on the earth. |

## Genesis 4:12a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| kîy (כִּי) [pronounced *kee*] | *for, that, because; when, at that time, which, what time* | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| ʿâbad (עֲבַד) [pronounced *ǵaw$^b$-VAHD*] | *to work, to serve, to labor; to be a slave to* | 2$^{nd}$ person masculine singular, Qal imperfect | Strong's #5647 BDB #712 |
| ʾêth (אֵת) [pronounced *ayth*] | generally untranslated; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| ʾădâmâh (אֲדָמָה) [pronounced *uh-daw-MAWH*] | *ground, soil, dirt, earth, tillable earth, land, surface of the earth* | feminine singular noun with the definite article | Strong's #127 BDB #9 |
| lôʾ (לוֹא or לֹא) [pronounced *low*] | *not, no* | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| yâçaph (יָסַף) [pronounced *yaw-SAHPH*] | *to add, to augment, to increase, to multiply; to add to do = to do again; to continue to* | 2$^{nd}$ person masculine singular (3$^{rd}$ person feminine singular), Hiphil imperfect | Strong's #3254 BDB #414 |

We had this same verb back in v. 2.

In the Greek, this is a 3$^{rd}$ person singular, future active indicative.

In the Hebrew, the 2$^{nd}$ person masculine singular verb and the 3$^{rd}$ person feminine singular verb are identical.[17]

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[17] *Biblical Hebrew;* by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 142–143.

## Genesis 4:12a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| nâthan (וְתָן) [pronounced *naw-THAHN*] | *to give, to grant, to place, to put, to set; to make* | Qal infinitive construct | Strong's #5414 BDB #678 |
| kôwach (חֹכ) [pronounced *KOE-ahkh*]; and spelled kôach (חֹכ) [pronounced *KOE-ahkh*] | *strength, power, ability; produce; substance, riches, wealth [of soil]* | masculine singular substantive with the 3rd person feminine singular suffix | Strong's #3581 BDB #470 |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to* | directional/relational preposition with the 2nd person masculine singular suffix; pausal form | No Strong's # BDB #510 |

**Translation:** When you serve [or, *be a slave to*] the ground, it will not continue to give its produce to you.

What we would expect to find here is, *she will not continue to give her produce to you*. That is, a 3rd person feminine singular verb to match *the ground* and the 3rd person feminine singular suffix. This is how every English translation understands this; and the same is true of ancient translations. However, as noted in the Hebrew exegesis above, the 2nd person masculine singular verb is identical to the 3rd person feminine singular verb.

## Genesis 4:12b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| nûwaʿ (עוֹן) [pronounced *NOO-ahǵ*] | *one who moves to and fro, a wanderer, fugitive, vagabond, one who moves about unsteadily* | masculine singular, Qal active participle | Strong's #5128 BDB #631 |
| wᵉ (or vᵉ) (וִ or וֹ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| nûwd (דוֹנ) [pronounced *nood*] | *a wanderer, a fugitive, one who is agitated; to remove; a mourner, one who grieves* | masculine singular, Qal active participle | Strong's #5110 BDB #626 |
| hâyâh (הֶיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 2nd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |
| bᵉ (בְ) [pronounced *bᵉʰ*] | *in, into, at, by, near, on, with, before, against, by means of, among, within* | a preposition of proximity | No Strong's # BDB #88 |
| ʾerets (עָרָא) [pronounced *EH-rets*] | *earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]* | feminine singular noun with the definite article | Strong's #776 BDB #75 |

**Translation:** You will be a wanderer and a fugitive on the earth."

You will note that, in this day and age, God chose to separate Cain from the rest of society, as opposed to applying the death penalty.  The earth being as large as it is, with the ability to completely separate groups of people, this was an acceptable judgment to God.

Note that we will have two sets of people on the earth: the seed of the woman and the seed of Cain.  The seed of Cain will be separated from the seed of the woman.

This is the first murder and this is the firstborn of the earth.  God is quite gracious to Cain in this case.  In later dispensations, God would prescribe execution for murder.  Here, God will banish Cain from this area.  Actually, this will be mutually agreed upon, because Cain could face retribution from his father or from any of his sisters.  A later brother might come after Cain.  So Cain does not have any choice in this matter.

Cain was previously quite successful in his farming efforts and God has told him that this will become more and more difficult.  This could be specific to Cain and it may have to do with where he is banished to.  In any case, the land has become more and more difficult to grow vegetables from.  We are in a world which is steadily decaying.  Complex, in general, proceeds to less complex.  The fertile and the beautiful become unyielding and ugly.

Gen 4:12  If you work the land, it will never again give you its yield. You will be a restless wanderer on the earth."

God punishes Cain by taking away one of his joys in life, which is farming.  Cain would not be able to cause the ground to yield a successful crop.  Cain will have to wander the earth, in part, to escape retribution and, in part, because his days as a farmer are over.  As a punishment, God has put an end to the works of Cain's hands.  Cain will no longer be able to produce this form of human good.

Genesis 4:12  When you serve [or, *be a slave to*] the ground, it will not continue to give its produce to you.  You will be a wanderer and a fugitive on the earth." (Kukis mostly literal translation)

Genesis 4:12  When you will serve [or, *be a slave to*] the ground, it will no longer yield its produce for you.  You will be a wandering fugitive on the earth. (Kukis paraphrase)

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| **Chapter Outline** | **Charts, Graphics and Short Doctrines** |
|---|---|

## Cain Complains About His Sentence

| **And so says Cain unto Yᵉhowah, "Great my iniquity from bearing.** | Genesis 4:13 | **Then Cain said to Yᵉhowah, "My punishment is greater than [I can] bear.** |
|---|---|---|

**Then Cain said to Jehovah, "My punishment is greater than I can bear.**

Here is how others have translated this verse:

**Ancient texts:**

| Targum of Onkelos | And Kain said before the Lord, More heavy is my rebellion than can be borne (away). |
|---|---|
| Jerusalem targum | And Kain said before the Lord, My sins are greater than can be borne. |
| Latin Vulgate | And Cain said to the Lord: My iniquity is greater than that I may deserve pardon. |
| Masoretic Text (Hebrew) | And so says Cain unto Yᵉhowah, "Great my iniquity from bearing. |
| Peshitta (Syriac) | And Cain said to the LORD, My transgression is too great to be forgiven. |
| Septuagint (Greek) | And Cain said to the Lord God, My crime is too great for me to be forgiven. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | "This punishment is too hard!" Cain said. |
| Easy English | Cain said to the *Lord, `You are punishing me too severely. |
| Easy-to-Read Version | Then Cain said, "This punishment is more than I can bear! |
| Good News Bible (TEV) | And Cain said to the LORD, "This punishment is too hard for me to bear. |
| *The Message* | Cain said to GOD, "My punishment is too much. I can't take it! |
| New Berkeley Version | Cain said to the LORD, "My punishment is worse than I can stand. |
| New Life Bible | Then Cain said to the Lord, "I am being punished more than I can take! |
| New Living Translation | Cain replied to the Lord, "My punishment [Or My sin.] is too great for me to bear! |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | Then Cain told Jehovah God, 'My crime is too great to be forgiven. |
| Ancient Roots Translinear | Cain said to Yahweh, "My iniquity is greater than I *can* lift. |
| Beck's American Translation | "My punishment is more than I can stand," Cain told the LORD. |
| *God's Word*™ | But Cain said to the LORD, "My punishment is more than I can stand! |
| NIRV | Cain said to the Lord, "You are punishing me more than I can take. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | And Cain said, My punishment is greater than my strength. |
| Ferar-Fenton Bible | But Cain answered to the LORD, "My punishment is heavier than I can bear. |
| HCSB | But Cain answered the LORD, "My punishment is too great to bear! |
| Judaica Press Complete T. | And Cain said to the Lord, "Is my iniquity too great to bear? |
| New Advent Bible | And Cain said to the Lord: My iniquity is greater than that I may deserve pardon. |
| NET Bible® | Then Cain said to the LORD, "My punishment [The primary meaning of the Hebrew word ????? ('avon) is "sin, iniquity." But by metonymy it can refer to the "guilt" of sin, or to "punishment" for sin. The third meaning applies here. Just before this the Lord announces the punishment for Cain's actions, and right after this statement Cain complains of the severity of the punishment. Cain is not portrayed as repenting of his sin.] is too great to endure!  Heb "great is my punishment from bearing." The preposition ??? (min, "from") is used here in a comparative sense. |

**Limited Vocabulary Translations:**

| | |
|---|---|
| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

| | |
|---|---|
| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

| | |
|---|---|
| Kaplan Translation | . |

**Expanded/Embellished Bibles:**

| | |
|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| *The Amplified Bible* | Then Cain said to the Lord, My punishment is greater than I can bear.  Some ancient versions read, "too great to be forgiven!" |
| Concordant Literal Version | And saying is Cain to Yahweh Elohim, "Too great is my depravity to bear. |
| Context Group Version | And Cain said to YHWH, My iniquity is greater than I can carry. |
| Darby Translation | And Cain said to Jehovah, My punishment is too great to be borne. |
| exeGeses companion Bible | And Qayin says to Yah Veh, |
| | My perversity is greater than I can bear. |
| LTHB | And Cain said to Jehovah, My punishment *is* greater than I can bear. |
| Syndein | {Cain Appeals Sentence} |
| | And Cain said/'appealed' to Jehovah/God, "My punishment is too great to bear." |
| | {Note: Cain implies that God's perfect judgment is unfair. This is apparently the same claim that Satan made when he lead the angelic revolt and was sentenced to the Lake of Fire forever - 'how can you send your creatures to such a judgment - not fair!'} {Note: Cain sets the pattern for future criminals. He is mainly concerned with his own life and his own punishment . . . with little to no thought about the victims of their crimes.}. |
| Young's Updated LT | And Cain says unto Jehovah, "Greater is my punishment than to be borne. |

**The gist of this verse:**       Cain complains that his punishment is too great.

## Genesis 4:13

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| ʾâmar (רַמָא) [pronounced *aw-MAHR*] | *to say, to speak, to utter; to say [to oneself], to think* | 3rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| Qayin (ןִיַק) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Qayin, Kain; Kenite* | masculine singular, proper noun (BDB #884); also used as a gentilic adjective (BDB #883) | Strong's #7014 BDB #883–884 |
| ʾel (לֶא) [pronounced *ehl*] | *unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to* | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*] | transliterated variously as *Jehovah, Yahweh, Yᵉhowah* | proper noun | Strong's #3068 BDB #217 |
| gâdôwl (לוֹדָג) [pronounced *gaw-DOHL*] | *large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing* | masculine singular adjective | Strong's #1419 BDB #152 |

| Genesis 4:13 | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| ʿâvôwn (עָוֹן) [pronounced *ǵaw-VOHN*] | *iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing* | masculine singular noun with the 1st person singular suffix | Strong's #5771 BDB #730 |
| This is the first time this word is used in the Bible. | | | |
| min (מִן) [pronounced *min*] | *from, off, out from, of, out of, away from, on account of, since, than, more than* | preposition of separation | Strong's #4480 BDB #577 |
| nâsâʾ (אָשָׂנ) [pronounced *naw-SAW*] | *to lift up, to bear, to carry* | Qal infinitive construct | Strong's #5375 (and #4984) BDB #669 |

**Translation:** Then Cain said to Yᵉhowah, "My punishment is greater than [I can] bear.

Literally, this reads: And so says Cain unto Yᵉhowah, "Great [er] my punishment [for iniquity] than bearing.  The min preposition can be used in a comparative sense and is often so used with the word *great* (making it *greater than*).  The implication is, it is greater than Cain is able to bear.

There are two different takes on this quotation of Cain's.  It is usually translated "My punishment is too great to bear!"  The first word is the adjective (in the masculine singular) for *great in magnitude or degree*.  ʿâvôwn (עָוֹן) [pronounced *ǵaw-VOHN*] primarily means *iniquity*.  There are some who do not recognize this word as meaning *punishment for iniquity* and some who recognize that meaning in only a scattering of places.  *Guilt from iniquity* is also a second meaning.  However, I think it would be best, unless there is some particular reason to translate the word differently than it is most often used, to retain the meaning *iniquity*.  *Iniquity* has the first person singular suffix.  The verb is the Qal infinitive construct of nâsâʾ nâsâʾ (אָשָׂנ) [pronounced *naw-SAW*] and the affixed preposition min (מִן) [pronounced *min*].  The preposition is used primarily with verbs expressing *removal* or *separation*.  The verb is a verbal noun.  It means *to bear or carry* and with this preposition *to take away or to remove*.  It is occasionally translated *to forgive*, but I do not believe that would be correct here (and that is not a primary meaning).  There is no verb per se in this sentence.  There is great emphasis and emotion expressed here.  Cain has no idea as to the severity of the sin which he has committed.  He sees Abel kill little, innocent woollies all the time.  He was angry, a natural human reaction, and he was smart enough to figure out how to deal with that anger.  He doesn't even ask for forgiveness; he expects for this iniquity be removed.  He has seen God remove other iniquities yet forgiveness does not come to mind.  This is because the firstborn of mankind is an unbeliever.  He is saying, "What?  Is there a problem here?  You can't just take away this iniquity?  You have to mete out punishment?"  Cain, in some respects, is very moral; he is hard-working; he brings to God the fruits of his labors, as does any sincere, religious person.  He cannot see any reason for killing an animal and bringing that to God.  Yet, he is very amoral when it comes to the killing of Abel.  He used the same method as Abel did to kill his sacrifices; why should there be any punishment or consequences tied to that?  Cain just happened to be smart enough to realize that could be done to man also.

Essentially, Cain is being banished from his family and from the rest of them who will be born to Eve and to her daughters.  Since there are perhaps 3 and maybe a few more people on the earth at this time (we do not know how many daughters Eve has had), this is a dramatic separation for Cain—he has never been separated from his family before.

The second part of his punishment is, he will no longer be a successful farmer.  Obviously, Cain must grow enough to eat and for his family to eat, because the Bible indicates that he lives for awhile longer.  However, his green thumb—his great ability as a farmer—decreases dramatically.

So for Adam, because he disobeyed God, he would have to work hard to get the soil to yield food for him and his family.  For Cain, a man who apparently excelled in this field, he tainted the ground with Abel's blood, and now the grown would remain tainted for him.

We have no idea how much God was directly involved with Cain's ability as a farmer.  I think not at all, apart from possibly the garden implements God may have give to Adam early on (which is conjecture).[18]  However, the soil and the elements have a great deal to do with Cain's ability to farm, and God banishing Cain kept him from being where there was fertile soil and a good rainfall.  Although God is certainly capable of supernatural intervention, there seems no reason for that to be the case.  Simple Cain's location will affect his farming.  And, being a wanderer suggests that field after field after field yields him few crops, so he just moves on.

Gen 4:13  But Cain answered the LORD, "My punishment is too great to bear!"

Genesis 4:13  Then Cain said to Y^ehowah, "My punishment is greater than [I can] bear. (Kukis mostly literal translation)

Genesis 4:13  Then Cain said to Jehovah, "My punishment is greater than I can bear. (Kukis paraphrase)

If you love your work, you will understand Cain's distress here.  Cain loved to farm.  Cain loved the feel of the soil in his fingers; he loved the gradual growth of the plants which he grew; he enjoyed working outside.

I had a similar situation—I loved teaching high school kids, and I was very good at it, as long as I had the backing of the administration.  When I first moved to Texas to teach, I thought that I was in heaven.  I heard *yes, sir* from the kids and the principals outright stated that it was their job to make my job easier.  There was the practice of spanking in the schools, strong and firm discipline, and there was real love and affection between the adults and children.  This changed over the years, and the paperwork increased dramatically while principal support decreased dramatically, as did school discipline.  There has always been some degree of sadness to lose that part of my life; and for those of you who love your work (and many people do), you understand this.  I keep in touch with one teacher friend in particular, and teaching has become more difficult and less rewarding even since I left that profession.  The ground is no longer yielding its production.  Cain, who will live for hundreds of years to come, will no longer be able to enjoy the work that he loves, because the ground will no longer yield its production for him, and he is struck with a profound sadness.  Cain expresses this profound sadness:

———————————

| | Genesis 4:14 | |
|---|---|---|
| **Behold, You are expelling me the day from upon faces of the ground and from faces of You I will be hidden.  And I am a wanderer and a fugitive in the earth and he is, all finding me will kill me."** | | **Listen, You are expelling me today from upon the face of the ground; furthermore, I will be hidden from Your face [or, *presence*].  Also, I will be a wanderer and a fugitive in the earth and it will be [that] all who find me will kill me."** |

**Listen, You have expelled me this day from You, from my family and from my farm; and, furthermore, I will be hidden from Your presence.  I will continually be a fugitive wandering all over the earth, and that it will be that anyone who finds me will kill me."**

Here is how others have translated this verse:

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[18] As has been noted in this chapter, Abel did use a knife to slit the throat of the animal sacrifice; which knife Cain then used on him.  So, if Abel had a knife, then it is not farfetched for Cain to have garden implements.

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | Behold, You have cast me forth to-day from the face of the earth, and from before You is it possible to be hidden? And because I am a wanderer and an exile in the earth, any just one who finds me will kill me. |
| Jerusalem targum | Nevertheless there is power before Thee to absolve and forgive me.  Nevertheless there is power before Thee to absolve and forgive me.  There does not appear to be a corresponding verse in the Jerusalem targum to match up with v. 15. |
| Latin Vulgate | Behold you cast me out this day from the face of the earth, and from your face I will be hid, and I will be a vagabond and a fugitive on the earth: every one therefore that finds me, will kill m. |
| Masoretic Text (Hebrew) | Behold, You are expelling me the day from upon faces of the ground and from faces of You I will be hidden.  And I am a wanderer and a fugitive in the earth and he is, all finding me will kill me." |
| Peshitta (Syriac) | Behold, you have driven me out this day from the face of the land; and from your face will I be hidden; and I will be a fugitive and a wanderer on the earth; and it will come to pass, that whoever finds me will slay me. |
| Septuagint (Greek) | If You cast me out this day from the face of the earth, and I shall be hidden from Your presence, and I shall be groaning and trembling upon the earth, then it will be that anyone that finds me shall kill me. |
| Brenton's Septuagint | If You cast me out this day from the face of the earth, and I will be hidden from Your presence, and I will be groaning and trembling upon the earth, then it will be that any one that finds me will slay me. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | Now that you've driven me away from the fertile land and I am hidden from your presence, I'm about to become a roving nomad on the earth, and anyone who finds me will kill me." |
| Contemporary English V. | "You're making me leave my home and live far from you. I will have to wander about without a home, and just anyone could kill me." |
| Easy English | Today you are forcing me to go away from the land. You are sending me away from you for always. I will wander about on the earth and I will have no rest. Anyone that finds me will kill me.' |
| Easy-to-Read Version | Look, you are forcing me to leave my land. I won't be able to see you or be near you! I won't have a home! I will be forced to wander from place to place on the earth. And whoever finds me will kill me." |
| Good News Bible (TEV) | You are driving me off the land and away from your presence. I will be a homeless wanderer on the earth, and anyone who finds me will kill me." |
| *The Message* | You've thrown me off the land and I can never again face you. I'm a homeless wanderer on Earth and whoever finds me will kill me." |
| New Berkeley Version | See, Thou hast now driven me from the land and I shall be hidden from Thy face. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me." |
| New Century Version | Today you have forced me to stop working the ground, and now I must hide from you. I must wander around on the earth, and anyone who meets me can kill me." |
| New Life Bible | See, this day You have made me go away from the land. And I will be hidden from Your face. I will run away and move from place to place. And whoever finds me will kill me." |

**Partially literal and partially paraphrased translations:**

| American English Bible | So, if you [drive me away] away from Your face and the face of the land today, I will hide, groaning and trembling on the land. Then, anyone who finds me will kill me!' |
| Ancient Roots Translinear | Behold, you expel me today over the face of the earth to hide from your face. I am a fugitive migrating in the land. Anyone finding me will be slaying me!" |
| Christian Community Bible | See! Today you drive me from this land. I must hide from you and be a wanderer and a fugitive on the earth, and it will so happen that whoever meets me will kill me." |
| *God's Word*™ | You have forced me off this land today. I have to hide from you and become a fugitive, a wanderer on the earth. Now anyone who finds me will kill me!" |
| New American Bible | Look, you have now banished me from the ground. I must avoid you and be a constant wanderer on the earth. Anyone may kill me at sight." |
| New Jerusalem Bible | Look, today you drive me from the surface of the earth. I must hide from you, and be a restless wanderer on earth. Why, whoever comes across me will kill me!' |
| New Simplified Bible | »You are driving me from the land today. I will be hidden from your presence. I will be a restless (homeless) wanderer on the earth. And whoever finds me will kill me.« |
| Revised English Bible | ...now you are driving me off the land, and I must hide myself from your presence. I shall be a wanderer, a fugitive on the earth, and I can be killed at sight by anyone.' |

**Mostly literal renderings (with some occasional paraphrasing):**

| Bible in Basic English | You have sent me out this day from the face of the earth and from before your face; I will be a wanderer in flight over the earth, and whoever sees me will put me to death. |
| Complete Jewish Bible | You are banning me today from the land and from your presence. I will be a fugitive wandering the earth, and whoever finds me will kill me." |
| Ferar-Fenton Bible | Since You drive me to-day out from off the face of the land, I shall be deprived of Your presence, and be a wanderer and a vagabond upon the earth; and whoever meets me will kill me." |
| HCSB | Since You are banishing me today from the soil, and I must hide myself from Your presence and become a restless wanderer on the earth, whoever finds me will kill me." |
| JPS (Tanakh—1985) | Since you have banished me this day from the soil, and I must avoid Your presence and become a restless wanderer on earth—anyone who meets me may kill me!" |
| NET Bible® | Look! You are driving me off the land [Heb "from upon the surface of the ground."] today, and I must hide from your presence [I must hide from your presence. The motif of hiding from the Lord as a result of sin also appears in Gen 3:8-10.].  I will be a homeless wanderer on the earth; whoever finds me will kill me." |
| NIV – UK | Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me.' |

**Limited Vocabulary Translations:**

| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

| Kaplan Translation | . |

**Expanded/Embellished Bibles:**

| | |
|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| Concordant Literal Version | Behold, drive me do You out today off the surface of the ground, and from Your face shall I be concealed, and become shall I a rover and a wanderer in the earth. And it comes that anyone finding me will kill me. |
| Darby Translation | Behold, thou hast driven me this day from the face of the ground, and from thy face shall I be hid; and I shall be a wanderer and fugitive on the earth; and it will come to pass, [that] every one who finds me will slay me. |
| English Standard Version | Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me." |
| exeGeses companion Bible | Behold, you expel me this day<br>from the face of the soil;<br>and from your face I am hid;<br>and I become a waverer and wanderer in the earth;<br>and so be it, every one who finds me slaughters me. |
| LTHB | Behold! You have driven me out from the face of the earth today. And I shall be hidden from Your face. And I shall be a vagabond and a fugitive on the earth. And it will be that anyone who finds me shall kill me. |
| Syndein | "Behold, You have driven me out this day from the face of the ground. And from Your face shall I be hidden {outside the nicer material blessings from God} therefore I shall become a wanderer and a fugitive {rejected by society} on the earth. And it shall come to pass {ayah}, that any one finding me shall {try to} murder me." {Note: You cannot destroy establishment and be protected by establishment. Cain is a murderer. Now as a fugitive, Cain is out of the protection of establishment. He knows he will not be safe as he is forced to wander . . . outside respectable society.} {Note: Hayah is the Hebrew verb for historical trends. It does mean 'it WILL come to pass' - history teaches us about the future - if we will listen!}. |
| World English Bible | Behold, you have driven me out this day from the surface of the ground. I will be hidden from your face, and I will be a fugitive and a wanderer in the earth. It will happen that whoever finds me will kill me." |
| Young's Updated LT | Lo, You have driven me to-day from off the face of the ground, and from Your face I am hid; and I have been a wanderer, even a trembling one, in the earth, and it has been—every one finding me does slay me." |

| | |
|---|---|
| **The gist of this verse:** | Cain says that he has been driven from the ground and away from God's Presence. The result will be that Cain will be a wandering vagrant on the earth, where, at any point in time, he could be killed for murdering Abel |

Cain will explain why this punishment is too great and he will essentially reiterate what he understands his punishment to be.

| Genesis 4:14a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| hên (הֵן) [pronounced *hayn*] | *lo!, behold, observe, look, look here, get this, listen, listen up* | demonstrative adverb/interjection | Strong's #2005 BDB #243 |

| | Genesis 4:14a | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| gârash (שָׁרַג) [pronounced *gaw-RASH*] | *to expel, to cast out, to throw out, to drive out [away]* | 2<sup>nd</sup> person masculine singular, Piel imperfect | Strong's #1644 BDB #176 |
| ʾêth (חֵא) [pronounced *ayth*] | untranslated mark of a direct object; occasionally *to, toward* | affixed to a 1<sup>st</sup> person singular suffix | Strong's #853 BDB #84 |
| yôwm (םֹוי) [pronounced *yohm*] | *day; time; today* (with a definite article); possibly *immediately* | masculine singular noun with the definite article | Strong's #3117 BDB #398 |
| min (מן) [pronounced *mihn*] | *from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than* | preposition of separation | Strong's #4480 BDB #577 |
| ʾal (לַע) [pronounced *ǵahl* ] | *upon, beyond, on, against, above, over, by, beside* | preposition of proximity | Strong's #5920, #5921  BDB #752 |
| Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*.  Some translators rendered this *away from*. | | | |
| pânîym (םינָפ) [pronounced *paw-NEEM*] | *face, faces, countenance; presence* | masculine plural construct (plural acts like English singular) | Strong's #6440 BDB #815 |
| Gesenius suggests that this means *in front of a thing; before a thing*.  However, various translators rendered this as . | | | |
| ʾădâmâh (הָמָדֲא) [pronounced *uh-daw-MAWH*] | *ground, soil, dirt, earth, tillable earth, land, surface of the earth* | feminine singular noun with the definite article | Strong's #127 BDB #9 |

**Translation:** Listen, You are expelling me today from upon the face of the ground;...

Cain has a plot of land that he has been farming for so many years—we do not know if this was 5 years or 10 or 100.  He had worked things out to where he had a very impressive garden and that his family was impressed with his production.

Being drive from the face of the ground indicates that Cain knows that he will no longer be able to farm this piece of land, but that he must leave this area entirely.  He suspects that elsewhere, the farming will not be as successful (which is a part of his punishment).  This does suggest that Cain did receive a certain amount of enjoyment from his profession, as well as a great deal of success.

It should be added that Cain was a very successful farmer, one who loved what he did; and he showed pride in what he believed was his accomplishments.  God would expel him from this plot of land.

Gen 4:14a  Look, You have banished me today from upon the face of the soil...”  [This is a very literal translation from the Hebrew].

Cain essentially repeats his punishment, applying it directly to himself. The verb is in an intensive stem and means *to drive out, to thrust out, to banish*. It is a fascinating judgment, as Cain will spend the rest of his life walking on this very soil which will no longer yield up crops to him.

I used myself as an illustration, and this parallel situation was, I was no longer able to get from my students the kind of response and learning which I expected from them. I could farm that soil, but I was no longer harvesting the crop which I could previously harvest. The uniform support of parents and principals was no longer there, and without their support, I was unable to get the results which I expected to get. Cain could try all that he wanted, but God would no longer give him the support which would yield up a decent crop.

Gen 4:14a  Look, You have banished me today from the soil, and I will hide myself [or, I will be hidden] from Your presence..."

The second verb is in the Niphal stem, which can be passive or reflexive. Therefore, this can mean *I will hide myself* or *I will be hidden from*. What Cain wanted was God's approbation. Cain wanted God to look at his human good and say, "Well done, Cain!" God cannot do this. God cannot reward human good. Just as a plumber, whose hands are covered with the filth of unstopping a toilet, is unable to prepare for you any kind of food that you will eat and be appreciative of; so the works of Cain's hands are not acceptable to God. God can only be approached through His Son, and only by way of the cross (i.e., by means of the animal sacrifice).

For most acts of human good, we do not get this. If someone sets up a soup kitchen to feed the hungry, or drives a fuel efficient car or lobbies for the ethical treatment of animals, we do not understand that this is repugnant to God (if done by an unbeliever or by a believer out of fellowship; or if the human good is a part of Satan's evil cosmic system). I am sure that you, the first time that you read that God dissed Cain for bringing vegetables and fruits, that you did not get it. You may have thought, *He worked hard to grow those fruits and vegetables; why not at least say, "Good job, Cain!"?* And again, I say, these are the works of his hands; they do not reflect the sacrifice of Jesus Christ, and God cannot accept the works of our hands as efficacious for our sins. I know that some parents told you from a very young age, *if you are good, you will go to heaven; and if you are bad, you will go to hell;* but that is simply not true.

Let me choose a more repugnant act: the works of the 9/11 terrorists. They worked hard on this project of killing 3000 Americans. They sacrificed their time; they carefully plotted this out, and they gave their lives for this mission, believing that God [or, *Allah,* in their thinking] would reward them. God can no more tell these terrorists, "Good job, because I know that you are brave and sincere men" any more than He can tell Cain the same thing. To you and me, this may seem like comparing apples and oranges; however, to God, human good is human good, and He finds it unacceptable. God will destroy all the human good produced by believers in Jesus Christ (1Corinthians 3:15) and the works of unbelievers will be the basis of their indictment at the final judgment (Revelation 20:12–15).

What Cain desired was God's approval; he wanted God's approbation. When the works of his hands did not get the desired result, then he killed Abel in order to remove what Cain believed to be his competition. Inflamed by mental attitude sins, Cain acted, and he killed his brother, whom he saw as his competition to being approved by God. However, what Cain did has the exact opposite effect of what he wanted; from this point on, he will be hidden from God's Presence.

| Genesis 4:14b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wᵉ (or vᵉ) (יִ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |

## Genesis 4:14b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| min (מִן) [pronounced *mihn*] | *from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than* | preposition of separation | Strong's #4480 BDB #577 |
| pânîym (פָּנִים) [pronounced *paw-NEEM*] | *face, faces, countenance; presence* | masculine plural noun (plural acts like English singular); with the 2nd person masculine singular suffix | Strong's #6440 BDB #815 |
| Together, min + pânîym mean *from before your face, out from before your face, from one's presence*.  However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that; by*. | | | |
| çâthar (סָתַר) [pronounced *saw-THAR*] | *to be hidden, to lie hid; to be covered over; to hide oneself* | 1st person singular, Niphal imperfect | Strong's #5641 BDB #711 |

**Translation:** ...furthermore, I will be hidden from Your face [or, *presence*].

This is important to Cain.  He knew Jehovah God; he had believed in Him.  He liked God's presence and, recall that this murder was based upon his desire for God's approval.  He killed Abel because God approved of Abel's offering, but did not give Cain's any consideration (since it was a bloodless offering of works).

## Genesis 4:14c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 1st person singular, Qal perfect | Strong's #1961 BDB #224 |
| nûwaʿ (עוֹנ) [pronounced *NOO-ahĝ*] | *one who moves to and fro, a wanderer, fugitive, vagabond, one who moves about unsteadily* | masculine singular, Qal active participle | Strong's #5128 BDB #631 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| nûwd (דוּנ) [pronounced *nood*] | *a wanderer, a fugitive, one who is agitated; to remove; a mourner, one who grieves* | masculine singular, Qal active participle | Strong's #5110 BDB #626 |
| bᵉ (ב) [pronounced *bᵉʰ*] | *in, into, at, by, near, on, with, before, against, by means of, among, within* | a preposition of proximity | No Strong's # BDB #88 |

## Genesis 4:14c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| ʾerets (אֶרֶץ) [pronounced *EH-rets*] | *earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]* | feminine singular noun with the definite article | Strong's #776 BDB #75 |

**Translation:** Also, I will be a wanderer and a fugitive in the earth...

Again, we have these two synonyms, which suggest that Cain will be wandering aimlessly throughout the earth as a fugitive.

## Genesis 4:14d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine singular, Qal perfect | Strong's #1961 BDB #224 |
| Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive).  It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*.  Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject). ||||
| kôl (לֹכ) [pronounced *kohl*] | *every, each, all of, all; any of, any* | masculine singular construct not followed by a definite article | Strong's #3605 BDB #481 |
| mâtsâʾ (אָצָמ) [pronounced *maw-TSAW*] | *finding [unexpectedly], happening upon, coming upon; detecting, discovering; meeting* | Qal active participle with the 1st person singular suffix | Strong's #4672 BDB #592 |
| hârag (גַרָה) [pronounced *haw-RAHG*] | *to kill, to slay, to execute; to destroy, to ruin* | 3rd person masculine singular, Qal imperfect with the 1st person singular suffix | Strong's #2026 BDB #246 |

**Translation:** ...and it will be [that] all who find me will kill me."

In some ways, this phrase has been glossed over in the past.  No one has been killed up to this point and it is likely that God has never laid down the punishment for killing another person.  God knew that this would happen; however, God does not set up laws for things that would occur in the future.  However, it is clear that Cain understood that the logical end to his killing Abel would be for him to be killed.  We do not know how many people were alive at this time, as has been discussed: Adam, Eve and Cain; and possibly some daughters (and, even possibly, some other sons).

*Driven out* or *cast out* is in the Piel perfect; it is an intensive, completed action with permanent results.  The preposition of removal or separation from the last verse is used again.  Cain loves farming and it is apparent that will no longer be a rewarding venture for him.  He associates Yᵉhowah with that area, not realizing God's omnipresence, and is religious, so he finds the removal of God from his life to be a punishment.  He recognizes that others, notably his father or a brother (it is likely that there were several other brothers; the Bible, although it only mentions Cain and Abel, does not preclude the possibility of Adam and Eve having many sons by this time).  Certainly, Cain and Abel are in their teens or older by this point in time (probably late teens or older) and logic would dictate that there are other brothers and sisters.  God only records the first birth, the first murder and the line of Jesus Christ.

In fact, it is our distinct impression that there are only 4 people on this earth at this time; one recently deceased.  However, there is no real indication that the population was that sparse.  We focused first upon Adam and the woman; and later upon Cain and Abel (in this chapter), but all that is suggested is, Cain is the oldest son and Abel is younger than he is.  They are young men or older at this point, as they both have professions.  There is no indication that they are married or that they are not married (yes, they would have married their sisters—Genesis 5:4).

Let's think about this for a moment: Cain and Abel are probably age 13 or older at this point; and does it seem likely that the world's first man and first woman decided to stop having sex for 13 years?  Cain and Abel may have been older than this—we do not know, but that is likely.  Cain has become a successful farmer; this requires some time and effort.  Therefore, let's assume that he's been farming for 5 or more years, producing greater vegetables with each harvest.

The Bible does not mention other people.  However, not mentioning other people does not mean that other people did not exist.  My guess is, Adam and the woman had a child every year or two for probably 50 years or more; perhaps over a period of 300 years or more.  With this understanding, Cain's concern make more sense.  If Abel is married and if they have a child or two, it would make a great deal of sense for that child to grow up to take revenge on Cain.

Cain''s concern for his own life, much greater than his concern for Abel's life, seems to indicate that there are more people on the earth than just Adam, Eve, Abel and himself.  He does have a wife (v. 17) which would be a sister (still, she could be his right woman as their gene pool was far superior to ours).  It is unlikely that Adam and Eve did not have a sexual relationship for 15–25 years which produced children.  Very likely at this time there were at least a dozen siblings to Cain.  When Cain is concerned that he will be killed, he uses the same word as is found in v. 8, also in the Qal imperfect.  He actually thought that he could hide this from God.  Realizing that God knew meant that anyone could know.

We will find out in v. 17 that Cain has a wife.  Now, God will banish him, so it seems unlikely that he would somehow marry after this incident.  It is possible that one of Adam's children seeks Cain out at a later time; but it is more likely that Cain was already married at the time of the murder.  This is also very much in line with the idea that he is at least 20 years old, having been a successful farmer for at least 5 years.

In any case, Cain fully understood that there was a reasonable consequence to what he had done, and that legal consequence was that he die.  We do not know whether this would be at the hand of Adam, the hand of a son of Abel (if there were any—we do not know Cain and Abel's ages; we do not know if there are more male children who have been born; we do not know if Cain and Abel are both married).  However, Cain, from his own conscience, understands that his execution is his logical end, based upon what he has done.

God has not, at any time, said that execution would be the result of killing another person.  Cain figured this out on his own.  This suggests that, for some generations, there was an innate understating of justice and consequences for sins.  This is built into the conscience of man—at least in the conscience of early man, probably as a result of knowing good and evil.

God did not tell Cain, "You will die at the hand of ____." God did not tell Cain that execution would be his end. God did not say, "Your punishment is to be executed in the future." Cain came to this conclusion on his own, without any sort of socialization, without any law being stated, without anyone before in his life saying, "If you murder another person, you will be executed." This was a brand new sin that probably no one had contemplated prior to this. The consequence of death seems logical and reasonable to Cain, and it immediately springs to his mind.

God will explain to Cain that his punishment will not include an execution.

Let's take an overview of this now:

Cain has murdered Abel and buried his body. Here is what we have covered so far:

Gen 4:9  Later, the LORD said to Cain, "Where is your brother Abel?" "I don't know," he replied. "Am I my brother's guardian?"

Cain knew that he would be asked something about Abel, so he had a slick answer already prepared.

Gen 4:10–12  Then He [God] said, "What have you done? Your brother's blood cries out to Me from the ground! So now you are cursed from the ground that opened its mouth to receive your brother's blood you have shed. If you work the land, it will never again give you its yield. You will be a restless wanderer on the earth."

Cain, who loved farming, would be disciplined in two ways: he would not longer be able to make farming work for him; and he would always be on the run. This is because he used his farming skills to bury his brother's body.

Gen 4:13–14  But Cain answered the LORD, "My punishment is too great to bear! Listen, You have banished me today from the soil, and I will hide myself [or, I will be hidden] from Your presence and become a restless wanderer on the earth, whoever finds me will kill me."

Cain recognizes that he is being punished and will have to wander, away from God's presence and away from his just punishment, which would be death. The one thing which Cain desired, God's approbation, would be withheld from him, as he would no longer be in God's presence.

At this point in time, Cain is old enough to be married (Genesis 4:17), and his wife would have been his sister. So, at this point in time, there is a population on earth of at least 4: Adam, Eve, Cain and his wife. So, who might kill Cain? Adam. Abel may have had a wife and they may have had children. And, given that Cain is old enough to be married, Adam and the woman probably had additional children. Therefore, even though there may not be anyone but Adam who would be ready and willing to kill Cain, life for these people was nearly 1000 years, so, within 20 years, there may be several people who would want to avenge Abel's death. As a result, Cain cannot stay in one place. This is an additional problem for him as a farmer. A farmer cannot pick up and move at a moment's notice. A farmer must stay with the soil. Cain no longer has this luxury.

The Bible often has an agenda. It records real and true human history, but these events are recorded with a specific agenda in mind. Cain spent endless hours prior to this farming; and Abel has spent day after day tending the flocks. These things are not recorded. We know their chosen professions, but the Bible never records *a day on the farm with Cain*. The Bible never goes into detail as to the animals which Abel raised. The Bible records specific information, and always with a specific purpose (although we may not always be able to ascertain the purpose of any given passage). In this passage, we are told that God will accept nothing other than His Son's death on the cross (the animal sacrifice of Abel) and that He will not give approval to our works, no matter how impressive they may seem (the fruits which Cain brought to God). Furthermore, if Cain does nothing more than bring to God his human good, then he will remain banished from God's presence forever (more precisely, for the rest of his life).

Just as God clothed Adam and the woman with animal skins, thus covering over their sin, illustrates the cross of our Lord; so does this narrative about Abel and Cain. So we are dealing with real historical narratives, but these

narratives have a purpose.  Whoever wrote these things down probably could have written page upon page telling us about other details; but these other details do not illustrate the gospel or spiritual truth.  Therefore, many interesting historical narratives are not covered in the Bible.

God apparently had a time and place when He would meet with Cain and Abel, as they brought offerings to God.  We are only told of this occurring one time, but there is nothing in the narrative to make us think that this was a one-shot event.

Cain, as a believer who has sinned grievously, retreats from God's presence.  He chooses to hide from God's presence, and he is in fear of additional judgment.  From the very beginning, sin is associated with separation from God and from a later judgment.  Furthermore, the punishment for sin is seen as too great to bear.  All of these are spiritual truths.  Sin separates us from God and, apart from the cross, sin is associated with a later judgment.

I used the illustration of stealing toys from my best friend (at age 4).  I recall having incredible guilt from that act, and facing him as a friend would have been very hard to do after betraying him as I did.  Cain's sin against God was much worse, so how can Cain continue to come to God as if nothing had happened?  Furthermore, how can Cain face Adam and Eve, his parents, after killing their son?

Gen 4:14 "Listen, You have banished me today from the soil, and I will hide myself [or, I will be hidden] from Your presence and become a restless wanderer on the earth, whoever finds me will kill me."

Genesis 4:14  Listen, You are expelling me today from upon the face of the ground; furthermore, I will be hidden from Your face [or, *presence*].  Also, I will be a wanderer and a fugitive in the earth and it will be [that] all who find me will kill me." (Kukis mostly literal translation)

Genesis 4:14  Listen, You have expelled me this day from You, from my family and from my farm; and, furthermore, I will be hidden from Your presence.  I will continually be a fugitive wandering all over the earth, and that it will be that anyone who finds me will kill me." (Kukis paraphrase)

Cain sets up a pattern here for the criminal psyche.  He has just killed Abel and hidden his body, but at no time does Cain speak of the sorrow and grief this would bring to Adam and Eve.  Since Cain is old enough to marry, there must be additional siblings apart from Cain and the late Abel, so they would also be grief-stricken—yet not a word about that either.  What does Cain talk about?  He is worried about his own life.  He expresses no empathy or sympathy toward those he has harmed, but he is quite concerned about his own future well-being.

Recall that Cain has not yet admitted his sin to God.  He nowhere says, "Yes, I killed Abel."  Instead, Cain is thinking like a sociopath.  He has no ability to empathize with his parents.  He has not sorrow for the loss of his closes friend and brother.  Cain is worried about one person, and that is Cain.  This is typical of a criminal mentality.

Cain does not clearly acknowledge his sin to God; therefore, he will remain temporally separated from God.  It appears as though Cain will remain out of fellowship for the remainder of his life.  Again, a parallel: as believers in Jesus Christ, if we have sinned and do not name this sin to God, we remain temporally separated from God (1John 1:7–10).

—————————————

| Chapter Outline | Charts, Graphics and Short Doctrines |
|---|---|

## God's Protection/Cain's Isolation

**And so says to him Y<sup>e</sup>howah, "To so [i.e., *therefore;* other readings suggest *(it is) not so*] all slaying Cain sevenfold he is avenged." And so places Y<sup>e</sup>howah to Cain a sign to not strike him all finding him.**

Genesis 4:15

**Then Y<sup>e</sup>howah said to him, "[It is] not so! Anyone who kills Cain will be avenged sevenfold." Then Y<sup>e</sup>howah placed a sign [or, *made a pledge*] with reference to Cain so that those who find [or, *come upon*] him will not assault him.**

**Then Jehovah said to him, "This is how it will be! Anyone who kills Cain will be avenged sevenfold." Then Jehovah placed a sign regarding Cain so that those who came across him would not assault him.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And the Lord said to him, Behold now, any one who kills Kain, unto seven generations vengeance shall be taken of him. And the Lord sealed upon the face of Kain the mark of the Name great and honourable, that any one who might find him should not kill him when he saw it upon him. |
| Latin Vulgate | And the Lord said to him: No, it shall not so be: but whosoever shall kill Cain, shall be punished sevenfold. And the Lord set a mark upon Cain, that whosoever found him should not kill him. |
| Masoretic Text (Hebrew) | And so says to him Y<sup>e</sup>howah, "To so [i.e., *therefore;* other readings suggest *(it is) not so*] all slaying Cain sevenfold he is avenged." And so places Y<sup>e</sup>howah to Cain a sign to not strike him all finding him. |
| Peshitta (Syriac) | And the LORD said to him, It shall not be so; whoever slays Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, so that anyone who may find him may not kill him. |
| Septuagint (Greek) | And the Lord God said to him, Not so, anyone that slays Cain shall suffer a seven-fold vengeance; and the Lord God set a mark upon Cain, so that no one that found him would kill him. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | The LORD said to him, "It won't happen [LXX, Syr, Vulg; MT therefore]; anyone who kills Cain will be paid back seven times. The Lord put a sign on Cain so that no one who found him would assault him. |
| Contemporary English V. | "No!" the LORD answered. "Anyone who kills you will be punished seven times worse than I am punishing you." So the LORD put a mark on Cain to warn everyone not to kill him. |
| Easy English | But the *Lord said to Cain, `For that reason, if anyone kills Cain, I will punish the killer 7 times.' Then the *Lord put a mark on Cain. Therefore, if anyone found him, they would not kill him. |
| Easy-to-Read Version | Then the Lord said to Cain, "{I will not let that happen!} If anyone kills you, Cain, then I will punish that person much, much more." Then the Lord put a mark on Cain. This mark showed that no person should kill him. |
| Good News Bible (TEV) | But the LORD answered, "No. If anyone kills you, seven lives will be taken in revenge." So the LORD put a mark on Cain to warn anyone who met him not to kill him. |
| *The Message* | GOD told him, "No. Anyone who kills Cain will pay for it seven times over." GOD put a mark on Cain to protect him so that no one who met him would kill him. |

New Berkeley Version          The LORD said to him: On the contrary, if anyone kills Cain, sevenfold vengeance shall be taken on him.  The LORD then put a mark on Cain so that none who found him might kill him.

New Life Bible                So the Lord said to him, "Whoever kills Cain will be punished by Me seven times worse." And the Lord put a mark on Cain so that any one who found him would not kill him.

## Partially literal and partially paraphrased translations:

American English Bible        And Jehovah God replied, 'That isn't so, for whoever kills Cain will pay seven penalties.' Then Jehovah God put a mark on Cain, so that nobody who found him would kill him.

Ancient Roots Translinear     Yahweh said to him, "Anyone slaying Cain is avenged sevenfold." Yahweh set a sign on Cain so anyone finding him would not smite him.

Beck's American Translation   The LORD told him, "No [Greek and other versions; Hebrew *therefore*], anyone who kills Cain will be punished seven time."  And the LORD put a mark on ain to keep anyone who met him from killing him.

Christian Community Bible     Yahweh said to him, "Well then, whoever kills Cain, will suffer vengeance seven times." And Yahweh put a mark on Cain to prevent anyone who met him from killing him.

*God's Word*™                 So the LORD said to him, "Not so! Anyone who kills Cain will suffer vengeance seven times over." The LORD gave Cain a sign so that anyone meeting him would not kill him.

New American Bible            Not so! the LORD said to him. If anyone kills Cain, Cain shall be avenged seven times. So the LORD put a mark [A mark: probably a tattoo to mark Cain as protected by God. The use of tattooing for tribal marks has always been common among the Bedouin of the Near Eastern deserts.] on Cain, so that no one would kill him at sight.

NIRV                          But the Lord said to him, "No. Anyone who kills you will be paid back seven times." The Lord put a mark on Cain. Then anyone who found him wouldn't kill him.

New Jerusalem Bible           'Very well, then,' Yahweh replied, 'whoever kills Cain will suffer a sevenfold vengeance.' So Yahweh put a mark on Cain, so that no one coming across him would kill him.

New Simplified Bible          Jehovah replied to him: »If anyone kills Cain, he will suffer vengeance seven times over.« Then Jehovah put a mark on Cain so that no one who found him would kill him.

## Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English        And the Lord said, Truly, if Cain is put to death, seven lives will be taken for his. And the Lord put a mark on Cain so that no one might put him to death.

Complete Jewish Bible         ADONAI answered him, "Therefore, whoever kills Kayin will receive vengeance sevenfold," and ADONAI put a sign on Kayin, so that no one who found him would kill him.

JPS (Tanakh—1985)             The LORD said to him, "I promise, if anyone kills Cain, sevenfold vengeance shall be taken on him."  And the LORD put a mark on Cain, lest anyone who met him should kill him.

Judaica Press Complete T.     And the Lord said to him, "Therefore, whoever kills Cain, vengeance will be wrought upon him sevenfold," and the Lord placed a mark on Cain that no one who find him slay him.

NET Bible®                     But the LORD said to him, "All right then [The Hebrew term ????? (lakhen, "therefore") in this context carries the sense of "Okay," or "in that case then I will do this."], if anyone kills Cain, Cain will be avenged seven times as much [The symbolic number seven is used here to emphasize that the offender will receive severe

punishment. For other rhetorical and hyperbolic uses of the expression "seven times over," see Pss 12:6; 79:12; Prov 6:31; Isa 30:26.]." Then the LORD put a special mark [Heb "sign"; "reminder." The term "sign" is not used in the translation because it might imply to an English reader that God hung a sign on Cain. The text does not identify what the "sign" was. It must have been some outward, visual reminder of Cain's special protected status.] on Cain so that no one who found him would strike him down [God becomes Cain's protector. Here is common grace - Cain and his community will live on under God's care, but without salvation.].

| | |
|---|---|
| NIV – UK | But the Lord said to him, `Not so [Septuagint, Vulgate and Syriac; Hebrew Very well]; anyone who kills Cain will suffer vengeance seven times over.' Then the Lord put a mark on Cain so that no one who found him would kill him. |

## Limited Vocabulary Translations:

| | |
|---|---|
| International Standard V | . |

## Catholic Bibles (those having the Imprimatur):

| | |
|---|---|
| The Heritage Bible | . |

## Jewish/Hebrew Names Bibles:

| | |
|---|---|
| Kaplan Translation | . |

## Expanded/Embellished Bibles:

| | |
|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

## Literal, almost word-for-word, renderings:

| | |
|---|---|
| *The Amplified Bible* | And the Lord said to him, [Some versions read, "Not so!"] Therefore, if anyone kills Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark [Many commentators believe this sign not to have been like a brand on the forehead, but something awesome about Cain's appearance that made people dread and avoid him.] or sign upon Cain, lest anyone finding him should kill him. |
| Concordant Literal Version | And saying to him is Yahweh Elohim, "Not so. Anyone killing Cain, sevenfold shall it be avenged. "And placing is Yahweh Elohim a sign for Cain, to avoid anyone finding him smiting him. |
| English Standard Version | Then the LORD said to him, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the LORD put a mark on Cain, lest any who found him should attack him. |
| LTHB | And Jehovah said to him, If anyone kills Cain, he shall be avenged sevenfold. And Jehovah set a mark on Cain, so that anyone who found him should not kill him. |
| NASB | So the LORD said to him, "Therefore whoever kills Cain, vengeance will be taken on him sevenfold." And the Lord appointed [Or set a mark on] a sign for Cain, so that no one finding him would slay him. |
| New King James Version | And the LORD said to him, "Therefore [Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read Not so.], whoever kills Cain, vengeance shall be taken on him sevenfold." And the LORD set a mark on Cain, lest anyone finding him should kill him. |

| Syndein | And Jehovah/God said unto him, "Therefore whosoever murders Cain {a vigilante}, shall be punished sevenfold." Consequently, Jehovah/God set a mark/sign/warning upon Cain, lest any finding him should kill him. {Note: This is referring to the punishment for being a vigilante. The vigilante lowers himself to the level of the criminal and will be punished for taking the law into his own hands. Law must try the criminals.}. |
|---|---|
| World English Bible | Yahweh said to him, "Therefore whoever slays Cain, vengeance will be taken on him sevenfold." Yahweh appointed a sign for Cain, lest any finding him should strike him. |
| Young's Updated LT | And Jehovah says to him, "Therefore—of any slayer of Cain sevenfold it is required;" and Jehovah sets to Cain a token that none finding him does slay him. |

**The gist of this verse:**     God makes a pledge to Cain that he will not be slain if anyone comes upon him and says that anyone who slays Cain will be avenged sevenfold.

| Genesis 4:15a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וְ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| ʾâmar (רָמַא) [pronounced *aw-MAHR*] | *to say, to speak, to utter; to say [to oneself], to think* | 3rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to* | directional/relational preposition with the 3rd person masculine singular suffix | No Strong's # BDB #510 |
| YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*] | transliterated variously as *Jehovah, Yahweh, Yᵉhowah* | proper noun | Strong's #3068 BDB #217 |

**Translation:** Then Yᵉhowah said to him,...

Here is an interesting change. Rather than use the preposition of respect, God now uses the simple preposition of direction or relation. So, God is clearing up what Cain has concluded. God was clear as to Cain's punishment; God was clear as to what would happen to Cain, and yet, Cain comes up with his own punishment, which did not come from God. So, the implication is, God is somewhat impatient with what Cain has said.[19]

| Genesis 4:15b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to, with reference to, as to, with regards to, belonging to* | preposition | No Strong's # BDB #510 |

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[19] I am using "impatient" as language of accommodation, as we know that God is not impatient.

| | **Genesis 4:15b** | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| kên (כֵן) [pronounced *kane*] | *so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted* | properly, an active participle; used primarily as an adverb | Strong's #3651 BDB #485 |
| Together, the lâmed preposition and kên mean *therefore, according to such conditions, that being so; certainly, truly*. | | | |
| This reading might be: | | | |
| lôʾ (אֹל or אוֹל) [pronounced *low*] | *not, no* | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| kên (כֵן) [pronounced *kane*] | *so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted* | properly, an active participle; used primarily as an adverb | Strong's #3651 BDB #485 |
| | | | |
| kôl (כֹל) [pronounced *kohl*] | *every, each, all of, all; any of, any* | masculine singular construct not followed by a definite article | Strong's #3605 BDB #481 |
| hârag (הָרַג) [pronounced *haw-RAHG*] | *to kill, to slay, to execute; to destroy, to ruin* | Qal active participle | Strong's #2026 BDB #246 |
| Qayin (קַיִן) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Qayin, Kain; Kenite* | masculine singular, proper noun (BDB #884); also used as a gentilic adjective (BDB #883) | Strong's #7014 BDB #883–884 |
| shibeʿâthayim (שִׁבְעָתַיִם) [pronounced *shib-ǵaw-THAH-yihm*] | *seven-fold, seven times [as much]* | feminine dual noun | Strong's #7659 BDB #988 |
| nâqam (נָקַם) [pronounced *naw-KAHM*] | *to take vengeance, vengeance being taken, to be avenged* | 3rd person masculine singular, Hophal imperfect | Strong's #5358 BDB #667 |

**Translation:**...“[It is] not so!  Anyone who kills Cain will be avenged sevenfold.”

You will note in the Hebrew exegesis, there is a disagreement as to what the first two words are (these are particles, actually).  God is making it clear that Cain has it wrong and has come to a false conclusion.

The first two words in a quote from our Lord are: likely lôʾ (אֹל or אוֹל) [pronounced *low*] (which is a negative prefix, similar to the alpha primitive in Greek, meaning *not* and kên (כֵן) [pronounced *kane*], which means *so*.  This is a disputed reading; however, this is what *The Emphasized Bible* and Owen both seem to think; and, contextually, it makes sense (the other reading is *therefore*).  *Sevenfold* literally means *seven times as much*, but is a figure

of speech which gives emphasis to what is to be done. *Vengeance will be taken* is in the Hophal imperfect, which is causative action. God will cause vengeance to be taken upon this person.

| Genesis 4:15c | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| sîym (שִׂים) [pronounced *seem*]; also spelled sûwm (שׂוּם) [pronounced *soom*] | *to put, to place, to set; to make; to appoint* | 3rd person masculine singular, Qal imperfect | Strong's #7760 BDB #962 |
| YHWH (והיה) [pronunciation is possibly *yhoh-WAH*] | transliterated variously as *Jehovah, Yahweh, Yᵉhowah* | proper noun | Strong's #3068 BDB #217 |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to, with reference to, as to, with regards to, belonging to* | preposition | No Strong's # BDB #510 |

The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto;* it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to;* in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into,* as in transforming *into* something else, changing *into* something else (Genesis 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Genesis 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by,* which would be apropos here. ❺ *With regards to, as to.* Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter,* used of cause and reason (*propter* means *because;* Gesenius used it). ❼ *Concerning, about,* used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of* anyone, *for* anyone. ❾ As applied to a rule or standard, *according to, according as, as though, as if.* ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of.*

| | | | |
|---|---|---|---|
| Qayin (קַיִן) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Qayin, Kain; Kenite* | masculine singular, proper noun (BDB #884); also used as a gentilic adjective (BDB #883) | Strong's #7014 BDB #883–884 |
| ʾôwth (אוֹת) [pronounced *oath*] | *sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning* | feminine singular noun | Strong's #226 BDB #16 |

**Translation:** Then Yᵉhowah placed a sign [or, *made a pledge*] with reference to Cain...

This is interesting, because most of us picture God putting a dot or something on Cain's forehead. However, the reasonable preposition to use here would be translated *upon,* which is not the preposition which we have here. If the word here was *pledge, assurance* then we would have expected the verb *to give*. However, the verb can

mean *to make;* so God could be *making a pledge with regard to Cain.* Therefore, it is possible that God spoke to others and told them what Cain's sentence was, and marked him as off-limits with regards to execution.

So, there are problems with understanding this to mean that God placed a mark of some sort on Cain simply because of the preposition. We have a lâmed preposition when we should expect the preposition ʿal (לַע) [pronounced *ĝahl*], which means *upon, beyond, on, against, above, over, by, beside.* Strong's #5920, #5921 BDB #752. However, the words used here are consistent with the translation Then Yᵉhowah made a pledge to [or, *with reference to*] Cain. Therefore, it is most reasonable to understand that God essentially made a vow to Cain that he would be protected. It is not as leftist-cool as a tattoo of, say, the communist hammer and sickle, on Cain's forehead, but it is probably a more accurate understanding.

| Genesis 4:15d | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to, with reference to, as to, with regards to, belonging to* | preposition | No Strong's # BDB #510 |
| bilᵉtîy (יִתְלְב) pronounced *billᵉ-TEE*] | *not* | adverb/particle of negation | Strong's #1115 BDB #116 |
| This combination means *in that not, so that this [will not happen], so as not;* particularly when followed by an infinitive. | | | |
| nâkâh (הָכָנ) [pronounced *naw-KAWH*] | *to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate* | Hiphil infinitive construct | Strong #5221 BDB #645 |
| ʾêth (חֵא) [pronounced *ayth*] | untranslated mark of a direct object; occasionally *to, toward* | affixed to a 3ʳᵈ person masculine singular suffix | Strong's #853 BDB #84 |
| kôl (לכ) [pronounced *kohl*] | *every, each, all of, all; any of, any* | masculine singular construct not followed by a definite article | Strong's #3605 BDB #481 |
| mâtsâʾ (אָצָמ) [pronounced *maw-TSAW*] | *finding [unexpectedly], happening upon, coming upon; detecting, discovering; meeting* | Qal active participle with the 3ʳᵈ person masculine singular suffix | Strong's #4672 BDB #592 |

**Translation:** ...so that those who find [or, *come upon*] him will not assault him.

This suggests that, even though Cain will be isolated from his family, from time to time, people would come upon him.

Why does God allow Cain to be isolated rather than to have him executed? In that day and age, it was possible to take Cain and completely isolate him from society, except for those who were descendants from him. Such isolation is nearly impossible today. Furthermore, this could have been done to show that you cannot allow a murderer to live. Although Cain did not kill anyone else, he will have a prominent criminal among his descendants.

Gen 4:15 Then the LORD replied to him, "In that case, whoever kills Cain will suffer vengeance seven times over." And He placed [or, *established, ordained*] a mark on Cain so that whoever found him would not kill him.

In this instance, the case of the first murder, God allows for banishment to be the punishment for the crime.

Interestingly enough, God does not exact the death penalty here and He does not allow anyone else to do so either. Let me suggest to you *why:* Abel is a type of Christ and his blood was shed for Cain; therefore, Cain is pardoned for his sin. The picture is, the innocent one sheds his blood so that the guilty one is preserved. Another spiritual parallel.

There is quite a lot of disagreement as to what the *mark of Cain* is. The word often translated *mark* is ʾôwth (אוֹת) [pronounced *oath*] which means, *sign, token, pledge, assurance*. Strong's #226 BDB #16. We have already seen this word back in Genesis 1:14: And God said, Let luminaries be in the expanse of the heavens, to divide between the day and the night. And let them be for **signs** and for seasons, and for days and years. Same Hebrew word. Another legitimate (and more literal) translation would be: Therefore, the Lord will ordain, with reference to Cain, a pledge of assurance that anyone who finds him will not kill him. This translation takes into account the tenses and morphology of the verbs, the lâmed preposition, which most translators do not translate, as well as the more common meanings of the words used.

Furthermore, we have a later use of the word too often translated *mark* where there was not necessarily a physical mark made. Rahab the prostitute, when selling out her city of Jericho to Joshua, asked for him to give her assurance that she and her family would be protected. And now, please swear to me by Jehovah, since I have dealt with you in kindness, that you will also deal with my father's house in kindness, and shall give to me a **sure sign**; and shall keep alive my father, and my mother, and my brothers, and my sisters, and all that is to them, and shall deliver our souls from death (Joshua 2:12–13). Joshua and his men responded by giving her an oath that they would treat her and her family in grace and truth (Joshua 2:14).

For Cain's benefit, God placed or put a mark upon him. The verb has a wide variety of applications, including *to set, ordain*, or *appoint* but more often *to put, place* or *set*. *Cain* has a lamed (ל) prefix, which has close to ten pages of applications in *Brown-Driver-Briggs*. This word denotes direction, but not necessarily motion. It can express locality or denote the object of the verb. It can even mean *with reference to* or *regarding*. The Hebrew word for *mark* is ʾôwth (אוֹת) [pronounced *oath*] and it can mean *sign, token, pledge, symbol* or *omen.* The reason that this is translated *mark* is that the verb associated with this noun can mean *mark*. This could just as easily mean *the Lord shall ordain on behalf of Cain a pledge of assurance that anyone who finds him will not kill him.* Because of the KJV translation, many have speculated just what is the *mark of Cain*. In Josh. 2:12 there is no physical mark involve yet the same word is used. The *mark of Rahab* as not a mark, but a verbal pledge or vow to deal kindly and faithfully with her (Josh. 2:14). In other words the sign to Rahab was a vow or a pledge from the two spies. One of the more humorous signs is when God comes to Moses and tells Moses that he is to lead Israel out of bondage. Moses asks for a sign and God tells him that he, Moses, will lead the people to this mountain (which is outside of Egypt and on the way to Israel) and they will worship there. So, the sign to Moses and the people that he will lead them out of Egypt and into Israel is the fact that he will lead them out of Egypt and into Israel.

Sign is also used for a very recognizable physical phenomena. Moses was to show the Pharaoh a staff, throw it upon the ground and it would turn into a snake. He was also to put his hand inside his cloak, pull it out and it would be leprous like snow. Both of these things were called signs by God. Neither was permanent and they both represented to the Pharaoh that Moses was from God. That is, the signs themselves were meaningless; it was what they signified that was important. A sign to Eli in 1Samuel 2:24 was that his two sons would both die on the same day.

Cain is concerned that he is not killed in revenge and God either gives him a sign or a mark or an assurance. Since this term doesn't seem to be used for an actual physical mark which is put upon someone; furthermore, I am not certain what that physical mark would be which would keep anyone from killing Cain. Certainly, there has been a population explosion or sorts, but still everyone would know everyone else. God wouldn't come to them as a whole and tell them not kill the guy with the red dot on his head because that's Cain; everyone knew who Cain

was.  God just has to say the word that no one is to touch Cain and that sets up the limits.  More important than any physical mark to Cain would be God's assurance He would see to it that no one kills Cain or that person would be avenged sevenfold.

A question that you should be asking yourself: this is the Old Testament and the God of the Old Testament is a severe, harsh God.  What happened to *an eye for an eye; a tooth for a tooth*?  God is not just pardoning Cain, he is providing Cain with protection.  God did not give man the law yet.  There is no organized society as such yet.  There is a society, but it is just a group of people with nothing more than social mores.  There is no law, no governing body, no court system, no police force, etc.  This may be hard to understand, but what that means is that anyone who killed Cain would be guilty of revenge, hatred, murder, and vigilantism.  A system of law must be in place in order for someone to be guilty of breaking the law.  A court system must be in effect to impartially judge those who have gone against the law.  Law is not effective or meaningful unless it is impartial.  There could be no impartiality in the killing of Cain and God despises anarchy.

Gen 4:15b  Therefore, the Lord will ordain, with reference to Cain, a pledge of assurance that anyone who finds him will not kill him.

God is giving Cain assurance that he will not be murdered; however, it is not clear whether Cain actually bore any sort of a physical change (although that is the general interpretation which most translation give to this verse).  What you will find is, there are a number of things in the Bible where we understand the gist of what is going on, but we do not fully understand every single detail.  An example of this is, in the future, there will be a distributions of land, and who gets what plot of land will be determined by the throwing of lots.  However, we will hot have any idea exactly what these *lots* looked like or how throwing them determined this or that.  Context tells us the results of throwing the lots, but none of the details.  Here, it is clear that Cain will not be executed for his crime (although he is punished); but exactly what God does in order to reassure Cain is not revealed to us.  In my opinion, what Cain receives is God's assurance, and nothing else.

A question that you should be asking yourself: this is the Old Testament and the God of the Old Testament is supposedly a severe, harsh God; so what happened to *an eye for an eye; a tooth for a tooth*?  God is not just pardoning Cain, he is providing Cain with protection.  Why does God do this?  Let me suggest the following:

God did not give man the law yet.  There is no organized society as such yet.  There is a society, but it is just a group of people with nothing more than social mores.  There is no law, no governing body, no court system, no police force, etc.  This may be hard to understand, but what that means is, anyone who kills Cain would be guilty of revenge, hatred, murder, and vigilantism.  In other words, the killing of Cain would be the result of a whole new set of sins.  A system of law must be in place in order for someone to be guilty of breaking the law.  A court system must be in effect to impartially judge those who have gone against the law.  Law is not effective or meaningful unless it is impartial.  There could be no impartiality in the killing of Cain and God despises anarchy.

What will be required is a codex of laws, with specifics laid out.  Interestingly enough, the first time that murder is specifically defined as a sin with specific consequences is not given to us until Genesis 9:6, which is after the flood.  If God said this earlier, we are not aware of it.

Let's look at one more verse from the New Testament about Cain: Yet in like manner these people also, beguiled with sensual images and carried away to an impious course of conduct,[20] defile the flesh, reject authority, and blaspheme the glorious ones...But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively.  Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion (Jude 1:8, 10–11).  *Walking in the way of Cain* simply means to depend upon the works of their hands for approval from God and to not understand *why* God wants what He wants.  For many such persons, they gain the approval of man, and that is good enough for them.

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[20] From comma to comma is one Greek word, with this meaning, according to Thayer.  This is often translated with the single word *dreamers,* which does not convey what is being said here.  Strong's #1797.

As we will find throughout the Bible, the specifics which are recorded history have parallels or application even to today.

| Cainian Parallels | |
|---|---|
| **Cain** | **Parallel** |
| Cain offers up his own human good works to God, and God rejects it. | God rejects all human good production. |
| Abel brings to God an animal sacrifice. This sacrifice is acceptable to God. | The sacrifice of Jesus Christ is acceptable to God; God is never propitiated by human works. |
| Cain will no longer be a successful farmer. Although Cain apparently produced some wonderful fruits and vegetables, they have long since rotted or have become waste and he will no longer be able to produce more. | The works of our hands are transitory. They will not survive. They will rot and be thrown away. |
| Cain is banished from society. | God must separate the profane from the holy. At the end of the Millennium, all unbelievers and fallen angels will be removed from believers by being thrown into the Lake of Fire. We recognize this principle in society and remove criminals from society as well (a degenerate society does not recognize this principle). |
| Cain will no longer be in the Lord's presence. | Unbelievers who have chosen not to come to God through Jesus Christ will be banished from Him forever. The logic is simple: if you have no desire to meet God on God's terms during life, you will certainly have no interest in spending eternity with God. |

This is a point which cannot be overemphasized: you have to be willing to approach God at least one time in your life on His terms, which terms are compatible with His character. The cross of Jesus Christ is compatible with His essence. The cross represents God's love, righteousness and justice. We do not get to approach God with our own human works, which ignore God's love, righteousness and justice completely. We do not get to devise some picture of God in our minds, and worship *that* God—that is blatant self-worship. If we are not willing to come to God just one time in our lives—faith in Christ requires only a few seconds of our time—then we will not want to spend eternity with the One we have rejected every single second of our lives.

| | |
|---|---|
| Cain does not admit his sin and he will no longer be in the Lord's presence. | Believers who do not name their sins to God are out of fellowship, and therefore, temporally removed from God's presence. |
| Cain's punishment is too great for him to bear. | We are unable to bear the punishment for our own sins. It is only through Jesus Christ (Abel's animal sacrifice) that we are delivered. |
| Cain will be punished, but he will not be executed by God. | Cain is a believer in Jehovah Elohim; they spoke regularly. So, Cain will be under a temporal judgment, as he stays out of fellowship; but he will not be cast into the Lake of Fire as a final judgment. |
| Innocent Abel dies but Cain receives assurances from God that he will not be killed. | This simply represents the death of Jesus Christ for the sins of the world. We deserve to die, but the Lamb of God died in our stead. |

I may not know the reason why God included this or that verse or this or that chapter in the Bible, but there is always a reason.

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**Chapter Outline**                              **Charts, Graphics and Short Doctrines**

</div>

So far in this chapter, Cain and Abel assembled before God and brought Him their offerings.  Abel's offering of a slain animal was accepted (which sacrifice represents the death of Jesus Christ for our sins).  Cain's offering of the works of his hands was ignored (God rejects the good produced by man in the flesh).  Cain is furious, and he later lures Abel to a deserted area and kills him (very likely with a sacrificial knife).  God has judged Cain and Cain will no longer have success as a farmer; and further, God banishes Cain from the rest of society.

Genesis 4:15  Then Y$^e$howah said to him, "[It is] not so!  Anyone who kills Cain will be avenged sevenfold."  Then Y$^e$howah placed a sign [or, *made a pledge*] with reference to Cain so that those who find [or, *come upon*] him will not assault him. (Kukis mostly literal translation)

Genesis 4:15  Then Jehovah said to him, "This is how it will be!  Anyone who kills Cain will be avenged sevenfold."  Then Jehovah placed a sign regarding Cain so that those who came across him would not assault him. (Kukis paraphrase)

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|---|---|---|
| **And so goes out Cain from to faces of Y$^e$howah.  And so he dwells in a land of Nod east of Eden.** | Genesis 4:16 | **Therefore, Cain went out from the presence of Y$^e$howah and he lived in the land of Nod east of Eden.** |

**Therefore, Cain went out from the presence of Jehovah and he lived in the land of Nod, east of Eden.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Kain went out from before the Lord, and dwelt in the land of the wandering of his exile, which had been made for him from before, as the garden of Eden. |
| Jerusalem targum | And Kain went out from before the Lord, and dwelt in the land of exile and wandering, eastward of the garden of Eden. |
| Latin Vulgate | And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth at the east side of Eden. |
| Masoretic Text (Hebrew) | And so goes out Cain from to faces of Y$^e$howah.  And so he dwells in a land of Nod east of Eden. |
| Peshitta (Syriac) | And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. |
| Septuagint (Greek) | So Cain went forth from the presence of God, and dwelt in the land of Nod over against Eden. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | Cain left the Lord's presence, and he settled down in the land of Nod, east of Eden. |
| Contemporary English V. | But Cain had to go far from the LORD and live in the Land of Wandering, which is east of Eden. |
| Easy English | So Cain went away from God. And he lived in the region called Nod, which was east from Eden. |

| | |
|---|---|
| Easy-to-Read Version | Cain went away from the Lord. Cain lived in the land of Nod [This name means "wandering."]. |
| Good News Bible (TEV) | And Cain went away from the LORD's presence and lived in a land called "Wandering," which is east of Eden. |
| *The Message* | Cain left the presence of GOD and lived in No-Man's-Land, east of Eden. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | Thereafter, Cain left the presence of God and lived in Nod, which borders Edem. |
| Ancient Roots Translinear | Cain proceeded from the face of Yahweh and dwelled as a migrant in the land eastward of Eden. |
| Beck's American Translation | Cain went away from the LORD and lived in the land of Wandering, east of Eden. |
| *God's Word™* | Then Cain left the LORD'S presence and lived in Nod [The Land of Wandering], east of Eden. |
| New American Bible | Cain then left the LORD's presence and settled in the land of Nod [The land of Nod: a symbolic name (derived from the verb nûd, to wander) rather than a definite geographic region.], east of Eden. |
| New Jerusalem Bible | Cain left Yahweh's presence and settled in the land of Nod, east of Eden. |
| New Simplified Bible | Cain went out from Jehovah's presence and lived in the land of Nod (Fugitiveness). Nod is east of Eden. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | And Cain went away from before the face of the Lord, and made his living-place in the land of Nod on the east of Eden. |
| Ferar-Fenton Bible | Cain accordingly went out from the presence of the Ever-living, and lived in a land exile on the eastern side of Eden,... |
| Judaica Press Complete T. | And Cain went forth from before the Lord, and he dwelt in the land of the wanderers, to the east of Eden. |
| New Advent Bible | And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth at the east side of Eden. |

**Limited Vocabulary Translations:**

| | |
|---|---|
| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

| | |
|---|---|
| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

| | |
|---|---|
| Kaplan Translation | . |

**Expanded/Embellished Bibles:**

| | |
|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| Concordant Literal Version | And forth is Cain faring from before Yahweh Elohim, and is dwelling in the land of Nod, east of Eden. |
| Darby Translation | And Cain went out from the presence of Jehovah, and dwelt in the land of Nod, toward the east of Eden. |
| English Standard Version | Then Cain went away from the presence of the LORD and settled in the land of Nod, east of Eden. |
| exeGeses companion Bible | And Qayin goes from the face of Yah Veh<br>and settles in the land of Nod, on the east of Eden: |
| NASB | Then Cain went out from the presence of the Lord, and settled [Lit dwelt] in the land of Nod [I.e. wandering], east of Eden. |
| New King James Version | **The Family of Cain**<br>Then Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden. |
| Syndein | {Cain's Rejection of the Lord - Maximum Negative Volition}<br>Then Cain kept on going out from the presence of the Jehovah/God {literally and mentally}, and kept on dwelling in the land of Nod {means wandering}, on the east of Eden {most likely Asia/China/the Orient}. |
| World English Bible | Cain went out from Yahweh's presence, and dwelt in the land of Nod, on the east of Eden. |
| Young's Updated LT | And Cain goes out from before Jehovah, and dwells in the land, moving about east of Eden. |

**The gist of this verse:**     Cain leaves the Presence of Y<sup>e</sup>howah, and lives in a land called *Wandering,* which was east of Eden.

### Genesis 4:16a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's #<br>BDB #253 |
| yâtsâʾ (אָצָי) [pronounced *yaw-TZAWH*] | *to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]* | 3rd person masculine singular, Qal imperfect | Strong's #3318<br>BDB #422 |
| Qayin (יַק) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Qayin, Kain; Kenite* | masculine singular, proper noun (BDB #884); also used as a gentilic adjective (BDB #883) | Strong's #7014<br>BDB #883–884 |
| min (מִן) [pronounced *mihn*] | *from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than* | preposition of separation | Strong's #4480<br>BDB #577 |
| lâmed (ל) [pronounced *l<sup>e</sup>*] | *to, for, towards, in regards to, with reference to, as to, with regards to, belonging to* | directional/relational preposition | No Strong's #<br>BDB #510 |

## Genesis 4:16a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| pânîym (פָּנִים) [pronounced *paw-NEEM*] | *face, faces, countenance; presence* | masculine plural construct (plural acts like English singular) | Strong's #6440 BDB #815 |
| Together, the two prepositions and pânîym mean *from before, from the presence of, from a position before a person or object, from before a place*. However, this also expresses source or cause, and is also rendered *because of, on account of*. | | | |
| YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*] | transliterated variously as *Jehovah, Yahweh, Yᵉhowah* | proper noun | Strong's #3068 BDB #217 |

**Translation:** Therefore, Cain went out from the presence of Yᵉhowah...

Cain's desire was to gain the approval of God more than his brother; and when that did not happen, he killed his brother. As a result, Cain must leave the presence of God. The presence of God (the *face of Yᵉhowah*) simply refers to the Preincarnate Christ, the 2nd Person of the Trinity, the Revealed Member of the Trinity.

This suggests that those who were alive loved the Preincarnate Christ, and manifestation of God to them. This was, quite obviously, a different relationship that they had, different from their relationship to their family members (all of the people on earth were family members) Essentially, this was Jesus on earth; and He would be no different than Jesus who would walk the earth 3000 or 4000 years later.

## Genesis 4:16b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâshab (בשִׁי) [pronounced *yaw-SHAHᴮV*] | *to remain, to stay; to dwell, to live, to inhabit; to sit* | 3rd person masculine singular, Qal imperfect | Strong's #3427 BDB #442 |
| This is a very common verb used here for the first thing. | | | |
| bᵉ (ב) [pronounced *bᵉʰ*] | *in, into, at, by, near, on, with, before, against, by means of, among, within* | a preposition of proximity | No Strong's # BDB #88 |
| ʾerets (אֶרֶץ) [pronounced *EH-rets*] | *earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]* | feminine singular construct | Strong's #776 BDB #75 |
| Nôwd (נוֹד) [pronounced *nohd*] | *wandering;* transliterated *Nod* | masculine singular noun | Strong's #5112 & #5113 BDB #627 |

| Genesis 4:16b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| This word is only found in one other place: Genesis 4:16, where it is often transliterated as *Nod,* the place where Cain was sent to wander.  *Nod* is Strong's #5113  BDB #627. | | | |
| qêdem (קֶדֶם) [pronounced *KAY-dem*] | *east, antiquity, front, that which is before, aforetime; in front, mount of the East; ancient time, aforetime, ancient, from of old, earliest time; anciently, of old ; beginning; eastward, to or toward the east* | noun/adverb; construct form | Strong's #6924 BDB #870 |
| ʿÊden (עֶדֶן) [pronounced *ĢAY-den*] | *pleasures;* and is transliterated *Eden* | proper singular noun; place/territory | Strong's #5731 BDB #727 |

**Translation:** ...and he lived in the land of Nod east of Eden.

This particular land was probably extensive and Cain wandered throughout it, the land receiving its name from Cain's wanderings.

Gen 4:16  Then Cain went out from the LORD's presence and lived in the land of Nod, east of Eden.

In the dispensation of innocence and the dispensation of fallen man, God had a visible presence.  In innocence, it was in the garden and in man's fallen sate, it was just outside the garden.  When Cain left this area, he left the visible presence of Jesus Christ.

Back in v. 12, when God tells Cain that he will be a wanderer on the earth (and Cain confirms this in v. 14), *wanderer* is the word nûwd (דוּנ) [pronounced *nood*] and it means *to move to and fro* or *to wander*.  It has a related meaning which I would guess came centuries afterward and that is *show grief, lament, shake the head to and fro, to console* or *to deplore (and taunt)*.  The latter usage of this word occur about the time of Jeremiah and the former usage in Genesis.  Language develops by associations made.  Cain was associated with this word and Cain was banished from God's presence as the first murderer.  Because of this, Cain was grieved and he lamented; therefore, it is likely that this word came to have that connotation.  Furthermore, as a person can wander to and fro, the head can be shaken to and fro; that being true and given the connotation of nûwd, shaking the head to and fro came to be association with grief or deploring but then also with sympathy, as some would feel sorry for Cain (at least he did).  In this verse, the word *Nod* is from the Hebrew word Nôwd (דוֹנ) [pronounced *nohd*].  The only difference between the words is a dagesh (the little dot next to the *w*) which becomes a cholem (a tiny dot above the *w*).  Prior to the vowel points (which did not exist in the original manuscripts) these words would be identical.  *Land* and *earth* are the same word in the Hebrew: ʾerets (עֶרֶא) [pronounced *EH-rets*].  Context would determine the usage.  It is generally agreed that this verse refers to a proper noun, taken from the curse placed upon Cain.  Cherubim had been placed at the east entrance of the Garden of Eden to prevent man from entering into the garden the taking from the tree of life.  Cain settled in this area fearing for his life.

As I suggested before, Adam, Eve, Cain and Abel all had a face to face relationship with the Lord.  He walked with them and He spoke with them.  Cain will be banished from God's presence; that is, he will no longer have a face-to-face relationship with God.

We are given some description of the land around Eden.  Prior to the flood, man found himself in essentially one area.  Cain left this area and moved to Nod, which word means *wandering*.

As we will find out, Cain will not be banished alone.  He will have his wife.  Now, in case you wonder from where did Cain get his wife, she would have been one of his sisters (Genesis 5:4).

The Bible does not always specifically connect things together, e.g., from where did Cain get his wife.  Adam and Eve had sons and daughters, but the Bible does not point out that they intermarried.  This is left to us to sort this out.  Just because some factoid which we think is important, for whatever reason, is missing from the Bible, does not indicate that the Bible is defective in any way.  God has portions of man's history recorded for specific reasons.

One of the most fascinating aspects of Scripture, although you may not think this, is genealogy.  The Bible records, in bits and pieces, and eventually, in full, all the genealogies which take us from **Adam to Jesus** (the 2*nd* *Adam*).  I have searched out my own genealogy, and it is huge and, in essence, virtually infinite (like everyone's line).  And as I move backward into time, I can go in several directions.

In the Bible, over a period of 2000 to 4000 years (over which period of time the Bible was written), a dozen or so men specifically chose certain genealogies to follow.  Some genealogies are followed to a dead end and they just stop, never to be picked up and followed again.  However, there is one genealogy which is followed all the way from Adam to Jesus.  God knows what He is doing.  The fact that we have this complete genealogy indicates that God, from beginning to end, knows what He is doing; and this complete genealogy is evidence that the Bible is complete.  No other genealogy is followed from beginning to end (in fact, few genealogies are followed for more than 10 generations); and once we get to Jesus, there are no more genealogies to follow (no one thinks that there is some importance in following Peter's genealogy or the genealogy of Mary and Joseph, who had children together after the virgin birth of Jesus).  In fact, there is only one genealogy followed from beginning to end in all of human history—just one.

We will follow out Cain's genealogy, but, at some point, we will stop, and it will never be picked up again anywhere else in the Bible.

Genesis 4:16  Therefore, Cain went out from the presence of Y*e*howah and he lived in the land of Nod east of Eden. (Kukis mostly literal translation)

Genesis 4:16  Therefore, Cain went out from the presence of Jehovah and he lived in the land of Nod, east of Eden. (Kukis paraphrase)

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| **Chapter Outline** | **Charts, Graphics and Short Doctrines** |
|---|---|

### The Line of Cain

| And so knows Cain his woman and so she conceives and so she gives birth to Enoch. And so he is a building of a city and so he calls a name of the city as a name of his son Enoch. | Genesis 4:17 | Cain knew his wife and she conceived and gave birth to Enoch.  Subsequently, he builds a city [lit., *a building of a city*] and he names the city after his son Enoch [lit., *and so he calls a name of the city after a name of his son, Enoch*]. |
|---|---|---|
| **Cain had relations with his wife and she conceived and then gave birth to Enoch.  The city that was eventually built was named after his son Enoch.** | | |

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Kain knew his wife, and she conceived and bare Hanok; and he builded a city, and called the name of the city after the name of his son, Hanok. |
| Jerusalem targum | Kain slew Habel his brother that the earth multiplied fruits, as the fruits of the garden of Eden; (but) from (the time that) he sinned and killed his brother, it changed, to produce thorns and thistles. |
| Latin Vulgate | And Cain knew his wife, and she conceived, and brought forth Henoch: and he built a city, and called the name thereof by the name of his son Henoch. |
| Masoretic Text (Hebrew) | And so knows Cain his woman and so she conceives and so she gives birth to Enoch.  And so he is a building of a city and so he calls a name of the city as a name of his son Enoch. |
| Peshitta (Syriac) | And Cain knew his wife; and she conceived, and bore Enoch; and he started to build a village, and named the village after the name of his son, Enoch. |
| Septuagint (Greek) | And Cain knew his wife, and having conceived she bore Enoch; and he built a city; and he named the city after the name of his son, Enoch. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | **Cain's descendants**<br>Cain knew his wife intimately. She became pregnant and gave birth to Enoch. Cain built a city and named the city after his son Enoch. |
| Contemporary English V. | Later, Cain and his wife had a son named Enoch. At the time Cain was building a town, and so he named it Enoch after his son. |
| Easy English | Cain lay with his wife. She became *pregnant. And she had a baby, whom she called Enoch. Cain built a city. He called the city Enoch because of his son's name. |
| Easy-to-Read Version | Cain had sexual relations with his wife. She became pregnant and gave birth to a son named Enoch. Cain built a city and gave the city the same name as his son Enoch. |
| Good News Bible (TEV) | Cain and his wife had a son and named him Enoch. Then Cain built a city and named it after his son. |
| *The Message* | Cain slept with his wife. She conceived and had Enoch. He then built a city and named it after his son, Enoch. |
| New Living Translation | **The Descendants of Cain**<br>Cain had sexual relations with his wife, and she became pregnant and gave birth to Enoch. Then Cain founded a city, which he named Enoch, after his son. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | Next, Cain [had sex] with his woman and she became pregnant, giving birth to Enoch. [Then Cain] built a city, which he named after his son, Enoch. |
| Ancient Roots Translinear | Cain knew his woman. She conceived and begot Enoch. He built a city, and called the name of the city his son's name, Enoch. |
| Beck's American Translation | Cain and his wife had a child by the name of Enoch.  And Cain built a town and called the town Enoch, after his son. |
| *God's Word*™ | Cain made love to his wife. She became pregnant and gave birth to Enoch. Cain was building a city, and he named it Enoch after his son. |
| New American Bible | *Descendants of Cain and Seth.*<br>Cain had intercourse with his wife, and she conceived and bore Enoch. Cain also became the founder of a city, which he named after his son Enoch.  [4:17-24] Cain is the first in a seven-member linear genealogy ending in three individuals who initiate action (Jabal, Jubal, and Tubalcain). Other Genesis genealogies also end in three individuals initiating action (5:32 and 11:26). The purpose of this genealogy is to explain the origin of culture and crafts among human beings. The names in this |

genealogy are the same (some with different spellings) as those in the ten-member genealogy (ending with Noah), which has a slightly different function. See note on 5:1-32.

| | |
|---|---|
| New Jerusalem Bible | Cain had intercourse with his wife, and she conceived and gave birth to Enoch. He became the founder of a city and gave the city the name of his son Enoch. |
| New Simplified Bible | Cain had intercourse with his wife. She became pregnant and gave birth to Enoch. Later Cain built a city. He named it after his son Enoch. |
| Today's NIV | Cain made love to his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch. |

## Mostly literal renderings (with some occasional paraphrasing):

| | |
|---|---|
| Bible in Basic English | And Cain had connection with his wife and she became with child and gave birth to Enoch: and he made a town, and gave the town the name of Enoch after his son. |
| Complete Jewish Bible | Kayin had sexual relations with his wife; she conceived and gave birth to Hanokh. Kayin built a city and named the city after his son Hanokh. |
| Ferar-Fenton Bible | ...where Cain knew his wife; and she conceived and gave birth to Enok, and he built a village and named it after the name of his son, Hanok [*the dedicated*]. Kukis: These names are not different in the Hebrew. |
| HCSB | Cain knew his wife intimately, and she conceived and gave birth to Enoch. Then Cain became the builder of a city, and he named the city Enoch after his son. |
| New Advent Bible | And Cain knew his wife, and she conceived, and brought forth Henoch: and he built a city, and called the name thereof by the name of his son Henoch. **His wife**... She was a daughter of Adam, and Cain's own sister; God dispensing with such marriages in the beginning of the world, as mankind could not otherwise be propagated. (Challoner). **He built a city**, viz... In process of time, when his race was multiplied, so as to be numerous enough to people it. For in the many hundred years he lived, his race might be multiplied even to millions. (Challoner) |
| NET Bible® | *The Beginning of Civilization*<br>Cain had marital relations [Heb "knew," a frequent euphemism for sexual relations.] with his wife, and she became pregnant [Or "she conceived."] and gave birth to Enoch. Cain was building a city, and he named the city after [Heb "according to the name of."] his son Enoch. |
| NIV, ©2011 | Cain made love to his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch. |

## Limited Vocabulary Translations:

| | |
|---|---|
| International Standard V | . |

## Catholic Bibles (those having the Imprimatur):

| | |
|---|---|
| The Heritage Bible | . |

## Jewish/Hebrew Names Bibles:

| | |
|---|---|
| Kaplan Translation | . |

## Expanded/Embellished Bibles:

| | |
|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |

The Voice                              .

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| *The Amplified Bible* | And Cain's wife [one of Adam's offspring] became pregnant and bore Enoch; and Cain built a city [C.H. Dodd (cited by Adam Clarke, The Holy Bible with A Commentary) shows that it would have been possible for Adam and Eve, in the more than 100 years he estimates may have elapsed since their union, to have had over 32,000 descendants at the time Cain went to Nod, all of them having sprung from Cain and Abel, who married their sisters.] and named it after his son Enoch. |
| Concordant Literal Version | And knowing is Cain his wife and she is pregnant and bearing Enoch. And coming is it that he is building a city, and calling is he the name of the city as the name of his son, Enoch. |
| A Conservative Version | And Cain knew his wife, and she conceived, and bore Enoch. And [Cain] built a city, and called the name of the city after the name of his son, Enoch. |
| English Standard Version | Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. |
| exeGeses companion Bible | ...and Qayin knows his woman; and she conceives and births Hanoch: and he builds a city and calls the name of the city after the name of his son, Hanoch. |
| NASB | Cain had relations with [Lit knew] his wife and she conceived, and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son. |
| Syndein | {Verses 17-24: The Seven Generations of Cain} Now Cain has sex with his wife {Ishto - his wife/sister}; and she became pregnant, and gave birth to Chanowk/Enoch {Chanowk - means dedication or consecration}. And he {Cain} kept on building {banal} a city {an evil city following Cain's ways}, and called the name of the city Chanowk/Enoch, after the name of his son. {Note: Incest was not forbidden by God until after the flood. Remember what is considered 'sin' and what is 'evil' is up to God. In the garden, sin was eating of the forbidden fruit. Evil was putting on clothes. Each period has its own rules and laws of God.}. |
| Updated Bible Version 2.11 | And Cain had sex with his wife; and she became pregnant, and gave birth to Enoch: and he built a city, and called the name of the city, after the name of his son, Enoch. |
| Young's Updated LT | And Cain knows his wife, and she conceives, and bears Enoch; and he is building a city, and he calls the name of the city, according to the name of his son—Enoch. |

| | |
|---|---|
| **The gist of this verse:** | Cain has a child, probably his first, by his wife; and he names his son Enoch and builds a city with that name. |

## Genesis 4:17a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |

It is often typical for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew.  However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.

## Genesis 4:17a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| yâdaʿ (עָדַי) [pronounced *yaw-DAHĢ*] | *to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]* | 3rd person masculine singular, Qal imperfect | Strong's #3045 BDB #393 |
| Qayin (וְיָק) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Qayin, Kain; Kenite* | masculine singular, proper noun (BDB #884); also used as a gentilic adjective (BDB #883) | Strong's #7014 BDB #883–884 |
| ʾêth (חֶא) [pronounced *ayth*] | generally untranslated; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| ʾîshshâh (הָשִׁא) [pronounced *eesh-SHAW*] | *woman, wife* | feminine singular with the 3rd person masculine singular suffix | Strong's #802 BDB #61 |

**Translation:** Cain knew his wife...

The word *know* can be used as a euphemism for *sex*.  The fact that Cain has a wife suggests that he was married when he killed his brother Abel.  It makes less sense for him to be unmarried, move into isolation, and then somehow get married after that (possible, but less likely).

There is no reason to think that there was a marriage ceremony in those days.  When Cain left for the land of wandering, he probably asked one of his sisters to go with him, and that was the sum total of their marriage ceremony.

The implication is, Cain is isolated from the rest of the family now, but having children.  The text does not say this outright, but it does appear for that to be the case.

## Genesis 4:17b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ı) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hârâh (הָרָה) [pronounced *haw-RAW*] | *to conceive, to become pregnant, to be with child* | 3rd person feminine singular, Qal imperfect | Strong's #2029 BDB #247 |
| wa (or va) (ı) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |

## Genesis 4:17b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| yâlad (יָלַד) [pronounced *yaw-LAHD*] | *to give birth, to bear, to be born, to bear, to bring forth, to beget* | 3rd person feminine singular, Qal imperfect | Strong's #3205 BDB #408 |
| ʾêth (אֵת) [pronounced *ayth*] | generally untranslated; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Chănôwk (וְנַחֲךָ) [pronounced *khun-OAK*] | *dedicated; initiated, initiating;* transliterated *Enoch, Chanok, Chanoch, Hanoch* | masculine singular proper noun | Strong's #2585 BDB #335 |

**Translation:** ...and she conceived and gave birth to Enoch.

Enoch is presumably Cain and his wife's first child.  In that day, close to the time that Adam and the woman were created and made, the human body was probably much stronger than it is now.  It is very likely that children were easily conceived and easily born.

Philologists and theologians give several possible meanings for Enoch: *consecration, teaching, initiation*.  It is not too far in structure from the word for *trained, dedicated* or *experienced*.  It might have had a meaning and it might have just sounded good to his mother.  Speaking of Enoch's mother, Cain married one of his sisters.  Certainly Adam and Eve were multiplying and filling the earth.  It is likely that they had a child every year and this would make the world population at least 18.  Given the very long lives that they had, this incident of Cain and Abel, although portrayed in literature as *young* (in their teens); this incident could have occurred at age 100 for all we know.  Cain was married, which indicates that he was probably at least 16 and likely closer to 20 or above.  Marriage in antediluvian society would have been among very close relatives, many of whom were originally brother and sister.  There were no sins associated with this and no prohibitions.  The gene pool at that point in time was strong enough to withstand intermarriage.  However, man has degenerated since that time and marriage among siblings or even cousins often results in genetic problems for the offspring.  God prohibits marriages among close relatives in Leviticus 18:6–17.

## Genesis 4:17c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וּ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive).  It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

## Genesis 4:17c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| bânâh (הֶנָב) [pronounced *baw-NAWH*] | *building, constructing; erecting; rebuilding, restoring* | Qal active participle | Strong's #1129 BDB #124 |
| ʿîyr (רִיע) [pronounced *ǵeer*] | *encampment, city, town* | feminine singular noun | Strong's #5892 BDB #746 |

This is, of course, the first occurrence of this word in the Bible.

**Translation:** Subsequently, he builds a city [lit., *a building of a city*]...

As was previously suggested, Adam and the woman continued to produce children, so that, even if Cain was quite young (say, age 13) when he killed Abel, he probably had several younger sisters.

Here, the text literally reads: *and so it is a building of a city*. So, at some point in time, possibly a few decades after the birth of Enoch, a city is being built. The word *build* is a Qal active participle, which suggests a long period of time is spent building this city. However, Cain is going to be building homes for awhile. He first moves with his wife and he builds a shelter for them. The child is born, and perhaps he adds on to the shelter. More children are born, and he builds more homes in anticipation of their getting older (or he builds them with his sons). In other words, the building of this city seems to be a process which takes place, probably over the period of a century or so. So that we do not misplace this event in time, a different verb form is used.

Given the longevity and the prolific nature of the early human race, populations must have grown quicky so that Cain built a city for his progeny and named it Enoch, who was likely his firstborn after his relocation. A city at that point in time likely consisted of a dozen or so dwelling places, but since Cain did not have as much success with farming, he became a builder. This building likely took place once there had been a population in that area to warrant such building. Again, just guessing, but by the time Cain's progeny reached 10–20 in number is when he likely began to build. Furthermore, there is a desire on the part of some men to leave some part of themselves behind. Artists of all sorts are famous for this; and builders. This is how man makes his mark in the world. It is not necessarily inherently sinful, although the motivation at times can be directly attributed to sin. Many of us want to leave our mark in the world in some way. For some, it is their offspring; for others their legacy; and still others their writings, their art or their building. This could be related to Cain's building this city and the desire to get most of his family out of his house may have been another portion of his motivation. There was a standing mandate, if you will, that, due to the precedent set by Adam and Eve, a man will leave parents and cleave to his woman. However, as was also covered during that time, this verse was very possibly an addition, divinely inspired, however, from a later writer (perhaps added as late as Moses' compilation).

It is possible that Cain looked into the future, and recognized that he would need a city to accommodate his family members, so that he names the city even before it is completely built.

## Genesis 4:17d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |

## Genesis 4:17d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| qârâʾ (אְרָק) [pronounced *kaw-RAW*] | *to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name* [when followed by a lâmed] | 3rd person masculine singular, Qal imperfect | Strong's #7121 BDB #894 |
| shêm (םֵשׁ) [pronounced *shame*] | *name, reputation, character* | masculine singular construct | Strong's #8034 BDB #1027 |
| ʿîyr (רִיע) [pronounced *ǵeer*] | *encampment, city, town* | feminine singular noun with the definite article | Strong's #5892 BDB #746 |
| kaph or $k^e$ (כ) [pronounced $k^e$] | *like, as, just as; according to; after; about, approximately* | preposition of comparison or approximation | No Strong's # BDB #453 |
| shêm (םֵשׁ) [pronounced *shame*] | *name, reputation, character* | masculine singular construct | Strong's #8034 BDB #1027 |
| bên (וֹב) [pronounced *bane*] | *son, descendant* | masculine singular noun with the 3rd person masculine singular suffix | Strong's #1121 BDB #119 |
| Chănôwk (וֹנֲחֶךּ) [pronounced *khun-OAK*] | *dedicated; initiated, initiating;* transliterated *Enoch, Chanok, Chanoch, Hanoch* | masculine singular proper noun | Strong's #2585 BDB #335 |

**Translation:** ...and he names the city after his son Enoch [lit., *and so he calls a name of the city after a name of his son, Enoch*].

The city takes a long time to build. We may assume that Cain and his wife just continue to have children. Let's say, in the first century, as this city is being built; that they have 50 children. Let's say that, 20 years into this marriage, their first few children begin to produce say 100 children. In the next 20 years, their next bath of children will eventually produce 100 children while their first grandchildren are having, say, 100 children. And so on, and so forth.

If you do not understand logarithms, just go to the conclusion here:

### What is the Cainian Population in 100 Years?

We begin with a population of 2, which grows into a population of 12 after 20 years (10 children + Cain + his wife).

$$P_0 e^{kt} = P_t$$        is the population growth equation.

$$2e^{k*20} = 12$$        we plug in our numbers (e is Euler's number; not a variable)

$$e^{k*20} = 6$$        divide both sides by 2

| **What is the Cainian Population in 100 Years?** | |
| --- | --- |
| $k*20 = \ln 6 = 1.79176$ | take the natural log of both sides |
| $k = 0.089588$ | which is our constant |
| $2e^{(0.089588)100} = P_{100}$ | this will yield the population growth over a period of 100 years. |
| $15{,}552 = P_{100}$ | there are over 15,000 people descended from Cain in 100 years. |

This assumes a steady population growth, and, given the ages of the pre-diluvian (pre-flood) civilization, death is not even a factor in the first 100 years.  If this is even close to the population which proceeds from Cain, it is logical that we find the word *to build* as a Qal active participle; because the building of this city would become a continuous process of a period of time.  The same growth rate would produce nearly 1.4 million people within 150 years.  So, there was a great population explosion occurring in two different areas of the world.

**Chapter Outline**                              **Charts, Graphics and Short Doctrines**

People do not realize just how quickly a population can grow, given the resources to feed that population.  Cain, himself, was probably a failed farmer, his farming efforts yielding barely enough for his family to get by.  However, this does not mean that his sons lacked this ability; nor were they necessarily cursed in that way.

So, what we have is the population growing up side-by-side Adam and the woman's family, but separate from them.

Genesis 4:17  Cain knew his wife and she conceived and gave birth to Enoch.  Subsequently, he builds a city [lit., *a building of a city*] and he names the city after his son Enoch [lit., *and so he calls a name of the city after a name of his son, Enoch*]. (Kukis mostly literal translation)

Genesis 4:17  Cain had relations with his wife and she conceived and then gave birth to Enoch.  The city that was eventually built was named after his son Enoch. (Kukis paraphrase)

————————————————

| **And so is born to Enoch, Irad; and Irad fathers Mehujael; and Mahujael fathers Methusael; and Methusael fathers Lamech.** | Genesis 4:18 | **And so Irad is born to Enoch; and Irad fathers Mehujael; and Mehujael fathers Methusael; and Methusael fathers Lamech.** |
| --- | --- | --- |

**And so Irad is born to Enoch; and Irad fathers Mehujael; and Mehujael fathers Methusael; and Methusael fathers Lamech.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
| --- | --- |
| Targum of Onkelos | And there was born unto Hanok Irad, and Irad begat Mechujael, and Mechujael begat Methushael, and Methushael begat Lemek. |
| Latin Vulgate | And Henoch begot Irad, and Irad begot Maviael, and Maviael begot Mathusael, and Mathusael begot Lamech,... |
| Masoretic Text (Hebrew) | And so is born to Enoch, Irad; and Irad fathers Mehujael; and Mahujael fathers Methusael; and Methusael fathers Lamech. |
| Peshitta (Syriac) | And to Enoch was born Irad; and Irad begot Mehujael; and Mehujael begot Methusael: and Methusael begot Lamech. |

Septuagint (Greek)    And to Enoch was born Irad; and Irad begot Mehujael; and Mehujael begot Methushael; and Methushael begot Lamech.

Significant differences:

**Thought-for-thought translations; paraphrases:**

Contemporary English V.    Then Enoch had a son named Irad, who had a son named Mehujael, who had a son named Methushael, who had a son named Lamech.

Easy English    Enoch was Irad's father. Irad was Mehujael's father. Mehujael was Methushael's father. Methushael was Lamech's father.

Good News Bible (TEV)    Enoch had a son named Irad, who was the father of Mehujael, and Mehujael had a son named Methushael, who was the father of Lamech.

*The Message*    Enoch had Irad, Irad had Mehujael, Mehujael had Methushael, Methushael had Lamech.

New Century Version    Enoch had a son named Irad, Irad had a son named Mehujael, Mehujael had a son named Methushael, and Methushael had a son named Lamech.

**Partially literal and partially paraphrased translations:**

American English Bible    Enoch fathered GaiDad; GaiDad fathered MalaleEl; MalaleEl fathered MethuSelah; MethuSelah fathered Lamech.

Beck's American Translation    Enoch was the father or Irad.  Irad was the father of Mehujael.  Mehujael was the father of Methushael.  And Methushael was the father of Lamech.

Christian Community Bible    A son, Irad, was born to Enoch. Irad became father of Mehujael, and Mehujael of Metusael, and Metusael of Lamech.

*God's Word*™    To Enoch was born Irad. Irad was the father of Mehujael. Mehujael was the father of Methushael. And Methushael was the father of Lamech.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English    And Enoch had a son Irad: and Irad became the father of Mehujael: and Mehujael became the father of Methushael: and Methushael became the father of Lamech.

Complete Jewish Bible    To Hanokh was born 'Irad. 'Irad fathered Mechuya'el, Mechuya'el fathered Metusha'el, and Metusha'el fathered Lemekh.

Ferar-Fenton Bible    And to Hanok, there was born Irad; and Irad produced Mehujael; and Mehujael produced Methusael; and Methusael produced Lemek.

NET Bible®    To Enoch was born Irad, and Irad was the father [Heb "and Irad fathered."] of Mehujael. Mehujael was the father of Methushael, and Methushael was the father of Lamech.

*The Scriptures* 1998    And to Ḥanok was born Irad. And Irad brought forth Meḥuyaʾĕl, and Meḥuyaʾĕl brought forth Methusaʾĕl, and Methusaʾĕl brought forth Lemek.

**Limited Vocabulary Translations:**

International Standard V    .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible    .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation                    .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary        .
Lexham English Bible              .
Translation for Translators       .
The Voice                             .

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| American KJV | And to Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. |
| Concordant Literal Version | And born to Enoch is Irad, and Irad generates Mehujael, and Mehujael generates Methusael, and Methusael generates Lamech. |
| English Standard Version | To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. |
| exeGeses companion Bible | And Hanoch births Irad:<br>and Irad births Mechuya El:<br>and Mechuya El births Methusha El:<br>and Methusha El births Lemech. |
| Syndein | And to Chanowk/Enoch was born `Iyrad/Irad {means man of a city}. And `Iyrad/Irad became the father of M@chuwya'el/Mehujael {means smitten by God}. And M@chuwya'el/Mehujael became the father of M@thuwsha'el/Methusael {means man of God}. And M@thuwsha'el/Methusael became the father of Lemek/Lamech {means youth/strong/just}.  {Note: The genealogy in this section gives insight into the trends of history. When one name is given, it identifies a generation. Cain was an unbeliever and a reversionist unbeliever and this was passed down 7 generations before a break.}. |
| World English Bible | To Enoch was born Irad. Irad became the father of Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech. |
| Young's Updated LT | And born to Enoch is Irad; and Irad has begotten Mehujael; and Mehujael has begotten Methusael; and Methusael has begotten Lamech. |

**The gist of this verse:**          We follow Cain's line through Enoch, Irad, Mehujael, Methusael, and Lamech

| Genesis 4:18a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דָלַי) [pronounced *yaw-LAHD*] | *to be born;* in the participle, *being born, receiving birth* | 3rd person masculine singular, Niphal imperfect | Strong's #3205 BDB #408 |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to, with reference to, as to, with regards to, belonging to* | directional/relational preposition | No Strong's # BDB #510 |

## Genesis 4:18a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| Chănôwk (וַנֵחֲךְ) [pronounced *khun-OAK*] | *dedicated; initiated, initiating;* transliterated *Enoch, Chanok, Chanoch, Hanoch* | masculine singular proper noun | Strong's #2585 BDB #335 |
| ʾêth (חֵא) [pronounced *ayth*] | generally untranslated; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Îyrâd (דָרִיע) [pronounced *ǧee-RAWD*] | *fleet;* and is transliterated *Irad* | masculine singular proper noun | Strong's #5897 BDB #747 |

**Translation:** And so Irad is born to Enoch;...

There is no reason to assume that Cain and his wife just had one boy and it stopped there. They would have had many sons and daughters, as would the people named here. We are simply following the line of Cain through generation after generation. In most cases, the firstborn would be named here.

*Sired*, in this context, is a good one-word translation for yâlad (דְלָי) [pronounced *yaw-LAHD*] as long as you keep in mind that it may skip a generation or two. *Caused to be born* is even more accurate (the use for the word *begot* is good; it is just Old English). Not every person is memorable; furthermore, Cain likely had many more children than just Enoch (just as their progeny are not all represented here). The meanings of their names show us that Cain was not godless but very religious. This religion was passed on to his progeny.

Enoch has a son, Irad.

## Genesis 4:18b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wᵉ (or vᵉ) (וֹ or וֹ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| Îyrâd (דָרִיע) [pronounced *ǧee-RAWD*] | *fleet;* and is transliterated *Irad* | masculine singular proper noun | Strong's #5897 BDB #747 |
| yâlad (דְלָי) [pronounced *yaw-LAHD*] | *to give birth, to bear, to be born, to bear, to bring forth, to beget; is the father of, becomes the father of, fathers, sires* | 3ʳᵈ person masculine singular, Qal perfect | Strong's #3205 BDB #408 |
| ʾêth (חֵא) [pronounced *ayth*] | generally untranslated; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Mᵉchûwyâˀêl (לָאִיוחְמ) [pronounced *mehkh-oo-yaw-AIL*] | *struck down by God;* transliterated *Mehujael* | masculine singular proper noun | Strong's #4232 BDB #562 |

There is a similar, alternate spelling of this name in v. 18c.

**Translation:** ...and Irad fathers Mehujael;...

For whatever reason, the verb changes from the passive stem to the active stem.  So Irad, in v. 18a is born to (sired by) Enoch; here, Irad sires Mehujael.

Irad means *townsman*, Mahuiael means *smitten of God,* Methushael means *man of God* and Lamech means *powerful*.  This means that Cain had done some serious religious thinking and had passed his thinking on down to his sons and sons' sons.  Lamech is mentioned for two reasons; he is the first recorded male to take to himself two wives.  The divine precedent was one man and one woman.

| Genesis 4:18c | | | |
| --- | --- | --- | --- |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wᵉ (or vᵉ) (וֹ or וֹ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| Mᵉchûwyâʾêl (לְאִיוחְמ) [pronounced *mehkh-oo-yaw-AIL*] | *struck down by God;* transliterated *Mehujael* | masculine singular proper noun | Strong's #4232 BDB #562 |
| This is actually spelled somewhat differently in this part of the verse. | | | |
| yâlad (דַלִי) [pronounced *yaw-LAHD*] | *to give birth, to bear, to be born, to bear, to bring forth, to beget; is the father of, becomes the father of, fathers, sires* | 3ʳᵈ person masculine singular, Qal perfect | Strong's #3205 BDB #408 |
| ʾêth (חֵא) [pronounced *ayth*] | *generally untranslated; occasionally to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Mᵉthûwshâʾêl (לְאֶשׁוּתמ) [pronounced *mehth-oo-shaw-AIL*] | *who is of God;* and is transliterated *Methusael* | masculine singular proper noun | Strong's #4967 BDB #607 |

**Translation:** ...and Mehujael fathers Methusael;...

*truck down by God* fathers *who is God?*  What is suggested is, these men simply represent their generation and its attitude.

| Genesis 4:18d | | | |
| --- | --- | --- | --- |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wᵉ (or vᵉ) (וֹ or וֹ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| Mᵉthûwshâʾêl (לְאֶשׁוּתמ) [pronounced *mehth-oo-shaw-AIL*] | *who is of God;* and is transliterated *Methusael* | masculine singular proper noun | Strong's #4967 BDB #607 |

| Genesis 4:18d | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| yâlad (דְלַיָ) [pronounced *yaw-LAHD*] | *to give birth, to bear, to be born, to bear, to bring forth, to beget; is the father of, becomes the father of, fathers, sires* | 3rd person masculine singular, Qal perfect | Strong's #3205 BDB #408 |
| ʾêth (חֵא, [pronounced *ayth*] | generally untranslated; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Lemek (מֶלֶךְ) [pronounced *LEH-mehk*] | *powerful;* transliterated *Lamech* | masculine singular proper noun | Strong's #3929 BDB #541 |

**Translation:** ...and Methusael fathers Lamech.

Methusael fathers Lamech, and a moment is given to Lamech here.

Gen 4:17–18 Cain knew his wife intimately, and she conceived and gave birth to Enoch. Then Cain became the builder of a city, and he named the city Enoch after his son. Irad was born to Enoch, Irad fathered Mehujael, Mehujael fathered Methushael, and Methushael fathered Lamech.

Cain's wife would have been one of his sisters. Furthermore, Adam and Eve would have had more male children other than Cain, Abel and (soon-to-be-mentioned) Seth. So, when Cain left Adam and Eve, he took with him a woman, one of his sisters, here called *his woman*.

Enoch, Cain's son, means *dedicated, consecrated,* or *initiated*. The Bible will follow out specific lines for a long time. Other lines will be followed out for a short time, but enough to indicate a person's contribution to society. These early lines are particularly important, simply because we are seeing the actual history of man unfold before our eyes, from the very beginning.

Cain himself was no longer a farmer, so he became a builder, which suggests the use of tools (which will be **mentioned** in this chapter). What he builds is the common Hebrew word for *city, town*.

Enoch sires Irad, which means *fugitive; runner; wild ass; heap of empire; dragon*. There is very little agreement to the meaning of Irad's name. The first part of his name actually means *city,* so I think the meanings given by most others may have missed the mark. *City of Mist* would be a reasonable interpretation of Irad's name.

Irad's son is Mehujael, which means *struck down by God*. Cain's line is the line which is judged and separated by God from the rest of society. The ʾel ending of a name is often a reference to God in some way, since it means *God*.

The name of *Methushael* also has a meaning related to God, and the first part of this name means *man,* which is why some say this name means *man of God* (however, they are leaving a portion of his name out). If these are different vowel points,[21] his name would mean *man of Sheol, man of the grave,* which I believe is more accurate.

These two names give us a clue as to the thinking of Cain and his descendants: they see themselves as struck down by God and one set of parents associate their son with death from the day he is born (*a man of Sheol*). They see themselves as victims, even though they are where they are as a result of their own volition.

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[21] Recall that the vowel points were added over 2000 years later.

These two verses take us 5 generations from Cain: Enoch, Irad, Mehujael, Methushael and Lamech.  The name of *Lamech* is given many meanings, chief among them, *powerful*.

Genesis 4:18  And so Irad is born to Enoch; and Irad fathers Mehujael; and Mehujael fathers Methusael; and Methusael fathers Lamech. (Kukis mostly literal translation)

Genesis 4:18  And so Irad is born to Enoch; and Irad fathers Mehujael; and Mehujael fathers Methusael; and Methusael fathers Lamech. (Kukis paraphrase)

—————————————

| | | |
|---|---|---|
| **And so takes Lamech a pair of wives: a name of one, Adah; and a name of a second, Zillah.** | Genesis 4:19 | **Lamech took two wives; the name of one [wife was] Adah; and the name of the second [wife was] Zillah.** |

**Lamech took two wives; the name of one wife was Adah; and the name of the second wife was Zillah.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Lemek took to him two wives; the name of the first, Ada, and the name of the second, Zillah. |
| Latin Vulgate | Who took two wives: the name of the one was Ada, and the name of the other Sella. |
| Masoretic Text (Hebrew) | And so takes Lamech a pair of wives: a name of one, Adah; and a name of a second, Zillah. |
| Peshitta (Syriac) | And Lamech took two wives: the name of the one was Adah, and the name of the other Zillah. |
| Septuagint (Greek) | And Lamech took to himself two wives; the name of the one was Adah, and the name of the second was Zillah. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | Lamech married Adah, then Zillah. |
| Easy-to-Read Version | Lamech married two women. One wife was named Adah, and the other wife was named Zillah. |
| Good News Bible (TEV) | Lamech had two wives, Adah and Zillah. |
| *The Message* | Lamech married two wives, Adah and Zillah. |
| New Berkeley Version | Lamech took for himself two wives, named respectively Adah and Zillah. |
| New Life Bible | Lamech took two wives for himself. The name of one was Adah. And the name of the other was Zillah. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| Ancient Roots Translinear | Lamech took two women, one named Adah, and the second named Zillah. |
| New Simplified Bible | Lamech married two women, one named Adah and the other Zillah. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Complete Jewish Bible | Lemekh took himself two wives; the name of the one was 'Adah, while the name of the other was Tzilah. |

HCSB                              Lamech took two wives for himself, one named Adah and the other named Zillah.
New Advent Bible                  ...who took two wives: the name of the one was Ada, and the name of the other
                                  Sella.

**Limited Vocabulary Translations:**

International Standard V           .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible                .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation                .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary            .
Lexham English Bible              .
Translation for Translators       .
The Voice                         .

**Literal, almost word-for-word, renderings:**

Concordant Literal Version        And Lamech is taking for himself two wives, the one named Adah, and the second
                                  named Zillah.
Context Group Version             And Lamech took to him two women { or wives }: the name of the one was Adah,
                                  and the name of the other Zillah.
exeGeses companion Bible          And Lemech takes two women:
                                  the name of the one, Adah
                                  and the name of the second, Sillah.
Hebrew Names Version              Lamekh took two wives: the name of the one was `Adah, and the name of the other
                                  Tzillah.
LTHB                              And Lamech took two wives to himself: the name of the first *was* Adah; and the
                                  name of the second *was* Zillah.
Syndein                           {Verses 19-22: Line of Cain Interested in Anything Except God}
                                  {Lemek - Goes Lusts for Sex - A Law to Himself -
                                  Violence and Polygamy}
                                  And Lemek/Lamech seized violently to himself two wives. The name of the one was
                                  Adah {means beauty}, and the name of the other Zillah/Zillah {means tinkling -
                                  ornamental type woman}.  {Note: Both names represent sensuality. There is no soul
                                  involvement here. Violence lust and sex lust only. Now then, the fact that the wives
                                  were pretty and decoratively dressed, in itself is not bad. But, if one concentrates
                                  on the outer beauty to the exclusion of the inner beauty (bible doctrine in the soul),
                                  then this is outside the plan of God and therefore evil.}.
Updated Bible Version 2.11        And Lamech took to him two wives: the name of the one was Adah, and the name
                                  of the other Zillah.
A Voice in the Wilderness         And Lamech took for himself two wives: the name of one was Adah, and the name
                                  of the second was Zillah.
World English Bible               Lamech took two wives: the name of the one was Adah, and the name of the other
                                  Zillah.

Young's Updated LT          And Lamech taketh to himself two wives, the name of the one Adah, and the name
                            of the second Zillah.

**The gist of this verse:**          Lamech takes on two wives.

| Genesis 4:19a | | | |
| --- | --- | --- | --- |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וְ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| lâqach (חֲקַל) [pronounced *law-KAHKH*] | *to take, to take away, to take in marriage; to seize* | 3rd person masculine singular, Qal imperfect | Strong's #3947 BDB #542 |
| Lemek (מֶלֶךְ) [pronounced *LEH-mehk*] | *powerful;* transliterated *Lamech* | masculine singular proper noun | Strong's #3929 BDB #541 |
| shᵉtayim (שְׁתַיִם) [pronounced *shᵉt-TAH-yim*] | *two, two of, a pair of, a duo of* | feminine numeral construct | Strong's #8147 BDB #1040 |
| ʾîshshâh (הֲשׇׁא) [pronounced *eesh-SHAW*] | *woman, wife* | feminine plural noun | Strong's #802 BDB #61 |

**Translation:** Lamech took two wives;...

As the population grows, the morals and concept of right and wrong are blurred or ignored. Despite there being the natural union of one man and one woman, Lamech takes two wives.

How many times have we heard the refrain, traditional marriage is dead; the traditional family is a dinosaur. Early on, in human history, Lamech was of the same opinion. What he needed was two women. He may have been very proud to be the first person to realize, "Hey, I can have two wives."

| Genesis 4:19b | | | |
| --- | --- | --- | --- |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| shêm (מֵשׁ) [pronounced *shame*] | *name, reputation, character* | masculine singular construct | Strong's #8034 BDB #1027 |
| ʾechâd (דָחֶא) [pronounced *eh-KHAWD*] | *one, first, certain, only; each, every;* but it can also mean a *composite unity;* possibly *particular; anyone* | feminine singular numeral adjective with the definite article | Strong's #259 BDB #25 |
| ʿÂdâh (הָדָע) [pronounced *ǵaw-DAW*] | *ornament, decoration;* transliterated *Adah* | feminine singular proper noun | Strong's #5711 BDB #725 |

**Translation:** ...the name of one [wife was] Adah;...

Lamech's first wife is Adah, which means, decoration.  She was a woman who looked good on his arm.

| Genesis 4:19c | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shêm (שֵׁם) [pronounced *shame*] | *name, reputation, character* | masculine singular construct | Strong's #8034 BDB #1027 |
| shênîy (יְנַ) [pronounced *shay-NEE*] | *second, the second; two, both, double, twice;* When only two items are named, it can be rendered *[the] other* | feminine singular adjective; numeral ordinal with the definite article | Strong's #8145 BDB #1041 |
| The combination of ʾechâd (דָחֶא) [pronounced *eh-KHAWD*] later followed by shênîy (יְנַ) [pronounced *shay-NEE*] seems to mean: *the first...the second; the one...the other.* | | | |
| Tsillâh (הָלְצ) [pronounced *tsihl-LAW*] | *shade [transitory?], shadow [protection?];* and is transliterated *Zillah* | feminine singular proper noun | Strong's #6741 BDB #853 |

**Translation:** ...and the name of the second [wife was] Zillah.

Perhaps Lamech's philosophy was, "You only live once; live big."  His second wife's name was Zillah, which means *shadow,* which suggests transitory.  The idea may be, life is transitory, you only get once chance at life, and this woman comes along—perhaps later in his life—and he scoops her up, to live life to the fullest (in his mind).

Since Cain had built a city and was a man of great importance. any direct descendent of Cain would probably do well during his first 20 or 30 years.  Therefore, for that period of time, Lamech was probably a successful person and he was successful enough to command two wives.  There is no judgement passed against him for this, however.  There is still no law on the earth.  Lamech's wives names mean *ornament* (or, *beauty*) and *flighty* (or, *shade*).  What likely occurred with these names is that the names came to mean these various things according to the person and personality of the one named.

Given that his first wife's name means *ornament,* there may have been limited communication between them.

Genesis 4:19  Lamech took two wives; the name of one [wife was] Adah; and the name of the second [wife was] Zillah.(Kukis mostly literal translation)

Genesis 4:19  Lamech took two wives; the name of one wife was Adah; and the name of the second wife was Zillah. (Kukis paraphrase)

———————————————

| And so gives birth Adah to Jabal.  He was a father of those dwelling in a tent and cattle. | Genesis 4:20 | Adah gave birth to Jabal.  He was the father of those who live in tents and [have] livestock. |
|---|---|---|
| **Adah later gave birth to Jabal, who was the first man to live in tents and to move about with his cattle.** | | |

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Ada bare Javal; he was the chief (rab) of all those who dwell in tents, and are masters of cattle. |
| Latin Vulgate | And Ada brought forth Jabel: who was the father of such as dwell in tents, and of herdsmen. |
| Masoretic Text (Hebrew) | And so gives birth Adah to Jabal.  He was a father of those dwelling in a tent and cattle. |
| Peshitta (Syriac) | And Adah bore Jabal, who was the father of those who dwell in tents, and are owners of cattle. |
| Septuagint (Greek) | And Adah bore Jabal; he was the father of those that dwell in tents, feeding cattle. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | Lamech and Adah had two sons, Jabal and Jubal. Their son Jabal was the first to live in tents and raise sheep and goats. Jubal was the first to play harps and flutes. |
| Easy English | Zillah had a baby called Jabal. Jabal was the father of those that live in tents. They also look after *cattle. |
| Easy-to-Read Version | Adah gave birth to Jabal. Jabal was the father [This probably means that this man invented these things, or was the first person to use them.] of people who live in tents and earn their living by keeping cattle. |
| Good News Bible (TEV) | Adah gave birth to Jabal, who was the ancestor of those who raise livestock and live in tents. |
| *The Message* | Adah gave birth to Jabal, the ancestor of all who live in tents and herd cattle. |
| New Berkeley Version | Adah gave birth to Jabal, who became the father all all tent-dwellers and cattle men. The name "father" is used of these pioneers, as Washington, Franklin, Edison, Marconi and other leaders and founders are so thought of today. |
| New Century Version | Adah gave birth to Jabal, who became the first person to live in tents and raise cattle. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | Then Ada gave birth to Jobel, who was the ancestor of those who lived in tents and herded cattle. |
| Christian Community Bible | Adah gave birth to Jabel: he was father to those who live in tents and keep flocks. |
| *God's Word*™ | Adah gave birth to Jabal. He was the first person to live in tents and have livestock. |
| New Jerusalem Bible | Adah gave birth to Jabal: he was the ancestor of tent-dwelling herdsmen. |
| New Simplified Bible | Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock. |
| Revised English Bible | Adah gave birth to Jabal, the ancestor of tent-dwellers who raise flocks and herds. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | And Adah gave birth to Jabal: he was the father of such as are living in tents and keep cattle. |
| Ferar-Fenton Bible | And Ada gave birth to Jabal, who was the originator of tent-dwellers with cattle. |
| HCSB | Adah bore Jabal; he was the father of the nomadic herdsmen. |
| JPS (Tanakh—1985) | Adah bore Jabal; he was the ancestor of those who dwell intents and amidst herds. |
| NET Bible® | Adah gave birth to Jabal; he was the first [Heb "father." In this passage the word "father" means "founder," referring to the first to establish such lifestyles and occupations.] of those who live in tents and keep [The word "keep" is not in the |

Hebrew text, but is supplied in the translation. Other words that might be supplied instead are "tend," "raise" (NIV), or "have" (NRSV).] livestock.

**Limited Vocabulary Translations:**

International Standard V          .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible                .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation                .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary     .
Lexham English Bible            .
Translation for Translators    .
The Voice                             .

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| *he Amplified Bible* | Adah bore Jabal; he was the father of those who dwell in tents and have cattle and purchase possessions. |
| Concordant Literal Version | And Adah is baring Jabal. He becomes the forefather of the tent dweller and the cattleman. |
| A Conservative Version | And Adah bore Jabal. He was the father of such as dwell in tents and [have] cattle. |
| Darby Translation | And Adah bore Jabal: he was the father of those who dwell in tents, and [breed] cattle. |
| exeGeses companion Bible | And Adah births Yabal<br>- the father of such as settle in tents<br>and of such as chattel. |
| Green's Literal Translation | And Adah bore Jabal; he was the father of those living in tents, and with cattle. |
| Syndein | {Capitalist in Bad Times}<br>And Adah gave birth to Yabal/Jabal. He was the father of ones such as dwell in tents {nomadic people}, and of such as have cattle {represents great wealth}. {Note: The key to wealth in this day was to stay mobile. When danger was coming, they could move their tents and belongings to safety. There is nothing wrong in capitalism itself. But if the capitalist gets his eyes on money instead of the source of the money (God) then he goes into monetary reversionism. This is evil.}. |
| Webster Bible | And Adah bore Jabal: he was the father of such as dwell in tents, and [of such as have] cattle. |
| World English Bible | Adah gave birth to Jabal, who was the father of those who dwell in tents and have cattle. |
| Young's Updated LT | And Adah bears Jabal, he has been father of those inhabiting tents and purchased possessions. |

**The gist of this verse:**     Adah, Lamech's first wife, has a boy, Jabal; and he becomes the pioneer of those living in tents and having cattle.

## Genesis 4:20a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וֹ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דְלָיִ) [pronounced *yaw-LAHD*] | *to give birth, to bear, to be born, to bear, to bring forth, to beget* | 3rd person feminine singular, Qal imperfect | Strong's #3205 BDB #408 |
| ʾÂdâh (הָדָע) [pronounced *ġaw-DAW*] | *ornament, decoration;* transliterated *Adah* | feminine singular proper noun | Strong's #5711 BDB #725 |
| ʾêth (חֶא) [pronounced *ayth*] | *generally untranslated;* occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Yâbâl (לְבָיִ) [pronounced *yaw-BAWL*] | *a stream [of water], a flowing stream, a watercourse;* and is transliterated *Jabal* | masculine singular proper noun | Strong's #2989 BDB #385 |

**Translation:** Adah gave birth to Jabal.

Adah is one of Lamech's two wives.  It is likely that Lamech was a genius, because he had two sons who were innovators.  The first named is Jabal.  It ought to be pointed out that we have no idea how many children Adah had or even if Jabal was the first.

## Genesis 4:20b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| hûwʾ (אוה) [pronounced *hoo*] | *he, it; himself* as a demonstrative pronoun: *that, this (one)* | 3rd person masculine singular, personal pronoun; sometimes the verb *is,* is implied | Strong's #1931 BDB #214 |
| hâyâh (הָיֶה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine singular, Qal perfect | Strong's #1961 BDB #224 |
| ʾâb (בָא)[pronounced *aw^bv*] | *father,* both as the head of a household, clan or tribe; *founder, civil leader, military leader* | masculine singular construct | Strong's #1 BDB #3 |
| yâshab (בַשָׁי) [pronounced *yaw-SHAH^BV*] | *inhabiting, staying, remaining, dwelling, sitting* | Qal active participle | Strong's #3427 BDB #442 |
| ʾohel (לֶהֹא) [pronounced *OH-hel*] | *tent, tabernacle, house, temporary dwelling* | masculine singular noun | Strong's #168 BDB #13 |

This is the first occurrence of this word in the Bible.

**Translation:** He was the father of those who live in tents...

When Jabal is called the father of something, this means he originated this practice or he was the first person to begin doing this as a regular thing.  He was known for this.   Since we already have a city being built (v. 17), it is reasonable to suppose that people lived in some sort of shelter.  The concept of a city suggests permanent shelters.  Here, a tent is named, which suggests the ability to move out from place to place.

In the ancient world, just as is true today, people had wanderlust.  They wanted to travel from point A to point B; and then keep traveling.  Jabal had figured out a way to do this practically.

| Genesis 4:20c | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wᵉ (or vᵉ) (וְ or וַ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| mîqᵉneh (הֶנְקִמ) [pronounced *mik-NEH*] | *cattle, livestock* (specifically *sheep, cows and goats*) | Masculine singular (collective) plural noun | Strong's #4735 BDB #889 |
| This is the first occurrence of this word in the Bible. | | | |

**Translation:** ...and [have] livestock.

There is no indication what Jabal did with his livestock, but the idea would be that he was the first person to be a cattleman and a sheepherder (or whatever kind of livestock he owned).  The animals needed to move in order to find fresh grass, and it was clear that they would eat down this or that place to nothing if allowed to.  This gave Jabal the option of moving about, from place to place; with his cattle under control.  The cattle would have been bred and bought and sold as he moved about.

It is not unreasonable to suppose that word about Cain and his progeny came from Jabal, as he would have been more likely the person to be in touch with the people from which Cain had been isolated.

Genesis 4:20  Adah gave birth to Jabal.  He was the father of those who live in tents and [have] livestock. (Kukis mostly literal translation)

Genesis 4:20  Adah later gave birth to Jabal, who was the first man to live in tents and to move about with his cattle. (Kukis paraphrase)

Gen 4:19–20  Lamech took two wives for himself, one named Adah and the other named Zillah. Adah bore Jabal; he was the father of the nomadic herdsmen.

Lamech is the first polygamist named in Scripture (and he is likely the first polygamist in human history).  This is given as a matter of fact.  So far, there is only one thing associated with the word *sin,* and that is the work of Cain's hands (Genesis 4:7).  There is only one thing thus far associated with punishment from God, and that is Cain's murder of Abel.

Apart from Eve, Adah (*ornament*) and Zillah (*shadow*) are the first two women named in the Bible.  These women were likely descendants of Cain; however, it is not impossible for them to have come through Seth (who has not been named yet in the Bible) or through Adam and Eve.

Cain built a city, and, presumably, his extended family lived in and around this city, adding to it.  However, Jabal lives in a tent and tends cattle (this can be any kind of livestock, including sheep and goats).   Jabal has a portable

shelter (a tent) and he is able to gather and keep together cattle, which he takes from field to field.  And Adah bore Jabal; he was the father of those living in tents, and with cattle.  This indicates that Jabal came up with this concept of having a portable house and moving his cattle around to different pastures.

_____

| | | |
|---|---|---|
| **And a name of his brother, Jubal.  He was a father of those playing a hand-held harp and pipe.** | Genesis 4:21 | **The name of his brother [was] Jubal.  He was the father of those playing stringed and wind instruments.** |

**The name of his brother was Jubal and he was the first person to play stringed and wind musical instruments.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And the name of his brother (was) Juval: he was chief (rab) of all those who take part in song with the lyre and the pipe. |
| Latin Vulgate | And his brother's name was Jubal: he was the father of them that play upon the harp and the organs. |
| Masoretic Text (Hebrew) | And a name of his brother, Jubal.  He was  a father of those playing a hand-held harp and pipe. |
| Peshitta (Syriac) | And his brother's name was Jubal; he was the father of all those who play the guitar and harp. |
| Septuagint (Greek) | And the name of his brother was Jubal; it was he who invented the psaltery and harp. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | His brother's name was Jubal; he was the ancestor of those who play stringed and wind instruments. |
| Easy-to-Read Version | Adah also had another son Jubal. (Jubal was Jabal's brother.) Jubal was the father of people who play the harp and flute. |
| Good News Bible (TEV) | His brother was Jubal, the ancestor of all musicians who play the harp and the flute. |
| New Life Bible | His brother's name was Jubal. He was the father of all those who play the harp and the horn. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | And he had a brother named Jubal who invented the lute and the harp. |
| Ancient Roots Translinear | His brother named Jubal, he was the father of all seizing the harp and flute. |
| *God's Word*™ | His brother's name was Jubal. He was the first person to play the harp and the flute. |
| New American Bible | His brother's name was Jubal, who became the ancestor of all who play the lyre and the reed pipe. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | And his brother's name was Jubal: he was the father of all players on instruments of music. |
| Ferar-Fenton Bible | And his brother's name was Jubal; he was the originator of all those who play the harp and wind instruments. |

| | |
|---|---|
| Judaica Press Complete T. | And his brother's name was Jubal; he was the father of all who grasp a lyre and a flute. |
| NIV, ©2011 | His brother's name was Jubal; he was the father of all who play stringed instruments and pipes. |

**Limited Vocabulary Translations:**

International Standard V             .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible                     .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation                    .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary      .
Lexham English Bible             .
Translation for Translators      .
The Voice                               .

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| Brenton's Septuagint | And the name of his brother was Jubal; he it was who invented the psaltery and harp. |
| Concordant Literal Version | And the name of his brother is Jubal. He becomes the forefather of all who handle the harp and the shepherd's pipe. |
| *Emphasized Bible* | ...and, the name of his brother, was Jubal,—he, was father of everyone handling lyre and flute,... |
| English Standard Version | His brother's name was Jubal; he was the father of all those who play the lyre and pipe. |
| exeGeses companion Bible | And the name of his brother, Yubal<br>- the father of all such<br>as manipulate the harp and woodwinds. |
| Hebrew Names Version | His brother's name was Yuval, who was the father of all who handle the harp and pipe. |
| LTHB | And the name of his brother was Jubal; he was the father of all those playing the harp and the organ. |
| Syndein | {Cain's Line creates Fine Art and Culture}<br>And the name of his brother was Yubal/Jubal {means causing music}. And, he was the father/originator of ones such as play musical instruments i.e. the stringed {'ten string banjo'/guitar/lyre} and wood-wind instruments {flute}.  {Note: Fine art and culture in themselves are fine. But if they are used to replace a relationship with God, then they are 'cultural reversionism' which leads to emotional reversionism - which are evil.}. |
| World English Bible | His brother's name was Jubal, who was the father of all who handle the harp and pipe. |
| Young's Updated LT | And the name of his brother is Jubal, he has been father of every one handling harp and organ. |

**The gist of this verse:**          The second son's name is Jubal, and he becomes the first musician who uses musical instruments.

### Genesis 4:21a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shêm (שֵׁם) [pronounced *shame*] | *name, reputation, character* | masculine singular construct | Strong's #8034 BDB #1027 |
| ʾâch (חָא) [pronounced *awhk*] | *brother, kinsman* or *close relative* | masculine singular noun with the 3ʳᵈ person masculine singular suffix | Strong's #251 BDB #26 |
| Yûwbâl (לָבוּי) [pronounced *yoo-BAWL*] | *stream, river* and is transliterated *Jubal* | masculine singular proper noun | Strong's #3106 BDB #385 |

**Translation:** The name of his brother [was] Jubal.

This would be Jabal's full brother.  He also appears to have been a genius.

Jubal means stream or river; and this may describe music, as music has this flow to it.

### Genesis 4:21b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| hûwʾ (אוה) [pronounced *hoo*] | *he, it; himself* as a demonstrative pronoun: *that, this (one)* | 3ʳᵈ person masculine singular, personal pronoun; sometimes the verb *is,* is implied | Strong's #1931 BDB #214 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3ʳᵈ person masculine singular, Qal perfect | Strong's #1961 BDB #224 |
| ʾâb (בָא)[pronounced *awᵇv*] | *father,* both as the head of a household, clan or tribe; *founder, civil leader, military leader* | masculine singular construct | Strong's #1 BDB #3 |
| kôl (לֹכ) [pronounced *kohl*] | *every, each, all of, all; any of, any* | masculine singular construct not followed by a definite article | Strong's #3605 BDB #481 |
| tâphas (שַׂפָת) [pronounced *taw-FAHS*] | *laying a hold of, arresting, seizing; grasping, handling skillfully, playing* | Qal active participle | Strong's #8610 BDB #1074 |
| kinnôwr (רוֹנִּכ) [pronounced *kin-NOHR*] | *hand-harp, lyre* | masculine singular noun | Strong's #3658 BDB #490 |

| Genesis 4:21b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| w$^e$ (or v$^e$) (וֹ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| ʿûwgâb (בָגוע) [pronounced *ǵoo-GAW$^B$V*] | *organ;* but is given several other translations (*tibia, fistula, syrinx, pipe, reed, flute, organ*) | masculine singular noun: | Strong's #5748 BDB #721 |
| This is the first mention of musical instruments in the Bible. | | | |

**Translation:** He was the father of those playing stringed and wind instruments.

Jubal took an artsy-fartsy turn in his life; and apparently invented wind and stringed musical instruments; and mastered them as well. Remember, these people lived to age 900 or so, so they had a lot of time to develop this or that.

The line of Cain continued and prospered. Certain of those in his line became famous for shepherding and for the arts. There is disagreement as to the meaning of the latter instrument; some think that it is several reeds together and others view it as a bagpipe prototype (Thieme would be proud). Jabal means *shadow production* and Jubal means *sounds.*

Genesis 4:21 The name of his brother [was] Jubal. He was the father of those playing stringed and wind instruments. (Kukis mostly literal translation)

Genesis 4:21 The name of his brother was Jubal and he was the first person to play stringed and wind musical instruments. (Kukis paraphrase)

———————————

| | Genesis 4:22 | |
|---|---|---|
| **And Zillah also she [even] she gives birth to Tubal-Cain, a forger of every tool of copper and iron. And a sister of Tubal-Cain [is] Naamah.** | | **Furthermore, Zillah—she gave birth to Tubal-Cain, a forger [and manufacturer] of every tool [and implement] of copper and iron. Tubal-Cain's sister [was named] Naamah.** |

**Furthermore, Zillah also had children, bearing Tubal-Cain, who was a manufacturer of all kinds of iron and copper tools and various metal implements. He had a sister named Naamah.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Zillah bare also Tuvalkain, the chief (rab) of all artificers who know the workmanship of brass and iron. And the sister of Tuvalkain was Naama; she was mistress of elegies and songs. |
| Latin Vulgate | Sella also brought forth Tubalcain, who was a hammerer and artificer in every work of brass and iron. And the sister of Tubalcain was Noem. |
| Masoretic Text (Hebrew) | And Zillah also she [even] she gives birth to Tubal-Cain, a forger of every tool of copper and iron. And a sister of Tubal-Cain [is] Naamah. |
| Peshitta (Syriac) | And Zillah also bore Tubal-cain, a craftsman in every work of brass and iron; and the sister of Tubal-cain was Naamah. |

| Septuagint (Greek) | And Zillah also bore Tubal-Cain; he was a smith, a manufacturer both of brass and iron; and the sister of Tubal-Cain was Naamah. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| Common English Bible | Zillah also gave birth to Tubal-cain, the ancestor of [Heb lacks the ancestor of.] blacksmiths and all artisans of bronze and iron. Tubal-cain's sister was Naamah. Kukis note: *The ancestor of* does not appear in the Latin, Syriac or Greek; only in the targum. |
| Contemporary English V. | Lamech and Zillah had a son named Tubal Cain who made tools out of bronze and iron. They also had a daughter, whose name was Naamah. |
| Easy-to-Read Version | Zillah gave birth to Tubal-Cain. Tubal-Cain was the father of people who work with bronze and iron. The sister of Tubal-Cain was named Naamah. |
| Good News Bible (TEV) | Zillah gave birth to Tubal Cain, who made all kinds of tools out of bronze and iron. The sister of Tubal Cain was Naamah. |
| *The Message* | Zillah gave birth to Tubal-Cain, who worked at the forge making bronze and iron tools. Tubal-Cain's sister was Naamah. |
| New Berkeley Version | As for Zillah, she bore Tubal-Cain, a smith who made all kinds of sharp tools of bronze and of iron.  And Naamah was Tubal-Cain's sister. |
| New Life Bible | Zillah gave birth to Tubal-cain who made things from brass and iron. The sister of Tubal-cain was Naamah. |
| New Living Translation | Lamech's other wife, Zillah, gave birth to a son named Tubal-cain. He became an expert in forging tools of bronze and iron. Tubal-cain had a sister named Naamah. |

**Partially literal and partially paraphrased translations:**

| American English Bible | Sella also gave birth to Thobel, who worked iron and brass. And he had a sister, NoEma. |
| Ancient Roots Translinear | Zillah also begot Tubal the coppersmith, an artisan of all honed bronze and iron. The sister of Tubal the coppersmith was Naamah. |
| *God's Word™* | Zillah also had a son, Tubalcain, who made bronze and iron tools. Tubalcain's sister was Naamah. |
| New American Bible | Zillah, on her part, gave birth to Tubalcain, the ancestor of all who forge instruments of bronze and iron. The sister of Tubalcain was Naamah. |
| NIRV | Zillah also had a son. His name was Tubal-Cain. He made all kinds of tools out of bronze and iron. Tubal-Cain's sister was Naamah. |
| New Simplified Bible | Zillah also had a son, Tubal-Cain, who forged all kinds of tools out of copper and iron. Tubal-Cain's sister was Naamah. |
| Revised English Bible | Zillah, the other wife, bore Tubal-cain, the master of all coppersmiths and blacksmiths, and Tubal-cain's sister was Naamah. |

**Mostly literal renderings (with some occasional paraphrasing):**

| Bible in Basic English | And Zillah gave birth to Tubal-cain, who is the father of every maker of cutting instruments of brass and iron: and the sister of Tubal-cain was Naamah. |
| Complete Jewish Bible | Tzilah gave birth to Tuval-Kayin, who forged all kinds of tools from brass and iron; the sister of Tuval-Kayin was Na'amah. |
| Ferar-Fenton Bible | Zilla also gave birth to Tubal-Cain, the improver of every work in copper and iron; and the sister of Tubal-Cain was Namah. |
| JPS (Tanakh—1985) | As for Zillah, she bore Tubal-cain, who forged all implements of copper and iron. And the sister of Tubal-cain was Naamah. |

| | |
|---|---|
| Judaica Press Complete T. | And Zillah she too bore Tubal cain, who sharpened all tools that cut copper and iron, and Tubal cain's sister was Na'amah. |
| NET Bible® | Now Zillah also gave birth to Tubal-Cain, who heated metal and shaped [The traditional rendering here, "who forged" (or "a forger of") is now more commonly associated with counterfeit or fraud (e.g., "forged copies" or "forged checks") than with the forging of metal. The phrase "heated metal and shaped [it]" has been used in the translation instead.] all kinds of tools made of bronze and iron. The sister of Tubal-Cain was Naamah. |
| NIV – UK | Zillah also had a son, Tubal-Cain, who forged all kinds of tools out of [Or who instructed all who work in] bronze and iron. Tubal-Cain's sister was Naama. |

**Limited Vocabulary Translations:**

International Standard V          .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible                    .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation                    .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary    .
Lexham English Bible            .
Translation for Translators    .
The Voice                               .

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| American KJV | And Zillah, she also bore Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah. |
| *The Amplified Bible* | Zillah bore Tubal-cain; he was the forger of all [cutting] instruments of bronze and iron. The sister of Tubal-cain was Naamah. |
| Brenton's Septuagint | And Sella also bore Thobel; he was a smith, a manufacturer both of brass and iron; and the sister of Thobel was Noema. |
| Concordant Literal Version | And Zillah, moreover, she bears Tubalcain, a forger of every tool of copper and iron. And the sister of Tubalcain is Naamah. |
| A Conservative Version | And Zillah, she also bore Tubal-cain, the forger of every cutting instrument of brass and iron. And the sister of Tubal-cain was Naamah. |
| English Standard Version | Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah. |
| exeGeses companion Bible | And Sillah, she also births Tubal Qayin<br>- a sharpener of every artificer in copper and iron:<br>and the sister of Tubal Qayin, Naamah. |
| Modern KJV | And Zillah also bore Tubalcain, the hammerer of every engraving tool of bronze and iron. And the sister of Tubalcain was Naamah. |
| NASB | As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah. |
| Syndein | {Zillah's Children} |

Now Zillah/Zillah, she also gave birth to 'Tuwbal Qayin'/Tubalcain {means the inventor of weapons}, The forger of all tools/weapons of bronze which later became iron. And the sister of 'Tuwbal Qayi'n/Tubalcain was Na`amah/ Naamah {means graceful, lovely, pleasure, graced-out} {she breaks the pattern and follows God instead of her family trend - she became the wife of Ham}. {Note: Again as with fine art, in themselves there is nothing wrong with weapons. But the weapons can be misused by unbelievers and believers in reversionism -so it is the misuse/deed that is evil, not the weapon.}.

A Voice in the Wilderness      And as for Zillah, she also bore Tubal-Cain: One hammering in every craft of bronze and iron. And the sister of Tubal-Cain was Naamah.

Webster Bible      And Zillah, she also bore Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain [was] Naamah.

World English Bible      Zillah also gave birth to Tubal Cain, the forger of every cutting instrument of brass and iron. Tubal Cain's sister was Naamah.

*Young's Literal Translation*      And Zillah she also bare Tubal-Cain, an instructor of every artificer in brass and iron; and a sister of Tubal-Cain is Naamah.

**The gist of this verse:**      Lamech's second wife had a son named Tubal-Cain, and he was able to work with metals.

| **Genesis 4:22a** | | | |
| --- | --- | --- | --- |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| Tsillâh (הָלָּצ) [pronounced *tsihl-LAW*] | *shade;* and is transliterated *Zillah* | feminine singular proper noun | Strong's #6741 BDB #853 |
| gam (םַג) [pronounced *gahm*] | *also, furthermore, in addition to, even, moreover* | adverb | Strong's #1571 BDB #168 |
| hîyʾ (איִה) [pronounced *hee*] | *she, it;* also used as a demonstrative pronoun: *that, this (one)* | 3rd person feminine singular, personal pronoun; sometimes the verb *is,* is implied | Strong's #1931 BDB #214 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *to give birth, to bear, to be born, to bear, to bring forth, to beget* | 3rd person feminine singular, Qal perfect | Strong's #3205 BDB #408 |
| ʾêth (חֵא) [pronounced *ayth*] | *generally untranslated; occasionally to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Tûwbal-qayin (תַבַלָקיַו) [pronounced *too-BAHL-KAH-yihn*] | *you will be brought of Cain;* transliterated *Tubalcain, Tubal-cain* | masculine singular proper noun | Strong's #8423 BDB #1063 |

**Translation:** Furthermore, Zillah—she gave birth to Tubal-Cain,...

The Hebrew construction here is quite unusual.  There is this indication that Zillah also gives birth, as if this is a very big deal. The verb, like all Hebrew verbs, does not require a pronoun, and yet, a pronoun is thrown in, which gives great emphasis to the person doing the action (giving birth, in this case).  There is also the adverb *also,*

*furthermore, in additional to* thrown in.  This suggests that there is a story behind this birth, but one which is not developed.

| Genesis 4:22b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| lâṭash (שָׁטַל) [pronounced *law-TASH*] | *to hammer, to forge, to sharpen, to whet* | Qal active participle, construct form | Strong's #3913 BDB #538 |
| kôl (לֹכ) [pronounced *kohl*] | *every, each, all of, all; any of, any* | masculine singular construct not followed by a definite article | Strong's #3605 BDB #481 |
| chârash (שָׁרַח) [pronounced *chaw-RAHASH*] | *tools, weapons, instruments; craftsman [of metal]; engraver, fabricator [out of wood or metal]* | Qal active participle, construct form | Strong's #2790 (& Strong's #2794) BDB #360 |
| This form of the verb is found only here and given its own meaning by Strong. | | | |
| nᵉchôsheth (תֶשֹׁחְנ) [pronounced *nᵉ-KHOH-sheth*] | *copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons* | masculine singular noun | Strong's #5178 BDB #638 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| barᵉzel (לֶזְרַב) [pronounced *barᵉ-ZEL*] | *iron [ore, implements, utensils, furniture];* metaphorically to denote *hardness, firmness; obstinance* | masculine singular noun | Strong's #1270 BDB #137 |
| This is the first mention of *tools, weapons, or instruments* crafted from various metals. | | | |

**Translation:** ...a forger [and manufacturer] of every tool [and implement] of copper and iron.

Tubal-Cain learns how to work with metal, which means he is able to take various metals and melt them and combine them in order to make a variety of tools, weapons, and implements.

This gives Tubal-Cain a great deal of power and notoriety; and it is possible that he did not pass along this skill; or that he held off passing along this skill.  What suggests that is, we do not find the phrase Tubal-Cain was *the father of all* who forge tools of iron and copper.  His half brothers readily passed along their skills to others (probably to their own children); Tubal-Cain does not appear to have done this.

Archeology has a lot of theories concerning the bronze age and the iron age.  It didn't take but a few generations of man before he developed musical instruments, buildings, bronze and iron.  Keep in mind that man at this time was in the antediluvial age.  He developed many things which were lost in the flood.  Civilizations come and go, as do nations; and some advance to incredible heights of technology; and then fall behind.  We had periods of time three hundred years prior to the birth of our Lord when the Greeks not only knew that the world was round but they knew the earth's circumference.  By the time of the dark ages, almost two millennium later, this information was lost and there were some who thought that you could sail off the earth.  All this means is that technological advances do not always and continually move forward. It moves forward, it moves backward, it stays in the same place.  We are not evolving as a people, and even though we live in an age of great technological advance, the technology could be lost overnight.  My point is that fire, music, bronze and iron go back almost to

the dawn of human history.  Man was exceptionally brilliant during his beginnings on earth.  Furthermore, our bodies were exceptionally strong, durable and man lived for centuries; allowing him the ability to build upon his own knowledge.  Bronze and iron may have been developed separately at a later date after the flood; but here is where it was first invented.

It's interesting, and I don't know the reason why, but Lamech's wives and the one daughter are the first women named following Eve.  Furthermore, Cain, the first religious man and the first murderer, is the man whose line is first followed.  The Bible does not focus on the reaction of Adam and Eve nor does it go immediately to the line of Seth, but it stops here at Cain's line and examines it.  From Cain developed architecture, metal working and the arts in the antediluvian era.

| Genesis 4:22c | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| ʾâchôwth (תּוֹחַא) [pronounced *aw-KHOWTH*] | *sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another* | feminine singular construct | Strong's #269 BDB #27 |
| Tûwbal-qayin (וַיָקלַבּות) [pronounced *too-BAHL-KAH-yihn*] | *you will be brought of Cain;* transliterated *Tubalcain, Tubal-cain* | masculine singular proper noun | Strong's #8423 BDB #1063 |
| Naʿămâh (הָמֲעַנ) [pronounced *nah-ǵuhm-AW*] | *loveliness; pleasant, delightful* and is transliterated *Naamah* | feminine singular proper noun | Strong's #5279 BDB #653 |

**Translation:** Tubal-Cain's sister [was named] Naamah.

We are not told anything about Naamah, except in the targum.  Her name means *loveliness,* which certainly suggests that she was a beautiful woman.

This introduces one of the long-term inequities of men and women; men, in order to be successful, often have to do something to achieve that success.  Even men who are eye-candy are not seen as successful.  However, a woman, if she is beautiful, can stand upon her God-given beauty for a very long time.  She does not necessarily need to do anything.

Genesis 4:22  Furthermore, Zillah—she gave birth to Tubal-Cain, a forger [and manufacturer] of every tool [and implement] of copper and iron.  Tubal-Cain's sister [was named] Naamah. (Kukis mostly literal translation)

Genesis 4:22  Furthermore, Zillah also had children, bearing Tubal-Cain, who was a manufacturer of all kinds of iron and copper tools and various metal implements.  He had a sister named Naamah. (Kukis paraphrase)

Gen 4:21–22  His brother was named Jubal; he was the father of all who play the lyre and the flute.  Zillah bore Tubal-cain, who hammered out [and sharpened] all kinds of bronze and iron tools. Tubal-cain's sister was Naamah.

There were people of note in Cain's line: one man invented the lyre and flute and developed music using those instruments. It would make sense that he had to have some kind of tools with which to work the wood to make instruments of wood.

Jabal and Jubal's half brother, Tubal-cain, worked with metals. This is the first place where we specifically have man and metal tools associated together. Tubal-cain figured out not necessarily how to make tools but how to sharpen them. The verb found here does not mean *to make,* but *to hammer [out], to sharpen*. What Tubal-cain sharpens is a word found only here, which could mean *tools* (the noun is closely related to the verb which means *to engrave, to plow, to cut [into something]*. What further suggests that these are *tools* is that they are *of copper [or, bronze] and iron*. There are ways one could express that Tubal-cain was the first man to make or to devise tools of iron and copper and bronze; however, it appears that he, instead, takes tools which already exist, and maintains them and transforms them as well. This became his profession.

Being a man of tools, one of my interests is, *what does the Bible say about tools?*

## Why I Believe that Man Had Tools Early On

1. When Adam and the woman are banished from the Garden of Eden, the angels guarding the entrance to the Tree of Life display swords.
2. Adam and Cain were farmers. Adam farmed in the Garden of Eden. It is reasonable to suppose they used some sort of tools in order to do this.
3. Abel killed animal sacrifices as an offering to God. Although one may certainly kill an animal with one's bare hands, it makes more sense that Abel had a knife or a blade of some sort.
4. When Cain killed Abel, there is no indication of a struggle in the narrative. If Cain killed Abel with his bare hands, following the example of Abel killing an animal for sacrifice, the narrative would probably have been much different. However, a quick slice of Abel's throat would have been sudden and not required a struggle, and this would match up with the text. Furthermore, the verb used in the New Testament referring to this indicates that Abel was killed with a sacrificial knife.
5. Tubal-cain is not presented as one who *makes, develops, or invents* tools, but as one who *hammers and sharpens* tools. This also suggests the pre-existence of tools.
6. God can obviously make anything; and Adam, Cain and Abel would have been geniuses; so their being able to make tools is reasonable.
7. Cain is said to build a city. Jabal is said to have a tent. This suggests the use of tools.
8. The evidence which we have points more toward Adam and his descendants using tools than not.

Again, these are not animal-chasing, wooden-spear raising, cave-dwelling heathen, but men who lived hundreds of years, men who were geniuses, and men who could take up a field of study and pursue that field for hundreds of years.

**Chapter Outline**                    **Charts, Graphics and Short Doctrines**

So that we see the natural progression of sin, we have the next few verses:

—————————————

**And so says Lamech his wives, Adah and Zillah, "Hear my voice, wives of Lamech; give ear to my song: for a man I killed for my wound and a youth for my bruise.**

Genesis 4:23

**And Lamech said to his wives, Adah and Zillah, "Listen to my voice, O wives of Lamech; and give ear to my song: because I killed a man regarding my wound; and a youth regarding my bruise.**

**And Lamech sang to his two wives, Adah and Zillah, "Listen to my voice, you wives of Lamech; and give ear to my song; for I killed a man who wounded me; and I killed a youth for bruising me.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Lemek said to his wives Ada and Zillah, Hear my voice, wives of Lemek, hearken to my words: for I have not killed a man, that I should be slain for him; neither have I destroyed a young man, on whose account my children should perish. |
| Latin Vulgate | And Lamech said to his wives Ada and Sella: Hear my voice, ye wives of Lamech, hearken to my speech: for I have slain a man to the wounding of myself, and a stripling to my own bruising. |
| Masoretic Text (Hebrew) | And so says Lamech his wives, Adah and Zillah, "Hear my voice, wives of Lamech; give ear to my song: for a man I killed for my wound and a young man for my bruise. |
| Peshitta (Syriac) | And Lamech said to his wives, Adah and Zillah, Hear my voice; you wives of Lamech, hearken to my speech; for I have killed a man by wounding him, and a boy by beating him. |
| Septuagint (Greek) | And Lamech said to his wives, Adah and Zillah, Hear my voice, you wives of Lamech, consider my words, because I have slain a man to my sorrow and a youth to my grief. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | One day, Lamech said to his two wives, "A young man wounded me, and I killed him. |
| Easy English | Lamech said to his wives Adah and Zillah, `Listen to me. My wives, listen carefully. I have killed a man because I received an injury from him. He was a young man that hurt me. |
| Easy-to-Read Version | Lamech said to his wives:... |
| Good News Bible (TEV) | Lamech said to his wives, "Adah and Zillah, listen to me: I have killed a young man because he struck me. |
| *The Message* | Lamech said to his wives, Adah and Zillah, listen to me; you wives of Lamech, hear me out: I killed a man for wounding me, a young man who attacked me. |
| New Berkeley Version | Lamech reclaimed to his wives Adah and Zillah:<br>"You, Adah and Zillah, do listen to my voice;<br>You consorts of Lamech, give ear to my speech;<br>For any who wounded me, him I have slain,<br>Also the young man, who gave me a scratch. |
| New Life Bible | And Lamech said to his wives, "Adah and Zillah, listen to my voice. Hear what I say, you wives of Lamech. For I have killed a man for hurting me, and a boy for hitting me. |
| New Living Translation | One day Lamech said to his wives,<br>     "Adah and Zillah, hear my voice;<br>          listen to me, you wives of Lamech.<br>     I have killed a man who attacked me,<br>          a young man who wounded me. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | Then Lamech told his women (Ada and Sella), 'Listen to me [my] women! Remember this: I have killed a man who wounded me. a young man who whipped me. |
| Ancient Roots Translinear | Lamech said to his women, Adah and Zillah, "Hear my voice, women of Lamech! Hearken to my sayings: I *will slay* a man *who* wounds me, and a boy for my stripes. |

New American Bible          Lamech said to his wives:
                            "Adah and Zillah, hear my voice;
                            wives of Lamech, listen to my utterance:
                            I have killed a man for wounding me,
                            a young man for bruising me.  Lamech's boast shows that the violence of Cain
                            continues with his son and has actually increased. The question is posed to the
                            reader: how will God's creation be renewed?

NIRV                        Lamech said to his wives,
                            "Adah and Zillah, listen to me.
                              You wives of Lamech, hear my words.
                            I have killed a man because he wounded me.
                              I have killed a young man because he hurt me.

New Simplified Bible        Lamech said to his wives: »Adah and Zillah, listen to me; wives of Lamech, hear my
                            words. I have killed a man for wounding me, a young man for injuring me.

Revised English Bible       Lamech said to his wives:
                                 'Adah and Zillah, listen to me;
                                 wives of Lamech, mark what I say:
                                 I kill a man for wounding me,
                                 a young man for a blow.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English      And Lamech said to his wives, Adah and Zillah, give ear to my voice; you wives of
                            Lamech, give attention to my words, for I would put a man to death for a wound,
                            and a young man for a blow;...

Ferar-Fenton Bible          And Lemek, addressing his wives, said:
                                 "Ada and Zillah listen to my voice;
                                 Wives of Lemek listen to my speech;
                                 For I killed a man who wounded;
                                 And a youth who hurt me.—.

Judaica Press Complete T.   Now Lemech said to his wives, "Adah and Zillah, hearken to my voice; wives of
                            Lemech, incline your ears to my words, for I have slain a man by wounding (him)
                            and a child by bruising (him).

New Advent Bible            And Lamech said to his wives Ada and Sella: Hear my voice, you wives of Lamech,
                            hearken to my speech: for I have slain a man to the wounding of myself, and a
                            stripling to my own bruising.

NET Bible®                  Lamech said to his wives,
                            "Adah and Zillah! Listen to me!
                            You wives of Lamech, hear my words!
                            I have killed a man for wounding me,
                            a young man [The Hebrew term ????? (yeled) probably refers to a youthful warrior
                            here, not a child.] for hurting me.

*The Scriptures* 1998       And Lemek? said to his wives, "Ad?ah and Tsillah, hear my voice! Wives of
                            Lemek?, listen to my words! For I have killed a man for wounding me, even a young
                            man for hurting me.

**Limited Vocabulary Translations:**

International Standard V        .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible             .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation                 .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary    .
Lexham English Bible          .
Translation for Translators   .
The Voice                            .

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| American KJV | And Lamech said to his wives, Adah and Zillah, Hear my voice; you wives of Lamech, listen to my speech: for I have slain a man to my wounding, and a young man to my hurt. |
| *The Amplified Bible* | Lamech said to his wives, Adah and Zillah, Hear my voice; you wives of Lamech, listen to what I say; for I have slain a man [merely] for wounding me, and a young man [only] for striking and bruising me. |
| Concordant Literal Version | And saying is Lamech to his wives: "Adah and Zillah, hearken to my voice! Wives of Lamech, give ear to my saying! For a man killed I for my injury, and a boy for my welt. |
| Context Group Version | And Lamech said to his women { or wives }: Adah and Zillah, hear my voice; You { pl } women { or wives } of Lamech, listen to my speech: For I have slain a man for wounding me, And a young man for bruising me. |
| Darby Translation | And Lemech said to his wives: Adah and Zillah, hear my voice, Ye wives of Lemech, listen to my speech. For I have slain a man for my wound, and a youth for my bruise. |
| *Emphasized Bible* | Then said Lamech to his wives, Adah and Zillah! hear ye my voice, Ye wives of Lamech! give ear to my tale, For a man, have I slain in dealing my wounds, Yea, a youth, in smiting my blows:... |
| English Standard Version | Lamech said to his wives: "Adah and Zillah, hear my voice; you wives of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me. |
| exeGeses companion Bible | And Lemech says to his women, Adah and Sillah, <br> Hear my voice, you women of Lemech; <br> hearken to my sayings: <br> for I slaughtered a man for my wound <br> and a child for my lash. |
| LTHB | And Lamech said to his wives, Adah and Zillah, Hear my voice, you wives of Lamech; listen to my words; for I have killed a man because of my wound, and a young man because of my hurt. |
| Syndein | {Lamech Writes a Song for His Wives - Making Him look 'Good'} <br> And Lemek/Lamech sang to his wives. Adah and Tsillah/Zillah, "Here on my voice {song}. You wives of Lemek/Lamech, concentrate on my message {an arrogant command}. ~~For I have killed/slain/murdered a man for wounding me {lying here - he claims self defense for his 1st degree murder}. And {have also murdered} a young male child for striking me {boy tried to protect his father and Lamech murdered him also}. |
| World English Bible | Lamech said to his wives, "Adah and Zillah, Hear my voice, You wives of Lamech, listen to my speech, For I have slain a man for wounding me, A young man for bruising me. |

Young's Updated LT      And Lamech says to his wives: —"Adah and Zillah, hear my voice; Wives of Lamech, give ear to my saying: For a man I have slain for my wound, Even a young man for my hurt.

**The gist of this verse:**      Lamech writes the hit turn of his day to his two wives, whom he calls upon to listen to his voice. He killed a man for a wound and a young man (not an adult) for hurting him as well.

| | Genesis 4:23a | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| ʾâmar (רַמָא) [pronounced *aw-MAHR*] | *to say, to speak, to utter; to say [to oneself], to think* | 3rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| Lemek (מֶלֶךְ) [pronounced *LEH-mehk*] | *powerful;* transliterated *Lamech* | masculine singular proper noun | Strong's #3929 BDB #541 |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to, with reference to, as to, with regards to, belonging to* | directional/relational preposition | No Strong's # BDB #510 |
| ʾîshshâh (הָשִא) [pronounced *eesh-SHAW*] | *woman, wife* | feminine plural noun, with the 3rd person masculine singular suffix | Strong's #802 BDB #61 |
| ʿÂdâh (הָדָע) [pronounced *ǵaw-DAW*] | *ornament, decoration;* transliterated *Adah* | feminine singular proper noun | Strong's #5711 BDB #725 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| Tsillâh (הָלִצ) [pronounced *tsihl-LAW*] | *shade;* and is transliterated *Zillah* | feminine singular proper noun | Strong's #6741 BDB #853 |

**Translation:** And Lamech said to his wives, Adah and Zillah,...

Lamech is singing a song here and to both of his wives. He does not se the preposition of respect.

| | Genesis 4:23b | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| shâmaʿ (עַמָש) [pronounced *shaw-MAHĠ*] | *listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of* | 2nd person feminine plural, Qal imperative | Strong's #8085 BDB #1033 |

## Genesis 4:23b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| qôwl (לוֹק) [pronounced *kohl*] | *sound, voice, noise; loud noise, thundering* | masculine singular noun with the 1st person singular suffix | Strong's #6963 BDB #876 |
| ʾîshshâh (הָשִּׁא) [pronounced *eesh-SHAW*] | *woman, wife* | feminine plural construct | Strong's #802 BDB #61 |
| Lemek (מֶלֶךְ) [pronounced *LEH-mehk*] | *powerful;* transliterated *Lamech* | masculine singular proper noun | Strong's #3929 BDB #541 |

**Translation:**...*"Listen to my voice, O wives of Lamech;...*

We have two parallel phrases, because this is a song, and songs will have repetitive statements, to go with the repetitive sound. We have already been told that one of his sons developed and used musical instruments. We do not know which came first: Lamech's song or his son's musical prowess.

## Genesis 4:23c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| ʾâzan (ןַזָא) [pronounced *aw-ZAHN*] | *to broaden out the ear with the hand in order to hear; give ear and answer; to listen and obey; to listen; to weigh* | 2nd person feminine plural, Hiphil imperative | Strong's #238 BDB #24 |
| ʾimᵉrâh (הָרְמִא) [pronounced *imᵉ-RAW*] | *utterance, speech, word; song, hymn, sacred poem* | feminine singular noun with the 1st person singular suffix | Strong's #565 BDB #57 |

**Translation:** *...and give ear to my song:...*

I have inserted a conjunction here. As we have observed in the Hebrew, they have wâw consecutives when we would not have a conjunction; and, in poetry, it is often just the opposite.

## Genesis 4:23d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| kîy (יִכ) [pronounced *kee*] | *for, that, because; when, at that time, which, what time* | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| ʾîysh (שִׁיא) [pronounced *eesh*] | *a man, a husband; anyone; a certain one; each, each one, everyone* | masculine singular noun (sometimes found where we would use a plural) | Strong's #376 BDB #35 |
| hârag (גַרָה) [pronounced *haw-RAHG*] | *to kill, to slay, to execute; to destroy, to ruin* | 1st person singular, Qal perfect | Strong's #2026 BDB #246 |

## Genesis 4:23d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to, with reference to, as to, with regards to, belonging to* | directional/relational preposition | No Strong's # BDB #510 |
| petsaʿ (עֶצַפ) [pronounced *peh-TSAH*] | *bruise, wound* | masculine singular noun with the 1st person singular suffix | Strong's #6482 BDB #822 |

**Translation:** ...because I killed a man regarding my wound;...

Or, *I killed a man for my wound*.  It sounds as if Lamech got into a fight.  All we know of the fight is Lamech's hit song here, which seems to lean towards justifying Lamech.  However, at the end, even Lamech will seem to admit wrongdoing.  Lamech has somehow been bruised or wounded; and Lamech kills a man—probably the man who bruised him.  Therefore, this appears to be a fight; and there is no real reference to who started it or for what reason it occurred.

## Genesis 4:23e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| yeled (דֶלֶי) [pronounced *YEH-led*] | *child, one born; son, boy, youth* | masculine singular noun | Strong's #3206 BDB #409 |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to, with reference to, as to, with regards to, belonging to* | directional/relational preposition | No Strong's # BDB #510 |
| chabburâh (הָרֻבַּח) [pronounced *khahb-bu-RAW*] | *stripe, bruise, mark, blow* | feminine singular noun with the 1st person singular suffix | Strong's #2250 BDB #289 |

There are several alternate spellings of this word, including one with a single bêyth.

**Translation:** ...and a youth regarding my bruise.

Although many translators render this word *a young man;* this is a word used for a youth or even a child.  Perhaps a young son of the man above saw what was happening and jumped into the fray; or, perhaps, as Lamech was killing his father, he came after Lamech.  In any case, this appears to be a boy old enough to want to defend his father (an assumption I am making here; because it makes sense); but too young to be considered a *young man* or an *adult*.

Given the verb *to kill,* the wâw conjunction, and the similar phrasing; we may reasonably assume that Lamech killed this man's son as well in this fight.

Genesis 4:23  And Lamech said to his wives, Adah and Zillah, "Listen to my voice, O wives of Lamech; and give ear to my song: because I killed a man regarding my wound; and a youth regarding my bruise. (Kukis mostly literal translation)

Genesis 4:23  And Lamech sang to his two wives, Adah and Zillah, "Listen to my voice, you wives of Lamech; and give ear to my song; for I killed a man who wounded me; and I killed a youth for bruising me. (Kukis paraphrase)

_____

| For sevenfold is avenged Cain and Lamech, seventy and sevenfold." | Genesis 4:24 | For Cain will be avenged sevenfold and Lamech [will be avenged] seventy-seven times." |
|---|---|---|

**Therefore, if Cain would be avenged 7 times, then Lamech will be avenged 77 times."**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | For Kain who sinned and was converted by repentance (had protection) unto seven generations extended to him: and to Lemek, the son of his son, who hath not sinned, it is just that it shall be extended unto seventy and seven. |
| Latin Vulgate | Sevenfold vengeance shall be taken for Cain: but for Lamech seventy times sevenfold. |
| Masoretic Text (Hebrew) | For sevenfold is avenged Cain and Lamech, seventy and sevenfold." |
| Peshitta (Syriac) | For if Cain is to be avenged sevenfold, then Lamech seventy and sevenfold. |
| Septuagint (Greek) | Because vengeance has been exacted seven times on Cain's behalf, on Lamech's it shall be seventy times seven. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | Anyone who tries to get even with me will be punished ten times more than anyone who tries to get even with Cain." |
| Easy English | If any person hurts Cain, God will punish that person 7 times. So if any person hurts me (Lamech), God will punish that person 77 times.' |
| Easy-to-Read Version | The punishment for killing Cain<br>was very great!<br>So the punishment for killing me<br>will be much, much greater!" |
| Good News Bible (TEV) | If seven lives are taken to pay for killing Cain, Seventy-seven will be taken if anyone kills me." |
| *The Message* | If Cain is avenged seven times, for Lamech it's seventy-seven! |
| New Berkeley Version | If Cain be awarded revenge sevenfold,<br>then Lamech's is seventy-sevenfold required." |
| New Century Version | If Cain's killer is punished seven times,<br>     then Lamech's killer will be punished seventy-seven times." |
| New Life Bible | If those who hurt Cain are punished seven times worse, then those who hurt Lamech will be punished seventy-seven times worse." |
| New Living Translation | If someone who kills Cain is punished seven times,<br>     then the one who kills me will be punished seventy-seven times!" |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | So, if the vengeance [for killing] Cain was seven punishments, mine will be seven times that.' |
| Ancient Roots Translinear | Cain avenges sevenfold, but Lamech seventy seven!" |
| *God's Word™* | If Cain is avenged 7 times, then Lamech, 77 times." |
| NIRV | Anyone who would have killed Cain would have been paid back seven times. But anyone who hurts me will be paid back 77 times." |
| New Jerusalem Bible | Sevenfold vengeance for Cain, but seventy-sevenfold for Lamech. |
| evised English Bible | If sevenfold vengeance was to be exacted for Cain, for Lamech is would be seventy-sevenfold.' |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | If seven lives are to be taken as punishment for Cain's death, seventy-seven will be taken for Lamech's. |
| Ferar-Fenton Bible | If Cain had sevenfold protection, Seventy-seven should be that of Lemek!" |
| New Advent Bible | *Sevenfold vengeance shall be taken for Cain: but for Lamech seventy times sevenfold.* |
| NET Bible® | If Cain is to be avenged seven times as much, then Lamech seventy-seven times!"  Seventy-seven times. Lamech seems to reason this way: If Cain, a murderer, is to be avenged seven times (see v. 15), then how much more one who has been unjustly wronged! Lamech misses the point of God's merciful treatment of Cain. God was not establishing a principle of justice when he warned he would avenge Cain's murder. In fact he was trying to limit the shedding of blood, something Lamech wants to multiply instead. The use of "seventy-seven," a multiple of seven, is hyperbolic, emphasizing the extreme severity of the vengeance envisioned by Lamech. |

**Limited Vocabulary Translations:**

| | |
|---|---|
| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

| | |
|---|---|
| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

| | |
|---|---|
| Kaplan Translation | . |

**Expanded/Embellished Bibles:**

| | |
|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| *The Amplified Bible* | If Cain is avenged sevenfold, truly Lamech [will be avenged] seventy-sevenfold. |
| Concordant Literal Version | As sevenfold is the avenging of Cain, then seventy and seven is Lamech's. |

| | |
|---|---|
| *Emphasized Bible* | Because vengeance has been exacted seven times on Cain's behalf, on Lamech's it shall be seventy times seven. |
| English Standard Version | If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold." |
| LTHB | For Cain is avenged sevenfold, and Lamech seventy seven. |
| Syndein | If Cain shall be avenged sevenfold, then Lemek/Lamech sevenfold . . .{plus or could be times} seventy {idiom meaning 'an unlimited amount'}.  {Note: Arrogance is somewhat blind. Cain and his offspring were saying God protected Cain because of who Cain was and how great he was! And, Lamech came from Cain's line, so he should be protected even more!}. |
| World English Bible | If Cain will be avenged seven times, Truly Lamech seventy-seven times." |
| Young's Updated LT | For sevenfold is required for Cain, And for Lamech seventy and sevenfold." |

**The gist of this verse:**    Lamech sings that, if Cain is avenged seven times, then Lamech would be avenged seventy-seven times.

| Genesis 4:24a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| kîy (כִּי) [pronounced *kee*] | *for, that, because; when, at that time, which, what time* | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| shibᵉˆâthayim (שִׁבְעָתַיִם) [pronounced *shib-ĝaw-THAH-yihm*] | *seven-fold, seven times [as much]* | feminine dual noun | Strong's #7659 BDB #988 |
| nâqam (נָקַם) [pronounced *naw-KAHM*] | *to take vengeance, vengeance being taken, to be avenged* | 3rd person masculine singular, Hophal imperfect | Strong's #5358 BDB #667 |
| Qayin (קַיִן) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Qayin, Kain; Kenite* | masculine singular, proper noun (BDB #884); also used as a gentilic adjective (BDB #883) | Strong's #7014 BDB #883–884 |

**Translation:** For Cain will be avenged sevenfold...

God had assured that anyone who killed Cain would be avenged sevenfold.  God administered the punishment, which was seclusion from the rest of his family; and a severely decreased ability to raise up food from the ground.

You should certainly be asking, *why this goofy song?  Why is it recorded in the Word of God?*

| Genesis 4:24b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| Lemek (לֶמֶךְ) [pronounced *LEH-mehk*] | *powerful;* transliterated *Lamech* | masculine singular proper noun | Strong's #3929 BDB #541 |

| Genesis 4:24b | | | |
| --- | --- | --- | --- |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| shibᵉ̂îym (מִיעִבְש) [pronounced *shiᵇv-ĞEEM*] | *seventy* | numeral | Strong's #7657 BDB #988 |
| wᵉ (or vᵉ) (וֹ or וֹ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shibᵉâthayim (םִיַתְעִבְש) [pronounced *shib-ǵaw-THAH-yihm*] | *seven-fold, seven times [as much]* | feminine dual noun | Strong's #7659 BDB #988 |

**Translation:** ...and Lamech [will be avenged] seventy-seven times."

Lamech has managed to completely misinterpret what God has done.  He has 4 children, and one of has learned how to work with metals and to make tools; the other has learned how to make musical instruments and how to make music.  So, Cain's punishment seems like nothing to Lamech.  In Lamech's eyes, Cain just moved from point A to point B; but Lamech's doing fine; and Cain has even built a city.

Lamech believes that he has some justification for what he did; he got in a fight with a man and his son jumped in to help his father.  Lamech was bruised up a bit, so he is able to kill these two.  He was far more justified in his own eyes for killing these two; and therefore, should be afforded by God a much greater protection.

Or, in the alternative, Lamech is mocking God—whether Lamech believes in God or not.

So, what is the lesson here?  God's punishment for sin has to be severe, unequivocal and be a deterrent  Cain, despite his whining, was allowed to live after killing his brother out of jealousy.

You should have noticed that God has not been mentioned since Cain was banished.  Cain killed his brother simply because God gave more attention to Abel than He did to Cain; and now, there is complete separation between the tribe of Cain and the tribe of Adam.  The tribe of Cain appears to be godless, as there seems to be no indication of sacrifices to God or a mention of God.

There are parallels to the Angelic Conflict.  God cannot simply banish Satan and the fallen angels.  If God did that, then the punishment would not be appropriate and it would be misinterpreted.  God's justice must be complete and unequivocal.

God will give mercy to these people; and God will give more freedom to the fallen angels; and we will see that the entire world will be corrupted because God must apply justice and restraints.  When this is all over, no angel and no man will be able to say, "Why didn't you do it this way, God?  Why is punishment so severe and final?"  In fact, every aspect of Satan's appeal to God will be answered, which would include anything that we could think of.  See the **Angelic Conflict** (**HTML**)  (**PDF**), which was taken from **Genesis 2** (**HTML**)  (**PDF**)  (**WPD**).

Genesis 4:24  For Cain will be avenged sevenfold and Lamech [will be avenged] seventy-seven times." (Kukis mostly literal translation)

Genesis 4:24  Therefore, if Cain would be avenged 7 times, then Lamech will be avenged 77 times." (Kukis paraphrase)

The further away a man gets from God, the more unrealistic and divorced from reality they become.

Gen 4:23–24  Lamech sang to his wives: Adah and Zillah, "Hear my voice; wives of Lamech, pay attention to my words. For I killed a man for wounding me, a boy for striking me.  If Cain is to be avenged seven times over, then for Lamech it will be seventy-seven times!"

One of the first songs in the antediluvian age (before the flood) was written and performed by Lamech, who apparently got into a fight and killed a man as well as a teenager.  This extended family was separate from God, and there were no laws.  That God chose to protect Cain and to execute vengeance upon anyone who attempted to kill him, was known to Lamech and, apparently, to all.  Therefore, there was even some celebration in this dark society, of what Cain did and what Lamech did.

Note that in this fallen line, there is both great achievement and great sin.  Murder is actually celebrated, and this song is known well enough to be recorded in the Bible.

You will notice Who is almost never mentioned in this genealogical line?  God.  Cain knows Jehovah Elohim (Jesus Christ).  Cain spoke face to face with God on many occasions; yet he seems to teach his children and grandchildren precious little about Who God is.

The fact that we are able to follow Cain's line indicates that there is some sort of communication between this offshoot of Adam's line and Adam, as these things have been recorded for us.  We don't know who recorded these things, or who remembered these events and continued to pass them down.  Since Scripture is recorded by those who have believed in Jehovah Elohim, we may assume that there was an oral history begun in the time of Seth.  Given the achievements of the line of Cain, actual writing is not out of the question.

In this portion of Genesis 4, we followed Cain's line out far enough to determine that early man had tools, musical instruments, professions, and criminality.  This line of Cain is a fallen line and the Bible will not return to it.

Lamech became the first folk singer and sang this type of tripe to his wives.  He was apparently in a barroom brawl with a family and killed a father and son (or a young man and an older man).  Everyone knew that Cain got away with murder; and further, that God would see that his death would be avenged.  So Lamech sang that since he killed two men, he would receive even more protection.  There is no remorse; Lamech is so proud that he write a song about it and sings this song to his wives.  We have seen why God protected Cain following his murder of Abel.  Lamech totally misapplied that mandate of God.  Our first recorded misapplication of doctrine.

We will not follow any more of Cain's line.  From this point forward, we will only follow the line of Seth.  We will follow *the line of promise* or the *line of redemption*.  This does not mean that everyone in Cain's line was not saved.  Cain himself believed in Jehovah Elohim and spoke with Him (however, he spent most of his life separated from God).  However, Cain's line became a degenerate line, committing, tolerating and even celebrating murder.  The problem is simple: when a society tolerates and even celebrates a sin, that society is degenerate.

——————————————

| **Chapter Outline** | **Charts, Graphics and Short Doctrines** |
|---|---|

## The Birth of Seth

Some would consider Genesis 4:25 and following as a part of Genesis 5.

In the previous section, we followed the line of Cain.  We followed his line out for several generations, and noted some of the remarkable innovations of particular men.  In this lesson, we will follow the line of Seth, one of the 3 named sons of Adam and Eve.  As we will find throughout the Bible, some lines are followed and just stop; and some lines are continued.  The lines of the fallen will just stop.

At this point, we go back to a different line. Man will be continually separated into two primary genealogies in the book of Genesis, and they represent fallen man and saved man. One genealogy will come to an abrupt halt (representing the final judgment) and one will be continued (representing hope and eternal life). The line which is continued is a picture of salvation and the lines which are abruptly cut off represent those who reject Jesus Christ.

| | | |
|---|---|---|
| **And so knows Adam again his women and so she gives birth to a son. And so she called his name Seth, for [she said] "has placed to me Elohim a seed another below Abel, for kill him Cain."** | Genesis 4:25 | **Adam again knew his wife and she gave birth to a son. She called his name Seth, for [she said] "Elohim has appointed to me another offspring in place of Abel, for Cain killed him."** |

**Adam had relations with his wife again and she gave birth to a son. She named him Seth, saying, "I named him Seth, because God has arranged for me to have another man in place of Abel, as Cain killed him."**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Adam knew his wife again, at the end of a hundred and thirty years after Habel had been slain; and she bare a son, and called his name Sheth; for she said, The Lord hath given me another son instead of Habel whom Kain slew. |
| Latin Vulgate | Adam also knew his wife again: and she brought forth a son, and called his name Seth, saying: God hath given me another seed for Abel, whom Cain slew. |
| Masoretic Text (Hebrew) | And so knows Adam again his women and so she gives birth to a son. And so she called his name Seth, for [she said] "has placed to me Elohim a seed another below Abel, for kill him Cain." |
| Peshitta (Syriac) | And Adam knew his wife Eve again; and she conceived and bore a son, and called his name Seth; For God, she said, has given me another offspring instead of Abel, whom Cain slew. |
| Septuagint (Greek) | And Adam knew Eve his wife, and she conceived and bore a son, and called his name Seth, saying, For God has raised up to me another seed instead of Abel, whom Cain killed. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | Adam and his wife had another son. They named him Seth, because they said, "God has given us a son to take the place of Abel, who was killed by his brother Cain." |
| Easy-to-Read Version | Adam again had sexual relations with Eve. And Eve gave birth to another son. They named him Seth [This is like a Hebrew word meaning "to give.]. Eve said, "God has given me another son. Cain killed Abel, but now I have Seth." |
| Good News Bible (TEV) | Adam and his wife had another son. She said, "God has given me a son to replace Abel, whom Cain killed." So she named him Seth. |
| *The Message* | Adam slept with his wife again. She had a son whom she named Seth. She said, "God has given me another child in place of Abel whom Cain killed." |
| New Century Version | **Adam and Eve Have a New Son**<br>Adam had sexual relations with his wife Eve again, and she gave birth to a son. She named him Seth[c] and said, "God has given me another child. He will take the place of Abel, who was killed by Cain.". |

New Life Bible                     And Adam lay with his wife again, and she gave birth to a son and gave him the name Seth. For she said, "God has let me have another son in the place of Abel, for Cain killed him."

## Partially literal and partially paraphrased translations:

American English Bible             Adam [again had sex with] his woman Eue and she became pregnant, giving birth to a son whom she named Seth. For she said, 'God has [provided me with] another son to replace Abel, who was murdered by Cain.'

Ancient Roots Translinear          Adam knew his woman again. She begat a son and called his name Seth (*establish*), "For God established another seed in me instead of Abel, slayed by Cain."

Beck's American Translation        *Seth*
                                   Adam and his wife and another son, and she called him Seth, saying, "Since Cain killed Abel, God has given me another child in his place."

Christian Community Bible          Adam again had intercourse with his wife and she gave birth to a son and named him Seth; for she said, "Yahweh has given me another child in place of Abel since Cain killed him."

*God's Word*™                      Adam made love to his wife again. She gave birth to a son and named him Seth, because she said, "God has given me another child in place of Abel, since Cain killed him."

New American Bible                 Adam again had intercourse with his wife, and she gave birth to a son whom she called Seth. "God has granted me another offspring in place of Abel," she said, "because Cain killed him." [4:25-26] The third and climactic birth story in the chapter, showing that this birth, unlike the other two, will have good results. The name Seth (from the Hebrew verb shat, "to place, replace") shows that God has replaced Abel with a worthy successor. From this favored line Enosh ("human being/humankind"), a synonym of Adam, authentic religion began with the worship of Yhwh; this divine name is rendered as "the LORD" in this translation. The Yahwist source employs the name Yhwh long before the time of Moses. Another ancient source, the Elohist (from its use of the term Elohim, "God," instead of Yhwh, "LORD," for the pre-Mosaic period), makes Moses the first to use Yhwh as the proper name of Israel's God, previously known by other names as well; cf. Ex 3:13-15.

NIRV                               Adam made love to his wife again. She gave birth to a son and named him Seth. She said, "God has given me another child. The child will take the place of Abel, because Cain killed him."

New Jerusalem Bible                Adam had intercourse with his wife, and she gave birth to a son whom she named Seth, 'because God has granted me other offspring', she said, 'in place of Abel, since Cain has killed him.'

New Simplified Bible               Adam had intercourse with his wife again, and she gave birth to a son and named him Seth. She said: »God has granted me another child in place of Abel, since Cain killed him.«

Revised English Bible              Adam lay with his wife again.  She gave birth to a son, and named him Seth, 'For', she said, 'God has granted me another son in place of Abel, because Cain killed him'.

## Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English            And Adam had connection with his wife again, and she gave birth to a son to whom she gave the name of Seth: for she said, God has given me another seed in place of Abel, whom Cain put to death.

| | |
|---|---|
| Complete Jewish Bible | Adam again had sexual relations with his wife, and she gave birth to a son whom she named Shet [granted], "For God has granted me another seed in place of Hevel, since Kayin killed him." |
| Ferar-Fenton Bible | **𝕭𝖎𝖗𝖙𝖍 𝖔𝖋 𝕾𝖊𝖙𝖍** |
| | And Adam knew his wife again, she gave birth to a son, and named him Sheth; "for God," she said, "has given me another son in the place of Abel, who was murdered by Cain." |
| HCSB | Adam knew his wife intimately again, and she gave birth to a son and named him Seth, for she said, "God has given me another child in place of Abel, since Cain killed him." |
| JPS (Tanakh—1985) | Adam knew his wife again, and she bore a son and named him Seth, meaning, "God has provided me with another offspring in place of Abel," for Cain had killed him. |
| New Advent Bible | Adam also knew his wife again: and she brought forth a son, and called his name Seth, saying: God has given me another seed for Abel, whom Cain slew. |
| NET Bible® | And Adam had marital relations [Heb "knew," a frequent euphemism for sexual relations.] with his wife again, and she gave birth to a son. She named him Seth, saying, "God has given [The name Seth probably means something like "placed"; "appointed"; "set"; "granted," assuming it is actually related to the verb that is used in the sentiment. At any rate, the name ???? (shet) and the verb ???? (shat, "to place, to appoint, to set, to grant") form a wordplay (paronomasia).] me another child [Heb "offspring."] in place of Abel because Cain killed him." |
| NIV – UK | Adam made love to his wife again, and she gave birth to a son and named him Seth [Seth probably means granted.], saying, `God has granted me another child in place of Abel, since Cain killed him.' |

## Limited Vocabulary Translations:

| | |
|---|---|
| International Standard V | . |

## Catholic Bibles (those having the Imprimatur):

| | |
|---|---|
| The Heritage Bible | . |

## Jewish/Hebrew Names Bibles:

| | |
|---|---|
| Kaplan Translation | . |

## Expanded/Embellished Bibles:

| | |
|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

## Literal, almost word-for-word, renderings:

| | |
|---|---|
| *The Amplified Bible* | And Adam's wife again became pregnant, and she bore a son and called his name Seth. For God, she said, has appointed for me another child instead of Abel, for Cain slew him. |
| Concordant Literal Version | And knowing is Adam Eve, his wife, again. And pregnant is she and bearing a son. And calling is she his name Seth, saying, "For set for me has the Elohim another seed instead of Abel, for Cain kills him. |

| | |
|---|---|
| Context Group Version | And Adam knew { had sex with } his woman { or wife }; and she bore a son, and named him Seth. For, [ she said ], God has appointed me another seed instead of Abel; for Cain killed him. |
| English Standard Version | And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another offspring instead of Abel, for Cain killed him." |
| Hebrew Names Version | Adam knew his wife again. She gave birth to a son, and named him Shet, "for God has appointed me another child instead of Hevel, for Kayin killed him." |
| LTHB | And Adam knew his wife again, and she bore a son. And she called his name, Seth, for God has appointed to me another seed in place of Abel because Cain killed him. |
| NASB | Adam had relations [Lit knew] with his wife again; and she gave birth to a son, and named him Seth [Heb Sheth], for, she said, "God has appointed [Heb shath] me another offspring [Lit seed] in place of Abel, for Cain killed him." |
| Syndein | {Chapter 5 Should Start Here - Change of Subject - History of the Physical Body of Man} |
| | And the man {'adam} knew/'had sex' {yada'} {meaning he knew her soul before the physical act} with his woman/wife {'Ishah} again {and again and again - probably had hundreds of children}; and she gave birth to a son, and called his name Sheth/Seth {means gift, buttock, or compensation}. "For the 'Elohiym/Godhead", said she, has appointed/'given as compensation a replacement' {sheith} me another seed as a replacement for Abel, whom Cain had murdered."  {Note: Yada` is the Hebrew word meaning 'knowledge in the soul' -as in leaning doctrine. Here it is used in place of 'having the physical act of sex' because Adam knew the 'real' person - his wife's soul before the physical act. This is the pattern for all of us today.} {Note: Sheth comes from the verb 'Sheith' which means replacement. God gave them a replacement for whatever Abel would have become. Compensation for the loss of Abel.}. |
| Updated Bible Version 2.11 | And Adam had sex with his wife; and she bore a son, and named him Seth. For, [she said], God has appointed me another seed instead of Abel; for Cain slew him. |
| World English Bible | Adam knew his wife again. She gave birth to a son, and named him Seth. For, she said, "God has appointed me another child instead of Abel, for Cain killed him." |
| Young's Updated LT | And Adam again knows his wife, and she bears a son, and calls his name Seth, "for God has appointed for me another seed instead of Abel:" for Cain had slain him. |

**The gist of this verse:**          Adam and the woman have their third son, Seth.

| Genesis 4:25a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâdaʿ (עָדַי) [pronounced *yaw-DAHG*] | *to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]* | 3rd person masculine singular, Qal imperfect | Strong's #3045 BDB #393 |

### Genesis 4:25a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| ʾâdâm (מָדָא) [pronounced *aw-DAWM*] | *a man, a human being, mankind;* transliterated *Adam* | masculine singular noun | Strong's #120 & #121  BDB #9 |
| ʿôwd (דּוע) [pronounced *ǵohd*] | *still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet* | adverb | Strong's #5750 BDB #728 |
| ʾêth (חֶא) [pronounced *ayth*] | *generally untranslated; occasionally to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| ʾîshshâh (הָשִּא) [pronounced *eesh-SHAW*] | *woman, wife* | feminine singular noun with the 3rd person masculine singular suffix | Strong's #802 BDB #61 |

**Translation:** Adam again knew his wife...

There is no reason to assume that Adam and the woman had sexual relations only 3 times up to this point.  Recall that Cain is married; he has to marry someone; therefore, he marries one of his sisters, who is not named (Genesis 5:4).  However, sexual relations is, from the very beginning, tied to giving birth to a son.  The idea is, there is this closeness and intimacy; as would have been with the Trinity on the creating and making of man and then the woman.

Probably, Cain and Abel are the first two sons; and Seth is the third son; but there were possibly several daughters in between; as well as several sons who came after as well.

### Genesis 4:25b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *to give birth, to bear, to be born, to bear, to bring forth, to beget* | 3rd person feminine singular, Qal imperfect | Strong's #3205 BDB #408 |
| bên (נֵב) [pronounced *bane*] | *son, descendant* | masculine singular noun | Strong's #1121 BDB #119 |

**Translation:** ...and she gave birth to a son.

The woman, Eve, bears a son.  It is likely that, each time Adam and the woman had intercourse, she became pregnant (if she was ovulating[22]).  However, Adam and the woman would be the most perfect human specimen at any point in time; therefore, when God allowed their reproductive equipment to work, it worked nearly perfectly, despite their fallen state.

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[22] Is that the right term?  I never took biology.

## Genesis 4:25c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וּ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| qârâ' (אָרְק) [pronounced *kaw-RAW*] | *to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name* [when followed by a lâmed] | 3rd person feminine singular, Qal imperfect | Strong's #7121 BDB #894 |
| 'êth (חֵא) [pronounced *ayth*] | generally untranslated; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| shêm (םֵש) [pronounced *shame*] | *name, reputation, character* | masculine singular noun with the 3rd person masculine singular suffix | Strong's #8034 BDB #1027 |
| Shêth (תֵש) [pronounced *shayth*] | *appointed;* transliterated *Seth* | masculine singular proper noun | Strong's #8352 BDB #1011 |

**Translation:** She called his name Seth,...

The woman names Seth.  *Seth* is similar to the verb *to put, to place, to appoint;* which occurs in the next part of v. 25.

## Genesis 4:25d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| kîy (יִכ) [pronounced *kee*] | *for, that, because; when, at that time, which, what time* | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| shîyth (תיִש) [pronounced *sheeth*] | *to put, to set, place; to appoint; to arrange, to set in order; to found; to station* | 3rd person masculine singular, Qal imperfect | Strong's #7896 BDB #1011 |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to, with reference to, as to, with regards to, belonging to* | directional/relational preposition with the 1st person singular suffix | No Strong's # BDB #510 |
| 'Ĕlôhîym (םיִהֹלא) [pronounced *el-o-HEEM*] | *God; gods, foreign gods, god; rulers, judges; superhuman ones, angels;* transliterated *Elohim* | masculine plural noun | Strong's #430 BDB #43 |
| zeraʿ (עַרֶז) [pronounced *ZEH-rahǵ*] | *a seed, a sowing; an offspring, progeny, descendant; posterity* | masculine singular noun | Strong's #2233 BDB #282 |

## Genesis 4:25d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| ʾachêr (רֵחַא) [pronounced *ah-KHEHR*] | *another, following, next; other* as well as *foreign, alien, strange* | adjective/substantive | Strong's #312 BDB #29 |
| tachath (תַחַת) [pronounced *TAH-khahth*] | *underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of* | preposition of location or foundation | Strong's #8478 BDB #1065 |
| Hebel (לֶבֶה) [pronounced *HEH-behl*] | *breath; empty, vain;* transliterated *Abel* | masculine singular proper noun | Strong's #1893 BDB #211 |

**Translation:** ...for [she said] "Elohim has appointed to me another offspring in place of Abel,...

We seem to be missing the words, *she said*. They appear to be found in the Greek, Latin, Syriac and in the targums.

In the Hebrew, Seth is Shêth (תֵש) [pronounced *shayth*] and it means *tumult*. In Eve's quote, the verb used is shîyth (תיש) [pronounced *sheeth*] and found throughout the Bible in many varied applications. We last looked at this word when God *gave* a sign to Cain for his protection. When God *placed* enmity between the serpent's seed and the woman's seed, that word was shiyth. Brown-Driver-Briggs point out that this almost is equivalent to *give* in some instances[23], but finding a good one word (or several word) translation for all instances has been difficult. May I suggest that when God is the subject and shiyth is in the Qal perfect that it means *to decree* or *to set, place or give by decree*. With this quote, it is clear that Eve has grown spiritually over the past few decades. She and Adam were lovers of language and they used their words with a certain amount of intelligent playfulness. This choice of name for Seth mixes the divine decrees with tumult. Why? This use possibly means that it was a difficult labor or a difficult birth. Possibly the name *Seth* was chosen because this was the man that God appointed and it would be through this man that the earth is shaken.

## Genesis 4:25e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| The Greek text inserts the word *saying* here. It seems reasonable that this word belongs here. | | | |
| kîy (יכ) [pronounced *kee*] | *for, that, because; when, at that time, which, what time* | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| hârag (גֵרָה) [pronounced *haw-RAHG*] | *to kill, to slay, to execute; to destroy, to ruin* | 3rd person masculine singular, Qal perfect with the 3rd person masculine singular suffix | Strong's #2026 BDB #246 |
| Qayin (ןִיַק) [pronounced *KAH-yin*] | *spear; to acquire* and is transliterated *Cain, Qayin, Kain; Kenite* | masculine singular, proper noun (BDB #884); also used as a gentilic adjective (BDB #883) | Strong's #7014 BDB #883–884 |

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[23] p. 1011, but you have to look carefully; it is about ⅓ of the way through the definition

**Translation:** ...for Cain killed him."

Gen 4:25  Adam knew his wife intimately again, and she gave birth to a son and named him Seth, for *she said,* "God has appointed to me another child [lit., *seed*] in place of Abel, since Cain killed him."

To understand what had happened, Adam and Eve were essentially without any male children.  Abel had been killed and Cain was banished.  They had at least one girl, and that would have been Cain's wife.  What appears to be the case—and this is only from inference, it is not directly stated—Adam and Eve now have no children—at least, no male children—until Seth is born.  However, it could also be that, they had no male children of note (I lean toward the theory that they have no male children at this time).  The line of Seth is the line of Christ.

Eve said, "God has appointed to me another child [or, *seed*] in place of Abel" does suggest that Seth is their 3ʳᵈ-born male child.  The word used here is tachath (תַחַת) [pronounced *TAH-khahth*], which means *instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of*.  Strong's #8478  BDB #1065.

Eve said, "God has appointed to me another child [or, *seed*] in place of Abel" tells us 3 things:

| What Eve's Words Tell Us: |
|---|
| 1.    Seth is seen as a *replacement* for Abel. |
| 2.    Seth appears to have been named while in the womb, as the word for *child* here is actually the word *seed*. Adam and/or Eve recognized the connection between a seed growing into a great plant and a child growing from a *seed,* so to speak, into a man. |
| 3.    Finally, Eve recognizes that a child is from God, something which we seem to have lost in our society. Too many in our society believe that, when they are with child, they can choose to terminate the life of that child if his being born is too inconvenient. |

| **Chapter Outline** | **Charts, Graphics and Short Doctrines** |
|---|---|

Eve specifically names Seth, which name she takes from the verb shîyth (תיש) [pronounced *sheeth*] which means, *to put, to set, place; to appoint; to arrange, to set in order; to found; to station*.  Strong's #7896  BDB #1011.  God appointed [shîyth (תיש)] a child to her, so she therefore names him Shêth (תֵּש).

Soon after the murder, Cain fled with his wife.  This means that Adam and Eve had other children as previously noted.  It is possible—in fact, likely—that their children had all been female, except for Cain and Abel up until that time and it is possible that they did not have the same hope for the other male children as they did originally for Cain.  God had decreed that the woman would bear a son who would crush Satan, the serpent and Eve originally that it was to be Cain.  When Cain and Abel grew, she changed her opinion and thought that it would be Abel (as this verse suggests).  Now she believes that it is Seth and she is correct insofar as this will be the line of our Lord.

The woman has a child in place of Abel, one of the two male children that she lost.

It is likely that Cain, Abel and Seth were the only males born at this time.

Genesis 4:25  Adam again knew his wife and she gave birth to a son.  She called his name Seth, for [she said] "Elohim has appointed to me another offspring in place of Abel, for Cain killed him."  (Kukis mostly literal translation)

Genesis 4:25  Adam had relations with his wife again and she gave birth to a son.  She named him Seth, saying, "I named him Seth, because God has arranged for me to have another man in place of Abel, as Cain killed him."  (Kukis paraphrase)

_____

**And to Seth also he is born a son and so he calls his name Enosh.  Then he began to call in a name of Yᵉhowah.**

Genesis 4:26

**And to Seth, in addition to him, is born a son and he called his name Enosh.  At that time, he began to proclaim by the name of Yᵉhowah.**

**And, in addition to Seth, was born another son to Seth, and he named him Enosh.  Then, at the time, he began to proclaim by the name of Jehovah.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And to Sheth also was born a son, and he called his name Enosh. That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the Word of the Lord. |
| Latin Vulgate | But to Seth also was born a son, whom he called Enos: this man began to call upon the name of the Lord. |
| Masoretic Text (Hebrew) | And to Seth also he is born a son and so he calls his name Enosh.  Then he began to call in a name of Yᵉhowah. |
| Peshitta (Syriac) | And to Seth also there was born a son; and he called his name Enosh. Then men began to call upon the name of the LORD. |
| Septuagint (Greek) | And Seth had a son, and he called his name Enosh: he hoped to call on the name of the Lord God. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | Seth also fathered a son and named him Enosh. At that time, people began to worship in the Lord's name. |
| Contemporary English V. | Later, Seth had a son and named him Enosh. About this time people started worshiping the LORD. |
| Easy English | Seth also had a son. He called his son Enosh. Then people began to call the *Lord's name. |
| Easy-to-Read Version | Seth also had a son. He named him Enosh. At that time, the people began to pray to the Lord.  Literally, "people began calling on the name YAHWEH." |
| Good News Bible (TEV) | Seth had a son whom he named Enosh. It was then that people began using the LORD's holy name in worship. |
| *The Message* | And then Seth had a son whom he named Enosh. That's when men and women began praying and worshiping in the name of GOD. |
| New Berkeley Version | To Seth in turn a son was born whom he named Enosh, in whose time people began to call on the name of the Lᴏʀᴅ.  Persons had worshiped, but with Enosh the gathering for public worship seems to have started. |
| New Century Version | Seth also had a son, and they named him Enosh. At that time people began to pray to the Lᴏʀᴅ. |
| New Living Translation | When Seth grew up, he had a son and named him Enosh. At that time people first began to worship the Lᴏʀᴅ by name. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | Then Seth had a son whom he named Enos. He's the one who hoped to call on the Name of The Lord God. |
| Ancient Roots Translinear | Seth also begat a son. He called his name Enos (*mortal*), and then began to call on Yahweh's name. |

| | |
|---|---|
| *God's Word*™ | A son was also born to Seth, and he named him Enosh. At that time people began to worship the LORD. |
| New American Bible | To Seth, in turn, a son was born, and he named him Enosh. At that time people began to invoke the LORD by name.  1 Chr 1:1; Lk 3:38. |
| NIRV | .Seth also had a son. He named him Enosh. At that time people began to worship the Lord |
| New Jerusalem Bible | A son was also born to Seth, and he named him Enosh. This man was the first to invoke the name Yahweh. |
| New Simplified Bible | Seth also had a son, and he named him Enosh. At that time men began to call on (proclaim) the name of Jehovah. |
| Revised English Bible | Seth too had a son, whom he named Enosh.  At that time people began to invoke the LORD by name. |

## Mostly literal renderings (with some occasional paraphrasing):

| | |
|---|---|
| Bible in Basic English | And Seth had a son, and he gave him the name of Enosh: at this time men first made use of the name of the Lord in worship. |
| Complete Jewish Bible | To Shet too was born a son, whom he called Enosh. That is when people began to call on the name of ADONAI. |
| Ferar-Fenton Bible | And to Sheth, a son was born; and he gave him the name Enosh ["a man" or "a weakling"].  Men then began to call upon the name of the EVER-LIVING. |
| NET Bible® | And a son was also born to Seth, whom he named Enosh. At that time people [The word "people" is not in the Hebrew text, but is supplied in the translation. The construction uses a passive verb without an expressed subject. "To call was begun" can be interpreted to mean that people began to call.] began to worship [Heb "call in the name." The expression refers to worshiping the Lord through prayer and sacrifice (see Gen 12:8; 13:4; 21:33; 26:25). See G. J. Wenham, Genesis (WBC), 1:116.] the LORD. |
| NIV – UK | Seth also had a son, and he named him Enosh. At that time people began to call on [Or to proclaim] the name of the Lord. |
| *The Scriptures* 1998 | And to Shĕth, to him also a son was born. And he called his name Enosh. Then it was begun to call on the Name of הוהי.  The first record of "calling on the Name of הוהי" |

## Limited Vocabulary Translations:

| | |
|---|---|
| International Standard V | . |

## Catholic Bibles (those having the Imprimatur):

| | |
|---|---|
| The Heritage Bible | . |

## Jewish/Hebrew Names Bibles:

| | |
|---|---|
| Kaplan Translation | . |

## Expanded/Embellished Bibles:

| | |
|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| *The Amplified Bible* | And to Seth also a son was born, whom he named Enosh. At that time men began to call [upon God] by the name of the Lord. |
| Concordant Literal Version | And to Seth, moreover, to him is born a son. And calling is he his name Enosh. Then this one is wounded. Yet he calls on the name of Yahweh Elohim. |
| *Emphasized Bible* | And to Seth—to him also, was born a son, and he called his name Enosh,—then, was a beginning made, to call on the name of Yahweh. |
| Fred Miller's Revised KJV | And to Seth, there was also born a son to him ; and he called his name Enos: then men began to call on the name of The LORD. |
| LTHB | And a son was also born to Seth, and he called his name, Enos. Then it *was* begun to call on the name of Jehovah. |
| NASB | To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon [Or by] the name of the LORD. |
| New King James Version | And as for Seth, to him also a son was born; and he named him Enosh [Greek Enos].  Then men began to call on the name of the LORD. |
| Syndein | {Perpetuation of the Doctrinal Line}<br>And to Sheth/Seth, to him also a son was born with difficulty {change in tense -Puel Perfect - meaning first case of difficulty in pregnancy} and he called his name 'Enowsh/Enos {means common people or mankind}. And then was a beginning made to call upon the name of Jehovah/The Lord.  {Note: In Chapter 5, verse 4, we find the mother was probably one of Sheth's sister. This was before the flood and the laws of God were different (just as in the garden the only sin was to eat of a certain fruit - after the garden other sins were possible). This was NOT incest. This was his having children with the woman GOD provided him! She was his right woman. After the flood, God prohibited abnormal sex - such as bestiality and inbreeding.} {Note: Enowsh comes from the verb anash, which means 'to be weak or frail'. The noun 'Enowsh is used for common people. This verse emphasizes that grace is given to all people and people are 'weak' and do not earn or deserve anything. All is by the grace of God.}. |
| World English Bible | There was also born a son to Seth, and he named him Enosh. Then men began to call on Yahweh's name. |
| Young's Updated LT | And to Seth, to him also a son has been born, and he calls his name Enos; then a beginning was made of preaching in the name of Jehovah. |

**The gist of this verse:**     Seth has a son and names his Enosh.

| **Genesis 4:26a** | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wᵉ (or vᵉ) (ו or ו) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's #<br>BDB #251 |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to, with reference to, as to, with regards to, belonging to* | directional/relational preposition | No Strong's #<br>BDB #510 |
| Shêth (שֵׁת) [pronounced *shayth*] | *appointed;* transliterated *Seth* | masculine singular proper noun | Strong's #8352<br>BDB #1011 |
| gam (גַּם) [pronounced *gahm*] | *also, furthermore, in addition to, even, moreover* | adverb | Strong's #1571<br>BDB #168 |

## Genesis 4:26a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| hûwʾ (אוה) [pronounced *hoo*] | *he, it; himself* as a demonstrative pronoun: *that, this (one)* | 3rd person masculine singular, personal pronoun; sometimes the verb *is,* is implied | Strong's #1931 BDB #214 |
| yâlad (דְלָי) [pronounced *yaw-LAHD*] | *to be born, to be born to; to be created* | 3rd person masculine singular, Pual perfect | Strong's #3205 BDB #408 |
| bên (נב) [pronounced *bane*] | *son, descendant* | masculine singular noun | Strong's #1121 BDB #119 |

**Translation:** And to Seth, in addition to him, is born a son...

This is an odd construction, and I am not 100% certain that I have translated this correctly. I think the idea is, this particular line will be continued; whereas, the line of Abel was cut off; the line of Cain went astray. So, the phrase *also this one* seems to indicate that this line is continued; it is not cut off and it does not go astray.

## Genesis 4:26b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| qârâʾ (אְרָק) [pronounced *kaw-RAW*] | *to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name* [when followed by a lâmed] | 3rd person masculine singular, Qal imperfect | Strong's #7121 BDB #894 |
| ʾêth (חֵא) [pronounced *ayth*] | generally untranslated; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| shêm (םֵש) [pronounced *shame*] | *name, reputation, character* | masculine singular noun with the 3rd person masculine singular suffix | Strong's #8034 BDB #1027 |
| Ĕnôwsh (שׁונֶא) [pronounced *ehn-OHSH*] | *a man, a mortal, mortal man; fallen (or feeble) man;* and is transliterated *Enos, Enosh* | masculine singular proper noun | Strong's #583 BDB #60 |

**Translation:** ...and he called his name Enosh.

Seth names his son Enosh. *Enosh* means *man,* but with the emphasis upon the fallen state of man.

The Hebrew word for Enosh is ʾĔnôwsh (שׁוֹנֶא) [pronounced *ehn-OHSH*] and it appears as though meaning was derived from it rather than vice versa. This word in later Scripture came to be used for *man* or *mankind*. It was almost a poetical use. It is found scattered throughout the Bible, but primarily enowsh is found in Job.

| | Genesis 4:26c | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| ʾâz (זָא) [pronounced *awz*] | *then, after that, at that time, in that case* (when following an *if* or *though*), *now, as things are; that being so, therefore, because of that* | adverb | Strong's #227 BDB #23 |
| châlal (לַלָח) [pronounced *khaw-LAHL*] | *to be begun* | 3rd person masculine singular, Hophal perfect | Strong's #2490 BDB #320 |
| This odd meaning comes from *to open* which comes from *to pierce, to bore*. | | | |
| This verb is a homonym which also means *to pollute, to defile, to profane, to sully, to contaminate; to pierce, to bore through; to begin*. Most of these 4 sets of meaning can be determined by context and by the stem of the verb. | | | |
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to, with reference to, as to, with regards to, belonging to* | directional/relational preposition | No Strong's # BDB #510 |
| qârâʾ (אָרָק) [pronounced *kaw-RAW*] | *to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name* [when followed by a lâmed] | Qal infinitive construct | Strong's #7121 BDB #894 |
| bᵉ (ב) [pronounced *bᵉʰ*] | *in, into, at, by, near, on, with, before, against, by means of, among, within* | a preposition of proximity | No Strong's # BDB #88 |
| shêm (םֵשׁ) [pronounced *shame*] | *name, reputation, character* | masculine singular construct | Strong's #8034 BDB #1027 |
| YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*] | transliterated variously as *Jehovah, Yahweh, Yᵉhowah* | proper noun | Strong's #3068 BDB #217 |

**Translation:** At that time, he began to proclaim by the name of Yᵉhowah.

What we have is somewhat of a play on words. In the previous phrase, Seth called the name of his son Enosh. Here, he proclaims [= calls] by means of the name of Jehovah. Seth calls his son *mortal man, fallen man;* but, also, at that time, he began to call upon the name of Yᵉhowah, the all-sufficient God.

The last phrase of this verse is significant. Thieme said that this is the beginning of evangelism or a wave of evangelism. I see this as a sadder note in some ways. My take on this (and I may change my mind later as I go further into Genesis) is that the 2nd Member of the Trinity regularly came to visit Adam and the woman both in the garden and outside the garden. He was there physically before Cain and Abel and their sacrifices.

However, with Enosh, He no longer came to the earth in bodily form on a daily basis. There will still be theophanies but these will be rare occurrences and not everyday fellowship. As the earth becomes more and more filled with sin and rebellion, so short a time following the garden, the visible presence of God withdraws more and more. At the beginning of Genesis 4, we have God speaking directly to Cain (Genesis 4:9–15). However, we do not find such a conversation taking place after that. In fact, direct conversations after Genesis 4 are rare, often involve theophanies, and therefore are not to be usual occurrences. This leaves man with only one alternative: *to call upon the name of the Lord*.

*Began* is in the Hophal perfect masculine singular, and the Hophal stem carries with it both a passive and active sense. What it conveys is the subject is compelled to do something and the agent causing this is not always named. It is the least used of all the stems. Here, because our Lord no longer walks among man; no longer comes to them on a daily basis, Enosh is compelled or caused to begin to call upon the name of the Lord. The Hebrew word here as several diverse meanings. The verb is in the masculine singular, indicating that the subject of the verb is likely one of the males named in this verse; that male probably being Enosh. It took but a little over two hundred years from the fall before God's visible presence began to be withdrawn from the presence of man. Following the verb *to become* is qârâʾ (אָרָק) [pronounced *kaw-RAW*], which means *to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name* [when followed by a lâmed]. Strong's #7121 BDB #894. This is followed by the bêyth preposition, which means *in, into, at, by, near, on, with, before, against, by means of, among, within* (this is not an exhaustive list). Sometimes, the bêyth preposition merely points to the object of the verb. No Strong's #  BDB #88.

Gen 4:26  A son was born to Seth also, and he named him Enosh.  At that time it was begun to call on the name of the LORD.

Obviously, Adam and Eve had another child, a female, and she and Seth married. Adam and Eve were the proper mold—one man and one woman—and most relationships followed that design (with the exception of Lamech).

Seth names this child, and names him *Enosh,* which means *man*. The emphasis of this word is upon *man's mortality* and this name could also be translated *mortal*. It comes from a verb which means *to be weak*. Its synonym in the Hebrew is *Adam,* which also means *man* (but without an emphasis upon man's weakness or mortality). *Adam* also means *red,* after the soil from which he was made. That there is a twofold meaning of his name is simply God being clever.

The final sentence here is worth noting. God appeared to meet face to face with Adam, Eve, Cain and Abel. However, when we get to Enosh, the son of Seth, it was begun to call upon the name of Jehovah. First of all, if your translation reads *men began to* or *people began to,* the words *men* and *people* are not found in this verse. Furthermore, the first verb, *to begin to* grabs one's attention because 1) it is in the passive intensive and 2) this is the only time that this verb occurs in the passive intensive (Hophal stem) in the entire Bible. Whatever this means, it is a seminal moment in human history.

Let me suggest to you that, from this point on, there was no longer common, direct contact with God. God would still visit man in various theophanies (as a man, an angel, a burning bush), but there is no indication that God comes regularly to speak with anyone directly. With Adam and Eve, God seemed to come to them at a particular time of the day (the spiritual time of the day). With Cain and Abel, God came periodically to receive sacrifices from them (I am making the reasonable assumption that this occurred more than once).

That God came regularly at one time, but is no longer coming to man regularly would also suggest that there is some rudimentary doctrines developed by this time, although they are not clearly revealed. That is, there was a sacrificial system and some understanding of right and wrong. God did not simply leave His creation because man had fallen. However, apparently at this point, regular and direct contact was no longer the established relationship between God and man, so that men began to call upon the name of Jehovah.

The verb *to call* could also mean *to proclaim;* so men may have proclaimed Who God was; what He had said; what He had done.  When God is no longer on this earth, it would be reasonable for man to do this, as is done from pulpits all over the world.

It should be reasonable to make this interpretation, because sin automatically causes a rift between God and man.  Therefore, this is illustrated by God no longer having direct, daily communication with man.

And to Seth, in addition to him, is born a son and he called his name Enosh.  At that time, he began to proclaim by the name of Y^ehowah.  Enosh was born 235 years after Adam's age began to be calculated (Genesis 5:3, 6).  We do not know if Adam's age was calculated from creation or from the fall.  In this time outside of the garden, there must have been some sort of system of believer protocol developed, however, we know little about it.  There were animal sacrifices instituted, although we have no specifics even to that (that is, how often, which kinds of animals, etc.).

This is the first of several lists of one important genealogy.

Over a period of perhaps 3000 years, approximately 9 different men recorded the genealogy of Jesus Christ.  They recorded His legal line (from David through Solomon down to Joseph) and his actual line (from David through Nathan to Mary).  The line from Adam to Abraham to David (and then to Jesus) is also recorded in the Bible.  These various authors did this under the influence of God the Holy Spirit (2Timothy 3:16  2Peter 1:21).

| The Genealogy of Jesus Christ | |
|---|---|
| **Human Author*** | **Passage/Commentary/Notable People** |
| Adam or Seth | Genesis 4:25–26 Adam to Seth |
| Noah or Shem | Genesis 5:1–32  Adam to Seth to Noah to Shem |
| Abram | Genesis 11:10–27  Shem to Abram |
| Isaac | Genesis 25:19–26  Abraham (Abram) to Isaac to Jacob |
| Joseph | Genesis 37:2  46:8–25  Jacob to Judah (along with the rest of the tribes of Israel). |
| Nathan, Gad, Unknown? | 1Chronicles 2:3–15  Judah to Perez to Jesse to David. |
| Ruth | Ruth 4:13–22  From Boaz and Ruth to Jesse to David. |
| Both the book of Kings and the book of Chronicles follow out the kingly line of David through Solomon down to Josiah and the deportation of the people of Judah; however, this is a history rather than a genealogy, per se (which parallels the genealogy in Matthew 1:7–13).  What is followed out in this history is the legal and kingly line of Jesus (which line takes us to Joseph). | |
| This history is continued in the books of Ezra and Nehemiah, to Zerubbabel, a descendant of David and the governor of Judah when the people are returned to the land. | |
| Ezra | Ezra 3:8   Ezra takes up the slack and lists a short line leading to Zerubbabel from Israel's captivity. |
| Nathan, Gad, Unknown? | 2Samuel 5:13–14  1Chronicles 3:1–5  14:3–4  David to Nathan (who is in Mary's line but not Joseph's) and Solomon, who is in Joseph's line, but not Mary's. |
| Matthew | Matthew 1:1–16  Abraham to Judah to David to Solomon to Joseph.  This is the legal and kingly line of Jesus to His step-father, Joseph. |

| The Genealogy of Jesus Christ | |
|---|---|
| **Human Author*** | **Passage/Commentary/Notable People** |
| Luke | Luke 3:23–38  Adam to Noah to Abraham to Isaac to Jacob to Judah to David to Nathan to Mary (the genealogy actually takes us to Joseph, the *supposed* father of Jesus) to Jesus.  This is the line of our Lord's humanity, a direct line from Adam to Mary and then to Jesus—the only complete genealogy recorded in human history. |

* I am giving the name of the human author I believe to be responsible for recording this information.

I have not included all of the names in each genealogy, but only the names of those you may already have heard of.

I realize that most of you yawn at the thought of a genealogy; however, nowhere else in the history of man do we have a 4000 year long genealogy given for anyone.  We have nothing which comes anywhere near to this (at best, history records a line of kings or rulers over a particular country over a period of several hundred years).

| **Chapter Outline** | **Charts, Graphics and Short Doctrines** |
|---|---|

It is amazing that, over a period of 4000 years, that God called a man, every dozen or so generations, to make certain that the line from the first Adam to the last Adam was recorded in Scripture.  It is impossible to overemphasize the fact that this occurs one time in all of human history.  God called at least 9 or 10 men out of history to make certain that this line was preserved in writing—men who were separated by hundreds of years in time, men who had very little in common, apart from being believers in Y^ehowah Elohim.

It takes awhile for something so amazing as this to actually sink in.  Of the billions of possible genealogies that could have been followed out, why did the authors of Scripture—with the exception of the line of man (Cain)—know to follow out the genealogies that led from Adam to Jesus?

Matthew and Luke certainly began to recognize the significance of Who Jesus is, and they no doubt went to whatever court records there were in order to get a portion of our Lord's genealogy (from 400 B.C. to their present).  However, how did Ruth know to record this genealogy?  How did Nathan (or Gad) know?  How did Noah or Shem realize that they needed to record their genealogical line?  God the Holy Spirit guided them to record an unbroken line from Adam to Jesus, a line whose length and completeness is unduplicated in all human history.

I don't know if you recall, but back in **Genesis 2** (HTML) (PDF) (WPD), I recorded the 10 amazing things found in just the first chapter and a half of the Bible.  Such things continue throughout the Bible—particularly in the book of Genesis.  We quickly read over such things, often ignoring half of the words.  Still, in the back of our minds, we often wonder, *why the hell is this in the Bible? What's up with all of these begat's?*  And yet, the recording of these various genealogies produces one of the many unique things about the Bible—an unbroken genealogy from the first Adam to the last Adam.  1Corinthians 15:20–22, 45: But now Christ has been raised from the dead; He became the firstfruit of those having fallen asleep.  For since death is through man, also through a Man is the resurrection of the dead; for as in Adam all die, so also in Christ all will be made alive.  Therefore, it stands written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit (and Genesis 2:7).

Genesis 4:26  And to Seth, in addition to him, is born a son and he called his name Enosh.  At that time, he began to proclaim by the name of Y^ehowah. (Kukis mostly literal translation)

Genesis 4:26  And, in addition to Seth, was born another son to Seth, and he named him Enosh.  Then, at the time, he began to proclaim by the name of Jehovah. (Kukis paraphrase)

Some would include Genesis 4:25 and following as a part of Genesis 5.

However, this is not even the half of it.  What follows in Genesis 5 is even more amazing.  Yet, for most of you, if you simply read it, Genesis 5 will mean little or nothing to you.

| | | |
|---|---|---|
| **Chapter Outline** | | **Charts, Graphics and Short Doctrines** |
| **Beginning of Document** | **Definition of Terms** | **Introduction and Text** |
| **Chapter Summary** | **Addendum** | **A Complete Translation** |
| **www.kukis.org** | | **Exegetical Studies in Genesis** |

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## A Set of Summary Doctrines and Commentary

**An Abbreviated Exegesis of Genesis 4:**

Bible translation used: The Scriptures 2009.  Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God,* we have the word *Elohim,* which is a transliteration from the Hebrew.  The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ehowah) is represented with the actual Hebrew הוהי.  The reason for there being so many different words used here is interesting.  Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word.  Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there.  In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text).  Up to that time, every word in the Bible was read aloud except for one, and that was YHWH.  When the Jews came to this proper name, they said, *Adonai* (= *Lord*).  As a result, the Jews preserved the pronunciation of the Biblical text for all but one word.  Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*.  Furthermore, Bible translations are not necessarily consistent at this point.  One place we may read *Lord,* and elsewhere we may read *Jehovah* in the same translation.

| | | |
|---|---|---|
| Ḥawwah = Eve | Heḇel = Abel | Some of you are very familiar with these names, so when you see them |
| Shĕth = Seth | Qayin = Cain | spelled more like what is found in the Hebrew, it might throw you off. |

There will be a sentence here or there which is not properly translated by the Scriptures.  I will explain how we come to a better translation and what the basis for that would be.  More information is found in the full exegesis of this chapter, found in the chapter study of **Genesis 4** (**HTML**) (**PDF**) (**WPD**) (which may be the document that you are reading).  This abbreviated 5–10 page chapter study can be found in the much shorter **Book of Genesis** study (**HTML**) (**PDF**) (**WPD**) or among the weekly emailed lessons (**HTML**) (**PDF**) (**WPD**).  This abbreviated study is found in all three sets of documents; but the full word-by-word chapter exegesis is the first document referenced.

Genesis 4:1  And Aḏam knew Ḥawwah [= Eve] his wife, and she conceived and bore Qayin [= Cain], and said, "I have gained a man, הוהי [= YHWH, Y^ehowah]."

*Eve,* in the Hebrew, is actually *Chavvâh* (הָוַח) [pronounced *khahv-VAW*].  Her name means *living,* as she is the mother of all living.

As you can see, the Scriptures provide us with a closer transliteration.  Similarly, the person most of us know as *Cain* is actually Qayin (וַיִק) [pronounced *KAH-yin*].  This word means, *to acquire,* as in, "I have acquired a son from the Lord."

Many reasonably assume that, under perfect environment, Adam and the woman had sex, but they did not procreate.  Apparently, perfect environment means, *no children*.  You can interpret that anyway that you want.

However, when fallen Adam and Eve have intimate relations, Cain is born to them.

Now, it looks like the woman is saying, "I have gained a son, God." (as if God is in the vocative).  The key is a preposition ʾêth (חֶא) [pronounced *ayth*].  There is the direct object, which looks exactly the same; and there is the preposition (which is what we find here), and preposition meaning, *with, at, near, by, among, directly from*.  Strong's #854  BDB #85.  The proper way to translate this is, Therefore, she said, "I have acquired a man directly from Yᵉhowah."

The Scriptures 2009 is a very good translation of the Bible.  It is not perfect.

Therefore, she said, "I have acquired a man directly from Yᵉhowah."  This does not mean that Adam did not have a part to play in all this; it simply means that Eve recognized that God was the Giver of life.

Nevertheless, the way that this is stated certainly suggests that in the future, there will be the Son of a woman to come directly from God (remember God's promise about the Seed of the Woman).

Genesis 4:2  And again, she gave birth to his brother Heḇel [= Abel]. And Heḇel became a keeper of sheep, but Qayin became a tiller of the ground.

Adam and the woman again have intimate relations and Abel is born to them.  In the Hebrew, his name is written, Hebel (לֶבֶה) [pronounced *HEH-behl*], and it means, *breath*.

Adam and Eve now have two sons, Cain and Abel.  Cain is a farmer (also known as, an agriculturalist or an agronomist) and Abel is a rancher or a stockman (more specifically, a shepherd).  The more general term is an animal husbandryist.

Genesis 4:3  And it came to be, in the course of time, that Qayin brought an offering of the fruit of the ground to הוהי.

The first offering made to God was apparently made by God.  After Adam and his woman had sinned, God provided them animal skins, which would have required the death of an animal sacrifice.

However, after the offering made on behalf of Adam and his woman, the Adam's family learned to make periodic offerings to God.  These would have been blood offerings.

Cain worked very hard on the fruits and vegetables which he brought to God.  He was fine with bringing a bloodless sacrifice to God.  He worked very hard for that produce.

Genesis 4:4–5  And Heḇel also brought of the first-born of his flock and of their fat. And הוהי looked to Heḇel and his offering, but He did not look to Qayin and his offering. And Qayin was very wroth, and his face fell.

Abel brought the firstborn of his flock and offered up a blood sacrifice; and Cain brought a selection from his best crop.  God accepted Abel's offering but not Cain's.  We cannot bring our works before God and expect them to count.

There is a problem with the translation given by the Scriptures 2009 for v. 5, but a page or more would be required to explain that.  For a full explanation, see the full Hebrew exegesis and what follows.

Genesis 4:6  And הוהי said to Qayin, "Why is he wroth towards you? And why is your face<sup>a</sup> fallen?
<sup>a</sup>Lit. faces.

God communicates directly with Cain.  The translation by the Scriptures has me thrown for the first sentence.  However, most of the literal translations are simply wrong.  The ESV reads, *Why are you angry?* Most translations agree, but there is no second person to be found as the subject for this first sentence.   This literally translates to, *why does he (He?  One?) have anger toward you?* This makes more sense, if we consider the one speaking to Cain is not the same Person as the One toward whom the offering is made.

Abel is certainly not mad at Cain; but by these words, the Revealed God reveals that there is a problem with Cain's offering.  It represents his effort; it represents man's works.  We cannot come to God with our own works.

Genesis 4:7  "Is it not if you do good, you are to be accepted? And if you do not do good, towards the door is a sin.<sup>b</sup> He is lying<sup>c</sup> and towards you is his desire, and you must rule over<sup>d</sup> him."
<sup>b</sup>Or, sin-offering (feminine).
<sup>c</sup>Or, reposing or crouching (masculine).
<sup>d</sup>Lit. in.

What is the good that Cain ought to do?  That good would be the offering of a blood sacrifice.  If Cain brings that before God, he will be accepted.

The third sentence is quite difficult.  One way to translate it is, *[Your] sin nature is lying in wait by the opening;* that opening being right at the point of Cain's volition.  His sin nature wants to take over and grab all of the attention; and it does this by offering up Cain's works to God.  Our sin nature does not simply motivate us to commit sins; it also motivates us to extol our human works.

Now let's pair this with the second phrase: *...if you do not do good, [Your] sin nature is lying in wait by the opening*...  Often *sin* in the singular is not a reference to any particular sin, but to the sin nature itself.  *Not doing good* is Cain offering God the works of his own hands.  "The sin nature is right there, poised to take over you life, Cain."

The final two phrases read as follows: And to you [is] its desire; and you [even] you will have dominion over it."  The desire of the sin nature is to control Cain; and God is telling Cain to exercise control over his sin nature.

This passage is very difficult to translate.  If you want more information or greater insight, see the Hebrew translation tables and the explanations which follow.

Genesis 4:8  And Qayin told He<u>b</u>el his brother.  And it came to be when they were in the field, that Qayin rose up against He<u>b</u>el his brother and killed him.

The Kukis mostly literal translation of Genesis 4:8a reads: And Cain said to his brother Abel, "Let us go into the field."  What has happened is there is this phrase, "Let us go into the field," which is found in the Greek, Latin and Syriac manuscripts.  But it is not found in the Hebrew.  The Hebrew has Cain saying something to his brother Abel (we don't know what it is); and then they are out in a field together.  This additional phrase tells us how they ended up there in the field.

I have seen many memes where Cain bashes Abel's head with a rock.  That is not how he killed him.  Cain watched Abel kill many an animal sacrifice with a sacrificial knife (however such a thing was fabricated in those early days).  Perhaps Cain asked, "Let me take a look at that knife, brother."  Abel, having no idea what is about to happen, hands his sacrificial knife to Cain.  Then Cain kills him with it.

1John 3:12 ...not as Qayin who was of the wicked one and killed his brother. And why did he kill him? Because his works were wicked but those of his brother were righteous.

The word translated *kill* here is the 3rd person singular, aorist active indicative of sphazô (σφάζω) [pronounced *SPHAHD-zoh*], which means *to slay, slaughter, butcher; to put to death by violence; mortally wounded*.  Thayer definitions.  Strong's #4969.  Cain did not use a rock; he used a knife.

Genesis 4:9  And הוהי said to Qayin, "Where is Heḇel your brother?" And he said, "I do not know. Am I my brother's guard?"

At some point in time, God confronts Cain directly about what happened.  "Where is Abel, your brother?"  Cain responded with, "I have no idea.  Am I my brother's keeper?"

Genesis 4:10  And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground.

God tells Cain that He knows what happened.

Genesis 4:11 "And now you are cursed from the earth, which has opened its mouth to receive your brother's blood from your hand.

You will recall that both Adam and his woman admitted to their sin.  Cain doesn't.  God lays it out for him.

Genesis 4:12  "If you till the ground, it shall no longer yield its strength to you. You shall be a fugitive and a wanderer on the earth."

God's punishment for Cain is banishment from their small civilization and from the farm that he had built up.

Genesis 4:13  And Qayin said to הוהי, "My punishment is too great to bear!

Cain complains that his punishment is too great.

Genesis 4:14  "See, You have driven me from the face of the ground today, and I am hidden from Your face. I shall be a fugitive and a wanderer on the earth, and it shall be that anyone who finds me kills me."

Even though we do not have any established law at this time, Cain recognizes that, anyone who finds him might kill him.  Inherent is the understanding that, when you take the life of someone, you might lose your own life as a just result.

Genesis 4:15  And הוהי said to him, "Well, if anyone kills Qayin, vengeance is taken on him sevenfold." And הוהי set up a sign for Qayin, lest anyone finding him strikes him.

We do not know exactly what the sign of Cain was.  This could even simply be understood as a pledge from God.  But God assured him that anyone killing him would face a sevenfold vengeance.

Genesis 4:16  So Qayin went out from the presence of הוהי and dwelt in the land of Noḏ on the east of Ěḏen.

Cain leaves the presence of God, and the community; and he lives in the land of Nod, which is east of Eden.

Genesis 4:17  And Qayin knew his wife, and she conceived and bore Ḥanoḵ. And he built a city, and called the name of the city after the name of his son, Ḥanoḵ.

Adam and Eve also gave birth to girls, and Cain married one of his sisters.  Their union will produce a son, which most Bible translations call, *Enoch*.

When we are high up on a genealogical line (and nothing goes further up than Adam and the woman), then there are far fewer potential genetic problems when brother and sister marry and have children.

The many breeds of dogs are a result of selective breeding over a long period of time, done to produce certain specific characteristics.  If you breed a collie (let's say) with a collie from another state or another country, the resulting pups are likely going to be much healthier than breeding two sibling collies (which is not even done).

Genesis 4:18  And to Ḥanok was born Irad. And Irad brought forth Meḥuya'ĕl, and Meḥuya'ĕl brought forth Methusa'ĕl, and Methusa'ĕl brought forth Lemek.

We follow Cain's line out for six generations.  Enoch, Irad, Mehujael, Methushael, and Lamech.  Lamech has two wives and fathers Jabal, Jubal, and Tubal-cain; and Naamah.  I am of the opinion that these names are not just recorded in the Scriptures to no purpose.  Even those these men were all separate from Adam and his woman, they are all aware of the Revealed God and they believe in Him.

Genesis 4:19  And Lemek took for himself two wives, the name of one was Adah, and the name of the second was Tsillah.

It is likely that these two wives came from Cain's branch of the family.

Genesis 4:20  And Adah bore Yabal. He was the father of those who dwell in tents, with livestock.

Was Jabal's claim to fame that he fabricated tents?  Or did he develop the idea of grazing his cattle in different areas, and he simply traveled along with them?

Genesis 4:21  And his brother's name was Yubal. He was the father of all those who play the lyre and flute.

Jubal is a musician and he develops some musical instruments.

Genesis 4:22  As for Tsillah, she also bore Tubal-Qayin, a smith of all kinds of tools in bronze and iron. And the sister of Tubal-Qayin was Na'amah.

Tubal-Cain develops a variety of tools, using bronze and iron.

Given the little information that we find here, it is clear that these men are both geniuses and very skillful.

Genesis 4:23  And Lemek said to his wives, "Adah and Tsillah, hear my voice! Wives of Lemek, listen to my words! For I have killed a man for wounding me, even a young man for hurting me.

Lemek writes the first folk song, addressed to his two wives; and he sings about killing a young man (or possibly a man and a younger man).

Genesis 4:24  "For Qayin is avenged sevenfold, and Lemek seventy-sevenfold."

The great crescendo is, "If Cain is avenged sevenfold, then Lemek seventy-sevenfold."  There were probably more verses, but that is the gist of it.

Genesis 4:25  And Adam knew his wife again, and she bore a son and called his name Shĕth, "For Elohim has appointed me another seed instead of Hebel, because Qayin had killed him."

Meanwhile, back at the ranch, Adam and his wife have relations and she gives birth to a son, Seth.

Genesis 4:26  And to Shĕth, to him also a son was born. And he called his name Enosh. Then it was begun to call on the Name of הוהי.[e]
[e]The first record of "calling on the Name of הוהי."

At this point, we only follow Adam's progeny to Seth, who sires a son, Enosh.  What appears to be the case is, God, for a period of time, appeared regularly to Adam and to others in Adam's family.  However, there came a point at which, even though Adam spoke directly with God, that God no longer appeared to him.  In various times, when there were various difficulties, men began to call out for God.

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## Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time

**CONCERNING THE POSTERITY OF ADAM, AND THE TEN GENERATIONS FROM HIM TO THE DELUGE,**

1. ADAM and Eve had two sons: the elder of them was named Cain; which name, when it is interpreted, signifies a possession: the younger was Abel, which signifies sorrow. They had also daughters. Now the two brethren were pleased with different courses of life: for Abel, the younger, was a lover of righteousness; and believing that God was present at all his actions, he excelled in virtue; and his employment was that of a shepherd. But Cain was not only very wicked in other respects, but was wholly intent upon getting; and he first contrived to plough the ground. He slew his brother on the occasion following : - They had resolved to sacrifice to God. Now Cain brought the fruits of the earth, and of his husbandry; but Abel brought milk, and the first-fruits of his flocks: but God was more delighted with the latter oblation, (6) when he was honored with what grew naturally of its own accord, than he was with what was the invention of a covetous man, and gotten by forcing the ground; whence it was that Cain was very angry that Abel was preferred by God before him; and he slew his brother, and hid his dead body, thinking to escape discovery. But God, knowing what had been done, came to Cain, and asked him what was become of his brother, because he had not seen him of many days; whereas he used to observe them conversing together at other times. But Cain was in doubt with himself, and knew not what answer to give to God. At first he said that he was himself at a loss about his brother's disappearing; but when he was provoked by God, who pressed him vehemently, as resolving to know what the matter was, he replied, he was not his brother's guardian or keeper, nor was he an observer of what he did. But, in return, God convicted Cain, as having been the murderer of his brother; and said, "I wonder at thee, that thou knowest not what is become of a man whom thou thyself hast destroyed." God therefore did not inflict the punishment [of death] upon him, on account of his offering sacrifice, and thereby making supplication to him not to be extreme in his wrath to him; but he made him accursed, and threatened his posterity in the seventh generation. He also cast him, together with his wife, out of that land. And when he was afraid that in wandering about he should fall among Wild beasts, and by that means perish, God bid him not to entertain such a melancholy suspicion, and to go over all the earth without fear of what mischief he might suffer from wild beasts; and setting a mark upon him, that he might be known, he commanded him to depart.

2. And when Cain had traveled over many countries, he, with his wife, built a city, named Nod, which is a place so called, and there he settled his abode; where also he had children. However, he did not accept of his punishment in order to amendment, but to increase his wickedness; for he only aimed to procure every thing that was for his own bodily pleasure, though it obliged him to be injurious to his neighbors. He augmented his household substance with much wealth, by rapine and violence; he excited his acquaintance to procure pleasures and spoils by robbery, and became a great leader of men into wicked courses. He also introduced a change in that way of simplicity wherein men lived before; and was the author of measures and weights. And whereas they lived innocently and generously while they knew nothing of such arts, he changed the world into cunning craftiness. He first of all set boundaries about lands: he built a city, and fortified it with walls, and he compelled his family to come together to it; and called that city Enoch, after the name of his eldest son Enoch. Now Jared was the son of Enoch; whose son was Malaliel; whose son was Mathusela; whose son was Lamech; who had seventy-seven children by two wives, Silla and Ada. Of those children by Ada, one was Jabal: he

## Josephus' History of this Time

erected tents, and loved the life of a shepherd. But Jubal, who was born of the same mother with him, exercised himself in music; (7) and invented the psaltery and the harp. But Tubal, one of his children by the other wife, exceeded all men in strength, and was very expert and famous in martial performances. He procured what tended to the pleasures of the body by that method; and first of all invented the art of making brass. Lamech was also the father of a daughter, whose name was Naamah. And because he was so skillful in matters of divine revelation, that he knew he was to be punished for Cain's murder of his brother, he made that known to his wives. Nay, even while Adam was alive, it came to pass that the posterity of Cain became exceeding wicked, every one successively dying, one after another, more wicked than the former. They were intolerable in war, and vehement in robberies; and if any one were slow to murder people, yet was he bold in his profligate behavior, in acting unjustly, and doing injuries for gain.

From: **http://www.sacred-texts.com/jud/josephus/ant-1.htm** accessed May 12, 2012.  Josephus *Antiquities of the Jews;* Book 1, Chapter 2.

**Chapter Outline**                              **Charts, Graphics and Short Doctrines**

## Edersheim Summarizes Genesis 4

**Cain and Abel** - The Two Ways and the Two Races. (GENESIS 4)

THE language in which Scripture tells the second great event in history is once more exceedingly simple. Two of the children of Adam and Eve are alone mentioned: Cain and Abel. Not that there were no others, but that the progress of Scripture history is connected with these two. For the Bible does not profess to give a detailed history of the world, nor even a complete biography of those persons whom it introduces. Its object is to set before us a history of the kingdom of God, and it only describes such persons and events as is necessary for that purpose. Of the two sons of Adam and Eve, Cain was the elder, and indeed, as we gather, the first-born of all their children. Throughout antiquity, and in the East to this day, proper names are regarded as significant of a deeper meaning. When Eve called her first-born son Cain ("gotten," or "acquired"), she said, "I have gotten a man from Jehovah [It may be well here to note that whenever the word Lord is printed in our English Bibles in capitals, its Hebrew equivalent is Jehovah - a term which marks the idea of the covenant God.]."

Apparently she connected the birth of her son with the immediate fulfillment of the promise concerning the Seed, who was to bruise the head of the serpent. This expectation was, if we may be allowed the comparison, as natural on her pare as that of the immediate return of our Lord by some of the early Christians. It also showed how deeply this hope had sunk into her heart, how lively was her faith in the fulfillment of the promise, and how ardent her longing for it. But if such had been her views, they must have been speedily disappointed. Perhaps for this very reason, or else because she had been more fully informed, or on other grounds with which we are not acquainted, the other son of Adam and Eve, mentioned in Scripture, was named Abel, that is "breath," or "fading away."

What in the history of these two youths is of scriptural importance, is summed up in the statement that "Abel was a keeper of sheep, but Cain was a tiller of the ground." We next meet them, each bringing an offering unto Jehovah; Cain "of the fruit of the ground," and Abel "of the firstlings of his flock, and of the fat thereof." Jehovah "had respect unto Abel and his offering," probably marking His acceptance by some outward and visible manifestation; "but unto Cain and his offering He had not respect." Instead of inquiring into the reason of his rejection, and trying to have it removed, Cain now gave way to feelings of anger and jealousy. In His mercy, God indeed brought before him his sin, warned him of its danger, and pointed out the way of escape. But Cain had chosen his course.

Meeting his brother in the field, angry words led to murderous deed, and earth witnessed the first death, the more terrible that it was violent, and at a brother"s hand. Once more the voice of Jehovah called Cain to

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account, and again he hardened himself, this time almost disowning the authority of God. But the mighty hand of the Judge was on the unrepenting murderer.

Adam had, so to speak, broken the first great commandment, Cain the first and the second; Adam had committed sin, Cain both sin and crime. As a warning, and yet as a witness to all, Cain, driven from his previous chosen occupation as a tiller of the ground, was sent forth "a fugitive and a vagabond in the earth." So - if we may again resort to analogy - was Israel driven forth into all lands, when with wicked hands they had crucified and slain Him whose blood "speaks better things than that of Abel." But even this punishment, though "greater" than Cain "can bear," leads him not to repentance, only to fear of its consequences. And "lest any finding him should kill him," Jehovah set a mark upon Cain, just as He made the Jews, amidst all their persecutions, an indestructible people.

Only in their case the gracious Lord has a purpose of mercy; for they will return again to the Lord their God - "all Israel will be saved;" and their bringing in will be as life from the dead. But as for Cain, he "went out from the presence of Jehovah, and dwelt in the land of Nod," that is, of "wandering" or "unrest." The last that we read of him is still in accordance with all his previous life: "he built a city, and called the name of the city, after the name of his son, Enoch."

Now, there are some lessons quite on the surface of this narrative. Thus we mark the difference in the sacrifice of the two brothers - the one "of the fruit of the ground," the other an animal sacrifice. Again, the offering of Cain is described merely in general terms; while Abel"s is said to be "of the firstlings of his flock" - the first being in acknowledgment that all was God"s, "and of the fat thereof," that is, of the best. So also we note, how faithfully God warns, and how kindly He points Cain to the way of escape from the power of sin. On the other hand, the murderous deed of Cain affords a terrible illustration of the words in which the Lord Jesus has taught us, that angry bitter feelings against a brother are in reality murder (Matthew 5:22), showing us what is, so to speak, the full outcome of self-willedness, of anger, envy, and jealousy. Yet another lesson to be learned from this history is, that our sin will at the last assuredly find us out, and yet that no punishment, however terrible, can ever have the effect of changing the heart of a man, or altering his state and the current of his life. To these might be added the bitter truth, which godless men will perceive all too late, that, as Cain was at the last driven forth from the ground of which he had taken possession, so assuredly all who seek their portion in this world will find their hopes disappointed, even in those things for which they had sacrificed the "better part." In this respect the later teaching of Scripture (Psalm 49) seems to be contained in germ in the history of Cain and Abel.

If from these obvious lessons we turn to the New Testament for further light on this history, we find in the Epistle of Jude (ver. 2) a general warning against going "in the way of Cain;" while St. John makes it an occasion of admonishing to brotherly love: "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother"s righteous." (1 John 3:12)

But the fullest information is derived from the Epistle to the Hebrews, where we read, on the one hand, that "without faith it is impossible to please God," and, on the other, that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaks." (Hebrews 11:4)

Scripture here takes us up, as it were, to the highest point in the lives of the two brothers - their sacrifice - and tells us of the presence of faith in the one, and of its absence in the other. This showed itself alike in the manner and in the kind of their sacrifice. But the faith which prompted the sacrifice of Abel, and the want of faith which characterized that of Cain, must, of course, have existed and appeared long before. Hence St. John also says that Cain "was of that wicked one," meaning that he had all along yielded himself to the power of that tempter who had ruined our first parents. A little consideration will explain this, and, at the same time, bring the character and conduct of Cain into clearer light.

After the fall the position of man towards God was entirely changed. In the garden of Eden man"s hope of being confirmed in his estate and of advancing upwards depended on his perfect obedience. But man disobeyed and fell. Henceforth his hope for the future could no longer be derived from perfect obedience, which, indeed, in his

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fallen state was impossible. So to speak, the way of "doing" had been set before him, and it had ended, through sin, in death. God in His infinite grace now opened to man another path. He set before him the hope of faith. The promise which God freely gave to man was that of a Deliverer, who would bruise the head of the serpent, and destroy his works. Now, it was possible either to embrace this promise by faith, and in that case to cling to it and set his heart thereon, or else to refuse this hope and turn away from it. Here, then, at the very opening of the history of the kingdom, we have the two different ways which, as the world and the kingdom of God, have ever since divided men. If we further ask ourselves what those would do who rejected the hope of faith, how they would show it in their outward conduct, we answer, that they would naturally choose the world as it then was; and, satisfied therewith, try to establish themselves in the earth, claim it as their own, enjoy its pleasures and lusts, and cultivate its arts. On the other hand, one who embraced the promises would consider himself a pilgrim and a stranger in this earth, and both in heart and outward conduct show that he believed in, and waited for, the fulfillment of the promise. We need scarcely say that the one describes the history of Cain and of his race; the other that of Abel, and afterwards of Seth and of his descendants. For around these two - Cain and Seth -as their representatives, all the children of Adam would group themselves according to their spiritual tendencies.

Viewed in this light the indications of Scripture, however brief, are quite clear. When we read that "Cain was a tiller of the ground," and "Abel was a keeper of sheep," we can understand that the choice of their occupations depended not on accidental circumstances, but quite accorded with their views and character. Abel chose the pilgrim-life, Cain that of settled possession and enjoyment of earth. The nearer their history lay to the terrible event which had led to the loss of Paradise, and to the first giving of the promise, the more significant would this their choice of life appear. Quite in accordance with this, we afterwards find Cain, not only building a city, but calling it after the name of his own son, to indicate settled proprietorship and enjoyment of the world as it was. The same tendency rapidly unfolded in his descendants, till in Lamech, the fifth from Cain, it had already assumed such large proportions that Scripture deems it no longer necessary to mark its growth. Accordingly the separate record of the Cainites ceases with Lamech and his children, and there is no further specific mention made of them in Scripture.

Before following more in detail the course of these two races - for, in a spiritual sense, they were quite distinct - we mark at the very threshold of Scripture history the introduction of sacrifices. From the time of Abel onwards, they are uniformly, and with increasing clearness, set before us as the appointed way of approaching and holding fellowship with God, till, at the close of Scripture history, we have the sacrifice of our blessed Lord and Savior Jesus Christ, to which all sacrifices had pointed. And not only so, but as the dim remembrance of a better state from which man had fallen, and of a hope of deliverance, had been preserved among all heathen nations, so also had that of the necessity of sacrifices. Even the bloody rites of savages, nay, the cruel sacrifices of best-beloved children, what were they but a cry of despair in the felt need of reconciliation to God through sacrifice - the giving up of what was most dear in room and stead of the offerer? These are the terribly broken pillars of what once had been a temple; the terribly distorted traditions of truths once Divinely revealed. Blessed be God for the light of His Gospel, which has taught us "the way, the truth, and the life," even Him who is "the Lamb of God, which takes away the sin of the world."

**Seth and his Descendants** - The Race of Cain (GENESIS 4)

THE place of Abel could not remain unfilled, if God's purpose of mercy were to be carried out. Accordingly He gave to Adam and Eve another son, whom his mother significantly called "Seth," that is, "appointed," or rather "compensation;" "for God," said she, "has appointed me ('compensated me with') another seed instead of Abel, whom Cain slew." Before, however, detailing the history of Seth and his descendants, Scripture traces that of Cain to the fifth and sixth generations. Cain, as we know, had gone into the land of "Nod" - "wandering," "flight," "unrest," - and there built a city, which has been aptly described as the laying of the first foundations of that kingdom in which "the spirit of the beast" prevails [A modem commentator holds that the words of Genesis 4:17, only imply that Cain "was building," not that he had finished the building of his city.].

We must remember that probably centuries had elapsed since the creation, and that men had already multiplied

## Edersheim Summarizes Genesis 4

on the earth. Beyond this settlement of Cain, nothing seems to have occurred which Scripture has deemed necessary to record, except that the names of the "Cainites" are still singularly like those of the "Sethites." Thus we follow the line of Cain's descendants to Lamech, the fifth from Cain, when all at once the character and tendencies of that whole race appear fully developed. It comes upon us, almost by surprise, that within so few generations, and in the lifetime of the first man, almost every commandment and institution of God should already be openly set aside, and violence, lust, and ungodliness prevail upon the earth. The first direct breach of God's arrangement of which we here read, is the introduction of polygamy. "Lamech took unto him two wives." Assuredly, "from the beginning it was not so." But this is not all. Scripture preserves to us in the address of Lamech to his two wives the earliest piece of poetry. It has been designated "Lamech's Sword-song," and breathes a spirit of boastful defiance, of trust in his own strength, of violence, and of murder [A modern critic has rendered Lamech's Sword-song thus: "Adah and Zillah, hear my voice: you wives of Lamech, listen unto my speech; Yea, I slay men for my wound, and young men for my hurt. For if Cain is avenged sevenfold, Lamech seventy and sevenfold" - referring to the invention of Tubal-Cain, and meaning that if God avenged Cain, he would with his sword avenge himself seventy and sevenfold for every wound and every hurt.].

Of God there is no further acknowledgment than in a reference to the avenging of Cain, from which Lamech augurs his own safety. Nor is it without special purpose that the names of Lamech's wives and of his daughter are mentioned in Scripture. For their names point to "the lust of the eye, and the lust of the flesh," just as the occupations of Lamech's sons point to "the pride of life." The names of his wives were "Adah," that is, "beauty," or "adornment;" and "Zillah," that is, "the shaded," perhaps from her tresses, or else "sounding," perhaps from her song; while "Naamah," as Lamech's daughter was called, means "pleasant, graceful, lovely." And here we come upon another and most important feature in the history of the "Cainites." The pursuits and inventions of the sons of Lamech point to the culture of the arts, and to a settled and permanent state of society. His eldest son by Adah, "Jabal, was the father of such as dwell in tents, and of such as have cattle," that is, he made even the pastoral life a regular business. His second son, "Jubal, was the father of all such as handle the harp (or cithern), and the flute (or sackbut)," in other words, the inventor alike of stringed and of wind instruments; while Tubal-Cain [Perhaps "Tubal, the smith."], Lamech's son by Zillah, was "an instructor of every artificer in brass and iron."

Taken in connection with Lamech's sword-song, which immediately follows the scriptural account of his sons' pursuits, we are warranted in designating the culture and civilization introduced by the family of Lamech as essentially godless. And that, not only because it was that of ungodly men, but because it was pursued independent of God, and in opposition to the great purposes which He had with man. Moreover, it is very remarkable that we perceive in the Cainite race those very things which afterwards formed the characteristics of heathenism, as we find it among the most advanced nations of antiquity, such as Greece and Rome. Over their family-life might be written, as it were, the names Adah, Zillah, Naamah; over their civil life the "sword-song of Lamech," which indeed strikes the key-note of ancient heathen society; and over their culture and pursuits, the abstract of the biographies which Scripture furnishes us of the descendants of Cain. And as their lives have been buried in the flood, so has a great flood also swept away heathenism - its life, culture, and civilization from the earth, and only left on the mountaintop that ark into which God had shut up them who believed His warnings and His promises. The contrast becomes most marked as we turn from this record of the Cainites to that of Seth and of his descendants. Even the name which Seth gave to his son - Enos, or "frail" [The word is used for "man," from his frailty, in such passages as Psalm 8:4; 90:3; 103:15, etc.] - stands out as a testimony against the assumption of the Cainites. But especially does this vital difference between the two races appear in the words which follow upon the notice of Enos' birth: "Then began men to call upon the name of Jehovah."

Of course, it cannot be supposed that before that time prayer and the praise of God had been wholly unknown in the earth. Even the sacrifices of Cain and of Abel prove the contrary. It must therefore mean, that the vital difference which had all along existed between the two races, became now also outwardly manifest by a distinct and open profession, and by the praise of God on the part of the Sethites. We have thus reached the first great period in the history of the kingdom of God - that of an outward and visible separation between the two parties, when those who are "of faith" "come out from among" the world, and from the kingdom of this world. We remember how many, many centuries afterwards, when He had come, whose blood speaks better things than

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that of Abel, His followers were similarly driven to separate themselves from Israel after the flesh, and how in Antioch they were first called Christians. As that marked the commencement of the history of the New Testament Church, so this introduction of an open profession of Jehovah on the part of the Sethites, the beginning of the history of the kingdom of God under the Old Testament. And yet this separation and coming out from the world, this "beginning to call upon the name of Jehovah," is what to this day each one of us must do for himself, if he would take up the cross, follow Christ, and enter into the kingdom of God.

From **http://www.levendwater.org/books/v1bhot.pdf** accessed November 27, 2012.

**Chapter Outline**                    **Charts, Graphics and Short Doctrines**

It may be helpful to see this chapter as a contiguous whole:

## A Complete Translation of Genesis 4

| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
| --- | --- |
| Cain and Abel are born | |
| And the man knew Eve, his wife [intimately] so she conceived and then gave birth to Cain. Therefore, she said, "I have acquired a man directly from Yᵉhowah." | And the man intimately knew Eve, his wife, so that she conceived and then gave birth to Cain. Therefore, she concluded, "I have acquired a man directly from Jehovah." |
| In addition, she gives birth to his brother, Abel. He is a shepherd of a flock and Cain is a laborer of the ground. | In addition, the woman also gave birth to his brother, Abel. He became a shepherd while Cain was a farmer. |
| God does not approve of Cain's offering | |
| Then it came to pass, from the end of days, that Cain took produce from the ground [as] a tribute offering to Yᵉhowah. | In the course of events, Cain took produce from his garden as a tribute offering to Jehovah. |
| Abel also took this [animal] from the firstborn of his herd as well as their choicest cuts [of meat]. | Abel also was going to offer up a sacrifice. He took an animal from the firstborn of his herd along with the choicest cuts of meat to offer to Jehovah. |
| Therefore, Yᵉhowah looked [with approval] on Abel and on his tribute offering, but unto Cain and his burnt offering, He did not look [approvingly]. Consequently, He burned with extreme anger toward Cain and his face fell. | Therefore, Jehovah looked on Abel and his tribute offering with approval; but He did not look approvingly upon Cain or upon his burnt offing. In fact, He burned with extreme anger toward Cain and Cain's countenance fell. |
| Therefore, Yᵉhowah said unto Cain, "Why is anger burning to you? And why has your face fallen?" | Therefore, Jehovah said to Cain, "Why are you burning with anger? And why are you looking so dejected?" |
| Is [it] not [true that], if you do good, [there is] a lifting up [of your countenance]; and if you do not do good, [then] the penalty [for sin] is lying in wait at the door. And to you [is] its desire and you [even] you will have dominion over it." | Is it not true that, when you do what is right, your countenance will be lifted; and when you do not do what is right, then there is a penalty for sin (that is, the control of your sin nature) lying at your door. His desire to you (is for you to do well); and, as a result, you will have dominion over your sin nature." |

## A Complete Translation of Genesis 4

| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
|---|---|
| **Cain kills Abel** | |
| And Cain said to his brother Abel, "Let us go into the field." And so it came about, when they were in the field, that Cain rose up against his brother Abel and killed him. | Later, Cain said to his brother Abel, "Let us go out into the field." So, when they were in the field, Cain rose up against his brother Abel and he killed him. |
| So, Yᵉhowah said unto Cain, "Where [is] your brother Abel?" And he replied, "I do not know; am I the keeper [or, *guardian*] of my brother?" | So Jehovah said to Cain, "Where is your brother Abel?" And he replied, "I have no idea; am I supposed to be my brother's guardian and keeper?" |
| **God banishes Cain** | |
| And He said, "What have you done? The voice of your brother's blood calls out to Me from the ground. | And He said, "What have you done? The voice of your brother's blood screams to Me from the ground. |
| Now therefore, you are cursed more than the earth which has opened its mouth to take in your brother's blood from your hand. | Now therefore, you are cursed more than the earth which opened its mouth to take in your brother's blood from your hand. |
| When you serve [or, *be a slave to*] the ground, it will not continue to give its produce to you. You will be a wanderer and a fugitive on the earth." | When you will serve [or, *be a slave to*] the ground, it will no longer yield its produce for you. You will be a wandering fugitive on the earth. |
| | |
| Then Cain said to Yᵉhowah, "My punishment is greater than [I can] bear. | Then Cain said to Jehovah, "My punishment is greater than I can bear. |
| Listen, You are expelling me today from upon the face of the ground; furthermore, I will be hidden from Your face [or, *presence*]. Also, I will be a wanderer and a fugitive in the earth and it will be [that] all who find me will kill me." | Listen, You have expelled me this day from You, from my family and from my farm; and, furthermore, I will be hidden from Your presence. I will continually be a fugitive wandering all over the earth, and that it will be that anyone who finds me will kill me." |
| **The sign of Cain** | |
| Then Yᵉhowah said to him, "[It is] not so! Anyone who kills Cain will be avenged sevenfold." Then Yᵉhowah placed a sign [or, *made a pledge*] with reference to Cain so that those who find [or, *come upon*] him will not assault him. | Then Jehovah said to him, "This is how it will be! Anyone who kills Cain will be avenged sevenfold." Then Jehovah placed a sign regarding Cain so that those who came across him would not assault him. |
| Therefore, Cain went out from the presence of Yᵉhowah and he lived in the land of Nod east of Eden. | Therefore, Cain went out from the presence of Jehovah and he lived in the land of Nod, east of Eden. |
| **The line of Cain** | |
| Cain knew his wife and she conceived and gave birth to Enoch. Subsequently, he builds a city [lit., *a building of a city*] and he names the city after his son Enoch [lit., *and so he calls a name of the city after a name of his son, Enoch*]. | Cain had relations with his wife and she conceived and then gave birth to Enoch. The city that was eventually built was named after his son Enoch. |

| A Complete Translation of Genesis 4 ||
| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
|---|---|
| And so Irad is born to Enoch; and Irad fathers Mehujael; and Mehujael fathers Methusael; and Methusael fathers Lamech. | And so Irad is born to Enoch; and Irad fathers Mehujael; and Mehujael fathers Methusael; and Methusael fathers Lamech. |
| Lamech took two wives; the name of one [wife was] Adah; and the name of the second [wife was] Zillah. | Lamech took two wives; the name of one wife was Adah; and the name of the second wife was Zillah. |
| Adah gave birth to Jabal. He was the father of those who live in tents and [have] livestock. | Adah later gave birth to Jabal, who was the first man to live in tents and to move about with his cattle. |
| The name of his brother [was] Jubal. He was the father of those playing stringed and wind instruments. | The name of his brother was Jubal and he was the first person to play stringed and wind musical instruments. |
| Furthermore, Zillah—she gave birth to Tubal-Cain, a forger [and manufacturer] of every tool [and implement] of copper and iron. Tubal-Cain's sister [was named] Naamah. | Furthermore, Zillah also had children, bearing Tubal-Cain, who was a manufacturer of all kinds of iron and copper tools and various metal implements. He had a sister named Naamah. |
| And Lamech said to his wives, Adah and Zillah, "Listen to my voice, O wives of Lamech; and give ear to my song: because I killed a man regarding my wound; and a youth regarding my bruise. | And Lamech sang to his two wives, Adah and Zillah, "Listen to my voice, you wives of Lamech; and give ear to my song; for I killed a man who wounded me; and I killed a youth for bruising me. |
| For Cain will be avenged sevenfold and Lamech [will be avenged] seventy-seven times." | Therefore, if Cain would be avenged 7 times, then Lamech will be avenged 77 times." |
| Seth is born to Adam and his wife ||
| Adam again knew his wife and she gave birth to a son. She called his name Seth, for [she said] "Elohim has appointed to me another offspring in place of Abel, for Cain killed him." | Adam had relations with his wife again and she gave birth to a son. She named him Seth, saying, "I named him Seth, because God has arranged for me to have another man in place of Abel, as Cain killed him." |
| And to Seth, in addition to him, is born a son and he called his name Enosh. At that time, he began to proclaim by the name of Yᵉhowah. | And, in addition to Seth, was born another son to Seth, and he named him Enosh. Then, at the time, he began to proclaim by the name of Jehovah. |
| **Chapter Outline** | **Charts, Graphics and Short Doctrines** |

## Doctrinal Teachers* Who Have Taught Genesis 4

|  | Series | Lesson (s) | Passage |
|---|---|---|---|
|  | 1975 Genesis 2:7–6:22 (#527) | #30–50 | Genesis 4:1–26 |
|  | 1962 Dispensations (#201) | #12–13 | Genesis 4:1–9 |
| **R. B. Thieme, Jr.** | 1992 Spiritual Dynamics (#376) | #1973 | Genesis 4:2–8 |
|  | 1976 Philippians (#454) | #30 | Genesis 4:5b |
|  | 1976 Philippians (#454) | #31–32 | Genesis 4:21–24 |

| Ken Reed | https://www.lakeeriebiblechurch.org/exegesis/ | Genesis 38–50 |
| Dr. Robert Dean | https://deanbible.org/old-testament-menuitem/genesis-menuitem | Genesis 1–50 |
| Bill Wenstrom | https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124 | Genesis 1–50 |
| Jack M. Ballinger | http://www.versebyverse.org/classnotes/Genesis/genesisindex.html | Genesis 1–49 |
| Ron Snider | http://www.makarios-bible-church.org/oldtest.html | Genesis 1–50 |

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

## Word Cloud from a Reasonably Literal Paraphrase of Genesis 4
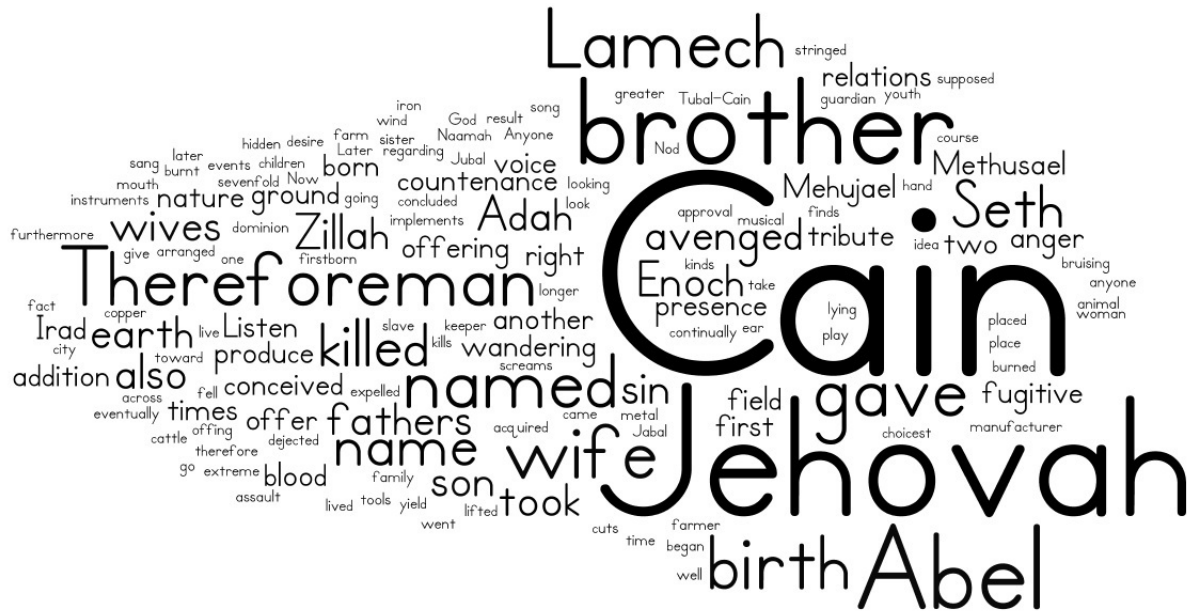


## Word Cloud from the Exegesis of Genesis 4[24]

These two graphics should be very similar; this means that the exegesis of Genesis 3931 has stayed on topic and has covered the information found in this chapter of the Word of God.

| | | |
|---|---|---|
| **Chapter Outline** | | **Charts, Graphics and Short Doctrines** |
| **Beginning of Document** | **Definition of Terms** | **Introduction and Text** |
| **Chapter Summary** | **Addendum** | **A Complete Translation** |
| **www.kukis.org** | | **Exegetical Studies in Genesis** |

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[24] Some words have been left out of this graphic; including *Strong, BDB,* and *pronounced*.