

GENESIS

THE BIRTH OF CAIN AND ABEL

EXEGESIS VERSES 1 – 2:

וְהָאָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד
אֶת-קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת-יְהוָה:

^{NAS} Genesis 4:1 Now the man had relations with his wife Eve, (וְהָאָדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת יְהוָה) [waw conj. + d.a. + n/com/m/s/abs: 'adam; "Now the man"; + v/qal/PF/3ms; yada-; lit. "knew", "had relations with"; sign of d.o. + proper n.: chawah + n/com/f/s/constr. w/3ms suff: 'ishah; "Eve, his wife"] and she conceived and gave birth to Cain, (וַתֵּלֶד וַתֹּאמֶר קָנִיתִי אִישׁ אֶת יְהוָה) [waw consec. + v/qal/IPF/3fs: harah; "and she conceived/became pregnant"; + waw consec. + v/qal/IPF/3fs: yalad; "and gave birth to", same as 3:16; + sign of d.o. + proper n.: qayin; "Cain"] and she said, "I have gotten a manchild with the help of the LORD." (וַתֹּאמֶר קָנִיתִי אִישׁ אֶת יְהוָה אִישׁ אֶת יְהוָה) [waw consec. + v/qal/IPF/3fs: 'amar; "and she said"; + v/qal/PF/1/com/s: qanah; "I have acquired/possessed"; + n/com/m/s/abs: 'iysh; lit. "a man"; + sign of d.o. + proper n.: Yahweh; "Lord"])

וַתֵּלֶד אֶת-אָבֶל וַיְהִי-הֵבֶל
רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה:

^{NAS} Genesis 4:2 And again, she gave birth to his brother Abel. (וַתֵּלֶד אֶת אָבֶל וַיְהִי-הֵבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה) [waw consec. + v/Hiphil/IPF/3fs: yasaph; "and she did again/added"; + prep: lamed + v/qal/inf/const: yalad; "to give birth to", inf. of purp.; + sign of d.o. + n/com/m/s/constr. w/3ms suff: 'ah; "his brother"; + sign of d.o. + proper n.: hebel; lit. "vapor/breath", "Abel"] And Abel was a keeper of flocks, (וַיְהִי-הֵבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה) [waw consec. + v/qal/IPF/3ms: hayah + proper n: hebel; "and he became, Abel"; + v/qal/ptc/m/s/constr.: ra-ah; "one pasturing/a herdsman of" + n/com/both/s/abs: tso'n; "sheep/flock"] but Cain was a tiller of the ground. (וְקַיִן הָיָה עֹבֵד אֲדָמָה) [waw conj. + proper n: qayin + v/qal/PF/3ms: hayah; "but Cain became"; + v/qal/ptc/m/s/constr: -abal; "one working/tilling/cultivating of", same as 2:5,15; 3:23; + n/com/f/s/abs: 'adamah; "the ground"])

ANALYSIS VERSES 1 – 2:

- Chapter 4 begins the genealogy of Adam via **Cain** continued in vss.17ff after the story of Abel's murder (vss.1-16 are one paragraph in the Hebrew text).
- Sometime shortly after being exiled from the Garden, "**the man had relations with his wife Eve**".

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3. The NAS translation “**had relations**” is literally “*knew*/yada-“ in the Hebrew.
4. This “knowledge” becomes a euphemism for sexual intercourse, a common expression in the OT (e.g., 4:17; 19:5,8; 24:16; etc.).
5. The verse isn’t implying this is the first sexual encounter between Adam and **Eve**, only that on this occasion something special happened: **Eve** became pregnant.
6. For the sequence “*knew*”, “**conceived**/harah” and “**gave birth**/yalad” see Gen.4:17; cf.Gen.16:4,11; 19:36-38; 21:2; 29:32-35, etc. for further uses of *harah* and *yalad*.
7. The time span between knowing and giving **birth** is at least nine months setting the pace of advancing the narrative historically in a rapid succession.
8. In fact, by the end of vs.2 we are several years into their new lives.
9. The first child born into the world was male and his name was “**Cain**/qayin”.
10. In 2Sam.21:16, the Hebrew word means “a lance/spear”.
11. In Gen.4:22 we see that his 6th generational descendant was Tubal-**cain** who was a “metal worker” by trade.
12. The author puts emphasis on **Eve** over Adam regarding the **birth** by virtue of addressing her by name.
13. This puts the reader on notice that the assertion concerning the **birth** focuses upon the part of the woman.
14. This harks back to 3:15-16 and the importance of the woman’s role concerning the destiny of mankind producing a male victorious over the Serpent.
15. The proclamation concerning the **birth to Cain** appears celebratory in mood.
16. Eve’s words are poetic, “**I have gotten a manchild with the help of the Lord**”.
17. The English translation leaves a lot to be desired from the literal Hebrew that is “**I have acquired a man, the Lord**”.
18. The qal verb “**I have gotten**/qanah” means to acquire, buy or own (cf.Gen.14:19,22; 25:10; 33:19).
19. The assonance/rhyme between the words “**Cain**” and “**have gotten**” (qayin qanah) is designed to draw the two together.
20. The idea is that the mother has achieved the child through some means of purchase.
21. The following word in the Hebrew is the simple noun “*ish*/**man**”.
22. “**Man**” is nowhere else used to describe a baby boy.
23. This further stirs our curiosity.
24. In addition, **Eve** does not say that she gained this **man from the Lord**, as there is no preposition “*min*” in this verse.
25. There is no reason to supply “**with the help of**” as the sign of the direct object “*eth*” makes clear that what was acquired was “**a man, (sign of the d.o.) the Lord**”, period.
26. The sign of the direct object is used 5 times in vss.1-2 and the other 4 times it simply introduces the object of the preceding verb for emphasis without supplemental narration.
27. The emphasis here is on the proper name attached to the “**man**” i.e., “**the Lord**” as the object of gain.
28. Older exegetes like Luther see this proclamation by **Eve** as her understanding that the **birth to Cain** was fulfillment of the promised seed mentioned in 3:15.
29. Based on the Hebrew, this is acceptable.
30. It notes that **Eve** was an immature believer making an erroneous assumption not practical to say the least.

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31. It implies her emotions still getting the better of her here at the **birth** of her firstborn.
32. For sure Adam and **Eve** knew that the coming deliverer would be human, but to jump to a doctrinal conclusion without further evidence is a clear mark of immaturity.
33. How much Adam was of influence in this matter is unknown.
34. Furthermore, the verb “*acquired*” insinuates that **Eve** considered her labor as necessary to produce their “Deliverer”.
35. This further implies that she still holds to a legalistic works tendency (cf.2:3).
36. Eve’s hopes for **Cain** would in the process of time be shattered and she would be brought to her senses.
37. As aside, the **birth** of their firstborn must have been a very exciting moment in the lives of Adam and **Eve**.
38. In vs.2 we see that having a child didn’t slow down Adam and **Eve** sexually as “**she gave birth to his brother Abel**”.
39. Unlike **Cain**, there is no explanation or celebration given by his mother accompanying his **birth**.
40. The meaning of Abel’s name “hebel” is well understood as meaning “breath/vapor” or “vanity” (cf.Ecc.1:2 used 5x).
41. “*Man is like a mere breath; His days are like a passing shadow*”. Psa.144:4 cp. Job 7:16
42. Abel’s name unwittingly alludes to the fate in store for him, in that his life was cut short.
43. Further, it implies a change of heart by **Eve** concerning bearing children that maybe she has GAP’d the fact that she was not the mother to be for the Deliverer.
44. In that sense she now views birthing as “vanity” imploding her previous expectations.
45. It alludes to the often moody nature of believers that are not solidly ground in doctrine.
46. Vs.2 links nicely with the story of **Cain and Able** to follow.
47. The story marquees in their occupations (using present participles): “*Shepherd of the flock*” and “**tiller of the ground**”.
48. There is no indication that **Cain and Able** were twins, unlike Esau and Jacob.
49. The oldest son among the patriarchs possessed certain legal rights of primogenitor. Cf. Gen.27:1ff; Deu.21:15-17
50. The privilege could be forfeited if the older son was an unbeliever or if he did something to demote him over a younger **brother**.
51. We see this in the case of Isaac over Ishmael; Jacob over Esau; Ephraim above Manasseh; David, the youngest son of Jesse.
52. **Cain** was the son of primogeniture, but due to his negative volition he lost those rights.
53. His direction in life is ironically illustrated in taking up his father’s line of work as his younger **brother** bred and raised sheep.

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CAIN'S RELIGIOUS ATTEMPT TO APPEASE GOD

EXEGESIS VERSES 3 – 5:

וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה ^{WTT} Genesis 4:3
מִנְחָה לַיהוָה:

^{NAS} Genesis 4:3 So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground. (הַ פְּרֵי מִן קַיִן בּוֹא ו יוֹם קֵץ מִן הִיָּה ו) *[waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass/came about"; + prep: min + n/com/m/s/constr: qets; "end of/outermost of"; + n/com/m/pl/abs: yom; "days" {in the course of time}; + waw consec. + v/Hiphil/IPF/3ms: bo'; "he brought"; + proper n.: qayin; "Cain"; + prep: min + n/com/m/s/constr: periy; "from the fruit of"; + d.a. + n/com/f/s/abs: 'adamah; "the ground"; + n/com/f/s/abs: minechah; "an offering/gift"; + prep: lamed + proper n: Yahweh]*)

וַיִּשַׁע יְהוָה אֶל-הַבֶּל וְאֶל-מִנְחָתוֹ: ^{WTT} Genesis 4:4
וְהָבֵל הֵבִיא גַם-הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֻלְבֵּהוּן

^{NAS} Genesis 4:4 And Abel, on his part also brought of the firstlings of his flock and of their fat portions. (ו צֹאן בְּכָרָה מִן הוּא גַם בּוֹא הֶבֶל ו) *[waw conj. + proper n: hebel; "Abel"; + v/Hiphil/PF/3ms; "he brought"; + prep: gan; "also"; + pro/3ms; "himself/on his part"; + prep: min + n/com/m/pl/constr: bekorah; "from the first borns of/firstlings"; + n/com/f/s/constr. w/3ms suff: tso'n; "his flock/sheep"; + waw conj. + prep: min + n/com/m/pl/constr. w/3fpl suff: cheleb; "and of their fat"]* And the LORD had regard for Abel and for his offering; (ו הֶבֶל אֶל ו הֶבֶל אֶל יְהוָה שָׁעָה ו) *[waw consec. + v/qal/IPF/3ms: sha'ah; "and He had regard/looked at with interest or approval/paid attention to" {in contrast to Cain, vs.5a}; + proper n: Yahweh; + prep: 'el + proper n: hebel; "for Abel"; + waw conj. + prep: 'el + n/com/f/s/constr. w/3ms suff: minechah; "and for his offering"]*)

וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן ^{WTT} Genesis 4:5
מְאֹד וַיִּפְּלוּ פָּנָיו:

^{NAS} Genesis 4:5 but for Cain and for his offering He had no regard. (ו קַיִן אֶל ו אֶל *[waw conj. + prep: 'el + proper n: qayin; "but for Cain"; + waw conj. + prep: 'el + n/com/f/s/constr. w/3ms suff: minechah; "and for his offering"; neg: lo' + v/qal/PF/3ms: sha-ah; "he had no regard/interest"]*) So Cain became very angry and his countenance fell. (ו מְאֹד קַיִן ל חָרָה ו) *[waw consec. + v/qal/IPF/3ms:*

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charah; "so he burned/anger kindled"; + prep: lamed + proper n: qayin; "for Cain"; + prep: me'od; "exceedingly/very much"; + waw consec. + v/qal/IPF/3mpl: naphal; "and they fell"; + n/com/b/pl/constr. w/3ms suff: paneh; "his faces" i.e., "and his countenance fell"])

ANALYSIS VERSES 3 – 5:

1. Several unrecorded details are presumed in vss.3-5:
 - A. Ritual sacrifices had been authorized by God as part of the family priesthood.
 - B. This sets precedent for the Age of the Gentiles.
 - C. The doctrine concerning the rituals was handed down from Adam to his sons and they were able to observe the proper application.
 - D. **Cain and Able** have become independent in age and now evidence their own volition as to the doctrine taught.
 - E. Learning and following God's directive will in this manner equated to true worship.
 - F. This sets the standard between true doctrinal worship and religiosity.
2. The phrase "**so it came about in the course of time**" is literally in the Hebrew, "**and it came to pass at the end of days**/waw hayah min gets yom".
3. The noun "gets/**end**" looks to the outermost of a set period of time. Cf.Gen.8:6; 41:1; Exo.12:41; Deu.9:11; et al
4. Contextually it reflects two periods of time revolving around **Cain and Abel's** offerings:
 - A. They have reached an age of independence to establish their own lives and priesthood.
 - B. The timing of the rituals is at the end of an agricultural or solar year.
5. **Cain and Able** were very close in age (9-10 months as implied in the sequence of vss.1,2) and both men find themselves qualified for their first ritual application.
6. At that **time** the appropriate sacrifices would have been brought to a designated place previously established for worship.
7. The Qal verb "bo'/go in/enter" in the Hiphil as in our verse means "**brought**".
8. It further suggests a geographical will for worship.
9. "**Brought** is the usual term to ritualistic activity. Lev.2:2,8
10. Both men "**brought**" offerings (cf.vs.4a).
11. "**Offering**/minechah" means "gift" and is a term in a secular sense to win the favor of the great. Gen.32:14,19; 43:11
12. In the sacrificial code of the Law as recorded in Leviticus the term is usually associated with a grain offering rather than an animal sacrifice. Lev.2:1,3-14; et al (20x)
13. Here it is used in a wider sense to describe both the offerings of **Cain** and his brother **Able**.
14. Both brothers' offerings corresponded with their vocation, though their vocation is moot as to God's response to their applications.
15. Cain's **offering** was not according to the type of **offering** God required for people living in Adam's time (Age of the Gentiles).
16. It is unimaginable to think that as a youth **Cain** did not witness his father Adam bring animal sacrifices before God at the appointed **time**.
17. And Adam was engaged in the same vocation as his son **Cain**.
18. So **Cain** is without excuse opting to deviate from the standard procedure handed down from his father.
19. **Cain brought an offering** of assorted fruits and vegetables taken from his fields.

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20. We note that the **offering** is to Yahweh, omitting reference to Elohim.
21. This infers that the sacrifice was to be given in honor or memoriam of the coming Messiah.
22. Hence, the ritual is designed to teach in that vein.
23. No doubt Cain's gift was beautifully presented and would have graced any farmers' market.
24. Yet, **Cain** exhibits self-will and arrogance.
25. He imagines that the will of God is whatever a man makes it, but salvation is not by the will of man. Cp.Joh.1:13
26. He is representative of the first attempt at religiosity (man's approach to God based on man's terms, conditions, ideas, etc.).
27. God is the one that determines what spiritual reality is and what are the appropriate rituals to illustrate truth.
28. To exercise independence from the revealed will of God is to enter into arrogance.
29. Principle: Remember this in any potential opportunities to praise or embrace believers and others pursuing their admixture of religious ideas.
30. Abel's **offering** comes natural as a shepherd.
31. While legitimate vocations themselves are moot in the broad scheme of things, it's not hard to imagine +V picking a vocational niche harmonizing with their obligation of worship.
32. Obviously a vocation detrimental otherwise is frowned upon by God. Cp.Jam4:13-17
33. The second son offers "**firstlings of his flock**/bekorah tso'n" or "**first-born animals**".
34. **Cain** the eldest offers neither **firstlings** nor firstfruits.
35. The "**fat portions**/cheleb" represent the purity of the Son of God (Yahweh) that qualified Him to bear sins.
36. The connotations of the terms "**firstlings**" and "**fat**" strongly suggest that **Able** offered the pick of his **flock to the Lord**.
37. Yahweh accepted Abel's sacrifice, **but** rejected Cain's.
38. The verb "**had regard for** (or **no regard**)/sha'ah" means to gain Divine approval (or not).
39. How God's approval was manifest is not stated here, though it is obvious to both brothers.
40. Based on other examples in the OT we might propose that fire came down out of heaven and consumed the sacrifice as no other Biblical explanation is available. Cf.Lev.9:24; Jdg.6:21; 1Kgs.18:38
41. **Cain** and his **offering** (vs.5a) stands over against **Able** and his **offering** (vs.4b).
42. This draws a picture of **Cain** watching God accept Abel's sacrifice.
43. As nothing happened to Cain's fruit/veggie basket, "*anger kindled*/charah" in **Cain** burning to "**very**/me'od **angry**".
44. Being "**very angry**" is often prelude to homicidal acts. Cf.Gen.34:7; 1Sam.18:8; Neh.4:1 cp.Num.16:15
45. The Hebrew then says "**and his faces fell**/waw naphal paneh" that is an idiom that means his facial expressions reflected his **angry** and sour mood.
46. Why Cain's **offering** was rejected while Abel's was accepted has been the subject of debate.
47. There is the silliness that God prefers shepherds to farmers.
48. There is the view that animal sacrifices are more expensive than vegetable offerings.
49. There is the view that God's motives are inscrutable (inexplicable) within the context of Divine election (Calvinism).
50. There is the view that it was the respective motives of the two brothers that God took into account i.e., **Abel** was humble and **Cain** was prideful.

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51. Heb.11:4 gives the accurate reason, *“By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks”*.
52. The message of Abel’s **offering** is clear at it witnessed his faith in Christ as a believer, a reality that lives in the eternal record of BD as a witness to the gospel.
53. Simply put, **Cain** reflected unbelief in his **offering** whereas **Abel** attested to his faith.
54. The ritual code of the OT specifies that blood be shed to illustrate the work of Christ toward sin.
55. **Cain** violated the rule that says, *“...and without shedding of blood there is no forgiveness”* in Heb.9:22.
56. Cain’s offering illustrates the works for salvation approach and so God quietly ignores his magnificent offering.
57. **Cain** believed in Elohim (God) but refused to line up with the prescribed worship handed down by his father Adam.
58. **Cain** represents the religious approach to God pursued by -V.
59. On the other hand **Able** was righteous by faith and he was even considered a prophet. Mat.23:34-35; Luk.11:49-51
60. 1Joh.3:12 confirms that Cain’s works were evil and his brother’s righteous.
61. Cain’s “evil” is tantamount to failure to believe destining him for eternal judgment. Cp.Joh.5:29

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YAHWEH SEEKS TO CALM AND WARNS OTHERWISE

EXEGESIS VERSES 6 – 7:

וַיֹּאמֶר יְהוָה אֶל־קַיִן לָמָּה חָרָה לָךְ וְלָמָּה
נָפְלוּ פָנֶיךָ: ^{WTT} Genesis 4:6

^{NAS} Genesis 4:6 **Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen? (וַיֹּאמֶר יְהוָה אֶל קַיִן לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָנֶיךָ [waw consec. + v/qal/IPF/3ms: 'amar + proper n: Yahweh + prep: 'el + proper n: qayin; "The He said, the Lord, to Cain"; interr. part: lammah; "For what/Why?"; + v/qal/PF/3ms: charah; "are you angry/is anger kindled", same as 4:5; + prep. w/2fs suff: lamed; "for you"; fem. suff = soul (nephesh)?; + waw conj. + interr. part: lammah; "and why?"; + v/qal/PF/3/com/pl: naphal; "have they fell"; + n/com/b/pl/const. w/2ms suff: paneh; "your faces/your countenance"])**

הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לִפְתָּח
חַטָּאת רִבֵּץ וְאַלֶּיךָ תִּשְׁוֹקְתּוּ וְאַתָּה תִּמְשָׁל־בּוֹ: ^{WTT} Genesis 4:7

^{NAS} Genesis 4:7 **"If you do well, will not your countenance be lifted up? (הֲלוֹא אִם לֹא יֵטֵב אִם לֹא יֵטֵב [interr. part: ha + neg. part: lo'; "Will not?"; + part: 'im; "if"; + v/Hiphil/IPF/2ms: yatab; "you will cause to do good"; + v/qal/inf/const: nasha'; "be lifted up"]) And if you do not do well, sin is crouching at the door; (וְאִם לֹא יֵטֵב לֹא יֵטֵב חַטָּאת פֶּתַח הַדֶּלֶת לֹא יֵטֵב לֹא יֵטֵב [waw conj. + part: 'im + neg. part: lo' + v/Hiphil/IPF/2ms: yatab; "and if not you cause to do good"; + prep: lamed + d.a. + n/com/m/s/abs: petach; "at the doorway/opening"; + n/com/f/s/abs: chata'th; "sin/missing the mark"; + v/qal/ptc/m/s/abs: rabats; "is lying down/crouching"]) and its desire is for you, but you must master it." (וְאִם לֹא יֵטֵב לֹא יֵטֵב חַטָּאת פֶּתַח הַדֶּלֶת לֹא יֵטֵב לֹא יֵטֵב [waw conj. + prep: 'el + n/com/f/s/constr. w/3ms suff: teshuqah; "and to long for you/its desire is for you", note masc. suff: closest antecedent is "door"; + waw conj. + pro./2ms; "and you yourself"; + v/qal/IPF/2ms: mashal; "must rule/reign/be master"; + prep. w/3ms suff: bet; "over it/upon it", again the masc. suff. implicates the door])**

ANALYSIS VERSES 6 – 7:

1. Vss.6-7 and vss.9-15 record Yahweh addressing **Cain** in direct discourse.
2. Yahweh's first conversation attempts to get **Cain** to adjust his attitude and to do what is right with warning if he lets his present attitude fester.
3. For Yahweh to exhort an unbeliever in such a fashion is highly unusual.
4. It in part highlights the grace extended even to the unbeliever in life.
5. Further, it exposes the nature of negative volition (-V).
6. Even God speaking directly to **Cain** cannot persuade him to get his act together.

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7. Yahweh asks two rhetorical questions, “**Why are you angry? And why has your countenance fallen?**”.
8. Vs.7 makes clear that Yahweh already knows the answer to his own questions.
9. The questions are designed to bring **Cain** to repentance (a change of mind regarding his system of worship/approach to God).
10. Obviously Cain’s displeasure over his rejection by God in the presence of his younger brother’s acceptance was not hidden from any observers.
11. How often one’s facial expressions betray their mental attitude otherwise.
12. **Cain** had become very **angry** and disconsolate when Yahweh ignored his offering.
13. The questions demonstrate to **Cain** that he need not be in his present state of misery.
14. His misery is self-induced as it is a result of stubbornness in rejecting God’s plan.
15. While the immediate humiliation experienced with Yahweh’s rejection of his offering was enough to spark his **anger**, there is farther reaching implications that are fuel for the fire.
16. That is, with rejection of Cain’s offering comes the forfeiture of his rights of primogeniture.
17. That Yahweh rejected his form of worship means that he was disqualified to follow in the steps of his father Adam as head of the family.
18. While he may have followed in his father’s footsteps in occupation, he departed from his footsteps spiritually.
19. Under the current conditions, he has made himself ineligible to direct the Family Priesthood.
20. However, there is a happy alternative for **Cain** and the door is still open for him to retain his birthright.
21. Even though he has acted in an arrogant self-centered fashion he can recoup his humiliation and maintain the blessings of the firstborn.
22. This is the essence of vs7a, “**If you do well, will not your countenance be lifted up?**”
23. Yahweh reaches out to **Cain** offering him another chance to “**cause to do well/yatab**” (Hiphil, imperfect).
24. Both the particle “**if**’im” and causative verb “**you do well**” make clear that the choice is his.
25. To “**do well**” is to exercise positive volition (+V) toward the directive will of God and to humble himself and offer up an offering that matches his brother’s.
26. This then leads to Divine acceptance and in this instance means that **Cain** will “**be lifted up/nasha**” (qal, infinitive, construct).
27. While the infinitive implies that repentance would bring about a change of attitude (as interpreted by the NAS with the supplied “**your countenance**”), it has deeper meaning.
28. **Cain** would requalify for his position in the family as firstborn with Divine approval.
29. As firstborn, he would constitute the 2nd generation in the line of Messiah.
30. He would inherit the family assets and assume rule as the family patriarch.
31. In vs.7b Yahweh then warns that **if Cain** refuses to “**do well**” then “**sin is crouching at the door**”.
32. Again, volition is emphasized.
33. In addition He warns that the sin’s “**desire is for you, but you must master it**” in vs.7c.
34. The Hebrew grammar is fairly tricky in the analogy.
35. The literal translation of the phrase “**sin is crouching at the door**” is “**at the door is sin, lying down**”.
36. The literal Hebrew of vs.7b conveys that the **door** is the predicate (base) of **sin**.
37. The basic meaning of “**rabats/crouching**” is to “**lie down**”.

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38. In fact, of its 30 uses in the OT, nowhere else is it translated “**crouching**”.
39. “**Crouching**” infers something ready to spring into action as many interpreters (and the NAS) take it here with reference to **sin** appealing to Gen.49:9 as inferring this posture.
40. Otherwise it clearly always denotes a passive posture of being at rest, reposed or incapacitated (e.g. Gen.29:2; 49:14; Exo.23:5).
41. The other favorite interpretation is that “**sin**” is a reference to “**sin offering**” to facilitate the passive posture.
42. This is dismissed as it makes no sense with the idea of “**and if you do not do well**”.
43. In the interpretation the noun “**door/petach**” is to be identified with the following suffixes in vs.7c “**for you**” and “**it**” and pronoun “**you**” as all are of masculine gender.
44. “**Sin/chata’th**” is a feminine gender designed to introduce a matching partner to the analogy.
45. The “**door**” is to be interpreted as the volition of the soul (cf.Rev.3:20).
46. It represents the means of deciding “**if**” to **do well** or **not** (opened or closed).
47. The “**sin**” here is the first explicit reference to the ISTA/OSN in the Bible.
48. The analogy is not unlike Jam.1:14-15, “*But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death*”.
49. As with James, the “**sin**” in our verse refers to the immediate source of STA activity that is the indwelling sin nature.
50. The feminine gender of “**sin**” (Jam.1:15) is likened to the lascivious female taking advantage of the weak-minded male.
51. When the temptress STA (feminine gender) solicits the real you (soul) and the soul disobeys BD (-V), then the result is death, both Ph₁ as with **Cain** and temporally as in James.
52. The visual in James is further seen in our analogy in the next phrase “**and its desire is for you**”.
53. “**Desire/teshuqah**” is tantamount to the “*lust*” in James.
54. The noun is used 3x in the OT (Gen.3:16; 4:7; SOS.7:11).
55. As in Gen.3:16, it refers to a **desire** to dominate and dictate over the real you.
56. While the *lust of the flesh* is actively soliciting the real you, its nature is only tempting.
57. Not until the soul gives it the green light to proceed does **sin** manifest itself.
58. The ISTA as our nature is a state of being.
59. It is otherwise dependent upon our volition/will for power to express itself in personal **sin**.
60. This is the theology Moses is now addressing making “**sin/ISTA**” a reposed state of being (“**is sin lying down**”) dependent upon whether the “**door**” remains closed or open to its solicitations for expressing (or not) personal **sin**.
61. Whereas James emphasizes the power of the STA, Moses is here emphasizing volition and its role regarding the STA.
62. As in the example of **Cain**, it is -V that is the fuel that the STA is looking for to empower itself in action.
63. Yet, in spite of -V, Yahweh counsels **Cain** not to give in to sin’s **desire** as seen in the words “**but you must master it**”
64. Yahweh is here exhorting **Cain** to “**do well**” and **if** he chooses “**not to do well**” (refuses saving grace) the least he can do is “**master/rule over/mashal**” his STA experientially to avoid Ph₂ consequences.
65. Even with -V, the ISTA is still dependent upon will power to express itself.

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66. God knows where Cain's anger will ultimately lead him if he does not check himself.
67. Just because one is -V to doctrine does not mean that they have to let their STA go berserk.
68. Mankind evidences this fact as many unbelievers are law abiding and moral individuals.
69. To overrule the STA is the responsibility of all individuals and seen in the alternative "**you yourself must master it**".
70. The power to rule over the STA experientially comes from the will of the individual.
71. **Cain** has a very important volitional choice awaiting him.
72. Even as an unbeliever he can choose not to take the next step and **sin** in a way that will haunt him for the rest of his life.
73. For one to argue that their "STA" made them do it is simply a cop out to their weak willed attempt to overrule it.
74. **Cain**, in spite of Divine counsel, chose the low road, both in terms of eternal and temporal consequences.
75. So much for the fundy mentality that if only God would speak to me directly I would be a better person!!

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CAIN MURDERS ABEL

EXEGESIS VERSE 8:

וַיֹּאמֶר קַיִן אֶל-הָבֶל אָחִיו וַיְהִי בְהִיּוֹתָם
בְּשָׂדֵה וַיִּקָּם קַיִן אֶל-הָבֶל אָחִיו וַיַּהַרְגֵהוּ:

^{NAS} Genesis 4:8 **And Cain told Abel his brother.** (וַיֹּאמֶר קַיִן אֶל הָבֶל אָחִיו [waw consec. + v/qal/IPF/3ms: 'amar + proper n.: qayin; "And Cain said/told"; + prep: 'el + proper n.: hebel; "to Abel"; + n/com/m/s/constr. w/3ms suff: 'ach; "his brother"']) **And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.** (וַיְהִי כִּי הָיָה קוֹם וַיִּשָּׂרֶה ה' בַּשָּׂדֶה וַיִּשָּׂרֶה קַיִן אֶל הָבֶל אָחִיו וַיַּהַרְגֵהוּ [waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass/came about"; + prep: bet + v/qal/inf/constr. w/3mpl suff: hayah; "when they occasioned to be/were"; + prep: bet + d.a. + n/com/m/s/abs: sadeh; "in the field"; + waw consec. + v/qal/IPF/3ms: qum; "and he rose up"; + proper n: qayin + prep: 'el + proper n: hebel + n/com/m/s/constr. w/3ms suff.: 'ach; "Cain against Abel his brother"; waw consec. + v/qal/IPF/3ms w/3ms suff: harag; "and murdered/slaughtered/killed him""])

ANALYSIS VERSE 8:

1. Vs.8 presents the climax of the scene and Cain's unwillingness to reign in his ISTA.
2. The brevity of the report illustrates how fast the STA can drive the individual to sin.
3. The twice mention of **Abel** as Cain's "**brother**/'ach" illustrates the extent of disregard the STA left unchecked has as to relationships in life.
4. With the brief report and relationships as background, the impetuous/impulsive nature of the STA and its destructive affect is exposed.
5. The opening clause "**And Cain told Abel his brother**" suffices for what was said not recording the actual words.
6. What he said has been suppressed as it only matters as to what he did on that fateful day.
7. It illustrates that actions speak louder than words and evidences one's volitional propensity otherwise. Ex.Jam.2:15-18
8. Words between the two brothers are moot and provide no excuse for Cain's actions.
9. That fact that it is recorded that **Cain** said anything at all hints as to the tactic he used against **Abel** i.e., deceit/trickery.
10. That the crime was premeditated is noted in the phrase "**And it came about when they were in the field**".
11. The double used of the Hebrew verb "hayah/**came to pass**" indicates circumstantial evidence that Cain's intention was to attack his **brother** when occasion offered itself.
12. The phrase could literally be translated "**And it came to pass on a particular occasion when they were in the field**".
13. One would naturally assume that being in "**the field/ha sadeh**" means at a time they were both working: **Cain** farming and **Able** tending his flocks.

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14. When their paths crossed, “**Cain rose up against Abel and killed him**”.
15. The basic meaning of the verb “**rose up/qum**” is “to rise up from a prostrate position”.
16. It strongly suggests that **Cain** ambushed **his brother** taking him by surprise.
17. **Able** had an established routine that **Cain** used to his advantage.
18. With this circumstantial evidence we can deduce that whatever **Cain** may had said to **Able** beforehand was designed to put him at ease so that he would be unsuspecting.
19. Recognizing that their conversation was probably centered on Yahweh’s words to **Cain**, his approach to **Able** could have been along the lines of having overcome his anger and he was going to try and get his act together spiritually.
20. No matter the façade, his intentions were vastly different.
21. The verb “**killed/harag**” means “to slay” and is used 172x in the OT.
22. It means to kill outright, without compunction/hesitation.
23. 1Joh.3:12 reveals how **Cain** executed the murder; cutting the throat as in animal sacrifice.
24. The proper meaning “*slew/σπάζω – spadzo*” (2x in 1Joh.3:12) is used this way in the LXX (Lev.8:14,19,23, etc.) and human sacrifice in external writings (ref.; It, Eur.).
25. It appears that **Cain** slit Abel’s throat and let him bleed to death, though the term when used of believers in general emphasizes martyrdom, not the means of death (cf.Rev.6:9; 18:24).
26. **Abel** is depicted as a type of Christ in Heb.12:24.
27. What is pictured in this first homicide is the beginning of the enmity between the seeds of the serpent and woman prophesied in Gen.3:15.
28. Clearly, **Cain** did not follow Yahweh’s counsel in the last half of vs.7.
29. Unwilling to corral his bitterness, **Cain** kills **Able**.
30. He vents his wrath on the only scapegoat, **Abel**.
31. Jealousy obviously had further crept into the picture pouring more fuel on the fire for the STA to pursue satisfaction.
32. **Cain** evidenced he was of Satan’s seed (unbeliever: 1Joh.3:12 cp.Joh.8:44) by allowing his STA to rule in unbelief that is the instrument for Satanic control over mankind.
33. There is no evidence in the text that **Cain** was satanically possessed such as with the betrayal of Judas Iscariot (Cp.Luk.22:3).
34. **Cain** has eliminated **Abel**, but what will he do with God?
35. All he did was murder an image bearer and set himself up for temporal cursing.
36. Killing the righteous under the permissive will of God does not eliminate the truth.
37. **Abel** becomes the first in a long line of martyrs. Cf.Mat.23:35
38. He is forever enshrined in the hall of fame in Heb.11:4.
39. He bore witness through his works and became the victim of violence at the hands of his blood **brother**.
40. However, spiritually they were not brothers at all. Cp.1Joh.3:12
41. All that **Cain** was and did is classified in Jude 11 as “*the way of Cain*” who forever personifies the unbridled STA and its destructive nature.
42. “*The way of Cain*” found its foundation under –V and a religious works oriented approach to Divine approbation as over against a non-meritorious system based on grace. Cf.Eph.2:8-9
43. We are enjoined in the NT to not even hate our fellow believers but to love them (1Joh.3:15a).
44. *Review the Doctrine of Anger and Doctrine of Murder.*

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YAHWEH INTERROGATES AND JUDGES CAIN

EXEGESIS VERSES 9 – 10:

וַיֹּאמֶר יְהוָה אֶל-קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר
לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי: ^{WTT} Genesis 4:9

^{NAS} Genesis 4:9 Then the LORD said to Cain, (וַיֹּאמֶר יְהוָה אֶל קַיִן [waw consec. + v/qal/IPF/3ms: 'amar + proper n.: Yahweh + prep: 'el + proper n: cayin; "Then He said, the Lord, to Cain"]) "Where is Abel your brother?" (אֵי הֶבֶל אָחִיךָ (interr. part: 'ey; "Where?"; + proper n: hebel + n/com/m/s/constr. w/2ms suff: 'ach; "is Abel your brother"]) And he said, "I do not know. Am I my brother's keeper?" (וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי [waw consec. + v/qal/IPF/3ms: 'amar + neg. part: lo' + v/qal/PF/1/com/s: yada-; "and he said, 'I do not know"; + interr. part: ha + v/qal/ptc/m/s/abs: shamar; "the keeper?/the guardian?"; + n/com/m/s/constr. w/1com/s suff: 'ach; "of my brother"; + pro/1/com/s: 'anokiy; "I"])

וַיֹּאמֶר מַה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים
אֵלַי מִן-הָאֲדָמָה: ^{WTT} Genesis 4:10

^{NAS} Genesis 4:10 And He said, "What have you done? (וַיֹּאמֶר מַה עָשִׂיתָ [waw consec. + v/qal/IPF/3ms: 'amar + interr. part: mah; "and he said, 'What?"; + v/qal/PF/2ms: -asah; "have you done"]) The voice of your brother's blood is crying to Me from the ground. (קוֹל דְּמֵי אָחִיךָ צֹעֲקֵם אֵלַי מִן-הָאֲדָמָה [n/com/m/s/constr: qol; "the voice of"; + n/com/m/pl/constr: dam; "the blood of"; + n/com/m/s/constr. w/2ms suff: 'ach; "your brother"; + v/qal/ptc/m/pl/abs: tsa-aq; "is crying for help"; + prep. w/1/com/s suff: 'el; "to Me"; + prep: min + d.a. + n/com/f/s/abs: 'adamah; "from the ground"])

ANALYSIS VERSES 9 – 10:

1. Yahweh once again engages in direct dialogue with **Cain** (cff.vss.6-7).
2. A contrast in demeanor and approach is starkly evident between God's words now and previously.
3. Whereas the first discourse appealed to grace and encouragement, now a call for accountability and censure is the theme.
4. Principle: While grace always precedes judgment, failure to heed God's words ultimately brings judgment.
5. Grace has its limits i.e., disobedience to BD replaces grace with cursing. Cp.Deu.11:26-28
6. The interrogation and sentence of **Cain** are similar to Adam's:

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- A. Both are given opportunity to take responsibility for their actions. 4:9a cp.3:9,11a
 - B. Both have their lame-ass responses. 4:9b cp.3:10,12
 - C. God rhetorically reveals He already knows what they did. 4:10 cp.3:11b
 - D. Both are cursed in association with the ground. 4:11-12a cp.3:17-19
 - E. Both are ultimately driven from their previous place of residence. 4:12b cp.3:24a
7. The similarities are intended to teach:
- A. All men are accountable before God and given opportunity under grace to do the right thing.
 - B. –V will attempt to avoid the real issues.
 - C. None of what –V may offer as excuse fools God.
 - D. The ISTA is the source of all sin (ground/flesh).
 - E. Judgment is an act of separation enforced by God.
8. The major difference between Cain’s situation and Adam’s was that Adam was at least minimally honest (cf.3:10,12), whereas **Cain** outright lies when given opportunity to come clean when asked about **Abel**.
9. This particular contrast illustrates a minimum of intellectual honesty before God necessary to come to saving faith versus a total lack perpetuated from the –V unbeliever.
10. God’s opening question “**Where is Abel your brother?**” is rhetorical for He knows where he is (cf.vs.10).
11. It is designed to call **Cain** to acknowledge responsibility for his “**brother**’ach”.
12. 3x in these 2 verses are the nouns for “**brother**” used, as repeatedly throughout the story, to draw attention to the fraternal relationship.
13. It teaches man’s responsibility to one another as a human race in general and our accountability otherwise towards one another in our actions.
14. On a physical plane, we are all brothers and sisters universally as we are all descendant from Adam and Eve.
15. Further, it highlights how the unbridled STA will quickly turn upon even the closest of relationships in order to have its way.
16. As noted, **Cain** follows up with a lie, “**I do not know**”.
17. He then follows the lie with contempt in the form of a impertinent witticism, “**Am I my brother’s keeper?**”
18. The contempt is the innuendo that God has the audacity to challenge **Cain**.
19. Otherwise, he overstates his responsibility toward his **brother** in order to deny it completely, for no man is called upon to act as another’s keeper 24/7.
20. However, the Law expects a man’s **brother** to be the first to assist him in a time of trouble. Cf.Lev.25:48
21. **Cain** was not expected to “**keep/guard**/shamar” his **brother** at all times, but he should have been ready to act as his deliverer and to avenge his **blood** if he was murdered. Cf.Num35:12-28
22. Cain’s actions of murdering **Abel** showed a complete reversal of norms and standards expected from men.
23. His total denial of responsibility demonstrates the degree of the hardness of his heart.
24. Those running under their STA’s unbridled often hold in contempt any that address their unrighteousness.
25. The 2nd question in vs.10 is also rhetorical, “**What have you done?**”

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26. Similar to Adam, God doesn't even bother addressing Cain's insulting lie.
27. The question is designed in a direct way to wake **Cain** up from his "stubborn arrogance" making him completely aware that he will pay for his actions.
28. This to stimulate any righteous fear that may exist associated with the realization that stems from such stupidity.
29. Obviously righteous fear is absent in this case and any remorse is only self-centered.
30. Yahweh then pictures Abel's **blood** "crying/tsa-aq" to God for vengeance.
31. The use of the noun "**blood/dam**" is euphemistic to personify the person's physical life.
32. Where ever there are unresolved murders and the culprits are not brought to justice, their "**blood**" is still **crying** out for vengeance. Cf.Gen.18:20,21; 19:13; Job 16:18; Rev.18:24
33. Other examples of such hostility towards the innocent include the oppressed Israelites in Egypt (Exo.3:7) and of the afflicted stranger, widow or orphan (Exo.22:21-24).
34. This applies to economic oppression as well. Jam.5:4-6
35. Because man is created in the image of God, criminal homicide must be avenged. Gen.9:5
36. Vs.10 is tantamount to God charging **Cain** with the murder of his **brother Abel**.
37. **Abel** did nothing to warrant the assault and was no more than an innocent bystander in the whole affair simply applying BD in his life.
38. It goes to show that the STA needs no external fuel to drive its lust patterns apart from knowing what is right otherwise. Cp.Rom.7:7-8
39. **Abel** is the first occupant of Sheol Paradise and still awaits resurrection.

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THE CURSE OF CAIN

EXEGESIS VERSES 11 – 12:

וְעַתָּה אָרְוִר אֶתָּה מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָה
אֶת־פִּיהָ לְקַחַת אֶת־דַּמִּי אֶחָיִךְ מִיָּדְךָ: ^{WTT} Genesis 4:11

^{NAS} Genesis 4:11 "And now you are cursed from the ground, (מִן אֶתָּה אֶרֶר עַתָּה ו)
אֶת־דָּמְךָ הִיא [waw conj. + adv.: -attah; "and now"; + v/qal/pass./ptc/m/s/abs: 'arar; "being
cursed"; pro/2ms: 'attah; "are you"; + prep: min + d.a. + n/com/f/s/abs: 'adamah; "from the
ground"])

which has opened its mouth to receive your brother's blood from your hand. (פָּצְתָה אֶשֶׁר)
אֶת־דָּמְךָ הִיא לְקַחַת לְפִהָ אֶת־דַּמִּי אֶחָיִךְ מִן־יָדְךָ [rel. pro: 'asher + v/qal/PF/3fs: patsah; "which
has opened/parted"; sign of d.o. + n/com/m/s/constr. w/3fs suff: peh; "its mouth"; + prep: lamed
+ v/qal/inf/constr: laqach; "to receive"; + sign of d.o. + n/com/pl/constr: dam +
n/com/m/s/constr. w/2ms suff: 'ach; "the blood of your brother"; + prep: min + n/com/f/s/constr.
w/2ms suff: yad; "from your hand"])

כִּי תַעֲבֹד אֶת־הָאֲדָמָה לֹא־תִסַּף לָתֵת־כֹּחָהּ לָךְ
נֶעַ וְנָד תִּהְיֶה בָאָרֶץ: ^{WTT} Genesis 4:12

^{NAS} Genesis 4:12 "When you cultivate the ground, (כִּי אֶת עֲבַד כִּי הִיא אֶת־דָּמְךָ הִיא)
[part: kiy; "when"; + v/qal/IPF/2ms: -abad; "you work/cultivate"; + sign of d.o. + d.a. + n/com/f/s/abs:
'adamah; "the ground"])

it shall no longer yield its strength to you; (לֹא כֹחַ נָתַן יִסָּף לָא)
[neg; lo' + v/Hiphil/IPF/3fs: yasaph; "it will not cause to increase/do again/yield"; + v/qal/Inf/constr:
nathan + n/com/m/s/constr. w/3fs suff: koach; "to give its strength/substance"; + prep. w/2fs
suff: lamed; "to you"])

you shall be a vagrant and a wanderer on the earth." (אָרְוִךְ הִיא בְּהִיָּה נוֹד וְנוֹעַ)
[v/qal/ptc/m/s/abs: nua-; "wandering/moving"; + waw conj. + v/qal/ptc/m/s/abs: nud; "and
homeless/vagrant"; + v/qal/IPF/2ms: hayah; "you will become"; + prep: bet + d.a. +
n/com/f/s/abs: 'erets; "on the earth"])

ANALYSIS VERSES 11 – 12:

1. It may surprise the reader that Yahweh does not kill Cain or have him executed otherwise.
2. We can only note that capital punishment was not commanded until post-flood (Gen.9:6).
3. Otherwise, the judgment for his flagrant crime is in some ways a fate worse than death.

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4. Cain is “**cursed from the ground**” that means that he would never again be permitted to have success at farming.
5. The cursing here is tantamount to being banned by God from ever again achieving a livelihood from crop planting and production.
6. He may try, but God would see to it that the results would be dismal.
7. Whatever plot of **ground** Cain might attempt to use, God would overrule the natural phenomenon for a healthy crop production.
8. Whereas “**the ground**/ha ‘adamah” itself was cursed because of Adam’s disobedience (cf.Gen.3:17), here “**the ground**” is used in reciprocation as to Cain.
9. Cain ended a life made from **the ground** (cf.Gen.2:7), now **the ground** will no longer support his life.
10. This is the irony behind vs.11b, “**which has opened its mouth to receive your brother’s blood from your hand**”.
11. The soil is poetically illustrated as being fed the life of Abel murdered by the hands of Cain and in retaliation/judgment refusing to give life back.
12. Abel’s “**blood/dam**” is a euphemism for his “murdered life”.
13. By killing Abel, Cain showed he had absolutely no regard for God’s creation of life.
14. He pictures one that is void of grace orientation i.e., -V to God’s plan.
15. For his complete lack in regard for life, he will never again be permitted to enjoy success as a tiller of the soil that possesses the sophisticated “dust” used to make the human body.
16. The penalty is “**when you cultivate the ground, it shall no longer yield its strength to you**”.
17. Just as life empowers man for production, so the soil to life in man’s creation and with food, and now **Cain is cursed from** the very element of which he showed no regard.
18. No matter the physical effort Cain may use to make farming work, it will be to no avail.
19. Any plans Cain may have had previously to establish a homestead and raise a family with a stable life-style has now been shattered.
20. Instead he will be reduced to living life as a “wondering **vagrant on the earth**”.
21. The two participles with the connective waw “**vagrant and wanderer**/nua- waw nud” is a hendiadys (a single idea expressed simply with two words).
22. Both participles have the nuance of a swaying motion of something like reeds or trees. Cp.Judg.9:9; 1Kgs.14:15
23. The first participle translated “**vagrant**” by the NAS means more to “shake/reel/stagger/move”.
24. It may refer to some minor action like the movement of Hannah’s lips as she prayed (1Sam.1:13) or the wandering of a blind man (Lam.4:14).
25. The second participle “**wanderer**” has the added emphasis of homelessness (dispersed Israel – 2Kgs.21:8), fugitive (Jer.49:30) or displaced (Jer.50:3,8).
26. The idea is that Cain will be forced to live a nomadic lifestyle rather than indigenous to one locale.
27. He will lose all sense of belonging and settled identification roaming about aimlessly.
28. Obviously he would be looked upon with suspicion as he contrasts to the norm.
29. He will be the premier example of a tragic character.
30. This became his fate for however long he lived **on the earth**.
31. Universal principle: What you sow you reap/what goes around, comes around. Cp.Gal.6:7

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CAIN OBJECTS TO HIS PUNISHMENT

EXEGESIS VERSES 13 – 14:

וַיֹּאמֶר קַיִן אֶל־יְהוָה גְּדוֹל עוֹנִי מִנְשָׂא׃^{WTT} Genesis 4:13

^{NAS} Genesis 4:13 And Cain said to the LORD, "My punishment is too great to bear! (7

אֶל קַיִן אָמַר נֶשְׂא מִן עוֹן גְּדוֹל יְהוָה אֶל קַיִן אָמַר [waw consec. + v/qal/IPF/3ms: 'amar + proper n: cayin + prep: 'el + proper n: Yahweh; "And he said, Cain, to the Lord"; adj/m/s/abs: gadol; "great"; + n/com/b/s/constr. w/1/com/s suff: -aon; "my punishment/guilt"; + compara. prep: min + v/qal/inf/constr.: nasha'; "to much to bear/carry!"])

וּמִפְּנֵיךָ אֶסְתֵּר וְהָיִיתִי נֹעַ וְנָד בְּאֶרֶץ וְהָיָה כָּל־מִצְאָי יִהְרָגְנִי׃^{WTT} Genesis 4:14

^{NAS} Genesis 4:14 "Behold, You hast driven me this day from the face of the ground; (7/7

אֶרְמָה הִיא פְּנֵה עַל מִן יוֹם הִיא אֶת גְּרֵשׁ [interject. part: hen; "Behold!"; + v/Piel/PF/2ms: garash; "you have utterly expelled/cast out/driven out", same as 3:24; + sign of d.o. w/1/com/s suff: 'eth; "me"; + d.a. + n/com/m/s/abs: yom; "this day"; + prep: min + prep: -al + n/com/b/pl/constr: paneh + d.a. + n/com/f/s/abs: 'adamah; "from upon the face of the ground""])

and from Your face I shall be hidden, and I shall be a vagrant and a wanderer on the earth, (וְנָד בְּאֶרֶץ הִיא בְּנוֹעַ הִיא וְסִתַּר פְּנֵה מִן ו) [waw conj. + prep: min + n;/com/b/pl/constr. w/2ms suff: paneh; "and from Your face{presence}"; + v/Niphal/IPF/1/com/s: sathar; "I will be hidden/concealed"; + waw consec. + v/qal/PF/1/com/s; "hayah; "I will become"; + v/qal/ptc/m/s/abs: nua- + waw conj. + v/qal/ptc/m/s/abs: nuad; "a wondering vagrant"; + prep: bet + d.a. + n/com/f/s/abs: 'erets; "on the earth""])

and it will come about that whoever finds me will kill me." (וְהָיָה כָּל־מִצְאָי יִהְרָגְנִי) [waw consec. + v/qal/IPF/3ms: hayah; "and it will come about/happen"; + n/com/m/s/constr: kol; "all/whoever/anyone"; + v/qal/ptc/m/s/constr. w 1/com/s suff: matsa'; "finding me"; + v/qal/IPF/3ms w/1/com/s suff: harag; "will kill me/slaughter/murder", same as 4:8)]

ANALYSIS VERSES 13 – 14:

1. Often typical of those guilty of sin, **Cain** objects to his sentence.
2. He was not concerned about the enormity of his sin and the fact that he had just murdered his brother.
3. He was only concerned about himself reflecting the self-centered nature of the STA in action.
4. In his opinion, his “**punishment is too great to bear/gadol –aon min nashi**”.

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5. Typical for criminals (and apostate societies) there is a disregard for the rights of the innocent and focus on justice for the guilty.
6. Four things in vs.14 he addresses to justify his appeal:
 - A. He would not receive bountiful produce from the soil.
 - B. He would be **hidden from** God's presence.
 - C. He would be forced to live the life of a nomad.
 - D. Everyone would be out to **kill** him when opportunity was afforded.
7. The first and third (A,C) are recitations of what God actually passed down in judgment (cf.vss.11-12).
8. To be utterly "**driven** (Piel of garash) **from the faces** (plural) **of the ground**" recognizes that no terrain or geography otherwise will support a livelihood of produce for **Cain**.
9. The intensive use of "**driven**" indicates that **Cain** clearly understood that he was cut off from this type of living grace support (same verb form used of Adam in 3:24).
10. This in turn will keep **Cain** consistently on the move as a **wondering vagrant** to secure food and a livelihood.
11. The second and fourth (B,D) are additions formulated by **Cain** to embellish his argument.
12. In defending himself, **Cain** is an example of a shyster lawyer trying to evoke pity on behalf of the guilty with distracting arguments not directly related to the case.
13. In this case Cain's additions possess innuendoes suggesting the prosecution is less than fair in judgment.
14. Nowhere did God say anything about being barred permanently from His presence nor is there any evidence to substantiate his claim of being murdered by others.
15. While the liberal trappings (adding superfluous thought) have no real bearing on the judgment handed down by God, they do reveal Cain's continued mentality and raises the issue of personal vendettas.
16. Though unintentional by **Cain** it opens the door for **God** to manifest His righteous character as totally fair.
17. That **Cain** discloses a perception of Yahweh hiding His **face** from him is a subconscious revelation of Cain's continued -V.
18. It reveals that he had no intention of coming to repentance from his sins (unbelief/murder).
19. His statement is an acknowledgment that he knew God was not going to compromise or change and neither was he.
20. Under these conditions neither desired a personal relationship with the other.
21. That he places the burden of the separation upon **God** (Niphal/passive of "**I will be hidden**") insinuates placing blame towards God's character for the separation (divided relationship).
22. That God doesn't kill **Cain** is an extension of grace and time for **Cain** to repent and restore the relationship; yet **Cain** simply uses God as a continued excuse to remain negative.
23. It is Cain's malfeasance under -V and the STA that demands the separation and as is common among these types the righteous will come under attack as if to blame.
24. **Cain** further demonstrates a recalcitrant, unbelieving criminal that was of the evil one (cp.1Joh.3:12).
25. His final statement that he will be open game for anybody that meets him is ironic.
26. He who killed his own brother now fears lest someone kills him.
27. He further evidences the universal principle that "what goes around comes around" (Gal.6:7) and he now must live with the fear that his crime will catch up to him in like manner.

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28. This is part of the inner misery of –V in that alienation from God leads to fear of other men. Cf. Job 15:20-25
29. It is this fear of retribution that is at the heart of Cain’s final complaint.
30. The verb “**kill/harag**” is the same verb used to describe the murder of Abel and supports our analysis.
31. Further, Cain’s exaggerated claim that “**whoever/all/kol**” **will kill** him exposes him as now judging **God** that killing him was really God’s intent in judgment.
32. This reflects the intellectual dishonesty of –V imposing false intentions upon others as another way of distraction from their own devious intentions.
33. Again we see another legal tactic used in our courts today of lawyers trying to make the innocent look guilty to distract from real guilt.
34. God will disprove his slanderous implication by providing **Cain** protection otherwise in vs.15.
35. Unrighteous judgment of the righteous often is the m/o of the unbridled STA facing condemnation from the same.
36. Otherwise, Cain’s fear does raise a legitimate concern regarding judicial prosecution of men to men as “avengers of blood”.
37. Assuming a family proliferation over time, as to any wanting to **Kill Cain** it would be his siblings (only **Cain**, Abel and Seth are specifically named as Adam and Eve’s children).
38. Under the Mosaic Law, the one that seeks retributive justice against the criminal may be a family member.
39. Yet, at this time in history, the Law has not been handed down and not until after the flood does God delegate capital punishment of criminals to mankind.
40. God will nix any attempts at personal vengeance otherwise as vs.15 will make clear.
41. At no time are we to take personal **vengeance**, even in the case of a capital offense (cp. Rom.12:19); that right belongs to civil authority (cp. Rom.13:1-5).
42. Finally we would note that the 1st murder was not due to a lack of gun control.

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CAIN GIVEN PROTECTION

EXEGESIS VERSES 15 – 16:

וַיֹּאמֶר לּוֹ יְהוָה לְכֵן כָּל־הַרְגֵּ קַיִן שִׁבְעָתַיִם ^{WTT} Genesis 4:15
 יָקָם וַיִּשֶׂם יְהוָה לְקַיִן אוֹת לְבִלְתִּי הַכּוֹת־אֹתוֹ כָּל־מֹצְאוֹ:

^{NAS} Genesis 4:15 **So the LORD said to him, "Therefore whoever kills Cain, vengeance will be taken on him sevenfold."** (וַיֹּאמֶר לּוֹ) [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3ms suff: lamed + proper n: Yahweh; "So He said to him, the Lord"; prep: lamed + adv: ken; "therefore"; + n/com/m/s/constr: kol; "whoever/all"; + v/qal/ptc/m/s/constr: harag; "kills/slaughters"; + proper n: cayin; "Cain"; + adj/f/dual/abs: cheba- "seven/sevenfold"; + v/Hophal/IPF/3ms: naqam; "he will cause to be punished/vengeance will be taken on him"])

And the LORD appointed a sign for Cain, lest anyone finding him should slay him. (וַיִּצַּח) [waw consec. + v/qal/IPF/3ms: siym; "and He set/placed/appointed"; + proper n: Yahweh; + prep: lamed + proper n: cayin; "for Cain"; + n/com/b/s/abs: 'oth; "a sign/mark"; + prep: lamed + prep: biletty; "to not/so that not"; + v/Hiphil/inf/constr: nakah; "to strike/kill"; + sign of d.o. w/3ms suff: 'eth; "him"; + n/com/m/s/constr: kol; "anyone"; + v/qal/ptc/m/s/constr. w/3ms suff: matsa; "finding him"])

וַיִּצַּח קַיִן מִלְּפָנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ־נוֹד ^{WTT} Genesis 4:16
 קְדָמַת־עֵדֵן:

^{NAS} Genesis 4:16 **Then Cain went out from the presence of the LORD, and settled in the land of Nod, east of Eden.** (וַיֵּצֵא) [waw consec. + v/qal/IPF/3ms: yatsa' + proper n: cayin; "then he went out, Cain"; + prep: min + prep: lamed + n/com/b/pl/constr: paneh + proper n: Yahweh; "from before the faces of the Lord"; + waw consec. + v/qal/IPF/3ms: yashab; "and settled/dwelted"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: nod; "Nod", has the basic meaning of going back and forth/wandering; + n/com/f/s/constr: qidemah; "east of"; + proper n: -eden; "Eden"])

ANALYSIS VERSES 15 – 16:

1. In Cain's defense of himself in vs.14, he implicitly impugned to God malicious intent in judgment twofold:
 - A. As depriving **Cain** from having a relationship with God ("and from Your face I will be hidden").

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- B. Setting **Cain** up to be murdered himself with that being the real intentions behind the judgment (“*and it will come about that whoever finds me will kill me*”).
2. God completely dismisses addressing the first of Cain’s unrighteous innuendoes (yet recognizing Cain’s determined separation from God via God speaking of Cain in the 3rd person through addressing him directly – as if he is not there).
 3. That because until –V comes to repentance, further discussion is moot.
 4. It does no good to argue with –V rejecting the truth as their stubbornness equates to intellectual dishonesty as to the doctrine in question.
 5. What God does address is Cain’s accusation that God has set him up to be killed.
 6. In so doing, God addresses both accusations at once evidencing He is not the cold, calculated and devious prosecutor as implied.
 7. By affording **Cain** protection of life He reflects a God of grace harboring no mal-intent and thus not the cause of separation, but its effect/result.
 8. The truth of God existed first (Joh.1:1); falsehood was interjected as separate from the truth.
 9. It is not God’s desire to bring judgment, but that all men are saved. Cp.1Tim.2:4
 10. God overtly demonstrates His inner character with an act of grace.
 11. Yahweh reaffirms the sentence on **Cain** as a wandering fugitive preserving the integrity of the sentence, yet reassures that he will be protected from blood **vengeance** evidencing His inner righteous character of grace/love.
 12. In so doing, **Cain** will become the “poster-boy” of his time evidencing both God’s judgment in penalty for his actions and grace extended in his protection from the violence of others.
 13. The “**sevenfold vengeance/punishment/cheba- naqam**” in this instance is poetic to indicate maximum misery upon any person that might kill **Cain**.
 14. The nature of Cain’s “**sign/mark/’oth**” has been the subject of endless inconclusive speculation.
 15. The verb “**appointed/siym**” means that whatever the **mark** was it became a part of his physical appearance and was “**put**” there by God.
 16. The majority of interpreters conclude that this **mark for Cain** was something to show that he had Divine protection e.g., a tattoo, special hairstyle or the like.
 17. Any conjecture that it was something of a genetic change (such as skin color) passed on to his progeny doesn’t hold water as all races today came from Noah and family.
 18. The noun “**sign**” is the typical Hebrew word to indicate a fulfilled prophecy, miracle and points to something greater in significance. Cf.Gen.1:14; 9:12,13,17; 17:11; Exo.3:12; Isa.7:11; et al
 19. While the precise nature of the **mark** remains a mystery, its function is clear.
 20. Cain’s **sign** was a clear hands-off marker at the risk of God’s wrath.
 21. The “greater significance” of the **sign** was that “**Vengeance** belongs to God”.
 22. The Hiphil verb “**slay/nakah**” in vs.15b is inserted in connection with the **sign** contrasted to the verb “**kills/harag** in vs.15a that was the verb of choice to describe Abel’s murder.
 23. “**Nakah/slay**” is the general term meaning to “beat/strike/hit or kill” and indicates no loop holes were allowed and that any form of assault towards **Cain** bringing about his death would be subject to punishment (not just throat-slicing as **Cain** killed Able).
 24. What began with two brothers attempting to draw near to God through offering ends up in vs.16 with **Cain** leaving the Lord’s **presence** and living “**east of Eden/qidemah –eden**”.

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25. Like the account of the fall, this section concludes by the underlying truth that sin separates man from God and that God's judgments are carried out.
26. **Cain** lives in a **land** whose very name means "wandering/**Nod**".
27. "**Nod**" derives its name from the verb "נָדַד – nud" applied to **Cain** in vs.14 "*wandering vagrant/nua- waw nud*".
28. He who has been sentenced to be a "nud" settles in the land of "**Nod**".
29. So **Cain** is compelled to leave the Divine presence in **Eden** (where God revealed Himself to Adam and his descendants) and strikes out **east** of this cherished region.
30. He is an example of –V choosing to take a path away from God rather than acclimating to the truth.
31. He is not sent to **Nod**, but is depicted as settling there as if he happens upon it in his meandering.
32. God's sentence is immediately implemented.
33. All this because **Cain** was stubborn, self-willed and negative to Divine truth.
34. **Cain** deprived one of life and now he finds himself deprived, economically, socially, etc.
35. **Cain** the unbeliever suffered in time and for all eternity.
36. He had a way out of his situation and that was to come to saving faith.
37. He could have received forgiveness for this horrific crime, but he steadfastly refused to "do the right thing".
38. There is only so much God can do for a person like him.
39. God continued to evidence grace towards **Cain** but it was spurned and became moot.
40. Grace turned to cursing and **Cain** chose to live in time and eternity in this realm.
41. This is the nature of –V.

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CAIN'S LINEAGE VSS.17-24

EXEGESIS VERSES 17 – 18:

WTT Genesis 4:17
וַיְהִי בְנֵה עֵיר וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוֹךְ:

^{NAS} Genesis 4:17 **And Cain had relations with his wife and she conceived, and gave birth to Enoch;** (וַיֵּדַע קַיִן אֵת אִשָּׁה וַיְהַרְוֶהָ וַיַּלֶּד אֶת חֲנוֹךְ [waw consec. + v/qal/IPF/3ms: yada- + proper n: cayin; "And Cain knew/had sexual relations with"; + sign of d.o. + n/com/f/s/constr. w/3ms suff: 'ishah; "his wife"; + waw consec. + v/qal/IPF/3fs: harah; "and she conceived/became with child", same as 4:1; + waw consec. + v/qal/IPF/3fs: "yalad; "and she gave birth", same as 4:1; + sign of d.o. + proper n: chanok; "to Enoch", from root חֲנָךְ - chanak, "to dedicate/inaugurate"])

and he built a city, and called the name of the city Enoch, after the name of his son. (וַיְהִי וַיִּבְנֶה עֵיר וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוֹךְ [waw consec. + v/qal/IPF/3ms: hayah; "and he became/he began"; + v/qal/ptc/m/s/abs: banah; "building"; + n/com/f/s/abs: -iyr; "a city"; + waw consec. + v/qal/IPF/3ms: qara' + n/com/m/s/constr: shem + d.a. + n/com/f/s/abs: -iyr; "and he called the name of the city"; + prep: kiy; "after"; + n/com/m/s/constr: shem + n/com/m/s/constr. w/3ms suff: ben; "the name of his son"; + proper n: chanok; "Enoch"])

WTT Genesis 4:18
אֶת־מְחֻיָּאֵל וּמְחֻיָּאֵל יָלַד אֶת־מֶתוּשָׁאֵל וּמֶתוּשָׁאֵל יָלַד אֶת־לָמֶךְ:

^{NAS} Genesis 4:18 **Now to Enoch was born Irad;** (וַיְהִי וַיִּוְלַד לְחֲנוֹךְ אֶת־עִירָד [waw consec. + v/Niphal/IPF/3ms; "and he was born"; + prep: lamed + proper n: chanok; "to Enoch"; + sign of d.o. + proper n: -iyrad; "Irad"])

and Irad became the father of Mehujael; (וַיִּבְרַח עִירָד אֶת־מְחֻיָּאֵל [waw conj. + proper n: -iyrad + v/qal/PF/3ms; "and Irad beget/became the father of"; + sign of d.o. + proper n: mehuya'el; Mehujael, from root מְחָךְ - machah, "to wipe out"])

and Mehujael became the father of Methushael; (וַיִּבְרַח מְחֻיָּאֵל אֶת־מֶתוּשָׁאֵל [waw conj. + proper n: mehuya'el + v/qal/PF/3ms: yalad + sign of d.o. + proper n: methusha'el, from root מַתַּח - math, "man"; "and Mehujael beget Methushael"])

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and Methushael became the father of Lamech. (וַיֵּלֶד מֶתוּשָׁאֵל אֶת לָמֶךְ [waw conj. + proper n: methusha'el + v/qal/PF/3ms: yalad + sign of d.o. + proper n: lemech; "and Methushael beget Lamech"])

ANALYSIS VERSES 17 – 18:

1. As superfluous it may seem to some readers, vss.17-24 provide a family tree of Cain's offspring.
2. Many simply regard the heritage as historically significant without further emphasis.
3. This approach is superficial and misses its real contribution to the teaching of Genesis.
4. The primary purpose is to record the fact that the "seed of the serpent" (unbelievers) flourished alongside believers in an ongoing fulfillment of the prophecy of Gen.3:15.
5. The "die is cast" via **Cain** (an unbeliever) and the A/C developed momentum among the human race finding full acceleration in a short amount of time.
6. Cain's family tree is thus briefly inserted highlighting this fact.
7. Too, it will evidence a moral and spiritual degeneration on the part of –V.
8. Cain's tree consists of 7 generations (**Cain, Enoch, Irad, Mehuajael, Methushael, Lamech** and his sons and daughter, Jabal, Jubal, Tubal-cain and Naamah).
9. This is paralleled to the generations from Seth to Noah in the line of Christ on the positive side of the A/C.
10. Gen.5:4 reveals that Adam and Eve had other sons and daughters besides **Cain**, Able and Seth (4:25).
11. Though Cain's **wife** is not named in vs.17, she is assumed to be one of his sisters or age permitting a younger niece (if **Cain** was in his late 30's+ the latter is possible).
12. In either case, **Cain** was married and he took his **wife** with him to the land of Nod (vs.16).
13. It appears she did so willingly and as such exemplifies –V aligning with –V in marriage.
14. It makes sense that both **Cain** and Able were married at the time of making their offerings before God (vss.3-5) recognizing their independent positions in the family priesthood.
15. After arriving in Nod, Cain's **wife** became pregnant at some point and **gave birth** to a son that they named **Enoch**.
16. We note the parallel phraseology of vs.17a with 4:1 under the terms of "knew/yada-", "conceived/harah" and "gave birth/yalad".
17. In 4:1, the emphasis was on Eve's spiritual maladjustment to the **birth** of **Cain**; here it is used ironically in Cain's maladjustment surrounding the **birth to Enoch**.
18. The **name "Enoch/chanok"** is derived from the root "chanak" that means to "dedicate" or "inaugurate" (Theological Wordbook of the OT).
19. Vs.17b has raised the eyebrows of many interpreters.
20. This as it pertains to **Cain** building "a city/-iyr" and naming it after **Enoch**.
21. First and foremost, that **a city** is built recognizes a substantial population growth.
22. Henry Morris, The Genesis Record, estimates a population of 120,000 by this time and up to 7 billion by the time of Noah and the flood.
23. The conundrum is the idea that **Cain** building **a city** suggests a sedentary life style in one location in spite of the fact that God judged him to be a "wondering vagrant" (vss.12,14).

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24. Attempts to reconcile this include suggesting a textual variance and that it is saying that **Enoch** was the builder and he named it after himself (reading *shemo* – his name, instead of *shem beno* – his son’s name).
25. Further support is suggested in Enoch’s **name** as meaning he became a “dedicator of cities” and hence the architect and builder.
26. A less radical solution can be found in the grammar and by Cain’s previous exaggerations in his appeal to God i.e., “He is being forsaken by God (“*from your face I will be hidden*”) and that his death was certain (“*whoever finds me will kill me*”) in vs.14.
27. Cain’s gratuitous arguments to God provide the impetus as to why building **a city** is significant.
28. The NAS phrase “**he built**” is literally in the Hebrew, “**he became building**/hayah banah”.
29. The nuance is that **Cain** “**began building**” **a city** with no indication that he permanently settled there or even that he himself actually finished it.
30. The participle “**building**” simply looks to an ongoing project that he initiated (past tense of *hayah*)
31. The recording of this is designed to show that **Cain** remained in open rebellion to God.
32. In spite of God’s judgment as a wondering vagrant, **Cain** pursues a niche otherwise.
33. He remains disobedient to God’s will and seeks to implement his own plan.
34. In addition, by **building a city** **Cain** hopes to accomplish two primary goals: a memorial and security.
35. This harks back to Cain’s inflated assertions concerning God’s separation from him and that his own death was certain.
36. That **God** has “*hidden His face*” from **Cain**, **Cain** now establishes a replacement for God.
37. **Cain** previously inferring that God was the root cause of separation retaliates by establishing a new god.
38. This by virtue of idolizing man promoting self-glorification and self-exaltation.
39. And in spite of the fact that God promised **Cain** that no one would touch him (vs.15), he rejects the promise and seeks his own security in life (the town providing fortification).
40. This serves as his replacement for the truth of BD.
41. In essence, **Cain** represents the life of the –V unbeliever rejecting God opting for a man-made god via energy of the flesh in life.
42. By creating his own gods he further fails to benefit from the promises of God otherwise while operating under an STA driven agenda.
43. **Cain** is the example of –V pursuing the 2 primary alternatives in life apart from God i.e., idolatry and the human viewpoint rulership of the ISTA.
44. There is no true fear of God and the alternative is to squelch sin fear of the unknown in life through one’s own means.
45. To **Cain**, the **city** represented his glory in time as a substitute for receiving God’s glory.
46. He hopes to be remembered in the future by others (*in memoriam*) in lieu of his rejection by God.
47. What **Cain** literally “*became/hayah*” building this **city** was the standard by which the negative world will operate in opposition to God and His plan i.e., idolatry in rejection of the truth (cf.Rom.1:20-25).
48. That he names the **city after his son, Enoch**, reflects his god of choice, family.
49. The importance of blood line is to counterfeit the blood line of Christ via Gen.3:15.

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50. Those that reject the spiritual significance found in Christ often hold to their physical lineage as an alternative to identifying with life.
51. Placing emphasis on one's blood line is a dominant tradition of men throughout history as a means to substantiate their existence and giving purpose to life. Cf. Mat.3:9; Joh.8:39
52. This alternative now becomes Cain's MPR in life and choice of worship.
53. The etymology of Enoch's name "to dedicate" looks to Cain's action towards **Enoch** more so than Enoch's future reputation.
54. The natural reading of the verse strongly suggests that **Cain** planned this endeavor in correlation with the **birth** of **Enoch** and named him accordingly.
55. That **Enoch** might carry on his father's tradition (finishes the **city**), his **name** would then have the extended significance as a "dedicator of cities".
56. Vs.17 sets the primary pattern that Cain's -V descendants will follow in their own rejection of God (self-exaltation via idolatry and human viewpoint energy of the flesh).
57. Apart from the spiritual significance, we have the record of the building of the very first **city** in human history.
58. Of the six generations following **Cain**, three (**Enoch**, **Lamech** and Lamech's children) are given additional information.
59. 3 others (**Irad**, **Mehujael** and **Methushael**) are simply listed.
60. 3 others bear the **name Enoch/Hanoch** in the OT: The son of Jered (Gen.5:18-24), the son of Midian (Gen.25:4) and Reuben's oldest son (Gen.46:9).
61. The possible etymologies for **Irad** are: Ornament of the city; townsman; fleet-footed.
62. The etymologies for **Mahujael** include: To wipe out; smitten of God; formed of God; God is a giver of life; God is giver of fountain of life.
63. The etymologies for **Methushael**: Man of God; strong youth; king.
64. Lamech's name is of uncertain origins and is shared by Noah's father (Gen.5:25-31; 1Chr.1:3).
65. Obviously there is no strong consensus among interpreters as to meanings or applications these names might have.
66. It has been suggested that **Methushael** was a believer in the midst of unbelievers, hence the nuance "man of God".
67. If so he depicts +V popping up at any time from any background or place.
68. His name is derived from the root "math" and is one of the 5 words in Biblical Hebrew for "man" ('adam, 'ish, 'enosh and geber).
69. In Isa.41:14, "*Do not fear, you worm Jacob, you men of Israel*" it is used describing disreputable or disadvantaged men.
70. Thus, it may well be referring to a pseudo-priesthood (always 'ish in the phrase "man of God" with reference to believers used some 68x in the OT).
71. It is well enough to recognize that the Cainite lineage represents the bulk of the population of the prediluvian world not in the line of Christ.
72. They are representative of -V vs. +V as the line of demarcation in the A/C.
73. The line of Adam through **Cain** was wiped out by the Great Flood.
74. The line of Adam through Noah was preserved through the Flood.

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EXEGESIS VERSES 19 – 22:

וַיִּקַּח-לוֹ לְמֶדֶד שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עֲדָה
וְשֵׁם הַשֵּׁנִית צִלָּה: ^{WTT} Genesis 4:19

^{NAS} Genesis 4:19 **And Lamech took to himself two wives:** (וַיִּקַּח לְלָמֶד שְׁנַיִם נָשִׁים) [*waw consec. + v/qal/IPF/3ms: laqach + prep. w/3ms suff: lamed + proper n: lemech; "And he took for himself, Lamech"; + card. adj/f/dual/constr: shenayim; "two"; + n/com/f/pl/abs: 'ishah; "wives"*]

the name of the one was Adah, and the name of the other, Zillah. (וַיִּקַּח אֶת-עֲדָה וְאֶת-צִלָּה) [*n/com/m/s/constr: shem + d.a. + adj/f/s/abs: 'echad; "the name of the one"; + proper n: -adah; "Adah", meaning "go on/pass by/forever/perpetuity"; + waw conj. + n/com/m/s/constr: shem + d.a. + adj/f/s/abs: sheniy; "and the name of the second"; + proper n: tsillah; "Zillah", meaning "be or grow dark"*]

וַתֵּלֶד עֲדָה אֶת-יָבֵל הוּא הָיָה אָבִי יֹשְׁבֵי אֹהֶל
וּמִקְנָה: ^{WTT} Genesis 4:20

^{NAS} Genesis 4:20 **And Adah gave birth to Jabal;** (וַתֵּלֶד אֶת-יָבֵל) [*waw consec. + v/qal/IPF/3fs: yalad + proper n: -adah + sign of d.o. + proper n: yabal, meaning "to go/walk", w/respect to persons "to bring/lead"; "And she gave birth, Adah, to Jabal"*]

he was the father of those who dwell in tents and have livestock. (וַיֵּשֶׁב אָבִי הַיֹּשְׁבִים וְהַמִּקְנָה) [*pro/3ms: hu' + v/qal/PF/3ms: hayah + n/com/m/s/constr: 'ab; "he became that father of"; + v/qal/Ptc/m/s/constr: yashab; "those dwelling/residing"; + n/com/m/s/abs: 'ohel; "in a tent"; + waw conj. + n/com/m/s/abs: miqeneh; "and with cattle/livestock"*]

וְשֵׁם אָחִיו יוֹבָל הוּא הָיָה אָבִי כָל-תַּפְּשֵׁי כִנּוֹר
וְעוּגָב: ^{WTT} Genesis 4:21

^{NAS} Genesis 4:21 **And his brother's name was Jubal;** (וַיִּקַּח אֶת-שֵׁם יוֹבָל) [*waw conj. + n/com/m/s/constr: shem + n/com/m/s/constr. w/3ms suff: 'ach + proper n: yubal, meaning "a stream" cf. Jer.17:8, also from the root {yabal}; "and the name of his brother, Jubal"*]

he was the father of all those who play the lyre and pipe. (וַיֵּשֶׁב אָבִי כָל-תַּפְּשֵׁי כִנּוֹר וְעוּגָב) [*pro/3ms: hu' + v/qal/PF/3ms: hayah + n/com/m/s/constr: 'ab; "he became the father of"; + n/com/m/s/constr: kol; "everyone/all those"; + v/qal/Ptc/m/s/constr: taphas: "catching/handling/playing"; + n/com/m/s/abs: kinnor; "the harp/lyre"; + waw conj. + n/com/m/s/abs: -ugab; "and the flute/reed-pipe"*]

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וְצִלָּה גַם־הָיָה יֹלְדָהּ אֶת־תּוֹבֵל קַיִן לְטָשׁ WTT Genesis 4:22
כָּל־חֲרָשׁ נְחֹשֶׁת וּבְרִזָּל וְאַחֹת תּוֹבֵל־קַיִן נַעֲמָה:

^{NAS} Genesis 4:22 As for Zillah, she also gave birth to Tubal-cain, (וְיֹלְדָהּ גַם צִלָּה ו)

אֶת קַיִן - תּוֹבֵל [waw conj. + proper n: tsillah + part: gam + pro./3fs: hiy; "and Zillah in likeness herself"; + v/qal/PF/3fs: yalad + sign of d.o. + proper n: tubal-cayin, used 2x only here, tubal from the root {yabal}; "gave birth to Tubal-cain"]]

the forger of all implements of bronze and iron; (בְּרִזָּל וְנְחֹשֶׁת חֲרָשׁ כָּל לְטָשׁ)
[v/qal/Ptc/m/s/constr: latash; "hammerer/sharpener/forger/tempering of"; + n/com/m/s/constr: kol + v/qal/Ptc/m/s/constr: charash; "all mechanics of/implements of"; + n/com/f/s/abs: nechoshet; "copper/bronze"; + waw conj. + n/com/m/s/abs: barhezal; "and iron"]]

and the sister of Tubal-cain was Naamah. (וְנַעֲמָה תּוֹבֵל־קַיִן אַחֹת ו)
[waw conj. + n/com/f/s/constr: 'achoth; "and the sister of"; + proper n: tubal-cayin + proper n: na-amah, means "pleasant"; "Tubal-cain, Naamah"]]

ANALYSIS VERSES 19 – 22:

1. The Cainite family tree ends with emphasis on **Lamech** and the final generation before the Flood through his children.
2. This spans a period of approximately 1656 years (~3958BC – 2302BC).
3. That 7 generations could cover such a lengthy era is made possible considering the longevity of life afforded prediluvian humans.
4. Adam himself lived long enough to see Lamech, Noah's father (cf.Gen.5:25 cp.5:28,32).
5. It is of interest to note the parallel of the names of the fathers (**Lamech**) producing the final generations introducing the Flood between the two contrasting blood lines (Cain and Seth).
6. The difference is that Noah produced a further generation that would survive the Flood (via Shem, Ham and Japheth cf.Gen.5:32), whereas the line of Cain ends with Lamech's children.
7. Picturing eternal life for believers versus judgment for unbelievers is easily perceived in the parallel. Cp.Joh.3:36
8. The primary emphasis the author wants the readers to see concerning **Lamech** and his progeny is the increased spiritual/moral decline affecting the –V world advancing in history.
9. The fact is, due to –V and the nature of the ISTA, the world becomes so corrupt before God that He unleashes the Flood judgment. Cp.Gen.6:5-7,11-13
10. The first observation concerning **Lamech** in the line of Cain is that he **took to himself two wives**.
11. We see the first perversion of the Divine institution of marriage.
12. **Lamech** reflects a man that is overcome with the sensual side of life.
13. While polygamy is also frequent among the patriarchs (e.g., Abraham, Esau and Jacob), it does not mean that it was God's original intentions for men.

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14. Genesis 2 pictures the ideal relationship between man and woman and Jesus reinforced this monogamous approach in His teaching (cf. Mat.19:4-6).
15. Later practice of polygamy was permitted by God (just as divorce, the context of Jesus' teaching; Mat.19:3,7-8) that recognizes the weakness of the flesh.
16. Polygamy is not a marriage ideal for the +V believer (nor divorce), but one that is tolerable and not necessarily destructive to fulfilling God's plan in life.
17. Its admittance among believers may symbolically have something to do with paralleling Christ having two brides i.e., the Church (Rev.19:7) and Israel (Jer.3:8 cp. Hos.2:7).
18. The importance of monogamy is illustrated in the fact that Church Age believers cannot hold a communicative office if in a polygamous relationship. Cf.1Tim.3:2; Tit.1:6
19. Genesis is not to be viewed here as necessarily condemning the practice of polygamy, but of more concern with illustrating how all human activity, including marriage, is affected by sin.
20. The etymology of Lamech's **one** wife's **name, Adah**, means "perpetuity/forever", taken from the root "אָדָם - -ad".
21. The second wife's name, **Zillah**, is from the root "צִלָּל - tsalal" meaning "to grow dark/shadow".
22. The significance of the names indicates that **Adah** was Lamech's first and favored choice with **Zillah** an afterthought and pursuit.
23. The darkness visual of Zillah's **name** further depicts the dark nature of the STA expressing itself departing from divine design (light) for marriage.
24. Between the **two wives, Lamech** has 4 children that are recorded: Two sons with **Adah, Jabal and his brother Jubal**; one son, **Tubal-cain** and his **sister, Naamah**, with **Zillah**.
25. The names of Lamech's male Children "**Jabal, Jubal and Tubal-cain**" all are based on the Hebrew root "*yabal*" poetically meaning "to go/walk" and with respect to persons "to bring/lead".
26. This etymological tie denotes a similarity to be seen with all 3 sons.
27. That is all 3 initiate some form of profession as a path in life (go/walk) and then all find a following seeking to emulate their achievements (bring/lead i.e., to lead in procession).
28. All 3 represent persons and pursuits in life the -V world emulates as an alternative to BD.
29. The sons of **Adah** further reflect personality cults that attract -V.
30. This is insinuated in the euphemism that they "**became the father**" of those following in their footsteps.
31. The verses are not saying that they sexually sired their apprentices.
32. -V fills its world with personality cults that they seek to model and adhere to.
33. The epitome in this vein is the Antichrist. Cp.Rev.13:1-8
34. This as a counterfeit to +V seeking to model their lives after +V that model their lives after Christ, God and BD. Cp.1Cor.4:16; 11:1; Eph.5:1; 1The.1:6; 2:14; 2The.3:9; Heb.6:12; 13:7; 3Joh.11
35. The two chosen professions of **Jabal and Jubal** look to two primary avenues used to attract a following with promises of prosperity.
36. **Jabal** traded in animals that are herded, such as sheep, goats, cattle, donkeys or camels.
37. He represents pursuing professions finding temporal fame by providing the needs of the cosmos such as food, transportation, clothing, etc.

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38. Some get very rich pursuing these industries in life and others dream of similar success following in their footsteps.
39. **Jubal** is the first professional musician.
40. The “**lyre and pipe**/kinnor waw –ugab” are the oldest and simplest musical instruments.
41. He represents those that find temporal glory by providing the wants and pleasures of the cosmos as one finds them in the entertainment and arts industry.
42. While the two guilds are similar in that they provide alternatives to pursuing God, they are distinct in settings.
43. Jabal’s union is pictured as nomadic living in “**tents**’ohel” among their “**livestock**/miqeneh” whereas Jubal’s guild fits the urban scene.
44. These two brothers picture the conflict of life stemming from Cain that was judged a wonderer yet sought refuge in urban life (4:12,14,17).
45. This is the plight of –V in rejection of BD being spiritually aimless only finding direction in what the corporate cosmos has to offer in terms of pleasure, funsville, success, etc.
46. While the professions are not sinful themselves, it is the elevation of their importance over the importance of God and His plan that makes them idols.
47. These two brothers represent two very broad areas of distraction Satan offers the world by means of –V and the ISTA in lieu of BD (idolizing and lustful pride of life; cf.1Joh.2:15-17).
48. While Zillah’s son, **Tubal-cain**, also represents an industry for others to follow, his influence is represented slightly different.
49. He is not regarded as a “**father**” to others but simply stated as “**the forger of all implements of bronze and iron**”.
50. He is not so depicted as a celebrity to emulate, rather as one excelling in an area of advanced technology considered useful by all humanity.
51. His area of expertise was as a metal worker.
52. The Qal participle translated “**forger**/latish” is used 4 other times in the OT.
53. 3x it is used in connection with metal and in all cases it has the nuance of preparing or sharpening a weapon for battle, literally and figuratively. Cp.1Sam.13:20; Psa.7:13; 52:4
54. What **Tubal-cain** is most noted for is his advancement in the art of making instruments for warfare and killing.
55. This more so than general metallurgy for domestic or peace time use.
56. **Tubal-cain** parallels his forefather **Cain** and the aggressive and hostile nature of the STA.
57. The hyphenated addition of “**Cain**” in his **name** seems to celebrate that part of his forefather’s reputation.
58. That parallels are intended in this section will be seen in the parallelism of Lamech’s poem in vss.23-24.
59. **Tubal-cain** reflects the hostile nature of –V and the ISTA against the POG. Cp.Rom.8:7
60. Because –V rejects the peace accord offered by God (via the 3 adjustments) their destiny is a life of conflict producing destructive behavior epitomized with homicide and war.
61. Violence characterizes the final generation of –V just before the Flood. Cf.Gen.6:13
62. The decline of civility between men finds an increasing force with the advance of time and is evidenced in the habitual conflicts of men throughout history.
63. Advanced technology does nothing to suppress the STA or make mankind “better”!
64. So all aspects of Cain’s genetic STA influence under –V is found in the final male generations of his ancestors: Idolatry, energy of the flesh and hostility towards others.

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65. Typical reconstruction of human history by secular historians see civilization proceeding through four periods: “Stone Age (100,000 – 4000 BC); Chalcolithic Age (4000 – 3200 BC); **Bronze**/nechoshet Age (3200 – 1200 BC); **Iron**/barhezel Age (1200 – 330 BC).
66. By contrast, vs.22 suggests the sequential use of **bronze and iron**.
67. The lone sister **Naamah** shares her name with Rehoboam’s mother (1Kgs.14:21,31; 2Chr.12:13).
68. Why “**Naamah**/na-amah” (meaning “pleasant”) is singled out for special mention is an enigma with several suggestions offered.
69. Jewish tradition associates her with singing and identifies her as Noah’s wife!
70. Wilson (*History and Geography*, 144) suggest the narrator simply wished to offer a balanced genealogy by noting that both Lamech’s **wives** had two children.
71. It has otherwise been suggested that her **name** represents the searching of the –V world for that in life that is affable, enjoyable and gives pleasure.
72. Maintaining the parallelism seen in the genealogy we might suggest she is representative of all the females that are –V aligning themselves with their counterpart males.
73. Her **name** is a token reputation of such as men generally find women the pleasing side of the sexes.
74. In that case the female is seen as a primary motivator for the male species in their endeavors and attempts of making a mark in the human race.
75. Women have given cause for war as well as monetary success and/or notoriety.
76. While there is no specific notoriety attached to **Naamah**, this does not mean she is automatically exempt from the successes and effects of her –V brothers.
77. Rather she is simply presented as being a part of their destinies sharing what joy, success or suffering her brother’s pursuits may bring.
78. She represents the plight of the –V females of the human race that with their own STA driven agendas share in the temporal glory and/or destruction of their male counterparts.
79. Just as Cain’s wife was downplayed in identification, so is **Naamah** with respect to any outstanding accomplishments.
80. In both cases they picture association with –V assuming a willingness to share in their temporal and too often eternal destinies.
81. Naamah’s stark mention void of any special accolades shows she shares just one thing with her family: Negative volition (an argument from silence).
82. As such she represents the female contribution to the spiritual family of the “seed of the serpent”.
83. Corporately the children of **Lamech** look to the offerings provided in Satan’s world designed to appeal to and stimulate –V and the STA as a distraction to the truth (cp.2Cor.4:3-4).
84. Those that pursue the blessings of the cosmos can feed their STA’s through temporal successes, pleasures, the opposite sex and an aggressive pursuit for power.
85. In lieu of God’s presence and His curse of judgment upon them they can focus on the physical things in life as an alternate pursuit of identification, exaltation and justice.
86. These set their own standards as an alternative for God’s.

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THE BOAST OF LAMECH VSS.23-24

EXEGESIS VERSES 23 – 24:

WTT Genesis 4:23
וַיֹּאמֶר לְמֶכֶךְ לְנִשְׂיָו עָדָה וְצִלָּה שָׁמַעַן קוֹלִי
נָשִׂי לְמֶכֶךְ הָאֵזְנָה אִמְרָתִי כִּי אִישׁ הִרְגֹתִי לְפַצְעֵי וַיִּלְד
לְחִבְרָתִי:

NAS Genesis 4:23 **And Lamech said to his wives,** (וַיֹּאמֶר לְמֶכֶךְ אִמְרָה ו) [waw consec. + v/qal/IPF/3ms: 'amar + proper n: lemech + prep: lamed + n/com/f/pl/constr. w/3ms suff: 'isha; "and he said, Lamech, to his wives"])

"Adah and Zillah, Listen to my voice, (קוֹל שָׁמַע צִלָּה ו עָדָה) [proper n: -adah + waw conj. + proper n: tsillah + v/qal/Imp/f/pl: shama-; "Adah and Zillah, listen to/hear"; + n/com/m/s/constr. w/1coms suff: qol; "my voice/sound"])

You wives of Lamech, Give heed to my speech, (אִמְרָה אֵזֶן לְמֶכֶךְ אִשָּׁה) [n/com/f/pl/constr: 'isha + proper n: lemech; "wives of Lamech; + v/Hiphil/Imp/f/pl: 'azan; "cause to give an ear/pay attention to"; + n/com/f/s/constr. w/1coms suff: 'imerah; "my speech/utterance"])

For I have killed a man for wounding me; (כִּי לְהַרְגַּת אִישׁ כִּי) [part: kiy + n/com/m/s/abs: 'ish + v/qal/PF/1/com/s: harag; "For a man I have killed/slaughtered"; + prep: lamed + n/com/m/s/constr. w/1coms suff: petsa-; "for wounding/bruising me"])

And a boy for striking me; (וַיִּלְדְּ לִי חִבְרָה) [waw conj. + n/com/m/s/abs: yeled; "even a youth/young man"; + prep: lamed + n/com/f/s/constr. w/1coms suff: chaburah; "for striking me"])

WTT Genesis 4:24
כִּי שִׁבְעֵתִים יָקָם-קַיִן וְלִמְכָךְ שִׁבְעִים וְשִׁבְעָה:

NAS Genesis 4:24 **If Cain is avenged sevenfold, Then Lamech seventy-sevenfold.** (כִּי) [part: kiy; "surely/if"; + adj/f/dual/abs: sheba-; "sevenfold"; + v/Hophal/IPF/3ms; naqam; "caused to be avenged; + proper n: cayin; "Cain"; + waw conj. + proper n: lemech; "then Lamech"; + adj/both/pl/abs: shibe-iyim; "seventy"; + waw conj. + adj/m/s/abs: sheba-; "and seven"])

ANALYSIS VERSES 23 – 24:

1. The focus of narrative returns to **Lamech** that fathered the final Cainite generation.
2. As such he personifies how corrupt –V driven by the STA had become being passed down from generation to generation. Cf.Exo.20:4-5
3. The corruption is idealized in terms of arrogance and a complete disregard for God's plan.

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4. This by means of absolute rulership of the hereditary ISTA.
5. His character is revealed in the form of a taunt song particularly savage.
6. The poetic song is an illustration of *parallelism membrorum*.
7. In other words, a second line repeats the first line using different words.
8. This marquee the parallelisms intended in the passage of Cain's family tree.
9. The opening phrase, "**And Lamech said to his wives**" with the *waw* conjunction harks back to the preceding successes of his offspring in vss.20-22, most particularly his sons, as reflection for the song.
10. By addressing the mothers, **Lamech** focuses on the parental role in rearing their sons leading to their success.
11. The first parallel, "**Adah and Zillah**" with "**You wives of Lamech**" emphasizes their roles individually and as a family nucleus.
12. While honorable mention is given to the **wives** individually (**Adah and Zillah**), the real focus is to be directed to **Lamech** who chose them as his **wives**.
13. This insinuating his supposed wisdom in life picking the mothers of his children.
14. The remaining parallel of the 1st stanza reinforces this view, "**Listen to my voice**" and "**Give heed to my speech**" by using 1st person suffixes drawing all attention to him.
15. The two imperatives "**Listen to/shama-**", and "**Give heed/'azan**", reflect that **Lamech** is demanding to say the least.
16. He fully expects his **wives** to not only acknowledge the sound of his "**voice/qol**" as an authority, but to show utmost respect by hanging on every word of his "**speech/'imerah**".
17. He relishes being the center of attention pointing to approbation.
18. The parallel of the 2nd stanza in the English may seem to say **Lamech** has killed two people: A grown **man** and a **boy**.
19. Maintaining the parallelism, the correct translation should read, "**For I have killed a man for wounding me; Even a young man for striking me**" (i.e., one person).
20. The Hebrew noun translated "**boy/yeled**" includes individuals other than children as seen in its use of the military staff with which Rehoboam surrounded himself in 1Kgs.12:8.
21. The parallel between the two terms for an adult male "**ish/man**" and "**yeled/young man**" is to emphasize that Lamech's victim was physically in his prime.
22. It is an indirect boast of Lamech's conquest.
23. He now is fishing for approbation in recognition of just how powerful and proficient that **Lamech** considered (or was) himself in facing his opponent.
24. The term "**killed/harag**" is the same term used in Cain's slaughter of his brother Able in 4:8.
25. This suggests **Lamech** was skillful with a blade (knife or sword) and that he attacked without compunction.
26. His reason for killing was not due to any life threatening situation but simply because his assailant punched/hit him leaving a bruise or other superficial wound.
27. This is the parallel between "**wounding me/petsa-**" and "**striking me/chaburah**".
28. This is all the excuse that **Lamech** needed to go off on the guy and kill him.
29. While the assault upon **Lamech** was real, there is no proof offered that his killing was justified.
30. It is presented in such a way that moral justification was of no real concern to **Lamech**.
31. This reflects an aggressive and ruthless behavior not hesitating to take down his opponent showing no mercy and without conscience.

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32. While most readers zero in on his blood thirst act of killing, this is not the main focus of the stanza.
33. It's not so much that **Lamech killed a man** as the fact that he is openly bragging about it.
34. It's one thing to kill a person; it's another to flaunt it before others.
35. It reveals arrogance and pride celebrating a ruthless nature inured to what is right.
36. It further implies a competitive nature and functions as a challenge to others.
37. So far the song has put emphasis on:
 - A. Parenting success with emphasis on the father.
 - B. This assumes the impressionability of children growing up.
 - C. The combined emphasis on both mother and father looks to the perpetuation of -V infused in the family nucleus.
 - D. The emphasis on **Lamech** looks to the hereditary nature of the ISTA passed on to their progeny influencing their -V.
 - E. The authority is seen as assertive and demanding and is presented as the teacher of life's lessons (**Listen and Give heed**).
 - F. He considers himself wise to the world and seeks personal approbation for stimulation and motivation to apply the wisdom.
 - G. His nature is one of self-empowerment not hesitating to abuse that power for his own means and purpose (satisfying the STA).
 - H. This includes eliminating any considered adversary in life without compunction, even if you have to kill him.
 - I. This teaches a competitive and ruthless spirit to the child.
 - J. The height of success in Satan's world is to have the kind of will driving one to overpower even the powerful to establish a reputation and station in life as "top dog".
 - K. This produces pride in one's self shared within the extended family.
38. These are the life lessons **Lamech** is bragging about to his **wives** that he handed down to his progeny and the reason they have found success.
39. Coupled with an aggressive unrelenting like-STA nature provision for an effective potion for self-glorification and exaltation has been concocted.
40. **Lamech** "beats his chest" regarding in his own ruthless, aggressive and unrelenting nature as the kind of nature that molded his sons.
41. His human viewpoint wisdom and STA influence serves as the basis for the personality cults seen in Jabal and Jabul and the violence induced industry pursued by Tubal-cain (worldly wisdom, approbation, self-empowerment and calloused drive).
42. These principles are the same formula having been consistently used by men throughout history seeking to climb "to the top" economically, politically and socially.
43. Their negative volition empowers them by virtue of the ISTA to put aside compassion and fairness towards others in order to attain their goals. Cp.Jam.5:1-6
44. That self-empowerment is central to the song is seen in the final stanza, "**If Cain is avenged sevenfold, Then Lamech seventy-sevenfold**".
45. Unlike his ancestor **Cain** that felt desperate for divine protection, **Lamech** boasts that he can provide his own security against retribution.
46. The comparison (**seven; seventy-seven**) is completely exaggerated exemplifying just how arrogant men have become by the 6th generation with **Lamech**.
47. His attitude is, "God, I don't need no stinking God!", to handle competitors in life.

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48. Clearly this man had no fear of God, if he even believed in God.
49. This attitude dominates in the economically and politically elite of the world that look upon those that exercise faith in God as weak and timid. Cf.Mat.5:5
50. Lamech's **wives** are to look on with pride as to their son's developed successes knowing that they are all a "chip off the ol' block".
51. Their part was in aligning with a -V husband providing the carrier for his seed.
52. With this STA driven mindset of -V it is of no wonder that the world becomes (and is) such a violent place.
53. **Lamech** is the result of an unbroken line of -V stemming from his great-great-great grandfather's STA genetic line.
54. His story is one result of what is produced and manifested making family god.
55. The Cainite line represents a counterfeit family priesthood developed as an alternative to God's plan.
56. Making family god produces offspring in the image of their father. Cp.Gen.5:3
57. His arrogance and egotism reflects just how morally and spiritually bankrupt the unchecked STA becomes in avoiding God and BD.
58. By removing God from the equation one empowers himself to rule life.
59. There is no true justice dispensed from these types, only perpetuated aggression against any slight.
60. Their attitude is that it is a "dog-eat-dog" world and only the strong survive.
61. The most ruthless driven by human viewpoint arrogance, approbation and pride generally rule in Satan's world (cp.1Pet.5:8).
62. By placing **Lamech** at the end of the genealogy of **Cain**, the author reveals the on-going -V with its attendant STA depravities associated with the "seed of the serpent".
63. The Cainite family tree represents the prediluvian counterparts paralleling the latter day rich and violent that will align themselves with the Antichrist. Cp.Mat.24:37; Luk.17:26-27
64. In both cases, the evil they represent become so offensive that God will overrule them historically with judgment unprecedented on both occasions.
65. Their perpetuated negative unbelief is in direct contrast with +V seeking to do God's will in life.
66. Their lineage and story begins in vs.25 and following to the end of Genesis.

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THE BIRTHS OF SETH AND ENOSH VSS.25-26

EXEGESIS VERSES 25 – 26:

WTT Genesis 4:25
 וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֶּן וַתִּקְרָא
 אֶת־שְׁמוֹ שֵׁת כִּי שָׁת־לִי אֱלֹהִים זָרַע אַחַר תַּחַת הֶבֶל כִּי
 הָרַגוּ קַיִן:

NAS Genesis 4:25 **And Adam had relations with his wife again;** (**וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ** [waw consec. + v/qal/IPF/3ms: yada-; "and he knew/had sexual relations"; + proper n: 'adam + adv: -od; "Adam, again/in continuance"; + sign of d.o. + n/com/f/s/constr. w/3ms suff: 'isha; "with his wife"])

and she gave birth to a son, and named him Seth, (**וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת** [waw consec. + v/qal/IPF/3fs: yalad; "and she gave birth to"; + n/com/m/s/abs: ben + waw consec. + v/qal/IPF/3fs: qara' + sign of d.o. + n/com/m/s/constr. w/3ms suff: shem; "and she called his name"; + proper n: sheth; from the root שִׁיַּת/shiyth - to put/set; "Seth"])

for, she said, "God has appointed me another offspring in place of Abel; for Cain killed him." (**כִּי הָרַג קַיִן הֶבֶל תַּחַת אַחַר זָרַע אֱלֹהִים לִּי שֵׁת כִּי** [part: kiy; "for/because"; + v/qal/PF/3ms: shiyth; "put/set/appointed"; + prep. w/1/com/s suff: lamed; "for me"; + n/com/m/pl/abs: 'elohim; "God"; + n/com/m/s/abs: zera-; "a seed/offspring", same as 3:15; + adj/m/s/abs: 'acher; "another one"; = prep: tachath; "instead of/in place of"; + proper n: hebel; "Abel"; + part: kiy + v/qal/PF/3ms w/3ms suff: harag + proper n: cayin; "because Cain killed him"])

WTT Genesis 4:26
 וַיֵּלֶד אֵלָיו בֶּן וַיִּקְרָא אֶת־שְׁמוֹ אֶנּוֹשׁ
 אֲזַי הוֹחֵל לִקְרָא בְּשֵׁם יְהוָה: פ

NAS Genesis 4:26 **And to Seth, to him also a son was born;** (**וַיֵּלֶד אֵלָיו בֶּן וַיִּקְרָא אֶת־שְׁמוֹ אֶנּוֹשׁ** [waw conj. + prep: lamed + proper n: sheth + part: gan {also} +pro/3ms: hu' + v/qal/pass/PF/3ms: yalad + n/com/m/s/abs: ben; "and to Seth, also to him was born a son"])

and he called his name Enosh. (**וַיִּקְרָא אֶת־שְׁמוֹ אֶנּוֹשׁ** [waw consec. + v/qal/IPF/3ms: qara' + sign of d.o. + n/com/m/s/const. w/3ms suff: shem; + proper n: 'enosh {man/mortal man/person}; "Enosh"])

Then men began to call upon the name of the LORD. (**וַיִּהְיֶה שֵׁם בְּקוֹל לַחַל לַיהוָה** [adv: 'az; "then"; + v/Hophal/PF/3ms: halal; "to pierce through/began" {collective sing.}; + prep: lamed + v/qal/inf/constr: qara'; "for calling out"; + prep: bet + n/com/m/s/constr: shem + proper n: Yahweh; "on the name of the Lord"; end of para. marker: phe

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ANALYSIS VERSES 25 – 26:

1. Vss.24-25 ends the paragraph beginning vs.17 introducing Cain's family tree.
2. The birth of **Seth** and his **son Enosh** are in some way to fold into the preceding context.
3. The only logical explanation is found in the intent for recording the Cainite lineage.
4. That is, Cain's family tree is representative of the "*seed of the serpent*" (Gen.3:15) by virtue of negative unbelief.
5. The introduction of **Seth** and his offspring is designed therefore to introduce a parallel branch in contrast to Cain's lineage.
6. That is his offspring is representative of the "*seed of the woman*" (Gen.3:15) introducing the line of Christ that is victorious over the Serpent.
7. This establishes the two opposing sides inherent to the A/C of +V vs. -V.
8. It is through the **birth** of **Seth** that +V is reintroduced after the death of his brother Able.
9. The complete lineage of **Seth** through **Enosh** until the generation of the Flood is recorded in Chapter 5.
10. The brief mention at this point is designed to end the preceding observation surrounding Cain's family tree with a message of hope.
11. In spite of a dismal and spiritually bankrupt future for mankind following in Cain's footsteps, the human race does not have to remain imprisoned sharing their destiny.
12. Each individual has free will and is able to go on +V, aligning with the POG gaining victory over spiritual death and rulership of the ISTA. *See Doctrine of Volition*
13. It is by virtue of +V that an alternative to living under the reigns of Satan's world (control via -V and ISTA) is provided and finds success.
14. That success culminates in the Person of Jesus Christ Who is the emphasis of the "*seed of the woman*" (Gen.3:15).
15. Christ in His humanity epitomized perfect +V and utilized it to become the promised "Seed". Cp.Joh.5:19,30 (The true doctrine of Impeccability recognizes that the Bible doesn't say Jesus "couldn't" sin, only that he "didn't" sin recognizing his human volition.)
16. Those that will employ faith in Christ (+V expressed) in turn share in all of the benefits of His work on the cross, to include overruling the domination of the STA. *See the Doctrine of the OSN/STA*
17. In the 130th year of Adam's life he fathered **a son named Seth** (Cf.Gen.5:3).
18. For the 3rd time we hear of **Adam** knowing **his wife**.
19. The adverb "**again**/-od" has the nuance of "continuance" implying hope through perpetuation of children in spite of the loss of their son Able.
20. On this occasion, vs.25 records that Eve **named Seth/sheth**, which **name** is derived from the root "שִׁיִּת – shiyth" meaning "to put/set/appoint".
21. The meaning of his **name** is clearly set forth in Eve's remarks, "**for, God has appointed/shiyth me another offspring in place of Abel; for Cain killed him**".
22. In Gen.5:3, it is said that **Adam named him**.
23. Obviously both parents together determined what his **name** would be.
24. The emphasis in naming in our verse is designed to draw attention to Eve's perception of the **birth**.
25. To fully appreciate this, her remarks now should be compared to what was said at the births of her two other sons and the aftermath of those births (vss.1-16).

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26. Eve's comment at Seth's **birth** contrasts sharply with her spiritual orientation (or lack thereof) at the **birth** of **Cain**.
27. At that point she imagined that **Cain** was the promised seed (vs.1, "*I have gotten a man, Yahweh/the Lord*") and that Abel's **birth** reflected vanity after the fact.
28. Eve at that point and time in her life reflected spiritual immaturity run by her emotions.
29. She correctly understood that the Gen.3:15 prophesy promised a man that would defeat the serpent.
30. What she failed to immediately GAP was that it was via a special pregnancy, namely a virgin birth.
31. This was necessary to bypass the ISTA and spiritual death for the promised offspring.
32. Having witnessed the reality of the loss of both her sons, one to murder and the other to unbelief and departure, she makes great strides spiritually.
33. To her credit, she did not allow her extreme losses make her bitter.
34. Contrary to popular belief, the trauma in her life served for her benefit.
35. She stayed faithful to the POG and she grew spiritually in her understanding so that when **Seth** came along she spoke in accord with sound wisdom.
36. She is now sober in her speech rather than emotional and triumphantly boastful.
37. Furthermore, she sees **Seth** for what he is; the potential replacement for **Able**.
38. He is the potential to carry on **Adam** and Eve's hope for +V.
39. This means that he might perpetuate the line of Christ now viewed in its correct doctrinal perspective by Eve.
40. This soundness is related in the words "**another offspring/seed/ zera- 'acher**".
41. The noun "**zera/seed**" is the same noun used in Gen.3:15.
42. He is "potential" in that he would have to grow up and demonstrate his +V and attachment to the POG.
43. Adam's naming of him in Gen.5:3 confirms that he met her expectations.
44. In spite of the loss of her other two sons, Eve came to realize that she would have to have a **son** that would perpetuate the line of Messiah.
45. In other words, that she would not be doomed to failure with respect to a positive male descendant.
46. Notice her exact words: "**Elohim has appointed for me another seed**".
47. Once again we are reminded that **Cain killed Abel**.
48. In spite of Satan's "**seed**" attacking the line of +V qualified to carry on the line of Christ, the efforts ultimately fail.
49. **God** is prepared to fill in the gap through **Seth** (nothing can ultimately thwart God's plan).
50. Eve cannot forget the murdered and the murderer, for both were her children and in one sentence she makes mention of all 3 sons.
51. Eve faced the hand she was dealt in Ph₂ and did not allow failure and sadness to undermine her zeal for **God** and His plan.
52. She acclimated to the difficult things of this life and kept her faith focused on the promise.
53. Vs.25 loudly speaks of her spiritual maturation.
54. In vs.26, we have the beginning of Seth's family tree with the mention of his **Son** that he named **Enosh**.
55. **Enosh** was **born** when **Seth** was 105 years old (Gen.5:6).
56. "**Enosh/enosh**" like "**Adam**" means "man" and is used likewise as a proper name.

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57. The term suggests man's weakness, mortality and distance from **God**. Cf.Psa.103:15; Job 7:1
58. His name implies that the line of +V recognizes the need for salvation and dependent upon **God** for its provision.
59. The final line "**Then men began to call upon the name of the Lord**" illustrates +V as represented by the line of **Seth** through **Enosh**.
60. The singulars of the Hebrew verbs "**began to call upon**" are to be viewed as collective singulars.
61. It is phraseology that alludes to what the Bible refers to as "seekers" of **God**. Cp.Psa.14:2; 22:26; 24:6; Heb.11:6; et al
62. It illustrates the generations of believers throughout history that are able to "*pierce through/began/halal*" the veil of blindness in Satan's world and come to saving faith. Cf.2Cor.4:3
63. These "**call upon/qara**" the **name of Yahweh**" invoking His reputation as the coming Messiah that serves +V in time and God's provision for salvation.
64. +V is the antidote to the -V of the line of **Cain**.
65. It is further suggested that the final clause is reference to the establishment of formal worship.
66. Even though **Cain and Abel** offered sacrifices, it suggests worship as a result of the fellowship of +V in likemindedness.
67. This view contrasts to the idolatry otherwise pursued by the line of **Cain**.
68. *Review the Doctrine of Idolatry.*