

# Genesis 4:1-26

- Similarities of chapter 3 and 4 that indicate it these are part of the same document.
  - Divine questioning: “Where?” and “What?”
  - Adam: “I heard your voice in the garden.”; The Lord: “Listen to voice! “Your brother’s blood cries out to me from the ground.”
  - Cursed: Serpent, the ground and Cain
  - Grace and provision: Adam’s clothing and Cain’s mark.
  - Warning of “desire” and “rule” to the woman in the Garden and to Cain after offering.
  - Expulsion: Out of Garden towards the East and driving Cain further to the East
  - Adam and Cain both work the soil
  - Adam and Cain both failed concerning the fruit
  - Adam and Cain are separated from God by:
    - Knowing
    - Questioned by God
    - Sentenced
    - Driven away

## Similarities between Adam and Jesus

- Adam was the son of God (Luke 3:38)
  - Jesus is the Son of God (Mark 1:1)
- Adam was created to rule the earth (Genesis 1:28)
  - Jesus was begotten to rule the earth (Luke 1:33)
- Adam was a man who sought to become like God (Genesis 3:5)
  - Jesus was God who humbled Himself and became a man (John 1:14)
- Adam gets his bride Eve for his side (Genesis 2:21)
  - Jesus gets His bride, the Church, from His side (John 19:34)
- Adam yielded to temptation in the Garden of Eden (Genesis 3:6)
  - Jesus overcame temptation in the Garden of Gethsemane (Luke 22:42)
- Adam blamed his bride for sin at the Garden of Eden (Genesis 3:12)
  - Jesus became the sin for His bride and died on the cross (2 Corinthians 5:21)
- Adam ate the forbidden fruit and a Covenant was broken (Hosea 6:7)
  - Jesus ate the bread and the wine and a Covenant was established (Matthew 26:26)
- Adam was naked and was later clothed by God (Genesis 3:21)
  - Jesus was clothed but was stripped naked by men (Matthew 27:28)
- Adam brought thorns and thistles (Genesis 3:18)
  - Jesus wore those thorns and thistles (Matthew 27:29)
- Adam brought death by eating from the tree (Genesis 3:6)
  - Jesus brings life from dying on a tree (Acts 5:30)
- Adam was the gardener in Paradise
  - Jesus was perceived to be the gardener after his resurrection (John 20:11,15)

**Genesis 4:1 – Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten a man with the help of the Lord.”**

7014 [e]	853 [e]	3205 [e]	2029 [e]	802 [e]	2332 [e]	853 [e]	3045 [e]	120 [e]
qa-yin,	'et-	wat-té·lēḡ	wat-ta-har	'iš-tōw;	ḥaw-wāh	'et-	yā·da'	we·hā·'ā·dām,
קַיִן	אֶת־	וַתֵּלֶד	וַתַּחַר	אִשְׁתּוֹ	חַוָּה	אֶת־	יָדַע	וַהֲאָדָם
Cain	-	and bore	and she conceived	his wife	Eve	-	knew	And Adam
N-proper-ms	DirObjM	Conj-w   V-Qal-Conseclmperf-3fs	Conj-w   V-Qal-Conseclmperf-3fs	N-fsc   3ms	N-proper-fs	DirObjM	V-Qal-Perf-3ms	Conj-w, Art   N-ms

3068 [e]	854 [e]	376 [e]	7069 [e]	559 [e]
Yah-weh.	'et-	'iš	qā-nī·tī	wat-tō·mer
יְהוָה	אֶת־	אִישׁ	קָנִיתִי	וַתֹּמַר
Yahweh	from	a man	I have acquired	and said
N-proper-ms	Prep	N-ms	V-Qal-Perf-1cs	Conj-w   V-Qal-Conseclmperf-3fs

1. “knew” is from yada meaning “to know”. It is used 942 times in the OT.
  - a. Most often “to know” or “to learn” a subject. Sometimes by perception, sometimes by experience.
  - b. Yada can also refer to “knowing a person” or being acquainted with a person, a land, or other gods.
  - c. Yada can refer to sexual intercourse in several places in the OT. A few are:
    - i. Genesis 19:8 – “Behold, I (Lot) have two daughters who have not known any man.”
    - ii. Genesis 24:16 – “The young woman (Rebekah) was very attractive in appearance, a maiden whom no man had known.”
    - iii. Genesis 38:26 – “Then Judah identified them and said, “She is more righteous than I, since I did not give her to my son Shelah.” And he did not know her (Tamar) again.”
    - iv. Samuel 1:19 – “Elkanah knew Hannah his wife, and the Lord remembered her. And in due time Hannah conceived and bore a son, and she called his name Samuel.”
    - v. Judges 19:25 – “But the men would not listen to him. So the man seized his concubine and made her go out to them. And they knew her and abused her all night until the morning.”
    - vi. 1 Kings 1:4 – “The young woman (Abishag the Shunammite) was very beautiful, and she was of service to the king and attended to him, but the king knew her not.
    - vii. Numbers 31:17-18 – (War with Midianites) – “Now therefore, kill every male among the little ones, and kill every woman who has known man by lying with him. But all the young girls who have not known man by lying with him keep alive for yourselves.”
  - d. “Eve” is mentioned here for the second time, but the last time in the Old Testament.
    - i. First, was when Adam named her in 3:20.
    - ii. She is mentioned, but not by name at the end of the chapter in 4:25 - “Adam knew his wife again, and she bore a son and called his name Seth.”

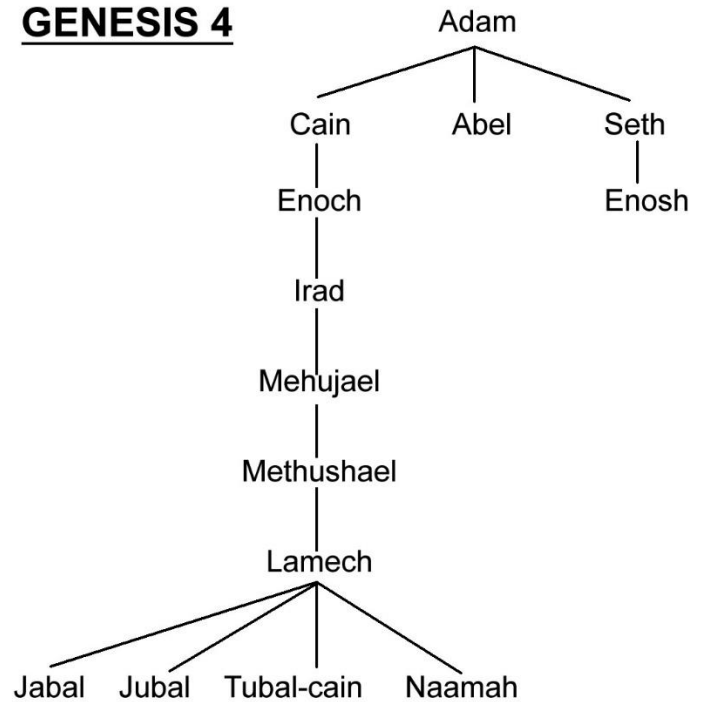
**4:2 – And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground.**

6629 [e]	7462 [e]	1893 [e]	1961 [e]	1893 [e]	853 [e]	251 [e]	853 [e]	3205 [e]	3254 [e]
šon,	ro·'éh	he·bel	way·hî-	hā·bel;	'eṭ-	'ā·hîw	'eṭ-	lā·le·det,	wat·tō·sep
זֶן	רֹעֵה	הֶבֶל	וַיְהִי	הֶבֶל	אֶת-	אָחִיו	אֶת-	לָלֶדֶת	וַתֵּשֶׁב
of sheep	a keeper	Abel	And was	Abel	-	his brother	-	bore [this time]	And she again
N-cs	V-Qal-Prtcl-msc	N-proper-ms	Conj-w   V-Qal-Conseclmperf-3ms	N-proper-ms	DirObjM	N-msc   3ms	DirObjM	Prep-l   V-Qal-Inf	Conj-w   V-Hifil-Conseclmperf-3fs

127 [e]	5647 [e]	1961 [e]	7014 [e]
'ā·dā·mah.	'ō·béd	hā·yah	wə·qa·yin
אֲדָמָה:	עֲבָד	הָיָה	וְלִי
of the ground	a tiller	was	but Cain
N-fs	V-Qal-Prtcl-msc	V-Qal-Perf-3ms	Conj-w   N-proper-ms

1. Occupations are listed in this chapter along with the person's name:
  - a. Adam, worked the ground
  - b. Abel, keeper of sheep
  - c. Cain, worker of the ground  
...followed his father's purpose.  
...Then, the builder of a city.
  - d. Enoch
  - e. Irad
  - f. Mehujael,
  - g. Methushael
  - h. Lamech
  - i. Jabal, dwell in tents and have livestock
  - j. Jubal, play lyre and pipe
  - k. Tubal-cain, forger of tools and weapons of bronze and iron
  - l. Seth
  - m. Enosh

## GENESIS 4



4:3-4 – In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering,

4503 [e]	127 [e]	6529 [e]	7014 [e]	935 [e]	3117 [e]	7093 [e]	1961 [e]
min·hah	hā·'ā·dā·mah	mip·pe·rî	qa·yin	way·yā·bē	yā·mîm;	miq·qêš	way·hî
מִנְחָה	הָאֲדָמָה	מִפְרֵי	קַיִן	וַיָּבֵא	יָמִים	מִקֶּץ	וַיְהִי
an offering	of the ground	of the fruit	Cain	that brought	of time	in the course	And it came to pass
N-fs	Art   N-fs	Prep-m   N-msc	N-proper-ms	Conj-w   V-Hifil-Conseclmperf-3ms	N-mp	Prep-m   N-msc	Conj-w   V-Qal-Conseclmperf-3ms

**Minhah** = "offering", "a gift", "tribute".  
 - In Exodus, Leviticus it is "a grain offering".  
 - Used 211 times.

3068 [e]
Yah·weh.
לַיהוָה:
to Yahweh
Prep-l   N-proper-ms

413 [e]	3068 [e]	8159 [e]	2459 [e]	6629 [e]	1062 [e]	1931 [e]	1571 [e]	935 [e]	1893 [e]
'el-	Yah-weh,	way-yi-'sa'	û-mé-hel-bé-hen;	šo-nôw	mib-bə-ko-rô-wt	hu	gam-	hê-bî	we-he-bel
אֶל־	יְהוָה	וַיִּשַׁע	וּמִקְלֵבָהֶן	צֹאֲנוֹ	מִבְּכֹרֹתָו	הוּא	גַּם־	הֵבִיא	וַיִּקְבֵּל
upon	Yahweh	And looked favorably	and of their fat	of his flock	of the firstborn	he	also	brought	And Abel
Prep	N-proper-ms	Conj-w   V-Qal-Conseclmpf-3ms	Conj-w, Prep-m   N-mpc   3fp	N-fsc   3ms	Prep-m   N-mpc	Pro-3ms	Conj	V-Hifil-Perf-3ms	Conj-w   N-proper-ms

**Cheleb = "fat"**

- not burnt offering of whole animal

- not blood offering for atonement

- Used in Ex. and Lev. 92 as "fat"

that is removed and burnt as offering

4503 [e]	413 [e]	1893 [e]
min-ha-tôw.	we-'el-	he-bel
מִנְחָתוֹ:	וְאֶל־	הֵבִיל
his offering	and	Abel
N-fsc   3ms	Conj-w   Prep	N-proper-ms

1. "In the course of time" may imply the routine of giving offerings to the Lord.
  - a. May have been learned from Adam
  - b. May have been offered outside the "gates" to the Garden of Eden (Paradise, Temple)
  - c. May have been a sacrificial, worship schedule...weekly, monthly, seasonally, annually?
2. Cain's "offering of the fruit of the ground"
  - a. "offering" is from Hebrew *minhah* meaning "offering", "gift", "tribute"
  - b. It is a grain offering from the crops of the ground
  - c. Used in Exodus and Leviticus. Mentioned over 211 times in OT
  - d. The normal word for Mosaic sacrifice – *zebah* – is not used. And, this does not have a Mosaic Law flavor to these rituals. No mention of sin, burnt offering, guilt offerings, peace offerings. Although, "firstfruits" are mentioned here.
  - e. Many things are not known concerning these offerings, rituals and worship
  - f. In fact, it is not until the end of the chapter during the days of Seth's son (Adam's grandson), Enosh, that men began to call upon YHWH:  
"At that time people began to call upon the name of the LORD." (Gen.4:26)
3. Abel's "fat" brought from the firstborn of the flock
  - a. "fat" is from the word *cheleb* meaning "fat" and was cut away from the organs (according to Ex. And Lev.).
  - b. In Exodus and Leviticus the "fat" was not the edible part. The meat was eaten in a ritual meal. The "fat" was burned as an offering.
  - c. Mesopotamia did not practice this kind of offering, but it is found among the Hittites, Canaanites and Phoenicians.
4. Why Cain's offering is not accepted is not explicitly stated. Some suggestions are:
  - a. It was a deficiency in the type of offering or a deficiency in the person bringing the offering.
  - b. Abel's offering included blood to atone for sin. Cain's was an offering of human work produced from the cursed ground.
    - i. But, yet, the grain offering was something God accepted in the Law of Moses.
    - ii. And, Cain was working in the profession that man, Adam his father, was created to do.
  - c. Some say it is all based on divine election, and so, no one knows why Abel was selected by God and Cain was rejected other than God's choice. Seems pretty lame for an explanation.
  - d. If anything was deficient and that deficiency is revealed in the text and is addressed by God it was Cain. It seems that Cain may have had some sin issue in his life that prevented God from accepting his offering.
    - i. Yet, this also, is not explicit and must be read into the text.

- ii. The question concerning Cain's sin remains unanswered.
  - 1. Was Cain's sin the cause of God's rejection?
  - 2. Or, was God's rejection the cause of Cain's sin?
- e. The writer of the book of Hebrews adds this information making the faith of Abel the issue, implying that Cain did not have faith. Was this faith in the promise that the seed of the woman would bruise the serpent?
 

"By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks." (Hebrews 11:4)

**4:5 – but for Cain and his offering he had no regard. So Cain was very angry, and his face fell.**

3966 [e] me'od, מאד very Adv	7014 [e] le-qa-yin לְקַיִן Cain Prep-I   N-proper-ms	2734 [e] way-yi-har וַיִּחַר And was angry Conj-w   V-Qal-ConsecImperf-3ms	8159 [e] ša'ah; שָׂאָה He did respect V-Qal-Perf-3ms	3808 [e] lo לֹא not Adv-NegPrt	4503 [e] min-ha-tow מִנְחָתוֹ his offering N-fsc   3ms	413 [e] we'el- וְעַל- and Conj-w   Prep	7014 [e] qa-yin קַיִן Cain N-proper-ms	413 [e] we'el- וְעַל- But Conj-w   Prep	5
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**Charah** = "to burn", "to be kindled with anger"

**Shaah** = "to gaze"

6440 [e] pa-ne-ka. פְּנֵיךָ his countenance N-cpc   3ms	5307 [e] na-pe-lu נָפְלוּ and fell Conj-w   V-Qal-ConsecImperf-3ms	5307 [e] way-yip-pe-lu וַיִּפְלוּ and fell Conj-w   V-Qal-ConsecImperf-3ms	9
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**4:6-7 – The Lord said to Cain, "Why are you angry, and why has your face fallen? If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it."**

6440 [e] pa-ne-ka. פְּנֵיךָ your countenance N-cpc   2ms	5307 [e] na-pe-lu נָפְלוּ has fallen V-Qal-Perf-3cp	4100 [e] we-lam-mah וְלָמָּה and why Conj-w   Interrog	2734 [e] ha-rah חָרָה are angry V-Qal-Perf-3ms	4100 [e] lam-mah לָמָּה why Prep-I   Interrog	7014 [e] qa-yin; קַיִן Cain N-proper-ms	413 [e] 'el- עַל- to Prep	3068 [e] Yah-weh יְהוָה Yahweh N-proper-ms	559 [e] way-yo-mer וַיֹּאמֶר So said Conj-w   V-Qal-ConsecImperf-3ms	6
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413 [e] we'el-le-ka וְעַלֶיךָ and for you Conj-w   Prep   2ms	7257 [e] ro-bes; רָבַץ lies V-Qal-Prtcpl-ms	2403 [e] hat-tat חַטָּאת sin N-fs	6607 [e] lap-pe-tah לְפֶתַח at the door Prep-I, Art   N-ms	3190 [e] te-tib, תַּיִטִּיב you do well V-Hifil-Imperf-2ms	3808 [e] lo לֹא not Adv-NegPrt	518 [e] we'im וְאִם and if Conj-w   Conj	7613 [e] se-et שֶׂאת you be accepted V-Qal-Inf	3190 [e] te-tib תַּיִטִּיב you do well V-Hifil-Imperf-2ms	518 [e] 'im- אִם- if Conj	3808 [e] ha-lo-w הֲלוֹא will not Adv-NegPrt	7
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**Robes** = "stretch oneself out", "lie down", "lie stretched out"

**Pethach** = "opening", "doorway", "entrance"

**seeth** = "exaltation", "dignity", "uprising"

**yatab** = "to be good"

4910 [e] bo-w. בּוֹ over it Prep   3ms	859 [e] tim-sal- תִּמְשַׁל- should rule V-Qal-Imperf-2ms	8669 [e] we'at-tah וְאַתָּה but you Conj-w   Pro-2ms	8669 [e] te-su-qa-tow, תְּשׁוּקָתוֹ its desire [is] N-fsc   3ms
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1. God's questioning Cain was first of all not to condemn but to create a situation to repent and address the fault. Very similar to God's response to Adam and Eve's sin.
2. Verse 7 is considered by Jewish scholars as being impossible to totally determine what is being said. Likewise Christian commentators admit their inability to understand this verse.
3. The opening point is that if Cain will do good, then his downcast face will be lifted up.

- a. Simply put, Cain’s downcast face is because of his own decisions and actions.
  - b. God’s advice is to change your behavior and that will change the position of your face.
  - c. Possibly the reason God is not looking at Cain in 4:5 is because Cain is not looking up at God.
  - d. The problem for Cain is if he does not correct his relationship with YHWH he is going to act sinfully in his sinful state to produce more sin.
  - e. Isaiah says in Isaiah 1:16-17 –  
*“Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression.”*
4. “sin” is “crouching” “at the door” (**Chattaah, Robes, Pethach**)
- a. *Chattaah* – means “sinful thing”, “sin”
  - b. *Robes* – means “stretch oneself out”, “lie down”, “lie stretched out”
    - i. It is well-known among scholars of a Mesopotamian demon known as RABISU from RABIS (close to the sound of this ROBES) would linger around doorways. From the Old Babylonian time in Mesopotamia this demon and others like this were considered evil since they were waiting in the doorways and openings to ambush people.
    - ii. In Akkadian texts the RABISU is an administrator serving as a judge. In text from ancient Ur this judge RABISU was responsible for examination at trials.
  - c. *Pethach* – means “opening”, “doorway”, “entrance”
5. Sin is described by God as an animal, a beast, a demon waiting by Cain’s door.
- a. This beast “desires” Cain
    - i. “Desire” is from *teshuqah* meaning “a longing”
    - ii. Same word used for Eve “desire” for husband in 3:16
  - b. But, Cain must “rule” the beast
    - i. “Rule” is from *mashal* meaning “to rule”, “to have dominion”, “to reign”
    - ii. Same word used to refer to the husband ruling the woman in 3:16
    - iii. Also, the lights to “goven” (“rule”) the day and night in Genesis 1:18

**4:8 – Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him.**

7704 [e] baś·śā·deh, בְּשָׂדֵה	1961 [e] bih·yō·w·tām בְּהֵיטָתָם	1961 [e] way·hī וַיְהִי	251 [e] 'a·hīw; אָחִיו	1893 [e] he·bel הֶבֶל	413 [e] 'el- אֶל-	7014 [e] qa·yin קַיִן	559 [e] way·yō·mer וַיֹּאמֶר
in the field	when they were	and it came to pass	his brother	Abel	with	Cain	And talked
Prep-b, Art   N-ms	Prep-b   V-Qal-Inf   3mp	Conj-w   V-Qal-ConseclImperf-3ms	N-msc   3ms	N-proper-ms	Prep	N-proper-ms	Conj-w   V-Qal-ConseclImperf-3ms

2026 [e] way·ya·har·gê·hū. וַיַּהַרְגֵהוּ:	251 [e] 'a·hīw אָחִיו	1893 [e] he·bel הֶבֶל	413 [e] 'el- אֶל-	7014 [e] qa·yin קַיִן	6965 [e] way·yā·qām וַיִּקָּם
and killed him	his brother	Abel	against	Cain	that rose up
Conj-w   V-Qal-ConseclImperf-3ms   3ms	N-msc   3ms	N-proper-ms	Prep	N-proper-ms	Conj-w   V-Qal-ConseclImperf-3ms

**4:9 – Then the Lord said to Cain,  
 “Where is Abel your brother?”  
 He said,  
 “I do not know; am I my brother's keeper?”**

3808 [e]		559 [e]	251 [e]	1893 [e]	335 [e]	7014 [e]	413 [e]	3068 [e]		559 [e]
lō		way-yō-mer	'ā-hî-kā;	he-bel	'ē	qa-yin,	'el-	Yah-weh		way-yō-mer
לֹא		וַיֹּאמֶר	אָחִיךָ	אָבֵל	אֵי	כַּיִן	אֶל-	יְהוָה		וַיֹּאמֶר
not		and He said	your brother	Abel	where [is]	Cain	to	Yahweh		And said
Adv-NegPrt		Conj-w   V-Qal-Conseclmpf-3ms	N-msc   2ms	N-proper-ms	Interrog	N-proper-ms	Prep	N-proper-ms		Conj-w   V-Qal-Conseclmpf-3ms

	595 [e]	251 [e]	8104 [e]	3045 [e]
	'ā-nō-kī.	'ā-hî	hā-šō-mēr	yā-da-tī,
!	אֲנִכִּי	אָחִי	הַשֹּׁמֵר	יָדַעְתִּי
	[am] I	of my brother	Keeper	I do know
	Pro-1cs	N-msc   1cs	V-Qal-Prtcpl-ms	V-Qal-Perf-1cs

**4:10 – And the Lord said,  
“What have you done? The voice of your brother's blood is crying to me from the ground.**

	127 [e]	4480 [e]	413 [e]	6817 [e]	251 [e]	1818 [e]	6963 [e]	6213 [e]	4100 [e]		559 [e]
	hā-'ā-dā-mah.	min-	'ē-lay	šō-'ā-qīm	'ā-hî-kā,	də-mē	qō-wl	'ā-šî-tā;	meh		way-yō-mer
!	הָאֲדָמָה:	מִן-	אֵלַי	צֹעֲקִים	אָחִיךָ	דַּמִּי	קוֹל	עָשִׂיתָ	מָה		וַיֹּאמֶר
	the ground	from	to Me	cries out	of your brother	of the blood	the voice	have you done	what		and He said
	Art   N-fs	Prep	Prep   1cs	V-Qal-Prtcpl-mp	N-msc   2ms	N-mpc	N-msc	V-Qal-Perf-2ms	Interrog		Conj-w   V-Qal-Conseclmpf-3ms

**4:11-12 – And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.**

**When you work the ground, it shall no longer yield to you its strength.**

**You shall be a fugitive and a wanderer on the earth.”**

	251 [e]	1818 [e]	853 [e]	3947 [e]	6310 [e]	853 [e]	6475 [e]	834 [e]		127 [e]	4480 [e]	859 [e]		779 [e]	6258 [e]
	'ā-hî-kā	də-mē	'et-	lā-qa-hat	pî-ha,	'et-	pā-šə-tāh	'ā-šer		hā-'ā-dā-mah	min-	'at-tāh;		'ā-rūr	we-'at-tāh
	אָחִיךָ	דַּמִּי	אֶת-	לְקַחַת	פִּיהָ	אֶת-	פָּצְתָהּ	אֲשֶׁר		הָאֲדָמָה	מִן-	אֶתָּהּ		אָרוּר	וְעַתָּה
	of your brother	the blood	-	to receive	its mouth	-	has opened	which		the earth	from	you		[are] cursed	so now
	N-msc   2ms	N-mpc	DirObjM	Prep-l   V-Qal-Inf	N-msc   3fs	DirObjM	V-Qal-Perf-3fs	Pro-r		Art   N-fs	Prep	Pro-2ms		V-Qal-QalPassPrtcpl-ms	Conj-w   Adv

3027 [e]  
mî-ya-de-kā.

מִיָּדְךָ:  
from your hand  
Prep-m | N-fsc | 2ms

	5110 [e]	5128 [e]		3581 [e]	5414 [e]		3254 [e]	3808 [e]		127 [e]	853 [e]	5647 [e]	3588 [e]
	wā-nād	nā'		lak;	kō-hah	tēt-	tō-sép	lō-	hā-'ā-dā-māh,	'et-		tā-'ā-bōd	kī
	וַנֵּד	נָע	-	לָךְ	כֹּחָהּ	תֵּת-	תִּסְפֶּה	לֹא-	הָאֲדָמָה	אֶת-		תְּעַבְדְּ	כִּי
	and a wanderer	a fugitive		to you	its strength	yield	it shall longer	no	the ground	-		you till	When
	Conj-w   V-Qal-Prtcpl-ms	V-Qal-Prtcpl-ms		Prep   2fs	N-msc   3fs	V-Qal-Inf	V-Hifil-Imperf.Jus-3fs	Adv-NegPrt	Art   N-fs	DirObjM	V-Qal-Imperf-2ms	Conj	

776 [e] 1961 [e]  
bā-'ā-reš. tih-yeh  
בְּאֶרֶץ:  
on the earth you shall be  
Prep-b, Art | N-fs V-Qal-Imperf-2ms

4:13-14 – Cain said to the Lord,

“My punishment is greater than I can bear.

Behold, you have driven me today away from the ground, and from your face I shall be hidden.

I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me.”

5375 [e]	5771 [e]	1419 [e]	3068 [e]	413 [e]	7014 [e]	559 [e]				
min·nə·śō.	‘ā·wō·nî	gā·dō·wl	Yah·weh;	‘el-	qa·yin	way·yō·mer				
!	מִנְשֵׂאִי	עוֹנִי	גָדוֹל	וְ	יְהוָה	אֶל־	קַיִן	וַיֹּאמֶר	13	
	than I can bear	my punishment	greater [is]		Yahweh	to	Cain	And said		
	Prep-m   V-Qal-Inf	N-csc   1cs	Adj-ms		N-proper-ms	Prep	N-proper-ms	Conj-w   V-Qal-Conseclmperf-3ms		
5641 [e]	6440 [e]	127 [e]	6440 [e]	5921 [e]	3117 [e]	853 [e]	1644 [e]	2005 [e]		
‘es·sā·têr;	ū·mip·pā·ne·kā	hā·‘ā·dā·māh,	pe·né	mé·‘al	hay·yō·wm,	‘ō·tî	gē·raš·tā	hên		
—	אֶסְתֵּר	וּמִפְנֵי	—	הָאֲדָמָה	פְּנֵי	מֵעַל	הַיּוֹם	אֵתִי	גֵּרְשָׁתָּךְ	הֵן
	I shall be hidden	and from Your face		of the ground	the face	from	today	me	You have driven out	surely
	V-Nifal-Imperf-1cs	Conj-w, Prep-m   N-cpc   2ms		Art   N-fs	N-cpc	Prep-m	Art   N-ms	DirObjM   1cs	V-Piel-Perf-2ms	Interjection
2026 [e]	4672 [e]	3605 [e]	1961 [e]	776 [e]	5110 [e]	5128 [e]	1961 [e]			
ya·har·gē·nî.	mō·še·‘î	kāl	wə·hā·yāh	bā·‘ā·reš,	wā·nād	nā’	wə·hā·yî·tî			
·	יַהַרְגֵנִי	מִשְׂאֵי	כֹּל־	וְהָיָה	—	בְּאֶרֶץ	וְנָדַד	גֵּרְעִי	וְהָיִיתִי	
	will kill me	who finds me	anyone	and it will come to pass [that]		on the earth	and a wanderer	a fugitive	and I shall be	
	V-Qal-Imperf-3ms   1cs	V-Qal-Prtcpl-msc   1cs	N-msc	Conj-w   V-Qal-ConjPerf-3ms		Prep-b, Art   N-fs	Conj-w   V-Qal-Prtcpl-ms	V-Qal-Prtcpl-ms	Conj-w   V-Qal-ConjPerf-1cs	

4:15 – Then the Lord said to him,

“Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold.”

And the Lord put a mark on Cain, lest any who found him should attack him.

5358 [e]	7659 [e]	7014 [e]	2026 [e]	3605 [e]	3651 [e]	3068 [e]	559 [e]			
yuq·qām;	šib·‘ā·ta·yim	qa·yin,	hō·rēg	kāl-	lā·kēn	Yah·weh	lōw	way·yō·mer		
·	יָקָם	שִׁבְעָתַיִם	·	לְקַיִן	הַרְג	כֹּל־	לְכֹן	וְהָיָה	לּוֹ	וַיֹּאמֶר
	vengeance shall be taken on him	sevenfold		Cain	kills whoever	therefore	Yahweh	to him	And said	
	V-Hofal-Imperf-3ms	Number-fd		N-proper-ms	V-Qal-Prtcpl-msc	N-msc	Adv	N-proper-ms	Prep   3ms	Conj-w   V-Qal-Conseclmperf-3ms
4672 [e]	3605 [e]	853 [e]	5221 [e]	1115 [e]	226 [e]	7014 [e]	3068 [e]	7760 [e]		
mō·še·‘ōw.	kāl-	‘ō·tōw	hak·kō·wə-	lə·bil·tî	‘ō·wə,	lə·qa·yin	Yah·weh	way·yā·šēm		
·	מִצָּאוּ	כֹּל־	אֹתוֹ	לְבַלְתִּי הַכּוֹת־	אֹת	לְקַיִן	יְהוָה	וַיִּשֶׂם		
	finding him	anyone	him	should kill	lest	a mark	on Cain	Yahweh	And set	
	V-Qal-Prtcpl-msc   3ms	N-msc	DirObjM   3ms	V-Hifil-Inf	Prep-l	N-cs	Prep-l   N-proper-ms	N-proper-ms	Conj-w   V-Qal-Conseclmperf-3ms	

4:16 – Then Cain went away from the presence of the Lord and settled in the land of Nod, east of Eden.

5731 [e]	6926 [e]	5113 [e]	776 [e]	3427 [e]	3068 [e]	6440 [e]	7014 [e]	3318 [e]	
‘ē·den.	qid·maṭ-	nō·wd	be·‘e·reš-	way·yē·šeb	Yah·weh;	mil·lip·né	qa·yin	way·yē·šē	
·	עֵדֵן	קִדְמַת־	וְ	וַיֵּשֶׁב	וְ	מִלִּפְנֵי	קַיִן	וַיֵּצֵא	
	of Eden	east		and dwelt		of Yahweh	from the presence	Cain	And went out
	N-proper-fs	N-fsc	N-proper-fs	Prep-b   N-fsc	Conj-w   V-Qal-Conseclmperf-3ms	N-proper-ms	Prep-m, Prep-l   N-cpc	N-proper-ms	Conj-w   V-Qal-Conseclmperf-3ms



4:17 – **Cain** knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch.

2585 [e]	853 [e]	3205 [e]	2029 [e]	802 [e]	853 [e]	7014 [e]	3045 [e]
hā-nō-wk;	'et-	wat-tē-led	wat-ta-har	iš-tōw,	'et-	qa-yin	way-yē-da'
–	את־	ותֵלַד	–	אִשְׁתּוֹ	את־	קָיִן	וַיֵּדַע
Enoch	-	and bore	and she conceived	his wife	-	Cain	And knew
N-proper-ms	DirObjM	Conj-w   V-Qal-Conseclmperf-3fs	Conj-w   V-Qal-Conseclmperf-3fs	N-fsc   3ms	DirObjM	N-proper-ms	Conj-w   V-Qal-Conseclmperf-3ms

2585 [e]	1121 [e]	8034 [e]	5892 [e]	8034 [e]	7121 [e]	5892 [e]	1129 [e]	1961 [e]
hā-nō-wk.	bə-nōw	kə-šém	hā'ir,	šém	way-yiq-rā	'ir,	bō-neh	way-hī
–	קָיִן	בְּנוֹ	קִשָּׁם	הָעִיר	שָׁם	וַיִּקְרָא	עִיר	בָּנָה
Enoch	of his son	after the name	of the city	the name	and called	a city	he built	and
N-proper-ms	N-msc   3ms	Prep-k   N-msc	Art   N-fs	N-msc	Conj-w   V-Qal-Conseclmperf-3ms	N-fs	V-Qal-Prtclpl-ms	Conj-w   V-Qal-Conseclmperf-3ms

4:18 – **To Enoch** was born **Irada**, and **Irada** fathered **Mehujael**, and **Mehujael** fathered **Methushael**, and **Methushael** fathered **Lamech**.

4232 [e]	4232 [e]	853 [e]	3205 [e]	5897 [e]	5897 [e]	853 [e]	2585 [e]	3205 [e]
ū-mə-hī-y-ya'ēl,	mə-hū-ya'ēl;	'et-	yā-lad	wə'ī-rād	'ī-rād,	'et-	la-hā-nō-wk	way-yiw-wā-lēd
וּמְחִיַּאֵל	מְחִיַּאֵל	את־	יָלַד	וְעִירָד	עִירָד	את־	לְקַיִן	וַיֵּלֵד
and Mehujael	Mehujael	-	begat	and Irad	Irada	-	to Enoch	And was born
Conj-w   N-proper-ms	N-proper-ms	DirObjM	V-Qal-Perf-3ms	Conj-w   N-proper-ms	N-proper-ms	DirObjM	Prep-l   N-proper-ms	Conj-w   V-Nifal-Conseclmperf-3ms

3929 [e]	853 [e]	3205 [e]	4967 [e]	4967 [e]	853 [e]	3205 [e]
lā-mek.	'et-	yā-lad	ū-mə-tū-šā'ēl	mə-tū-šā'ēl,	'et-	yā-lad
–	את־	יָלַד	וּמְתוּשָׁאֵל	מְתוּשָׁאֵל	את־	יָלַד
Lamech	-	begat	and Methushael	Methushael	-	begat
N-proper-ms	DirObjM	V-Qal-Perf-3ms	Conj-w   N-proper-ms	N-proper-ms	DirObjM	V-Qal-Perf-3ms

4:19 – **And Lamech** took two wives. The name of the one was **Adah**, and the name of the other **Zillah**.

8145 [e]	8034 [e]	5711 [e]	259 [e]	8034 [e]	802 [e]	8147 [e]	3929 [e]	3947 [e]
haš-šē-nīt	wə-šém	'a-dah,	hā'a-hat	šém	nā-šim;	šə-té	le-mek	lōw
הַשְּׁנִיַּת	וְשֵׁם	עָדָה	הָאֵחָת	שֵׁם	נָשִׁים	שְׁתֵּי	לְמַךְ	לוֹ
of the second [was]	and the name	Adah	of one [was]	the name	wives	two	Lamech	for himself
Art   Number-ofs	Conj-w   N-msc	N-proper-fs	Art   Number-fs	N-msc	N-fp	Number-fdc	N-proper-ms	Prep   3ms

6741 [e]
šil-lāh.
–
צִלָּה:
Zillah
N-proper-fs

4:20 – **Adah** bore **Jabal**; he was the father of those who dwell in tents and have livestock.

4735 [e]	168 [e]	3427 [e]	1 [e]	1961 [e]	1931 [e]	2989 [e]	853 [e]	5711 [e]	3205 [e]
ū-miq-neh.	'ō-hel	yō-šēb	'ā-bī	hā-yāh,	hū	yā-bāl;	'et-	'a-dah	wat-tē-led
–	וּמִקְנָה:	אֵהָל	יֹשֵׁב	אָבִי	הָיָה	–	יָבַל	את־	עָדָה
and [raise] livestock	in tents	of those who dwell	the father	was	He	Jabal	-	Adah	And bore
Conj-w   N-ms	N-ms	V-Qal-Prtclpl-msc	N-msc	V-Qal-Perf-3ms	Pro-3ms	N-proper-ms	DirObjM	N-proper-fs	Conj-w   V-Qal-Conseclmperf-3fs

4:21 – **His brother's** name was **Jubal**; he was the father of all those who play the lyre and pipe.

5748 [e]	3658 [e]	8610 [e]	3605 [e]	1 [e]	1961 [e]	1931 [e]	3106 [e]	251 [e]	8034 [e]
wə-ʾū-gāb.	kin-nō-wr	tō-pēs	kāl-	ʾā-bī	hā-yāh,	hū	yū-bāl;	ʾā-ḥīw	wə-šēm
וְעוּגָב:	כְּנֹר	תַּפֵּשׁ	כָּל-	אָבִי	הָיָה	הוּא	— יוּבָל	אָחִיו	וְשֵׁם 21
and flute	the harp	who play	of all	the father	was	he	[was] Jubal	of his brother	And the name
Conj-w   N-ms	N-ms	V-Qal-Prtcpl-msc	N-msc	N-msc	V-Qal-Perf-3ms	Pro-3ms	N-proper-ms	N-msc   3ms	Conj-w   N-msc

4:22 – Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

1270 [e]	5178 [e]	2794 [e]	3605 [e]	3913 [e]	8423 [e]	853 [e]	3205 [e]	1931 [e]	1571 [e]	6741 [e]
ū-ḅarzel;	ne-ḥō-šet	ḥō-rēš	kāl-	lō-tēš	qa-yin,	tū-bal	ʾet-	yā-le-dāh	hī	ḡam-
— וּבְרֹזֶל	בְּחֶשֶׁת	חֹרֵשׁ	כָּל-	לֹתֵשׁ	קַיִן	תּוּבַל	אֶת-	יָלְדָהּ	הִיא	גַּם-
and iron	in bronze	craftsman	of every	an instructor	Tubal-cain	-	-	bore	she	also
Conj-w   N-ms	N-fs	V-Qal-Prtcpl-msc	N-msc	V-Qal-Prtcpl-msc	N-proper-ms	DirObjM	V-Qal-Perf-3fs	Pro-3fs	Conj	Conj-w   N-proper-fs

5279 [e]	8423 [e]	269 [e]
na-ʾā-māh.	qa-yin	tū-bal-
נַעֲמָה:	קַיִן	תּוּבַל-
[was] Naamah	Tubal-cain	of
N-proper-fs	N-proper-ms	Conj-w   N-fsc

4:23-24 – Lamech said to his wives:

“Adah and Zillah, hear my voice;  
 you wives of Lamech, listen to what I say:  
 I have killed a man for wounding me,  
 a young man for striking me.  
 If Cain's revenge is sevenfold,  
 then Lamech's is seventy-sevenfold.”

238 [e]	3929 [e]	802 [e]	6963 [e]	8085 [e]	6741 [e]	5711 [e]	802 [e]	3929 [e]	559 [e]
ha-zēn-nāh	le-mek,	ne-šé	qō-w-lī,	šə-maʾan	wə-šil-lāh	ʾā-dāh	le-nā-šāw,	le-mek	way-yō-mer
הַאֲזֵנָה	לְמֶךְ	נְשֵׂי	— קוֹלִי	שְׁמַעוּ	וְצִלָּה	עָדָה	לְנִשְׁוֹי	לְמֶךְ	וַיֹּאמֶר 23
listen	of Lamech	wives	my voice	hear	and Zillah	Adah	to his wives	Lamech	And said
V-Hifil-Imp-fp	N-proper-ms	N-fpc	N-msc   1cs	V-Qal-Imp-fp	Conj-w   N-proper-fs	N-proper-fs	Prep-l   N-fpc   3ms	N-proper-ms	Conj-w   V-Qal-Conseclimperf-3ms

2250 [e]	3206 [e]	6482 [e]	2026 [e]	582 [e]	3588 [e]	565 [e]
le-ḥab·bu·rā-tī.	wə-ye-led	le-piš-ʾī,	hā-rag-tī	ʾiš	kī	ʾim·rā-tī;
לְחַבְרָתִי:	וַיִּלְד	לְפַצְעִי	הָרַגְתִּי	אִישׁ	כִּי	אִמְרָתִי
for wounding me	and Even a young man	for wounding me	I have killed	a man	for	to my speech
Prep-l   N-fsc   1cs	Conj-w   N-ms	Prep-l   N-msc   1cs	V-Qal-Perf-1cs	N-ms	Conj	N-fsc   1cs

7651 [e]	7657 [e]	3929 [e]	7014 [e]	5358 [e]	7659 [e]	3588 [e]
wə-šib-ʾāh.	šib-ʾīm	wə-le-mek	qā-yin;	yuq-qam-	šib-ʾā-ta-yim	kī
— וְשִׁבְעָה:	שִׁבְעִים	וְלְמֶךְ	קַיִן	יִקָּם-	שִׁבְעָתִים	כִּי 24
and seventy	seven	then Lamech	Cain	shall be avenged	sevenfold	if
Conj-w   Number-ms	Number-cp	Conj-w   N-proper-ms	N-proper-ms	V-Hofal-Imperf-3ms	Number-fd	Conj

4:25 – And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed for me another offspring instead of Abel, for Cain killed him.”

853 [e]	7121 [e]	1121 [e]	3205 [e]	802 [e]	853 [e]	5750 [e]	121 [e]	3045 [e]
'et-	wat-tiq-rā	bēn,	wat-tē-led	'iš-tōw,	'et-	'ō-wd	'ā-dām	way-yē-da'
אֶת-	וַתִּקְרָא	בֶּן	וַתֵּלֵד	אִשְׁתּוֹ	אֶת-	עוֹד	אָדָם	וַיַּדַּע
-	and named	a son	and she bore	his wife	-	again	Adam	And knew
DirObjM	Conj-w   V-Qal-Conseclmperf-3fs	N-ms	Conj-w   V-Qal-Conseclmperf-3fs	N-fsc   3ms	DirObjM	Adv	N-proper-ms	Conj-w   V-Qal-Conseclmperf-3ms

7014 [e]	2026 [e]	3588 [e]	1893 [e]	8478 [e]	312 [e]	2233 [e]	430 [e]	7896 [e]	3588 [e]	8352 [e]	8034 [e]	
qā-yin.	hā-rā-ḡōw	kī	he-bel,	ta-ḥat	'a-ḥēr,	ze-ra'	'ē-lō-hîm	lî	šāt-	kī	šēt;	šə-mōw
קַיִן	הָרָגוּ	כִּי	לְבֵל	תַּחַת	אֲחֵר	זֶרַע	אֱלֹהִים	לִי	שָׂאת	כִּי	שֵׁת	שִׁמּוֹן
Cain	killed	whom	of Abel	instead	another	seed	God	for me	has appointed	for	Seth	him
N-proper-ms	V-Qal-Perf-3ms   3ms	Conj	N-proper-ms	Prep	Adj-ms	N-ms	N-mp	Prep   1cs	V-Qal-Perf-3ms	Conj	N-proper-ms	N-msc   3ms

4:26 – To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the Lord.

227 [e]	583 [e]	8034 [e]	853 [e]	7121 [e]	1121 [e]	3205 [e]	1931 [e]	1571 [e]	8352 [e]
'az	'ē-nō-wōš;	šə-mōw	'et-	way-yiq-rā	bēn,	yul-laḡ-	hū	gam-	ū-lə-šēt
אָז	אֶנוֹשׁ	שִׁמּוֹן	אֶת-	וַיִּקְרָא	בֶּן	יָלַד-	הוּא	גַּם	וּלְשֵׁת
Then	Enosh	him	-	and he named	a son	was born	to him	also	and as for Seth
Adv	N-proper-ms	N-msc   3ms	DirObjM	Conj-w   V-Qal-Conseclmperf-3ms	N-ms	V-QalPass-Perf-3ms	Pro-3ms	Conj	Conj-w, Prep-I   N-proper-ms

	3068 [e]	8034 [e]	7121 [e]	2490 [e]
	Yah-weh.	bə-šēm	liq-rō	hū-ḥal,
פ	יְהוָה:	בְּשֵׁם	לְקַרְא	הוֹחֵל
-	of Yahweh	on the name	to call	[men] began
Punc	N-proper-ms	Prep-b   N-msc	Prep-I   V-Qal-Inf	V-Hofal-Perf-3ms