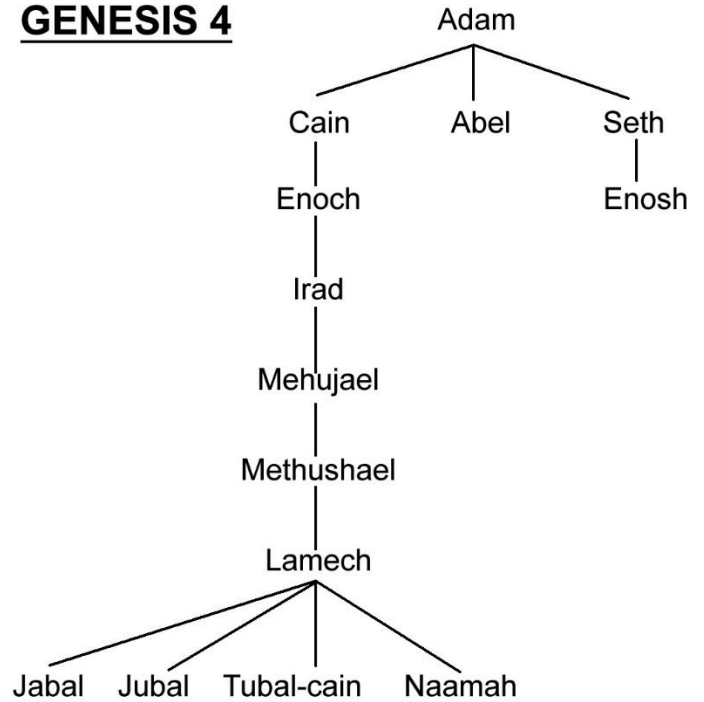


Genesis 4:1-26

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



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

3966 [e] me'od,	7014 [e] le-qa-yin	2734 [e] way-yi-har	8159 [e] ša'ah;	3808 [e] lō	4503 [e] min-hā-tōw	413 [e] wə-'el-	7014 [e] qa-yin	413 [e] wə-'el-
מאד	לִקְיָן	וַיַּחַר	שָׂאָה	לֹא	מִן־הָאֹתוֹ	וְאֶל־	קַיִן	וְאֶל־
very	Cain	And was angry	He did respect	not	his offering	and	Cain	But
Adv	Prep-I N-proper-ms	Conj-w V-Qal-ConsecImperf-3ms	V-Qal-Perf-3ms	Adv-NegPrt	N-fsc 3ms	Conj-w Prep	N-proper-ms	Conj-w Prep

Charah =
- "to burn",
- "to be kindled with anger"

Shaah = "to gaze"

6440 [e] pā-ne-kā.	5307 [e] nā-pe-lū	4100 [e] we-lām-māh	2734 [e] hā-rāh	4100 [e] lām-māh	7014 [e] qā-yin;	413 [e] 'el-	3068 [e] Yah-weh	559 [e] way-yō-mer
פְּנֵיָךְ	נָפַל	וְלָמָּה	לָמָּה	וְלָמָּה	קַיִן	אֶל־	יְהוָה	וַיֹּאמֶר
your countenance	has fallen	and why	you	are angry	why	Cain	to	Yahweh
N-cpc 2ms	V-Qal-Perf-3cp	Conj-w Interrog	Prep 2fs	V-Qal-Perf-3ms	Prep-I Interrog	N-proper-ms	Prep	N-proper-ms
							Conj-w V-Qal-ConsecImperf-3ms	

Panim = "face"
his countenance

5307 [e]
way-yip-pe-lū
וַיִּפֹּל

and fell

N-cpc | 3ms

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] pā-ne-kā.	5307 [e] nā-pe-lū	4100 [e] we-lām-māh	lāk,	2734 [e] hā-rāh	4100 [e] lām-māh	7014 [e] qā-yin;	413 [e] 'el-	3068 [e] Yah-weh	559 [e] way-yō-mer
פְּנֵיָךְ	נָפַל	וְלָמָּה	לָךְ	חָרָה	לָמָּה	קַיִן	אֶל־	יְהוָה	וַיֹּאמֶר
your countenance	has fallen	and why	you	are angry	why	Cain	to	Yahweh	So said
N-cpc 2ms	V-Qal-Perf-3cp	Conj-w Interrog	Prep 2fs	V-Qal-Perf-3ms	Prep-I Interrog	N-proper-ms	Prep	N-proper-ms	Conj-w V-Qal-ConsecImperf-3ms

413 [e] wa'ê-le-kā וְאֵלֶיךָ and for you Conj-w Prep 2ms	7257 [e] rô-bés; רָבַץ lies V-Qal-Prctpl-ms	2403 [e] hat-tā חַטָּאת sin N-fs	6607 [e] lap-pe-tah לְפֶתַח at the door Prep-l, Art N-ms	3190 [e] tê-ṭib, תֵּיטִיב you do well V-Hifil-Imperf-2ms	3808 [e] lo לֹא not Adv-NegPrt	518 [e] wa'im וְאִם and if Conj-w Conj	7613 [e] ša'êt, שָׂאת you be accepted V-Qal-Inf	3190 [e] tê-ṭib תֵּיטִיב you do well V-Hifil-Imperf-2ms	518 [e] 'im- אִם- if Conj	3808 [e] hā-lo-w הֲלֹא will not Adv-NegPrt
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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] bōw, בֹּוּ over it Prep 3ms	4910 [e] tim-šal- תִּמְשַׁל- should rule V-Qal-Imperf-2ms	859 [e] wa'at-tāh וְאַתָּה but you Conj-w Pro-2ms	8669 [e] te-šū-qā-tōw, תֵּשׁוּקָתוֹ 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, בַּשָּׂדֶה	1961 [e] bih-yō-w-tām בְּהֵיוֹתָם	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	8
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 וַיָּקָם
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] lō לֹא	559 [e] way-yō-mer וַיֹּאמֶר	251 [e] 'a-hī-kā; אָחִיךָ	1893 [e] he-bel הֶבֶל	335 [e] 'ē אֵי	7014 [e] qa-yin, קַיִן	413 [e] 'el- אֶל-	3068 [e] Yah-weh יְהוָה	559 [e] way-yō-mer וַיֹּאמֶר	9
not	and He said	your brother	Abel	where [is]	Cain	to	Yahweh	And said	
Adv-NegPrt	Conj-w V-Qal-ConseclImperf-3ms	N-msc 2ms	N-proper-ms	Interrog	N-proper-ms	Prep	N-proper-ms	Conj-w V-Qal-ConseclImperf-3ms	

595 [e] 'a-nō-kī. אֲנֹכִי:	251 [e] 'a-hī אָחִי	8104 [e] hā-śō-mēr הַשֹּׁמֵר	3045 [e] yā-da'tī, יָדַעְתִּי
[am] I	of my brother	Keeper	I do know
Pro-1cs	N-msc 1cs	V-Qal-Prtcpl-ms	V-Qal-Perf-1cs

- 1 John 3:12 – “We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous.”
- Jude 1:8, 10, 11 – “Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones...But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively. Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion.”

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] hā-'ā-dā-māh. הָאֲדָמָה:	4480 [e] min- מִן-	413 [e] 'ē-lay אֵלַי	6817 [e] śō-'ā-qīm צֹעֲקִים	251 [e] 'a-hī-kā, אָחִיךָ	1818 [e] dē-mē דַּמִּי	6963 [e] qō-wl קוֹל	6213 [e] 'a-śī-tā; עָשִׂיתָ	4100 [e] meh מָה	559 [e] way-yō-mer וַיֹּאמֶר	10
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-ConseclImperf-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]
'a-hî-kā	də-mé	'et-	lā-qa-hat	pî-hā,	'et-	pā-ṣə-tāh	'ā-šer	hā-'ā-dā-māh	min-	'at-tāh;	'ā-rūr	wə-'at-tāh
אָחִיךָ	דַּמִּי	אֶת-	לְקַחַת	פִּיָּהּ	אֶת-	פָּצְתָהּ	אֲשֶׁר	הָאֲדָמָה	מִן-	אֶתְּךָ	אָרְרָךְ	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-1 V-Qal-Inf	N-msc 3fs	DirObjM	V-Qal-Perf-3fs	Pro-r	Art N-fs	Prep	Pro-2ms	V-Qal-QalPassPrctpl-ms	Conj-w Adv

3027 [e]
mî-yā-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'		lāk;	kō-hāh	tēt-	tō-sép	lo-	hā-'ā-dā-māh,	'et-	ta-'ā-bōd	kī
וָנָד	נָע	—	לְךָ	כֹּחָהּ	תֵּת-	תִּסָּפֵךְ	לֹא-	הָאֲדָמָה	אֶת-	תְּעַבְדְּךָ	כִּי
and a wanderer	a fugitive		to you	its strength	yield	it shall longer	no	the ground	-	you till	When
Conj-w V-Qal-Prctpl-ms	V-Qal-Prctpl-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 |
בְּאָרְצְךָ	תִּהְיֶה	
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-šō.	'ā-wō-nî	gā-dō-wl	Yah-weh;	'el-	qa-yin	way-yō-mer
! מִנְשֹׂאִי	עוֹנִי	גָדוֹל	יְהוָה	אֶל-	קַיִן	וַיֹּאמֶר
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-ConseclImperf-3ms

5641 [e]	6440 [e]	127 [e]	6440 [e]	5921 [e]	3117 [e]	853 [e]	1644 [e]	2005 [e]
'es-sā-tēr;	ū-mip-pā-ne-kā	hā-'ā-dā-māh,	pə-né	mé-'al	hay-yō-wm,	'ō-īf	gē-raš-ta	hên
— אֶסְתָּר	וּמִפְנֵי	הָאֲדָמָה	פְּנֵי	מֵעַל	הַיּוֹם	אֵלַי	גִּרְשְׁתָּךְ	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-gé-nî.	mō-ṣə-'ī	kāl	wə-hā-yāh	bā-'ā-reš,	wā-nād	nā'	wə-hā-yī-īf
יִהַרְגֵנִי	מִצֵּא	כֹּל	וְהָיָה	בְּאָרְצְךָ	וָנָד	נָע	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-Prctpl-msc 1cs	N-msc	Conj-w V-Qal-ConjPerf-3ms	Prep-b, Art N-fs	Conj-w V-Qal-Prctpl-ms	V-Qal-Prctpl-ms	Conj-w V-Qal-ConjPerf-1cs

1. Cain’s punishment is fourfold:
 - a. Poor production from the soil
 - b. Hidden from God’s face
 - c. Forced into a life of a nomad
 - d. Abel’s family will seek revenge

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
וְקָם	שִׁבְעֵתַיִם	לְיֵן	הַרְג	כָּל־	לְכֹן	יְהוָה	לוֹ	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·šə·'ōw.	kāl-	'ō·tōw	hak·kō·wṭ-	lə·bil·tī	'ō·wṭ,	lə·qa·yin	Yah·weh	way·yā·šém
מִצָּאוֹ	כָּל־	אִתּוֹ	לְבַלְתִּי	הַכּוֹת־	אוֹת	לְיֵן	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-I	N-cs	Prep-I N-proper-ms	N-proper-ms	Conj-w V-Qal-Conseclmperf-3ms

1. “Mark” is ‘ot and could mean three things:
 - a. A sign of proof or evidence of God’s power as in Exodus 7:3
 - b. It can be a symbol that represents something else by virtue of its resemblance the symbol is associated with (example: a lightning bolt)
 - c. It can be a sign of awakening knowledge of something in the observer such as the rainbow after the Flood or eating unleavened bread to remember the exodus. The sign would be a symbol or warning to others that God is protecting Cain

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·mat-	nō·wd	be·'e·reš-		way·yē·šeb	Yah·weh;	mil·lip·né	qa·yin	way·yē·šé
עֵדֵן	קִדְמַת־	נוֹד	בְּאֶרֶץ־	וַיֵּשֶׁב	יְהוָה	מִלִּפְנֵי	יֵן	וַיֵּצֵא	
of Eden	east	of Nod	in the land	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-I N-cpc	N-proper-ms	Conj-w V-Qal-Conseclmperf-3ms	

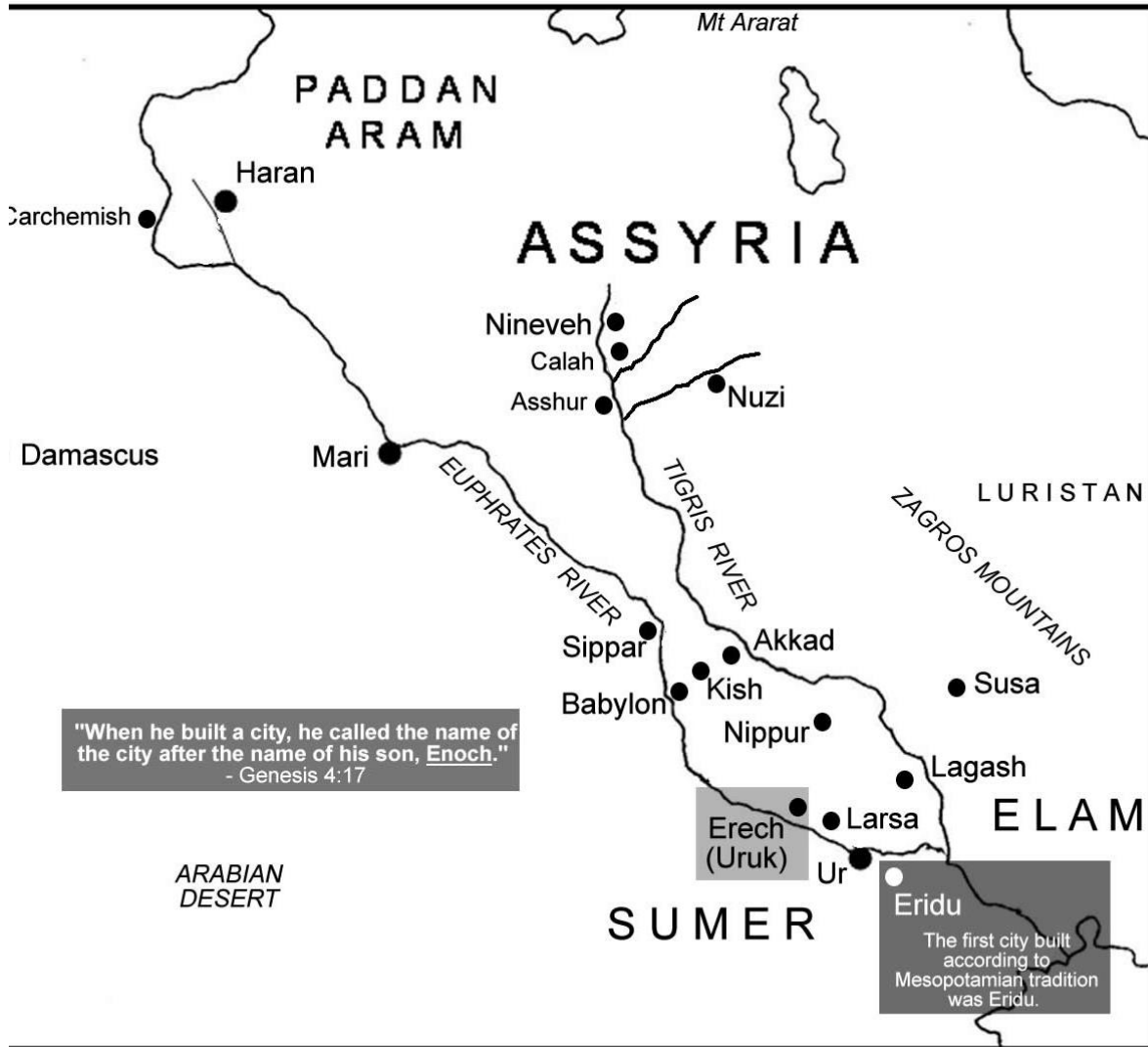
4:17 – Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch.

2585 [e]	853 [e]		3205 [e]		2029 [e]	802 [e]	853 [e]	7014 [e]	3045 [e]
hā·nō·wḵ;	'eṭ-		wat·tē·led		wat·ta·har	'iš·tōw,	'eṭ-	qa·yin	way·yē·da'
חֵנוֹךְ	אֵת־		וַתֵּלֵד		וַתְּהַר	אִשְׁתּוֹ	אֵת־	יֵן	וַיַּדַּע
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·wḵ.	bə·nōw	ke·šém	hā·'ir,	šém		way·yiq·rā	'ir,	bō·neh	way·hī
חֵנוֹךְ	בְּנוֹ	כְּשֵׁם	הָעִיר	שֵׁם		וַיִּקְרָא	עִיר	בָּנָה	וַיְהִי
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-Prtcpl-ms	Conj-w V-Qal-Conseclmperf-3ms

1. Cain’s wife is not named nor is the location of the city. We assume it is east of Eden maybe in the land of Nod.
2. “Nod” means “wandering” and probably was named this because Cain moved into this land as a wander and settled it.
3. Cain’s wife may have been his wife before he left Eden. The Bible does not say she came from the land of Nod.

4. Enoch built a city which may have been nothing more than a wooden fence to protect himself from the people nearer Eden or just west of him at first. A fence or walled in home would have been a new thing. Enoch, Cain's son, may have been the ruler.
5. The name of the city "Enoch" may have become known as the city of Uruk or Erech that is recorded in the cuneiform tablets from Assyria. The "N" sound is often reproduced by the "R" sound and the "CH" sound can become a "K", "G" or "GH" sound. Thus, it is easy to see that a city called "Enoch" could become "Uruk" or "Erech" in the course of time.



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-yā-ʾél,	mə-hū-yā-ʾél;	ʾet-	yā-lad	we-ʾī-rād	ʾī-rād,	ʾet-	la-hā-nō-wk	way-yiw-wā-lēd
ומהיאל	מהויאל	את-	ילד	ועירד	עירד	את-	לחנוך	ויגלד 18
and Mehujael	Mehujael	-	begat	and Irad	Irad	-	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.	ʾet-	yā-lad	ū-mə-tū-šā-ʾél	mə-tū-šā-ʾél,	ʾet-	yā-lad
למך	את-	ילד	ומתושאל	מתושאל	את-	ילד
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

1. These verses show that culture and technology are good but the sin nature and pride are bad. This are not verses about how bad cities, nomads, music and tools are.
2. This is a chapter telling us pagan culture is part of God’s desire for man to control the earth but the problem with mankind is his sinful nature.
3. Also, these verses show us again that no matter how good your technology, education, arts and industry are they cannot overcome man’s biggest problem – the sin nature and pride that lives within man.
4. No matter how advanced a culture gets man will still need God and a savior.
5. This was still a beautiful world with great productive potential.
6. Man himself was strong and brilliant.
7. Some estimate that the world’s population was 7 billion by the tenth generation. If that number is too high the point is still true, there were a lot of people on the earth in these days.

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-šé-niṭ	wə-šém	ʾa-dāh,	hā-ʾa-ḥat	šém	nā-šim;	šə-té	le-mek	lōw
השנית	ושם	עדה	האחת	שם	נשים	שתי	למך	לו
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-lah.
זילה
Zillah
N-proper-fs

1. In Mesopotamian culture it was common for royalty and the wealthy to have more than one wife.
2. Among common people monogamy was normal

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.	ʾō-hel	yō-šēb	ʾā-bī	hā-yah,	hū	yā-bāl;	ʾet-	ʾa-dāh	wat-tē-leḏ
ומקנה	אהל	ישב	אבי	היה	הוא	יבל	את-	עדה	ותלד 20
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-Prtcp-msc	N-msc	V-Qal-Perf-3ms	Pro-3ms	N-proper-ms	DirObjM	N-proper-fs	Conj-w V-Qal-Conseclmperf-3fs

1. The emphasis here is on the development of technology before the Flood
2. Abel was said to be a shepherd. Here Jabal is said to have started raising livestock.
3. In Hebrew Abel kept “flocks” or the Hebrew word “so’n” which refers to smaller cattle, sheep and goats.

4. Jabel raised “*miqneh*” which meant not only sheep and goats but also included camels, donkeys and more.
5. Adah means “ornament”

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·ū·gāb.	kin·nō·wr	tō·pēs	kāl-	'ā·bî	hā·yāh,	hū	yū·bāl;	'ā·hîw	wə·šēm	
וְעוּגָב:	כִּנּוֹר	תִּפְּשׁ	כָּל-	אָבִי	הָיָה	הוּא	—	יֻבָּל	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	

1. Lamech and Adah have four children that are listed.
2. The girl, Naamah, is only listed by name.
 - a. The name Naamah means “pleasant, graceful, gorgeous.”
 - b. The name Naamah comes from the word for sing “n-‘-m”.
 - c. Naamah may have been a singer like her father.
3. The three boys, Jabel, Jubal and Tubal-cain, all made major cultural contributions in the area of livestock, music and metal.
 - a. Their names even rhyme in translation.
 - b. In Hebrew the names of these three sons are all connected to the word “*yobel*” which means “ram” and the musical instrument “ram’s horn” in Exodus 19:13.
 - c. In Leviticus 25 it refers to the year of Jubilee.
 - d. The word “*yabel*” means “to bring in procession.”
 - e. Each of these three names are festive and have the air of celebration and excitement about them.
4. **Jabal** – in the Hebrew has been abbreviated, probably by dropping the divine title at the end, the “-el”. The name was originally Jabel-el which means “God leads the procession.”
5. **Jubal** – is a past participle which means “brought in the procession.”
6. **Tubal** – is the noun “procession”.
 - a. When combined with the ending “-cain” the name would be “procession of Cain.”
7. Each of these sons made a major contribution to society.
 - a. The book of Genesis shows right away that in this disobedient line many advantages were given to mankind.
 - b. It is as if the writer was showing us that the unrighteous can make contributions to society.
 - c. We must be able to separate sin from technology, ungodliness from social advancement and evil from culture.
 - d. Even the fallen make wholesome contributions. History will show us:
 - i. The Greeks contributed art and philosophy
 - ii. The Romans gave us their legal and political institutions
 - iii. While the Hebrews did not but instead gave us God’s revelation

- 8. Earliest instruments come from 3500-3000 BC
- 9. First flutes made from bone
- 10. The queen's harp or lyre from a tomb in Ur from 2600 BC



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

1270 [e]	5178 [e]	2794 [e]	3605 [e]	3913 [e]	8423 [e]	853 [e]	3205 [e]	1931 [e]	1571 [e]	6741 [e]	
ū-bar-zel;	ne-hō-šet	hō-rēš	kal-	lō-tēš	qa-yin, tū-bal	'et-	yā-le-dāh	hī	gam-	wə-šil-lah	
וּבַרְזֶל	נְחֹשֶׁת	חֹרֶשׁ	כָּל-	לֹטֵשׁ	קַיִן תּוּבַל	אֶת-	יָלְדָהּ	הִיא	גַּם-	וַצִּילָהּ	22
and iron	in bronze	craftsman	of every	an instructor	Tubal-cain	-	bore	she	also	And as for Zillah	
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	

Latash = "to hammer",
"sharpen", "whet"

5279 [e]	8423 [e]	269 [e]
na-'ā-māh.	qa-yin tū-bal-	wa-'ā-hō-wt
נַעֲמָה:	קַיִן תּוּבַל-	וַאֲחֹת
[was] Naamah	Tubal-cain	of and the sister
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] ha'·zén·nāh	3929 [e] le·mek,	802 [e] nə·šé	6963 [e] qō·w·lī,	8085 [e] šə·ma'·an	6741 [e] wə·šil·lāh	5711 [e] 'a·dāh	802 [e] lə·nā·šāw,	3929 [e] le·mek	559 [e] way·yō·mer	
הִאָזְנָה	לִמְכָךְ	נָשָׂי	—	קוֹלִי	שָׁמְעוּ	וְצִלָּה	עָדָה	לְנָשָׁיו	לִמְכָךְ	וַיֹּאמֶר
listen	of Lamech	wives	my voice	hear	and Zillah	Adah	to his wives	Lamech	And said	23
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-Conseclmpf-3ms	

2250 [e] lə·hāb·bu·ra·tī.	3206 [e] wə·ye·led	6482 [e] lə·piš·tī,	2026 [e] hā·rag·tī	582 [e] 'īš	3588 [e] kī	565 [e] 'im·ra·tī;
לְחַבְרָתִי	וְיֹלֵד	לְפַצְעִי	הִרְגֹתִי	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] wə·šib·'āh.	7657 [e] šib·'īm	3929 [e] wə·le·mek	7014 [e] qā·yin;	5358 [e] yuq·qam-	7659 [e] šib·'ā·ta·yim	3588 [e] kī
וְשִׁבְעָה	שִׁבְעִים	וְלִמְכָךְ	קַיִן	יִקָּם	שִׁבְעָתַיִם	כִּי
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

1. Two parallels here:
 - Line one = “Adah and Zillah” are also “wives of Lamech” in Line two
 - Line three = “man” is the same as “young man” in Line four.
2. “Man” is the Hebrew word “*is*”.
3. “Young man” is the Hebrew word “*yeled*” which can mean a variety of ages from a boy to young military leaders in 1 Kings 12:8.
4. This is not talking about the killing of two different people.
 - a. “Killed” in line three is the perfect form of “*haragti*” and can mean:
 - i. This killing of a man was a past event that Lamech had done.
 - ii. The killing indicates a condition that Lamech would do if he was pushed but had not yet done.
5. “seven times” is Hebrew “*sib'atayim*” and means “dual sevens” or 7+7 which is 14.
6. “seventy-seven times” would be multiplying either 7x7 or 70x7 for a number representing completion which would be either 49 or 490.
7. This ending was an ancient brain teaser or play on words.
8. Cain felt the need for divine protection.
Lamech because of his culture and technology feels no need for God’s help.
9. It is always a challenge for cultures that are developed and prosperous not to become confused concerning their own frailty and mortality.
 - a. Even the most powerful and wealthy of men need God and a savior, but it is hard for them to recognize this.
 - b. Jesus said so much when he said, “I tell you the truth, it is hard for a rich man to enter the kingdom of heaven.” (Matthew 19:24)
10. This is the last thing we hear of Cain’s procession of descendants.
 - a. The next thing we find out about this advanced civilization is they were all wiped out in the flood.
 - b. Like always their cultural advances and technology was given to another people but they themselves were removed from history.

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]
'eṭ-	wat-tiq·rā	bēn,	wat-tê·led	'iš·tōw,	'eṭ-	'ō·wd	'ā·dām	way·yê·da'
אֶת־	וַיִּקְרָא	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-ConseclImperf-3fs	N-ms	Conj-w V-Qal-ConseclImperf-3fs	N-fsc 3ms	DirObjM	Adv	N-proper-ms	Conj-w V-Qal-ConseclImperf-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·yīn.	hā·rā·gōw	kī	he·bēl,	ta·ḥaṭ	'a·ḥēr,	ze·ra'	'ē·lō·hīm	lī	šāṭ-	kī	šēt;	šə·mōw
קַיִן׃	הָרָגוּ	כִּי	הַבֵּל	תַּחַת	אֲחֵר	זֶרַע	אֱלֹהִים	לִי	שָׁטַח	כִּי	שֵׁטַח	שָׂמוּ
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]
'āz	'ē·nō·wōš;	šə·mōw	'eṭ-	way·yiq·rā	bēn,	yul·laḏ-	hū	gam-	ū·lə·šēt
אָז	אֶנּוֹשׁ	שָׂמוּ	אֶת־	וַיִּקְרָא	בֶּן־	וַיֵּלֵד	הוּא	גַּם־	וַיִּשָׁעַת
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-ConseclImperf-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]
p	Yah·weh.	bə·šēm	liq·rō
פ	יְהוָה:	בְּשֵׁם	לְקַרְא
-	of Yahweh	on the name	to call
Punc	N-proper-ms	Prep-b N-msc	Prep-I V-Qal-Inf

1. Seth has a son named “Enosh” which is another word for “man” and is similar to the word that means “to be weak, frail.”
2. At that time men began to call on the name of the LORD (YHWH).
3. During the days of Seth men began to:
 - a. call on the name of YHWH
 - b. invoke the name of YHWH
 - c. worship God by his name YHWH
4. Everything and everyone has been given a name. Now, God is identified as YHWH (LORD).
5. When Moses meets YHWH (“I am that I am”) it is a return to the worship that came from the Garden of Eden.
6. Cain’s line gave us herds, music and tools. These made life productive, pleasant and easier. Seth’s line gave us the name of YHWH. This gave life purpose, direction and hope.

Sumerian King List:

Sixteen copies (identified as A, B, C... P) of the text known as "The Sumerian King List". (Read it here: <https://www.livius.org/sources/content/anet/266-the-sumerian-king-list/>). All of these cuneiform texts were written in Sumerian. The text appears to have been composed around 2400-2100 BC. The sequence of cities is identical to the "Eridu Genesis" which is a Sumerian cuneiform tablet which we only have 1/3 surviving today. It is an account of the beginning including the Flood from the Sumerian perspective. Read "Eridu Genesis" here: <https://www.livius.org/articles/misc/great-flood/flood2-t/>

The reason for these ridiculously large numbers may be attributed to early scribal confusion between the Sumerian sexagesimal system (a numeral system with sixty as its base) and the Semitic decimal system (numeral system employing 10 as the base). The symbol that stands for **36,000** in the sexagesimal system stands for **1000** in the earliest decimal notation. (So, by confusing the translation from one numerical system to the other **36,000=1,000**.) Even then one of the comments made by the scribe concerning the length of life back in the days when people lived longer is this:

"In those days a child spent a hundred years in diapers; after he had grown up he spent a hundred years without being given any task to do."

This translation is base on the octagonal prism found at Larsa (called version G):

After the kingship descended from heaven, the kingship was in **Eridu**.
In **Eridu**, Alulim became king; he ruled for 28,800 years.
Alagar ruled for 36,000 years.
Two kings; they ruled for 64800 years.

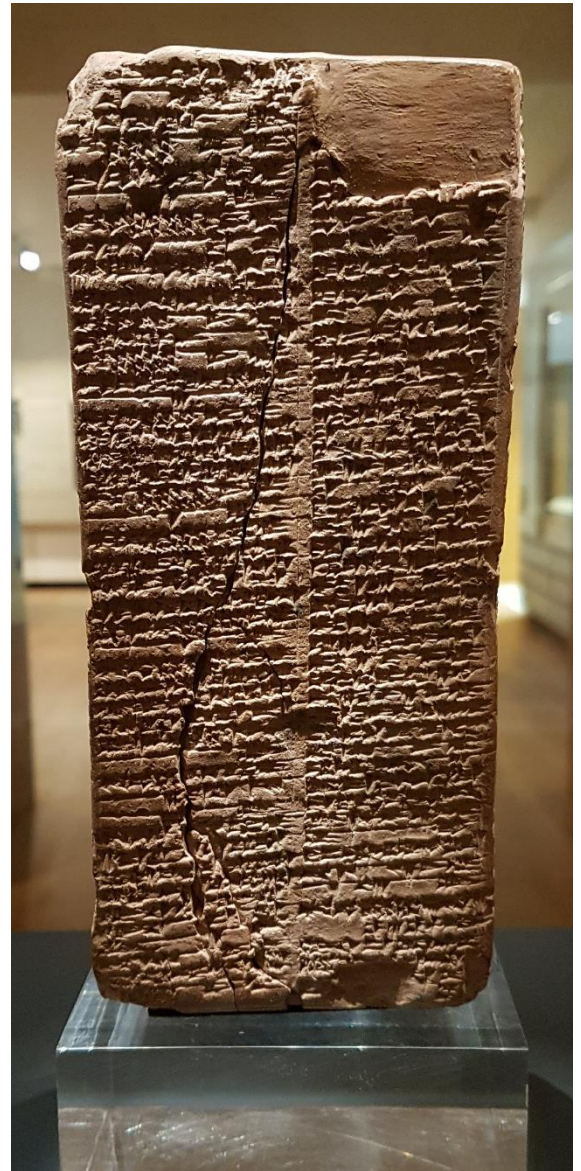
Then Eridu fell and the kingship was taken to Bad-tibira.

In Bad-tibira, Enmen-lu-ana ruled for 43,200 years.
Enmen-gal-ana ruled for 28,800 years.
The divine Dumuzi, the shepherd, ruled for 36,000 years.
Three kings; they ruled for 108,000 years.

Then Bad-tibira fell and the kingship was taken to Larak.

In Larak, En-sipad-zid-ana ruled for 28,800 years.
One king; he ruled for 28,800 years.

Then Larak fell and the kingship was taken to Sippar.



In Sippar, Enmen-dur-ana became king; he ruled for 21,000 years.
 One king; he ruled for 21,000 years.

Then Sippar fell and the kingship was taken to Šuruppak.

In Šuruppak, Ubara-Tutu became king; he ruled for 18,600 years.
 One king; he ruled for 18,600 years.

Five cities; eight kings ruled for 385,200sic years.

Then the Flood swept over.

After the Flood had swept over, and the kingship had descended from heaven, the kingship was in Kiš.

In Kiš, Gišur became king; he ruled for 1,200 years.

Kullassina-bêl ruled for 900 years.

Nan-GIŠ-lišma ruled for 1,200 years.

En-dara-ana ruled for 420 years, 3 months, and 3½ days.

Babum ruled for 300 years....(***continues for 132 more kings***)

King	City	Length of Kings Reign (years)
Alulim	Eridu	28,800
Alalgar	Eridu	36,000
Enmenlauanna	Badtibira	43,200
Enmengalanna	Badtibira	28,800
Dumuzi	Badtibira	36,000
Ensipazianna	Larak	28,800
Enmenduranna	Sippai	21,000
Ubartutu	Shuruppak	18,600
TOTAL: 8 kings	5 cities	241,200 years