

# Genesis 4:1-15

Kah-yin      ět      telled      va      tahar      va      eeshto      Chavah      ět      yada      ädäm      hä va  
 !yq;      ta,      dl,Te      v:      rh;T;      v:      ATvai      hWx;      ta,      [dy"      ~dä' h' v>4`1  
 Cain/Spear      /Y      she- bares      &      she-conceives      &      his-wife      Chavah      /Y      knows      man      the      &  
 'a swift spear/lance that's erect & ready to strike'  
 with a play upon the word 'kay-knit-ee/I-get/acquire'  
 [[[censored!!!]]]

[KJV] And Adam knew Eve his wife; and she conceived, and bare Cain,

Where would she have acquired this concept of a spear from? There were no other people. Did they need a spear to ward off animals? Did they use one to pluck fruit from branches that were out of reach? It's also possible that this notion came from the star constellation 'Centurious'. The constellation is a man-horse combination [The horse part would represent servanthood] with a spear in one hand & a shield in the other. He is in the act of spearing his victim [which could either be a wolf or a lamb] .It's a pre-flood picture of what Messiah would accomplish. According to Josephus the knowledge of the stars goes right back to Adam & his son Seth. The star constellation pictures were corrupted into idol worship after the Flood. Chavah/Eve apparently thought Cain was the one who was going to take revenge on the snake. If she named him after the star constellation, then her mistake would be that she named Cain after the spear instead of after the one carrying the spear.

YHVH      ět      eesh      kay-knit-ee      tomer      va  
 hwhy>      ta,      vyai      ytjnbq'      rmaTo v:  
 YAHVEH      in-company-with      man      I-get/acquire      she-says      &

[KJV] and said, I have gotten a man from the LORD.

Havel      ět      acheev      ět      ledet      lä      tosef      va  
 I bh'      ta,      wyxia'      ta,      tdk,      I'      @sT      v:      4`2  
 Abel/Breath      /Y      his-brother      /Y      give-birth      to      she-continues      &

[KJV] And she again bare his brother Abel.

ädämäh      ohved      hiyah      Kah-yin      v'      tzon      roeayh      Havel      y'hē      v'  
 hmd'a]      dbq[0      hyh'      !yq;      v>!aco      h[ro      I bh,      yhj>v:  
 ground      worker-of      is      Cain/Spear      &      sheep      shepherd-of      Abel/Breath      he-is      &  
 goats,  
 small cattle [maybe even llamas!]

[KJV] And Abel was a keeper of sheep, but Cain was a tiller of the ground.

YHVH      lä      minchah      ädämäh      hä      peary me      Kay-yin      yavei      va      yamiym      kotz me      y'hē      v'  
 hwhy I;      hxhmi      hmd'a]      h'      yrP. mi      !yq;      abe"      v:      ~ymj"      #Oe mi      yhj>v:      4`3  
 YAHVEH      to      his-offering      ground      the      fruits from      Cain/Spear      he-brings      &      his-days      end-of at      he-is      &

[KJV] And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

chelvehen      men oo      tzono      bchorot      me      hu      gam      hevey      Havel      v'  
 !hbd x,      meW      Anaco      tArkB.      mi      aWh      ~g:      aybhe      I bh,      v>4`4  
 choicest fat portions[fem]      from &      his-sheep      first-born [fem]      from      he      also      brought      Abel/Breath      &

[KJV] And Abel, he also brought of the firstlings of his flock and of the fat thereof.

For Abel, this was an act of faith. (Heb 11:4)

Why would he kill sheep if he didn't eat meat? Genesis 3:21. He knew that it took the death of a sheep to make a covering for sin. He took the very best of his first born ewes & sacrificed them to YAHVEH.

In OT worship, the fat was always offered to God (along with the animal's head upon which they laid their hands & confessed their sins. Lev 1:4,8). Because of this, the fat off of an animal was not to be eaten at any time. (See Lev 7:22-27) **Keep in mind that Moses was the editor of this chapter, even though the original copy was probably written by Adam. When the Israelites read this, they understood that the only way to approach God was that a person first had to present a sin offering before any of his other offerings would be accepted.** You have to have that understanding in order to understand what is going on here.

chatov min el v Havel el YHVH isha va  
 ` Atx' nmi la, w> l bh, la, hwhy> [vyl] w:  
 offering his to & Abel/Breath to YAHVEH turned &  
 [to look at with favor, regard graciously]

[KJV] And the LORD had respect unto Abel and to his offering:

shaah lo chato min el v Kah-yin el v  
 h[v' a0o Atx' nmi la, w> !yq; la, w>4`5  
 turn did-not offering his to & Cain/Spear to &

[KJV] But unto Cain and to his offering he had not respect

Cain also knew that **God couldn't be approached without presenting a covering for sin first.** He refused to do this. Instead, **Cain decided that God should accept him based on his own hard work.** But God wouldn't even look at his offering!

By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous. God testifying of his gifts; & through it he being dead still speaks. (Heb 11:4)

panayv yiplu vi m'od Kah-yin le yichar vi  
 `wynP' W PYI w: dam. !yq; l. rxyI w:  
 his-countenance fell[plural] & very Cain/Spear to he-angry &  
 (intense\*)  
 [to surround as a mist] 'to blaze up!'  
 [\*comes from a word that means to rake embers together]

[KJV] And Cain was very wroth, and his countenance fell.

Kah-yin el YHVH yomer vi  
 !yq' la, hwhy> rmaYo w: 4`6  
 Cain/Spear to YAHVEH He-says &

[KJV] And the LORD said unto Cain,

lach charah lamah  
 %I' hrX' hMI'  
 to-you angry why

[KJV] Why art thou wroth?

faneycha naflu lamah v  
 ` ^ynP' W pn" hMI' w>  
 your-countenance fell[plural] why &

[KJV] and why is thy countenance fallen?

teiytiyv im halo  
 byj jTe ~ai aAl h] 4`7  
 you-will-do-good if is-it-not  
 ('to make good, to do well') (surely)

[KJV] If thou doest well,

seit  
 taf.

you-will-be-forgiven  
 (you will be forgiven & accepted & your countenance will be lifted up)

[KJV] shalt thou not be accepted?

teiytiyv lo im v  
 byj jte a00 ~ai W>  
 you-will-do-good no if &

[KJV] and if thou doest not well,

roveitz  
 #ber0

\*crouching

chatat  
 taJx;

sin[noun fem.sing.]  
 [to miss the target]

petach la  
 xtP, l;

door at  
 (an-opening)

[\*NASB & text implied, because this 'unclean animal' is waiting to catch it's prey.  
 'Clean animals' don't prey upon others, so it has to be the kind of 'lying down'  
 that's ready 'to spring up into action' like a cat or a dog waiting to catch something.  
 Some versions say 'couches' which means 'to lie in ambush']

[KJV] sin lieth at the door.

tshukato  
 AtqWvT.

desires [sing.]  
 [an intense longing that's ready 'to run' after something in order to catch it!]

eileycha  
 ^yl æ

to-you &  
 [preposition with plural suffix,  
 2nd person, singular, masculine]

v  
 W>

[KJV] And unto thee shall be his desire,

bo-timshal atah v  
 AB-I v m.Ti hTa; W>

must-overpower-it you &  
 must-master-it  
 must-rule-in-it

[KJV] and thou shalt rule over him.

**Did some animals eat meat before the Flood?** There's a lot of debate about it. **There are two things that testify that some did.** **One is the fossil record.** Sometimes fossil animals are found eating other fossil animals. They were buried in the process of eating their victims. The ones that I remember hearing about are fish. **The other thing that testifies that they did** is when God tells Cain, "And if you do not do well, sin is crouching at the door, and it's desire is for you, but you must master it." Genesis 4:7. **God used an illustration that was familiar to Cain.** It is of a predator, like some kind of cat or dog, lying in wait for it's victim. **(Snakes don't crouch!)** **Another thing to consider** is that Noah took on board the Ark animals & birds that had two classifications: They were either clean or unclean! A clean animal does not eat meat. It only eats from plants! Birds of prey are forbidden to be used as food in the Old Testament. (Leviticus 11:13-19) They are considered to be unclean. **A fourth argument** would be common sense. The curse began when Adam sinned. That was roughly 1500 or 1600 years before the Flood. Some animals would have died. In order to keep diseases from spreading, God sent His 'clean-up crews' to eat the carcasses. **Also**, insects and bugs multiply rapidly. There had to be birds that kept their population in check. Those sorts of things happened before the Flood, but it is my understanding that most animals were primarily vegetarians. Even the ones that ate meat only did so on certain occasions. Most of the time they too ate plants.

<sup>achiyv</sup> <sup>Havel</sup> <sup>el</sup> <sup>Kayin</sup> <sup>yōmer</sup> <sup>vī</sup>  
 wyxiá' I bh, I a, !ybq; rmaYo w: 4`8  
 his-brother Abel/Breath to Cain/Spear he-says &

[KJV] And Cain talked with Abel his brother:

Apparently Cain told Abel what the LORD said to him & the matter was discussed between the two of them. Somebody else must have listened in on the conversation because what God said to Cain is recorded here.

**Luke 11: 50-51 declares that Abel was a prophet.** A prophet is somebody who interprets or foretells the divine will or is an inspired speaker. [When Seth was born, he was born to replace Abel's calling. Adam & Eve had lots of kids, but Seth was singled out to replace Abel.]

<sup>sadeh</sup> <sup>ba</sup> <sup>bihyotam</sup> <sup>y'hē</sup> <sup>v</sup>  
 hdFB; ~tAyhBi yhy>w:  
 field in were-the-in is &

[KJV] and it came to pass, when they were in the field,

<sup>yahargeihu</sup> <sup>va</sup> <sup>achiyu</sup> <sup>Havel</sup> <sup>el</sup> <sup>Kayin</sup> <sup>yakam</sup> <sup>va</sup>  
 \ Wngf h' w: wyxiá' I bh, I a, !ybq ~qY" w:  
 he-kills-him & his-brother Abel/Breath to Cain/Spear he-rises-up &

[KJV] that Cain rose up against Abel his brother, and slew him.

1 Jn 3:11-12 For this is the message that you heard from the beginning, that we should love one another, not as Cain who was of the wicked one & murdered his brother. And why did he murder him? Because his works were evil & his brother's righteous.

<sup>ac-he-haw</sup> <sup>Havel</sup> <sup>ay</sup> <sup>Kayin</sup> <sup>el</sup> <sup>YHVH</sup> <sup>yōmer</sup> <sup>vī</sup>  
 ^yxiá' I bh, yae !ybq' I a, hwhy>rmaYo w: 4`9  
 your-brother Abel/Breath where-is Cain/Spear to YAHVEH He-says &

[KJV] And the LORD said unto Cain, Where is Abel thy brother?

<sup>yadatiy</sup> <sup>lo</sup> <sup>yōmer</sup> <sup>vī</sup>  
 yTi[dy a0 rmaYo w:  
 I-know not he-says &

[KJV] And he said, I know not:

<sup>anochiy</sup> <sup>achiy</sup> <sup>shomeir</sup> <sup>ha</sup>  
 \ ykñæ' yxiá' rmæ'o h]  
 I ? my-brother keeper the

[KJV] Am I my brother's keeper?

<sup>Ah-see-ta</sup> <sup>meh</sup> <sup>yōmer</sup> <sup>vī</sup>  
 tyfi[' hm, rmaYo w: 4`10  
 you-did? what He-says &  
 you-make?

[KJV] And he said, What hast thou done?

<sup>ädämäh</sup> <sup>hă</sup> <sup>min</sup> <sup>eilay</sup> <sup>tzoakiym</sup> <sup>achiycha</sup> <sup>dmeiy</sup> <sup>kol</sup>  
 \ hmd'a] h' !mi yl ae ~yqi[co ^yxiá' ymD> I Aq  
 ground the from to-me crying\* your-brother blood-of voice-of  
 dirt (\*to cry out for help) cry, sound

[KJV] the voice of thy brother's blood crieth unto me from the ground.

peaha    ět    patztah    äššer    ädämäh    hä    min    atah    arur    atah    v  
 hyPi    ta,    ht'cP'    rva]    hmd'a]    h'    !mi    hTa'    rllra'    hT'[:    w>4`11

her-mouth /Y opens that ground the from you curse puts-on\* &  
 Kayin still had an open door for repentance if he wanted to go through it. (\*same idea as putting on jewelry or clothing)  
 He was cursed from the ground.

[KJV] And now art thou cursed from the earth, which hath opened her mouth

yadecha    me    ac-he-chaw    dmay    ět    lakachat  
 ^d'    mi    ^yxa'    ymD>    ta,    txql!  
 your-hand from your-brother blood-of /Y to take possession of  
 (seize, capture, receive)

[KJV] to receive thy brother's blood from thy hand;

lach    kochah    teit    toseif    lo    ädämäh    hä    et    taavod    key  
 %I'    HxKo    tTe    @st    a0o    hmd'a]    h'    ta    db[It;    yKi 4`12

to-you her-power giving will-she-continue not ground the /Y when-you-will-work/cultivate on-account-of-this  
 [KJV] When thou tillest the ground, it shall not henceforth yield unto thee her strength;

ärëtz    va    tihyeh    nad    va    na  
 #ra' b' hyk.Ti    dn" w" [n"  
 earth/land in will-you-be fugitive & wanderer

[KJV] a fugitive and a vagabond shalt thou be in the earth.

mineso    aoniy    gadol    YHVH    el    kayin    yömer    vī  
 aFlni    ynh[    I AdG"    hwhy>Ia, !yb; rmaYow. 4`13  
 more-than-to-bear my-punishment greater YAHVEH to Cain he-says &

[KJV] And Cain said unto the LORD, My punishment is greater than I can bear.

ädämäh    hä    pēnāy    mayal    hayom    otiy    geirashta    hein  
 hmd'a]    h'    ynP. I [me    ~AYh; ytā    TvrGE !he 4`14  
 ground the face away-from this-day me You-banish behold

[KJV] Behold, thou hast driven me out this day from the face of the earth;

He had no grief over the loss of his brother. He only had grief over not being able to grow things from the ground anymore.

esatare    paneycha    me    oo  
 rtša, ^ynP'    mi W  
 I-will-be-hidden face-yours from &

[KJV] and from thy face shall I be hid;

ärëtz    ba    nad    v    na    hayiytiy    v  
 #ra' B'    dn" w" [n"    ytijyh' w>  
 earth in fugitive & wonderer I-will-be &

[KJV] and I shall be a fugitive and a vagabond in the earth;

yahargeiny    motziy    chal    hiyah    v  
 ynjf' by:    yaicn    I k'    hyh' w>  
 will-kill-me who-will-find-me anyone it-will-be &

[KJV] and it shall come to pass, that every one that findeth me shall slay me.

yukam                      shivatayim                      kayin                      horeig                      kol                      lachein                      YHVH                      low                      yōmer                      vī  
 ~Qy                      ~yft;[bvi                      !ybq;                      grḥ                      I K'                      !ke'                      hw̄hy>                      Al                      rmaYo vr. 4`15  
 he-will-be-avenged                      sevenfold                      Cain                      who-kills                      anyone                      therefore                      YAHVEH                      to-him                      He-says                      &  
 (7-times-as-great)  
 [dual word]

[KJV]And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.

motzo                      kol                      oto                      hakot                      lviltiy                      ot                      kayin lă                      YHVH                      yasem va  
 Aacmo                      I K                      Atao tAKh; yTil bil . tAa                      !ybq; I . hw̄hy>~fY" vr.  
 who-finds-him                      anyone                      him                      kill                      that-not                      mark                      Cain to                      YAHVEH                      places &

[KJV]And the LORD set a mark upon Cain, lest any finding him should kill him.

Perhaps **YAHVEH** placed on Kayin the Hebrew letter used **for the number seven**.

In Biblical Hebrew it's a picture of a weapon, & it means 'to cut', or 'to cut off'.

In modern Hebrew it looks like this **Z**

It's the 7<sup>th</sup> letter of the Hebrew alphabet & it makes a 'z' sound.

In the oldest known writing, it was drawn as two parallel sticks disconnected from each other =

Later the Hebrews connected the two lines ≠ and eventually it became a **Z**.

**Man had a number system right from the beginning.**

