

Genesis 4:1

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ

וַתַּהַר

וַתֵּלֶד אֶת־קַיִן

וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־יְהוָה:

At that time Adam knew Eve his wife. She became pregnant and she gave birth to Cain. She said, “I have created a man with Yahweh.”

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition
וַתַּהַר				QI _w 3fs				הרה	conceive, be pregnant
קָנִיתִי				QP1cs				קנה	create

Exegetical Issues

Grammatical structure: disjunctive waw

אֶת־יְהוָה?

Meaning of קנה

Again gave birth is a verbal hendiadys where the hifil of jasaf is used simply to express again with the infinitive construct...

Genesis 4:2

וַתִּסֹּף לָלֶדֶת אֶת־אָחִיו אֶת־הָבֶל

וַיְהִי־הָבֶל רֹעֵה צֹאן

וְקַיִן הָיָה עֹבֵד אֲדָמָה:

Then again she gave birth to his brother Abel. Abel was a shepherd of flocks and Cain was a tiller of the ground

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition

Exegetical Notes

וְתִסְקֶה לְלֶדֶת: Is this the normal construction?

Genesis 4:3

וַיְהִי מִקֵּץ יָמִים

וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה מִנְחָה לַיהוָה:

Then after some time Cain brought from the fruit of the ground, a gift to YHWH.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition

Exegetical Notes

וַיְהִי:

How does this function in the structure? Does it count as a wayyiqtol?

Genesis 4:4

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאֲנוֹ וּמִחֶלְבֵהֶן

וַיִּשַׁע יְהוָה אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ:

But Abel, he also brought from the firstborn of his flock and from its fat. YHWH gave attention to Abel and to his offering.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition
וּמִחֲלֵבָהּ			מִן	mp-C	3fp			חֵלֵב	fat; the best
וַיִּשַׁע				QI _w 3ms				שָׁעָה	look at; look away

Exegetical Notes

Why is Abel's offering better?

The text only makes clear that Abel brought the first fruits and the best of his flock, while Cain simply brought from the fruits of the ground. The contrast is surely the root of the reason—it is Cain's attitude in offering to YHWH.

Genesis 4:5

וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה

וַיַּחַר לְקַיִן מְאֹד

וַיִּפְּלוּ פָנָיו:

But to Cain and to his offering he did not give attention. Cain was very angry and his face fell.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition
וַיַּחַר				QI _w 3ms				חָרָה	burn; be angry

Exegetical Notes

Issue 2:

How can we explain God's response to Cain with respect to his response to Abel?

Commentaries:

Mathews (267):

Why God refuses Cain's offering is unspecified in the passage and is the subject of debate among commentators. Some contend that the story reflects a period in Israel's religion when the blood offering was preferred over the grain,""JI but this would not be the case for the period of the Mosaic audience who we assume would have understood God's disapproval of the offering when both grain and animal offerings were honorable.

Others suggest that the very absence of a rationale for God's actions shows that divine election is mystery and therefore must be viewed as capricious from the human perspective, as "fated by God to be so.,,258 This we find too pessimistic toward the text, j ... Another finds the rationale for the rejection in the source of the fruit from the cursed "ground." Cain is not initially condemned; only his offering is rejected. ...23. The remaining resolutions involve either 1 a deficiency in the matter of the gift or 2 a flaw in the intention of the giver. We will show that the former reveals the latter.

s. However, Cain did not bring the firstfruits bikkar'im; cpo lev 2:14; he brought only "some" of his crop v. 3. This is contrasted with the offering of Abel "but Abel". Who brought not only "some" of his "firstborn" bikkor6t but the best of the animal, the fatty portions v. 4 ...1 It has been suggested that the parallel language "some of the fruits of the soil" and "some of the firstborn of his flock" insinuates that Cain also brought the best of his offerings.262 Yet the passage is intent on showing the contrast between the two men.

God's response toward Cain and Abel, therefore, was not due to the nature of the gift per se, wrether it was grain or animal, but the integrity of the giver. The narrative ties together the worshiper and his offering as God considers the merit of their individual worship:

Wenham (104):

Why Cain's offering should have been rejected while Abel's was accepted has occasioned much perplexity. At least five different types of explanation have been offered. 1 God prefers shepherds to gardeners Gunkel. This seems improbable in the light of 2: 15 where Adam was appointed to till the soil. 2 Animal sacrifice is more acceptable than vegetable offerings Skinner, Jacob. While blood sacrifices were obviously regarded as more valuable, every stratum of the law recognizes the propriety and necessity of grain offerings as well. 3 God's motives are Inscrutable: his preference for Abel's sacrifice reflects the mystery of divine election von Rad, Vawter, Golka, and apparently Westermann. Clearly the preference

for Abel does anticipate a frequent pattern in Genesis of the choice of the younger brother d. Jacob/Esau, Isaac/Ishmael, etc., but this type of explanation should only be resorted to if the text gives no other motives for divine action. ⁴ Inspired by Heb 11 :4, “By faith Abel offered to God a more acceptable sacrifice than Cain,” some commentators e.g., Calvin, Dillmann, Driver, König suggest that it was the differing motives of the two brothers, known only to God, that accounts for their different treatment. ⁵ The commonest view among commentators, ancient and modern, is that it was the different approach to worship that counted and that this was reflected in the quality of their gifts. Whereas Cain offered simply “some produce of the land,” Abel offered the choicest animals from his flock, “firstlings” and “their fat portions.” The sacrificial law underlines frequently that only perfect, unblemished animals may be offered in sacrifice Lev I :3; 22:20-22, etc.. “. Will not offer burnt offerings to the URD . . . that cost me nothing” 2 Sam 24:24. Since this is the first account of sacrifice in Scripture we might well expect an allusion to this fundamental principle in this story.

Von Rad (100):

Both now offer sacrifice. Cultic interests do not move the narrator at all, and therefore he gives here a rather incidental report of the first sacrifice. One learns neither why it occurred on the basis of what institution nor what kind of sacrifice it was. But every reader must hear attentively what they sacrifice and that each one honors God separately from the other, and recognize therein disquieting signs. The shepherd sacrifices from his flock, the farmer from the produce of the earth—just as one would expect! And yet the difference in the life of both is not something external, but rather is so deep that it works itself out in distinctive acts of religious practice. Cult belongs intimately to culture and every culture gives birth to its own peculiar cult. Thus there was more than one altar!

And now it is further stated that God did not honor both sacrifices, but only Abel's. One has looked diligently for the basis of this preference, but it lies neither in the ritual nor in Cain's attitude. Nothing of that kind is indicated. The only clue one can find in the narrative is that the sacrifice of blood was more pleasing to Yahweh. Obviously the narrator wants to remove the acceptance of the sacrifice from man and place it completely within God's free will. Therefore he is hesitant about representing this decision in favor of Abel as though connected with humanly reasonable logic “I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy,” Ex. 33:19. The narrative is so

terse and keeps so impetuously to its actual subject that it leaves no room even for necessary explanatory accessories.

Calvin (193):

For although nothing but the word מִנְחָה, mincha,⁸ is here placed, which properly signifies a gift, and therefore is extended generally to every kind of oblation; yet we may infer, for two reasons, that the command respecting sacrifice was given to the fathers from the beginning; first, for the purpose of making the exercise of piety common to all, seeing they professed themselves to be the property of God, and esteemed all they possessed as received from him; and, secondly, for the purpose of admonishing them of the necessity of some expiation in order to their reconciliation with God. ...

God is said to have respect unto the man to whom he vouchsafes his favour. ...God will regard no works with favour except those the doer of which is already previously accepted and approved by him. And no wonder; for man sees things which are apparent, but God looks into the heart, 1 Sam. Xvi. 7; therefore, he estimates works no otherwise than as they proceed from the fountain of the heart. ...Therefore, in the first place, we must hold, that all works done before faith, whatever splendor of righteousness may appear in them, were nothing but mere sins, being defiled from their root, ...· Certainly. 110 controversy would then remain on the question, whether God justifies men gratuitously, and that by faith? For this must be received as a settled point, that, in the judgment of God, no respect is had to works until man is received into favour. ...

t. It is not to be doubted, that Cain conducted himself as hypocrites are accustomed to do; namely, that he wished to appease God, as one discharging a debt, by external sacrifices, without the least intention of dedicating himself to God. But this is true worship, to offer ourselves as spiritual sacrifices to God. When God sees such hypocrisy, combined with gross and manifest mockery of himself, it is not surprising that he hates it, and is unable to bear it; whence also it follows, that he rejects with contempt the works of those who withdraw themselves from him. ...The Jews foolishly imagine that the oblations of Cain were unacceptable, because he defrauded God of the full ears of corn, and meanly offered him only barren or half filled ears. Deeper and more hidden was the evil; namely, that impurity of heart of which I have been speaking; just as, on the other hand, the strong scent of burning fat could not conciliate the divine favour to the sacrifices of Abel; but, being

Speiser (30):

4. the finest. Heb. has literally “namely ‘and’, of their fattest parts,” not “and their curds,” which the text itself does not preclude. The manifest contrast, however, is between the unstinted offering on the part of Abel and the minimal contribution of Cain.

Firstborn wordstudy:

Ex 13:2-15, Ex 22:28 “you shall not delay to offer from the fullness of your harvest and the outflow of your presses. The firstborn of your sons you shall give to me...”, Ex 34:20, Lev 27:26, Num 3, 8, 18, Deut 12:16-17, Dt 14:23, 15:19,

Gift wordstudy:

Gen 43:11 קָחוּ מִזֶּמֶת הָאָרֶץ “take from the strength of the land” translated “take the choice fruit of the land”

Lev 2 and bringing a gift of fine flour: 2:14

“וְאִם־תִּקְרִיב מִנְחַת בִּכּוּרִים לַיהוָה אֲבִיב קִלּוֹי בָּאֵשׁ גֵּרֶשׁ פְּרִמָּלָה תִּקְרִיב אֶת מִנְחַת בִּכּוּרֶיךָ,

“If you offer a grain offering of firstfruits to the Lord, you shall offer for the grain offering of your firstfruits fresh ears, roasted with fire...” This section is among the *qorban* offerings.

Genesis 4:6

וַיֹּאמֶר יְהוָה אֶל־קַיִן
 לָמָּה חָרָה לָּךְ
 וְלָמָּה נִפְלוּ פְּנֵיךָ:

YHWH said to Cain, “Why are you angry? Why has your face fallen?”

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition

Exegetical Notes

Genesis 4:7

הָלוֹא אִם-תִּיטִיב שְׂאֵת
 וְאִם לֹא תִיטִיב לִפְתַּח חַטָּאת רִבֵּץ
 וְאֵלֶיךָ תִשְׁוֹקָתוֹ
 וְאַתָּה תִמְשָׁל-בּוֹ:

If you do well, won't it be raised? And if you do not do well, sin is lying at the door. Its desire is for you, but you must rule it.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition
שְׂאֵת								שְׂאֵת	elevation; dignity
רִבֵּץ				QTms				רִבֵּץ	lie down, lie

Exegetical Notes

Will your face not be lifted up? Parallel to Gen 3:16, see Gen 32:20 “perhaps he will receive me” So will not you be lifted up...expression for fallen face is a bad conscious or lack of favor with someone. Either you can do good or you can continue to go bad. If you do good there will be favor for you (your face will be lifted up). Reminds of Satan prowling around like a lion ready to pounce. YHWH is no longer dealing with the offering (he’s not being rebuked for the offering) but he’s dealing with the fallen face. So the key to understanding the passage is the נשׂא issue. Also see Num 6 & Rom 7.

תִשְׁוֹקָתוֹ

Gen 4:7



Gen 3



This same word is used in the curse of Eve. Compare the construction of the two passages; they are very similar. Compare these two passages for all their similarities. There are many, indicating that these two passages are being brought together for some reason.

Genesis 4:8

וַיֹּאמֶר קַיִן אֶל-הֶבֶל אָחִיו

וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה

וַיִּקָּם קַיִן אֶל-הֶבֶל אָחִיו^a וַיַּהַרְגֵהוּ:

Cain spoke to Abel his brother. Then it happened when they were in the field that Cain rose up against his brother and he killed him.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition

Exegetical Notes

Issue 4:

Cf. Exodus 19:25 → notice awkward transition from chapter 19 to 20. UW expert (former student of Averbeck) says cp 20 cannot be the quoted text because of the wayyiqtol.

Text critical issue:

8^a mlt Mss Edd hic interv; frt ins c ^^GSV גִּלְכָּה הַשָּׂדֶה cf T^J JII

Multiple manuscripts and editions here between; perhaps insert c(?) the Samaritan Pentateuch, Greek, Syriac, Vulgate, “let us go to the field”, compare the Targum J, JII.

In other words there is a substantial witness for this addition of “let us go to the field.”

8 ואמר קין לות הבל אחוהי איתא וניפוק תרויגן לברא והוה כד נפקו תרויהון לברא עני קין ואמר להבל מסתכל אנא דברחמין אתברי עלמא אבל לא כפירי עובדין טבין הוא מידבר ומסב אפין אית בדינא מן בגלל מה אתקבל קרבנד ברעוא וקרבני מני לא איתקבל ברעוא עני הבל ואמר לקין ברחמין איתברי עלמא וכפירי עובדין טבין הוא מידבר ומסב אפין לית בדינא ועל דהוו פירי

עובדיי טבין מדידך וקדמין לדידך אתקבל קרבני ברעוא עני קין ואמר להבל לית דין ולית דיין ולית עלם אחרן ולית למיתן אגר טב לצדיקיא ולית למתפרעא מן רשיעיא עני הבל ואמר לקין אית דין ואית דיין ואית עלם אחרן ואית למיתן אגר טב לצדיקיא ואית למיתפרעא מן רשיעיא ועל עיסק פיתגמיא האיליין הוו מתנציין על אנפי ברא וקם קין על הבל אחוהי וטבע אבנא במיצחיה וקטליה

Comprehensive Aramaic Lexicon, Targum Pseudo-Jonathan to the Pentateuch ((Hebrew Union College, 2005; 2005)), Ge 4:8.

Targum Onkelos: וְהָיָה בְּמַהוּיָהוּן בְּחַקְלָא “And it happened while there were in the field”

Samaritan Pentateuch: “Let’s go to the field and while there were in the field...” Samaritan Pentateuch at <http://rosetta.reltech.org/cgi-bin/Ebind2html/TC/vonGall>

Vulgate: egrediamur foras cumque essent in agro, “Let us go forth abroad. And when they were in the field,” from http://vulgate.org/ot/genesis_4.htm

Without the insertion it appears that the text is incomplete. “Cain spoke to his brother Abel and it happened when they were in the field Cain rose up and ...”

Emanuel Tov takes this as an erroneous omission (Tov 236).

Wenham notes that while it could be an omission, it could also be a difficulty with the MT that the LXX and others tried to alleviate. He also lists options from other exegetes (106).

Von Rad thinks it sounds like a later addition (102).

The ESV leaves it out, the NIV adds it.

The way to express rise against is with על not with אָל and this is the only instance I came across in my Logos search (Dt. 19:11, 28:7, 36,) but see 1 Sam 3:12, I will fulfill against Eli, 1 Sam 22:13 is an example of this possibility but the apparatus there has the alternate of עלי. 1 Sam 24:8, etc.

Genesis 4:9

וַיֹּאמֶר יְהוָה אֶל-קַיִן

אֵי הֶבֶל אָחִיךָ

וַיֹּאמֶר

לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:

YHWH said to Cain, “Where is Abel, your brother?”

He replied, “I do not know. Is it I who is the guardian of my brother?”

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition

Exegetical Notes

Genesis 4:10

וַיֹּאמֶר

מֶה עָשִׂיתָ

קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן־הָאֲדָמָה:

He replied, “What have you done? The voice of your brother’s blood is crying out to me from the ground.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition
צֹעֲקִים				QTmp				צעק	cry; cry out

Exegetical Notes

Genesis 4:11

וְעַתָּה אָרוּר אַתָּה

מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ לִקְחַת אֶת־דְּמֵי אָחִיךָ מִיָּדְךָ:

But now, cursed are you from the (because of the) ground that opened its mouth to take the blood of your brother from your hand.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition
פָּצְתָהּ				QP3fs				פצה	open; set free

Exegetical Notes

Structure:

Compare this to the curse on the man in Gen 3:17.

אֲרִירָה אֶתְהֵמוֹן הָאֲדָמָה בְּעִבְוֹתָי

Gen 4:11

וְעַתָּה אֲרִירָה אֶתְהֵמוֹן הָאֲדָמָה

Genesis 4:12

כִּי תַעֲבֹד אֶת־הָאֲדָמָה לֹא־תִסַּף לָתִתְּכָהּ לְךָ
נֶעַ וְנָד תִּהְיֶה בְּאֶרֶץ:

When you work the ground it will no longer give its power to you, a vagabond and a wanderer you shall be in the land.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition
תַּת				QN-C				נתן	give, put, set
נֶעַ				QTms				נוע	quiver, wave, be unstable
וְנָד		conj		QTms				נוד	move to and fro, wander, waver

Exegetical Notes

Genesis 4:13

וַיֹּאמֶר קַיִן אֶל־יְהוָה גְּדוֹל עֲוֹנִי מִנְשָׂא:

Cain said to YHWH, “My iniquity is more than bearable.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition
מְנַשָּׂא			מִן	QN-C				נשא	lift, carry

Exegetical Notes

Genesis 4:14

הִן גְּרִשְׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה
 וּמִפְּנֵי אֶסְתָּר
 וְהִיְתִי נֹעַ וְנָדָל בְּאֶרֶץ
 וְהָיָה כָל־מֹצְאֵי יְהִרְגֵנִי:

Indeed you are expelling me this day from upon the surface of the ground and I will be hidden from your face and I will be a vagabond and a wanderer in the earth and anyone who finds me will kill me.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition
גְּרִשְׁתָּ				PP2ms				גרש	expel

Exegetical Notes

Genesis 4:15

וַיֹּאמֶר לֹו יְהוָה לְכוּן כָּל־הַרְגוּ קַיִן שִׁבְעָתַיִם יָקָם

וַיִּשֶׂם יְהוָה לְקַיִן אֹת
לְבִלְתִּי הַכּוֹת־אֹתוֹ כָּל־מִצְאָו׃

YHWH said to him, “Therefore anyone who kills Cain will be avenged seven times.”
YHWH established a sign for Cain so that anyone who found him would not strike him.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition
נָקַם				OP3ms				נָקַם	be avenged
הַכּוֹת				FN-C				נָכַח	strike, smite

Exegetical Notes

Note translation above. See Westermann commentary for options, etc.

Genesis 4:16

וַיֵּצֵא קַיִן מִלְּפָנֵי יְהוָה
וַיֵּשֶׁב בְּאֶרֶץ־נֹד קְדָמַת־עֵדֵן׃

Cain left the presence of YHWH and he settled in the land of Nod to the east of Eden.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition

Exegetical Notes

Genesis 4:17

וַיִּדַע קַיִן אֶת־אִשְׁתּוֹ
וַתְּהַר

וַתֵּלֶד אֶת־חֲנוֹךְ

וַיְהִי בְנָהּ עֵיר

וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוֹךְ:

Cain knew his wife and she became pregnant and gave birth to Enoch. Then he built a city. He named the city after the name of his son, Enoch.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition

Exegetical Notes

Genesis 4:18

וַיֹּלֵד לְחֲנוֹךְ אֶת־עִירָד

וְעִירָד יָלַד אֶת־מְחֻיָּאֵל

וּמְחֻיָּאֵל יָלַד אֶת־מְתוּשָׁאֵל

וּמְתוּשָׁאֵל יָלַד אֶת־לָמֶךְ:

Then Irad was born to Enoch. Irad begat Methujael and Methujael begat Methushael and Metushael begat Lamech.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition

Exegetical Notes

אֶת־עִירָד

If Irad is the subject of the passive verb why does it have the direct object marker? Is this the normal construction?

Genesis 4:19

וַיִּקַּח־לּוֹ לְמֶדֶד שְׁתֵּי נָשִׁים
שֵׁם הָאֶחָת עֲדָה
וְשֵׁם הַשֵּׁנִית צִלָּה:

Lamech married two women. The name of the first was Adah and the name of the second was Tsillah.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition

Exegetical Notes

Genesis 4:20

וַתֵּלֶד עֲדָה אֶת־יָבֵל
הוּא הָיָה אָבִי יוֹשְׁבֵי אֹהֶל וּמִקְנָה:

Adah gave birth to Jabal. He was the father of those who dwell in tents and have cattle

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition

Exegetical Notes

Genesis 4:21

וְשֵׁם אָחִיו יוֹבָל
הוּא הָיָה אָבִי כָל־תַּפְּשׁ כְּנֹר וְעֹגֶב:

The name of his brother was Jubal. He was the father of all who play (handle) the lyre and flute.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition
תִּפֵּשׂ				QTms				תִּפֵּשׂ	seize; handle, use
כְּנֹר								כְּנֹר	zither, lyre
וְעֹגֵב								עֹגֵב	flute

Exegetical Notes

Genesis 4:22

וַצִּלָּה גַם־הִוא יִלְדָה אֶת־תּוּבַל קַיִן לְטֵשׂ כָּל־חֲרָשׁ נְחֹשֶׁת וּבַרְזֶל
וְאֶחָיוֹת תּוּבַל־קַיִן נַעֲמָה:

Tsillah, she also gave birth to Tubal Cain who hammered out all sorts of instruments of bronze and iron. The sister of Tubal Cain was Naamah

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition
לְטֵשׂ				QTms				לִטַּשׁ	hammer, sharpen; hammerer
חֲרָשׁ				QTms				חָרַשׁ	plough; engrave; devise

Exegetical Notes

Genesis 4:23

וַיֹּאמֶר לְמַד לְנָשָׁיו עֲדָה וַצִּלָּה
שִׁמְעֹן קוּלֵי נָשִׁי לְמַד

הָאִזְנָה אִמְרָתִי
כִּי אִישׁ הִרְגֹתִי לְפָצְעִי
וַיֵּלֶד לְחִבְרָתִי:

Lamech spoke to his wives Adah and Tsillah, “Listen to my voice, wives of Lamech. Give ear to my words for a man I have killed due to my bruise, a child for my wound.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition
לְפָצְעִי			לְ					פָּצַע	bruise, wound
לְחִבְרָתִי			לְ					חִבְרָה	stripe, wound

Exegetical Notes

Genesis 4:24

כִּי שִׁבְעָתַיִם יָקַם־קַיִן
וְלִמְךָ שִׁבְעִים וְשִׁבְעָה:

Cain was avenged seven times, but Lamech seventy-seven times

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition

Exegetical Notes

Genesis 4:25

וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ
וַתֵּלֶד בֶּן

וַתִּקְרָא אֶת־שְׁמוֹ שֵׁט
 כִּי שֵׁת־לִי אֱלֹהִים זָרַע אַחֲרַי
 תַּחַת הַבַּיִת
 כִּי הִרְגוּ קַיִן:

Adam knew his wife and she gave birth to a son. She named him Seth because God has given to me another seed in place of Abel because Cain killed him.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition

Exegetical Notes

Genesis 4:26

וּלְשֵׁט גַם־הוּא יִלְד־בֶּן
 וַיִּקְרָא אֶת־שְׁמוֹ אֶנֶשׁ
 אִז הוּחַל לְקָרָא בְּשֵׁם יְהוָה: פ

A son was also born to Seth and he named him Enosh. At that time it was begun to call on the name of YHWH.

Word Analysis

text	:	prefix	prefix	parsing	suffix	suffix	>	root	definition
הוּחַל				OP3ms				חלל	be begun

Exegetical Notes

Issue 7:

“On the name of YHWH”

Genesis 4:26	וּלְשֵׁט גַם־הוּא יִלְד־בֶּן וַיִּקְרָא אֶת־שְׁמוֹ אֶנֶשׁ אִז הוּחַל לְקָרָא בְּשֵׁם יְהוָה: פ
--------------	------------------------------------------------------------------------------------------------

Genesis 12:8	8 וַיִּעָתֶק מִשֵּׁם הַהָרָה מִקְדָּם לְבֵית־אֵל וַיֵּט אֹהֶלָה בְּיַת־אֵל מִיַּם וְהָעֵי מִקְדָּם וַיְבַרְשֵׁם מִזֶּבֶחַ לַיהוָה וַיִּקְרָא בְּשֵׁם יְהוָה:
Genesis 13:4	4 אֶל־מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה שָׁם בְּרֵאשִׁיטָה וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם יְהוָה:
Genesis 16:13	וַתִּקְרָא שֵׁם־יְהוָה הַדֹּבֵר אֵלֶיהָ אַתָּה אֵל רָאִי כִי אִמְרָה הִנֵּם הַלֵּם רָאִיתִי אַחֲרַי רָאִי
Genesis 21:33	וַיִּטַע אֲשֵׁל בְּבֶאֱר שִׁבְעַ וַיִּקְרָא־שָׁם בְּשֵׁם יְהוָה אֵל עוֹלָם
Genesis 26:25	וַיְבַן שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם יְהוָה וַיִּט־שָׁם אֶהְלֹו וַיְבַרְשֵׁם עַבְדֵי־יִצְחָק בְּאֵר:

Ex 34:5

proclaim the name of YHWH

Ex 35:30	call on the name of Bezalel filled him with the Spirit for crafting temple
1 Kings 18:24	Elijah and the prophets of Baal calling on their gods
1 Kings 22:16	16 וַיֹּאמֶר אֵלָיו הַמֶּלֶךְ עַד־כַּמָּה פְּעָמִים אָנִי מִשְׁבַּעְיָד אֲשֶׁר לֹא־תִדְבֹר אֵלַי רַק־אָמַת בְּשֵׁם יְהוָה:
2 Kings 5:11	Namaan thought Elisha would go out to him and call on the name of his God
1 Chr 16:8	
Esther 2:14	Esther would not go in again unless she was called on by name
Psalms 105:1	call upon his name (YHWH's)
Is 12:4	call upon his name
Isa 43:1	
Isa 43:7	
44:5	call on the name of Jacob
Joel 3:5	everyone who calls on the name of YHWH will be saved
Amos 6:10	10 וַנִּשְׂאֹו דוֹדוֹ וּמִסְרָפוֹ לְהוֹצִיא עֲצָמִים מִן־הַבַּיִת וְאָמַר לְאִשֶׁר בִּירְכָתִי הַבַּיִת הַעוֹד עִמָּד וְאָמַר אֶפֶס וְאָמַר הֵס כִּי לֹא לְהַזְכִּיר בְּשֵׁם יְהוָה:
Zeph 3:9	that all of them will call upon the name of YHWH.
Zephaniah 3:12	12 וְהִשְׁאֲרֵתִי בְקִרְבֶּךָ עִם עֲנִי וְדָל וְחָסוּ בְשֵׁם יְהוָה:
Zech 13:9	they will call upon my name
Psalms 129:8	8 וְלֹא אָמְרוּ הַעֲבָרִים בְּרִכְתֵי־יְהוָה אֲלֵיכֶם בְּרִכְנוּ אֶתְכֶם בְּשֵׁם יְהוָה:
1 Chronicles 16:2	2 וַיְכַל דָּוִד מִהַעֲלוֹת הָעֹלָה וְהַשְׁלָמִים וַיְבַרֵךְ אֶת־הָעָם בְּשֵׁם יְהוָה:
1 Chronicles 21:19	19 וַיַּעַל דָּוִד בְּדַבְרֵ־גֹד אֲשֶׁר דִּבֶּר בְּשֵׁם יְהוָה:
2 Chronicles 18:15	15 וַיֹּאמֶר אֵלָיו הַמֶּלֶךְ עַד־כַּמָּה פְּעָמִים אָנִי מִשְׁבַּעְיָד אֲשֶׁר לֹא־תִדְבֹר אֵלַי רַק־אָמַת בְּשֵׁם יְהוָה:

הוֹחֵל

hof: pf. הוֹחֵל: to be begun Gn 4:26. †

HALOT

Text critical issue: ^{a-a} **𐤄** *o'ototz h'lipisen* (𐤅𐤒𐤓); **𐤅** *iste coepit*, 𐤅𐤒𐤓 𐤒𐤓?

The LXX has “*οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα κυρίου τοῦ θεοῦ*”

So the LXX uses the Aorist active indicative of “to hope, expect.”

Collins notes:

...page 207 These difficulties have included questions over the meaning of, “it \Was begun”: some have taken it as “to profane,” while others have emended the text to “he hoped,” as in the Septuagint. Still other problems have to do with the sense of “call upon the name of the LORD”: does that refer to public or private religion? And finally, this seems to present a basis for source criticism: here the J source has people knowing the name the LORD, while according to the E source Exod. 3:14-15 and the P source Exod. 6:3, it was Moses who introduced this name to Israel.

The Hebrew idiom “to call upon the name of a deity means to invoke that deity in worship, without stressing the specific name by which the worshiper invokes the deity. “To call upon the name of the LORD” appears elsewhere in Genesis: 12:8; 13:4; 21 :33; 26:25, where it is connected with altars and public worship. Thus Genesis 4:26 describes the “origin of regular divine worship”^{S3} and says nothing about the precise name used; this makes sense in view of the increasing population. The population increase explains as well why this would be the “beginning,” since in verses 3-5 there was already sacrificial worship-but presumably not in as highly ordered a fashion as the number of worshipers would now require.

If we look at it this way, we find nothing one way or the other about sources after all, Eve used the Lord’s name in Gen. 4: 1, but at least we do not have to conclude that this verse shows that the sources disagree. Further, we see how the traditional Masoretic Text is quite clear, and we lose all reason to correct it.

Wenham (16-117):

, Reviewing the variety of interpretations which this simple statement has spawned. S. Sandmel said that his article might be called “a history of reading difficulties into a text” “Genesis 4:26b,” HUCA 32 1961 19-29. Early Jewish exegetes understood ?11 m “began” to have its other common meaning. “polluted,” and therefore held that this sentence was referring to the introduction of idolatry. But this is unlikely, given the succeeding phrase

“on the name of the LORD.” “To call on the name of the LORD” is used elsewhere in Genesis of the patriarchs 12:8; 13:4; 21 :33; 26:25, and it seems to be an umbrella phrase for worship, most obviously prayer and sacrifice. On this view Gen 4:26 is noting the origin of regular divine worship, just as the preceding verses have noted the origins of farming, music, and metallurgy. Though Cain and Abel offered sacrifice, this verse notes its reintroduction on a regular ... Many commentators have attached special significance to the mention of the LoRD here: they interpret It to mean “This was the first time men began to address God in prayer as the LORD.” It is said that whereas E Exod 3: 14-15 and P Exod 6:3 date the introduction of the name “Yahweh” to the time of Moses, here J brings it back to primeval times. However, this view is not tenable for the following reasons: First, J has already allowed Eve to mention Yahweh’s name in 4: 1 In a prayerlike exclamation’, so J can hardly be supposed to be laying stress on the newness of the name in Enosh’s time. Second. As Westermann points out, such an Interpretation puts the historical remarks in Exodus on a par ...It makes better sense to take this remark as a comment on the fact that all nations worship, not as a comment on the name under which they worship God. Third, it is dubious whether even in the patriarchal narratives the phrase “call on the name of the LORD” means that they were worshipping him as Yahweh. ...is simply noting the beginning of public worship. A conclusion that receives further support fro the Sumerian Hood story. Which mentions the building of the : first cities and the establishment of worship in the ore-flood era. “He regularly performed to perfection the august divine services and offices” line 90. ...: it is interesting that ..calling on the name of the LORD” is linked to the line of Seth. For from Seth descended Noah, and from him ultimately the patriarchs, who are several times said to have called on the name of the LoRD 12:8; 13:4; 21 :33; 26:25.

Mathews (291):

Enosh’s birth marks an important point in the development of the righteous lineage of Adam. At this time people “began to call on the name of the LORD” ..I. Here Enosh and his descendants contrast with Cain’s descendants, who are remembered for their urbanization of society and the vices introduced by Lamech. Moreover, the reference to “calling on the name of the LORD” links 4:25-26a with the succeeding material at 5:2-3, where the “naming” formula reappears, “And shelhe called his name

The Hebrew text has an indefinite construction literally, “it was begun to call . . .”, resulting in no stated subject. The modern versions rightly supply the subject, such as “men” NIV, NASB, NJPS or “people” NRSV, REB. The ... In effect, by attributing to Seth’s first genealogical descendant the innovation of public worship, the versions draw an even

sharper distinction between Cain's offspring and that of Seth: Cain's firstborn and successors pioneer cities and the civilized arts, but Seth's firstborn and successors pioneer worship. Is it coincidental that the next utterance of the name "LORD" is Lamech's prayer concerning Noah's birth and role 5:29?

The Jewish targums. However. Reflect the opposite opinion of Enosh. They rendered the Hebrew "began" but also took it as the verb "pollute"³³⁶ Thus the verse referred to the defilement of the name Yahweh by the making of an idol and giving it the sacred name. Enosh then was viewed not as the paradigm of antediluvian godliness but the beginning of

...

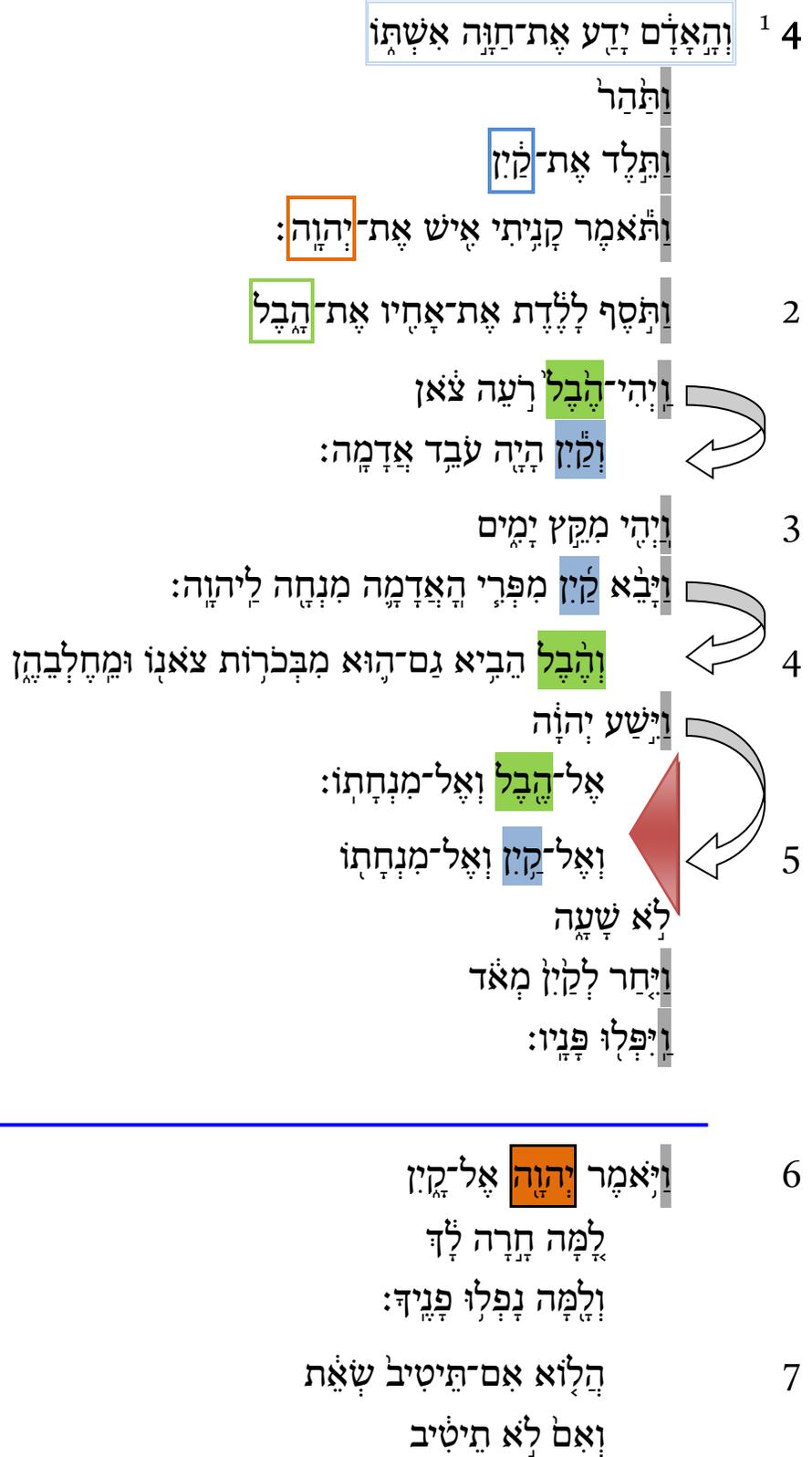
Von Rad (109):

He takes the view that calling on YHWH is older in J, etc.

Speiser (37):

Tries to address the issue of YHWH being used so early.

Passage Structure



לִפְתַּח חֲטָאת רִבְּץ

וְאֵלֶיךָ תִּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל-בּוֹ:

8 וַיֹּאמֶר קַיִן אֶל-הֶבֶל אָחִיו
וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה
וַיִּקַּם קַיִן אֶל-הֶבֶל אָחִיו
וַיַּהַרְגֵהוּ:

9 וַיֹּאמֶר יְהוָה אֶל-קַיִן

אֵי הֶבֶל אָחִיךָ

וַיֹּאמֶר

לֹא יָדַעְתִּי

הֲשֹׁמֵר אָחִי אֲנִי:

10 וַיֹּאמֶר מַה עָשִׂיתָ

קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן-הָאֲדָמָה:

11 וְעַתָּה אָרְוֵר אֹתָהּ מִן-הָאֲדָמָה

אֲשֶׁר פָּצַתָּה אֶת-פִּיהָ

לְקַחַת אֶת-דְּמֵי אָחִיךָ מִיָּדְךָ:

12 כִּי תִעַבְדַּל אֶת-הָאֲדָמָה

לֹא-תִסָּרֵף תִּתְּכֶנָּה לְךָ

נָע וָנָד תִּהְיֶה בְּאֶרֶץ:

13 וַיֹּאמֶר קַיִן אֶל-יְהוָה

גְּדוֹל עוֹנֵי מִנְּשָׂא:

14 הִן גִּרְשֶׁת אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאָדָמָה

וּמִפְּנֵי אֶסְתֵּר

וְהָיִיתִי נֶעַ וְנָד בְּאֶרֶץ

וְהָיָה כָּל־מִצְאֵי יְהִרְגֵנִי:

וַיֹּאמֶר לּוֹ יְהוָה

15

לְכֹן כָּל־הַרְג לִזְנוֹ שְׁבַע־תִּים יָקָם

וַיֵּשֶׁם יְהוָה לְקֹן אֹת

לְבַלְתִּי הַכּוֹת־אֹתוֹ כָּל־מִצְאוֹ:

וַיֵּצֵא קֹן מִלִּפְנֵי יְהוָה

16

וַיֵּשֶׁב בְּאֶרֶץ־נֹד קְדַמ־תַּעֲדוֹן:

וַיֵּדַע קֹן אֶת־אִשְׁתּוֹ

17

וַתְּהַר

וַתֵּלֶד אֶת־חֲנוּךְ

וַיְהִי בְנֵה עֵיר

וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוּךְ:

וַיֵּלֶד לְחֲנוּךְ אֶת־עִירֹד

18

וַעִירֹד יָלַד אֶת־מְחוּיָאֵל

וּמְחוּיָאֵל יָלַד אֶת־מְתוּשָׁאֵל

וּמְתוּשָׁאֵל יָלַד אֶת־לָמֶךְ:

וַיִּקְח־לוֹ לָמֶךְ שְׁתֵּי נָשִׁים

19

שֵׁם הָאֶחָת עֵדָה

וּשֵׁם הַשְּׁנִית צֵלָה:

- 20 וַתֵּלֶד עֵדָה אֶת־יִבְלָה
הוא הָיָה אָבִי יִשָּׁב אֶהָל
וּמְקַנָּה:
- 21 וְשֵׁם אָחִיו יוֹבֵל
הוא הָיָה אָבִי כָּל־תַּפְּשׁ כְּנֹזֵר וְעוֹגֵב:
- 22 וַצֵּלָה גַם־הִוא יֵלֶדָה אֶת־תּוֹבֵל קִזָּן
לְטִישׁ כָּל־חֲרָשׁ נְחֹשֶׁת וּבְרִזָּל
וְאַחֹת תּוֹבֵל־קִזָּן נַעֲמָה:
- 23 וַיֹּאמֶר לְמֹד לְנָשָׁיו עֵדָה וַצֵּלָה
שָׁמַעַן קוֹלִי נָשִׁי לְמֹד
הֵאֲזִינָה אִמְרָתִי
כִּי אִישׁ הֲרִגְתִּי לְפִעֲעִי
וַיֵּלֶד לְחִבְרָתִי:
- 24 כִּי שִׁבְעַתַּיִם יִקְס־קִזָּן
וְלְמֹד שִׁבְעִים וְשִׁבְעָה:
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- 25 וַיֵּלֶד אָדָם עוֹד אֶת־אִשְׁתּוֹ
וַתֵּלֶד בֶּן
וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת
כִּי שֵׁת־לִי אֱלֹהִים זָרַע אַחֲרַי תַּחַת הַקֶּבֶל
כִּי הֲרִגוּ קִזָּן:
- 26 וּלְשֵׁת גַּם־הִוא יֵלֶד־בֶּן
וַיִּקְרָא אֶת־שְׁמוֹ אֲנֹשׁ
אֲז הוּחַל לְקָרָא בְּשֵׁם יְהוָה: פ