GENESIS
Chapter 4

Cain and Abel

Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the LORD." 2 And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. 3 In the course of time Cain brought to the LORD an offering of the fruit of the ground, 4 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, 5 but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. 6 The LORD said to Cain, "Why are you angry, and why has your face fallen? 7 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." 8 Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. 9 Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" 10 And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground. 11 And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. 12 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." 13 Cain said to the LORD, "My punishment is greater than I can bear. 14 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." 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. 16 Then Cain went away from the presence of the LORD and settled in the land of Nod, east of Eden. 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. 18 To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. 19 And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. 20 Adah bore Jabal; he was the father of those who dwell in tents and have livestock. 21 His brother's name was Jubal; he was the father of all those who play the lyre and pipe. 22 Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah. 23 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. 24 If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold." 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." 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.

4:1 *With the help of the LORD.*† Eve acknowledged that God is the ultimate source of life (see Ac 17:25). According to Luther's translation ("I have the man, the Lord") Eve believed that her son was the fulfillment of the promise in 3:15. (CSB)

Adam and Eve were the first sinners, but also the first believers, the beginning of the Church of God on earth. We walk in the footsteps of Eve's faith. (Kretzmann)

gotten a man - Hebrew phrase (quanithi) is wordplay on the name Cain (qayin). With the help of. Unusual grammar. Some interpreters, including Luther (AE 1:242), understand Hebrew to mean that Eve though Cain was the Lord incarnate, the fulfillment of the promise of the seed in 3:15. Eve's statement

more likely recognizes that the fulfillment of her role as mother is a gift from God and that God has seen her through the pain of childbirth (3:16). (TLSB)

Cain – In the order of natural procreation, according to the blessing which the Lord had pronounced upon the man and his wife, Eve gave birth to a son, whom she named Cain (possession). (Kretzmann)

4:2 *Abel.* The name means "breath" or "temporary" or "meaningless" (the translation of the same basic Hebrew word that is in Ecc 1:2; 12:8) and hints at the shortness of Abel's life. (CSB)

This was her second child, her second son, whose name Abel (vanity) indicates that she was feeling the vanity of this earthly life and hoped all the more eagerly for salvation. (Kretzmann)

Abel was a keeper of sheep - Abel tended their flocks, which is probably implied in the distinction between "beasts of the earth" and "livestock" mentioned in the creation account (1:24-25), but this is the first time domestication is specifically mentioned in the Bible. (TLSB)

Cain a worker of the ground - Cain tended the soil that God had given his father. (TLSB)

4:3–4 *Cain brought...fruit of ground...Abel brought fat portions…of the firstborn of his flock.* The contrast is not between an offering of plant life and an offering of animal life, but between a careless, thoughtless offering and a choice, generous offering (cf. Lev 3:16). Motivation and heart attitude are all-important, and God looked with favor on Abel and his offering because of Abel's faith (Heb 11:4). (CSB)

In the very mention of the gift there is an indication of the difference in the attitude of the hearts; for whereas it is said of Cain only in general that he brought of the fruit of the soil, it is stated concerning Abel that he brought of the first-born of his flock, such as were in the best of condition, rich in fat. The gifts thus expressed the difference between Abel's free and joyful faith and Cain's legal, reluctant state of heart, Heb. 11, 4; 1 John 3, 12. (Kretzmann)

4:3 *in the course of time* - Literally, "end of days," implying the end of the growing season. Cain's offering is apparently intended as a thanksgiving offering for the harvest. The text does not record God commanding offerings of any kind, so we must assume that this is either a spontaneous offering of thanks or that God's command was not recorded. (TLSB)

4:4 *firstborn.* Indicative of the recognition that all the productivity of the flock is from the Lord and all of it belongs to him. (CSB)

Like Cain's gift, Abel's gift was a thank offering, in this case for the fruitfulness of his flock. (TLSB)

Lord had regard for Abel – Hebrew "look at," "gaze upon,' "pay attention to." God favored Abel's sacrifice. (TLSB)

The Lord searches the reins and the heart. He noted the humble faith of Abel, whose one thought was to give the Lord a proof of the sincere gratitude for all the goodness and mercy which had been vouchsafed him. But God saw also the hypocrisy of Cain's heart, the fact that he was not interested in the worship which his hands were performing. He therefore indicated His pleasure in the one case and His displeasure in the other, either by some outward sign visible in the smoke of the offering, or by a subsequent rich blessing in the case of Abel, or through the mouth of Adam, as the priest of the family congregation. It is not the outward size of our gifts and offerings which makes them acceptable in the sight of the Lord, but the attitude of our hearts and minds toward God. He wants pure love flowing out of sound faith. (Kretzmann)

4:5 *had no regard* – God did not pay attention to Cain's offering. Abel's offering was not inherently superior to Cain's offering. Both were proper thank offerings. Throughout the OT, God looks with favor on offerings of grain and other produce, just as He does on offering of animals. God regarded Abel's offering because it was given in true faith (Heb. 11:4). Although the text does not say so directly, the language implies that the offerings were accompanied by prayer request, and that Abel received that for which he prayed but Cain did not. (TLSB)

very angry. God did not look with favor on Cain and his offering, and Cain (whose motivation and attitude were bad from the outset) reacted predictably. (CSB)

This paragraph shows the progress of actual sin, from the evil desire of the heart to the sinful act. Cain was jealous of his brother Abel because of the latter's humble faith and his consequent acceptance by God. He was angry exceedingly, he was filled with bitter wrath, which was reflected in his face, in the expression of his eyes, in his distended nostrils. He fell to dark brooding and evil plotting. (Kretzmann)

4:6 *why are you angry* – The Lord's warning at this time had reference both to the cause and to the possible consequences of Cain's wrath. He implies, first of all, that the brooding posture assumed by Cain, was unreasonable, foolish, in the circumstances. (Kretzmann)

Cain made the common mistake of thinking that God can be influenced by means of our offerings. God repeatedly reminds His people that He will be gracious to whom He will be gracious and will show mercy upon whom He will show mercy (Ex. 33:19). Irenaeus of Lyons: "God is not appeased by sacrifice…He who thus cherishes secret sin does not receive God by that sacrifice which is offered correctly as to outward appearance" ANF 1:485). (TLSB)

4:7 *you do well* – The fault lay altogether with Cain himself; for if he had done well, if he had had faith and shown this faith in truly good works, in acceptable offerings, then he would have experienced the appreciation for which he seemed anxious, and could have lifted his countenance in token of a good conscience. (Kretzmann)

Several aspects of this verse are difficult. "Will you not be accepted?" Suggests that doing good shoud be its own satisfaction. ESV note says "Hebrew 'will there not be a lifting up (of your face)?'" (TLSB)

The meaning of the whole statement, then is this: As long as you do right you are acceptable to God, not in the sense of meriting such acceptance, but rather in the sense, warranted by the connection of a warning and a searching question: Have you forfeited your acceptability by doing ill? (Leupold)

sin is crouching at your door. The Hebrew word for "crouching" is the same as an ancient Babylonian word referring to an evil demon crouching at the door of a building to threaten the people inside. Sin may thus be pictured here as just such a demon, waiting to pounce on Cain—it desires to have him. He may already have been plotting his brother's murder. (CSB)

Cain should resist the attempt of sin to rule him. The dominating power of sin does not come from God. (TLSB)

If, on the other hand, his sacrifice was not brought in true faith and he was now angry over his rejection, then sin, like a wild, predatory beast, would crouch at the door of his heart, eager for even the slightest opportunity to enter and to work its will. (Kretzmann)

James 4:7, too, urges a resisting action. Both the James and Peter texts point to the power of the Word. Eph 6:17 reminds that "sword of the Spirit" is the Word and an offensive weapon. Matt 6:33 reminds us that as we spend time in the Word God helps us. As we are in God's Word we are in God's presence and we have God in our midst. Fellow Christians are also a gift from God to help fight the devil.

Lord help me to search for ways to spend time in the Bible with family and friends.

it desires is for you. In Hebrew, the same expression as that for "Your desire will be for [your husband]" in 3:16 (see also SS 7:10). (CSB)

God warns Cain to resist the temptation to take out his anger and disappointment on his brother. Cf. 3:16 on the issues of "desire and rule" that confronted Eve. Melanchthon: "(God statement) teaches the difference between inward righteousness and external sacrifices…There is (also) a warning concerning the coming judgment" (Chem, LTh 1:311). (TLSB)

That is as it should be in the heart of the child of God. Although the desire of sin is always directed against man with the intention of gaining control over him, yet the believer will keep the upper hand, will hold the wrath of the heart back with the firmness of the sanctified mind. (Kretzmann)

4:8 Cain did not heed God's warning. He gave in to the domination of sin and exercised his angry desire by killing his brother. (TLSB)

Cain spoke to Abel – The warning of the Lord was disregarded, deliberately set aside, as he started a quarrel with his brother. (Kretzmann)

The substance of Cain's conversation with Abel may have been accidentally omitted from the Masoretic Hbr text used as the basis of most modern translations. (TLSB)

rose up against brother … and killed him. The first murder was especially monstrous because it was committed with deliberate deceit ("Let's go out to the field"), against a brother (see vv. 9–11; 1Jn 3:12) and against a good man (Mt 23:35; Heb 11:4)—a striking illustration of the awful consequences of the fall. (CSB)

Cain did not try to keep the sinful desire of his heart in subjection, and so the end of the quarrel was murder. Note that the words "his brother" are repeated again and again, in order to emphasize the heinousness of the first murder. In our hearts also evil thoughts are found: murders, with all the jealousy, envy, bitterness, hatred, and anger that this climax of wickedness presupposes, and our constant endeavor must be to conquer the inclination toward all these sins and to keep the example of pious Abel before our eyes. (Kretzmann)

4:9 *Where … ?* A rhetorical question (see 3:9). (CSB)

God asked the question to give Cain the opportunity to confess his sin (cf. 3:11). (TLSB)

The arraignment of God in this case is like that against Adam and Eve after their transgression. The Lord confronts the murderer with a direct question regarding the whereabouts of his brother Abel, with the intention of working repentance in his heart. (Kretzmann)

I do not know. An outright lie. (CSB)

Am I my brother's keeper? A statement of callous indifference—all too common through the whole course of human history. (CSB)

That is the attitude of the hardened sinner, to deny all responsibility, to challenge the Lord with a bold lie: I don't know; am I supposed to be my brother's special keeper and guardian? Sin, willfully committed, always hardens the heart, until all hope of repentance, of a godly sorrow, is futile. (Kretzmann)

4:10 *Your brother's blood is crying to me from the ground.* Abel, in one sense a prophet (Lk 11:50–51), "still speaks, even though he is dead" (Heb 11:4), for his spilled blood continues to cry out to God against all those who do violence to their human brothers. But the blood of Christ "speaks a better word" (Heb 12:24). (CSB)

The great Judge now flatly confronts the murderer with the evidence of his crime: The voice of the blood of thy brother, every single drop of it, is crying to Me from the earth. Blood that is shed in malicious murder may not cry with a voice audible to men, but it cries to God, as the Avenger of all crimes, nevertheless; for murder belongs to the deeds that cry to heaven, a fact which lived in the consciousness of even the heathen nations. (Kretzmann)

4:11 *cursed.* The ground had been cursed because of human sin (3:17), and now Cain himself is cursed. Formerly he had worked the ground, and it had produced life for him (vv. 2–3). Now the ground, soaked with his brother's blood, would symbolize death and would no longer yield for him its produce (v. 12). (CSB)

Adam was driven from the garden for his sin, was forced to toil to get the earth to produce fruit. Now Cain, as a result of his further sin, will be driven off the soil entirely. It will produce no fruit for him (v. 12). (TLSB)

The curse of God rested upon Cain in such a way that it denied him a form of sustenance by way of tilling the ground, the work with which he had till now gained his livelihood. Because the earth had been obliged to open her mouth wide, in the act of swallowing the innocent blood of Abel, therefore the soil now rebelled against the murderer, refusing to serve him as heretofore. (Kretzmann)

opened its mouth - Grave in which Cain buried Abel is pictured as the mouth of the land, which has opened to swallow the dead from the killer's hand. (TLSB)

4:12 *a fugitive.* Estranged from his fellowman and finding even the ground inhospitable, he became a wanderer in the land of wandering (see NIV text note on v. 16). (CSB)

As Cain will not be able to earn his living by tending the soil, he will have to search for sustenance. (TLSB)

The irrational creature suffers and groans on account of the sin of man. The earth refuses to yield a crop to the murderer, no matter how hard he should attempt to coax it by the most careful tilling. A feeling of inward quaking, of trembling, of restlessness, would result in Cain's outward fleeing, in a roving without home and without definite relationships. To this day this is the mark of the murderer, for his conscience will give him no rest, but drives him from one city to another, from one country to the next. (Kretzmann)

4:13 *My punishment is greater than I can bear.* Confronted with his crime and its resulting curse, Cain responded not with remorse but with self-pity. His sin was virtually uninterrupted: impiety (v. 3), anger (v. 5), jealousy, deception and murder (v. 8), falsehood (v. 9) and self-seeking (v. 13). The final result was alienation from God himself (vv. 14, 16). (CSB)

Cain's punishment is twofold: expulsion from the land, so that he must wander the earth (v. 12) and separation from God (v. 14). His selfish response shows a lack of true repentance. Cain demonstrates no guilt or remorse over his sin; rather, he complains about the harshness of his punishment. (TLSB)

Instead of turning to the Lord in true repentance, Cain gives himself up to utter despair, declaring that the guilt of his sin is too great for him to endure, that the punishment meted out to him is too heavy for him to bear. His words imply an accusation against the Judge, who has laid upon him such an unendurable burden. (Kretzmann)

4:14–15 *whoever … anyone … no one.* These words seem to imply the presence of substantial numbers of people outside Cain's immediate family, but perhaps they only anticipate the future rapid growth of the race. (CSB)

4:14 *I shall be hidden* - Just as Adam was expelled from God's presence when he was forced out of the Garden of Eden, so Cain interprets his being forced off the land as an expulsion from God's presence. Separation from God is the most severe aspect of divine judgment. (TLSB)

I shall be a fugitive and wanderer – In bitter resentment the words pour forth from the mouth of Cain, accusing God of denying him as much as a single spot on the face of the earth where his foot might find rest. Moreover, whereas God had formerly revealed Himself also to him in the worship of the family, Cain now was condemned to be hidden from the face of God, in constant danger of the avenger of blood who might arise from among his brothers and sisters. The complaint of Cain was at the same time a plea for some sort of assurance on the part of God respecting his own safety. (Kretzmann)

whoever finds me - Cain expects to encounter his other siblings in his wanderings. They are not mentioned in this account because they are not important to the story of Cain killing his brother. The Bible does not attempt to give us a complete, detailed history of everything, but focuses on events most important to its theological purpose. (TLSB)

kill me - Following the biblical principle that the punishment should fit the crime, Cain expects that God's judgment against him for killing his brother will eventually lead to his own death. (TLSB)

4:15 *sevenfold.* This "sevenfold" apparently means "seven times as heavy a punishment as Cain merited (Delitzsch). The statement as such give assurance to Cain. (Leupold)

mark. A warning sign to protect him from an avenger. For the time being, the life of the murderer is spared (but see 6:7; 9:6). For a possible parallel see Eze 9:4. (CSB)

Never described and important. What is important is the God continued to care for Cain even after pronouncing judgment on him, just as He provide clothes for Adam and Eve to show His ongoing care for them after the fall (3:21). Chemnitz: "God…clearly prohibits private revenge" (LTh 2:353). (TLSB)

To assure Cain that no revenge would be taken on him, the faith Lord gave Cain a sign. Some have understood this to be a visible mark of identification on his body. The Hebrew seems to suggest it was a miraculous sign God gave to Cain, similar to the signs to God gave to Moses (Exodus 4:8-9), to Gideon (Judges 6:17-22), or Hezekiah (Isaiah 38:5-8). In either case, the sign was a miraculous reassurance to Cain that his life would be spared. (PBC)

That was God's answer to Cain's plea, a decree which delivered him to the pains of an evil conscience, after which he may later have welcomed death as a relief. A sevenfold vengeance the Lord threatened to

every one who would slay Cain. At the same time the Lord transmitted to Cain some sign, or token, which secured immunity for him against any avenger of blood. Cut off from the companionship of decent human beings, therefore, ostracized so far as the children of God were concerned, Cain became a fugitive and a vagabond, a warning example to all men that would hear of his case that God will not be mocked. Thus the Lord always takes care of His saints, and will avenge their blood upon their enemies. They that trust in Him shall not be ashamed. (Kretzmann)

4:16 *Nod.* Location unknown. (CSB)

Wordplay on Hebrew "nad," translated "wanderer" (v. 14); general description of Cain's situation. This word does not occur elsewhere in the Bible or other ancient Ner Eastern literature as a place name. (TLSB)

4:17–18 *Cain … Enoch … Irad … Mehujael … Methushael … Lamech.* Together with that of Adam, these names add up to a total of seven, a number often signifying completeness (see v. 15). Each of the six names listed here is paralleled by a similar or identical name in the genealogy of Seth in ch. 5 as follows: Kenan (5:12), Enoch (5:21), Jared (5:18), Mahalalel (5:15), Methuselah (5:25), Lamech (5:28). The similarity between the two sets of names is striking and may suggest the selective nature of such genealogies. (CSB)

As is the practice throughout Genesis, the line of Cain's descendants is terminated with a brief genealogical summary because he does not inherit the promise (3:15) given to his parents. The main story resumes with those through whom the promise will be transmitted, staring in v. 25. (TLSB)

his wife - Apparently from among the other descendants of Adam and Eve to which Cain had previously referred (v. 14; cf 12:13, Abram's marriage to his halfsister, Sarai). Such marriages were likely common in this earliest period of history. The Lord would later prohibit marriages to close kin (Lev. 18). (TLSB)

Enoch - First of several OT people by this name. Augustine: "It does not follow that we are to believe this to have been (Cain's) first-born; for we cannot suppose that this is proved by the expression 'he knew his wife,' as if then for the first time he had had intercourse with her… Scripture employs this expression neither always when a birth is recorded not then only when the birth of a first-born is mentioned" (NPNF1 2:290). (TLSB)

built a city - Different interpretations of Hebrew are possible. Likely Enoch built the city and named it after his son Irad. It is the first city mentioned in the Bible. That it was built by a descendant of Cain, who was no longer able earn a living by tilling the soil, is appropriate. The term "city" may be misleading to modern readers. The earliest permanent settlements in the ancient Near East were extremely small, often with dwellings for just a few families. (TLSB)

4:17 *city.* The Hebrew for this word can refer to any permanent settlement, however small. Cain tried to redeem himself from his wandering state by the activity of his own hands—in the land of wandering he builds a city. (CSB)

4:19 *took two wives.* Polygamy entered history. Haughty Lamech, the seventh from Adam in the line of Cain, perhaps sought to attain the benefits of God's primeval blessing by his own device—multiplying his wives. Monogamy, however, was the original divine intention (see 2:23–24). (CSB)

First polygamy in OT, which strongly suggests that it was a deviation from the norm at that time, and that this was the first instance among Adam's descendants. Though God did not specifically prohibit

polygamy, it contradicted His design for marriage from the beginning, which consisted of the permanent union of one man and one woman. (TLSB)

4:20–22 *Jabal … Jubal … Tubal-Cain.* Lamech's three sons had similar names, each derived from a Hebrew verb meaning "to bring, carry, lead," and emphasizing activity. Tubal-Cain's name was especially appropriate, since "Cain" means "metalsmith." (CSB)

4:20 *have livestock* - Jabal was likely the father of those who engage in transhumance, the agrarian lifestyle characteristic by tending livestock while moving from place to place according to the season, thus living in tents. (TLSB)

4:21 *lyre and pipe* - ESV has lyre and pipe. Archeologists have found evidence of musical instruments dating back to at least 3000 BC. Lyre was the forerunner of modern harp, but may have been more like a modern zither (a wooden soundbox with strings stretched across the top that may be plucked or strummed). Whatever it configuration, the lyre here is a stringed instrument. (TLSB)

Flute - Hebrew chalil; from a term meaning "to pierce" or "to bore." A double-piped flute with holes bored in it for creating different musical notes Cf. 1 Sam. 10:5-6. Numerous clay figurines have been discovered depicting the playing of this instrument. (TLSB - p. 993)

4:22 *forger* – Modern archaeology dates the beginning of metalworking (in copper) in the ancient Near East at c 4000 BC; this fits within the Genesis chronology. (TLSB)

Not musical instruments but tools made of bronze or iron. (TLSB)

bronze – Hebrew nechosheth may refer to coper or bronze. (TLSB)

iron – Apparently Tubal-cain developed the first technology of metalworking in copper, which led to work in bronze and iron (i.e., that he was the "father of those who forged. (TLSB)

4:23-24 Lamech's boast illustrates the depth of the effects of sin on Cain's descendants. Lamech intimidates his wives by bragging of his violence, which exceeds both the accepted social norms of justice and Cain's sinful vengeance inflicted on his brother. The fact that Lamech stands at the end of Cain's genealogy and that he exceeds Cain's violence by multiples of the number seven suggest the locgical outcome of Cain's violence. Lamech personifies the descent into sin that leads ultimately to the flood (6:5-8). The extended reference here not only emphasizes the reason that the line of Cain cannot inherit the promise that God had given to Eve but also serves as a fitting conclusion to chapter 4's overall theme about the effects of Adam and Eve's disobedience. (TLSB)

4:23 *killed a man for wounding me.* Violent and wanton destruction of human life by one who proclaimed his complete independence from God by taking vengeance with his own hands (see Dt 32:35). Lamech proudly claimed to be master of his own destiny, thinking that he and his sons, by their own achievements, would redeem themselves from the curse on the line of Cain. This titanic claim climaxes the catalog of sins that began with Cain's prideful selfishness at the beginning of the chapter. (CSB)

The ancient Near Eastern (and OT) standard proportional justice ("an eye for an eye") limits the punishment for an injury to the equivalent of the injury received. Lamech bragged of going beyond this and killing those who have merely injured him. (TLSB)

4:24 *seventy-sevenfold.* Lamech's vicious announcement of personal revenge found its counterpoint in Jesus' response to Peter's question about forgiveness in Mt 18:21–22. (CSB)

So pervasive is sin's effect that Cain's revenge on Abel is presented as a positive model to be emulated, and Lamech boasts that his vengeance exceeds Cain's. By contrast, God teaches His people to avoid private vengeance and to trust in God to balance the scales of justice in His time and in His way (cf. v. 15; Lev. 19:18; Rom. 12:19). Christ teaches that we should be generous in our forgiveness (Mt. 18:21-22). (TLSB)

4:25 *another offspring.* Abel was dead, and Cain was alienated; so Adam and Eve were granted a third son to carry on the family line. (CSB)

Seth – Hebrew sheth, play on Hebrew shath, translated "appointed." Fitting name because this son is also appointed to bear the promise given to Eve for future generations. (TLSB)

4:26 *Enosh.* The name, like "Adam," means "man." *began to call on the name of the LORD.* Lamech's proud self-reliance, so characteristic of the line of Cain, is contrasted with dependence on God found in the line of Seth. (CSB)

Wording could mean people began to worship God, whose name was later revealed to be "Yahweh," in an organized fashion. "The descendants of the well-respected patriarchs, and the patriarchs themselves, called to mind constantly how in the beginning a person had been created righteous and holy by God. They know that through the fraud of the Serpent, Adam transgressed God's command, became a sinner, and corrupted and cast himself with all his descendants into death and eternal condemnation. They encouraged and comforted themselves again by the preaching about the woman's seed, who would bruise the Serpent's head" (SD V 23). (TLSB)

Ch 4 Gn 4 begins with a murder and traces how the shadow of violence lengthens until Lamech perverts God's intention for marriage by taking two wives and boasting that he is 77 times more violent than his murderous ancestor Cain. But we also learn of the birth of Seth, through whom God's promise (3:15) will continue. God's plan is not stopped by murder. God appoints another seed of the woman to receive the promise and to carry the story forward. The promise continues to unfold until it comes at last to the cross. There, Satan tries to derail God's plan by killing the seed of the woman. Once again, God prevails, not by appointing another, but by raising Jesus from the dead in declaration that the work is finished, creation is redeemed, and death itself—the chief effect of the fall—is put to death. • Derail for me, O Lord, the devil's evil plans. Grant me Your help and salvation in Christ. Amen. (TLSB)