

GENESIS Ch 4

Ch	v	Aramaic and Palestinian Targum Genesis	Masoretic Genesis	Septuagint Genesis
4	1	And Adam knew Hava his wife, who had desired the Angel ; and she conceived, and bare Kain; and she said, I have acquired a man, the Angel of the Lord.	And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.	And Adam knew Eve his wife, and she conceived and brought forth Cain and said, I have gained a man through God .
4	2	And she added to bear from her husband Adam his twin, even Habel. And Habel was a shepherd of the flock, but Kain was a man working in the earth.	And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.	And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.
4	3	And it was at the end of days, on the fourteenth of Nisan , that Kain brought of the produce of the earth, the seed of cotton (or line) , an oblation of first things before the Lord;	And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.	And it was so after some time that Cain brought of the fruits of the earth a sacrifice to the Lord.
4	4	and Habel brought of the firstlings of the flock, and of their fat; and it was pleasing before the Lord, and He gave (His) countenance to Habel and to his oblation;	And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:	And Abel also brought of the first born of his sheep and of his fatlings, and God looked upon Abel and his gifts,
4	5	but to Kain and to his oblation He gave no countenance . And Kain was angered greatly, and the features of his face were downcast.	But unto Cain and to his offering he had not respect. And Cain was very wrath, and his countenance fell.	but Cain and his sacrifices he regarded not, and Cain was exceedingly sorrowful and his countenance fell.
4	6	And the Lord said to Kain, Why hast thou anger, and why are the features of thy face downcast?	And the LORD said unto Cain, Why art thou wrath? and why is thy countenance fallen?	And the Lord God said to Cain, Why art thou become very sorrowful and why is thy countenance fallen?
4	7	If thou doest thy work well, will not thy guilt be forgiven thee? But if thou doest not thy work well in this world, thy sin is retained unto the day of the great judgment, and at the doors of thy heart lieth thy sin. And into thy hand have I delivered the power over evil passion, and unto thee shall be the inclination thereof, that thou mayest have authority over it to become righteous, or to sin. [JERUSALEM.] If thou makest thy work good in this world, will it not be forgiven and remitted thee in the world to come? But if thou doest not make thy work good in this world, thy sin is retained unto the day of the great judgment; and at the door of thy heart it lieth. Yet into thy hand have I delivered power over evil passion, and to thee may be dominion over it, to become righteous or to sin.	If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.	Hast thou not sinned if thou hast brought it rightly, but not rightly divided it? be still, to thee shall be his submission , and thou shalt rule over him.
4	8	And Kain said to Habel his brother, Come, and let us two go forth into the field. And it was that when they two had gone forth into the field, Kain answered and said to Habel, I perceive that the world was created in goodness, but it is not governed (or conducted) according to the fruit of good works, for there is respect to persons in judgment; therefore it is that thy offering was accepted, and mine not accepted with good will. Habel answered and said to Kain, In goodness was the world created, and according to the fruit of good works is it governed; and there is no respect of persons in judgment; but because the fruits of my works were better than thine, my oblation, before thine, hath been accepted with good will. Kain answered and said to Habel, There is neither judgment nor Judge, nor another world; nor will good reward be given to the righteous, nor vengeance be taken of the wicked. And Habel answered and said to Kain, There is a judgment, and there is a Judge; and there is another world, and a good reward given to the righteous, and vengeance taken of the wicked. And because of these words they had contention upon the face of the field; and Kain arose against Habel his brother, and drave a stone into his forehead, and killed him.	And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. [JERUSALEM.] And Kain said to Habel his brother, Come, and let us go forth upon the face of the field. And it was when they had gone out upon the face of the field, Kain answered and said to Habel his brother, There is neither judgment nor Judge, nor another world; neither is a good reward given to the righteous, nor will vengeance be taken of the wicked. Nor was the world created in goodness, nor in goodness is it conducted. Therefore it is that thy oblation was accepted with good will, and mine not accepted with good will. Habel answered and said to Kain, There is a judgment, and there is a Judge: there is another world, and a good reward is given to the righteous, and vengeance taken of the wicked. And in goodness was the world created, and in goodness is it conducted. But according to the fruit of good works is it conducted. Because my works were better ordered than thine, my offering was accepted with good will, and thine was not accepted with good will. And as they two disputed on the face of the field, Kain arose against Habel his brother, and killed him.	And Cain said to Abel his brother, Let us go out into the plain ; and it came to pass that when they were in the plain Cain rose up against Abel his brother, and slew him.
4	9	And the Lord said to Kain, Where is Habel thy brother? And he said, I know not; am I the keeper of my brother?	And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?	And the Lord God said to Cain, Where is Abel thy brother? and he said, I know not, am I my brother's keeper?
4	10	And He said, What hast thou done? The voice of the bloods of the murder of thy brother which are swallowed up in the sod , crieth before Me from the earth. [JERUSALEM.] The voice of the blood of the multitude of the righteous who were to arise from Habel thy brother.	And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.	And the Lord said, What hast thou done? the voice of thy brother's blood cries to me out of the ground.
4	11	And now because thou hast killed him , thou art cursed from the earth, which hath opened the mouth, and received the bloods of thy brother from thy hand.	And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;	And now thou art cursed from the earth which has opened her mouth to receive thy brother's blood from thy hand.
4	12	When thou tillest the earth, it shall not add to give strength to its fruits for thee. A wanderer and an exile shalt thou be in the earth.	When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.	When thou tillest the earth, then it shall not continue to give its strength to thee: thou shalt be groaning and trembling on the earth.
4	13	And Kain said before the Lord, More heavy is my rebellion than can be borne (away). Yet is there power before Thee to forgive it. [JERUSALEM.] And Kain said before the Lord, My sins are greater than can be borne. Nevertheless there is power before Thee to absolve and forgive me.	And Cain said unto the LORD, My punishment is greater than I can bear.	And Cain said to the Lord God, My crime is too great for me to be forgiven .
4	14	Behold, thou hast cast me forth to-day from the face of the earth, and from before Thee is it possible to be hidden? And because I am a wanderer and an exile in the earth, any just one who findeth me will kill me.	Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.	If thou castest me out this day from the face of the earth, and I shall be hidden from thy presence, and I shall be groaning and trembling upon the earth, then it will be that any one that finds me shall slay me.
4	15	And the Lord said to him, Behold now, any one who killeth Kain, unto seven generations vengeance shall be taken of him. And the Lord sealed upon the face of Kain the mark of the Name great and honourable that any one who might find him should not kill him when he saw it upon him .	And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.	And the Lord God said to him, Not so, any one that slays Cain shall suffer seven-fold vengeance; and the Lord God set a mark upon Cain that no one that found him might slay him.
4	16	And Kain went out from before the Lord, and dwelt in the land of the wandering of his exile, which had been made for him from before, as the garden of Eden. [JERUSALEM. And Kain went out from before the Lord, and dwelt in the land of exile and wandering, eastward of the garden of Eden. And it had been before Kain slew Habel his brother that the earth multiplied fruits, as the fruits of the garden of Eden; (but) from (the time that) he sinned and killed his brother, it changed, to produce thorns and thistles.]	And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.	So Cain went forth from the presence of God and dwelt in the land of Nod over against Edem .
4	17	And Kain knew his wife, and she conceived and bare Hanok; and he builded a city, and called the name of the city after the name of his son, Hanok.	And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.	And Cain knew his wife, and having conceived she bore Enoch; and he built a city; and he named the city after the name of his son, Enoch.
4	18	And there was born unto Hanok Irad, and Irad begat Mechujael, and Mechujael begat Methushael, and Methushael begat Lemek.	And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.	And to Enoch was born Gaidad; and Gaidad begot Maleleel; and Maleleel begot Mathusala; and Mathusala begot Lamech.
4	19	And Lemek took to him two wives; the name of the first, Ada, and the name of the second, Zillah.	And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.	And Lamech took to himself two wives; the name of the one was Ada, and the name of the second Sella.

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4	20	And Ada bare Javal; he was the chief (rab) of all those who dwell in tents, and are masters of cattle.	And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.	And Ada bore Jobel; he was the father of those that dwell in tents, feeding cattle.
4	21	And the name of his brother (was) Juval: he was chief (rab) of all those who take part in song with the lyre and the pipe.	And his brother's name was Jubal: he was the father of all such as handle the harp and organ.	And the name of his brother was Jubal; he it was who invented the psaltery and harp.
4	22	And Zillah bare also Tuvalkain, the chief (rab) of all artificers who know the workmanship of brass and iron. And the sister of Tuvalkain was Naama; she was mistress of elegies and songs.	And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.	And Sella also bore Thobel; he was a smith, a manufacturer both of brass and iron; and the sister of Thobel was Noema.
4	23	And Lemek said to his wives Ada and Zillah, Hear my voice, wives of Lemek, hearken to my words: for I have not killed a man, that I should be slain for him; neither have I destroyed a young man, on whose account my children should perish.	And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.	And Lamech said to his wives, Ada and Sella, Hear my voice, ye wives of Lamech, consider my words, because I have slain a man to my sorrow and a youth to my grief .
4	24	For Cain who sinned and was converted by repentance (had protection) unto seven generations extended to him: and to Lemek, the son of his son, who hath not sinned, it is just that it shall be extended unto seventy and seven.	If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.	Because vengeance has been exacted seven times on Cain's behalf, on Lamech's it shall be seventy times seven.
4	25	And Adam knew his wife again, at the end of a hundred and thirty years after Habel had been slain; and she bare a son, and called his name Sheth; for she said, The Lord hath given me another son instead of Habel whom Cain slew.	And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.	And Adam knew Eve his wife, and she conceived and bore a son, and called his name Seth, saying, For God has raised up to me another seed instead of Abel, whom Cain slew.
4	26	And to Sheth also was born a son, and he called his name Enosh. That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the Word of the Lord.	And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.	And Seth had a son, and he called his name Enos: he hoped to call on the name of the Lord God.