4

*4:1-16* **Cain Kills Abel – the First Murder**

Gen 4:1 **Then the man knew Eve his wife, and she conceived and bore Cain. And she said, “I have obtained a man with Yahweh!”**

**Then the man**

“Then Adam” or “Then the man {Adam}”. For a note about when to begin referring to the man as Adam, see Gen 2:19.

**knew Eve his wife,**

“had {marital} relations with his wife Eve,” or “slept with his wife Eve,” or “was intimate with his wife Eve,” This phrase is a Hebrew idiom that means Adam had marital/sexual relations with Eve. Many languages have a similar idiom. Make sure you translate this in a way that is polite and will not offend or embarrass people, especially when read aloud. (See: figs-euphemism)

**and she**

“so that she” or “with the result that she”

**conceived and bore**

“became pregnant and {later} gave birth to”. Translate this term in a way that will not embarrass people, especially when read aloud.

**Cain.**

“{a son they named} Cain{, which means “obtained/acquired”}.” You could include the meaning of Cain’s name in your translation or in a footnote. See what you did for a similar case in Gen 3:20.

**And she said,**

“because she said/exclaimed,” or “{They named him that} because she/Eve had said/exclaimed,” This sentence explains how Cain got his name. Make sure that is clear in your translation.

**“I have obtained**

The Hebrew text is ambiguous here. It can mean (1) “I have obtained/acquired” (2) “I have produced/created”. If you include the meaning of Cain’s name earlier in this verse in your translation or in a footnote, make sure it matches your choice here, so that it is clear why he was given that name.

**a man**

“a male child” or “a boy/son” or “a baby boy”. For some languages it is confusing to refer to a newborn baby as a man. Do what is clear and natural in your language.

**with Yahweh!”**

“with {help from} Yahweh!” or “with Yahweh{’s help}!” For some languages it is more natural to put this phrase earlier in this sentence and say, “With Yahweh’s help I have obtained/acquired a son!” or “Yahweh has enabled/helped me to obtain/get a son!” Do what is best in your language. (See: figs-infostructure)

Gen 4:2 **Then she continued on to bear his brother Abel. Now Abel became a keeper of flock{s}, and Cain became a worker of the ground.**

**Then she**

“Then she/Eve” or “After that she/Eve”. Consider whether it is better in your language to use a pronoun or a noun to refer to Eve here. (See: writing-pronouns)

**continued on to bear his brother**

“also gave birth to his/Cain’s brother” or “gave birth to another baby boy, {who was} his/Cain’s brother”. The Hebrew text is ambiguous here. Cain and Abel may have been twins, or Abel may have been born sometime later after Eve became pregnant again. If possible, translate verse 2 in a way that allows for either interpretation. Also, if your language has a specific term for “younger brother”, you could use it here. (See: translate-kinship)

**Abel.**

“{whom they named} Abel.” or “{whose name was} Abel.”

**Now Abel**

“Now {when the boys had grown up,} Abel” or “{When they grew up,} Abel”. This sentence introduces background information for what happens next. Consider the best way to begin this sentence in your language. Also, It is implied here that the boys had grown up to be adults. If necessary, you could make that explicit in your translation. (See: grammar-connect-time-background)

**became a keeper of flock{s},**

“became/was a keeper/herder of flocks/sheep,” or “became/was a shepherd,” or “raised sheep {and goats},” A flock can be a large group of sheep or goats, or a mixture of both.

**and Cain**

“whereas/but Cain”. Consider the best way in your language to contrast Cain and his work with Abel and his work. (See: grammar-connect-logic-contrast)

**became a worker of the ground.**

“became/was a worker/tiller/farmer of the ground/soil.” or “became/was a {crop} farmer.” or “grew {food} crops.” Cain raised crops, not animals. See how you translated a similar phrase (“work the ground”) in Gen 2:5.

Gen 4:3 **And it happened in the course of days that Cain brought some of the fruit of the ground {as} an offering to Yahweh.**

**And it happened in the course of days that**

“Then one day it happened that” or “As time went on/by, one day”. These phrases introduce an important new event. Consider the best way to do that in your language. (See: writing-newevent)

**Cain brought**

“Cain offered/gave”

**some of the fruit**

“some of the crops” or “some of the edible plants”. The word “fruit” is general here and refers to any edible plant or crop that grows as the result of being cultivated. Make sure that is clear in your translation.

**of the ground**

“{that he had harvested} from his farmland/fields” or “{that he had raised/grown} in his fields”

**{as} an offering to Yahweh.**

“to Yahweh as an offering/gift/sacrifice {to honor/worship him}.” The term “offering” refers to something that is given. (See: translate-key-terms)

Gen 4:4 **And Abel also brought some of the firstborn of his flock{s} and some of their fat. And Yahweh looked {favorably} on Abel and his offering.**

**And Abel also brought**

“Abel also brought/offered/gave {an offering/gift/sacrifice} {to Yahweh}, {but what he offered/gave was}” or “But Abel offered/gave {to Yahweh}”. There is a contrast between Abel and Cain and between their offerings.

**some of the firstborn of his flock{s}**

“some of the firstborn {animals} from his flock{s}/sheep”. See how you translated “flocks” in verse 2.

**and some of their fat.**

“and/including some of the fat portions of the meat.” or “and/including some of their best parts.” or “and/including the fattest/best parts of the animals/meat.” In that culture, fat was considered one of the best parts of an animal to eat. If that is different from how fat is viewed in your language area, that information could be put in a footnote.

**And Yahweh looked {favorably} on**

“Yahweh was pleased/happy with” or “Yahweh accepted”

**Abel and his offering.**

“Abel and his gift/sacrifice.” or “Abel and what he offered/gave {to him}.”

Gen 4:5 **But he did not look {favorably} on Cain and his offering. So Cain burned with intense anger, and his face fell.**

**But he**

“But he/Yahweh” or “However, he/Yahweh” (See: writing-pronouns)

**did not look {favorably} on Cain**

“was not pleased/happy with Cain” or “did not accept Cain”. See how you translated “looked {favorably} on” in verse 4.

**and his offering.**

“and/or his gift/sacrifice.” or “and/or what he offered/gave {to him}.”

**So Cain burned with intense anger,**

“So Cain was/became/felt extremely angry,” Many languages have a similar idiom that fits well here. Do what is best in your language. (See: figs-idiom)

**and his face fell.**

“and his face showed that he was angry/upset.” or “and he frowned/scowled.” or “and his face showed it.” (See: figs-idiom)

Gen 4:6 **Then Yahweh said to Cain, “Why are you burning with anger? And why is your face fallen?**

**Then Yahweh said to Cain,**

“Then Yahweh asked Cain/him,” The way you translate this quote margin should fit with the way that you translated the following three rhetorical questions. (See: writing-quotations)

**”Why are you burning with anger? And why is your face fallen?**

“Why are you so angry? And why are you frowning/scowling?” or “There is no need/reason for you to be angry and frowning/scowling.” God is using these rhetorical questions to correct Cain. Consider the best way to communicate that in your language. Also see how you translated the idioms “burned with...anger” and “face fell” in verse 5. (See: figs-rquestion)

Gen 4:7 **If you do right, will {you} not {be} accepted? But if you do not do right, sin is crouching at the door, and its desire {is} for you, but you must rule over it.”**

**If you do right,**

“If you do {what is} right,”

**will {you} not {be} accepted?**

“{you know that} you will be accepted {by me}.” or “{you know that} I will be pleased with you {and your offering/gift} {too}.” or “I will accept you {and your offering/gift} {too}.” God uses this rhetorical question here to remind Cain of something that he already knew. Consider the best way to do that in your language. (See: figs-rquestion)

**But if you do not do right,**

“But if you don’t do {what is} right,” or “But if you do what is wrong,”

**sin is crouching**

“{then} sin {is like a fierce/dangerous animal that} is crouching/waiting” or “{then} sin will be crouching/waiting {like a fierce/wild animal}”. In verse 7 sin is personified, that is, it is treated as if it were alive, like a lion or some other fierce animal that wants to attack Cain. Some languages can do the same thing. Other languages cannot do that and must say something like: “then you are in great danger of being tempted to sin, but you must resist and not give in.” (See: figs-personification)

**at the door,**

“outside your door {to attack you},” or “outside the door {of your heart} {to attack/tempt you},”

**and its desire {is} for you,**

“It/Sin desires/wants {to control/destroy} you,” Consider whether or not it is better in your language to begin a new sentence here.

**but you must rule over it.”**

“but you must master/control it {so that you do not sin}.” or “but you must keep/prevent it {from controlling/destroying you}.” or “but you must keep/prevent it {from doing that}.”

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Gen 4:8 **Then Cain spoke to Abel his brother. And it happened while they were in the field, then Cain rose up against Abel his brother and killed him.**

**Then**

“But {after that,}” or “Later”. After God spoke to Cain, we do not know how long Cain waited before he spoke to Abel; it may have been a few hours or a few days.

**Cain spoke to Abel his brother.**

“Cain talked to/with his brother Abel.” That is what the Hebrew text has. Instead of that text, some ancient manuscripts (including the Samaritan Pentateuch, Septuagint, Latin Vulgate and Syriac) and many modern translations have: “Then Cain said to Abel his brother, “Let’s go out to the field {and work} {together}.” ” or “Then Cain invited/asked his brother Abel to go out to the field with him {to work}.” Some translation teams follow the way this verse is translated in a well-known translation, such as in the national language or in a neighboring language. Decide what to do in your translation. The textual variant that you do not use in your translation could be put in a footnote. (See: translate-textvariants)

**And it happened while they were in the field,**

“Then/So {they went out} to the field {to work} {together}, and/but while they were there,” For some languages it is necessary to make explicit that Cain and Abel actually went to the field. Do what is best in your language. (See: figs-explicit)

**then Cain rose up against**

“Cain attacked” (See: figs-idiom)

**Abel his brother**

“his {own} brother Abel” or “his {own} brother” or “him”. The Hebrew text keeps repeating the phrase “Abel his brother” to emphasize the seriousness of Cain’s crime. Consider the best way to do that in your language. See how you translated “brother” in verse 2. (See: writing-pronouns)

**and killed him.**

“and murdered him.”

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Gen 4:9 **Then Yahweh said to Cain, “Where {is} Abel your brother?” And he replied, “I do not know. Am I my brother’s keeper?”**

**Then Yahweh said to Cain,**

“Then/Later Yahweh asked Cain,” (See: writing-quotations)

**“Where {is} Abel your brother?”**

“Where {is} your brother Abel?” See how you translated “Abel...brother” in verse 8.

**And he**

“He/Cain”. Consider whether or not it is best in your language to begin this sentence with a conjunction. (See: grammar-connect-words-phrases)

**replied,**

“said/replied {to him},” or “answered {him},” or “responded/retorted,” (See: writing-quotations)

**“I do not know.**

“How should I know?”

**Am I my brother’s keeper?”**

“Am I my brother’s guardian/caretaker?” or “Am I in charge of my brother?” or “Is it my job/responsibility to take care of my brother?” or “It’s not my job/responsibility to keep track of my brother!” Cain uses this rhetorical question to support the lie that he just told. His response to God is rude and disrespectful. Consider whether or not a rhetorical question communicates that here in your language. (See: figs-rquestion)

Gen 4:10 **Then he said, “What have you done? The voice of your brother’s blood is crying out to me from the ground!**

**Then he said,**

“Then Yahweh asked/exclaimed,” Make sure that your translation of this phrase refers to Yahweh, not Cain. (See: writing-pronouns)

**“What have you done?**

“What you have done is very horrible/terrible!” or “You have done a horrible/terrible thing!” God uses this rhetorical question to condemn what Cain had done. Consider whether or not a rhetorical question works well here in your language. (See: figs-rquestion)

**The voice of your brother’s blood is crying out to me from the ground!**

“Your brother’s blood is calling out to me from the ground {to avenge him}!” or “Your brother’s blood on the ground is like a voice/person calling out to me {for justice/revenge}!” or “I see your brother’s blood on the ground, and/so I must judge/punish you {for killing/murdering him}!” In the Hebrew text, blood is personified, as if it had a voice or could cry out like a person does. If it is not possible to do that in your language, you could say that his brother’s blood is “like a voice...”, or you could translate this sentence without personification. (See: figs-personification)

Gen 4:11 **So now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand.**

**So**

“Therefore” or “Because of what you did,”

**now you are cursed**

“from now on you are cursed {by me}” or “now I am cursing you”. See how you translated “you are cursed {by me}” in Gen 3:14. (See: figs-activepassive)

**from the ground,**

“{so that you will not be able to grow food} from the ground/soil,” or “{so that you are banned/banished} from {working/farming} the ground/soil,” (See: figs-explicit)

**which has opened its mouth to receive your brother’s blood**

“which is covered/soaked with blood from your brother” or “which is where your brother’s blood spilled/poured out”. In the Hebrew text, “the ground” is personified as if it had a mouth to open. If that is not possible in your language, you could follow one of the alternates above. (See: figs-personification)

**from your hand.**

“when/after you killed/murdered him.”

Gen 4:12 **When you work the ground, it will not continue to yield its strength for you. You will be a fugitive and a wanderer on the earth.”**

**When**

“Whenever” or “{As a result,} whenever”

**you work the ground,**

“you {try to} cultivate/farm the ground/soil,” See how you translated “work the ground” in Gen 2:5 and 3:23; also see similar phrases in 4:2, 11.

**it will not continue to yield its strength for you.**

“it will no longer produce/grow good crops for you.” or “it will not produce/grow enough food/harvest for you anymore.”

**You will**

“{From now on,} you will” or “and you will {also}”. Consider whether or not it is better in your language to begin a new sentence here.

**be a fugitive and a wanderer on the earth.”**

“be a fugitive/outcast who wanders around on the earth {without a permanent home}.” or “be a wandering/homeless fugitive/outcast on the earth.” or “{be rejected/shunned by people so that you} have no permanent home and have to move from place to place.” The phrase “a fugitive and a wanderer” forms a hendiadys. Consider what is the best way to translate that phrase in your language. (See: figs-hendiadys)

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Gen 4:13 **Then Cain said to Yahweh, “My punishment {is} greater than I can bear.**

**Then Cain said to Yahweh,**

“But Cain replied to Yahweh/him,” or “Cain said/replied,” (See: writing-quotations)

**“My punishment {is} greater**

“Your punishment of me will cause me more suffering” or “You are punishing me more {severely/harshly}” (See: figs-abstractnouns)

**than I can**

“than I am able to”

**bear.**

“endure.” or “live/cope with.”

Gen 4:14 **Behold, today you are driving me from the surface of the ground, and I will be hidden from your presence. And I will be a fugitive and a wanderer on the earth, and it will be {that} everyone who finds me will kill me!”**

**Behold,**

“Look/Listen,” This term emphasizes what Cain says next. See how you translated this term in Gen 1:29 and 3:22. It may be necessary to translate it differently, depending on the context.

**today you are driving me**

“today you are forcing me away” or “you have now banished/prevented me”. See how you translated “drove/expelled” in Gen 3:24.

**from the surface of the ground,**

“from {farming/working/cultivating} the ground/land/soil,”

**and I will be hidden from your presence.**

“and I will be separated from you.” or “and I will be far away from you.” or “and you will no longer bless me.” This clause is probably an idiom that means Cain will be cursed and no longer blessed by God. (See: figs-idiom)

**And I will be a fugitive and a wanderer on the earth,**

“I will be a fugitive/outcast who wanders around on the earth {without a permanent home},” or “I will be a wandering/homeless fugitive/outcast on the earth,” See how you translated this phrase in verse 12. (See: figs-hendiadys)

**and it will be {that}**

“and” or “so that”

**everyone who**

“anyone who” or “whoever”. Cain uses hyperbole here to emphasize his strong emotion. If possible, keep this hyperbole in your translation because it helps communicate how fearful Cain was feeling. (See: figs-hyperbole)

**finds me will kill me!”**

“sees/meets me will kill me!”

Gen 4:15 **Then Yahweh said to him, “For that {reason}, anyone who kills Cain will suffer vengeance seven times over!” Then Yahweh put a mark on Cain so that everyone who found him would not strike him.**

**Then Yahweh**

“So/But Yahweh” or “Yahweh”

**said to him,**

“said/replied to him/Cain,” (See: writing-quotations)

**“For that {reason},**

“In that case,” or “So then,” That is what the Hebrew text has. Instead of that text, some ancient translations (such as the Septuagint) and many modern translations have: “Not so/true.” or “That will not happen {because}”. The textual variant that you do not use in your translation could be put in a footnote. (See: translate-textvariants)

**anyone who kills Cain will suffer vengeance**

“{I will warn everyone that} if anyone kills Cain/you, I will take vengeance/revenge on him {for you}” or “{I will make it clear to everyone that} I will take vengeance/revenge on anyone who kills you” What God says here implies that he will do something to prevent people from killing Cain; he is not just talking about punishing them if they kill him. If necessary, you could make that explicit in your translation. (See: figs-explicit)

**seven times over!”**

“{and punish him} seven times more {severely} {than I am punishing you}!”

**Then Yahweh put a mark on Cain**

“Then Yahweh/he put a {special/distinguishing} sign/symbol on Cain” or “Then Yahweh/he marked Cain with a {special/distinguishing} mark/symbol”. We do not know exactly how Yahweh marked Cain, so keep your translation of this clause general (like the Hebrew text is).

**so that everyone who found him would not strike him.**

“so that anyone who saw/met him would not kill him.” or “to warn everyone who saw/met him not to kill him.” The phrase “strike him” is used here as an idiom that means “kill him”. Do what is best in your language. (See: figs-idiom)

Gen 4:16 **Then Cain went out from the presence of Yahweh and lived in the land of Nod, east of Eden.**

**Then Cain**

“After that, Cain”

**went out from**

“went/traveled away from” or “left”

**the presence of Yahweh**

“Yahweh” or “the place where Yahweh had been talking to him”. Yahweh is everywhere, so this probably means that after talking to Yahweh, Cain left that place. (See: figs-metonymy)

**and lived**

“and settled” or “started living”

**in the land of Nod,**

“in the land/region of/called Nod, {which means “wandering,”}” or “in Nod Land,” The original readers of the Hebrew text knew that the name “Nod” means “wandering”. Usually translators transliterate (copy or borrow) the name from the Hebrew text, and they might also include the meaning of the name in the text or in a footnote. If you do that here, the meaning should be similar to how you translated “wanderer” in verses 12 and 14. (See: translate-names)

**east of Eden.**

“{which was} east of {the land/region of/called} Eden.” or “{which was} east of Eden {Land}.” Consider again how you translated “{the land/region of} Eden” and “the Garden of Eden” in the book of Genesis. See Gen 2:8, 10, 15; 3:23-24; 4:16.

*4:17-24* **Cain’s Descendants**

Gen 4:17 **Then Cain knew his wife, and she conceived and bore Enoch. And he was building a city, so he called the name of the city after the name of his son Enoch.**

**Then Cain knew his wife**

“Then Cain had {marital} relations with his wife,” or “Then Cain slept with his wife,” See how you translated this idiom in Gen 4:1. (See: figs-euphemism)

**and she conceived and bore**

“so that she became pregnant and gave birth to”. See how you translated this phrase in Gen 4:1.

**Enoch.**

“{a son named} Enoch.” or “{a son they named} Enoch.” or “{a son whose name was} Enoch.” (See: figs-explicit)

**And**

“And/Now {at/during that time,}” or “{At that time}”. Consider whether or not it is best in your language to begin this sentence with a conjunction.

**he was building a city,**

Cain was building a city,” Make sure that your translation of this phrase refers to Cain, not Enoch.

**so he called the name of the city**

“so he called/named the/that city”

**after the name of his son Enoch.**

“after his son Enoch.” or “Enoch, after his son.” or “Enoch, the same name as his son.”

Gen 4:18 **Then to Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech.**

**Then to Enoch was born**

“Later on, Enoch fathered/had” or “When Enoch {grew up,} he fathered/had” or “Enoch was the father of”. In this record of Cain’s descendants, It is implied that many years have gone by between each descendant growing up, getting married, and having his own children. Decide the best way to translate this genealogical record in your language. (See: grammar-connect-words-phrases)

**Irad,**

“{a son named} Irad,” or “{a son whose name was} Irad,”

**and Irad fathered**

“Then Irad fathered/had” or “When Irad {grew up,} he fathered/had” or “Irad was the father of”. Consider whether or not it is best in your language to begin a new sentence with each new generation that is mentioned in this verse.

**Mehujael,**

“{a son named} Mehujael,” or “{a son whose name was} Mehujael,”

**and Mehujael fathered**

“Then Mehujael fathered/had” or “When Mehujael {grew up,} he fathered/had” or “Mehujael was the father of”

**Methushael,**

“{a son named} Methushael,” or “{a son whose name was} Methushael,”

**and Methushael fathered**

“Then Methushael fathered/had” or “When Methushael {grew up,} he fathered/had” or “Methushael was the father of”

**Lamech.**

“{a son named} Lamech.” or “{a son whose name was} Lamech.”

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Gen 4:19 **Then Lamech took two wives for himself. The name of the one {was} Adah, and the name of the second {was} Zillah.**

**Then Lamech**

“Then Lamech {grew up, and he}” or “When Lamech {grew up,} he”

**took two wives for himself.**

“chose two women to be his wives.” or “married two wives/women.” In this context, the phrase “took for himself” is an idiom that means “married”. Consider whether your language has a similar idiom. (See: figs-idiom)

**The name of the one {was} Adah,**

“His first wife’s name was Adah,” or “His first wife was named Adah,”

**and the name of the second {was} Zillah.**

“and his second wife’s name was Zillah.” or “and his second/other wife was named Zillah.”

Gen 4:20 **And Adah bore Jabal. He was the father of {those} who live in tents and own livestock.**

**And Adah bore**

“Adah gave birth to” or “Adah had”

**Jabal.**

“{a son named} Jabal.” or “{a son whose name was} Jabal.”

**He was**

“He/who was/became” or “He/who {grew up and} became”. Consider whether or not it is best in your language to begin a new sentence here.

**the father of {those} who**

the ancestor/first of {all} those/people who”. The phrase “father of” is used here as an idiom that means Jabal was the first person to do these things. He invented this way of living, and many people after him followed his example. (See: figs-idiom)

**live {in} tents**

“are tent dwellers” or “live in portable shelters”. A tent is a portable living place that has walls made of cloth or animal skins and is held up by poles. Tents are used by people who need to take their home with them as they move from place to place, often to find food and water for themselves and their livestock. If people in your language area are not familiar with tents, you could include some of the above information in a footnote. (See: translate-unknown)

**and own livestock.**

“and raise livestock/animals {for a living}.” The term “livestock” includes all kinds of domestic animals, such as cows, sheep, goats, camels, and donkeys. See how you translated “livestock” in Gen 1:24-26; 2:20, 3:14.

**Gen 4:21 And the name of his brother {was} Jubal. He was the father of all who play harps and flutes.**

**And the name of his brother {was} Jubal.**

“His/Jabal’s brother’s name was Jubal.” or “Jabal had a brother named Jubal.” Jubal was probably younger than Jabal. See how you translated “brother” in verse 2. (See: translate-kinship)

**He was**

“He/who was/became” or “He/Jubal {grew up and} was/became”

**the father of all who**

“the ancestor/first of all {those/people} who”. See how you translated a similar phrase in verse 20.

**play harps and flutes.**

“play {musical instruments called} harps/lyres and flutes/pipes.” or “play stringed instruments and wind instruments.” (See: translate-unknown)

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Gen 4:22 **And Zillah also bore Tubal Cain, who forged all {kinds} of tools out of bronze and iron. And the sister of Tubal Cain {was} Naamah.**

**And Zillah**

“Zillah{, who was Lamech’s other wife,}” or “{Lamech’s other wife} Zillah”

**also bore**

“also {became pregnant and} gave birth to {a son, and they named him}”

**Tubal Cain**

“Tubal-Cain” or “Tubal-cain” or “Tubalcain”. Be consistent with how you spell this name both times in verse 22. (See: translate-names)

**who forged**

“who/He was {the first person to} forge/make” or “He {was the first blacksmith and} forged/made” or “He {was the ancestor/first of all those/people who} forge/make”. It is probably implied from verses 20-21 that Tubal Cain, like his brothers, was the father/ancestor or first of all those who had his skill.

**all {kinds} of tools out of bronze and iron.**

“all kinds of tools {and other things} out of bronze/brass and iron.” or “all kinds of bronze/brass and iron things/tools.” The word “tools” that is used here in the Hebrew text is general and can include farming tools and weapons and other things that are made out of metal.

**And the sister of Tubal Cain {was} Naamah.**

“Tubal Cain had a sister {named} Naamah.” or “Tubal Cain had a sister {whose name was} Naamah.”

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Gen 4:23 **And Lamech said to his wives, “Adah and Zillah, listen to my voice. You wives of Lamech, hear my words: For I killed a man for my wound, even a young man for my bruise.**

**And Lamech said**

“{One time,} Lamech said {proudly}” or “{One day,} Lamech bragged/boasted”. Consider what is the best way in your language to introduce this new event. (See: writing-newevent)

**to his wives, “Adah and Zillah,**

“to his {two} wives, “Adah and Zillah, ” Be consistent with how you spelled these names in verses 19-20, 22-23.

**listen to my voice.**

“listen to what I have to say.” or “listen to what I am going to tell you.” The phrase “my voice” refers here to the words being said. Consider what is the best way to translate this figure of speech in your language. (See: figs-metonymy)

**Wives of Lamech, hear my words:**

“My wives, listen to this:” or “My wives, listen to me carefully.”This clause forms a parallelism with the previous clause and emphasizes what Lamech says next. (See: figs-parallelism)

**For I killed a man for my wound, even a young man for my bruise.**

The Hebrew text is ambiguous here. It can mean: (1) “I killed a man for wounding me; {he was} a young man who bruised/injured me!” or “I killed a young man for wounding/injuring me! In fact, I killed that man for {just} bruising me!” (2) “I killed a man for wounding me, and also a young man for bruising/injuring me.” or “A man wounded me, so I killed him. A young man injured me, so I killed him too!” In the first interpretation, Lamech refers to one man he killed. In the second interpretation, he refers to two men he killed.

Gen 4:24 **If Cain is avenged seven times, then Lamech {is avenged} seventy-seven times!”**

**If Cain is avenged seven times, then**

“Since {God has promised} to avenge Cain seven times, then” or “Cain is avenged {by God} seven times, but” or “God will avenge Cain seven times, but”. Consider what is the best way to translate this passive clause in your language. (See: figs-activepassive)

**Lamech {is avenged} seventy-seven times!”**

“I, Lamech avenge myself seventy-seven times!” or “I avenge myself 77 times!” Lamech is bragging in verses 23 and 24 about how severely he avenges himself. He is not saying that God will avenge him more than he will avenge Cain. Be consistent with how you spelled the name “Lamech” in verses 18-19, 23-24.

*4:25-26* **People Start To Worship God Using His Name Yahweh**

Gen 4:25 **Then Adam knew his wife again, and she bore a son, and she called his name Seth, because {she had said}, “God has appointed for me another offspring in place of Abel, since Cain killed him.”**

**Then Adam knew his wife again,**

“Then Adam slept with his wife {Eve} again,” or “Again Adam had {marital} relations with his wife {Eve},” See how you translated the idiom “knew” in 4:1, 17. (See: figs-euphemism)

**and she**

“so that she” or “with the result that she” (See: grammar-connect-logic-result)

**bore a son,**

“{conceived and} had a son,” or “{became pregnant and} gave birth to a son,”

**and she called his name**

“and she named him” or “and she gave him the name”. See how you translated a similar phrase in Gen 3:20.

**Seth,**

“Seth, {which means “appointed/granted/given,”}” (See: translate-names)

**because {she had said},**

“{She named him that} because {when he was born,} {she had said/exclaimed},” What follows is a direct quote of what Eve had said that gave Seth his name. Make sure that is clear in your language. Also consider whether or not it is better in your language to begin a new sentence here. (See: figs-explicit)

**“God has appointed for me**

“God has granted/given to me”. If you include the meaning of Seth’s name in your translation or in a footnote, make sure it matches the way you translate “appointed” here, so that it is clear why he was given that name.

**another offspring**

“another child”

**in place of Abel,**

“to replace Abel,” or “to take the place of Abel,”

**since Cain killed him.”**

“whom Cain killed/murdered.” For some language it is necessary to put this phrase first in this clause (so that events are in the order that they happened) and say, “Since Cain killed Abel, God granted me another child to replace him.” Do what is best in your language. (See: figs-infostructure)

Gen 4:26 **And to Seth also a son was born, and he called his name Enosh. Then {people} began to call on the name of Yahweh.**

**And to Seth also a son was born,**

“{Later on,} Seth also fathered/had a son,” The word order in the Hebrew text here emphasizes Seth. Do what is natural in your language.

**and he called his name Enosh.**

“and he named him Enosh.” or “whom he named Enosh.”

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**Then**

“At/During that time” or “That is when”

**{people} began to call on the name of Yahweh.**

“people began to address God by his name Yahweh as they worshiped him.” or “people began to worship/praise Yahweh by name.” or “people first called Yahweh by name in their prayers and worship.” The phrase “call on the name of Yahweh” is an idiom that refers to prayers, worship, and praise in which people addressed God directly by his personal name Yahweh. It also implies that they were trusting in him to help and guide them. (See: figs-idiom)