

An Anatomically Correct Translation of Genesis

Genesis 4:1

After exiling and rendering Adam and Chavah (Eve) mortal, God (a/k/a AdoShem) (Ruler of the Universe) forced them to draw upon knowledge obtained from eating God's forbidden fruit to survive their harsh exilic environment and perpetuate their species. Adam had it in mind to procreate, <i>and</i> to achieve his objective, <i>the first man</i> with an eternal, not-of-this-earth soul tethered to his body	וְהָאָדָם
<i>knew</i> (had sexual intercourse with) Chavah. Adam had sexual intercourse	יָדַע
<i>with</i>	אֶת
<i>Chavah,</i>	חַוָּה
<i>his wife,</i>	אִשְׁתּוֹ
<i>and she conceived.</i> Life continued growing within the confines of Chavah's womb,	וַתֵּהָרָה
<i>and</i> when it became biologically imperative for the humanoid organisms gestating in her womb to exit and take their place among the living, <i>she gave birth</i> to a male and a female. ⁴⁰ The post-exilic Garden of Eden perpetuation of the human species with an eternal, not-of-this-earth soul tethered to its body began	וַתֵּלֶד
<i>with</i> the birth of a male whom Chavah named	אֶת
' <i>Kayin</i> ' (Cain). Chavah gave birth,	כַּיִן
<i>and</i> upon seeing the issuance of a male child from her womb, <i>said</i> , "By way of sexual intercourse with Adam,	וַתֹּאמֶר
<i>I have acquired</i>	קָנִיתִי
<i>a male</i> who,	אִישׁ
<i>with</i> the help of	אֶת
<i>AdoShem</i> , has been endowed with an eternal, not-of-this-earth soul tethered to his body." ⁴¹	יְהוָה

Genesis 4:2

After giving birth for the first time, Chavah (Eve) had it in mind to continue perpetuating the humanoid species, <i>and</i> to achieve her objective, <i>continued</i> having sexual intercourse with Adam. During her second pregnancy, and unaware that God destined her	וַתִּהְיֶה
<i>to give birth to</i> triplets (another son and two daughters), Chavah provided Kayin (Cain), her firstborn son and Kayin's twin sister Kalmana	לְלֶדֶת
<i>with</i> another	אֶת
<i>brother</i> and	אָחִיו
<i>with</i> two more sisters. In the same year Kayin and his twin sister were born, Chavah conceived and gave birth to triplets. Chavah named her second son	אֶת
' <i>Hevel</i> ' (Abel) and named one of his two twin sisters 'Balbira'. ⁴² Hevel farmed alongside his father and brother until envisioning the benefits of domesticating animals and	הֶבֶל

⁴⁰ Chavah (Eve) gave birth to twins (a son and a daughter) in the year 3760 b.c.e. (41 years after creation).

⁴¹ The first woman with an eternal, not-of-this-earth soul tethered to her body, names her son 'Kayin' (Cain) from the derivation of the Hebrew word meaning 'I have acquired'. Upon seeing her first-born son emerge from her womb, Chavah (Eve) said, "I have acquired a male with the help of AdoShem (Ruler of the Universe)." Chavah also gives birth to a twin daughter whom she names 'Kalmana'. The revelations imparted to Chavah by way of eating the forbidden fruit are mortality and the necessity of procreating to perpetuate her species.

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transitioned from farmer to shepherding sheep and herding cattle. ⁴³ Adam and Kayin had no qualms about farming,	
<i>and</i> Hevel <i>was</i> inclined toward shepherding sheep and herding cattle.	וְהָיָה
<i>Hevel</i> abandoned tilling and cultivating the soil and	הֶקְלָה
<i>kept</i>	רָעָה
<i>flocks</i> of sheep and herds of cattle. Adam	צֹאֵן
<i>and Kayin</i>	וְכַיִן
<i>was</i> content with being	הָיָה
<i>tillers</i> of the	עֹבֵד
<i>ground</i> . ⁴⁴	אֲדָמָה

Genesis 4:3

God (a/k/a AdoShem) (Ruler of the Universe) had it in mind to provide the means by which Adam's progeny could express their gratitude toward Him, <i>and</i> to achieve His objective, <i>was</i> intent upon instructing Adam to have his sons gather, bring forth and offer up a sacrificial offering unto Him. God called upon Adam who had not heard	וְהָיָה
<i>from</i> Him since He brought about <i>the end</i> to their (his and Chavah's) immortality and an end to their	מִמֶּנּוּ
<i>days</i> of dwelling in the Garden of Eden. ⁴⁵ God told Adam to instruct Kayin (Cain) and Hevel (Abel) to gather and offer up a portion of the best fruits of their labor to Him Who was their Creator. Upon hearing God wanting him and his brother to bring forth sacrificial offerings unto Him, Kayin was eager to oblige, gather	יָמִים
<i>and bring</i> a portion of the fruits of his labor he believed commensurate with what God expected to receive as a sacrificial offering. A tiller of the soil,	וַיָּבֵא
<i>Kayin</i> has to choose,	כִּי
<i>from</i> among all the <i>fruit</i> that	מִפְּרֵי
<i>the ground</i> yielded, a portion of that which he believes will be an apt sacrificial	הָאֲדָמָה
<i>offering</i>	מִנְחָה
<i>unto AdoShem,</i>	לַיהוָה

Genesis 4:4

<i>and Hevel</i> was tasked with	וְהֶבֶל
<i>bringing</i> forth that which he believed would serve as an adequate sacrificial offering and expression of his gratefulness to God (a/k/a AdoShem) (Ruler of the Universe). Hevel,	הֶבִיא
<i>as well as</i> Kayin hope God will accept their respective sacrificial gift offerings meant to express their respective thankfulness toward their Creator and Provider. Kayin and Hevel placed their respective sacrificial offerings upon the altar. Kayin chose the lesser fruits of his labor to serve as sacrificial offering, and after scrutinizing his flocks,	גַּם

⁴² The Torah does not reveal the name of Kayin's (Cain) twin sister.

⁴³ Hevel (Abel), as well as Kayin (Cain) fully matured within the first year of their birth.

⁴⁴ The fruit of Hevel's (Abel) labor as a herdsman (milk, butter and cheese) are welcome additions to the paltry subsistence of bread made from thorns and thistles (their main source of sustenance after God cursed the ground to punish Adam and Chavah (Eve) for eating the forbidden fruit). The fruit of Hevel's labor as a shepherd (wool shorn and woven into clothing and blankets) helped Adam and his progeny to mitigate the harsh environment.

⁴⁵ Forty years passed since Adam last heard from God.

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<i>he</i> (Hevel) chose the best	הוא
<i>from</i> among <i>the firstborn</i>	מבכורות
<i>of his flocks</i> of sheep to offer up as a sacrifice unto God. Hevel examined all the firstborn of his flock	צאנו
<i>and from</i> among <i>the</i> healthiest and <i>fattest</i> specimen chose what he believed worthy of becoming a sacrificial offering unto God. Kayin and Hevel awaited God's judgment of their respective sacrificial offerings that lay upon the altar. God had it in mind to pass judgment as regards to Kayin and Hevel's respective sacrificial gift-offerings,	וימחלבֵהוּ
<i>and favored</i> Hevel's sacrificial gift offering and rejected Kayin's sacrificial gift offering. A heaven-sent flame to consume Hevel's offering was the means by which	וישַׁע
<i>AdoShem</i> intended to show His approval	יְהוָה
<i>to</i> the sacrifice offered by	אֵל
<i>Hevel</i> . God issued a flame originating from the heavens	הָעֵל
<i>and</i> sent it <i>toward</i>	וְאֵל
<i>his</i> sacrificial <i>gift offering</i> . After witnessing God's fiery consumption of his sacrificial offering, Havel concluded that God was pleased with it.	מִנְחָתוֹ

Genesis 4:5

God affirmed Havel's (Abel) sacrificial offering by consuming it with a heaven-sent flame and withheld any demonstrable response toward Kayin's (Cain) sacrificial offering. Kayin contrasts God's reaction with His reaction to Hevel's sacrificial offering and His lack of reaction to his sacrificial offering, <i>and</i> becomes despondent. Kayin tries <i>to</i> rationalize why God rejected his sacrificial offering.	וְאֵל
<i>Kayin</i> cannot rationalize why God rejected his offering	קַיִן
<i>and</i> becomes despondent over His indifference <i>to</i>	וְאֵל
<i>his</i> sacrificial <i>offering</i> . Unable to determine why God had	מִנְחָתוֹ
<i>no</i> regard for his sacrificial offering, Kayin's despondency transitions into anger because	לֹא
<i>He</i> (God) <i>turned away from</i> his flaxseed sacrificial offering. Despondency was Kayin's initial reaction to God rejecting his sacrificial offering,	וְשָׁעָה
<i>and</i> now <i>he was angry</i> . The free will God gave	וַיַּחַר
<i>to Kayin</i> manifested itself in anger at God's rejection of his flaxseed offering. Emotionally traumatized by God's rejection of his sacrificial offering, Kayin becomes	לְקַיִן
<i>very</i> angry	מְאֹד
<i>and falls down</i> to the ground, his	וַיִּפֹּל
<i>face</i> pressed against the earth.	פָּנָיו

Genesis 4:6

While Kayin (Cain) lay writhing on the ground in emotional agony, God (a/k/a AdoShem) (Ruler of the Universe) is poised to ask him why he is angry and depressed, <i>and says</i>	וַיֹּאמֶר
<i>AdoShem</i>	יְהוָה
<i>to</i>	אֵל
<i>Kayin</i> ,	קַיִן
" <i>Why</i>	לָמָּה
<i>are you angry?</i> Why are	תָּרָה
<i>you</i> so angry and depressed?	לָךְ
<i>And why</i>	וְלָמָּה

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<i>have you fallen</i> to the ground with	נָפְלוּ
<i>your face</i> emoting the agony within?	פָּנֶיךָ

Genesis 4:7

You will <i>not</i> remain angry and depressed	הָלוּא
<i>if</i> , during the next sacrificial offering, you strive to	אִם
<i>do well</i> by Me by presenting a sacrificial offering worthy of My approval. Improve the quality of your future sacrificial offerings if you want them	תִּטֵּיב
<i>to be accepted</i> by Me. The 'evil urge' is the source of your anxiety. It is goading you to commit a horrific act in exchange for an uncollectible reward of emotional satisfaction. You must muster the will to fend off the 'evil urge',	שָׂאת
<i>and if</i> you do	וְאִם
<i>not</i> reject it, you will commit an egregious and eternally punishable offense. The sin you commit will intertwine with your soul and accompany you to the grave. You do not want to go to the grave and weighed down with sin prior to facing Me on the Day of Judgment. You would	לֹא
<i>do well</i> to reject the 'evil urge' appearing	תִּטֵּיב
<i>at the door</i> and waiting for you to let it in.	לְפֶתַח
<i>Sin</i> is a hungry, predacious beast ever	חֲטָאת
<i>crouching</i> outside your door	רֹבֵץ
<i>and</i> waiting <i>for you</i> to give into	וְאַלֶּיךָ
<i>your desire</i> to abandon morality and act sinfully. The evil urge is your lifelong adversary,	תְּשׁוּקָתוֹ
<i>and you</i>	וְאַתָּה
<i>must</i> become its <i>master</i> by mustering willpower sufficient to resist and triumph	תִּמְשָׁל
<i>over it.</i> "	בּוֹ

Genesis 4:8

God ceased communicating with Kayin (Cain). Left to his own devices, Kayin has it in mind to ignore God's forewarning and kill his brother Hevel (Abel). Kayin encounters Hevel, and while they are walking, the evil urge overtakes and fills his head with the notion that Hevel would be vulnerable to a physical assault if he could get him to sin. After succeeding in getting Hevel to sin, Kayin comes up with a pretext by which to kill him, <i>and</i> it involves provoking Hevel. Intent upon provoking Hevel, <i>he</i> (Kayin) <i>says</i> many offensive things.	וַיֹּאמֶר
<i>Kayin</i> said things	קַיִן
<i>to</i> provoke	אֵל
<i>Hevel</i> , his	הֶבֶל
<i>brother</i> ,	אָחִיו
<i>and it came to be</i> that	וַיְהִי
<i>while they</i> (Kayin and Hevel) <i>are</i> arguing	בְּהִיּוֹתָם
<i>in the field</i> , their heightened emotional state renders them subconsciously amenable toward initiating the first physical confrontation between two human beings with an eternal, not-of-this-earth soul tethered to their respective bodies. Kayin has it in mind to initiate a physical attack upon Hevel,	בַּשָּׂדֶה
<i>and attacks</i> him with his fists. Rather than verbally retaliating against Hevel's verbal responses to his provocative words,	וַיִּקֶּם
<i>Kayin</i> begins	קַיִן
<i>to</i> attack	אֵל

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<i>Hevel</i> . Kayin and	הָבֵל
<i>his brother</i> Hevel keep exchanging blows with one another	אָחִיו
<i>and</i> the cumulative blows Kayin inflicts upon Hevel causes the life and soul to leave his body. Kayin <i>killed him</i> (Hevel) in 3720 b.c.e. (41 years after creation). ⁴⁶	וַיָּהַרְגֵהוּ

Genesis 4:9

God (a/k/a AdoShem) (Ruler of the Universe) has it in mind to interact with Hevel's (Abel) murderer, <i>and says</i>	וַיֹּאמֶר
<i>AdoShem</i>	יְהוָה
<i>to</i>	אֵל
<i>Kayin</i> (Cain),	קַיִן
" <i>Where</i> is	אֵי
<i>Hevel</i> ? Where is	הָבֵל
<i>your brother</i> ?" ⁴⁷ Kayin has it in mind to reply to God's question,	אָחִיךָ
<i>and says</i> , "I do	וַיֹּאמֶר
<i>not</i> know the whereabouts of my brother.	לֹא
<i>I</i> do not <i>know</i> Hevel's whereabouts." Astonished that the all-knowing God has to rely upon him to reveal his brother's whereabouts, Kayin says, "When asking if I know Hevel's whereabouts, are You implying that it is my responsibility to be	יָדַעְתִּי
<i>the guardian</i> of	הַשֹּׁמֵר
<i>my brother</i> ?	אָחִי
<i>I</i> do not know where he is." ⁴⁸	אֲנֹכִי

Genesis 4:10

The unsatisfactory manner in which Kayin (Cain) responds to God's inquiry regarding the whereabouts of Hevel (Abel) prompts God to ask another, <i>and</i> Kayin witnesses God <i>saying</i> ,	וַיֹּאמֶר
" <i>What</i> did you hope to accomplish by killing your brother? Explain why	מָה
<i>you did</i> this to Hevel. I hear Hevel's	עֲשִׂיתָ
<i>voice</i> issuing forth from the ground cradling his body and spilt	קוֹל
<i>blood</i> . I also hear the cries of	דְּמִי
<i>your brother</i> Hevel's potential descendants.	אָחִיךָ
<i>They</i> (Hevel's potential descendants) <i>cry</i> out	צִעֲקִים
<i>to Me</i>	אֵלִי
<i>from</i>	מִן

⁴⁶ Kayin (Cain) had it in mind to kill Hevel (Abel), and uses argument as a prelude to physical assault. Kayin and Hevel argue about (i) God's acceptance of Hevel's sacrificial offering and rejection of Kayin's sacrificial offering; (ii) their inheritance (Kayin, the farmer, wanted all the land while Hevel, the shepherd, wanted all the living creatures and other movable property derived from the earth); (iii) Kayin's firstborn entitlement to a double portion of their father's inheritance; and (iv) Kayin's firstborn entitlement to marry two of their three sisters. Transitioning his verbal argument with Hevel into a physical altercation, is the means by which Kayin brought about Hevel's demise.

⁴⁷ Asking Kayin (Cain) the whereabouts of his brother is the means by which God gives him an opportunity to confess and ask for forgiveness for murdering Hevel (Abel).

⁴⁸ Believing he can deceive God, Kayin (Cain) chose to lie rather than confess and ask forgiveness for murdering his brother Hevel (Abel).

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<i>the ground</i> and lament over the unrealized opportunity of being born and living out their life in this world. ⁴⁹ After you killed your brother Hevel, the ground became your co-conspirator by concealing every trace of his blood. I have reviewed the facts,	הָאָדָמָה
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Genesis 4:11

<i>and now</i> I am compelled to curse both you and the ground beneath your feet. I am	וְעַתָּה
<i>cursing</i>	אָרֹר
<i>you</i> for killing Hevel (Abel) and cursing the ground for concealing your brother's blood. I curse the ground, more so than when I cursed it to punish your parents for disobeying My one commandment to refrain from eating the fruit of the Tree of Knowledge. From now on, you will derive neither sustenance nor strength	אָתָּה
<i>from</i>	מִן
<i>the ground</i>	הָאָדָמָה
<i>that</i>	אֲשֶׁר
<i>opened</i> up and drank the blood of your brother Hevel	פָּצְתָהּ
<i>with</i>	אֶת
<i>her mouth</i> . The ground became an accessory to your crime when it chose	פִּיהָ
<i>to receive</i> and conceal <i>it</i> (the spilt blood of your brother Hevel). The soil became an accessory to murder after the fact when it commingled	לְקַחַת
<i>with</i> the	אֶת
<i>blood</i> of	דָּמִי
<i>your brother</i> (Hevel). Shortly after I rejected your initial sacrificial offering, I warned you of the dire consequences that would ensue if you allowed the evil urge to influence your actions. Rather than heeding My warning, you chose to commit murder. Just as I heaped suffering upon your parents for violating My one commandment to refrain from eating the fruit of the Tree of Knowledge, so too will I heap suffering upon you for the blows that issued forth	אֶחָיִךְ
<i>from your hand</i> and ended your brother's life.	מִיָּדְךָ

Genesis 4:12

Prior to your murdering Hevel (Abel), I enabled the ground to provide you with stability and sustenance. From this point forward, I shall ensure that no sustenance comes forth <i>whenever</i>	כִּי
<i>you</i> endeavor to <i>cultivate</i> the ground. In severing your relationship	תַּעֲבֹד
<i>with</i>	אֶת
<i>the ground</i> , I will ensure that it	הָאָדָמָה
<i>no</i> longer	לֹא
<i>continues</i>	תִּסָּרֵךְ
<i>to yield</i> sustenance that when ingested, imparts	תֵּת
<i>strength</i>	כֹּחַהּ
<i>to you</i> . I am also going to deny you the pleasure one derives from cohabiting upon the stable ground. The perpetual instability of the ground beneath your feet will force you to become	לְךָ
<i>a fugitive</i>	נָע
<i>and a wanderer</i> .	וְנָד

⁴⁹ Kayin (Cain) replied to God by saying, "If it was wrongful of me to kill my brother, then why did You not intercede on Hevel's (Abel) behalf and prevent his demise?"

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<i>You shall become</i> an example of what God does to those who commit fratricide. For as long as you live, the ground shall tremble beneath your feet. You will not have a moment's respite while treading	תִּהְיֶה
<i>upon</i> the surface of the <i>earth</i> ."	בְּאֶרֶץ

Genesis 4:13

Shocked upon hearing the severity of God's (a/k/a AdoShem) (Ruler of the Universe) pronouncement of punishment for killing Hevel (Abel), Kayin (Cain) has it in mind to respond, <i>and says</i>	וַיֹּאמֶר
<i>Kayin</i>	קַיִן
<i>to</i>	אֶל
<i>AdoShem</i> , "Is the egregiousness of my transgression	יְהוָה
<i>greater</i> than Your ability to forgive?	גָּדוֹל
<i>My punishment</i> is more than I am able	עוֹנִי
<i>to bear</i> . You are capable of creating and perpetuating the existence of everything in the universe and bearing the emotional burden of every action of every living creature. Why is it beyond Your capability to bear the emotional burden of my brother's murder? Will punishing me for murdering my brother ease Your burden?	מִשְׁוֹא

Genesis 4:14

<i>Behold</i> and listen! How was I to know that my physical altercation with Hevel (Abel) would result in his murder? I do not understand why	הֵן
<i>You</i> are intent upon <i>driving</i> me out of my home because I murdered Hevel. Why have You chosen to exact such severe punishment upon	גִּרְשָׁתָּ
<i>me</i> on	אֹתִי
<i>the</i> same <i>day</i> I murdered Hevel? How am I to survive if, while looking down upon me	הַיּוֹם
<i>from above</i>	מֵעַל
<i>the face</i> of	פָּנַי
<i>the earth</i> , You fail to intercede on my behalf and nullify the threat to my life by those wishing to avenge Hevel?	הָאֲדָמָה
<i>And</i> what do You hope to gain <i>from</i> withholding <i>Your face</i> from me? Is there any place on earth where	וּמִפְּנֵיךָ
<i>I can remain hidden</i> from You? Before killing Hevel, I basked in Your countenance,	אֶסְתֵּר
<i>and</i> now <i>I have become</i>	וְהָיִיתִי
<i>a fugitive</i> compelled by You to remain alone	נָע
<i>and wander</i> about the earth. Whenever situating myself	וָנָד
<i>upon</i> any parcel of <i>land</i> , I will fear for my life	בְּאֶרֶץ
<i>and</i> know that my demise <i>will</i> surely <i>come to pass</i> if	וְהָיָה
<i>every</i>	כָּל
<i>one</i> of your living creations, upon <i>finding me</i> knows I killed Hevel	מִצֵּאִי
<i>and</i> wants to <i>kill me</i> to avenge him."	יִהְרַגֵּנִי

Genesis 4:15

God (a/k/a AdoShem) (Ruler of the Universe) has it in mind to reply to Kayin's (Cain) plea for leniency, <i>and</i> after contemplating what to <i>say</i>	וַיֹּאמֶר
<i>to him</i> , says	לּוֹ
<i>AdoShem</i> to Kayin, "I will ensure that no harm comes	יְהוָה
<i>to you</i> ."	לָכֵן

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<i>All</i> living things mindful of avenging Hevel (Abel) will be consumed with dread and disinclined toward	כָּל
<i>killing</i>	הָרָג
<i>Kayin</i> .” God chose exile over death as a means of punishing Kayin for murdering Hevel. Despite assuring Kayin’s safety, God is intent upon bringing about his demise by way of one of his progeny who, seven generations hence, will inadvertently end his life. God is willing to wait until	קַיִן
<i>sevenfold</i> generations issued forth from Kayin’s loins before exacting revenge upon him for murdering Hevel. ⁵⁰ After contemplating the manner in which He intends to bring about Kayin’s demise, God says, “I will exact	שִׁבְעָתַיִם
<i>My vengeance</i> upon Kayin by enabling him to procreate. One of Kayin’s progeny will become the means by which I bring about his demise”. God has it in mind to begin Kayin’s exile,	יָקָם
<i>and</i> prior to sending Kayin on his way <i>puts</i> a mark upon his forehead.	וַיִּשֶׂם
<i>AdoShem</i> , after applying a mark	יְהוָה
<i>to Kayin’s</i> forehead, says to Kayin, “The	לְקַיִן
<i>mark</i> I placed upon your forehead is a letter from My Divine Name that will ensure	אוֹת
<i>that</i> anyone mindful of avenging Hevel will be <i>not</i> be inclined toward	לְבַלְתִּי
<i>killing</i> you. I will instill fear in	הַכּוֹת
<i>him</i> who is mindful of killing the man with a letter from My Divine Name situated upon his forehead.	אֹתוֹ
<i>All</i> living things intent upon avenging Hevel by killing his murderer, upon	כָּל
<i>finding him</i> , shall recoil in fear at the sight of the letter from My Divine Name situated upon his forehead and know that he is under My protection.”	מֵצְאוֹ

Genesis 4:16

Confident that God (a/k/a AdoShem) (Ruler of the Universe) will protect him, Kayin (Cain) is incentivized to begin his journey, <i>and</i> with feigned humility, <i>goes out</i> from God’s presence and begins wandering the surface of planet Earth. After successfully pleading with God to reduce the severity of God’s initial pronouncement of punishment upon him for murdering Hevel (Abel),	וַיֵּצֵא
<i>Kayin</i> begins distancing himself	קַיִן
<i>from</i> where the <i>presence of</i>	מִלִּפְנֵי
<i>AdoShem</i> manifests Itself. Kayin happens upon a particular parcel of land, and thinking it might be a good place to settle upon, draws inspiration from the manner in which God punished him, and calls it ‘Nod’ (wandering). Kayin has it in mind to cease wandering,	יְהוָה
<i>and</i> for a while, <i>lives</i>	וַיֵּשֶׁב
<i>in</i> the <i>land</i> of	בְּאֶרֶץ

⁵⁰ God destined one of the seventh generation of Kayin’s (Cain) progeny to bring about the death of Kayin.

An Anatomically Correct Translation of Genesis

<i>Nod</i> . ⁵¹ While situated in Nod, Kayin encounters his father Adam, who presses him to explain why God withheld maximum punishment for murdering Hevel. Upon hearing Kayin cite repentance as the means by which God reduced his punishment, Adam bemoans not repenting prior to God punishing him and Chavah (Eve) for disobeying His commandment to refrain from eating the fruit of the Tree of Knowledge. After encountering Adam, Kayin returned to his homestead situated a little further	נֹד
<i>east</i> of	קִדְמַת
<i>Eden</i> than where his parents reside.	עֵדֶן

Genesis 4:17

After settling down in the land of Nod, Kayin (Cain) happens upon a woman to whom he is biologically related, <i>and</i> having it in mind to procreate, marries and <i>knows</i> (has intimate relations with) her.	וַיֵּדַע
<i>Kayin</i> had carnal knowledge (sexual relations)	קַיִן
<i>with</i>	אֵת
<i>his wife</i>	אִשְׁתּוֹ
<i>and she became pregnant</i> by him,	וַתַּהַר
<i>and she gave birth to</i> a son. After engaging in intimate relations	וַתֵּלֶד
<i>with</i> his wife, Kayin fathers a son whom he names	אֵת
' <i>Chanoch</i> ' (Enoch). Still besieged by the urge to wander, Kayin strives to think of a way to occupy his time,	חֲנוֹךְ
<i>and it is</i>	וַיְהִי
<i>building</i> a	בְּנָה
<i>city</i> that affords him temporary respite from the ever-present urge to wander. Kayin finishes building his first city,	עִיר
<i>and calls</i> it ' <i>Chanoch</i> '. While contemplating a	וַיִּקְרָא
<i>name</i> of	שֵׁם
<i>the city</i> , Kayin decides to give it the same name	הָעִיר
<i>as</i> the <i>name</i> he had given	כְּשֵׁם
<i>his son</i>	בְּנוֹ
<i>Chanoch</i> . ⁵²	חֲנוֹךְ

Genesis 4:18

Kayin's (Cain) son Chanoch (Enoch) has intimate relations with his wife, <i>and</i> a son <i>is born</i>	וַיֵּלֶד
<i>Chanoch</i> . Kayin's son Chanoch has intimate relations	לְחֲנוֹךְ
<i>with</i> his wife, and fathers a son whom he names	אֵת
' <i>Irada</i> ',	עִירָד
<i>and</i> Chanoch's son <i>Irada</i> has intimate relations with his wife and	וַעֲרָד
<i>fathers</i> a son. Irada's intimate union	לָדָּ
<i>with</i> his wife produced a son whom he named	אֵת

⁵¹ Kayin's (Cain) parents (the first humanoids with an eternal, not-of-this-earth soul tethered to their respective bodies) also reside in the land of Nod. Because Adam and Chavah (Eve) disobeyed His commandment to refrain from eating the fruit of the Tree of Knowledge, God forced them out of the Garden of Eden and situated them in the land of Nod.

⁵² Rather than imploring God to forgive him for his transgression, Kayin (Cain) occupies his time building cities.

An Anatomically Correct Translation of Genesis

'Mechuyael',	מְחֻיָּאֵל
and Irad's son <i>Mechuyael</i> , upon maturing, marries, has intimate relations with his wife and	וּמְחֻיָּאֵל
<i>fathered</i> a son. Mechuyael's intimate union	יָלַד
<i>with</i> his wife produces a son whom he names	אֶת
'Mesushael',	מֶתוּשָׂאֵל
and Mechuyael's son <i>Mesushael</i> , upon maturing, marries, has intimate relations with his wife and	וּמֶתוּשָׂאֵל
<i>fathers</i> a son. Mesushael's intimate union	יָלַד
<i>with</i> his wife results in the birth of a son whom he names	אֶת
'Lemech'.	לֶמֶךְ

Genesis 4:19

Lemech has it in mind to have one wife for procreation and another wife for carnal pleasure, and to achieve his objective, breaks from the tradition of monogamy <i>and takes</i> to marrying two women. Not content with having one wife, Lemech seeks	וַיִּקַּח
<i>to</i> gather and cohabit with two wives. Lemech envisions <i>himself</i> as a man with two wives. The establishment of polygamy begins when	לוֹ
<i>Lemech</i> acquires and cohabits with	לֶמֶךְ
<i>two</i>	אִשָּׁתִּי
<i>wives</i> . The	נָשִׁים
<i>name</i> of	שֵׁם
<i>the first</i> woman Lemech marries is	הָאִחְתָּה
<i>Adah</i> . Contemptuous toward his first wife, Lemech relegates her to giving birth to his children. Desiring intimate and emotional gratification unobtainable from his first wife, Lemech acquires another	עָדָה
<i>and</i> the <i>name</i> of	וְשֵׁם
<i>the second</i> woman Lemech marries is	הַשֵּׁנִית
'Tzillah'. ⁵³	צִלְהָה

Genesis 4:20

Adah has intimate relations with Lemech <i>and gives birth</i> to a son.	וַתֵּלֶד
<i>Adah</i> has intimate relations	עָדָה
<i>with</i> Lemech and gives birth to a son whom Lemech names	אֶת
'Yaval'. Upon maturing, Yaval	יָבָל
<i>was</i> inclined toward leading a nomadic life, and	הָיָא
<i>he</i> became known as	הָיָה
<i>'the father</i> of the nomads' whose offspring were known as the ones	אָבִי
<i>who dwelt</i> in	יָשָׁב
<i>tents</i> and bred	אָהַל
<i>and</i> subsisted on <i>cattle</i> . ⁵⁴	וּמִקְנָה

⁵³ Lemech named her 'Tzillah' (shadow) because he relegated her to stand in his 'shadow'. Lemech used a drug to prevent Tzillah (whose sole purpose was to be an object of beauty and to provide Lemech with sexual pleasure) from procreating.

⁵⁴ The Hebrew word 'umeekeh' means 'provoking wrath'. Yaval incurred the wrath of God for erecting tents utilized for idol worship.

An Anatomically Correct Translation of Genesis

Genesis 4:21

Lemech continues having intimate relations with Adah, the mother of his first son, and when she gives to his second son, he contemplates a name for him, <i>and</i> the <i>name</i> he decides upon for	וְשֵׁם
<i>his</i> (Yaval's) <i>brother</i> is	אָחִיו
'Yuval'.	יֻבָּל
<i>He</i> (Yuval) is Lemech's second born by way of Adah. Yuval is unmatched in his ability to invent musical instruments and	הוא
<i>becomes</i> known as the	הָיָה
' <i>father</i> fashioner of musical instruments enabling	אָבִי
<i>all</i> with his instrument in	כָּל
<i>hand</i> to compose and recreate idol-worshiping melodies'. The Author of the Torah credits Yuval with the invention of the	תִּפְשׁ
<i>lyre</i> (a harp-like stringed instrument)	כְּנֹר
<i>and</i> the musical <i>pipe</i> . ⁵⁵	וְעֹגֶב

Genesis 4:22

Lemech's second wife Tzillah was an object of beauty and his sole source of sexual gratification. Lemech has intimate relations with Tzillah, <i>and</i> to his surprise, <i>Tzillah</i>	וְצִלָּה
<i>also</i> becomes pregnant and gives birth to a son (Lemech's third). Lemech names his third son 'Tuval Kayin'. Despite taking precautions,	גַּם
<i>she</i> (Tzillah) becomes pregnant and	הוא
<i>gives birth</i> to Lemech's third son (by way of two wives). Lemech fathers a son	יָלְדָה
<i>with</i> Tzillah and names him	אֶת
' <i>Tuval</i>	תּוּבֵל
<i>Kayin</i> '. ⁵⁶ Tuval Kayin has a penchant for	קַיִן
<i>forging</i> out of metal	לִטֵּשׁ
<i>every</i> type of weapon that his ancestor Kayin (Cain) had managed to cobble together out of wood and stone. Tuval Kayin's knowledge of forging and shaping metal enables him to manufacture weapons far superior than the weapons made by Kayin. Tuval Kayin becomes famous for	כָּל
<i>tooling</i>	חֲרֹשׁ
<i>copper</i>	נְחֹשֶׁת
<i>and iron</i> into weapons. By way of Tzillah, Lemech fathers a daughter (Tuval Kayin's sister),	וּבְרָתָל
<i>and</i> names the <i>sister</i> of	וְאָחוֹת
<i>Tuval</i>	תּוּבֵל
<i>Kayin</i>	קַיִן
' <i>Naamah</i> ' (Lovely). ⁵⁷	נְעֻמָּה

⁵⁵ Yuval worshiped idols in public. Yaval worshiped idols in private.

⁵⁶ The word 'Tuval' means 'spice'. Just as spice enhances the flavor of food, Tuval's name came to imply that as a forger of metal, he is capable of enhancing the quality of weapons made by Kayin (Cain). Tuval Kayin was the world's first blacksmith (forger and shaper of metal).

⁵⁷ It is unlikely that the woman (Naamah) referred to in this Torah verse and Noach's (Noah) wife are one in the same. The 'Naamah' mentioned in this Torah, a descent of Kayin (Cain), is destined (as are all descendants of Kayin) to perish in the flood occurring in Noach's lifetime.

An Anatomically Correct Translation of Genesis

Genesis 4:23

Lemech compensated for his blindness by having his son Tuval Kayin spot prey that Lemech would dispatch with bow and arrow. One day, while Lemech and Tuval Kayin are out hunting, Tuval Kayin spots a beast and directs Lemech to aim his bow and arrow at the intended prey. Tuval Kayin assures Lemech that his arrow struck its intended target. Upon examining Lemech's prey, Tuval Kayin exclaims to Lemech that he has inadvertently killed Kayin (Cain), who, in the year 3631 (130 years after creation), is 89 years of age at the time of his death. Lemech reacts to Kayin's death by smashing his hands together and accidentally kills Tuval Kayin. Upon learning Lemech accidentally killed Kayin and Tuval Kayin, Lemech's two wives refuse to procreate to compensate for his loss. Fearing God would punish Lemech by killing any children issuing forth from their respective wombs, Lemech's wives refuse to procreate. Lemech is intent upon convincing his wives to resume having intimate relations with him, <i>and</i> to achieve his objective, <i>says</i>	וַיֹּאמֶר
<i>Lemech</i>	לִמְךָ
<i>to his wives</i> whose names are	לְנִשְׁיוֹ
<i>Adah</i>	עֲדָה
<i>and Tzillah,</i>	וְצִלָּה
" <i>Hear</i>	שָׁמְעוּ
<i>my voice</i> you	קוֹלִי
<i>wives</i> of	נָשִׁי
<i>Lemech.</i>	לִמְךָ
<i>Listen</i> to	הִאֲזִינָה
<i>my speech</i> and you will know why it is imperative to resume having intimate relations to procreate. I understand your reluctance to resume having intimate relations with me	אִמְרָתִי
<i>because</i> I am the	כִּי
<i>man</i> who accidentally	אִישׁ
<i>killed</i> Kayin and Tuval Kayin. It was not my intention	הָרַגְתִּי
<i>to wound</i> or kill Kayin or Tuval Kayin. In spite of my blindness, I was able to hunt with my son's assistance,	לְפָצְעִי
<i>and</i> the <i>young man</i> accompanying me (Tuval Kayin), was there	וַיֵּלֶךְ
<i>to serve as my</i> hunting guide and <i>companion</i> . ⁵⁸	לְחֵבְרָתִי

God will ensure that Noah, Noah's wife, Noah's sons and their wives survive the great flood and task them with repopulating planet Earth.

⁵⁸ Tuval Kayin served as Lemech's hunting guide and companion. After sighting Kayin (Cain), whom he mistakes for a beast, Tuval Kayin directs Lemech where to shoot his arrow at their intended prey. When they come upon the slain beast, Tuval Kayin realizes his grave mistake and tells Lemech he killed Kayin. In a fit of anguish, the sightless Lemech struck his hands together and accidentally killed Tuval Kayin. Motivated to procreate to make up for the loss of his son, Lemech pleads with his wives to resume having sexual relations with him. Lemech's wives refuse to have intimate relations because he killed Kayin and Tuval Kayin. Knowing of God's decree that Kayin's lineage would end after seven generations, Lemech's wives interpret Lemech's killing of Kayin and Tuval Kayin as God fulfilling His decree of bringing about an end to Kayin's lineage. Lemech's wives cite a world-ending impending flood as another reason for ceasing to have intimate relations with their husband.

An Anatomically Correct Translation of Genesis

Genesis 4:24

I realize that God used me, the seventh generation of Kayin's (Cain) progeny, to make good on His promise to end Kayin's life. <i>If</i> God waited	כִּי
<i>sevenfold</i> generations to punish Kayin for killing Hevel (Abel), then surely He will wait until 77 generations of my progeny to come into being before exacting retribution upon me for inadvertently killing Kayin and Tuval Kayin. That is why I believe we can resume having intimate relations and procreate before	שִׁבְעָתַיִם
<i>He</i> (God) <i>takes revenge</i> by ending my life at the hand of my yet-to-be-born progeny. God designated me, the seventh generation of Kayin's (Cain) progeny, as the instrument through which He made good on His promise to bring about the end of	אֵלֹהִים
<i>Kayin</i> ,	קַיִן
<i>and me. I, Lemech</i> , believe God will wait	וְלִמְךָ
<i>seventy</i>	שִׁבְעִים
<i>and sevenfold</i> (77) generations before ending my life at the hand of my yet-to-be-born progeny." ⁵⁹	וְשִׁבְעָה

Genesis 4:25

Unconvinced by Lemech's argument to resume procreating, Lemech's wives intend to seek out Adam's (the first man with an eternal, not-of-this-earth soul tethered to his body) advice to resolve their problem as to whether or not they should continue procreating. While standing in Adam's presence, Lemech and his wives inform him of Kayin's (Cain) death. Lemech wives press for Adam's opinion as regards to whether or not to continue procreating, <i>and</i> upon hearing their diatribe against procreation, Adam <i>realizes</i> that refraining from procreating with Chavah (Eve) was a mistake and he intends to reunite and procreate with her. After interacting with Lemech's wives,	וַיֵּדַע
<i>Adam</i> realizes the mistake of refraining from procreating with Chavah. His sons having predeceased him, ⁶⁰ Adam looks forward to fathering more children with Chavah. Adam advised Lemech and his wives that even if they believe all their children would either die by the hand of their progeny or in an impending flood, it is not their place to disobey God's (a/k/a Elokim) (Judge of the Universe) decree that all creatures, including man, be fruitful and multiply. Knowing Adam and Chavah stopped procreating after Hevel was born, Lemech's wives press Adam to act upon his own advice and resume procreating with Chavah. Guilt over his actions resulting in humanity's loss of immortality, combined with his grief over Hevel's (Abel) murder and Kayin's accidental death, leaves Adam disinclined toward procreating. Voicing their plight regarding their apprehension toward procreating, Lemech's wives convince Adam that he is not exempt from God's decree that all creatures procreate, and,	אָדָם
<i>once more</i> , he is determined to resume procreating	עוֹד
<i>with</i> Chavah. Adam reunites and has intimate relations with	אֵת
<i>his wife</i> ,	אִשְׁתּוֹ
<i>and she gives birth</i> to another son fathered by Adam (his third). ⁶¹ Chavah gave birth to a	וַתֵּלֶד

⁵⁹ Failing to convince his wives to reunite and continue procreating with him, Lemech resorts to visiting Adam (the first man with an eternal, not-of-this-earth soul tethered to his body) whom he hopes will resolve the matter.

⁶⁰ Rather than immediately exacting retribution upon Kayin (Cain) for killing Hevel (Abel), God orchestrates Kayin's demise by waiting for Kayin's offspring Lemech to accidentally kill him during a hunting expedition.

⁶¹ Chavah (Eve) gave birth to Sheis (Seth) in the year 3631 b.c.e. (130 years after creation).

An Anatomically Correct Translation of Genesis

<i>son</i> ,	בן
<i>and called</i> him 'Sheis' (Seth). Speaking of her newborn son, Chavah says, "As a means of filling the void caused by the premature death of both my sons, God provided me	וַתִּקְרָא
<i>with</i> another son. Your	אֶת
<i>name</i> , my newborn son, shall be	שְׁמוֹ
' <i>Sheis</i> '. I rejoice	שֵׁת
<i>because</i> God	כִּי
<i>conferred</i> a blessing	שֵׁת
<i>unto me</i> that filled my womb with life and enabled me to give birth to another son that filled the void left by the passing of my two sons. I praise	לִי
<i>Elokim</i> for enabling this new	אֱלֹהִים
<i>seed</i> in my womb to mature into this, my third and only surviving son. Thank you God for enabling	זֶרַע
<i>another</i> seed of life to gestate within my womb and grow into the newborn son destined to bring joy	אֲחֵר
<i>in place of</i> the sorrow brought about by the death of my sons Kayin and	מַחַת
<i>Hevel</i> . Prior to Sheis's birth, I had no sons	הָבֵל
<i>because</i> Kayin	כִּי
<i>killed him</i> (Hevel), and shortly thereafter, God punished Kayin by way of banishment. News of the death of	הָרָגוֹ
<i>Kayin</i> incentivized me toward procreating, and the birth of Sheis enabled me to supplant with joy the sadness brought about by the loss of Kayin and Hevel."	קָיִן

Genesis 4:26

Upon reaching the age of 105, Adam and Chavah's (Eve) third-born son Sheis (Seth) marries and has intimate relations with his wife. God (a/k/a AdoShem) (Ruler of the Universe) had it in mind to ensure the continuation of Adam and Chavah's lineage <i>and</i> to achieve His objective, enables a child <i>to</i> be born to <i>Sheis</i> . Sheis, as had Adam,	וּלְשֵׁת
<i>also</i> finds a mate and	גַּם
<i>he</i> (Sheis), after having intimate relations, fathers his first child whom he names 'Enosh' (man).	הוּא
<i>He</i> (Enosh) <i>was born</i> in the year 3526 b.c.e. (235 years after creation). Sheis fathered a	יָלַד
<i>son</i>	בן
<i>and called</i> him 'Enosh'.	וַיִּקְרָא
<i>With</i> regard to naming his newborn son, said Sheis,	אֶת
" <i>His name</i> will be	שְׁמוֹ
' <i>Enosh</i> '. Lemech's sons Yaval and Yuval reject monotheism, the de facto religion embraced by Adam, Sheis and Enosh. People use their free will to suppress their fear of God and	אֲנוֹשׁ
<i>then</i> they	אָז
<i>begin</i> worshipping manmade inanimate objects, human beings and celestial objects. In time of need, the polytheists were inclined	הוֹחֵל
<i>to call</i> out,	לִקְרָא
<i>in the name</i> of	בְּשֵׁם
<i>AdoShem</i> Who, unbeknownst to them, rejects their blasphemous prayers.	יְהוָה