

# Genesis 4:1

Authorized King James Version (KJV)

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

## Analysis

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**And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the...** This passage belongs to the primeval history section (Genesis 1-11) which establishes universal truths about God, humanity, sin, and divine purposes before focusing on Abraham and Israel. These chapters answer fundamental questions about human origins, the spread of wickedness, God's judgment, and the preservation of a righteous remnant.

Recurring patterns emerge: human sin escalating from individual disobedience to societal corruption, divine patience followed by judgment, gracious preservation of a remnant, and covenant promises ensuring redemptive purposes continue. The genealogies connect historical persons, demonstrate the fulfillment of divine promises (blessing and multiplication), and trace the line leading to Abraham and ultimately Christ.

Key theological themes in this section include:

1. sin's destructive progression affecting all humanity
2. God's righteous judgment while preserving mercy
3. human pride and autonomy opposing divine sovereignty
4. cultural development as both blessing and potential idolatry
5. God's sovereign plan advancing despite human rebellion.

These narratives provide the necessary context for understanding God's calling of Abraham and the covenant promises through which all nations will be blessed.

## Historical Context

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The primeval history (Genesis 1-11) parallels ancient Near Eastern traditions including Sumerian King Lists (pre-flood longevity), Akkadian flood traditions (Atrahasis, Gilgamesh), and Mesopotamian city foundation myths. However, Genesis demythologizes these traditions, presenting monotheistic history rather than polytheistic mythology. The genealogies connecting Adam to Noah to Abraham provide historical framework absent in pagan myths.

Archaeological evidence confirms ancient urbanization (chapter 4's cities), agricultural development, metallurgy, and musical instruments emerging in Mesopotamia's early history. The Babel account reflects Mesopotamian ziggurat construction (stepped pyramid temples), particularly in Babylon. Linguistic diversity requiring explanation was obvious to ancient peoples, making the Babel narrative culturally relevant.

For Israel in covenant with Yahweh, these chapters explained their relationship to surrounding nations. All peoples descended from Noah, but Israel descended from Shem through Abraham—chosen for blessing all nations. The flood demonstrated God's justice and mercy: judging wickedness while preserving the righteous. This pattern would recur throughout Israel's history, assuring them that God's covenant faithfulness endures despite judgment on the wicked.

## Related Passages

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**Colossians 1:16** — All things created through Christ

**Genesis 1:1** — Creation of heavens and earth

## Study Questions

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1. What does this passage reveal about God's sovereignty and human responsibility?
2. How should this truth about City Building shape our daily decisions and priorities?

3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

## Interlinear Text

וְאֵת	לִדְבָּר	וְאֵת	לִדְבָּר	וְאֵת	לִדְבָּר	וְאֵת	לִדְבָּר
<b>And Adam</b>	<b>knew</b>	H853	<b>Eve</b>	<b>his wife</b>	<b>and she conceived</b>	<b>and bare</b>	H853
H120	H3045		H2332	H802	H2029	H3205	

אַתָּה	יְהוָה:	כִּי	אָמַר	וְתִּתְאַמְּרָה	קָנָתִי	קָנָתִי	אָנָּשׁ	אָנָּשׁ	אָתָּה	אָתָּה	אָתָּה
<b>Cain</b>	<b>and said</b>		<b>I have gotten</b>		<b>a man</b>		<b>from</b>		<b>the LORD</b>		
H7014	H559		H7069		H376		H854		H3068		

## Additional Cross-References

**1 John 3:12** (Parallel theme): Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

**Genesis 3:15** (Parallel theme): And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

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