

Genesis 4:5

Authorized King James Version (KJV)

But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

Analysis

But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance f... 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

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

Colossians 1:16 — All things created through Christ

Psalm 19:1 — Heavens declare God's glory

Study Questions

1. How does this verse deepen our understanding of God's character and His relationship with creation?
2. What specific changes in thinking or behavior does this verse call us to make?

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

Interlinear Text

וְאֵלֶּنֶת לְקַרְבָּן מִנְחָת וְאֵלֶּנֶת לְאֵלֶּן שָׁעַר הַיְמָן

H413 And Cain H413 and to his offering H3808 he had not respect H8159 wroth

H7014 H3966 H4503 H6440 H2734

וְאֵלֶּן מִאָדָם נִפְלָא וְאֵלֶּן גָּבְרִים

And Cain was very fell and his countenance

H7014 H3966 H5307 H6440

Additional Cross-References

Hebrews 11:4 (Sacrifice): By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Job 5:2 (Parallel theme): For wrath killeth the foolish man, and envy slayeth the silly one.

From KJV Study • kjvstudy.org