

A	Scriptural Reference	Gen 4-5
B	<p><b><u>The Origin and Meaning of “Knew”</u></b></p> <ul style="list-style-type: none"> <li>• This represents the conjugal union within the sacrament of Marriage in Scripture.</li> <li>• When “two become one”, husband and wife offer his/her true self that dwells in the depth of human essence; sharing with each other to allow a deeper understanding of the true self.</li> <li>• This relationship manifests, and allows humanity to participate in, the oneness and “communion” of the Holy Trinity.</li> <li>• Adam, who came to know Eve and found in her the dignity of a person, saw that she was worthy of being in communion with him. This Adam was the same Adam who named all creatures (meaning to “know” them), and for whom there “not found a helper as his partner” ⇒ the uniqueness and dignity of a person.</li> <li>• This is the “knowing” between male and female: Adam knew Eve’s motherhood and Eve knew Adam’s fatherhood. After knowing each other they “begot a person” ⇒ knowing implies unity and procreation.</li> </ul>	<p>Gen 4:1, TB 78-82          TB78, Lk 1:34</p> <p>Gen 2:20          TB 81          HV 12</p>
C	<p><b><u>The Offerings of Cain and Abel</u></b></p> <ul style="list-style-type: none"> <li>• Cain’s offering may not be the best of the first fruits, but because of his pride (like his attitudes and behavior in Gen 4), God “had no regard” for his offering.</li> <li>• Abel prefigures Jesus: offering of the “firstlings of his flock”; even blood from the ground cried to heaven. According to the tradition of the Catholic Catechism, “sins that cry to heaven”.</li> <li>• “The land opens its mouth to receive the blood” ⇒ Martyrdom: the land is the altar.</li> </ul>	<p>Gen 4:2-7</p> <p>Ne 10:35-36, HA p71</p> <p>S.Hahn, Lamb’s Supper II, p.7, HA p.72, Heb 12:24, CCC1867</p> <p>S.Hahn, Lamb’s Supper II, p14, Rev 6:9-10</p>
D	<p><b><u>Cainites &amp; Sethites: The Two Family Lines representing Evil &amp; Good</u></b></p> <ul style="list-style-type: none"> <li>• The evil of Cain: his reaction to God’s decision is described as “very angry” and “his countenance fell”. Refusal to repent does not only result in his separation from God, but falling deeper into sin and thus, sinning more easily.</li> <li>• Cain’s rejected God’s counsel and let anger and jealousy (seven deadly sins) lead him to commit murder against his brother.</li> <li>• Cain rejected the opportunity to repent; he did not understand that he was “my brother’s keeper”.</li> </ul>	<p>Gen 4:5, HA 132-133</p> <p>Gen 4:6-16, CCC1866 HA133</p> <p>4:9, JP II Gospel of Life, 18-19</p>

	<ul style="list-style-type: none"> <li>• After his punishment, Cain's reacted with complaints and did not want to see God again. He only cared about his own benefits. God protected him, perhaps due to Abel's blood pleading for Cain; just as Jesus and Stephen pleaded for their offenders.</li> <li>• "The Lord put a mark on Cain" ⇒ Baptism also marks our soul.</li> <li>• Cain and Abel provide insights into our understanding of human freedom: Cain chose himself while Abel chose God. Seth replaced Abel, "invoke the name of the Lord": his clan is built upon a covenantal relationship with God.</li> <li>• Cain's genealogy is from the Yahwist tradition, which reveals his pride and violence. These characteristics are shown particularly in Lamech. Adam and Seth's genealogy, on the other hand, is from the Priestly tradition which reveals their close relationship with God. Noah and Shem are from the Adam/Seth genealogy; it is from this genealogy that salvation is achieved.</li> <li>• The tribe of Adam of Seth is the tribe of the earth; the tribe of death. The tribe of New Adam is God's tribe that begins in sin but ends in life and salvation – Jesus who is without sin.</li> <li>• The legendary Enoch brings out the legendary nature of Elijah and Mary.</li> </ul>	<p>Lk 23:34, Acts 7:60</p> <p>Rev 7:3, 2Cor 1:22          S Hahn, Lamb's Supper II3, p.7</p> <p>S Hahn, Father, p.81          HA p.133, 4:25-26</p> <p>Gen 4:17-26, NJBC</p> <p>Gen 5: 1-32</p> <p>Mt 1:1-17</p> <p>Gen 5:23-24, HA 75</p>
<p><b>E</b></p>	<p><b><u>The Motif of the First Born in Genesis</u></b></p> <ul style="list-style-type: none"> <li>• Cain is the first of a long line of first born sons who fails, introducing the motif of the "first born" in Genesis.</li> <li>• The younger son in Genesis makes up for the failures of the first born son ⇒ the Church (new Israel) must fulfill the failure of Israel, the first born; so must Jesus (first born) make up for Adam's failure (humanity's).</li> </ul>	<p>SH p 27</p> <p>S Hahn, Father, p. 112, Ex 4:22</p>