

## Chapter 4

*VVicked Cain killeth holie Abel: 9. vvhofe bloud cryeth for reuenge. 11. Cain a curfed vagabond, 17. hath much iffue. 25. Adam alfo hath Seth, and Seth Enos.*

**A**nd Adam knewe Eue his wife: who conceiued and brought forth Cain, faying: I haue gotten a man through God. <sup>2</sup> And againe ſhe brought forth his brother Abel. And Abel was a ſhepherd, & Cain a husbandman. <sup>3</sup> And it befel after manie dayes that Cain <sup>1</sup>offred of the fruites of the earth giftes to our Lord. <sup>4</sup> Abel alfo <sup>a</sup>offred of the firſt begotten of his flocke, and of their fat: and our Lord <sup>1</sup>had reſpect to Abel, & to his giftes. <sup>5</sup> But to Cain, and to his giftes he had not reſpect: & Cain was exceeding angrie, and his countenance abated. <sup>6</sup> And our Lord ſaid to him: Why art thou angrie? and why is thy countenance fallen? <sup>7</sup> If thou doe wel, <sup>1</sup>ſhalt thou not receiue againe: but if thou doeſt il, ſhal not thy finne forthwith be preſent at the dore? but the luſt thereof ſhal be <sup>1</sup>vnder thee, and thou ſhalt haue dominion ouer it.

<sup>8</sup> And Caine ſaid to Abel his brother: Let vs goe forth abroad. And when they were in the filde, Caine roſe vp againſt his brother Abel, and flewe him. <sup>9</sup> And our Lord ſaid to Cain: Where is Abel thy brother? Who answered: I know not: am I my brothers keper? <sup>10</sup> And he ſaid to him: What haſt thou done? <sup>b</sup>the voice of thy brothers bloud crieth to me out of the earth. <sup>11</sup> Now therefore curfed ſhalt thou be vpon the earth, which hath opened her mouth, & receiued the bloud of thy brother at thy hand. <sup>12</sup> When thou ſhalt til it, it ſhal not yeld to thee her fruit: a roag and vagabound ſhalt thou be vpon the earth. <sup>13</sup> And Cain ſaid to our Lord: Myne iniquitie is greater, then that I may deferue pardon. <sup>14</sup> Loe thou doeſt caſt me out this day from the face of the earth, and

<sup>a</sup> A figure of the Lambe that was flaine from the beginning of the world. *Apoc. 13. v. 8.*

<sup>b</sup> VVilful murther is one of the finnes that crie to God for reuenge.

from thy face fhall I be hid, and I fhall be a vagabound & fugitiue on the earth: euerie one therfore that findeth me, fhall kil me. <sup>15</sup> And our Lord faid to him: No, it fhall not fo be: but whofoeuer fhall kil Cain, fhall be punished feauen fould. And our Lord put a marke on Cain, that whofoeuer found him should not kil him.

<sup>16</sup> And <sup>d</sup>Cain went forth from the face of our Lord, and dwelt as a fugitiue on the earth at the eaft fide of Eden. <sup>17</sup> And Cain knewe his wife, who conceiued, and brought forth Enoch: And <sup>a</sup>he built a citie, & called the name therof by the name of his fonne, Enoch. <sup>18</sup> Moreouer Enoch begat Irad, and Irad begat Mauiael, and Mauiael begat Mathufael, and Mathufael begat Lamech. <sup>19</sup> Who tooke <sup>b</sup>two wiues, the name of the one was Ada, and the name of the other Sella. <sup>20</sup> And Ada brought forth Iabel, who was the father of them that dwel in tents, and of heardfmen. <sup>21</sup> And his brothers name was Iubal: he was the father of them that fing on harpe & organes. <sup>22</sup> Sella alfo brought forth Tubalcain, who was a hammerer & worker in al worke of braffe & iron. And the fifter of Tubalcain was Noema. <sup>23</sup> And Lamech faid to his wiues Ada and Sella: Heare my voice ye wiues of Lamech, harken to my talke: for <sup>d</sup>I haue flaine a mā to the wounding of my felfe, and a ftripeling to mine owne drie blowe brewfing. <sup>24</sup> Seuenfould vengeance fhall be taken of Cain: but of Lamech feuentie times feuen fould.

<sup>25</sup> Adam alfo knewe his wife again: and she brought forth a fonne, and called his name Seth, faying: God hath giuen me other feede for Abel, whom Cain flewe. <sup>26</sup> But to Seth alfo was borne a fonne, whom he called Enos, this man <sup>d</sup>began to inuocate the name of our Lord.

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<sup>a</sup> By the increafe of Abrahās feede (by the line onlie of Ifaac and Iacob, besides the iffues of Ifmael and Efau) in litle more then 400. yeares to aboue fix hundreth thoufand men able to beare armes (*Num. 1.*) it appeareth that Caines progenie in as manie yeares might fuffice to people a citie, yea a whole countrie. *S. Aug. l. 15. ciuit. c. 8.*

<sup>b</sup> This Lamech of Cains iffue, is the firft that is noted in Scripture, to haue taken two wiues.

## ANNOTATIONS

- 3 Offered giftes.) Either God him selfe taught Adam, and he his children, or els they knew by instinct of nature, that Sacrifice muft be offered to God, to acknowledge therby his fupreme dominion ouer man, and mans due fubiectiō to his diuine Maieftie. And that not only in internal affections, which (as S. Auguftin, and al Catholique Doctors teach) is principally required, but alfo in external things, becaufe we confift of bodie, and not only of foule, and haue, by Gods goodnes, the vfe of corporal things. As here we fee example in the law of nature: and the fame was ordained by written precept in the law of Moyfes: the Prophetes alfo foretold, that external Sacrifice fhould be offered in the law of grace, and new Teftament, to wit, the fame which Chrift intituted, and left in his Church, to continew to the end of the world. Moreouer this homage of offering Sacrifice is fo peculiar to God only, that albeit manie other exterior rites and feruices are vfed both to God & men, as to be bare head, to bowe, to kneele, & the like before them, *either of great humilitie* (faith S. Auguftin) *or of peftiferous flatterie*, to fuch as are *homines colendi, venerandi, fi autem eis multum additur, & adorandi: men to be vvorshipped, reuerenced and if much be geuen them, adored* (for this terme of *adoring* is alfo applied to men in holie Scriptures *Gen. 23. v. 7. 27. v. 29.*) yet Sacrifice is due to God only, and to no creature how excellent fo euer. In fo much (faith the fame Doctor) that as al nations founde it neceffarie to offer Sacrifice, fo none durft facrifice to anie *nifi et, quem Deum aut feiuit, aut putauit, aut finxit*: but to him whom they either knew, or thought, or fained to be God.
- 4 Had respect to Abel.) Both Cain and Abel did wel in offering external Sacrifice, but they differed much in finceritie and maner of choofing or diuiding their oblations, touching Gods part and their owne, as S. Iuftinus Martyr, S. Hierom, S. Auguftin and others teach. For Abel offered of the beft things, of *the firft begotten of his flock, and of their fatte*. And therefore God respected and approued it. But to Cain and to his giftes he had not respect, becaufe he wanted fincere deuotiō. VVhich difference of Gods acceptance appeared doubtles, as S. Hierom and S. Auguftin fuppofed, by fome external figne, otherwife Cain had not vnderftood it. Moft like it was by fire fent from God, which inflamed and confumed Abels Sacrifice, & not Cains. As we read of diuers other Sacrifices in holie Scriptures.
- 7 Shalt thou not receiue.) Reward of good workes, and punishment of euil are clerly proued by this place. God faying to Cain: *If thou doeft vvel, shalt thou not receiue againe?* what els but wel for wel doing? as Abel receiued confolation of his Sacrifice wel offered, *but if thou doeft il, shal not thy finne be prefent forthvvith at the dore?* afflicting thy confcience, and not fuffering
- Lib. 10. de ciuit. c. 5.
- Leuit. 10.  
Dan. 12. Mal. 1.  
Luc. 22.
- Lib. 10. ciuit. cap. 4.
- Ariftot. li. 2. Metaphif. Ethic. 9. Polit. 7. c. 8.
- To. 3. q. 4.  
Quæft. Hebraic. Lib. 15. ciuit. c. 7. Mala. 1. Hebr. 11. Leuit. 9. Iudic. 6. 2. Par. 7. 3. Reg. 18. 2. Mac. 1.
- External Sacrifice due to God in euerie Law.
- Sacrifice due to God onlie, and to no creature.
- Abels Sacrifice declared acceptable, & not Cains, by fome external figne.
- Reward and punishment according to our workes.

thy mind to be in quiet, for remorse of thy wicked fact, and feare of iust iudgement. For hence it came that Cains countenance fel, and his stomack boyled with angre: punishment fo beginning euen in this life, & much more in the next world our Sauour wil render (as him felfe faith) to euery man according to his workes: which the Apoflle expreffeth more diftinctly, *eternal life, or vvrath & indignation.*

Mat. 16.

Rom. 2.

7 Vnder thee.) This Text fo plainly fheweth freewil in man, alfo after his falle, that the Englifh Proteftants to auoid fo clere a truth, for thefe wordes, *the luft thereof* (to wit of finne) *shal be vnder thee, and thou shalt haue dominion ouer it,* corruptly tranflate

Freewil in mā alfo after his falle.

Bible 1579.

in fome of their Bibles thus: Vnto thee *his* defire fhall be fubiect, and thou fhalt rule ouer *him.* As if God had faid, that Abel fhould be vnder Cain. As the phantaftical Manichees peruerted the fenfe, whofe abfurditie S. Auguftin controlleth maintayning the true conftitution of the wordes, *Tu dominaberis illius; nunquid fratris? abfit. Cuius igitur nifi peccati? Thou shalt rule ouer: VVhat, ouer thy brother? Not fo. Ouer vvhath then but finne?* In other Englifh Editions, namely in the laft, which we fuppofe they wil ftand to, it is better, but yet obfcure thus, *Vnto thee shall be the defire therof, and thou shalt haue rule of it.* Let vs therefore

lib. 15. c. 7. ciuit.

Quæft. Hebraic. in Gen.

examine the fenfe, and if S. Hierome, the great fcripture Doctor did rightly vnderftand it, God did fpeake to this effect to Cain: *Becaufe thou haft freevvil, I vvarne thee, that finne haue not dominion ouer thee, but thou ouer finne.* The Hebrew hath thus: *ad te appetitus eius, et tu dominaberis in eum, or ei. Vnto thee the appetite therof, and thou shalt rule ouer it.* Thargum Hierofolomitatum concludeth Gods fpeech to Cain thus: *Into thy hand I haue geuen povvre of thy concupifcence, and haue thou dominion therof: vvhether thou vvilt to good or to euil.* The Greke hath thus: *To thee is the conuerfion therof, and thou shalt beare rule*

The Hebrew alfo & Greeke text proue freewil in Cain.

S. Auguftin. li. de vera Rel. ca. 14.

*ouer it:* to wit, appetite, luft, concupifcence is vnder thy wil. Finally, al antiquitie vniuerfalitie and vniforme confent of Chriftian Doctors, and other lerned Philofophers, and reasonable men hold it for certaine and an euident truth, that man yea a finner hath freewil. Yet Luther, the father of Proteftants, fo abhorred this truth, that he could not abide the very word, nor voutfafe (when he writ againft it) to title his beaftlie booke, *Contra liberum arbitrium, Againft freewil:* but, *De feruo arbitrio, Of feruil arbitrimēt.* And denieth that man is in aniwife free to choofe, to refolue, or determine, but in al things feruil, tyed, conftrained, and compelled to whatfoeuer he doth, faith, or thincketh. Further, that man in al his actiōs is like to a hackney, that is, forced to goe whither the rider wil haue him. And knowing the whole world againft him, fhameeth not to confeffe, that he fetteth them

Freewil teftified by antiquitie, vniuerfalitie, and confent of lerned & reasonable perfons. Luther abhorred the name of freewil.

lib. de feruo arbitrio.

al at naught in respect of him felfe, concluding thus: *I haue not (faith he) conferred vwith anie in this booke, but I haue affirmed, and I do affirme. Neither vvil I that anie man iudge hereof, but*

- I counfaile al to obey, or yielde to my opinion.* Caluin alfo for his part, confpireth in this herefie with Luther, but more faintly rather wifheth, then imagineth that men be fo madde as to flee from the name of freewil. I (faith Caluin) *neither myfelfe vvould vfe this vvord, and vvould vvifh others, if they aske me counfaile, to abftaine from it.* But we wil be bold to oppofe S. Hieromes reafon againft Luther, Caluin, al Manichees, and others that denie freewil. *God made vs (faith he) vvith freevvil, neither are vve dravven by necefsitie to vertues nor to vices; othervvife vvhere is necefsitie, there is neither damnation nor crovvne.*
- lib. 2. c. 2. par. 8. 16 Cain vvent forth.) It is a marke of Heretikes to make breach, and goe forth of the Church. And commonly it cometh of enuie. *Some runne into herefies and fchifmes (faith S. Cyprian) vvhen they enuie Bifhops, vvhileft one either complaineth that him felfe vvas not rather ordained, or difdaineth to fuffer an other about him. Hereupon he kicketh, hereupon he rebelleth. Enuie moued Cain to kil his brother, becaufe his ovvne vvorkes vvere vvicked and reiected: and his brothers iuft, and eftemed.* So going forth became obftinate, obdurate, and defperate in his finne, and being reprobate of God, began a wicked Citie, oppofite to the Citie of God. VVherfore Moyfes, as S. Auguftin noteth, intending to defcribe, and fhew the perpetual continuance of Gods Citie, the true Church, from Adam, which he doth by the line of Seth to Noe, and fo forward to his owne time, would not omit to tel alfo the progenie of Cain, euen to the floode, wherin al his offspring was finally drowned and deftroyed, that the true Citie of God might appeare more diftinct, more cōfpicuous, & more renowned. And that in deede the fame only (and not anie broken and interrupted companies or conuenticles) might be knowen to be the true Church of God.
- lib. 2. aduerf. Iouiniam. 1. Ioan. 2. Tract. de Zelo. & linore. 1. Ioan. 3. lib. de Paftore. c. 8. & c. 20. Tom. 3. ad 1. quæft. Damafi.
- 23 I haue flaine.) So hard and obfcure is this place, that S. Hierom required by S. Damafus Pope to expound it, dareth not affirme anie one fenfe for certaine, but propofing diuers, which the text may feme to beare, wifheth the Pope (who was alfo very lerned) to examine al more at large: putting him in mind that Origen writ his *twelfth and thirtenth bookes* vpon this onlie place. The moft probable expofition femeth to be gathered out of the Hebrewes Tradition, that this Lamech of the iffue of Cain (for there was an other Lamech of Seths progenie) much addicted to hunting, and his eyes decaying, vfed in that exercife the direction of a young man his nephew, the fonne of Tubalcain. VVho feing fomething moue in bufhes, fuppofing it to be a wild beaft, willed his grandfather to fhoot at the fame: which he did, and ftroke the marke with a deadlie wound, and approaching to take the prey, found it to be old Cain. VVhereupon fore amazed, afflicted, and moued with great paffion, did fo beate the young man, for his ill direction, that he alfo died of the drie blowes. After both which mishappes, and his paffion at laft calmed, Lamech lamenteth as
- Caluin alfo mifliketh the word freewil.
- VVhere is necefsitie there is neither reward nor punifhment due.
- Going forth of the Church a marke of Heretikes.
- Scripture hard.
- A probable fenfe according to the Hebrewes Tradition.

the text faith, that he had killed a man and stripling, to wit, the one with a wound, the other with drie blowes, for which he feared feuenfold punifhment more then Cain fuffered for killing Abel. Neuertheles S. Hierom & other Fathers thinke it probable, that Lamech killing the one of ignorance, the other in paffion, was not fo feuerly punifhed as he feared. And fo the vnderftand the reft of this paffage, that feuenfold vengeance was taken of Cain, by prolongation of his miferable life til his feuenth generation, when one of his owne iffue flew him, and an other of the fame lineage with him. And Lamech was punifhed feuentie feuen fold when his feuentie feuen children (for fo manie he had, as Iofephus writeth) and al their ofspring perifhed in the floud. Myftically by feuentie feuen may be fignified that the finne of mankind fhould be punifhed and expiated in Chrift our Redemer, who was borne in the feuentie feuenth generation from Adam.

S. Chrif. ho. 20.  
in Gen.

Lib. 1. An-  
tiq. ca. 2. Ori-  
gen in Gen.

Luc. 3.

Suidas vo-  
cabulo Seth.

Myftical fenfe.

26 Begane to inuocate.) Seth was a moft holie man, and fo brought vp his children, that they were called the fonnes of God. *Gen. 6.* Adam alfo and Eue were penitent, and became great confeffors, and are now Sainctes. And fo it can not be doubted but amongft other fpiritual exercifes they prayed and inuocated God. And therefore that which is here laid: He (to wit *Enos*) *begane* or (as the Hebrew hath) then was begune, *to inuocate the name of our Lord*, can not be vnderftood of priuate, but of fome publique prayer of many meeting together, & obferuing fome rites & fet formes in peculiar place dedicated to diuine Seruice, the Church being now growne to a competent multitude. And that befides Sacrifice, which was alfo before, as appeareth both by Cain & Abel.

Iofeph. 1. 1.  
Anti. S. Aug.  
epift. 99. ad Euod.

Publike prayer  
befides Sacrifice  
in the Church of  
God.