

Chapter 1 – Genesis 4:1 And Adam Knew Eve His Wife; And She Conceived, And Bare Cain

I am often asked why I believe that Cain is a child of the serpent when the King James Version of the bible in Genesis 4:1 says:

[1] And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. – Genesis 4:1

The first thing that I ask in reply, is why one believes the fruit of the tree the knowledge of good and evil was an apple or some other literal piece of fruit from some tree when consuming it led to childbirth and the conception of seeds? Why also after eating this fruit would Adam and Eve feel need to cover-up their genitals in shame hiding themselves from the Lord God?

[6] And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

[7] And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves apron.

[8] And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden...

[16] Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. – Genesis 3:6-8, 16

If partaking of the fruit of the tree of the knowledge of good and evil was indeed Eve eating an apple, fig, pomegranate, or fruit, how did eating it result in the conception of seed and later enmity between them? Was not the Genesis 3:15 enmity levied upon the seed of the woman and the seed of the serpent not fulfilled in Genesis 4:8 with the murder of Abel by his half-brother Cain? Is not the occurrence of that event the prophetic fulfillment of that verse?

How could the eating of a fruit result in the birth of two different children, one regarded as the seed of the woman and the other the seed of the serpent, if there was no sexual connotation associated to the serpent's temptation, beguilement of Eve? And why would her sharing this same fruit with her husband thereafter result in the conception of Abel if the fruit were not symbolic of sexual intercourse? Eating a piece of fruit whether an apple or otherwise can in no way be connected to a woman's conceiving and bearing children unless the consumption of such a fruit were metaphorically connected in behavior to an act of sexual lust. The link between a fruit and children cannot be understood in any way other than in defining such symbolism with physical sexual corruption and carnality.

The only way to understand all of the revelations which unite the themes presented in Genesis chapter 3 which are associated to description of this event. One must simply ask oneself whether the consumption of any type of fruit can in reality yield children and lead to angst between them. The only way to honestly answer this question is by accepting that the fruit was symbolic of something little understood by the mainstream churches. However, once one does open themselves to the possibility of the premise that I am bringing forth here, it becomes evident that this knowledge is biblically affirmed that Eve would bear children in sorrow and that there would be enmity placed between the seed of the woman and the seed of the serpent after she eats of this fruit. These associations can only be explained and make sense if that fruit is connected in conduct and definition to intercourse since this behavior is the only activity which can possibly result in the conception and birth of progeny. The real intrigue surrounding Genesis 4:1 is not whether Adam is Cain's father but how the eating of this fruit could result in the birth of two different blood-lines of children.

The only way one can decipher the riddle of the birth of Cain and Abel as fraternal twins, is by attributing the acts which led to their procreation to Eve's involvement with two different fathers. This premise becomes increasingly intriguing when one looks up the Strong's concordance definition of the original Hebrew words translated into the King James English in Genesis as the terms fruit and seed.

פֶּרִי p̄rîy, per-ee'; fruit (literally or figuratively):—bough, (first-) fruit(-ful), reward, produce (of the ground), offspring, children, progeny (of the womb), (of actions) (fig.)

זֶרַע zera', zeh'-rah; seed; figuratively, fruit, plant, sowing-time, posterity:—× carnally, child, seed, sowing, seed(-time), sowing-time, a sowing as seed semen virile, offspring, descendants, posterity, children, of moral quality, fruitful, a practitioner of righteousness.

In doing so it becomes absolutely clear that these two Hebrew words פֶּרִי p̄rîy meaning fruit and זֶרַע zera' meaning seed in context are most certainly associated with the birth of children and the bringing forth of progeny, offspring, through a sexual act. This knowledge is undeniable and easily confirmed by the most ancient translations of the Hebrew Torah available to humankind today, the Aramaic Targum. It was in these transliterations that I discovered how the ancient Hebrew peoples living during the 5th or 4th century BC before the time of Christ, interpreted the story of Eve's beguilement by the nachash.

The most timeworn translation of the Hebrew Torah affirm that the serpent had impregnated Eve with Cain and that he was not only the Devil's firstborn son, but also the patriarch of his blood lineage. The rendition contained within the Targum especially elaborates upon these connections in Genesis 3:15, 4:1-2, and 5:1-6 making them undeniable.

Overcoming the initial shock of learning about this alternative conception of what occurred in the garden once embraced will unlock the seemingly ambiguous framework of this story as encoded in presentation within most modern English versions of the Holy Bible. The Targum elucidates upon the ambiguity of those modern variations, clarifying without question that there was something obviously very different about Cain from that of his half-brother Abel, which is not considered or spoken about much less taught in most mainstream church congregations by pastors, preachers, ministers, or priests. As I will show over the chapters of this book, the knowledge of this perspective has been lost, forgotten, and even forbidden in insight and is never even mentioned much less discussed in most traditional churches as Sunday school or sermon teaching.

For those that don't know what the Targum are or where they came from, Targum meaning translation references the various language transliterations of the original Hebrew Torah which came about over time for different necessary reasons. The oldest and most well-known and respected, the Aramaic Targum were compiled sometime in the late fifth or fourth century BC after the Israelites returned from 70 years of exile abroad in Babylon.

The restoration of the Temple and return of the Israelites to the holy land necessitated the required adaptation and compilation of these translations. It was recognized with reestablishment of traditional worship that because of the Diaspora, most of the Israelites

could no longer speak, recognize, nor understand the language of their ancestors. The renewal of devotional services made it apparent that the assimilation of Aramaic as the primary lexicon of conversation used for barter and trade throughout the Middle East during the Diaspora made the carrying out of worship in Hebrew impossible.

The laypeople were simply unable to follow along when the Pentateuch was read during the new moon and Sabbath gatherings. The high priest was continually having to disrupt the congregation in order to translate the Torah from Hebrew into Aramaic. Thus it was necessary after the rebuilding of the Holy Temple to authorize a translation of the Torah from Hebrew into Aramaic, since it was the dominant colloquial language of that time.

The passages highlighted below are from those authorized renderings. In studying them, realize that these transcriptions are the English renditions of the Aramaic interpretations that the Israelites themselves read and studied from during ancient times, following their return from banishment circa 517 BC after Darius and Cyrus the Great, authorized their reentry to the land funding the reconstruction of the Holy Temple. If one wants to know what the Hebrews held in belief, what better way to come to that understanding than to examine the versions which they themselves were studying?