

قائيل وهابيل

من ويكيبيديا، الموسوعة الحرة

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قائيل وهابيل في الدين اليهودي والمسيحي

قائيل وهابيل هما شخصيتان ذكرتا في العهد القديم، وهما أول ابنين لآدم وحواء. كان قائيل عاملاً بالأرض أما هابيل فكان راعياً للغنم، وفي يوم قررا أن يعبدا الله فقدمتا قربابين. يقول الكتاب: وحدث من بعد أيام، أن قائيل قدم من ثمار الأرض قرباناً للرب. وقدم هابيل أيضاً من أبقار غنمه ومن سمانها. فنظر الرب إلى هابيل وقربانه، ولكن إلى قائيل وقربانه لم ينظر. فأغتاظ قائيل جداً، وسقط وجهه.^[1] ولم ينظر الرب إلى قربان قائيل لأنه كان مخالفاً لما كان يتطلبه وهو الذبيحة الدموية أما هابيل فقد فعل. يقول الكتاب: بالإيمان قدم هابيل لله ذبيحة أفضل من قائيل. فبه شهد له أنه بارٌّ إذ شهد الله لقربينه.^[2] حيث قائيل ادعى إيمانه بالرب ولكنه لم يفعل. لم يقبل الرب قربان قائيل فأغتاظ قائيل جداً وسقط وجهه.^[3] فقام على أخيه هابيل في الحقل وقتله، فقال الرب قايين أين هابيل أخوك؟ فقال لأعلم؛ أحارس أنا لأخي. فقال: ماذا فعلت؟ صوت دم أخيك صارخ من الأرض. فالآن، ملعون أنت من الأرض التي فتحت فاهها لتقبل دم أخيك من يدك. متى عملت الأرض لاتعود تعطيك قوتها. تانهاً وهارباً تكون في الأرض.^[4]

قائيل وهابيل في الإسلام

ذكرهما الله في القرآن دون ذكر اسميهما صراحة بل اكتفى بوصفهما ابني آدم فقال تعالى: ﴿وَأَنْتَ عَلَيْهِمْ نَبَأُ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾ لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ نَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٠﴾ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سِوَةَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سِوَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾﴾ سورة المائدة، الآيات 27-31.^[5]

تتلخص قصة هابيل وقائيل أن حواء عليها السلام تلد في البطن الواحد ابنا وبناتا. وفي البطن التالي ابنا وبناتا، وكان آدم يُزوج ذكر كل بطن بأنثى من بطن آخر، ويقال إن هابيل أراد أن يتزوج بأخت قائيل التي كانت أجمل من أخت هابيل لكن قائيل أراد أن يستأثر بها، فأمره آدم أن يزوجه إياها فأبى، فأمرهما أن يقربا قرباناً وهو ما يتقرب به إلى الله وذهب آدم إلى مكة ليحجّ، وقرب كل واحد منهما قربانه بعد ذهاب أبيهم آدم، فقرب هابيل جذعة سمينة وكان صاحب غنم، وأما قائيل فقرب حزمة من زرع رديء وكان صاحب زرع، فنزلت نار فأكلت قربان هابيل وتركت قربان قائيل، فغضب قائيل غضباً شديداً وقال لأخيه هابيل لأقتلنك حتى لا تنكح أختي فقال له: (إنما يتقبل الله من المتقين).

وذات ليلة أبطأ هابيل في المرعى فبعث آدم أخاه قائيل لينظر ما أبطأ به، فلما ذهب إذ هو به، فقال له: تقبل منك ولم يتقبل مني، فقال له هابيل: (إنما يتقبل الله من المتقين)، فغضب عندئذ قائيل، ثم أتاه وهو نائم فرفع صخرة فشدخ بها رأسه، وقيل خنقه خنقاً شديداً. وأما قول هابيل لقائيل: ﴿لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ نَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ

الظَّالِمِينَ ﴿٢٨﴾^[6] فمعناه أريد ترك مقاتلتك، وإن كنت أشد منك وأقوى، فتتحملُ إثمَ قتلي مع ما لك من الآثام المتقدمة قبل ذلك، وكان عاقبته أنه دخل جهنم وبنس المصير. والقرآن يؤكد ذلك وأنه في الآخرة مع إبليس وكل أعوانه في نار جهنم.

وقيل: لما قتل قابيل هابيل ندم على ذلك فضمه إليه حتى تغيرت رائحته، وعكفت عليه الطير والسباع تنتظر حتى يرمي به فتأكله، وكره أن يأتي به آدم فيحزنه، ولم يزل يحمله حتى جاء غرابان فاقتتلا أمام قابيل فقتل أحدهما الآخر، فعمد إلى الأرض يحفر له بمنقاره فيها، ثم ألقاه ودفنه وجعل يحثي عليه التراب حتى واره، فقال عندها قابيل: (يا وَيْلَتَى أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي) ثم أخذ يفعل به ما فعل ذلك الغراب فواراه ودفنه تحت التراب.

فائدة: روى الجماعة سوى أبي داود وأحمد في مسنده عن ابن مسعود قال: قال رسول الله صلى الله عليه وسلم: "لا تُقْتَلْ نفس ظلماً إلا كان على ابن آدم الأول كفل من دمها لأنه كان أول من سن القتل" أي ظلماً. فعلم من ذلك أن قابيل ما تاب من قتله لهابيل.

قائيل وهابيل في روايات الإمام جعفر الصادق

يذكر الثعلبي في كتابه (عرائس المجالس) وهو كتاب عن قصص الأنبياء في الباب التاسع [قصة قابيل وهابيل] رواية عن الإمام جعفر الصادق (وإليه ينسب المذهب الجعفري) تحوي فكرة مختلفة عن طريقة زواج أولاد آدم وتكوين النسل البشري وهذا نصها:

قال معاوية بن عمار: سألت جعفر أ الصادق أكان آدم زوّج ابنته من ابنه؟ فقال: معاذ الله، لو فعل ذلك آدم لما رغب عنه رسول الله صلى الله عليه وآله وسلم، ولا كان دين آدم إلا دين نبيينا محمد صلى الله عليه وآله وسلم، إن الله تعالى أهبط آدم وحواء إلى الأرض وجمع بينهما، وولد له بنت فسماها عناق، فبغت، وهي أول من بغى على الأرض، فسلط الله عليها من قتلها، فولد لآدم على أثرها قابيل ثم ولد له هابيل، فلما أدرك قابيل أظهر الله تعالى جنية من الجن يقال لها عمالة في صورة إنسية وخلق لها رحماً، وأوحى الله إلى آدم أن زوّجها من قابيل فزوّجها منه، فلما أدرك هابيل أهبط الله إلى آدم حوراء في صورة إنسية وخلق لها رحماً وكان اسمها تركة، فلما نظر إليها هابيل ورمقها أوحى الله إلى آدم أن زوّجها من هابيل ففعل، فقال قابيل: يا أبت أأست أكبر من أخي وأحق بما فعلت به منه؟ فقال: يا بني إن الفضل بيد الله يؤتيه من يشاء، فقال: لا، ولكنك أثرتة علي بهواك، فقال له: إن كنت تريد أن تعلم ذلك فقرباً قرباناً فأيكما يقبل قربانه فهو أولى بها من صاحبه.^[7] انتهى. وتحتوي كتب الشيعة على روايات تؤيد هذا المعنى عن الإمام جعفر الصادق.

المراجع

- ↑ تک 3:4-5
- ↑ تک 11:4
- ↑ تک 4:5
- ↑ تک 4:9-12
- ↑ القرآن الكريم، سورة المائدة، الآيات 27-31.
- ↑ القرآن الكريم، سورة المائدة، الآيتين 28-29.
- ↑ عرائس المجالس للثعلبي الباب 9

طالع كذلك

- آدم
- حواء

مجلوبة من "http://ar.wikipedia.org/w/index.php?title=قائيل_وهابيل&oldid=13479414"

تصنيفات: سفر التكوين | شخصيات توراتية | شخصيات ذكرت في القرآن | قصص القرآن الكريم

- آخر تعديل لهذه الصفحة كان يوم 7 يوليو 2014 الساعة 06:33.
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Cain and Abel

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Cain and Abel

written by Rudyard Kipling

First published in 1934.

[Link to further information](#)

Cain and Abel were brothers born.
 (Koop-la! Come along, cows!)
One raised cattle and one raised corn.
 (Koop-la! Come along! Co-hoe!)

And Cain he farmed by the river-side,
So he did not care how much it dried.

For he banked, and he sluiced, and he ditched and he led
 (And the Corn don't care for the Horn) —
A-half Euphrates out of her bed
 To water his dam' Corn!

But Abel herded out on the plains
Where you have to go by the dams and rains.

It happened, after a three-year drought,
The wells, and the springs, and the dams gave out.

The Herd-bulls came to Cain's new house
 (They wanted water so! —)
With the hot red Sun between their brows,
Sayin' "Give us water for our pore cows!"
 But Cain he told 'em — "No!"

The Cows they came to Cain's big house
With the cold white Moon between their brows,
Sayin' "Give some water to us pore cows!"
 But Cain he told 'em — "No?"

The li'l Calves came to Cain's fine house
With the Evenin' Star between their brows,
Sayin' "'Give us water an' we'll be cows!"

But Cain he told 'em — "No!"

The Herd-bulls led 'em back again,
An' Abel went an' said to Cain: —
"Oh, sell me water, my brother dear,
Or there will be no beef this year."
And Cain he answered — "No!"

"Then draw your hatches, my brother true,
An' let a little water through."
But Cain he answered: — "No!"

"My dams are tight an' my ditches are sound,
An' not a drop goes through or round
Till she's done her duty by the Corn.

"I will not sell, an' I will not draw,
An' if you breach, I'll have the Law,
As sure as you are born!"

Then Abel took his best bull-goad,
An' holed a dyke on the Eden road.

He opened her up with foot an' hand,
An' let Euphrates loose on the land.

He spilled Euphrates out on the plain,
So's all his cattle could drink again.

Then Cain he saw what Abel done —
But, in those days, there was no Gun!

So he made him a club of a hickory-limb,
An' halted Abel an' said to him: —

"I did not sell an' I did not draw,
An' now you've breached I'll have the Law.

"You ride abroad in your hat and spurs,
Hell-hoofin' over my cucumbers!

"You pray to the Lord to send you luck
An' you loose your steers in my garden-truck:

"An' now you're bust, as you ought to be,
You can keep on prayin' but not to me!"

Then Abel saw it meant the life;
But, in those days, there was no Knife:

So he up with his big bull-goad instead,
But — Cain hit first and dropped him dead!

The Herd-bulls ran when they smelt the blood,
An' horned an' pawed in that Red Mud.
The Calves they bawled, and the Steers they milled,
Because it was the First Man Killed; -
An' the whole Herd broke for the Land of Nod,
An' Cain was left to be judged by God!

But, seein' all he had had to bear,
I never could call the Judgment fair!



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Cain

Definition from Wiktionary, the free dictionary

*See also: **cain**, **Caín** and **Caïn***

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English

Etymology

From Hebrew קַיִן (*Káyin*, “craftsman”).

Pronunciation

- IPA^(key): /keɪn/
- Homophone: cane

Proper noun

Cain

- (*religion*) The eldest son of Adam and Eve as described in Genesis and the Quran. (*See Cain and Abel.*)

[quotations ▼]

*According to the Book of Jubilees **Cain** got married to his sister Awan.*

- (*rare*) A male given name.

Translations

±son of Adam and Eve

[show ▼]

See also

- Abel

Anagrams

- Inca, NIAC

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Categories: English terms derived from Hebrew | English terms with homophones | English lemmas

| English proper nouns | en:Religion | English terms with rare senses | English male given names from Hebrew

| en:Biblical characters | en:Individuals

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Abel

Definition from Wiktionary, the free dictionary

See also: **abel**

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English

Etymology

From Middle English, from Latin, from Ancient Greek, from Hebrew הֶבֶל (*hével*, “breath, vapor; vanity”) or from Akkadian [script?] (*ablu*, “son”).

Pronunciation

- (US) IPA^(key): /ˈeɪ.bəl/
- Homophone: able

Proper noun

Abel

1. The son of Adam and Eve who was killed by his brother Cain. [quotations ▼]
2. *A male given name.*

Translations

±biblical character	[show ▼]
----------------------------	-----------------------

±male given name	[show ▼]
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The translations below need to be checked and inserted above into the appropriate translation tables, removing any numbers. Numbers do not necessarily match those in definitions. See instructions at [Help:How to check translations](#).

Translations to be checked	[show ▼]
-----------------------------------	-----------------------

See also

- Cain

Anagrams

- able, albe, bale, Elba
-

Dutch

Proper noun

Abel ?

1. *A male given name* of biblical origin.

Related terms

- diminutives: Abeltje, Abe

Anagrams

- bale
-

French

Pronunciation

- Audio (Paris) 0:00 MENU

Proper noun

Abel

1. Abel (*biblical character*)
2. *A male given name.*

Related terms

- diminutives: Abeau, Abelin

Anagrams

- able, Bâle, béal, bêla
-

Portuguese

Proper noun

Abel *m*

1. Abel (biblical character)
-

Serbo-Croatian

Etymology

From Ancient Greek Ἀβελ (*Abel*), from Hebrew הֶבֶל (*Hebel*).

Pronunciation

- IPA^(key): /ǎ:bel/
- Hyphenation: A·bel

Proper noun

Ábel *m* (Cyrillic spelling **А́бел**)

1. Abel (*son of Adam and Eve*)
2. *A male given name.*

Declensiondeclension of *Abel*

[show ▼]

See also

- Avelj

Spanish

Proper noun**Abel** *m*

1. *(biblical)* Abel [quotations ▼]

Related terms

- diminutive: Abelito

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| English terms derived from Ancient Greek | English terms derived from Hebrew

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قائيل

Definition from Wiktionary, the free dictionary

Arabic

Proper noun

قائيل • (qābīl)

1. *A male given name*, Cain (biblical son of Adam)

See also

- **قائين وهاييل**

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Cain and Abel

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Cain and Abel

This article is about the first and second sons of Adam and Eve. For other uses, see Cain and Abel (disambiguation).

"Abel", "Cain", and "My Brother's Keeper" redirect here. For other uses, see Abel (disambiguation), Cain (disambiguation), and My Brother's Keeper (disambiguation).

Cain and Abel (Hebrew: קַיִן, הֵבֶל *Qayin, Hevel*) were, according to the Book of Genesis, two sons of Adam and Eve. Cain is described as a crop farmer and his younger brother Abel as a shepherd. Cain was the first human born and Abel was the first human to die. Cain committed the first murder by killing his brother. Interpretations of Genesis 4 by ancient and modern commentators have typically assumed that the motives were jealousy and anger.^[1] In the Cain and Abel story found in the Quran, the text refers to them simply as *the sons of Adam* (Arabic: ابني آدم).



Cain slaying Abel by Peter Paul Rubens

Genesis narrative

Hebrew Bible version:

¹Adam knew his wife Eve intimately, and she conceived and bore Cain. She said, "I have had a male child with the LORD's help."^{a[2]} ²Then she also gave birth to his brother Abel. Now Abel became a shepherd of a flock, but Cain cultivated the land. ³In the course of time Cain presented some of the land's produce as an offering to the LORD. ⁴And Abel also presented [an offering]^{b[2]} — some of the firstborn of his flock and their fat portions.^{c[2]} The Lord had regard for Abel and his offering, ⁵but He did not have regard for Cain and his offering. Cain was furious, and he was downcast.^[2]

⁶Then the LORD said to Cain, "Why are you furious? And why are you downcast?^[3] ⁷If you do right, won't you be accepted? But if you do not do right, sin is crouching at the door. Its desire is for you, but you must master it."

⁸Cain said to his brother Abel, "Let's go out to the field."^[4] And while they were in the field, Cain attacked his brother Abel and killed him.

—Genesis 4:1-8 (Holman Christian Standard Bible)



Cain leadeth Abel to death, by James Tissot

The Septuagint, an early Greek translation of the Hebrew Bible, offers an alternate version of the seventh verse:

If you offer properly, but divide improperly, have you not sinned? Be still; to you shall he submit, and you shall rule over him.^[5]

Later in the narrative, God asked Cain, "Where [is] Abel thy brother?" Cain replied, "I know not: [Am] I my brother's keeper?"

And he said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now [art] thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." (Genesis 4:10-4:12)

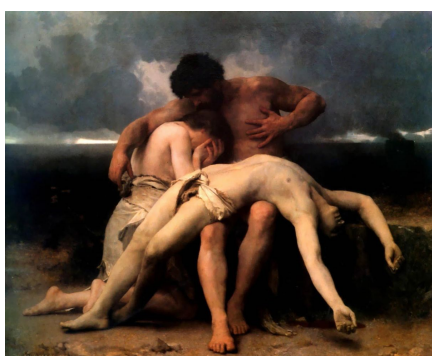
Origins

Cain and Abel are traditional English renderings of the Hebrew names *Qayin* (קַיִן) and *Hevel* (הֵבֶל). The original text did not provide vowels. It has been proposed that the etymology of their names may be a direct pun on the roles they take in the Genesis narrative. *Abel* is thought to derive from a reconstructed word meaning "herdsman", with the modern Arabic cognate *ibil* now specifically referring only to "camels". *Cain* is thought to be cognate to the mid-1st millennium BC South Arabian word *qyn*, meaning "metalsmith".^[6] This theory would make the names descriptive of their roles, where Abel works with livestock, and Cain with agriculture—and would parallel the names Adam ("man," אָדָם) and Eve ("life-giver," חַוָּה *Chavah*).

The oldest known copy of the biblical narrative is from the Dead Sea Scrolls, and dates to the first century CE.^{[7][8]} Cain and Abel also appear in a number of other texts,^[9] and the story is the subject of various interpretations.^[10] Abel, the first murder victim, is sometimes seen as the first martyr;^[11] while Cain, the first murderer, is sometimes seen as an ancestor of evil.^[12] Some scholars suggest the pericope may have been based on a Sumerian story representing the conflict between nomadic shepherds and settled farmers.^[13] Modern scholars typically view the stories of Adam and Eve and Cain and Abel, to be about the development of civilization, during the age of agriculture. Not the beginnings of man, but when people first learned agriculture, replacing the ways of the hunter-gatherer.^[14]

In his book "*Ghosts of Vesuvius*", Charles Pellegrino described the story of Cain and Abel as a narration of the extinction of Neanderthal by Homo Sapiens. In that context, the story would not be "about how murder first entered the world, (but) might instead be the story of how Homo sapiens dominated by being the variant willing to kill to win."^[15]

Motives




The First Mourning (Adam and Eve mourn the death of Abel); oil on canvas 1888 painting by William-Adolphe Bouguereau.

The Genesis narrative does not give a specific reason for the murder of Abel. Modern commentators typically assume that the motives were jealousy and anger due to God rejecting Cain's offering, while accepting Abel's. Ancient exegetes, such as the Midrash and the *Conflict of Adam and Eve with Satan*, suggest something even more sinister behind the killing.^[16] They supplement that the motive involved a desire for the most beautiful woman. According to Midrashic tradition, Cain and Abel each had twin sisters whom they were to marry. The Midrash states that Abel's promised wife, Aclima, was more beautiful. Since Cain would not consent to this arrangement, Adam suggested seeking God's blessing by means of a sacrifice. Whomever God blessed, would marry Aclima. When God openly rejected Cain's sacrifice, Cain slew his brother in a fit of jealousy and anger.

Analysts have described Cain's relationship to his sister as being incestuous.^[17]

Abel

Abel	
	
A Christian icon of Abel	
Righteous, First Martyr	
Honored in	Judaism, Christianity, Islam
Major shrine	Nabi Habeel Mosque, Damascus

According to the narrative in Genesis, Abel (Hebrew: אָבֶל, *Hevel*; Arabic: هَابِيل, *Hābīl*) is Eve's second son. His name in Hebrew is composed of the same three consonants as a root meaning "breath".^[18] Julius Wellhausen, and many scholars following him, have proposed that the name is independent of the root.^[19] Eberhard Schrader had previously put forward the Akkadian (Old Assyrian dialect) *ablu* ("son") as a more likely etymology.^[20]

In Christianity, comparisons are sometimes made between the death of Abel and that of Jesus, the former thus seen as being the first martyr. In Matthew 23:35^[21] Jesus speaks of Abel as "righteous", and the Epistle to the Hebrews states that "The blood of sprinkling ... [speaks] better things than that of Abel".(Hebrews 12:24^[22]) The blood of Jesus is interpreted as bringing mercy; but that of Abel as demanding vengeance (hence the curse and mark).^[23]

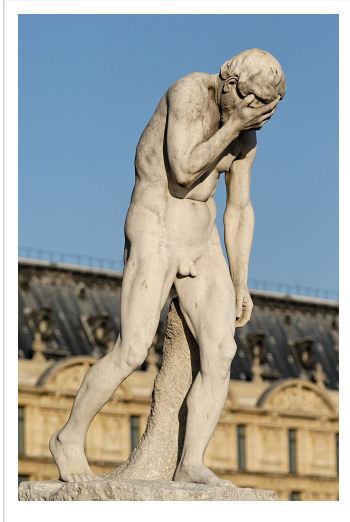
Abel is invoked in the litany for the dying in the Roman Catholic Church, and his sacrifice is mentioned in the Canon of the Mass along with those of Abraham and Melchizedek. The Coptic Church commemorates him with a feast day on December 28.^[24]

According to the Coptic Book of Adam and Eve (at 2:1-15), and the Syriac Cave of Treasures, Abel's body, after many days of mourning, was placed in the *Cave of Treasures*, before which Adam and Eve, and descendants, offered their prayers. In addition, the Sethite line of the Generations of Adam swear by Abel's blood to segregate themselves from the *unrighteous*.

In the extra-biblical Book of Enoch (22:7), the soul of Abel is described as having been appointed as the chief of martyrs, crying for vengeance, for the destruction of the seed of Cain. This view is later repeated in the Testament of Abraham (A:13 / B:11), where Abel has been raised to the position as the judge of the souls.

According to Shi'a Muslim belief, Abel is buried in Nabi Habeel Mosque, located west of Damascus, in Syria.

Cain

Cain	
	
Cain, by Henri Vidal, Jardin des Tuileries, Paris	
Known for	Committed the first murder in the world, according to Jewish, Christian, and Islamic faith
Spouse(s)	Awan, who was his sister ^[25]
Children	Enoch
Parents	Adam and Eve

Main article: Curse and mark of Cain

According to the narrative in Genesis, **Cain** (Hebrew: קַיִן, *Qayin*; Koine Greek Κάϊν, *Ka-in*,^[26] Ethiopian version: *Qayen*; Arabic: قَابِيل, *Qābīl*) is the first child of Eve,^[27] the first murderer, and the first human being to fall under a curse.^[28]

According to the biblical narrative in Genesis 4:1-16^[29], Cain treacherously murdered his brother Abel, lied about the murder to God, and as a result was cursed and marked for life.^[28] With the earth left cursed to drink Abel's blood, Cain was no longer able to farm the land.^[30] Exegesis of the Hebrew narrative has Cain punished as a "fugitive and wanderer".^[31] Exegesis of the Septuagint's narrative, "groaning and shaking upon the earth" has Cain suffering from body tremors.^[32] Interpretations extend Cain's curse to his descendants, where they all died in the Great Deluge as retribution for the loss of Abel's potential offspring.^[33] Cain's curse involves receiving a mark from God, commonly referred to as the *mark of Cain*. This mark serves as God's promise to Cain for divine protection from premature death, with the stated purpose to prevent anyone from killing him. It is not known what the mark is, but it is assumed that the mark is visible.^[34]

Cain is also described as a city-builder, and, through three sons of his son five times remote, as the forefather of tent-dwelling pastoralists, all lyre and pipe players, and the bronze and iron smiths, respectively.

In the New Testament, Cain is cited as an example of unrighteousness in 1 John 3:12^[35] and Jude 1:11^[36]. The Targumim, rabbinic sources, and later speculations supplemented background details for the daughters of Adam and Eve.^[37] Such exegesis of Genesis 4 introduced Cain's wife as being his sister, a concept that has been accepted for at least 1800 years.^[38] This can be seen with Jubilees 4 which narrates that Cain settled down and married his sister Awan, who bore his first son, the first *Enoch*,^[39] approximately 196 years after the creation of Adam. Cain then establishes the first city, naming it after his son, builds a house, and lives there until it collapses on him, killing him.

In Jewish tradition, Philo, Pirke De-Rabbi Eliezer and the *Targum Pseudo-Jonathan* asserted that Adam was not the father of Cain. Rather, Eve was subject to adultery having been seduced by either Sammael,^{[40][41]} the Serpent^[42] (*nahash*, Hebrew: נָחָשׁ) in the Garden of Eden,^[43] or the Devil himself.^[37] Christian exegesis of the "evil one" in 1

John 3:10-12^[44] have also led some commentators, like Tertullian, to agree that Cain was the son of the Devil^[45] or some fallen angel. Thus, according to some interpreters, Cain was half-human and half-angelic, a Nephilim. Gnostic exegesis in the *Apocryphon of John* has Eve seduced by Yaldaboth. However, in the *Hypostasis of the Archons*, Eve is raped by a pair of Archons.^[46]

According to the *Life of Adam and Eve*, Cain fetched his mother a reed (Heb. *qaneh*) which is how he received his name *Qayin* (Cain). The symbolism of him fetching a reed may be a nod to his occupation as a farmer, as well as a commentary to his destructive nature. He is also described as "lustrous", which may reflect the Gnostic association of Cain with the sun.^[47]

In psychoanalytic theory

Freud's theory of fratricide is explained by the Oedipus or Electra complex through Jung's supplementation.^[48] Indeed in the Old Testament, in particular in the Judaic, Midrash Rabba, and Islamic versions, wherein Cain and Abel are not the only offspring of Adam and Eve, but born as twins with one sister each. In that regard, Abel and Cain were the first two sons, each of whom was born with a twin sister, and Adam decided that to avoid incest, Abel would marry Cain's sister and Cain, Abel's sister. Cain, however, refused because he wanted to keep his own sister, but Abel respected the paternal law. Adam suggested sacrificial offerings and in his absence, God accepted Abel's lamb rather than Cain's offering of grass. As a result of this preference, Cain killed Abel. This interpretation, however, does not relate to the preference of the sacrifices by God, but rather to the acceptance or rejection of God's law. Abel obeyed this law while Cain didn't, and as a result, Cain killed Abel.

Legacy and symbolism

Allusions to Cain and Abel as an archetype of fratricide appear in numerous references and retellings, through medieval art and Shakespearean works up to present day fiction.^[28] A millennia-old explanation for Cain being capable of murder is that he may have been the offspring of a fallen angel or Satan himself, rather than being from Adam.^{[49][37][46]}



Cain and Abel, 15th-century German depiction from *Speculum Humanae Salvationis*

A medieval legend has Cain arriving at the Moon, where he eternally settled with a bundle of twigs. This was originated by the popular fantasy of interpreting the shadows on the Moon as a face. An example of this belief can be found in Dante Alighieri's *Inferno* (XX, 126^[50]) where the expression "Cain and the twigs" is used as a kenning for "moon".

In medieval Christian art, particularly in 16th century Germany, Cain is depicted as a stereotypical ringleted, bearded Jew, who killed Abel the blonde, European gentile symbolizing Christ. This traditional depiction has continued for centuries in some form, such as James Tissot's 19th century *Cain leads Abel to Death*.

In the treatise on Christian Hermeticism, *Meditations on the Tarot: A journey into Christian Hermeticism*, describes the biblical account of Cain and Abel as a myth, i.e. it expresses, in a form narrated for a particular case, an "eternal" idea. It shows us how

brothers can become mortal enemies through the very fact that they worship the same God in the same way. According to the author, the source of religious wars is revealed. It is not the difference in dogma or ritual which is the cause, but the "pretention to equality" or "the negation of hierarchy".^[51]

In Latter-day Saint theology, Cain is considered to be the quintessential Son of Perdition, the father of *secret combinations* (i.e. secret societies and organized crime), as well as the first to hold the title Master Mahan meaning

master of [the] great secret, that [he] may murder and get gain.^[52]

In Mormon folklore — a second-hand account relates that an early Mormon leader, David W. Patten, encountered a very tall, hairy, dark-skinned man in Tennessee who said that he was Cain. The account states that Cain had earnestly sought death but was denied it, and that his mission was to destroy the souls of men.^{[53][54]} The recollection of Patten's story is quoted in Spencer W. Kimball's *The Miracle of Forgiveness*, a popular book within The Church of Jesus Christ of Latter-day Saints.^[55] This widespread Mormon belief is further emphasized by an account from Salt Lake City in 1963 which stated that "One superstition is based on the old Mormon belief that Cain is a black man who wanders the earth begging people to kill him and take his curse upon themselves (M, 24, SLC, 1963)."^[56]

There were other, minor traditions concerning Cain and Abel, of both older and newer date. The apocryphal *Book of Adam and Eve* tells of Eve having a dream in which Cain drank his brother's blood. In an attempt to prevent the prophecy from happening the two young men are separated and given different jobs.^[57]

In culture

Literature

As the first murderer and first murder victim in the Bible, Cain and Abel have often formed the basis of tragic drama.

- In the classic poem *Beowulf*, the monstrous Grendel and his mother are believed to be descended from Cain.
- Lord Byron rewrote and dramatized the story in the play "Cain", viewing Cain as symbolic of a sanguinary temperament, provoked by Abel's hypocrisy and sanctimony
- In Dante's *Purgatorio* (early 14th century), Cain is remembered by the souls in Purgatory in Canto XIV (14)
- Cain was traditionally considered to have red hair; the expression "Cain-coloured beard" is used in Shakespeare's *The Merry Wives of Windsor* (1602); Shakespeare also references Cain and Abel in Act III Scene iii of *Hamlet* when Claudius says, "It hath the primal eldest curse upon't/ A brother's murder!" (Lines 40-41), and in Act V, Scene i when Hamlet and Horatio are standing with the Gravedigger, who digs up a skull and Hamlet says "And yet this knave jowls it to the ground/as if it were Cain's jawbone, that did the first murder!"
- Baudelaire is more sympathetic to Cain in his poem "Abel et Caïn" in the collection *Les Fleurs du mal* (1857), where he depicts Cain as representing all the downtrodden people of the world; the poem's last lines exhort, "Race de Caïn, au ciel monte/Et sur la terre jette Dieu!" (In English: "Race of Cain, storm up the sky / And cast God down to Earth!")
- Thomas Hardy in *The Mayor of Casterbridge* the protagonist Henchard compares himself in his suffering to Cain (1886)
- Hermann Hesse's novel *Demian* (1919) briefly discusses the story from an unorthodox point of view in his where he also referred to the gnostic group called the Cainites
- Thornton Wilder's play *The Skin Of Our Teeth* (1942) states that Henry Antrobus' real name is Cain and he accidentally killed his brother Abel with a stone
- John Steinbeck's novel *East of Eden* (1952) in the setting of the late 19th and early 20th century western migration towards California
- Jose Saramago's last novel *Cain (novel)* (2009), the story of Cain as a wanderer

Movies

- *East of Eden* (1955)
- *The Bible: In the Beginning...* (1966)
- *Year One* (2009)
- *Noah* (2014)

Television

- *Supernatural Season 9 Episode 11 "First Born"* (2014)

Music

- "Il Primo Omicidio" (1707) by Alessandro Scarlatti
- The opera *La mort d'Abel* (1810) by Rodolphe Kreutzer
- Bob Dylan's song "Desolation Row" from *Highway 61 Revisited* (1965)
- Singer-songwriter Léo Ferré set Charles Baudelaire's poem "Abel et Caïn" to music on *Léo Ferré chante Baudelaire* (1967)
- Elvis Costello's "Blame it on Cain" on *My Aim is True* (1976)
- Bruce Springsteen's "Adam Raised a Cain" on *Darkness on the edge of town* (1978)
- Jon Bon Jovi mentions Cain and Abel in his song "Blaze of Glory" (1990)
- "Cain's Blood" (1995) by 4 Runner uses Cain and Abel as a metaphor for the struggle between good and evil in the song's narrator
- Avenged Sevenfold's song "Chapter Four" is about Cain's murder of Abel.
- Virginia rapper Malice, from the duo The Clipse, references Cain and Abel in "Momma I'm So Sorry," from *Hell Hath No Fury*. He states "for days I wasn't able/Abel, there was always 'caine/Cain."
- Marilyn Manson has a song named *Children of Cain* and makes numerous references to Cain in the song. From the Album *Born Villain*.

Games

- In *Vampire: The Masquerade*, the role-playing game (and the videogames based on it), the "mark of Cain" was that he was cursed to become the first vampire, immortal and forever cursed to wander the Earth until the end of days. He created the first three vampires, from which came all the other vampires of the world.
 - In the *Command and Conquer* series Kane is leader of the Brotherhood of Nod, and it is implied he is the biblical Cain. He is also seen decades earlier within an alternate timeline as an aid to Joseph Stalin, in *Command & Conquer: Red Alert*.
 - In *Xenogears*, the role-playing game, when a human spaceship crashes on a remote planet Cain is the first human to be born there. He kills Abel, the only human who had survived the crash to silence him from spreading rebellion.
 - In *Shin Megami Tensei: Devil Survivor*, the role-playing game, the protagonist's cousin Naoya is the direct reincarnation of Cain, forced to retain all memories of past lives as punishment for his crime, whilst the protagonist himself contains the essence of Abel. It is also hinted in *Overclocked* that the murder was possibly set up by the in-universe god, Yehowah, to create the first martyr, Abel, and the first murderer, Cain.
 - In *The Binding of Isaac* (video game), the dungeon crawl game with numerous biblical references, Cain is one of the playable characters, while Abel is one of the many items available for pickup.
 - In the *Fire Emblem* series, two characters are named Cain and Abel, who are recruited at the same time.
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Notes

- ^ **a**: Literally, the Lord (*Holman Christian Standard Bible*)
- ^ **b**: The bracketed text has been added for clarity (*HCSB*)
- ^ **c**: or fat calves, or milk Josephus — all plausible renderings the Hebrew consonants

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- [2] Lit. and his face fell. *Holman Christian Standard Bible*.
- [3] Lit. why has your face fallen? *HCSB*.
- [4] Sam, LXX, Syr, Vg; MT omits Let's go out to the field. *HCSB*.
- [5] Genesis 4:7, *LXX*
- [6] Richard S. Hess, *Studies in the Personal Names of Genesis 1-11*, pp. 24-25. ISBN 3-7887-1478-6.
- [7] (4QGen^b = 4Q242) The Dead Sea Scrolls were inspected using infra-red photography and published by Jim R Davila as part of his doctoral dissertation in 1988. See: Jim R Davila, *Unpublished Pentateuchal Manuscripts from Cave IV Qumran: 4QGenExa, 4QGenb-h, j-k*, unpublished Ph.D. dissertation, Harvard University, 1988.
- [8] PaeleoJudaica (http://paeleojudaica.blogspot.com/2003_07_20_archive.html), Davila's blog post [search for 4QGenb].
- [9] Jubilees 4:31; Patriarchs, Benjamin 7; Enoch 22:7.
- [10] Irenaeus, *Adversus Haereses* 1:7:5 (c. 180) describes (unfavourably) a Gnostic interpretation. Church Fathers, Rabbinic commentators and more recent scholars have also proposed interpretations.
- [11] Notably by Jesus of Nazareth as quoted by (mid 1st century), "The blood of righteous Abel," in a reference to many martyrs.
- [12] Pirke De-Rabbi Eliezer 21 (c. 833) and others.
- [13] Transliteration of original language version: Dumuzid and Enkimdu (<http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=c.4.08.33&display=Crit&charenc=gcirc&lineid=c40833.40#c40833.40>) at *Electronic Text Corpus of Sumerian Literature* (ETCSL) founded by Jeremy Allen Black from Oxford University. English translation at
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- [16] Byron 2011, p. 11.
- [17] Byron 2011, p. 27.
- [18] Strong's H1893 (<http://studybible.info/strongs/H1893>) with Brown-Driver-Briggs' Hebrew Definitions Abel = "breath" The same as H1892 (<http://studybible.info/strongs/H1892>)
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- [20] Eberhard Schrader, *Die Keilinschrift und das Alte Testament*, 1872.
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- [28] Byron 2011, p. 93.
- [29] <http://www.biblegateway.com/passage/?search=Genesis+4%3A1-16&version=HE>
- [30] Byron 2011, p. 121.
- [31] Byron 2011, p. 97.
- [32] Byron 2011, p. 98.
- [33] Byron 2011, p. 122.
- [34] Byron 2011, p. 119.
- [35] <http://www.biblegateway.com/passage/?search=1+John+3%3A12&version=ESV>
- [36] <http://www.biblegateway.com/passage/?search=Jude+1%3A11&version=ESV>
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- [39] Not to be confused with Enoch (ancestor of Noah)
- [40] Byron 2011, p. 17: "And Adam knew about his wife Eve that she had conceived from Sammael" - *Tg.Ps.-J.*: Gen.4:1, Trans. by Byron.
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- [50] Dante, *The Divine Comedy, Inferno*, canto 20, line 126 ([http://dante.dartmouth.edu/search_view.php?query=&cmd=Search&commentary\[\]=0&language=any&cantica=1&canto=20&line=126](http://dante.dartmouth.edu/search_view.php?query=&cmd=Search&commentary[]=0&language=any&cantica=1&canto=20&line=126)) and 127 ([http://dante.dartmouth.edu/search_view.php?query=&cmd=Search&commentary\[\]=0&language=any&cantica=1&canto=20&line=127](http://dante.dartmouth.edu/search_view.php?query=&cmd=Search&commentary[]=0&language=any&cantica=1&canto=20&line=127)). The Dante Dartmouth Project contains the original text and centuries of commentary.

"For now doth Cain with fork of thorns confine

On either hemisphere, touching the wave

Beneath the towers of Seville. Yesternight

The moon was round."

Also in *Paradiso*, canto 2, line 51 ([http://dante.dartmouth.edu/search_view.php?query=&cmd=Search&commentary\[\]=0&language=any&cantica=3&canto=2&line=51](http://dante.dartmouth.edu/search_view.php?query=&cmd=Search&commentary[]=0&language=any&cantica=3&canto=2&line=51)).

But tell, I pray thee, whence the gloomy spots

Upon this body, which below on earth

Give rise to talk of Cain in fabling quaint?"

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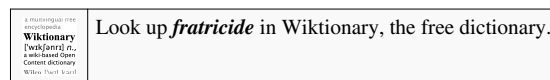
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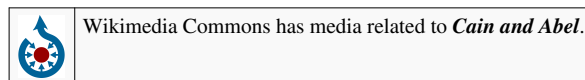
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External links



-  Texts on Wikisource:
 - Bible (Free) / Genesis 4
 - *Book of Moses*, Chapter 5
 - Cain
 - Abel



- King James Version (<http://www.biblegateway.com/passage/?search=genesis+4;&version=9;>)
- Story of Cain and Abel in *Sura The Table (Al Ma'ida)* (<http://quran.tanyt.info/index.php?lang=en&sura=119#a26>)
- Qaheen / Cain and Hevel / Abel (<http://www.psychic.com/psychic/lex/qaheen.html>)
- Parallel voweled Hebrew and King James Version (<http://www.mechon-mamre.org/p/pt/pt0104.htm>)
- Rashi on Genesis, Chapter 4 (http://www.chabad.org/library/bible_cdo/aid/8168#showrashi=true), by Rashi
- Baudelaire's poem in French with English translations underneath (<http://fleursdumal.org/poem/190>)

Curse and mark of Cain

"Mark of Cain" redirects here. For other uses, see Mark of Cain (disambiguation).

The **curse of Cain** and the **mark of Cain** are phrases that originated from Genesis 4 where God declared that Cain, the firstborn son of Adam and Eve, be cursed for murdering his brother Abel. A mark was put upon him to warn others that killing Cain would provoke the vengeance of God, that if someone did something to harm Cain, the damage would come back sevenfold. Some interpretations view this as a physical mark, whereas other see the "mark" as a sign, and not as a physical marking on Cain himself. The King James Version reads, "...set a mark upon Cain...", the New American Standard reads, "... appointed a sign for Cain ..."^[1]

Origins

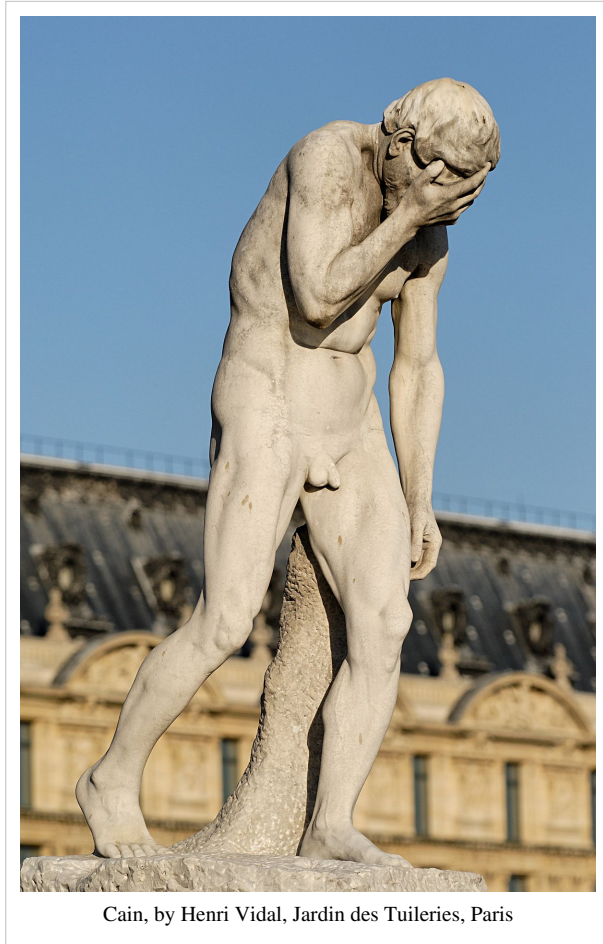
Main article: Cain and Abel

The name Cain (He. *qayin*, meaning *spear*), is identical with the name Kenite (also *qayin* in Hebrew), which led some scholars to speculate that the curse of Cain may have arisen as a condemnation of the Kenites. In the Hebrew Bible, however, the Kenites are generally described favorably, and may have had an important influence on the early Hebrew religion (see Kenite Hypothesis).Wikipedia:Citation needed

There is no clear consensus as to what Cain's mark refers to. The word translated as "mark" in Gen. 4:15 is *'owth*, which could mean a sign, an omen, a warning, or a remembrance. In the Torah, the same word is used to describe the stars as signs or omens (Gen. 1:14), the rainbow as the sign of God's promise to never again destroy his creation as with the flood (Gen. 9:12), circumcision as a token of God's covenant with Abraham (Gen. 17:11), and the miracles performed by Moses before the Pharaoh (Exodus 4:8,9,17,28; 7:3; 8:23; 10:1,2).

Curse of Cain

The narrative of the *curse of Cain* is in the text of Genesis 4:11-16^[2]. The curse was as a result of Cain murdering his brother Abel and lying about the murder to God.^[3] When Cain spilled his brother's blood, the earth became cursed as soon as the blood hit the ground. In a sense, the earth was left "drinking Abel's blood". Genesis 4:12^[4] gives a two part sentencing for Cain's curse. The first concerns the earth that was cursed by Abel's blood.^[5] Should Cain attempt to farm the land, the earth would not yield produce for him. This may imply why he went on to build cities,^[6] namely the City of Enoch.^[7] The second part of the curse marks Cain as a fugitive (Hebrew: עָרַב) and wanderer (Hebrew: טָרַד). The combination of these Hebrew words (עָרַב טָרַד), "fugitive" and "wanderer" is unique in the Hebrew Bible. Modern interpretation of the *Hebrew* verse 12 suggest that Cain went on to live a nomadic lifestyle as well as being excluded from the family unit.^[8] In the Septuagint, the emphasis of Cain's curse is dramatically increased by the combination of the Greek participles (στένων καὶ τρέμων) "groaning and shaking



Cain, by Henri Vidal, Jardin des Tuileries, Paris

upon the earth".^[9] Syriac Christianity^[10] interprets the Greek version as Cain experiencing a real physical affliction^[11] that when witnessed by others, they would know who he is. Philo interprets the *Greek* verse 12 as an allegory for Cain's fear of being soulless. The Samaritan Pentateuch and the Targums translate to "an exile and unstable".^[12]

Christianity

Origen stated that all the descendants of Cain perished in the Flood, and that all humankind therefore descends from Seth.^[13]

Mark of Cain

The Hebrew word for *mark* ('Oth, אֹת) could mean a sign, omen, warning, or remembrance. The *mark of Cain* is God's promise to Cain for divine protection from premature death with the stated purpose to prevent anyone from killing him. It is not known what the mark is, but it is assumed that the mark is visible.^[14] Some have speculated that the mark is a Hebrew letter placed on either the face or the arm.^[15] The Septuagint translates the *mark* as a "sign". Thus, it is speculated that the mark served as a *sign* to others to not commit the same offense.^[16]

Judaism

Abba Arika ("Rab") said that God gave Cain a dog, making him an example to murderers. Abba Jose ben Hanan said that God made a horn grow out of Cain. R. Hanin said that God made Cain an example to penitents (*Gen. Rab.* 22:12).

Rashi comments on Genesis 4:15 that the mark was one of the Hebrew letters of the Tetragrammaton: "He engraved a letter of His [God's] Name onto his [Cain's] forehead."

In Kabbalah, the Zohar states that the mark of Cain was one of the twenty-two Hebrew letters of the Torah, although the Zohar's native Aramaic doesn't actually tell us which of the letters it was. Some commentators, such as Rabbi Michael Berg in his English commentary on the Zohar, suggest that the mark of Cain was the letter vav.^[17]

Christianity

According to author Ruth Mellikoff, commentators' interpretations of the nature of the "mark" depended on their views regarding the status of Cain, as either given additional time to repent, or further shamed.^[18]

Racial controversy

Early church exegesis

In Syriac Christianity, early exegesis of the "curse" and the "mark", associated the *curse of Cain* with black skin.^[19] Some argue that this may have originated from rabbinic texts, which interpreted a passage in the Book of Genesis ("And Cain was very wrath, and his countenance fell" (Gen. 4:5), suggesting that Cain underwent a permanent change in skin color.

In an Eastern Christian (Armenian) Adam-book (5th or 6th century) it is written: "And the Lord was wroth with Cain. . . He beat Cain's face with hail, which blackened like coal, and thus he remained with a black face".^[20]

Baptist segregation

The split between the Northern and Southern Baptist organizations arose over slavery and the education of slaves. At the time of the split, the Southern Baptist group used the curse of Cain as a justification for slavery. Some 19th and 20th century Baptist ministers in the Southern United States taught that there were two separate heavens; one for blacks, and one for whites. Baptists have taught or practiced various forms of racial segregation well into the mid-to-late-20th century, though members of all races were accepted at worship services. In 1995, the Southern Baptist Convention officially denounced racism and apologized for its past defense of slavery.

The curse of Cain was used to support a ban on ordaining blacks to most Protestant clergies until the 1960s in both the U.S. and Europe. The majority of Christian Churches in the world, the ancient churches, including the Catholic Church, Eastern Orthodox churches, Anglican churches, and Oriental Orthodox churches, did not recognize these interpretations and did not participate in the religious movement to support them. Certain Catholic dioceses in the Southern United States did adopt a policy of not ordaining blacks to oversee, administer the Sacraments to, or accept confessions from white parishioners. This policy was not based on a curse of Cain teaching, but was justified by the widely-held perception that slaves should not rule over their masters. However, this was not approved of by the Pope or by any papal teaching.^[21]

Latter-day Saints

Main articles: Black people in Mormon doctrine, Black people and early Mormonism, Black people and Mormonism and Black Mormons

Like many Americans of the era, Mormons of the 19th century commonly assumed that Cain's "mark" was black skin,^[22] and that Cain's descendants were black and still under Cain's mark. Mormonism began during the height of white Protestant acceptance of the curse of Cain doctrine in America, as well as the even more popular curse of Ham doctrine, which was even held by many abolitionists of the time. Wikipedia:Citation needed This belief seemed to be confirmed by a scriptural passage in the Book of Abraham which suggested that Cain's bloodline was preserved on the ark through Egyptus, wife of Ham,^[23] (an interpretation now rejected by the LDS Church). While Joseph Smith indicated his belief in the curse of Ham theory in a parenthetical reference as early as 1831,^[24] the only early reference to the curse or mark of Cain was in the Joseph Smith Translation of the Bible, which included the following statement:

And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them.^[25]

There is evidence that Joseph Smith did not consider the restriction between blacks and the priesthood to be relevant in modern times, since he himself (and other church leaders close to him) did ordain black men to the priesthood, notably Elijah Abel and Walker Lewis.

Priesthood ban

After the death of Joseph Smith, The Church of Jesus Christ of Latter-day Saints (LDS Church) was the largest of several organizations claiming succession from Smith's church. Brigham Young, the second President of the Church accepted the idea that people of African ancestry were generally under the curse of Cain, and in 1852, made a statement that people of black African descent were not eligible to hold the church's priesthood.^[26] The ban on priesthood was not used as a reason for segregation of congregations, which was common in churches in the southern United States during this time period, but it affected black members differently than in other churches because the LDS Church has a lay priesthood in which virtually all worthy male members become priesthood holders.

While Young never made clear the reasons for the priesthood ban, several of his successors defended it as a being result of the curse of Cain, though some disagreed. Sterling M. McMurrin reported that in 1954, church president

David O. McKay said: "There is not now, and there never has been a doctrine in this church that the negroes are under a divine curse. There is no doctrine in the church of any kind pertaining to the negro. We believe that we have a scriptural precedent for withholding the priesthood from the negro. It is a practice, not a doctrine, and the practice someday will be changed. And that's all there is to it."^[27]

In 1978, LDS Church president Spencer W. Kimball reported receiving a revelation from God allowing all worthy male members (including those of black African descent) of the Church to receive the priesthood.^[28] The news was greeted with joy and relief from Mormons. Although the church had previously been criticized for its policy during the civil rights movement, the change seems to have been prompted by problems facing mixed race converts in Brazil.

There has neither been an official and explicit church repudiation of its policy nor an admission that it was a mistake. Many black church members think giving an apology would be a "detriment" to church work and a catalyst to further racial misunderstanding. African-American church member Bryan E. Powell says, "There is no pleasure in old news, and this news is old." Gladys Newkirk agrees, stating, "I've never experienced any problems in this church. I don't need an apology We're the result of an apology." Many Black Mormons say they are willing to look beyond the former racist teachings and cleave to the church in part because of its powerful, detailed teachings on life after death.

The LDS Church issued an official statement about past racist practices and theories, stating: "[t]oday, the Church disavows the theories advanced in the past that black skin is a sign of divine disfavor or curse, ... Church leaders today unequivocally condemn all racism, past and present, in any form."

Popular culture

- In John Steinbeck's novel *East of Eden*, Charles' scar on his forehead is allegorical of the "mark of Cain". Wikipedia:Citation needed
- In the musical *Children of Eden*, the mark of Cain is the revolving element of the show. Wikipedia:Citation needed
- Hermann Hesse uses the Mark of Cain as a motif in his novel *Demian*, where it symbolizes a person seeking his true self. Wikipedia:Citation needed
- In Agatha Christie's novel *Curtain*, the bullet wound on Stephen Norton's forehead left by his being shot and killed by Hercule Poirot, is described by Poirot's friend, Captain Arthur Hastings as "like the brand of Cain".
- In the Indigo Girls song "Become You" by Amy Ray, the mark of Cain is compared to Southerners' legacy of injustice and the Confederacy: "All your daddies fought in vain / Leave you with the mark of Cain."
- *The Mark of Cain* is a British television film broadcast in 2007. Wikipedia:Citation needed
- Karl Edward Wagner's character Kane is described as one of the first humans, cursed to immortality and wandering after murdering his brother Abel, and to be immediately recognizable by his "murderer's eyes." Wikipedia:Citation needed
- Neil Gaiman's *The Sandman* includes the character Cain directly as well as Abel (whom Cain repeatedly kills and who is in turn repeatedly resurrected) as inhabitants of the dream lord's realm. Cain is sent as a messenger to hell in *Season of Mists* because Lucifer will not kill him due to the mark, which is here a small black circle on his forehead, lest he suffers God's punishment. Wikipedia:Citation needed



The Mark of Cain (1916 film)

- In Cassandra Clare's *The Mortal Instruments* series, the mark of Cain is set upon Simon to prevent the Vampire Clan leader from killing him, which was his intention. Wikipedia:Citation needed
- In *Vampire: The Masquerade*, Cain is attributed with the ancestor of all Vampires, or "Cainites." Wikipedia:Citation needed
- In Season 3, Episode 9 of the AMC TV series "*Hell on Wheels*", the character Ruth, a preacher, refers to the main character, Cullen Bohannon, as "the man with the mark of Cain." Wikipedia:Citation needed
- In Season 9, Episode 11 of the CW Network show *Supernatural*, the Mark of Cain is transferred to Dean Winchester from Cain. He is told there are consequences but feels the benefits (primarily, killing Abaddon, a knight of Hell) outweigh any potential risks. Wikipedia:Citation needed Dean later displays superhuman strength, immunity to demonic powers, telekinesis and an uncontrollable rage as a result of the Mark. It also turns him into a demon like it did Cain when he is killed.
- The Mark of Cain were a punk/thrash band formed in Adelaide, South Australia, active through the late 80s and 90s.^[29]
- The Mark of Cain was drawn onto Simon Lewis forehead by Clary Fray in *Mortal Instruments; Mortal Instruments : City of Glass*.

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- [2] <http://www.biblegateway.com/passage/?search=Genesis+4%3A11-16&version=HE>
- [3] Byron 2011, p. 93.
- [4] <http://www.biblegateway.com/passage/?search=Genesis+4%3A12&version=HE>
- [5] : Kugel, 163
- [6] : Wenham, 108
- [7] *Not to be confused with Zion* (Latter Day Saints)
- [8] Byron 2011, p. 97.
- [9] : Brayford, 254
- [10] Byron 2011, p. 100.
- [11] : *See footnote 14*
- [12] Byron 2011, p. 98-100.
- [13] Origen, *Sermons on Number*, 18.4.
- [14] : Mellinkoff, 1942, p.210; Moberley, 2007, p.11-28
- [15] : (*Tg. Ps.-J. Gen 4:15, Pirqe R. El. 21*)
- [16] : *Gen. Rab. 22:12*
- [17] Zohar Parshat Bereshit (<http://www.zohar.com/zohar.php?portion=2§ion=69>) (Requires login.)
- [18] Mellinkoff, Ruth. *The Mark of Cain*, p. 13, University of California Press, 1981 ISBN 0520906373, 9780520906372 (http://books.google.com/books?id=hl4cspVFWmMC&pg=PA5&source=gbs_toc_r&cad=4#v=onepage&q&f=false)
- [19] Goldenberg 2003, p. 180.
- [20] The History of Abel and Cain, 10, in Lipscomb, *The Armenian Apocryphal Adam Literature*, pp. 145, 250 (text) and 160, 271 (translation)
- [21] Dictionary of Afro-American Slavery.
- [22] . Reprint by Utah Lighthouse Ministry
- [23] (LDS standard works)
- [24] Manuscript History 19 June 1831
- [25] (LDS standard works); see also: Book of Moses
- [26] Wilford Woodruff: [*A*]ny man having one drop of the seed of [*Cain*] ... in him cannot hold the priesthood and if no other Prophet ever spake it before I will say it now in the name of Jesus Christ - Diary of Wilford Woodruff, January 16, 1852
- [27] Sterling M. McMurrin affidavit, March 6, 1979. See *David O. McKay and the Rise of Modern Mormonism* by Greg Prince and William Robert Wright, page . Quoted by Genesis Group (<http://www.ldsgenesisgroup.com/howtoreach.html>)
- [28] (LDS standard works); see also: Official Declaration—2
- [29] allmusic.com

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