

PHILO ON CAIN AND ABEL



Cain's Flight, Fernand Cormon, 1880

INTRODUCTION

THE story of Cain and Abel in Chapter 4 of Genesis follows immediately after the expulsion of Adam and Eve from the Garden of Eden, and, like the latter, is a ethical myth of great and fundamental significance.

It's here that the Bible first presents, in allegorical form, the theme of *psychomachia*: the primal conflict between good and bad dispositions, vice and virtue, worldliness and piety within the human soul. The same contrast and conflict that Cain and Abel symbolize is represented time and again in such stories as those of Jacob and Esau, Noah and the wicked men, Moses and Pharaoh, the Israelites and their various enemies, and, later, in St. Paul's analysis of the 'earthy-minded' and 'heavenly-minded' person.

The Jewish philosophy, Philo of Alexandria (c.20 BC – c.50 AD), exerted considerable influence on Christian allegorical interpretation of the Bible. He dedicated several books to the story of Cain and Abel, which he interpreted, as he usually did, according to a mix of Platonic, Stoic and

Pythagorean ethical philosophy and psychology. While Philo's allegorical exegetical insights are unmatched in excellence — and are, in fact, supported by modern cognitive science — they tend to be obscured by his difficult writing style. In particular, Philo is discursive in the utmost, often pursuing several threads simultaneously; this is always done cogently and with purpose, but nevertheless can often bewilder the inexperienced reader.

In order to present Philo's valuable interpretations of the Cain and Abel story in a more accessible form, the key points of his commentary across his various works are excerpted and rearranged to correspond to the Genesis account verse-by-verse. (If this is successful, it could serve as an example for how to approach Philo's interpretation of other stories in the Bible.)

Below the following format is followed: first the verses from Genesis are shown, then I supply a short explanation of Philo's interpretation, and then actual the passages from Philo's works are given.



GENESIS 4 (KJV)

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

[2] *And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.*

For Philo, Abel and Cain represent two fundamental, contrasting and competing dispositions of the human *psyche*. Abel is that disposition that *refers everything to God*. Philo associates this with Abel's name — *ab el*, meaning, in Hebrew, from God. This *referring to God* applies not only to the events of one's life, but includes the pious recognition that even one's thoughts — one's genuine thoughts, that is — are gifts from God. Cain in contrast, makes *himself* the central figure of all his actions and thoughts.

We might succinctly summarize the distinction by saying that Abel symbolizes the God-loving disposition of soul, and Cain the self-loving principle. Abel exemplifies the proverb, *Trust in the LORD with all your heart*, whereas Cain, wise in his own conceit, is the one who *leans on his own understanding*. [Proverbs 3:5].

In modern psychological terms, we might describe Cain as the figure of the fallen ego — that is, an ego which, due to conceit, disordered desires and faithlessness, imagines itself to be ruler of the entire Self. This is the what we call *egoism* or pride. Abel, in contrast, symbolizes the ego in its humble, integrated and pious condition: one that sees itself as the head steward of the household of soul, not the owner or master.

Abel is a *shepherd* who understands his thoughts as coming from God, and wishes to tend, develop and express them faithfully. Cain, conversely, is a *tiller*: one who churns the soil of his thoughts — usually to no avail — wrongly supposing that he is responsible for initiating right thought and action.

This *hubris* of the fallen ego accompanies a *materialistic* orientation: it seeks worldly things like fame, pleasures, external possessions, etc., and schemes to obtain them. The Abel disposition, in contrast, is oriented to Eternal Verities, the knowledge of and experience of which are freely available by God-given intuition and grace.

Abel refers everything to God

(2) IT happens then, that there are two opinions contrary to and at variance with one another; the one of which commits everything to ones own mind as the leader of all reasoning, or feeling, or moving, or being stationary; and the other, attributing to God all the consequent work of creation as his own. Now the symbol of the former of these is *Cain*, *which name, being interpreted means, "possession,"* from his appearing to himself to possess all things; and the symbol of the other is *Abel*, *whose name means "one who refers (all things) to God."*
Sac. 2.

Cain thinks he 'owns' everything

(64) BUT the mind, having first laid a claim to the faculties of the outward sense, and by means of them having conceived every idea of bodily substance, became filled with unreasonable pride and was puffed up, so as to *think everything in the world its own property*, and that nothing at all belonged to any one else.

(65) This is that disposition in us which Moses characterised when he gave *Cain his name, a name which being interpreted means possession*, Cain himself being *full of all folly or rather of all impiety*; for instead of thinking that all possession belonged to God, he conceived that they all belonged to himself, *though he was not only not able to possess even himself steadily*, but he did not even know of what essence he consisted; but nevertheless he placed confidence in the outward senses, as being competent to attain the objects perceivable only by them. Let him tell us therefore how he will be able to avoid seeing wrongly, or being mistaken as to his hearing, or to escape even in any other of these outward senses.

(66) And in truth it is inevitable that these errors should continually befall every one of us, even if we should happen to be endowed with the most accurately constructed organs possible; for it is difficult, or I might rather say impossible, for any one completely to avoid the natural blemishes and involuntary errors which arise, since the efficient causes of *erroneous opinions* are innumerable, both within us and around us, and outside of us, and since they are to be found in every mortal creature, man, therefore, very improperly conceives every thing to belong to himself, however proud he may be, and however high he may carry his head.

Cher. 64–66; cf. Cher. 57.

Abel also means one who mourns

Abel is the name of one who *mourns over mortal things*, and *attributes happiness to immortal things*.

Mig. 74. cf. Sac. 5

Abel a tender of sheep

(45) AFTER hearing this the mind turns away from pleasure and cleaves to virtue, for it apprehends her loveliness, so pure, so simple, so holy to look upon. Then too it becomes *a shepherd of the sheep, one who guides the chariot and controls the helm of the unreasoning faculties of the soul*, who does not suffer them to be swept away in disorder and discord, without a master or a guide, lest their unbridled instincts come to perdition, when they lack the protection and control of a father's hand, and help is far away.

XII. (49)... Surely to those who are able to reason correctly, it is a nobler task than kingship to be able to govern the body and the outward senses ... and in general all our compound being, *as a king in a city or country* — aye and to rule them with vigour and with *a right strong yet ever-gentle hand*. For like the charioteer one must sometimes give the rein to ones team, and other times pull them in and draw them back, when they rush too wildly in unreined career towards the world of external things.

Sac. 45, 49; cf. *Sac.* 51, QG 1.59.

Cain a tiller of the ground

V. (20) THEREFORE, the all-wise Moses attributes to the just man a knowledge of the husbandry of the soul, as an act consistent with his character, and thoroughly suited to him, saying, "Noah began to be a husbandman." But to the *unjust man he attributes the task of tilling the ground*, which is an employment bearing the heaviest burdens without any knowledge.

(21) For "Cain," says he, "was a tiller of the ground;" and a little afterwards, when he is detected in having contracted the pollution of fratricide, it is said, "Cursed art thou by the earth, which opened her mouth to receive the word of thy brother from thy hand, with which thou tillest the earth, and it shall not put forth its strength to give unto thee."

(22) ... the soul of the wicked man is not concerned about any thing else except about his earthly body, and about all the pleasures of that body.

(25) For they dig mines in the earth, and they sail across the seas, and they achieve every other work both of peace and war, providing unbounded materials for pleasure, as for their queen, being utterly uninitiated in that husbandry of the soul which sows and plants the virtues and reaps their fruit, which is a happy life. They *have made the objects dear to the flesh their business*, and these they pursue methodically. With all earnestness they seek to make their own that composition of clay, that moulded statue, that house so close to the soul, which it never lays aside but carries as a corpse from birth to death, ah! how sore a burden!

Agr. 20–21, 22, 25.

Their Sacrifices

[3] *And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.*

[4] *And Abel, he also brought of the firstlings of his flock and of the fat thereof. And*

the LORD had respect unto Abel and to his offering:

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

[6] And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

[7] If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

To offer the sacrifices of praise and gratitude must be our first inclination, to which we should yield without hesitation, not as an afterthought motivated a sense of duty, conformity or seeking gain. All holy and pious thoughts come, as Abel recognizes, from God. Cain erroneously presumes ownership and authorship of his thoughts, actions and sacrifices.

Cain delays his sacrifice

XIII. (52) AND it came to pass after some days that Cain brought of the fruits of the earth as an offering to the Lord. Here are *two accusations* against the self-loving man; one that he showed his gratitude to God *only after some days*, and not at once, the other that he made his offering from the fruits, *and not from the first fruits*, which have a name in one word, the first fruits. Let us now examine into each of these subjects of reproach, and first into that which is first in order.

(53) We must do good works, hastening with all speed, and labouring to outstrip others, casting away all slowness and delay. And the best of deeds is to do without delay the pleasure of the First Good [πρώτον καλόν; *proton kalon*; that is, God]. And therefore it is commanded, "If thou vowest a vow, delay not to pay it." Now a vow is a request for good things addressed to God, and the injunction is, that when one has attained the object of one's hopes, one must offer offerings of gratitude to God, and not to one's self, and to offer them if possible without any loss of time, and without any delay.

(54) Those who fail in this fall into three classes. The first are those who through *forgetfulness of their blessings* have lost that *great treasure, the spirit of thankfulness*. The second are those who through *overweening pride think that they themselves have caused the good things* which have fallen to them, and not He who is the true cause. But there is also a third class who are guilty of an error less blameworthy than these last, but more so than the first named. They accept the Ruling Mind [νοῦς; *Nous*; that is, God] as the cause of the good, yet they *say that these good things are their natural inheritance*. They claim that they are prudent, courageous, temperate, and just, and are therefore in the sight of God counted worthy of His favours.
Sac. 52–54

(70) And this happens to nearly all those men who hesitate and vacillate between two opinions, even if they do not confess it in express words. For when any thing unexpected befalls them, inasmuch as they did not previously believe firmly in God the Saviour, they take refuge in the assistance of created things: of physicians, herbs, drug potions, strict rules of diet, and all the other aids that mortals use. And if one said to them, "Flee, ye fools, to the one and only Physician of soul-disorder, and cast away the help, miscalled as such, of the created and the mutable," they laugh and mock, and all their answer is "tomorrow for that," as though, whatever

may befall, they would never supplicate God to save them from the ills that beset them.

(71) But when no human help avails, and all things, even healing remedies, prove to be but mischievous, then out of the depths of their helplessness, despairing of all other aid (yet even in their misery still reluctant), at this late hour they betake themselves to the only saviour, God. But He, as knowing well that there is no dependence to be placed on reformation extorted by necessity, does not apply His law to every one of them, but only to those in whose case it appears good and suitable. Let every reasoning therefore that thinks that all possessions belong to itself, and that honours itself before God — for the expression, "sacrificing after a few days," involves such a notion as this — know that it is liable to the accusation of impiety.
Sac. 70–71; cf. QG 1.62 ff.

Cain also does not offer first-fruits

XX. (72) WE have now sufficiently considered the first charge against Cain. The second was as follows: Why does he make his offering from the *fruits* instead of from the *first-fruits*? Surely for the same reason, namely to give the first honour to created being and render only the second to God. For as there are some who prefer the body to the soul, the slave to the mistress, so there are those who have honoured the created rather than God. And yet the Lawgiver laid down that we should bring "the firstlings of the first-fruits of the land into the house of the Lord God" [Exod 23:19], and not assign them to ourselves. For it is *just to refer all the first motions of the soul, whether in point of order or of power, to God.*

(73) ... *The first in worth and value are righteous conduct, virtues, and virtuous actions.*

(74) Of these, then, it is right to offer the firstlings, and the firstlings are the *language of gratitude sent up from sincere truth of mind.* ...
Sac. 72–74

Plain of Contention

[8] *And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.*

For Philo, the field or plain of contention represents the mental activity of internal discursive moral argument. Our ego in the fallen, self-loving, materialistic-minded condition resists the simple piety of our better nature, seeking to draw the latter into inner rationalistic dispute. The Cain part of our mind excels in developing rationalizations, sophistries and specious arguments.

Our Abel disposition, childlike and trusting, is ill-equipped to rebut these sophistries, and should resist the challenge — at least until it develops skill in developing counter-arguments.

Cain, the fallen ego, uses sophistries

I. (1) "And Cain said to Abel his brother, Let us go to the field. And it came to pass, that while they were in the field, Cain rose up against Abel his brother, and slew him." [Gen 4:8]. What Cain proposes to do is this: having by invitation led Abel on to a dispute, to *gain the mastery over him by plausible sophistries* that have the appearance of truth. For the field to which he invites him to come, we may call a symbol of rivalry and contention, forming our conjectures of things that are uncertain from our perception of those which are manifest.

Det. 1.

Field of disputation

X. (32) NOW I think that it has already been sufficiently shown, that the *field to which Cain invites Abel to come, is a symbol of strife and contention*. And we must now proceed to raise the question what the matters are concerning which, when they have arrived in the plain, they are about to institute an investigation. It is surely plain that they are opposite and rival opinions: for Abel, who refers everything to God, is the God-loving opinion; and Cain, who refers everything to himself (for his name, being interpreted, means acquisition), is the self-loving opinion. And men are self-loving when, having stripped and gone *into the arena with those who honour virtue, they never cease struggling against them* with every kind of weapon, till they compel them to succumb, or else utterly destroy them;

(33) for, as the saying goes, they leave no stone unturned, asking, Is not the body the house of the soul? Why, then, should we not take care of the house that it may not fall into ruins? Are not the eyes and the ears, and the band of the other outward senses, guards, as it were, and friends of the soul? Ought we not then value allies and friends equally with ourselves? And has nature made pleasures and enjoyments, and all the delights which are spread over the whole of life for the dead, or for those who have never even had any existence at all, and not for the living? And what ought we not to do to procure for ourselves riches, and glory, and honours, and authority, and all other things of that sort, which are the only means of living not only safely, but happily?

XI. (35) Arguing therefore in this prolix train of reasoning, they thought that they got the better of those who were not accustomed to deal in sophistry. But the cause of their victory was not the strength of those who got the better, but the weakness of their adversaries in these matters. For of those who practice virtue, some treasured up what is good in their soul alone, becoming practicers of praiseworthy actions, having *no knowledge whatever of sophistries of words*. ...

(37) Abel therefore had not learnt any of the arts of reasoning, but he knew what was good by his intellectual disposition alone; on account of which he ought to have refused to go down to the plain, and paid no regard to the challenge of the man of ill-will. ...

Det. 32–33, 35, 37

Abel unpracticed in refuting sophistries

(75) ... If Abel was determined by all means to enter into such a contest, then still he *ought not to have engaged in it until he had sufficiently practised himself in the exercises of the art*; for village sages usually get the worst of it when they encounter those who have acquired the cleverness of the town.

Mig. 75.

He should have waited out Cain's onslaught

XIV. (45) IT would therefore have been well for Abel to have exercised the saving virtue of caution, and to have stayed at home, disregarding the invitation to the arena of discussion and contest which was given to him. He should have imitated Rebecca, a symbol of patient waiting. She, when Esau, the companion of wickedness, was pouring forth threats, advised Jacob, the practitioner of wisdom, to retreat until Esau relaxed his fierce hostility to him [Gen. 27:41]. ...

Det. 45

Cain Rises Up, Only Hurts Self

[9] *And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?*

[10] *And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.*

[11] *And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;*

[12] *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.*

Our inner Cain does not really kill our inner Abel. The form of the latter is engrained in our nature and will eventually re-surface. Moreover, in 'killing' the Abel disposition, our Cain only harms himself, because he and Abel are the *same person*. When severed from the heavenly-minded disposition, our carnal-minded disposition becomes fragmented, lacking the pious and righteous orientation which gives it stability, purpose and meaning.

Cain should have been Abel's keeper

(68) THEREFORE, Moses here clearly asserts that the good man is the guardian of the words and of the covenant of God. And, indeed, in another place he has shown that he is the best interpreter and declarer of his judgements and laws; the faculty of interpretation being displayed through its kindred organ, the voice; and watchful guardianship is found to be the function of the mind, which was created by nature to be a vast storehouse, and has ample room for the conceptions of all substances and all circumstances. It would therefore have been worth the while of this self-loving Cain to have been the keeper of Abel; for if he had kept him he would have attained to a compounded and moderate kind of life, and would not have drained the cup of sheer unmitigated wickedness.

Det. 68.

What has Cain actually accomplished?

XX. (69) "And God said, What hast thou done? The voice of thy brother's blood crieth to me out of the ground." The words "What hast thou done?" express as well *indignation at an unrighteous act*, as *mockery of the man who thought that his treachery had accomplished his brother's death*. Indignation is kindled by the intention of the doer of the deed, at his having purposed to destroy

that which was noble; the mockery is occasioned by his thinking that his evil design was against him who was better than he, whereas it had been against himself rather than his brother.

(70) For, as I said before, Abel, who seems to be dead is alive, since he is found acting as God's suppliant and using His voice; whereas Cain, who is supposed to survive has died the death of the soul, being debarred from virtue, the only worthy rule of life. Hence the question, "What hast thou done?" is tantamount to "Thou hast done nothing; thou hast done no good for thyself."

Det. 69 f.

Abel lives on, Cain dies

(78) Wherefore let every lover of self, surnamed Cain, be taught that he has slain only that which shares Abel's name: the specimen, the part, the impression stamped to resemble him, not the original — not the class, not the pattern (*archetype*), though he fancies that these, which are imperishable, have perished together with the living beings. Let some one say, taunting and ridiculing him: What have you done, poor wretch? Does not the God-loving creed (*doxa*), which you imagine you have annihilated, live with God? You have proved to be your own murderer, having slain by guile the only quality by which you could live in a blameless manner.

Det. 78; cf. Det. 47–51.

Cain unaided by earth

XXXII. (119) TO the godless Cain, on the other hand, the earth affords nothing that contributes to healthy vigour, in spite of his being occupied with nothing beyond the concerns of earth. It is a natural consequence of this that he is found "groaning and trembling upon the earth" [Gen. 4:12], that is to say, a victim to fear (φόβος; *phobos*) and distress (λύπην; *lupê*). Such is the sorry life of the wretched man, a life to which have been allotted the worst of the four passions, fear and distress — the one identical with groaning, the other with trembling. For such a life some evil thing must either be present or on its way. Now the expectation of impending evil causes fear, the experience of present evil causes distress.

(120) But the one that pursues virtue is found to be in the enjoyment of corresponding blessings; for he has either won the prize or is on the way to attain to it. Now the present possession perfects joy, which is the best of all possessions; but the expectation of possessing it brings hope, the food of those souls which love virtue; on account of which, putting away sluggishness, we, with spontaneous readiness, hasten onwards to good actions.

(121) When righteousness has, for some soul, given birth to a male progeny in the shape of *just thoughts*, from that soul all painful things are forthwith banished. Our witness for this shall be the birth of Noah. Noah means righteous, and it is said of him, "This man shall cause us to rest from our works and from the pains of our hands and from the earth which the Lord God hath cursed" [Gen. 5:29].

(122) For it is the nature of justice in the first place to create rest in the place of toil, owing to its complete indifference to objects on the border-land between vice and virtue, such as wealth, fame, official posts, honours, and everything of that sort, with which the majority of mankind are busy. ...

Det. 119–122.

Cain Flees, Builds a City

[16] *And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.*

[17] *And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.*

Cain "went out from the presence of the Lord" voluntarily (Adam was driven out) — a free choice and therefore a worse moral failure.

Cain's wife is the opinion held by an impious man's reasoning faculty. The land of Nod could be understood to mean a form of mental incoherence or dullness, not unlike sleep (the pun here on the English phrase 'nodding off' has parallels in Hebrew.)

Cain's city symbolizes belief systems founded upon impious premises. Having only beliefs devoid of real substance, truth and meaning, his thoughts merely wander. In extreme cases, he may plunge into elaborate follies and obsessions — a theme elaborated on in the story of the Tower of Babel (Genesis 11:1–9).

Unlike Adam, Cain banishes himself by choice

III. (10) Accordingly God banished Adam; but Cain went forth from God's presence voluntarily; Moses is here showing us the manner of each sort of absence from God, the voluntary and the involuntary sort; the involuntary sort, as not existing in consequence of any intention on our part, will subsequently have such a remedy applied to it as the case admits of

Post. 10.

Land of Nod

(12) OF the first sense, that of hostility, we find an example in what is said of Cain that "he went out from the face of God and dwelt in Nod over against Eden" [Gen. 4:16]. The meaning of Nod is "tossing" and Eden is "delight." The former is the symbol of the vice that creates tumult in the soul; the latter of the virtue which wins it well-being and delight — not the weak and wanton sort of delight, which the brute passion pleasure brings, but that sense of profound content and joy, which knows not toil or trouble.

(13) But when the mind goes forth from the vision of God, whereon it was good and profitable for it to be anchored, it must needs, like a ship at sea, battling with boisterous winds, straightway be borne hither and thither, and its only home and country is wild commotion, the very opposite of that constancy of the soul, which is the gift of the joy (*χαρά*; *chara*) that bears the name of Eden.

Cher. 12 f.; cf. Post 32.

Cain's wife

(34) ... As I imagine, Moses here means by Cain's wife opinion which impious reason forms about things ...

Post. 34.

Cain founded a city

(51) PERHAPS ... it would be better to look upon the statement as an allegory, and to say that Cain determined to build up his own doctrine like a city.

XV. (52) Since, therefore, every city consists of houses and inhabitants, and laws, the houses, in Cain's case, are the *reasonings by which he alleges to prove his point*; by which, as from a wall, he fights against the persuasive attacks of his enemies, *inventing fabulous devices against the truth*. The city's inhabitants are the companions of impiety: ungodliness, self-love, haughtiness, falsehood, vain opinions — like men wise in their own conceit, those ignorant of real wisdom, who have reduced to an organized system ignorance, lack of learning and of culture, and all the other similar and kindred evils. The city's laws are, lawlessness, injustice, inequality, intemperance, boldness, folly, insolence, immoderate indulgence in pleasure, and innumerable appetites in despite of nature.

(53) Of such a city every impious man is found to be an architect in his own miserable soul, until such time as God takes counsel [Gen. 11:4], and brings upon their sophistic devices a great and complete confusion. This time will come when they are building, not a city only, but a tower as well, whose top shall reach to heaven By a "tower" is meant a narrative working up each (immoral) doctrine which they introduce. ...

Post. 51–53; cf. *Conf.* 128.



CAIN AND ABEL (GENESIS 4:1–17; KJV)

1. **AND** ADAM knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.
2. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.
3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.
4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:
5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.
6. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?
7. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.
8. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.
9. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: *Am I* my brother's keeper?
10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.
11. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;
12. 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.
13. And Cain said unto the LORD, My punishment *is* greater than I can bear.
14. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.
15. And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.
16. And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.
17. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.



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English and Latin Titles of Philo's Works Used

English Title	Latin Title	Abbr.
<i>On the Cherubim</i>	<i>De cherubim</i>	<i>Cher.</i>
<i>On the Sacrifices of Abel and Cain</i>	<i>De sacrificiis Abelis et Caini</i>	<i>Sac.</i>
<i>The Worse Attacks the Better</i>	<i>Quod deterius potiori insidiari soleat</i>	<i>Det.</i>
<i>On the Posterity and Exile of Cain</i>	<i>De posteritate Caini</i>	<i>Post</i>
<i>On the Migration of Abraham</i>	<i>De migratione Abrahami</i>	<i>Mig.</i>
<i>On Husbandry</i>	<i>De agricultura</i>	<i>Agr.</i>
<i>Questions and Answers on Genesis</i>	<i>Quaestiones in Genesin</i>	<i>QG</i>

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