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Cain y abel biblia

This article is about our reviews, which are significant, such as this article, In the article Abel (disambiguation) The Biblical figure of Abel Abelska Theophanes Greekparent(s)Adam and EveRelativesIn Genesis: Cain (brother and sister)Seth (brother and sister)According to later traditions:Aclima (brother and sister)Awan (brother)Azura (brother and sister) Abel is a biblical figure in the Book of Genesis in Abrahamic He is the younger brother of Cain, and the younger son of Adam and Eve, the first couple in the Biblical tale. [1] He was a shepherd who offered his firstborn daughter to flock to God as a offering. God accepted his donation, but not his brother. Out of jealousy, Cain killed Abel. According to Genesis, this was the first murder in human history. Story Genesis Main article: Cain and Abel Interpretations of Jewish and Christian Interpretations According to a story in Genesis, Abel (Hebrew: הֶבֶל Hébel, in Pause הֶבֶל Hāḇel; Greek: Ἄβελ Habel; Arabic: دد, Hābīl) is Eve's second son. His name in Hebrew consists of the same three primings as the root, which means breathing. Julius Wellhausen, suggested that the name was independent of the root. [2] Eberhard Schroeder previously nominated Accadian (Old American dialect) ablu (son) as a more likely etymology. [3] The first mourning (Adam and Eve mourn the death of Awell); oil on canvas 1888 painting by William-Adolf Bugueureo In Christianity sometimes pervasive comparison between the death of Abel and Jesus, the first in this way seen as the first martyr. In Matthew 23:35, Jesus speaks of Avel as righteous, and the Message to the Jews states that the Blood of boiling water ... [speaks] better than Avel (Heream 12:24). The blood of Jesus is interpreted as charity; but abel as demanding revenge (hence the curse and the sign). [4] Abel is summoned to the litany for death in the Roman Catholic Church, and his sacrifice is mentioned in the Canon of Mass with Abraham and Melchizedek. The Alexandria rite commemorates him with a holiday on December 28. [5] According to the Coptic book of Adam and Eve (at 2:1–15), and the Syrian treasure cave, Abel's body, after many days of mourning, was placed in the Treasure Cave before which Adam and Eve, and descendants, offered their prayers. In addition, the Sethit line of Generations of Adam swears by Abel's blood to separate himself from the unrighteous. In Enoch (22:7), regarded by most Christian and Jewish traditions as extraneous, Avel's soul is described as appointed leader of the martyrs, crying out for revenge, for the destruction of Cain's family. This view is later repeated in the Covenant of Abraham (A:13 / B:11), where Abel was elevated to the position of a soul judge. Islamic interpretation of The Tomb of Abel Nabi Habeel Mosque Highlights: Cain and Abel in Islam and al-Majeda Abel Mausoleum at Nabi Habeel Mosque According to Muslim Conviction, Abel (Habel) is buried in the Nabi Habel Mosque, located west of the Damascus Mountains, close to the Zabadani Valley, overlooking the villages of the Barada River (Wadi Barada), in Syria. Shiites are frequent visitors to this mosque for Yiarat. The mosque was built by Ottoman Vali Ahmad Pash in 1599. [6] Notes ^ /ˈeɪbəl/; Hebrew: הֶבֶל Hébel, in a pause הֶבֶל Hāḇel; Greek: Ἄβελ Habel; Arabic: دد , romanized: Hābīl Links ^ Holy Bible (English standard version ed.). Cross Bibles. Genesis 1:26–27, Genesis 2:20–24. Julius Wellhausen, Skitzzen und Orarbeiten, volume 3, (1887), 70. 1872- Die Keilinschrift und das Alte Testament, 1872. ^ Copies of the spectrum of notable translations and comments can be found in Hews 12:24 in the Online Parallel Bible. The 2008 St. Louis, MO: B. Herder Book Co., 1924. Russell, Jesse; This was stated by Cohn, Ronald (2012). Nabi Habel Mosque. Book on demand. The 1990s have articles about the Biblical figure in the 199 0s. In Cain's article (disambiguation). Cain Cain, by Henri Yedal, 1896, Jardin des Tuileries, ParisSpouse(s)Awan, who was his sister,[1] ChildrenEnochParent(s)Adam and EveRelysivesIn Genesis:Abel (brother and sister)Seth (brother and sister)According to later traditions:Aclima (brother and sister)Awan (brother and sister)Azura (brother and sister) Cain is a biblical figure in the Book of Genesis He is the older brother of Abel and the firstborn son of Adam and Eve, the first couple in the biblical tale. [2] He was a farmer who gave offering his crops to God, with whom God was not pleased and preferred Abel over Cain. Out of jealousy, he then killed his brother, for which God expelled him from Eden and marked him with the curse and sign of Cain. He had several children, starting with Enoch, including Laméch. His lineage will later be destroyed after the Flood in the narrative. The story never explicitly states either Cain's motive in killing his brother, nor God's reason to reject Cain's victim, nor details about the identity of Cain's wife. Some traditional interpretations see Cain as an orytequin of evil, violence or greed. According to Genesis, Cain was the first person born and the first killer. Narration Genesis Home article: Cain and Abel interpret Jewish and Christian interpretations One question arising at the beginning of the story, so God rejected Cain's sacrifice. It never stated whether Cain received specific instructions on how to donate properly, and the text does not indicate what, if anything, he did wrong. it is also unclear why God then warns Cain of a warning of sin. Midrash suggests that although Abel brought the best meat from his flock, Cain did not set aside for God the best of his crop. [3] The curse and Mark See also: The curse and sign of Cain according to the Book of Genesis, Cain (Hebrew: קַיִן Cain, in pause קַיִן Qāyin; Greek: Κάϊν Káïn; [4] Ethiopian version: Qayen; Arabic: ددددد, Qābīl) is Eve's first child,[5] the first killer, and the third person to fall under the curse. [6] According to Genesis 4:1–16, Cain insidiously killed his brother Abel, lied about killing God, and as a result was cursed and marked for life. When the earth remained cursed to drink Abel's blood, Cain could no longer heal on earth. Cain is punished as a fugitive and wanderer. He receives a trail from God, commonly referred to as the sign of Cain, which represents God's promise to protect Cain from murder. [7] The exec of Septuagint's short story, moaning and shaking the earth, has Cain suffering from body shaking. The interpretations extend Cain's curse to his descendants, where they all died in the Great Flood as retribution for the loss of Abel's potential offspring. [9] Islamic interpretation The main article: Cain and Abel in Islam Etymology Body Abel, Found by Adam and Eve William Blake, 1826 One popular theory about Cain's name connects him to the verb cana (קנה qnh), which means receive and is used by Eve in Genesis 4:1 when she says after Cain's bearing, I received man from the Lord. At this point of view, articulated by the Nachmanids in the THIRTEENth century, Cain's name precedes his role of skill, power and sin. [10] In one of the Legends of the Jews, Cain is the fruit of the union between Eve and Satan, who is also an angel of Samal and a serpent in the Garden of Eden, and Eve exclaims at the birth of Cain: I have received man through the angel of the Lord. [11] According to the life of Adam and Eve (c. 1st century CE), Cain brought his mother a genus (qaneh), which is how he got his name Kaine (Cain). The symbolism that he receives the genus can be a nod to his classes as a farmer, as well as a commentary on his destructive nature. He is also described as a brat who can reflect Cain's gnostic association with the sun. [12] Cain's characteristics are described as urban planner,[13] and the ancestor of the shepherds, all shed and pipe players, as well as bronze and iron smiths. [14] In an alternative translation of Genesis 4:17, endorsed by a minority of contemporary commentators, Cain Enoch's son builds the city and names him after his son, Irad. Such a city could correspond to Eris, one of the oldest known cities. Philo observes that for Cain, the third person on Earth, it makes no sense to establish a real city. Instead, he argues, symbolizes an unrighteous philosophy. [16] In the New Testament, Cain is given as an example of unrighteousness in 1 John 3:12 and Of jida 1:11. Targum, rabbinical sources, and later speculation complemented background details for Adam and Eve's daughters. [17] Such an example of Genesis 4 presented Cain's wife as his sister, a concept that had been adopted for at least 1,800 years. [18] This can be seen from Jubilees 4, which tells us that Cain settled down and married his sister Awan, who begat her first son, the first Enoch, about 196 years after Adam was created. Cain then sets up the first city, naming him after his son, builds a house and lives there until he collapses at him, killing him. [19] The connection to the earth This section contains dreamy words: a vague expression that often accompanies biased or unverified information. Such statements must be clarified or deleted. Video by December 2018 There is speculation that the earth may play a more significant role in connection with the early stories of Genesis, such as Adam, Noah and Cain. In this alternative reading of the text, the base can be personalized as a symbol. This reading is evidenced by the data of human qualities, like mouth, in the scriptures. Earth is also the only subject of an active verb in the verse that states: It opens its mouth to take blood. This suggests that the earth reacted to the situation. According to this logic, the basis then could potentially be complicit in the murder of Abel (Jordstad 708). The reaction from the ground raises the question: Does the intimate connection between humans and the earth mean that the earth mirrors or helps human actions, regardless of the nature of this action? [20] Other stories in the Jewish tradition, Filo, Pirke De Rabbi Elieser, and Targum Pseudo-Jonathan argued that Adam was not Cain's father. Rather, Eva was subjected to adultery, seduced by either Sammail,[21][22] a serma[23] (nahash, Hebrew: נחש) in the Garden of Eden,[24] or the devil himself. [17] Christian example of the evil in 1 John 3:10–12 also led some commentators, such as Tertullian, to agree that Cain was the son of the devil[25] or some fallen angel. Thus, according to some translators, Cain was half-human and half-angelic, one of the Nephitic. The gnostic exes in Ivan Eve's acocriphone seduced Yaldabot. However, in The Hypostaga of Archons, Eva is raped by a pair of archons. [26] Pseudo-Filo, a first-century CE Jewish spender, narrates that Cain killed his brother at the age of 15. After fleeing to Earth Nod, Cain fathered four sons: Enoch, Olada, Lizfa and Fosal; and two daughters: Cita and Maak. Cain died at the age of 730, leaving his corrupt descendants spreading evil on the ground. According to the Book of Anniversaries, Cain killed his brother with a stone. Then was killed by the same instrument he used against his brother; his house fell on him and he was killed by his stones. [28] Heavenly law was quoted after the account of Cain's death, saying: By the instrument by which man kills his neighbor with the same, he will be killed; so that he injured him, just as they would deal with it. [29] The Talmudic tradition says that after Cain killed his brother, God made the horn grow on his head. Cain was later killed at the hands of his great-grandma Lamesh, who pronounced him a wild beast. [30] A Christian version of this tradition since the Crusades states that the assassination of Cain Lamekh took place on a mound called Cain Mons (i.e. Mount Cain), which is the corruption of Caimont, a crusader fort in Tel Yokneam in modern Israel. [31] The story of Cain and Abel also refers to Chapter 19 of 1 Of Mekabiana, a book considered canonical in the Ethiopian Orthodox Church of Tevahedo. [32] In this text, Cain killed Abel when he desired Abel's wife. According to Mandain writings including Qolastā, the Book of John and Genz Rabb, Abel will coincide with the angelic soteriological figure Hibil Ziv,[33] who taught John the Baptist. [34] The family tree The next family tree of Cain's line consists of various biblical and extramarital texts. AdamEveCainAbelSeth EnochEnos IradKenan MehujaelMahalalel MethushaelJared AdahLamechZillahEnoch JabalJubalTubal-CainNaamahMethuselah Lamech Noah ShemHamJapheth Sisters/Wives Various early commenters said that Cain and Abel have sisters, usually twin sisters. According to Rabbi Joshua bin Karh, as quoted in Genesis Rabba: Only two entered the bed, and seven left him: Cain and his twin sister Abel and his two twin sisters. [35] The motives of the Glasgow Botanical Gardens. Kibble Palace. Edwin Roscoe Mullins - Cain or My Punishment Is Greater Than I Can Bear (Genesis 4:13), circa 1899. The book of Genesis does not provide a specific reason for Abel's murder. Modern commentators usually suggest that the motives were jealousy and anger over the fact that God rejected Cain's offer while accepting Abel's. [37] John's first message reads this: Be not like Cain, who belonged to the evil and killed his brother. And why did he kill him? Because his own actions were evil, and his brother was righteous.1 — 1 John 3:12 Ancient exegets, such as Midrash and Adam and Eve's conflict with Satan, say that the motive involved the desire of the most beautiful woman. According to midrash tradition, Cain and Abel had twin sisters; each of them was to marry the other. Midrash claims that Abel's promised wife, Aclima, was prettier than Awan. Because Cain would not agree to this arrangement, Adam offered to seek God's blessing with the help of sacrifice. Whoever blessed God marry Aklima. When God openly rejected Cain's sacrifice, Cain cast his brother in a fit for jealousy and anger. [37] Rabbinic exeges debated whether Cain's undepretentative relationship with his sister was a violation of halakha. [39] The legacy and symbolism of the Millennial explanation that Cain is capable of killing is that he may have been a descendant of a fallen angel or Satan himself, not from Adam. [24] [17] [26] Medieval legend has Cain arriving on the moon, where he perpetually settled with a bundle of twigs. It emerged a popular fantasy of interpreting shadows on the moon as a face. An example of this faith can be found in Dante Aligeri's Inferno (XX, 126[40]), where the expression Cain and Twigs is used as kenning for the moon. In the theology of Latter-day Saints, Cain is considered the quintessential Son of Perdicia, the father of secret co-ordinations (i.e. secret societies and organized crime), and the first to have the title Master Mahan, meaning a master of great mystery that [he] can kill and benefit. [41] In Mormon folklore, the second-hand narrative tells the story that early Mormon leader David W. Patten encountered a very tall, hairy, dark-skinned man in Tennessee who said he was Cain. The account says that Cain genuinely sought death, but he was denied, and that his mission was to destroy people's souls. [42] Memories of Patten's story are quoted in Spencer W. Kimball's popular book Miracle of Forgiveness in The Church of Jesus Christ of Latter-day Saints. [44] This widespread Mormon faith is further underscored by a story from Salt Lake City in 1963 that reads that One superstition is based on the old Mormon belief that Cain is a dark-skinned man wandering the earth, pleading with men to kill him and take on the curse (M, 24, SLC, 1963). [45] Freud's fratricid theory is explained by the Oedipus or Electra complex through Carl Jung's supplements. [46] There were other, minor traditions relating to Cain and Abel, both older and newer dates. The adocryphia of Adam and Eve's life tells of the fact that Eve has a dream in which Cain drank his brother's blood. In an effort to prevent prophecy, the two young men are separated and get different jobs. [47] Author Daniel Quinn, first in his book Ishmael and later History B, suggests that Cain and Abel's story was a tale of early Semitic herders watching the beginnings of what he calls totalitarian agriculture, with Cain representing the first modern agroculturalists and Abel herders. [48] Cultural images and references See also: Cain and Abel § Cultural images and references In the classic beovulf's edema, c. 1000 CE, the monsome Grendel and his mother are said to come from Cain. [49] The expression The Beard of the Cains (Cain and Jude) traditionally considered red or yellow hair)[50] used in Shakespearean merry wives of Windsor (1602). Lord Byron rewrote and dramatized the story in the play Cain (1821), viewing Cain as a symbol of sanguine temperament, provoked by the hypocrisy and sanctity of Abel. [49] Victor Hugo's edema La Conscience (1853, part of the collection La Légende des siècles) tells of Cain and his family fleeing the Wrath of God. [51] John Steinbeck's novel East of Eden (also a 1955 film) refers to Cain's expulsion and contains discussions about the story of Cain and Abel, who then play in the plot. Role-playing Vampire: Masquerade (1991) refers to vampires as Cains after Cain, who is called the first vampire. [53] Country music group 4 Runner's song Cain's Blood (1995) uses Cain and Abel as a metaphor for the struggle between good and evil in the song's narrator. [54] Mark Cain is featured in the 2005 series Supernatural, while Cain appears as a character. [55] Cain appears as the ultimate antagonist in the 2011 comic book series Strange Talent. [57] In Darren Aronofsky's allegorical film, Mother! (2017), the characters of oldest son represent Cain and Abel. In the third season of the television series Lucifer, Cain is the season antagonist portrayed by actor Tom Welling under the pseudonym Marcus Pearce. He Never Died is a 2015 film starring Henry Rollins as the immortal canablast Cain. Notes ^ / keɪn / ; Hebrew: קַיִן Cain, pause קָיִן Qāyin; Greek: Κάϊν Káïn; Arabic: دد/دد , romanized: Qābīl/Qāyīn References ^ Charlesworth, James (2010), Old Testament Psychodepigraph, 2, p. 61 ^ Schwartz, Loebel-Fried & Ginsburg 2004, p. 447. Error sfn: No target: CITEREFSchwartzLoebel-FriedGinsburg2004 (Help) ^ Doukhan 2016, p. 57, 61. ^ Novum Testamentum Graece (NA27): Hebrews 11:4, 1John 3:12, Jude 1:11 ^ Byron 2011, p. 11, 12: Genesis 4:1. Error sfn: No target: CITEREFByron2011 (Help) ^ Byron 2011, p. 93. Error sfn: No target: CITEREFByron2011 (Help) ^ Byron 2011, p. 93, 119, 121. Error sfn: No target: CITEREFByron2011 (Help) ^ Byron 2011, p. 98. Error sfn: No target: CITEREFByron2011 (Help) ^ Byron 2011, p. 122. Error sfn: No target: CITEREFByron2011 (Help) ^ Doukhan 2016, 59. Ginsberg, Louis (1909). Legends of Jews Vol I: Ten Generations – The Birth of Cain (translated by Henrietta Schold) Philadelphia: Jewish Publishing Society. Byron 2011, p. 15, 16: L.A.E. (Vita) 9:3 p.m., Trance. Error sfn: No goal: CITEREFByron2011 (help) ^ Genesis 4:17 ^ Genesis 4:19–22 ^ Byron 2011, p. 124–25. Philo, Descendants of Cain lines 49–58 (from works by Philo Jude, v. 1); Byron 2011, 127–28. 2003- 2003. sfn error: no target: (assistance)

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Error sfn: No target: CITEREFByron2011 (Help) ^a b Byron 2011, 15–19. SFN Error: No Purpose: CITEREFByron2011 (Help) ^ Pseudo-Filo (Biblical Antiquities Philo), Chapter 1 ^ Anniversaries 4:31 ^ Anniversaries 4:32 ^ Legends of the Jews, Louis Ginsberg - Tom I ^ Conder, K. R. (Claude Reingier) (1878). The tent is open in Palestine. Record about the discovery and adventures of Vol. 1. London R. Bentley & Sleep. 130–131. 12:30 p.m. In the 1930s. 11-Jul-2015 1932— 1932. Mandai of Iraq and Iran. Gorgias Press.com. The 19319 Anush Utra and Christ. 9-Jul-2012 In 2008, the 1980s and 1983 London: Soncino Press, 1983; The 1930s and 1990s were in the 1990s. ^ a b Byron 2011, page 11 error of garnbu: no purpose: CITEREFByron2011 (assist): Anglo Y. Kim, Cain and Abel in light of envy: Studying the history of the interpretation of envy in Genesis 4:1–16, JSP (2001), p. 65–84 ^ Brewer, E. Cobham (1978). Dictionary of phrases and fables (reprint 1894 ed.). Edwinstow, England: Avenel Books. Reporting by Byron in New York; 2000s; 2011; 2011; 27. Error sfn: No purpose: CITEREFByron2011 (help) ^ Dante, Divine Comedy, Inferno, canto 20, line 126 and 127. The Dante Dartmouth project contains original text and centuries of commentary. Now Cain with a fork of thorns is confined to any hemisphere, touching the wave beneath the towers of Seville. Yesternight The moon was round. Also in Paradiso, canto 2, line 51. But tell me, I pray to you, therefore, the gloomy spots on this body that ben on earth Give rise to a conversation about Cain in a bizarre fable? ^ Moses 5:31 ^ Abraham O. Smooth, quoted in Lycurgus A. Wilson (1900). The life of David V. Patten, the First Apostolic Martyr (Salt Lake City, Utah: Deseret News) 50 (para. 46–47 in 1993 was revived by Ebourne's books). 2003- 2003. David U. Patten: Apostle and Martyr (Springville, Utah: Cedar Fort) 85. Spencer W. Kimball (1969). Miracle forgiveness (Salt Lake City, Utah: Bukcraft, ISBN 0-88494-444-1) p. 127–28. 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See the car of the same name in the Toyota 4Runner. 4 RunnerPromossion picture 4 Runner, 1995. L-R: Lee Hilliard, Craig Morris, Billy Crettenden and Jim Chapman.Background InformationOriginNashville, Tennessee, USA GenresCountry, active1993-1996, 2002-05LabelsPolydor ParticipantsCraig MorrisBilly CrittendenLee HilliardJim ChapmanBilly SimonMichael Lusk 4 Runner is an American music vocal group founded in 1993 by Craig Morris (vocals), Billy Crittenden (vocals bariton), Lee Hilliard (vocals tenor) and Jim Chapman (bass vocals). Signed to Nashville's Polydor Records, the quartet released their self-titled debut album in 1995. It featured four singles charts on Hot Country Songs, the most successful since Cain's Blood at number 26. Billy Simon took Krietenden's place shortly before the second album for A&A. M Records, which was not released despite creating the single on the charts, and the band split up afterwards. Chapman, Hilliard and Morris reunited with third baryton singer Michael Lusk to release their next album Getaway Car on the label Fresh before disbanding for a second time. Biography 4 Runner was founded in 1993 by Jim Chapman (bass vocals), Billy Crittenden (baritone vocals), Lee Hilliard (tenor vocals) and Craig Morris (vocals). Crettenden was a former backing vocalist for Tani Tucker,[1] and Chapman was the degy of Christian singer Stephen Curtis Chapman. In 1994, Diamond Rio received the top 5 country hits from Love a Little Stronger, which Billy Critenden co-wrote, and Morris co-wrote If I Had Only Known, an album cut for Reba McEntire. [3] The band recorded a demo tape that was donated to songwriter Larry Shell, who then presented it to the Mercury Records branch in Nashville. When that label decided to create a new division of Polydor Records for the country genre, 4 Runner was signed to Polydor Nashville that same year. [1] Before releasing their own material, they sang backing vocals on Ami Como's debut album in late 1994 Moving Out. [4] Cain's Blood, co-written by country-pop artist Michael Johnson and former Poco contestant Jack Sündrud, was released as the lead single in early 1995. It peaked at No 26 on the Billboard country charts[5] and No 14 in the RPM charts in Canada. The song also had a music video shot in Hawaii Volcanoes National Park that was put in a mid-rotation on CMT.[1] About the success of the single, the band's self-titled debut album was released in May 1995. Four sides were cut for the album in September 1994, one of which was Cain's Blood, and the rest of the album was recorded between January and March 1995. Buddy Cannon, who produced the album with Shell, noted that he did not try to change the vocal mix present on the band's demo tape, and thus spent more time focusing on musical arrangements and song selection. He also noted that the use of four parts of vocal harmony made it possible to find suitable songs, compared to other musical groups in the country, where vocal harmony is not so noticeable. [1] Polydor prosded the group using a showcase in California, in which they are together with Chely Wright and Shane Sutton, performed in front of 80 radio representatives and 100 representatives of PolyGram Distribution. [1] Three more singles from 4 Runner were released: A Heart with 4 Wheel Drive, Home Alone and Ripples. [5] Although none of them reached the Top 40 in the U.S. country music charts, A Heart with 4 Wheel Drive contributed No 18 to the RPM Country Tracks charts in Canada. In October 1995, Critenden left the band to focus more on the recording studio and publishing company he owned at the time, and was quickly replaced by Billy Simon, who made his debut at a concert in Pine Bluff, Arkansas the same month. [7] Due to polydor Nashville restructuring, 4 Runner was transferred to A&A. M Records Nashville for what would have been his second album One for the Ages. [9] The lead single was That Was Him (This Is Now), written by Keith Urban and Vernon Rust. Although this song entered the country charts, the album itself was not released due to the closure of the Polydor/A&A division; M in Nashville. [9] The runner soon disintegrated. During the break, Chapman sang backing vocals on Chad Brock's 1998 self-titled debut album. Reunion and second disbanding In 2002, Chapman, Hilliard and Morris reunited, and Michael Lusk became the bariton's third vocalist. [12] They released an aapelar re-performance of the Christmas song What Child Is This? at the end of that year. The second album, Getaway Car, was released in 2003, releasing the no.59 single in the country charts with Forrest County Line. The title track was later released by both The Jenkins and Hall & Oates. 4 Runner also provided background vocals on Craig Morgan's 2003 single God, Family and Country, which they also recorded on Getaway Car; Also included in the album is the band's own version of Love a Little Stronger. Shortly after the record, Getaway Car released a single called We Will Hope With You, though it was never put on an album. 4 Runner split up again after Getaway Car, while Morris, Simon, Lusk and Hilliard became members of Loretta Lynn's road band. [9] Critenden is married to songwriter Pam Sunny Russ and is now a real estate agent in Missouli, Montana. [16] Discography Albums Album title details Peak chart position US[17] US Heat[19] CAN Country[6] 4 Runner release date: May 9, 1995 Label: Polydor Nashville 27 144 3 7 Getaway Car Date Release: July 15, 2003 Label: Fresh —— — [5] WHO DID NOT CHART THE SINGLE SINGLE PEAK ALBUM US Country Single Peak Album[5] US Bubbling[5] CAN Country[6] 1995 Cain's Blood 26 18 14 4 Runner A Heart with 4 Wheel Drive 51 — 18 « Home Alone 65 — 83 1996 Ripples 57 — 82 It was (it is now) 54 — One for ages (unreltered) 2002 What is this child? - N/A N/A 2003 Getaway Car — — Getaway Car Forrest County Line 59 — Ragged Angel — 2005 We'll Hope With You — N/A - denotes releases that didn't chart 2002's Year of the Title Director's 1995 Cain's Blood Heart with 4 Wheel Drive Home Alone 1996 Ripples 2002 What's That Baby? Glenn Sweitzer 2003 Getaway Car Forrest County Line Glenn Sweitzer 2004 One ragged angel Links ^ a b c d e Morris, Edward (April 1, 1995). 4 Runner: 1990s Ridge Boys?. Billboard: 28, 35. 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