

<p>Genesis 4:3b-4 CAIN BROUGHT AN OFFERING TO THE LORD FROM THE FRUIT OF THE SOIL; AND ABEL, FOR HIS PART, BROUGHT THE CHOICEST OF THE FIRSTLINGS OF HIS FLOCK. THE LORD PAID HEED TO ABEL AND HIS OFFERING</p>	<p>וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה מִנְחָה לַיהוָה וְהָבֵל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֲלֵבֶהֶן וַיִּשַׁע יְהוָה אֶל־הָבֵל וְאֶל־מִנְחָתוֹ</p>
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1. CAIN BROUGHT AN OFFERING TO THE LORD FROM THE FRUIT OF THE SOIL:
He brought an offering of the inferior crops. He was like a bad tenant who saves the first ripe figs for himself but honors the king with figs from the end of the season. (Genesis Rabbah 22:5)

<p>Genesis 4:8 CAIN SAID TO ABEL HIS BROTHER . . . BUT THEN IT WAS, WHEN THEY WERE OUT IN THE FIELD THAT CAIN ROSE UP AGAINST ABEL HIS BROTHER AND HE KILLED HIM.</p>	<p>וַיֹּאמֶר קַיִן אֶל־הָבֵל אָחִיו וַיְהִי בִהְיוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל־הָבֵל אָחִיו וַיַּהַרְגֵהוּ</p>
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2. CAIN SAID TO ABEL HIS BROTHER . . . About what did they quarrel? 'Come,' said they, 'let us divide the world.' One took the land and the other the movables. The former said, 'The land you stand on is mine,' while the latter retorted, 'What you are wearing is mine.' One said: 'Strip'; the other retorted: 'Fly [off the ground].'
WHEN THEY WERE OUT IN THE FIELD THAT CAIN ROSE UP AGAINST ABEL HIS BROTHER AND HE KILLED HIM. (Genesis Rabbah 22:7)

3. CAIN ROSE UP AGAINST ABEL HIS BROTHER AND HE KILLED HIM Rabbi Yohanan said: Abel was stronger than Cain, for the expression **ROSE UP** can only imply that Cain lay beneath him. Cain said to Abel while struggling beneath Abel, 'We two only are in the world: what will you tell our father if you kill me?' Hearing this Abel was filled with pity for him; immediately seeing his brother relax his grip, Cain rose against him and slew him. Out of that incident was born the proverb, 'Do not do good to an evil man, then evil will not befall you.'
(Genesis Rabbah 22:8)

<p>Genesis 4:9 THE LORD SAID TO CAIN, "WHERE IS YOUR BROTHER ABEL?" AND HE SAID, "I DO NOT KNOW. AM I MY BROTHER'S KEEPER?" THEN HE SAID, "WHAT HAVE YOU DONE? HARK, YOUR BROTHER'S BLOOD CRIES OUT TO ME FROM THE GROUND!</p>	<p>וַיֹּאמֶר יְהוָה אֶל־קַיִן אֵי הָבֵל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי וַיֹּאמֶר מָה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן־הָאֲדָמָה</p>
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4. THE LORD SAID TO CAIN, “WHERE IS YOUR BROTHER ABEL? This may be compared to a policeman who was walking along his beat and found a dead man with another standing over him. ‘Who killed him?’ the policeman demanded of the bystander. ‘I should ask you the same question,’ rejoined the other. ‘I notice that you did not answer the question,’ the policeman retorted. Or it is like the case of a man who entered a garden, and gathered blueberries and ate them. The owner of the garden pursued him, demanding, ‘What are you holding?’ ‘Nothing,’ he replied. ‘But I can see that your hands are stained with the juice!’ Or it is as if a man entered a pasture, seized a goat, and slung it behind him. The owner of the pasture pursued him, demanding, ‘What have you in your hand?’—‘Oh, nothing.’ ‘But it is bleating behind your back!’ exclaimed the owner.

Rabbi Shimon bar Yohai said: It is difficult to say this, and the mouth has trouble uttering it but put it this way: Think of two gladiators wrestling before the king; had the king wished, he could have separated them. But he did not so desire, and one overcame the other and killed him, the victim cried out before he died, ‘Let my cause be pleaded before the king for not sparing me!’ Even so, **YOUR BROTHER’S BLOOD CRIES OUT [AGAINST] ME** [reading עָלַי not אֵלַי] .

In each of the midrashim, what parts of the midrash are taken directly from the verse and what is added or modified?

According to Midrash #1 why did God accept Abel’s sacrifice and not Cain’s?

Midrash #2: Why does the midrash have to tell us what the quarrel was about? Why does it suggest this is the source of contention?

What is the midrash suggesting to us about the source of human conflict?

Midrash #3 What does this midrash suggest about the quarrel? What is particularly heinous about Cain’s actions? What does it suggest to us about human psychology?

Midrash #4 How do the three stories relate to the verse? Why do they need 3 examples? Why does Rabbi Shimon have such a hard time suggesting his answer? What is he suggesting? How can he think it is a legitimate opinion?