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CAIN AND ABEL.

DR. CURTISS' NOTES ON THE SUN-DAY SCHOOL LESSON.

Lesson III for Sunday, Jan. 16-Lesson Text, Gen. iv, 3-16-Golden Text, iv, 9: "Am I My Brother's Keeper?"-Without God in the World. _

Is Sin Hereditary!-Did Adam introduce sin into the world? Old Testament history answers yes. The disobedience of the progenitor of the race is followed by an unbroken chain of transgression. The experience of nations and individuals attests the fact, and Old Testament passages point in the same direction, although not in as clear terms as the New.

THE LESSON.

The Offerings (vs. 3-5.—At an indefinite time after the fall we read of two sacrifices, offered by the first brothers, which they seem to have brought without divine command, of their own free will. So far as the Scriptures are concerned, this is the first clear indication of sacrifice. Some have thought that the skins with which God clothed our first parents were taken from animals offered in sacrifice. This is pure conjecture. A new relation now exists between God and man. Man is banished from Eden. He feels the need of approaching God with a gift-of securing an atonement. This is one of the most widespread usages of mankind. One of the most general terms for offering is used in the record. Hence we cannot judge whether it was distinctly a sin-offering, for the technical terms are not found until later, in the book of Leviticus, but sin offerings undoubtedly existed from the earliest period of the race, although in the book of Leviticus the word used here (mincha) is applied to bloodless offerings (ii, 1, 4, 5, etc.). It is not stated why God did not accept the offering of Cain, while he accepted that of Abel. It does not seem to have been on account of the bloodless character of the gift, as some affirm, although the shedding of blood was an essential factor in the divinely instituted system of sacrifices for sin (Lev. iv; Heb. ix, 22). Cain brought from the fruits of the ground, for as a husbandman he had nothing else to bring. It is evident from the narrative that the spirit with which he came was not pleasing to God. God did not accept Cain's offering; he did accept Abel's. Instead of yielding to the divine will with humility, Cain is very angry. In such a state of mind his sacrifice could not be acceptable; and in this oldest account that is given of sacrifice we see that God makes the same high demands that the heart of the suppliant should be right as in the writings of the projets. In this passage, sacrifices which are aght as a mere form, while the heart !- r from God, are an abomination to ht. (Prov. xxi, 27).

God saw lurking in Cain's heart envy and murder. He seems to have regarded him with something of the same abhorrence that he did Isreal in the time of Isaiah (Isa. i, 15) -"And when ye spread forth your hands, I will hide my eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood."

The Warning to Cain (vs. 6,7). -But God is merciful to Cain in calling him to account, in reproving him and in still offering the hope of pardon and favor. "If thou doest well, shalt thou not be accepted?" (Revised Version). Yet God gives him warning of the danger which threatens him, "If thou doest not well, sin 'coucheth' at the door" (Revised Version)-as a hungry lion waiting to spring upon his prey-"and unto thee is its desire, but thou shouldst rule over it" (Revised Version, margin). Here he is represented as master of his own heart, as able to rule over this wild beast-passion-and keep him out. There is implied in this a responsibility for the result. Cain might not afterward urgo as an excuse that he was beside himself with rage, for in yielding to sin he yields of his own will (James i, 14).

In the Field (v. 7).—The more natural rendering seems to be that of the margin in the Revised Version, which is supported by the most ancient authorities (the Septuagint, Samaritian, Syriac and Vulgate)-"and Cain said unto Abel his brother, Let us go into the field; and it came to pass when they were in the neid that Cain rose up against Abei his brother and slew him."

It would seem according to this passage that Cain had no conception of God's presence everywhere, of which the psalmist speaks so clearly (Ps. 139). He appears to have thought that by thus going into the field he could commit that dreadful deed, of which his heart was full, without God's seeing him.

The murder (vs. 9, 10).—This view seems to be sustained by the following verses. When God puts the question, "Where is Abel thy brother?" he replies, "I know not; am I my brother's keeper?" This shows that he does not realize that God must know what he has done. At the same time it betrays the spirit of the murderer in its extreme selfishness. The selfishness manifested by priest and Levite when they saw the man wounded, in the parable of the good Samaritan, and passed by on the other side, is the spirit of Cain, which will stoop short of nothing when self interest stands in the way.

In almost dramatic language God is represented as asking Cain, "What hast thou done?" and as saying, as we would translate the passage, "Hark! thy brother's blood is crying unto me from the ground."

The Punishment (vs. 11, 12).—It might seem here, as in the case of Adam, that the chief punishment was inflicted by God; and that if his hand had not been laid upon Cain he would have had some comfort in life. The fact that the ground will not yield its strength is not the worst part of his punishment, or that he is condemned to be a fugitive and a wanderer. Like Orestes in classic story, he is doomed to be pursued by the furies of his own conscience. He has opened the door of his heart wide to the demon who was lurking there. He can find no rest as he passes from land to land and as new scenes greet his eyes, for his soul will be filled with remorse for a murdered brother. Well may he cry, "My punishment is greater than I can bear" (v, 13). The margin of the Revised Version suggests the reading, "My iniquity is greater than can be forgiven." The Hebrew word for punishment and iniquity is identical. Iniquity involves punishment, not merely as inflicted by God, but as that with which

(V. 14). The idea of a punishment inflicted on him by God, however, is most prominent in his mind. He says, (1) I am driven out from the face of the earth; (2) from thy face I shall be hid; (3) I shall be a fugitive and a wanderer; (4) every one that findeth me shall slay me. In these items we see no evidence of repentance. The same selfish spirit that led him to slay Abel is predominant. He says, I am to suffer these four dif-

an awakened conscience visits the soul.

terent evils, of which he considers loss of life the most serious, more to be dreaded than absence from God's face.

Who Might Kill Cain? (v. 15),-The question at once arises. Who were to slay cain? We have no account of other brothers who were likely to take his life. It is not necessary that we should have recourse, as some have done, to the theory of pre-Adamites, who were said to be created before Adam. The Scripture does not give us details. It omits many things which might be of interest, but which are not essential to the purpose of the narrative. We may suppose, therefore, that there were other members of the family, who, as avengers of Abel's blood, might seek Cain's life in punishment of his crime (Gen. ix, 6; Num. xxxv, 33).

Without God in the World (v. 16).—The worst thing that could befall Cain now happens to him. He goes out from the presence of the Lord never to return again. He is without God in the world (Eph. ii, 12), a prey to his evil passions and the temptations of Satan. -Sunday School World.

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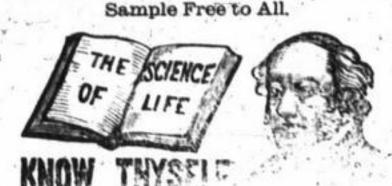
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