

## Genesis 4,5

Adam and Eve would know the reality of the conflict of the seeds as described in the last chapter through their first 2 sons.

They typify the contest between the seed of the serpent and the Seed of the woman. Since the separation of God and man in the Garden because of sin, God could only be approached now from a distance, and only through the presence of shed blood as an atoning, substitutionary sacrifice from an innocent animal for their guilty blood.

There is nothing in this process that would appeal to the sensibilities of Adam and Eve, unlike how Satan tempted them. This process will instead have to be founded upon complete trust in God and faith in His atoning work of substitutionary sacrifice.

But is that understood and followed?

The story of Cain and Abel

**4:1-5**

What was right with Abel's sacrifice and what was wrong with Cain's?

It becomes the debate between works righteousness and righteousness by faith alone.

See also **Genesis 3:21; Ephesians 2:8-10; Philippians 2:12,13; James 2:14-26**

**Matthew 2**

**Isaiah 54:17; John 6:28,29**

Paul makes a huge deal that we are not saved by works but by Grace through Faith. This is urgent to embrace since it is a defining factor in what distinguishes Christianity from all other religions.

All others teach a system of works to bring you to God.

Christianity teaches that God did all the work through Jesus to bring Himself to us.

**John 1:14**

This is why the "It is finished" is sooo wonderful.

But, what was finished?

**4:19-24**

Jesus reverses this in **Matthew 18:21-35**

Chapter 4 establishes 2 realities for us

1. We need a Substitute for ourselves in death that we have faith in.
2. That the forgiveness we receive should lead to our forgiveness of others

**5:1-5**

Before we learn of the Flood, we are given a genealogy of the history of man from Adam to Noah.

It goes through Seth as it establishes the line of the Seed of the woman that will ultimately defeat Satan by bringing us the Messiah.

But this family tree is much more than a list of names. Like how the eunuch is celebrated in **Isaiah 56:3**, this is no dry tree. Let's take a closer look at its fruit.

The Gospel is for the poor made low; the meek; the poor in spirit.

One of my favorite stories of Jesus is in **Luke 18:9-14**