

## **Images Of Christ From Famous Persons In Genesis**

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Images of Christ in the Torah Series

Genesis 4.10-11

I don't know how many of you enjoy going to museums or have taken an art history class. I grew up in NYC and in high school I used to take the subway into Manhattan and spend hours walking through the Metropolitan Museum of Art, or the Museum of Modern Art. A few of you might say: "That sounds fascinating! I would love to do that!" Most of you would probably say: "WOW! You sound like you were a real nerd in high school."

One of the things that I do find fascinating as a follower of Christ is the way Christ has been portrayed throughout the centuries. It is certainly the case that there has been no human being ever who has been more variously interpreted and more often painted, or been the object of more different kinds of art than Jesus of Nazareth.

SLIDE – Christ Militant

In the 6<sup>th</sup> century there was a beautiful mosaic made of Jesus that has been called "Christ Militant." You see Jesus in this mosaic holding a book in which we read the Latin words "Ego Sum Via Veritas Et Vita" – "I am the way, the truth and

the life.” He is dressed as a Roman warrior and he is standing on the head of a serpent and a lion, both of whom represent Satan.

#### SLIDE – Icon

In the 6<sup>th</sup> century, a beautiful icon of Christ was painted. It is now at the Monastery of St. Catherine’s in Egypt’s Sinai. You see Christ here portrayed in the garb of a medieval monk, a Benedictine Monk. He is holding the book of the gospels in his left hand, which is engraved with a cross at the center and with four circles for the four gospels – Matthew, Mark, Luke and John. With his right hand, he is pronouncing the peace, or the benediction. Christ as medieval monk.

#### SLIDE – Sallman’s Head of Christ

Moving forward more than a thousand years, in the 19<sup>th</sup> century, we have Sallman’s Head of Christ. Some of you may have this portrait of Jesus in your homes. Maybe your grandparents had it in their homes. This used to be in a little church that I attended in Cleveland. It portrays Jesus with blond hair and northern European features. Jesus as a Dutchman.

#### SLIDE – The White Crucifixion

Mark Chagall, a Jewish abstract painter from the first half of the 20<sup>th</sup> century did a fascinating interpretation of Jesus in 1938. It is titled “The White Crucifixion.” Jesus is wrapped in a Jewish prayer shawl. He is surrounded by images of the suffering of Jews. On the left hand side, the Russian attack of Jews in the late 19<sup>th</sup> century and early 20<sup>th</sup> century that became known as the pogroms. You see

the burning of Jewish houses, the attack of the Russian armies. On the right hand side, the burning of Jewish synagogues by the Nazis. And there are Jews fleeing on the bottom carrying the Holy Torah. This depicts Jesus identifying with the suffering of his people.

#### SLIDE – Jesus of the People

The National Catholic Reporter held a contest to portray Jesus for the New Millennium. A woman named McKenzie won the contest with her portrayal titled “Jesus of the People.” She used an African American woman as her model of Jesus and had Jesus wearing garb from Latin America. In her depiction, Jesus is surrounded by objects from different spiritualities – the Native American feather, the Yin and Yang from Chinese Taoism.

#### SLIDE - The Passion of the Christ

One of the most famous recent portrayals of Jesus was Mel Gibson’s The Passion of the Christ where the focus is upon the extreme sufferings of Jesus. Here is James Caviezel wearing the crown of thorns.

#### SLIDE – Jesus in the NY Yankees Ball Cap

And, of course, the portrayal of Jesus would not be complete unless we had Jesus wearing the NY Yankee ball cap.

You know, the writers of scripture had a similar love for images of Christ. The Bible tells us that it is a book about Jesus. After his resurrection, when Jesus met two of his followers on the road to Emmaus, Jesus rebuked them saying:

SLIDE – Luke 24.25-27

Lk 24:25 He said to them, “How foolish you are, and how slow of heart to believe all that the prophets have spoken!

Lk 24:26 Did not the Christ have to suffer these things and then enter his glory?”

Lk 24:27 And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

The apostle Paul echoes this Christ-centered reading of the whole Bible when he says in 2 Cor. 1.20,

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2Co 1:20 For no matter how many promises God has made, they are “Yes” in Christ. And so through him the “Amen” is spoken by us to the glory of God.

Bible scholars have a way of expressing this idea of finding images of Jesus in the Old Testament. They call this typology. The type is something that occurs in the Old Testament and the antitype is what occurs later in the New Testament. There is a resemblance, in other words, an analogy between what we read in the Old Testament and its later fulfillment in the New Testament. In the Old Testament we see things by way of shadows, glimpses, images. In the New Testament we see the reality, the substance, the fulfillment. The writer of Hebrews puts it this way:

## SLIDE – Hebrews 10.1

Heb 10:1 The law is only a shadow of the good things that are coming—not the realities themselves.

Going back to St. Augustine in the 5<sup>th</sup> century, the church has put it this way regarding the relationship of the Old and New Testaments:

*The New is in the Old contained*

*The Old is by the New explained*

*The New is in the Old concealed*

*The Old is by the New Revealed*

As we join with the rest of the Christian church throughout the world in the celebration of Advent, which means the approach, or the arrival (we are anticipating the arrival of Jesus on Christmas), as we celebrate Advent over these next several weeks, I am going to be taking us back into the Torah, the first five books of the Old Testament. We are going to find glimpses or types of Jesus this week in famous persons from the book of Genesis, next week in famous objects in Exodus, and the third week we are going to look at Jesus as found in famous rituals from the book of Leviticus. I've called this week's teaching: Images of Jesus Found in Famous Persons in Genesis. Let's pray.

I want to turn in the Bible to Genesis 4.1-2, the story of Cain and Abel. Now, you may know that in the Bible names had meanings. People in Bible days didn't just

pick their children's names based on folks they respect like Paris Hilton, or Nicole Ritchie, or Ashlee Simpson. In the Bible names communicate something about a person's inner nature, or the destiny their parents painted for them. We see the meaning of Cain in v. 1, where it says:

#### SLIDE

Ge 4:1 Adam lay with his wife Eve, and she became pregnant and gave birth to Cain. She said, "With the help of the LORD I have brought forth a man."

"I have gained a man." The name Cain is a take off on a word meaning to bring forth, or to acquire. It may have hinted at a destiny predicted by Eve for her son, in which Cain was to be an important man, a man's man, someone who is destined to dominate and to rule. The name Abel literally means "nothingness," emptiness. It means frailty.

It is interesting in the Bible that God seems to prefer the Abels of the world, the nothings, over against the Cains, the somethings. We read in Gen. 4.4-5 these words:

#### SLIDE

Ge 4:4 But Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering,

Ge 4:5 but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.

In this early biblical story, we are picking up something very fundamental about the ways of God in the world. You see, the ways of God are the ways of grace. The ways of God are not the ways of human merit, or human achievement. We Christians today have everything exactly upside down. So much church teaching communicates that God is looking for a few good people upon whom he can set his blessing. This is exactly backwards. This is the way of human achievement. The way of God in the world is the way of grace. God is not looking for a few good people that he can bless. God blesses people so that they can become good.

The people that God sets his blessing on so that they can become good are the Abels of the world, the nothings, the people who acknowledge their spiritual emptiness, and the people who recognize their spiritual poverty. Throughout the Bible God seems to have a strong preference for the Abels of the world over against the Cains. For example, God chooses the slave nation of Israel and not the dominating Egyptians. Why did God pick the slave nation? Because he looked around for a few good people upon whom to set his blessing? Not at all. This is what we read in Deuteronomy 9.4-6,

#### SLIDE

Dt 9:4 After the LORD your God has driven them out before you, do not say to yourself, "The LORD has brought me here to take possession of this land because of my righteousness." No, it is on account of the wickedness of these nations that the LORD is going to drive them out before you.

Dt 9:5 It is not because of your righteousness or your integrity that you are going in to take possession of their land; but on account of the wickedness of these

nations, the LORD your God will drive them out before you, to accomplish what he swore to your fathers, to Abraham, Isaac and Jacob.

<sup>Dt 9:6</sup> Understand, then, that it is not because of your righteousness that the LORD your God is giving you this good land to possess, for you are a stiff-necked people.

God regularly chooses the Abels, the nothings, so that his glory will be displayed, not ours.

After God rejected the first King of Israel, King Saul, who was a Cain – someone who had “winner” written all over him – God sent the prophet Samuel to the family of a man named Jesse to anoint a new king. Now, Jesse had eight sons and one by one the sons walk in front of the prophet Samuel and he looks them over. We read these words in 1 Sam. 16.6-10,

## SLIDE

<sup>1Sa 16:6</sup> When they arrived, Samuel saw Eliab and thought, “Surely the LORD'S anointed stands here before the LORD.”

<sup>1Sa 16:7</sup> But the LORD said to Samuel, “Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart.”

<sup>1Sa 16:8</sup> Then Jesse called Abinadab and had him pass in front of Samuel. But Samuel said, “The LORD has not chosen this one either.”

<sup>1Sa 16:9</sup> Jesse then had Shammah pass by, but Samuel said, “Nor has the LORD chosen this one.”

<sup>1Sa 16:10</sup> Jesse had seven of his sons pass before Samuel, but Samuel said to him, “The LORD has not chosen these.”

None of the strong, none of the Cains, none of those who are totally together, at least on the outside were God's choice.



Who did God choose? He chose David, the Abel of the family, the youngest, the most insignificant. 1 Sam. 16.11-12,

SLIDE

1Sa 16:11 So he asked Jesse, "Are these all the sons you have?"

"There is still the youngest," Jesse answered, "but he is tending the sheep."

Samuel said, "Send for him; we will not sit down until he arrives."

1Sa 16:12 So he sent and had him brought in. He was ruddy, with a fine appearance and handsome features.

Then the LORD said, "Rise and anoint him; he is the one."

Does this mean that if you are accomplished, if you are an athlete, if you are a professional, if you are confident, if you are well-educated, if you are strong, God is going to reject you? No. But the biblical pattern is this: God breaks the self-confident. God allows life circumstances to humble self-reliant Cains until they become God-reliant Abels. We must approach God with spiritual emptiness, not full of ourselves and our own achievements.

Moses is a prince. He is strong. He is self-confident. God humbled him in the wilderness so that he could be useful to the Lord.

Paul was a brilliant Jewish rabbi. God humbled him on the road to Damascus so that God could use him and bless him.

How does all this teaching about God's preference for the Abels of the world point us to Jesus? Jesus was the ultimate Abel. We read in Phil. 2.6-7,

SLIDE

Phil 2:6 Who, being in very nature God,  
did not consider equality with God something to be grasped,  
Phil 2:7 but made himself nothing,  
taking the very nature of a servant,  
being made in human likeness.

I love that phrase in v. 7,

SLIDE

Phil 2:7 **but made himself nothing,**

He made himself into an Abel.

How did Jesus do this? It began with his birth. Jesus' mother was pregnant before she was married. Joseph was not the father. Jesus had to live his whole life with the tag of illegitimacy hung around his neck. When Jesus confronted his enemies and uncovered their sin and duplicity, what charge did they throw in the face of Jesus?

SLIDE – John 8.41b

“We are not illegitimate children,” they protested. “The only Father we have is God himself.”

You hear what they are saying to Jesus? They are saying: Jesus, you are a bastard.

He continually lived with slander. People were being set free from demonic oppression but hatred and unbelief rejects the truth no matter how obvious it is. His enemies said in Matthew 9.34,

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Mt 9:34 But the Pharisees said, "It is by the prince of demons that he drives out demons."

And in John 8.48,

SLIDE

Jn 8:48 The Jews answered him, "Aren't we right in saying that you are a Samaritan and demon-possessed?"

And in John 10.20,

SLIDE

Jn 10:20 Many of them said, "He is demon-possessed and raving mad. Why listen to him?"

On and on the slander continues.

SLIDE – John 9.16

Jn 9:16 Some of the Pharisees said, “This man is not from God, for he does not keep the Sabbath.”  
But others asked, “How can a sinner do such miraculous signs?” So they were divided

SLIDE – John 9.24

Jn 9:24 A second time they summoned the man who had been blind. “Give glory to God,” they said. “We know this man is a sinner.”

SLIDE – Mark 3.21

Mk 3:21 When his family heard about this, they went to take charge of him, for they said, “He is out of his mind.”

And when he was hung on the cross, these words hurled at Jesus:

SLIDE – Matt. 27.43

Let God rescue him now, if he delights in him.

You know, tragically, there is a Cain that lives inside of every sinful heart that causes us to treat other people like Abels, like zeros. This is the secret, by the way, of how one human being can perpetrate violence against another. The secret is that the victim is not seen as a person. They are seen as a zero, a nothing. This isn't another person that I'm rejecting, this is not another person I am abusing, this is not another person I am stepping on, or stepping over, this is

someone who is not my equal. They are not someone like me, with my feelings and concerns. I don't see myself in them. I see something lower.

People ask how something like the Holocaust could have ever taken place. How do people get to the point of loading other human beings up in box cars and shipping them off to extermination camps? How could one person be so cruel to another person? Well, the Nazis deliberately dehumanized their victims. They used to have cartoons of Jewish people being portrayed as vermin, as little rats. They taught children to see Jewish people as rodents and as rodents they needed to be exterminated. They would shave the heads of men and women. They would strip them down and tear away their dignity. They would destroy their appearance so that they could then be killed.

That is what we always do with an enemy. We take away their personhood, their humanity. That is what Government propaganda is always about in every war. These folks that we are killing are not equal with us. They are not persons. They are lower than, therefore we can kill them. Therefore we can torture them.

To the Cain within us, other people are Abels, zeros. That is how a mother commits violence to a baby growing in her womb. American culture teaches women that the baby growing inside of you is a nothing. American culture tells women that the baby growing inside of you is just fetal tissue, or cells in your

body. Once someone becomes a nothing to you, you owe them nothing – no compassion, no forgiveness, no justice, no concern.

Our culture treats older people as Abels, as nothings. Why should we take the time to manufacture clothing that an older person could wear? Why should we ever produce a movie that an older person could go to? Why write television shows for older people? “Hey, old person, get off the road if you can’t drive faster. I’m in a hurry. You are a zero. You are an Abel.” They are nothings.

This is how the religious authorities and the government authorities treated Jesus in the first century. Jesus, you claim to be King of the Jews. People think you are the Son of God. You are an Able, a nothing.

Cain kills his brother Abel. He sheds his blood. And in Gen. 4.10, we read these words:

#### SLIDE

Ge 4:10 The LORD said, “What have you done? Listen! Your brother’s blood cries out to me from the ground.

You know, the Bible regularly speaks about blood. We read in the Old Testament many, many passages about the blood of a sacrificial animal being killed in the Jewish Temple. We read about the blood of the Passover Lamb that

Jewish slaves in Egypt were told to apply to the doors of their houses so that when the Angel of Death came to Egypt he could pass over their houses and not kill the firstborn son of the Jews.

Most importantly, in line with the Old Testament teaching about blood, the New Testament speaks over and over about the “blood of Christ.” We read passages like this in Acts 20.28,

SLIDE

Ac 20:28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

Or this one in Eph. 1.7,

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Eph 1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace

Blood in the Bible from beginning to end means life laid down in death. Blood is the Bible’s vivid way of communicating a life, which is given up, a life that is poured out. For the Jews, there was no life apart from one’s body and blood. So to have your blood shed means to have your life poured out in death.

Now, Hebrews 12.24 compares the shed blood of Abel with the shed blood of Christ,

#### SLIDE

Heb 12:24 [you have come to worship] to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

Why does Jesus' blood speak a better word than the blood of Abel? Abel's blood cried out from the ground for vengeance.

#### SLIDE – Gen. 4.10

Ge 4:10 The LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground.

Abel's blood cried out for justice: "God, look at what my brother did to me. Avenge my death, O God. Don't let Cain get away with this awful crime."

Around the world, the blood of Abels, the nothings, in Darfur in the Sudan, the blood of girls and women shed in brutal rapes, and babies being hacked to pieces in front of their mother's eyes cries out for justice. The blood of the Abels in the Darfur region cry out for vengeance. The blood of Iraqis blown up by suicide bombers at weddings cries out for vengeance and justice.



God answers the cry of Abel's blood by putting a curse upon the murderer Cain in Gen. 4.11-12,

**SLIDE**

Ge 4:11 Now you are under a curse and driven from the ground, which opened its mouth to receive your brother's blood from your hand.

Ge 4:12 When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth.

There is no peace. There is no rest. There is no fulfillment for the Cains of the world. But of Christ's blood, we read these words:

**SLIDE – Hebrews 12:24**

Heb 12:24 to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

Why does Christ's blood speak a better word than the blood of Abel? The blood of Christ speaks to us of pardon. Christ's blood cries out to God: Not vengeance, but forgiveness. Christ blood cries out to God: Father, forgive them. Forgive every one of them who turns in faith to me. Forgive them for everything they have ever done, everything they have failed to do. Forgive them for every breach of your holy law, for all of their wandering away from you. Father, forgive them.

The better word is a word of forgiveness.

The better word is a word of cleansing. We read in Hebrews 10.19-22,

## SLIDE

Heb 10:19 Therefore, brothers, since we have confidence to enter the Most Holy

Place by the blood of Jesus,

Heb 10:20 by a new and living way opened for us through the curtain, that is, his body,

Heb 10:21 and since we have a great priest over the house of God,

Heb 10:22 let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

Christ's blood speaks to our conscience. What this means is that when you kneel down to pray and your conscience accuses you of sins you have committed and reminds you of what you have done, don't answer for yourself. Allow the blood of Christ to speak on your behalf. Allow the blood of Christ to speak to your conscience saying: You are a child of God and you have been sprinkled and washed by the precious blood of Jesus. There is no condemnation over your life right now. Don't allow yourself any longer to be beaten down by sins that have been forgiven. Rise up and serve the Lord.

Indeed, everything we obtain under the new covenant – pardon for our sins, the gifts of the Holy Spirit, access to God so that he heeds our prayers, healing of our bodies, assurance of our position before God, our ongoing sanctification, eternal life in the future – it all comes through the blood of Christ, which speaks a better word than the blood of Abel.

Let me ask you something. Do you listen to the better word that the blood of Christ speaks? Do you allow your heart to thrill at the thought of what the blood

of Jesus has gained for you? Do you trust what the blood of Christ says to God and to your conscience? Do you let the blood of Christ speak to your conscience saying: Be clean, my child. Be blessed. Go free. Lay your sins on me. Or do you instead listen to the other voice, the accusing voice, the voice that speaks words of condemnation? Have you ever trusted in the blood of Jesus? Completely trusted?

There is a second and final image of Jesus that we find in another famous person from the book of Genesis. God never tires of giving us hints, giving us foretastes and shadows of his Son. The person's name is Melchizedek. He is a figure who fascinated both ancient Jews and early Christians. Those Jews who wrote the Dead Sea Scrolls over 2000 years ago that were found in the caves in the 1940's, were especially fascinated by Melchizedek, as was the author of the New Testament book of Hebrews.

We read about Melchizedek in Genesis 14. Let me set the context for you. Abraham had just gotten involved in a great battle between four foreign kings and five kings of Palestine because the foreign kings had seized his nephew Lot and carried him away. In a great night battle Abraham defeats the foreign kings and rescues his nephew Lot. He recovers all of the stolen property. Then we read these words in Gen. 14.17-20,

#### SLIDE

Ge 14:17 After Abram returned from defeating Kedorlaomer and the kings allied with

him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley).

Ge 14:18 Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High,

Ge 14:19 and he blessed Abram, saying,  
"Blessed be Abram by God Most High,  
Creator of heaven and earth.

Ge 14:20 And blessed be God Most High,  
who delivered your enemies into your hand."

Why was Melchizedek a type, an Old Testament image of Jesus?

Well, first of all, it has to do with his priesthood. You may know that for the Jews in the Old Testament the priesthood, being an intermediary between God and people, which the priests represented God to the people and in which the priests also prayed to God on behalf of the people, priesthood entirely depended upon one's ancestry. In other words, to be a priest in ancient Israel a man had to trace his lineage back to the tribe of Levi, one of the sons of Jacob. The priesthood was an inherited office in ancient Israel.

But we read of this priest named Melchizedek who's priesthood was not based upon his ancestors, but was entirely due to God's calling. He was a priest of the most-high God purely by God's calling and commissioning of him. Like Melchizedek, Jesus did not trace his priesthood back to Levi his forefather. Rather he traced his priesthood back to God himself. The New Testament book of Hebrews says this. We read in Hebrews 7.13-17

## SLIDE

Heb 7:13 He [Jesus] of whom these things are said belonged to a different tribe, and no one from that tribe has ever served at the altar.

Heb 7:14 For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests.

Heb 7:15 And what we have said is even more clear if another priest like Melchizedek appears,

Heb 7:16 one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life.

Heb 7:17 For it is declared:

“You are a priest forever,  
in the order of Melchizedek.”

The power of Jesus' priesthood, the effect of his prayers for us, his sacrifice, his representation of his people to God, and his representation of God to us – the power of Jesus' priesthood is not based on who his great-grandfather was back fifty generations. Jesus' priesthood is not a matter of physical membership in a certain tribe. The power of Jesus' priesthood was due to his own intrinsic person, what the author of Hebrews calls in Heb. 7.16,

## SLIDE

Heb 7:16 one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life.

What does that mean? Jesus, our high priest, is immortal unlike all the Jewish priests throughout the Old Testament who were mortal. Every other Jewish priest served for a period of time, then they died and disappeared from the scene. Jesus our high priest died, but then he rose from the dead. His priesthood lasts forever. His life and mediation on behalf of everyone who turns to him can never be destroyed.

Friend, do you understand why it is that a person who has fully surrendered their lives to Christ and who has been born again by God's Spirit will certainly inherit eternal life? Do you know why it is certain that if you have truly trusted in Christ for salvation you will absolutely be saved on the Day of Judgment? Your security before God, and my security before God, is based upon Jesus' eternal priesthood. Here is what Hebrews 7.24-25 says:

**SLIDE**

Heb 7:24 but because Jesus lives forever, he has a permanent priesthood.

Heb 7:25 Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

In other words his prayers for you can never be ended. His fingers can never be pried off of your life. He has a grip on you that is eternal, if you've turned to him in faith and repentance. Your salvation is as eternal as his priesthood.

Do you thank God, those of you who have turned to Christ in faith and repentance? Do you thank God that you are being kept not by your own efforts, but by the eternal priesthood of Jesus? Do you thank God that if you belong to him you may stumble, but you will never stay down because Jesus, your eternal priest, will come to your aid?

**SLIDE – Heb. 7.25**

Heb 7:25 Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

Friend, your confidence before God is never based on you saying: I am able. It is based on you being able to say: Christ is able.

Friend, do you ever say to yourself: I could never save someone like me. I could never save someone like my loved one? My prayers could not save someone like me or my loved one? My persuasion could not impact my loved one. Thank God for Jesus.

I notice in this fascinating account of the priest named Melchizedek that he serves Abraham bread and wine and blesses him and then he receives tithes from Abraham. Gen. 14.18-20,

#### SLIDE

Ge 14:18 Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High,

Ge 14:19 and he blessed Abram, saying,  
“Blessed be Abram by God Most High,  
Creator of heaven and earth.

Ge 14:20 And blessed be God Most High,  
who delivered your enemies into your hand.”

Of course, we can't fail to see in this our Lord Jesus who on the night he was betrayed gathered around himself his own disciples, gave them and now us, bread and wine as an eternal reminder of his death and resurrection. It is because of our great high priest, Jesus, that we are refreshed week by week as we participate in the communion table. Whenever two or three are gathered in the name of our priest, Jesus, he lifts his hands and blesses us. And in gratitude

to Jesus, our priest, we give him our tithes just like Father Abraham gave Melchizedek gave his tithes, we financially give. We turn our tithes over to him to further the cause of Christ in the world.

There is one more title of Melchizedek that I would like to look at before we close today. We read in Gen. 14.18,

SLIDE

Ge 14:18 Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High,

You know, the name Melchizedek literally means King of Righteousness. That phrase, King of Salem, literally means king of peace. This is what Heb. 7.2 tells us.

SLIDE

Heb 7:2 and Abraham gave him a tenth of everything. First, his name means “king of righteousness”; then also, “king of Salem” means “king of peace.”

We read about Jesus in Isaiah 9.6-7

SLIDE

Isa 9:6 For to us a child is born,  
to us a son is given,



and the government will be on his shoulders.

And he will be called

Wonderful Counselor, Mighty God,

Everlasting Father, Prince of Peace.

Isa 9:7 Of the increase of his government and peace  
there will be no end.

He will reign on David's throne

and over his kingdom,

establishing and upholding it

with justice and righteousness

from that time on and forever.

The zeal of the LORD Almighty

will accomplish this.

King of Righteousness, King of Peace. You know, friend, that the Bible frequently links righteousness and peace together. For example, we read in Psalm 85.10

SLIDE

Ps 85:10 Love and faithfulness meet together;  
righteousness and peace kiss each other.

And in Rom. 14.17, the apostle Paul says:

SLIDE

Ro 14:17 For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit,

There is an order to this in the Bible. Righteousness is the foundation of peace and joy. We can't get to peace and joy without building on the foundation of righteousness. No righteousness - no right-relatedness to God or other people,

there is no peace or joy. No righteousness - where there is no integrity, no truth telling there will be no peace or joy. No righteousness – where there is no surrender to God’s holy will for your life, there will be no peace or joy.

We Americans constantly want to have peace and joy without righteousness. We live soap opera lives. Many of us have totally insane disordered lives. Crazy relationships. If we tell our story it sounds crazy even to us. But we won’t do what it takes to get to sanity and order and peace, which is to do life God’s way. We want Jesus the King of Salem, the King of Peace, to come and bless our lives and bless our homes, and bless our relationships, and bless our psyches. But we don’t want Jesus to come to us as the king of righteousness. We want peace in our homes, but we want it without truth-telling. We want peace of mind, but we want it on our own terms. We will not do life God’s way, on God’s terms. We want a great fulfilling dating relationship. We want a great fulfilling marriage. We want great fulfilling work. But we won’t repent and simply listen to God or do life God’s way.

So many of us Americans are like a guy with a broken leg who goes to the doctor and says: “Doctor, you have to give me some kind of drug to make the pain go away, to make me feel better and give me peace of mind.” The doctor says: “You don’t need some type of drug. You need your broken leg straightened out.”

Brothers and sisters, you and I do not need some temporary self-help patch. We need our broken lives straightened out by bringing them under Christ. Jesus is our Melchizedek, King of Righteousness, King of Peace. We cannot have Jesus our King of Peace in our psyches, in our relationships, in our families, in our workplace, in our nation, or in our world – we cannot have peace unless we are personally willing to bow before Jesus as the King of Righteousness and say: “I am willing Lord Jesus to take this unsubmitted area of my life and submit it to you. I am willing Lord Jesus, King of Righteousness, to do life on your terms and not mine. I am willing Lord to become your follower.” Let’s pray.

## **Images Of Christ From Famous Persons In Genesis**

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Rich Nathan

December 3-4, 2005

Advent and Christmas 2005: Images of Christ in the Torah Series

Genesis 4.10-11

### I. Seeing Jesus In Abel: The Nothing Whose Blood Means Everything (Gen. 4)

#### A. God's Preference For Nothings

(Gen. 4.3,4; Dt. 9.4-6; 1 Sam 16.6-12; Phil. 2.6,7)

#### B. Our Treatment Of Nothings

#### C. The Blood That Speaks A Better Word

(Gen. 4.10,11; Heb. 12.24)

### II. Seeing Jesus In Melchizedek (Gen. 14.17-20)

#### A. Jesus Our Priest (Heb. 7.13-17)

#### B. Jesus Our King Of Righteousness And King Of Peace

(Heb. 7.2; Rom. 14.17)