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Christ in Every Chapter

#MC12

Deuteronomy 1 - 16

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CHAPTER 1

Verse 38: **“But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.”** Joshua stands as a type of Christ in that it is he who is to give rest to the people with the land inheritance (Heb. 4:8-10; Mat. 11:28-29).

Unfortunately, due to their unbelief, it took them a lot longer to receive their rest than it should have (Heb. 3:19), and many never received it. So it is with many Christians who spend their entire lives being second class believers instead of fruitful, first class, abundant life believers.

Verse 39: **“Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.”** This is a great Old Testament version of what our Lord said in Matthew 19:14: **“... Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.”** As the hymn says, “Christ receiveth sinful men,” but He also receives innocent little children who have no knowledge of good and evil. **“... Where no law is, there is no transgression”** (Rom. 4:15) and **“... sin is not imputed when there is no law”** (Rom. 5:13). Little children aren’t “saved” in the sense of being born again in Christ, but they are *safe* until their minds develop and they acquire an understanding of good and evil. So the “little ones” picture children today who are safe in the arms of Christ.

CHAPTER 2

Verse 14: **“And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD swore unto them.”** The journey in question was only about seventy-five miles, a trip they could have easily taken in just a few days. Yet, the way of transgressors is hard (Pro. 13:15), so their sin of unbelief turned their journey into a four decade ordeal.

Significantly, “Kadeshbarnea” means “desert of a fugitive” while “Zered” means “to be exuberant in growth.” It took these people thirty-eight years to get from *barrenness* to *growth*. In addition to serving as a splendid picture of today’s average Christian who refuses to grow up in the Lord, this is

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even closer associated with Christ in that the impotent man He healed in John chapter five had been in his powerless condition *thirty-eight years* (John 5:5), thus matching the fruitless Israelites of Deuteronomy 2:14 and matching Christians today who refuse to exercise faith in Christ and grow up by yielding themselves to His will. **“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.”** (II Pet. 3:18)

CHAPTER 3

Verse 28: **“But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.”** As pointed out before, just as it was Joshua, not Moses, who caused them to inherit the land, it is Jesus, not the law, who causes us to inherit the spiritual blessings that we enjoy and our coming millennial inheritance.

CHAPTER 4

Verse 20: **“But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.”** Like Israel, Jesus was also called out of Egypt: **“And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.”** (Mat. 2:15) The reference is to Hosea 11:1, a verse which looks back to Israel as God’s “son” and forward to Christ and His “many sons” (Heb. 2:10), all of which have been called *out of Egypt*.

Verses 41-43: As pointed out before, the cities of refuge typify Christ our refuge (Heb. 6:18).

CHAPTER 5

Verse 5: **“I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire . . .”** Again, we see Moses playing the role of a mediator, this picturing Christ (I Tim. 1:5)

Verses 12-15: As always, the Sabbath points to Christ who gives “rest” to all who yield to Him their trust (Mat. 11:28-29).

CHAPTER 6

Verse 25: **“And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.”** The term “our righteousness” should remind any

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Christian of the Lord Jesus Christ. Under the Mosaic covenant, the righteousness of God's people was obtained by keeping the law, but it wasn't the law that *made* them righteous. God's righteousness was imputed to them when they kept the law. In essence, they were "saved on credit" with their sin debt mounting up for some fifteen centuries until, at last, Christ the Redeemer would come and "fulfill" the law by laying down His holy life at Calvary (Mat. 5:17). So, in reality, the "our righteousness" in the verse points to Christ, who is also *our* righteousness, because, without His sacrifice, they would have remained eternally lost. **"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."** (Rom. 10:3-4) Without Christ, their righteousness meant nothing.

CHAPTER 7

Verse 6: **"For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."** So it is with Christ and His bride, the church. He has chosen us to be a special people *unto himself*. Jesus didn't save us merely to keep us out of hell; He saved us to be a special people *unto himself*. Titus 2:14 says it well: **"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."** It's more about glorifying Christ and less about receiving the damnation we deserve.

Verse 22: **"And the LORD thy God will put out those nations before thee by little and little . . ."** This is precisely how Christ does His perfect work in the Christian. Jesus begins His work at the point of salvation, then, little by little, He becomes more formed in the saint: **"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."** (Eph. 4:13) Philippians 1:6 is also appropriate: **"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."** Also see John 3:30.

CHAPTER 8

Verse 15: As mentioned before, the rock that brought forth water serves as a great type of Christ (I Cor. 10:4).

Verse 16: As mentioned before, the manna was a type of Christ (John 6:51).

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CHAPTER 9

Verse 12: **“And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image..”** The words “thy people” have been emphasized to show another truth about Christ. These were *God’s* people, yet God refers to them as Moses’ people, thus foreshadowing John 17:11 where the disciples were spoken of as people whom the Father had *given* to the Son.

Verses 19-20, 25-29: Moses pictures Christ as a mediator for God’s people.

CHAPTER 10

Verse 16: **“Circumcise therefore the foreskin of your heart, and be no more stiffnecked.”** Here we have a circumcision that isn’t a *physical* circumcision, which points to the “circumcision of Christ” in Colossians 2:11: **“In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.”**

CHAPTER 11

Verse 14: **“That I will give you the rain of your land in his due season, the first rain and the latter rain . . .”** The first and latter rain have prophetic reference to the second coming of Christ when God will give Israel the former and the latter rain as a special blessing following the physical and spiritual droughts of the Great Tribulation. The references are many: Joel 2:21-24; Psalm 68:9; I Kings 17:1 with 18:41; Deuteronomy 28:23-24; Psalm 72:6; Song 2:8-13; Zechariah 10:1; II Samuel 23:3; James 5:7, 17. There will be literal rain for the Holy land at the end of the Great Tribulation, but to parallel this with a spiritual application, it is also true that “all Israel shall be saved” (Rom. 11:26) as God sends down showers of blessing (Ezk. 34:326-31) from the “wells of salvation” (Isa. 12:3; John 7:38-39).

Verse 31: **“For ye shall pass over Jordan to go in to possess the land . . .”** The river Jordan is where Jesus was baptized, a picture of His coming death, burial, and resurrection. The word literally means “to descend.” The meaning is instructive because that is precisely what the river does: it descends to 1,300 feet below sea level as it runs southward into the *dead* sea. Although baptism has no saving power, a baptism in the river Jordan does picture a great truth, that being the fact that our sins have been washed away and cast into the sea (Mic. 7:19) as a result of the sinner *descending* in spirit and placing his trust in Christ.

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CHAPTER 12

Verses 13-14: God obviously has Jesus in mind in these verses because the tribe in question is Judah, from whence Christ came, and the place is Jerusalem, the city of the great King (Mat. 5:35), where He was offered as a sacrifice for our sins.

CHAPTER 13

Verse 5: There was only one God who had redeemed Israel from Egypt the house of bondage, so they were to cleave to Him only. Likewise, Christ is the one and only Saviour who can redeem sinners from the bondage of sin. So, being "open minded" and exploring other religions is idolatry. Only Jesus saves, so only Jesus deserves our service.

CHAPTER 14

Verse 6: **"And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat."** The symbolism here is that of a separated and spiritual walk and diet among believers in Christ. We should chew the cud of God's word and walk a separated life. Of course, no one has displayed such a life more than Jesus Christ. So, the clean "sheep" of verse 4 points to Christ the "Lamb of God" (John 1:29; I Pet. 1:18-19; Rev. 5:12).

CHAPTER 15

Verse 12: **"And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee."** So man could serve man only six years. Interestingly enough, on the scale of human history, man serves man 6,000 years. Then during the seventh 1,000 year period, the millennial kingdom rest of Christ, man serves the King of Kings

Verses 19-21: **"All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God . . . And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God."** Obviously, any firstling male without blemish points to Christ the "Lamb of God" (John 1:29; I Pet. 1:18-19).

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CHAPTER 16

Verses 1-7: As mentioned in our notes on Exodus and a few times since, the Passover points to Christ, God's Passover Lamb (I Cor. 5:7). Here we reproduce our notes from Exodus 12:

I Corinthians 5:7 says, "... Christ our passover is sacrificed for us." Exodus 12 deals with the Passover, which is a type of Christ in many ways. We present only some of the stronger points here.

Verse 2: The Passover was in the first month, so Christ should be first in our lives.

Verses 3-5: The Passover lamb was first called "a lamb" in verse 3, then "the lamb" in verse 4, and finally "your lamb" in verse 5. So it is with the sinner's relationship to Christ. First, he sees Jesus is only "a" religious figure among many others. Then after the Holy Spirit has softened his heart, he sees Jesus as "the" only true Saviour of men. But even that isn't enough. The sinner must personally receive Christ as his own Saviour. Hence the term "your lamb" in Exodus 12:5.

Verse 5: "Your lamb shall be without blemish ..." So Christ was the spotless "Lamb of God" (John 1:29) who was without blemish (I Pet. 1:19)

Verse 13: "... when I see the blood, I will pass over you ..." The New Testament places a heavy emphasis on the saving power of the blood of Christ (Rev. 1:5, 5:9-10, Col. 1:14, Rom. 5:8-10, Acts 20:28, etc.)

Verse 15: The days of unleavened bread that followed the Passover served as a picture of the believer's new life after his conversion to Christ. Paul states this in I Corinthians 5:7: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." By contrast, the old carnal life is compared to leaven: "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (I Cor. 5:8)

Verses 22-23: The blood was applied on the two side posts and on the lintel above the door, picturing the two thieves who were crucified at Calvary and Jesus in their midst.

Verse 16: "Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty." The males having to appear before God point to Christ, God's Son, the central figure of all three of these feasts.

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Christ in Every Chapter

#MC13

Deuteronomy 17 - 34

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CHAPTER 17

Verse 1: The requirement for a perfect sacrifice obviously points to Christ.

Verses 14-20: The passage has reference to any good king that Israel would choose, but the requirement ultimately points to Christ who truly is He “whom the LORD thy God shall choose: one from among thy brethren.”

CHAPTER 18

Verses 15-18: **“The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.”** The reference is to Christ in His office as Prophet (John 7:40). Notice again the requirement for Israel’s leader to be “from the midst of thee.” This is a sharp warning for the Jews to not choose the Antichrist, but they told everyone that they weren’t listening very well when they boldly proclaimed “We have no king but Caesar” (John 19:15). There is no way that the numerous Old Testament messianic types can find fulfillment in anyone other than a full-blooded descendant of Abraham, Isaac, and Jacob from the tribe of Judah.

CHAPTER 19

Verses 1-13: Again, the cities of refuge are mentioned, each of which are clear types of Christ our city on a hill and the refuge for our souls.

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CHAPTER 20

Verses 5-7: **“And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.”** Under the Old Testament covenant, one could be excused from military service, if he had some unfinished business weighing on his heart. Three such things were a house not dedicated, a vineyard not eaten of, and a betrothed wife not taken. What’s interesting is how similar these three excuses are to the excuses given by those who were invited to the great supper that Jesus spoke of in Luke 14:16-24: **“And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.”** In Deuteronomy, the issue was that a soldier with a divided heart would not be safe on the field of battle, so it was better for him to return home than to be a hazard for himself and others on the battlefield. In the New Testament, however, such excuses are given a far more negative connotation, insomuch that the master of the house was angered (Luke 14:21). In the same spirit, Jesus said in Luke 9:62, **“No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”**

Why such a difference? That’s where Jesus enters. The lesson in all this is that Christ has done so much for us that we have far more to be thankful for than the Old Testament saints, so our excuses are worthless, and they are usually offensive to God.

Verses 10-12: **“When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:”** This is very similar to the charge that Jesus gave to His disciples: **“And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.”** (Mat. 10:12-15) Peace is offered, but judgment comes to those who reject the peace. So it is today.

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CHAPTER 21

Verses 1-8: The slain man pictures Christ and the elders and judges picture Jewish leaders in the Tribulation who acknowledge Israel's national sin of crucifying her Messiah and seek cleansing from it (Hos 5:15). Searches are already being made in Israel for such a heifer by Messianic Jews.

Verses 10-13: So it is with Christ, the one who found a beautiful pearl of great price and took her to be His bride (Mat. 13:46; Eph. 5:25-27).

Verse 23: **"... he that is hanged is accursed of God ..."** So Christ was cursed of God when He hung on Calvary's cross for our sins (Gal. 3:13). Also see II Cor. 5:21.

CHAPTER 22

Verse 9: **"Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled."** Christ has a vineyard in which all of His servants are to work (Mat 21:28-31). As we go about this spiritual work, the seed we are to use is the unchangeable and ever dependable word of God (I Pet. 1:23), not the diverse and corrupt seeds of this world. The pure and undefiled word of God is more than sufficient enough for doing God's work. No other seed is needed.

Verse 11: **"Thou shalt not wear a garment of divers sorts, as of woollen and linen together."** Wearing a garment of diverse sorts could typify one's self righteous attempts to earn his salvation with diverse works. Since true Biblical salvation comes when one forsakes his own righteousness and clothes himself with God's provided robe (Isa 61:10; Rev. 7:9), a garment made with *one* type of fabric was required.

CHAPTER 23

Verses 15-16: **"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him."** The servant pictures the sinner who flees his master, Satan, for refuge in Christ. As the law commands, Jesus does not turn him away. See John 8:32-36, 6:37, and Romans 6:16-23.

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CHAPTER 24

Verses 19-21: So it is with Christ whom the believer possesses. We are not to be greedy with the Saviour, but we are to rather make sure that others have access to Him as well, especially others who are less fortunate and have less opportunity (Mat. 11:5).

CHAPTER 25

Verses 13-15: **“Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.”** Jesus Christ is the perfect weight by which all men will be judged (Rom. 2:16; Acts 17:31). Those who have rejected Him will fall short (Rom. 3:23) by not measuring up to His perfect standard of righteousness.

CHAPTER 26

Verse 9: **“And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.”** So it is with those who have become new creatures in Christ and are enjoying the abundant life that only He can give. The milk and honey both picture the word of God (I Pet. 2:2; Psa. 119:103).

Verse 12: **“When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled.”** The third year was the year of the tithe in which the Jews were required to give a tenth of their increase to “the Levite, the stranger, the fatherless, and the widow.” Christ came up on the *third* day, so the third year tithe for the less fortunate offered a continual type of Christ’s resurrection which benefits the less fortunate sinners of the world who need to experience a new birth and can do so because of His resurrection.

CHAPTER 27

Verses 9-10: **“... Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God. Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.”** So it is with those who have been born again in Christ. Just as Israel become the people of God on “this day,” the sinner becomes a new creature in Christ on the “day” in which he receives Christ as his Lord and Saviour. A good

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reference is II Corinthians 6:2: “. . . behold, now is the accepted time; behold, now is the day of salvation.”

CHAPTER 28

Verse 10: **“And all people of the earth shall see that thou art called by the name of the LORD. . .”** This is also true with those who belong to Christ: “. . . the disciples were called Christians first in Antioch.”

Verse 66: “. . . thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.” This points to the New Testament truth that those in Christ do not enjoy assurance of salvation when they’re out of fellowship with their Lord. A good reference in I John 3:18-19: **“My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.”** Also see Isaiah 26:3.

CHAPTER 29

Verses 10-12: **“Ye stand this day all of you before the LORD your God . . . That thou shouldest enter into covenant with the LORD thy God . . .”** This is also the case with the New Testament Christian. On a particular “day” he enters into a covenant with God the Father, Jesus Christ being the mediator (Heb. 9:15).

CHAPTER 30

Verse 3: The re-gathering of Israel: this is what Jesus wanted to do with His people at His first coming (Mat. 23:37), but they refused. This is also what He has been doing since 1948, in preparation of His second coming.

Verse 6: **“And the LORD thy God will circumcise thine heart . . .”** This points to the spiritual “circumcision of Christ” in Colossians 2:11.

Verses 11-14: In Romans 10:5-8, Paul uses this passage to show how near Christ is to the sinner who is willing to receive Him.

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CHAPTER 31

Verses 1-3: As pointed out in earlier studies, Joshua, not Moses, must lead the Israelites across Jordan and into the land of promise. The immediate reason for this is that Moses didn't sanctify the Lord before the people at the waters of Meribah (Num. 20:12-13). But the typical reason is that Moses represents the *law*, and the law can save no one. Joshua, the Old Testament word for Jesus, pictures Christ who ends the law at Calvary and leads us to victory. II Corinthians 2:14 is appropriate: **"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."**

CHAPTER 32

Verses 4, 15, 18, 30, and 31: **"He is the Rock . . . the Rock of his salvation . . . the Rock that begat thee . . . except their Rock had sold them . . . For their rock is not as our Rock . . ."** The "Rock" is obviously a reference to Christ (I Cor. 10:4; Mat. 16:18).

Verses 31-33: **"For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: Their wine is the poison of dragons, and the cruel venom of asps."** So, the Roman Catholic rock is not the same as the Rock of all true believers. Catholics claim St. Peter as their rock, while true believers (Peter included—I Pet. 2:6-8) claim Jesus Christ. It's interesting to note that their "wine" is also different.

Verses 41-43: **"If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people."** This prophecy reaches its final fulfillment at the second coming of Christ. The references are numerous (Isa. 63:1-6; Rev. 19:11-21; Rev. 14:17-20; Nah. 1:2, etc.)

CHAPTER 33

Verse 2: **" . . . The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them."** The wording is similar to some references on the second coming of Christ, the mention of *Sinai* and *thousands of saints* in particular. Jude 1:14: **"And Enoch also, the seventh**

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from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints." Zechariah 14:5: "... the LORD my God shall come, and all the saints with thee." Psalm 68:8, 17: "The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel . . . The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place."

CHAPTER 34

Verse 6: "And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day." So, Moses pictures Christ even in death. He had a unique death like Christ, one that was given special attention by God, but he also had a resurrection, according to Jude 9 and Matthew 17:3.

Verse 9: "And Joshua the son of Nun was full of the spirit of wisdom . . ." This is one of many ways in which Joshua typifies Christ (Luke 2:40, 52; Mat. 13:54).