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Christ in Every Chapter

#MC23

II Kings 1 - 12

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CHAPTER 1

Verses 13-15: **“And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight. And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.”** So, Christ can be a preserver of life or a destroyer of life, depending totally on the individual.

CHAPTER 2

Verse 3: Like Jesus, Elijah is a man called “master” who is going to be taken up to heaven.

Verses 9-10: **“And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.”** This is very similar to Acts 1:8-9 where spiritual “power” is spoken of in the context of Christ ascending up to heaven in the presence of witnesses.

Verse 16: **“And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.”** Some doubted the ascension of Elijah. Likewise, some doubt the resurrection and ascension of Jesus.

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Verses 19-22: **“And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake.”** The waters that were in need of healing picture humanity that is so desperately in need of spiritual healing (Isa. 57:21; Rev. 17:15). The salt being cast into the waters obviously pictures Christ who was cast into sinful humanity for the purpose of healing sinners.

CHAPTER 3

Verse 20: **“And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.”** As in the case of Moses, when water came forth from the rock (Exo. 17:1-7), here we have miraculous water being provided once again, picturing the spiritual life that comes from Christ only (John 4:10; I Cor. 10:4).

CHAPTER 4

Verses 16-20, 34-36: Here Christ is pictured by the miraculous conception and birth of a promised son. Then he's pictured again by the death and resurrection of this son.

Verses 40-41: **“So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.”** Since the wages of sin is *death* (Rom. 6:23), this whole scene is a picture of man being plagued by sin and death until Christ enters the human race, pictured by the meal.

CHAPTER 5

The first fifteen verses of this chapter offer an excellent picture of salvation with the healing of Naaman the leper.

Verse 1: **“Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.”** The last five words speak volumes. Just as Naaman was

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a leper, in spite of his many accomplishments and his social status, men today are sinners in need of Christ, in spite of their many accomplishments.

Verses 2-3: **“And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.”** Naaman's healing comes as the result of this little maid witnessing about Elisha's healing power. Sinners today can only be saved by being told about the Lord Jesus Christ and then believing on Him.

Verse 10: **“And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.”** So the sinner must be washed in the blood of Jesus Christ: **“... Unto him that loved us, and washed us from our sins in his own blood.”** (Rev. 1:5)

Verse 14: **“Then went he down ...”** This typifies the humility that a sinner must have if he is to have his sins washed away. Like Naaman, he must come down from his “high horse” and be humble enough to receive God's Son as his only hope for salvation.

Verse 14: **“... his flesh came again like unto the flesh of a little child, and he was clean.”** So it is with the converted sinner who has been born again: he starts over as a little child. The New Testament reference is Matthew 18:3: **“And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”**

Verse 15: **“... Behold, now I know that there is no God in all the earth, but in Israel ...”** So the converted sinner has assurance after believing on Christ. He doesn't *think* or *hope* that he's saved; he *knows* he is saved. I John 5:13 says, **“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”**

CHAPTER 6

Verses 5-6: **“But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.”** If we compare the fallen axe head to a fallen sinner, we have a great picture of salvation in Christ. The axe head is useless and dead unless it is attached to the axe handle, and the handle belongs in the hand of God, thus making man an instrument that God wants to use. When man became a sinner, he lost his usefulness and became dead, like the axe head sinking to the bottom of the Jordan, the river of death.

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The stick that Elisha cuts and throws into the water pictures Christ the “branch” who was cast into the sea of this world for the redemption of fallen humanity. Daniel 9:26 even says He was “cut off,” as does Isaiah 53:8. If you’ve ever thrown a stick in the water, then you probably saw it go into the water, then go under the water, then rise back to the top. This is probably what happened with Elisha’s stick. Just as his stick caused the axe head to rise, Christ’s death, burial, and resurrection causes men to rise from spiritual death to eternal life in Christ (Eph. 2:1).

CHAPTER 7

Verse 9: **“Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace . . .”** So it is with the gospel of Christ. We do “not well” to remain silent and hold our peace when so many others have not heard the good news.

CHAPTER 8

Verses 1-6: Elisha’s command for the woman to leave the land during the coming famine is similar to Christ’s command for Israel to “flee to the mountains” during the Great Tribulation: **“But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:”** (Mark 13:14)

Verse 19: **“Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, and to his children.”** As in I Kings 11:36, this pictures Christ the “light of the world.” (John 8:12)

CHAPTER 9

Verses 24-36: John 5:22 says that God the Father has committed all judgment unto His Son Jesus Christ, and Jesus is clearly the one executing God’s vengeance in Isaiah 63:1-6 and Revelation 19:11-21. It is in this sense that we can view Jehu as a brief picture of Christ. God had some “unfinished business” to settle with the house of Ahab, so He raised up Jehu (“Jehovah is he”) to get the job done. Jehoram the son of Ahab was killed and cast into the field of Naboth (who had been murdered), thus signifying God’s spirit of vengeance. He also gave the order for Jezebel to be thrown down so the dogs could devour her flesh. All of this was done in obedience to his commission found in verses 7-10: **“And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the**

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wall, and him that is shut up and left in Israel: And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.”

CHAPTER 10

Verse 5: “. . . We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes.” Their submission to Jehu reminds us of our duty to submit to Christ.

Verse 11: “So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.” So, Christ will subdue all of His enemies: “For he must reign, till he hath put all enemies under his feet.” (I Cor. 15:25)

CHAPTER 11

Verses 1-12: Joash (“whom Jehovah bestowed”) became king after six years of hiding. This is interesting because it is after 6,000 years that Jesus Christ returns to become King. In fact, Jesus is revealed (hence: *Revelation*) after hiding Himself from Israel (Deu. 31:17-18; Hos. 5:15-6:2; Ezk. 39:29).

CHAPTER 12

Verse 2: Jehoash can stand as a simple type of Christ in that he was a good king in Jerusalem whose name means “Jehovah-given.” Christ is also Jehovah-given (John 3:16).

Verse 5: “Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.” Jehoash was also a good king who wanted to make improvements to the house of God, similar to Jesus (Mat. 21:12-13). Everyone else just accepted things.

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II Kings 13 - 25

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CHAPTER 13

Verse 21: **“And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.”** Here we have a giver of life in a grave. Sound familiar? Appropriately enough, the name Elisha means “God his salvation.”

CHAPTER 14

Verse 19: **“Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.”** Amaziah was basically a good king, so he can serve as a moderate type of Christ, especially in the sense that he was killed as the result of a conspiracy, like Jesus (Mat. 26:15), and His name means “strengthened by Jehovah.”

CHAPTER 15

Verses 32-34: Jotham can picture Christ in the sense that he is a good king in Jerusalem, as Jesus will be (Mat. 5:35), and his name means “Jehovah is perfect.”

CHAPTER 16

Verses 10-16: Ahaz committed a great sin in erecting a heathen altar at the Jerusalem temple, although God had instituted only *one* altar for worship (Deu. 12:13-14, 26-27). This points to the fact that Christ is the one mediator between God and man (I Tim. 2:5). Additional mediators such as Mary, the popes, graven images, or other vain traditions are abominations.

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CHAPTER 17

Verses 26-29: There were many priests teaching all sorts of idolatrous practices, but there was *one* priest teaching the truth. This one true priest points to the “one mediator” (I Tim. 2:5) and “the Apostle and High Priest of our profession, Christ Jesus.” (Heb. 3:1)

CHAPTER 18

Verses 1-7: Hezekiah was a good king whose name means “who Jehovah has strengthened,” which matches Jesus very well. Just as God strengthened Hezekiah against the king of Assyria (a type of the antichrist, according to Isaiah 10:5), God strengthens (or helps) His Son against Satan. This was true when Herod sought to kill him, throughout His public ministry, during His initial temptation in the wilderness, in Gethsemane, at Calvary, today in the lives of believers, and at the second coming. More than anyone else in history, Christ is the one who Jehovah has strengthened. A good reference is Revelation 5:12: “. . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” Psalm 19:5 is also good: “Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.”

CHAPTER 19

Verses 34-37: “For I will defend this city, to save it, for mine own sake, and for my servant David’s sake. And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.” As we’ve seen before, the “angel of the LORD” is Christ Himself. This is a foreshadow of Armageddon where Christ defeats the armies of the antichrist. The reference is Revelation 19:19-21: “**And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.**”

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CHAPTER 20

Verse 5: **“Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.”** As we saw in chapter eighteen, Hezekiah is a good king who pictures Christ. Here we have something more. Hezekiah was “sick unto death” (vs. 1), yet he is told that he will be healed and that he will go up into the house of the LORD on the “third day.” In addition to picturing the third day resurrection of Christ, this also points to the third millennial day (II Pet. 3:8; Hos. 6:2) after Calvary when Christ returns and establishes His kingdom and the “house of the LORD” (Isa. 2:1-5).

Verses 6-11: The sign of Hezekiah’s extra fifteen years of life was the shadow moving ten degrees backwards on the sun dial, which means extra sunlight. It’s interesting that extra sunlight is mentioned in the context of extra life being given since Christ is both light and life in the scriptures (John 14:6; John 8:12).

CHAPTER 21

Verse 26: Josiah is born, a good king in Jerusalem (Mat. 5:35; Psa. 48:2), and not without a significant name. His name means “healed by Jehovah,” and, as the next couple chapters reveal, God uses him to do a great deal of healing in the land. The same is true of Jesus Christ (Mal. 4:2; Isa. 53:5).

CHAPTER 22

Verse 1: **“Josiah was eight years old when he began to reign . . .”** Eight is the number of new beginnings in the Bible, so Josiah’s reign with all its drastic reforms can serve as a picture of the new life in Christ that the born again believer lives. This point is strengthened by the fact that his name means “healed by Jehovah.”

CHAPTER 23

Verse 3: **“And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.”** So, Jesus Christ our King ushered in a new covenant, or a new *testament*, and Christians are commanded to observe and obey its words as they live their new lives in Christ.

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Verse 21: **“And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant.”** Anytime the Passover appears it stands as a picture of Christ the Passover Lamb. I Corinthians 5:7 says, **“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.”**

CHAPTER 24

Verse 3: **“Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did.”** The emphasis here is on Judah being moved out of God’s sight because of her sins. This reminds us of how God the Father would not look upon Christ (who was from Judah) when He became sin for us on Calvary (Mat. 27:46; II Cor. 5:21).

CHAPTER 25

Verse 3: **“... the famine prevailed in the city, and there was no bread for the people of the land.”** So it is in so many countries and in so many churches. Jesus Christ the bread of life (John 6:48) is not preached, and a spiritual famine prevails (Amos 8:11) as hungry souls seek to fill their hunger with the junk food of this world.

Verse 28: The type isn’t strong here, but when Evilmerodach king of Babylon sets the throne of Jehoiachin “above the throne of the kings that were with him in Babylon,” we have a glimpse of Christ the King of Kings being promoted over the kings of this world in His coming kingdom. A good reference is Revelation 11:15: **“The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”**