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Christ in Every Chapter

#MC10

Numbers 1- 19

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CHAPTER 1

Verse 18: "... **they declared their pedigrees . . .**" So it is with the Christian. Anyone who names the name of Christ should be prepared at all times to bring forth solid evidence that he has been born of God.

CHAPTER 2

Verse 1-34: What first appears to be only a long list of names and numbers turns out to be a rather impressive picture of the cross of Christ. In all, there were twelve tribes consisting of 603,550 soldiers prepared for battle. In relation to the tabernacle, three tribes camped to the east, three to the west, three to the north, and three to the south. The totals are as follows:

East Encampment - 31% - 186,400

Judah – 74,600
Issachar – 54,400
Zebulun – 57,400

West Encampment - 18% - 108,100

Ephraim – 40,500
Manasseh – 32,200
Benjamin – 35,400

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North Encampment – 26% - 157,600

Dan – 62,700
Asher – 41,500
Naphtalai – 53,400

South Encampment – 25% - 151,450

Rueben – 46,500
Simeon – 59,300
Gad – 45,650

What's interesting is how the numbers of soldiers in these four divisions form the shape of a cross. Beginning at the east and looking westward, the longest division formed the leg of the cross, consisting of 31% of the soldiers. The upper extension of the cross was formed by the smallest division on the west, where 18% of the soldiers camped. Then the horizontal beam of the cross was formed by the southern and northern encampments, with 25% to the south and 26% to the north. The tabernacle, picturing Christ, was right in the middle. So, looking down from heaven, the Father saw a continual reminder of His own Son's sacrifice on Calvary. Baalim also saw this in Numbers 23:9-10 when he refused to curse Israel.

Verse 3: Of the twelve tribes encamped, God delighted in mentioning Judah first, the tribe from which Christ came. Furthermore, being on the east, this was the lead camp and the camp on which the sun first shone every day, picturing the fact that Christ deserves the preeminent place in our lives.

CHAPTER 3

Verses 6 & 9: The tribe of Levi was presented to Aaron the high priest as a ministering *gift*. So Christians have likewise been given unto Christ: **"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word."** (John 17:6)

Verse 13: **"... all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD."** The firstborn belonging to God points us to Matthew 1:25 where Jesus is called Mary's firstborn son, or at least this is the case in the King James Bible.

CHAPTER 4

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Verses 3, 23, 30, 35, 39, 43, 47: The thirty-year age requirement for the tabernacle ministers points to Christ who was thirty when He began His public ministry (Luke 3:23).

CHAPTER 5

Verses 11-31: These verses deal with the “lie detector” test that was sometimes given to a wife under the law who was suspected of being unfaithful to her husband. The interesting thing is that no test was prescribed for men, only for women. This reminds us of Christ who “abideth faithful” (II Tim. 2:13), although His church is often unfaithful.

CHAPTER 6

Verse 8: **“All the days of his separation he is holy unto the LORD.”** Although one should not confuse the Nazarite of Numbers chapter 6 with Christ the *Nazarene* (Mat. 2:23), still, the Nazarite serves as a picture of Christ in that he is separated unto the LORD all his days.

Verse 20: As before, we are reminded again of the cross of Christ with the wave and heave offerings forming the shape of the cross as they are being made.

CHAPTER 7

Verses 13-79: Each tribe presented meat offerings containing “fine flour mingled with oil.” The flour pictures Christ the “bread of life” (John 6:48). “Fine” flour is flour that has been beaten thoroughly, thus picturing the sufferings of Christ. The oil, of course, pictures the Holy Spirit.

CHAPTER 8

Verses 1-7: Notice that immediately after speaking of the lamps in the tabernacle, picturing Christ the “light of the world” (John 8:12), the Lord gives instructions to cleanse the Levites by shaving their flesh (verse 7). So it is with all who have truly stepped into the light of Jesus Christ. They immediately learn that their flesh is their enemy and must be strictly disciplined.

Verse 19: With the Levites being a gift to Aaron and his sons, we are reminded again that Christians are God’s gift to Christ (John 17:6, 9).

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CHAPTER 9

Verse 2: As covered in our studies in Exodus, the Passover is a type of Christ. Paul specifically states this in I Corinthians 5:7, when he 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.”** The blood of the Passover lamb was applied in three places on the front of one’s house, picturing the three crosses at Calvary, then everyone inside would be *passed over* by the destroying angel that would come through that night (Exo. 12). It is this story that inspired our hymn *When I See The Blood*.

Verse 8: Again, Moses serves the role of a mediator, picturing Christ the “one mediator between God and men.” (I Tim. 2:5)

CHAPTER 10

Verses 35-36: **“And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD, unto the many thousands of Israel.”** This points to the second coming of Christ. The reading is very much like the second coming prayer of Psalm 68:1: **“... Let God arise, let his enemies be scattered . . .”** This is sort of an Old Testament version of **“Even so, come, Lord Jesus”** (Rev. 22:20), and any Christian should be able to gladly pray it at any time.

CHAPTER 11

Verse 2: Again, we see Moses in his role as mediator, this time saving the people from fire.

Verses 7-8: Notice how the manna’s use was limited until it was ground, beaten and baked. Only then could it be baked and made into cakes. This pictures Christ and the fact that His blessing upon men were limited until He was crucified. Walking and talking with Jesus during his ministry must have been a real joy, but it couldn’t produce salvation. Learning of His ways and following in His steps would not save anyone. Jesus Christ had to be beaten and killed. His blood had to be shed to pay for the sin of the world. He had to be buried, and then He had to rise again before He could be a living Saviour to all who believe.

CHAPTER 12

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Verses 7-8: In a special way, God refers to Moses as “my servant,” prefiguring Jesus who is also called “my servant” in Isaiah 42:1: **“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.”**

CHAPTER 13

Verse 16: **“These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.”** Unlike the other men in verses 4 through 15, Joshua’s name here receives a special comment. His name just happens to be the Old Testament name for “Jesus.” In fact, twice in the New Testament the name “Jesus” is used where Joshua is meant (Heb. 4:8; Acts 7:45). As the successor of Moses, Joshua serves as a great type of Christ. Moses, as you may remember, was not permitted to enter the promise land. In this regard, he typified *the law* in that it offered no saving power and took no one to heaven. However, Moses’ successor, Joshua, does fit the type of Christ perfectly in that he takes the people onward across Jordan into the promise land and leads them victoriously. Likewise, Christ gives life “more abundantly” than the law could give (John 10:10).

CHAPTER 14

Verses 11-20: Moses again serves as a type of Christ by being a mediator and persuading God to stay His wrath rather than destroy the people.

CHAPTER 15

Verses 32-36: The Sabbath day provided a *rest* for God’s people. This serves as a type of Christ in that Jesus provides us rest from the works of the Old Testament law by granting us salvation through faith (Eph. 2:8-9; Mat. 11:28). The man who gathered sticks on the Sabbath committed a great sin because of what the type implied: faith plus works equals salvation, which is heresy. Those who rested on the Sabbath honored the type by indicating that one can rest in Christ and enjoy His salvation as a completed thing. The man who gathered sticks pictured those today who add baptism, sacraments, and various works to the finished work of Christ. Severe judgment awaits such people.

CHAPTER 16

Verses 20-21: **“And the LORD spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment.”** Here we see the principle of the Rapture in play, when Christ calls His church out of the world. God divides the righteous from

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the wicked for the purpose of destroying the wicked. This was also the case with Lot and his family (Gen. 19:15-22), and this will be the case when Christ calls out His church and then judges the world in the Great Tribulation (I Ths. 1:10; 5:9). Also see this principle in play in Isaiah 26:20-21.

Verse 46: Christ is pictured by Aaron the high priest making an atonement so as to shelter the people from God's wrath. It's interesting to note that the one they rebelled against is the one that God used to save them. Sound familiar?

CHAPTER 17

Verses 6-9: Christ's resurrection is foreshadowed when life is imparted to Aaron's dead rod and everyone else's rod remains lifeless. Hence: God has only one way of salvation, the Lord Jesus Christ (John 14:6).

CHAPTER 18

Verse 11: As seen before, the priest would make the shape of a cross when offering the heave and wave offerings, obviously pointing to Calvary.

Verse 15: Also, as seen before, the firstborn points to Christ, God's firstborn Son that was given for the sins of the world (Mat. 1:25; Rev. 1:5).

CHAPTER 19

Verses 1-10: The sacrifice of the red heifer points to Christ. In fact, Hebrews 9:13-14 connects the two: **"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"** Like Christ, the heifer was "without spot" (vs. 2). The heifer purified the outer flesh, but the blood of Christ purifies the inner man. It's no accident that the heifer had to be *red*, picturing the blood of Christ. Also, the ashes of the heifer were taken "without the camp" (vs. 9), just as Christ was crucified outside the camp (Heb. 13:11-13).

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Christ in Every Chapter

#MC11

Numbers 20 - 36

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CHAPTER 20

Verses 7-13: As we saw in Exodus 17, the rock that provided water upon being smitten pictured Christ. God expects the type to be honored, so He commands Moses to *speak* to the rock this time, rather than smite it with the rod. The smiting of the rock was to occur only once, pointing to Christ being smitten only once: **“So Christ was once offered to bear the sins of many . . .”** (Heb. 9:28); **“By the which will we are sanctified through the offering of the body of Jesus Christ once for all.”** (Heb. 10:10) Today, a sinner receives the water of life by *speaking* to the Lord (Rom. 10:13), not by attempting to crucify Christ again. A good example of this is the Roman Catholic mass which is believed by Catholics to be a *continual sacrifice*. Not according to Hebrews 10:10-12.

CHAPTER 21

Verses 4-9: The brazen serpent on the pole pictures Christ. Jesus said, in John 3:14-15, **“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.”** No doubt, some folks on the scene thought this plan to be foolish. Others probably had “better” ideas for curing their ailments, but God had only one way. The serpent pictures Christ becoming sin for us (II Cor. 5:21), and the brass speaks of judgment. The ailing victim received help for his condition by merely *looking* on the brazen serpent. This points to the sinner exercising total faith in Christ, without works (Eph. 2:8-9; Gal. 2:16).

CHAPTER 22

Verses 26-27: **“And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the LORD, she fell down . . .”** The lesson here is simple, yet profound. The angel of the LORD pictures Christ, the one whom everyone will be forced to deal with in due time. Baalam tried to avoid the LORD, but he was forced into a more narrow way where he couldn't run any longer. So it is with the

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sinner: he must face Christ today by his own will, or he must face Him in judgment by God's will (John 5:22; Rev. 20:11-15).

CHAPTER 23

Verses 8-9, 13: As mentioned in prior studies, Christ is preeminent in these verses in the shape of a cross being formed by the Israelite encampment. Although he doesn't know it, Balaam is looking at "the cross" as he looks out across the encampment from the mountaintop. The type is strengthened in verse 13 when Balak tells Balaam to look upon the encampments from another spot so he can't see them all. Don't you Satan desires to take every believer's eyes off the cross of Christ! God grant us the hearts to stand with Paul and say, **"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."** (Gal. 6:14)

Verses 21: **"He hath not beheld iniquity in Jacob . . ."** Here we see the *imputed righteousness* of Christ typified in the fact that God viewed Israel as a righteous people, in spite of the fact that they often sinned, such as only two chapters ago when God had to send fiery serpents among them because of their sins. A good example of this is Abraham's faith in Genesis 15:5: **"And he believed in the LORD; and he counted it to him for righteousness."** The New Testament reference is Romans 4:5: **"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."** Just as righteousness was counted, or imputed, to Israel, so righteousness is imputed to the sinner who places his faith in the finished work of Christ. Also see Psalm 32:1-2, Isaiah 38:17, and Psalm 103:12.

CHAPTER 24

Verse 7: **"He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted."** The short view of Balaam's prophecy can have reference to such Jewish kings as David and Solomon; but the long view clearly concerns Christ whose kingdom will certainly be exalted. The water in the verse finds fulfillment in the words of Jesus in John 7:38-39: **"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"** The fact that this water is poured from buckets is interesting because this is precisely what we see Aquarius doing in the zodiac (See our audio study titled *The Gospel According to the Zodiac*).

Verse 17: **"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."** The capital letters are a dead give away. Christ is the "bright and morning star" (Rev. 22:16), and the wise men saw His "star" in the east and came to worship Him

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(Mat. 2:2). The "Sceptre" reminds us of the Christ the King of Kings, just as it did the first time it appeared in the Bible: **"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."** (Gen. 49:10) It is mentioned again in Psalm 45:6 and in Hebrews 1:8.

CHAPTER 25

Verses 6-13: Phinehas pictures Christ in that he is a priest who makes an atonement to appease God's wrath and is rewarded with a covenant of peace as a result. This covenant of peace is called an "everlasting priesthood," matching Hebrews 6:20: **"Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."**

CHAPTER 26

Verses 52-53: **"And the LORD spake unto Moses, saying, Unto these the land shall be divided for an inheritance according to the number of names."** Although Joshua is the one who completes the type by leading the Israelites into Canaan and dividing to them their inheritance, the instructions were first given to Moses, the leader and mediator of God's people, just as Christ is today. The inheritance points to the inheritance that Christ divides among His people: **"Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."** (Col. 3:24)

CHAPTER 27

Verses 16-17: **"Let the LORD, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd."** If we didn't already know that Joshua is a type of Christ, we would be given a strong hint in these verses. Joshua being a "shepherd" that can "go out" and "go in" before the sheep and "lead them out" points straight to Christ the "good shepherd" in John 10:1-16.

CHAPTER 28

Verses 3-4: A lamb was offered in the morning, and a lamb was offered in the evening, perfectly picturing Christ the "Lamb of God" (John 1:29) who was put on the cross at 9:00 o'clock in the morning (Mark 15:25), and then He gave up His life at 3:00 o'clock in the evening (Mark 15:34-37).

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Hence: Spurgeon's devotional book was titled *Morning and Evening*, and George Washington's prayer book was titled *Daily Sacrifice*.

Verse 16: The Passover is mentioned again, which is always a type of Christ (I Cor. 5:7).

CHAPTER 29

Verse 1: **"And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you."** This is Israel's feast of trumpets, first covered in Leviticus 23:23-25. Occurring just before the feast of tabernacles, the blowing of trumpets points to Christ's re-gathering of dispersed Israel just before His second coming. Isaiah 27:13 is a good reference: **"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem."** Also see Joel 2:1, 2:15, and Matthew 24:31.

Verse 7: The tenth day of the seventh month was always the day of atonement (Lev. 23:27), obviously pointing to Christ's blood atonement (Rom. 5:11)

CHAPTER 30

Verse 13: **"Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void."** This chapter deals with issues concerning vows, namely vows made by women. Here it is stated that a woman's vow can be established or made void by her husband. So it is with Christ and the church. It is His will that must prevail, not our own.

CHAPTER 31

Versees 22-23: **"Only the gold, and the silver, the brass, the iron, the tin, and the lead, Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water."** This holy purification standard reminds us of the second coming of Christ as described in Malachi 3:2-3: **"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness."** It's also similar to the judgment seat of Christ where Christians are judged for their service: **"Every man's work shall be**

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made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.” (I Cor. 3:13) It is also true that the Christian life includes numerous trials that Christ uses to purify us: **“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.” (I Pet. 1:7).**

CHAPTER 32

Verses 1-33: The children of Gad, the children of Reuben, and the half tribe of Manasseh chose to settle on the east side of Jordan instead of following Joshua and their brethren and settling on the west side. Combined, these tribes had well over a 100,000 man fighting force (Num. 26), yet they sent only 40,000 men across Jordan to help their brethren settle the land. Eventually, their descendants would reject their Messiah: **“And they began to pray him to depart out of their coasts.” (Mark 5:17)** This pictures the borderline Christian who settles for something less than the abundant life in Christ (John 10:10), and, like the Gadarenes, he is uncomfortable in the Lord’s presence.

CHAPTER 33

Verses 51-56: **“... When ye are passed over Jordan into the land of Canaan; Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. And ye shall divide the land by lot for an inheritance among your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.”**

So it is with the Christian who allows pet sins to dwell in his life. Christ wants to have the preeminence in all aspects of our lives, yet we limit His influence in our lives when we refuse to “drive out” those things that are contrary to Christ. We can’t enter into the “rest” that He has promised us because of our own unbelief, which is sin (Mat. 11:28-29; Heb. 3:19; 4:11). II Corinthians 10:5 gives the application perfectly: **“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”**

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CHAPTER 34

Verses 1-29: The whole chapter deals with Joshua and Eleazar dividing the land of promise once the Israelites cross Jordan and take it. Prophetically speaking, this pictures Jesus dividing His millennial inheritance among the saints when He establishes His kingdom. This is well illustrated in Luke 19:11-19.

CHAPTER 35

Verse 6: Strategically placed throughout the land, the cities of refuge were visible and accessible to all who needed protection from the avenger of blood. So it is with Christ (Heb. 6:18; Psa. 142:4-5). He's like a city on a hill (Mat. 5:14) that offers refuge to those in need. There were six of these cities, and they are found in *four books* of the Bible (Exo. 21:13; Num. 35:15-24; Deu. 19:2-9; Jsh. 20:1-9). This is no accident because there are *four books* of the Bible which give us detailed accounts of the life and ministry of *our* Refuge, the Lord Jesus Christ!

The meanings of the names of these cities are also interesting. "Kadesh" means "holy", which clearly points us to the holy Lamb of God which took our sins away. Had Jesus not been holy he could not be our refuge. "Shechem" means "shoulder, which reminds one of those shoulders of the Saviour which bore our burdens up Calvary's mount and nailed them to the cross. "Hebron" means "fellowship." Until Christ came and paid for our sins, we had no fellowship with God (I John 1:1-10). "Bezer" means "a fortified place." What place could be more fortified than the body of Christ, the abode of all born-again believers? "Ramoth," meaning "exaltation," serves as a reminder that we are to exalt the Saviour for his goodness extended toward us. Finally, "Golan" means "joy," which is a fruit of the Spirit (Gal. 5:22) and also the strength of the saint (Neh. 8:10).

CHAPTER 36

Verses 1-7: We will rule and reign *with* Christ (II Tim 2:12, Rom 8:17, Gal 3:29, II John 7-11). Just as the daughters of Zelophehad would have dishonored their father and marred the family inheritance by marrying into another tribe, Christians dishonor Christ and mar their millennial inheritance by yoking together with the various unbelievers in our society.