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## *Christ in Every Chapter*

#MC06

### **Exodus 1-17**

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#### **EXODUS 1**

Verses 15-22: The book of Genesis ended with “a coffin in Egypt,” picturing Israel’s hopeless bondage to Pharaoh, so Exodus is the book of redemption that brings God’s people out of bondage, both physically and spiritually. The man for the job will be Moses. Knowing this, Satan goes to work and attempts killing all of the male children, including the promised seed (Gen. 3:15). Refusing to be defeated, God saw to it that a Hebrew baby was preserved through the whole ordeal. This foreshadowed Herod’s attempt to kill Jesus after His birth (Mat. 2:16). Consequently, Jesus is the Prophet like unto Moses (Deu. 18:15).

#### **EXODUS 2**

Verse 10: **“And she called his name Moses: and she said, Because I drew him out of the water.”** Water in the Bible can picture the *people of the world* (Rev. 17:15, Isa. 57:20). Just as the mother of Moses chose to give up her son to the waters, and then received him back again, God gave up His Son to the world and received Him back.

Verse 11: **“... when Moses was grown . . . he went out unto his brethren, and looked on their burdens.”** When Jesus was grown, He too looked on the burdens of His brethren, as well as those of the whole world, and He then bore those burdens on Calvary.

Verse 21: Moses, like Christ, takes a Gentile bride while out of fellowship with his brethren. As we saw in our Genesis comments, Joseph did the same.

#### **EXODUS 3**

Verse 1: Moses’ keeping the flock points to Christ the Good Shepherd who saves, keeps, and leads His flock (John 10:1-16). Isaiah 63:11 brings out the type even more clearly: **“Then he remembered**

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the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?"

Verse 2: The eternal security that the believer has in Christ is pictured by the bush that was burnt, but not consumed. God is showing Moses that though Israel had been burned in the "iron furnace" of Egypt (Deu. 4:20), the Jews would not be consumed. So it was throughout the history of Christianity when God's people were bitterly persecuted, yet preserved securely in Christ. As has been found on the seal of a Waldensen church, "Burned, but not consumed." Malachi 3:6 strengthens this point significantly: **"For I am the LORD, I change not; therefore ye sons of Jacob are not consumed."**

Verse 8: Christ, who came down to offer life "more abundantly" to those who trust Him (John 10:10), is pictured by the Lord coming "down" to deliver the Israelites "up" out of Egyptian bondage, which pictures the world's grasp on sinners. The fact that God said, "I" am come down points directly to Christ, God manifest in the flesh (I Tim. 3:16).

Verse 14: **"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."** The New Testament confirms that the "I AM" is none other than Christ Himself: **"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."** (John 8:58) John 18:5-6 are also very good: **"They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground."**

## EXODUS 4

Verses 3-4: Christ is pictured in verse 4 by the serpent. This might seem strange, but please remember Jesus's words from 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."**

In Numbers 21, the Israelites are plagued with fiery serpents because of their sins, so a brazen serpent is placed on a pole for them to look upon for healing. The fiery serpents pictured the sins of men, and brazen serpent pictured Christ becoming sin for us (II Cor. 5:21). Moses' rod becoming a serpent alludes to Christ becoming sin for us. In fact, the rod might have turned into a *king* snake, for reasons we shall see later. Christ, of course, is the **"KING OF KINGS"** (Rev. 19:16).

Verses 6-7: Christ's victory over sin is emphasized in verses 6-7, being typified by the healing of leprosy.

Verse 22: **"... Israel is my son, even my firstborn."** God terms the corporate nation of Israel as "my son," even his "firstborn." Both point to Christ the firstborn Son of God (Mat. 1:25). This is

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further enforced by Hosea 11:1's reference to Israel and Matthew 2:15's reference to Christ when quoting Hosea 11:1.

Verses 25-26: Moses, a type of Christ (Deu. 18:15), cannot serve as a very good type if he neglects circumcision, since Christ circumcises all who believe on him (Col. 2:11). So he is harshly corrected by his wife. Circumcision symbolizes the putting off of the old carnal nature and the new walk the believer has in Christ.

## EXODUS 5

Verse 21: Like Christ, Moses is not first received by His own people. John 1:11 says, "**He came unto his own, and his own received him not.**" Later they do receive him, just as they will one day receive Christ.

## EXODUS 6

Verse 3: The word "Jehovah" occurs first in the Bible in Exodus 6:3. The way the word is used here indicates that God plans to become a more *personal* God than he had been to Abraham, Isaac, and Jacob. That is, the Israelites were about to see Jehovah keep his covenant (Gen. 15:12-16) and display his mighty power by overthrowing Pharaoh and delivering his people from bondage. This foreshadows the work of Jesus (*Jehovah saves*), the one who ushers in the new testament (new covenant) and delivers his people from spiritual bondage. Just as those preceding Moses had not known God as the personal, covenant-keeping, *Jehovah*, those preceding the church age saints had not known him as Jesus, the personal Lord and Saviour.

## EXODUS 7

Verse 12: As explained in our comments on Exodus 4:3-4, Christ was pictured by Aaron's rod becoming a serpent. Here we see that type in action again, working against Satan. Satan is pictured by the serpents of Pharaoh. Revelation 12:9 and Ezekiel 29:3 make that clear. What is interesting is that Pharaoh's serpents are *swallowed* by Aaron's serpent. Hence: "**. . . Death is swallowed up in victory.**" (I Cor. 15:54) This is the same rod that later pictures the resurrection: "**And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.**" (Num. 17:8) So Israel was about to enjoy a resurrection from Egypt, just as she will enjoy a last day resurrection (Ezk. 37:1-14) and just as all believers in Christ enjoy the "first resurrection."

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Verses 19-20: The turning of water into blood foreshadows the first miracle of Jesus, the turning of water into wine (John 2), and the wine symbolizes blood (Deu. 32:14, Mat. 26:28).

Also, this event points to the Great Tribulation when Christ will turn water to blood and give men blood to drink, just like in Exodus 7. See Revelation 16:3-7.

## EXODUS 8

Verse 13: The frogs picture unclean spirits (Rev. 16:13), so Moses and Aaron having power over them pictures Christ's power over the unclean spirits of the devil.

Verse 23: **"And I will put a division between my people and thy people . . ."** Jesus claimed to do the same thing in Luke 12:51-53.

Verse 30: **"And Moses went out from Pharaoh, and intreated the LORD."** The swarms of flies were taken away as a result of Moses' intercession on Pharaoh's behalf. This foreshadows Christ the mediator, the intercessor for those who place their trust in him (I Tim. 2:5, Heb. 7:25).

## EXODUS 9

Verse 26: **"Only in the land of Goshen, where the children of Israel were, was there no hail."** Goshen had been designated as a special place in Egypt for the Israelites to dwell (Gen. 47:6). Being God's covenant children, the Jews had special protection during the time of wrath. So it will be for those who have placed their trust in Christ: when the Great Tribulation brings its vials of wrath, including hail (Rev. 16:21), the church will be safely secure in the third heaven with the Saviour.

## EXODUS 10

Verse 22: **"And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days."** As Moses gave darkness to Pharaoh and the Egyptians, Christ will give darkness to the Beast and his followers (Rev. 16:10), a foretaste of the "outer darkness" that will be the lot of all who reject Christ (Mat. 8:12, 22:13). Men choose darkness rather than light (John 3:19), so it is darkness that Christ will give them.

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## EXODUS 11

Verse 8: **“And all these thy servants shall come down unto me, and bow down themselves unto me . . .”** Moses, as already mentioned, is a type of Christ. Here the type is strengthened by it being declared that people would *bow* before him, just as they will one day bow before Jesus (Philip. 2:10).

## 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.

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## EXODUS 13

Verse 13: **“And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck . . .”** This is an interesting practice since the ass pictures the unsaved sinner (Job 11:12) and the Lamb pictures Christ. As the unredeemed ass received a broken neck, there is no hope for those who are not redeemed by Jesus Christ.

Verse 19: **“And Moses took the bones of Joseph with him . . .”** As we saw in Genesis, Joseph is the greatest type of Christ in the Bible. Here his bones leave Egypt, foreshadowing the fact that Christ was not of this world and that he didn’t stay in this world. He arose from the grave, and then he later ascended into heaven.

## EXODUS 14

Verses 19-20: The pillar of the cloud serves as a type of Christ in that it was light unto the Hebrews, but darkness to the Egyptians. Though Christ is a shining light unto all who trust him, he is utter darkness to the unbelieving world that cannot comprehend him (John 1:4-5, I Cor. 2:14)

Verses 21-22: There was only one exit from Egypt: the narrow passage through the water. So there’s only one exit from this condemned world: through the straight and narrow way, the Lord Jesus Christ (Mat. 7:13-14).

## EXODUS 15

Verse 3: **“The LORD is a man of war: the LORD is his name.”** This is the God that so few know. God is a fighter, and he commands his servants to be fighters. (Get our audio series *The Ultimate Christian Soldier*). This “man of war” in Exodus 15:3 is none other than the Captain of our salvation, the Lord Jesus Christ (Heb. 2:10). The Biblical description of Christ at his second coming is that “he doth judge and make war.” (Rev. 19:11) Also see Isaiah 63:1-6.

Verse 6: **“Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.”** This is obviously a prophetic reference to Christ, the one who sits on the “right hand of God” and on the “right hand of power” (Mk. 16:19, Acts 7:56, Heb. 10:12, Mat. 26:64). As for dashing in pieces the enemy, Psalm 2, the first messianic Psalm, speaks of Christ doing this very thing: **“Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.”** (Psa. 2:9)

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Verse 25: The bitter waters of Marah were made sweet by a tree that was cast into them. This points to Christ the messianic “branch” (Isa. 4:2, 11:1, Jer. 23:5, Zch. 3:8, 6:12) that sweetened the bitter waters of sinful humanity. To strengthen the type, this was done on a *tree* (Acts 5:30, 10:39, Gal. 3:13).

## EXODUS 16

Exodus 16 introduces the manna, the bread from heaven, that God provided for the Israelites. Jesus said, in John 6:51, **“I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.”** From this we know that the manna pictures Jesus Christ. Our message on this subject is already available in print and in audio form, so we’ll only cover some of the main points.

Verse 4: **“... I will rain bread from heaven for you ...”** So Christ came *from heaven*.

Verse 14: **“And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.”** The fact that the manna was “small” points to Christ’s humility. It’s roundness speaks of Christ’s eternal existence.

Verse 15: **“... It is manna: for they wist not what it was ...”** So, most people do not comprehend the Lord Jesus Christ.

Verses 22-30: The Lord gave enough manna on the sixth day to last through the seventh day. For those familiar with God’s 7,000 year plan, with each 1,000 period matching a day of the week (II Pet. 3:8), this fact is interesting. More manna was given on day 6, which corresponds roughly to 1,000 to 2,000 A.D. There has been more spiritual manna given (preaching, teaching, and printing the gospel of Christ) during this time period than in all of history. Furthermore, there will be no prophecy at all during the millennial Sabbath (Zch. 13:3), corresponding to the seventh day Sabbath rest when there was no manna given.

Verse 31: **“And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.”** The manna was compared to a “seed,” which reminds us of Christ the promised seed. The whiteness of the manna points to the purity found only in Christ, and the honey-like taste reminds us of the words of Christ (Rev. 10:10, Psa. 119:10).

## EXODUS 17

Verse 6: **“Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the**

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sight of the elders of Israel.” I Corinthians 10:4 says, “. . . they drank of that spiritual Rock that followed them: and that Rock was Christ.” Notice how the Lord seems to take for granted that you, the reader, understand his usage of typology. He doesn’t say, “and that Rock pictured Christ” or “that Rock was a type of Christ.” He simply states that the Rock “was Christ” and assumes that you have the discernment to understand the typology implied. The Rock that brought forth water for the people points to Christ who brought forth the “living water” of John 4:11. Also see Deuteronomy 32:18, 30-32.

Verse 11: “And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.” Moses here pictures Christ in his office as the great intercessor (Heb. 7:25). Amalek, a type of the flesh, was defeated by (1) uplifted hands (vs. 11) and the sword (vs. 13). So it is prayer in the name of Christ and his words, the “sword of the spirit” (Eph. 6:17) that bring the Christian victory over the flesh today.



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## *Christ in Every Chapter*

#MC07

### **Exodus 18-40**

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#### **EXODUS 18**

Verses 13-27: In spite of his good intentions, Jethro goes against God's plan and God's typology by recommending that Moses appoint numerous rulers over the people. Just as Christ is the one and only mediator between God and men (I Tim. 2:5), Moses had been the only man to sit and make God's laws known to the people. Rather than wait two more chapters for God to give the Israelites a written copy of his laws, Moses breaks the type here by hearkening unto the words of his father in law. If God wanted a change made at this point, he would have said so. He didn't say so because Moses had been serving as a great type of Christ, the one mediator between God and men.

#### **EXODUS 19**

Verses 10-11: The Lord's coming down to the people on the "third day" matches the second coming of Christ occurring on the third "day" after Calvary, each day being represented by 1,000 years. See Hosea 6:1-2 and Luke 13:32.

#### **EXODUS 20**

Verses 8-11: The Sabbath day itself serves as a type of Christ in that it is a day of *rest* for God's people. Jesus said, "**Come unto me, all ye that labour and are heavy laden, and I will give you rest.**" (Mat. 11:28) Salvation in Christ is a spiritual Sabbath that the sinner enjoys after he stops working for his salvation and starts resting on the finished work of Christ. Also see Hebrews chapter 4.

Verse 19: "**And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.**" Again, we see Moses typifying Christ as the mediator between God and men.

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## EXODUS 21

Verse 13: This “place whither he shall flee” will be one of the six cities of refuge of Joshua chapter 20, all of which serve as types of Christ, the “refuge” for the souls of sinners (Heb. 6:18-20). We’ll see more on this later.

## EXODUS 22

Verse 29: **“Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.”** So God set the ultimate example by giving his own “firstborn” Son (Mat. 1:25) for the salvation of sinners.

## EXODUS 23

Verse 9: **“Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.”** Egypt pictures the world, and no one was more a stranger in this world than our Lord Jesus Christ (Psa. 69:8, Mat. 25:25). Those who know Christ intimately know very well “the heart of a stranger.”

Verse 20: The “Angel” is the Old Testament “angel of the LORD,” which is none other than Christ himself. See Acts 27:23 and Galatians 4:14.

Verses 29-30: **“I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land.”** So it is with Christ’s working in the believer. No one matures spiritually overnight. Little by little our Lord does his work of fashioning us after his image.

## EXODUS 24

Verses 1-2: **“And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.”** The whole incident prefigures Christ, Peter, James, and John at Gethsemane. Jesus goes into the garden alone while the others tarry behind (Mat. 26:36-46).

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Verse 8: **“And Moses took the blood, and sprinkled it on the people . . .”** According to Hebrews 12:24, this points to the blood of Christ. Also see Isaiah 52:12.

Verses 16-17: God’s glory being revealed after six days is very similar to the events at the mount of transfiguration in Matthew 17:1-8. Both events point to the second coming of Christ.

Verse 18: **“Moses was in the mount forty days and forty nights.”** Christ was forty days and forty nights in the wilderness (Mat. 4:1-2)

## EXODUS 25

Verse 8: **“And let them make me a sanctuary; that I may dwell among them.”** The place of God’s dwelling, the tabernacle, is a type of Christ because “in him dwelleth all the fulness of the Godhead bodily” (Col. 2:9). In Fact, Jesus compares himself to the temple in John 2:19-21.

Verse 10: Notice how God gives instructions for building the ark before he instructs anything else to be built, even before the walls and curtains. This points to the fact that Christ is to have first place in the life of the believer. As Jesus said in Matthew 6:33, **“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”**

Verse 11: The ark had a “crown of gold round about” as did two other tabernacle furnishings: the table of shewbread (verses 23-30) and the altar of incense (Exo. 30:1-10). Gold symbolizes deity, so this foreshadows the Holy Trinity, of which Jesus Christ is the second member.

Verses 31-32: Candlestick of pure gold points to Christ the “light of the world.” The seven branches (three on each side and one up the middle) are similar to John’s vision of Christ and the seven churches in Revelation 1:12-20. Also see Revelation 4:5.

## EXODUS 26

Verse 35: **“And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.”** The fact that God chose to put the table of showbread and the candlestick “without the vail” points directly to Christ. The table of showbread speaks of Christ the bread of life (John 6) while the candlestick typifies Christ the light of the world (John 8:12). God placed these items without the vail in the middle section of the tabernacle where the priests had *daily* access, unlike the ark of the covenant in the holy of holies where the high priest went only once per year. So the placement of the candlestick and the table speak of God’s mercy toward men, found in the person of Christ alone.

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## EXODUS 27

Verses 2-3: The brazen altar is where the sacrifices were made, all of which point to Christ the “Lamb of God, which taketh away the sin of the world” (John 1:29). This altar had four horns in its four corners, symbols of power in the Bible (Dan. 8:7, Hab. 3:4). So *four* horns typify the four accounts of the powerful gospel of Christ. Paul said, “**For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.**” The fact that the altar was overlaid with brass speaks of the judgment on sin that Christ endured (Rev. 1:15)

Verses 6-7: “**And thou shalt make staves for the altar . . . the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.**” The tabernacle furnishings were always being moved about as the Israelites journeyed, so the staves were always in the rings. This pictures Christ at his first coming. He didn’t come to establish his kingdom and stay, but rather to live and die for the sins of the world, then return to the Father. So the movable tabernacle and its furnishings point to Christ’s *first* coming. His *second* coming and kingdom are pictured by Solomon’s temple, a non-movable structure. Consequently, the staves were taken *out* of the furnishings when Solomon’s temple was dedicated (I Kings 8:8).

## EXODUS 28

The whole chapter deals with Aaron the high priest serving as a type of Christ our great high Priest (Heb. 4:14, 3:1, etc.). Aaron’s sons (verse 40) typify Christians under Christ’s authority and priesthood (I Pet. 2:1-5).

## EXODUS 29

Verse 7: “**Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.**” So Christ is God’s anointed (Psa. 2:2, 45:7, Isa. 61:1, Luke 4:18).

Verse 14: “**But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.**” So Christ was made an offering for sin “without the gate” (Heb. 13:11-13).

Verses 24 & 28: The wave offering involved a horizontal waving of the sacrifice from left to right to left, but the heave offering involved a vertical waving of the sacrifice. Together, these point to Christ by forming the horizontal and vertical beams of the cross.

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Verses 38-39: **"Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even."** The two lambs being offered, one in the morning and one in the evening, picture Christ the Lamb of God (John 1:29). He was put on the cross in the morning (Mk. 15:25), and he gave up his life in the evening (Mt. 27:46).

## EXODUS 30

Verse 10: **"And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements . . ."** Even the incense altar had to be anointed with blood, picturing the fact that our prayers are no good unless they are based on the shed blood of Jesus Christ. So we pray in Jesus' name (John 14:13-14). Any other prayer is "strange fire" (Lev. 10:1).

## EXODUS 31

Verses 12-17: As we saw in earlier studies, the Sabbath foreshadows Christ the one who came to give rest to those who labor and are heavy laden (Mat. 11:28-29). With the giving of the law, a system of works, God included a day of rest to picture Christ who brings an end to man's work and provides salvation by grace through faith (Eph. 2:8-9). The Sabbath was a "sign" that pointed to this truth.

## EXODUS 32

Verse 1: **" . . . Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."** Moses here pictures Christ as the *rejected mediator*. Most lost people today choose other gods over Jesus Christ.

Verses 11-12, 32: **" . . . Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him . . .turn from thy fierce wrath . . . forgive their sin . . ."** Moses again pictures Christ the one mediator between God and men. If not for the intercession of Moses, millions would have perished in Exodus 32.

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## EXODUS 33

Verse 7: “. . . every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.” So it is today with everyone who seeks to truly follow Christ. While others remain “at ease in Zion” (Amos 6:1), the true believers take up their crosses and follow Christ “without the camp” (Heb. 13:12-13).

Verses 21-22: “And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by.” The rock pictures Christ (I Cor. 10:4), and Moses’ finding security in the clift of the rock pictures the security we have in Christ (John 10:28-29). Psalm 27:5 words it adequately enough: “For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.”

## EXODUS 34

Verse 18: The feast of unleavened bread pictures the new life the believer enjoys in Christ (I Cor. 5:7-8).

Verse 20: “But the firstling of an ass thou shalt redeem with a lamb . . .” So the unsaved sinner, the “wild ass’s colt” of Job 11:12, must be redeemed by the Lamb of God, the Lord Jesus Christ (John 1:29).

## EXODUS 35

Verse 22: “. . . every man that offered offered an offering of gold unto the LORD.” The various tabernacle furnishings can picture Christ in different ways, some of which we’ve already pointed out, but the golden offering also serves as a picture of Christ. God offered his very best when he offered Christ, a golden offering (Song 5:11-15). We should do likewise by offering our very best. Also see I Corinthians 3:12 and Revelation 3:18.

## EXODUS 36

Verse 35: “And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.” The vail pictures Christ, according to Hebrews 10:20. The blue speaks of heaven, the purple of royalty, the scarlet of our sins for which he would die (Isa. 1:18),

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and the linen points to the righteousness that we receive through Christ (Rev. 19:8). As the veil divided God from man, so Christ divided God from man by his sinless life. Only by sacrificing that life could men be reconciled to God. So, when Christ died, **“the veil of the temple was rent in twain from the top to the bottom.”** (Mark 15:38) This showed God giving man access to glory.

## EXODUS 37

Verse 1: Bezaleel serves as a picture of Christ because (1) of the meaning of his name and (2) the work that he was commissioned to do.

His name means *“in the shadow of God.”* The reader might remember that in Matthew 4:6, when being tempted, Jesus quoted from Psalm 91 and claimed that scripture for his own special protection by the Father. That Psalm begins by saying, **“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.”** This is the very meaning of Bezaleel’s name, and this is precisely what Jesus did.

Bezaleel’s work was similar to the work of Christ in that it provided men with an access to God, a means by which sacrifice could be made and men could have fellowship with their Creator.

## EXODUS 38

Verse 4: As pointed out in chapter 27, the brazen altar is where the sacrifices were made, a picture of Christ’s sacrifice on Calvary, but we did not comment on the “brazen grate of network.” The grate was the metal piece on which the sacrifices lay. It was made up of rows of metal bars running vertically and horizontally, so this design formed numerous crosses. So, in essence, every sacrifice was *laid on a cross*.

## EXODUS 39

Verse 3: **“And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.”** Before the gold could be useful it had to be beaten. Only then could it be worked into the cloth. So it was with Christ. He could not indwell the believer until he had first been “bruised for our iniquities” (Isa. 53:5). And so it is in the believer today: Christ cannot work through us until we beat down and crucify the flesh that we may walk in the spirit (Gal. 2:20).

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## EXODUS 40

Verse 12: **“And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.”** So, Christ was baptized in water before beginning his own ministry (Mat. 3), as are all Christians.

Verse 17: **“And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.”** The fact that the tabernacle was reared up on the first day of the first month reminds us of our duty to give Christ first place in our lives (Mat. 6:33).

Verse 19: **“And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.”** Anyone walking up on the tabernacle out in the wilderness would see the linen hangings, but, from above, God had a different view. The tent covering was made of animal skins (Exo. 26:14), which means that *blood* had been shed, just like in Genesis 3:21. So, at any given time, even in the darkest hours of night when no sacrifices were being offered, God always saw the tabernacle and the service thereof *through the blood*.