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## *Christ in Every Chapter*

#MC01

### Genesis 1-4

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The *Christ in Every Chapter* series is an effort to raise among God's people an interest in the Old Testament. Generally thought of as a dead book, the Old Testament has not been read through by most Christians, and even fewer have read it through more than once. Then an even smaller number actually *enjoy* reading it. With God's help, we hope to change that.

The Lord Jesus said in John 5:39, "**Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.**" The general opinion among most preachers and teachers seems to be that only certain *parts* of the Old Testament have reference to Christ, such as the messianic Psalms, for instance, or messianic promises like Genesis 3:15 or Numbers 24:17. Having been a serious student of the scriptures for over twenty years and having taught the entire Bible through in verse by verse exposition, I must take a different position. I believe that there does not exist a single Old Testament chapter that does not have some reference to Jesus Christ.

By "reference" I do not necessarily mean a specific prophecy about Him. Sometimes a chapter does contain a very definite prophecy about Jesus, but most chapters do not. However, all chapters do offer something about Christ, which this series shall prove. In addition to finding Jesus in *prophetic scriptures*, we will find Him in *typology*, in *manifestation*, and in studying *spiritual truths about Him*. There may be some other mentions of Christ from time to time, but most references that we give will fall under one of these four headings.

We now begin with Genesis chapter 1.

#### GENESIS 1

Verse 1: Christ is the Creator Who created the heaven and the earth, according to John 1:1-3, 14. Also see Colossians 1:16 and Hebrews 1:2.

Verse 3: The words "let there be light" remind us of the Lord Jesus Christ, the "light of the world" (John 8:12). Christ came into the world that men might have the light of life and not walk in darkness,

- 1 -

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so this is foreshadowed in the words “let there be light.” Let there be light for lost sinners and for babes in Christ who need spiritual growth, etc.

Verse 4: God “divided the light from the darkness.” As soon as Christ the light of the world begins to glow in the heart of a new believer, He begins an inner *dividing* work, separating the clean from the unclean, spiritual things from carnal things. This naturally leads to an outer division among people. In fact, Jesus said, **“Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.”** (Luke 12:51) John 7:43 says, **“So there was a division among the people because of him.”** As it was in the very beginning, division follows when true light appears. Rather than be disturbed by it and oppose it, wise Christians will understand this to be the natural course of things and accept it. Yes, some division is of God.

Verses 11-13: Plant life, the first life form on earth, appears on the “third day,” typifying Christ’s third day resurrection. To further establish this type, Jesus is likened unto various plants in the scriptures (Isa. 53:2; Song 2:1; John 15:1, etc.).

Verses 14-16: The sun being the “greater light” and the moon the “lesser light” speaks of Christ and His relationship to the church. As the moon reflects to the earth the greater light of the sun, so the church reflects the greater light of Christ to the world, thus becoming a lesser light herself. Hence, both Christ and the church bear the title “the light of the world” (John 8:12; Mat. 5:14).

Verse 20: Notice that the word “life” is first mentioned in the Bible in connection with water. Jesus, the way, the truth, and the “life,” is also a “well of water springing up into everlasting life” in John 4:14. Later, in John 7:38, Jesus says, **“He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”** Isaiah 12:3 even speaks of the “wells of salvation.” Clearly, the life-giving waters of Genesis 1:20 foreshadow Christ the giver of *eternal* life. Also see Revelation 22:16.

Verse 26: The appearance of the word “dominion” in connection with the first man immediately brings Christ and His kingdom to mind. Adam, the original “lord of the jungle” (sorry, Tarzan!) was given dominion over all the earth, including the animal kingdom, so Christ the “last Adam” (I Cor. 15:45) will have dominion over all the earth, including the animal kingdom (Psa. 8:5-9; 72:1-20; Isa. 11:9, etc.). In fact, the curse of sin and death that came due to Adam’s sin, and even affected the animal kingdom, will be fully lifted by none other than Christ when He returns (Rom. 8:19-23; Isa. 11:6-9). Revelation 1:6 says, **“And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”**

Verse 27: The fact that God made the first man “in his own image” is very instructive and points us directly to Christ. Adam, representing the entire human race, sins and loses the image of God in Genesis chapter 3. Consequently, when a son is born unto him, the Holy Spirit records that this son is

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born in *Adam's* image, not in God's image (Gen. 5:3). No man is born in God's image until the Lord Jesus Christ is born, and it is expressly stated that He is the "image" of God (Col. 3:10; II Cor. 4:4; Heb. 1:3). So Christ, the "last Adam" (I Cor. 15:45), is typified by the first Adam who was the first to have God's image. The only way for men to have God's image today is to be "born again" of His Spirit.

## GENESIS 2

Verses 1-2: The fact that God *rested* on the seventh day indicates a Sabbath. Although He doesn't reveal the Sabbath to man until well over two millennia later (Neh. 9:14; Exo. 20:8), God does observe it Himself. In fact, the Sabbath serves as a type of Christ. In Matthew 11:28-29, Jesus said, **"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."** The best argument against Christians keeping the Sabbath is the fact that *the Sabbath is keeping us!* Our Sabbath is not a day of the week, but rather the rest for our souls that we find in Christ. Therefore, Colossians 2:16 says, **"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days."** Also see Hebrews chapter 4 and the "rest" that is spoken of there.

Verse 9: The "tree of life" pictures Christ. Like Christ, it was provided by God for the purpose of offering eternal life to man. The fruit of this tree was to be "freely" eaten (Gen. 2:16), just as eternal life in Christ is to be freely received. Merely *knowing* about the tree wasn't enough; man had to personally *receive* its fruit into his system by eating of it. He had a fair option to choose either this tree or the "tree of knowledge of good and evil," but, like men today, he chose death rather than life.

Verse 10: It is interesting that the river which flowed from Eden parted into *four* heads. It is through the gospel of Jesus Christ that we receive peace "like a river" (Isa. 66:12), and there are four accounts of this gospel, or four heads. Being the good N.E.W.S., the gospel naturally makes its way North, East, West, and South. Also note the fourfold plan of taking the gospel to the world in Acts 1:8. The apostles were commanded to witness for Christ "in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Verse 15: Adam was made the *dresser* and *keeper* of the garden, picturing Christ in His care for the church. He knows the real plants from the fake ones (Mat. 15:13), and He knows how to provide the best care for the real ones that they might grow. Best of all, He knows how to *keep* us! Jesus is our dresser and keeper.

Verse 21: The typology of verse 21 is unmistakable. Here we read that God caused a "deep sleep" to fall upon Adam so that He could remove a rib from his side and create a bride. The deep sleep speaks of the death of Christ, since death among believers is likened unto sleep in the scriptures (I Ths. 4:13;

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John 11:11; Psa. 13:3, etc.). Just as Adam received a bride as a result of his “sleep,” Christ too receives a bride, the church, as a result of His death, burial, and resurrection. The fact that Eve came from Adam’s *rib* makes the type even stronger since the rib is not far from the *heart*. “. . . Christ also loved the church, and gave himself for it.” (Eph. 5:25) Like Adam, Jesus received a wound *in the side* (John 19:34).

Verse 23: Strengthening the type just mentioned, Adam says of his bride, “**This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.**” The same terminology is used by Paul when addressing Christ’s relationship to the church: “**For we are members of his body, of his flesh, and of his bones . . . I speak concerning Christ and the church.**” (Eph. 5:30-32)

## GENESIS 3

Verse 6: Adam pictures Christ again when he willingly and knowingly eats of the forbidden fruit. We read in I Timothy 2:14 that “**Adam was not deceived, but the woman being deceived was in the transgression.**” Adam knew that his wife had sinned and that she had become a dead woman spiritually (Gen. 2:17), yet he chose to die with her (spiritually on that day, physically many years later). Rather than be separated from his bride, he stepped into the realm of sin to be like her. Likewise, Christ loved the church and gave Himself for it (Eph. 5:25). “**For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.**” (II Cor. 5:21) When Jesus gave Himself for us, He gave Himself *to be sin* so that He might take our sins away. Knowingly and willingly, like Adam, Christ stepped into the realm of sin and death.

Verse 15: This is the first messianic promise in the Bible, the promise of the victorious seed of the woman. Since a woman has no seed, the verse obviously has prophetic reference to Mary the mother of Jesus who was miraculously *given* a seed by God. But this didn’t happen until after 4,000 years of God’s *preservation* of the seed. As we shall see throughout these studies, time and time again God takes some very measured steps in order to preserve the promised seed in the Old Testament. Actually, a three-fold plan unfolds from Genesis through Revelation: preserve the *seed*, then preserve the *Saviour*, and then preserve the *saints*. As for the promised seed bruising the serpent’s head, as stated in Genesis 3:15, this happened in the *legal* and *spiritual* sense at Calvary, but it will not reach total fulfillment until Christ returns. In fact, Paul confirms this in Romans 16:20 when he writes, “**And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.**”

Verse 16: Here it is established that the husband is the head of the wife and has rule over her. This, according to the apostle Paul, serves as a type of Christ and His Lordship over the church. In Ephesians 5:23, he writes, “**For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.**”

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Verse 18: We read in Genesis 3:18 that the ground must bring forth “thorns and thistles” as a result of Adam’s sin, a perpetual symbolism of the curse of sin and death. So, when Jesus pays for sin on Calvary and provides a way for men to escape the curse, He wears a crown of *thorns*.

Verse 21: Typifying man’s self righteousness after they had sinned, Adam and Eve attempted to cover their nakedness with fig leaves from Adam’s garden (verse 7), but here we find God replacing the fig leave aprons with a more appropriate covering. The verse says, **“Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.”** Notice how cleverly the Holy Spirit specifies that these were coats *of skins*. Obviously, an animal had to shed its blood and die so that Adam and his wife could be reconciled to God and live. The animal was likely a lamb (Rev. 13:8; Pro. 27:26), foreshadowing the **“Lamb of God, which taketh away the sin of the world”** (John 1:29) because **“without shedding of blood is no remission”** (Heb. 9:22). Adam’s fig leaves represented self righteousness, not blood, so they were rejected.

Verse 22: The Lord’s statement in verse 22 that “the man is become as one of **us**” is believed by many to be a reference to the Trinity. If so, then we have another reference to Christ since He is the second Member of the Trinity.

Verse 24: God placed cherubims at the east of the garden **“to keep the way of the tree of life,”** which shows that eternal life is God’s gift and one which He guards and preserves. As already stated, God preserved the promised seed throughout the Old Testament, He preserved His Son as He spent His days in the flesh for 33 years, and He has since preserved the way of salvation in Christ for some 2,000 years. God keeps the way of eternal life today just as He kept the way of the tree of life in Eden.

## GENESIS 4

Verses 2-8: Abel, the first shepherd in the Bible, turns out to be a great picture of Christ the “good shepherd” (John 10:11). Rather than offer to God the self-righteous works of his own hands, like Cain, he offers an acceptable *blood* sacrifice by offering the “firstlings of his flock” (verse 4). Being accepted by God, like Christ, he is called “righteous Abel” by none other than Jesus Himself (Mat. 23:35). Also, like Jesus, Abel was murdered by wicked hands. This, of course, was an attempt by Satan to destroy the promised seed and prevent Christ the Redeemer from being born.

Verse 25: Seth is born as an “appointed” replacement for Abel so that the seed is preserved. In fact, this is expressly stated in the verse by the use of the word “seed,” the first occurrence of the word since Genesis 3:15 when the promise was made. Also, it could be said that Abel pictures Christ at His first coming (a righteous man murdered) while Seth pictures Him at His second coming. God clearly has Christ in mind through all of this.

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## *Christ in Every Chapter*

#MC02

### Genesis 5-15

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#### GENESIS 5

Verses 6-32: Seth pictures Christ as the father of a spiritually-minded people, as opposed to the descendents of Cain who were worldly-minded. Seth and Cain picture Christ and Satan (or Antichrist), while their descendants make great types of the church and the world. These times lead up to the "days of Noah" that Jesus compared to the last days in which live (Mat. 24:37-39).

Verse 24: **"And Enoch walked with God: and he was not; for God took him."** His name means "dedicated," which points us to Christ, the dedicated Son and servant of God. Enoch pictures Christ in that he "walked with God" and was then taken, picturing Christ's resurrection after a life of always pleasing the Father. No one else was taken at this time, only Enoch, typifying Christ the *first* begotten of the dead (Rev. 1:5).

Verse 27: Methuselah is an interesting character. He lived longer than any other person recorded in scripture, and this happens during a period of time when God's "longsuffering" with man was His most manifest attribute (I Pet. 3:20). What makes this most interesting is the meaning of Methuselah's name: *"when he is dead it shall come."* The great flood came in the year of Methuselah's death, thus making his *long* life a picture of God's *longsuffering* during this present day of grace. So, Methuselah's long life pictures Christ being longsuffering with sinners today. As II Peter 3:9 says, **"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."** When Methuselah died, the judgment of the flood came; so, when the longsuffering of Christ expires, the judgments of the Great Tribulation and the Second Coming will hit the earth. ("as it was in the days of Noah," etc.)

Verse 29: Noah is born, and his name means "comfort" or "rest." This makes him an immediate type of Christ in that Christ promises "rest" to all who come to Him (Mat. 11:28-29). Noah is called a "preacher of righteousness" in II Peter 2:5, and Jesus preached righteousness. We'll see more interesting comparisons regarding Noah, and also the ark, in the following chapters.

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## GENESIS 6

Verses 8-9: Noah finds “grace” in verse 8, a word that is found 170 times in the Bible, yet 110 of those occurrences have the word appearing in the same verse as “Christ.” Some also like to use the word grace to form an acrostic: **God’s Riches At Christ’s Expense.**

Verse 9: Noah being “perfect in his generations” reminds us of the promised seed and how he would be the means by which God would preserve it. While “all flesh had corrupted his way upon the earth” (verse 12), Noah had kept himself pure.

Verse 14: In several ways, the ark itself serves as a great type of Christ in chapters 6 through 8. The first comparison is found in the fact that the ark was *God’s provided means of salvation*. There weren’t several ways to be saved from the coming judgment, not even two or three ways. God provided one way only. Jesus said, **“I am the way, the truth, and the life: no man cometh unto the Father, but by me.”** (John 14:6) Those who refused to board the ark perished in their sins; those who refuse to receive Christ will perish in their sins.

Verse 16: The ark had only one door, so there is only one way of accessing salvation through Christ: through *faith* only. Ephesians 2:8-9 says, **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”** One does not gain salvation by joining a church that bears Christ’s name or by doing religious things in His name. One must *receive* Christ by grace through faith. There is no other access to Christ’s salvation.

Verse 16: The upper window is also interesting. There were no windows on the first or second stories of the ark, only on the third story, the highest level. The Christian is not of this world, but is rather seated in heavenly places in Christ (Eph. 2:6), so his view should be a heavenly view. We should always see the world through the eyes of God, and we should never see God through the eyes of the world.

Verse 18: Christ is pictured here in that people find salvation because of a *covenant* that God makes with a man. This pictures the New Covenant, or New Testament, of grace.

## GENESIS 7

Verse 1: The invitation to “Come thou and **all thy house** into the ark” reminds us of the New Testament call for men to come to Christ and bring their families with them. In Revelation 22:17, the Spirit and the bride say “Come,” and Paul and Silas gave the command to “Believe on the Lord Jesus Christ, and thou shalt be saved, **and thy house**” in Acts 16:31.

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Verse 5: The statement “Noah **did according unto all that the LORD commanded him**” points us to a similar statement once made by the Lord Jesus in John 8:29: **“I do always those things that please him.”**

Verse 16: The fact the “the LORD shut him in” after Noah and his family boarded the ark is a beautiful type of God sealing us with His Spirit until the day of redemption once we enter into the body of Christ (Eph. 4:30; II Cor. 1:22).

Verse 17: As the flood waters increased the ark was “lift up,” so Christ was “lifted up” (John 3:14) as the sea of people turned against Him. Also note that the judgment of God hit the ark, not those inside the ark. So God’s judgment on sin hit Jesus, not those who are secure in Him.

## GENESIS 8

Verse 1: The phrase “God remembered Noah” points to the fact that today God remembers His Son, the Lord Jesus Christ. The wrath of the flood began to cease when God remembered Noah, so the wrath that we deserve as sinners ceases because God remembers His Son’s payment for our sins.

Verse 4: Notice that the ark, like Christ, had a first and second coming. The first time the ark touched the earth was when it was built on flat and dry ground, picturing Christ the root out of a dry ground (Isa. 53:2). The second time the ark touched the earth was on a mountain, picturing Christ returning to establish His glorious kingdom (Dan. 2:44; Isa. 9:7, etc.).

Verses 16-17: **“Go forth . . . be fruitful, and multiply upon the earth.”** One might call this Noah’s “great commission,” a type of Christ’s Great Commission in Mathew 28:18-20.

Verses 20-21: Here we God accepting an offering from Noah and lifting a curse as a result, a nice picture of the curse of sin and death being lifted as a result of Christ’s offering on Calvary’s cross.

## GENESIS 9

Verses 13-16: The “bow in the cloud” that reminds God of His covenant is a wonderful type of Christ, with Whom the Father has made the New Covenant, or New Testament. A rainbow is the prism effect of sun rays shining through water drops and creating seven different colors. Interestingly enough, Christ is likened unto the sun in the Bible (Mal. 4:2) and people are likened unto water (Isa. 57:20; Rev. 17:15). So, when people place their trust in Christ and allow His light to shine through them, seven distinct time periods form in church history (Revelation chapters 2 and 3). In a broader sense, this is also true in all of human history where seven distinct dispensations are found.



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Verses 25-27: **“And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.”** Noah’s prophecies concerning his descendents are interesting as they relate to how the Gospel of Christ is to be proclaimed by His “descendents,” that is, by Christians. Ham’s descendents were to *serve*, so Christians are to be humble servants of Christ. Shem’s descendents were *blessed*, showing a spiritual inclination in the Shemites from whom Christ the Messiah would come. So, Christians ought to be a spiritually-minded people (Col. 3:2). Finally, like the children of Japheth, Christians have the responsibility to *enlarge*, as is made clear in the Great Commission.

## GENESIS 10

Verse 1: The phrase **“Shem, Ham, and Japheth”** is mentioned four times in the Bible, with the Holy Spirit intentionally listing Shem first each time, even though Shem is not the firstborn. The scriptures never read “Ham, Shem, and Japheth” or any other combination. God clearly delights in listing Shem first, most likely because the Lord Jesus comes from Shem.

Verses 21-31: Although God delights in naming Shem first, as mentioned above, He saves Shem for last when giving his genealogy. Japheth’s genealogy is listed first in Genesis 10:1-5. Then comes Ham’s genealogy in 10:6-20. Shem is given last in 10:21-31. Again, this is because the Holy Spirit has Christ in mind. Genesis 10:21-31 serves as a prelude to further comments on the Shemites in chapter 11.

## GENESIS 11

Verses 1-9: At Babel we find a picture of the coming one-world government of the Antichrist which will be overtaken by the Lord Jesus Christ (Rev. 18:2; 19:19-20), the Judge of all the Earth (Gen. 18:25; John 5:22).

Verse 10: Immediately after God finishes His comments on Babel, He gets back on the subject of Shem’s descendents in 11:10: **“These are the generations of Shem.”** Yet, nothing more is said about the descendants of Ham or Japheth because God is interested in the promised seed which is preserved through them Shemites.

## GENESIS 12

Verses 1-5: Abram is commanded by God to leave his native land and move to Canaan where he will become the father of many nations, including the Jewish people from whom Christ the Messiah comes.

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In Genesis 11:14, while listing the descendants of Shem, the Holy Spirit lists the name "Eber," from which comes "Hebrew." The word means "across" or "beyond." So, "Abram the Hebrew" (Gen. 14:13) crosses over from Ur of the Chaldeans to the land of Canaan. Christ too crosses over as He leaves heaven and comes to earth to pay for the sins of men, and all who receive Christ must also cross over from death to life and become new creatures in Christ (II Cor. 5:17). Consequently, all Christians are said to be children of Abraham, the original Hebrew who crossed over (Gal. 3:29).

## GENESIS 13

Verse 15: The Lord's words to Abram **"For all the land which thou seest, to thee will I give it, and to thy seed for ever"** speak not only of the land that Israel inhabited during the Old Testament, but also the land that they inhabit today and more that they will inhabit during the millennial kingdom of Christ. This land includes the "city of the great King" (Mat. 5:35) where Christ will rule the earth. The Lord's calling out of Abram shows that He has the future kingdom of His Son in mind and that He will fulfill His word.

## GENESIS 14

Verses 18-20: This passage of scripture introduces Melchizedek the priest. According to Psalm 110:4, this individual, in his continuing priesthood, typifies Jesus Christ in His office as High Priest. The book of Hebrews confirms this several times in chapters 5, 6, and 7. Hebrews 6:20 states it very well by using the words "Jesus" and "Melchisedec" in the same verse: **"Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."**

## GENESIS 15

Verses 5-6: Abram's faith that God would multiply his future seed as the stars of heaven is rewarded with imputed righteousness: **"he believed in the LORD; and he counted it to him for righteousness."** This serves as a type of the imputed righteousness that the believer receives when placing his faith in Christ. Paul makes this application in Romans 4:1-8, and he also refers to Psalm 32:1-2: **"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile."** Righteousness is not what a sinner learns and uses to earn salvation; righteousness is what God *imputes* or accounts to a sinner who places his faith in Christ's finished work on Calvary. As Romans 10:3-4 emphasizes, **"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."**

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## *Christ in Every Chapter*

#MC03

### Genesis 16-25

#### GENESIS 16

Verse 7: Here we find the first mention of “the angel of the LORD,” Who is none other than the Lord Jesus in a pre-incarnate appearance. This happens numerous times in the Old Testament, and sometimes the Holy Spirit leaves some very strong indicators. A good example is when the “Son of God” makes an appearance in the fiery furnace of Daniel 3:25, even though Nebuchadnezzar calls Him “his angel” in Daniel 3:28. Paul understands this very well, for in Galatians 4:14 he equates Christ to an angel when he writes, **“And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.”** Also see Acts 27:23.

#### GENESIS 17

Verse 10: Circumcision is first mentioned in this verse, and it’s important to see that it is instituted in connection with the promised *seed*, which, of course, eventually leads to Christ Who introduces a totally new kind of circumcision: **“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.”** (Col. 2:11) The fact that circumcision was performed on the *eighth day* makes the type even stronger since eight is the number of *new beginnings* in Biblical numerology. One who has received the circumcision of Colossians 2:11 has indeed experienced a new beginning. This was foreshadowed by Abram’s new beginning as he entered into a covenant with God and even received the new name *Abraham*.

#### GENESIS 18

Verse 25: The term “Judge of all the earth” has a very definite reference to Christ since the Father has committed all judgment into His hands (John 5:22; Isa. 2:4; Mic. 5:1). It is Christ Who will one day sit on the throne of David and judge all the earth from Jerusalem.

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Verses 25-33: Here we see Abraham picturing Christ as the great intercessor. As Abraham was persistent in his prayers to God on behalf of Lot, Christ **“ever liveth to make intercession”** for His own (Heb. 7:25).

## GENESIS 19

Verses 10, 16, 22: The whole story of Lot’s deliverance from Sodom paints a splendid picture of the eternal security that the believer has in Christ. God could not bring any judgment on the city until Lot was gone from the city. In spite of the weak testimony that he had, Lot was still a just man (II Pet. 2:7) and was secure in God’s hands, just as Christians are secure in Christ (John 10:28-29), even when He returns to judge the world as He did Sodom.

Verse 23: Knowing that the judgment on Sodom pictures the second coming of Christ and that the second coming is likened unto a sunrise (Mal. 4:2; Mat. 13:43; 17:2), the wording of verse 23 takes on a special meaning: **“The sun was risen upon the earth when Lot entered into Zoar.”** As the saint made his escape, the sinners met their judgment (verse 24).

## GENESIS 20

Verse 7: The word “prophet” makes its first appearance in this verse, reminding us of Christ the Prophet like unto Moses (Deu. 18:15). As it has been so rightly said, Christ *was* a Prophet, He *is* a Priest, and He *is coming* a King. All of the prophets from this point onward will testify of Jesus Christ (John 5:39; Luke 24:27).

## GENESIS 21

Verse 2: Isaac, the promised seed, pictures Christ in various ways. The first is that he had a miraculous birth, being born to elderly parents.

Verse 3: Isaac’s name means “laughter,” reminding us of the joy that Christ brings to those who know Him.

Verse 9: Isaac was mocked as Christ was mocked and as all who follow Christ are mocked.

Verse 10: **“Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.”** In Galatians 4, Paul likens the two sons Ishmael and Isaac to the two natures of the believer in Christ, the flesh and the spirit. He

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writes in Galatians 4:23, **“But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.”** As Sarah had the bondwoman cast out, Paul recommends the same for the flesh: **“Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.”** (Gal. 4:30-31)

## GENESIS 22

Verse 2: Genesis 22 is one of those chapters that just overflows with material related to our Saviour. It starts in verse 2 with the obvious reverence to Christ **“thy son, thine only son.”** Abraham here pictures God the Father Who is willing to give His only Son as a sacrifice (John 3:16, etc.). The location of the sacrifice is also interesting: mount Moriah. This later becomes the location of the temple where regular sacrifices were made (II Chr. 3:1), all of which point to Christ’s sacrifice on the cross.

Verse 3-6: Abraham took Isaac, two young men, and the wood for the sacrifice and went “unto” mount Moriah. So, the ass carried the wood “unto” the mount. Then the wood was laid upon Isaac, and he carried it on into the mount. The picture is crystal clear. Simon the Cyrenian was compelled to carry the wooden cross of Jesus “unto” Golgotha (Mark 15:21-22), but Jesus carried it onward “into” Golgotha (John 19:17).

Verse 5: Abraham’s statement that he and Isaac would go and worship and then “come again” shows that he believed that God would raise up Isaac after he had slain him for sacrifice, and this is confirmed in Hebrews 11:19. So, in Genesis chapter 22, we have an “only son” being offered in faith of a future resurrection. Any questions?

Verse 8: Abraham’s statement that **“God will provide himself a lamb for a burnt offering”** has a twofold prophetic reference to Christ. First, God the Father indeed does provide the Lamb of God that takes away the sin of the world (John 1:29). Then, secondly, God provides “himself” a lamb in the sense that God “himself” *becomes* the Lamb at Calvary!

Verse 13: The **“ram caught in a thicket by his horns”** also makes an interesting picture of Christ because the thicket would have had briars and thorns, corresponding to the crown of thorns which Christ wore.

Verse 18: God refuses to allow this story to end without making yet another reference to the promised seed: **“And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”** This blessing comes in the person of Christ (Gal. 3:16).

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## GENESIS 23

Verse 13: Abraham insisted that he *purchase* the field in Machpelah for a burying place rather than receive it without cost. So Christ purchased the right to rule “the field” of this world (Mat. 13:38) at Calvary. Matthew 13:44 is also a good reference: **“Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.”**

## GENESIS 24

This chapter paints a beautiful picture of the Holy Spirit being sent by God the Father to select the church as the bride for His Son. We'll point out some of the stronger truths that relate to Christ and leave the rest for your own “mining.”

Verse 4: Abraham's words to his servant **“go unto my country, and to my kindred, and take a wife unto my son Isaac”** picture the fact that God requires a special bride for his Son, the Lord Jesus Christ. Being born of God and having her affection on things above, the church is not of this world; she's from God's country, thus making her a suitable bride for His Son.

Verse 8: The bride was to be given a choice as to whether or not marry Isaac: **“if the woman will not be willing to follow thee, then thou shalt be clear from this my oath.”** So it is with all who come to Christ. No one is forced against their will to become a Christian. The word “whosoever” is found 110 times in the New Testament.

Verse 36: Abraham gave to Isaac all that he had, picturing God the Father giving all to the Son.

Verse 53: The wording of this verse is strikingly similar to I Corinthians 3:12 where gold, silver, and precious stones are the rewards at the Judgment Seat of Christ. The lesson is clear: as Isaac's bride was rewarded, so rewards will also be given to the bride of Christ.

Verse 58: **“Wilt thou go with this man? And she said, I will go.”** This question and Rebekah's answer came about as a result of her brother and mother suggesting that she tarry at least ten days before going to marry Isaac (verse 55). Though she'd never seen Isaac, she chose to go and be with him right away because of all the good she'd heard about him and his father. So it is with the sinner who has been convicted of his sins by the Holy Spirit. He's sees himself as a loser without any hope, and the sooner he flees to Christ the better.

Verse 65: The bride meets the bridegroom in the field, so the church meets Christ in the air (I Ths. 4:16-17). Also notice that she didn't want to meet him uncovered: **“she took a veil, and covered herself.”** So, one of the final warnings to the church before she is called out to meet the Lord is for her

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to buy some **“white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.”** (Rev. 3:18) To this day, most women wear veils as they march down the aisle to meet their bridegrooms.

## CHAPTER 25

Verse 5: The statement **“And Abraham gave all that he had unto Isaac”** points to God the Father giving all into the hands of His Son Jesus Christ, as was the case in Genesis 24:36.

Verses 21-28: Interestingly enough, immediately after the union between Isaac and Rebekah occurs, two boys are born which serve as the dual nature found in all Christians. The carnal nature is pictured by Esau while the new spiritual nature brought about by Christ is pictured by Jacob. Esau was the oldest of the two, so the carnal nature is older than the spiritual nature. Yet, Esau was conquered by his younger brother, so the new and younger nature in the believer, led by Christ, is to conquer the old nature and walk in the spirit. In II Corinthians 4:16, Paul wrote of this new dual nature in the believer: **“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.”** Another good reference is Romans 7:22-25: **“For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.”** So, rather than having a Jekyll/Hyde dual nature, every Christian has an Esau/Jacob nature, and the “Jacob” nature is the new nature that serves Christ while denying the flesh. This is not to say that Jacob’s every example is to be followed, but the type as a whole still applies.

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## *Christ in Every Chapter*

#MC04

### Genesis 26-36

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#### GENESIS 26

Verse 18: **“And Isaac digged again the wells of water, which they had digged in the days of Abraham his father . . .”** We’ve seen already how clearly Isaac is a type of Christ, so that typology continues in Genesis 26. Here we see Christ typified in the person of Isaac who *provided water*. Just as the Philistines attempted to stop up the wells of Isaac, the world attempts to stop up the “wells of salvation” (Isa. 12:3) that we find in Christ alone. But Christ will not be defeated. The water of life flows freely to all who will come and drink: **“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”** (Rev. 22:17)

#### GENESIS 27

Verse 29: **“Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.”** Rebekah knew that it was God’s will for Jacob to receive the blessing rather than Esau because of what the Lord revealed to her in Genesis 25:23 (“the elder shall serve the younger”), but it was not God’s will for her *make* it happen by practicing deceit. So, obviously, Jacob’s *deceitfulness* in tricking his father into giving him the birthright cannot stand as a picture of Christ. Nevertheless, Jacob still foreshadows Christ in that he receives the patriarchal blessing as the *second* son. The Old Testament offers several instances where Christ’s second coming is pictured by something working out best the *second time* or when a *second person* is involved. Eve thought that Cain was a man from the Lord, but this was true of her *second* son, Abel, not the first. Abraham wanted God to fulfill His promise in Ishmael, but his *second* son, Isaac, would be the promised seed. When God gave Moses the instructions for building the tabernacle, which foreshadowed the work accomplished by Christ at His first coming, He didn’t tell him that a glorious temple would one day be built to picture the second coming and the permanent kingdom that follows. So, Jacob, being the second son, makes a fine type of Christ, God’s choice king for planet earth. As Esau lost out to Jacob



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and Saul lost out to David, so the “god of the world” (II Cor. 4:4) loses out to the King of Kings. As with Jacob, so with Jesus: **“cursed be every one that curseth thee, and blessed be he that blesseth thee . . .”**

## GENESIS 28

Verse 12: **“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.”** Some of these are much easier than others. Here we see Christ typified by a ladder reaching from heaven to earth. Jesus confirms this Himself in John 1:51 with very similar language: **“Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.”** The fact that this is seen with heaven opening indicates that the ladder is let down from heaven and set upon the earth, a perfect picture of how the Father sent His Son into the world to provide man a way of salvation.

Verse 17: **“this is none other but the house of God, and this is the gate of heaven.”** Further confirming our above comments on verse 12, Christ is the “gate” by which man enters heaven. Speaking of Himself as the gate, Jesus said in Matthew 7:13-14, **“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”**

Verse 19: **“And he called the name of that place Bethel”** *Bethel* means *house of God*, yet another picture of Jesus Christ the “temple” that he raised up after three days: **“Destroy this temple, and in three days I will raise it up . . . But he spake of the temple of his body.”** (John 2:19-21)

## GENESIS 29

Verses 32-35: A very interesting thing begins unfolding with Leah and her children, something that points us to Christ Himself. As the reader might know, the number seven is a favored number of God. When God chooses to divide this number, He usually divides it 4/3, picturing 4,000 years in the Old Testament and 3,000 in the New, or He divides it 6/1, picturing 6,000 years of human history before Jesus returns, then a 1,000 year kingdom (Rev. 20:4-6). Interestingly enough, Leah gives birth to *seven* children—six boys and then one girl—and the names of all seven point to Christ. Note the following:

1. *Rueben* means *see or behold a son*; so the sinner must see God’s Son as His only hope.
2. *Simeon* means *hearing*; so the sinner must hear the gospel of Jesus Christ.
3. *Levi* means *joined*; so the sinner must be joined to Christ by becoming a member

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of His body (Eph. 5:30)

4. *Judah* means *praise*; so the new believer in Christ is to continually praise Him (Heb. 13:15). It is also interesting that of all the tribes of Israel, Christ came from Judah.

## GENESIS 30

Verses 18-21: The last of Leah's seven children are born in chapter thirty, verses eighteen through twenty-one:

5. *Issachar* means *a hire*; so the believer works for the Lord and is rewarded for doing so.  
6. *Zebulun* means *dwelling*; so the believer dwells in Christ with his affection on things above (II Cor. 5:17; Col. 3:2).  
7. *Dinah* means *judgment*. Being a female, she is *different* from the first six, which were all boys. This points to the coming millennial kingdom of Christ when things will be far different from the previous 6,000 years. The meaning of Dinah's name corresponds to the fact that the kingdom age will be a time of righteous judgment in the earth. As Isaiah 2:4 says, "**And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.**"

## GENESIS 31

Verse 3: During Jacob's twenty years at Padanaram, we read nothing of him offering sacrifice and maintaining communion with God, yet here we see the grace of God shining brightly: "**Return unto the land of thy fathers, and to thy kindred; and I will be with thee.**" Why? At this point in his life, Jacob had done nothing to merit such gracious treatment, yet, due to His covenant with Abraham, God was willing to bless Jacob. So it is with the sinner today. He isn't worthy of God's blessings on his life, but he may receive such blessings because of the new covenant, or new testament, that the Father has with His Son, the Lord Jesus Christ. Just as Jacob had to return to his home land to receive the blessings, the sinner must go to Calvary.

## GENESIS 32

Verse 24: "**And Jacob was left alone; and there wrestled a man with him until the breaking of the day.**" Jacob's encounter here with the Lord serves as a beautiful picture of the sinner's change of life once he encounters the Lord Jesus Christ. As Jacob was "left alone," so the sinner must be left alone to deal with Christ only, not the church, the baptism, the preacher, or any other religious thing or

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person. He must be reduced to nothing, like Jacob, seeing his own weakness, and then place his trust in a *personal* Saviour. Jacob had power with God, verse 28 says, but not in the way that this passage is often preached. His power wasn't in his ability to get something from God, but rather in seeing himself in all his weakness and thus seeing his need for the Lord. Paul wrote, **"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."** (II Cor. 12:10) When this encounter was over, Jacob was a new man with a new name. **"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."** (II Cor. 5:17) His crippled thigh served as a perpetual reminder to him, and to us all, that we are to walk in the spirit and not fulfill the lusts of the flesh.

## GENESIS 33

Verse 9: **"I have enough."** Regardless of Esau's reason for making this statement, there is a fine picture here of God's grace through Christ. Like Jacob, the sinner today thinks he can do something or give something to merit his salvation, but God *has enough*. He will not be appeased with our feeble efforts in the flesh. Man simply cannot establish his own righteousness. As Paul writes to the Romans, **"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."** (Rom. 10:3-4)

Verse 20: **"And he erected there an altar, and called it El-elohe-Israel."** This word literally means "God, the God of Israel." That is, there is no true God *other than* the God of Israel. Merely speaking of "God" wasn't enough for Jacob. He wanted to specify that God was the God *of Israel*. So it is with Jesus Christ. The "god" that the world acknowledges is a generic god that men make after their own image, but the true God is the one and only God of Israel, the specific God of the Bible, the Holy One that is not accessible except through Jesus Christ. Jesus said, **"I am the way, the truth, and the life: no man cometh unto the Father, but by me."**

## GENESIS 34

Verses 8-9: **"And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. And make ye marriages with us, and give your daughters unto us, and take our daughters unto you."** Only two chapters removed from Jacob's victorious wrestling match with the angel, we find Satan at work trying to destroy the promised *seed* of Genesis 3:15. The Israelites must be a pure and holy people, not an integrated people. After all, Jesus must be "king of the Jews," not the king of a mixed race. Salvation is of *the Jews* (John 4:22), and no one in the Old Testament knew this better than the devil who worked unceasingly in his efforts to prevent the birth of the holy Son of God.

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## GENESIS 35

Verses 6-7: **"So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him. And he built there an altar, and called the place El-bethel: because there God appeared unto him, when he fled from the face of his brother."** Luz had originally been the name of this place, but Jacob renamed it "Bethel" in Genesis 28:19, which means "house of God." This is where he saw the ladder reaching from heaven to earth, a picture of Christ, as we pointed out in our comments on Genesis 28:12. But there's more. The phrase "house of God" itself can even point to Christ since He is the "temple" not made with hands that was raised up after three days (John 2:19-21; Mark 14:58), but the real richness of the passage is found in the fact that Jacob produces yet another new name, "El-bethel," which focuses on the "*God* of the house of God" rather than the house itself. With the first name "Bethel," we see Christ in type, as commented on in Genesis 28, but with the second name "El-bethel," we have a direct reference to Christ the God of the house. Hence Malachi 3:1: **"... the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."** (Mal. 3:1)

## GENESIS 36

Verse 6: **"And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob."** Regarding Jacob and Esau, we were told in Genesis 25:23 that "the elder shall serve the younger," which means that Jacob would end up with the birthright. As we saw earlier, Jacob's experience in Genesis 32 makes him a type of the new creature in Christ. But Christ cannot truly reign in the life of the believer until the flesh loses its power and the believer walks in the spirit. That is foreshadowed here with Esau (the elder-the flesh) separating from Jacob. After this chapter, neither Esau nor his descendants the Edomites are mentioned again in Genesis, Exodus, Leviticus, or Numbers. Consequently, the greatest type of Christ in all the Bible makes his appearance in our next chapter, Genesis 37. The more we crucify the flesh, the more Christ lives and works through us. **"He must increase, but I must decrease."** (John 3:30)

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## *Christ in Every Chapter*

#MC05

### Genesis 37-50

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#### GENESIS 37

Genesis 37 introduces Joseph as the greatest type of Christ in the Bible. For a more detailed study of this subject, we recommend Arthur Pink's *Gleanings in Genesis*. In this chapter, and in the following chapters, we will point out some of the stronger points only.

Verse 2: Like Jesus, Joseph was a shepherd. See John 10:11, 14.

Verse 3: **"Now Israel loved Joseph more than all his children . . ."** Obviously a type of the Father's love for His Son, the Lord Jesus Christ.

Verses 4-5: **"And when his brethren saw that their father loved him more than all his brethren, they hated him . . . he told it his brethren: and they hated him yet the more. and could not speak peaceably unto him."** The Jews were "the brethren" of Jesus, yet the more he spoke the more they hated Him.

Verse 17: **" . . . Joseph went after his brethren, and found them in Dothan."** This foreshadows Christ seeking out and finding his "sheep" (Ezk. 34:11, Luke 19:10).

Verse 24: **"And they took him, and cast him into a pit: and the pit was empty, there was no water in it."** So Jesus was placed in a tomb. Yet, like Joseph, he didn't remain there (vs. 28). The fact that there was "no water" in the pit points us Christ's suffering in such passages as John 19:28 and Psalm 16:10.

Verse 28: **"They . . . sold Joseph to the Ishmaelites."** So Christ was sold for thirty pieces of silver (Mat. 26:15, Zch. 11:12-13).

#### CHAPTER 38

Verses 1-30: In this chapter, Christ is found as the promised seed through Judah (Mat. 1:2-3), but things are not looking very promising at this point. The key to understanding the point of Genesis 38

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is found in the words of Joseph in Genesis 45:5: "God did send me before you to preserve life." Judah's conduct in Genesis 38 gives us a glimpse of the low moral tone of the sons of Jacob and what the nation might have become (thus destroying the promised seed) had God not sent Joseph to Egypt to "preserve life." So, yes, Christ is in Genesis 38, as the promised seed, but he is being threatened by Judah's reckless conduct.

## GENESIS 39

Verses 1-2: **"And Joseph was brought down to Egypt . . . in the house of his master . . . the Egyptian"** Joseph goes to Egypt as a servant. With Egypt being a type of the world, this foreshadows Christ humbling himself and coming down to the world as a servant and "took upon him the form of a servant" (Philip. 2:7).

Verse 4: **"And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand."** So it is with Jesus; the Father has placed all in his hands.

Verses 7-12: **"And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me . . . But he refused . . ."** Like Christ, Joseph was tempted, and he overcame the temptation.

Verse 17-20: **"And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me . . . And Joseph's master took him, and put him into the prison,"** Like Christ, Joseph was falsely accused and arrested. Also, like Christ, he was "numbered among the transgressors" (Isa. 53:12)

Verse 21: **"But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison."** This reminds us of the Roman centurion who oversaw our Lord's crucifixion. Though in the enemy's camp, he expressed favorable words concerning Jesus: **"Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man."** (Luke 23:47)

## GENESIS 40

Verses 1-23: Just as Jesus was numbered among the transgressors and crucified among *two* thieves, Joseph was imprisoned among *two* offenders of Pharaoh. Also, like Jesus, he made predictions in their presence that came true: good news for one and bad news for the other, picturing the ends of those who believe on Christ and those who don't.

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Verse 14: **“But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house.”** So the Christian should keep his mind on Christ and witness for him (Col. 3:2, Acts 1:8).

## GENESIS 41

Verse 14: Continuing the narrative on Joseph, verse 14 says, **“... they brought him hastily out of the dungeon ...”** So Christ came out of the tomb.

Verses 25-32: Joseph interprets Pharaoh’s dream and prophesies about the coming famine in Egypt.. Christ prophesied about numerous hardships coming on the earth, including famine (Mat. 24).

Verses 33-36: Joseph pictures Christ as the “Counsellor” (Isa. 9:6) by giving good counsel to Pharaoh.

Verse 38: **“Can we find such a one as this is, a man in whom the Spirit of God is?”** Here Joseph stands as a picture of Christ in that Pharaoh acknowledges him as a man unlike any other man and a man in whom the “Spirit of God” dwells.

Verse 40: **“Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou”** Christ the King of Kings is here pictured as the ruler over the Father’s house. Also, Pharaoh’s words about his throne point to Christ’s coming Lordship over the world while maintaining the right relationship with the Heavenly Father (Rev. 3:21, 12:15).

Verse 43: **“And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.”** Joseph riding in the *second* chariot reminds us of Christ being the second member of the Holy Trinity: Father, Son, Holy Spirit. Also, as with Christ, men had to “bow the knee” before him. Philippians 2:10 says, **“That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.”**

Verse 45: In addition to having *Joseph* as a name, which means “adding,” (Gen. 30:24) this greatest type of Christ also has an Egyptian name, *Zaphnath-paaneah*, which means “saviour of the world.”

Verse 46: The fact that Joseph was thirty years old when he stood before Pharaoh reminds us of the age of Christ when he began his public ministry: **“And Jesus himself began to be about thirty years of age ...”** (Luke 3:23)

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Verse 55: **“... Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.”** The wording is very similar to the words of Mary in John 2:5 when she directed the servants to Jesus: **“Whatsoever he saith unto you, do it.”** There is only one access to God, the Lord Jesus Christ. Just as the Egyptians had to go to *a Jew* for their bread, men today must go to the King of the Jews for the bread of life.

Verse 56: The phrase “Joseph opened all the storehouses” is instructive since it is Christ who opens the storehouse of heaven and pours out manifold blessings to his own (Mal. 3:10, Mat. 6:20).

## CHAPTER 42

As we continue this narrative, please bear in mind that we are not offering a commentary on the book of Genesis, nor even a commentary on all the references to Christ in these chapters. Our goal is to point out some of the references to Christ in each chapter and leave the rest for the student's own searching.

Verses 1-2: **“Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.”** Just as a sinner today must *hear* the Gospel of Christ (Rom. 10:17, Jacob “heard” that there was corn in Egypt. But hearing wasn't enough. It would be necessary to go *down* to Egypt to get the corn. This speaks of the humility, the broken spirit, that the sinner must experience before receiving Christ, the “corn” that fell to the ground and then brought forth much fruit (John 12:24).

Verse 6: **“... Joseph's brethren came, and bowed down themselves before him with their faces to the earth.”** In addition to being a fulfillment of the prophetic dream of Genesis 37:9-10, this event also foreshadows the day when our Lord's brethren, the Jews, will turn to him and bow before him.

Verse 7: **“And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them . . .”** Christ has made himself “strange” to the Jews, as a nation, during the church age: **“And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.”** (Deu. 32:20) But he will not remain a stranger to them forever: **“Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.”** (Ezk. 39:29)

Verse 21: **“And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.”** The Jews will feel guilty for their treatment of Christ. Revelation 1:7 says, **“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”**



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Verse 25: **"Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them."**

Joseph's refusal to accept money from his brethren pictures Christ's refusal to accept Israel in her self righteousness. Salvation is a free gift.

## **CHAPTER 43**

Verse 3: **"... Ye shall not see my face, except your brother be with you."** As we saw in 42:7, Christ is presently hiding his face from the Jews as a nation.

Verse 28: **"... And they bowed down their heads, and made obeisance."** As pointed out in 42:6, the Jews will one day bow before Christ.

Verse 34: **"... And they drank, and were merry with him."** This points to the day when Israel will be merry with Christ as her King.

## **CHAPTER 44**

Verses 16-34: **"And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found."** Here the type points to the lost individual, or to the nation of Israel, who must come to Christ as a guilty sinner in need of being cleared. All the truth comes out and there exists no secret sin. The sinner fully at the mercy of the Lord.

## **CHAPTER 45**

Verse 3: **"And his brethren could not answer him; for they were troubled at his presence."** So men will be troubled at the presence of Jesus Christ when they meet him in judgment (Rev. 20:11-15)

Verse 5: **"... God did send me before you to preserve life."** As mentioned earlier, this pictures Christ, the one who gives eternal life and preserves those who receive it.

Verse 13: **"And ye shall tell my father of all my glory..."** So, it is every Christian's duty to tell others of the glories of Jesus Christ, by words and by example.

Verse 16: **"And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants."** Just as Pharaoh and his servants rejoiced

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over the reuniting of Josphe and his brethren, the millennial world will rejoice over the reuniting of Christ and his brethren the Jews. After all, this will be a time of righteousness and peace. Psalm 97:1 is a good verse on the subject: **"The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof."** Also see I Chronicles 16:31.

## CHAPTER 46

Verses 3-4: **"... fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes."** Like the sinner who hesitates to receive Christ, Jacob hears the good news, but he's afraid to act on it. So, he is assured that it's the right thing to do and that God will go with him.

Verse 34: **"... every shepherd is an abomination unto the Egyptians."** So, the "good shepherd" is an abomination to the world.

## CHAPTER 47

Verse 11: **"And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land..."** Christ will one day give the Jews a permanent possession in the earth, namely in the Holy Land that he promised them (Amos 9:13-15).

Verse 15: **"And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth."** All of Egypt knew that Josphe was the only one who could help them, so they finally came to him for their livelihood, their bread. Today the world needs to know that Christ, and only Christ, is the Bread of Life. During the coming kingdom age, they will know this (Isa. 11:1-9)

Verse 20: **"And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field..."** The more famished the people became the more they came and sold to Joseph. This is precisely the case with the sinner who comes to Christ. It is the one who hungers and thirsts for righteousness that truly comes to Jesus and finds life (Mat. 5:6). Once he does so, he yields all to Christ (I Cor. 6:20).

Verse 25: **"And they said, Thou hast saved our lives..."** Christ saves lives today.

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## CHAPTER 48

Verse 9: **“And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.”** Here Joseph typifies Christ in that God gives him sons during the time of his brethren’s rejection . Christ begets many sons during the church age (Heb. 2:10, John 1:12)

## CHAPTER 49

Verses 8-12: **“Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 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. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk.”**

The whole prophecy has reference to Christ, the “lion of the tribe of Judah” (Rev. 5:5), the rightful heir to God’s scepter. “Shiloh” points to Christ as *the peaceful one*, or, as Isaiah 9:6 states it, the “Prince of Peace.” The “colt” is found in Matthew 21:5, and “his clothes in the blood of grapes” points to Isaiah 63:1-6 and Revelation 19:13, both which speak of Christ at the second coming.

Verse 24: **“... from thence is the shepherd, the stone of Israel.”** Obviously, a reference to Christ the “good shepherd” ( John 10:11, 14)

## CHAPTER 50

Verses 17-20: **“And Joseph wept when they spake unto him . . . his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not . . . ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”**

All of this matches Christ and the Jews perfectly. Like Joseph, Jesus wept because of the unbelief of his brethren (John 11:35). Eventually, they do fully trust him and become his servants. On a number of occasions Jesus uttered the words “fear not,” and he was used of God to “save much people alive.”