

The Negligence of Israel

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Preacher: Don Coleman

[0 : 00] Well, take your Bibles then and open them to the book of Joshua.

! We'll get back to Joshua tonight and find chapter 20.! Joshua chapter 20.

But this is connected with something I started last time. And so a few weeks ago, we looked at two of the three issues that we find in chapters 15 through 20.

I know we're kind of taking a big chunk there, but believe me, it's difficult to really take all of the specifics about the allotment of land given to each of the tribes and all of the place names and such. And so I decided in those six chapters to just pull from them three important issues that kind of stand out in the midst of all of the other material.

[1 : 24] And all three of them pertain to sin in one way or another. You know, preachers like to preach on sin, and so that's what I look for.

You know, something about sin. But actually, I don't have to look very far. You don't have to look very far in the Bible. You know, when you're looking for the Bible's discussion or treatment of sin, it's all throughout.

And so the first of these was the sin of what I call indolence. The sin of indolence or idleness would be another word, though that's kind of weak. Laziness, all in a, you know, in the sense of a spiritual laziness before God, becoming lax, even becoming tolerant, tolerant of sin.

And it's indolence. And the issue, of course, is Israel not completing her task, the task that God had called her to.

You see, we kind of have the mistaken notion that the promised land is just all about, you know, a land given to a people. A wonderful, wonderful inheritance of the people.

[2 : 37] A land flowing with milk and honey and so forth. But there was much more than that, of course. And so they were not only to possess this land, they were to conquer it. And it's not just a matter of conquering it.

It is a matter of completing God's judgment of the Canaanites. And they were lax in that. They didn't complete that. And I pointed out three places in chapters 15 through 16, or 17, rather, where we have statements about Israel's indolence.

You know, chapter 15, verse 63, As for the Jebusites, the inhabitants of Jerusalem, the children of Judah, that's one of the tribes, could not drive them out. They did not drive them out.

And the Jebusites dwell with the children of Israel at Jerusalem to this day. That's what the writer said in that verse. That's an example. They didn't complete the task.

And then we have another example in chapter 16, verse 10. And they did not drive out the Canaanites who dwell in Gezer. We're going to see Gezer again, one of the cities of refuge.

[3 : 46] But the Canaanites dwell among the Ephraimites to this day and have become forced laborers. So again, they did not complete the task. Chapter 17, verses 12 and 13.

Yet the children of Manasseh, half of Manasseh, could not drive out the inhabitants of those cities. But the Canaanites were determined to dwell in that land. And they allowed them to. And so, you see, it's indolence.

Indolence. They were lax in their devotion to the duty God had called them to. And so they, not only that, and worse than that, even they tolerated then the presence of sin in their land.

And did not expel it, did not deal with it as God had prescribed. The second issue is arrogance. And it focuses on the reaction of the two tribes out of Joseph, Ephraim and Manasseh.

Again, in this case, half of Manasseh because the other half settled on the eastern side of the Jordan. And so Ephraim and Manasseh, they received one allotment of land.

[4 : 56] And they were kind of ticked about that. They thought they deserved a whole lot more than that. And they thought they were actually deserving of it because they thought that God owed it to

them.

Because in their own estimation, they were great. You know, they were great and they were important. And it is arrogance. So indolence and arrogance. And now tonight, even though the issue is still sin, it is certainly in a different kind of connotation, different context.

And it's what I want to call negligence. Negligence. And God made a provision for negligence or negligent killing of another person or the murdering of another person.

And we're going to read it here in just a minute. But just to tell you what I think this pertains to. It pertains more to not the sin of the nation Israel, as the other cases, other two examples pertain to. But pertains here to God's protection of Israel from a potential all-out conflagration of killing.

[6 : 11] Just killing and killing and killing. And so this is God's provision for that in the immediate sense. Also, though, we're going to discover God's principle of due process.

Due process. We learn in this passage. Due process. When there is the killing of another human being. Due process.

Assuming a person innocent until proven guilty. Which is something that we hold very dear here in our own society. Our own government.

Form of government. But then the bigger perspective. In the bigger perspective. God, in this passage. I think, is revealing his gracious provision for sinners.

And this is where it will mean a great deal to us. And, of course, you might know that I'm talking about God's establishment of the cities of refuge. There's six of them that were established.

[7 : 11] And we read about that here in Joshua chapter 20. And we'll read about it other places as well. But let's begin here. Joshua 20 verses 1 through 9.

The Lord also spoke to Joshua saying. Speak to the children of Israel saying. Appoint for yourselves cities of refuge. Of which I spoke to you through Moses.

And we're going to see that here in a little bit. That the slayer who kills a person accidentally. Or unintentionally.

And I might add a word. Negligence. Out of negligence. Because that's part of the idea. That the slayer who kills in this sense. May flee there.

The city of refuge. And they shall be your refuge from the avenger of blood. And when he flees to one of those cities. And stands at the entrance of the gate of the city.

[8 : 10] And declares his case in the hearing of the elders of that city. They shall take him into the city as one of them. And give him a place that he may dwell among them.

Then if the avenger of blood pursues him. They shall not deliver the slayer into his hand. Because he struck his neighbor unintentionally. But did not hate him beforehand.

He shall. And he shall dwell in that city. Until he stands before the congregation for judgment. And until the death of the one who is high priest in those days.

Which is an interesting aspect to this. Then the slayer may return and come to his own city. And his own house to the city from which he fled. So they appointed Kadesh of Galilee.

In the mountains of Naphtali. Shechem in the mountains of Ephraim. And Kirjath Arba. Which is Hebron. In the mountains of Judah. And on the other side of the Jordan.

[9 : 09] By Jericho eastward. They assigned Bezer. Or Bezer. We're not sure how that's pronounced. In the wilderness. On the plain. From the tribe of Reuben.

Ramoth in Gilead. From the tribe of Gad. And Golan. In Bashan. From the tribe of Manasseh. These were the cities appointed.

For all the children of Israel. And for the stranger who dwelt among them. That whoever killed a person accidentally. Might flee there. And not die by the hand of the avenger of blood.

Until he stood before the congregation. All right. So there you have it. The cities of refuge. Now. Three things.

About these cities of refuge. Very simple. The what. The why. And the who. All right. There's three things. The what. The why.

[10 : 04] And the who. Of the cities of refuge. First of all. The what. The what. Of the cities of refuge. That is. What are the specifics.

Concerning these cities. And we've just read. This passage. Nine verses. That kind of detail for us. Not only the place of the cities.

But also the purpose. And function. Of the cities. And so forth. But there are other places. In the word of God. And it seems. Really.

When you consider. All the other places. Where. The Bible mentions. These cities of refuge. Then you begin to understand. That God. Thought they were pretty important. He placed a great deal of importance. On the cities of refuge. And again. They're mentioned. Five times actually. Counting this passage. In Joshua. Four times. Preceding. [10:58] Preceding. The passage. We just read. And. And I want. To read them. One of them. At least. Is rather lengthy. But. It would be good for us. To kind of get.

The whole thing. There's some information. Given. In some of the other. Portions of scripture. That are not included. In Joshua. And so let's just. Put it all together. First place. Is in Exodus. Chapter 21. And. Starting with verse 12. And. Though the city. Of refuge. Is not mentioned. The concept.

Is here. And in verse 12. He who strikes a man. So that he dies. Shall surely. Be put to death. That's the law. All right. That. That's.

What God said. By. By man's hand. He will be put to death. However. There's an exception. If he. Did not. Lie in wait.

[11:52] That means. It's not premeditated. But God. Delivered him. Into his hand. Then I will appoint. For you. A place. Where he may flee. All right. So that's a reference. To the cities of refuge.

But if a man. Acts with. Premeditation. Against his neighbor. To kill him. By. Treachery. You shall. Take him. From my altar. That he.

May. Die. Now. What does that mean? Well. There's nowhere. In scripture. That. That makes this. A provision. But there. Were. Many.

Who. Thought. Even outside of Israel. In peg. Even pagan cultures. That. You know. There would be security. At the altar of sacrifice. And so they would go.

And they would. Hold on to the. The altar of sacrifice. Or the horns of the. Sacrifice. That which. That part of the. Altar. Where the. Sacrifice. Would be tied.

[12:48] And. And. Sacrificed. And we have a couple of examples. Of people who tried to do that. There's. Adonijah. In first kings chapter one. In verse fifty.

Fifty six. Not because he murdered anybody. But because he feared the king. And then there's Joab. In first kings. Two twenty eight. So there's some examples. Of holding on to the altar.

But that doesn't work. And so God is going to appoint. Cities. Cities. Places. Of refuge. For those who. Kill another. But it's not premeditated.

Then we have Exodus chapter twenty one. And. Verse. Not Exodus. Numbers. Thirty five. I already said Exodus twenty one.

Numbers thirty five. And starting with verse six. And this is a. More lengthy passage. But let me read it. Verse six kind of introduces it.

[13:43] And then we'll skip on down to verse nine. But verse six of. Numbers thirty five. Now among the cities. Which you will give to the Levites. You shall appoint six.

Cities of refuge. To which. A man slayer. May flee. That's. A person who's killed another. Another person. May flee. And to these.

You shall add. Forty two cities. So. We're talking about. All of the cities. That. Would be. Allotted. To the Levites. And. That comes next. By the way.

In Joshua. Then we skip down to. Verse nine. Then the Lord spoke to Moses saying. Speak to the children of Israel. And say to them. When you cross the Jordan. Into the land of Canaan. Then you shall appoint cities.

To be cities of refuge. For you. That the man slayer. Who kills any person. Accidentally. May flee there. They shall be cities of refuge. For you.

[14:37] From the avenger. That the man slayer. May not die. Until he stands. Before the congregation. In judgment. That is. Before he gets his day in trial. Is. Is day in court.

They shall be cities of refuge. For you. From the avenger. That the man slayer. May not die. Until he stands. Before the congregation. In judgment. And of the cities. Which you give. You shall have six cities.

Of refuge. You shall appoint three cities. On this side of the Jordan. And three cities. You shall appoint. In the land of Canaan. Which will be cities of refuge. These six cities.

Shall be for refuge. For the children of Israel. For the stranger. And for the sojourner. Among them. So it's not just for the Jews. Also for the Gentiles.

We'll talk about that a little later. And that anyone who kills. Anyone who kills a person accidentally. May flee there. But if he strikes him. With an iron implement.

[15:33] So that he dies. He is a murderer. The murderer shall surely be put to death. So there is no refuge. No provision. For those who kill.

With premeditation. Deliberation. And if he strikes him. With a stone in the hand. By which one could die. And he does die.

He is a murderer. The murderer shall surely be put to death. Or if he strikes him. With a wooden hand weapon. By which one could die. And he does die.

He is a murderer. The murderer shall surely be put to death. The avenger of blood himself. Shall put the murderer to death. When he meets him. He shall put him to death.

If he pushes him out of hatred. Or while lying in wait. Hurls something at him. So that he dies. Or in enmity.

[16:26] He strikes him with his hands. So that he dies. The one who struck him. Shall surely be put to death. He is a murderer. The avenger of blood. Shall put the murderer to death.

When he meets him. However. If he pushes him suddenly. Without enmity. They just kind of get in a little brawl. Or throws anything at him.

Without lying in wait. It's not intentional. Or uses a stone. By which a man could die. Throwing it at him. Without seeing him.

So that he dies. While he was not his enemy. Or seeking his harm. Then the congregation. Shall judge. Between the manslayer. And the avenger of blood. According to these judgments. So the congregation.

Shall deliver the manslayer. From the hand of the avenger of blood. And the congregation. Shall return him. To the city of refuge. Where he had fled. And he shall remain there.

[17:22] Until the death. Of the high priest. Who was anointed. With the holy oil. But if the manslayer. At any time. Goes outside the limits. Of the city of refuge. Where he fled.

And the avenger of blood. Finds him outside the limits. Of his city. Of the city of refuge. And the avenger of blood. Kills the manslayer. He shall not be guilty of blood. He has every right.

To put him to death. So. You go there. You must stay there. Because. He should have remained. In the city of refuge. Until the death. Of the high priest.

But after the death. Of the high priest. The manslayer. May return. To his land. Of his possession. And these things. Shall be a statute. Of judgment. To you.

Throughout. Your generations. To all. Your dwellings. All right. Deuteronomy chapter 4. And verse 41.

[18:15] Deuteronomy 4. 41. Then Moses set apart. Three cities. On this side of Jordan. Toward the rising.

Of the sun. That the manslayer. Might flee there. Who kills his neighbor. Unintentionally. Without having hatred. Hated him. In the time past. And that by fleeing.

To one of these cities. He might live. And then those cities. Are mentioned here. Then one last one. Still in Deuteronomy. Deuteronomy.

19. And verse 2. You shall separate. Three cities. For yourselves. In the midst of your land.

Which the Lord your God. Is giving you to possess. You shall prepare roads. For yourself. So they had to have roads. Clearly marked roads. In the midst of your land.

[19:12] Which the Lord your God. Is giving you to possess. That you shall prepare roads. For yourself. And divide into three parts. The territory of your land. Which the Lord your God. Is giving you. To inherit.

That any manslayer. May flee there. And this. Is the case. Of the manslayer. Who flees there. That he may live. Whoever kills his neighbor.

Unintentionally. Not having hatred. Hated him in time past. As when a man goes to the woods. With his neighbor. To cut lumber. And his hand swings.

A stroke with the axe. To cut down the tree. And the head. The head of the axe. Slips from the handle. And strikes his neighbor. So that he dies. He shall flee. To one of these cities.

And live. Just an example. Lest the avenger of blood. While his anger is hot. Pursue the manslayer. And overtake him. Because the way is long. And kill him.

[20:07] Though he was not deserving of death. That is not deserving of capital punishment. Since he had not hatred. Had not hated his victim. The victim in time past.

Therefore I command you say. You shall separate three cities for yourself. Now if the Lord your God. Enlarges your territory. As he swore to your fathers. And gives you the land. Which he promised. To give to your fathers. And if you keep all these commandments. And do them. Which I command you today. To love the Lord your God. And to walk always. In his ways. Then you shall add three more cities for yourself. Besides these three. Lest innocent blood be shed. In the midst of your land. Which the Lord your God. Is giving you as an inheritance. And thus guilt of bloodshed. Be upon you. So there you have. All of those scriptures. That deal. Specifically.

[21 : 01] Directly. To the cities of refuge. And that's a lot of copy. In the Bible. Devoted to the cities of refuge. Isn't it? I mean you know. That's rather lengthy.

I mean. That's just one small little part. Of the Old Testament. Of Joshua. And all of this preparatory. Scripture. That is given. In regard to the cities of refuge. And so. They must be important. Right? Well. I think we can see that they're important. But I think they're even more important. Than what. Than what it seems. Even on the surface. All right. So. Having read those passages. Let me just summarize. The information given. In these five passages. And adding to it. Just a little bit. That scholars have discovered. In some extra biblical. Material. Sources. And so. Just several of these. First of all. The cities of refuge. And we just glean this.

[21 : 55] From all of these readings. The cities of refuge. Were strategically. Located. So that. It would be easy. To access them. You know.

So that a person. Could get to them. Very quickly. So they were. Kind of spread. In. Around the land. Three on one side. Three on the other side. And. And so. This. This was. To make it easy. To get to. And so. You get there. Quickly. And. And since the area. Of the promised land. By the way. Israel. Really not. Any bigger. Than the state of Maryland. I think is the. Best way. We can compare. The size of it. And so. Since it's. Relatively small. The six cities. Three on one side. Three on the other side. And the other. Were then. Strategically located. So that no one. Would have to walk. More than a day's journey. To get to one of them. That was important. He didn't want it to.

[22 : 51] Take a long time. To get there. Because. Otherwise. The avenger of blood. Could. Could catch you. Before you were able. To get there. Also. In Deuteronomy.

Chapter nine. Verse. Nineteen. Verse three. God. Commanded. That good roads. Be built. To each of the cities. They had to be maintained.

And not just footpaths. To. To these cities. You know. They had to be good roads. In fact. In the. I think it's the King James.

Even uses the word highways. That's not going to be like. Like a highway we have today. But. A major road. And they had to be kept. Maintained. In fact. Sources outside of the Bible.

Tell us. That these roads. Had to be kept up. Kept. Maintained. So that they. Were never in a. In a state of disrepair. And also.

[23 : 44] That bridges. Had to be built. Over rivers. And streams. And creeks. And ravines. So that. The. The slayer. Who is. Trying to get to one of the cities.

Of refuge. Before he is caught. By the avenger. Doesn't have to. Ford rivers. And climb down into ravines. And up the other side. And thus slow him down. So it was important.

They had to do that. And they had to make repairs. Of the road. After the winters. And after the spring. Rains. And so forth. And also. That the roads. Had to be signed. Had to be clear. Signage. On the roads. Leading to the cities. Of refuge. In fact. The signs. Had to be. In bold print. Refuge. Now not in English.

But in Hebrew. Of course. And so that. There were clearly marks. So the people. The person knew. The direction. The road. To the city of refuge. And so that.

[24 : 39] There would be no delay. The second thing. The gates. Of the cities. Of the refuge. Were never to be locked. We learned this. From extra biblical.

Sources. They're never to be locked. Normally. Of course. The city gates. Would be locked. At a certain time. In the evening. And then open the. A certain time. The next morning. Just for safety. For protection. But the cities. Of refuge.

The gates. Were never to be locked. And this would assure. The quick. And easy access. Into the city. For refuge. I mean. Conceivably. You could. You could think of this. That a person. The slayer. Is traveling. By day. And trying to get to the city. Only to arrive there. In the middle of the night. And find the gates locked. You know. And then the avenger. Of blood. Catches. I mean. Even if the. The slayer. Is at the very gate. And he's caught. By the avenger. The avenger. Has every right. To put him to death. That's just the way it worked. And so if the gates.

[25 : 35] Were ever locked. That would hinder. Him from entering the city. And so that provision. Was made. Third. The cities of refuge. Were well stocked.

Well stocked. With food. And provision. And so it was a place. Not only of guaranteed. Legal protection. By the law. God's law. It was also a place. Of material. Provision. Room and board. And possibly for life. For the life. Of the. Of the. Of the. Slayer. Fourth.

Upon arriving. At the city of refuge. The elders. Of the city. That would be the government leaders. The leaders of the city. They would determine. Whether the person is guilty. Or. Guilty of premeditated murder. Or guilty of just. Manslaughter. You know. A crime of passion. Or a negligence.

[26 : 30] Or accident. And so they would be the ones. Initially. To make that judgment. And eventually. It would go before the congregation. At some point.

The. The man would have to stand. The slayer would have to stand. In court. And. In case would be made. All right. So if the. If murder is the judgment.

Of the elders. Initially. Premeditated murder. Then there would be no refuge. For him. No refuge. And the guilty person. Then. Would receive the judgment.

Of capital punishment. If. Manslaughter. Then. The guilty person. Would be allowed. To seek refuge. In the city. All right. It's very simple. Fifth.

The one who is. Granted refuge. Will be. Protected. From the avenger. Of blood. For as long. As. He lives.

[27 : 28] As long. As he stays. In the city. Or. In this provision. Until the death. Of the high priest. All right. So. The refuge.

Then. Is only. Inside the city. It's only inside. Not outside. Not even. Right there. At the gate. There's no refuge. Outside. Not even. At the gate.

Not. Not. Not even. For. One. Who's just simply. Guilty. Of accidental. Death. You know. You can imagine. That guy out there. You know. He's out there. With his buddy. And they're clearing. Some trees. And the axe handle.

Head flies off. And hits his friend. Kills him. Tragic. Certainly not. Premeditated murder. But still. In their economy. Their government. The avenger.

Had the right. To take vengeance. Upon. The one who killed. His. Brother. Or. Father. Or. Relative. And so. It had to be. In the city.

[28 : 22] You might remember. The story. Of Joab and Abner. Good example. Probably one of the. Really the only example. I could think of. In the bible. About. You know. Actual use. Of the city of refuge.

And Abner. Of course. Had killed. Not premeditated. And premeditatedly. So to speak. In battle. He killed. Asahel.

The brother. Of Joab. And so. Joab. Became the avenger. Of blood. And pursued. Abner. And the bible says. In second.

Samuel. Chapter three. Verse twenty seven. It's very interesting. Doesn't. Elaborate on it. But when Abner. Had returned. To Hebron. That's one of the cities. Of refuge. Joab. Took him aside.

In the gate. To speak with him. Privately. He said. Come over here. I want to talk to you a minute. Just right there at the gate. You know. Abner. Pretty stupid. He says. Okay. And he gets over there.

[29 : 17] And Joab. Stabs him. In the stomach. So that he died. For the blood of Asahel. His brother. All right. So. There's no refuge. Outside the gate. You must be in the city.

And. Fifth. And finally. And we're just kind of. Summing up. Some of the. Basics. Of. Of the what. Of the cities of refuge. The cities of refuge. Were. Designated.

For all the people of Israel. But also. For the stranger. That's what the Bible. The word the Bible uses. Gentiles. The stranger.

Sojourning among them. That would be the Gentiles. So anyone. Jew. And Gentile. Or Gentile. Who killed a person. Without intent. Without premeditation. Could flee. To one of these cities. And so. Everyone was welcome. To the cities of refuge. Jews and Gentiles alike. And the same justice. The same protection.

[30 : 16] The same provision. Would be for all. And so. Just some of the basics. All right. So. There are more specifics. To the. What. Of these cities of refuge.

And I'll mention a few of those. As we go forward. But let's look now. At the why. The why. And I think this is interesting. You know. Most commentators.

And preachers. Who preach from this text. Or preach about the cities of refuge. They want to go straight. To the prophetic nature of it. And we'll get to that. But. Very few deal with.

Why God would set it up this way. And what's the. The significance of it. And so. Let's just talk about. The why. The why. Of these cities of refuge.

The establishment. Of these cities of refuge. Are a testimony. To the sanctity. Of human life. In God's perspective.

[31 : 13] And his is the only one. That counts. And therefore. It is a. A testimony. To God's. Sentiment. Toward the killing.

Of another human being. The Bible makes it clear. Here. That. There is a distinction. God is making the distinction.

Between. Premeditated murder. And again. What today. We would call. Manslaughter. Or crime of passion. Or an. Unpremeditated.

Killing of another person. Or negligence. Or accident. Manslaughter. Now. Remember. In Israelite society. At least.

We ought to know. That in Israelite society. In this day. There was no police force. To do investigations. Into crimes. Into. Murders. No police force.

[32 : 08] In that sense. And so. It was the moral. Responsibility. Of the family member. Who was. Closest of kin. In fact. By the way. The word.

Avenger. Avenger. Here in the text. Avenger. Of blood. The word. Avenger. Is. The Hebrew word. Goal. The same word.

Used. To describe. Boaz. In the book. Of Ruth. Who was. Ruth's. Kinsman. Redeemer. He was. The goal. And so.

This is the same. Same. Kind of person. Though. Quite. Different. Different. Function. Or different. Different. Activity. Here. It's the near kin. And so.

It was. You know. The responsibility. Of the near kin. To investigate. And to. Determine the guilt. Of the slayer.

[33 : 03] Slayer of the near kin. And to. If necessary. Avenge. Avenge. But. Here's the problem. Human nature. And.

And this would often be the case. Emotion. And passion. And anger. At the loss. At the loss of a. Family member. You know. Would. Would tend to cloud. The avengers judgment.

And so. He might. Not want to go. And really go through the. The. The rigors of. Some kind of investigation. Into this killing. And. And so. To find out whether it's premeditated or not.

He might just simply slay. The. The killer. Of. His near kin. You know. Because he's angry. And full of passion. And that would be.

More likely. To happen. And God certainly knows that. And. It would get even worse. Because then. What would prevent. Vengeance from the other side. All right.

[34 : 00] So. You know. There's an accidental death. Killing. And. The near of kin. Says. He murdered my brother. And so. He goes. And without even.

Investigate. Without even asking. Without even considering. Whether or not. It was just simply accidental. He kills. The slayer of his kin. And so. The slayer's brother. Says.

You can't do that. And so. He kills him. And then. The other side. And then you've got the. You know. The Hatfield and the McCoys. Kind of thing. Going on and on and on.

For generations after generations. And this is what God is guarding against. Among other things. And. You know. I think. There is. An example.

From scripture. Of God's. God's thinking. About this. And. And. What's behind his provision. For this. It's because.

[34 : 53] Of the sanctity of human life. And. And I think the example. Though. The circumstances are different. The example. Would be. The story of Cain and Abel. Or now.

Just follow me here. You know. Cain. Killed his brother Abel. Got angry. God. Had regard. For Abel's. Sacrifice.

And he had no regard. For Cain's. And. And. Cain. Got angry. And he killed his brother. Murdered him. No doubt about it. And. And this would qualify. As premeditated murder.

He laid in wait. With the. You know. With some instrument. And he killed him. And. You know. He hid his body. And so. It was clearly murder. And.

He was discovered. I mean. You can't hide that from God. And. So God. Banishes him. But you remember. What Cain said. He said. What will prevent people.

[35 : 49] From everyone. Just killing me. Murdering me. Because of. Killed Abel. God. Put a mark on him. Remember. Marked Cain. I don't know what the mark is. So don't ask me.

Marked him. And. But he said. So that. When they see the mark. They will not. Put you to death.

They will not kill you. Because I. Because. I have said. You know. You are.

You're not to be killed. And why would God do that? In the first place. Who would want to kill. Cain.

By the way. Well.

Let's see. Abel probably was married. By this time. Had. Number of children. How about his sons? Don't you think. They would want to avenge. Their father's death?

How about even Abel's brothers. And sisters. He had. Hundreds. And hundreds. Of them. By this time. I'm sure. What about them? And so.

[36 : 48] What then. Would be the result? I mean. Here we have the first murder. In history. Perpetrated by Cain. Against his brother Abel. The first murder.

And what was sure. To follow that. Murder. Upon murder. And upon murder. Now eventually. That would take place. But. God. Decided to slow.

That process down. So that. There wasn't just. This sudden explosion. Of. The killing. Of human beings. God decided. To do it. A different way. God was protecting.

His people. And that. Is. A big part. Of the reason. For the cities. Of refuge. And then. I would add. Something else. By establishing. These cities. Of refuge. And mission. Mentioned. This at the beginning. God. Set in motion. What would ultimately.

[37 : 44] Be called. Due process. Something that. We have in our country. Though. We might find some criticism. Of the way it's been working. In the last decade or so.

But we still have due process. In this country. Many countries in the world. Who do not. And they do not. Because their governments. Are not founded. Upon biblical principles. And ours is.

And so God is. Is by. Is introducing. This process. The slayer then. You see. Would. Be assumed. Innocent.

Until proven guilty. That was the whole. Whole idea. It wasn't just that he could run to the city. And he'd be safe there. There was to be. A trial. There was to be court. And.

First the elders. And then ultimately the congregation. That would be the. The people. All the people. They would. Would. Examine him. And judge him.

[38 : 42] Correctly. And so it was due process. But the point is. That the slayer. Would be allowed refuge. Until all that was accomplished. And so the slayer.

Would be allowed. The security. Of presumed. Innocent. Innocence. That's God's design. All right. So we have the. What of the cities of refuge.

We have the. Why of the cities of refuge. And now the part that everybody. Likes. And I like too. The who. Not the who. In regard to the slayer.

Or the slain. But the who. Prophetically speaking. This is a. Prophetic. Passive.

I mean. It has. Prophetic implications. Foreshadowings. Of a. Larger. Truth. And.

[39 : 36] And. And. And so the establishment. I would say to you. That we could. Really. Pick out. As many have. Pick out. Every minute detail. Of the description.

Of the cities. And the function of the cities. And find. Some kind of. Spiritual application. I don't think we. Necessarily have to do that. But we can say this. That the establishment. Of these cities.

Of refuge. Points to Jesus. Points to Jesus. And his. Work. In our behalf. In the New Testament. There is a clear.

Allusion. To the. Prophetic aspect. Of the cities. Of refuge. And it's found in. Hebrews. Chapter 9. Hebrews.

Chapter 9. 6 rather. I don't know why I said 9. Chapter 6. And really. Starting with verse 19. Or 18. [40 : 30] Let's go with 18. That by two. Immutable things. Those two things. Would be. The. The promise of God. The oath of God.

Which is something. He covers. Before this. But by. Two immutable things. In which it is impossible. For God. To lie. We might have. Strong consolation.

Who have fled. For refuge. To lay hold. Of the hope. Set before us. That's a clear. Allusion. To the cities of refuge.

This hope. We have. As an anchor. Of the soul. Both sure. And steadfast. In which enters. The presence. Behind the veil. Where the forerunner.

Has entered. For us. Even Jesus. Having become. High priest. Forever. According to the order. Of Melchizedek. Now. Now. There's several things.

[41 : 26] In this passage. That. That. Hearken us back. That are connected. In. In. In. In. Various ways. To the cities of refuge.

They all. These cities. Point to Jesus. And so. Here's what we. I think. Need to understand. Prophetically. About the cities of refuge.

And that is. That. Nearly every element. Of the city. Points to Jesus. Let me just list them. For you here. Every element.

Every specific. I mean. Say. Every aspect. Of the cities of refuge. Point to Jesus. In the cities of refuge. We have the one. That is slain.

And we've not talked about him. Or her. You know. The one who is accidentally killed. The one who is killed. By. Because of passion. Or one who's killed. Accidentally.

[42 : 19] Or negligence. Where there's the slain. And that's Jesus. That's Jesus. Because. Through our sin.

We have. In. In a sense. Participated. In the killing. Of the Lord of glory. It was for our sin. That he went to the cross. So if you just.

Kind of. Kind of. Consider. All the various. Elements. Or aspects. Of. What the city of refuge. Is all about. The slain person. Is Jesus.

He was murdered. And then we have. The cities of refuge. Themselves. That's Jesus. That's Jesus. Because. And this is what we get here.

In Hebrews 6. He is our refuge. We get it. A lot of other places. As well. The Psalms. Are full of it. We read. Together. One of the passages. That deals so.

[43 : 19] Extensively. Clearly. About. About the Lord. Being our refuge. Age. And so the cities. Themselves. They are Jesus. That's Jesus. Represents Jesus.

And then we have. The avenger of blood. You know. The near kin. The near relative. To the one who was slain. Who has the right. By the law. To avenge.

The death. The murder. Presumably. Or the killing. Of his near kin. And that's Jesus. That's Jesus. In the sense of Jesus. Is a member of the Trinity. And Jesus. Being God. Is also the judge. He's the judge. He's the avenger. And then four.

We have the elders. Of the city. I mean just. Just. Every element of this. The elders. Of the city. You know. Before whom the slayer. Would stand. Must stand.

[44 : 13] I mean. The slayer. Retreats. Escapes. Gets into the gates. Of the city. And immediately. Must visit. With the elders. Here's why I'm here. This is what I've done. And.

And they make a judgment. As to whether. It was manslaughter. You know. Not intentional. Not premeditated. Or premeditated murder. And then they know. How to act accordingly. The elders. And especially. The elders. Who find. The slayer. Only guilty. Of manslaughter. That's Jesus. You say. How is that Jesus?

Well. Jesus. Hung upon the cross. And he said. Father. Forgive them. For they don't know. What they're doing. That's.

That is in a sense. What's. Means. Much more than that. They're not guilty. Of murder. They don't know.

[45 : 10] What they're doing. In a sense. Declaring. Us. Not guilty. Of willful. Premeditated. Murder. Of Jesus.

See. We're not. Talking here. About. We can't. Just apply this. To all sin. Because. There's. Premeditated sin. And there is. Sin. That we. That we do. Out of negligence.

And with a sin. That we might sin. Unawares. Or accidentally. And all of it. Is equal. With God. We're talking. About murder. The subject. Is murder. And who murdered. Jesus. We did. Our sin. And Jesus. Hung upon the cross. And he said. You don't know. What you're doing. That's the same. As the elder. Saying to. The slayer. Who enters the city. You did this. Out of negligence. Or you did this. Out of ignorance. In fact. That's what Paul said. Or Peter rather said. In Acts chapter 3. Verse 17. Yet now brethren. [46 : 04] Speaking of his fellow Jews. Is I know. That you did. What you did. In ignorance. You did it in ignorance. As did also your rulers.

Paul said. Something similar. In 1 Corinthians 2. Verses 6 through 8. However. We speak wisdom. Among those. Who are mature. Yet not the wisdom. Of the age. Nor the rulers. Of this age. Who are coming. To nothing. But we speak. The wisdom of God. In a mystery. The hidden wisdom. Which God ordained. Before the ages. For our glory. Which none. Of the rulers. Of this age. Knew. For had they known. What? They would not. Have crucified. The Lord of glory. God in effect. Declaring. The sinner. And the sinner's. Murder of Jesus. His sin. Murdering Jesus. Declaring. That manslaughter.

[46 : 59] In a sense. It's kind of interesting. And I like the way. Harry Ironside. I really love that. Great old preacher. Well he's dead now. Been dead a lot of years. But listen to what he said.

About this passage. God looks. Upon the whole world. As guilty. Of the sin. Of manslaughter. In connection. With the death of Christ. But has opened. Because even the manslaughter. The one guilty. Of manslaughter. Is still guilty. But has opened up. A new and living way. Into the place of refuge.

For all who go to him. Confess their sins. And thus availing themselves. Of his grace. What folly. Then. For men to turn a deaf ear.

To the call of God. And to persist. In the rejection. Of the salvation. He offers them. What folly. And then he alludes back. To Joab and Abner.

[47 : 57] Like Abner. He said. Of whom David lamented. Crying. Died Abner. As a fool. Dieth. With no malice. A forethought. On his part. Abner.

Had slain Asahel. The brother of Joab. Abiding in the city. Of refuge. He would have been secure. From the avenger. Of blood. But Joab.

Found him. Outside the city. And put him. To death. In retaliation. For the killing. Of Asahel. Then he concludes. With this. What fools. Men are.

And women are. Who now. Deliberately. Refuse. The security. That God offers. In Christ himself. And so. By spurning him.

Become guilty. Before God. Not of manslaughter. But of the murder. Of his son. See the distinction. He makes. And then.

[48 : 52] Number five. We have. We have. The names. Of the six cities. We're just talking about. How. Every aspect. Of the cities. Point to Christ. All the names.

Of the cities. Point to Christ. I don't think. This is a stretch. Kadesh. It. It means. The sanctuary. The sanctuary. Christ. Is our sanctuary.

Shechem. Means. A shoulder. Not only speaks. Of strength. But remember. The Bible says. In Isaiah 9. That Jesus carries. The government. Government. Upon his shoulders.

He's the judge. The ruler. Hebron. Means. Communion. Communion. Jesus is our communion. Our fellowship. Bezer.

Means. Fortress. Jesus. The Bible says. Is our strong tower. The fort. Our fortress. Of security. Ramoth.

[49 : 49] Means. The heights. God has raised. The Bible says. In Ephesians. 2. 6. God has raised us up. And seated us. Together. In the heavenlies. With Christ Jesus.

In Christ Jesus. And then. Go on. Means. They're rejoicing. They're rejoicing. The joy of the Lord. Is our strength. Make. A lot of connections.

And so. You see. Every aspect. Of the cities. Of refuge. Point. To Jesus. They all point. To Jesus. And one more. We have.

The high priest. As a part of this. One aspect. Of this. It's very interesting. Part of it. And. Kind of difficult. To understand. But. You know.

The slayer. Could stay. In the city. Of refuge. Forever. Effectively. Or. Until. The high priest.

[50 : 42] Does. You know. High priests. Don't live forever. And it was just. One way. To mark. The end. Of. Of. That person. Having to be. In the city.

You'd imagine. It would not. Necessarily. Be convenient. To have to stay. Inside the city. The whole time. And so. They made this provision. But there's a spiritual. Implication. Because Jesus. That's Jesus. He's our high priest. He's our high priest. And when you. Connect this. With the spiritual. Implication. Of the city. Of refuge. Our refuge. Hebrews.

620. Says. That he is our high priest. How long? Forever. And the meaning. Being. That our refuge. Is forever. Our salvation.

Is. Eternal. Our security. In Christ. Is eternal. Because the high priest. Never going to die. He's.

[51 : 39] Eternal. He's forever. So our refuge. In Christ. Is as eternal. As our high priest. Who is Christ. David.

In closing. Said in Psalm. 32. 7. You. Are. My. My. Hiding. Place. You. Are. My. Hiding. Place. You. Shall. Preserve. Me. From. Trouble. You. Lord. Shall. Surround. Me. With. Songs. Of. Deliverance. And.

Solomon. Wrote. In Proverbs. 18:10. This familiar passage. The name. Of the Lord. Is. A strong tower. It's a fortress.

A strong tower. And the righteous. Shall. Run. To it. And. Be. Safe. Safe.