

PRECIOUS TRUTHS WHICH ARE TYPIFIED IN CERTAIN O.T.
PROVISIONS (Continued)

E. The Things we see Typified in the Cities of Refuge which God Provided for the Manslayer (Num. 35:9-28; Josh. 20:1-9).

1. In the provision of these cities we can see the provision which God has made for the guilty and condemned sinner.
 - a. Notice these cities of refuge were provided as places of safety for the person who had caused the death of another unintentionally. According to the law if a man killed another man he was guilty and condemned and it required him to pay the penalty by forfeiting his own life (Ex. 21:12; Gen. 9:6). Even if a worker accidentally dropped a stone or object upon another worker and it killed him, the law demanded life for life (Ex. 21:23). In providing these cities of refuge God in grace made a difference so that those who were justly condemned might be spared.
 - b. This is typical of God's provision of grace to all those who are guilty and justly condemned by the law. There's refuge in the Lord Jesus Christ for all those who flee to Him (Rom. 3:23; Gal. 3:10-13).
2. In the need to flee into one of these cities we can see the need for the guilty and condemned sinner to flee to Christ.
 - a. Notice even though the killing was accidental the manslayer had to flee for refuge in one of the cities provided. As long as he was outside of the city the avenger of blood could overtake him (35:11,12; 26:27). The avenger of blood in the O.T. was the representative and administrator of the civil law. He would be a counterpart of the sheriffs in our day.

- b. This picture is so typical of our need to flee to Christ for refuge. Outside of Him we all stand as guilty sinners and condemned by the law and the law is on the trail of every sinner to slay him (Ezek. 18:4; Rom. 6:23; Jn. 3:36; James 2:10). Those who fail to find refuge in Christ are eventually overtaken by the law which results in physical death as well as spiritual death (Rom. 6:23; Rev. 21:8)

- 3. In the accessibility of these cities we can see just how accessible the Lord Jesus is to every guilty sinner.
 - a. Notice three of these cities were located on the east side of the Jordan River and three cities were located west of the Jordan (35:13,14). They were all clearly marked so that everyone knew where the nearest city was. There may have been signposts to point out the way to them and the gates was no doubt open day and night.

 - b. This is so typical of the access which the guilty sinner has to Christ. No matter how far a person has gone into sin he can see and find the One who was lifted up for him and died for him to provide him eternal refuge (Jn. 12:32). Every guilty and vile sinner is extended an invitation (Rom. 10:9-13; Rev. 22:17). And the way to Christ is clearly publicized and marked. God is ever pointing the guilty sinner to Christ through preachers and evangelists, through the godly examples of others and through different experiences which point out the danger and the despair without Him.

- 4. In the urgency to enter into these cities we can see the urgent need for every lost sinner to flee to Christ (35:6,11).
 - a. Notice the manslayer had no time to wait around, he had to flee for his life and his safety lay in reaching a city of refuge. To hang around and try to argue his innocence meant death.

- b. The need to flee to Christ is an urgent matter. While some people poke around and try to argue their innocence and spurn the grace of God they are overtaken by the sentence of the law for sin which is death and they die in their sins (Jn. 8:24). Notice the invitation to come to Christ is an urgent offer (Luke 14:17; Isa. 1:18; II Cor. 6:2; Heb. 3:7,15).
5. In the decision to enter into these cities we can see the need to receive Christ personally and be "in Him".
- a. Notice it was not enough to get near a city of refuge, the guilty manslayer had to enter through the gates of the city.
 - b. This is typical of the course that so many lost sinners follow. They are like King Agrippa and are almost persuaded to receive Christ but they don't. Some are convicted and see their need but that's as far as they ever get. To be almost saved is to be completely lost. Notice there's a door of refuge through which we must pass by faith (Jn. 1:12; 3:36; 6:40; 10:9).
6. In the safety of these cities we can see the security of the believer in Christ.

- a. We see when the manslayer reached a city of refuge he was safe. (35:12)

Then he was judged according to certain judgments (35:16-24). And if delivered he was restored to the city of refuge and there he abode until the death of the high priest (35:25).

- b. This safety in the city of refuge is typical of the safety and security that we have in Christ (Rom. 8:1). And since our High Priest ever liveth we are safe in Jesus for evermore (Heb. 7:25; Rev. 1:18)

c. Notice while it may seem from verses 26-28 that there is some question about our security in Christ, these verses must be seen in their O.T. context. This particular line in this type cannot apply to the security of the believer in Christ. This is a well established doctrine in the Scriptures (Jn. 10:28; 5:24). Once again we should note that doctrine is not built on parables or type. These can and do richly enhance N.T. doctrinal truths.

7. In the names of these cities we can see some wonderful provisions for all ;those who are in Christ.

- a. Notice Kedesh (Kadesh) signifies something "holy" (Josh. 20:7) or "set apart". This is typical of the position and calling which every believer has in Christ (Eph. 1:4; 5:27; I Thess. 4:7).
- b. The name Shechem (Josh. 20:7) means the "shoulder or place of burden". For the guilty manslayer his burden of guilt would fall from his shoulders as he entered the city of refuge. This is typical of the burden of sin and its guilt from which the believer in Christ is delivered (Isa. 10:27; II Cor. 1:10).
- c. The name Hebron (Josh 20:7) signifies "association or alliance". This might well apply to fellowship with God. Outside of Hebron there was no alliance so outside of Christ there is no fellowship with God for the guilty sinner. But notice "in Christ" we have fellowship with God (Eph. 2:13,23; I Jn. 1:7).
- d. Bezer (:Josh. 20:8) signifies "fortification". The guilty sinner inside the city of refuge was fortified and nothing could harm him there. Notice as the city of refuge offered protection from the enemy so does the Lord Jesus to all those in Him (Jn. 10:28,29; Rom. 8:33-39).
- e. Ramoth (Josh. 20:8) signifies "heights". And just as the manslayer was lifted out of condemnation and death so those in Christ have been lifted up into spiritual life and heavenly places in Him (Jn. 5:24; Eph. 2:4-6).

f. Golan (Josh. 20:8) signifies "a circle" or something complete. This is what we as believers are in Christ (Col. 2:10). We don't need to do anything to add to our salvation or insure our security. Christ Himself finished the work of redemption (Jn. 19:30;; Heb. 1:3). And we are kept by the power of God and preserved in Our Lord Jesus (I Pet. 1:3-5; Jude 1).