

Chapter 1 : What were cities of refuge? | Rock of Israel Ministries

There were six cities of refuge. The actual distribution of the cities of refuge was based on the geography of the area. To be of any use, a city of refuge had to be accessible.

The stories of the Runners Chapter 3: The stories of the Runners They all gathered around the table in a unified circle. Bowing harmoniously, they took their seats; Edez taking a seat next to Gavin. Everyone was now comfortably seated. A tall woman wearing a blue apron, in her mid thirties, walked in. Hot steam rose from the pot roast into the thick humid air. She set the meal in front of each individual person, one by one; taking several trips back to the kitchen to get more plates. Memories flooded through Gavins mind, of how his family use to be. How they use to all eat together at the consumption table. He would always sit next to his little sister. Oh, how he missed her. She had a smile that could light up the face of the whole world. And it all got smashed into pieces. And now those pieces jabbed at his heart--the pain never ceasing. No matter how hard his mom had tried it was never good enough for his facade of a father. It made them all the worse. Suddenly, the people around the large table got quiet. He wanted to get up and shove his chair into the table but he was too curious of what the others had done. So he decided not to cause any trouble for the time being. He just brushed off his rudeness when most would want to give him a punch in the mouth for it. Most people like him who had done wrong came from bad backgrounds and were very violent, but none of these people looked that way. From there we can just go around the table. I grew up not feeling loved, I hated everyone. I especially hated her, I hated my mother for what she had done to me. She had made me a person I hated. I would look at myself in the mirror and see her in my reflection. I got into a gang. The first time I had seen someones life drain from their body and become limp. Then the dosage got introduces as law and I was required to take it. I became a Runner. They took the dose and turned me in. I was so afraid. The Master delivered me and brought me here. I thank him everyday for what he has done. I know what true love is now. To find the love they had lost! I hated man for the crap they had done. I was there when they captured the misfits, and strung them up on trees, chopping off their limbs. I was there rooting for them! How gruesome it was to see their blood spray all over the ground. The victims screaming; still alive. I believed that it was the right thing, to make them suffer for what they had done. That this was the way to reform a society back into good and working citizens. I found it through searching that we must change ourselves, and willingly. We have a free will. We all have the choice to do the right thing. Our deeds and what we do define us, I found that out. I was worse than the runners. It was a eye for an eye and a tooth for a tooth. I just wish I could have found all this out before I had to kill people the way I had I had a major problem. It started off small until I believed it was my right to take anything I wanted, and I mean anything. In my eyes I deserved it and it was all rightfully mine. I would steal any chance I got. It started with my parents wallet, then the stores. I had no morals, none. I then got charged for looting after I broke into a store that had been abandoned. I ran like most do and stole out on the road as well. I now realize how wrong and selfish that was. How many people I hurt, how many people lost all their trust in me. Nothing was worth losing that! Now my word is the thing I hold the most dear. When I first started changing for the good, without the need of any pills or dosage, it was hard. I would see things and would have to stop myself from sticking it in my pocket. My old self kept telling me: Just one more time. Which would be breaking my word. I made it through all of the temptation and now I live free without having to eye things all the time, wanting them so badly. Edez cleared his throat. When I first came here I was a lot like Gavin. How could he make such an assumption! Its amazing looking back on myself now and how I use to be. I was really bitter and quite frankly I hated everyone. Humans were a sick race in my opinion. I had killed so many I hated myself and everyone I came in contact with. I had believed that they all had deserved it. Hatred raged up inside of me where I could no longer control myself nor my actions. I now realize what I had done was wrong. In no way did it solve anything. They were known for randomly selecting places to massacre the civilians. They would, without warning, barge into homes and kill anyone they found. They were on the news constantly for why the dosage should be passed in the next bill; to stop people like them. We had been in another district at the time to find food because our district was running out of

rationings. When we had returned It had been spilled all over the street; bodies scattering the pavement. Some so young too. I remember how I tried to stay strong in that moment. I walked through the bodies, trying not to look into their faces as I wedged my feet between them. I finally got to the porch of my house. There were several broken windows; the glass scattered everywhere. I was afraid of what I knew I might see lying in that house. Opening the bloody handle of the door, I knew what I would soon see. I searched all the rooms drastically looking for my family. A part of me wished my mom and dad would have had business elsewhere and everything would be okay again. I entered into the living room. What they had done Her innards ripped open. My father was beside her.

Chapter 2 : Kedesh-My Holy Refuge Sermon by Dwight Jones, Joshua - calendrierdelascience.com

On the roads leading to the cities of refuge there would be signs marked refuge, refuge, and there would be runners on this road to give directions to the accused so they would not get lost along the way.

These were so situated that any manslayer, when pursued, might find his flight directed and his escape assisted by the very nature of the ground where they stood. Three of them stood on one side of Jordan and three on the other. No river rolled between him and his place of safety. All of them stood in plains; Kedesh in the plains of Zaanaim, Sychem in the plain of Moreh, Hebron in a level wilderness, Golan and Ramoth-Gilead at the foot of their adjoining hills. The manslayer had no up-hill race to run in seeking deliverance ; there was nothing in his way which might hinder his flight. Near each city except Bezer, which required no further mark, being seen afar on the long spacious heath stood a hill, that served the purpose of an ensign to guide the guilty man, and to invite him to the refuge. Kedesh had the hill of Naphtali close by. Sychem had Mount Gerizzim. Hebron had those vine-terraced heights, on which Abraham once stood and saw the smoke of Sodom. Golan had the heights of Bashan ; and Ramoth-Gilead stood under the lofty hills of Gilead. He who appointed these cities took care that they should be marked afar off, that the steps of one seeking refuge might without difficulty be guided towards them. No river rolls between him and Christ! No hills raise their barrier between him and the Saviour. This, even while he is yet a great way off, kindles hope and keeps it alive. One of these cities of refuge was Hebron - well known as being the place where Abraham long abode. Let us linger for a little at this city, and call to mind some of those sights often seen in other days from its walls and within its gates. Oftentimes in the cool of the clay, when the breeze of evening had begun to awake, the people might be seen on the flat roofs of their houses, or the top of their city walls, enjoying the scene and remembering former days. Many a song of praise ascended, many a holy meditation was enjoyed, many a thankful emotion kindled. But occasionally the peace of this happy hour was suddenly disturbed by a piercing cry of alarm that resounded from the valley - a cry of fear and a cry of rage and wrath. The citizens stopped their song and saw a trembling murderer, with horror on his brow, in full speed making for the gate, and behind him, with bare sword, the avenger of blood pressing on with relentless fury. Sometimes, it is likely, if for a moment the pursuer slackened his speed, they saw the weary manslayer incautiously sit down to rest, thinking that now he was so near his refuge, he might abate his anxiety ; and then the avenger would seize the favourable opportunity, spring on him, and plunge the sword into his soul. Sometimes too they saw one in his flight come close up to the gate ; but he hesitated to enter, stood doubting, afraid to go in, though trembling for the approach of the avenger, until, ere he was aware, the avenger smote him to the dust, and he breathed his last with his dying head bent down on the very threshold of the gate! But oftener still they saw the pursued flying murderer come with full speed down the valley, reach the open gate, bound over the threshold, and stand in safety within! No native of the city is like you; they are all children of Abraham. The delivered man soon joined in their hymns to the God of his life ; but oftener still sang in their hearing some peculiar songs of praise, which none could sing but a manslayer that had fled for refuge Rev. Frequently, too, the whole company of delivered men would meet together, talk over their dangers, tell of their escape, and unite their voice and heart in these songs of deliverance Acts 2: These events in Israel were intended as a type of what takes place in the kingdom of God on earth. The manslayer, wet with the blood of his fellow, is the type of a sinner. And in choosing no other than a manslayer to be the type of a sinner, God points out the murderous nature of sin. Sin brings death on the man himself, and thrusts the sting of the second death into his soul. The sinning soul crucifies Christ afresh ; it quenches, or, in other words, tries to extinguish the life of the Holy Spirit ; it wishes that there were no God, or, in other words, aims at the very being of God the Father. O sinner, how deep is the crimson dye of your soul! How can you escape the damnation of hell? And the city of refuge is the salvation provided for the sinner in Christ Jesus, bestowed without money, and without price, without preparation and without delay, on every soul of man that flees to Him as the refuge from the wrath to come. From the walls and battlements of heaven, angels have seen many such sights as the men of Hebron used to see. Let us lead you to some of them. They have seen many a manslayer. They have seen many a soul - and you among the rest, stained with

crimson guilt, yet sitting at ease. Have they not seen you destroy your soul? Then you are a man-slayer. Have they not seen you by your words, and influence of your example, prevent others from being saved? Have they not seen you wishing in your heart that God were away, or that there was no God? And is not this really wishing for and attempting to compass the death of God? You have wished there were no Christ, and no Holy Spirit! O blood-stained, murderous soul, you stand charged with murder, accomplished in regard to yourself, and your neighbours, and with designs against the life of the Holy God! Perhaps the devil keeps you at rest, and persuades you not to be alarmed. Eat, drink, and be merry! But, nevertheless, you are a man-slayer. You ruin your own soul, and your example ruins your friends; and you are an enemy that entertains murderous designs against God. The avenger has not forgotten you. They have seen many a man-slayer awakened. Few sinners in our land remain unvisited by some convictions ; yet few of them flee from the wrath to come. They have many forebodings of danger, yet companions, and pleasures, and their dislike of a change, and the secret hope that perhaps all is not true that is threatened, stifle their feelings, and hinder them from fleeing. Is this your state? Are you a sinner aware of your danger? If so, surely you must flee? You dare not sit still. What though you repent, and are sorry, and shed tears, and reproach yourself for your folly? The avenger of blood never ceases on that account. Indeed, you are more likely to be cut off suddenly than many others ; for your convictions will make Satan afraid of losing you, and your delaying to flee will provoke God, so that he will wait no more. Up, up, and flee for your life You dare not sit still. O if you would flee, there would be deep, deep interest in you, felt by the people on the walls of Hebron - the angels in heaven. To see you running to the city of refuge - that would be a blessed sight! Up, and run speedily! Many have run along that road to the city ; the way to Christ has been traversed by thousands, some more, and some less guilty than you, who knew that he was their only refuge. They have seen many fleeing towards the city. This is more than being awakened by a sense of danger and need. They have begun to seek deliverance; they flee! Are you a fleeing sinner? If you are, there are some marks that men will not fail to see in you. For example, you will be affected by a sense of your own personal guilt and danger: You will have a feeling of immediate need; you cannot put off the matter to a distant day. You will also feel engrossed to a great degree with concern to escape ; a fleeing man-slayer would not be hindered with the trifles on the road, or the people whom he met. You will forsake the company of friends that hinder you. Above all, your eye will be ever looking toward the mountain-height that marks the place of refuge, and along the plain that leads to it ; your thoughts will be occupied with the open door; and your delight will be to hear of those who fled and got in safely. You will be ever looking for Jesus, and rejoicing in whatever leads to a view of him, whether a sermon, or the Bible, or prayer. You will be meditating on his completed work, which opens the fountain for sin and uncleanness. It is not setting out and running toward the gate, nor even touching the threshold - but it is getting over the threshold, and getting in, that will be your safety. If the man-slayer stopped short of this, he might as well have never tried to flee. No sinner can be pardoned until a sufficient testimony is left against his sin, and this can be done only by his actual coming to Christ Jesus. No sinner can be forgiven in a righteous way, except by being hid in Christ. Hopes, desires, wishes, convictions, fears, sorrows, in such a case, are no more than shrubs or flowers, that line the road to the city. They have seen the joyful entrance of many into the city of refuge. Fearful, weary, faint, they came up to the open gate and ventured in, because it was open for such as they. They came to view his finished and perfect work in behalf of sinners; they examined it, and perceived both its fitness and its fulness ; they saw that the Father considered it a wide enough entrance for any sinner; and so they ventured in. Jehovah had declared it to be sufficient, and that was enough for them. Let us ask them, and see their grounds of faith. How dare you come hither? They shall go no more out. Angels welcome them with songs; and Father, Son, and Spirit rest over them in love. There is joy in heaven over them! These redeemed, however, are nevertheless not yet perfect. Their iniquities are forgiven, and every sin blotted out; but their hearts retain much corruption. They often sing such songs as that of Romans 8: He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us! No frown of a displeased God, for His anger is turned away, and He comforts them! With joy they draw water out of the wells of salvation, and as they survey and examine

their city of refuge, they find new reasons for joy and enduring gratitude.

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In the description there are two parts, "flying for refuge," and "taking hold of the hope set before them. For the first branch "Flying for refuge. It is the property of believers to fly to Christ for refuge. This flying may be explained with analogy to the two terms of every motion, which are terminus a quo and ad quem, from what we fly, and to what; and so we have the perfect method which the Spirit observeth in bringing home souls to God. In this flying to Christ as a city of refuge there is a driving and a drawing work; the first belongs to the law, the second to the gospel. The law driveth us out of ourselves, and the gospel draweth us, and bringeth us home to God. A dilatory trifling spirit shows we are not touched at heart. A soul that is rightly affected cannot be satisfied with any other thing; another place would not secure the man, nothing but the city of refuge. The man was running still till was gotten into the city of refuge, for it was for his life; so we are unwearied until we meet with Christ Song of Solomon 3: For the second branch, "To lay hold upon the hope that is set before us," and you must repeat the word "flying" or "running" again. What is this hope? Hope is put for the thing hoped for, heaven with all the glory thereof; for it is a hope "that lies within the veil ver. Mark the double end of him that cometh unto Christ, refuge and salvation; for in Christ there is not only deliverance from pursuing wrath, but eternal life to be found; first we fly from deserved wrath, then we take hold of undeserved glory. This is more easy of the two Romans 5: Why is this hope said to be set before us? As it is said of Christ chap. Sometimes it implieth a challenging it as ours; as 1 Timothy 6: It implieth diligence of pursuit, perseverance to the end, and all this upon Christian encouragement. It is expressed by working out our salvation, making it our business Philippians 2: When we will not be put off with anything else, but have heaven or nothing, this is to seek heaven in good earnest. A man may know much of his spirit by what bears him up, and what is the comfort and solace of his soul Titus 2: Comfort to those that can apply it, even to those who are thus qualified, that are driven and drawn to Christ, and then go on cheerfully with the work of obedience, waiting for their inheritance in heaven. Of such Christ speaketh Matthew To persuade you to this temper.

Chapter 4 : Cities of Refuge - Wikipedia

Christ is better because He is nearer than any city of refuge. A runner could fall and not be able to get to a fugitive in time to shelter him within the walls of.

In biblical times, if someone was killed on purpose, and there were witnesses, then it was murder. They were put to death. This is where the cities of refuge came into the picture. To track the killer down and make him pay for this. But what if it truly happened by accident? After the event, with the heat of the moment strong and emotions running high, the next-of-kin might not be open to a rational explanation. Therefore, God set the terms for justice under these conditions. They shall be cities of refuge for you from the avenger, that the manslayer may not die until he stands before the congregation in judgment. But for unintentional deaths, God set aside these cities to which the murderer could flee for refuge Exodus It is assumed that the Levites would be the most suitable and impartial judges and therefore, their cities were chosen as the place to run to for protection. The Cities of Refuge were six towns where the Levites lived where the perpetrators of manslaughter could claim the right of asylum. Outside of these cities, there was no protection from blood vengeance. The Torah names the six cities as being cities of refuge: On the eastern side of the Jordan: Golan, Ramoth, and Bosor. On the western side: Kedesh, Shechem, and Hebron. A chapter in the Book of Joshua chapter 20 also reiterates the regulations for the cities of refuge, adding that when a perpetrator arrives at the city, he had to disclose the events that had occurred to the city elders, after which they had to find him a place to live within the city. If he did, he would return to the city of refuge and live there safely UNTIL the death of the high priest who was in office at the time of the trial, at which point he could then safely return to his property. However, if the manslayer left the city of refuge BEFORE the death of the high priest, the avenger would have the right to kill him Numbers So what does this mean today? What lesson is in it for us? A place of safety. The manslayer was to stay within the city of refuge until the death of the high priest. This concept indicates that the high priest bore the iniquity of the spilled blood to his own grave. By doing this he released the manslayer from the burden of accountability. The manslayer could only leave the city of refuge after the death of the high priest. The believer today will never leave the city of refuge as the high priest will die no more. But that city is a glorious one! Why would we want to leave? The high priest Jesus will protect us from Justice! And we can live in His city forever as He will never die again!

Chapter 5 : The City of Refuge. - Sermon Index

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And on the other side [of the] Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. These were the cities assigned for all the children of Israel, and for the stranger who sojourneth among them, that whosoever killeth any person without intent might flee the avenger of blood, until he stood before the congregation. God commanded that when His people came into possession of the land six Cities of Refuge should be appointed, to which he who slew a man, through ignorance or unintentionally, might flee from the avenger of blood who, according to Eastern custom, would pursue and kill the man-slayer. Three on each side of the Jordan River -which were provided for a man-slayer guilty of second-degree murder. Those cities of refuge portray how Christ shelters the sinner from death. It was a very marvelous provision for a man who accidentally killed someone. Maybe the one whom he killed had a hotheaded brother who wanted vengeance. So the fugitive could escape to a city of refuge where he would be protected and his case tried. The elders of the city would investigate the case. If he was acquitted of intentional killing he must remain within the city until the death of the high priest. As our High Priest, He will never die Heb. No avenger can touch us, because He has already died and arisen from the dead[3]. Step back with me into the ancient world of the Bible, and listen to this wonderful picture of Christ that God built into their daily lives. To do so look with me at these truths about the Old Testament description of the cities of refuge. God Himself appointed these cities of refuge. This was an act of grace, for all men are sinners and deserve to die. Moses did not choose the cities, to remind us that the Law cannot save anyone. These cities and the Christ they picture both came from the loving heart of God. The six cities are named in Joshua On the authority of the Word of God, a slayer could enter a city and no one could forbid him! So with our salvation: There were cities in Israel that were larger and more prominent, but none of them could shelter the sinner. Anyone could access these cities of refuge. Now we come to the most wonderful part of the truths of these cities of refuge. They are the clearest pictures of grace in all of the Bible! First, they were in central places on both sides of the Jordan, so they were easy to reach from any place in the country. God expressly commanded that roads were to be made to these cities Deut. If you look at a map of the Holy Land, you find that the six cities were arranged so that no tribe was too far from the place of safety. On the west side of Jordan were Kedesh in the north, Shechem in the central area, and Hebron in the south. Right across the river on the east side where Reuben, Gad, and Manasseh chose to settle were Golan in the north, Ramoth in the central section, and Bezer in the south. These cities were accessible. Some of them were located on mounts so as to be even more prominent. From Jewish literature we can add some further detail about the highways. They were carefully repaired every spring, after the rains and bad weather of winter. Further, bridges were built where needed so that people did not have to run down into a ravine but could go straight across, taking the shortest possible route to the city. These signposts had to be large enough so that a man running hard could easily read them. Runners, learned in the law of God, were stationed to guide the fugitives to the place of safety. Another man is pursuing him, sword out. The first man, having no time to use a magnifying glass, approaches the sign and sees the big words, "Refuge" magnified! He runs to the city and is safe. Second, the cities of refuge were open to all -to the Israelite, the stranger, and sojourner. We can see why. Otherwise a man might die while beating on the door. Fourth, these sources also tell us that each city of refuge was stocked with food. The cities of refuge were completely adequate for the needs of the endangered ones. So long as the slayer remained in the city, he was safe, and he would be freed when the high priest died. Fifth, we know from the Bible itself, of course, that if a killer did not flee to a city of refuge there was no other hope. Note that the slayer is told to flee to the city. Such a person could not afford to delay! Christ is Portrayed by the Cities of Refuge The similarities between the cities of refuge and Christ, our refuge, are striking. We can compare them point for point. First, Christ is easy to reach. We may cast ourselves upon Christ at any time, in any place. The Church is to be the

teller of this good news. This emphasis is made at the very end of the Bible in the book of Revelation: And let him that heareth say, Come. And let him that is athirst come. So has the Saviour placed Himself within the reach of all, even of such as are in the utmost peril of vengeance. Second, Christ is open to all – the Jew and the Gentile, the Greek and the barbarian, to all people. For I am God, and there is no other; Matthew Whoever desires, let him take the water of life freely. Third, Christ never locks His gates. There is no need to wake Him. He is infinite; He is God; He is never asleep. We do not have to beat upon the door and die because He does not open it. Many have stood by a deathbed and seen men believe in the last moments of life. It is good that there is no gate to unlock and that men can enter quickly. What a picture of Christ! No one need ever wonder how to come to Him, for we come to Him by faith. He will never turn any sinner away John 6: High roads led to each city, and their gates were always open. Fourth, Christ is a completely sufficient refuge. It is final because of who He is. He is the infinite second person of the Trinity; therefore, His death has infinite value. Furthermore, the cities of refuge were not only a legal protection, but also had a supply of food. So Christ not only makes a Christian legally safe through His propitiatory death, but He supplies the believer with great riches. Even the suburbs or borders of the city were a sufficient security to the offender, v. If we cannot reach to a full assurance, we may comfort ourselves in a good hope through grace[5]. Fifth, if we do not flee to the refuge which God has given to us at such a great price, there is no help for us. Hebrews relates this negative emphasis to the Old Testament: Nor can lost sinners today afford to delay in fleeing to the only refuge, Jesus Christ. But there is so much more as we examine the differences between the cities of refuge and Christ our refuge. Christ is portrayed by the cities of refuge but He is so much better! A runner could fall and not be able to get to a fugitive in time to shelter him within the walls of safety, but a man who looks to Christ can never fail. The Bible makes a specific promise: He Himself seeks us. When do we enter this refuge? I would suggest we enter at three different times. First, we enter in once for all at the moment we cast ourselves upon Christ and accept Him as our Savior. If we are saved, we are saved. Remember what we saw two weeks ago – justification means that God has no record that we even sinned. Second, we enter into this refuge as Christians in every daily moment when we claim the blood of Christ to cover a specific sin. Third, at that great moment when we die or when the Lord returns, we will enter in perfectly and completely. Christ is better because He died only for the guilty. The biggest difference is that the cities protected only the innocent. They were only for the man who killed by mistake. Christ died for the guilty, for the deliberate sinner. Who is that deliberate sinner? It is not by giving up His holiness.

Chapter 6 : Flying for Refuge

Watch the video for I'm Gonna Run to the City of Refuge from Blind Willie Johnson's Sweeter as the Years Go By for free, and see the artwork, lyrics and similar artists.

I was waiting for it for years. Each time the publication date neared, it was pushed back a few months. This went on and on. My mother-in-law ordered it for me and it sat on her queue for years until she dropped it. I gave up on it and then it appeared just around Christmas last year. So, I finally got my hands on it as a gift from The perils of waiting so long for a book to finally come out are that you might raise your expectations too high. But as for City of Refuge, I could never relate to any of the characters or feel for them. It felt a little like watching an episode of Peter Gunn from the s and 60s. It had an aura but little plot and little character outside of what the generic genre provided. I will hesitate before buying another of his novels but I will someday go back to Winter Sleep and maybe Ashes to see if City of Refuge was an aberration. I wonder if that book, which had a strong identity and feminist streak to it, got me excited to read anything I could in that area and I might not have had such a critical eye at first. No matter, I read City of Refuge and did not put it aside, so it was good enough to demand I finish it. Razor-edged action and emotions that run clean and cold as a mountain spring. The telling is as dispassionate as the character would have it to be. The original must be a real wonder. May 18, Stephen Douglas Rowland rated it did not like it 1. Not very interesting, poorly written AND poorly translated, featuring a seriously ill-defined protagonist. Basically a waste of time. To view it, [click here](#). The characters are well defined and realistic and the prose is efficient. One thing I did not like is the shift in the perspective of the narration that occurs on page 92 of Up to that page, we followed one character. Action that happens elsewhere is only relayed to us when another character speaks to him or he reads a newspaper. From that page onward, the narration follow the action instead of that one character. The former seems more difficult to write and I enjoyed it a lot, so I was disappo The characters are well defined and realistic and the prose is efficient. The former seems more difficult to write and I enjoyed it a lot, so I was disappointed when the writing changed. If there had been one page in the first twenty that placed us away from the first character, I would not have been disappointed. On the other hand, I would not have seen the writer maintain that perspective for 92 pages and would not have liked the book as much overall.

Chapter 7 : Race detail | Road Race Runner

The Craze Runners to give support and hope to the City of Refuge, Middelburg.

Detailed commentary on the List Introduction When we look back in time we see that the laws and requirements of God had been given to Moses. Included amongst these requirements was the need for cities of refuge. Click here to read Numbers chapter Joshua was always scrupulously obedient to the requirements of God which were given to Moses. So he proceeded to carry out the law in relation to the Cities of Refuge. We can read about this in Joshua chapter Click here to read Joshua chapter So we can see from these two readings that in the case of deliberate murder, the Law permitted the Avenger of Blood to exact punishment, essentially a life for a life. But to guard against a miscarriage of justice, Cities of Refuge were appointed where the accused could flee so that his case could be considered properly away from the emotions that death always brings. These Cities of Refuge were designed to provide Divine protection for the manslayer. But the Law did make a clear distinction between premeditated murder and unintentional manslaughter. The six cities of refuge [1] There were six cities of refuge. The actual distribution of the cities of refuge was based on the geography of the area. To be of any use, a city of refuge had to be accessible. For this reason, three were placed on either side of the river Jordan. There were good roads leading to each city, which provided the easy access for all of Israel. The nature of flesh To start our consideration of the Cities of Refuge we need to firstly consider the nature of flesh. Paul in Romans gives a very good description of the spiritual aspect of the flesh. We can read about this chapter 8 and verses 5 to 8. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. He goes on to tell us that these two principles are at war with each other. For this war had been part of our existence since Adam and Eve. Under the law, all blood, even animal blood, had to be accounted for. For example, if animals were killed for food, their blood was to be brought to the door of the tabernacle if it were close enough, or else it was to be poured out and covered with dust. So if this was necessary with the blood of an animal, then how much more so for the blood of a human. If someone was killed on purpose then it was murder. But what would be the action if someone was a murderer? Numbers chapter 35 and verse 19 gives us the answer. The avenger of blood shall put the murderer to death; when he meets him, he shall put him to death. The principle behind this was explained to Noah when he left the ark. We can read about this in Genesis chapter 9 and verses 5 and 6. Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. Now this can be understood in two ways: It teaches that all men are brethren and, if one kills another, then God will require retribution. When a man was murdered, a near kinsman avenged his blood. This is reinforced by the statement in verse six that whoever kills a man would himself be killed by man. But of course not all men kill with intent. The principle laid out in verse six does not clearly distinguish between murder and accidental killing. So there was a serious risk that one who killed by accident would himself lose his life through a avenger of blood. This is where the Cities of Refuge comes into play. The cities of Refuge To guard against a miscarriage of justice, Cities of Refuge were appointed where the accused could flee so that his case may be properly considered free from the emotionalism that death usually brings with it. So the accused manslayer had to stand before the tribunal of the people. By doing this, two principles were achieved: The city of refuge was a place where the accused could find safety. But even if the manslayer was found innocent of the crime and was vindicated he did not get off completely. He had to stay within the city of refuge for the rest of the life of the high priest. The other way was if he died himself. The defilement by blood The provisions made for the innocent manslayer did have a spiritual significance. So for the remainder of this commentary we will find out what this significance is. And you shall take no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the priest. Now when we think about defilement we probably think of ceremonial defilement under the law of Moses. For under the law of Moses it was a sign of sin having entered that thing which is defiled. Whenever life was

violently terminated, even accidentally, the law had particular requirements so as to demonstrate a spiritual principle. God wanted to show that sin also leads to death. So the laws treatment of a life terminated by another can show that in a similar way sin can also terminate a life. A killer put himself on the side of sin, by killing someone. He had put a man to death, which normally only sin can do. Now if we take this to the next step, we know that since sin brings death, it must be destroyed, therefore the killer who has also brought death must also be killed. This is verified by verse 33 of Numbers chapter 35 when it says: The defilement of sin, in the matter of taking life, was extended to the community. It was also the community that had the responsibility for its expiation the act of atonement – amend for something done which was wrong. For example, if the death was through murder then Deuteronomy chapter 21 made it clear that the whole community would get involved. This would be followed by the solemn renunciation of responsibility by the community which had dwelled nearest his body. So in the cases of taking of a life through murder the whole community was involved. However if the taking of a life was by accident then the accidental manslayer could not, with justice, be put to death to expiate the blood of his victim. But there is an important principle that comes into play here. The High Priest Those who wanted protection in the city of refuge were represented by the high priest. The manslayer was to stay within the city of refuge until the death of the high priest. This concept indicates that the high priest represented all who sought refuge, and bore the iniquity of the spilled blood to his own grave. By doing this he released the manslayer from the burden of accountability. This is appropriate for two reasons: The high priest was head of the tribe of Levi. All the cities of refuge were Levitical cities. The activities of the cities of refuge therefore came under his responsibility. Even more importantly, the high priest, as spiritual leader, represented purity and freedom from sin. One of his roles was to expiate innocently shed blood. The names of the cities of Refuge As mentioned at the start of this commentary there were six cities of refuge. Three were situated to the west of the Jordan River and three were situated to the east. The names of the six cities are significant and spell out the principles of salvation in Christ. They proclaim that the City of Refuge in other words, the Lord Jesus Christ will consecrate, sustain, unite in fellowship, protect, cheer and ultimately deliver all faithful believers. Verse seven and eight of Joshua chapter twenty list out the six cities. And on the other side of the Jordan, by Jericho eastward, they assigned Bezer 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. Kedesh means to sanctify, set apart, consecrate and therefore to make holy. Shechem in Mount Ephraim. The word Shechem means between the shoulders or burden bearer. Kirjatharba, which is Hebron, in the mountain of Judah. For this Holy City we are told lies foursquare. Hebron means Joining or fellowship. So through Christ, a believer is inducted into the Foursquare city of the future, and enjoying Fellowship with the Father and the Son. Bezer in the wilderness upon the plain out of the tribe of Reuben. Bezer signifies a fortified place and reuben is an exclamation: So protection is afforded those who clearly see and understand the relationship of the Father and Son in its bearing. Ramoth in Gilead out of the tribe of Gad. The word Ramoth is derived from raam signifying to be high, raised up, exalted. Gilead is derived from the word signifying, The Heap of Witness and Gad is company. So the name of this city promises elevation with the company of witnesses to the truth.

Chapter 8 : City of Refuge by Kenzo Kitakata

An early congregational song heard in the church testimonial service warned, "Run to the City of Refuge! You'd better run". The song referred to a provision instituted when Israel possessed their Promised Land.

They shall be for you a refuge from the avenger of blood. Then they shall take him into the city and give him a place, and he shall remain with them. Then the manslayer may return to his own town and his own home, to the town from which he fled. When someone accidentally killed another person they would have a choice. They could stay where they lived and let the law judge them facing certain death from the avenger of blood, or run for the city of refuge as fast as they could run. Once they entered the city the first thing they would do is enter the gates of the city. They would plead their case in front of the elders of the city v. They would be safe then, the avenger of blood would not be able to enact revenge inside that city, and their life would be protected as long as they lived inside those walls. Once the high priest died then they would be able to go back home, and no one could touch them as long as they were found to be innocent of murder! God showed His grace by providing a way for the people to have a place that protected them from the law. God made a sure that there was a place to protect the people of Israel from the punishment of sin in the city of refuge. The Levites were from the son of Jacob, grandson of Isaac, and great grandson of Abraham. Levi lost his inheritance due to committing murder, but the tribe of Levi stood up for the Lord and came out from the rest of Israel during their Idolatry in the wilderness. God separated the Levites for Himself, and their inheritance was the Lord. Every tribe that possessed land was commanded to give the Levites cities to dwell in 48 cities in all. Out of these cities would come 6 cities of refuge. These cities were for one purpose and that was justice, safety, and protection. These cities were designed for mercy, grace, and help for the helpless. God gave the Levites 48 cities throughout the promised land, and from those 48 cities He provided 6 cities of refuge. What is even more interesting is the traditions concerning the roads to the city of refuge. These roads were kept up, and accessible to everyone. On the roads leading to the cities of refuge there would be signs marked refuge, refuge, and there would be runners on this road to give directions to the accused so they would not get lost along the way. These runners would guide them, and help them with direction. Can you imagine what it must have been like for the manslayer who was accused and being hunted down? He would have to leave his family, his job, his whole way of life would change, and the only hope he would have would be to take the road to refuge as soon as possible. There would be no other road to refuge, there would be no other chance of safety, but only the city of refuge. Think of the application in this? The manslayer would have to go down the road alone. The manslayer would have to have faith in the city of refuge. The manslayer would have to plead for mercy at the city gates. As I read the Word of God it amazes me how much we all have much in common with the manslayer. There is only one road that leads to redemption, the only hope for you and I is to take the road to refuge, you have to go this road alone, it will depend on your faith, and you must throw yourselves at the mercy of Jesus Christ. The other night at Freeway ministries I was teaching from this and I was driving home a point. That each person living inside the city of refuge had a story of how they got there! Each manslayer had a story of the road that brought them to the city of refuge! The path they took. The guides that pointed the way. The well-marked roads that led to the place of safety and protection. They would be battle torn, stressed out, and have nothing but the close on their back. The manslayer was safe as long as he stayed inside the walls of the city, and could not return home until the high priest died, once the high priest died he could return back to where he was from and no one could touch him. If found innocent the accused would be taken in as one of their own v. I remember what it took for me. I remember the road to refuge. It was a life of pain, addiction, loss of those I loved so much, abandonment and burnt bridges. I am a lot like the manslayer. When I came to Christ I had nothing, but prison grays, and a lot of baggage from my past. Have you entered by the gate, and asked for refuge? Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. That night at Freeway ministries something amazing happened. I had a man waiting to speak to me, and I could tell that he was nervous. He had been coming to Freeway for a few weeks and I had begun to recognize him on a weekly basis. I had seen him at one of our partnering churches as well with his family of

four. He came up to me and said. I went to buy a ten pack of needles at a place where I knew they were on sale. By one ten pack and get the second one free. After I paid for my needles and went to the car to get high I noticed something on the bag. I kept the card and knew where to go when I needed refuge. I see this man with his family in church, and pray that he finds refuge in the Lord! God is so good to us. What did it take for you? What is your refuge story? If not read Romans 5; and John 3 then ask Jesus to show you the truth. If you have any questions about salvation I would love to hear from you. I hope and pray this encourages you this week.

Chapter 9 : Home | Outreach Program Helping Families | City of Refuge Dalton

A chapter in the Book of Joshua (chapter 20) also reiterates the regulations for the cities of refuge, adding that when a perpetrator arrives at the city, he had to disclose the events that had occurred to the city elders, after which they had to find him a place to live within the city.

The Six Cities Of Refuge The Six Cities Of Refuge, The Sanctuary Of Sacrifice, Author Guardian Psalm , The City On a Hill, Transitions and changes take place all the time in heaven and in spiritual places, we see that the spiritual is far bigger and greater than the physical world around us and most of the time we are unaware of the battles and warfares that rage in spiritual places Most of us have experienced times of change when things have taken us by surprise and we can look back and think " I never thought I would be doing this " This study message echoes and speaks of a turning point and as you read these prophetic words try to hear Gods voice Firstly lets turn to scripture and we look at Psalm 26 and 27 Psalm 26 New Living Translation 8 I love your sanctuary, Lord, the place where your glorious presence dwells. And Psalm 27 I love the message translation or paraphrase that reads Psalm My father and mother walked out and left me, but God took me in. The Lord is the Refuge and Stronghold of my life--of whom shall I be afraid? A 5For in the day of trouble He will hide me in His shelter; in the secret place of His tent will He hide me; He will set me high upon a rock. My heart says to You, Your face Your presence , Lord, will I seek, inquire for, and require [of necessity and on the authority of Your Word]. And so we come to Psalms 26 and 27 Lets Pray Lord God in Jesus mighty name revealer and enlightener of our lifes, light up the path ahead of us and reveal to us new things, give us hope where there is despair. Justice where there is injustice, and shelter where there is a storm, and refuge where there is pain , safety where there is danger and make for us those cities of refuge where we can flee in times of calamity and danger, in times of trouble and despair , in times of injustice be the judge and bring sentence to those oppressors of the truth , if they have not already been sentenced. Lord let the words I type and the thoughts I receive now be of you and let your Holy Spirit speak through me , that the Holy Spirit might speak deeply into hearts and lifes and bring these things to remembrance when needed, not to debate and to throw around as pearls before swine but to use in action in our lifes. Let us be doers of the word in deed , thought and action Lord and let the nations gather at the entrances to the city gates of the places of refuge, where those that have seen injustice or convicted by the world may flee to safety and find you as their sanctuary and refuge in times of trouble and injustice. In Jesus name amen Now I have no idea where this came from and this was not pre planned but it seems we are going to look at the cities of refuge. The cities of refuge where setup as places to flee to ,for those who were convicted or threatened or sentenced, they were to be places of refuge sanctuaries, places of safety, fortresses, Altogether there were 6 cities of refuge We see these mentioned in Joshua But you can run to a City Of Refuge, you can be set free!! Once you are inside the City you could not leave that City for if you left that City the avenger of the blood may kill you, you can read this in Numbers You see if you run to one of the Cities of Refuge, you would be running for your life literally, you may be falsely accused by an accuser who would seek to take your life. In Old Testament times it was an eye for an eye and a tooth for a tooth, Matthew 5: The world would have you condemned to death, we were all condemned to death, all of us walking in our own ways were enemies of God Romans 5: Do you see how this all ties in with previous messages? I just realised lol You see you were sentenced to death and Jesus by His blood made you not guilty, as you passed through the gate of the city you were wiped clean and received robes of a saint, you who were dirty inside. You see everyone is or was sentenced to death, the whole of humanity was sentenced to death, but Jesus paid the price for our release. Why go to death and to sentence when you can flee to a city of safety? You see God is a merciful God and it was God who ordered these cities to be established, not as religious centers where man has control and makes the rules, but these cities were established by God and by Gods command, a place where God has control, where Christ is King and where we live in His Kingship Once you are in the City of refuge you are saved and you are safe, you stay in the City, you would not go outside for that would mean death, you stay in your City of refuge You see you can never flee from God wherever you might go He is always there You cannot walk out of this relationship with God you know? You cannot walk outside

of the City once you are in it!! You may try to run away, but He is always there, you may not be able to go outside of the City but you can still run away from God You can be in a family but be separate from that family!! You can be in a crowd of people and yet be lonely!! You can have God in you and yet God can seem a million miles away!! You can be inside that City You can be a million miles away from God and yet still go through the Christian rituals and appear to do the same as everyone else!! He will always be at the city gate waiting for you, saying " Lets start again " Now that is confusing for our minds is;nt it? David says in Psalm Like two swords coming from two directions at once, and I was considering how God is in us and yet how when we draw near to Him He draws near to us The six cities of refuge provided by God were to the East and to the west of Jordan!! How would you reply? No of course not, if you have not been called you will not go there, if you are looking back why would you enter into the city? If you do not think you have done anything wrong, why would you flee for you life? Did you know that because of the material the walls were made of, they gleamed in the sunlight? Like Lamps, they were not hidden, but they were there for all to see.. A city set on a hill cannot be hidden. All you had to do at a time in your life when you were in trouble was to flee to one of the Six Cities of Refuge shining out like beacon lights, either to the East or to the West!! We run into that pillar , that fortress, that sanctuary, that beacon light.. We run like lightning to one of those cities shining out for all to see He is our saviour who climbed the hill mountain who went outside of the City Gates to be sentenced to death that we might be set free to enter the Holy City. He payed the price so that the accuser of the brethren cannot enter the City and put us to death, for Jesus died once and for all, that we could walk into the City and find our " Miklat " That we could run to the place of refuge and be found " Not guilty " Because He was sentenced in our place and those who run after you find that they are putting Jesus on the Cross, for you are free and He pays the price. Lift Jesus higher , lift Jesus higher , lift Him up for the world to seeeeee As Jesus is lifted higher on the Cross so you are free in the City of Refuge You know there were six cities of refuge!! Some to the East and some to the west? Do you know what God named these cities? And the sixth was Golan meaning Joy See God makes us right, Kadesh we are righteous, made righteous Kadesh by the blood of the Lamb His yoke is easy and His burdon is light and we can rest upon His shoulders, Shechem for the government is upon His shoulders Shechem and we can have fellowship Hebron within the walls of the City Of Refuge knowing that He is our fortress and strong tower Bezer and our pillar of strength Bezer , Blessed is the Name of the Lord, blessed is the Name of the Lord, He has raised up a horn of salvation for us in the house of his servant David 2 Samuel He takes us to new heights Ramoth were we can soar like eagles, He raises us up Ramoth were our feet can be like hinds feet and we like the deer can conquer the heights Ramoth , He fills us with a joy Golan that we cannot hold in Bezer As we walk as David walked into the City Of God and we are freed from our accuser, we are protected by God, we are saved from our enemies, we who were bound and destined for death, we who were accused and convicted, we who were guilty. We who were sinners, see the City gates fling wide and God is with us.. We go into that City through the gate and we learnt before that Jesus is the Gate He is the Shepherd and He is the protector in Psalm 23 No wonder David danced for Joy Golan , no wonder as we enter into a new life , in a new Kingdom, Let me ask this question Did David know the fruits and the gifts? Well the Psalms he was inspired to write through the Holy Spirit certainly displayed the gifts as in Isaiah 53 and all through the Psalms I wonder what happened to those who went before Jesus died on the Cross? Have you ever wondered as David says " Restore unto me the joy of thy salvation? David had many enemies and was constantly saved by God, but we read of one of scorned and ridiculed King David as He marched into the City In 2 Samuel 6: Now read Galatians 4: Or are you in the City but as one who is barren? Or are you in the City and enjoying its plenty? Lord Jesus I ask you into my life now as I enter into your Kingdom in Jesus name Amen If you know the Father and you have known the joy of His salvation through Jesus but have lost your first love pray this prayer Lord Jesus lover of my soul I ask for my first love to fill my heart again with freshness, restore to me the joy of your salvation and renew a right Spirit within me , in Jesus name amen On behalf of [http:](http://)