

Timbits 8

I. God appointed six cities of refuge for Israel where someone who without malice or intent slew another could flee for refuge from immediate vengeance.

EXO 21:13; NUM 35:6-33; DEUT 4:41-42; DEUT 19:1-13; JOS 20:1-9.

- A. Three cities were on the early side of Jordan, three were in the land of Canaan.
- B. They were all Levitical cities, the tribe appointed to expertise and teaching of the law.
DEU 33:10.
- C. These cities were not refuges for one who presumptuously slew another.
- D. Christ is our city of refuge to whom sinners flee against their sentence. The number “six” is not the number of perfection, but Christ receives even the chief of sinners.

ROM 5:12; 6:23; 1TI 1:15 c/w HEB 6:17-20.

- 1. There is no refuge outside of Him. **PHIL 3:8-9; ACT 4:11-12.**
- 2. Even in Him is a distinction made concerning the presumptuous sin of departing from the faith. **HEB 10:23-31.**
- E. Consider the names of the cities in **JOS 20:7-8.**
 - 1. *Kedesh* means “holy place.” Christ is holy and made us holy in Himself. **EPH 1:3-6.**
 - 2. *Shechem* means “back or shoulder.” Christ shouldered our sin, bearing it to Calvary, and rose from the dead to assume our government on His shoulder. **ISA 53:4-6; ISA 9:6 c/w MAT 28:18.**
 - 3. *Hebron* means “association / company.” Christ has brought us into joyful company with God and the heavenly crowd while eliminating the river of separation between Jew and Gentile in Himself. **1JO 1:3-4; HEB 12:22-24; EPH 2:13-18.**
 - 4. *Bezer* means “fortress.” Christ is our secure abode and enjoins us to ever abide in Him. **JOH 10:27-29; 15:1-11.**
 - 5. *Ramoth* means “heights.” Christ has been highly exalted and in Him alone we rise above the sinfulness of our Adamic nature. **PHIL 2:9; 1JO 3:1-3; 2PE 1:2-4.**
 - 6. *Golan* means “captive, rejoicing.” Christ is our Joy Who keeps us by His power according to His own faith unto eternal glory. **PHIL 3:3; 1PE 1:3-9.**
- F. “...Christ is a refuge for all sorts of sinners; they were in a kind of exile who fled to them, but in Christ is complete liberty; it was possible that such might die in them, but those that are in Christ never die the second death; and at best those who fled thither were only saved from a temporal death, whereas those who betake themselves to Christ are saved with an everlasting salvation. Now ‘fleeing’ to Christ, implies danger in the persons that flee, as such are in danger, in themselves, of the curse and condemnation of the law, of the wrath of God, and eternal death; it supposes a sense of this danger, which when right comes from the Spirit of God; it shows guilt of conscience, and a consciousness of the insufficiency of other refuges, and a knowledge of Christ; as a suitable one; and is expressive of haste and hearty desire to be there.” (John Gill on HEB 6:18-20)

II. Consider the “sorer punishment” of **HEB 10:26-31.**

- A. The Old Covenant was *weak through the flesh* (**ROM 8:3**), *made nothing perfect* (**HEB 7:19**), addressed only the outward *motions of sins* (**ROM 7:5**), condemned us before God (**2CO 3:9**) and was only a temporary institution. **GAL 3:19, 24.**
- B. Since by and in Christ we have a better/superior covenant, priesthood, mediator, promises, salvation, etc., the weightier judgment is upon believers if we despise the *Spirit of grace* as opposed to those who despised Moses’ Law. **v. 29.**
- C. Judgmental death for despising Moses’ Law required two or three witnesses, articulable

- D. suspicion, diligent inquiry and determination of fact. **v. 28 c/w DEU 17:1-6.**
- D. Christ has removed the power of the sword from the church, authorizing us only to separate company from scandalous sinners and leave them to themselves, Satan and the magistracy of men. **1CO 5 c/w 2TH 3:6, 14.**
- E. Christ furthermore forbids us from exercising judgment in the church until He brings sins to light. **1CO 4:5 ct/w JAM 5:19-20.**
- F. Christ as God and Judge, though, is not restricted by the legalities of Moses' Law or even the rules by which the church may only execute judgment. He can execute judgment directly since all judgment has been committed to Him. **JOH 5:22; ACT 10:42; 17:31.**
 - 1. He is the righteous Judge of His people, His churches. **1PE 4:17.**
 - 2. Vengeance belongs to Him. **HEB 10:30.**
- G. Christ may strike rebels whom the Law may not even be able to see. He is, after all, omniscient and discerns the thoughts and intents of the heart. **HEB 4:12-13.**
 - 1. Consider Ananias and Sapphira whom God judged directly for lying to the Holy Ghost, although the technical procedure of church jurisprudence was not the order. **ACT 5:1-11.**
 - 2. Consider the Corinthians who insulted the Lord's Supper with carnality, bolstering the practice with false doctrine. **1CO 11:19-34.**
 - 3. Consider the threat against Jezebel in **REV 2:20-23**, still a church member.
 - 4. Underneath these external judgments are the spiritual judgments of God turning an unrepentant believer over to spiritual separation from Himself and to delusions. **EPH 4:17-19 c/w JDG 16:20; 2TI 4:3-4 c/w 2TH 2:9-12.**
- H. Indeed, *the Law came by Moses but grace and truth by Jesus Christ.* **JOH 1:17.**
 - 1. We are now under the *Spirit of grace* which was poured out that men may see Christ crucified as the true and only hope of sinners. **ZEC 12:10.**
 - 2. His covenant is the superior *ministration of the Spirit* as opposed to the *ministration of death* (Moses' Law Covenant) and is the covenant of liberty. **2CO 3:7-9, 17.**
 - 3. It is a greater offense to sin against the One Who made us free than the one (Moses) who held us in bondage.