Charles Feinberg:

I know you'll be remembering this as Heather Goodenough these days. Before we came we heard of the wonderful way in which the Lord has been blessing her all these years. Of wonderful training under her Godly parents and relatives. That was very gracious of her to say that we had until one o'clock [Audience Laughter] It's one thing about living in the West, ya see its not late in actuality because if we were in New York or Pennsylvania, as my brother, uh Professor Milton Jones indicated right now it would be half past two. That's why so many of us are wise men from the East. We don't grow old so quickly we are at least three hours younger. So, i do want to lay on your heart the ministry of our brother Jones as he's indicated the Lord is leading him out into another phase. We've known him for many years and his ministry, very acceptable ministry with blessing in the San Diego area, one of the suburbs where the very wealthy live, and yet he left that and went to seminary in the east and then has been at Western for over a dozen years and on our trips repeatedly up into this area we've heard reports concerning his very acceptable ministry in the field of practical theology hermeneutics so we thank the Lord fo- he said he was going into cement mixing or something like that, that's one trade that the gentleman doesn't dare throw himself into [Audience Laughter]

This last evening can you hear me in the back there? Good thank you. Last evening we were led of the Lord to speak at 2 Corinthians 1:3-4 on the comfort of God. in the remaining
messages, we'd like to speak on the person of our Lord Jesus Christ. And this morning Christ our refuge. Way back there in the Old Testament it's in the 35th chapter of numbers. Now some people think that Numbers is a book on mathematics, not really. There were two numberings in Israel early in their wilderness wanderings out of Egypt and just before they went into the land of promise. Numbers has truth for our hearts. It was the great student of the Word, Martin Luther who said there is but one book and in it all it is written concerning Him. If we do not find our Lord Jesus from one end of the book to the other. We have been misreading it or misinterpreting it. There's one book and in it all it is written concerning him. Some were trying to minimize the ministry of that great man of God Charles Haddon Spurgeon and they thought they could belittle him by saying oh these were mostly unbelievers I think. They said the trouble with him is that whatever topic, whatever subject, he indicated he's speaking on, he alllllwwwwwayyyyy's winds up with the same message on Christ and his ability his power his willingness to save. He just dresses these messages up differently. He said oh well I'm certainly glad to see how you folk have realized the motivation, the goal, the destination of all my preaching. He said I have not preached in any message more than ten minutes or so but what i am cutting across [inaudible] to Jesus Christ. [Amen from audience member] That's right. that's the only way to warm the hearts of the saints. It's the only way to keep a minister in the ministry. If you only realize that why preach on anything or anyone else? We otta take the position of John the Baptist. he must increase i must decrease. So we're in the thirty-fifth chapter of the book of Numbers on the cities of refuge. Which beautifully, illustrate the wonderful refuge that we have in the Lord Jesus Christ.

Now, may I give you a little bit of background concerning these Levitical cities. As they remember God chose Abraham and then he narrowed down the line. Not Ishmael but Issac. Not Esau but Jacob and that was more remarkable because they were not only of the same parents but
they were twins! But not Esau but Jacob. Well Jacob had twelve sons (seemed to have made up for his father and his grandfather) and he had one whole dozen children. By the way there was a daughter too, Diana. But of those twelve children, God said I must narrow the line of promise again and that's what you have in the books of Chronicles. Some folk come to Chronicles and they say my i wouldn't bother with that they come to the first 17 verses of Matthew 1 oh they all remember Matthew 1:18, and the birth of Christ was on this [inaudible] when his mother was a espoused she was engaged to Joseph, having not come together she as found of the Holy Spirit to be with child and so they all know that! But those first seventeen verses who wants to bother with a bunch of "who-begats" This is dry as dust. And they'll say that about the first ten chapters of first chronicles.

But do you know beloved in all seriousness, if you studied the literature of the Bible and contemporary literature and extra Biblical outside the Bible literature there is no such list of genealogies in world history as you have in those chapters in 1 Chronicles. That's why no one in Judaism today can lawfully, validly, legally, legitimately, claim to be the son of David. Where are the genealogical tables that were destroyed in the temple? They can't. And who was it who came before the temple was destroyed in 70 AD he who was verily, [inaudible] God and the son of David and the son of Abraham and the son of Isaac, the son of Mary, God the son. Now, in 1 chronicles five I want to draw your attention to 1 Chronicles five we read now the sons of Ruben. he was the firstborn. The firstborn of Israel, for he was the firstborn. But for as much as he defiled his father's bed, he violated the sanctity of his father's home and marriage, his birthright was given unto the sons of Joseph. The son of Israel. And the genealogy is not to be reckoned after the birthright. You say so what? What about a birthright, ah they did it differently there than we do now. A birthright was the right of the firstborn and he always got twice as much
as anyone else. If a man had two sons, he would divide his property into three parts and the older one would get two thirds, the younger one one third. If you had three children, in four parts, the oldest would get a half, a fourth and a fourth to the others. He had the double of the inheritance. That's why Elisha, when he was asked of Elijah i’m going what do you want, Elisha said I want a double portion. He wanted the portion of the birthright. I wasn't a double portion of thy spirit. He said it's a very difficult thing. You've asked a very hard thing however if you see me when I gooooo from you, you shall have it.

Now he wasn't talking about magic, or occult, he said if you're heart wants that more than anything else, God will see it, and you will get it, and if you'll read the miracles of Elijah, Elisha did just twice as many. But i'm sure that the birthright was in spiritual blessing far beyond that. So Ruben, you're away, well who's gonna get the birthright? It isn't just to be on man's say so, God says I want it to be Joseph. That's why all through the Bible you'll find an inheritance to the two sons of Joseph. One, Ephraim (which means "productive one") and the other one Manasseh. Ephraim and Manasseh. You say they're pretty feisty. Oh yeah that's the way the kingdom divided between Ephraim and Judah. Ephraim took nine tribes along with him, imagine it. Imagine it. Five sixths of the nation went off, and they were the first to go into Assyrian captivity 722, 721 BC. And the lower kingdom only had two, Benjamin and Judah. And that is understandable on the basis of Genesis, you remember when they were before Joseph in Egypt. Who was it when it looked as though all was lost and father Jacob would certainly die when he heard that his youngest son was gone as well as Joseph. The only children of the wife he only loved he he only loved her. [inaudible] and when Judah came to plead with Joseph he said this is the second of my father's children by the wife whom he loved. Imagine it wasn't even his own mother.
Judah [inaudible]. The thing is full of drama, and that's when Judah hit the nail on the head, when Joseph heard that, and heard that Judah was pleading for Benjamin, he said, have all the men from before me, and what happened. He made himself known to his brother. Well how did he come to the climax at that point? You know what broke his heart? Not only that Judah was pleading for Benjamin, he was the full brother of Joseph. Judah was only a half brother of Joseph. They had the same father but no the same mother. Not only that but if you read earlier, who was it when Joseph was down in the pit suggested that he be sold to that mixed group of Amalekites and Midianites, these [inaudible] men going down to Egypt. If you read the record, it was Judah. The Old Testament [inaudible] there was another Judah but his name was Judas Iscariot who suggested they sell the Lord Jesus Christ. He did so for thirty pieces of silver. All the drama in the Bible. Well Benjamin never forgot that. And so he was always close to Judah. Those two tribes and the ten in the north.

Now if Ruben is displaced and the birthright goes to Joseph, those two, who will be the one through whom Genesis 12:1-3, "And in thy seed the Messiah " we find in Galatians 3, "in that seed, not seeds as of many but one which is Christ [inaudible] all the families and nations of the earth be blessed." Where is that blessing going to come? Well, here it is. He gets it from Genesis 49; 'for Judah prevailed above his brethren and of him came the prince, but he birthright was Joseph's.' So we see that was one of the purposes of Genesis 49, the great prophecy of Jacob before he died. Now, you say what does that have to do with the cities of refuge? Just this, because the land was divided into twelve parts, it couldn't be divided into twelve if one of the tribes has two portions. You'd have to put it into thirteen parts, right? Ahh God says I've taken care of that a long long time. I'm gonna do it this way. I am choosing the tribe of Levi to be priests under me. I'm gonna see that they have forty-eight Levitical cities among all twelve
tribes. And there were forty-eight cities called Levitical cities. Now why did God choose Levi, wasn't he one of those that really got at the Shechemites with Hamor after he had defiled Diana? And Jacob was terribly put out with him. He said why have you done this thing to make me odious to them? Why we're just a family, an enlarged family and they can fall on us and wipe us out from the face of the earth. They said well he can't deal with our sister that way and the Lord overruled that day. Cursed be their anger! for in their anger they slew an ox! Simeon [inaudible] i'm gonna scatter them among all Israel. And they were scattered but God overruled the scattering in Levi's case for blessing why?

Because at Sinai when they had said to him do you think the Lord tells us to do we're gonna do and Moses hadn't come down yet and they broke the first of all the commandments. That's what man can do in the flesh. Moses came down the Lord said get down there your people have corrupted themselves. And beautiful interplay of that dialogue there. Moses says thy people, the Lord says' they're your people he says no Lord they're your people. [Audience Laughter] Yes. Then he comes down he sees that calf (they'd learned that in Egypt). I've been in rooms almost as large as this sanctuary. What are they, they're empty at the moment, but down in Memphis, they were burial vaults for bulls! Mummified bulls! Because that was the great, one of the cults! A bull is a strong animal and they want to show that's the strength of deity. Apis (a-p-i-s) was the god the bull god, they had a frog headed god ever a [inaudible] there they had all kinds of gods and goddesses. all the twelve plagues, or the ten plagues I should say, in Egypt were against the, not only them, but against all the gods of Egypt.

Yes. Now, follow me. So you have Levi along with Simeon under a bit of a cloud, but God says this; i am gonna take into account what happened at Sinai because when Moses when came down from the mount, now Levi didn't get blessing just because Moses' father and mother
were of the tribe of Levi, Amram and Jochebed but hat wasn't the reason the priesthood was there. Let me tell you why. Moses saw that and the wrath of God rose in his heart and he finally said, who is on the Lord's side, come to me! He called to the colors, just two words in Hebrew, [inaudible] and years later 165 BC, the Maccabees used the same expression when they broke the Hasmoneans, a Levitical dynasty, which wasn't the real one because it's in Judah. That was an abortive thing. But when Mattathias said who's on the Lord's side come to me! He was using the very words of Scripture that Moses had. Come to the Lord! who's on the Lord's side come to me.

And scripture tells us in Exodus thirty-two that the tribe of Levi came and God never forgot it because Moses in his swan song in Deuteronomy says, they regarded not father nor mother nor sister nor brother they put God above all else! And anyone who was implicated was slain. How many? Three thousand that day. All the Law was administration of condemnation, 2 Corinthians 3; when the Gospel was preached on Pentecost, three thousand were saved. That's the administration of [inaudible] you can see it right there. What a contrast. So from that time on God said my Urim and my Thummim, those are priestly apertances, paraphernalia, my Urim and my Thummim are with my righteous one Levi. Well if they're gonna minister, they're gonna be at the temple. And he says I want them to be in forty eight cities, evidently so that their piety, if they were Godly men, would permeate the nation as well. And so they were in forty eight cities. You see, wasn't that hard for those, i often though that, even in years before I was saved, i wondered well those poor men they wound be up at the temple there and they'd be away from their families, ahh but you don't know our God, he's a God of great consideration and blessing and mercy. There were twenty-four courses like we see today in a working force, a labor force, shifts. Twenty-four shifts, you remember Zechariah the father of John the Baptist was of the course, (c-o-u-r-s-e) the shift of [inaudible]. There were twenty-four of them they had twenty-
four names that were actual men mentioned in Chronicles. And they with twenty-four, well you know how many months there are in a year. that meant that not any one of those shifts had to labor more than two weeks at a time. Think of the goodness of God. But they're families had to be [inaudible], their patrimony, their inheritance had to be in certain area, so God said I'll give you forty-eight cities.

Then, now that's the background of numbers thirty-five. But God said I want, out of those forty-eight cities I want one eight of them, I want one eight of them six cities actually, that's not too many, I want six cities to go for a specific purpose, cities of ref- and you know we have to know that concept, beloved, why? How many people even since WWII, I think more than any time in history have claimed asylum, I want refuge I want asylum I want to get away from an inimical a hostile. A, an arbitrary, a dictatorial government. Even Stalin's daughter sought refuge or asylum, that's the concept. Getting away from something that is threatening, that is binding, that is oppressive, that is repressive. So that's it, God said I'll give you six cities, and he tells which they are, and notice what he does. I often compare it to a big, burly policeman say in New York City in a winter day he's there with that long coat of his, two buttons here, two there, and two there. And that's the way God did with these six cities. One there, one there. In the north! In the central, south. North, central, south. Both sides of the Jordan.

Now look with me at Numbers thirty-five. Let's look at verse nine. Numbers thirty-five verse nine, if you got the Bible I have it's 214 on the eastern side of the page, page 214. I don't like to find folk still looking for the page, thirty minutes after i'm on the message. Some looking for it between Malachi and Matthew [Audience Laughter]. Look there. The only thing you'll find there are pressed flowers if you had a very sentimental, romantic aunt. [Audience Laughter] "And the Lord spoke unto Moses saying, speak unto the children of Israel and say to them, when
you come over the Jordan" (they hadn't gotten there yet there were on the eastern side of the 
Jordan. "when you come over the Jordan into the land of Canaan," (that's Canaan Proper on the 
wester side) "then ye shall appoint you cities to be cities of refuge for you, that the slayer," 
(man, slayer) "may flee there who killeth any person" (and the old authorized edition said 
"unwittingly" or "unintentionally" without malice of forethought and they shall be unto you cities 
for refuge from the avenger that the man [inaudible]" there it is. Not just any slayer, a man who 
slays with intention is called a murderer in every true court in the world. That the man slayer die 
not, until he stand before the congregation in judgement and of these cities, which he shall give 
six cities shall you have for refuge. you shall give three cities on this side of the Jordan, that's 
est, and three cities shall you give in the land of Canaan, that's Proper, Canaan Proper on the 
west which shall be cities of refuge.

These six cities shall be refuge both for the children of Israel, for the stranger, for the 
sojourner among them that everyone who killeth any person unintentionally may flee there and 
then he gives examples. Now I want you to look down at verse thirty. He makes a very important 
distinction. "Who so killeth any person" (that means with intention) "The murderer" (notice the 
change in wording) "the murderer shall be put to death by the mouth of witnesses, but one 
witness shall not testify against any person to cause him to die. Moreover he shall take no 
ransom (and the Germans called it Wergeld (w-e-r-g-e-l-d.) ye shall take no ransom for the life 
of a murder." Don't let him go off scot free. Who is guilty of death? A murderer is guilty of 
death. Genesis 9:6, "who so shedeth man's blood by man shall his blood be shed" and it tells you 
why, for he has done what? He had struck at the image of God. If you want to get into trouble, 
beloved, you know what you need to do, one thing. All you need to do is go to any post office in 
this country, and you'll see a picture there of president James Carter. And just take a gun and
begin shooting at him, they'll give you free room and board. [Audience Laughter] You can't do that. And anyone who murders another individual has struck at the image of God, because in the image of God he was made.

Moreover he shall take no ransom for the life of the murderer who is guilty of death but he shall surely be put to death. He shall take no ransom for him (twice, it's states) who was fled to the city of refuge that he should come again to dwell in the land. Suppose he gets into the city, well they're gonna inquire, they're gonna get an investigation on him not a [inaudible] committee but they'll find him out until the death of the priest. Why could an avenger blood, a man slayer stay there until the death of the high priest, that changed, that changed the theocratic economy. A priest, a high priest was a high priest until his death, and so there was a change, you see? Something tremendous happened. A new era was begun when Christ Jesus, the just one dies for us, the unjust that he might bring us to God. There was grace in the word ever since God didn't kill Adam and Eve outright the day they sinned they died spiritually and began to die physically but God would have been wholly within his warning of the [inaudible] if they had both died immediately physically. Achan was killed, and you remember Uzzah when he steadied the Ark? Killed outright. Ananias, Sapphira killed outright. God could have killed Adam and Eve. [snapping sound] But God had already the Lamb slain before the foundation of the world.

It's amazing what some of the Rabbis come up with in some of the comments in the footnotes, of the five books of Moses the Jews read every Sabbath after they come home from the synagogue and a portion of the Law is read there. Scripture says in 2 Corinthians three the Law is read every sabb- Moses is read every Sabbath in the synagogue. It starts this way, "In the beginning God created the heavens and the earth" and a certain Rabbi Isaac asks this remarkable question. My i'd love to have about thirty minutes with him. But uh look what is says here. He
says "why does the Pentateuch, the law- the Torah, why does the law of Moses begin with the
statement of the creation of the world rather than with the offering of the Passover lamb?" My,
what insight. If you'd only known there was a lamb slain from before the foundation of the
world, that's why God could wait until Calvary. And there was the death of the high priest. And
that was the whole point, in Hebrews. We can have a legacy, we can have an inheritance,
because no [inaudible] is in force as long as the tested, or the man who made the will is living,
why? Because he can change it any number of times he wants. The only way it becomes binding
is when a death ensues and that's why we have the new inheritance, the New Covenant. All this
'cuz he the just one died for us [inaudible] now watch this, thirty-three. And this is so important,
ooohh we followed as a little apes and monkeys we followed what they did in England and now
England wants to reverse what they did on this matter of capital punishment. There's more
insipid, soppy, sentimental, sappy talk about capital punishment that you can shake a stick at.

They forgot to read the Bible. Listen to this, verse thirty-three, "So you shall not pollute
the land wherein you are for blood defielith the land" Hear it. "And the land cannot be cleansed
of the blood that is shed therein but by the blood of him that shed it." Can you imagine how
much blood pollution we have in this country? Can you imagine it? "Defile not therefore the land
which ye shall inhabit wherein I dwell for I the Lord dwell among the children of Israel." They
say well we can't find that it has any [inaudible] act. Well I tell you you put into operation capital
punishment. You'd be amazed how that will deter that murderer. He'll never murder again.
[Audience Laughter] No. never murder again. it'll deter. And you notice how they do it now?
They kill five people then they commit suicide. If they did it the other way around the uh
population would increase, wouldn't it? Yes. Pollution. Oh my friends.
So out of the tribes of Israel, let's get a little [inaudible] and then we'll go along rapidly here. Out of the tribes of Israel, God allotted these forty-eight cities for the Levites. And six of them were designated as cities of refuge. It'll be mentioned again in Deuteronomy, and it is also mentioned not only in Deuteronomy 19, these cities of refuge, but also Joshua the 20th chapter. And the Lord doesn't leave it to them to decide. He says "I want-" and this is what's so important. On this, we're gonna see Christ's refuge. Kedesh is in Galilee, Shechem is in the hill country of Ephraim. And uhh we have Ramoth in Gilead. Beyond the Jordan you have Beezarun Ruben. Ramoth and Gilead of the tribe of Gad. Golden in Bashan in Manasseh. Shechem of the hill country of Ephraim, Kedesh in Galilee, Hebron, I'm waiting to give that last. Hebron in the hill country of Judah. One there, Galilee, Samaria, Judah. Then one way over there, there, and there. Transjordania. You say why did they need that all together, why didn't they take somebody and bring him before a magistrate, bring him before a court of justice? My dear friends, the land had not yet been conquered. It had not yet been taken in full inheritance. Not only that, it took a while to get things set up, to have courts and the like. God in the interim said I do not want any unnecessary bloodshed. If something happens that is an accident, I don't want a man to have to pay for it. He's not doing that premeditatedly.

So there was a practice of revenge by the nearest of kin to the dead. Very ancient. Now don't ask me when it began, I don't even know when, who the first person was who said good morning. Well how do you feel this morning, do you- some people want to know where certain things happened, you know. I don't know whether angel's wings are red or blue or chartreuse or white I just don't know. Apparently white, just because of purity. But this practice of revenge, why it's there in the fourth chapter. After Cain slays Abel, what happens? God says "your brother's blood-" and it's in the plural. And from that place on, through the whole old testament,
plural of blood always means blood violently shed. He says "your brother's blood is crying out to me [inaudible]." [inaudible] the blood of your brother is crying out to me from the ground. And he says you're driven out. So he says ooohhh my punishment is greater than I can bear. Remorse. Look at the rest of that chapter. Polygamy begins in the line of Cain, civilization as well, even music. They're often so used in ways not to glorify God, that's why we rejoice when it's used for God!. Belongs to him. Now, God said I'll put a mark on you so that anybody who finds you will not slay you. Now this right of revenge of the nearest of kin against one who slew a relative was ancient. Now here it comes down through the century, practiced like that, is liable to promote feuds as it does in the Arab world today. We've even had it have we not, in the eastern part of our country, in the Kentucky mountains, why whole families have been feuding and feuding, somebody killed, so on and so on... God says I wanna break on it. So Moses is given this word to give the accused person time to prove his innocence, to prevent additional blood. You say why do you make a difference between a man-slayer and a murderer. A lot of difference. Here men, and he gives that instance, that have been friends for many years and they go out to cut down some trees and one is working at it and the head comes off and kills, it strikes and kills his friend. Why he would no more think of evil to that friend- One of the greatest preachers I mentioned him last night, killed his main elder and the chairman of his deacon board. Went out one Monday Dr. [inaudible] and that deacon was the sheriff of Dallas County. Can you imagine? All through that week they heard he was never gonna preach again. He was so cast down. Why he didn't mean it that was his best friend. And he had to go and tell the widow what happened. Around Friday evening and Saturday the word got around that he would preach, and I've heard him preach many times. They say he crossed the platform, Truett did.