

numbers_chapter_35_part_2_Is0628_v1

Well, take out your Bible and look with me to the book of Numbers and chapter 35 The book of Numbers and chapter 35 Now, in our first session that we completed last week, we did verses one through eight, and we talked about the Levitical cities, and we found something. These Levitical cities are also a portion of them are also going to be cities of refuge. And now this is what we're going to focus in on, the cities of refuge. What are they, and where are they? And we're going to learn that three of these cities are east of the Jordan River, while three additional ones, for a total of six, are going to be west of the Jordan River in what's called the land of Canaan, and we're going to see that they all have the same purpose. We'll talk more about that in a moment, but let's begin. Look with me as I said to Numbers, chapter 35 and we're going to begin in verse nine, where it says, "And the Lord spoke to Moses, saying. And again, a familiar verse we encounter it frequently, and the reason for that is to let us know that God is going to give revelation to His people. Look now to verse 10, where it says, "Speak to the children of Israel, and you will say unto them, for you are passing over the Jordan. And, of course, we're talking about the Jordan River, and where will they enter? Well, it tells us the land of Canaan, and notice what they're supposed to do. Look now to verse 11. Now it begins with an interesting word. It's a word for happening. Now, most Bibles say that you shall appoint, or that you are to set aside, or you are to designate, however that's translated, that's fine, but when we look at it, it's a word to make happen, and it's in a conveyance command form, so he says, and you shall make happen for yourselves. Notice that for yourselves cities, what type of cities are a miklat, which are cities of refuge? They shall be for you. Why? For and then we have a word that we encountered last week, Rothsach. What's a rotz? A murderer. But notice what it says, that the murderer that he will flee towards there, and what is a murderer? It says Makai Nefesh Bishkega, which means someone who struck a soul, and this word Nefesh can also mean life. And then it says, look at the end of verse, verse 11, where it says Bish Gaga. What does that mean unintentionally? Now, it doesn't mean that he's excused. What it means is that he had no desire to take a life. Is he still accountable? Yes, he is. Can he suffer a punishment? We're going to meet. One in a few minutes that can place retribution upon him, that is vengeance, a righteous vengeance upon him. Why? Because he has taken the life of an individual, and we learn very early on in the book of Genesis, when blood is shed, that blood cries out, and therefore it's an important principle, but here, look again at the end of verse 11, where it says that he has struck a life, bishka ga by a mistake unintentionally, not with the desire to kill. Verse 12 says and they shall be for you cities of refuge from thee, and we have a very important word. Most Bibles will translate this an adventure, but that's not what it is. It is a redeemer, very important. It says me go el the word go el in Hebrew is a redeemer. Why? Well, that blood cries out, and therefore that blood needs to be redeemed. And there's a couple different ways for that to be carried out. Keep reading, and it says that the murderer should not die unto he stood before the congregation.

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That word congregation means a group of witnesses for judgment. So this group of witnesses is indeed a congregation that is going to stand in judgment of that person. Look now to verse 13, and the cities which you shall give six cities of refuge shall be for you. And then it tells us, look at verse 14, it says three cities you shall place on the other side of the Jordan. Now that other side of the Jordan means the

eastern side, and three cities shall be in the land of Canaan, which would be on the western side. So you have three every Yarden, meaning east of the Jordan River, and three west in the land of Canaan, and these shall be for you cities of refuge. Now, what does that mean? Well, we're going to find out. Look now to verse 15, for the children of Israel for the ger, what is a gair? Well, probably a good way to understand that is a convert from someone who was not born Jewish, but now he has taken upon himself the responsibilities of the law of God, so he is a convert, and it says here these cities of refuge shall be for for you. Verse 15, again it says for the children of Israel, for the convert, and then for the toshav. What is a toshav? One who resides in, in the midst, it shall be for it, meaning for a city, six cities of refuge, they shall be for the one who strikes a life, meaning takes a life to flee there, but again we're told the same thing as we were told earlier on at the end of verse 11, it's only if one has taken a life, bishka ga again without intention, someone who, although they're accountable for their actions, that never stops, but if they've done it without intent, we find that it is allowed for them to flee to one of these cities of refuge. Verse 16. Now, how did that one, that Rodzia, that murder, kill? Well, it says, look at verse 16. If there is a iron vessel that he struck him, then it says that basically he flees there in order that the one who struck shall not die because he's guilty, he's done this but accidentally or without intense tension, so the one who struck the murderer, he should die, and it says he will die. Who the murderer shall die? But then look at verse 17. If with a stone, and then we have yad, a stone in the hand, which he will. Die in it, that he struck him, and then it says again, the murderer will die. He will certainly die. Who, the one who has committed this murder? Now notice he's always called a murderer, even though he did it without intention. Verse 18, or if he has a vessel of wood with a wooden handle, which he will die with it. He struck him, and it says the murderer will certainly die. He will utterly die, and that is again the murderer. Over and over, we see that same phrase, Rothsayach, for a murderer. Now, again, did he have intent to do that? Was that his purpose? No, but again, what is telling us is that there is a degree of accountability for this verse. 19, it says here a redeemer of blood. Remember that blood cries out, and therefore there's someone that is called to redeem the blood that was shed, and he's called Goel Hadam, the redeemer of the blood. He, it says here, will put to death the murder which he struck him, and he will be put to death, but there's some things that we have to see. Look now at verse 20, it says here, if by hatred or with hatred he pushed him or he cast upon him while he was hunting or laying in wait for him. What would happen? Well, if he had hatred, then it is an example that it wasn't by Bishka Ga it wasn't accidental or it wasn't unintentional, because there was hatred for him, and what should happen, he shall be put to death. Verse 21 or if with enmity, so again, not necessarily hatred, but there was an enemy between them, they had conflict between them, and he struck him with his hand, it says here the one should certainly die.

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This one who struck, and we're talking about this one being the Rosa, the murderer, he and the redeemer of the blood. It says here he shall put to death the murderer when he meets him, so when he sees him immediately, no delay, no mercy. What should he do upon meeting him? He puts him to death. That's what the scripture says. Verse 22 But if.. and then we have a word, but Fayta, what's that? Suddenly now this is a different situation. It means that suddenly, without some plan, without some intent, suddenly it says here that he, without enmity, pushes him or casts upon him any vessel without hunting or lying in wait for him, so if that's the case, look at verse 23 or with a stone which he killed him, it says, but not with a appearance that he should fall upon him and kill him, he who was not an enemy to him and was not seeking his, his harm or his evil, meaning if someone doesn't have these

classifications, and what are they? Look again, it says here that there was not enmity between them. He was not an enemy to him, and he was not seeking his enemy, meaning his evil being against this one. It says here, look now to verse 24 that they shall judge him, who shall the congregation between the one who struck and between the redeemer of the blood, according to the judgments. These judgments, what judgments? All the things that we just talked about. Is there hatred? Is there enmity? Did he strike him with some vessel? All of these things are very important in determining whether this action was bishka without intent or was there some form of malice, some desire to do another one evil. Why? Because. Because you hated him, because you were an enemy with him, something along those ways, and that you were lying in wait, hunting him down. In other words, look again, verse 24 the congregation they shall judge between the one who struck and between the redeemer of blood, according to these judgments. Verse 25 word says, and the congregation, they shall save the murderer from the hand of the redeemer of blood, and they should return him, that is the congregation, shall return him to the city of refuge, which he has fled there, and he shall dwell in it until the death of the high priest, the Kon Hagadol, which was anointed. He was anointed with the whole holy oil, verse 26 and if the Rothsaiha that murder the one who took a life, but again unintentionally, if he should utterly go out of the border of the city of refuge, which he will flee there, so he fled there, but now he's going out from the boundaries of that city, and it says here the Redeemer of blood should find him outside the border of the city of refuge, it says here the Redeemer of blood, he can murder the murderer because, and it's not to him blood, meaning it's not classified as shedding of innocent blood. Why? Well, because this individual, he took a life again by an action he did not intend, is he guilty? Yes, he's guilty, and that's why he's allowed to flee to the city of refuge, but he must stay there until the death of the high priests. If he leaves that city beforehand, that that redeemer of blood, what can he do? He can go, and if he's not in the city of refuge, if he's outside the border, if he finds him, he can strike him down, and it's not seen as murder, nor is it seen as, as it says here, and lodam, it is not the shedding of blood. Verse 28 for in the city of refuge he will dwell until the death of the high priests, and after the death of the high priests, the murderer, that's what he's called, he will return to the city of his possession, so we see here that in that case one is allowed only after the death of the high priest, is he allowed to return back to where he's from until the death of the high priest. If he departs from the city of refuge, his life is upon himself, meaning if he loses his life, it's his fault. That's what the scripture is saying.

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All right, let's press on to verse 29 What it says here, verse 29 and these shall be for you for a statute of judgment throughout your generations in all your dwelling places, so there's something that's long term about this. What's being revealed here is something that has some long term implications, as it says here, throughout your generations in all your dwelling places, look at verse 30. Anyone who strikes a life, meaning kills a life, takes a life before witnesses. It says here he will be put to death. Who will be put to death? That murder will be put to death by it says here, not by one witness alone that will answer against this life unto death. So it's not sufficient if there's only one witness. There needs to be more, and we'll talk about that in a moment. Look now to verse 31 and you shall not take a ransom, meaning this could be a co fair, and it's related to the idea of taking something in order. To judge differently, so you should not take a ransom for the murderer, which he has done. How well we have a word, Rasha, meaning wickedly. So this one who's taken a life, notice even if he did it unintentionally, it's still seen as a wicked act, and it says here, for death he shall certainly be put, so he shall certainly be put to death. Why he's taken a life, and he's done so wickedly. Now this is in the case whereby it's not sufficient, just

one witness that he is is committed or charged or held accountable or put out of the city of refuge. This is not enough if there's only one witness. Look at verse 32 but you shall not take a ransom for the one who fled into the city of refuge to dwell there in the land until the death of the priests, meaning the high priests. So do not take a ransom, meaning don't take some type of payment in order to cause this one to do what, to return from dwelling in the land until the death of the priest. You cannot do that, that is wrong. So it has to play out until the death of the priest, high priest, verse 33 Do not pollute the land which you are in, for the blood it will pollute the land, and the land there is not an atonement for the blood, which was shed in it, for rather the blood has been poured out. Now, what it's simply saying is it's after the fact. This blood has been poured out already, therefore there's no atonement for it. What has to happen, everything has to be played out. And again, remember what we talked about. If that person has enmity, that person had hatred, that person shoved, that person pushed him. All of these things are signs, which tell us that it is not appropriate for him to be allowed to flee into the city of refuge. This is not acceptable if he has any of these characteristics: hatred, that he's an enemy, that he has enmity for that person, and therefore he took some type of action against that person. A very important word is a word for hunting, meaning he laid in wait. He planned this. There was intention, so all of these things make it impossible for the person who takes a life to claim that he did it unintentionally. Why? Because he had hatred for him. There was enmity. He was an enemy of that one. All of these things tell us that this land is going to be polluted. If what if that person is allowed to remain in the city of refuge, what has to happen? Well, if any of these things are violated, this hatred, this enmity, that he was an enemy, an enemy, or that he was lying in wait for him, calculating how to carry it out, any of these things, what has to happen. The congregation brings him out of the city, he's not allowed to stay there, and the avenger of blood, literally the redeemer of blood, is able to put him to death, and this is not seen as the shedding of blood.

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Let's look at our last verse, verse 34 and do not contaminate the land which you are dwelling in, it which I dwell in its midst, for I am the Lord dwells in the midst of the children of Israel. Now, why is that so important? There's a principle here, God is saying something about himself, that he is holy, that he is righteous, that he is true. We talked about that in our call to worship, that God's judgment are righteous. God's judgment is related to truth, and therefore God is dwelling with his people that. What the scripture says, ki ani Hashem shochen be toh bene Israel. For I the Lord am dwelling in the midst of the children of Israel, and therefore because He is holy. We learn that in the book of Leviticus, chapter 19, because God is holy, He expects His land also reflect His character, and that is only possible when there is a righteous judgment, when there are things done according to His truth, and that's what we want to be, and when we walk in the Spirit, notice the scripture says that the Holy Spirit, that He is a spirit of truth, very important. Why? Because we're supposed to, if we want righteousness, we're supposed to as well demonstrate truth. That is not how a human being thinks in the natural, it's how we think in the supernatural, what causes that change? Redemption, redemption is not natural. Redemption comes about through the providence of God. It comes through the will of God, whereby we are transformed. And what do I mean by that? Well, many times people will emphasize justification, but as I shared with you, this word in Greek, diakisune, also has to do with not just justice but righteousness. So when we are justified, notice that word justified is always in the perfect meaning that there's a eternal aspect to our justification, and it's also in the passive meaning we don't justify ourselves, we have to be justified by another, and Who's that? Messiah Yeshua. Now that term for

being made justice or being made justified, that term also is related to righteousness. So, what do we learn here? A very important truth. Instead of saying we have been made justified, it can be equally translated we have been made righteous. And what do we learn about that? It's in the perfect tense, which means there is an eternal aspect. We have been made righteous in the past, we are righteous now in the present, and we will continue to be righteous in the future. And again, we didn't make ourselves righteous, someone else has done that for us. And who is that? Well, that is our Messiah. So, over and over, what we see in the scripture is God using this concept of redemption for a purpose, setting things in order. Very important that we understand this nuance of redemption. When things are redeemed, there is a restoration back to the order of God. What is good, God's order. What is not good, my order. How I want to live, what I want to do. All of these things get me into trouble. All of these things are displeasing to God. It's only when I remove my order and replace it with the order of God. How do I do that? Through what the scripture says, the mind of Messiah. That's what we need. We need to think according to the mind of Messiah, not resting in our own opinion, our own thoughts, doing what is right in our own eyes. All of that gets us into serious trouble. It is only when we are wise enough, humble enough, and submissive enough that we are listening to God, and we understand it's not our ways, but rather His ways that are true, His ways that are righteous. That's what we learned in our call to worship. So, let's be submissive, let's be individuals that do not run ahead of God, thinking that we understand things, but we need to understand that it's God, and God alone, who is the author of truth, and we need to hear from Him, so that we can implement His truth into our life in what we do. What's going to be the outcome? Joy. What's going to be the outcome?

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We'll have access to God's provision, we'll have access to His presence, we'll have access to His power, and we'll see things from his perspective, that's what comes about when we say no to ourselves and yes to God, that's what truly spirituality is, it's us agreeing with God, waiting patiently, listening to him, being instructed by his spirit. Spirit, or being instructed by the revelation of the biblical text. If we want to be pleasing to God, if we want to be found faithful, then we need to rest in His word, make a commitment to studying His word, and applying the word to our life, that we are individuals that have a testimony that is pleasing to Him. That's what every believer are called to demonstrate. I'll close with that. Until next time, Shalom from Israel,

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you.