

# Deuteronomy

## Lesson 13

### Chapter 19

#### 4. The Administration of the Protectors

##### a) When Accident Happens

###### (1) Three Regions on the West

Moses continues to summarize the nation's laws that month before it crossed the Jordan River to take the Promised Land. In so doing, he addressed the administration of the protectors. Things happen in life. When accidents happen among humans, the LORD's provisions would be in place specifically in three regions on the Jordan River's west side. Chapter 19, verse 1. *"When the LORD your God cuts off the nations, whose land the LORD your God gives you, and you dispossess them and settle in their cities and in their houses,<sup>2</sup> you shall set aside three cities for yourself in the midst of your land, which the LORD your God gives you to possess.<sup>3</sup> You shall prepare the roads for yourself, and divide into three parts the territory of your land which the LORD your God will give you as a possession, so that any manslayer may flee there."* (19:1-3).

When the Promised Land is taken, the west's land is to be divided into three sections. In each area, a city is designated for a person who killed someone to run for protection. The nation's people were to build good roads directly to each city for the person to use.

The east side of the Jordan River was already in the hands of the Nation of Israel. Nothing is said about cities for protection on the east side, but three cities will also be designated on that side, as we will see in verse 8 of this chapter. Six cities will be set aside. Joshua chapter 20 retells the story and names of all six cities. Joshua chapter 20, verse 7.

*<sup>7</sup> So they set apart Kedesh in Galilee in the hill country of Naphtali and Shechem in the hill country of Ephraim, and Kiriath-arba (that is, Hebron) in the hill country of Judah. <sup>8</sup> Beyond the Jordan east of Jericho, they designated Bezer in the wilderness on the plain from the tribe of Reuben, and Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh. <sup>9</sup> These were the appointed cities for all the sons of Israel and for the stranger who sojourns among them, that whoever kills any person unintentionally may flee there, and not die by the hand of the avenger of blood until he stands before the congregation.* (Joshua 20:7-9).

The three cities on the west side are Kedesh, Shechem, and Kiriath-arba. The east side will hold Bezer, Ramoth, and Golan. Verse 9 tells us the purpose of these cities, *"that whoever kills any person unintentionally may flee there, and not die by the hand of the avenger of blood until he stands before the congregation."* The city will protect the manslayer *"until he stands before the congregation."* Today, we would say, until "the man had his day in court."

###### (a) The Taking of Blood

To be a manslayer who needs to run to a city for protection, he must be guilty of the taking someone's blood. Verse 4. *"Now this is the case of the manslayer who may flee there and live: when he kills his friend unintentionally, not hating him previously—<sup>5</sup> as when a man goes into the forest with his friend to cut wood, and his hand swings the axe to cut down the tree, and the iron head slips off the handle and strikes his friend so that he dies—he may flee to one of these cities and live,"* (19:4-5).

The example seems simple to explain. The ax head slips off and accidentally kills a friend. Why can that not be explained as an excused? The reason for the LORD's provision with an accidental death concerns the relatives of the dead one. Those relatives who were not at the scene of the accident might want to avenge the shedding of the blood of their loved one.

### **(b) The Avenger of Blood**

We come to Moses' explanation of the avenger of blood. Verse 6. "...otherwise the avenger of blood might pursue the manslayer in the heat of his anger, and overtake him, because the way is long, and take his life, though he was not deserving of death, since he had not hated him previously.<sup>7</sup> Therefore, I command you, saying, 'You shall set aside three cities for yourself.'" (19:6-7).

In every situation, there are many sides to every story. People take sides. People see things from different perspectives. People become angry enough to seek revenge for a loved one. Some allow the "heat of his anger" to the point that it does not matter if the death was caused by accident.

### **(2) Three Regions on the East**

As with the three regions on the west, the nation will set three regions on the east. Verse 8. "If the LORD your God enlarges your territory, just as He has sworn to your fathers, and gives you all the land which He promised to give your fathers—<sup>9</sup> if you carefully observe all this commandment which I command you today, to love the LORD your God, and to walk in His ways always—then you shall add three more cities for yourself, besides these three.<sup>10</sup> So innocent blood will not be shed in the midst of your land which the LORD your God gives you as an inheritance, and bloodguiltiness be on you." (19:8-10).

When accidents happen, even deaths, the LORD does not hold a person guilty for mishaps. The LORD renders the man who accidentally killed his friend as innocent.

### **b) When Scheming Happens**

But not all killings are accidents; therefore, the LORD sets the rule for when scheming happens. "But if there is a man who hates his neighbor and lies in wait for him and rises up against him and strikes him so that he dies, and he flees to one of these cities,<sup>12</sup> then the elders of his city shall send and take him from there and deliver him into the hand of the avenger of blood, that he may die.<sup>13</sup> You shall not pity him, but you shall purge the blood of the innocent from Israel, that it may go well with you." (19:11-13).

When the verdict on the killer is guilty, the city's officials deliver him to the "avenger of blood." Who is he? The nearest relative of the deceased became the authorized avenger of blood. This principle has been observed throughout time and is still readily observed around the world. It is a principal that *blood has a responsibility to avenge blood*. In other words, a blood relative is responsible for revenging the shed of blood of his kin. The nearest kin of the dead man is the avenger of blood. However, it could be someone else in the same bloodline. If a man is killed, peace among the tribes of the two parties involved could never be gained unless the killer is punished with the penalty of death.

### **c) When Theft Happens**

Deaths happen that must be dealt with in the cities of refuge, but there comes a time when theft happens. Verse 14. "You shall not move your neighbor's boundary mark, which the ancestors have set, in your inheritance which you will inherit in the land that the LORD your God gives you to possess." (19:14).

When Israel divides the Promised Land down to each family of each tribe, the land is surveyed, boundary markers are set, and the deed is recorded. The marker could be a river's edge, a large stone, a metal stake, a fence corner, or any other permanent object. If any of the permanent markers are moved even one inch, theft has occurred in the eyes of the LORD. He forbids theft as simple as this example.

### **d) When Skirmish Happens**

#### **(1) The Requirement of Witnesses**

When a skirmish happens between people, the determination of right or wrong requires witnesses. Verse 15. "A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.<sup>16</sup> If a malicious witness rises

*up against a man to accuse him of wrongdoing,<sup>17</sup> then both the men who have the dispute shall stand before the LORD, before the priests and the judges who will be in office in those days.” (19:15-17).*

The LORD’s law concerning witnesses is not new. Concerning the idolators, the LORD said, “*On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.*” (17:6). If the LORD holds this standard for idolators against Him, it is undoubtedly the same standard for offenses between men. One witness is never good because that witness might have malicious intent. If there is only one witness, then the two must stand for judgment before the priests and judges.

## **(2) The Result of Investigation**

With the accused and the accuser standing before the priests and judges, all the facts must be observed. We come to the result of the investigation. Verse 18. “*The judges shall investigate thoroughly, and if the witness is a false witness and he has accused his brother falsely,<sup>19</sup> then you shall do to him just as he had intended to do to his brother. Thus you shall purge the evil from among you.*”<sup>20</sup> *The rest will hear and be afraid, and will never again do such an evil thing among you.*”<sup>21</sup> *Thus you shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*” (19:18-21).

Malicious people will have a desired end to the game they are playing. Notice the severity of the LORD’s words. “*... if the witness is a false witness and he has accused his brother falsely, then you shall do to him just as he had intended to do to his brother.*” But the next sentence is staggering. “*Thus you shall purge the evil from among you.*” The LORD considers a person who gives a false witness against another as evil. He is to be purged, without pity for him. Why? The malicious person was to be repaid for his intent, according to his intent as his punishment, “*life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*”

## **5. The Administration of the Battles**

### **a) A Sermon of the Priest**

To take the Promised Land, the nation will face many enemies. The first will be the Canaanites. After that, other nations will seek to fight with Israel. For that, the LORD gives direction for the administration of the battles. The battles will start with a sermon of the priest. Chapter 20, verse 1. “*When you go out to battle against your enemies and see horses and chariots and people more numerous than you, do not be afraid of them; for the LORD your God, who brought you up from the land of Egypt, is with you.*”<sup>2</sup> *When you are approaching the battle, the priest shall come near and speak to the people.*”<sup>3</sup> *He shall say to them, ‘Hear, O Israel, you are approaching the battle against your enemies today. Do not be fainthearted. Do not be afraid, or panic, or tremble before them,*”<sup>4</sup> *for the LORD your God is the one who goes with you, to fight for you against your enemies, to save you.’*” (20:1-4).

Israel was not to engage in any battles without the priest proclaiming this message first.

### **b) A Survey of the Soldiers**

#### **(1) Those Who Should Depart**

After the sermon of the priest, there is to be a survey of the soldiers. There will be those who should depart and return home instead of fighting in the battle. Verse 7. “*The officers also shall speak to the people, saying, ‘Who is the man that has built a new house and has not dedicated it? Let him depart and return to his house, otherwise he might die in the battle and another man would dedicate it.*”<sup>6</sup> *Who is the man that has planted a vineyard and has not begun to use its fruit? Let him depart and return to his house, otherwise he might die in the battle and another man would begin to use its fruit.*”<sup>7</sup> *And who is the man that is engaged to a woman and has not married her? Let him depart and return to his house, otherwise he might die in the battle and another man would marry her.’*” (20:5-7).

Israel’s soldiers could serve as long as they are between twenty and fifty years of age. Three things are important in young men’s lives – the new house, the new vineyard, the new wife. All three had a year-long celebration. The dedication of the home started upon move in and lasted a full year. With the planting of the vineyard, the fruit was left alone for the first three years; then, it was

dedicated in the fourth year to the LORD. It was not until the fifth year that the man could take the fruit for his use. (Leviticus 19:23). In the first year of marriage, the man was not to work but dedicated his life to his new wife. If any of the men are involved in any of the three, the soldier must return home.

### **(2) Those Who Should Faint**

Then those who should faint are sent home. Verse 8. *“Then the officers shall speak further to the people and say, Who is the man that is afraid and fainthearted? Let him depart and return to his house, so that he might not make his brothers’ hearts melt like his heart.”* (20:8).

War is not for everyone. Instead, not everyone can be a good soldier, fight and kill another human. Those with such feelings will become a burden and distraction for those who can fight and win. Some should not fight and be sent home. The officials responsible for the muster rolls for a battle are duty-bound to protect the army even if it means sending able-bodied but mentally deficient men home.

### **(3) Those Who Should Lead**

After culling the force, the officials need to appoint those who should lead. Verse 9. *“When the officers have finished speaking to the people, they shall appoint commanders of armies at the head of the people.”* (20:9).

The verse does not indicate the number of commanders or the size of each division. The rest of the Bible does indicate the numbers of divisions and for armies in Assyria, Babylon, and Rome, but nothing for those of Israel. For instance, a cohort of soldiers in Rome is a thousand men.

#### **c) A Suggestion of the Peace**

When Israel faces a battle, they must first hear a sermon from the priest, second a survey of the soldiers, and third, a peace suggestion. Verse 10. *“When you approach a city to fight against it, you shall offer it terms of peace. <sup>11</sup> If it agrees to make peace with you and opens to you, then all the people who are found in it shall become your forced labor and shall serve you. <sup>12</sup> However, if it does not make peace with you, but makes war against you, then you shall besiege it.”* (20:10-12).

When peace is agreed upon, why do the people of the town become “forced labor?” *Forced labor* is a poor translation. The Hebrew should be rendered *under tribute and serve you*. As a tribute, the people would be required to pay taxes just as all the rest of the people pay taxes. As servants of Israel, the people could be called upon to help with Israel’s projects.

When the people do not agree to live in peace with Israel, the battles occur, and Israel will win.

#### **d) A Separation of the Spoils**

##### **(1) Of Nations Outside the Promised Land**

When the battle is over, a separation of the spoils occurred. First, the LORD speaks of nations outside the Promised Land. Verse 13. *“When the LORD your God gives it into your hand, you shall strike all the men in it with the edge of the sword. <sup>14</sup> Only the women and the children and the animals and all that is in the city, all its spoil, you shall take as booty for yourself; and you shall use the spoil of your enemies which the LORD your God has given you. <sup>15</sup> Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations nearby.”* (20:13-15).

All the men of the defeated city, twenty years and older, will die by the LORD order. The women, children, and all the city's property is divided among the Israelite warriors. What are the Israelites to do with these foreign women and their children?

Israel will not return to Egypt to fight; Therefore, all of Egypt will not be considered one of Israel's surrounding nations that she might fight in battle. But to the southeast, east, and north of Israel are nations of Aramean background and culture. In that culture, women adopted the religious preference of their husbands. For example, Abraham insisted on Isaac's Aramean wife and not one of the Canaanites who live near him. Thus, the women and children of these nations will naturally

be inclined to accept the LORD and the ways of Israelite life, marry into the nation with faith in Israel's LORD.

## (2) Of Nations Inside the Promised Land

Second, the LORD speaks of the nations inside the Promised Land. Verse 16. *"Only in the cities of these peoples that the LORD your God is giving you as an inheritance, you shall not leave alive anything that breathes. <sup>17</sup> But you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the LORD your God has commanded you, <sup>18</sup> so that they may not teach you to do according to all their detestable things which they have done for their gods, so that you would sin against the LORD your God."* (20:16-18).

Things were different for the tribes of the Canaanite nations. All humans in all their cities, towns, villages, and farms will be executed. They do not have the same culture as the Arameans. They have the same culture as the Egyptians. They have gods upon gods that they will not turn away. We only have to remember Jezebel, the Canaanite queen of Ahab, the Northern Kingdom king. The only way to describe her is with the word evil. She led Ahab astray, and the Canaanite women would do the same with the men of Israel.

### e) A Saving of the Trees

In the battles, the Israelites must attend to saving the trees. Verse 19. *"When you besiege a city a long time, to make war against it in order to capture it, you shall not destroy its trees by swinging an axe against them; for you may eat from them, and you shall not cut them down. For is the tree of the field a man, that it should be besieged by you? Only the trees which you know are not fruit trees you shall destroy and cut down, that you may construct siegeworks against the city that is making war with you until it falls."* (20:19-20).

Today, in most instances, we carry everything we need into war, our vehicles, fuel, portable bridges, tents, and munitions. But in the days of the taking of the Promised Land, trees were needed for various reasons. One reason would be for cooking meals. Other reasons would be for the construction of bridges and ramparts, battering rams, and fortifications. But the LORD forbids any fruit trees for these purposes. Mature fruit trees could provide needed nutrients for the LORD's nation as they did for the Canaanites and other nations. None bearing trees were allowed for army needs.

# Chapter 21

## 6. The Administration of the Slain

### a) The Funeral for the Dead

With the battles, men will die. But men will also die who are not in war. The administration of the slain comes next with the funeral for the dead. Chapter 21, verse 1. *"If a slain person is found lying in the open country in the land which the LORD your God gives you to possess, and it is not known who has struck him, <sup>2</sup> then your elders and your judges shall go out and measure the distance to the cities which are around the slain one. <sup>3</sup> It shall be that the city which is nearest to the slain man, that is, the elders of that city, shall take a heifer of the herd, which has not been worked and which has not pulled in a yoke; <sup>4</sup> and the elders of that city shall bring the heifer down to a valley with running water, which has not been plowed or sown, and shall break the heifer's neck there in the valley."* (21:1-4).

The unknown man's funeral becomes the responsibility of the closest town to where the man is found. The funeral ceremony is held at the running water in the valley with an offering of a spotless, unworked heifer by the town's elders.

### b) The Forgiveness for the Living

From the funeral for the dead, the LORD addresses the forgiveness for the living. Verse 21. *"Then the priests, the sons of Levi, shall come near, for the LORD your God has chosen them to serve Him and to bless in the name of the LORD; and every dispute and every assault shall be settled by them. <sup>6</sup> All the elders of that city*

*which is nearest to the slain man shall wash their hands over the heifer whose neck was broken in the valley;<sup>7</sup> and they shall answer and say, ‘Our hands did not shed this blood, nor did our eyes see it.<sup>8</sup> Forgive Your people Israel whom You have redeemed, O LORD, and do not place the guilt of innocent blood in the midst of Your people Israel.’ And the bloodguiltiness shall be forgiven them.<sup>9</sup> So you shall remove the guilt of innocent blood from your midst, when you do what is right in the eyes of the LORD.” (21:5-9).*

As part of the ceremony for the dead, the elders plead for the forgiveness of those living among the nation of Israel. They are innocent, having nothing to do with the death of the man. The LORD will forgive them because they have performed the proper ceremony as He directed.

## 7. The Administration of the Family

### a) The Wife of the Family

#### (1) A Wife Desired

The administration of the family is addressed next. The wife of the family is most important. A wife desired is most appropriate even if it is a woman taken in a battle with another nation. Verse 10. *“When you go out to battle against your enemies, and the LORD your God delivers them into your hands and you take them away captive,<sup>11</sup> and see among the captives a beautiful woman, and have a desire for her and would take her as a wife for yourself,<sup>12</sup> then you shall bring her home to your house, and she shall share her head and trim her nails.<sup>13</sup> She shall also remove the clothes of her captivity and shall remain in your house, and mourn her father and mother a full month; and after that you may go in to her and be her husband and she shall be your wife.”* (21:10-13).

These women are not descendants of the Canaanites, for if they were, they would not survive the battle. More than likely, they will be Aramean as Rebekah was for Isaac. Upon bringing a desired woman from the battle area, she is bathed, shaved, nails trimmed, and clothed in Israelite dress. For thirty days, the time of mourning in most nations, she is allowed to grieve her father's death and separation from her mother. Then, after thirty days, the husband can enter her tent to marry her. No ceremony occurs in Israel with the priest for marriage except the man and a woman joining together to become one flesh. The marriage celebration with family and friends occurs after the marriage of the man and woman alone in the home.

#### (2) A Wife Disliked

The wife desired can turn to the wife disliked. Verse 14. *“It shall be, if you are not pleased with her, then you shall let her go wherever she wishes; but you shall certainly not sell her for money, you shall not mistreat her, because you have humbled her.”* (21:14).

The woman is not the man's prisoner to be mistreated or his slave to be sold; she is his wife. If he finds something in her that causes him not to want her as his wife, he must give her the freedom to make her own choices as to what she wants to do and where she wants to go. A wife did not have that freedom in that day; her husband had total control over her daily life, which humbles every wife in submission to the husband. If he did not want her, he had to let her go free with no restrictions.

### b) The Firstborn of the Family

After dealing with the wife of the family, the LORD turns to discuss the firstborn of the family. Verse 15. *“If a man has two wives, the one loved, and the other unloved, and both the loved and the unloved have borne him sons, if the firstborn son belongs to the unloved,<sup>16</sup> then it shall be in the day he wills what he has to his sons, he cannot make the son of the loved the firstborn before the son of the unloved, who is the firstborn.<sup>17</sup> But he shall acknowledge the firstborn, the son of the unloved, by giving him a double portion of all that he has, for he is the beginning of his strength; to him belongs the right of the firstborn.”* (21:15-17).

This passage concerns the transfer of a man's estate to the heirs upon death. In this example, the man has children with two wives. His firstborn son belongs to the unloved wife. The classic example of this exists in Genesis with Jacob's wives, the Nation of Israel's father. His first son was Rueben, Leah's son, the wife he was tricked into marrying when he wanted her sister Rachel whom

he loved. Jacob owned nothing at his death. No estate existed to pass on to his twelve sons and one daughter. His example does not match this passage. Abraham had two wives and several concubines. However, he married his second wife after the death of Sarah. His firstborn son was Ishmael, Sarah's maid's son. Isaac was his second-born son, the only child of Sarah. Ishmael did not receive an inheritance from Abraham, although he may have received a gift before Abraham's death, as did his step-brothers born to Abraham's second wife (Genesis 25). Isaac inherited all that was left in Abraham's estate after giving his sons gifts during his life. Then, Isaac had one wife and no concubines with only two twin sons – Jacob and Esau. At the time of Isaac's death, Jacob lived with Isaac. Esau, who started his family thirty years before Jacob did, was living in the Southern Arabah and the mountains of Edom.

Jacob probably inherited Isaac's estate simply because his and Isaac's property was so mixed that it could not be divided. However, Esau sold his inheritance to Jacob when the twins were 71 years old; therefore, Esau legally had nothing to inherit from Isaac. Not one of these three examples from the significant patriarchs in Genesis shows an extra portion for the firstborn son as some teach. Nevertheless, think they know where it comes. The LORD blessed Joseph with a double blessing in the Promised Land. Joseph's two sons were Manasseh and Ephraim. When the LORD made the tribe of Levi the priests and forbade Levi's heirs from inheriting land in the Promised Land, the LORD gave Levi's portion to Ephraim. Instead of a tribe of Joseph, we have a tribe of Manasseh for Joseph and a tribe of Ephraim for Levi. Joseph was the eleventh son. But that double blessing was the LORD's choice, not man's. Rueben, the first-born, did not receive a double blessing. In addition, Joseph was the first of two sons by the wife Jacob loved. Therefore, this law does not fit any of the stories found in the Old Testament.

Now in this passage, for the first time, the LORD declares that from the giving of the law for the Nation of Israel, the firstborn of each family must receive a double portion of the inheritance at the death of the father regardless of the father's love for the mother.

### c) The Rebellious of the Family

#### (1) The Presentation of the Son

Finally, concerning the administration of the family, we come to the rebellious of the family. We begin with the presentation for the rebellious son. Verse 18. *"If any man has a stubborn and rebellious son who will not obey his father or his mother, and when they chastise him, he will not even listen to them,<sup>19</sup> then his father and mother shall seize him, and bring him out to the elders of his city at the gateway of his hometown.<sup>20</sup> They shall say to the elders of his city, This son of ours is stubborn and rebellious, he will not obey us, he is a glutton and a drunkard."* (21:18-29).

Sadly, the saga of a rebellious son happens in more homes than we wish to acknowledge. In Adam's family, the first family on earth, he had a rebellious son, his name, Cain. In Noah's family, the son's name, Ham. In Abraham's family, Ishmael. In Isaac's family, Jacob. In Jacob's family there were three, Rueben, Judah, and Dan. The stories given in Genesis set the stage and reason why the LORD needed to institute a law to deal with rebellious children with the Nation of Israel.

What is a glutton? The Hebrew word is “*zolel*.” We define the term as “one who eats and drinks to excess.” That is not the definition of “*zolel*.” The Hebrew word means to *squander his means*. The Hebrew word for drunkard is “*shakar*,” and it means *tipsy*. Our current definition for a drunkard fits the word in this passage.

#### (2) The Stoning of the Son

Based on the father and mother's testimony, the magistrates at the gate will order the son's stoning. Verse 21. *"Then all the men of his city shall stone him to death; so you shall remove the evil from your midst, and all Israel will hear of it and fear."* (21:21).

Notice the LORD does not require the parents to participate in the stoning. Only the men of the city stone the rebellious son to death. The reason for this law is stated in the phrase, “... and all

*Israel will hear of it and fear.*" When a rebellious son is put to death, the stoning report should put fear in the children to do right. Be that as it may, the evil rebellious children will ignore the threat and continue in their ways and be without excuse when they stand before the magistrates and are put to death. The parents will take the son to the magistrates, and the LORD gives this instruction for his stoning once he is at the gates.

### (3) The Display of the Son

But the stoning of the rebellious son was not enough in the LORD's eyes. If that son met a certain standard, after the son's stoning, the son's display was required. Verse 22. "*If a man has committed a sin worthy of death and he is put to death, and you hang him on a tree,<sup>23</sup> his corpse shall not hang all night on the tree, but you shall surely bury him on the same day (for he who is hanged is accursed of God), so that you do not defile your land which the LORD your God gives you as an inheritance.*" (21:22-23).

What is a sin worthy of death? Here in this passage, it is rebellion against one's parents. That is enough. Rebellion against parents does not bring honor to them as required in the Ten Commandments. The mere rebellion of a son will place him before the magistrates, but then, his other sins will be brought into the case. Intentional killing of a human is another example. Add to those reasons, the idolator of other gods and the false prophet are reasons for the death penalty.

Why hang a dead body on a tree? Hanging a dead corpse on a tree signified to the nation that the dead man had forfeited his life to the LORD's law which he rebelled. The laws are new to Israel, and no other nation is under the same orders. In this law, the LORD restricts how long the corpse can hang on the tree. The corpse had to be buried before the end of the daylight hours. Why? Adam Clarke's commentary says the following.

Its exposure for the space of *one day* was judged sufficient. The law which required this answered all the ends of public justice, exposed the shame and infamy of the conduct, but did not put to torture the feelings of humanity by requiring a *perpetual* exhibition of a human being, a slow prey to the most loathsome process of putrefaction.<sup>4</sup>

The words "*(for he who is hanged is accursed of God)*," are not found in the oldest and most reliable copies of the Hebrew Old Testament. They are found in Galatians 3:13, but that does not mean they originated in the Old Testament, as some commentaries suggest.

Next, we come to the administration of property in chapter 22, in the next lesson.

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<sup>4</sup> Clarke, A. (2014). *The Holy Bible with a Commentary and Critical Notes* (New Edition, Vol. 1, pp. 791–792). Bellingham, WA: Faithlife Corporation.