

220302-4 Deu 21, Finding Slain, Marrying Captives, Regulating Polygamists Firstborn Inheritance, Judging Rebellious Sons, & Burying the Hanged-CThurman

In chapter 20.1-9 Moses reminded Israel about the kind of men that shall fight in the battle.

As they come near to the battle the priest stands before them reminding the troops that the LORD goes before them to fight against their enemies. Then the officers, the overseers will allow various men to be exempted from the conflict for several reasons.

- Those that had not yet dedicated their houses built.
- Those that had not yet eaten of the vineyard planted.
- Those that had betrothed a wife but not yet married. And,
- Those that were fearful and fainthearted.

Then the officers would appoint captains to lead the men into battle.

In vss. 10-18 Israel was instructed how they should war against the cities of two kinds of enemies: the enemy that was far off and the enemy that lived in the land of Canaan.

Of the enemy that was beyond Canaan:

First offer terms for peace (surrender) in which the enemy would become tributaries. (vss. 10, 11) Otherwise Israel was to besiege the city, kill all the males and take the spoils of war: the remaining women and children and all their substance. (12-15)

Of the enemy that lived in Canaan:

Israel was to completely destroy the people and their substance. In this way the opportunity for learning of their abominable ways was removed. (16-18)

And finally, in vss. 19, 20 Israel was commanded not to cut down trees that were good for food, *for the tree of the field is a man's life*. In other words those trees would support them in time of conflict. There were other trees that could be used for making war machines.

In the chapter 21 there are five subjects discussed:

- What should be done when someone finds a body in the field of one that was slain. (vss.1-9)
- What should be done if someone desires to marry a woman that was taken captive in war. (vss.10-14)
- How a polygamist shall distribute his inheritance if the firstborn son is not of the wife he prefers. (vss.15-17)
- What parents should do when they have rebellious son that will not be corrected. (vss. 18-21) And,
- What they should do concerning the body of one that was hanged on a tree. (vss. 22, 23)

Chapter 21

What to do if someone finds the body of a slain man in the field. (vss.1-9)

1 If [one] be found slain in the land which the LORD thy God

If a slain one be found

one ... slain, the Hebrew adj. **לָחַל**, *chah-lahl*, tss. *slain* (vss. 1, 2, 3, 6, a *slain* [man; 32.42]), *profane, wounded, kill*; the verb **לָחַל**, *chah-lahl*, is what we found in Deu.20.6 (twice); 28.30 and tss. *hath ... eaten*.

giveth thee to possess it, lying in the field, and it be not known who hath slain

him: fallen stricken

lying, **נָפַל**, Qal part. Poel of the verb **נָפַל**, *nah-phal*, tss. *to fall, to die, to perish, to rot, to fail, to fall down, to lay along, to be a fugitive, to be inferior, to lie down, to cast, to cast down, to overthrow, to throw down, to present, to divide, to overwhelm*.

hath slain him, **נָכַח**, Hiphil (causative act.) pret. of the verb **נָכַח**, *nah-kah*, tss. *to smite, to punish, to slay, to kill, to strike, to beat, to give strips*; 25.2, Hiphil pret., *and to be beaten*; 25.2 Hiphil infin., *to be beaten*, 25.3, *and beat*; 27.25, *to slay*; 25.3, Hiphil fut., *stripes he*

may give him; 28.22, 28, 35, shall smite thee; 28.27, will smite thee; 29.7, we smote them; 25.11, Hiphil part., him that smiteth him; 27.24, he that smiteth.

Someone has been discovered dead in the field; the cause of death evidently of unnatural causes. This being so the person is to resort to the following program.

2 Then thy elders and thy judges shall come forth,

thy elders – means the elders and judges of Israel. So Israel’s patriarchal leadership begin an inquiry of their own.

and they shall measure unto the cities which are round about him that is slain:

shall measure, Qal pret. of the verb מִדַּד, mah-dad, tss. to mete, to measure, to stretch.

3 And it shall be, that the city which is next unto the slain man,

nearest, Hebrew adj. קָרוֹב, qah-rahv, tss. near, next, newly, at hand, short.

even the elders of that city shall take an heifer,

בְּקָר

of the herd

The elders were to take a cow, a kine of the herd, not a bull. There is no other regulation regarding color or markings. (i.e., red heifer) All we have to draw from for this is this text. Unless there are other texts which we can prove are related to this text we are limited to what is written. Biblically the stipulation is simply what is stated here. This was to be a female of the herd.

which hath not been wrought with, and which hath not drawn in the yoke;
worked, served

sown, Niphal (simple pass.) fut. of the verb זָרַע, tss. *to sow, to conceive, to set, yield.*

shall strike off, Qal pret. of the verb עָרַף, tss. *to break ... neck, to strike off ... neck, the break down, to cut off ... neck, to behead (v.6).*

there in the valley:

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him,

to minister, שָׁרַת, shah-rath, a Piel (intensive act.) infin. verb tss. *to minister, to serve, to wait; Deu.17.12; 18.5; 21.5, to minister; Due.18.7, Then he shall minister.*

and to bless in the name of the LORD; and by their word shall every controversy and every stroke be tried:

controversy, masc. Hebrew noun, רִיב, reev, tss. *a controversy (17.8, matters too hard to judge then went up to the highest court; 19.17, the controversy cause by a false accuser), a cause, a suit, a pleading, a contention, an adversary .*

stroke, Hebrew masc. noun נֶגַע, neh-ga[g], tss. *a plague (24.8), a sore, a stroke (17.8; 21.5), a stripe, a wound.*

So judgment begins with the Levites in their local cities just as the church-related child of God's judgment begin at the house of God. (cf. 1Pe.4.17)
The Levites come out bear witness of this procedure.

6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:

The valley very likely included a brook which ran through it. Refer to the definition of the word *valley* in v.4, the Hebrew masc. noun נַחַל, nah-chahl (brook, river, flood).

7 And they shall answer and say,

Before the Levites, who are there to try the matter. (cf. v.5) The elders of the city say ...

Our hands have not shed this blood, neither have our eyes seen it.

כָּפַר

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed,

be merciful, Piel (intensive act.) imper. of the Hebrew verb כָּפַר, tss. *to pitch, to make atonement, to be merciful* (21.8, Piel imper.; 32.43, Piel pret.), *to purge, to reconcile, to pacify, to make reconciliation, to appease, to pardon, to forgive* (21.8, Nithpael [reflexive act. beginning with the ך, nun] pret., which word), *to disannul, to cleanse*.

redeemed, Qal pret. of the verb פָּדָה, pah-dah, tss. *to redeem* (24.18), *to deliver, to rescue, to ransom*.

Notice the familiar reference to being redeemed. *De 7:8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.* (see also, Deu.9.26; 13.5, 15.5; 24.18) Israel looked back to the time when the LORD delivered them from Egyptian bondage based on the blood of the lamb that was slain and applied to the doorposts and lintel.

and lay not innocent blood unto thy people of Israel's charge.
among (v.9)

innocent, נָקִי, nah-kee, an Hebrew adj. tss. *to clear, to be blameless, to be quit, to be guiltless, to exempt, to be innocent* (19.10, 13; 21.8, 9; 27.25), *free* (24.5, so, exempted).

By this act of washing their hands with water over the carcass of this animal is symbolic for saying we are innocent of the shedding of innocent blood.

כָּפַר

And the blood shall be forgiven them.

**9 So shalt thou put away the [guilt of] innocent blood from among you,
eradicate**

So thou shalt put away, Piel (Intensive act.) pret. verb of כָּעַר, bah-[g]ar, tss. to burn, to kindle, to heat (and the idea is to consume as with a fire), to feed, to waste, to eat, to eat up, to take away, to put away; so, 'to eradicate'; Deu.13.5; 17.7, 12; 19.13, 19; 21.9, 21; 22.21, 22, 24; 24.7; 26.13, 14.

when thou shalt do that which is right in the sight of the LORD.

In other words, in this way the innocent blood that was shed is forgiven.

What to do when someone would marry a woman taken captive in war. (vss.10-14)

10 ¶ When thou goest forth to war against thine enemies,

war, מַלְחָמָה, a fem. noun tss. war (v.12, 20; 21.10; 29.7), battle (vss.1-3, 5-7 [twice]), fight.

and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

and thou hast taken, Qal pret. verb, שָׁבַח, shah-vah, tss. to take, to take captive, to carry away, to carry captive, to lead captive, to lead away captive, to drive away.

them captive, adj. שֶׁבִי, sh'-vee, tss. captive, captivity, prisoner; vss.10, captive, 13captivity.

**11 And seest among the captives a beautiful woman, and hast a desire
goodly formed**

among the captives, fem. noun **שְׁבִיָּה**, tss. *among the captives* (**Deu.21.11**), *of the captives* (**Deu.32.42**).

beautiful, adj. **יָפֵה**, yah-pheeh, tss. *fair, beautiful, goodly, well, and pleasant*.

[form], a masc. noun **תָּאֵר**, toh-ar, tss. *favoured, resembled, comely, countenance, form, visage*, and sometimes untranslated.

לָקַח

unto her, that thou wouldst have her to thy wife;
take

Let's gather up the facts so that we can rightly discern the Scripture. The enemy under this consideration is one that is of a city and people far off and not of the people (the seven nations) that inhabit the land of Canaan. Is that right? So, the LORD makes provision for an Israelite to marry a woman of another nation, just not any of the women that were of the seven nations which were of the previous tenants of Canaan. (cf. Ex.34.16; Deu.7.3; 17.17; Jos.23.12; 1Ki.11.1, 2)

Levites and sons of Aaron were further regulated in their marriages. (Ezr.10.18; Lev.21.14)

12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;
clip

she shall shave, Piel (intensive act) pret. of the Hebrew verb **גָּלַח**, gah-lach, tss. *to shave, to poll* (pronounced, pōle).

pare, Qal pret. of the verb **עָשָׂה**, [g]ah-sah, *to make, to do, to keep, to advance, to commit, to fulfill, to pare*, etc.

The English defines this as to cut or shave off.

nails, masc. noun צִפְרָן, tzip-pōh-ren, twice in the OT, *nails* (1), *point* (of a diamond [Jer.17.1]).

13 And she shall put the raiment of her captivity from off her,
remove

and she shall put, Hiphil (causative act.) pret. of the verb סוּר, soor, tss. *to turn aside, to depart, to go, to be past, to take away, to put, to remove, etc.*; (Deu.31.29, Qal pret., *to turn aside*; 28.14, Qal fut., *though shalt ... go aside*; 21.13, Hiphil pret., *and she shall put*).

יָשָׁב

and shall remain in thine house, and bewail her father and her mother

a full month: and after that thou shalt go in unto her, and be her husband,
lit. a month of days

be her husband, Qal pret. of the verb בָּעַל, bah-gal, tss. *be an husband, to have dominion* (1Chro.4.22), *to marry* (Qal pret., Deu.24.1), *to marry a wife* (Qal. part., Deu.22.22)

and she shall be thy wife.
to you a wife.

14 And it shall be, if thou have no delight in her,
pleasure

thou have ... delight, Qal pret. of the verb חָפַץ, chah-phehtz, tss. *to delight, to like* (25.7, Qal fut.; 25.8, Qal pret.), *to be pleased, to favor, to desire, to move*.

שְׁלַח

then thou shalt let her go
send

נַפְשָׁהּ

whither she will;
Wigram, lit. 'to her soul'

but thou shalt not sell her at all for money,

thou shalt ... sell her, Qal fut. of the verb מָכַר, mah-kar, always tss. to sell; 21.14, Qal infin., **but ... at all (and selling [thou shalt not sell]); 24.7, Qal pret., or selleth him.**

thou shalt not make merchandise of her, because thou hast humbled her.

thou shall ... make merchandise, Hithpael (reflexive act.) fut. of the verb עָמַר, [g]ah-mar, only three times in the OT, and tss. Ps.129.7 to bind sheaves; Due.21.14 (Hithpael fut.), 24.7 (Hithpael pret.) to make merchandise.

thou hast humbled her, Piel (intensive act.) pret. of the verb עָנָה, [g]ah-nah, tss. to afflict, to be gentle, to exercise, to trouble, to humble, to force, to weaken; Deu.21.14, Piel pret., **thou hast humbled her; Deu.22.24, Piel pret., he hath humbled, v.29, he hath humbled; Deu.26.6, Piel fut., and afflicted us.**

How a polygamist is to divide the inheritance when the firstborn son is of the unpreferred wife. (vss.15-17)

15 ¶ If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated:

(So the consideration is the father's firstborn.)

hated, Qal part. Paul of the verb שָׂנֵא, sah-neh, tss. to hate, to be an enemy, to be odious; Qal Paul pret., Deu.22.13, **and hate her; 24.3, and ... hate her; Qal fut., Deu.22.16, and he hateth her; Qal part. Poel, Deu. 30.7, them that hate thee; Qal part. Paul, Deu.21.15, hated, 16, 17 of the hated; Piel part, Deu.32.41, them that hate thee, 33.11, and of them that hate thee.**

16 Then it shall be, when he maketh his sons to inherit that which he hath,

maketh... to inherit, Hiphil (causative act.) infin. of the verb נָחַל, nah-chal, tss. *to inherit, to take an heritage, to possess, to divided, to distribute.*

that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

17 But he shall acknowledge the son of the hated for the firstborn,
regard, discern

he shall acknowledge, Hiphil (causative act.) fut. of the verb נָכַר, nah-kar, tss. *to know, to deliver, to regard, to discern, to acknowledge, to take notice, to respect; Piel fut., Deu.32.27, should behave themselves strangely; Hiphil fut., 33.9, did he acknowledge; 21.17, shall acknowledge.*

by giving him a double portion of all that he hath:

double, שְׁנַיִם, sh'-nah-yim, adj. num. dual, tss. in Deuteronomy two, double, both.

for he is the beginning of his strength; the right of the firstborn is his.

firstfruit

beginning, רֵאשִׁית, reh-sheeth, a fem. noun tss. *beginning, first, firstfruit, chiefest, principal thing, chief; Deu.26.2, of the first of, 10, firstfruits; 33.21, the first part.*

strength, אֵז, āhn, masc. noun tss. *strength, good, force, might, substance.*

Again, and this is important when it comes to discerning the truths of God's word. That the Scriptures regulate polygamy is not an endorsement by the LORD of the practice of polygamy. For example, that the Scriptures regulated divorce is not an endorsement of divorce.

Mt 19:8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Polygamy was an ancient practice which is first shown in Gen.4.19.

Ge 4:19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

...

23 ¶ And Lamech said unto his wives, Adah and Zillah ...

Yes, Abraham, Jacob, David, Solomon and others were polygamists. However, by the time of the gospels there is no indication by Scripture that polygamy was observed in the nation of Israel or by any of the NT saints.

Peter had one wife:

Mt 8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. (not, 'one of the mothers of his wives.)

Again, Peter is said to have had only one wife, which Paul and the other apostles had the right to do as well.

1Co 9:5 Have we not power to lead about a sister, a wife (not wives), as well as other apostles, and as the brethren of the Lord, and Cephas?

While the stipulation found in 1Ti.3.2, '*a bishop must be the husband of one wife*' excludes polygamy the text deals directly with the issue of one marriage in a lifetime for every man that will serve as pastor of a church. This conclusion is settled when once we compare this to the text to 1Ti.5.9. Here one of the requisites to receive a widow into the care of the congregation is that she was *the wife of one man* (husband). Where the bishop is required to be a one-woman man, the widow was to be a one-man woman. These do not mean, one at a time, but *during their lifetimes*.

The Bible states:

Ge.2.24 *Therefore* (Moses supplying these remarks in vss. 24, 25)

Therefore why? Ge.2.23 *And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.* (From the side of the man the LORD made a woman, not women.)

shall a man leave his father and his mother, and shall cleave unto his wife (not wives): *and they shall be one flesh.*

This is further confirmed by the NT account of the apostle Paul in Eph.5.31.

Eph 5:31 *For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two* (not three, four, five or more) *shall be one flesh.*

What parents should do for a son that will not be corrected. (vss.18-21)

18 ¶ If a man have a stubborn and rebellious son, which will not obey the
hearken
(LXX, ὑπακούω, obey & hearken)

will obey ... will ... hearken, Hebrew verb שָׁמַע, tss. to hearken (v.18), to obey (v.18), to hear, to perceive, to be diligent, to discern.

voice of his father, or the voice of his mother, and that, when they have

chastened him, will not hearken unto them:
(LXX, corrected, παιδεύω, Eph.6.4, to nurture) obey

19 Then shall his father and his mother lay hold on him,
apprehend

lay hold, Qal pret of the verb שָׁפַח, tah-phas, tss. to hold, to hold on, to lay hold, to take (marg, apprehend), to catch, to handle; Deu.20.19, to take it (Qal infin.); Deu. 22.28, lay hold on (Qal pret.).

**and bring him out unto the elders of his city, and unto the gate of his place;
20 And they shall say unto the elders of his city, This our son is stubborn and rebellious,**

stubborn, Qal part. Poel of the verb סָרַר, sah-rar, tss. *to slide back ,to backslide, to to stubborn, to withdraw, to be rebellious, to revolt,,*

rebellious, מָרַה, mah-rah, Qal part. **vss. 18, 20, and rebellious**; tss. *to rebel, to be bitter, to provoke.*

he will not obey our voice; he is a glutton, and a drunkard.
living in riot living in drunkenness

glutton, Qal part. of the verb גָּלַל, tss. *a glutton, to be riotous* (Pv.23.20, *riotous eaters*, 21, *the glutton*, 28.7, *riotous [men]*; Jer.15.19, *from the vile*; Lam.1.11, *to be vile*; Isa. 64.1; 3.2, *to flow down.*

drunkard, Qal part. Poel, of the verb שָׂבַח, sah-vah, tss. *to fill, to be a drunkard*, Pv.23.20, *to be a [wine]bibber.*

21 And all the men of his city shall stone him with stones, that he die:

The Israeli parents bore responsibility for their son even after he had grown into an adult. If after warning their son to turn from a life of riot and drunkenness and would not correct, then they would bring him to the gate of the city where the elders heard the accusation of the parents. Then the men of the city would stone that son until dead.

Correction begins at an early age. The Bible says: *Train up a child in the way he should go: and when he is old, he will not depart from it.* (Pr 22:6) This text does not mean that parents teach their children to be saved. It teaches that parent may influence the behavior of their children for a lifetime. I only offer this as my opinion, but this seems to be more true than not. The longer parents forbear chastening their children the more

difficult it is to correct the bad habits and behaviors later. Better it is to start at an early age.

Pr 13:24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes. (but he that loves him seeks him early with correction.)

betimes, שָׁחַר, shah-char, all but once in Piel (intensive active) verb tss. to diligently seek, to seek early, to seek in the morning, betimes, to seek betimes, rising betimes.

All parents question when is the time to begin correcting my little one? Correction begins as the child begins to show signs of disobedience: stiffening, arching the back, willfully disobeying; the child determines when correction is necessary, how much is necessary and how often it is necessary. Correction begins with a look, light taps, thumps, and very likely it will increase to the point when the rod must be applied. Listen, being a parent is an experiment you learn along the way. Discipline is part of that experiment. As correction is applied, if the child is unchanged and continues misbehaving in that moment it is time to step up the level of correction a little more. The child must be convinced that the behavior must be changed. It is the parents' responsibility to correct their children even after they've grown up and have children of their own. Yes, even after children have grown up and perhaps have children parents are still to correct bad behavior in them. In this Deuteronomy text the son is clearly an adult. The prophet Samuel should have correct his sons. The priest, Eli should have corrected his. Their sons were wicked men. Samuel's sons took bribes and perverted judgment. (cf. 1Sa.8.3) Eli's sons were sons of Belial, abused their priestly function, and were brazen fornicators. (cf. 1Sa.2.12, 22)

As long as a parent is alive is as long as the child is under the commandment to receive a parent's correction. No child outgrow a parent corrective counsel.

so shalt thou put evil away from among you; and all Israel shall hear, and fear.

eradicate

obey

thou shalt put or take away, Piel (Intensive act.) pret. verb of **קָעַר**, bah-[g]ar, tss. *to burn, to kindle, to heat* (and the idea is to consume as with a fire), *to feed, to waste, to eat, to eat up, to take away, to put away*; so, 'to eradicate'; **Deu.13.5; 17.7, 12; 19.13, 19; 21.9, 21; 22.21, 22, 24; 24.7; 26.13, 14.**

Disposition of the body of a hanged man. (vss. 22, 23)

22 And if a man have committed a sin worthy of death,
due, after the manner

worthy, a masc. noun **מִשְׁפָּט**, mish-paht, tss. *judgment, right, ordinance, fashion, ceremonies, cause, due, worthy, charge, according to the order, due order, according to the custom, the disposing of, a sentence, a measure, a determination, lawful, a custom, a manner, after the manner.*

and he be to be put to death, and thou hang him on a tree:
executed

and he be put to death, Hophal (causative pass.) pret. of the verb **מָוַת**, mooth, and so executed.

and thou hang, Qal pret. of the verb **תָּלָה**, tah-lah, tss. *to hang* (a person, an harp [Ps.137.2], bucklers [Song.4.4], shields [Ez.27.10], helmet [Ez.27.10], a vessel [Ez.15.3], glory [Is.22.24] the earth [Job 26.7]); **Deu. 21.22, 23.**

There are death sentences in Israel that are punishable by stoning (cf. first mention by the Egyptians in Ex.8.26).

Crimes which were punishable by stoning:

Lev.20.2, them that give their seed to Molech.

Lev.20.27, them that are wizards and use familiar spirits.

Lev.24.10-16, 23, them that curse God.

Nu.15.33, them that break the Sabbath Day.

Deu.13.10, them that would lead Israel to apostatize from God.

Due.17.5, them that are idolaters.

Due.21.21, sons that are riotous and drunkards.

Deu.22.21, them that play the harlot.

Deu.22.24, the adulterers.

The two major means for public execution recorded in the Bible are hanging from a tree and stoning to death. The first of these appears to be hanging from a tree. (cf. Ge.40.19, 22; 41.13; Pharaoh's *chief baker*.) Then stoning. (cf. Ex.8.26; 17.4)

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

shall remain all night, Qal fut. of the verb לִּלְוֹן, loon or לִּלְעֵן, leen, tss. *to lodge, to lodge all night, lay all night, remain, to lodge in, to tarry the night, to be all night, to abide, to be left, to remain, to remain all night, to continue, to dwell, to endure*. The idea of 'night' is derived by the context of the verse which says 'that day,' meaning *the same day*.

Hanging someone upon a tree is not limited to the *western* sense of using a rope. Death in this way was either by strangulation or breaking the neck. But hanging from or upon a tree includes the idea of being nailed, pinned to a tree.

Eze 15:3 Shall wood be taken thereof [from it, the vine tree] to do any work? or will men take a pin (peg, nail) of it (the vine tree) to hang any vessel thereon?

pin, פִּינָה, fem. noun tss. pin, paddle, nail, stake.

While a body being nailed to a tree or being strung from a tree by a rope might be synonymous in one respect; the tree was the instrumental means for suspending a body between heaven and earth, but there is an

important distinction between the two methods. Being pinned to a tree by the use of nails involves shedding of blood, where strangulation by a rope does not. Jesus Christ was hanged upon the tree by being pinned with nails to it.

Joh 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

...

Lu 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

This hanging of Christ's body on the tree is called *crucifixion*. This means of death was foretold by Scriptures.

Ps.22.16 ... they pierced my hands and my feet.

It allowed for all of the prophecies of Christ death to be fulfilled where death by hanging from a rope would not. (cf. Ps.22)

Lk.24.25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Through crucifixion Jesus Christ made atonement to God for sins. And so, Christ was taken down from the cross, not allowed to hang upon the cross into the night for several reasons. And now He is alive and seated at the right hand of the Father awaiting the day of His second coming in power and great glory. (cf. Mt.24.30; Lk.21.27)