

~HANGING (274)

- Under the Law given by Yehowah to Israel, certain criminals might be hung upon a stake after being put to death, as accursed of God, placed on public display as a warning example.
- A dead person thus hung was to be taken down before nightfall and buried, leaving him on the stake all night would defile the soil given to the Israelites by God.
- And in case there comes to be in a man a sin deserving the sentence of death, and he has been put to death, and you have hung him upon a stake. ([Deuteronomy 21:22](#))
- His dead body should **not stay all night on the stake**, but you should by all means bury him on that day, because something accursed of God is the one hung up, and you must not defile your soil, which Yehowah your God is giving you as an inheritance. ([Deuteronomy 21:23](#))
- Israel followed this rule even if the one executed was not an Israelite.
- And he **hanged** the king of Ai upon a stake until the evening time, and as the sun was about to set Joshua gave the command, and then they took his dead body down from the stake and pitched it at the entrance of the gate of the city and raised up a great pile of stones over him, down to this day. ([Joshua 8:29](#))
- And after that Joshua proceeded to strike them and put them to death and hang them upon five stakes, and they continued **hanging** upon the stakes until the evening. ([Joshua 10:26](#))
- And it came about that at the time of the setting of the sun Joshua commanded, and they went taking them down off the stakes and throwing them into the cave where they had hid themselves. Then they placed big stones at the mouth of the cave, until this very day. ([Joshua 10:27](#))
- The two sons and five grandsons of Saul whom David turned over to the Gibeonites for execution were not buried before nightfall. They

were left in the open from the start of the barley harvest, March-April, until rain came, evidently after the harvest season was completed.

- The reason the Gibeonites were allowed to follow a different procedure in this instance seems to be because a national sin had been committed by King Saul, who had put some of the Gibeonites to death, thus violating the covenant made with them by Joshua centuries earlier.
- And Joshua went making peace with them and concluding a covenant with them to let them live, and so the chieftains of the assembly swore to them. ([Joshua 9:15](#))
- Now God had caused the land to suffer a three-year famine as evidence of his anger. Therefore the bodies of the **hanged** ones were left exposed until Yehowah indicated that his wrath had been appeased by ending the drought period with a downpour of rain. David then had the bones of the men buried, after which God let himself be entreated for the land.
- Now there came to be a famine in the days of David for three years, year after year, and David proceeded to consult the face of Yehowah. Then Yehowah said; Upon Saul and upon his house there is bloodguilt, because he put the Gibeonites to death. ([2 Samuel 21:1](#))
- And David went on to say to the Gibeonites; What shall I do to you, and with what shall I make atonement, that you may certainly bless the inheritance of Yehowah? ([2 Samuel 21:3](#))
- So the Gibeonites said to him; It is not a matter of silver or gold for us in connection with Saul and his household, neither is it ours to put a man to death in Israel. At that he said; Whatever you are saying I shall do for you. ([2 Samuel 21:4](#))
- At this they said to the king; The man that exterminated us and that schemed to annihilate us from subsisting in any of the territory of Israel. ([2 Samuel 21:5](#))
- Let there be given to us seven men of his sons, and we must expose them to Yehowah in Gibeah of Saul, the chosen one of Yehowah. Accordingly the king said; I myself shall give them. ([2 Samuel 21:6](#))

- **However, the king felt compassion upon Mephibosheth the son of Jonathan the son of Saul on account of the oath of Yehowah that was between them, between David and Jonathan the son of Saul. (2 Samuel 21:7)**
- **Consequently the king took the two sons of Rizpah the daughter of Aiah whom she bore to Saul, Armoni and Mephibosheth, and the five sons of Michal the daughter of Saul whom she bore to Adriel the son of Barzillai the Meholathite. (2 Samuel 21:8)**
- **Then he gave them into the hand of the Gibeonites and they proceeded to expose them on the mountain before Yehowah, so that the seven of them fell together, and they themselves were put to death in the first days of harvest, at the start of the barley harvest. (2 Samuel 21:9)**
- **However, Rizpah the daughter of Aiah took sackcloth and spread it for herself upon the rock from the start of harvest until water poured down upon them from the heavens, and she did not allow the fowls of the heavens to rest upon them by day nor the wild beasts of the field by night. (2 Samuel 21:10)**
- **At length it was reported to David what Rizpah the daughter of Aiah, Saul's concubine, had done. (2 Samuel 21:11)**
- **So David went and took the bones of Saul and the bones of Jonathan his son from the landowners of Jabesh-gilead, who had stolen them from the public square of Beth-shan, where the Philistines had hanged them on the day that the Philistines struck down Saul on Gilboa. (2 Samuel 21:12)**
- **And he proceeded to bring up from there the bones of Saul and the bones of Jonathan his son, furthermore, they gathered the bones of the men being exposed. (2 Samuel 21:13)**
- **Then they buried the bones of Saul and of Jonathan his son in the land of Benjamin in Zela in the burial place of Kish his father, that they might do everything that the king had commanded. So God let himself be entreated for the land after this. (2 Samuel 21:14)**
- **And the Philistines came to have war again with Israel. Accordingly David and his servants with him went down and fought the Philistines, and David grew tired. (2 Samuel 21:15)**

- The narrative of the book of Esther reports the **hanging** of several persons. The same **Hebrew** word *ta-lah'*, meaning **hang, hang up** is used in each instance.

- It is specifically stated that Haman's ten sons were killed by the Jews, then **hanged** the next day.

- Also, Parshandatha and Dalphon and Aspatha. (**Esther 9:7**)

- And Poratha and Adalia and Aridatha. (**Esther 9:8**)

- And Parmashta and Arisai and Aridai and Vaizatha. (**Esther 9:9**)

- The ten sons of Haman the son of Hammedatha, the one showing hostility to the Jews, they killed, but on the plunder they did not lay their hand. (**Esther 9:10**)

- Accordingly Esther said; If to the king it does seem good, let it be granted tomorrow also to the Jews that are in Shushan to do according to the Law of today, and let the ten sons of Haman be hanged upon the stake. (**Esther 9:13**)

- So the king said for it to be done that way. Then a Law was given out in Shushan, and the ten sons of Haman were **hanged**. (**Esther 9:14**)

- The others **hanged** were evidently treated in the same manner, their dead bodies being exposed on high before the public because their crimes were offenses against the king.

- In those days while Mordecai was sitting in the king's gate, Bigthan and Teresh, two court officials of the king, doorkeepers, became indignant and kept seeking to lay hand on King Ahasuerus. (**Esther 2:21**)

- And the thing came to be known to Mordecai, and he immediately told Esther the queen. In turn Esther talked to the king in Mordecai's name. (**Esther 2:22**)

- So the matter was sought out and eventually found out, and both of them got to be **hanged** on a stake, after which it was written in the book of the affairs of the days before the king. (**Esther 2:23**)

- Harbona, one of the court officials before the king, now said; Also, there is the stake that Haman made for Mordecai, who had spoken good concerning the king, standing in Haman's house, fifty cubits high. At that the king said; You men, **hang** him on it. (**Esther 7:9**)
- And they proceeded to **hang** Haman on the stake that he had prepared for Mordecai, and the king's rage itself subsided. (**Esther 7:10**)
- The same Hebrew word is used for the **hanging** of Pharaoh's chief baker.
- But the chief of the bakers he **hung** up, just as Joseph had given them the interpretation. (**Genesis 40:22**)
- And it turned out that just as he had interpreted to us so it happened. Me he returned to my office, but him he **hanged**. (**Genesis 41:13**)
- The nations surrounding Israel were generally more cruel than the Israelites in their methods of inflicting punishment and of heaping reproach on those executed. When the armies of Babylon captured Jerusalem, they inflicted cruel punishments on the nobles, **hanging** some of the princes by, just their hand.
- Princes themselves have been **hanged** by just their **hand**. The faces of even old men have not been honored. (**Lamentations 5:12**)
- Jesus Christ was **hanged** alive, nailed to a stake, on order of the Roman government in Palestine.
- Consequently the other disciples would say to him; We have seen the Lord! But he said to them; Unless I see in his hands the print of the nails and stick my finger into the print of the nails and stick my hand into his side, I will certainly not believe. (**John 20:25**)
- Next he said to Thomas; Put your finger here, and see my hands, and take your hand and stick it into my side, and stop being unbelieving but become believing. (**John 20:27**)

- The apostle Paul explains that the manner of Jesus death was highly important to the Jews, for, Christ by purchase released us from the curse of the Law by becoming a curse instead of us, because it is written: Accursed is every man **hanged** upon a stake.
- Christ by purchase released us from the curse of the Law by becoming a curse instead of us, because it is written: Accursed is every man **hanged** upon a stake. (**Galatians 3:13**)

See Also IMPALEMENT

- In two cases of suicide recorded in the Bible, strangulation by **hanging** was employed. Ahithophel, David's traitorous counselor, strangled himself **hanged** himself, **LXX**.
- As for Ahithophel, he saw that his counsel had not been acted upon, and he proceeded to saddle an ass and rise up and go off to his house at his own city. Then he gave commands to his household and strangled himself and thus died. So he was buried in the burial place of his forefathers. (**2 Samuel 17:23**)
- Ahithophel's action was prophetic of that of one of Jesus apostles who proved to be traitorous, Judas Iscariot.
- Also the man at peace with me, in whom I trusted, who was eating my bread, has magnified his heel against me. (**Psalms 41:9**)
- I am not talking about all of you. I know the ones I have chosen. But it is in order, that the Scripture might be fulfilled, He that used to feed on my bread has lifted up his heel against me. (**John 13:18**)
- Judas **hanged** himself also.
- So he threw the silver pieces into the temple and withdrew, and went off and **hanged** himself. (**Matthew 27:5**)
- Apparently the rope, or perhaps a branch of the tree on which Judas **hanged** himself, broke, and pitching head foremost he noisily burst in his midst and all his intestines were poured out.
- This very man, therefore, purchased a field with the wages for unrighteousness, and pitching head foremost he noisily burst in

his midst and all his intestines were poured out. (**Acts of Apostles 1:18**)