

DEUTERONOMY 21:6-9 -- PRAYER -UNSOLVED MURDER!

1/20/2018 Sat Morn Prayer – Phil Twente, 714 425-9221; ptwente@gmail.com

NOTHING BUT THE BLOOD! - Robert Lowry; Old Time Gospel Choir

*What can wash away my sin? Nothing but the blood of Jesus; What can make me whole again? Nothing but the blood of Jesus.
Oh! precious is the flow That makes me white as snow; No other fount I know, Nothing but the blood of Jesus.*

*This is all my hope and peace, Nothing but the blood of Jesus; This is all my righteousness, Nothing but the blood of Jesus.
Oh! precious is the flow That makes me white as snow; No other fount I know, Nothing but the blood of Jesus.
Nothing but the blood of Jesus.*

The Biblical Setting:

Deuteronomy 21:1-23 - VARIOUS LAWS - The law of an unsolved murders.

(Deu 21:1) The presence of an unsolved murder.

If anyone is found slain, lying in the field in the land which the LORD your God is giving you to possess, and it is not known who killed him,

(Deu 21:2-5) The procedure for atoning for murder-polluted land.

Then your elders and your judges shall go out and measure the distance from the slain man to the surrounding cities. And it shall be that the elders of the city nearest to the slain man will take a heifer which has not been worked and which has not pulled with a yoke. The elders of that city shall bring the heifer down to a valley with flowing water, which is neither plowed nor sown, and they shall break the heifer's neck there in the valley. Then the priests, the sons of Levi, shall come near, for the LORD your God has chosen them to minister to Him and to bless in the name of the LORD; by their word every controversy and every assault shall be settled.

Deu 19:10 Do this so that innocent blood will not be shed in your land, which the LORD your God is giving you as your inheritance, and so that you will not be guilty of bloodshed.

Deu 21:6-9 And all the elders of that city nearest to the slain man shall wash their hands over the heifer whose neck was broken in the valley.

- *And all the elders of that city that are next unto the slain man,....* The whole judicial court belonging to it, all the magistracy of it; even though there were an hundred of them. First, the matter of jurisdiction had to be settled. These **elders** were responsible to make the sacrifice to atone for and cleanse the murder-polluted land.
- *shall wash their hands over the heifer whose neck was broken in the valley:* in token of their innocence, and this they did not only for themselves, but for the whole city, being the representatives of it; see [Psa 26:6](#). Some think that this is a confirmation of the sense embraced by some, that it was a strong stream to which the heifer was brought; and there might be a stream of water here, and a valley also; though it would be no great difficulty to get from the city, which was near, a sufficient quantity of water to wash the hands of the elders with. This may denote the purification of sin by the blood of Christ, when it is confessed over him; and shows that priests and elders, ministers of the word, as well as others, stand in need of it; and that even those concerned in the death of Christ shared in the benefits of it.
- **A heifer which has not been worked:** Then, appropriate sacrifice had to be made. This **heifer** was sacrificed by the **sons of Levi** in the presence of the city elders, who washed their hands over the sacrificed animal.
- This washing of the hands, done in the presence of the **sons of Levi**, who **by their word every controversy and every assault shall be settled**, was a powerful proclamation by the elders: "We have done all we could to settle this case, but cannot. We are clean from all guilt in the matter of this slain man."

[7] Then they shall answer and say, 'Our hands have not shed this blood, nor have our eyes seen it.

- *Then they shall answer and say,....* The elders of the city, at the time of the washing of their hands:
- **'Our hands have not shed this blood;**; have been no ways concerned in it, nor accessory to it: "it is manifest before the Lord that he did not come into our hands, nor did we dismiss him, that has shed this blood;" for had they been aware of him, or had any suspicion of him or his design, they would have detained him, or at least would not have suffered him to have departed alone:
- **nor have our eyes seen it;** Our eyes have not seen him that has shed this blood, which expression is meant, that they had no manner of knowledge of the murderer, nor of any circumstance that could lead them to suspect or conclude who he was.

[8] Provide atonement, O LORD, for Your people Israel, whom You have redeemed, and do not lay innocent blood to the charge of Your people Israel.' And atonement shall be provided on their behalf for the blood.

- **Provide atonement, O LORD:** Again, Num 35:33-34 makes the principle clear, that unavenged murders defile and pollute the land and atonement must be made for the land itself.
- **for Your people Israel, whom You have redeemed,....** Out of Egyptian bondage, and claimed as his own;. The words seem to be the words of the elders continued, who having made a declaration of their innocence, humbly request mercy of God, not only for themselves, but for all the people of Israel.
- **and do not lay innocent blood to the charge of Your people Israel!** Impute not the guilt of innocent blood to a people in general, when only a single person, and he unknown, is chargeable with it: or put it not "in the midst" of thy people; let it not be placed to the whole, because it cannot be found out whose it is, though it is certain it is one in the midst of them:
- **And atonement shall be provided on their behalf for the blood;** that is, God will not impute it, and place it to their account, or lay it to their charge; but will graciously consider the beheading of the heifer as an act of making amends or reparation for guilt or wrongdoing; atonement of it:

[9] So you shall put away the guilt of innocent blood from among you when you do what is right in the sight of the LORD.

- **So you shall put away the guilt of innocent blood:** Which otherwise, the person not being found out, and brought to just punishment for it, would devolve upon the whole. When Israel followed God's instructions for atonement, He honored His word by taking away their guilt. But the removal of guilt was always based on blood sacrifice, on a substitutionary atonement - looking forward to the work of Jesus on the cross for the entire world.
- **when you do what is right in the sight of the LORD;** as it was to observe this law concerning the beheading of the heifer, with all the rites and ceremonies belonging to it here enjoined; as well as every other command, statute, and ordinance of the Lord, which are all right to be done, Psa 19:8.

SUMMARY:

- **Notice the importance placed by God on the sanctity of life to the new nation of Israel.**
- **That murder, or any improper taking of life, might possess people with a dread of the guilt of blood. That they would not forget about a murder, even if it was unsolved! Murder must not be made common**
- **All the populace would be taught, by this solemnity, to use their utmost care and diligence to prevent, discover, and punish murder.**

Pray Today For: Our Church, Nationally/locally; Our Nation: Our leaders; Police officers/military. Supreme Ct.

Charles H Spurgeon : Morning & Evening – Jan. 20th — Morning - "Abel was a keeper of sheep." — Genesis 4:2
As a shepherd Abel sanctified his work to the glory of God, and offered a sacrifice of blood upon his altar, and the Lord had respect unto Abel and his offering. This early type of our Lord is exceedingly clear and distinct. Like the first streak of light which tinges the east at sunrise, it does not reveal everything, but it clearly manifests the great fact that the sun is coming. As we see Abel, a shepherd and yet a priest, offering a sacrifice of sweet smell unto God, **we discern our Lord, who brings before His Father a sacrifice to which Jehovah ever hath respect.** Abel was hated by his brother-hated without a cause; and even so was the Saviour: the natural and carnal man hated the accepted man in whom the Spirit of grace was found, and rested not until his blood had been shed. Abel fell, and sprinkled his altar and sacrifice with his own blood, and therein sets forth the Lord Jesus slain by the enmity of man while serving as a priest before the Lord. "The good Shepherd layeth down His life for the sheep." Let us weep over Him as we view Him slain by the hatred of mankind, staining the horns of His altar with His own blood. Abel's blood speaketh. "The Lord said unto Cain, 'The voice of thy brother's blood crieth unto Me from the ground.'" **The blood of Jesus hath a mighty tongue, and the import of its prevailing cry is not vengeance but mercy. It is precious beyond all preciousness to stand at the altar of our good Shepherd! to see Him bleeding there as the slaughtered priest, and then to hear His blood speaking peace to all His flock, peace in our conscience, peace between Jew and Gentile, peace between man and his offended Maker, peace all down the ages of eternity for blood-washed men. Abel is the first shepherd in order of time, but our hearts shall ever place Jesus first in order of excellence. Thou great Keeper of the sheep, we the people of Thy pasture bless Thee with our whole hearts when we see Thee slain for us.**

Please Note: You may see/download any of the past notes/audio of the Bible Prayer Devotionals by going to: www.ptwente.com .