



Prisoners VS. Slaves

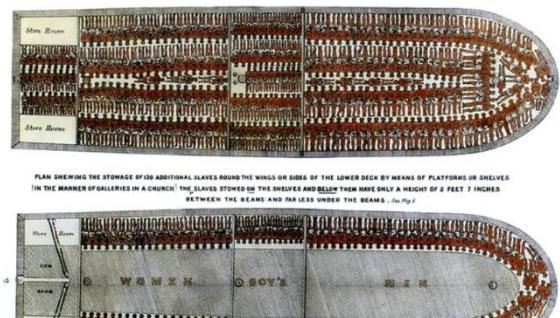
There is NO Jails in the law of *אֱלֹהִים*



There were indeed no jails/prison cells where ancient Yisrael kept their criminal behind bars for their punishment time. Because there were no jail cells instructed in the Torah (law) of *אֱלֹהִים*. The judgment system was so different back in those ancient days as opposed to modern-day Israel which now has prison cells. Everything changed about how people once lived in the land of Yisrael, who they once observed, practiced, followed, kept, guarded, and believed in the whole Torah (instructed law) of *אֱלֹהִים*. But the modern-day Israel people aren't following every instruction that *אֱלֹהִים* had taught HIS people long ago anymore. Those modern-day Israel are the same people anymore. They have a mix of different people with a mix of different fundamental beliefs. According to the country's Central Bureau of Statistics (CBS) classification system (2021 data), approximately 73.8 percent of the population is Jewish, 18 percent Muslim, 1.9 percent Christian, and 1.6 percent Druze. In 2022, 45% of Israel Jews self-identified as "secular"; 10% as haredi (ultra-orthodox); 33% as Masorti (lit. 'traditional'); and 12% as dati (lit. 'religious' or 'orthodox', including religious Zionist). Compare this with the ancient Yisrael's day, there were only ONE fundamental people who only believed in *אֱלֹהִים*'s law.

Now let's talk about "SLAVES", slaves who played a positive role during the time of ancient Yisrael. Until one day people have changed and twisted the defining word "SLAVES" into a negative word, as those who are wearing shackles or stocks on their ankles and/or wrists and being behind bar.

Forces in hard labor without pay. This kind of SLAVERY CHAINS people were treated worse than criminal prisoners as animals. The ancient Yisrael slaves were nothing like the historical 18th-century slavery of Brooks, a British slave ship that launched at Liverpool in 1781. She became infamous after prints of her



were published in 1788. Between 1782 and 1804, she made 11 voyages in the triangular slave trade of enslaved people. British had carried more than 600 Africans on three occasions and 740 in 1785–1786. They were taken from their free will and forced to leave their homeland were kidnapped, etc. The same as how the Israelites ends up slavery in Egypt for 400 plus years.



This is something we need to understand why the ancient Yisrael role of slaves was a good legal system before the Yisrael fell into slavery with the worldly of man. אֱלֹהִים never instructed Moses to ever put anyone in a long-term prison place for punishment. There were no such jails placed for punishment in the original judicial system of the Yisraelites. Torah does not endorse the use of prisons as a viable punishment. Only the foreign land, outside of Yisrael used this jail/prison time. The scripture books do provide some historical evidence about prison. Here are some of the foreign prison examples:

- Joseph 17 years old was confined to a pit by his brothers and was then cast into prison in Egypt (Genesis 37:2).
- Samson was cast in a Philistine prison in Gaza (Judges 16:21-31).
- In 650 BC, the Assyrians captured Manassah and he was carried away bound in chains with a hook in his nose: "Therefore אֱלֹהִים brought the commanders of the army of the king of Assyria against them, and they captured Manasseh with hooks, bound him with bronze chains and took him to Babylon." (2nd Chronicles 33:11).

In the surrounding foreign nations had prisons but not in Yisrael as a direct provision of the law. However, later in Israel's history, especially in the period when Yisraelites wanted a male king to lead them, made the judgment called, little by little things change around their kingdom with the ideal of prisons site. So, how did all this happen with a man king ruling apart from אֱלֹהִים 's ruling?

A king has servants or officials to guard someone (being held in custody) in a secure temporary location, for example, in 1st Kings 22:27, King Ahab ordered Micaiah to be taken to Amon, the governor of the city, and Prince Joash.

Ahab told them to put Micaiah in prison and only give him bread and water for affliction until he returned safely from the war. Most translations Bible has in vain mistakenly translated this word as many words that shouldn't change from the original ancient written manuscript. It's very possible that the word "PRISON" for 1st Kings 22:27 may not be the ideal word but the Hebrew word "sohar" for "a round tower or fortress".

Strong's Hebrew: 5470. סֹהַר (so'-har)

According to the TANAKH, the place that was called so'-har (the fortress or cahar) was originally known as Migdal Eder (the tower of the flock). It was a place where shepherds would watch over their flocks near Bethlehem. The ancient Yisraelites used the tower of the flock (so'-har) sometimes as a temporary place to hold and guard a custody. If a custody is in trouble for a crime and cannot make the judgement call to do about this person without a king decision, they had to hold the criminal in a temporary holding place.

Two weeks before the Law of אֱלֹהִים was given to Moses on Mt. Sinai, אֱלֹהִים started teaching Yisraelites not to gather sticks on the Sabbath day, which one man did and was put in a temporary site in the wilderness for disobeying HIS command. This was before the law of Moses revealed everything:

"Those who found him gathering wood brought him to Moses and Aaron and to all the congregation; and they put him in custody because it had not been declared what should be done to him. Then אֱלֹהִים said to Moses, "The man shall surely be put to death; all the congregation shall stone him with stones outside the camp." - Numbers 15:33-35

So, we can see this man was not put in a prison place, but rather in a temporary place where he could be guarded and isolated from the rest of the people until his fate was decided by אֱלֹהִים. This place could have been the tent of meeting or another designated area outside the camp.

According to one source, Moses used to take a tent and pitch it outside the camp, a good distance from the camp, and he called it the tent of meeting. Anyone who sought אֱלֹהִים would go out to the tent of the meeting, which

was outside the camp. This tent was also the place where Moses spoke with אֱלֹהִים face to face, as a man spoke with his friend.

Moses did not have a specific temporary place for the criminals but rather dealt with them according to the laws and instructions that אֱלֹהִים gave him. For example, in Numbers chapter 16, a group of rebels who challenged Moses' authority were swallowed up by the earth or consumed by fire from the אֱלֹהִים. In Numbers chapter 25, those who joined in the worship of Baal of Peor were killed by the judges of Israel or by a plague from the אֱלֹהִים. It seems that Moses did not need a permanent or temporary prison site for the Israelites in the desert, because he relied on אֱלֹהִים's guidance and judgment to handle the cases of disobedience and sin among the people. Everything is taught this way according to the Torah, אֱלֹהִים's instruction.

There are many laws in the Torah, that instruct us on the way we should obey and how we deal with those troublemakers who disobey the laws. Whether the criminal will face the death penalty, or pay the price, nor end up becoming a slave until the debt is paid.

According to the Torah, the first five books of the Tanakh, there are different categories of crimes and punishments, such as capital crimes, which are punishable by death, and monetary crimes, which are punishable by restitution or compensation. These laws are based on the covenant between אֱלֹהִים and Yisrael, which cannot be broken, otherwise they simply apart from אֱלֹהִים and become cut off or offspring.

For monetary crimes, such as theft, fraud, or damage, the Torah usually prescribes a restitution of the principal amount plus a penalty of a fifth of the value. For example, in Exodus 22:1, it is written:

"If a man steals an ox or a sheep, and kills it, or sells it; he shall pay five oxen for an ox, and four sheep for a sheep."

However, if the thief cannot pay the restitution, he may be sold as a slave to pay for his debt. In Exodus 22:2-3, it is written:

"If the thief is found breaking in, and is struck so that he dies, there shall be no blood guiltiness for him. If the sun have risen upon him, there shall be blood guiltiness for him; he shall make restitution; if he has nothing, then he shall be sold for his theft."

Another example of restitution for a monetary crime is the case of *gezel hager*, or theft from a deceased convert. A convert is someone who joins the Yisrael people and accepts the Torah, but has no relatives or heirs among them. If someone steals from a convert and the convert dies before the theft is discovered, the Torah commands the thief to confess his sin, return the stolen property plus a fifth of its value, and bring a guilt offering to the priest. In Numbers 5:6-8, it is written:

“When a man or woman shall commit any sin that men commit, to commit a trespass against אָנָשׁ, and that soul be guilty; then they shall confess their sin which they have done; and he shall make restitution for his guilt in full, and add to it the fifth part of it, and give it to him in respect of whom he has been guilty. But if the man has no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made shall be אָנָשׁ’s, even the priest’s; besides the ram of the atonement, whereby atonement shall be made for him.”

However, restitution is not always possible or sufficient for some crimes, especially those that involve physical or moral harm to another person. In such cases, the Torah may prescribe other forms of punishment, such as lashes, exile, or death. For example, in Exodus 21:22-25, it is written:

“If men strive together, and hurt a woman with child, so that her fruit depart, and yet no harm follow; he shall be surely fined, according as the woman’s husband shall lay upon him; and he shall pay as the judges determine. But if any harm follows, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.”

The Torah also prescribes different methods of execution for different capital crimes, such as stoning and burning. For example, in Leviticus 20:2, it is written:

“Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that gives any of his seed to Molech; he shall surely be put to death; the people of the land shall stone him with stones.”

However, the Torah also sets high standards of evidence and procedure for imposing the death penalty, such as requiring at least two witnesses, a warning, a confession, and a court of 23 judges. Moreover, the Torah emphasizes the value of repentance and forgiveness and encourages the sinner to confess his sin, seek atonement, and restore his relationship with אֱלֹהֵינוּ and his fellow man.

The court of 23 judges was established by Moses under אֱלֹהֵינוּ's command, as it says in Exodus 18:25:

“So, Moses chose able men from all Yisrael and appointed them as heads over the people, leaders of thousands, of hundreds, of fifties, and of tens.”

The Sanhedrin, the supreme court of 71 judges, was also based on אֱלֹהֵינוּ's instruction to Moses, as it says in Numbers 11:16:

“The Supreme Father, אֱלֹהֵינוּ said to Moses, ‘Gather for Me seventy men of the elders of Yisrael, whom you know to be the elders of the people and officers over them, and bring them to the tent of meeting, and let them take their stand there with you.’”

According to the Scripture books, twelve leaders are said to “judge” Israel in the Book of Judges: Othniel, Ehud, Shamgar, Deborah, Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, and Samson. However, not all of them were from different tribes of Israel. Some of them belonged to the same tribe, such as Othniel and Caleb, who were from the tribe of Judah. The tribes of Israel that had judges were: Judah, Benjamin, Ephraim, Manasseh, Issachar, Gilead, Zebulun, Dan, and Naphtali. The tribes of Israel that did not have judges were: Reuben, Simeon, Levi, Asher, and Gad.

אֱלֹהֵינוּ already knows which tribe is to serve in their duty in Yisrael. That is why the tribe of Reuben, Simeon, Levi, Asher, and Gad have their other perform duty for Israel, even though they were not chosen to be judges. Here are some examples of their contributions:

- The tribe of Reuben was the first to cross the Jordan River and help the other tribes conquer the land of Canaan (Joshua 4:12-13). They also fought bravely against the Midianites and the Amalekites, along with the tribes of Gad and Manasseh (Judges 6:35; 7:23).
- The tribe of Simeon was given a portion of land within the territory of Judah, and they helped Judah drive out the Canaanites

from their inheritance (Joshua 19:1-9; Judges 1:3-17). They also joined the other tribes in fighting against the Philistines, the Ammonites, and the Moabites (Judges 10:17; 15:9-11; 1st Chronicles 4:42-43).

- The tribe of Levi was set apart by לוי to serve as priests and teachers of the law, and to take care of the tabernacle/temple (Numbers 3:5-13; Deuteronomy 10:8-9; 33:8-11). They also led the worship and the prayers of the people and instructed them in the ways of לוי (1st Chronicles 15:16; 16:4; 23:4; 2nd Chronicles 17:7-9; 30:22).

- The tribe of Asher was blessed with fertile land and abundant resources, and they shared their wealth with the other tribes (Genesis 49:20; Deuteronomy 33:24-25). They also supported the judges Deborah and Barak in their war against the Canaanite king Jabin and his general Sisera (Judges 5:15-18).

- The tribe of Gad was known for its courage and strength in war, and they helped the other tribes conquer the land of Canaan (Numbers 32:1-33; Joshua 4:12-13). They also defended the eastern border of Israel from the attacks of the Ammonites and the Arameans, along with the tribes of Reuben and Manasseh (1st Chronicles 5:18-22; 12:8-15).



So, how does TORAH judge and deal with criminals?

A. Death (capital punishment) for 15 general categories of capital offenses:

1. Methods of execution under TORAH instruction:

- a. Stoning (Leviticus 24:14)
- b. Burning (Leviticus 20:14; 21:9)

2. Death for those who disobedience אֱלֹהִים :

a. Worshipping idols: Ex 22:20, Lev 20:2-5, Deut 17:2-7 –

- I. ““He who sacrifices to any false supreme Father (God), other than to the אֱלֹהִים alone, shall be utterly destroyed” (Exodus 22:20).
- II. ““You shall also say to the sons of Yisrael: ‘Any man from the sons of Yisrael or from the aliens sojourning in Yisrael who gives any of his offspring to Molech [false supreme father (God)], shall surely be put to death; the people of the land shall stone this person with stones. ‘I will also set My face against that man and will cut him off from among his people because he has given some of his offspring to Molech, so as to defile My sanctuary and to profane My pure name. ‘If the people of the land, however, should ever disregard that man when he gives any of his offspring to Molech, so as not to put him to death, then I Myself will set My face against that man and against his family, and I will cut off from among their people both him and all those who play the harlot after him, by playing the harlot after Molech” (Leviticus 20:2-5).
- III. ““If there is found in your midst, in any of your towns, which the אֱלֹהִים , your Supreme Father is giving you, a man or a woman who does what is evil in the sight of the אֱלֹהִים , your Supreme Father, by transgressing His covenant, and has gone and served other gods and worshiped them, or the sun or the moon or any of the heavenly host, which I have not commanded, and if it is told you and you have heard of it, then you shall inquire thoroughly. Behold, if it is true and the thing certain that this detestable thing has been done in Yisrael, then you shall bring out that man or that woman who has done this evil deed to your gates, that is, the man or the woman, and you shall stone them to death. “*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. "The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst." (Deuteronomy 17:2-7)

- b. A person who leads you astray from ~~YHWH~~'s way into another belief (religion): Deut 13:6-11 –
 - i. *““If your brother, your mother’s son, or your son or daughter, or the wife you cherish, or your friend who is as your soul, entice you secretly, saying, ‘Let us go and serve other supreme fathers (gods)’ (whom neither you nor your fathers have known, of the supreme fathers of the peoples who are around you, near you or far from you, from one end of the earth to the other end), you shall not yield to him or listen to him, and your eye shall not pity him, nor shall you spare or conceal him. “But you shall surely put him to death; your hand shall be first against him to put him to death, and afterward the hand of all the people. “So you shall stone him to death because he has sought to seduce you from the ~~YHWH~~ your TRUE Supreme Father who brought you out from the land of Egypt, out of the house of slavery. “Then all Israel will hear and be afraid, and will never again do such a wicked thing among you” - Deuteronomy 13:6-11.*

- c. Entire cities were to be destroyed who abandoned ~~YHWH~~, the one true Supreme Father: Deuteronomy 20:12-14.
 - i. *““However, if it does not make peace with you, but makes war against you, then you shall besiege it. “When ~~YHWH~~ your Supreme Father gives it into your hand, you shall strike all the men in it with the edge of the sword. “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 ~~YHWH~~ your Creator ONE has given you.” (Deuteronomy 20:12-14).*

d. Sorcerer, medium, spiritualist, calling on the dead: Ex 22:18; Lev 20:27; Deut 18:9-12.

- I. ““You shall not allow a sorceress to live.” (Exodus 22:18).
- II. ““Now a man or a woman who is a medium or a spiritist shall surely be put to death. They shall be stoned with stones, their reprehensible act is upon them.’ ”” (Leviticus 20:27).
- III. ““When you enter the land which ~~is~~ your Supreme Father, the Creator ONE giving you, you shall not learn to imitate the detestable things of those nations. “There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead. “For whoever does these things is detestable to ~~the Lord~~; and because of these detestable things ~~the Lord~~ your Supreme Father will drive them out before you.” (Deuteronomy 18:9-12).

e. False prophet: Deuteronomy 13:1-5; 18:20 -

- I. ““When you enter the land which ~~is~~ your Supreme Father, the Creator ONE giving you, you shall not learn to imitate the detestable things of those nations. “There shall “If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or the wonder comes true, concerning which he spoke to you, saying, ‘Let us go after other gods (whom you have not known) and let us serve them,’ you shall not listen to the words of that prophet or that dreamer of dreams; for the ~~Lord~~, your Supreme Father is testing you to find out if you love the ~~Lord~~, your Supreme Father with all your heart and with all your soul. “You shall follow the ~~Lord~~, your Supreme Father, and fear Him; and you shall keep His commandments, listen to His voice, serve Him, and cling to Him. “But that prophet or that dreamer of dreams shall be put to death, because he has counseled rebellion against the ~~Lord~~, your Supreme Father

who brought you from the land of Egypt and redeemed you from the house of slavery, to seduce you from how the ~~אֱלֹהִים~~, your Supreme Father commanded you to walk. So, you shall purge the evil from among you." (Deuteronomy 13:1-5).

- ii. 'But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.'" (Deuteronomy 18:20).

3. Death for Blasphemy, cursing ~~אֱלֹהִים~~, speaking evil of ~~אֱלֹהִים~~: Lev 24:15-16

- a. "You shall speak to the sons of Yisrael, saying, 'If anyone curses ~~אֱלֹהִים~~, then he will bear his sin. 'Moreover, the one who blasphemes the name of ~~אֱלֹהִים~~ shall surely be put to death; all the congregation shall certainly stone him. The alien as well as the native, when he blasphemes the Name, shall be put to death.'" (Leviticus 24:15-16).

4. Death for fornication/sex sins:

a. Homosexuality: Lev 20:13 -

- i. 'If there is a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death. Their reprehensible act is upon them.'" (Leviticus 20:13).

b. Bestiality, sex with the animal: Lev 20:15-16 –

- i. 'If there is a man who lies with an animal, he shall surely be put to death; you shall also kill the animal. 'If there is a woman who approaches any animal to mate with it, you shall kill the woman and the animal; they shall surely be put to death. Their reprehensible act is upon them.'" (Leviticus 20:15-16).

- c. Rape, non-consensual sex with married/betrothed woman: Deut 22:25 –
 - i. “But if in the field the man finds the girl who is engaged, and the man forces her and lies with her, then only the man who lies with her shall die.” (Deuteronomy 22:25).

- d. Adultery: sex with married or betrothed woman: Lev 20:10-12;23-24 –
 - i. ‘If there is a man who commits adultery with another man’s wife, one who commits adultery with his friend’s wife, the adulterer, and the adulteress shall surely be put to death. ‘If there is a man who lies with his father’s wife, he has uncovered his father’s nakedness; both of them shall surely be put to death, their reprehensible act is upon them. ‘If there is a man who lies with his daughter-in-law, both of them shall surely be put to death; they have committed incest, and their reprehensible act is upon them.” (Leviticus 20:10-12).
 - ii. ‘Moreover, you shall not follow the customs of the nation which I will drive out before you, for they did all these things, and therefore I have abhorred them. ‘Hence I have said to you, “You are to possess their land, and I Myself will give it to you to possess it, a land flowing with milk and honey.” אֲנִי אֵלֹהִים, your Supreme Father, who has separated you from the peoples.” (Leviticus 20:23-24).

- e. Discovered not to be a virgin on your wedding night: Deut 22:20-21 –
 - i. “But if this charge is true, that the girl was not found a virgin, then they shall bring out the girl to the doorway of her father’s house, and the men of her city shall stone her to death because she has committed an act of folly in Israel by playing the harlot in her father’s house; thus you shall purge the evil from among you.” (Deuteronomy 22:20-21).

f. The daughter of a priest practicing prostitution: Lev 21:9 -

- i. 'Also, the daughter of any priest, if she profanes herself by harlotry, she profanes her father; she shall be burned with fire." (Leviticus 21:9).

g. Incest with daughter or stepdaughter: Lev 20:17, 14, 30 -

- i. 'If there is a man who takes his sister, his father's daughter or his mother's daughter so that he sees her nakedness and she sees his nakedness, it is a disgrace; and they shall be cut off (separate from Yisraelites people) in the sight of the sons of their people. He has uncovered his sister's nakedness; he bears his guilt." (Leviticus 20:17).
- ii. 'If there is a man who marries a woman and her mother, it is immorality; both he and they shall be burned with fire so that there will be no immorality in your midst." (Leviticus 20:14).

h. Sex with mother or stepmother: Lev 20:20 -

- i. 'If there is a man who lies with his uncle's wife, he has uncovered his uncle's nakedness; they will bear their sin. They will die childless." (Leviticus 20:20). Which means that either they will have no children at all, or their children will not be recognized as legitimate heirs, or their children will die before them. This is a severe punishment that reflects אֱלֹהִים 's abhorrence of such an unnatural and immoral act. Losing the blessing of having a child.

5. Death for Breaking the Sabbath: Ex 31:14; 35:2 -

- a. 'Therefore, you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off (separate from Yisraelites people) from among his people." (Exodus 31:14).

- b. "For six days work may be done, but on the seventh day, you shall have a pure day, a sabbath of complete rest to *אֱלֹהֵי*; whoever does any work on it shall be put to death." (Exodus 35:2).

6. Death to Parents who sacrifice their children to idols: Deut 12:31 –

- a. *"You must not worship אֱלֹהֵי, your Supreme Father, אֱלֹהֵי in their way, because in worshipping their false creator one, supreme fathers, they do all kinds of detestable things אֱלֹהֵי hates. They even burn their sons and daughters in the fire as sacrifices to their false creator one, supreme fathers."* This also includes Leviticus 18:21 & 20:2-5 and Deuteronomy 12:30–31 and 18:10. Torah contains many imprecations against and laws forbidding child sacrifice and human sacrifice in general. The Tanakh denounces human sacrifice as barbaric customs of Molek or Baal worshippers.

7. Death to non-Levites entering the Sacred or Most Sacred place in the Tabernacle / Temple: Num 1:51 –

- a. According to the Tanakh, the only tribe allowed to enter the sacred or most sacred place of the temple was the tribe of Levi, also known as the Levites. The Levites were the descendants of Levi, one of the twelve sons of Jacob, and they were chosen by *אֱלֹהֵי* to serve as priests and assistants in the Tabernacle and later in the temple. The Levites were divided into several clans, each with a specific role and function. *"But let no one enter the house of אֱלֹהֵי except the priests and the ministering Levites; they may enter, for they are Sacred. And let all the people keep the charge of אֱלֹהֵי"* – 2nd Chronicles 23:6 - This limiting of access was for two purposes. It renewed the sanctity of the temple courts (i.e., Num. 1:15; 3:10,38; 18:7). If any non-Levites draw near or enter the *Sacred place will drop dead*.

8. Death for Striking, cursing, or disrespecting your parents: Ex 21:15,17; Lev 20:9.

- a. "He who strikes his father or his mother shall surely be put to death." (Exodus 21:15).
- b. "He who curses his father or his mother shall surely be put to death." (Exodus 21:17).
- c. 'If there is anyone who curses his father or his mother, he shall surely be put to death; he has cursed his father or his mother, his reprehensible act is upon him." (Leviticus 20:9)

9. Death to children who will not obey parents (stubborn, rebellious, glutton, drunkard): Deut 21:18-21 -

- a. "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, then his father and mother shall seize him, and bring him out to the elders of his city at the gateway of his hometown. "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.' "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." (Deuteronomy 21:18-21)

10. Death for Murder: Gen 9:6, Ex 21:12, Num 35:16-21, premeditation: Exodus 21:14 –

- a. "Whoever sheds man's blood, By man his blood shall be shed, For in the image of אדם He made man." (Genesis 9:6). This was taught before the law was written on stone to have Yisrael NOT FORGET אדם's law.
- b. "He who strikes a man so that he dies shall surely be put to death." (Exodus 21:12).
- c. 'But if he struck him down with an iron object so that he died, he is a murderer; the murderer shall surely be put to death. 'If

he struck him down with a stone in the hand, by which he will die, and as a result he died, he is a murderer; the murderer shall surely be put to death. 'Or if he struck him with a wooden object in the hand, by which he might die, and as a result he died, he is a murderer; the murderer shall surely be put to death. 'The blood avenger himself shall put the murderer to death; he shall put him to death when he meets him. 'If he pushed him of hatred or threw something at him lying in wait and as a result, he died, or if he struck him down with his hand in enmity, and as a result he died, the one who struck him shall surely be put to death, he is a murderer; the blood avenger shall put the murderer to death when he meets him." (Numbers 35:16-21).

- d. "If, however, a man acts presumptuously toward his neighbor, to kill him craftily, you are to take him even from My altar, that he may die." (Exodus 21:14).

11. Death for Kidnapping or selling a man into slavery: Ex 21:16; Deut 24:7 –

- a. "He who kidnaps a man, whether he sells him or he is found in his possession, shall surely be put to death." (Exodus 21:16).
- b. "If a man is caught kidnapping any of his countrymen of the sons of Israel, and he deals with him violently or sells him, then that thief shall die; so, you shall purge the evil from among you." (Deuteronomy 24:7).

12. Death for Perjury, false witness: Deut 19:16-21 -

- a. "If a malicious witness rises against a man to accuse him of wrongdoing, then both the men who have the dispute shall stand before the ^{אֱלֹהִים}, before the priests and the judges who will be in office in those days. "The judges shall investigate thoroughly, and 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. Thus you shall purge the evil

from among you. "The rest will hear and be afraid, and will never again do such an evil thing among you. "Thus you shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Deuteronomy 19:16-21).

13. Death for Rejecting the verdict of a judge/priest at the city gate:
Deut 17:6-13 -

- a. "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. "The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So, you shall purge the evil from your midst. "If any case is too difficult for you to decide, between one kind of homicide or another, between one kind of lawsuit or another, and between one kind of assault or another, being cases of dispute in your courts, then you shall arise and go up to the place which ~~אשכנז~~, your Supreme Father chooses. "So you shall come to the Levitical priest or the judge who is in office in those days, and you shall inquire of them and they will declare to you the verdict in the case. "You shall do according to the terms of the verdict which they declare to you from that place which the ~~אשכנז~~ chooses, and you shall be careful to observe according to all that they teach you. "According to the terms of the law which they teach you, and according to the verdict which they tell you, you shall do; you shall not turn aside from the word which they declare to you, to the right or the left. "The man who acts presumptuously by not listening to the priest who stands there to serve ~~אשכנז~~, your Supreme Father, nor to the judge, that man shall die; thus you shall purge the evil from Israel. "Then all the people will hear and be afraid, and will not act presumptuously again." (Deuteronomy 17:6-13)

14. Death for Failure to restrain an animal known to be dangerous that kills someone: Ex 21:28-29 -

- a. The animal owner is stoned if his animal kills another. "If, however, an ox was previously in the habit of goring and its owner has been warned, yet he does not confine it and it kills

a man or a woman, the ox shall be stoned and its owner also shall be put to death." (Exodus 21:29)

B. Eye for eye: Exodus 21:23-25; Leviticus 24:17-20; Deut 19:21

1. "But if there is any further injury, then you shall appoint as a penalty life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise." (Exodus 21:23-25).
2. "'If a man takes the life of any human being, he shall surely be put to death. 'The one who takes the life of an animal shall make it good, life for life. 'If a man injures his neighbor, just as he has done, so it shall be done to him: fracture for fracture, eye for eye, tooth for tooth; just as he has injured a man, so it shall be inflicted on him." (Leviticus 24:17-20).
3. "Thus you shall not show pity: life for life, eye for an eye, tooth for tooth, hand for hand, foot for foot." (Deuteronomy 19:21).

FYI, the slaves are set free after the maximum of seven years according to Exodus 21:2.

"If you buy a slave, he shall serve for six years; but on the seventh, he shall go out as a free man without payment"

There is another INFO that everyone needs to be clear on: If anyone claims that some of the law (TORAH) force a person to leave the land of Israel forever after being found guilty he or she have broken one of those laws is not true at all. The truth is, there is no evidence according to TORAH that a person could become exiled from the land of Israel forever instead of being burned or stoned to death for disobeying ^{אֱלֹהִים}'s law. The Torah seems to unequivocally mostly on the death penalty for the most severe transgressions, such as murder, blasphemy, breaking the Sabbath, and idolatry.

However, the Torah does provide some exceptions and mitigations for the death penalty, such as:

- The cities of refuge, where a person who accidentally killed someone could flee and be protected from the avenger of blood until the death of the high priest (Numbers 35:9-34).
- The ransom, where a person who committed manslaughter could pay a sum of money to the victim's family instead of being executed (Exodus 21:30).
- The mercy, where a person who was sentenced to death could appeal to the king for pardon or commutation (1st Kings 1:50-53).

These examples show that the Torah does not always mandate exile or death for a person who committed a serious offense, but rather allows for some flexibility and compassion in certain cases. However, these cases are not the same as a permanent exile from the land of Yisrael, which is not mentioned as a possible punishment in the Torah.

The TORAH, in ancient Yisrael's legal system for the criminal who faced the death penalty, or had to pay the price, nor ended up slave until his or her debt had paid off is the best justice system. Very few people on earth believe that slavery in ancient Israel was a more humane and compassionate institution than modern prisons because it served as a protection against poverty and included numerous safeguards against abuse. For example, slaves in ancient Israel had a limited term of service, were entitled to generous supplies upon release, and could not be forced to return to their masters if they escaped.

Some people may believe that slavery in ancient Israel was a more oppressive and unjust institution than modern prisons because it violated the dignity and freedom of human beings and allowed for exploitation and violence. For example, slaves in ancient Israel could be sold by their masters, beaten by their owners, and forced to marry or have children with other slaves. Ancient Yisrael slaves were treated like modern employees, while prisoners were usually treated like animals.

Some believe that there are huge social, economic, and personal benefits of slavery over jail/prison times and welfare. Comparison of welfare system, criminal codes, and Penal System. For example, while the criminal ends up

becoming a slave, this person may have not been well disciplined and will have transformed into a good character while he or she has been serving his or her master for some years. Or, when Slaves "have done their hard time as slaves" they are rehabilitated and productive members of society the day they walk free with a real-world skill set and practical apprentice-like trade experience and are valuable to others to hire. What is the difference between the prisoners who live in jail/prison for a long time or the rest of their natural life, are unable to function daily or get a job because they are just as unskilled or may not be well disciplined as the day they arrived in jail/prison, so they go from jail to welfare.

Here is another example, while the slaves are working for their master, they work hard to get paid, so they will still have money for their children and this will teach their children to be in a better role in serving the master well in the work ethic. While on the prisoner's side, the children of welfare parents often end up on welfare themselves because they never saw or learned a work ethic, further corrupting society after their slave parent(s).

Comparing with ancient slave and prisoner today is a big difference. Only one is a servant while the other is not. Only one is like a normal employee, while other is not. We can see how the word of slave was not a bad thing, before the word was twisted into a negative ugly kind of word. Like how Abraham or Jacobs once own a servant slave who work for them aren't in chain. The ancient Yisrael slaves were way better at transforming people into a better society. While the idea of jail/prison and welfare transforms society's people worse. Because nothing is being disciplined or corrected on those criminals who are in jail/prison because most of them are infused by the wicked. Wicked who should have been put to death for their crime according to *אין אין*'s law. That is the reason why *אין אין* commanded Yisrael to destroy the wicked so that the wicked wouldn't be able to influence good people into bad. Like why we must destroy the bad virus before it spreads like wildfire.