

18

משפטים Mishpatim

Exodus 21:1-24:18

21

- 1 These are the rules that you shall set before them:
וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁתֵּם לִפְנֵיהֶם:
- 2 When you acquire a Hebrew slave, that person shall serve six years—and shall go free in the seventh year, without payment.
כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבִשְׁבַעֲלֵת יֵצֵא לְחֻפְשׁוֹ חֲנָם:
- 3 If [a male slave] came single, he shall leave single; if he had a wife, his wife shall leave with him.
אִם-בְּנִפּוֹ יָבָא בְּנִפּוֹ יֵצֵא אִם-בְּעֵל אִשָּׁה הוּא וְיִצְאָה אִשְׁתּוֹ עִמּוֹ:
- 4 If his master gave him a wife, and she has borne him children, the wife and her children shall belong to the master, and he shall leave alone.
אִם-אֲדָנָיו יָתַן-לוֹ אִשָּׁה וַיֵּלְדֶּה-לוֹ בָּנִים אִוּ בָּנוֹת הָאִשָּׁה וְיִלְדֶּיהָ תִהְיֶה לְאֲדֹנָיָהּ וְהוּא יֵצֵא בְּנִפּוֹ:
- 5 But if the slave declares, “I love my master, and my wife and children: I do not wish to go free,”
וְאִם-אָמַר יָאֵמַר הָעֶבֶד אֶהְבֵּתִי אֶת-אֲדֹנָי אֶת-אִשְׁתִּי וְאֶת-בְּנֵי לֵא אֵצֶא חֻפְשִׁי:
- 6 his master shall take him before God. (before God Others “to the judges.”) He shall be brought to the door or the doorpost, and his master shall pierce his ear with an awl; and he shall then remain his master’s slave for life.
וְהִגִּישׁוּ אֲדָנָיו אֶל-הָאֱלֹהִים וְהִגִּישׁוּ אֶל-הַהֵלֶלֶת אִוּ אֶל-הַמְּזוּזָה וְרָצַע אֲדָנָיו אֶת-אָזְנוֹ בַּמַּרְצֵעַ וְעָבְדוֹ לְעֹלָם:
- 7 When a parent (parent More precisely, “[salient] participant [in the situation],” which would include the girl’s mother; cf. 2 Kings 4.1. Trad. “man.” See the Dictionary under ‘ish.) sells a daughter as a slave, she shall not go free as other slaves do.
וְכִי-יִמְכֹר אִישׁ אֶת-בִּתּוֹ לְאִמָּה לֹא תֵצֵא כִצָּאת הָעֶבְדִּים:
- 8 If she proves to be displeasing to her master, who designated her for himself, he must let her be redeemed; he shall not have the right to sell her to outsiders, since he broke faith with her.
אִם-רָעָה בְּעֵינֵי אֲדֹנָיָהּ אֲשֶׁר-לָהּ (לֹא) יַעֲדָהּ וְהִפְדָּהּ לְעַם נִכְרִי לֹא-יִמְשָׁל לְמִכְרָהּ בְּבִגְדוּ-כֹה:
- 9 And if the master designated her for a son, he shall deal with her as is the practice with free maidens.
וְאִם-לְבִנּוֹ יִיעָדָהּ כַּמִּשְׁפָּט הַבָּנוֹת יַעֲשֶׂה-לָהּ:
- 10 If he takes another [into the household as his wife], he must not withhold from this one her food, her clothing, or her conjugal rights. (conjugal rights Or “ointments.”)
אִם-אֶחָדָת יִקַּח-לוֹ שְׂאֵרָה כְּסוּתָהּ וְעֹנֻתָהּ לֹא יִגְרַע:
- 11 If he fails her in these three ways, she shall go free, without payment.
וְאִם-שָׁלֹשׁ-אֵלֶּה לֹא יַעֲשֶׂה לָּהּ וְיִצְאָה חֲנָם אֵין כֶּסֶף:
- 12 One who fatally strikes another party shall be put to death.
מִכָּה אִישׁ נֶמֶת מוֹת יוּמָת:

- 13 ואֲשֶׁר לֹא צִלָּהּ וְהָאֱלֹהִים אָנָּה לִידּוֹ וְשִׁמְתִּי לָךְ מְקוֹם אֲשֶׁר יָנוּס שְׂמָחָה: If [a man] ([a man] Like all ancient Near Eastern law collections, the Torah's laws are illustrative rather than comprehensive. Its asylum schema does not appear to treat the case of a woman who kills someone, which would have been more complicated.) did so but not by design—it came about by an act of God—I will assign you a place to which he can flee.
- 14 וּכְיִידּוֹ אִישׁ עַל־רָעָהוּ לְהַרְגוֹ בְּעֶרְמָה מֵעַם מִזְבְּחֵי תִקְחֶנּוּ לַמּוֹת: When one party schemes against another and kills through treachery, you shall take that person from My very altar to be put to death.
- 15 וּמִכָּה אָבִיו וְאִמּוֹ מוֹת יוּמָת: One who strikes one's father or mother shall be put to death.
- 16 וּגְנֹב אִישׁ וּמִכְרוֹ וְנִמְצָא בִידּוֹ מוֹת יוּמָת: One who kidnaps another party—whether having sold or still holding the victim—shall be put to death.
- 17 וּמִקָּלַל אָבִיו וְאִמּוֹ מוֹת יוּמָת: One who insults (insults Or “reviles.”) one's father or mother shall be put to death.
- 18 וּכְיִירִיבָן אֲנָשִׁים וְהִכָּה־אִישׁ אֶת־רֵעֵהוּ בְּאֶבֶן אَوْ בְּאֹגֶרֶף וְלֹא יָמוּת וְנָפַל לַמִּשְׁכָּב: When [two] parties quarrel and one strikes the other with stone or fist, and the victim does not die but has to take to bed.
- 19 אִם־יָקוּם וְהִתְהַלֵּךְ בַּחוּץ עַל־מִשְׁעָנָתוֹ וְנָקָה הַמִּכָּה רֶק שְׁבָתוֹ יִתֵּן וּרְפָא יִרְפָּא: if that victim then gets up and walks outdoors upon a staff, the assailant shall go unpunished—except for paying for the idleness and the cure.
- 20 וּכְיִיכָה אִישׁ אֶת־עַבְדּוֹ אَوْ אֶת־אִמָּתוֹ בַּשֵּׁבֶט וּמָת תַּחַת יָדוֹ נָקָם יִנָּקָם: When a slave-owning party strikes a slave, male or female, with a rod, who dies there and then, (there and then Lit. “under his hand.”) this must be avenged.
- 21 אֶךְ אִם־יֹוֹם אֶחָד יוֹמִים יַעֲמֹד לֹא יָקָם כִּי כִסְפוֹ הוּא: But if the victim survives a day or two, this is not to be avenged, since the one is the other's property.
- 22 וּכְיִינִצֵּצוּ אֲנָשִׁים וְנִגְפוּ אִשָּׁה הָרָה וַיֵּצֵאוּ יִלְדָּהּ וְלֹא יִהְיֶה אִסּוֹן עָנוּשׁ יַעֲלֵשׁ כְּאֲשֶׁר יִשִּׁית עָלֶיהָ בְּעַל הָאִשָּׁה וְנִתֵּן בְּפָלְלִים: When [two or more] parties fight, and one of them pushes a pregnant woman and a miscarriage results, but no other damage ensues, the one responsible (the one responsible Heb. “he.”) shall be fined according as the woman's husband may exact, the payment to be based on reckoning. (on reckoning Others “as the judges determine.”)
- 23 וְאִם־אִסּוֹן יִהְיֶה וְנִתְּתָה נֶפֶשׁ תַּחַת נֶפֶשׁ: But if other damage ensues, the penalty shall be life for life,
- 24 עֵין תַּחַת עֵין שֵׁן תַּחַת שֵׁן יָד תַּחַת יָד רֶגֶל תַּחַת רֶגֶל: eye for eye, tooth for tooth, hand for hand, foot for foot,
- 25 כּוּלֵּה תַּחַת כּוּלֵּה פָצַע תַּחַת פָּצַע חַבּוּלָה תַּחַת חַבּוּרָה: burn for burn, wound for wound, bruise for bruise.

- 26 וְכִי־יִכָּה אִישׁ אֶת־עֵין עַבְדּוֹ אוֹ־אֶת־עֵין אִמּוֹ וְשִׁחָתָהּ לְחַפְּשִׁי יִשְׁלַחֲנוּ תַּחַת עֵינוֹ:
When a slave-owning party strikes the eye of a slave, male or female, and destroys it, that person shall let the slave go free on account of the eye.
- 27 וְאִם־שֶׁן עַבְדּוֹ אוֹ־שֶׁן אִמּוֹ יִפֹּל לְחַפְּשִׁי יִשְׁלַחֲנוּ תַּחַת שֶׁנוֹ:
If the owner knocks out the tooth of a slave, male or female, that person shall let the slave go free on account of the tooth.
- 28 וְכִי־יִנָּח שׁוֹר אֶת־אִישׁ אוֹ אֶת־אִשָּׁה וּמָת סָקוֹל יִסְקַל הַשׁוֹר וְלֹא יֵאָכַל אֶת־בְּשָׁרוֹ וּבָעַל הַשׁוֹר נָקִי:
When an ox gores a man or a woman to death, the ox shall be stoned and its flesh shall not be eaten, but the owner of the ox is not to be punished.
- 29 וְאִם שׁוֹר נָנַח הוּא מִתְּמַל שְׁלֵשָׁם וְהוּעַד בִּבְעָלָיו וְלֹא יִשְׁמְרֵנוּ וְהָמִית אִישׁ אוֹ אִשָּׁה הַשׁוֹר יִסְקַל וְגַם־בְּעָלָיו יוּמָת:
If, however, that ox has been in the habit of goring, and its owner, though warned, has failed to guard it, and it kills a man or a woman—the ox shall be stoned and its owner, too, shall be put to death.
- 30 אִם־כֶּפֶר יוּשֶׁת עָלָיו וְנָתַן פְּדִיָּן נִפְשׁוֹ כָּכָל אֲשֶׁר־יוּשֶׁת עָלָיו:
If ransom is imposed, the owner must pay whatever is imposed to redeem the owner's own life.
- 31 אוֹ־בֶן יִנָּח אוֹ־בַת יִנָּח כַּמִּשְׁפָּט הַזֶּה יַעֲשֶׂה לוֹ:
So, too, if it gores a minor, male or female, [its owner] shall be dealt with according to the same rule.
- 32 אִם־עָבַד יִנָּח הַשׁוֹר אוֹ אִמָּה כֶּסֶף | שְׁלֹשִׁים שֶׁקֶלִים יִתֵּן לֵאדֹנָיו וְהַשׁוֹר יִסְקַל:
But if the ox gores a slave, male or female, [its owner] shall pay thirty shekels of silver to the master, and the ox shall be stoned.
- 33 וְכִי־יִפְתָּח אִישׁ בּוֹר אֹל כִּי־יִכְרֶה אִישׁ בֹּר וְלֹא יִכְסֶנוּ וְנִפְל־שָׁמָּה שׁוֹר אוֹ חֲמֹר:
When any party opens a pit, or when any party digs a pit and does not cover it, and an ox or an ass falls into it,
- 34 בָּעַל הַבּוֹר יִשְׁלַם כֶּסֶף יֹשִׁיב לְבָעָלָיו וְהָמָת יִהְיֶה־לוֹ:
the one responsible for the pit must make restitution—paying the price to the owner, but keeping the dead animal.
- 35 וְכִי־יִנָּף שׁוֹר־אִישׁ אֶת־שׁוֹר רֵעֵהוּ וּמָת וּמָכְרוּ אֶת־הַשׁוֹר הַחַי וְחִצּוּ אֶת־כֶּסֶפוֹ וְגַם אֶת־הָמָת יַחֲצִיּוּ:
When any party's ox injures a neighbor's ox and it dies, they shall sell the live ox and divide its price; they shall also divide the dead animal.
- 36 אֹל נֹדַע כִּי שׁוֹר נָנַח הוּא מִתְּמַל שְׁלֵשָׁם וְלֹא יִשְׁמְרֵנוּ בְּעָלָיו שְׁלֵם יִשְׁלַם שׁוֹר תַּחַת הַשׁוֹר וְהָמָת יִהְיֶה־לוֹ:
If, however, it is known that the ox was in the habit of goring, and its owner has failed to guard it, that person must restore ox for ox, but shall keep the dead animal.
- 37 כִּי יִגְנַב־אִישׁ שׁוֹר אוֹ־שֶׂה וּטְבָחוֹ אוֹ מָכְרוֹ חֲמִשָּׁה בָקָר יִשְׁלַם תַּחַת הַשׁוֹר וְאַרְבַּע־צֹאן תַּחַת הַשֶּׂה:
(This verse constitutes 22.1 in some editions.)
When any party steals an ox or a sheep, and slaughters it or sells it, that person shall pay five oxen for the ox, and four sheep for the sheep.—

- אם־במחתרת ימצא הגנב והכה ומת אין לו דמים: 1 If the thief is seized while tunneling (tunneling I.e., under a wall for housebreaking.) and beaten to death, there is no bloodguilt in that case.
- אם־זרחה השמש עליו דמים לו שלם ישלם אם־אין לו ונמכר בגנבתו: 2 If the sun had already risen, there is bloodguilt in that case.—[The thief] must make restitution, and if lacking the means, shall be sold for the theft.
- אם־המצא תמצא בידו הגנבה משור עד־חמור עד־שה חיים שנים ישלם: 3 But if what was stolen—whether ox or ass or sheep—is found alive and in hand, that person shall pay double.
- כי יבער־איש שדה או־כרם ושלח את־בעילה ובער בשדה אחר מיטב שדהו ומיטב כרמו ישלם: 4 When any party who owns livestock lets it loose to graze in another's land, and so allows a field or a vineyard to be grazed bare, restitution must be made for the impairment (impairment Lit. "excellence.") of that field or vineyard.
- כי־תצא אש ומצאה קצים ונאכל גליש או הקמה או השדה שלם ישלם המבער את־הבערה: 5 When a fire is started and spreads to thorns, so that stacked, standing, or growing (growing Lit. "field.") grain is consumed, the one who started the fire must make restitution.
- כי־יתן איש אל־רעהו כסף או־כלים לשמר וגנב מבית האיש אם־ימצא הגנב ישלם שנים: 6 When any party gives money or goods to another for safekeeping, and they are stolen from that other party's house: if caught, the thief shall pay double;
- אם־לא ימצא הגנב ונקרב בעל־הבית אל־האלהים אם־לא שלח ידו במלאכת רעהו: 7 if the thief is not caught, the owner of the house shall depose before God (before God See note at 21.6.) and deny laying hands on the other's property.
- על־כל־דבר־פשע על־שור על־חמור על־שה על־שלמה על־כל־אבדה אשר יאמר כִּי־הוא זה עד הָאֱלֹהִים יבא דבר־שניהם אשר ירשיען אֱלֹהִים ישלם שנים לרעהו: 8 (In all charges of misappropriation—pertaining to an ox, an ass, a sheep, a garment, or any other loss, whereof one party alleges, "This is it"—the case of both parties shall come before God: the one whom God declares guilty shall pay double to the other.)
- כי־יתן איש אל־רעהו חמור או־שור או־שה וכל־בהמה לשמר ומת או־נשבר או־נשבה אין ראיה: 9 When any party gives to another an ass, an ox, a sheep or any other animal to guard, and it dies or is injured or is carried off, with no witness about,
- שבעת יהיה תהיה בין שניהם אם־לא שלח ידו במלאכת רעהו ולקח בעליו ולא ישלם: 10 an oath before הוה shall decide between the two of them that the one has not laid hands on the property of the other; the owner must acquiesce, and no restitution shall be made.
- ואם־גנב יגנב מעמו ישלם לבעליו: 11 But if [the animal] was stolen from the guardian, restitution shall be made to its owner.
- אם־טרף יטרף יבאֻהו עד הטרפה לא ישלם: 12 If it was torn by beasts, the guardian shall bring it as evidence—not needing to replace what has been torn by beasts.

- 13 וְכִי־יִשְׁאַל אִישׁ מֵעַם רֵעֵהוּ וְנִשְׁכַּר אוֹ־מֶת בְּעֵלָיו אִי־עָמְו שְׁלָם יִשְׁלָם: When any party borrows [an animal] from another and it dies or is injured, its owner not being with it, restitution must be made.
- 14 אִם־בְּעֵלָיו עָמְו לֹא יִשְׁלָם אִם־שֹׂכִיר הוּא בֹא בִשְׂכָרוֹ: If its owner was with it, no restitution need be made; but if it was hired, that payment is due.
- 15 וְכִי־יִפְתֶּה אִישׁ בְּתוּלָה אֲשֶׁר לֹא־אָרְשָׁה וְשָׁכַב עִמָּה מִהָרָנָה לֹו לְאִשָּׁה: If a man seduces a virgin for whom the bride-price has not been paid, (the bride-price has not been paid So that she is unmarried; cf. Deut. 20.7; 22.23ff.) and lies with her, he must make her his wife by payment of a bride-price.
- 16 אִם־מֵאֵן יִמָּאֵן אָבִיהָ לְתִתָּהּ לוֹ כֶּסֶף יִשְׁקַל כְּמֹהַר הַבְּתוּלָה: If her father refuses to give her to him, he must still weigh out silver in accordance with the bride-price for virgins.
- 17 מְכַשֶּׁפָה לֹא תִחִיָּה: You shall not tolerate (tolerate Lit. "let live.") a sorceress.
- 18 כָּל־שֹׁכֵב עִם־בְּהֵמָה מוֹת יוּמָת: Whoever lies with a beast shall be put to death.
- 19 זֶבַח לֵאלֹהִים יָחִרָם בְּלִתִּי לַיהוָה לְבָדּוֹ: Whoever sacrifices to a god other than הוּא alone shall be proscribed. (proscribed See Lev. 27.29.)
- 20 וְגַר לֹא־תוֹנֶה וְלֹא תִלְחָצֶנּוּ כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם: You shall not wrong or oppress a stranger, for you were strangers in the land of Egypt.
- 21 כָּל־אֲלֻמְנָה וְיָתוֹם לֹא תַעֲנוּן: You [communal leaders] ([communal leaders] In ancient Israel (and the Near East), the responsibility for assisting and protecting widows and the fatherless was understood to rest upon local householders, elders, priests, and the king. See, e.g., Zech. 7.10; Ezek. 22.6–7; Isa. 1.23; Jer. 22.3.) shall not ill-treat any widow or orphan.
- 22 אִם־עָנָה תַעֲנֶה אֹתוֹ כִּי אִם־צָעַק יִצְעַק אֵלַי שָׁמַע אֲשָׁמַע צָעַקְתוּ: If you do mistreat them, I will heed their outcry as soon as they cry out to Me,
- 23 וְחָרָה אַפִּי וְהִרְגֹתִי אֶתְכֶם בַּחֶרֶב וְהָיוּ נְשֵׁיכֶם אֲלֻמְנוֹת וּבְנֵיכֶם יָתוֹמִים: and My anger shall blaze forth and I will put you to the sword, and your own wives shall become widows and your children orphans.
- 24 אִם־כֶּסֶף | תִּלְוֶה אֶת־עַמִּי אֶת־הָעֲנִי עִמָּךְ לֹא־תִהְיֶה לוֹ כְּנֶשֶׁה לֹא־תִשְׁיִמּוּן עָלָיו נֶשֶׁךְ: If you lend money to My people, to the poor among you, do not act toward them as a creditor; exact no interest from them.
- 25 אִם־חָבֵל תַּחְבֵּל שְׁלֵמַת רֵעֶךָ עֲדָבָא הַשֶּׁמֶשׁ תִּשְׁיָבֶנּוּ לוֹ: If you take your neighbor's garment in pledge, you must return it before the sun sets;
- 26 כִּי הוּא כְסוּתוֹ לְבָדָה הוּא שְׁמִלְתּוֹ לַעֲרוֹ בָמָה יִשְׁכַּב וְהָיָה כִּי־יִצְעַק אֵלַי וְשָׁמַעְתִּי כִּי־חֲנוּן אֲנִי: it is the only available clothing—it is what covers the skin. In what else shall [your neighbor] sleep? Therefore, if that person cries out to Me, I will pay heed, for I am compassionate.
- 27 אֱלֹהִים לֹא תִקְלַל וְנִשְׂאִי בַעֲמֶךָ לֹא תֵאָר: You shall not revile God, nor put a curse upon a chieftain among your people.

- 28 מְלֹאֲתֶךָ וְדִמְעָךָ לֹא תֹאחֵר בְּכוֹר בְּנֶיךָ תִּתְּנֶנִּי:
You shall not put off the skimming of the first yield of your vats. (put off the skimming of the first yield of your vats Meaning of Heb. uncertain.) You shall give Me the male first-born among your children.
- 29 כְּיַתְעֲשֶׂה לְשׁוֹרְךָ לְצֹאֲנֶךָ שִׁבְעַת יָמִים יִהְיֶה עִם־אִמּוֹ בַּיּוֹם הַשְּׁמִינִי תִתְּנֶנִּי לִי:
You shall do the same with your cattle and your flocks: seven days the male first-born (the male first-born Lit. "it.") shall remain with its mother; on the eighth day you shall give it to Me.
- 30 וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּ לִי וּבֶשֶׂר בְּשׂוּדָה טְרֵפָה לֹא תֹאכְלוּ לְכָלֵב תִּשְׁלֹכוּ אֹתוֹ:
You shall be holy people to Me: you must not eat flesh torn by beasts in the field; you shall cast it to the dogs.

23

- 1 לֹא תִשָּׂא שְׁמַע שׁוֹא אֶל־תִּשְׁתִּי יְדֶךָ עִם־רָשָׁע לְהִיט עַד חִמָּס:
You must not carry false rumors; you shall not join hands with the guilty to act as a malicious witness:
- 2 לֹא־תִהְיֶה אַחֲרֵי־רַבִּים לְרָעָה וְלֹא־תִעָנֶה עַל־רֵב לְנִטָּת אַחֲרֵי רַבִּים לְהִטָּה:
You shall neither side with the mighty (mighty Others "multitude.") to do wrong—you shall not give perverse testimony in a dispute so as to pervert it in favor of the mighty—
- 3 וְלֹל לֹא תִהְדָּר בְּרִיבוֹ:
nor shall you show deference to a poor person in a dispute.
- 4 כִּי תִפְגַּע שׁוֹר אֹיְבֶךָ אוֹ חֲמֹר תַּעֲה וְהִשָּׁב תְּשִׁיבֵנּוּ לוֹ:
When you encounter your enemy's ox or ass wandering, you must take it back.
- 5 כִּי־תִרְאֶה חֲמֹר שֹׁנֵאֵךְ רֹבֵץ תַּחַת מִשְׁאוֹ וְחִדַּלְתָּ מֵעֲזֹב לוֹ עֲזֹב תִּעֲזֹב עִמּוֹ:
When you see the ass of your enemy lying under its burden and would refrain from raising (raising For this use of the verb 'zb, cf. Neh. 3.8, 34. For the whole verse, see Deut. 22.4.) it, you must nevertheless help raise it.
- 6 לֹא תִטֶּה מִשְׁפָּט אֶבְיֹנְךָ בְּרִיבוֹ:
You shall not subvert the rights of your needy in their disputes.
- 7 מִדְּבַר־שָׁקֶר תִּרְחֹק וְנָקִי וְצַדִּיק אֶל־תִּהְיֶה כִּי לֹא־אֲצַדִּיק רָשָׁע:
Keep far from a false charge; do not bring death on those who are innocent and in the right, for I will not acquit the wrongdoer.
- 8 וּשְׁחָד לֹא תִקַּח כִּי הַשְׁחָד יִעֹר פְּקוּלִים וְיִסְלַף דְּבָרֵי צַדִּיקִים:
Do not take bribes, for bribes blind the clear-sighted and upset the pleas of those who are in the right.
- 9 וְגֵר לֹא תִלְחֹץ וְאַתָּם יִדְעֲתֶם אֶת־נַפְשׁ הַגֵּר כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם:
You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt.
- 10 וְשֵׁשׁ שָׁנִים תִּזְרַע אֶת־אַרְצְךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ:
Six years you shall sow your land and gather in its yield;

והשבילת תשמטנה ונטשתה ואכלו אביני עמך ויתלם תאכל
חית השדה כותעשה לכרמך לזיתך:

ששת ימים תעשה מעשיך וביום השביעי תשובת למען ינוח
שורך וחמלך וינפש בן־אמתך והגר:

ובכל אשר־אמרתי אליכם תשמרו ושם אלהים אחרים לא תזכירו
לא ישמע על־פיך:

שלש רגלים תחג לי בשנה:

את־חג המצות תשמר שבועת ימים תאכל מצות כאשר צויתך
למועד חדש האביב כי־בו יצאת ממצרים ולא־יראו פני ריקם:

וחג הקציר בכורי מעשיך אשר תזרע בשדה וחג האסף בצאת
השלה באספך את־מעשיך מן־השדה:

שלש פעמים בשנה יראה כל־זכורך אל־פני האדון | יהוה:

לֹא־תזבח על־חמץ דם־זבחך ולא־ילין חלב־חגי עד־בקר:

ראשית בכורי אדמתך תביא בית יהוה אלהיך לֹא־תבשל גדי
בחלב אמו:

הנה אנכי שלח מלאך לפניך לשמרך בדרך ולהביאך
אל־המקום אשר הכנתי:

השמר מפניו ושמע בקלו אלי־תמר בו כי לא ישא לפשעכם כי
שמי בקרבך:

כי אם־שמעו תשמע בקלו ועשית כל אשר אדבר ואיבת
את־איביך וצרתני את־צורריך:

כי־ילך מלאכי לפניך והביאך אל־האמרי והחתי והפרזי
והקנעני החני והיבوسی והכחדתי:

11 but in the seventh you shall let it rest and lie fallow. Let the needy among your people eat of it, and what they leave let the wild beasts eat. You shall do the same with your vineyards and your olive groves.

12 Six days you shall do your work, but on the seventh day you shall cease from labor, in order that your ox and your ass may rest, and that your home-born slave and the stranger may be refreshed.

13 Be on guard concerning all that I have told you. Make no mention of the names of other gods; they shall not be heard on your lips.

14 Three times a year you shall hold a festival for Me:

15 You shall observe the Feast of Unleavened Bread—eating unleavened bread for seven days as I have commanded you—at the set time in the month (in the month See note at 13.4.) of Abib, for in it you went forth from Egypt; and none shall appear before Me empty-handed;

16 and the Feast of the Harvest, of the first fruits of your work, of what you sow in the field; and the Feast of Ingathering at the end of the year, when you gather in the results of your work from the field.

17 Three times a year all your males shall appear before the Sovereign, יהוה.

18 You shall not offer the blood of My sacrifice with anything leavened; and the fat of My festal offering shall not be left lying until morning.

19 The choice first fruits of your soil you shall bring to the house of your God יהוה. You shall not boil a kid in its mother's milk.

20 I am sending a messenger before you to guard you on the way and to bring you to the place that I have made ready.

21 Pay heed to him and obey him. Do not defy him, for he will not pardon your offenses, since My Name is in him;

22 but if you obey him and do all that I say, I will be an enemy to your enemies and a foe to your foes.

23 When My messenger goes before you and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I annihilate them,

- לֹא־תִשְׁתַּחֲוֶה לֵאלֹהֵיהֶם וְלֹא תַעֲבֹדֵם וְלֹא תַעֲשֶׂה כַּמַּעֲשִׂיהֶם כִּי הָרַס
תְּהַרְסֵם וְשִׁבְרָם תִּשְׁבֹּר מִצְבֹּתֵיהֶם:
- וְעַבַּדְתֶּם אֶת יְהוָה אֱלֹהֵיכֶם וּבֵרַךְ אֶת־לַחְמְךָ וְאֶת־מִימֶיךָ וְהִסְרֹתִי
מִחֲלָה מִקִּרְבְּךָ:
- לֹא תִהְיֶה מִשְׁכְּלָה וְעִקְרָה בְּאַרְצְךָ אֶת־מִסְפָּר יְמֶיךָ אִמְלֹא:
- אֶת־אִימֹתַי אֲשַׁלַּח לִפְנֶיךָ וְהִמַּתִּי אֶת־כָּל־הָעָם אֲשֶׁר תִּבָּא בֵּהֶם וְנִתְּנִי
אֶת־כָּל־אִיְרֹךְךָ אֵלַיךָ עֶרְפָּה:
- וְשִׁלַּחְתִּי אֶת־הַצֹּרֶעָה לִפְנֶיךָ וְגִרְשָׁה אֶת־הַחֲוִי אֶת־הַכְּנַעֲנִי
וְאֶת־הַחִתִּי מִלִּפְנֶיךָ:
- לֹא אֲגִרְשֶׁנּוּ מִפְּנֶיךָ בְּשָׁנָה אַחַת פְּרִי־הָאָרֶץ הָאָרֶץ שְׂמֵמָה וְרִבָּה
עָלֶיךָ חַיַּת הַשָּׂדֶה:
- מְעֻט מְעֻט אֲגִרְשֶׁנּוּ מִפְּנֶיךָ עַד אֲשֶׁר תִּפְּלֶה וְנִחַלְתָּ אֶת־הָאָרֶץ:
- וְשֵׁתִי אֶת־גְּבֻלְךָ מִיַּם־סוּף וְעַד־יָם פְּלִשְׁתִּים וּמִמִּדְבָּר עַד־הַנָּהָר כִּי
אֶתֵּן בְּיָדְכֶם אֶת יִשְׁבֵּי הָאָרֶץ וְגִרְשָׁתֶמוּ מִפְּנֶיךָ:
- לֹא־תִכְרֹת לָהֶם וְלֵאלֹהֵיהֶם בְּרִית:
- לֹא יִשְׁבּוּ בְּאַרְצְךָ פְּרִי־חַטֵּי־אָדָם לִי כִּי תַעֲבֹד אֶת־אֱלֹהֵיהֶם
כִּי־יִהְיֶה לָּךְ לְמוֹקֵשׁ:
- 24 you shall not bow down to their gods in worship or follow their practices, but shall tear them down and smash their pillars to bits.
- 25 You shall serve your God יהוה, who will bless your bread and your water. And I will remove sickness from your midst.
- 26 No woman in your land shall miscarry or be barren. I will let you enjoy the full count of your days.
- 27 I will send forth My terror before you, and I will throw into panic all the people among whom you come, and I will make all your enemies turn tail (tail Lit. "back.") before you.
- 28 I will send a plague (plague Others "hornet"; meaning of Heb. ir'ah uncertain. Cf. Deut. 7.20.) ahead of you, and it shall drive out before you the Hivites, the Canaanites, and the Hittites.
- 29 I will not drive them out before you in a single year, lest the land become desolate and the wild beasts multiply to your hurt.
- 30 I will drive them out before you little by little, until you have increased and possess the land.
- 31 I will set your borders from the Sea of Reeds to the Sea of Philistia, and from the wilderness to the Euphrates; for I will deliver the inhabitants of the land into your hands, and you will drive them out before you.
- 32 You shall make no covenant with them and their gods.
- 33 They shall not remain in your land, lest they cause you to sin against Me; for you will serve their gods—and it will prove a snare to you.

24

- וְאֶל־מֹשֶׁה אָמַר עֲלֶה אֲלֵי־יְהוָה אֲתָה וְאַהֲרֹן נָדָב וַאֲבִיהוּא וְשִׁבְעִים
מִזִּקְנֵי יִשְׂרָאֵל וְהִשְׁתַּחֲוִיתֶם מֵרָחֵק:
- וְנִגַּשׁ מֹשֶׁה לְבַדּוֹ אֲלֵי־יְהוָה וְהֵם לֹא יִגָּשׁוּ וְהָעָם לֹא יַעֲלוּ עִמּוֹ:
- וַיָּבֹא מֹשֶׁה וַיְסַפֵּר לָעָם אֶת כָּל־דִּבְרֵי יְהוָה וְאָת כָּל־הַמִּשְׁפָּטִים
וַיַּעַן כָּל־הָעָם קוֹל אֶחָד וַיֹּאמְרוּ כָּל־הַדְּבָרִים אֲשֶׁר־דִּבֶּר יְהוָה
נַעֲשֶׂה:
- 1 Then [God] said to Moses, "Come up to יהוה, with Aaron, Nadab and Abihu, and seventy elders of Israel, and bow low from afar.
- 2 Moses alone shall come near יהוה; but the others shall not come near, nor shall the people come up with him."
- 3 Moses went and repeated to the people all the commands of יהוה and all the rules; and all the people answered with one voice, saying, "All the things that יהוה has commanded we will do!"

- וַיִּכְתֹּב מֹשֶׁה אֶת כָּל־דִּבְרֵי יְהוָה וַיִּשְׁכֶּם בְּבֹקֶר וַיִּבֶן מִזְבֵּחַ
תַּחַת הָהָר וּשְׁתֵּים עָשָׂר מִצְבֵּה לְשֹׁנִים עֶשֶׂר שִׁבְטֵי יִשְׂרָאֵל:
- וַיִּשְׁלַח אֶת־נָעָרֵי בְנֵי יִשְׂרָאֵל וַיַּעֲלוּ עֹלֹת וַיִּזְבְּחוּ זִבְחִים
שְׁלָמִים לַיהוָה פָּרִים:
- וַיִּקַּח מֹשֶׁה חֲצִי הַדָּם וַיִּשְׂם בְּאַנְגִּית וְחֲצִי הַדָּם זָרַק עַל־הַמִּזְבֵּחַ:
- וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנוֹ הָעָם וַיֹּאמְרוּ כָּל אֲשֶׁר־דִּבֶּר
יְהוָה נַעֲשֶׂה וְנִשְׁמָע:
- וַיִּקַּח מֹשֶׁה אֶת־הַדָּם וַיִּזְרֹק עָלֵיהֶם וַיֹּאמֶר הִנֵּה דַם־הַבְּרִית אֲשֶׁר
כָּתַב יְהוָה עִמָּכֶם עַל כָּל־הַדְּבָרִים הָאֵלֶּה:
- וַיַּעַל מֹשֶׁה וְאַהֲרֹן נָדָב וַאֲבִיהוּא וְשִׁבְעִים מִזִּקְנֵי יִשְׂרָאֵל:
- וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לַבֵּינָה הַסָּפִיר
וּכְעֵצֶם הַשָּׁמַיִם לְטָהָר:
- וְאֶל־אַצִּילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יְדּוֹ וַיַּחֲזִיזוּ אֶת־הָאֱלֹהִים וַיֹּאכְלוּ
וַיִּשְׁתּוּ:
- וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֶה אֵלַי הַהָרָה וְהִי־הִשָּׁם וְאָתַנָּה לְךָ אֶת־לַחַת
הָאֵבֶן וְהַתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַבְתִּי לְהוֹרֹתָם:
- וַיָּקָם מֹשֶׁה וַיְהוֹשֻׁעַ מִשְׁתָּרְוֹ וַיַּעַל מֹשֶׁה אֶל־הָהָר הָאֵלֶּהֱיִים:
- וְאֶל־הַזִּקְנִים אָמַר שְׁבוּ־לָנוּ בָּזָה עַד אֲשֶׁר־נָשׁוּב אֵלֵיכֶם וְהִנֵּה אֲהַרֹן
וְחוּר עִמָּכֶם מִי־בָעַל הַדְּבָרִים יֵגֶשׁ אֲלֵהֶם:
- וַיַּעַל מֹשֶׁה אֶל־הָהָר וַיִּכֶס הָעָנָן אֶת־הָהָר:
- וַיִּשְׁכֵּן כְּבוֹד־יְהוָה עַל־הָהָר סִילִי וַיִּכְסֶּהוּ הָעָנָן שֵׁשֶׁת יָמִים וַיִּקְרָא
אֶל־מֹשֶׁה בַּיּוֹם הַשְּׁבִיעִי מִתּוֹךְ הָעָנָן:
- 4 Moses then wrote down all the commands of הוהי. Early in the morning, he set up an altar at the foot of the mountain, with twelve pillars for the twelve tribes of Israel.
- 5 He designated some assistants (some assistants Heb. na'arim (in construct); NJPS "some young men." See the Dictionary under na'ar.) among the Israelites, and they offered burnt offerings and sacrificed bulls as offerings of well-being to הוהי.
- 6 Moses took one part of the blood and put it in basins, and the other part of the blood he dashed against the altar.
- 7 Then he took the record of the covenant and read it aloud to the people. And they said, "All that הוהי has spoken we will faithfully do!" (we will faithfully do Lit. "we will do and obey.")
- 8 Moses took the blood and dashed it on the people and said, "This is the blood of the covenant that הוהי now makes with you concerning all these commands."
- 9 Then Moses and Aaron, Nadab and Abihu, and seventy elders of Israel ascended;
- 10 and they saw the God of Israel—under whose feet was the likeness of a pavement of sapphire, like the very sky for purity.
- 11 Yet [God] did not raise a hand against the leaders (leaders Meaning of Heb. 'ailim uncertain.) of the Israelites; they beheld God, and they ate and drank.
- 12 הוהי said to Moses, "Come up to Me on the mountain and wait there, and I will give you the stone tablets with the teachings and commandments which I have inscribed to instruct them."
- 13 So Moses and his attendant Joshua arose, and Moses ascended the mountain of God.
- 14 To the elders he had said, "Wait here for us until we return to you. You have Aaron and Hur with you; let anyone who has a legal matter approach them."
- 15 When Moses had ascended the mountain, the cloud covered the mountain.
- 16 The Presence of הוהי abode on Mount Sinai, and the cloud hid it for six days. On the seventh day [God] called to Moses from the midst of the cloud.

- 17 וּמֵרָאִי כְבוֹד יְהוָה כָּאֵשׁ אֹכֶלֶת בְּרֹאשׁ הָהָר לְעֵינֵי בְנֵי יִשְׂרָאֵל:
Now the Presence of הוהי appeared in the sight of the Israelites as a consuming fire on the top of the mountain.
- 18 וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעָנָן וַיַּעַל אֶל־יְהוָה וַיְהִי מֹשֶׁה בְּהָר אַרְבָּעִים יוֹם וָאַרְבָּעִים לַיְלָה:
Moses went inside the cloud and ascended the mountain; and Moses remained on the mountain forty days and forty nights.