

[2] I am Hashem Eloheicha, Who brought thee out of Eretz Mitzrayim, out of the bais avadim (house of slaves).

[3] Thou shalt have no elohim acherim in My presence.

[4] Thou shalt not make unto thee any pesel, or any temunah of any thing that is in Shomayim above, or that is in ha'aretz beneath, or that is in the mayim under ha'aretz.

[5] Thou shalt not tishfacheveh to them, nor serve them; for I Hashem Eloheicha am an El kanna, visiting the avon Avot upon the Banim unto the third and fourth generation of them that hate Me;

[6] But showing chesed unto thousands of them that love Me, and are shomer over My mitzvot.

[7] Thou shalt not take the Shem Hashem Eloheicha in vain; for Hashem will not hold him guiltless that taketh Shmo in vain.

[8] Remember Yom HaShabbos, to keep it kodesh.

[9] Sheshet yamim shalt thou labor, and do all thy work:

[10] But the Yom HaShevi'i is the Shabbos of Hashem Eloheicha; in it thou shalt not do any melachah, thou, nor thy ben, nor thy bat, thy eved, nor thy maidservant, nor thy cattle, nor thy ger that is within thy gates;

[11] For in sheshet yamim Hashem made Shomayim and Ha'Aretz, the yam, and all that in them is, and rested Yom HaShevi'i; for this reason Hashem blessed Yom HaShabbos, and set it apart as kodesh.

[12] Honor thy av and thy em; that thy yamim may be long upon ha'adamah which Hashem Eloheicha giveth thee.

[13] Thou shalt not kill.

[14] Thou shalt not commit adultery.

[15] Thou shalt not steal.

[16] Thou shalt not bear ed sheker against thy neighbor.

[17] Thou shalt not covet thy neighbor's bais, thou shalt not covet thy neighbor's isha, nor his eved, nor his maidservant, nor his ox, nor his donkey, nor anything that is thy neighbor's.

[18] And kol HaAm saw the thunderings, and the lightnings, and the sound of the shofar, and HaHar smoking; and when HaAm saw it, they drew back, and stood afar off.

[19] And they said unto Moshe, Thou speak with us, and we will hear; but let not Elohim speak with us, lest we die (see Bereshis 42:23).

[20] And Moshe said unto HaAm, Fear not: for HaElohim is come to test you, and that His fear may be upon your faces, that ye sin not.

[21] And HaAm stood afar off, while Moshe drew near unto the thick cloud where HaElohim was.

[22] And Hashem said unto Moshe, Thus thou shalt say unto the Bnei Yisroel, You yourselves have seen that from Shomayim I have spoken with you.

[23] Ye shall not make beside Me elohei kesef, neither shall ye make for yourselves elohei zahav.

[24] Mizbe'ach adamah thou shalt make unto Me, and shalt sacrifice thereon thy olot, and thy shelamim, thy tzon, and thine oxen; in all places where I cause My Shem to be remembered, I will come unto thee, and I will bless thee.

[25] And if thou wilt make Me a Mizbe'ach avanim, thou shalt not build it of cut stone; for if thou lift up thy tool upon it, thou hast rendered it polluted.

[26] Neither shalt thou go up by stairs unto Mine Mizbe'ach, that thy nakedness be not discovered thereon.

[MISHPATIM]

**21** Now these are the mishpatim which thou shalt set before them.

[2] If thou acquire an eved Ivri, shesh shanim he shall serve; and in the seventh he shall go out lachafeshi (to the freedom) for no charge.

[3] If he came in by himself, he shall go out by himself; if he were a ba'al isha, then his isha shall go out with him.

[4] If his adon have given him an isha, and to him she gives birth to banim or banot; the isha and her yeledim shall be her adon's, and he shall go out [free] by himself.

[5] And if the eved shall plainly say, I love adoni, my isha, and my banim; I will not go out lachafeshi (to the freedom);

[6] Then his adon shall bring him unto HaElohim; he shall also bring him to the delet (door), or unto the mezuzah; and his adon shall pierce through his ozen (ear) with a piercing-tool; then he shall serve him l'olam.

[7] And if an ish sell his bat to be an amah (maidservant), she shall not go out as the avadim [go free].

[8] If she please not her adon, who hath betrothed her to himself, then shall he let her be redeemed [*i.e., let her freedom be purchased*]; to sell her unto an am nochri (foreign people) he shall have no power, seeing he hath dealt deceitfully with her.

[9] And if he have betrothed her unto his ben, he shall deal with her according to the mishpat habanot (rights