

Ve'eleh hamishpatim asher tasim lifneyhem. Ki tikneh eved ivri shesh shanim ya'avod uvashevi'it yetse lachofshi chinam. Im-begapo yavo begapo yetse im-ba'al ishah hu veyatse'ah ishto imo. Im-adonav yiten-lo ishah veyaldah-lo vanim o vanot ha'ishah viladeyha tihyeh la'adoneyha vehu yetse vegapo. Ve'im-amor yomar ha'eved ahavti et-adoni et-ishti ve'et-banay lo etse chofshi. Vehigisho adonav el-ha'Elohim vehigisho el-hadelet o el-hamezuzah veratsa adonav et-ozno bamartsea va'avado le'olam. Vechi-yimkor ish et-bitto le'amah lo tetse ketset ha'avadim. Im-ra'ah be'eyney adoneyha asher-lo ye'adah vehefdah le'am nokhri lo-yimshol lemokhrah bevigdo-vah. Ve'im-livno yi'adenah kemishpat habanot ya'aseh-lah. Im-acheret yikach-lo she'erah ksutah ve'onatah lo yigra. Ve'im-shelosh-eleh lo ya'aseh lah veyatse'ah chinam eyn kasef. Makeh ish vamet mot yumat. Va'asher lo tsadah vaha'Elohim inah leyado vesamti lekha makom asher yanus shamah.

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם אם בגפו יבא בגפו יצא אם בעל אשה הוא ויצאה אשתו עמו אם אדניו יתן לו אשה וילדה לו בנים או בנות האשה וילדיה תהיה לאדניה והוא יצא בגפו ואם אמר יאמר העבד אהבתי את אדני את אשתי ואת בני לא אצא חפשי והגישו אדניו אל האלהים והגישו אל הדלת או אל המזוזה ורצע אדניו את אזנו במרצע ועבדו לעולם וכי ימכר איש את בתו לאמה לא תצא כצאת העבדים אם רעה בעיני אדניה אשר לא יעדה והפרדה לעם זכרי לא ימשל למכרה בבגדו בה ואם לבגו ייעדנה כמשפט הבנות יעשה לה אם אחרת יקח לו שארה כסותה וענתה לא יגרע ואם שלש אלה לא יעשה לה ויצאה חנם אין כסף מכה איש ומת מות יומת ואשר לא צדה והאלהים אנה לידו ושמתי לך מקום אשר יגוס שמה

These are the rulings you are to present to them: If you purchase a Hebrew slave, he is to work six years; but in the seventh, he is to be given his freedom without having to pay anything. If he came single, he is to leave single; if he was married when he came, his wife is to go with him when he leaves. But if his master gave him a wife, and she bore him sons or daughters, then the wife and her children will belong to her master, and he will leave by himself. Nevertheless, if the slave declares, 'I love my master, my wife and my children, so I don't want to go free,' then his master is to bring him before God; and there at the door or doorpost, his master is to pierce his ear with an awl; and the man will be his slave for life. If a man sells his daughter as a slave, she is not to go free like the men-slaves. If her master married her but decides she no longer pleases him, then he is to allow her to be redeemed. He is not allowed to sell her to a foreign people, because he has treated her unfairly. If he has her marry his son, then he is to treat her like a daughter. If he marries another wife, he is not to reduce her food, clothing or marital rights. If he fails to provide her with these three things, she is to be given her freedom without having to pay anything. Whoever attacks a person and causes his death must be put to death. If it was not premeditated but an act of God, then I will designate for you a place to which he can flee.

*Vechi-yazid ish al-re'ehu lehorgo ve'ormah me'im mizbechi tikachenu lamut. Umakeh aviv ve'imo mot yumat. Vegonev ish umekhara venimtsa veyado mot yumat. Umekalel aviv ve'imo mot yumat. Vekhi-yerivun anashim vehikah ish et-re'ehu be'even o ve'egrof velo yamut venafal lemishkav. Im-yakum vehithalekh bachuts al-mish'anto venikah hamakeh rak shivto yiten verapo yerape.*

וכי יזד איש על רעהו להרגו בערמה מעם מזבחי  
תקחנו למות ומכה אביו ואמו מות יומת וגנב איש  
ומכרו וגמצא בידו מות יומת ומקלל אביו ואמו  
מות יומת וכי יריבון אנשים והכה איש את רעהו  
באבן או באגרה; ולא ימות ונפל למשכב אם יקום  
והתהלך בחוץ על משענתו ונקה המכה רק שבתו  
יתן ורפא ירפא

But if someone willfully kills another after deliberate planning, you are to take him even from my altar and put him to death. Whoever attacks his father or mother must be put to death. Whoever kidnaps someone must be put to death, regardless of whether he has already sold him or the person is found still in his possession. Whoever curses his father or mother must be put to death. If two people fight, and one hits the other with a stone or with his fist, and the injured party doesn't die but is confined to his bed; then, if he recovers enough to be able to walk around outside, even if with a cane, the attacker will be free of liability, except to compensate him for his loss of time and take responsibility for his care until his recovery is complete.