

Shoftim veshotrim titen-lecha bechol-she'areycha asher Adonay Eloheycha noten lecha lishvateycha veshafetu et-ha'am mishpat tsedek. Lo-tateh mishpat lo takir panim velo-tikach shochad ki hashochad ye'aver eyney chachamim visalef divrey tsadikim. Tsedek tsedek tirdof lema'an tichyeh veyarashta et-ha'arets asher-Adonay Eloheycha noten lach. Lo-tita lecha asherah kol-ets etsel mizbach Adonay Eloheycha asher ta'aseh-lach. Velo-takim lecha matsevah asher sane Adonay Eloheycha. Lo-tizbach l'Adonay Eloheycha shor vaseh asher yihyeh vo mum kol davar ra ki toavat Adonay Eloheycha hu. Ki-yimatse vekirbecha be'achad she'areycha asher-Adonay Eloheycha noten lach ish o-ishah asher ya'aseh et-hara be'eyney Adonay Eloheycha la'avor berito. Vayelech vaya'avod elohim acherim vayishtachu lahem velashemesh o layare'ach o lechol-tseva hashamayim asher lo-tsviti. Vehugad-lecha veshamata vedarashta heytev vehineh emet nachon hadavar ne'estah hato'evah hazot be'Yisra'el.

שֹׁפְטִים וּשְׂטָרִים תִּתֵּן לְךָ בְּכֹל שַׁעְרֵיךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לְשִׁבְטֶיךָ וּשְׁפָטוּ אֶת הָעָם מִשְׁפָּט צְדָק לֹא תִטֶּה מִשְׁפָּט לֹא תִכִּיר פָּנִים וְלֹא תִקַּח שֹׁחַד כִּי הַשֹּׁחַד יַעֲוֹר עֵינַי חֲכָמִים וַיִּסְלַף הַדְּבָרִי צְדִיקִם צְדָק צְדָק תִּרְדֹּף לְמַעַן תִּחְיֶה וִירֶשֶׁת אֶת הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לֹא תִטֶּע לְךָ אֲשֶׁרָה כָּל עֵץ אֲצֶל מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה לְךָ וְלֹא תִקִּים לְךָ מַצֵּבָה אֲשֶׁר שָׂא יְהוָה אֱלֹהֶיךָ לֹא תִזְבַּח לַיהוָה אֱלֹהֶיךָ שׁוֹר וְשֵׂה אֲשֶׁר יִהְיֶה בּוֹ מוֹם כָּל דָּבָר רָע כִּי תוֹעֵבֶת יְהוָה אֱלֹהֶיךָ הוּא כִּי יִמָּצֵא בְּקִרְבְּךָ בְּאַחַד שַׁעְרֵיךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ אִישׁ אִו אִשָּׁה אֲשֶׁר יַעֲשֶׂה אֶת הָרָע בְּעֵינַי יְהוָה אֱלֹהֶיךָ לְעַבֵּר בְּרִיתוֹ וַיִּלְךְ וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוֶה לָהֶם וּלְשֶׁמֶשׁ אִו לְיָרֵחַ אִו לְכָל צֶבַע הַשָּׁמַיִם אֲשֶׁר לֹא צִוִּיתִי וְהִגֵּד לְךָ וּשְׁמַעַת וְדִרְשַׁת הֵיטֵב וְהִנֵּה אִמֶּת זָכוֹן הַדְּבָר נַעֲשֶׂתָה הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל

"You are to appoint judges and officers for all your gates [in the cities] Adonai your God is giving you, tribe by tribe; and they are to judge the people with righteous judgment. You are not to distort justice or show favoritism, and you are not to accept a bribe, for a gift blinds the eyes of the wise and twists the words of even the upright. Justice, only justice, you must pursue; so that you will live and inherit the land Adonai your God is giving you. "You are not to plant any sort of tree as a sacred pole beside the altar of Adonai your God that you will make for yourselves. Likewise, do not set up a standing-stone; Adonai your God hates such things. "You are not to sacrifice to Adonai your God a cow or sheep that has a defect or anything wrong with it; that would be an abomination to Adonai your God. "If there is found among you, within any of your gates [in any city] that Adonai your God gives you, a man or woman who does what Adonai your God sees as wicked, transgressing his covenant by going and serving other gods and worshipping them, the sun, the moon, or anything in the sky — something I have forbidden — and it is told to you, or you hear about it; then you are to investigate the matter diligently. If it is true, if it is confirmed that such detestable things are being done in Isra'el;

Vehotseta et-ha'ish hahu o et-ha'ishah hahi asher asu et-hadavar hara hazeh el-she'areycha et-ha'ish o et-ha'ishah uskaltam ba'avanim vametu. Al-pi shnayim edim o shloshah edim yumat hamet lo yumat al-pi ed echad. Yad ha'edim tiyeh-bo varishonah lahamito veyad kol-ha'am ba'acharonah uvi'arta hara mikirbecha. Ki yipale mimecha davar lamishpat beyn-dam ledam beyn-din ledin uveyn nega lanega divrey rivot bish'areycha vekamta ve'alita el-hamakom asher yivchar Adonay Eloheycha bo. Uvata el-hakohanim haLevi'im ve'el-hashofet asher yiyeh bayamim hahem vedarashta vehigidu lecha et devar hamishpat. Ve'asita al-pi hadavar asher yagidu lecha min-hamakom hahu asher yivchar Adonay veshamarta la'asot kechol asher yorucha. Al-pi hatorah asher yorucha ve'al-hamishpat asher-yomru lecha ta'aseh lo tasur min-hadavar asher yagidu lecha yamin usmol. Vaha'ish asher-ya'aseh vezadon levilti shmoa el-hakohen ha'omed lesharet sham et-Adonay Eloheycha o el-hashofet umet ha'ish hahu uvi'arta hara miYisra'el. Vechol-ha'am yishme'u veyira'u velo yezidun od.

והוצאת את האיש ההוא או את האשה ההוא אשר עשו את הדבר הרע הזה אל שערך את האיש או את האשה וסקלתם באבנים ומתו על פי שנים עדים או שלשה עדים יומת המת לא יומת על פי עד אחד יד העדים תהיה בו בראשנה להמיתו ויד כל העם באחרונה ובערת הרע מקרבך כי יפלא ממך דבר למשפט בין דם לדם בין דיין לדיין ובין גגע לגגע דברי ריבת בשערך וקמת ועלית אל המקום אשר יבחר יהוה אלהיך בו ובאת אל הכהנים הלוים ואל השפט אשר יהיה בימים ההם ודרשת והגידו לך את דבר המשפט ועשית על פי הדבר אשר יגידו לך מן המקום ההוא אשר יבחר יהוה ושמרת לעשות ככל אשר ירוך על פי התורה אשר ירוך ועל המשפט אשר יאמרו לך תעשה לא תסור מן הדבר אשר יגידו לך ימין ושמאל והאיש אשר יעשה בזדון לבבתי שמע אל הכהן העמד לשרת שם את יהוה אלהיך או אל השפט ומת האיש ההוא ובערת הרע מישראל וכל העם ישמעו ויראו ולא יזידון עוד

Then you are to bring the man or woman who has done this wicked thing to your city gates, and stone that man or woman to death. The death sentence is to be carried out only if there was testimony from two or three witnesses; he may not be sentenced to death on the testimony of only one witness. The witnesses are to be the first to stone him to death; afterwards, all the people are to stone him. Thus you will put an end to this wickedness among you. "If a case comes before you at your city gate which is too difficult for you to judge, concerning bloodshed, civil suit, personal injury or any other controversial issue; you are to get up, go to the place which Adonai your God will choose, and appear before the cohanim, who are L'vi'im, and the judge in office at the time. Seek their opinion, and they will render a verdict for you. You will then act according to what they have told you there in that place which Adonai will choose; you are to take care to act according to all their instructions. In accordance with the Torah they teach you, you are to carry out the judgment they render, not turning aside to the right or the left from the verdict they declare to you. Anyone presumptuous enough not to pay attention to the cohen appointed there to serve Adonai your God or to the judge — that person must die. Thus you will exterminate such wickedness from Isra'el — all the people will hear about it and be afraid to continue acting presumptuously.