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First presentation of the Aseret HaDibrot was back in Yitro, Sh'mot 20. Second presentation is in Va'etchanan, D'varim 5.

The two versions contain many differences, including additions, omissions, and substitutions. The differences fall into different categories:

Reason for Shabbat - Creation of the World (Yitro version); enslavement and the Exodus (Va'etchanan version).

Additional phrases - KAASHER TZIV'CHA HASHEM ELOKECHA, as HaShem commanded you, following SHAMOR ET YOM HASHABBAT L'KAD'SHO, but not after ZACHOR. And a number of others.

Word substitutions - SHAMOR/ZACHOR. EID SHEKER/SHAV. TACHMOD/TITAVEH.

Ordering - in the list of items not to covet.

Conjunctive VAV or not - LO TIGNOV / V'LO TIGNOV.

Change from Parsha P'tucha to S'tuma - twice.

Why the changes? Do both versions have equal status? What was written on the LUCHOT? Why two versions - if they are both from HaShem, then why didn't He combine them in the first place? If the second version is from Moshe, what motivated him and by what authority did he make the changes?

Excepted points (go to alhatorah.org for the whole presentation)

- According to Ibn Ezra and Ramban, the commandments as written in Sh'mot were the primary ones communicated by Hashem at Mt. Sinai, and it is these which were written on both the first and second tablets.
- Ramban, attempts to equate the two reasons (for Shabbat), suggesting that both relate to Hashem's creative abilities. The command to rest on Shabbat commemorates Hashem's resting after creation and thus serves to proclaim Him as creator. The miracles of the Exodus similarly testify to Hashem's creative abilities, as only one who made nature can override it.

Ed. note: This is an unsolicited recommendation of **alhatorah.org** - It will blow you away! Just go there and see. Customizable MIKRA'OT G'DOLOT - for Tanach and Shas! Parsha Topics. Parshanut in Art. Souped up Concordance. An incredible piece of work. An amazing tool kit waiting for you to put it to work. Go for it!