

[פרשת יתרו] Parshet Yitro

א וַיִּשְׁמָע יִתְרוֹ כֹּהֵן מִדְיָן חֹתֵן מֹשֶׁה אֵת כָּל-אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה וְלְיִשְׂרָאֵל עַמּוֹ כִּי-הוֹצִיא יְהוָה אֶת-יִשְׂרָאֵל מִמִּצְרָיִם:

Vayishma Yitro chohan Midyan choten Mosheh et kol-asher asah elohim leMoshe uliyisrael amo ki-hotzi YHWH et-Yisrael mimitzraim.

And Yitro, priest of Midyan, Moses' father-in-law, listened to everything done by Elohim to Moshe and to Yisrael His people, because YHWH brought forth Israel from Egypt.

ב וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה אֶת-צִיפּוֹרָה אִשְׁתּוֹ מֹשֶׁה אַחַר שְׁלוּחֶיהָ:

Vayikach Yitro choten Mosheh et-tziporah ashet Moshe achar shilucheyah.

And Yitro, Moses' father-in-law, took Tziporah Moses' wife after he returned her.

ג וַיֵּאת שְׁנֵי בָנֶיהָ אֲשֶׁר שֵׁם הָאֶחָד גֶּרְשׁוֹם כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נֹכְרִיָּה: וְשֵׁם הָאֶחָד אֱלִיעֶזֶר כִּי-אָלֵהִי אָבִי בְּעֶזְרִי וַיִּצְלַנִּי מִחֶרֶב פְּרָעוֹה:

ve'et shney baneyah shem hechad Gershom ki amar ger hayiti be'erezt nachriyah.

And her two sons which name the one Gershom because he said stranger I was in foreign land.

ד וְשֵׁם הָאֶחָד אֱלִיעֶזֶר כִּי-אָלֵהִי אָבִי בְּעֶזְרִי וַיִּצְלַנִּי מִחֶרֶב פְּרָעוֹה:

V'shem haechad Eli'ezer ki-Elohey avi be'ezri vayatzileni mecherev Paroh.

And the name of the one Eli'ezer because G-d of my father was my help and delivered me from Pharaoh.

ה וַיָּבֵא יִתְרוֹ חֹתֵן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל-הַמִּדְבָּר אֲשֶׁר-הוּא חֲנֹה שָׁם הַר הָאֱלֹהִים:

Vayavo Yitro choten Mosheh uvanav ve'ishto el-Moshe el-hamidbar asher-hu choneh sham har haElohim.

And came Yitro, Moses' father-in-law, and his son and his wife to Moses to-the wilderness which he encamped there, the mount of Elohim.

ו וַיֹּאמֶר אֶל-מֹשֶׁה אֲנִי חֹתְנְךָ יִתְרוֹ בָּא אֵלֶיךָ וְאִשְׁתְּךָ וְשְׁנֵי בָנֶיהָ עִמָּה:

Vayomer eo-Moshe ani chotench Yitro ba elecha ve'ishtecha ushney baneyah imah.

And he said to Moses I, your father-in-law, Yitro, come to you and your wife and her two sons with her.

ז וַיֵּצֵא מֹשֶׁה לְקַרְאֵת חֹתְנּוֹ וַיִּשְׁתַּחֲוֶה וַיִּשְׁק-לוֹ וַיִּשְׁאַלְוּ אִישׁ-לְרֵעֵהוּ לְשָׁלוֹם וַיָּבֵאוּ הָאֵהָלָה:

Vayetze Moshe likrat chotno vayishtachu vayishak-lo vayishelu ish-lere'ehu leshalom

vayavo'u haohelam.

And Moses went out to meet his father-in-law and bowed and kissed him and asked each other about their shalom and they came to the tent.

ח וַיְסַפֵּר מֹשֶׁה לְחֹתְנּוֹ אֵת כָּל-אֲשֶׁר עָשָׂה יְהוָה לְפָרְעוֹה וּלְמִצְרָיִם עַל אוֹדוֹת יִשְׂרָאֵל אֵת כָּל-הַתְּלָאָה אֲשֶׁר מְצַאתֶם בְּדַרְךְ וַיִּצְלַם יְהוָה:

Vaysaper Moshe lechotno et kol-asher asah YHWH lePharoh ulMitzraim al odot Yisrael et kol-hatla'ah asher metza'atam baderech vayatzilem YHWH.

and Moshe related to his father-in-law every thing YHWH did to Pharaoh and to Egypt for Israel's sake every hardship encountered on the way and YHWH delivered them.

ט וַיִּחַד יִתְרוֹ עַל כָּל-הַטּוֹבָה אֲשֶׁר-עָשָׂה יְהוָה לְיִשְׂרָאֵל אֲשֶׁר הִצִּילוּ מִיַּד מִצְרָיִם:

vayichad Yitro al kol-hatovah asher-asah YHWH leYisrael asher hitzilo miyad Mitzraim.

And Yitro was glad on all the good which YHWH did to Israel which he saved from the hand of Egypt.

י וַיֹּאמֶר יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר הִצִּיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פַּרְעֹה אֲשֶׁר
הִצִּיל אֶת־הָעָם מִתַּחַת יַד־מִצְרַיִם:

*Vayomer Yitro baruch YHWH asher hitzil etchem miyad mitzraim umiyad Pharoh asher hitzil
et haam mitchat yad Mitzraim.*

And Yitro said, baruch YHWH who rescued you all from the hand of Egypt and from the
hand of pharaoh, which rescued the people from under the hand of Egypt.

יֹא עַתָּה יָדַעְתִּי כִּי־גָדוֹל יְהוָה מִכָּל־הָאֱלֹהִים כִּי בַדָּבָר אֲשֶׁר זָדוּ עֲלֵיהֶם:

Atah yadati ki-gadol YHWH mikol-haelohim ki vadavar asher zadu aleyhem.

Now I know because YHWH is greater than all the gods because in the things which they
were proud He was above them.

יב וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה עֲלָהּ וּזְבָחִים לְאֱלֹהִים וַיָּבֵא אֶהֱרֹן וְכָל־זִקְנֵי יִשְׂרָאֵל
לֶאֱכֹל־לֶחֶם עִם־חֹתֵן מֹשֶׁה לִפְנֵי הָאֱלֹהִים:

*Vayikach Yitro choten Mosheh olah uzbachim leElohim vayavo Aharon vekol zikney Yisrael
le'ecol-lechem im-choten Moshe lifney haElohim.*

And Yitro Moses' Father-in-law took a burnt offering and sacrifices for Elohim and Aaron
came and every elder of Israel to eat bread with Moses' father-in-law before Elohim.

[שְׁנַיִ] יג וַיְהִי מִמַּחֲרָת וַיֵּשֶׁב מֹשֶׁה לְשֹׁפֵט אֶת־הָעָם וַיַּעֲמֵד הָעָם עַל־מֹשֶׁה

מִן־הַבֹּקֶר עַד־הָעֶרֶב:

*Vaihi mimacharat vayeshav vayeshav Moshe lishpot et-haam vaya'amod ha'am al-Moshe
min-haboker ad-ha'arev.*

and it was the next day Moses sat to judge the people and the people stood over Moses from
the morning till the evening.

יד וַיִּרְא חֹתֵן מֹשֶׁה אֵת כָּל־אֲשֶׁר־הוּא עֹשֶׂה לָעָם וַיֹּאמֶר מָה־הַדָּבָר הַזֶּה אֲשֶׁר
אַתָּה עֹשֶׂה לָעָם מִדּוּעַ אַתָּה יוֹשֵׁב לְבַדְּךָ וְכָל־הָעָם נֹצֵב עֲלֶיךָ מִן־בֹּקֶר עַד־עֶרֶב:

*Vayar choten Moshe et col-asher-hu oseh la'am vayomer ma-hadaver hazeh asher atah oseh
laam? Madua atah yoshev levadecha vechol-ha'am nitzav alecha min-boker ad-arev?*

and Moses' father-in-law saw what he did to the people and he said what is this thing which
you do to the people? Why do you sit by yourself and everyone of the people stand with you
from morning to evening?

טו וַיֹּאמֶר מֹשֶׁה לְחֹתֵנוּ כִּי־יָבֵא אֵלַי הָעָם לְדָרֹשׁ אֱלֹהִים:

Vayomer Moshe lechoteno ki-yavo elai ha'am ledrosh Elohim.

and Moshe said to his father-in-law because the people come to me to enquire of Elohim.

טז כִּי־יְהִי־לָהֶם דָּבָר בָּא אֵלַי וְשֹׁפֵטִי בֵּין אִישׁ וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי

אֶת־חֻקֵי הָאֱלֹהִים וְאֶת־תּוֹרָתִי:

*ki-yiyeh lahem davar ba elai veshapat'ti beyn ish uben reehu vehodati
et-chukey haElohim ve'et-Toratav.*

because when a thing happens they come to me and I judge between man and between his
brother I know the statute of Elohim and his Torah.

יז וַיֹּאמֶר חֹתֵן מֹשֶׁה אֵלָיו לֹא־טוֹב הַדָּבָר אֲשֶׁר אַתָּה עֹשֶׂה:

Vayomer choten Moshe elav, lo-tov hadavar asher atah oseh.

and Moses' father-in-law said to him, not good the thing which you do.

יח נָבַל תִּבְּל גַּם־אַתָּה גַּם־הָעַם הַזֶּה אֲשֶׁר עִמָּךְ כִּי־כָבַד מִמֶּךָ הַדָּבָר
לֹא־תוּכַל עֲשׂוֹהוּ לְבַדְּךָ:

Navol tivol gam-atah gam-haam hazeh asher imach ki-caved mimcha hadavar lo-tuchal ashu levadecha.
Wear-out will wear out you and also this people with you because the weight you aren't able to do it.

יט עֲתָה שְׁמַע בְּקוֹלִי אִיעֲצֶךָ וַיְהִי אֱלֹהִים עִמָּךְ הֲיִה אִתָּה לְעַם מֹול הָאֱלֹהִים
וְהִבֵּאת אִתָּה אֶת־הַדְּבָרִים אֶל־הָאֱלֹהִים:

Atah shema bkoli iyatzcha vihi Elohim imach heyeh atah la'am mul haElohim
veheveta atah et-hadavrim el-haElohim.

Now listen to my voice I will advise you. It shall be Elohim shall be with you and you will be
to the people toward Elohim and you will bring the things to the Elohim.

כ וְהִזְהַרְתָּה אֶתְּהֵם אֶת־הַחֻקִּים וְאֶת־הַתּוֹרֹת וְהוֹדַעְתָּ לָהֶם אֶת־הַדְּבָרִים יִלְכוּ
בָּהּ וְאֶת־הַמַּעֲשֵׂה אֲשֶׁר יַעֲשׂוּן:

vehizhartah ethem et-hakukim ve'et-hatorot vehodata lahem et-haderek yelchu
ba ve'et-hama'aseh asher ya'asun.

And you will teach them the statutes and the Torahs which they must do.

כא וְאַתָּה תִּחַזְּקֵה מִכָּל־הָעָם אֲנָשֵׁי־חַיִל יִרְאִי אֱלֹהִים אֲנָשֵׁי אֱמֶת שֹׁנְאֵי בָצַע
וְשִׂמְתָּ עֲלֵהֶם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֹת:

Ve'atah techezeh mikol-ha'am aneshey-chayil yirey Elohim anshey emet siney batza
vesamta alehem sarey alafim sarey meot sarey chamishim vesarey asarot:

and you provide from all the people able men with fear of Elohim, men of truth hating covetousness
and place over them rulers of thousands, rulers of hundreds, rulers of fifties and rulers of ten.

כב וְשִׁפְטוּ אֶת־הָעָם בְּכָל־עֵת וְהָיָה כָּל־הַדָּבָר הַגָּדוֹל יִבְיֵאוּ אֵלֶיךָ וְכָל־הַדָּבָר
הַקָּטָן יִשְׁפְּטוּ־הֶם וְהָקֵל מֵעֲלֶיךָ וְנִשְׂאוּ אִתָּךְ:

Veshaftu et-ha'am bechol-et vehayah kol-hadavar hagdol yaviu elecha vechalOhadavar
hakaton yishptu-hem vehakel mealecha venasu etach.

And they judge the people in every time it will be every matter big they bring to you and every matter small
they will judge and ease your burden and they will lift up (them) with you.

כג אִם אֶת־הַדָּבָר הַזֶּה תַּעֲשֶׂה וְצוּנָה אֱלֹהִים וַיְכַלְתָּ עִמָּךְ וְגַם כָּל־הָעָם הַזֶּה
עַל־מְקוֹמוֹ יָבֹא בְּשָׁלוֹם:

Im et-hadavar hazeh t'aseh vetziucha Elohim veyachalta amod vegam kol-ha'am hazeh
al-mekomo yavo veshalom.

If this matter you do and Elohim commands you, then you can stand and also every one of this people
from his place and come in peace.

[שְׁלִישִׁי] כֹּד וַיִּשְׁמַע מֹשֶׁה לְקוֹל חוֹתְנוֹ וַיַּעַשׂ כֹּל אֲשֶׁר אָמַר:

Vayishma Moshe lekol chotno vayas kol asher amar.

and Moses listened to the voice of his father-in-law and did everythen which he said.

כד וַיִּבְחַר מֹשֶׁה אֲנָשֵׁי־חַיִל מִכָּל־יִשְׂרָאֵל וַיִּתֵּן אֹתָם רָאשִׁים עַל־הָעָם שָׂרֵי
אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֹת:

vayivchar Moshe anshey-chayil micol-Yisrael vayiten otam rashim al-ha'am sarey
elafim sarey meot sarey chamishim vesarey asarot.

And Moses chose able men from all Isreal and set them heads over the people, princes of thousands
princes of hundreds, princes of fifties and princes of tens.

כּוּ וַיִּשְׁפֹּטוּ אֶת־הָעָם בְּכָל־עֵת אֶת־הַדְּבָר הַקָּשֶׁה יְבִיאוּן אֶל־מֹשֶׁה וְכָל־הַדְּבָר
הַקָּטָן יִשְׁפֹּטוּ הֵם:

veshaftu et-haam bechol-et et-hadavar hakasheh yeviun el-Moshe vechol-hadavar hakaton yishputu hem.

And they judged the people at every time the matters hard they brought to Moses and every small
matter they judged them.

כּוּ וַיִּשְׁלַח מֹשֶׁה אֶת־חֹתְנוֹ וַיֵּלֶךְ לוֹ אֶל־אֶרְצוֹ: פ

vayishalach Moshe et-chotno vayelech lo el artzo.

and Moses sent out his father-in-law and he journeyed to his land.