

Hebrew and Torah

Yitro: Exo. 18.1-20.23.

For Thu. 01/20/2011

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Transliteration by Rabbi David Hall

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Translation

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The Analytical Hebrew and Chaldee Lexicon (L)

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פרק יח

[פרשת יתרו] א וַיִּשְׁמַע יִתְרוֹ כֵהֵן מִדֵּיָן חֹתֵן מֹשֶׁה אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי־הוֹצִיא יְהוָה אֶת־יִשְׂרָאֵל מִמִּצְרָיִם: ב וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה אֶת־צִפּוֹרָה אִשְׁתּוֹ מִשֵּׁה אַחֵר שְׁלוּחִיהָ: ג וְאֵת שְׁנֵי בָנֶיהָ אֲשֶׁר שָׁם הָאֶחָד גֵּרְשֹׁם כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נִכְרִיהָ: ד וְשֵׁם הָאֶחָד אֱלִיעֶזֶר כִּי־אֱלֹהֵי אָבִי בְּעֶזְרִי וַיִּצְלַנִּי מִחֶרֶב פְּרֻעָה: ה וַיָּבֵא יִתְרוֹ חֹתֵן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל־מֹשֶׁה אֶל־הַמִּדְבָּר אֲשֶׁר־הוּא חֲנָה שָׁם תָּר הָאֱלֹהִים: ו וַיֹּאמֶר אֶל־מֹשֶׁה אֲנִי חֹתְנֶךָ יִתְרוֹ בָּא אֵלַיךָ וְאִשְׁתְּךָ וּשְׁנֵי בָנֶיהָ עִמָּה: ז וַיֵּצֵא מֹשֶׁה לַקְּרָאת חֹתְנּוֹ וַיִּשְׁתַּחֲוּ וַיִּשְׂקֻלוּ וַיִּשְׂאֲלוּ אִישׁ־לְרֵעֵהוּ לְשָׁלוֹם וַיָּבֹאוּ הָאֱהָלָה: ח וַיִּסַּפֵּר מֹשֶׁה לְחֹתְנּוֹ אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה לְפְרֻעָה וּלְמִצְרָיִם עַל אוֹדֹת יִשְׂרָאֵל אֵת כָּל־הַתְּלָאָה אֲשֶׁר מִצְּאֲתָם בְּדֶרֶךְ וַיִּצְלַם יְהוָה: ט וַיַּחֲדֹ יִתְרוֹ עַל כָּל־הַטּוֹבָה אֲשֶׁר־עָשָׂה יְהוָה לְיִשְׂרָאֵל אֲשֶׁר הֲצִילוֹ מִיַּד מִצְרָיִם: י וַיֹּאמֶר יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר הֲצִיל אֶתְכֶם מִיַּד מִצְרָיִם וּמִיַּד פְּרֻעָה אֲשֶׁר הֲצִיל אֶת־הָעָם מִתַּחַת יַד־מִצְרָיִם: יא עַתָּה יָדַעְתִּי כִּי־גָדוֹל יְהוָה מִכָּל־הָאֱלֹהִים כִּי בַדְּבָר אֲשֶׁר זָדוּ עֲלֵיהֶם: יב וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה עִלָּה וּזְבָחִים לְאֱלֹהִים וַיָּבֵא אֶהָרֹן וְכָל | זִקְנֵי יִשְׂרָאֵל לֶאֱכֹל־לֶחֶם עִם־חֹתֵן מֹשֶׁה לַפְּנֵי הָאֱלֹהִים: [שְׁנֵי] יג וַיְהִי מִמַּחֲרַת וַיֵּשֶׁב מֹשֶׁה לְשֹׁפֵט אֶת־הָעָם וַיַּעֲמֵד הָעָם עַל־מֹשֶׁה מִן־הַבֹּקֶר עַד־הָעֶרֶב: יד וַיֵּרָא חֹתֵן מֹשֶׁה אֵת כָּל־אֲשֶׁר־הוּא עֹשֶׂה לָעָם וַיֹּאמֶר מַה־הַדְּבָר הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה לָעָם מִדּוּעַ אַתָּה יוֹשֵׁב לְבַדָּךָ וְכָל־הָעָם נֹצֵב עֲלֶיךָ מִן־בֹּקֶר עַד־עֶרֶב: טו וַיֹּאמֶר מֹשֶׁה לְחֹתְנּוֹ כִּי־יָבֵא אֵלַי הָעָם לְדָרֹשׁ אֱלֹהִים: טז כִּי־יְהִלֶּה לָהֶם דְּבַר בָּא אֵלַי וְשֹׁפֵטֹתִי בֵּין אִישׁ וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי אֶת־חֻקֵי הָאֱלֹהִים וְאֶת־תּוֹרֹתָיו: יז וַיֹּאמֶר חֹתֵן מֹשֶׁה אֵלָיו לֹא־טוֹב הַדְּבָר אֲשֶׁר אַתָּה עֹשֶׂה: יח נָבֵל תִּבָּל גַּם־אַתָּה גַּם־הָעָם הַזֶּה אֲשֶׁר עִמָּךְ כִּי־כַבֵּד מִמֶּךָ הַדְּבָר לֹא־תוֹכֵל עֲשׂוֹהוּ לְבַדָּךְ: יט עַתָּה שָׁמַע בְּקִלִּי אִיעֲצֶךָ וַיְהִי אֱלֹהִים עִמָּךְ הֲיִהָ אַתָּה לָעָם מוֹל הָאֱלֹהִים וְהִבֵּאתָ אֶתָּה אֶת־הַדְּבָרִים אֶל־הָאֱלֹהִים:

פרק יח

[פרשת יתרו] א וַיִּשְׁמַע יִתְרוֹ כֵהֵן מִדְּבַר חֲתָן מֹשֶׁה אֵת כָּל-אֲשֶׁר עָשָׂה אֱלֹהִים
לְמֹשֶׁה וְלְיִשְׂרָאֵל עַמּוֹ כִּי-הוֹצִיא יְהוָה אֶת-יִשְׂרָאֵל מִמִּצְרָיִם:

*Vaiyoshma Yitro kohen Midyan choten Moshe et kal-asher asa Elohim
le-Moshe ul-Yisrael amo ki-hotzi YHWH et-Yisrael mi-Mitzraim.*

18.1 And **Jethro**, the **priest** of Midian, Moses' **father-in-law**, heard of all that God had done for Moses and for Israel His people — that the Lord had brought Israel out of Egypt.

Jethro - יִתְרוֹ Yithrow (yith-ro'); from OT:3499 with pron. suffix; **his excellence**;
OT:3499 yether (yeh'-ther); from OT:3498; properly, an overhanging, i.e. (by implication) an excess, **superiority**, remainder; also a small rope (as hanging free)
Priest - OT:3548 kohen (ko-hane'); active participle of OT:3547; literally, one officiating, a priest
Father-in-law - OT:2859 חָתָן chathan (khaw-than'); a primitive root; **to give (a daughter) away in marriage**;
hence (generally) to contract affinity by marriage: KJV - join in affinity, father in law, make marriages, mother in law, son in law.

ב וַיִּקַּח יִתְרוֹ חֲתָן מֹשֶׁה אֶת-צִפּוֹרָה אִשְׁתּוֹ אַחַר שְׁלוּחֶיהָ:

Vaiyikach Yitro choten Moshe et-Tziporah eshet Moshe achar shilucheya.

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

ג וְאֵת שְׁנֵי בָנֶיהָ אֲשֶׁר שָׁם הָאָחֵד גֶּרְשֹׁם כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נְכַרִּיהָ:

Veet shney vaneya asher shem haechad Gershom ki amar ger hayiti beeretz nachriya.

3 with her two sons, of whom the name of one was Gershom (for he said, "I have been a stranger in a foreign land")

ד וְשֵׁם הָאָחֵד אֱלִיעֶזֶר כִּי-אֱלֹהֵי אָבִי בְּעֶזְרִי וַיִּצַּלְנִי מִחֶרֶב פְּרֻעָה:

Veshem haechad Eliezer ki-Elohey avi beezri vaiyatzileni mecherev Pharaoh.

4 and the name of the other was Eliezer (for he said, "The God of my father was my help, and **delivered** me from the sword of Pharaoh");

Delivered - OT:5337 נָצַל natsal (naw-tsal'); a primitive root; to snatch away, whether in a good or a bad sense:- at all, defend, deliver (self), escape, without fail, part, pluck, preserve, recover, rescue, rid, save, spoil, strip, surely, take (out).

ה וַיָּבֵא יִתְרוֹ חֲתָן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל-הַמִּדְבָּר אֲשֶׁר-הוּא חֹנֶה שָׁם
הַר הָאֱלֹהִים:

Vaiyavo Yitro choten Moshe uvanav veishto el-Moshe el-hamdabar asher-hu chone sham har Elohim.

5 and Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness, where he was encamped at the mountain of God.

ו וַיֹּאמֶר אֶל-מֹשֶׁה אֲנִי חֲתָנְךָ יִתְרוֹ בָּא אֵלֶיךָ וְאִשְׁתְּךָ וּשְׁנֵי בָנֶיהָ עִמָּה:

Vaiyomer el-Moshe ani chotencha Yitro ba elecha veishtecha ushney vaneya ima.

6 Now he had said to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her."

ז וַיֵּצֵא מֹשֶׁה לִקְרַאת חֲתָנּוֹ וַיִּשְׁתַּחוּ וַיִּשְׁקוּ-לוֹ וַיִּשְׁאַלוּ אִישׁ-לְרֵעֵהוּ לְשָׁלוֹם וַיָּבֵאוּ
הָאֱהָלָה:

Vaiyetze Moshe likrat chotno vaiyishtachu vaiyisak-lo vaiyishalu ish-lereehu leshalom vaiyavou haohela.

7 So Moses went out to meet his father-in-law, bowed down, and kissed him. And they asked each other about their well-being, and they went into the tent.

ח וַיִּסְפֹּר מֹשֶׁה לְחֹתְנֹו אֵת כָּל-אֲשֶׁר עָשָׂה יְהוָה לְפָרְעֹה וּלְמִצְרַיִם עַל אֹדוֹת
יִשְׂרָאֵל אֵת כָּל-הַתְּלָאָה אֲשֶׁר מְצַאֲתֶם בְּדֶרֶךְ וַיִּצְלַם יְהוָה:

*Vaisaper Moshe lechoteno et-kal-asher asa YHWH le-Pharoh ul-Mitzraim al odot
Yisrael et kal-hatlaa asher metzaatam baderech vaiyatzilem YHWH.*

8 And Moses told his father-in-law all that the Lord had done to Pharaoh and to the Egyptians for Israel's **sake**, all the **hardship** that had come upon them on the way, and how the Lord had delivered them.

Sake (Israel's) - OT:182 אֹדוֹת 'owdowth (o-doth)'; or (shortened) 'odowth (o-doth)' (only thus in the plural); from the same as OT:181; turnings (i.e. occasions); (adverb) on account of:
OT:181 אָוֶד 'uwd (ood); from an unused root meaning to rake together; a poker (for turning or gathering embers):
Hardship - OT:8513 תְּלָאָה tela'ah (tel-aw-aw)'; from OT:3811; distress: KJV - **travail**, travel, trouble.

ט וַיִּחַדֵּךְ יִתְרוֹ עַל כָּל-הַטּוֹבָה אֲשֶׁר-עָשָׂה יְהוָה לְיִשְׂרָאֵל אֲשֶׁר הִצִּילֹו מִיַּד מִצְרַיִם:
Vaiyichad Yitro al kal-hatova asher-asa YHWH le-Yisrael asher hitzilo miyad Mitzraim.

9 Then Jethro **rejoiced** for all the good which the Lord had done for Israel, whom He had delivered out of the hand of the Egyptians.

Rejoiced - OT:2302 חָדָה chadah (khaw-daw)'; a primitive root; to rejoice:

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

*Vaiyomer Yitro baruch YHWH asher hitzil etchem miyad Mitzraim uniyad Pharoh asher hitzil
et-haam mitachat yad-Mitzraim.*

10 And Jethro said, "**Blessed be YHWH, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh**, and who has delivered the people from under the hand of the Egyptians.

יא עַתָּה יָדַעְתִּי כִּי-גָדוֹל יְהוָה מִכָּל-הָאֱלֹהִים כִּי בִדְבַר אֲשֶׁר זָדוּ עֲלֵיהֶם:

Ata yadati ki-gadol YHWH mikal-ha-Elohim ki badavar asher zadu aleyhem.

11 **Now I know that the Lord is greater than all the gods**; for in the very thing in which they behaved **proudly**, He was above them."

Proudly - OT:2102 זָוַד zuwd (zood); or (by permutation) ziyd (zeed); a primitive root; to seethe; figuratively, to be **insolent**: KJV - be proud, **deal proudly**, presume, (come) **presumptuously**, sod.

יב וַיִּקָּח יִתְרוֹ חֵתָן מֹשֶׁה עִלָּה וּזְבָחִים לְאֱלֹהִים וַיָּבֵא אֶהָרֹן וְכָל | זִקְנֵי יִשְׂרָאֵל
לֶאֱכֹל-לֶחֶם עִם-חֵתָן מֹשֶׁה לִפְנֵי הָאֱלֹהִים:

*Vaiyikach Yitro choten Moshe ola uzbachim l-Elohim vaiyavo Aharon vechol zikney Yisrael
leechal-lechem im-choten Moshe lifney ha-Elohim.*

12 Then Jethro, Moses' father-in-law, took a burnt offering and other sacrifices to offer to God. And Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before God.

[שְׁנֵי] יג וַיְהִי מִמַּחֲרֹת וַיֹּשֶׁב מֹשֶׁה לְשֹׁפֵט אֶת-הָעָם וַיַּעֲמֵד הָעָם עַל-מֹשֶׁה
מִן-הַבֹּקֶר עַד-הָעֶרֶב:

Vaihi mimacharat vaiyeshev Moshe lishpot et-haam vaiyaamod haam al-Moshe min-haboker ad-haarev.

13 And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening.

יד וַיֵּרָא חֵתָן 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:

*Vaiyar choten Moshe et kal-asher-hu ose laam vaiyomer ma-hadavar haze asher
ata ose laam madua ata yoshev levadecha vechal-haam nitzav alecha min-boker ad arev.*

14 So when Moses' father-in-law saw all that he did for the people, he said, "What is this thing that you are doing for the people? Why do you **alone** sit, and all the people stand before you from morning until evening?"

Alone - OT:910 בָּדָד badad (baw-dawd'); from OT:909; separate; adverb, separately: KJV - alone, desolate, only, solitary.

טו וַיֹּאמֶר מֹשֶׁה לְחֹתְנֹו כִּי־יָבֵא אֵלַי הָעָם לְדַרֵּשׁ אֱלֹהִים:

Vaiyomer Moshe lechothno ki-yavo elai haam lidrosh Elohim.

15 And Moses said to his father-in-law, "Because the people come to me to **inquire** of God.

Inquire - OT:1875 דָּרַשׁ darash (daw-rash'); a primitive root; properly, to tread or frequent; usually to follow (for pursuit or search); by implication, to seek or ask; specifically to worship

טז כִּי־יִהְיֶה לָהֶם דְּבַר בָּא אֵלַי וְשָׁפַטְתִּי בֵּין אִישׁ וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי אֶת־חֻקֵי הָאֱלֹהִים וְאֶת־תּוֹרָתִיו:

Ki-yiye lahem davar ba elai veshafat ti beyn ish ubeyn reehu vehodati et-chukey ha-Elohim veet-toratav.

16 When they have a difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws."

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

Vaiyomer choten Moshe elav lo-tov hadavar asher ata ose.

17 So Moses' father-in-law said to him, "The thing that you do is not good.

יח נָבֵל תִּבֹּל גַּם־אַתָּה גַּם־הָעָם הַזֶּה אֲשֶׁר עִמָּךְ כִּי־כָבֵד מִמְּךָ הַדָּבָר לֹא־תוּכַל עֲשֹׂהוּ לְבַדְּךָ:

Navol tibol gam-ata gam-haam haze asher imach ki-chaved mimcha hadavar lo tuchal asohu levadecha.

18 Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not **able** to perform it by yourself.

Able - OT:3201 יָכַל yakol (yaw-kole'); or (fuller) yakowl (yaw-kole'); a primitive root; **to be able**, literally (can, could) or morally (may, might):

יט עֲתָה שְׁמַע בְּקוֹלִי אִיעֲצֶךָ וִיהִי אִלֵּימָךְ עִמָּךְ הִיָּה אַתָּה לְעַם מוֹל הָאֱלֹהִים וְהִבֵּאתָ אֶת־הַדְּבָרִים אֶל־הָאֱלֹהִים:

Ata shema bekoli iyatzecha vihi Elohim imach heyeh ata laam mul ha-Elohim veheveta ata et-hadvarim el-ha-Elohim.

19 Listen now to my voice; I will give you **counsel**, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God.

Counsel - OT:3289 יָצַע ya`ats (yaw-ats'); a primitive root; to advise; reflexively, to deliberate or resolve:

כ וְהִזְהַרְתָּ אֹתָם אֶת־הַחֻקִּים וְאֶת־הַתּוֹרוֹת וְהוֹדַעְתָּ לָהֶם אֶת־הַדְּרָךְ לֵלְכוּ בָּהּ וְאֶת־הַמַּעֲשֵׂה אֲשֶׁר יַעֲשׂוּן:

Vehizharta ethem et-hachukim veet-hatorot vehodata lahem et-haderech yelchu ba veet-hamaase asher yaasun.

20 And you shall **teach** them the statutes and the laws, and show them the way in which they must walk and the work they must do.

Teach - OT:2094 זָהַר zahar (zaw-har'); a primitive root; to gleam; figuratively, to enlighten (by caution): KJV - admonish, shine, teach, (give) warn (-ing).

כַּא וְאַתָּה תִּחְזֶה מִכָּל־הָעָם אֲנָשֵׁי־חַיִל יִרְאִי אֱלֹהִים אֲנָשֵׁי אֱמֶת שְׂנֵאֵי בַצַּע
וְשִׁמְתָּ עֲלֵהֶם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֹת:

*Veata techeze mikal-haam anashey chayil yirey Elohim anshey emet soney batza
vesamta alehem sarey alafim sarey meot sarey chamishim vesarey asarot.*

21 Moreover you shall **select** from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

select - OT:2372 חָזָה chazah (khaw-zaw'); a primitive root; to gaze at; mentally, to perceive, contemplate (with pleasure); specifically, to have a vision of: -behold, look, prophesy, provide, see.

Covetousness - OT:1215 בָּצַע betsa' (beh'-tsah); from OT:1214; plunder; by extension, gain (usually unjust): KJV - covetousness, (dishonest) gain, lucre, profit

כּוּ וְשִׁפְטוּ אֶת־הָעָם בְּכָל־עֵת וְהָיָה כָּל־הַדָּבָר הַגָּדוֹל יָבִיאוּ אֵלֶיךָ וְכָל־הַדָּבָר
הַקָּטָן יִשְׁפְּטוּ־הֶם וְהָקַל מֵעֲלֶיךָ וְנִשְׂאוּ אֲתָךְ:

*Veshaftu et-haam bechal-et vehaya kal-hadavar hagadol yaviu elecha vechal-hadavar
hakaton yishpetu-hen vehakel mealecha venasu itach.*

22 And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be **easier** for you, for they will bear the burden with you.

Easier - OT:7043 קָלָל qalal (kaw-lal'); a primitive root; to be (causatively, make) light, literally (swift, small, sharp, etc.) or figuratively (easy, trifling, vile, etc.)

Bear - OT:5375 נָסָא nasa' (naw-saw'); or nacah (Ps 4:6 [OT:7]) (naw-saw'); a primitive root; **to lift**,

כּוּ אִם אֶת־הַדָּבָר הַזֶּה תַּעֲשֶׂה וְצִוָּךְ אֱלֹהִים וַיְכַלֶּת עִמָּד וְגַם כָּל־הָעָם הַזֶּה
עַל־מְקוֹמוֹ יָבֹא בְּשָׁלוֹם:

Im et-hadavar haze taase vetzivcha Elohim veyachalta amod vegam kal-haam haze al-mekomo yavo veshalom.

23 If you do this thing, and God so commands you, then you will be able to endure, and all this people will also go to their place in peace."

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

Vaiyishma Moshe lekol chotno vaiyaas kol asher amar.

24 So Moses heeded the voice of his father-in-law and did all that he had said.

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

*Vaiyivchar Moshe anshey-chayil mikal-Yisrael vayiten otam rashim al-haam sarey
alafim sarey meot sarey chamishim vesarey asarot.*

25 And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

כּוּ וְשִׁפְטוּ אֶת־הָעָם בְּכָל־עֵת אֶת־הַדָּבָר הַקָּשֶׁה יָבִיאוּ אֶל־מֹשֶׁה וְכָל־הַדָּבָר
הַקָּטָן יִשְׁפּוּטוּ־הֶם:

Veshaftu et-haam bechal-et et-hadavar hakashe yeviun el-Moshe vechal-hadavar hakaton yishpotu hem.

26 So they judged the people at all times; the **hard** cases they brought to Moses, but they judged every small case themselves.

Hard - OT:7186 קָשָׁה qasheh (kaw-sheh'); from OT:7185; severe (in various applications): KJV - churlish, cruel, grievous, hard ([-hearted], thing), heavy, impudent, obstinate, prevailed, rough (-ly), sore, sorrowful, stiff ([necked]), stubborn, in trouble.

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

Vaishalach Moshe et-chotno vaiyelech lo el-artzo.

27 Then Moses let his father-in-law depart, and he went his way to his own land.