

- וַיִּדְבֹּר מֹשֶׁה אֶל־רָאשֵׁי הַמִּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הָדָבָר אֲשֶׁר צִוָּה יְהוָה:
- אִישׁ כִּי־יִזְכֹּר נָדָר לַיהוָה אֶרְשָׁבֶּעַ שְׁבָעָה לְאִסָּר אִסָּר עַל־נַפְשׁוֹ לֹא יִתֵּל דִּבְרֵי כִכְלִי־הַצָּא מִפִּי יַעֲשֶׂה:
- וְאִשָּׁה כִּי־תִזְכֹּר נָדָר לַיהוָה וְאִסָּרָהּ אִסָּר בְּבֵית אָבִיהָ בְּנִעֲרֶיהָ:
- וְשָׁמַע אָבִיהָ אֶת־נִדְוָהָ נֶאֱסָרָהּ אֲשֶׁר אִסָּרָהּ עַל־נַפְשָׁהּ וְהִתְחַרֵּשׁ לָהּ אָבִיהָ וְקָמוּ כְלִי־נִדְוָהָ וְכָל־אִסָּר אֲשֶׁר־אִסָּרָהּ עַל־נַפְשָׁהּ יָקוּם:
- וְאִם־הִלְיָא אָבִיהָ אֶת־הָ בְּיוֹם שָׁמָעוּ כְלִי־נִדְוָהָ וְאִסָּרָהּ אֲשֶׁר־אִסָּרָהּ עַל־נַפְשָׁהּ לֹא יָקוּם נִדְוָהָ יִסְלַח־לָהּ כִּי־הִנִּיא אָבִיהָ אֶת־הָ:
- וְאִם־יִזְכֹּר תִּדְוָהָ לְאִישׁ וְנִדְרָהּ עָלֶיהָ אוֹ מִבְּטָא שְׁפָתֶיהָ אֲשֶׁר אִסָּרָהּ עַל־נַפְשָׁהּ:
- וְשָׁמַע אִשָּׁה בְּיוֹם שָׁמָעוּ וְהִתְחַרֵּשׁ לָהּ וְקָמוּ נִדְוָהָ וְאִסָּרָהּ אֲשֶׁר־אִסָּרָהּ עַל־נַפְשָׁהּ יָקָמוּ:
- וְאִם בְּיוֹם שָׁמַע אִשָּׁה יָנִיא אוֹתָהּ וְהִפָּר אֶת־נִדְוָהָ אֲשֶׁר עָלֶיהָ וְאֵת מִבְּטָא שְׁפָתֶיהָ אֲשֶׁר אִסָּרָהּ עַל־נַפְשָׁהּ וְנִדְוָהָ יִסְלַח־לָהּ:
- וְנָדָר אֶלְמָנָה וְגֵרוּשָׁה כֹּל אֲשֶׁר־אִסָּרָהּ עַל־נַפְשָׁהּ יָקוּם עָלֶיהָ:
- 2 Moses spoke to the heads of the Israelite tribes, saying: This is what הוהי has commanded:
- 3 If a householder (householder I.e., an individual whose vows are not subject to another's review—unlike the vows made by dependent men within his household, and unlike those made by his wife or daughter. Or more vaguely, “anyone.” See the Dictionary under 'ish.) makes a vow to הוהי or takes an oath imposing an obligation (an obligation Or “a prohibition.”) on himself, he shall not break his pledge; he must carry out all that has crossed his lips. (crossed his lips Lit. “come out of his mouth.”)
- 4 If a woman (woman Lit. “(female) participant whose involvement defines the depicted situation.” Unlike “woman” in contemporary English, Heb. 'ishshah can denote girls within its scope, as here and in 31.18, 35; Judg. 21.14.) makes a vow to הוהי or assumes an obligation while still in her father's household by reason of her youth,
- 5 and her father learns of her vow or her self-imposed obligation and offers no objection, all her vows shall stand and every self-imposed obligation shall stand.
- 6 But if her father restrains her on the day he finds out, none of her vows or self-imposed obligations shall stand; and הוהי will forgive her, since her father restrained her.
- 7 If she should become someone's [wife] while her vow or the commitment (commitment Lit. “utterance of her lips.”) to which she bound herself is still in force,
- 8 and her husband learns of it and offers no objection on the day he finds out, her vows shall stand and her self-imposed obligations shall stand.
- 9 But if her husband restrains her on the day that he learns of it, he thereby annuls her vow which was in force or the commitment (commitment Lit. “utterance of her lips.”) to which she bound herself; and הוהי will forgive her.—
- 10 The vow of a widow or of a divorced woman, however, whatever she has imposed on herself, shall be binding upon her.—

וַיִּשְׁלַח אֹתָם מֹשֶׁה אֶלֶף לִמְטָה לִצְבָא אֹתָם וְאֶת־פִּינֹחַס בְּרֹאֲלֶעֱזֹר הַכֹּהֵן לִצְבָא וְכָלִי הַקֹּדֶשׁ וְהַתְּצִדִּיּוֹת הַתְּרוּמָה בְּיָדָם׃	6	Moses dispatched them on the campaign, a thousand from each tribe, with Phinehas son of Eleazar serving as a priest on the campaign, equipped with the sacred utensils (sacred utensils Perhaps the Urim; cf. 27.21.) and the trumpets for sounding the blasts.	22	וַנִּכְבְּשֵׁהָ הָאָרֶץ לִפְנֵי יְהוָה וְאַחֵר תִּשְׁבוּ וְהִיִּיתֶם נֶקֶם מִיְּהוָה וּמִיִּשְׂרָאֵל וְזִהְיִיתָה הָאָרֶץ הַזֹּאת לְכֶם לְאֻחֻזָּה לִפְנֵי יְהוָה׃	and the land has been subdued, at the instance of יהוה, and then you return—you shall be clear before יהוה and before Israel; and this land shall be your holding under יהוה.
וַיִּצְבְּאוּ עַל־מִדְיָן כְּאִשֶּׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וְזֶהְרָגוּ כָל־זָכָר׃	7	They took the field against Midian, as יהוה had commanded Moses, and slew every male.	23	וְאִם־לֹא תַעֲשׂוּן כֹּן הִנֵּה חֲטַאתֶם לַיהוָה וְהָעוּ חֲטַאתְכֶם אֲשֶׁר תִּמְצָא אֲתֶכֶם׃	But if you do not do so, you will have sinned against יהוה; and know that your sin will overtake you.
וְאֶת־מַלְכֵי מִדְיָן הָרְגוּ עַל־חַלְלִיָּלָם אֶת־אֵי וְאֶת־יֶקֶם וְאֶת־צֹר וְאֶת־חוּר וְאֶת־יִלְבֵּעַ חֲמֹשֶׁת מַלְכֵי מִדְיָן וְאֵת בִּלְעָם בְּרֶבֶעֱזֹר הָרְגוּ בַּחֶרֶב׃	8	Along with their other victims, they slew the kings of Midian: Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. They also put Balaam son of Beor to the sword.	24	בְּנוֹי־לֶכֶם עִרְיִם לְטַפְלָם וּגְדֵרֹת לְצִנְאָקִים וְהִצָּא מַפִּיקִם תַּעֲשׂוּ׃	Build towns for your children and sheepfolds for your flocks, but do what you have promised.”
וַיִּשָּׁבּוּ בְנֵי־יִשְׂרָאֵל אֶת־נִשְׂי מִדְיָן וְאֶת־טַפָּם וְאֵת כָּל־בְּהֶמְתָּם וְאֶת־כָּל־מִקְנֵתָם וְאֶת־כָּל־חֵילָם בָּזוּ׃	9	The Israelites took the women and other noncombatants (other noncombatants NJPS “children,” trad. “little ones.” See the Dictionary under aph.) of the Midianites captive, and seized as booty all their beasts, all their herds, and all their wealth.	25	וַיֹּאמֶר בְּנִי־גָד וּבְנֵי רְאוּבֵן אֶל־מֹשֶׁה לֵאמֹר עֲבֹדֶיךָ יַעֲשׂוּ כְּאִשֶּׁר אָדָנִי מְצֻנָּה׃	The Gadites and the Reubenites answered Moses, “Your servants will do as my lord commands.
וְאֵת כָּל־עִירֵיהֶם בְּמוֹשָׁבָתָם וְאֵת כָּל־עִירֹתָם שָׂרְפוּ בָאֵשׁ׃	10	And they destroyed by fire all the towns in which they were settled, and their encampments.	26	טַפְנוּ נַשִּׁינוּ מִקְנֵנוּ וְכָל־בְּהֶמְתָּנוּ יְהִירֹשֶׁם בְּעָרֵי הַגִּלְעָד׃	Our children, our wives, our flocks, and all our other livestock will stay behind (behind Lit. “there.”) in the towns of Gilead;
וַיִּקְחוּ אֶת־כָּל־הַשְּׁלָל וְאֵת כָּל־הַמִּלְחָמוֹת בָּאָדָם וּבַבְּהֵמָה׃	11	They gathered all the spoil and all the booty, human and beast,	27	וַעֲבֹדֶיךָ יַעֲבְרוּ כָל־חַיִּלֹּחַ צָבָא לִפְנֵי יְהוָה לְמַלְחָמָה כְּאִשֶּׁר אָדָנִי דִּבֶּר׃	while your servants, all those recruited for war, cross over, at the instance of יהוה, to engage in battle—as my lord orders.”
וַיָּבֹאוּ אֶל־מֹשֶׁה וְאֶל־אֶלְעָזָר הַכֹּהֵן וְאֶל־עֲדַת בְּנֵי־יִשְׂרָאֵל אֶת־הַשְּׁבִי וְאֶת־הַמִּלְחָמוֹת וְאֶת־הַשְּׁלָל אֲלֵיהֶם וְאֶת־עֲרֵבֹת מוֹאָב אֲשֶׁר עָלִי־יָרְדֵן יִרְחוּ׃	12	and they brought the captives, the booty, and the spoil to Moses, Eleazar the priest, and the Israelite community leadership, (Israelite community leadership Heb. ‘adat bene yisra’el; NJPS “whole Israelite community.” See note at 8.9.) at the camp in the steppes of Moab, at the Jordan near Jericho.	28	וַיֹּצֵא לָהֶם מֹשֶׁה אֶת אֶלְעָזָר הַכֹּהֵן וְאֵת יְהוֹשֻׁעַ בֶּרֶגְלוֹ וְאֶת־רֹאשֵׁי אֲבוֹת הַמִּטּוֹת לִבְנֵי יִשְׂרָאֵל׃	Then Moses gave instructions concerning them to Eleazar the priest, Joshua son of Nun, and the family heads of the Israelite tribes.
וַיִּצְאוּ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן וְכָל־נִשְׂיָאֵי הָעֵדָה לִקְרֹאתָם אֶל־מַחֲוֹץ לְמַחֲנֶה׃	13	Moses, Eleazar the priest, and all the chieftains of the community came out to meet them outside the camp.	29	וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִם־יַעֲבְרוּ בְנִי־גָד וּבְנֵי־רְאוּבֵן א אֲלֵהֶם אֶת־הַיָּרְדֵּן כָּל־חַיִּלֹּחַ לְמַלְחָמָה לִפְנֵי יְהוָה וְנִכְבְּשֵׁהָ הָאָרֶץ לִפְנֵיכֶם וַיִּתְּנֶם לָהֶם אֶת־אֶרֶץ הַגִּלְעָד לְאֻחֻזָּה׃	Moses said to them, “If every shock-fighter among the Gadites and the Reubenites crosses the Jordan with you to do battle, at the instance of יהוה, and the land is subdued before you, you shall give them the land of Gilead as a holding.
וַיִּקְצֹף מֹשֶׁה עַל פְּקוּדֵי הַחֵיָל שׂוֹרֵי הָאֶלְפִים וְשׂוֹרֵי הַמֵּאוֹת הַבָּאִים מִצִּבְא הַמִּלְחָמָה׃	14	Moses became angry with the commanders of the army, the officers of thousands and the officers of hundreds, who had come back from the military campaign.	30	וְאִם־לֹא יַעֲבְרוּ חֲלוּצִים אֲתֶכֶם וְנֶאֱחָזוּ בַּתְּכֶם בָּאָרֶץ כְּנַעַן׃	But if they do not cross over with you as shock-troops, they shall receive holdings among you in the land of Canaan.”
וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה הֲחַיִּיתֶם כְּלִי־נִקְבָה׃	15	Moses said to them, “You have spared every female!	31	וַיִּשְׁעֻ בְּנִי־גָד וּבְנֵי רְאוּבֵן לֵאמֹר אֵת אֲשֶׁר דִּבֶּר יְהוָה אֶל־עֲבֹדֶיךָ כֹּן נַעֲשֶׂה׃	The Gadites and the Reubenites said in reply, “Whatever יהוה has spoken concerning your servants, that we will do.
הֵן הִנֵּה חָיוּ לִבְנֵי יִשְׂרָאֵל בְּדָבָר בִּלְעָם לְמַסְרָמַעַל בִּיהוָה עַל־דְּבַר־פְּעוֹר וְתָקִי הַמִּגְפָּה בְּעֵדֶת יְהוָה׃	16	Yet they are the very ones who, at the bidding of Balaam, induced (induced Meaning of Heb. hayu ... limsor uncertain.) the Israelites to trespass against יהוה in the matter of Peor, so that יהוה's community was struck by the plague.	32	נָחֵנוּ נַעֲבֹר חֲלוּצִים לִפְנֵי יְהוָה אֶרֶץ כְּנַעַן וְנֶאֱחָזוּ אֲחֻזַּת נַחֲלָתָנוּ מִעֵבֶר לַיָּרְדֵן׃	We ourselves will cross over as shock-troops, at the instance of יהוה, into the land of Canaan; and we shall keep our hereditary holding across the Jordan.” (across the Jordan I.e., in Transjordan.)
וַעֲתָה הָרְגוּ כָל־זָכָר בְּטָרֶךְ וְכָל־אִשָּׁה יָדַעַת אִישׁ לְמַשְׁכָּב זָכָר הָרְגוּ׃	17	Now, therefore, slay every male among the noncombatants, (noncombatants Cf. note at v. 9.) and slay also every woman who has known a man carnally;	33	וַיִּתֵּן לָהֶם מֹשֶׁה לְבִנִי־גָד וּלְבְנֵי רְאוּבֵן וּלְחָצִי שִׁבְט מִנְשֵׁה בְּרִיּוֹפָה אֶת־מִמְלַכְתָּהּ סִיחֹן מֶלֶךְ הָאֱמֹרִי וְאֶת־מִמְלַכְתָּהּ עֹג מֶלֶךְ הַבְּשָׁן הָאֶרֶץ לְעֵלְיָהּ בְּנִגְבַּל עַרְי הָאָרֶץ סָבִיב׃	So Moses assigned to them—to the Gadites, the Reubenites, and the half-tribe of Manasseh son of Joseph—the kingdom of Sihon king of the Amorites and the kingdom of King Og of Bashan, the land with its various cities and the territories of their surrounding towns.
			34	וַיְבִנּוּ בְנֵי־גָד אֶת־דִּבּוֹן וְאֶת־עֲטָרֹת וְאֵת עֲרֵעַר׃	The Gadites rebuilt Dibon, Ataroth, Aroer,
			35	וְאֶת־עֲטָרֹת שׁוּפָן וְאֶת־יִיעוֹר וְיִגְבֵּהָה׃	Atroth-shophan, Jazer, Jogbehah,

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וַיְהִי הַמַּלְלוֹת יָתֵר הַזֶּה אֲשֶׁר בָּזְזוּ עִם הַצָּבָא צֵאֵן שְׁש־מֵאוֹת אֶלֶף וְשִׁבְעִים אֶלֶף וְחֻמָּשֶׁת אֲלָפִים:

וּבִלְךָ שָׁנִים וְשִׁבְעִים אֶלֶף:

וְחֻמָּרִים אֶחָד וְשָׁשִׁים אֶלֶף:

וְנָפֶשׁ אִלִּים מִן־הַנָּשִׁים אֲשֶׁר לֹא־יָדְעוּ מִשְׁכָּב זָכָר כָּל־נָפֶשׁ שָׁנִים וְשָׁלֹשִׁים אֶלֶף:

וַתְּהִי הַמִּתְחֵלָה חֲלָק הַיִּצְאִים בְּצָבָא מִסְפֵּר הַצֵּאֵן שְׁלֹש־מֵאוֹת אֶלֶף וְשָׁלֹשִׁים אֶלֶף וְשִׁבְעֵת אֲלָפִים וְחֻמָּשׁ מֵאוֹת:

וַיְהִי הַמֶּכֶס לַיהוָה מִן־הַצֵּאֵן שֶׁשׁ מֵאוֹת חֻמָּשׁ וְשִׁבְעִים:

וְהַבִּלְךָ שֶׁשָׁה וְשָׁלֹשִׁים אֶלֶף וּמִכְסָּם לַיהוָה שָׁנִים וְשִׁבְעִים:

וְחֻמָּרִים שְׁלֹשִׁים אֶלֶף וְחֻמָּשׁ מֵאוֹת וּמִכְסָּם לַיהוָה אֶחָד וְשָׁשִׁים:

וְנָפֶשׁ אִלִּים שֶׁשָׁה עֶשְׂרֵי אֶלֶף וּמִכְסָּם לַיהוָה שָׁנִים וְשָׁלֹשִׁים נָפֶשׁ:

וַיִּתֵּן מֹשֶׁה אֶת־מִכְסֵּי תְרוּמַת יְהוָה לְאַלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צֻוָּה יְהוָה אֶת־מֹשֶׁה:

וּמִמַּחְצִית בְּנֵי יִשְׂרָאֵל אֲשֶׁל חֲצֵה מֹשֶׁה מִן־הָאֲנָשִׁים הַצָּבָאִים:

וַתְּהִי מַחְצֵת הָעֵדָה מִן־הַצֵּאֵן שְׁלֹש־מֵאוֹת אֶלֶף וְשָׁלֹשִׁים אֶלֶף שִׁבְעֵת אֲלָפִים וְחֻמָּשׁ מֵאוֹת:

וּבִלְךָ שֶׁשָׁה וְשָׁלֹשִׁים אֶלֶף:

וְחֻמָּרִים שְׁלֹשִׁים אֶלֶף וְחֻמָּשׁ מֵאוֹת:

וְנָפֶשׁ אִלִּים שֶׁשָׁה עֶשְׂרֵי אֶלֶף:

וַיִּלָּח מֹשֶׁה מִמַּחְצֵת בְּנֵי־יִשְׂרָאֵל אֶת־הָאָחֳזִי אֶחָד מִן־הַחֹמְשִׁים מִן־הָאָדָם וּמִן־הַבְּהֵמָה וַיִּתֵּן אוֹתָם לַלְוִיִּם שְׁמֹרֵי מִשְׁמֶרֶת מִשְׁכֹּן יְהוָה כַּאֲשֶׁר צֻוָּה יְהוָה אֶת־מֹשֶׁה:

וַיִּקְרְבוּ אֵל־מֹשֶׁה הַפָּקִידִים אֲשֶׁר לֵאלֹפֵי הַצָּבָא שְׂרָי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת:

וַיֹּאמְרוּ אֵל־מֹשֶׁה עֲבֹדֶיךָ נִשְׂאוּ אֶת־רָאשׁ אֶת־רָאשׁ אֲנָשֵׁי הַמַּלְחָמָה אֲשֶׁר בִּיָּדֵנוּ וְלֹא־נִפְקֵד מִמֶּנּוּ אִישׁ:

The amount of booty, other than the spoil that the troops had plundered, came to 675,000 sheep,

72,000 head of cattle,

61,000 asses,

and a total of 32,000 human beings, namely, the females (females See note at 30.4.) who had not had carnal relations.

Thus, the half-share of those who had engaged in the campaign [was as follows]: The number of sheep was 337,500,

and the asses from the sheep was 675;

the cattle came to 36,000, from which the levy was 72;

the asses came to 30,500, from which the levy was 61.

And the number of human beings was 16,000, from which the levy was 32.

Moses gave the contributions levied for the Lord to Eleazar the priest, as the Lord had commanded Moses.

As for the half-share of the other Israelites, which Moses withdrew from those who had taken the field,

that half-share of the community consisted of 337,500 sheep,

36,000 head of cattle,

30,500 asses,

and 16,000 human beings.

From this half-share of the Israelites, Moses withheld one in every fifty humans and animals; and he gave them to the Levites, who attended to the duties of the Tabernacle, as the Lord had commanded Moses.

The commanders of the troop divisions, the officers of thousands and the officers of hundreds, approached Moses.

They said to Moses, "Your servants have made a check of the warriors in our charge, and not one of us is missing.

וַנִּקְרָב אֶת־קִרְבָּן יְהוָה אִישׁ אֲשֶׁר מִצָּא כְלִי־זָהָב אֲצַעֲדָה וְצִמִּיד טַבַּעַת עָגִיל וְכוּמָז לְכַפֵּר עַל־נַפְשֹׁתֵינוּ לִפְנֵי יְהוָה:

וַיִּלָּח מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֶת־הַזָּהָב מֵאוֹתָם כָּל כְּלֵי מַעֲשֶׂה:

וַיְהִי ׀ כְּלִי־זָהָב הַתְרוּמָה אֲשֶׁר הָרִימוּ לַיהוָה שֶׁשָׁה עֶשְׂרֵי אֶלֶף שִׁבְע־מֵאוֹת וְחֻמָּשִׁים שָׁקֶל מֵאֵת שְׂרָי הָאֲלָפִים וּמֵאֵת שְׂרָי הַמֵּאוֹת:

אֲנָשֵׁי הַצָּבָא בָּזְזוּ אִישׁ לוֹ:

וַיִּלָּח מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֶת־הַזָּהָב מֵאֵת שְׂרָי הָאֲלָפִים וְהַמֵּאוֹת וַיָּבֹאוּ אוֹתוֹ אֶל־אַהֲלֵי מוֹעֵד וְכִרְוָן לְבְנֵי־יִשְׂרָאֵל לִפְנֵי יְהוָה:

So we have brought as an offering to the Lord such articles of gold as each of us came upon: armlets, bracelets, signet rings, earrings, and pendants, (pendants Meaning of Heb. kumaz uncertain; cf. Exod. 35.22.) that expiation may be made for our persons before the Lord."

Moses and Eleazar the priest accepted the gold from them, all kinds of wrought articles.

All the gold that was offered by the officers of thousands and the officers of hundreds as a contribution to the Lord came to 16,750 shekels.—

But in the ranks, everyone kept his booty for himself.—

So Moses and Eleazar the priest accepted the gold from the officers of thousands and the officers of hundreds and brought it to the Tent of Meeting, as a reminder in behalf of the Israelites before the Lord.

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וּמִקְנֵה ׀ רֹב הָיָה לְבְנֵי רְאוּבֵן וּלְבִנְיָמִן עֲצוּם מְאֹד וַיִּרְאוּ אֶת־אֶרֶץ עֵזְרָא וְאֶת־אֶרֶץ גִּלְעָד וַהֲנֵה הַמָּקוֹם מְקוּם מְקֻנָּה:

וַיָּבֹאוּ בְנִימִן וּבְנֵי רְאוּבֵן וַיֹּאמְרוּ אֵל־מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן וְאַל־נִשְׂיָאֵי הָעֵדָה לֵאמֹר:

עֲטֻרוֹת יָדֵינוּ וַעֲזָרָנוּ וְנִמְלָה וְחֻשְׁבוֹן וְאַלְעֵלָה וְשִׁבְם וְנָבו וְבִעֹן:

הָאֶרֶץ אֲשֶׁר הָבָה יְהוָה לִפְנֵי עַמֵּי יִשְׂרָאֵל אֶרֶץ מְקֻנָּה הִוא וְלַעֲבָדֶיךָ מְקֻנָּה:

וַיֹּאמְרוּ אִם־מִצְאֵנוּ תָן בְּעֵינֶיךָ יְחֹן אֶת־הָאֶרֶץ הַזֹּאת לַעֲבָדֶיךָ לְאַחֲזֹה אֶל־תַּעֲבֻרֵנוּ אֶת־הַיַּרְדֵּן:

וַיֹּאמֶר מֹשֶׁה לְבִנְיָמִן וּלְבְנֵי רְאוּבֵן הָאֲחִיכֶם יָבֹאוּ לַמַּלְחָמָה וְאַתֶּם תֵּשְׁבוּ בָהּ:

וְלָמָּה (תִּנְאוּאוּ) אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה אֶת־יְהוָה לָמָּה יְהוָה:

כֹּה עָשׂוּ אֲבֹתֵיכֶם בְּשֹׁלְחֵי אוֹתָם מִקְדָּשׁ בְּרַנֵּעַ לְרָאוֹת אֶת־הָאֶרֶץ:

וַיַּעֲלוּ עַד־נְחֹל אֶשְׁכּוֹל וַיִּרְאוּ אֶת־הָאֶרֶץ וַיֵּלִיאוּ אֶת־יְהוָה לָמָּה יְהוָה:

The Reubenites and the Gadites owned cattle in very great numbers. Noting that the lands of Jazer and Gilead were a region suitable for cattle,

the Gadite and Reubenite [leaders] came to Moses, Eleazar the priest, and the chieftains of the community, and said,

"Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon—

the land that the Lord has conquered for the community of Israel—is cattle country, and your servants have cattle.

It would be a favor to us," they continued, "if this land were given to your servants as a holding; do not move us across the Jordan."

Moses replied to the Gadites and the Reubenites, "Are your brothers to go to war while you stay here?

Why will you turn the minds of the Israelites from crossing into the land that the Lord has given them?

That is what your fathers did when I sent them from Kadesh-barnea to survey the land.

After going up to the wadi Eshcol and surveying the land, they turned the minds of the Israelites from invading the land that the Lord had given them.