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מטות Matot

Numbers 30:2-32:42

- הַמִּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה:
וַיְדַבֵּר מֹשֶׁה אֶל־רְאִשֵׁי
- לְאָסֶר אָסֶר עַל־נַפְשׁוֹ לֹא יַחֲלֵהוּ דְּבָרוֹ כְּכֹל־יֵצֵא מִפִּיו יַעֲשֶׂה:
אִישׁ כִּי־יֵלֵךְ נֶדֶר לַיהוָה אִוְהֶשְׁבַּע שְׁבַעַה
- וְאִשָּׁה כִּי־תֵלֵךְ נֶדֶר לַיהוָה וְאָסְרָהּ אָסֶר בְּבֵית אָבִיהָ בְּנַעֲרֶיהָ:
- אָבִיהָ וְקָמוּ כֹל־נְדָרֶיהָ וְכֹל־אָסֶר אֲשֶׁר־אָסְרָהּ עַל־נַפְשָׁהּ יָקוּם:
אָבִיהָ אֶת־נְדָרָהּ וְאָסְרָהּ אֲשֶׁר אָסְרָהּ עַל־נַפְשָׁהּ וְהִחְרִישׁ לָהּ
וְשָׁמַעַ
- עַל־נַפְשָׁהּ לֹא יָקוּם וַיִּהְיֶה יִסְלַח־לָהּ כִּי־הִנִּיא אָבִיהָ אֶתָּה:
אָבִיהָ אֶתָּה בַּיּוֹם שֶׁמָּעַז כֹּל־נְדָרֶיהָ וְאָסְרֶיהָ אֲשֶׁר־אָסְרָהּ
וְאִם־הִנִּיא
- לֹאִישׁ וְנִדְרֶיהָ עָלֶיהָ אֹ מִבֶּטֶא שְׁפָתֶיהָ אֲשֶׁר אָסְרָהּ עַל־נַפְשָׁהּ:
וְאִם־הִזָּ תְּהִיָּה
- וְהִחְרִישׁ לָהּ וְקָמוּ נְדָרֶיהָ וְאָסְרָהּ אֲשֶׁר־אָסְרָהּ עַל־נַפְשָׁהּ יָקָמוּ:
וְשָׁמַעַ אִשָּׁה בַּיּוֹם שֶׁמָּעַז
- וְאֵת מִבֶּטֶא שְׁפָתֶיהָ אֲשֶׁר אָסְרָהּ עַל־נַפְשָׁהּ וַיִּהְיֶה יִסְלַח־לָהּ:
וְאִם בַּיּוֹם שֶׁמָּעַז אִשָּׁה יִנִּיא אוֹתָהּ וְהִפָּר אֶת־נְדָרָהּ אֲשֶׁר עָלֶיהָ
- וְנֶדֶר אֶלְמָנָה וְגִרוּשָׁה כָּל אֲשֶׁר־אָסְרָהּ 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.—

- 11 So, too, if, while in her husband's household, she makes a vow or imposes an obligation on herself by oath,
- 12 and her husband learns of it, yet offers no objection—thus failing to restrain her—all her vows shall stand and all her self-imposed obligations shall stand.
- 13 But if her husband does annul them on the day he finds out, then nothing that has crossed her lips shall stand, whether vows or self-imposed obligations. Her husband has annulled them, and יהוה will forgive her.
- 14 Every vow and every sworn obligation of self-denial may be upheld by her husband or annulled by her husband.
- 15 If her husband offers no objection from that day to the next, he has upheld all the vows or obligations she has assumed: he has upheld them by offering no objection on the day he found out.
- 16 But if he annuls them after [the day] he finds out, he shall bear her guilt.
- 17 Those are the laws that יהוה enjoined upon Moses between a husband and his wife, and as between a father and his daughter while in her father's household by reason of her youth.
- וְאִם־בֵּית אִשָּׁה נְדָרָה אוֹ־אֶסְרָה אָסָר עַל־נַפְשָׁהּ בִּשְׂבָעָה:
 אֹתָהּ וְקִמּוּ כָל־נְדָרֶיהָ וְכָל־אָסֶר אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יִקּוּם:
 וְשָׁמַע אִשָּׁה וְהִחָרַשׁ לָהּ לֹא הִנִּיא
 לְנְדָרֶיהָ וּלְאָסֶר נַפְשָׁהּ לֹא יִקּוּם אִשָּׁה הִפְלִים וַיהוָה יִסְלַח־לָהּ:
 וְאִם־הִפְרָ יַפְרֹ אוֹתָם | אִשָּׁה בְּיוֹם שָׁמָעוּ כָל־מוֹצֵא שְׂפָתֶיהָ
 וְכָל־שְׂבָעַת אָסֶר לַעֲנֹת נַפְשָׁהּ יִקְיָמנוּ וְאִשָּׁה יִפְרֶנּוּ:
 כָּל־נְדָר
 אֲשֶׁר עָלֶיהָ הַקִּים אוֹתָם כִּי־הִחָרַשׁ לָהּ בְּיוֹם שָׁמָעוּ:
 אִשָּׁה מְיוֹם אֲל־יוֹם וְהַקִּים אֶת־כָּל־נְדָרֶיהָ אוֹ אֶת־כָּל־אֶסְרֶיהָ
 וְאִם־הִחָרַשׁ יַחְרִישׁ לָהּ
 וְאִם־הִפְרָ יַפְרֹ אוֹתָם אַחֲרַי שָׁמָעוּ וְנִשְׂאָ אֶת־עֹנָהּ:
 אֶת־מִשְׁהָ בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין־אָב לְבָתוֹ בְּנַעֲרֶיהָ בֵּית אָבִיהָ:
 אֵלֶּה הַחֲלָיִם אֲשֶׁר צִוָּה יְהוָה

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- 1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
- 2 “Avenge the Israelite people on the Midianites; then you shall be gathered to your kin.”
- 3 Moses spoke to the militia,*militia Heb. ‘am; trad. “people.” Cf. note at 25.1. saying, “Let troops*troops Lit. “participants whose involvement defines the depicted situation”; trad. “men.” See the Dictionary under ‘ish. be picked out from among you for a campaign, and let them fall upon Midian to wreak יהוה’s vengeance on Midian.
- 4 You shall dispatch on the campaign a thousand from every one of the tribes of Israel.”
- 5 So a thousand from each tribe were furnished from the divisions of Israel, twelve thousand picked for the campaign.
- אֵלֶּה הַחֲלָיִם אֲשֶׁר צִוָּה יְהוָה
 וַיְדַבֵּר מֹשֶׁה לְצָבָא וַיִּהְיוּ עַל־מִדְּלִן לַתָּה נִקְמַת־יְהוָה בַּמִּדְיָן:
 וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הִחָלְצוּ
 אֶלְכֶם לַמְטָה אֶלְכֶם לַמְטָה לְכָל מִטְּוֵת יִשְׂרָאֵל תִּשְׁלְחוּ לַצָּבָא:
 מֵאֵלֶּפֶי יִשְׂרָאֵל אֶלְכֶם לַמְטָה שְׁנַיִם־עֶשְׂרֵן אֶלְכֶם חֲלוּצֵי צָבָא:
 וַיִּמְסְרוּ

- בְּיִשְׂרָאֵל וְכָל־לְעֵזֶר הַכֹּהֵן לְצַבָּא וְכָל־יְהוָה וְחִצְצֹרֹת הַתְּרוּעָה בְּיָדוֹ:
וַיִּשְׁלַח אֹתָם מֹשֶׁה אֶל־לְעֵזֶר לְצַבָּא אִתָּם וְאֶת־פִּינְחָס
- 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.
- וַיִּצְבְּאוּ עַל־מִדְיָן כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וַיַּהֲרֹגוּ כָל־זָכָר:
- 7 They took the field against Midian, as יהוה had commanded Moses, and slew every male.
- וְאֶת־רִבְעַת חֲמִשָּׁת מְלָכֵי מִדְיָן וְאֵת בִּלְעָם בֶּן־בְּעֹר הָרֹגוּ בְּחֶרֶב:
מִדְיָן הָרֹגוּ עַל־חֲלִילָתָם אֶת־אֹוִי וְאֶת־רֶקֶם וְאֶת־זֹור וְאֶת־חֹור וְאֶת־מֶלְכִי
- 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.
- וְאֵת כָּל־בְּהֶמְתָּם וְאֶת־כָּל־מִקְנֵהֶם וְאֶת־כָּל־חֵילָם בָּזְזוּ:
וַיֵּשְׁבוּ בְנֵי־יִשְׂרָאֵל אֶת־נָשֵׁי מִדְיָן וְאֶת־טַפָּם
- 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.
- וְאֵת כָּל־עִרְיָהֶם בְּמוֹשְׁבֹתָם וְאֵת כָּל־טִירָתָם שָׂרְפוּ בָאֵשׁ:
- 10 And they destroyed by fire all the towns in which they were settled, and their encampments.
- וַיִּקְחוּ אֶת־כָּל־הַשָּׁלָל וְאֵת כָּל־הַמִּלְקוֹת בְּאָדָם וּבַבְּהֵמָה:
- 11 They gathered all the spoil and all the booty, human and beast,
- אֶל־הַמַּחֲנֶה אֶל־עֶרְבַת מוֹאָב אֲשֶׁר עַל־יַרְדֵּן יְרֵחוֹ:
וְאֶל־עֶדְת בְּנֵי־יִשְׂרָאֵל אֶת־הַשָּׁבִי וְאֶת־הַמִּלְקוֹת וְאֶת־הַשָּׁלָל
וַיָּבֹאוּ אֶל־מֹשֶׁה וְאֶל־לְעֵזֶר הַכֹּהֵן
- 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.
- וְאֶל־עֹזֶר הַכֹּהֵן וְכָל־נְשֵׁי־אֵי הָעֵדָה לִקְרֹאתָם אֶל־מַחוּץ לַמַּחֲנֶה:
וַיִּצְבְּאוּ מֹשֶׁה
- 13 Moses, Eleazar the priest, and all the chieftains of the community came out to meet them outside the camp.
- הַחֵיל שָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת הַבָּאִים מִצֶּבֶא הַמִּלְחָמָה:
וַיִּקְצֹף מֹשֶׁה עַל פְּקוּדֵי
- 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.
- וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה הֲחַיִּיתֶם כָּל־נָקְבָה:
- 15 Moses said to them, “You have spared every female!
- לְמַסְרֵמָעַל בִּיהוָה עַל־דְּבַר־פָּעֹר וְתָהִי הַמַּגֵּפָה בְּעֵדְת יְהוָה:
הֵן הֵנָּה הָיוּ לְבָנֵי יִשְׂרָאֵל בְּדָבָר בִּלְעָם
- 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.

- 17 הרגו כל־זכר בטף וכל־אשה ידעת איש למשכב זכר הרגו:
ועתה
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;
- 18 וכל הטף בנשים אשר לא־ידעו משכב זכר החיו להם:
but spare every female noncombatant*female noncombatant Heb. ha-aph ba-nashim; NJPS “young woman”; trad. “(all the) women children.” See note at 30.4. who has not had carnal relations with a man.
- 19 בחלל תחטטאו ביום השלישי וביום השביעי אתם ושב־יכם ואתם חנו מחוץ למחנה שבעת ימים כל הרג נפש וכל | נגע
“You shall then stay outside the camp seven days; every one among you or among your captives who has slain a person or touched a corpse shall purify himself on the third and seventh days.
- 20 וכל־כלי־עור וכל־מעשה עזים וכל־כלי־עץ תחטטאו:
וכל־בגד
You shall also purify every cloth, every article of skin, everything made of goats’ hair, and every object of wood.”
- 21 הבאים למלחמה זאת חקת התורה אשר־צוה יהוה את־משה:
ויאמר אלעזר הכהן אל־אנשי הצבא
Eleazar the priest said to the troops who had taken part in the fighting, “This is the ritual law that יהוה has enjoined upon Moses:
- 22 ואת־הכסף את־הנחשת את־הברזל את־הבדיל ואת־העפרת:
אך את־הזהב
Gold and silver, copper, iron, tin, and lead—
- 23 אך במי נדה יתחטא וכל אשר לא־יבא באש תעבירו במים:
כל־דבר אשר־יבא באש תעבירו באש וטהר
any article that can withstand fire—these you shall pass through fire and they shall be pure, except that they must be purified with water of lustration; and anything that cannot withstand fire you must pass through water.
- 24 ביום השביעי וטהרתם ואחר תבאו אליהמחנה:
וכבסתם בגדיכם
On the seventh day you shall wash your clothes and be pure, and after that you may enter the camp.”
- 25 ויאמר יהוה אל־משה לאמר:
ויאמר יהוה אל־משה לאמר:
said to Moses:
- 26 השלי באדם ובבהמה אתה ואלעזר הכהן וראשי אבות העדה:
שא את ראש מלקוח
“You and Eleazar the priest and the family heads of the community take an inventory of the booty that was captured, human and beast,
- 27 בין תפשי המלחמה היצאים לצבא ובין כל־העדה:
ותצית את־המלקוח
and divide the booty equally between the combatants who engaged in the campaign and the rest of the community.
- 28 מתמש המאות מן־האדם ומן־הבקר ומן־החמרים ומן־הצאן:
מֶכֶס ליהוה מאת אנשי המלחמה היצאים לצבא אחד נפש והרמת
You shall exact a levy for יהוה: in the case of the warriors who engaged in the campaign, one item in five hundred, of persons, oxen, asses, and sheep,
- 29 ממחציתם תקחו ונתתה לאלעזר הכהן תרומת יהוה:
shall be taken from their half-share and given to Eleazar the priest as a contribution to יהוה;

- מכל־הבהמה ונתתה אתם ללולים שמלי משמרת משכון יהוה:
| אחז מן־החמשים מן־האדם מן־הבקר מן־החמרים ומן־הצאן
וממחצת בני־ישראל תקח | אחד
- ויעש משה ואֵלֶעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:
- עַם הַצִּבָּא צֵאן שֵׁשׁ־מֵאוֹת אֶלֶף וּשְׁבַע־עֶשְׂרִים אֶלֶף וְחֲמֵשֶׁת אֲלָפִים:
וַיְהִי הַמִּלְקוֹחַ יָתֵר הַבָּז אֲשֶׁר בָּזְזוּ
- וּבִקֹּר שְׁנַיִם וּשְׁבַע־עֶשְׂרִים אֶלֶף:
- וְחֲמֹרִים אֶחָד וּשְׁשִׁים אֶלֶף:
- אֲשֶׁר לֹא־יָדְעוּ מִשְׁכָּב זָכָר כָּל־נָפֶשׁ שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף:
וְנָפֶשׁ אִדָּם מִן־הַנָּשִׁים
- שֵׁשׁ־מֵאוֹת אֶלֶף וּשְׁלֹשִׁים אֶלֶף וּשְׁבַע־עֶשְׂרִים אֲלָפִים וְחֲמֵשׁ מֵאוֹת:
וַתְּהִי הַמִּחְצָה חֶלֶק הַיִּצְאִים בַּצִּבָּא מִסִּפְּרֵי הַצֵּאן
- וַיְהִי הַמֶּכֶס לַיהוָה מִן־הַצֵּאן שֵׁשׁ מֵאוֹת חֲמֵשׁ וּשְׁבַע־עֶשְׂרִים:
- וְהַבֶּקֶר שֵׁשָׁה וּשְׁלֹשִׁים אֶלֶף וּמֶכֶס לַיהוָה שְׁנַיִם וּשְׁבַע־עֶשְׂרִים:
- שְׁלֹשִׁים אֶלֶף וְחֲמֵשׁ מֵאוֹת וּמֶכֶס לַיהוָה אֶחָד וּשְׁשִׁים:
- אִדָּם שֵׁשָׁה עָשָׂר אֶלֶף וּמֶכֶס לַיהוָה שְׁנַיִם וּשְׁלֹשִׁים נָפֶשׁ:
- תְּרוּמַת יְהוָה לְאֵלֶעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:
וַיִּתֵּן מֹשֶׁה אֶת־הַמֶּכֶס
- וּמִמְחֻצֵּית בְּנֵי יִשְׂרָאֵל אֲשֶׁר חָצָה מֹשֶׁה מִן־הָאֲנָשִׁים הַצִּבָּאִים:
- שֵׁשׁ־מֵאוֹת אֶלֶף וּשְׁלֹשִׁים אֶלֶף שְׁבַע־עֶשְׂרִים אֲלָפִים וְחֲמֵשׁ מֵאוֹת:
וַתְּהִי מִחְצַת הָעֵדָה מִן־הַצֵּאן
- וּבִקֹּר שֵׁשָׁה וּשְׁלֹשִׁים אֶלֶף:
- וְחֲמֹרִים שְׁלֹשִׁים אֶלֶף וְחֲמֵשׁ מֵאוֹת:
- וְנָפֶשׁ אִדָּם שֵׁשָׁה עָשָׂר אֶלֶף:
- ללולים שמלי משמרת משכון יהוה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:
אֶת־הָאִחִז אֶחָד מִן־הַחֲמֵשִׁים מִן־הָאָדָם וּמִן־הַבְּהֵמָה וַיִּתֵּן אֹתָם
וַיִּקַּח מֹשֶׁה מִמִּחְצַת בְּנֵי־יִשְׂרָאֵל
- 30 and from the half-share of the other Israelites you shall withhold one in every fifty human beings as well as cattle, asses, and sheep—all the animals—and give them to the Levites, who attend to the duties of יהוה's Tabernacle.”
- 31 Moses and Eleazar the priest did as יהוה commanded Moses.
- 32 The amount of booty, other than the spoil that the troops had plundered, came to 675,000 sheep,
- 33 72,000 head of cattle,
- 34 61,000 asses,
- 35 and a total of 32,000 human beings, namely, the females* See note at 30.4. who had not had carnal relations.
- 36 Thus, the half-share of those who had engaged in the campaign [was as follows]: The number of sheep was 337,500,
- 37 and יהוה's levy from the sheep was 675;
- 38 the cattle came to 36,000, from which יהוה's levy was 72;
- 39 the asses came to 30,500, from which יהוה's levy was 61.
- 40 And the number of human beings was 16,000, from which יהוה's levy was 32.
- 41 Moses gave the contributions levied for יהוה to Eleazar the priest, as יהוה had commanded Moses.
- 42 As for the half-share of the other Israelites, which Moses withdrew from those who had taken the field,
- 43 that half-share of the community consisted of 337,500 sheep,
- 44 36,000 head of cattle,
- 45 30,500 asses,
- 46 and 16,000 human beings.
- 47 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 יהוה's Tabernacle, as יהוה had commanded Moses.

- 48 The commanders of the troop divisions, the officers of thousands and the officers of hundreds, approached Moses.
- 49 They said to Moses, “Your servants have made a check of the warriors in our charge, and not one of us is missing.
- 50 So we have brought as an offering to הוֹדִי 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 הוֹדִי.”
- 51 Moses and Eleazar the priest accepted the gold from them, all kinds of wrought articles.
- 52 All the gold that was offered by the officers of thousands and the officers of hundreds as a contribution to הוֹדִי came to 16,750 shekels.—
- 53 But in the ranks, everyone kept his booty for himself.—
- 54 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 הוֹדִי.
- הַפְקָדִים אֲשֶׁר לְאַלְפֵי הַצָּבָא שָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת: וַיִּקְרְבוּ אֶל־מֹשֶׁה
- אֶת־רֹאשׁ אֲנָשֵׁי הַמִּלְחָמָה אֲשֶׁר בְּיָדָנוּ וְלֹא־נִפְקֵד מִמֶּנּוּ אִישׁ: וַיֹּאמְרוּ אֶל־מֹשֶׁה עֲבַדְיָךְ נִשְׂאוּ
- וַצִּמֵּיד טִבְעֵת עֲגִיל וְכוּמָז לְכַפֵּר עַל־נַפְשֹׁתֵינוּ לִפְנֵי יְהוָה: וַיִּקְרָב אֶת־קִרְבָּנוּ יְהוָה אִישׁ אֲשֶׁר מִצָּא כְלִי־זָהָב אֲצַעְדָּה
- וַיִּקַּח מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֶת־הַזָּהָב מֵאֲתָם כָּל כְּלֵי מַעֲשֶׂה:
- וְכֹמְשִׁים שָׁקֵל מֵאֵת שָׂרֵי הָאֲלָפִים וּמֵאֵת שָׂרֵי הַמֵּאוֹת: הַתְּרוּמָה אֲשֶׁר הָלִימוּ לַיהוָה שֵׁשֶׁה עָשָׂר אֶלֶף שֶׁבַע־מֵאוֹת וַיְהִי | כָּל־זָהָב
- אֲנָשֵׁי הַצָּבָא בָּזְזוּ אִישׁ לוֹ:
- וַיָּבֹאוּ אֹתוֹ אֶל־אַהֲלֵ מוֹעֵד זָכְרוֹן לְבְנֵי־יִשְׂרָאֵל לִפְנֵי יְהוָה: מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֶת־הַזָּהָב מֵאֵת שָׂרֵי הָאֲלָפִים וְהַמֵּאוֹת וַיִּקַּח

32

- 1 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,
- 2 the Gadite and Reubenite [leaders] came to Moses, Eleazar the priest, and the chieftains of the community, and said,
- 3 “Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon—
- 4 the land that הוֹדִי has conquered for the community of Israel—is cattle country, and your servants have cattle.
- 5 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.”
- 6 Moses replied to the Gadites and the Reubenites, “Are your brothers to go to war while you stay here?
- וַיְרֹאוּ אֶת־אֶרֶץ יַעֲזָר וְאֶת־אֶרֶץ גִּלְעָד וְהָיָה הַמָּקוֹם מְקוֹם מִקְנֶה: וּמִקְנֶה | רַב הָיָה לְבְנֵי רְאוּבֵן וּלְבְנֵי־גָד עֲצוֹם מְאֹד
- וַיֹּאמְרוּ אֶל־מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן וְאֶל־נְשִׂאֵי הָעֵדָה לֵאמֹר: וַיָּבֹאוּ בְנֵי־גָד וּבְנֵי רְאוּבֵן
- עֲטָרוֹת וְדִיבֹן וַיַּעֲזָר וְנִמְרָה וְחֶשְׁבּוֹן וְאַלְעָלָה וְשֶׁבָם וְנֶבֹן וּבְעֹן:
- יְהוָה לִפְנֵי עַדְתּוֹ יִשְׂרָאֵל אֶרֶץ מִקְנֶה הִוא וְלַעֲבָדֶיךָ מִקְנֶה: הָאֶרֶץ אֲשֶׁר הִכָּה
- יְתָן אֶת־הָאֶרֶץ הַזֹּאת לַעֲבָדֶיךָ לְאֻחֲזָה אֶל־תַּעֲבֹרְנוּ אֶת־הַיַּרְדֵּן: וַיֹּאמְרוּ אִם־מִצָּאנוּ חֵן בְּעֵינֶיךָ
- וּלְבְנֵי רְאוּבֵן הָאֲחֵיכֶם יָבֹאוּ לְמִלְחָמָה וְאַתֶּם תָּשֻׁבוּ פֹה: וַיֹּאמֶר מֹשֶׁה לְבְנֵי־גָד

- 7 Why will you turn the minds of the Israelites from crossing into the land that הוהי has given them?
- 8 That is what your fathers did when I sent them from Kadesh-barnea to survey the land.
- 9 After going up to the wadi Eshcol and surveying the land, they turned the minds of the Israelites from invading the land that הוהי had given them.
- 10 Thereupon הוהי was incensed and swore,
- 11 'None of the men*men I.e., the militia; see chap. 14, esp. vv. 26–35. Lit. “participants whose involvement defines the depicted situation”; see the Dictionary under 'ish. from twenty years up who came out of Egypt shall see the land that I promised on oath to Abraham, Isaac, and Jacob, for they did not remain loyal to Me—
- 12 none except Caleb son of Jephunneh the Kenizzite and Joshua son of Nun, for they remained loyal to הוהי.'
- 13 הוהי, incensed at Israel, made them wander in the wilderness for forty years, until the whole generation that had provoked הוהי's displeasure was gone.
- 14 And now you, a breed of sinful fellows,*fellows I.e., members of the community. Lit. “participants whose involvement defines the depicted situation”; trad. “men.” See the Dictionary under 'ish. have replaced your fathers, to add still further to הוהי's wrath against Israel.
- 15 If you turn away from [God], who then abandons them once more in the wilderness, you will bring calamity upon all this people.”
- 16 Then they stepped up to him and said, “We will build here sheepfolds for our flocks and towns for our children.
- 17 And we will hasten*hasten Meaning of Heb. ushim uncertain. as shock-troops in the van of the Israelites until we have established them in their home, while our children stay in the fortified towns because of the inhabitants of the land.
- 18 We will not return to our homes until the Israelites—every one of them—are in possession of their portion.
- אֶת־לֵב בְּנֵי יִשְׂרָאֵל מֵעָבַר אֶל־הָאָרֶץ אֲשֶׁר־נָתַן לָהֶם יְהוָה:
[וְלִמָּה (תְּנוּאוֹן) (תְּנִיאוֹן)]
- כֹּה עָשׂוּ אֲבוֹתֵיכֶם בְּשַׁלְּחִי אֹתָם מִקֶּדֶשׁ בְּרֻנֶּעַ לְרֹאוֹת אֶת־הָאָרֶץ:
- אֶת־לֵב בְּנֵי יִשְׂרָאֵל לְבִלְתִּי־בֹא אֶל־הָאָרֶץ אֲשֶׁר־נָתַן לָהֶם יְהוָה:
וַיַּעֲלוּ עַד־נַחַל אֲשַׁכּוֹל וַיֵּרְאוּ אֶת־הָאָרֶץ וַיִּלְיֹאוּ
- וַיַּחֲרֹאֶף יְהוָה בַּיּוֹם הַהוּא וַיִּשָּׁבַע לֵאמֹר:
- אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב כִּי לֹא־מִלְאוּ אֲחֵרֵי:
הָעָלִים מִמִּצְרַיִם מִבְּן עֶשְׂרִים שָׁנָה וְנִמְעָלָה אֶת הָאֲדָמָה
אִם־יֵרְאוּ הָאֲנָשִׁים
- בְּלִתִּי כָלֹב בֶּן־יִפְנֶה הַקִּנְזִי וַיְהוֹשֻׁעַ בֶּן־נֹון כִּי מִלְאוּ אֲחֵרֵי יְהוָה:
- אַרְבָּעִים שָׁנָה עַד־תֵּל כָּל־הַדּוֹר הָעֹשֶׂה הָרַע בְּעֵינֵי יְהוָה:
וַיַּחֲרֹאֶף יְהוָה בְּיִשְׂרָאֵל וַיִּנָּעַם בַּמִּדְבָּר
- אֲנָשִׁים חַטָּאִים לְסַפּוֹת עוֹד עַל חֲרוֹן אַף־יְהוָה אֶל־יִשְׂרָאֵל:
וְהִנֵּה קִמְתֶּם תַּחַת אֲבוֹתֵיכֶם תִּרְבּוֹת
- וַיִּסָּף עוֹד לְהַנִּיחוֹ בַּמִּדְבָּר וְשַׁחַתְם לְכָל־הָעָם הַזֶּה:
כִּי תָשׁוּבִן מֵאֲחֵרָיו
- וַיִּנָּשְׂאוּ אֵלָיו וַיֹּאמְרוּ גְדֹרֶת צֹאן נִבְנָה לְמִקְנֵנוּ פֶּה וְעָרִים לְטַפָּנוּ:
- אֶל־מִקְוָמָם וַיֵּשְׁב טַפָּנוּ בְּעָרֵי הַמִּבְצָר מִפְּנֵי יִשְׁבֵּי הָאָרֶץ:
וַאֲנִיחֵנוּ נַחֲלֵץ חֲשִׁים לִפְנֵי בְנֵי יִשְׂרָאֵל עַד אֲשֶׁר אִם־הִבִּיאֵנָם
- לֹא נָשׁוּב אֶל־בְּתֻיֵּנוּ עַד הִתְנַחֵל בְּנֵי יִשְׂרָאֵל אִישׁ נַחֲלָתוֹ:

- לִירֶדֶן וְהַלָּאָה כִּי בָאָה נַחֲלֹתֵנוּ אֵלֵינוּ מִעֵבֶר הַיַּרְדֵּן מִזְרָחָה:
כִּי לֹא נִנְחַל אִתָּם מִעֵבֶר
- אִם־תַּעֲשׂוּן אֶת־הַדְּבָר הַזֶּה אִם־תַּחֲלֹצוּ לִפְנֵי יְהוָה לְמִלְחָמָה:
וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה
- כְּלִיחָלוֹץ אֶת־הַיַּרְדֵּן לִפְנֵי יְהוָה עַד הוֹרִישׁוּ אֶת־אֹיְבֵיו מִפְּנֵיו:
וְעָבַר לָכֶם
- מִיְהוָה וּמִיִּשְׂרָאֵל וְהִיְתָה הָאָרֶץ הַזֹּאת לָכֶם לְאֻחְזָה לִפְנֵי יְהוָה:
וּנִכְבְּשָׁה הָאָרֶץ לִפְנֵי יְהוָה וְאַחֲרֵי תִשָּׁבוּ וְהִיִּיתֶם נָקִים
- כֵּן הִנֵּה חָטֵאתֶם לַיהוָה וְדַעוּ חָטֵאתְכֶם אֲשֶׁר תִּמְצָא אִתְּכֶם:
וְאִם־לֹא תַעֲשׂוּן
- בְּנֵי־לָכֶם עָרִים לְטַפְלָם וּגְדֵרֹת לְצִנְאָכָם וְהִיצֵא מִפִּיכֶם תַּעֲשׂוּ:
וּבְנֵי רְאוּבֵן אֶל־מֹשֶׁה לֵאמֹר עֲבָדֶיךָ יַעֲשׂוּ כָאֲשֶׁר אָדָנִי מִצְוָה:
וַיֹּאמֶר בְּנֵי־גָד
- טַפְנוּ נְשֵׁינוּ מִקְנֵנוּ וְכָל־בְּהֶמְתָּנוּ יִהְיוּ־שָׁם בְּעָרֵי הַגִּלְעָד:
וְעָבְרוּ כְּלִיחָלוֹץ צָבָא לִפְנֵי יְהוָה לְמִלְחָמָה כָּאֲשֶׁר אָדָנִי דִּבֶּר:
וְעָבְדֶיךָ
- וְאֵת יְהוֹשֻׁעַ בֶּן־נוּן וְאֶת־רָאשֵׁי אָבוֹת הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל:
וַיִּצְוּ לָהֶם מֹשֶׁה אֶת אֶלְעָזָר הַכֹּהֵן
- וּנִכְבְּשָׁה הָאָרֶץ לִפְנֵיכֶם וּנְתַתֶּם לָהֶם אֶת־אֶרֶץ הַגִּלְעָד לְאֻחְזָה:
וּבְנֵי־רְאוּבֵן | אִתְּכֶם אֶת־הַיַּרְדֵּן כְּלִיחָלוֹץ לְמִלְחָמָה לִפְנֵי יְהוָה:
וַיֹּאמֶר מֹשֶׁה אֲלֵיהֶם אִם־יַעֲבְרוּ בְנֵי־גָד
- וְאִם־לֹא יַעֲבְרוּ חִלּוּצִים אִתְּכֶם וְנֶאֱחָזוּ בְּתִכְכֶם בָּאָרֶץ כְּנָעַן:
וּבְנֵי רְאוּבֵן לֵאמֹר אֵת אֲשֶׁר דִּבֶּר יְהוָה אֶל־עֲבָדֶיךָ כֵּן נַעֲשֶׂה:
וַיַּעֲנוּ בְנֵי־גָד
- לִפְנֵי יְהוָה אָרֶץ כְּנָעַן וְאִתְּנוּ אֶחָזֶת נַחֲלֹתֵנוּ מִעֵבֶר לַיַּרְדֵּן:
נַחֲנוּ נַעֲבֹר חִלּוּצִים
- 19 But we will not have a share with them in the territory beyond the Jordan, for we have received our share on the east side of the Jordan.”
- 20 Moses said to them, “If you do this, if you go to battle as shock-troops, at the instance of יהוהי, and every shock-fighter among you crosses the Jordan, at the instance of יהוהי, until [God] has personally dispossessed the enemies,
- 21 and the land has been subdued, at the instance of יהוהי, and then you return—you shall be clear before יהוהי and before Israel; and this land shall be your holding under יהוהי.
- 22 But if you do not do so, you will have sinned against יהוהי; and know that your sin will overtake you.
- 24 Build towns for your children and sheepfolds for your flocks, but do what you have promised.”
- 25 The Gadites and the Reubenites answered Moses, “Your servants will do as my lord commands.
- 26 Our children, our wives, our flocks, and all our other livestock will stay behind*behind Lit. “there.” in the towns of Gilead;
- 27 while your servants, all those recruited for war, cross over, at the instance of יהוהי, to engage in battle—as my lord orders.”
- 28 Then Moses gave instructions concerning them to Eleazar the priest, Joshua son of Nun, and the family heads of the Israelite tribes.
- 29 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 יהוהי, and the land is subdued before you, you shall give them the land of Gilead as a holding.
- 30 But if they do not cross over with you as shock-troops, they shall receive holdings among you in the land of Canaan.”
- 31 The Gadites and the Reubenites said in reply, “Whatever יהוהי has spoken concerning your servants, that we will do.
- 32 We ourselves will cross over as shock-troops, at the instance of יהוהי, into the land of Canaan; and we shall keep our hereditary holding across the Jordan.”*across the Jordan I.e., in Transjordan.

- עוג מלך הבשן הארץ לעליה בגבלת ערי הארץ סביב:
 | מנשה בן יוסף את ממלכת סיחון מלך האמרי ואת ממלכת
 ויתן להם | משה לבני גד ולבני ראובן ולחצי | שבט
- 33 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.
- ויבנו בני גד את דיבן ואת עטרת ואת ערער:
 ואת עטרת שופן ואת יעזר ויגבהה:
 ואת בית נמרה ואת בית הרן ערי מבצר וגדרת צאן:
 ובני ראובן בנו את חשבון ואת אלעלא ואת קריתים:
- 34 The Gadites rebuilt Dibon, Ataroth, Aroer,
 35 Atroth-shophan, Jazer, Jogbehah,
 36 Beth-nimrah, and Beth-haran as fortified towns or as enclosures for flocks.
 37 The Reubenites rebuilt Heshbon, Elealeh, Kiriathaim,
- שם ואת שבמה ויקראו בשמות הערים אשר בנו:
 ואת נבו ואת בעל מעון מוסבת
- 38 Nebo, Baal-meon—some names being changed—and Sibmah; they gave [their own] names to towns that they rebuilt.*they gave [their own] names to towns that they rebuilt Cf. vv. 41, 42.
- מכיר בן מנשה גלעד וילכדה ויורש את האמרי אשר בה:
 וילכו בני
- 39 The descendants of Machir son of Manasseh went to Gilead and captured it, dispossessing the Amorites who were there;
- וינתן משה את הגלעד למכיר בן מנשה וישב בה:
 בן מנשה הלך וילכד את חיותיהם ויקרא אתהן חות יאיר:
 ויאיר
- 40 so Moses gave Gilead to Machir son of Manasseh, and he settled there.
 41 Jair son of Manasseh went and captured their villages,*their villages Or “the villages of Ham”; cf. Gen. 14.5. which he renamed Havvoth-jair.*Havvoth-jair I.e., “the villages of Jair.”
- ונבח הלך וילכד את קנת ואת בנתיה ויקרא לה נבח בשמו:
 ונבח
- 42 And Nobah went and captured Kenath and its dependencies, renaming it Nobah after himself.