

Joshua 20

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9

Text

Hebrew

יהוה plugin-autotooltip__default plugin-autotooltip_bigיהוה hebrew Meaning 1* Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אל הושע לאמר
את plugin-autotooltip__default plugin-autotooltip_bigאת hebrew 2The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by ברא אלהים (ערי המקלט אשר דברתי אליכם ביד משה
היה plugin-autotooltip__default plugin-autotooltip_bigהיה hebrew 3The word היה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 לכם למקלט מגאל הדם

	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. 4 For example, in Genesis 1:1 the word is preceded by (דְּבַרְיוֹ וְאָסְפוּ אֹתוֹ) plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (הָעִירָה אֱלֹהִים וַנִּתְּנוּ לוֹ מְקוֹם וַיֵּשֶׁב עִמָּם)
	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. 5 For example, in Genesis 1:1 the word is preceded by (הִרְצֵחַ בִּידּוֹ כִּי בָבְלִי דַעַת הָכָה) plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (רָעָהוּ וְלֹא שָׁנָא הוּא לוֹ מִתְמוּל שְׁלֹשִׁים)
	הָיָה plugin-autotooltip__default plugin-autotooltip_big hebrew 6 The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 בְּיָמִים הָהֵם אִזְּ יֵשׁוּב הָרוּצָח וַבָּא אֶל עִירוֹ וְאֶל בֵּיתוֹ אֶל הָעִיר אֲשֶׁר נָס מִשָּׁם

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hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (קָדַשׁ בְּגִלְלִי בְּהָר נִפְתָּלִי וְאֶתָּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

7 The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (שָׁכַם בְּהָר אֶפְרַיִם וְאֶתָּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (קָרִית אֶרְבַּע הִיא חֲבֵרוֹן בְּהָר יְהוּדָה בְּרָא אֱלֹהִים

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The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (בָּצַר בַּמִּדְבָּר בְּמִישֹׁר מִמַּטֶּה רְאוּבֵן וְאֶתָּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

8 The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (רָאִמֶּת בְּגִלְעָד מִמַּטֶּה גָּד וְאֶתָּ plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by (גָּלוּן גּוֹלָן בְּבִשָּׁן מִמַּטֶּה מְנַשֶּׁה בְּרָא אֱלֹהִים

	הִיָּה plugin-autotooltip__default plugin-autotooltip_bigהִיָּה hebrew The word הִיָּה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 עָרֵי הַמְּוִעָדָה לְכָל בְּנֵי יִשְׂרָאֵל וְלִגְרֵי הַגֵּר בְּתוֹכָם לָנוֹס שָׁמָּה כָּל מִכָּה נַפֶּשׁ בְּשִׁנְגָּה וְלֹא יָמוּת בְּיַד גֹּאֵל הַדָּם עַד עֲמֻדוֹ לִפְנֵי הָעֵדָה
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ESV

1	Then the LORD said to Joshua,
2	“Say to the people of Israel, ‘Appoint the cities of refuge, of which I spoke to you through Moses,
3	that the manslayer who strikes any person without intent or unknowingly may flee there. They shall be for you a refuge from the avenger of blood.
4	He shall flee to one of these cities and shall stand at the entrance of the gate of the city and explain his case to the elders of that city. Then they shall take him into the city and give him a place, and he shall remain with them.
5	And if the avenger of blood pursues him, they shall not give up the manslayer into his hand, because he struck his neighbor unknowingly, and did not hate him in the past.
6	And he shall remain in that city until he has stood before the congregation for judgment, until the death of him who is high priest at the time. Then the manslayer may return to his own town and his own home, to the town from which he fled.”
7	So they set apart Kedesh in Galilee in the hill country of Naphtali, and Shechem in the hill country of Ephraim, and Kiriath-arba (that is, Hebron) in the hill country of Judah.
8	And beyond the Jordan east of Jericho, they appointed Bezer in the wilderness on the tableland, from the tribe of Reuben, and Ramoth in Gilead, from the tribe of Gad, and Golan in Bashan, from the tribe of Manasseh.
9	These were the cities designated for all the people of Israel and for the stranger sojourning among them, that anyone who killed a person without intent could flee there, so that he might not die by the hand of the avenger of blood, till he stood before the congregation.

NIV

1	Then the LORD said to Joshua:
2	“Tell the Israelites to designate the cities of refuge, as I instructed you through Moses,
3	so that anyone who kills a person accidentally and unintentionally may flee there and find protection from the avenger of blood.
4	“When he flees to one of these cities, he is to stand in the entrance of the city gate and state his case before the elders of that city. Then they are to admit him into their city and give him a place to live with them.
5	If the avenger of blood pursues him, they must not surrender the one accused, because he killed his neighbor unintentionally and without malice aforethought.
6	He is to stay in that city until he has stood trial before the assembly and until the death of the high priest who is serving at that time. Then he may go back to his own home in the town from which he fled.”
7	So they set apart Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath Arba (that is, Hebron) in the hill country of Judah.

8	On the east side of the Jordan of Jericho they designated Bezer in the desert on the plateau in the tribe of Reuben, Ramoth in Gilead in the tribe of Gad, and Golan in Bashan in the tribe of Manasseh.
9	Any of the Israelites or any alien living among them who killed someone accidentally could flee to these designated cities and not be killed by the avenger of blood prior to standing trial before the assembly.

NLT

1	The LORD said to Joshua,
2	“Now tell the Israelites to designate the cities of refuge, as I instructed Moses.
3	Anyone who kills another person accidentally and unintentionally can run to one of these cities; they will be places of refuge from relatives seeking revenge for the person who was killed.
4	“Upon reaching one of these cities, the one who caused the death will appear before the elders at the city gate and present his case. They must allow him to enter the city and give him a place to live among them.
5	If the relatives of the victim come to avenge the killing, the leaders must not release the slayer to them, for he killed the other person unintentionally and without previous hostility.
6	But the slayer must stay in that city and be tried by the local assembly, which will render a judgment. And he must continue to live in that city until the death of the high priest who was in office at the time of the accident. After that, he is free to return to his own home in the town from which he fled.”
7	The following cities were designated as cities of refuge: Kedesh of Galilee, in the hill country of Naphtali; Shechem, in the hill country of Ephraim; and Kiriath-arba (that is, Hebron), in the hill country of Judah.
8	On the east side of the Jordan River, across from Jericho, the following cities were designated: Bezer, in the wilderness plain of the tribe of Reuben; Ramoth in Gilead, in the territory of the tribe of Gad; and Golan in Bashan, in the land of the tribe of Manasseh.
9	These cities were set apart for all the Israelites as well as the foreigners living among them. Anyone who accidentally killed another person could take refuge in one of these cities. In this way, they could escape being killed in revenge prior to standing trial before the local assembly.

LXX

1	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐλάλησεν κύριος τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἡ σοὶ λέγων
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	λάλησον τοῖς greek The definite article οἱ ἱσραηλ λέγων δότε τάς greek The definite article πόλεις τῶν greek The definite article φυγαδευτηρίων ἅς εἶπα πρός greek Meaning 2 * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... ὅμῃς διὰ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens. John 1:3 Matthew 24:12 John 1:32 Timothy 2:10 Romans 5:1 John 1:17 Μωυσῇ
	φυγαδευτήριον τῷ greek The definite article φονευτῇ τῷ greek The definite article πατάξαντι ψυχὴν ἀκουσίως καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἔσονται greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὅμῃν αἱ greek 3 The definite article πόλεις φυγαδευτήριον καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" οὐκ ἀποθάνειται ὁ greek The definite article φονευτῆς ὕπὸ τοῦ greek The definite article ἀγγιστεύοντος τὸ greek The definite article αἷμα ἕως ἂν καταστή ἐναντίον τῆς greek The definite article συναγωγῆς εἰς κρίσιν
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The definite article Βασαν(τιδ) ἐκ τῆς plugin-autotooltip__default plugin-autotooltip_big ὁ
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The definite article φυλῆς Μανασση

αὐταplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 αἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πόλεις αἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐπίκλητοι τοῖςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article οὗτος Ἰσραὴλ καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τῶplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article προσελύτω τῶplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article προσκεμένῳ ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek 9Preposition meaning “in”. αὐτοῖςplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καταφυγεῖν ἐκεῖ παντὶplugin-autotooltip__default plugin-autotooltip_bigπαντᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 παύονται ψυχὰς ἀκουσάς ἵνα μὴ ἀποθάνῃ ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. χειρὶ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀγγιστεύοντος τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article αἶμα ἕως ἂν καταστῇ ἔναντι τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article συναγωγῆς εἰς κρίσιν
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KJV

1	The LORD also spake unto Joshua, saying,
2	Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3	That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.
4	And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.
5	And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.
6	And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.
7	And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah.
8	And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.
9	These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

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