

Joshua 21

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 |

Text

Hebrew

1	וַיִּגְשׁוּ רָאשֵׁי אֲבוֹת הַלְוִיִּם אֶל אֶלְעָזָר הַכֹּהֵן וְאֶל יְהוֹשֻׁעַ בֶּן נֹון וְאֶל רָאשֵׁי אֲבוֹת הַמִּטּוֹת לִבְנֵי יִשְׂרָאֵל אֶרֶץ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order.Genesis 12:1 כָּל־עֵץ הָאֵרֶץ
2	הָאֵרֶץ hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (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 עָרִים לְשֹׁבְתֵי וּמִגְרָשֵׁיהֶן לְבִהֲמֹתֵיהֶן

3	יהוה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * 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 את plugin-autotooltip__default plugin-autotooltip_big
	hebrew The 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 (הָעָרִים הָאֵלֶּה וְאֵת) plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (מִגְרָשֵׁיהֶן) בָּרָא אֱלֹהִים
4	הָיָה plugin-autotooltip__default plugin-autotooltip_big hebrew 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 לִבְנֵי אֱהֲרֹן הַכֹּהֵן מִן הַלְוִיִּם מִמֶּטֶה יְהוּדָה וּמִמֶּטֶה הַשִּׁמְעוֹנִי וּמִמֶּטֶה בִּנְיָמִן בְּגוֹרָל עָרִים שְׁלֹשׁ עֶשְׂרֵה
5	וּלְבָנֵי קָהָת הַנּוֹתָרִים מִמִּשְׁפַּחַת מֹטֶה אֶפְרַיִם וּמִמֶּטֶה דָּן וּמִחֲצֵי מֹטֶה מְנַשֶּׁה בְּגוֹרָל עָרִים עֶשֶׂר
6	וּלְבָנֵי גֵרְשׁוֹן מִמִּשְׁפַּחַת מֹטֶה יִשָּׁשְׁכָר וּמִמֶּטֶה אָשֶׁר וּמִמֶּטֶה נַפְתָּלִי וּמִחֲצֵי מֹטֶה מְנַשֶּׁה בְּבֶשֶׁן בְּגוֹרָל עָרִים שְׁלֹשׁ עֶשְׂרֵה
7	לְבָנֵי מְרָרִי לִמִּשְׁפַּחַתָּם מִמֶּטֶה רְאוּבֵן וּמִמֶּטֶה גָד וּמִמֶּטֶה זְבוּלֹן עָרִים שְׁתֵּים עֶשְׂרֵה

	אתָּplugin-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 (הָעָרִים הָאֵלֶּה וְאֵת) 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. 8 For example, in Genesis 1:1 the word is preceded by (מִגִּדְשֵׁיהֶן כְּאִשֶּׁר צִוָּה יְהוָה) plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (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 בִּיד מִשָּׁה בְּגוֹרֶל
9	אתָּplugin-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 (הָעָרִים הָאֵלֶּה אֲשֶׁר יִקְרָא אֶתְהֶן) 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 (בְּשֵׁם) בְּרָא אֱלֹהִים

	הִיְהִי plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיְהִי 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 הִיְהִי לָהֶם לְיוֹם כִּי לִבְנֵי הָאָדָם מִשְׁפָּחוֹת הִקְהֵתִי מִבְּנֵי לֹאֲכָל הָאָדָם plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיְהִי 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 הַגִּזְלָן רִאשֹׁנָה
10	אֵת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵת 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 בָּרָא אֱלֹהִים (קָרִית אֲרָבַע אָבִי הָעֶנּוֹק הִיא חֲבֵרוֹן בְּהָר) אֵת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵת 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 בָּרָא אֱלֹהִים (מִגְרֶשֶׁת סִבִּיבֵתָיָהּ)
11	אֵת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵת 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 בָּרָא אֱלֹהִים (שְׂדֵה הָעִיר וְאֵת)
12	אֵת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵת 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 בָּרָא אֱלֹהִים (חֲצִרִיָּה נָתַנִּי לְכֶלֶב בֶּן יִפְנֶה בְּאַחֲזֵתוֹ)

את־הַכֹּהֵן הַגִּדִּי אֶת־הַכֹּהֵן הַגִּדִּי אֶת־הַכֹּהֵן הַגִּדִּי אֶת־הַכֹּהֵן הַגִּדִּי
 plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אֶת 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 (עֵיל מְקַלֵּט הָרָצַח אֶת)
 plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אֶת 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 (הַבְּרוּךְ וְאֶת)
 plugin-autotooltip__default plugin-autotooltip_big

hebrew

13 The Hebrew אֶת 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 (מִנְרֵשָׁה וְאֶת)
 plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אֶת 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 (לְבָנָה וְאֶת)
 plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אֶת 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 (מִנְרֵשָׁה) בְּרָא אֱלֹהִים

	את plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (יְתֵר וְאֵת) plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (מִגְרֶשֶׁהּ וְאֵת) plugin-autotooltip__default plugin-autotooltip_big
14	את plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (אֶשְׁתִּמְעֵה וְאֵת) plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (מִגְרֶשֶׁהּ) ברא

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.

For example, in Genesis 1:1 the word is preceded by חָלַךְ וְאֵת (חָלַךְ וְאֵת) 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.

15 For example, in Genesis 1:1 the word is preceded by מִן־הַיָּמִים (מִן־הַיָּמִים וְאֵת) 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 דִּבֶּר וְאֵת (דִּבֶּר וְאֵת) 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 מִן־הַיָּמִים (מִן־הַיָּמִים וְאֵת)

את plugin-autotooltip__default plugin-autotooltip_bigאת

hebrew

The 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 (עֵין וְאֵת) plugin-autotooltip__default plugin-autotooltip_bigאת

hebrew

The 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 (מְגִרְשֶׁה וְאֵת) plugin-autotooltip__default plugin-autotooltip_bigאת

hebrew

The 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 (יִטָּה וְאֵת) plugin-autotooltip__default plugin-autotooltip_bigאת

16

hebrew

The 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 (מְגִרְשֶׁה אֵת) plugin-autotooltip__default plugin-autotooltip_bigאת

hebrew

The 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 (בֵּית שְׁמֶשׁ וְאֵת) plugin-autotooltip__default plugin-autotooltip_bigאת

hebrew

The 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 (מְגִרְשֶׁה עֲרִים תִּשַׁע מֵאֹת שְׁנֵי הַשָּׁבָטִים הָאֵלֶּה) plugin-autotooltip__default plugin-autotooltip_bigאת

את־בְּנֵי־מִטָּה וּמִמָּטָה בְּנֵי־מִטָּה את־

hebrew

The 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 (בְּעֵינֵי וְאֵת) בְּרָא אֱלֹהִים את־

hebrew

The 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.

17 For example, in Genesis 1:1 the word is preceded by (מִגְרָשָׁהּ וְאֵת) בְּרָא אֱלֹהִים את־

hebrew

The 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 (גִּבְעֵי וְאֵת) בְּרָא אֱלֹהִים את־

hebrew

The 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 (מִגְרָשָׁהּ) בְּרָא אֱלֹהִים את־

	את plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (עֲנֹת וְאֵת) plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (מִגְרֶשֶׁהּ וְאֵת) plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (עֲלֵמוֹן וְאֵת) plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (מִגְרֶשֶׁהּ עֲרִים אֶרְבַּע) בָּרָא אֱלֹהִים
18	כָּל עָרֵי בְנֵי אֲחֵרֹן הַכֹּהֲנִים שָׁלַשׁ עֶשְׂרֵה עָרִים וּמִגְרֵשֵׁיהֶן הָיָה plugin-autotooltip__default plugin-autotooltip_big hebrew 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 עָרֵי גֹדְלָם מִמַּטָּה אֶפְרָיִם

אתָּ (לָהֶם) 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 (עִיר מְקֻלָּט הָרָצַח אֶת) 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 (שָׁכַם וְאֶת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

21 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 (מִגְרָשָׁה בְּהָר אֶפְרַיִם וְאֶת) 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 (גָּזַר וְאֶת) 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 (מִגְרָשָׁה) בָּרָא אֱלֹהִים

אתָּplugin-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 קִבְּצִים וְאֵת (קִבְּצִים וְאֵת) 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.

22 For example, in Genesis 1:1 the word is preceded by מְגִשֶּׁה וְאֵת (מְגִשֶּׁה וְאֵת) 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 בֵּית חוֹרֶן וְאֵת (בֵּית חוֹרֶן וְאֵת) 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 מְגִשֶּׁה עֲרִים אֶרְבֶּעַ (מְגִשֶּׁה עֲרִים אֶרְבֶּעַ) בְּרֵא אֱלֹהִים

	את plugin-autotooltip__default plugin-autotooltip_big
	hebrew The 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 (אֱלֹהִים אֶת־) plugin-autotooltip__default plugin-autotooltip_big
	hebrew The 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 (מַגִּישָׁה אֶת־) plugin-autotooltip__default plugin-autotooltip_big
23	את plugin-autotooltip__default plugin-autotooltip_big
	hebrew The 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 (גִּבְתָּוֹן וְאֶת־) plugin-autotooltip__default plugin-autotooltip_big
	hebrew The 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 (מַגִּישָׁה בְּרָא אֱלֹהִים)

	את plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (אֵלֹהִים אֶת הָאָרֶץ וְהַיָּם וְכָל הַחַיּוֹת אֲשֶׁר בָּהֶם) את plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (אֵלֹהִים אֶת הָאָרֶץ וְהַיָּם וְכָל הַחַיּוֹת אֲשֶׁר בָּהֶם) את plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (אֵלֹהִים אֶת הָאָרֶץ וְהַיָּם וְכָל הַחַיּוֹת אֲשֶׁר בָּהֶם) את plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (אֵלֹהִים אֶת הָאָרֶץ וְהַיָּם וְכָל הַחַיּוֹת אֲשֶׁר בָּהֶם) את plugin-autotooltip__default plugin-autotooltip_big
24	את plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (אֵלֹהִים אֶת הָאָרֶץ וְהַיָּם וְכָל הַחַיּוֹת אֲשֶׁר בָּהֶם) את plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (אֵלֹהִים אֶת הָאָרֶץ וְהַיָּם וְכָל הַחַיּוֹת אֲשֶׁר בָּהֶם) את plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (אֵלֹהִים אֶת הָאָרֶץ וְהַיָּם וְכָל הַחַיּוֹת אֲשֶׁר בָּהֶם) את plugin-autotooltip__default plugin-autotooltip_big

	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. For example, in Genesis 1:1 the word is preceded by (תַּעֲנֵל וְאֵת) 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 (מִגְרֶשֶׁה וְאֵת) 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 (גַּת רִמּוֹן וְאֵת) 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 (מִגְרֶשֶׁה עֲרִים שְׂתִים) בְּרֵא אֱלֹהִים
26	כָּל עָרִים עֲשֹׂר וּמִגְרֵשֵׁיהֶן לְמִשְׁפְּחוֹת בְּנֵי קָהָת הַנּוֹתָרִים

אתָּ [מִשְׁפָּחַת הַלְוִיִּם מִחֲצִי מִטָּה מְנַשֶּׁה אֶת](#) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אֶת 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 [\(עֵיל מְקַלֵּט הָרִצָּח אֶת \)](#) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אֶת 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 [\(גִּלּוֹן גּוֹלָן בִּבְשָׁן וְאֶת \)](#) plugin-autotooltip__default plugin-autotooltip_big

hebrew

27 The Hebrew אֶת 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 [\(מְנַשֶּׁה וְאֶת \)](#) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אֶת 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 [\(בְּעֶשְׂתֵּרָה וְאֶת \)](#) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אֶת 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 [\(מְנַשֶּׁה עֲרִים שְׂתִים \)](#) בְּרָא אֱלֹהִים

את־ plugin-autotooltip__default plugin-autotooltip_big את־יששכר וּמִמָּטָה

hebrew

The 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 (קִשְׁיוֹן וְאֵת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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.

28 For example, in Genesis 1:1 the word is preceded by (מִגְרָשָׁה וְאֵת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (דְּבָרֶת וְאֵת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (מִגְרָשָׁה) בְּרָא אֱלֹהִים

את plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (יְרֵמוֹת וְאֵת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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.

29 For example, in Genesis 1:1 the word is preceded by (מְגִרְשָׁהּ אֵת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (עֵין גְּנִים וְאֵת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (מְגִרְשָׁהּ עֵרִים אֲרָבַע) בְּרֵא אֱלֹהִים

For example, in Genesis 1:1 the word is preceded by **בְּרָא אֱלֹהִים (מְרִשָּׁה)**

את plugin-autotooltip__default plugin-autotooltip_big את

hebrew

The 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 (חֲלֹקֶת וְאֵת plugin-autotooltip__default plugin-autotooltip_big את

hebrew

The 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.

31 For example, in Genesis 1:1 the word is preceded by (מְגִרָשָׁה וְאֵת plugin-autotooltip__default plugin-autotooltip_big את

hebrew

The 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 (רֶחֶב וְאֵת plugin-autotooltip__default plugin-autotooltip_big את

hebrew

The 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 בְּרָא אֱלֹהִים (מְגִרָשָׁה עֲרִים אֲרָבַע בְּרָא אֱלֹהִים

את־plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (עֵינִי מִקְלֵט הָרֶצַח אֶת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (לְדָשׁ בְּגִלְיָל וְאֶת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (מִנְרֶשֶׁתָּהּ וְאֶת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

32 The 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 (חֲמַת דָּאֵר וְאֶת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (מִנְרֶשֶׁתָּהּ וְאֶת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (קִרְתָּן וְאֶת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (בְּרֵא אֱלֹהִים) מִנְרֶשֶׁתָּהּ עָרִים שְׁלֹשׁ

33	כָּל עָרֵי הַגִּרְשָׁנִי לְמִשְׁפַּחְתָּם שְׁלֹשׁ עָשָׂרָה עִיר וּמִגְרָשֶׁיהֶן את hebrew The 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 (וַיִּקְנְעֵם וְאֵת) hebrew The 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.
34	מִגְרָשָׁהּ וְאֵת את hebrew The 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 (קִרְתָּהּ וְאֵת) hebrew The 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 (מִגְרָשָׁהּ)

	את plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (דָּמְנָה וְאֵת) את plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (מִגְרֶשֶׁהָ אֵת) את plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (נִהְלֵל וְאֵת) את plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (מִגְרֶשֶׁהָ עֲרִים אֲרָבַע) בָּרָא אֱלֹהִים
35	

את plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 בְּצֶרֶךְ וְאֵת plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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.

36 For example, in Genesis 1:1 the word is preceded by מִגְרֶשֶׁהּ וְאֵת plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 יְהִצֶּה וְאֵת plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 בְּרֵא אֱלֹהִים מִגְרֶשֶׁהּ

את plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (קדמות ואת) אלהים ברא plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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.

37 For example, in Genesis 1:1 the word is preceded by (מגרשה ואת) אלהים ברא plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (מיפעת ואת) אלהים ברא plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (מגרשה ערים ארבע) ברא אלהים

את־מִפְּטָה גְדֹאֹת plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (עֵיל מְקַלֵּט הָרֵצֶחַ אֶת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (רָמַת בְּגִלְעָד וְאֶת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

38 The 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 (מִגְרֵשָׁה וְאֶת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (מַחְנִים וְאֶת) plugin-autotooltip__default plugin-autotooltip_big

hebrew

The 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 (מִגְרֵשָׁה) בְּרָא אֱלֹהִים

	את plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (הַשָּׁמַיִם וְאֶת) plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (מִן־הָאֲדָמָה וְאֶת) plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (וְאֶת הָאֲדָמָה) plugin-autotooltip__default plugin-autotooltip_big hebrew The 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 (וְאֶת הָאֲדָמָה) plugin-autotooltip__default plugin-autotooltip_big
39	הָיָה plugin-autotooltip__default plugin-autotooltip_big hebrew 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 גִּדְּלוּ עָרִים שְׂתֵּי עָשָׂר
41	כָּל־עַרְיֵי הַלְוִיִּם בְּתוֹךְ אֶחָדָת בְּנֵי יִשְׂרָאֵל עָרִים אַרְבָּעִים וּשְׁמֹנֶה וּמֵגֵרֵשֵׁיָּהֶן

42	הִיָּה plugin-autotooltip__default plugin-autotooltip_big 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 הָעָרִים הָאֵלֶּה עִיר עִיר וּמִגְרָשֶׁיהָ סְבִיבֶיהָ כֹּן לְכָל הָעָרִים הָאֵלֶּה
43	יְהוָה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (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 אֶת לְיִשְׂרָאֵל אֶת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֶת 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 אֶרֶץ (כָּל הָאָרֶץ) אֱלֹהִים אֶרֶץ plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order.Genesis 12:1 אֲשֶׁר נִשְׁבַּע לְאֲבוֹתָם וַיַּשְׁוֶה וַיָּשְׁבוּ בָּהּ

	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning * 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 להם מסביב ככל אשר נשבע לאבותם יהוה plugin-autotooltip__default plugin-autotooltip_big את hebrew
44	The 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 יהוה נתן (כל איביהם נתן יהוה) יהוה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * 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 בידם
45	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning * 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 בית ישראל הכל בא

ESV

1	Then the heads of the fathers' houses of the Levites came to Eleazar the priest and to Joshua the son of Nun and to the heads of the fathers' houses of the tribes of the people of Israel.
---	--

2	And they said to them at Shiloh in the land of Canaan, "The LORD commanded through Moses that we be given cities to dwell in, along with their pasturelands for our livestock."
3	So by command of the LORD the people of Israel gave to the Levites the following cities and pasturelands out of their inheritance.
4	The lot came out for the clans of the Kohathites. So those Levites who were descendants of Aaron the priest received by lot from the tribes of Judah, Simeon, and Benjamin, thirteen cities.
5	And the rest of the Kohathites received by lot from the clans of the tribe of Ephraim, from the tribe of Dan and the half-tribe of Manasseh, ten cities.
6	The Gershonites received by lot from the clans of the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the half-tribe of Manasseh in Bashan, thirteen cities.
7	The Merarites according to their clans received from the tribe of Reuben, the tribe of Gad, and the tribe of Zebulun, twelve cities.
8	These cities and their pasturelands the people of Israel gave by lot to the Levites, as the LORD had commanded through Moses.
9	Out of the tribe of the people of Judah and the tribe of the people of Simeon they gave the following cities mentioned by name,
10	which went to the descendants of Aaron, one of the clans of the Kohathites who belonged to the people of Levi; since the lot fell to them first.
11	They gave them Kiriath-arba (Arba being the father of Anak), that is Hebron, in the hill country of Judah, along with the pasturelands around it.
12	But the fields of the city and its villages had been given to Caleb the son of Jephunneh as his possession.
13	And to the descendants of Aaron the priest they gave Hebron, the city of refuge for the manslayer, with its pasturelands, Libnah with its pasturelands,
14	Jattir with its pasturelands, Eshtemoa with its pasturelands,
15	Holon with its pasturelands, Debir with its pasturelands,
16	Ain with its pasturelands, Juttah with its pasturelands, Beth-shemesh with its pasturelands- nine cities out of these two tribes;
17	then out of the tribe of Benjamin, Gibeon with its pasturelands, Geba with its pasturelands,
18	Anathoth with its pasturelands, and Almon with its pasturelands- four cities.
19	The cities of the descendants of Aaron, the priests, were in all thirteen cities with their pasturelands.
20	As to the rest of the Kohathites belonging to the Kohathite clans of the Levites, the cities allotted to them were out of the tribe of Ephraim.
21	To them were given Shechem, the city of refuge for the manslayer, with its pasturelands in the hill country of Ephraim, Gezer with its pasturelands,
22	Kibzaim with its pasturelands, Beth-horon with its pasturelands- four cities;
23	and out of the tribe of Dan, Elteke with its pasturelands, Gibbethon with its pasturelands,
24	Aijalon with its pasturelands, Gath-rimmon with its pasturelands- four cities;
25	and out of the half-tribe of Manasseh, Taanach with its pasturelands, and Gath-rimmon with its pasturelands- two cities.
26	The cities of the clans of the rest of the Kohathites were ten in all with their pasturelands.
27	And to the Gershonites, one of the clans of the Levites, were given out of the half-tribe of Manasseh, Golan in Bashan with its pasturelands, the city of refuge for the manslayer, and Beeshterah with its pasturelands- two cities;
28	and out of the tribe of Issachar, Kishion with its pasturelands, Daberath with its pasturelands,
29	Jarmuth with its pasturelands, En-gannim with its pasturelands- four cities;
30	and out of the tribe of Asher, Mishal with its pasturelands, Abdon with its pasturelands,
31	Helkath with its pasturelands, and Rehob with its pasturelands- four cities;

32	and out of the tribe of Naphtali, Kedesh in Galilee with its pasturelands, the city of refuge for the manslayer, Hammoth-dor with its pasturelands, and Kartan with its pasturelands- three cities.
33	The cities of the several clans of the Gershonites were in all thirteen cities with their pasturelands.
34	And to the rest of the Levites, the Merarite clans, were given out of the tribe of Zebulun, Jokneam with its pasturelands, Kartah with its pasturelands,
35	Dimnah with its pasturelands, Nahalal with its pasturelands- four cities;
36	and out of the tribe of Reuben, Bezer with its pasturelands, Jahaz with its pasturelands,
37	Kedemoth with its pasturelands, and Mephaath with its pasturelands- four cities;
38	and out of the tribe of Gad, Ramoth in Gilead with its pasturelands, the city of refuge for the manslayer, Mahanaim with its pasturelands,
39	Heshbon with its pasturelands, Jazer with its pasturelands- four cities in all.
40	As for the cities of the several Merarite clans, that is, the remainder of the clans of the Levites, those allotted to them were in all twelve cities.
41	The cities of the Levites in the midst of the possession of the people of Israel were in all forty-eight cities with their pasturelands.
42	These cities each had its pasturelands around it. So it was with all these cities.
43	Thus the LORD gave to Israel all the land that he swore to give to their fathers. And they took possession of it, and they settled there.
44	And the LORD gave them rest on every side just as he had sworn to their fathers. Not one of all their enemies had withstood them, for the LORD had given all their enemies into their hands.
45	Not one word of all the good promises that the LORD had made to the house of Israel had failed; all came to pass.

NIV

1	Now the family heads of the Levites approached Eleazar the priest, Joshua son of Nun, and the heads of the other tribal families of Israel
2	at Shiloh in Canaan and said to them, "The LORD commanded through Moses that you give us towns to live in, with pasturelands for our livestock."
3	So, as the LORD had commanded, the Israelites gave the Levites the following towns and pasturelands out of their own inheritance:
4	The first lot came out for the Kohathites, clan by clan. The Levites who were descendants of Aaron the priest were allotted thirteen towns from the tribes of Judah, Simeon and Benjamin.
5	The rest of Kohath's descendants were allotted ten towns from the clans of the tribes of Ephraim, Dan and half of Manasseh.
6	The descendants of Gershon were allotted thirteen towns from the clans of the tribes of Issachar, Asher, Naphtali and the half-tribe of Manasseh in Bashan.
7	The descendants of Merari, clan by clan, received twelve towns from the tribes of Reuben, Gad and Zebulun.
8	So the Israelites allotted to the Levites these towns and their pasturelands, as the LORD had commanded through Moses.
9	From the tribes of Judah and Simeon they allotted the following towns by name
10	(these towns were assigned to the descendants of Aaron who were from the Kohathite clans of the Levites, because the first lot fell to them):
11	They gave them Kiriath Arba (that is, Hebron), with its surrounding pastureland, in the hill country of Judah. (Arba was the forefather of Anak.)
12	But the fields and villages around the city they had given to Caleb son of Jephunneh as his possession.
13	So to the descendants of Aaron the priest they gave Hebron (a city of refuge for one accused of murder), Libnah,

14	Jattir, Eshtemoa,
15	Holon, Debir,
16	Ain, Juttah and Beth Shemesh, together with their pasturelands-nine towns from these two tribes.
17	And from the tribe of Benjamin they gave them Gibeon, Geba,
18	Anathoth and Almon, together with their pasturelands-four towns.
19	All the towns for the priests, the descendants of Aaron, were thirteen, together with their pasturelands.
20	The rest of the Kohathite clans of the Levites were allotted towns from the tribe of Ephraim:
21	In the hill country of Ephraim they were given Shechem (a city of refuge for one accused of murder) and Gezer,
22	Kibzaim and Beth Horon, together with their pasturelands-four towns.
23	Also from the tribe of Dan they received Eltekeh, Gibbethon,
24	Aijalon and Gath Rimmon, together with their pasturelands-four towns.
25	From half the tribe of Manasseh they received Taanach and Gath Rimmon, together with their pasturelands-two towns.
26	All these ten towns and their pasturelands were given to the rest of the Kohathite clans.
27	The Levite clans of the Gershonites were given: from the half-tribe of Manasseh, Golan in Bashan (a city of refuge for one accused of murder) and Be Eshtarah, together with their pasturelands-two towns;
28	from the tribe of Issachar, Kishion, Daberath,
29	Jarmuth and En Gannim, together with their pasturelands-four towns;
30	from the tribe of Asher, Mishal, Abdon,
31	Helkath and Rehob, together with their pasturelands-four towns;
32	from the tribe of Naphtali, Kedesh in Galilee (a city of refuge for one accused of murder), Hammoth Dor and Kartan, together with their pasturelands-three towns.
33	All the towns of the Gershonite clans were thirteen, together with their pasturelands.
34	The Merarite clans (the rest of the Levites) were given: from the tribe of Zebulun, Jokneam, Kartah,
35	Dimnah and Nahalal, together with their pasturelands-four towns;
36	from the tribe of Reuben, Bezer, Jahaz,
37	Kedemoth and Mephaath, together with their pasturelands-four towns;
38	from the tribe of Gad, Ramoth in Gilead (a city of refuge for one accused of murder), Mahanaim,
39	Heshbon and Jazer, together with their pasturelands-four towns in all.
40	All the towns allotted to the Merarite clans, who were the rest of the Levites, were twelve.
41	The towns of the Levites in the territory held by the Israelites were forty-eight in all, together with their pasturelands.
42	Each of these towns had pasturelands surrounding it; this was true for all these towns.
43	So the LORD gave Israel all the land he had sworn to give their forefathers, and they took possession of it and settled there.
44	The LORD gave them rest on every side, just as he had sworn to their forefathers. Not one of their enemies withstood them; the LORD handed all their enemies over to them.
45	Not one of all the LORD's good promises to the house of Israel failed; every one was fulfilled.

NLT

1	Then the leaders of the tribe of Levi came to consult with Eleazar the priest, Joshua son of Nun, and the leaders of the other tribes of Israel.
2	They came to them at Shiloh in the land of Canaan and said, "The LORD commanded Moses to give us towns to live in and pasturelands for our livestock."

3	So by the command of the LORD the people of Israel gave the Levites the following towns and pasturelands out of their own grants of land.
4	The descendants of Aaron, who were members of the Kohathite clan within the tribe of Levi, were allotted thirteen towns that were originally assigned to the tribes of Judah, Simeon, and Benjamin.
5	The other families of the Kohathite clan were allotted ten towns from the tribes of Ephraim, Dan, and the half-tribe of Manasseh.
6	The clan of Gershon was allotted thirteen towns from the tribes of Issachar, Asher, Naphtali, and the half-tribe of Manasseh in Bashan.
7	The clan of Merari was allotted twelve towns from the tribes of Reuben, Gad, and Zebulun.
8	So the Israelites obeyed the LORD's command to Moses and assigned these towns and pasturelands to the Levites by casting sacred lots.
9	The Israelites gave the following towns from the tribes of Judah and Simeon
10	to the descendants of Aaron, who were members of the Kohathite clan within the tribe of Levi, since the sacred lot fell to them first:
11	Kiriath-arba (that is, Hebron), in the hill country of Judah, along with its surrounding pasturelands. (Arba was an ancestor of Anak.)
12	But the open fields beyond the town and the surrounding villages were given to Caleb son of Jephunneh as his possession.
13	The following towns with their pasturelands were given to the descendants of Aaron the priest: Hebron (a city of refuge for those who accidentally killed someone), Libnah,
14	Jattir, Eshtemoa,
15	Holon, Debir,
16	Ain, Juttah, and Beth-shemesh- nine towns from these two tribes.
17	From the tribe of Benjamin the priests were given the following towns with their pasturelands: Gibeon, Geba,
18	Anathoth, and Almon- four towns.
19	So in all, thirteen towns with their pasturelands were given to the priests, the descendants of Aaron.
20	The rest of the Kohathite clan from the tribe of Levi was allotted the following towns and pasturelands from the tribe of Ephraim:
21	Shechem in the hill country of Ephraim (a city of refuge for those who accidentally killed someone), Gezer,
22	Kibzaim, and Beth-horon- four towns.
23	The following towns and pasturelands were allotted to the priests from the tribe of Dan: Eltekeh, Gibbethon,
24	Aijalon, and Gath-rimmon- four towns.
25	The half-tribe of Manasseh allotted the following towns with their pasturelands to the priests: Taanach and Gath-rimmon- two towns.
26	So in all, ten towns with their pasturelands were given to the rest of the Kohathite clan.
27	The descendants of Gershon, another clan within the tribe of Levi, received the following towns with their pasturelands from the half-tribe of Manasseh: Golan in Bashan (a city of refuge for those who accidentally killed someone) and Be-eshterah- two towns.
28	From the tribe of Issachar they received the following towns with their pasturelands: Kishion, Daberath,
29	Jarmuth, and En-gannim- four towns.
30	From the tribe of Asher they received the following towns with their pasturelands: Mishal, Abdon,
31	Helkath, and Rehob- four towns.
32	From the tribe of Naphtali they received the following towns with their pasturelands: Kedesh in Galilee (a city of refuge for those who accidentally killed someone), Hammoth-dor, and Kartan- three towns.

33	So in all, thirteen towns with their pasturelands were allotted to the clan of Gershon.
34	The rest of the Levites- the Merari clan- were given the following towns with their pasturelands from the tribe of Zebulun: Jokneam, Kartah,
35	Dimnah, and Nahalal- four towns.
36	From the tribe of Reuben they received the following towns with their pasturelands: Bezer, Jahaz,
37	Kedemoth, and Mephaath- four towns.
38	From the tribe of Gad they received the following towns with their pasturelands: Ramoth in Gilead (a city of refuge for those who accidentally killed someone), Mahanaim,
39	Heshbon, and Jazer- four towns.
40	So in all, twelve towns were allotted to the clan of Merari.
41	The total number of towns and pasturelands within Israelite territory given to the Levites came to forty-eight.
42	Every one of these towns had pasturelands surrounding it.
43	So the LORD gave to Israel all the land he had sworn to give their ancestors, and they took possession of it and settled there.
44	And the LORD gave them rest on every side, just as he had solemnly promised their ancestors. None of their enemies could stand against them, for the LORD helped them conquer all their enemies.
45	Not a single one of all the good promises the LORD had given to the family of Israel was left unfulfilled; everything he had spoken came true.

LXX

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" ἡτοιμασεν oligplugin-autotooltip__default plugin-autotooltip_big greek The definite article ὁ oligplugin-autotooltip__default plugin-autotooltip_big greek The definite article ἡ oligplugin-autotooltip__default plugin-autotooltip_big greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 793 times in the New Testament. τοῦ 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, τῶν oligplugin-autotooltip__default plugin-autotooltip_big greek The definite article τοῦ oligplugin-autotooltip__default plugin-autotooltip_big 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" ἡτοιμασεν oligplugin-autotooltip__default plugin-autotooltip_big greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 793 times in the New Testament. τοῦ 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, τῶν oligplugin-autotooltip__default plugin-autotooltip_big greek The definite article τοῦ oligplugin-autotooltip__default plugin-autotooltip_big greek The definite article ἡ oligplugin-autotooltip__default plugin-autotooltip_big 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" ἡτοιμασεν oligplugin-autotooltip__default plugin-autotooltip_big greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 793 times in the New Testament. τοῦ 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, τῶν oligplugin-autotooltip__default plugin-autotooltip_big greek The definite article τοῦ oligplugin-autotooltip__default plugin-autotooltip_big greek The definite article ἡ oligplugin-autotooltip__default plugin-autotooltip_big 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" ἡτοιμασεν oligplugin-autotooltip__default plugin-autotooltip_big greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 793 times in the New Testament. τοῦ 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, τῶν oligplugin-autotooltip__default plugin-autotooltip_big greek The definite article τοῦ oligplugin-autotooltip__default plugin-autotooltip_big greek The definite article ἡ oligplugin-autotooltip__default plugin-autotooltip_big greek	
---	--

BibleWiki - <https://groveserver.com/bible/>

<https://groveserver.com/bible/> Printed on 2025/10/30 15:08

BibleWiki - <https://groveserver.com/bible/>

<https://groveserver.com/bible/> Printed on 2025/10/30 15:08

BibleWiki - <https://groveserver.com/bible/>

<https://groveserver.com/bible/> Printed on 2025/10/30 15:08

BibleWiki - <https://groveserver.com/bible/>

<https://groveserver.com/bible/> Printed on 2025/10/30 15:08

BibleWiki - <https://groveserver.com/bible/>

	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" (x)trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article ουὗς trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article τάς trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article ἐπαυαυ trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article ἐπεὶ trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article καὶ trgplugin-autotooltip__default plugin-autotooltip_big0 greek Preposition meaning "in". trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article ἐκ trgplugin-autotooltip__default plugin-autotooltip_big0 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" trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article ἐπαυαυ trgplugin-autotooltip__default plugin-autotooltip_big0 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) trgplugin-autotooltip__default plugin-autotooltip_big0 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" trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article ἐπαυαυ trgplugin-autotooltip__default plugin-autotooltip_big0 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) trgplugin-autotooltip__default plugin-autotooltip_big0 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" trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article ἐπαυαυ trgplugin-autotooltip__default plugin-autotooltip_big0 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) trgplugin-autotooltip__default plugin-autotooltip_big0
	trgplugin-autotooltip__default plugin-autotooltip_big0 greek Meaning * All * Every * The whole Adjective. Utage in the New Testament The sense of trgplugin-autotooltip__default plugin-autotooltip_big0 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 3:14Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 trgplugin-autotooltip__default plugin-autotooltip_big0
	greek The definite article τάς trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article τάς trgplugin-autotooltip__default plugin-autotooltip_big0 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) trgplugin-autotooltip__default plugin-autotooltip_big0 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" trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article ἐπαυαυ trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article ἐπαυαυ trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article ἐπαυαυ trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article ἐπαυαυ trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article ἐπαυαυ trgplugin-autotooltip__default plugin-autotooltip_big0 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" trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article ἐπαυαυ trgplugin-autotooltip__default plugin-autotooltip_big0 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) trgplugin-autotooltip__default plugin-autotooltip_big0 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" trgplugin-autotooltip__default plugin-autotooltip_big0 greek The definite article ἐπαυαυ trgplugin-autotooltip__default plugin-autotooltip_big0 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) trgplugin-autotooltip__default plugin-autotooltip_big0
	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) trgplugin-autotooltip__default plugin-autotooltip_big0

BibleWiki - <https://groveserver.com/bible/>

<https://groveserver.com/bible/> Printed on 2025/10/30 15:08

<

42-

BibleWiki - <https://groveserver.com/bible/>

KJV

1	Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;
2	And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.
3	And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.
4	And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.
5	And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.
6	And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.
7	The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
8	And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.
9	And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name,
10	Which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: for theirs was the first lot.
11	And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it.
12	But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.
13	Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburbs,
14	And Jattir with her suburbs, and Eshtemoa with her suburbs,
15	And Holon with her suburbs, and Debir with her suburbs,
16	And Ain with her suburbs, and Juttah with her suburbs, and Bethshemesh with her suburbs; nine cities out of those two tribes.
17	And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,
18	Anathoth with her suburbs, and Almon with her suburbs; four cities.
19	All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.
20	And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.
21	For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs,
22	And Kibzaim with her suburbs, and Bethhoron with her suburbs; four cities.
23	And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,
24	Aijalon with her suburbs, Gathrimmon with her suburbs; four cities.
25	And out of the half tribe of Manasseh, Tanach with her suburbs, and Gathrimmon with her suburbs; two cities.
26	All the cities were ten with their suburbs for the families of the children of Kohath that remained.
27	And unto the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh they gave Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

28	And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,
29	Jarmuth with her suburbs, Engannim with her suburbs; four cities.
30	And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,
31	Helkath with her suburbs, and Rehob with her suburbs; four cities.
32	And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hammothdor with her suburbs, and Kartan with her suburbs; three cities.
33	All the cities of the Gershonites according to their families were thirteen cities with their suburbs.
34	And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,
35	Dimnah with her suburbs, Nahalal with her suburbs; four cities.
36	And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,
37	Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.
38	And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs,
39	Heshbon with her suburbs, Jazer with her suburbs; four cities in all.
40	So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.
41	All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs.
42	These cities were every one with their suburbs round about them: thus were all these cities.
43	And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.
44	And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.
45	There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

[Joshua 20](#) ← [Joshua 21](#) → [Joshua 22](#)

Return to: [Home Page](#) → [Christianity](#) → [Bible](#) → [Old Testament](#) → [Joshua](#)

From:

<https://groveserver.com/bible/> - **BibleWiki**

Permanent link:

https://groveserver.com/bible/doku.php?id=joshua_21

Last update: **2025/08/14 06:15**

