

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Joshua, Chapter 20

ΙΗΣΟΥΣ Κ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a **|** lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

Cities of refuge are set apart so the manslayer can flee from vengeance and receive judgment.

Translation & textual notes

The Greek text of Joshua 20 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Joshua 20 in the LXX is markedly shorter than the Masoretic text: the Old Greek lacks the equivalent of MT vv. 4–6 (the detailed procedure by which the manslayer presents his case at the city gate, the elders' reception of him, the stipulation that he remain until the death of the high priest, and his subsequent return home). As a result, the LXX verse numbering preserved here jumps directly from v. 3 to v. 7 — there are NO verses 4, 5, or 6 in the Greek — and the present chapter contains

only six verses, numbered 1, 2, 3, 7, 8, and 9. The chapter records the appointment of the cities of refuge (αἱ πόλεις τῶν φυγαδευτηρίων) for the unintentional manslayer (ὁ φονεὺς ὁ πατάξας ψυχὴν ἀκουσίως). The asylum-law is framed by the recurring threat of the blood-avenger, ὁ ἀγχιστεύων τὸ αἷμα — the LXX's rendering of דָּן לְנֶפֶשׁ ('the redeemer of blood'), the kinsman charged with avenging a slain relative — from whose hand the unintentional killer is protected ἕως ἂν καταστῇ ἐναντίον τῆς συναγωγῆς εἰς κρίσιν ('until he stands before the congregation for judgment'). The six cities are distributed three west of the Jordan — Kadesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath-Arba (Αρβοκ), that is Hebron, in the hill country of Judah (v. 7) — and three east of the Jordan — Bezer (Βοσορ) in the wilderness plain of Reuben, Ramoth (Αρημωθ) in Gilead of Gad, and Golan (Γαυλων) in Bashan of Manasseh (v. 8). The closing summary (v. 9) extends the asylum-provision both to the sons of Israel and to the resident alien (ὁ προσήλυτος ὁ προσκείμενος), realising the cultic principle of one law for native and sojourner alike (cf. Num 35:15). The toponyms are largely transliterated and indeclinable (Καδης, Συχεμ, Αρβοκ, Χεβρων, Βοσορ, Αρημωθ, Γαυλων), while a few place- and region-names are declined as ordinary Greek nouns (Γαλιλαία, Ιορδάνου, Βασανίτιδι).

Discourse structure of the chapter

A · 20:1–2

Divine command to Joshua: appoint the cities of refuge

YHWH addresses Joshua (v. 1) and commands him to instruct the sons of Israel to establish the cities of refuge (αἱ πόλεις τῶν φυγαδευτηρίων, v. 2) which YHWH had already spoken of through Moses (διὰ Μωυσῆ; cf. Num 35:9–34; Deut 19:1–13). The command thus presents the cities not as a Joshua-era innovation but as the fulfilment of an earlier Mosaic ordinance.

B · 20:3

The law of asylum for the unintentional manslayer

v. 3 states the purpose of the cities: refuge for the one who strikes a person ἀκουσίως ('unintentionally'). The killer is protected from the blood-avenger (ὁ ἀγχιστεύων τὸ αἷμα) until he can stand before the congregation for judgment (ἕως ἂν καταστή ἐναντίον τῆς συναγωγῆς εἰς κρίσιν), establishing a system of due process that distinguishes manslaughter from murder.

C · 20:7–9

The six cities designated, west and east of Jordan, and their function

Three cities are set apart west of the Jordan — Kadesh, Shechem, and Kiriath-Arba/Hebron (v. 7) — and three east of it — Bezer, Ramoth, and Golan (v. 8), each located within a named tribal territory. The closing summary (v. 9) declares these the appointed cities (αἱ πόλεις αἱ ἐπίκλητοι) for both Israelite and resident alien, so that the unintentional killer may flee there and not die at the hand of the blood-avenger before standing trial before the congregation.

1 καὶ ἐλάλησεν κύριος τῷ Ἰησοῖ λέγων

And the LORD spoke to Joshua, saying,

New divine speech-act (main narrative) καὶ ἐλάλησεν κύριος

The formula καὶ ἐλάλησεν κύριος ... λέγων is the standard LXX introduction to direct YHWH-speech, rendering לַאֲמֹר ... יְהוָה יִדְבָּר; the Hebraizing paratactic καί and the redundant participle λέγων are characteristic of the translation-Greek of Joshua. The address τῷ Ἰησοῖ (dative) marks Joshua as the unmediated recipient of the divine word, in continuity with Moses.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

καί: renders the Hebrew waw-consecutive ו; the paratactic 'and' opening a new divine speech is typical of LXX narrative style, especially in the literal translation-Greek of Joshua.

ἐλάλησεν
spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak / talk'; renders דִּבֶּר (Piel); the formula ἐλάλησεν κύριος ... λέγων recurs throughout the Pentateuch and Joshua as the standard opening of authoritative divine commission.

κύριος
LORD

Nominative

subject

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative subject of the speech-formula marks this as unmediated YHWH-speech to Joshua, Moses' successor.

τῷ
the / to

Dative

article (with Ἰησοῖ)

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἰησοῖ

Joshua

Dative

dative (recipient of the divine speech)

Ἰησοῦς; the Greek form of Hebrew יְהוֹשֻׁעַ ('YHWH saves'); declined as a contracted second-declension noun in the LXX (gen. Ἰησοῦ, dat. Ἰησοῖ, acc. Ἰησοῦν); the same name borne by Jesus in the NT; here the dative marks Joshua as the addressee.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

circumstantial participle (redundant speech-marker introducing direct discourse)

→ *redundant participle of saying (Hebraism)*

λέγω (pres. part.): the participle λέγων renders the Hebrew infinitive לֵאמֹר ('saying'), a quotation-introducing Hebraism that the LXX reproduces woodenly; it adds no information beyond marking the onset of direct speech.

2 λάλησον τοῖς υἱοῖς Ισραηλ λέγων δότε τὰς πόλεις τῶν φυγαδευτηρίων ἃς εἶπα πρὸς ὑμᾶς διὰ Μωυσῆ

Speak to the sons of Israel, saying, 'Give the cities of refuge of which I spoke to you through Moses;'

Divine imperative: content of the speech to Joshua

λάλησον τοῖς υἱοῖς Ισραηλ

The chain of command Moses-to-Joshua-to-Israel is reproduced in miniature: Joshua is told to speak (λάλησον) so that the people may give (δότε) the cities. The relative clause ἃς εἶπα ... διὰ Μωυσῆ explicitly grounds the present command in the earlier Mosaic legislation (Num 35; Deut 19), presenting Joshua's act as obedient implementation rather than fresh revelation.

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Joshua)

→ *ingressive aorist imperative (commissioned speech-act)*

λαλέω: 'speak'; renders לָבֵן (Piel imperative); the aorist imperative frames the commission as a single decisive act of proclamation to the assembled people.

τοῖς

the / to

Dative

article

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱοῖς

sons

Dative

dative (addressees of Joshua's speech)

υἱός (pl. υἱοῖς): 'son'; the phrase οἱ υἱοὶ Ισραηλ renders לְבָנֵי יִשְׂרָאֵל ('the sons / children of Israel'), the standard LXX designation of the covenant people as a corporate body.

Ισραηλ

Israel

genitive of relationship (indeclinable: 'sons of Israel')

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here functions as a genitive of relationship dependent on υἱοῖς.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

circumstantial participle (redundant speech-marker introducing the quoted command)

→ redundant participle of saying (Hebraism)

λέγω (pres. part.): again rendering יָמַלְךָ; introduces the actual words Joshua is to relay to the people.

δότε

give

Aor Act Impv 2 Pl · δίδωμι

main verb (imperative addressed to the people)

→ ingressive aorist imperative (decisive act of designation)

δίδωμι: 'give / appoint / set apart'; renders יָמַלְךָ; here 'give' in the sense of 'designate / assign' the cities for their sacred asylum-function (cf. the same idiom at Num 35:6).

τὰς

the

Accusative

article

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

πόλεις

cities

Accusative

direct object of δότε

πόλις (pl. πόλεις): 'city'; renders יָרֵי; the accusative is the direct object of δότε — the cities themselves are what is to be assigned.

τῶν

the / of

Genitive

article (with φυγαδευτηρίων)

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

φυγαδευτηρίων

of refugees

Genitive

attributive genitive (defining the kind of city: 'cities of refuge')

φυγαδευτήριον: 'place of refuge / asylum'; a distinctively LXX coinage from φυγαδεύω ('put to flight / banish'), rendering מְלָכָה ('refuge'); the genitive plural τῶν φυγαδευτηρίων specifies the function of the cities as sanctuaries for the manslayer.

ἃς

which

Accusative

relative pronoun (object of εἶπα, antecedent πόλεις)

ὅς, ἥ, ὅ: relative pronoun; the feminine accusative plural ἃς agrees with πόλεις and serves as the object of εἶπα, grounding the present command in YHWH's earlier word.

εἶπα

I spoke / I said

Aor Act Indic 1 Sg · λέγω

verb of relative clause (divine first-person reference to prior command)

→ constative aorist (reference to a completed prior speech-act)

λέγω (aor. εἶπα): the alpha-aorist form εἶπα (alongside classical εἶπον) is common in Hellenistic Greek; the first-person aorist points back to the Mosaic legislation on cities of refuge (Num 35:9–15; Deut 19:1–13) as YHWH's own prior word.

πρός

to

preposition + accusative (direction of speech)

πρός: preposition governing its complement and marking the relation specified by the clause.

ὑμᾶς

you

Accusative

accusative object of πρὸς (2nd person plural: the people)

σύ (pl. acc. ὑμᾶς): the second-person plural addresses the corporate Israel, treating the present generation as continuous with the wilderness generation that received the Mosaic command.

διὰ

through / by means of

preposition + genitive (intermediate agent)

διὰ + genitive: 'through / by means of'; marks Moses as the mediating agent through whom YHWH's word was originally delivered — a standard formula for prophetic mediation (cf. διὰ χειρὸς Μωσσή).

Μωσῆ

Moses

Genitive

genitive object of διὰ (intermediate agent of the prior revelation)

Μωσῆς: transliteration of Hebrew מֹשֶׁה; declined in Rahlfs' LXX (gen. Μωσῆ, acc. Μωσῆν); the genitive here marks Moses as the mediator of the earlier command, anchoring Joshua's authority in Mosaic continuity.

3 φυγαδευτήριον τῷ φονευτῇ τῷ πατάξαντι ψυχὴν ἀκουσίως καὶ ἔσονται ὑμῖν αἱ πόλεις φυγαδευτήριον καὶ οὐκ ἀποθανεῖται ὁ φονευτὴς ὑπὸ τοῦ ἀγχιστεύοντος τὸ αἷμα ἕως ἂν καταστῇ ἐναντίον τῆς συναγωγῆς εἰς κρίσιν

a refuge for the slayer who has struck a person unintentionally; and the cities shall be a refuge for you, and the slayer shall not die at the hand of the one who avenges the blood until he stands before the congregation for judgment.

Purpose-statement: the asylum-function of the cities

φυγαδευτήριον τῷ φονευτῇ

v. 3 defines the cities' purpose with a verbless heading (φυγαδευτήριον τῷ φονευτῇ) followed by the explanatory clause ἔσονται ... φυγαδευτήριον. The double safeguard — protection from the ἀγχιστεύων τὸ αἷμα (the blood-avenger) and the requirement to stand εἰς κρίσιν before the συναγωγή — establishes due process distinguishing accidental manslaughter from premeditated murder.

φυγαδευτήριον

a refuge

Nominative

nominative (verbless heading: 'a place of refuge')

φυγαδευτήριον: 'place of refuge / asylum'; renders ὕλη; stands at the head of the verse as a verbless nominal heading defining the cities' essential function before the explanatory clause unfolds.

τῷ

the / for

Dative

article (with φονευτῇ)

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

φονευτῇ

for the slayer

Dative

dative of advantage (the one for whom refuge is provided)

φονευτής: 'slayer / killer / manslayer'; renders Πῶ; the term is neutral as to intent and is here qualified by the participle πατάξαντι ... ἀκουσίως to specify the unintentional killer who alone is eligible for asylum.

τῷ

the / who

Dative

article (substantivizing the participle πατάξαντι)

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατάξαντι

having struck

Aor Act Part Dat Masc Sg · πατάσσω

attributive participle (modifying φονευτή: 'who has struck')

→ **constative aorist participle (the act of fatal striking)**

πατάσσω: 'strike / smite / kill'; renders פָּדַד (Hiphil); the articular aorist participle $\tau\omega\ \text{πατάξαντι}$ functions attributively, restricting the eligible 'slayer' to the one whose killing was *ἀκουσίως*.

ψυχὴν

a person / life

Accusative

direct object of πατάξαντι

ψυχὴ: 'soul / life / person'; renders נַפְשׁ ; in this legal context 'a soul' = a human life / person; to strike *ψυχὴν* is to take a human life, here through unintentional homicide.

ἀκουσίως

unintentionally

adverb of manner (qualifying the striking)

ἀκουσίως: 'unwillingly / unintentionally / by accident'; the adverbial counterpart of *ἐκουσίως* ('willingly'); renders בְּטָלָה ('in error / inadvertently'); this single word is the legal hinge of the whole asylum-system, distinguishing manslaughter from murder.

καὶ

and

coordinate conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἔσονται

they shall be

Fut Mid Indic 3 Pl · εἰμί

main verb (predication: the cities will function as refuge)

→ **predictive future (settled provision)**

εἰμί (fut. ἔσονται): 'be'; the future of εἰμί predicts the abiding function of the cities; the plural subject αἱ πόλεις takes a singular predicate noun *φυγαδευτήριον* (each city being a refuge).

ὕμῃν

for you

Dative

dative of advantage (the people for whom the cities serve)

σύ (pl. dat. ὑμῖν): the dative of advantage marks Israel as the beneficiary of the asylum-provision.

αἱ

the

Nominative

article (with πόλεις)

αἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

πόλεις

cities

Nominative

subject of ἔσονται

πόλις (pl. πόλεις): 'city'; here the nominative subject of ἔσονται — the designated cities collectively constitute the asylum.

φυγαδευτήριον

a refuge

Nominative

predicate nominative (with ἔσονται)

φυγαδευτήριον: the predicate noun (singular, distributive) completes the equation αἱ πόλεις ... *φυγαδευτήριον* — 'the cities shall be (a) refuge.'

καὶ

and

coordinate conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

οὐκ

not

negative particle (negating ἀποθανεῖται)

οὐ (οὐκ before vowels): the objective negative; negates the indicative ἀποθανεῖται — the protected manslayer shall not die at the avenger's hand.

ἀποθανεῖται

shall die

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb (negated prediction of safety)

→ **predictive future (guaranteed protection)**

ἀποθνήσκω (fut. mid. ἀποθανεῖται): 'die'; renders מָוָה ; the negated future guarantees that the unintentional killer, once in the refuge, is shielded from summary execution by the blood-avenger.

ὁ

the

Nominative

article (with φονευτής)

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

φονευτής

slayer

Nominative

subject of ἀποθάνειται

φονευτής: 'slayer / manslayer'; the nominative subject; the same term as in v. 3a, now referring back to the unintentional killer who enjoys protection.

ὑπὸ

by / at the hand of

preposition + genitive (agent)

ὑπὸ + genitive: marks the personal agent of a (here negated) passive-sense action — the agent of the death the manslayer is spared from.

τοῦ

the / of the

Genitive

article (substantivizing the participle ἀγχιστεύοντος)

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀγχιστεύοντος

one who avenges

Pres Act Part Gen Masc Sg · ἀγχιστεύω

substantival participle (genitive of agent: 'the one avenging')

→ customary present participle (the standing role of the avenger)

ἀγχιστεύω: 'act as next-of-kin / play the kinsman-redeemer'; the substantival participle ὁ ἀγχιστεύων τὸ αἷμα renders οἱ λυτὰ ('the redeemer of blood'), the relative obligated to avenge a slain kinsman; the present aspect marks his standing legal role.

τὸ

the

Accusative

article (with αἷμα)

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

αἷμα

blood

Accusative

direct object of ἀγχιστεύοντος ('avenging the blood')

αἷμα: 'blood'; renders οἱ; the accusative object of ἀγχιστεύω; 'the blood' is the shed blood of the slain kinsman that the avenger is bound to requite — blood-vengeance being the social mechanism the asylum-cities regulate.

ἕως

until

temporal conjunction (with ἄν + subjunctive)

ἕως: 'until'; with ἄν and the aorist subjunctive (κατασθῇ) it marks the temporal limit of the protection — the killer is safe until the moment of trial.

ἄν

(modal particle)

modal particle (with ἕως and subjunctive: indefinite future time)

ἄν: the modal particle; combined with ἕως and the subjunctive it lends an indefinite, contingent sense to the time-clause ('until such time as he stands').

καταστή

he stands / is presented

Aor Act Subj 3 Sg · καθίστημι

verb of temporal clause (subjunctive with ἕως ἄν)

→ **ingressive aorist subjunctive (the act of presenting oneself for trial)**

καθίστημι (aor. subj. καταστή): 'set / appoint / stand / present oneself'; the intransitive aorist here means 'present himself / stand (for judgment)'; the manslayer must submit to the congregation's adjudication before his status is settled.

ἐναντίον

before / in the presence of

preposition + genitive (location of the trial)

ἐναντίον: 'before / in the presence of'; Hebraism rendering יָגֵד; marks the congregation as the forum before which the killer's case is heard.

τῆς

the / of the

Genitive

article (with συναγωγῆς)

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

συναγωγῆς

congregation

Genitive

genitive object of ἐναντίον

συναγωγή: 'assembly / congregation / community'; renders קָהָל; the deliberative assembly of Israel that adjudicates the manslayer's case (cf. Num 35:12, 24–25); later the word for the Jewish place of assembly ('synagogue').

εἰς

for / unto

preposition + accusative (purpose / goal)

εἰς + accusative: here marks purpose / goal — the killer stands 'for judgment', i.e. in order to be judged.

κρίσιν

judgment

Accusative

accusative object of εἰς (purpose: 'for judgment')

κρίσις: 'judgment / decision / trial'; renders דָּשְׁפָה; the legal determination by which the congregation decides whether the killing was indeed unintentional, fixing the killer's fate.

7 καὶ διέστειλεν τὴν Καδης ἐν τῇ Γαλιλαίᾳ ἐν τῷ ὄρει τῷ Νεφθαλι καὶ Συχεμ ἐν τῷ ὄρει τῷ Εφραιμ καὶ τὴν πόλιν Ἀρβοκ αὕτη ἐστὶν Χεβρων ἐν τῷ ὄρει τῷ Ιουδα

And he set apart Kadesh in Galilee in the hill country of Naphtali, and Shechem in the hill country of Ephraim, and the city of Arbok — this is Hebron — in the hill country of Judah.

Execution-narrative: the three cities west of the Jordan are designated καὶ διέστειλεν

v. 7 records the obedient implementation of the command: Joshua (or Israel) 'sets apart' (διέστειλεν) the three western cities, each located by region and tribal hill country. The narrator's gloss αὕτη ἐστὶν Χεβρων equates the archaic name Ἀρβοκ (Kiriath-Arba) with the familiar Hebron — a translator's identifying aside typical of Joshua.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

διέστειλεν

he set apart

Aor Act Indic 3 Sg · διαστέλλω

main verb (act of designating the cities)

→ constative aorist (completed act of separation)

διαστέλλω: 'separate / set apart / distinguish'; the compound δια- marks the cities as 'set off' from the rest for their special asylum-function; renders / שִׁדְּרָה לִיְדְּרָה ('consecrate / separate') in the asylum-context of Josh 20.

τὴν
the

Accusative

article (with the indeclinable toponym Καδης)

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Καδης
Kadesh

direct object of διέστειλεν (indeclinable toponym, governed by τὴν)

Καδης; transliteration of Hebrew קֶדֶשׁ (Kedesh in Naphtali); indeclinable; the feminine article τὴν supplies the case-function (accusative object) the indeclinable noun cannot show; the first of the three western cities of refuge.

ἐν

in

preposition + dative (locative)

ἐν: preposition governing its complement and marking the relation specified by the clause.

τῇ

the

Dative

article (with Γαλιλαία)

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

Γαλιλαία

Galilee

Dative

dative of place (locative: 'in Galilee')

Γαλιλαία: 'Galilee'; renders גליל ('circuit / district'); unlike the bare transliterated toponyms, this region-name is declined as a first-declension Greek noun (dat. Γαλιλαία); the northern district later prominent in the Gospels.

ἐν

in

preposition + dative (locative)

ἐν: preposition governing its complement and marking the relation specified by the clause.

τῷ

the

Dative

article (with ὄρει)

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὄρει

hill country / mountain

Dative

dative of place (locative: 'in the hill country')

ὄρος (dat. ὄρει): 'mountain / hill country'; renders ὄρη; in the toponymic formula ἐν τῷ ὄρει τῷ Νεφθαλί it denotes the highland territory belonging to a tribe ('the hill country of Naphtali').

τῷ

the / of

Dative

article (attributive, with the indeclinable Νεφθαλί)

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Νεφθαλί

Naphtali

attributive (indeclinable: 'the hill country of Naphtali')

Νεφθαλί: transliteration of Hebrew נַפְתָּלִי; indeclinable; the repeated article τῷ ... τῷ links the place-name attributively to ὄρει, identifying the tribal allotment in which Kadesh lay.

καὶ

and

coordinate conjunction (introducing the second city)

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

Συχεμ

Shechem

object of διέσπειλεν (second western city, indeclinable)

Συχεμ: transliteration of Hebrew שִׁיכֶם; indeclinable; the central-hill-country sanctuary city (cf. Josh 24:1), here the second of the western cities of refuge.

ἐν

in

preposition + dative (locative)

ἐν: preposition governing its complement and marking the relation specified by the clause.

τῷ

the

Dative

article (with ὄρει)

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὄρει

hill country / mountain

Dative

dative of place (locative)

ὄρος (dat. ὄρει): the hill country of Ephraim; the same toponymic formula as with Naphtali.

τῷ

the / of

Dative

article (attributive, with Εφραιμ)

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Εφραιμ

Ephraim

attributive (indeclinable: 'the hill country of Ephraim')

Εφραιμ: transliteration of Hebrew עִרְפָּרָם; indeclinable; the central-highland tribe whose territory contained Shechem.

καὶ

and

coordinate conjunction (introducing the third city)

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

τὴν

the

Accusative

article (with πόλιν)

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

πόλιν

city

Accusative

direct object of διέσπειλεν (third western city)

πόλις (acc. πόλιν): 'city'; the construction τὴν πόλιν Ἀρβὸκ ('the city of Arbok') supplies an explicit head-noun before the indeclinable name, a common device for transliterated toponyms.

Ἀρβὸκ

Arbok (Kiriath-Arba)

appositional to πόλιν (indeclinable toponym)

Ἀρβὸκ: transliteration of the Hebrew קִרְיַת אֶרְבָּא (Kiriath-Arba, 'city of Arba'), the ancient name of Hebron; indeclinable; stands in apposition to τὴν πόλιν.

αὕτη

this

Nominative

demonstrative pronoun (subject of the identifying gloss)

οὗτος, αὕτη, τοῦτο: the feminine demonstrative αὕτη ('this [city]') opens the narrator's identifying aside equating the archaic name with the current one.

ἐστὶν

is

Pres Act Indic 3 Sg: εἰμί

copula (identifying clause: 'this is Hebron')

→ **gnomic/identifying present (timeless equation of names)**

εἰμί (pres. ἐστὶν): the copula in the explanatory gloss αὕτη ἐστὶν Χεβρων; such name-equations ('X, that is Y') are a recurring feature of the LXX of Joshua, updating archaic toponyms for the reader.

Χεβρων

Hebron

predicate (identifying the city: indeclinable toponym)

Χεβρων: transliteration of Hebrew חֶבְרֹן; indeclinable; the familiar name (patriarchal burial-site, Davidic capital) given as the equivalent of the archaic Ἀρβὸκ.

ἐν

in

preposition + dative (locative)

ἐν: preposition governing its complement and marking the relation specified by the clause.

τῷ

the

Dative

article (with ὄρει)

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὄρει

hill country / mountain

Dative

dative of place (locative)

ὄρος (dat. ὄρει): the hill country of Judah, the southern highland where Hebron lay.

τῷ

the / of

Dative

article (attributive, with Ἰουδα)

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἰουδα

Judah

attributive (indeclinable: 'the hill country of Judah')

Ἰουδα: transliteration of Hebrew יְהוּדָה; indeclinable in this toponymic use; the southern tribe whose hill country contained Hebron, completing the three western cities.

8 καὶ ἐν τῷ πέραν τοῦ Ἰορδάνου ἔδωκεν Βοσορ ἐν τῇ ἐρήμῳ ἐν τῷ πεδίῳ ἀπὸ τῆς φυλῆς Ρουβην καὶ Ἀρημωθ ἐν τῇ Γαλααδ ἐκ τῆς φυλῆς Γαδ καὶ τὴν Γαυλὼν ἐν τῇ Βασανίτιδι ἐκ τῆς φυλῆς Μανασση

And beyond the Jordan he gave Bezer in the wilderness in the plain, from the tribe of Reuben, and Ramoth in Gilead from the tribe of Gad, and Golan in Bashanitis from the tribe of Manasseh.

Execution-narrative continued: the three cities east of the Jordan καὶ ἐν τῷ πέραν τοῦ Ἰορδάνου

v. 8 balances v. 7 with the three Transjordanian cities, fronting the locative phrase ἐν τῷ πέραν τοῦ Ἰορδάνου ('beyond the Jordan') to mark the geographical pairing. Each city is tied to one of the two-and-a-half eastern tribes (Reuben, Gad, Manasseh), so that the asylum-network spans the whole land east and west.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

καί: connective element linking clauses, phrases, or discourse developments in the passage.

ἐν

in / on

preposition + dative (locative, with substantivized πέραν)

ἐν: preposition governing its complement and marking the relation specified by the clause.

τῷ

the

Dative

article (substantivizing the adverb πέραν: 'the region beyond')

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

πέραν

beyond / the other side

adverb / improper preposition (substantivized by τῷ, governing τοῦ Ἰορδάνου)

πέραν: 'across / beyond / on the other side'; an indeclinable adverb here substantivized by the article (τὸ πέραν τοῦ Ἰορδάνου = 'the region across the Jordan'); the standard LXX phrase for the Transjordan, the eastern allotment of Reuben, Gad, and half-Manasseh.

τοῦ

the / of the

Genitive

article (with *Ιορδάνου*)

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιορδάνου

of the Jordan

Genitive

genitive governed by *πέραν* ('beyond the Jordan')

Ιορδάνης (gen. Ιορδάνου): 'the Jordan'; renders יַרְדֵּן; declined as a first-declension masculine Greek noun (unlike the bare toponyms); the river that divides the western from the eastern cities of refuge.

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

main verb (act of assigning the eastern cities)

→ constative aorist (completed act of designation)

δίδωμι (aor. ἔδωκεν): 'give / assign'; renders יָתַן; here parallel to διέστειλεν of v. 7 — the eastern cities are 'given' (designated) as places of refuge.

Βοσορ

Bezer

direct object of ἔδωκεν (first eastern city, indeclinable)

Βοσορ: transliteration of Hebrew בֶּצֶר (Bezer); indeclinable; the first of the three Transjordanian cities of refuge, in the Reubenite tableland.

ἐν

in

preposition + dative (locative)

ἐν: preposition governing its complement and marking the relation specified by the clause.

τῇ

the

Dative

article (with *ἐρήμῳ*)

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐρήμῳ

wilderness / desert

Dative

dative of place (locative: 'in the wilderness')

ἐρημος (dat. ἐρήμῳ): 'wilderness / desert / steppe'; renders בָּרָדָּה; here the open tableland east of the Dead Sea where Bezer stood.

ἐν

in / on

preposition + dative (locative, epexegetic)

ἐν: preposition governing its complement and marking the relation specified by the clause.

τῷ

the

Dative

article (with *πεδίῳ*)

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

πεδίῳ

plain / tableland

Dative

dative of place (locative, defining the wilderness as flat country)

πεδῖον (dat. πεδίῳ): 'plain / level country'; renders בָּרָדָּה ('the tableland'), the elevated Moabite/Reubenite plateau; the pair ἐρήμῳ ... πεδίῳ pins Bezer to the Transjordanian steppe-plateau.

ἀπὸ

from

preposition + genitive (source: tribal allotment)

ἀπὸ + genitive: 'from'; marks the tribal territory out of which the city was drawn.

τῆς

the / of the

Genitive

article (with *φυλῆς*)

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

φυλῆς

tribe

Genitive

genitive object of ἀπό ('from the tribe')

φυλή: 'tribe / clan'; renders שבט / חֶמֶשׁ; the genitive marks the tribal source from which each refuge-city is allocated.

Ρουβην

Reuben

genitive of relationship (indeclinable: 'tribe of Reuben')

Ρουβην: transliteration of Hebrew רְבִינָה; indeclinable; the eastern tribe whose territory supplied Bezer.

καὶ

and

coordinate conjunction (introducing the second eastern city)

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

Αρμωθ

Ramoth

object of ἔδωκεν (second eastern city, indeclinable)

Αρμωθ: transliteration of Hebrew רַמְמָה (Ramoth in Gilead); indeclinable; the second Transjordanian city of refuge, later a famed military frontier-town (cf. 1 Kgs 22).

ἐν

in

preposition + dative (locative)

ἐν: preposition governing its complement and marking the relation specified by the clause.

τῇ

the

Dative

article (with the indeclinable Γαλααδ)

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

Γαλααδ

Gilead

locative (indeclinable region-name, governed by ἐν τῇ)

Γαλααδ: transliteration of Hebrew גִּלְעָד; indeclinable; the feminine article τῇ supplies the locative case-function; the central Transjordanian highland region containing Ramoth.

ἐκ

out of / from

preposition + genitive (source: tribal allotment)

ἐκ + genitive: 'out of / from'; a variant of ἀπό used here for the second and third tribal sources.

τῆς

the / of the

Genitive

article (with φυλῆς)

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

φυλῆς

tribe

Genitive

genitive object of ἐκ ('from the tribe')

φυλή: 'tribe'; as above, marking the tribal source of the refuge-city.

Γαδ

Gad

genitive of relationship (indeclinable: 'tribe of Gad')

Γαδ: transliteration of Hebrew גָּד; indeclinable; the eastern tribe whose Gileadite territory supplied Ramoth.

καὶ

and

coordinate conjunction (introducing the third eastern city)

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

τὴν

the

Accusative

article (with the indeclinable Γαυλων)

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Γαυλων

Golan

object of ἔδωκεν (third eastern city, governed by τὴν; indeclinable)

Γαυλων: transliteration of Hebrew גִּלְיָא (Golan); indeclinable; the accusative article τὴν marks its object-function; the third Transjordanian city, giving its name to the Golan/Gaulanitis region.

ἐν

in

preposition + dative (locative)

ἐν: preposition governing its complement and marking the relation specified by the clause.

τῇ

the

Dative

article (with Βασανίτιδι)

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

Βασανίτιδι

Bashanitis / Bashan

Dative

dative of place (locative: 'in Bashanitis')

Βασανίτις (dat. Βασανίτιδι): 'Bashanitis', the Greek regional formation from Hebrew בַּשָּׁן (Bashan); declined as a third-declension Greek noun; the northern Transjordanian region of half-Manasseh in which Golan lay.

ἐκ

out of / from

preposition + genitive (source: tribal allotment)

ἐκ: preposition governing its complement and marking the relation specified by the clause.

τῆς

the / of the

Genitive

article (with φυλῆς)

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

φυλῆς

tribe

Genitive

genitive object of ἐκ ('from the tribe')

φυλή: 'tribe'; the third tribal source.

Μανασση

Manasseh

genitive of relationship (indeclinable: 'tribe of Manasseh')

Μανασση: transliteration of Hebrew מְנַשֶּׁה; treated here as an indeclinable tribal name (like Πουβην and Γαδ); the half-tribe settled east of the Jordan in Bashan, whose territory supplied Golan, completing the six cities of refuge.

9 αὗται αἱ πόλεις αἱ ἐπὶ κλητοὶ τοῖς υἱοῖς Ἰσραὴλ καὶ τῷ προσηλύτῳ τῷ προσκειμένῳ ἐν αὐτοῖς καταφυγεῖν ἐκεῖ παντὶ παῖοντι ψυχὴν ἀκουσίως ἵνα μὴ ἀποθάνῃ ἐν χειρὶ τοῦ ἀγχιστεύοντος τὸ αἷμα ἕως ἂν καταστῇ ἔναντι τῆς συναγωγῆς εἰς κρίσιν

These are the appointed cities for the sons of Israel and for the sojourner who attaches himself among them, that everyone who strikes a person unintentionally may flee there and not die at the hand of the one who avenges the blood, until he stands before the congregation for judgment.

Summary-conclusion: the appointed cities and their universal asylum-purpose

αὗται αἱ πόλεις αἱ ἐπὶ κλητοὶ

v. 9 closes the chapter with a recapitulating heading (αὗται αἱ πόλεις αἱ ἐπὶ κλητοὶ, 'these are the appointed cities') and restates the asylum-purpose of v. 3 in fuller terms. The provision is explicitly extended to the προσήλυτος ('resident alien'), enacting the principle of one law for native and sojourner (Num 35:15); the closing clause repeats the protection-formula almost verbatim from v. 3, framing the chapter as an inclusio around the blood-avenger and the congregation's judgment.

αὗται

these

Nominative

demonstrative pronoun (subject of the summarizing clause)

οὗτος, αὕτη, τοῦτο: the feminine plural αὗται ('these [cities]') opens the recapitulating summary, gathering the six named cities under one heading.

αἱ

the

Nominative

article (with πόλεις)

αἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

πόλεις

cities

Nominative

predicate/subject noun (with αὗται: 'these cities')

πόλις (pl. πόλεις): 'city'; the head-noun of the summary, referring back to the six refuge-cities just enumerated.

αἱ

the

Nominative

article (attributive, with ἐπὶ κλητοὶ)

αἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐπίκλητοι

appointed / designated

Nominative

attributive adjective (with second article: 'the appointed cities')

ἐπίκλητος: 'called-out / summoned / designated'; a verbal adjective from ἐπικαλέω; renders תְּגִלָּה / the notion of cities formally 'designated' for asylum; the second-article construction (αἱ πόλεις αἱ ἐπίκλητοι) makes it emphatically attributive.

τοῖς

the / for

Dative

article (with υἱοῖς)

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱοῖς

sons

Dative

dative of advantage ('for the sons of Israel')

υἱός (pl. dat. υἱοῖς): the dative of advantage marks the native Israelites as the primary beneficiaries of the asylum-cities.

Ἰσραηλ

Israel

genitive of relationship (indeclinable: 'sons of Israel')

Ἰσραηλ: indeclinable; genitive of relationship with υἱοῖς.

καὶ

and

coordinate conjunction (extending the provision to the alien)

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

τῷ

the / for

Dative

article (with προσηλύτῳ)

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

προσηλύτῳ

sojourner / proselyte

Dative

dative of advantage ('for the resident alien')

προσήλυτος: 'newcomer / resident alien / sojourner'; the LXX coinage rendering גֵּר; in pre-rabbinic usage it denotes the foreigner dwelling among Israel rather than the later technical 'convert'; its inclusion enacts the one-law principle (Num 35:15).

τῷ

the / who

Dative

article (substantivizing the participle προσκειμένῳ)

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

προσκειμένω

who attaches himself / dwells

Pres Mid Part Dat Masc Sg · πρόσκειμαι

attributive participle (modifying προσηλύτω: 'who attaches himself')

→ customary present participle (the alien's ongoing residence)

πρόσκειμαι: 'lie near / be attached to / adhere'; the present participle τῷ προσκειμένω ἐν αὐτοῖς describes the alien who has joined himself to / settled among the Israelites; renders the Hebrew רָגַל construction for the sojourner who has thrown in his lot with Israel.

ἐν

in / among

preposition + dative (locative: 'among them')

ἐν: preposition governing its complement and marking the relation specified by the clause.

αὐτοῖς

them

Dative

dative object of ἐν (the Israelites among whom the alien dwells)

αὐτός (dat. pl. αὐτοῖς): the personal pronoun refers to the sons of Israel; ἐν αὐτοῖς ('among them') locates the sojourner within the community he has joined.

καταφυγεῖν

to flee for refuge

Aor Act Inf · καταφεύγω

epexegetic infinitive (defining the purpose of the appointed cities)

→ ingressive aorist infinitive (the act of fleeing to refuge)

καταφεύγω: 'flee for refuge / take asylum'; the compound κατα- intensifies φεύγω toward a place of safety; the infinitive καταφυγεῖν explains the cities' designated function — they exist precisely so that the killer may flee there.

ἐκεῖ

there

adverb of place (goal of the fleeing)

ἐκεῖ: 'there / to that place'; renders הָשָׁמָּה; points to the refuge-cities as the destination of the manslayer's flight.

παντί

for everyone

Dative

dative of advantage (distributive: 'for everyone who strikes')

πᾶς (dat. παντί): 'all / every / everyone'; the distributive dative universalizes the provision — it applies to any and every unintentional killer, Israelite or alien.

παίοντι

who strikes

Pres Act Part Dat Masc Sg · παίω

attributive participle (modifying παντί: 'everyone striking')

→ general/customary present participle (any case of fatal striking)

παίω: 'strike / smite / hit'; the present participle here functions generically ('anyone who strikes'); a near-synonym of πατάσσω in v. 3, varying the verb while restating the same condition of unintentional homicide.

ψυχὴν

a person / life

Accusative

direct object of παίοντι

ψυχή: 'soul / life / person'; the object of the fatal blow, as in v. 3.

ἀκουσίως

unintentionally

adverb of manner (qualifying παίοντι)

ἀκουσίως: 'unintentionally / by accident'; renders אַלְגַּשׁ; repeats the decisive legal qualifier of v. 3, confining the asylum to inadvertent killing.

ἵνα

so that

purpose conjunction (with subjunctive ἀποθάνη)

ἵνα: 'in order that / so that'; introduces the purpose clause expressing the protective aim of the refuge — that the killer not be slain.

μὴ

not

negative particle (negating the subjunctive in the purpose clause)

μὴ: the subjective negative used with the subjunctive in purpose clauses ('so that he may not die').

ἀποθάνη

he may die

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of negative purpose clause (subjunctive with ἵνα μὴ)

→ ingressive aorist subjunctive (the feared event of being killed)

ἀποθνήσκω (aor. subj. ἀποθάνη): 'die'; the subjunctive in the negated purpose clause names the outcome the refuge is meant to prevent — summary death at the avenger's hand.

ἐν

in / by

preposition + dative (instrumental: 'by the hand of')

ἐν + dative: here instrumental, in the Hebraizing idiom ἐν χειρί ('by the hand of') = 'at the hands of'.

χειρὶ

hand

Dative

dative of means (idiomatic: 'by the hand of')

χείρ (dat. χειρί): 'hand'; the idiom ἐν χειρί renders יָד ('by the hand of / through the agency of'); a Hebraism for personal agency, here that of the blood-avenger.

τοῦ

the / of the

Genitive

article (substantivizing the participle ἀγχιστεύοντος)

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀγχιστεύοντος

one who avenges

Pres Act Part Gen Masc Sg · ἀγχιστεύω

substantival participle (genitive: 'of the one avenging the blood')

→ customary present participle (the standing role of the blood-avenger)

ἀγχιστεύω: 'act as kinsman-redeemer / avenger'; ὁ ἀγχιστεύων τὸ αἷμα renders אֲחִישַׁטְיָא; the same phrase as in v. 3, forming a verbal inclusio around the chapter's asylum-law.

τὸ

the

Accusative

article (with αἷμα)

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

αἷμα

blood

Accusative

direct object of ἀγχιστεύοντος ('avenging the blood')

αἷμα: 'blood'; renders דָּם; the shed blood the kinsman is bound to requite; the accusative object of ἀγχιστεύω, as in v. 3.

ἕως

until

temporal conjunction (with ἄν + subjunctive)

ἕως: 'until'; marks the temporal limit of the protection, as in v. 3.

ἄν

(modal particle)

modal particle (with ἕως and subjunctive: indefinite future time)

ἄν: the modal particle lending contingency to the ἕως-clause ('until such time as').

καταστή

he stands / is presented

Aor Act Subj 3 Sg · καθίστημι

verb of temporal clause (subjunctive with ἕως ἄν)

→ *ingressive aorist subjunctive (presenting oneself for trial)*

καθίστημι (aor. subj. καταστή): 'present oneself / stand (for judgment)'; repeats the verb of v. 3, again marking submission to the congregation's adjudication as the terminus of the asylum.

ἔναντι

before / in the presence of

preposition + genitive (location of the trial)

ἔναντι: 'before / in the presence of'; a near-equivalent of ἐναντίον used in v. 3; both render יָנִיחַ; the slight lexical variation is characteristic of the LXX's flexible rendering of the Hebrew preposition.

τῆς

the / of the

Genitive

article (with συναγωγῆς)

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

συναγωγῆς

congregation

Genitive

genitive object of ἔναντι

συναγωγή: 'assembly / congregation'; renders הָעֵדָוָה; the adjudicating community of Israel, as in v. 3, closing the inclusio.

εἰς

for / unto

preposition + accusative (purpose / goal)

εἰς: preposition governing its complement and marking the relation specified by the clause.

κρίσιν

judgment

Accusative

accusative object of εἰς (purpose: 'for judgment')

κρίσιν: 'judgment / trial'; renders מִשְׁפָּט; the chapter's final word, sealing the asylum-law with the requirement of due legal process — the manslayer's fate rests on judicial determination, not on private vengeance.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm,

and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.