

Joshua 20: God's Cities of Refuge

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וַיְדַבֵּר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר תֵּנוּ לָכֶם אֶת־עָרֵי הַמִּקְלָט
אֲשֶׁר־דִּבַּרְתִּי אֵלֵיכֶם בְּיַד־מֹשֶׁה: לָנוֹס שָׁמָּה רוּצֵי מִמַּכַּח־נַפְשׁ בַּשְּׁגָגָה בְּבַל־יִדְעַת וְהָיוּ לָכֶם
לְמִקְלָט מִגֹּאֵל הַדָּם: וְנָס אֶל־אַחַת מִמֵּהָעָרִים הָאֵלֶּה וְעָמַד פֶּתַח שַׁעַר הָעִיר וְדַבֵּר בְּאָזְנֵי
זְקֵנֵי־הָעִיר הַהִיא אֶת־דִּבְרֵי וְאָסְפוּ אֹתוֹ הָעִירָה אֵלֵיהֶם וְנָתְנוּ־לוֹ מְקוֹם וְיָשָׁב עִמָּם: וְכִי
יָרִדְף גֹּאֵל הַדָּם אַחֲרָיו וְלֹא־יִסְגְּרוּ אֶת־הַרְצָח בְּיָדוֹ כִּי בְּבַל־יִדְעַת הָפַח אֶת־רַעְיוֹ וְלֹא־שָׂנֵא
הוּא לוֹ מִתְמוּל שְׁלֹשׁוֹם: וְיָשָׁב בְּעִיר הַהִיא עַד־עָמְדוֹ לִפְנֵי הָעֵדָה לְמִשְׁפָּט עַד־מוֹת הַכֹּהֵן
הַגָּדוֹל אֲשֶׁר יִהְיֶה בַּיָּמִים הַהֵם אֹז יָשׁוּב הַרוּצֵחַ וּבָא אֶל־עִירוֹ וְאֶל־בֵּיתוֹ אֶל־הָעִיר אֲשֶׁר־נָס
מִשָּׁם: וַיִּקְדְּשׁוּ אֶת־קָדֵשׁ בְּגִלְגַּל בְּהַר נַפְתָּלִי וְאֶת־שָׁכֶם בְּהַר אֶפְרַיִם וְאֶת־קַרְיַת אַרְבַּע הִיא
חֶבְרוֹן בְּהַר יְהוּדָה: וּמַעַבְרַת לְיַרְדֵּן יְרִיחוֹ מִזְרְחָהּ נָתְנוּ אֶת־בְּצֵר בְּמִדְבָּר בְּמִישֵׁר מִמַּטֵּה
רְאוּבֵן וְאֶת־רָאמֹת בְּגִלְעָד מִמַּטֵּה־גַד וְאֶת־גּוֹלָן בְּבָשָׁן מִמַּטֵּה מְנַשֶּׁה: אֵלֶּה הָיוּ עָרֵי הַמּוֹעֵדָה
לְכָל בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגֵּר בְּתוֹכָם לָנוֹס שָׁמָּה כָּל־מַכַּח־נַפְשׁ בַּשְּׁגָגָה וְלֹא יָמוּת בְּיַד גֹּאֵל
הַדָּם עַד־עָמְדוֹ לִפְנֵי הָעֵדָה:

Translation:

1 Then Adonai spoke to Joshua, saying **2** “Speak to the sons of Israel saying, ‘give for yourselves the cities of refuge of which I spoke to you through Moses. **3** So the manslayer who kills any person unintentionally or unknowingly may flee there. They will be your refuge from the avenger of blood. **4** When he flees to one of these cities, he will stand at the entrance of the gate of the city and speak his case in the ears of the elders of the city. Then they shall gather him into the city and give him a place to dwell with them. **5** If the blood avenger pursues after him, then they will not hand over the manslayer because he unknowingly killed his neighbor and did not hate him previously. **6** Then he will remain in that city until he has stood for judgment before the congregation, or until the death of the high priest in those days. Then the manslayer may return to his own city and to his own house, to the city from which he fled”’. **7** So they consecrated Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath-arba (that is, Hebron) in the hill country of Judah. **8** Beyond the Jordan, east of Jericho, they gave Bezer in the wilderness in the plain from the tribe of Reuben, Ramoth

in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh. **9** These were the appointed cities for all sons of Israel and for the stranger sojourning among them, so that whoever kills a person unintentionally may flee there and not die by the hand of the blood avenger, until he has stood before the congregation.

Verb Parse:

Verse Ref	Verb	Root	Stem	Form	PGN	Special
v. 1	וַיְדַבֵּר	דָּבַר	Piel	Consecutive Imperfect	3ms	
v. 1	לֵאמֹר	אָמַר	Qal	Infinitive Construct		
v. 2	דַּבֵּר	דָּבַר	Piel	Imperative	ms	
v. 2	לֵאמֹר	אָמַר	Qal	Infinitive Construct		
v. 2	תָּנִי	נָתַן	Qal	Imperative	mp	
v. 2	דִּבַּרְתִּי	דָּבַר	Piel	Perfect	1cs	
v. 3	לָנוּס	נָוַס	Qal	Infinitive Construct		
v. 3	מִכָּה	נָכַה	Hif	Participle	Ms	
v. 3	וַהֲיוּ	הָיָה	Qal	Conj Perf	3cp	
v. 4	וְנָס	נָוַס	Qal	Conj Perf	3ms	
v. 4	וַעֲמֹד	עָמַד	Qal	Conj Perf	3ms	
v. 4	וַדַּבֵּר	דָּבַר	Piel	Conj Perf	3ms	
v. 4	וַאֲסֹפוּ	אָסַף	Qal	Conj Perf	3cp	
v. 4	וַנִּתְּנוּ	נָתַן	Qal	Conj Perf	3cp	
v. 4	וַיָּשָׁב	יָשַׁב	Qal	Conj Perf	3ms	

Historical Background

The Levitical cities of refuge first appear in the Parashat Mishpatim of Exo. 21:12–14, which is well in advance of the Israelites even entering the promised land of Canaan. Nonetheless, this portion of the Torah instructs for premeditated murders to result in the death penalty, and for accidental homicide (i.e., when the killer does not intend to kill, but death results by accident, chance, or a supernatural cause) to result in the manslayer fleeing to a regional place of asylum ascribed by Adonai¹. In total, there would be six out of the 48 cities to be given to the Levites set aside to be regionally accessible cities of refuge (Num. 35:6). Three of the cities would be on the east side of the Jordan river and the other three cities would be on the west side of the Jordan river (Num. 35:14). The description of these cities in Num. 35 further explains that they are *for all people* (e.g., Bnei-Yisrael, outsiders, sojourners, aliens, and foreigners) (Num. 35:15) and are to function as a safe haven for the manslayer until he could stand trial before the congregation (Num. 35:12, 24–25). Thereafter, presuming he is in fact found innocent of premeditated murder, he would maintain residence in the city of refuge indefinitely until the death of the high priest, at which point the death of the high priest represented an atonement for the manslayer's blood guilt. At that time, he could then return to his original city and original home and be considered free of his manslaughter (Num. 35:28). Technically, the manslayer didn't have to go to the city of refuge or stay there, but outside of the city walls of the city of refuge, the manslayer was exposed to blood vengeance by his victim's blood avenger.

The death of the high priest, anointed with holy oil (Num. 35:25), served as an adequate atonement for the manslayer in God's judgment. Furthermore, this form of banishment and holy

¹ William H. Propp, *Anchor Bible. Vol. 2A, Exodus 19-40: a new translation with introduction and commentary* (New York: Doubleday, 2006), 206.

atonement, in lieu of a monetary ransom or further unnecessary bloodshed (vis a vis the family's avenger of blood), provided a way for the Israelites to maintain purity from blood guilt once in the holy land. Any killing of God's image-bearers or the shedding of innocent blood was the most serious form of pollutant to the holy land and thus, required proper judgment by Adonai².

The names of the three easterly cities first appear in Moses' farewell speech to the Israelites, prior to their crossing of the Jordan. Those cities were Bezer in the wilderness on the plain from the Reubenites, Ramot in the Gilead from the Gadites, and Golan in the Bashan from the Manassites (Deut. 4:41–43). At this point, the Israelites had not yet entered and settled in Canaan and thus, had not yet allotted the land amongst the twelve tribes. So, the cities for the three westerly cities of refuge were not yet set aside. However, later in his speech, Moses reminds the Israelites not to overlook setting aside three more cities of refuge once they inhabit the land of Canaan. The promised land is inhabited by the Canaanites and will require Adonai to intercede on their behalf. As such, the holy land will be a blessing from Adonai to His covenanted people and as part of their thanksgiving for such, they should be obedient in setting aside another three cities of refuge, which will bring the total to six (Deut. 19:2). Deut. 19:8–10 continue the pattern that as their land expands even further than already provisioned, an incremental three cities of refuge need to be set aside to ensure a manslayer's ease of access to refuge no matter where in the land he is residing. The emphasis on the Israelites making accessible enough cities of refuge is serious because of the seriousness of blood guilt.

The seriousness and dynamic nature of blood guilt in the holy land is reaffirmed in Deut. 19:10, 13 when Moses explains that they must continue increasing the number of cities of refuge with any expansion in land so as to ongoingly prevent the spilling of innocent bloodshed, as well

² Gordon J. Wenham, *Numbers: an introduction and commentary* (Downers' Grove: Inter-Varsity Press, 1981), 262.

as ongoingly prevent the undue punishment of any manslayers who killed unknowingly and without intent. The Israelites thereby would have two forms of innocence to take into thoughtful consideration once in the promised land: the initial manslaughter and a just punishment thereof³.

After the Israelites' conquest of Canaan, Joshua apportioned the land amongst the twelve tribes through the land grant process⁴. Then, from the land allotted to the twelve tribes, 48 cities were set aside and distributed, by lot, to the Levites. This included thirteen cities given by the tribes of Judah, Simeon, and Benjamin to the children of Aaron the priest, ten cities given by the tribes of Ephraim, Dan, and half-tribe of Manasseh to the children of Kohath, thirteen cities given by lot to the children of Gershon from the tribes of Issachar, Asher, Naphtali, and the other half-tribe of Manasseh, and twelve cities given to the children of Merari from the tribes of Reuben, Gad, and Zebulun (21:1–7). Of the 48 cities, the six set aside to be cities of refuge included Bezer (20:8), Hebron (21:13), Shechem (21:21), Golan (21:27), Kedesh (21:32), and Ramoth (21:38). These six cities were geospatially spread out across Canaan to be easily accessible by all inhabitants of the holy land – *both Israelites and sojourners*.

The setting aside of the six cities of refuge – Bezer, Hebron, Shechem, Golan, Kedesh, and Ramoth – was the fulfilment of Adonai's instruction to do so throughout the Mosaic legislation. Now, all people occupying Canaan (i.e., Israelites and non-Israelites) had the promise of fortified place(s) for physical safety from *unjust* vengeance. That physical safety, which was promised and provisioned by a just and merciful God, would be facilitated by none other than that just and merciful God's holy agents in the Levitical priesthood.

³ Christopher J. H. Wright, *Deuteronomy* (Peabody: Hendrickson Publishers, 1996), 223.

⁴ Helene Dallaire, *Joshua: The Expositor's Bible Commentary* (Grand Rapids: Zondervan, 2012), 363.

Commentary

Within the context of Israel's early history, chapter 20 of Joshua signals a shift in the narrative from the Israelites spending decades fleeing slavery to live as an independent people under God's rule in the promised land, to now being that independent people under God's rule in the promised land, but needing to know how to do so and maintain social justice. As previously discussed, the establishment of the cities of refuge was an imperative facet of the Israelites maintaining social justice in the holy land, given the grave pollution generated by blood guilt in Adona's eyes.

[1-2] Adonai speaks to Joshua, reaffirming that the establishment of the cities of refuge was divinely appointed by Him and has been His will. God reminds Joshua that this has been His will since Moses' time (Exo. 21, Num. 35, Deut. 4, 19) and it is yet to be fulfilled. However, now that the Israelites have officially settled into and allotted the promised land of Canaan, it is time for Joshua and the Israelites to establish the cities of refuge and fulfill God's will. The patterned use here of "vayedaber..le'emor...daber" is one that's consistent with numerous instances throughout the Pentateuch (e.g., Exo. 6:10, Lev. 23:1) and the use of it is indicative of Adonai's divinity and authority when communicating a strict command or instruction for the Israelites:

וַיְדַבֵּר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל

In this instance, in 20:1–2, the pattern indicates Adonai is authoritatively reminding Joshua of the Parashat Mishpatim in Exo. 21, when Adonai first instructed Moses and the Israelites to establish these cities of refuge in the promised land. Adonai is signaling to Joshua that it is time for the Israelites to uphold this portion of their covenantal relationship with God.

[3] God reiterates for Joshua the purpose of the cities of refuge. What is important to note in this verse is the use of אָזְנוֹ in the second masculine plural, which makes the establishment of the cities of refuge a refuge for all of Canaan. Whether or not someone becomes a manslayer or not, the cities of refuge will still benefit them two-fold. Firstly, they will function as a critical component in maintaining social justice amongst society (thereby potentially protecting them from violence). Secondly, the establishment of these cities of refuge will temper unnecessary blood guilt, which will presumably temper the potential for Adonai to become angry and show His wrath. For these reasons, all people in the holy land are beneficiaries of God's provision for the cities of refuge, so, this use of the second masculine plural preposition is appropriate.

[4] In 20:4, Joshua receives incremental instruction from God that for the manslayer to gain access to and be weinto the city of refuge, he must first plead his case of innocence to the city's elders from outside the entrance gate. If they find him to be innocent of premediated murder, only then do they permit him asylum, so that he may enter the city and reside there until his trial before the congregation (20:6). The use of אָזְנוֹ in this verse ("...they shall *gather*") is significant because the action of gathering throughout the Old Testament, especially the gathering of people, has eschatological and salvific implications (Ps. 50:5, Isa. 10:14, Isa. 11:12, Isa. 49:5, Eze. 39:17, Joel 2:16). In this instance, the manslayer has not directly rebelled against or sought out to purposely sin against God (Num. 15:30–31). Yet, he is under duress as his victim's avenger seeks blood vengeance against him. Thus, to save himself, he must seek refuge in Adonai through Adonai's provisioned cities of refuge, which happen to be guarded and manned by Adonai's holy Levitical priesthood. So in essence, these cities of refuge and their holy, Levitical people were the ones in the holy land responsible for gathering the broken-

spirited and contrite-hearted (Ps. 51:17). Thus, 20:4 reveals the eschatological significance of these cities of refuge and in conjunction with 20:6, may even be messianic in nature.

[5] The use of $\text{רָגַרְגַּ$ in verse four also has implications on the understanding of verse five, such that by gathering the manslayer into the city limits, the elders are owning the responsibility of protecting that manslayer from any blood vengeance while he awaits trial. This becomes an act of protection for their own, signaling the Levites' mercy and forgiveness towards that manslayer. Interestingly, the verb $\text{רָגַרְגַּ$ is used eleven times in the Levitical code, with respect to the protocol for tza'arat and the Levitical priests' assessment of the skin disease within the tribe. Throughout Lev. 13 and 14, the verb $\text{רָגַרְגַּ$ is used in the context of having to isolate a sick individual from the tribe when they are pronounced as unclean by the priests. Thus, the usage thereof in 20:5 creates an interesting parallel in which the Levitical elders of the cities of refuge are in a way conducting a similar assessment of the manslayer, having to determine if he is 'unclean' (i.e., guilty of premeditated murder) and thereby too dangerous to allow within the city limits (which could then potentially contaminate the rest of the city). This parallel continues between Lev. 14 and 20:6, in which the atonement and purification of an unclean individual is completed through the blood sacrifice of a spotless lamb (Lev. 1:10–12), and the manslayer is atoned from his refugee status upon the death of the city's high priest (20:6).

[6] Once in the city, the refugee can remain there until the earlier of (i) a guilty verdict in his trial before the city's congregation, or, if found innocent in his trial (ii) death of the high priest. Upon the former, a guilty verdict in premeditated murder presumably results in the manslayer being kicked out of the city and / or is subject to the death penalty. Upon the latter, the refugee's sin (i.e., the spilling of innocent blood, which is sinful even if done unknowingly or unintentionally) is atoned for by the death of the holy high priest. Thereafter, he is free to return

to his original homeland away from the city of refuge. The key, underlying theme in this verse is the atonement of sins by the death of the high Levitical priest, who is anointed in holy oil (Num. 35:25) and is representative of the Levites' role in Israel (Exo. 32:28–29). As Woudstra observes, “The high priest, in turn, so this theory maintains, was as it were the substitute for his tribe. His death therefore loosens the bond between the manslayer and the city of asylum, which is also a Levitical city” (Woudstra 203). It is reasonable to infer a messianic undertone in this verse, just as we observe from Isa. 53:10–11 that the sacrificial death of the messiah would function as a guilt offering by Adonai on behalf of all.

[7] Finally, the cities of refuge are identified and set aside. In verse seven, the three western cities of refuge are named and described, the list of which moves from north to south. Kedesh in Galilee in the hill country of Naphtali, Shechem in the central highlands of Ephraim, and Hebron to the south in the hill country of Judah.

[8] In verse eight, the three eastern cities of refuge, as previously identified by Moses, are named and described. Bezer in the plains, from the tribe of Reuben, Ramoth in Gilead, from the tribe of Gad, and Golan, the capital of Bashan from the tribe of Manasseh. Howard notes that the geospatial positioning of these cities meant no city was more than one day's travel for any person in the land of Canaan⁵.

[9] Finally, chapter 20 concludes with the reminder that these cities are appointed for Israelites *and* the outsiders (i.e., the sojourners and the foreigners) residing among them. This verse puts a perfect cap on the entire chapter as it calls to the forefront one of the most important, underlying principles in the word of God: Adonai cares equally for all His image-bearers but the Israelites are expected to act as the leaders. For this reason, He used their exodus into the

⁵ Howard, 1,165.

promised land to establish them as a nation and prepare them for the ultimate mission of being a light unto all nations (Isa. 49:6). But as we see through these apportioned cities of refuge in chapter 20, His love, His mercy, and His grace is for people of all nations (Num. 15:15) who come to Him with a broken spirit and contrite heart (Ps. 51:17).

Concluding Notes and Application

Boling observes that despite God repetitively instructing throughout the Pentateuch for the establishment of these Levitical cities of refuge (knowing how critical they would be to a just and functioning society in the holy land), both the cities and the Levitical authority thereof became defunct by seventh century BC. There is no mention of either institution in 1 and 2 Samuel, 1 and 2 Kings, or 1 and 2 Chronicles⁶. What the ramifications and implications were for the Israelites walking away from their Father's advice on this matter can only be speculated. But this certainly could have been one contributing factor to God's accrual of anger and wrath towards Israel throughout the pre-exilic period. If that is the case, then we as members of the current body of Yeshua must take the time to consider the modern-day application and if we are walking in obedience. We know God's intent with this asylum system was to show both mercy and a loving discipline towards manslayers in the holy land, while also creating a system by which the spilling of excess blood guilt in the holy land could be minimized (Gen. 1:26, Deut. 6:4–9, cf. Matt. 22:37). With that context in mind, here is what we can infer from Joshua 20 for our own ministerial application.

1. God is our refuge and strength through His High Priest, Yeshua Ha Mashiach.

Just as the manslayers could seek out refuge in the God-ordained asylum cities, so can we seek out refuge in our Lord God when faced with troubles or threats (Ps. 46:1).

⁶ Robert Boling, *Joshua: a new translation with notes and commentary*, (New Haven: Yale University Press, 2009),473.

Furthermore, it was God's holy-anointed Levitical priests who provided the fortitude and defense to the city's residents (which included the manslayer). Similarly, it is Adonai's high priest, Yeshua Ha Mashiach, who strengthens us through his fortitude and our abidance in him (2 Sam. 22:33, Ps. 91:1–2, cf. Matt. 7:24–27, Phil. 4:10–13).

2. Sin, even when committed unknowingly or unintentionally, is still sinful in God's eyes. But despite our sinful nature, God is merciful.

Even for the manslayers in Joshua 20 found innocent of premeditated murder, their refuge in a fortified city away from their home (for what could be many years until the death of the high priest) functioned as much as a form of banishment as it did refuge. Although the manslayer didn't premeditate the murder, they still inflicted death upon another image-bearer of God. In certain situations, anger, hatred, or passion could have sinfully flared in the moment. Furthermore, the sheer death of a loved one probably stirred anger and hate in the victim's family (otherwise, the manslayer wouldn't be seeking refuge from anything). And this anger customarily begat blood vengeance, which was incrementally pollutive of the holy land. God had to create a system that could temper this. Being Lord of the Universe, He could have created as harsh and punitive of a system as He needed to! But, God is merciful and loving and is a perfect Father. So, He created a system in which manslayers could still live out the days of their lives in safety and in the presence of God through alongside other God-fearing disciples in the Levites.

To this day we humans still flood our lives with unintentional and unknowing sin. Often, that sin begets more sin in ourselves and in others, which further hardens our hearts (Pro. 28:13–14). God knew we would need perpetual atonement for our sinful nature, and in order to enact true change, we would also need Him to pour out His Holy Spirit on us

through Yeshua Ha Mashiach, such that our hearts of stone could be replaced with *new* hearts of flesh (Eze. 36:26, Joel 2, cf. Acts 2:33). Give thanks for our merciful Creator who says that everyone who calls on His name will be saved (Joel 2:32).

3. God loves all image-bearers, no matter their nation. American-Christians need to prioritize time this holiday season to pray on and evaluate their stance on immigration.

There was a dangerous tone in the 2024 U.S. presidential elections regarding the militaristic deportation of tens of millions of illegal immigrants currently residing in the U.S., despite the U.S. Immigration and Customs Enforcement reporting that only approximately half a million are convicted criminals and less than fifteen thousand are convicted murderers. Furthermore, the National Institute of Justice recently conducted a study of Texas-based felonies (where immigrant-related felonies are the most rampant) and the study found that U.S.-born citizens committed more than 1,100 felonies per 100,000 people (or ~11%) whereas, undocumented immigrants committed approximately 400 felonies per 100,000 people (or ~4%) – nearly two-thirds less than U.S.-based citizens⁷.

Notwithstanding the need to do a deeper dive on this study's controls, assumptions, and data inputs before drawing any precise conclusions, the degree of variance between the U.S.-born citizens and the undocumented immigrants is enough to call to question the basis for mass, militaristic deportations of undocumented immigrants.

If the argument in support of the mass deportations is to “reduce crime”, then does this data also imply that the U.S. government should be militaristically deporting its own citizens? The refutation that tens of millions of undocumented immigrants is overwhelming

⁷ National Institute of Justice, "Undocumented Immigrant Offending Rate Lower Than U.S.-Born Citizen Rate," September 12, 2024, [nij.ojp.gov](https://nij.ojp.gov/topics/articles/undocumented-immigrant-offending-rate-lower-us-born-citizen-rate): <https://nij.ojp.gov/topics/articles/undocumented-immigrant-offending-rate-lower-us-born-citizen-rate>

the world's most capital-rich economy of hundreds of millions of people may stand on an isolated basis, but may fall flat in light of the economic contribution undocumented immigrants are making in the form of productivity and low-wage labor. And besides, if we in fact have three times more U.S.-born citizens committing felonies, aren't they the ones overwhelming our system?

Socioeconomic arguments aside, we American-Christians of the GOP need to take time post this 2024 election to reflect on our party's immigration stance and whether we can reconcile it with how God and His holy Levitical priests provisioned for and provided refuge for manslayers, whether Israelites or foreigners. Broadly speaking, the American church is suffering from lukewarmness, and it's in times like these when we have an opportunity to exercise holy, Christ-like leadership of the nation.

4. As image-bearers of God and holy disciples of Yeshua ha Mashiach, we should pray for and seek out opportunities to demonstrate protection or refuge towards the poor, the vulnerable, the marginalized, widows and orphans, the spirit-broken, and the contrite of heart.

Just as Adonai charged the Levitical elders with protecting the manslayers in the cities of refuge, so are we charged through scripture with providing for and protecting the world's most vulnerable. Yeshua claimed to have come to seek and save the lost (Ps. 34:18, cf. Luk. 19:10) and because he resides in us and us in him, we are to do the same for the least of his (cf. Mat. 25:40), such that his kingdom can be realized on earth as it is in heaven (cf. Mat. 6:10).

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