## Zechariah 13:2

ָּהָיָהplugin-autotooltip\_default plugin-autotooltip\_big

he word הַּיָה means "to exist" or "to be" or "to become" or "to come into being" and occurs 3561 times in the Old Testament

his is the foundational verb of existence, identity, becoming and occurrence.

It is not a generic term for "god", but rather the word יהוֹה (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 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jereniah 23:6 איני אוייני אוייני אוייני אוייני אוייני אוייני אוייני אוייני אויני אוייני אויני אוייני אויני אוייני אוייני

Earth (e.g. Genesis 1:1) or world \* Land \* Countries or country

The word אַבץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

The Hebrew my 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. It only ever occurs in conjunction with nouns associated with the definite article and english. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article and english. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article and english. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article and english. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article and english. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article and english. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article and english in the object of the accusative and english in the object of

hebrew

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When coupled with heavens (prop), the phrase indicates the entire created order. Genesis 12:1

"And on that day, declares the LORD of hosts, I will cut off the names of the idols from the land, so that they shall be remembered no more. And also I will remove from the land the prophets and the spirit of uncleanness.

"On that day, "tull banish the names of the idols from the land, and they will be remembered no more," declares the LORD Almighty. "I will remove both the prophets and the spirit of impurity from the land.

"And on that day," says the LORD of Heaven's Armies, "I will erase idol worship throughout the land, so that even the names of the idols will be forgotten. I will remove from the land both the false prophets and the spirit of impurity that came with them.

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 Meaning
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lt an irregular verb, and, like English, changes significantly between person and tense. For example ɛiu̞i is the word for am and ἦv is the word for was, e.g. ἐvplugin-autotooltip_default plugin-autotooltip_ bigɨv
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tt occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1 kaiplugin-autotooltip_default plugin-autotooltip_digadi
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είμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be").
it an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. αὐτῶνplugin-autotooltip_default plugin-autotooltip_bigαὐτός
 ersonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
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