

Zechariah 7

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14

Text

Hebrew

	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 אֶרְבַּע לְדִרְיוֹשׁ הַמֶּלֶךְ הִיְהִי בְּשָׁנָתָא plugin-autotooltip__default plugin-autotooltip_big
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1	הִיְהִי דְּבַר 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
	אֵל יִזְכְּרֵהָ בְּאַרְבַּעָה לַחֲדָשׁ הַתְּשַׁעִי בְּכֶסֶל

	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. It only ever occurs in conjunction with nouns associated with the definite article ה.Genesis 1:1 פני plugin-autotooltip__default plugin-autotooltip_big פני hebrew Meaning: * Face * Presence * Front or surface 2 Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. 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
3	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 צבאות וְאֵל הַנְּבִיאִים לְאֹמֶר הָאֲבָבָה בְּחֹדֶשׁ הַחֲמִשִּׁי הַנָּזָר כְּאֲשֶׁר עָשִׂיתִי זֶה כִּמְהָ שָׁנִים
4	יהי plugin-autotooltip__default plugin-autotooltip_big יהי hebrew The word יהי 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 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 צבאות אֱלֹהֵי לְאֹמֶר

5	אָרֶץ plugin-autotooltip__default plugin-autotooltip_big אָרֶץ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אָרֶץ 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 וְאֵל הַכְּהֲנִים לֵאמֹר כִּי צִמְתָּם וְסָפֹד בְּחֲמִישֵׁי וּבִשְׁבִיעֵי יוֹזֵה שְׁבָעִים שָׁנָה הָיוּ צִמְתָּנִי אֲנִי
6	וְכִי תֵאָכְלוּ וְכִי תִשְׁתּוּ הָלֹא אִתְּכֶם הָאֲכָלִים וְאִתְּכֶם הַשְׁתִּים אֵת plugin-autotooltip__default plugin-autotooltip_big אֵת 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. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 הָיָה קֶרָא יְהוָה אֵשֶׁר הִדְבָּרִים plugin-autotooltip__default plugin-autotooltip_big הָיָה 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 3:14 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 Jeremiah 23:6 בִּידָהּ הָיָה הָרִאשֹׁנִים בְּהִיּוֹת plugin-autotooltip__default plugin-autotooltip_big הָיָה 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 1:3 Exodus 3:12 Ruth 1:1 Isaiah 2:2 וַיִּשְׁלַם יֵשׁוּבָת וַיִּשְׁלֹחַ וַעֲרִיָּה סִבִּיבֹתֶיהָ וְהַנֶּגֶב וְהַשְׂפֵּלָה יֵשֵׁב
8	הָיָה plugin-autotooltip__default plugin-autotooltip_big הָיָה 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 1:3 Exodus 3:12 Ruth 1:1 Isaiah 2:2 וַיִּשְׁלַם יֵשׁוּבָת וַיִּשְׁלֹחַ וַעֲרִיָּה סִבִּיבֹתֶיהָ וְהַנֶּגֶב וְהַשְׂפֵּלָה יֵשֵׁב וְהָיָה דְבַר יְהוָה plugin-autotooltip__default plugin-autotooltip_big וְהָיָה 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 3:14 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 Jeremiah 23:6 אֵל זְכַרְיָה לֵאמֹר

	יהוהplugin-autotooltip__default plugin-autotooltip_bigיהוה hebrew Meaning 9 * 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 צְבָאוֹת לֵאמֹר מִשְׁפָּט אֱמֶת שְׁפֹטוּ וְחֶסֶד וְרַחֲמִים עֲשׂוּ אִישׁ אֶת אֲחִיו
10	וְאֶלְמִנָּה וַיִּתּוֹס גֵּר וְעַנִּי אֶל תַּעֲשִׂקוֹ וְרַעַת אִישׁ אֲחִיו אֶל תַּחֲשִׁבּוּ בְּלִבְבְּכֶם
11	וַיִּמְאַנּוּ לְהַקְשִׁיב וַיִּתְּנוּ כְּתֹף סָרְתָּ וְאַזְנוֹתֶיךָ הִכְבִּידוּ מִשְׁמוֹעַ

לבבך	plugin-autotooltip__default plugin-autotooltip_big
hebrew	
Meaning:	
* The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything	
Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5... שֶׁמִירָם שְׁמוֹעַ אֶת	
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hebrew	
Meaning:	
* Wind * Breath * Spirit	
Noun. Occurs about 380 times in the Old Testament.	
Though usually feminine, רוּחַ sometimes takes masculine verbs and adjectives, especially when referring to the Spirit of God (רוּחַ יְהוָה).Exodus 10:13Genesis 6:17Genesis 41:8Proverbs 16:32Ecclesiastes 12:7Genesis 1:2Judges 3:10Ezekiel 36:27Genesis 2:7John 3:8Genesis 1:2Genesis 8:1 וְהָיָה הָרָאשִׁים וְהָיָה	
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	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 הָיָה וְלֹא שָׁמְעוּ כִּי יִקְרָא וְלֹא אָשָׁמַע אֲמַר יְהוָה
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14	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 וַיֵּשְׁבוּ וַיִּמְשְׁכוּ מִעֵבֶר וַיֵּשְׁבוּ 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 חֲמֵדָה לְשִׁמָּה

ESV

1	In the fourth year of King Darius, the word of the LORD came to Zechariah on the fourth day of the ninth month, which is Chislev.
2	Now the people of Bethel had sent Sharezer and Regem-melech and their men to entreat the favor of the LORD,
3	saying to the priests of the house of the LORD of hosts and the prophets, “Should I weep and abstain in the fifth month, as I have done for so many years?”
4	Then the word of the LORD of hosts came to me:
5	“Say to all the people of the land and the priests, When you fasted and mourned in the fifth month and in the seventh, for these seventy years, was it for me that you fasted?
6	And when you eat and when you drink, do you not eat for yourselves and drink for yourselves?
7	Were not these the words that the LORD proclaimed by the former prophets, when Jerusalem was inhabited and prosperous, with her cities around her, and the South and the lowland were inhabited?”
8	And the word of the LORD came to Zechariah, saying,
9	“Thus says the LORD of hosts, Render true judgments, show kindness and mercy to one another,

10	do not oppress the widow, the fatherless, the sojourner, or the poor, and let none of you devise evil against another in your heart."
11	But they refused to pay attention and turned a stubborn shoulder and stopped their ears that they might not hear.
12	They made their hearts diamond-hard lest they should hear the law and the words that the LORD of hosts had sent by his Spirit through the former prophets. Therefore great anger came from the LORD of hosts.
13	"As I called, and they would not hear, so they called, and I would not hear," says the LORD of hosts,
14	"and I scattered them with a whirlwind among all the nations that they had not known. Thus the land they left was desolate, so that no one went to and fro, and the pleasant land was made desolate."

NIV

1	In the fourth year of King Darius, the word of the LORD came to Zechariah on the fourth day of the ninth month, the month of Kislev.
2	The people of Bethel had sent Sharezer and Regem-Melech, together with their men, to entreat the LORD
3	by asking the priests of the house of the LORD Almighty and the prophets, "Should I mourn and fast in the fifth month, as I have done for so many years?"
4	Then the word of the LORD Almighty came to me:
5	"Ask all the people of the land and the priests, 'When you fasted and mourned in the fifth and seventh months for the past seventy years, was it really for me that you fasted?
6	And when you were eating and drinking, were you not just feasting for yourselves?
7	Are these not the words the LORD proclaimed through the earlier prophets when Jerusalem and its surrounding towns were at rest and prosperous, and the Negev and the western foothills were settled?'"
8	And the word of the LORD came again to Zechariah:
9	"This is what the LORD Almighty says: 'Administer true justice; show mercy and compassion to one another.
10	Do not oppress the widow or the fatherless, the alien or the poor. In your hearts do not think evil of each other.'
11	"But they refused to pay attention; stubbornly they turned their backs and stopped up their ears.
12	They made their hearts as hard as flint and would not listen to the law or to the words that the LORD Almighty had sent by his Spirit through the earlier prophets. So the LORD Almighty was very angry.
13	"'When I called, they did not listen; so when they called, I would not listen,' says the LORD Almighty.
14	'I scattered them with a whirlwind among all the nations, where they were strangers. The land was left so desolate behind them that no one could come or go. This is how they made the pleasant land desolate.'"

NLT

1	On December 7 of the fourth year of King Darius's reign, another message came to Zechariah from the LORD.
2	The people of Bethel had sent Sharezer and Regemmelech, along with their attendants, to seek the LORD's favor.

3	They were to ask this question of the prophets and the priests at the Temple of the LORD of Heaven's Armies: "Should we continue to mourn and fast each summer on the anniversary of the Temple's destruction, as we have done for so many years?"
4	The LORD of Heaven's Armies sent me this message in reply:
5	"Say to all your people and your priests, 'During these seventy years of exile, when you fasted and mourned in the summer and in early autumn, was it really for me that you were fasting?
6	And even now in your holy festivals, aren't you eating and drinking just to please yourselves?
7	Isn't this the same message the LORD proclaimed through the prophets in years past when Jerusalem and the towns of Judah were bustling with people, and the Negev and the foothills of Judah were well populated?' "
8	Then this message came to Zechariah from the LORD:
9	"This is what the LORD of Heaven's Armies says: Judge fairly, and show mercy and kindness to one another.
10	Do not oppress widows, orphans, foreigners, and the poor. And do not scheme against each other.
11	"Your ancestors refused to listen to this message. They stubbornly turned away and put their fingers in their ears to keep from hearing.
12	They made their hearts as hard as stone, so they could not hear the instructions or the messages that the LORD of Heaven's Armies had sent them by his Spirit through the earlier prophets. That is why the LORD of Heaven's Armies was so angry with them.
13	"Since they refused to listen when I called to them, I would not listen when they called to me, says the LORD of Heaven's Armies.
14	As with a whirlwind, I scattered them among the distant nations, where they lived as strangers. Their land became so desolate that no one even traveled through it. They turned their pleasant land into a desert."

LXX

	 kaiplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐγένετο ênpplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". τῷplugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τετάρτω ἔτει ἐν Δαρείου τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ βασιλείῳς ἐγένετο λόγοςplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... κυρίου πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς
1	 greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... Ζαχαριαν τετράδι τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μηνὸς τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐνάτου ὅςplugin-autotooltip__default plugin-autotooltip_bigὅς, ἡ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἔστινplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. Χασέλευ

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λέγων πρόςplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τούςplugin-autotooltip__default plugin-autotooltip_bigο, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐπείς τούςplugin-autotooltip__default plugin-autotooltip_bigο, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐνplugin-autotooltip__default plugin-autotooltip_bigεν greek Preposition meaning "in". τῷplugin-autotooltip__default plugin-autotooltip_bigο, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὅκω κυρίου παντοκράτορος καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" πρόςplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About 3 Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τούςplugin-autotooltip__default plugin-autotooltip_bigο, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ προφῆτας λέγων εἰσελθόντες ὧς ἐνplugin-autotooltip__default plugin-autotooltip_bigεν greek Preposition meaning "in". τῷplugin-autotooltip__default plugin-autotooltip_bigο, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μὴν τῷplugin-autotooltip__default plugin-autotooltip_bigο, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πέμψω τὸplugin-autotooltip__default plugin-autotooltip_bigο, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀνάστα καθότι ἐποίησαplugin-autotooltip__default plugin-autotooltip_bigποιῶ greek Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form ἥδη ἰκανὸς ἔτι

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οὗτος plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὐτή / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 olplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λόγοςplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... ειμίplugin-autotooltip__default plugin-autotooltip_bigειμί greek ειμί 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. οὐκplugin-autotooltip__default plugin-autotooltip_bigος, ἡ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἐδόλυσεν κύριος ἐνplugin-autotooltip__default plugin-autotooltip_bigεν greek Preposition meaning "in". χερσίν πάντωνplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ προφητῶν πάντωνplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐμπροσθεν ὅτε ἦνplugin-autotooltip__default plugin-autotooltip_bigειμί greek ειμί 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. ἱερουσαλημ κατοικοιμένη καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εὐθινοῖσα καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" αἰplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πόλεις αὐτῆςplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) κυκλόθεν καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἡplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὀρενὴ καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἡplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πρόνῃ κατῳκεῖτο

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ταῦτε λέγει κύριος παντοκράτωρ κύρια δικαίων κρίνατε καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἔλεος καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" οἰκτιρῶν μοιεἴτεplugin-autotooltip__default plugin-autotooltip_bigμοιοιεύω Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form ἔκαστος πρόςplugin-autotooltip__default plugin-autotooltip_bigπρός greek 9 Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τὸνplugin-autotooltip__default plugin-autotooltip_bigτὸντὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀδελφὸν αὐτοῖplugin-autotooltip__default plugin-autotooltip_bigαὐτοῖαὐτός 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)	

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14

1	And it came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, even in Chisleu;
2	When they had sent unto the house of God Sherezer and Regemmelech, and their men, to pray before the LORD,
3	And to speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?
4	Then came the word of the LORD of hosts unto me, saying,
5	Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?
6	And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?

7	Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?
8	And the word of the LORD came unto Zechariah, saying,
9	Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:
10	And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.
11	But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.
12	Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.
13	Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:
14	But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

[Zechariah 6](#) ← [Zechariah 7](#) → [Zechariah 8](#)Return to: [Home Page](#) → [Christianity](#) → [Bible](#) → [Old Testament](#) → [Zechariah](#)

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