

	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” τήνplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κατάσχεσιν τῆςplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πόλεως δώσεις πέντε χιλιάδας εὖρος 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” μήκος πέντε 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” εἴκοσι χιλιάδας ὄνplugin-autotooltip__default plugin-autotooltip_bigός, ή, ὅ LXX 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 τρόπον ήplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀπαρχή τῶνplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀγίων παντὶplugin-autotooltip__default plugin-autotooltip_bigνής greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 οἱκῷ Ἰσραηλ ἔσονταιplugin-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.
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KJV	And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.
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