

# Arminianism – All (πᾶς)

Vines Expository Dictionary

Greek: πᾶς

Transliteration: pas

Pronunciation: pas

Definition: Including all the forms of declension; apparently a primary word; >>>all, any, every, the whole<<<: - all (manner of means) alway (-s) any (one) X daily + ever every (one way) as many as + no (-thing) X throughly whatsoever whole whosoever.

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HELPS Word-studies

3956 pá̄s – >>>each, every; each "part(s) of a totality" <<< (L & N, 1, 59.24).

3956 /pás "each, every") >>>means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." <<< 365

You'll notice "all/pas" can mean "all in the sense applied". This means that the word all, has limitations, and those limitations come from the context of the passage. That's what the Greek shows us. That "all/pas" can be parts of the totality. This demonstrates that "all/pas" can have grammatical limitations.

Examples of "all/pas" not being exhaustive:

■ Matthew 10:22 NASB

You will be hated by all because of My name, but it is the one who has endured to the end who will be saved.

➤ Simply impossible to be hated by every single person who has ever lived.

■ Matthew 12:23 NASB

all the crowds were amazed, and were saying, "This man cannot be the Son of David, can he?"

➤ Cannot mean every single person of all time, this was limited to the crowds.

■ Matthew 21:10 NASB

When He had entered Jerusalem, all the city was stirred, saying, "Who is this?"

➤ Limited to "all" within the city not all people of all time in every city

■ Matthew 21:26 NASB

But if we say, 'From men,' we fear the people; for they all regard John as a prophet."

➤ Cannot mean all people for all time. Not everyone in the entire world for all time regard John as a prophet.

■ Mark 1:5 NASB

And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins.

➤ Limits the "all" To Judea and "all" the people of Jerusalem, again not every single person without exception.

"Matthew 2:2 uses the word all (pas), to say that all Jerusalem was troubled along with Herod. Does the all include the houses themselves in Jerusalem? The word would not require that, but seems to be making a clear reference to the people of Jerusalem – those who could be troubled. Likewise, Matthew 11:13 describes all (pantes) the prophets as

prophesying until John, yet there were clearly prophets that came after John (see Acts 21:10). The all is referring to a specific group."

Website Reference: <http://www.drcone.com/2015/10/13/1-john-22-does-grace-extend-to-everyone/>