**Pas**

A. **It is from** *pas* (πᾶς), **which can function as both an adjective and a pronoun depending upon the context in which it is used.**

B. **Statements which apply to the totality of a group may be made from 2 different standpoints:**
   1. **Stress may be laid on the group as a whole, therefore the Greek uses** *pas*, **or its plural pantes or the singular holos, “whole,” a meaning which is also borne occasionally by polloi.**
   2. **Stress may be laid on each of the many individuals or parts which make up the totality, therefore we find hekastos or pas.**

C. **Classical, LXX and NT Usage**
   1. *Pas* **is an adjective and pronoun used extensively in Greek as far back as the Homeric Greek.**
   2. It appears over 7,000 times in the LXX and more than 1,200 times in the New Testament.
   3. The exact connotation of *pas* depends upon the context of the passage, its use with or without a definite article, and whether it serves alone as a pronoun or as an adjective describing a noun.
   4. When the singular form is used with a noun but without a definite article it can mean “each” or “every.”
   5. With a noun and a definite article *pas* can mean “the whole.”
   6. *Pas* can also be used alone or with a definite article as a substantive which is equivalent to a noun.
   7. It has a synonym which is the adjective *hapas* (ἅπας) which in classical Greek followed words ending with a consonant while *pas* followed terms ending with a vowel.
   8. In the NT that distinction is not as prevalent and usually means “all” or “the whole” when used with the article, and it means “every, everybody, all” without the article in classical Greek.

D. **Liddel and Scott divide the word’s classical usage into 4 categories (1345-1346):**
   1. **Collective pronoun**
      a. when used of a number, all
      b. when of one only, the whole
      c. of the several persons in a number, every
   2. With the article in the sense of all, the whole, when the substantive is to be strongly specified, *pas* being put either before the article or after the substantive.
   3. With numerals to mark an exact number
   4. Special usages
      a. dative masculine and feminine plural
      b. neuter plural, all kinds of things, all things, everything, in all points, entirely, wholly
      c. neuter singular, the whole; as an adverb, completely, altogether
      d. with prepositions

E. **Bauer, Gingrich and Danker list the following categorical outline of the word’s usage and meaning (A Greek-English Lexicon of the New Testament and Other Early Christian Literature pages 631-633):**
   1. **Adjective used with a noun**
      a. in the singular without the article emphasizing the individual members of the class denoted by the noun every, each, any, scarcely different in meaning from the plural all.
      b. in the plural without the article, all men, everyone.
      c. in the singular with the article, the whole, all (the), preceding a noun that has the article
      d. in the plural with the article, all with substantives, demonstrative pronouns, sometimes following a noun.
      e. used with pronouns, both personal and demonstrative.
      f. *pas* and *pantes* stand attributively between article and noun, when the noun is regarded as a whole in contrast to its individual parts.
   2. **Substantive**
      a. without the article, everyone, all, all things, everything
      b. with the article, all (of them) (in contrast to a part).

F. **Bo Reicke divides the word’s usage into 2 categories (TDNT volume 5, pages 886-889):**
   1. As an adjective
      a. with the article
      b. without the article
   2. As a noun
      a. with the article
G. Reicke makes the following comment on the word’s usage, he states, “Pas as adjective can have very different meanings according to its use with article or without article, predicatively or attributively (cf. words like autos, monos, arkros, mesos, eschatos). The use of the article normally depends on whether or not the simple noun would be with or without article. As regards the article and noun one has to distinguish between an individual or demonstrative and a generic or indefinite function. In particular one may speak of a summative, implicative, and distributive signification of pas as the term embraces either a totality or sum as an independent entity (summative), an inclusion of all individual parts or representatives of a concept (implicative), or extension to relatively independent particulars (distributive). If the reference is to the attainment of the supreme particulars (distributive). If the reference is to the attainment of the supreme height or breadth of a concept, we have an elative (or amplification) significance” (TDNT volume 5, page 887).

H. He then lists the following outline of the word’s usage with these distinctions in mind:

1. As an adjective with the article
   a. Predicative position: with the demonstrative article, implicative significance.
   b. Attributive position: the content of the whole is emphasized in its totality, so that the word has summative significance: “whole, as a whole, generally.”

2. As an adjective without the article
   a. Elative significance: “full, supreme, total, pure” in the NT only with abstract nouns.
   b. Distributive significance: “each.” Generic: “each one” in a group (though not with such stress on the individual as hekastos, “each part”).

3. As a noun with the article
   a. Implicative significance: the article is usually demonstrative, and only with the plural: hoi pantes, “they all,” Mk. 14:64; Rm. 11:32; 1 C. 9:22; 10:17; 2 C. 5:14; Phil. 2:21 (the context shows who are meant).
   b. Summative significance: In explanatory apposition to a noun ho pantes etc. are used half adverbially for “in all, all together,” especially with numbers.

4. As a noun without the article
   a. Distributive significance, generic or indefinite according to context.
   b. Adverbial phrases: a partitive genitive panton is used adverbially in superlatives.

I. Vine's Expository Dictionary of Biblical Words, "pas signifies (1) with nouns without the article, (a) "everyone" of the class denoted by the noun connected with pas, e. g., (Matt. 3:10), "every tree"; (Mark 9:49), "every sacrifice"; see also (John 2:10; Acts 2:43; Rom. 2:9; Eph. 1:21; 3:15; 2 Thes. 2:4; 2 Tim. 3:16), RV; (b) "any and every, of every kind, all manner of," e. g., (Matt. 4:23); "especially with nouns denoting virtues or vices, emotions, condition, indicating every mode in which a quality manifests itself; or any object to which the idea conveyed by the noun belongs" (GrimmThayer). This is often translated "all," e. g., (Acts 27:20; Rom. 15:14; 2 Cor. 10:6; Eph. 4:19,31; Col. 4:12), "all the will of God," i. e., everything God wills; (2) without a noun, "everyone, everything, every man" (i. e., person), e. g., (Luke 16:16); or with a negative, "not everyone," e. g., Mark (9:49); with a participle and the article, equivalent to a relative clause, everyone who, e. g., (1 Cor. 9:25; Gal. 3:10,13; 1 John 2:29; 3:3-4,6, 10,15), rendered "whosoever." So in the neuter, (1 John 2:16; 5:4), often rendered "whatsoever"; governed by the preposition en, "in," without a noun following, it signifies "in every matter, or condition," (Phil. 4:6; 1 Thes. 5:18); "in every way or particular," (2 Cor. 4:8), translated "on every side"; so (2 Cor. 7:5); "in everything," (Eph. 5:24; Phil. 4:12), lit., "in everything and (perhaps "even") in all things."

J. The Analytical Greek Lexicon Revised lists the following meanings (page 311):
   1. In the singular, all, the whole, usually when the substantive has the article
   2. Every, only with an anarthrous substantive
   3. Plural, all
   4. In all respects
   5. By a Hebraism, a negative with pas is sometimes equivalent to oudeis or medeis

K. The New Thayers Greek-English Lexicon lists the following meanings and usages of the word (pages 491-493):
   1. Adjectively
      a. With anarthrous nouns
         (1) Any, any one; with the plural, all or any that are of the class indicated by the noun
         (2) Any and every, of every kind; the highest degree, the maximum, of the thing which the noun denotes
         (3) The whole, before proper names of countries, cities, nations
b. With nouns which have the article, all the, the whole; with the singular; with the plural, all (the totality of the persons or things designated by the noun)

2. Without a substantive
   a. Masculine and feminine every one, any one, in the singular without addition
      (1) Neuter pan, everything (anything) whatsoever
      (2) Always, perpetually; en panti, either in every condition, or in every matter; in everything, in every way, on every side, in every particular or relation
      (3) Plural panta (without the article) all things
      (4) of a certain definite totality or sum of things, the context showing what things are meant
      (5) Adverbially, wholly, altogether, in all ways, in all things, in all respects
      (6) Panta, in an absolute sense, all things that exist, all created things
      (7) With the article; in an absolute sense, all things collectively, the totality of created things, the universe of things; in a relative sense
      (8) Panta ta followed by a participle
      (9) Panta and ta panta with pronouns
      (10) Panta with prepositions forms adverbial phrases

3. With negatives
   a. Not every one
   b. No one, none

L.