

# Ephesians 2:3 Commentary

PREVIOUS

NEXT

Ephesians 2:3 **Among** them we **too all formerly lived** in the **lusts** of our **flesh**, **indulging** the **desires** of the **flesh** and of the **mind**, and were by **nature children** of **wrath**, **even** as the **rest**. (**NASB: Lockman**)

**Greek:** [en ois kai hemeis pantes anestraphemen \(1PAPI\) pote en tais epithumiais tes sarkos hemon, poiountes \(PAPMPN\) ta thelemata tes sarkos kai ton dianoion, kai emetha \(1PIMI\) tekna phusei orges os kai oi loipoi](#)

**Amplified:** Among these we as well as you once lived and conducted ourselves in the passions of our flesh [our behavior governed by our corrupt and sensual nature], obeying the impulses of the flesh and the thoughts of the mind [our cravings dictated by our senses and our dark imaginings]. We were then by nature children of [God's] wrath and heirs of [His] indignation, like the rest of mankind. ([Amplified Bible - Lockman](#))

**NLT:** All of us used to live that way, following the passions and desires of our evil nature. We were born with an evil nature, and we were under God's anger just like everyone else. ([NLT - Tyndale House](#))

**Phillips:** We all lived like that in the past, and followed the impulses and imaginations of our evil nature, being in fact under the wrath of God by nature, like everyone else. ([Phillips: Touchstone](#))

**Wuest:** among whom also we all ordered our behavior in the sphere of the cravings of our evil nature, continually practicing the desires of our evil nature and of our thoughts, and were continually children of wrath by nature, as also the rest.

**Young's Literal:** among whom also we all did walk once in the desires of our flesh, doing the wishes of the flesh and of the thoughts, and were by nature children of wrath -- as also the others

**AMONG THEM WE TOO ALL FORMERLY LIVED IN THE LUSTS OF OUR FLESH: en ois kai hemeis pantes anestraphemen (1PAPI) pote en tais epithumiais tes sarkos hemon:**

- Is 53:6; 64:6,7; Da 9:5, 6, 7, 8, 9; Ro 3:9-note, Ro 3:10-note, Ro 3:11-note, Ro 3:12-note, Ro 3:13-note, Ro 3:14-note, Ro 3:15-note, Ro 3:16-note, Ro 3:17-note, Ro 3:18-note, Ro 3:19-note; 1Co 6:9, 10, 11; Gal 2:15,16; 3:22; Titus 3:3-note; 1Pe 4:3-note; 1Jn 1:8, 9, 10)(Ep 4:17-note, Ep 4:18-note, Ep 4:19-note; Acts 14:16; 17:30,31-notes; Ro 11:30-note; 1Pe 2:10-note; 1Jn 2:8
- Ep 4:22-note; Mark 4:19; John 8:44; Ro 1:24-note; Ro 6:12-note; Ro 13:14-note; Galatians 5:16, 17, 18, 19, 20, 21, 22, 23, 24; 1Ti 6:9; Jas 4:1, 2, 3; 1Pe 1:14-note; 1Pe 2:11-note; 1Pe 4:2-note; 2Pe 2:18-note; 1Jn 2:16; Jude 1:16, 17, 18
- [Ephesians 2 Resources](#) - Multiple Sermons and Commentaries
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- [Ephesians 2:1-10 Exchanging Living Death for Dying Life](#) - John MacArthur

**Among** ([1722](#)) (**en**) refers to the "children of disobedience". Paul says "**we**" were once numbered among them (in their midst - cp 1Pe 2:10-note); 1Pe 4:1, 2, 3-note).

**We** - note change of pronoun. Paul is saying that the Jewish believers were once no better off than the Gentile believers. We all, both Jews and Gentiles, walked as dead men in the "clammy (spiritual) atmosphere" of this godless world.

**All** ([3956](#)) (**pas**) means all without exception so that all people were in that same sinful condition. All of us were really like them, like the people who disobey God (not referring to the powers and rulers in the air).

**Formerly** ([4218](#)) (**pote**) is a generalization concerning time and means at some time and when referring to past time as in this verse means once or at one time in the past.

**Pote** - 48x in 45v - any time(1), ever(4), former(1), former times(1), formerly(8), last(2), never\*(2), once(8), when(1), when once(1).

Mt 17:17; 24:3; 25:37, 38, 39, 44; Mark 9:19; 13:4, 33, 35; Luke 9:41; 12:36; 17:20; 21:7; 22:32; John 6:25; 9:13; 10:24; Rom 1:10; 7:9; 11:30; 1 Cor 9:7; Gal 1:13, 23; 2:6; Eph 2:2, 3, 11, 13; 5:8, 29; Phil 4:10; Col 1:21; 3:7; 1Thess 2:5; Titus 3:3; Philemon 1:11; Heb 1:5, 13; 1 Pet 2:10; 3:5, 20; 2 Pet 1:10, 21; Rev 6:10.

### Spurgeon...

He makes them to be his forge. There he blows his coals, there he fabricates his instruments. Do you not hear the noise of the infernal bellows when "the children of disobedience: swear, and use unclean language? Ah, such were some of us; but we are cleansed! (1Co 6:9, 10, 11) The evil spirit has been driven out, and he no more works in us.

You that now commune with God at the mercy-seat, you that are now his favoured children, and have received power to become the sons of God, you were once heirs of wrath: "By nature the children of wrath, even as others." Holy Scripture is not complimentary to unrenewed human nature. You may search it through and through to find a single flattering word to unregenerate man; but you will search in vain. This style of speech is left to those who scout divine inspiration. They draw their inspiration from another fount, from a desire to walk according to the course of this world, according to the prince of the power of the air. They can see flattering speeches in addressing the ungodly; but the Holy Ghost never does. ([Exposition](#))

**Lived** ([390](#)) (**anastrepho** [**word study**] from **aná** = again, back + **strépho** = turn) means literally to turn back and forth or to and fro and hence to conduct or behave one or act in accordance with certain principles. To order one's behavior. Thus, the saints at one time ordered their behavior or conducted themselves among the sons of disobedient (unpersuadable), in the (in the "atmosphere" of the) lusts of their flesh.

**Anastrepho** - 9x in 9v - conduct(3), conducted(1), live(1), lived(1), return(1), returned(1), treated(1).

Acts 5:22; 15:16; 2 Cor 1:12; Eph 2:3; 1 Tim 3:15; Heb 10:33; 13:18; 1 Pet 1:17; 2 Pet 2:18.

**Lusts** ([1939](#)) (**epithumia** from **epi** = at, toward {the preposition "epi-" in the compound is directive conveying the picture of "having one's passion toward" } + **thumos** = passion. The root verb **epithumeo** = set heart upon) is a neutral term denoting the presence of strong desires or impulses, longings or passionate craving (whether it is good or evil is determined by the **context**) directed toward an object. In this verse epithumia clearly indicates it is an evil craving that originates from from the godless flesh.

**Epithumia** - 38x in 37v - coveting(2), desire(4), desires(8), earnestly(1), impulses(1), long(1), lust(5), lustful(1), lusts(15).

Mark 4:19; Luke 22:15; John 8:44; Rom 1:24; 6:12; 7:7f; 13:14; Gal 5:16, 24; Eph 2:3; 4:22; Phil 1:23; Col 3:5; 1 Thess 2:17; 4:5; 1 Tim 6:9; 2 Tim 2:22; 3:6; 4:3; Titus 2:12; 3:3; Jas 1:14f; 1 Pet 1:14; 2:11; 4:2f; 2 Pet 1:4; 2:10, 18; 3:3; 1 John 2:16f; Jude 1:16, 18; Rev 18:14.

**Flesh** ethically refers to that part of man which, because of the fall, is opposed to God and to holiness.

**Hiebert** has an interesting note that the

"degeneration in the meaning of the term (**epithumia** from God given desires to perverted desires) is a revealing commentary on human nature. Left to himself, instead of gaining mastery over his base desires and steadfastly adhering to the good, the individual is characteristically overcome by his evil cravings, so that they become the dominating force of his life." (Hiebert, D. Edmond: 1 Peter. Page 94. Moody)

**W. E. Vine** summarizes **epithumia** as follows:

**epithumia** denotes "strong desire" of any kind, the various kinds being frequently specified by some adjective (see below). The word is used of a good desire only in Lu 22:15; Phil 1:23 [note]; 1Thes 2:17 [note]. Everywhere else it has a bad sense. In Ro 6:12 [note] the injunction against letting sin reign in our mortal body to obey the "lust" thereof, refers to those evil desires which are ready to express themselves in bodily activity. They are equally the "lusts" of the flesh, Ro 13:14 [note]; Gal 5:16 [note], Gal 5:24 [note]; Eph 2:3 [note]; 2Pe 2:18 [note]; 1Jn 2:16, a phrase which describes the emotions of the soul, the natural tendency towards things evil. Such "lusts" are not necessarily base and immoral, they may be refined in character, but are evil if

inconsistent with the will of God.

Other descriptions besides those already mentioned are: "of the mind," Ephesians 2:3 [note]; "evil (desire)," Colossians 3:5 [note]; "the passion of," 1Thessalonians 4:5 [note], RV; "foolish and hurtful," 1Ti 6:9; "youthful," 2Ti 2:22 [note]; "divers," 2Ti 3:6 [note]; Titus 3:3 [note]; "their own," 2Ti 4:3 [note]; 2Pe 3:3 [note]; Jude 1:16; "worldly," [Titus 2:12](#) [note]; "his own," Jas 1:14 [note]; "your former," 1P 1:14 [note], RV; "fleshly," 1Pe 2:11 [note]; "of men," 1Pe 4:2 [note]; "of defilement," 2Pe 2:10 [note]; "of the eyes," 1Jn 2:16; of the world ("thereof"), 1Jn 2:17; "their own ungodly," Jude 1:18. In Re 18:14 [note] "(the fruits) which thy soul lusted after" is, lit., "of thy soul's lust." ([Vine, W E: Vine's Complete Expository Dictionary of Old and New Testament Words. 1996. Nelson](#))

**Flesh** (4561) (**sarx**) (Click word study on sarx) refers to the totally depraved nature as dominating the unsaved individual and represents the entirety of one's being orientated away from God and towards selfish interests.

The **flesh** is the source of those strong **desires** just described. **Flesh** as used in this context refers to that entity which is inherited from Adam, is present in every human being and which is centered upon self, prone to sin, and opposed to God. The **flesh** is the ugly complex of human sinful desires that includes the ungodly motives, affections, principles, purposes, words, and actions that sin generates through our bodies. To live according to the **flesh** is to be ruled and controlled by that evil complex.

### Synopsis of "The Flesh"...

**Flesh** is the root of man's problems - Satan's appeal is to "be like God" and he appealed to Eve's flesh Genesis 3:5

**Flesh** then becomes the carrier or bearer of sin Sin dwells within - Ro 7:5, 17, 23-see notes Romans 7:5; 7:17; 7:23

**Flesh** is the instrument of sin - Ro 6:13-note

The mind/heart is a part of the **flesh** Mt 15:18-20, Gal 5:19, 20, 21-see notes Ga 5:19; 20; 21

The world's or devil's foothold comes by means of **flesh**

**Flesh** is the base of all enemy operations.

**John Piper** writes that **flesh** "is the old ego that is self-reliant and does not delight to yield to any authority or depend on any mercy. Flesh craves the sensation of self-generated power and loves the praise of men... in its conservative form it produces legalism -- keeping rules by its own power for its own glory... (in its more liberal form) produces grossly immoral attitudes and acts (Gal 5:19, 20, 21-see notes Galatians 5:19; 20; 21) The Flesh is the proud and unsubmitive root of depravity in every human heart which exalts itself subtly through proud, self-reliant morality, or flaunts itself blatantly through self-assertive, authority-despising immorality. (from his sermon [Walk By the Spirit!](#))

### INDULGING THE DESIRES OF THE FLESH AND OF THE MIND: poiountes (PAPMPN) ta thelemata tes sarkos kai ton dianoion:

- Romans 8:7,8-notes; 2Corinthians 7:1-[see note](#); Galatians 5:19, 20, 21-notes
- John 1:13
- [Ephesians 2 Resources](#) - Multiple Sermons and Commentaries
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**Indulging** (4160) (**poieo**) means doing with the implication of the context being not only **performing** of these desires but the **accomplishment** of them also! Successful at sinning as it were! The **present tense** pictures this sinful indulging as one's way of life. It marks their inevitable direction toward perdition short of intervention by divinely initiated and orchestrated regeneration! Do believers ever indulge the desires of the flesh? Or perhaps better stated - do I even need to ask that question? Clearly, genuine believers do from time to time sadly indulge these

corrupt **desires**, and as disobedient children of God, do subject themselves to the disciplining hand of their Father (Heb 12:5, 6-note, He 12:7, 8, 9, 10-note, He 12:11-note). In contrast to the children of wrath (note that while it may be "painful", our Father's discipline is not "wrath") indulge their flesh continually, habitually and as their "normal" pattern of life (cp John's characterization of the two "fathers" and the two families into which all mankind can be placed - 1Jn 3:7, 8, 9, 10, 11, 12 -note "little children" is John's description of those who have been born from above. Note also that verbs "practice" and "sin" are **present tense** = picturing continuous action).

**Wuest** writes that "The participle is present in tense, thus, durative in action. It speaks of the habitual performing of acts that satisfy the desires of the evil nature and of the evil thoughts, thus a fulfilling of those desires. We went the limit in sin. The evil nature had full sway."

**Will** (2307)(**thelema** from **thelo** = to will with the "-ma" suffix indicating the result of the will = "a thing willed") generally speaks of the result of what one has decided. One sees this root word in the feminine name "**Thelma**." In its most basic form, **thelema** refers to a wish, a strong desire, and the willing of some event. It refers to the "wishes" or the desires that come from one's emotions. **Thelema** emphasizes strong will-fulness, wanting and seeking something with great diligence. The life of the unsaved is swayed by emotions rather than reason and those emotions emanate from the fallen flesh nature, that evil disposition which is opposed to God.

**Zodhiates** says that **thelema** is the "Will, not to be conceived as a demand, but as an expression or inclination of pleasure towards that which is liked, that which pleases and creates joy. When it denotes God's will, it signifies His gracious disposition toward something. Used to designate what God Himself does of His own good pleasure. ([Zodhiates, S. The Complete Word Study Dictionary: New Testament. AMG](#))

**Thelema** - 62x in 58v - desire(1), desires(1), will(57).

Mt 6:10; 7:21; 12:50; 18:14; 21:31; 26:42; Mark 3:35; Luke 12:47; 22:42; 23:25; Jn 1:13; 4:34; 5:30; 6:38, 39, 40; 7:17; 9:31; Acts 13:22; 21:14; 22:14; Ro 1:10-note; Ro 2:18-note; Ro 12:2-note; Ro 15:32-note; 1Cor 1:1; 7:37; 16:12; 2Cor 1:1; 8:5; Gal 1:4; Ep 1:1-note, Ep 1:5-note, Ep 1:9-note, Ep 1:11-note; Ep 2:3-note; Ep 5:17-note; Ep 6:6-note; Col 1:1-note, Col 1:9-note; Col 4:12-note; 1Th 4:3-note; 1Th 5:18-note; 2Ti 1:1-note; 2Ti 2:26-note; He 10:7-note, He 10:9-note, He 10:10-note, He 10:36-note; He 13:21-note; 1Pe 2:15-note; 1Pe 3:17-note; 1Pe 4:2-note, 1Pe 4:19-note; 2Pe 1:21-note; 1Jn 2:17; 5:14; Rev 4:11-[note](#).

**Thelema** means what one wishes or has determined shall be done or that which is desired or wished for. As noted above, **thelema** refers to a desire which proceeds from one's heart or emotions. This term expresses the result of one's purpose or desire. **Thelema** has both an objective meaning ("what one wishes to happen") and a subjective connotation ("the act of willing or desiring").

**Mind** (1271) (**dianoia** [word study] from **dia** = denotes separation + **noeo** = to think over) describes the mind as the faculty of understanding, feeling, desiring and in the plural as in this verse, refers to the thoughts (especially understanding regarding morality according to Vincent), specifically evil thoughts. **Dianoia** refers to not simply intellectual faculties but that which guides and directs conduct.

**Dianoia** does not mean only the mind but includes the plans and projects it entertains with uncontrolled, evil abandon. Paul says that the unsaved (natural) man is altogether at the mercy of the harsh taskmaster self (**flesh**) and its rash impulses. He is saying that when we were without God in the world, we did whatever our bodies wished or whatever our minds imagined!

**Dianoia** - 12x in 12v - Matt 22:37; Mark 12:30; Luke 1:51; 10:27; Eph 2:3; 4:18; Col 1:21; Heb 8:10; 10:16; 1 Pet 1:13; 2 Pet 3:1; 1 John 5:20. **NAS** = mind(7), minds(2), thoughts(1), understanding(2).

**Illustration of Indulging the desires of the flesh and of the mind** - At the start of last year's Christmas shopping season (2008), a woman was trampled by a crowd intent on grabbing DVD players on sale at a Florida Wal-Mart. She was the first person in line, but when the store opened the other shoppers rushed forward and knocked her to the ground. When paramedics arrived, they found her unconscious. Only a few people had tried to help her--most continued their "urgent business" of buying a DVD player.

**AND WERE BY NATURE CHILDREN OF WRATH, EVEN AS THE REST: kai emetha (1PIMI) tekna phusei orges os kai oi loipoi:**

- Genesis 5:3; 6:5; 8:21; Job 14:4; 15:14, 15, 16; 25:4; Ps 51:5; Mark 7:21,22; John 3:1, 2, 3, 4, 5, 6; Ro 5:12, 13, 14, 15, 16, 17, 18, 19-see notes; Ro 7:18-note; Gal 2:15,16
- Romans 3:9-note, Ro 3:22,23-notes; 1Corinthians 4:7
- [Ephesians 2 Resources](#) - Multiple Sermons and Commentaries
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**Were (emetha)** is **imperfect tense**, which speaks of continuous action or state of being. Our totally depraved condition before salvation was a continuous one, from birth on without a cessation of that condition.

**By nature** (5449) (**phusis/physis** from **phúo** = to bring forth) (note contrast with "by grace" in Eph 2:5- note) refers to that which is innate and implanted in one by nature. It refers to our natural condition and means that we didn't have to develop to become children of wrath. "By nature" denies any process of development so that we were born with the destiny of children of wrath.

**Phusis** - 14x in 11v - instinctively(1), natural(1), natural\*(1), nature(7), physically(1), race(1), species(1), unnatural\*(1).

Rom 1:26; 2:14, 27; 11:21, 24; 1 Cor 11:14; Gal 2:15; 4:8; Eph 2:3; Jas 3:7; 2 Pet 1:4.

**Spurgeon** once said "He who doubts human depravity had better begin to study himself."

**Comment:** Or simply look in the mirror each morning!

What natural condition is Paul referring to here? In Romans he explains that...

Therefore, just as through one man (Adam) **Sin** entered into the world, and death through **Sin**, and so death spread to all men, because all sinned (Ro 5:12-note)

**Comment:** Every person ever born, except Jesus, is by birth a "little sinner". Our spiritual father was the first sinner, Adam. It follows that in this state all men stand condemned to eternal death, experiencing forever the wrath of God.

**Children** (5043) (**teknon** from **tikto** = to give birth to) is a word for children that emphasizes the birth relationship. Paul's point is that we were born children having Adam's depraved nature (Ro 5:12) and were thus fully deserving of the wrath of God.

**Children of wrath** could be rephrased "children destined for wrath." We were worthy of and subject to God's wrath. Praise God that in Christ He provided a way of escape from our imprisonment in Adam!

Jesus declared "He who believes in the Son has (right now! the moment of belief in Jesus) eternal life; but he who does not obey (Disbelief is regarded in its active manifestation, disobedience) the Son shall not see life, but the **wrath of God** abides on him." (John 3:36) (Comment: Marvin Vincent writes that "**Abides** is present tense. As the believer has life, so the unbeliever has wrath abiding on him. He lives continually in an economy which is alienated from God, and which, in itself, must be habitually the subject of God's displeasure and indignation." This picture reminds one of Jonathan Edward's text "their foot shall slide in due time" in his famous sermon "[Sinners in the Hands of an Angry God](#))

**Paul** later reiterates these truths writing...

Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. (see **note** Ephesians 5:6)

**Illustration** - The Hindenburg was a German airship that arrived in America on May 6, 1937, after cruising across the Atlantic. It was coming in for a landing at an airfield in New Jersey at 7:25 at night, and it was a thrilling sight, three football fields in length, held aloft by 7 million cubic feet of hydrogen. It could fly 84 miles an hour. It was luxurious, with a dining salon, lounges, and staterooms. Gigantic Nazi swastikas were painted on its tail fins. Hundreds of people gathered to watch it land. Suddenly a lapping tongue of fire appeared near the stern, and within a few seconds the Hindenburg exploded in a huge ball of fire, falling tail first with flames shooting out the nose. In one moment, the wonder and excitement and beauty was turned to fire and terror and destruction. Without Christ all of us are passengers aboard the Hindenburg. We may be enjoying ourselves to the fullest, but we don't realize that

the next moment is going to bring us to judgment for without Christ we remain "**children of wrath**".

**Wrath** (3709) (**orge** [word study] from **orgaô** = to teem, to swell) is God's holy hatred of sin representing His essential divine antagonism against everything that is evil. **Orge** is derived from the idea of a swelling which eventually bursts, and applies more to an anger that proceeds from one's settled nature. (See Martyn Lloyd-Jones sermon [Ephesians 2:3: The Wrath of God](#))

**Orge** - 36x in 34v - anger(6), wrath(30).

Matt 3:7; Mark 3:5; Luke 3:7; 21:23; John 3:36; Rom 1:18; 2:5, 8; 3:5; 4:15; 5:9; 9:22; 12:19; 13:4f; Eph 2:3; 4:31; 5:6; Col 3:6, 8; 1 Thess 1:10; 2:16; 5:9; 1 Tim 2:8; Heb 3:11; 4:3; Jas 1:19f; Rev 6:16f; 11:18; 14:10; 16:19; 19:15. NAS =

**John MacArthur** comments that "**Orge** does not refer to an explosive outburst of temper but to an inner, deep resentment that seethes and smolders, often unnoticed by others. It is therefore an anger that only the Lord and the believer know about. Therefore, it is a special danger, (for the believer because the anger of man does not accomplish the righteousness of God) in that it can be privately harbored." ([MacArthur J. James. Moody](#))

In Romans Paul said that "the **wrath** (orge) of God is revealed (present tense = continually) from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, (Ro 1:18-note)

Simply put **orge** is **God's settled opposition to and displeasure with sin**

**Kenneth Wuest** explains that this verse means "that in their pre-Christian life those meant by the "**we all**" were in the condition of subjection to the divine wrath; and that they were so not by deed merely, nor by circumstance, nor by passing into it, but **by nature**. Their universal sin has already been affirmed. This universal sin is now described as sin by nature. Beyond this, Paul does not go in this present passage. But the one is the explanation of the other. Universal sin implies a law of sinning, a sin that is of the nature; and this, again, is the explanation of the fact that all are under the divine wrath, for the divine wrath operates only where sin is. Here is the essential meaning of the doctrine of original sin."

**Rest** (3062) (**loipos** from **leipo** = to leave or to lack) is an adjective which refers to that which remains over - where it refers to people the sense is the rest, those that are left, the remainder (cf. Mt 22: 6; Mk 16:13; Lk 24: 9; Acts 2:37; Ro 11: 7; 1Co. 7:12; Rev. 12:17; 19:21). In the plural, loipos means remaining ones (Mt. 25:11; Acts 2:37; Ro 1:13; 2Cor. 12:13; 2Pet. 3:16) Loipos is used several times with the meaning of "**other**" which Webster defines as being the one (as of two or more) remaining or not included (Mk 4:19, 16:13, Lk 18:9, Acts 17:19, Rev 9:20)

There is a very important use in 2Peter 3:16 where Peter uses **loipos** to indicate that he considers the letters of Paul to belong to the category of "**Scripture**."

**Loipos** is occasionally used in a soteriological sense (describing the saved or the unsaved) - Thus in the parable (Mt 22:6) **loipos** speaks of those outside the Kingdom of God (cf 1Thes 4:13), whereas in other contexts **loipos** speaks of those in the Kingdom of God (Rev 2:24)

**Mounce** - It can describe persons or things that "remain" or are "left over" after an action has been taken. In Rev 8:13, loipos refers to the final blasts of the trumpet that follow the first four blasts, "woe to those who dwell on the earth, because of the remaining blasts of the trumpet" (cf. Mt 22:6; 27:49; Rev 9:20; 11:13). It can also refer to "other people," either those previously mentioned (Acts 2:37) or, more often, an undefined group of people not previously specified (Lk 8:10; 18:11; Acts 17:9). ([Mounce's Complete Expository Dictionary of Old and New Testament Words](#))

Here Paul's reference to "**the rest**" is meant to include the Jews not just the Gentiles to whom he was writing.

**W E Vine** has 3 entries ([Remnant](#); [Other](#))

**loipos** (λοιποί, 3062), an adjective (akin to leipo, "to leave") signifying "remaining," is used as a noun and translated "the rest" in the rv, where the kjv has "the remnant," Matt. 22:6; Rev. 11:13; 12:17; 19:21.

**loipos** (λοιποί, 3062), "remaining" (for which see remnant), is frequently used to mean "the rest," and is generally so translated in the rv (kjv, "others" in Lk 8:10; Acts 28:9; Eph. 2:3; 1Th 4:13; 5:6; 1Ti 5:20; kjv, "other" in Lk 18:11; Acts 17:9; Ro 1:13; 2Cor 12:13; 13:2; Gal. 2:13; Phil 1:13; 4:3); the neut. plur., lit., "remaining things," is used in Luke 12:26; 1Co 11:34.

**loipos** (λοιποί, 3062) signifies "remaining, the rest." It is translated "other," or "others," e.g., in Matt. 25:11; Mark 4:19; Luke 18:9; 24:10 (in v. 9, "the rest"); but in Luke 8:10; Acts 28:9; Rom. 1:13; 1 Cor. 9:5; Eph. 2:3; 1Thess. 4:13; 5:6; 1Ti 5:20, e.g., the rv renders this word "the rest" (kjb, "other" or "others"); in Eph. 4:17, some mss. have loipa, neuter plural, kjb, "other (Gentiles)"

**Friberg** summarizes **loipos** - λοιπός, ἡ, ὅν (1) as an adjective remaining, left, other (Rev 8.13); (2) as a substantive οἱ λοιποί the rest, the others, the remaining ones (Lk 24.9); neuter as a substantive τὰ λοιπά the rest (of the things), other things (MK 4.19); (3) as an adverb; (a) to indicate time το λοιπόν or το λοιπού from now on, henceforth, in the future (Heb 10.13); (b) to mark a further fact furthermore, in addition, beyond that (1Co 1.16); (c) to indicate a conclusion finally, for the rest (2Co 13.11) ([Analytical Lexicon of the Greek New Testament-highly recommended resource](#))

**Loipos** - 55x in 55v - **Usage:** beyond(1), else(2), finally(6), in the future(1x = 2Ti 4:8), moreover(1), now(2), other(1), other matters(1), other people(1), other things(1), other women(1), others(4), remaining(2), rest(26), still(2), then(1), things that remain(1), time onward(1).

Matthew 22:6 and the **rest** seized his slaves and mistreated them and killed them.

**Comment:** In this parable (Mt 22:6) **loipos** speaks of those outside the Kingdom of God, whereas in other context loipos speaks of those in the Kingdom of God (Rev 2:24)

Matthew 25:11 "Later the **other** virgins also came, saying, 'Lord, lord, open up for us.'

Matthew 26:45 Then He came to the disciples and said to them, "Are you **still** sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners.

Matthew 27:49 But the **rest** of them said, "Let us see whether Elijah will come to save Him."

Mark 4:19 but the worries of the world, and the deceitfulness of riches, and the desires for **other things** enter in and choke the word, and it becomes unfruitful.

Mark 14:41 And He came the third time, and said to them, "Are you **still** sleeping and resting? It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners.

Mark 16:13 They went away and reported it to the **others**, but they did not believe them either.

Luke 8:10 And He said, "To you it has been granted to know the mysteries of the kingdom of God, but to the **rest** it is in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.

Luke 12:26 "If then you cannot do even a very little thing, why do you worry about **other** matters?

Luke 18:9 And He also told this parable to some people who trusted in themselves that they were righteous, and viewed **others** with contempt:

11 "The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like **other** people: swindlers, unjust, adulterers, or even like this tax collector.

Luke 24:9 and returned from the tomb and reported all these things to the eleven and to all the **rest**.

10 Now they were Mary Magdalene and Joanna and Mary the mother of James; also the **other** women with them were telling these things to the apostles.

Acts 2:37 Now when they heard this, they were pierced to the heart, and said to Peter and the **rest** of the apostles, "Brethren, what shall we do?"

Acts 5:13 But none of the **rest** dared to associate with them; however, the people held them in high esteem.

Acts 17:9 And when they had received a pledge from Jason and the **others**, they released them.

Acts 27:20 Since neither sun nor stars appeared for many days, and no small storm was assailing us, **from then on** all hope of our being saved was gradually abandoned.

44 and the rest should follow, some on planks, and others on various things from the ship. And so

it happened that they all were brought safely to land.

Acts 28:9 After this had happened, the **rest** of the people on the island who had diseases were coming to him and getting cured.

Romans 1:13-note I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the **rest** of the Gentiles.

Romans 11:7-note What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the **rest** were hardened;

1 Corinthians 1:16 Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized **any other**.

1 Corinthians 4:2 In this case, **moreover**, it is required of stewards that one be found trustworthy.

1 Corinthians 7:12 But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her.

29 But this I say, brethren, the time has been shortened, so that from now on those who have wives should be as though they had none;

1 Corinthians 9:5 Do we not have a right to take along a believing wife, even as the **rest** of the apostles and the brothers of the Lord and Cephas?

1 Corinthians 11:34 If anyone is hungry, let him eat at home, so that you will not come together for judgment. The **remaining matters** I will arrange when I come.

1 Corinthians 15:37 and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of **something else**.

2 Corinthians 12:13 For in what respect were you treated as inferior to the **rest** of the churches, except that I myself did not become a burden to you? Forgive me this wrong!

2 Corinthians 13:2 I have previously said when present the second time, and though now absent I say in advance to those who have sinned in the past and to all the rest as well, that if I come again I will not spare anyone,

11 **Finally**, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and peace will be with you.

Galatians 2:13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

Galatians 6:17 **From now on** let no one cause trouble for me, for I bear on my body the brand-marks of Jesus.

Ephesians 2:3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the **rest**.

Ephesians 6:10-note **Finally**, be strong in the Lord and in the strength of His might.

Philippians 1:13-note so that my imprisonment in the cause of Christ has become well known throughout the whole praetorian guard and to everyone (pas = all - so "all the remaining") **else** (loipos),

**Vine** - Here the distinction is between the soldiers in whose keeping he (Paul) was and the other inhabitants of the city, civil and military. Paul's influence had extended far beyond those who were in immediate contact with him. (Ponder this beloved - your influence, if an aroma of Christ, is like a rock thrown in a pond, for it ripples out far more than you can even see or understand in this present life! Upshot? May we all give off the fragrant aroma of Christ in us, the hope (certainty) of (future, redemptive) glory. Amen)

Philippians 3:1-note **Finally**, my brethren, rejoice in the Lord. To write the same things again is no trouble to me, and it is a safeguard for you.



Philippians 4:3-note Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and **the** rest of my fellow workers, whose names are in the book of life.

Philippians 4:8-note ¶ **Finally**, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.

1 Thessalonians 4:1-note **Finally** then, brethren, we request and exhort you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you excel still more.

1 Thessalonians 4:13-note But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the **rest** who have no hope.

1 Thessalonians 5:6-note so then let us not sleep as **others** do, but let us be alert and sober.

2 Thessalonians 3:1 Finally, brethren, pray for us that the word of the Lord will spread rapidly and be glorified, just as it did also with you;

**Comment by MacArthur:** **Finally** (loipos) can have the sense of finality, but it literally means “for the rest,” or “besides that” (e.g., 1Cor 1:16). Paul used the same term in Philippians 3:1 and 1Th 4:1, and in neither instance was he ready to conclude his epistle; he was simply making a transition (“besides that ... this”). In several uses of the word, it marks the transition from the letter’s doctrinal content to its practical content, as it does here. By it Paul marked his subject change from eschatology to matters of practical sanctification. (1 & 2 Thessalonians 293. Chicago: Moody Press)

1 Timothy 5:20 Those who continue in sin, rebuke in the presence of all, so that the **rest** also will be fearful of sinning.

**MacArthur comments:** Loipos (the rest) refers to the others in the same class. The class in view here is that of elders. When one elder is publicly disgraced because of sin, that puts a healthy fear into the hearts of the others. It also puts that same fear into the hearts of the congregation (cf. Matt. 18:17). Fear, along with love, is a proper motive for avoiding sin and obeying God (Dt. 13:6–11; 17:12–13; 19:16–20; Acts 5:5–11). Proverbs 9:10 says, “The fear of the Lord is the beginning of wisdom.” Second Corinthians 7:1 admonishes believers to “cleanse [themselves] from all defilement of flesh and spirit, perfecting holiness in the fear of God” (cf. Acts 9:31; Eph. 5:21; Heb. 12:28; 1 Peter 2:17). Such fear is not sheer terror, but rather a sense of the ominous reality of God’s hatred of evil. (1Timothy 222. Chicago: Moody Press)

2 Timothy 4:8-note **in the future** there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

**Comment:** Here the idea is **loipos** refers to what remains, that which is left to come. What yet remained for Paul, after the past and present were finished (2Ti 4:7), would be by far the most glorious part of his life in Christ. Beloved, loipos is what remains for you and for me in the future - indeed, that which remains (and will remain eternally) is truly reflective of the saying "the best (the rest, the remainder) is yet to come!"

Hebrews 10:13-note (Christ is) waiting from that **time onward** UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET.

2 Peter 3:16-note as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the **rest** of the Scriptures, to their own destruction.

Revelation 2:24-note 'But I say to you, the **rest** who are in Thyatira, who do not hold this teaching, who have not known the deep things of Satan, as they call them-- I place no other burden on you.

**Comment:** The book of Revelation uses Gk. **loipós** several times; the faithful in Thyatira

(Rev. 2:24); the unsullied "few" in Sardis (Rev 3:2); a surviving group which praises God for his salvation (Rev 11:13); those faithful to God's commandments and having the testimony of Jesus (Rev 12:17; cf. Rev 14:12; 19:10), while the "rest" (the unfaithful) are destroyed by God (Rev 19:21). (Eerdman's Dictionary)

Revelation 3:2-[note](#) 'Wake up, and strengthen the things that **remain**, which were about to die; for I have not found your deeds completed in the sight of My God.

Revelation 8:13-[note](#) Then I looked, and I heard an eagle flying in midheaven, saying with a loud voice, "Woe, woe, woe to those who dwell on the earth, because of the **remaining** blasts of the trumpet of the three angels who are about to sound!"

Revelation 9:20-[note](#) The **rest** of mankind, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship demons, and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk;

Revelation 11:13-[note](#) And in that hour there was a great earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the **rest** were terrified and gave glory to the God of heaven.

Revelation 12:17-[note](#) So the dragon was enraged with the woman, and went off to make war with the **rest** of her children, who keep the commandments of God and hold to the testimony of Jesus.

Revelation 19:21-[note](#) And the **rest** were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.

Revelation 20:5-[note](#) The **rest** of the dead (Eph 2:1 spiritually dead! And sadly now eternally dead!) did not come to life until the thousand years were completed. This is the first resurrection.

#### **Loipos** - 117x in the **non-apocryphal Septuagint (Lxx)** -

Ge 45:6; Ex 28:10; 29:12, 34; 39:32, 34; Lev 2:3; 23:22; Dt 8:20; 17:14; Josh 6:13; 13:27; 17:2; 21:34; Jdg 20:45, 47; 1Sa 8:5; 15:15; 1Kgs 11:41; 14:29; 15:7, 23, 31; 16:5, 14, 20, 27f; 22:39, 45; 2Kgs 1:18; 8:23; 10:34; 12:19; 13:8, 12; 14:15, 18, 28; 15:6, 11, 15, 21, 26, 31, 36; 16:19; 20:20; 21:17, 25; 23:28; 24:5; 25:11; 1Chr 16:41; 29:29; 2Chr 13:22; 20:34; 24:27; 25:26; 26:22; 27:7; 28:26; 33:18; 36:8; Ezra 4:7; Esther 1:3, 18; 2:3; 9:16; Isa 9:1; 17:3; 38:12; 44:15, 17, 19; Jer 41:16; Ezek 34:18; 36:5; Da 7:12, 20

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**Illustration** - A Real Threat - A. B. Earle, a nineteenth-century evangelist, insisted on preaching the judgment of God against sinners. He did so, he said, because people have to see themselves as lost before they seek salvation. They won't escape from the wrath to come until they believe it exists. Two hurdles must be overcome in convincing people that God is angry with unrepentant sinners. One, the very idea that God has communicated with humanity is unacceptable in "sophisticated" company. They feel that we are nobodies who came from nothing; the little whimper left from the Big Bang. How could nobodies need to repent? Two, human pride resents being called sinful. In this regard, the apostles had an easier task, as C. S. Lewis said. They preached to a people aware of their sins, while we preach to a people adamant in their self-righteousness. ([Hurley, V. Speaker's Sourcebook of New Illustrations Dallas: Word Publishers](#))

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**It All Makes Sense** - On the campus of Ohio State University stands an intriguing building known as the Wexler Arts Center. Ravi Zacharias, a Christian lecturer, described it as a notable example "of asymmetrical random design, with staircases that go nowhere, and pillars that do not join two levels but stop in midair."

Why would anyone build something that embodies such absurdities? Zacharias explained that the building is symbolic of reality as godless people see it -- irrational and disjointed.

Without faith in God and the knowledge of His design as revealed in Scripture, life can indeed seem meaningless. It is, as Shakespeare expressed it in Macbeth, "a tale told by an idiot, full of sound and fury, signifying nothing."

But when we view history and our own experiences from a biblical perspective, life begins to make sense. A divine blueprint becomes evident as the Grand Architect unfolds His purpose, both in the world of nature and in the construction of His church (Ep 1:3-3:19).

As we follow Christ and read God's Word, we get a glimpse of His redemptive design of wisdom, love, and power. We may not understand everything, but we can be sure it all makes perfect sense in His eternal plan. -- V C Grounds ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

We comprehend Him not,  
Yet earth and heaven tell  
God sits as sovereign on the throne  
And ruleth all things well.-- Gerhardt

**God can use earth's worst  
to achieve heaven's best.**