

Author – Paul

Studies

In

Ephesians

Lesson 01

Paul. (Chap.1, vs.1).

Formerly Saul Acts 7:58.

A Pharisee Acts 23:6; 26:4-5; Phil.3:5.

A Roman citizen Acts 16:35-40; 22:24-29; 25:10-12.

Early years Acts 22:1-3; Gal.1:14.

Persecutor of the early church Acts 8:1-3; 9:1-2; 22:4-5;
26:9-11; Gal.1;13, 23; Phil.3:6; 1Tim.1:13).

Conversion & Baptism (approx. 32 AD); Acts 9:1-19;
22:6-16; 26:12-18; Gal.1:15-16; 1Tim.1:12-17.

Name changed from Saul to Paul Acts 13:9, 13.

A Suggested Time Chart For Paul.

32 AD	Conversion (Acts 9:1-19a)
32 – 35	Arabian sojourn & return to Damascus. (Gal.1:17; Acts 9:19b-25).
35	First visit to Jerusalem. (Acts 9:26-28; Gal.1:15-19).
35 – 43	Silent years in Tarsus (Acts 9: 29-31Gal.1:21- 24).
43 – 44	Ministry with Barnabas in Antioch (Acts 11:19-26).

45 / 46	Famine visit (Acts 11:27-30).
45 / 46 – 47 / 48	First Missionary journey (Acts 13:1 – 14:28).
48	Return to Antioch (Acts 14:24-28).
48	Jerusalem Conference (Acts 15).
48 – 52	Second Missionary Journey. Conflict with Barnabas Acts 15:36-39 Departure with Silas (Acts 15:40-41)
48 – 49	Antioch to Troas (Acts 15:40 – 16:8)
49 – 51	Macedonia – Athens (Acts 16:9 – 17:34)
51 – 52	Corinth (Acts 18:1-17)
52	Return to Antioch via Caesarea & Jerusalem (Acts 18:18-22)
52 / 53 – 57	Third Missionary Journey. Beginning Acts 18:23.
53 – 56	Ministry in Ephesus Acts 19:1-41
56 – 57	Journey to Jerusalem from Macedonia (Acts 20:1 – 21:26)
57	Arrested in Jerusalem (Acts 21:27 – 23:11)
57 – 59	Caesarean Imprisonment (Acts 23:12 – 26:32)
59 – 60	Voyage to Rome (Acts 27:1 – 28:10)
60	Arrival in Rome (Acts 28:11-29)
60 – 62	House Arrest in Rome (Acts 28:30-31) Prison epistles written : Ephesians; Philippians; Colossians; Philemon.
62 / 63	Paul released from Roman imprisonment

62 / 63 - 67	Paul further travels. Details of his travels sketchy. During this time he wrote 1Timothy & Titus.
67 - 68	Paul's second imprisonment in Rome & execution. In this imprisonment Paul wrote II Timothy.

“Paul, an apostle of Christ Jesus by the will of God.”

Apostle : meaning – sent (on a definitive mission) or commissioned.

Jesus chose the twelve original apostles (Matt.10:2; Lk.6:13).

Matthias chosen to replace Judas (Acts 1:21-26).

Paul's Apostleship : 2Cor.1:1; Tit.1:1.

Called : Rom.1:1; 1Cor.1:1;

Will of God : 1Cor.1:1; 2Cor.1:1; Eph.1:1; Col.1:1;

2Tim.1:1.

By commandment : 1Tim.1:1.

Through Christ's agency : Gal.1:1.

Chosen : Acts 9:15.

Apostle to the Gentiles : Acts 9:15; 22:21; 26:17; Rom.1:5;

11:13; 15:16; Gal.1:16; 2:7-9;

Eph.3:1, 8; 1Tim.2:7

Signs of a true apostle present in Paul (2Cor.12:12;

1Cor.9:1; Rom.15:18-19).

“For this ministry Paul had not volunteered, nor had the church appointed him. On the contrary, his apostleship derived from the will of God and from the choice and commission of Jesus Christ.... We must regard the author of Ephesians neither as a private individual who is ventilating his own opinions, nor as a gifted but fallible human teacher, nor even as the church’s greatest missionary hero, but as “an apostle of Christ Jesus by the will of God”, and therefore as a teacher whose authority is precisely the authority of Jesus Christ Himself.” (John Stott).

“The “by” denotes efficient cause or agency by which Paul received his apostleship. It was not by personal drive or presumptuous human ambition but by God’s will and initiative that Paul was made an apostle. Paul was fully cognizant that not only his conversion and his new life were of God, but, also, his apostleship as a missionary to the Gentiles was of God.” (Hoehner).

To speak of himself as an apostle *of Christ Jesus* not only signifies that he belongs to Christ, but also that he is a messenger who is fully authorized and sent by Him.... He has been called to this ministry *by the will of God*, an expression that ... has particularly to do with God’s saving plan or some aspect of it. Paul’s calling to be an apostle to the Gentiles fits within that gracious divine plan (cf.3:1-13). He had not appointed

himself to this position; God chose him. Hence the words *by the will of God* have overtones of God’s unmerited grace, and emphasize that there was no personal merit on Paul’s part either in becoming an apostle or continuing as one.” (O’Brien).

