

"The Mystery of His Will"

"An Apostle...by the will of God"  
(ἀπόστολος... διὰ θελήματος θεοῦ)

I. God's Apostle (1:1a)  
II. God's People (1:1b)

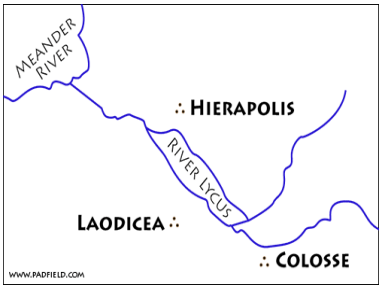
Not to a single community of Christians, but to a universal need – the need for a universal knowledge of the purposes of God:

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ  
ἸΗΣΟΥ ΧΡΙΣΤΟΥ  
ΤΟΙΣ ἉΓΙΟΙΣ  
ἐν ἐφέσω  
ΤΟΙΣ ΟὐΣΙΝ ΚΑΙ ΠΙΣΤΙ  
ἐν Χρῴ  
Τῷ ΧΡΩ  
ΕΝ ΧΑΡΙΣ ΚΑΙ ΕΙΡΗΝΗ  
ἐκ τοῦ θεοῦ πατρὸς ἡμῶν  
ΚΑΙ κυρίου ἸΗΣΟΥ ΧΡΙΣΤΟΥ



1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ, 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

1 παυλος αποστολος χρυτην δια θεληματος θῷ τοις αγιοις ουσιν και πιστοις εν χρωτην 2 χαρις υμειν και ειρηνη απο θῷ πρῶς ημων και κυτη χρυ 3 ο ευλογησας ημας εν παση ευλογια πνευματικη εν τοις επουρανοις εν χρω





## I. God's Apostle (1:1a)

### A. His Identification with His Ministry (Παῦλος):

#### 1. Paul (Παῦλος):

- It is noteworthy that Paul does not associate himself with someone else in this salutation:

- In keeping with the custom of that day, every one of Paul's thirteen Epistles begins with his name (Παῦλος):



Born a Roman citizen (Acts 22:27, 28), he had been given the Greco-Roman name "Paulus" in addition to his Jewish name Saul (Σαῦλος). At the beginning of his Gentile mission the apostle adopted the habit of using his Greco-Roman name (Acts 13:9):

Therefore, we can see that the name Saul was commonly used so long as his life was linked with the Jews, but when his work expanded into the world of the Gentiles, he used the Gentile name:

Keeping in mind also that the world at that time was being held together politically by Rome and culturally by Greece:

## I. God's Apostle (1:1a)

### A. His Identification with His Ministry (Παῦλος):

#### B. His Designation as a Minister (ἀπόστολος Χριστοῦ Ἰησοῦ):

#### 1. "Apostle of Christ Jesus by the will of God":

##### a) Its meaning:

## ἀπόστολος

- This term appears in an Alexandrinus text of the LXX (1Kings 14:8) in which case the passive participle of πρῆψ is translated 'to send' or 'to send forth'.
- In this particular context Ahijah is sent being commissioned and empowered to deliver a message to Jeroboam's wife:
- Although the noun form is used 1x the verb forms ἀποστέλλω and ἐξαποστέλλω are used 976x in translating the same Hebrew verb:
- The indication of usage is that the idea that being sent as a messenger with attending authority are contained within the term:
- "One commissioned and sent by a superior," an "immediate delegate," "one under authority sent with authority."

## I. God's Apostle (1:1a)

### A. His Identification with His Ministry (Παῦλος):

#### B. His Designation as a Minister (ἀπόστολος Χριστοῦ Ἰησοῦ):

#### 1. "Apostle of Christ Jesus by the will of God":

##### a) Its meaning:

(1) An apostle had to know Christ personally and have witnessed the resurrection (Acts 1:21-22). Paul had seen the risen Lord (1Cor 9:1) and, therefore, had witnessed the resurrection (1Cor 15:7):

(2) In the NT, apostles owed their appointment directly to God, and Paul had been directly commissioned by Him (Gal 1:1):

(3) Paul's message came from divine revelation with no human intermediary (Gal 1:15-17):

(4) He had manifested the signs "that mark an apostle" (2Cor 12:12):

(5) He had special responsibilities as "the apostle to the Gentiles" (Gal 2:17, Eph 3:1-13, Col 1:24-27):

## I. God's Apostle (1:1a)

### A. His Identification with His Ministry (Παῦλος):

#### B. His Designation as a Minister (ἀπόστολος Χριστοῦ Ἰησοῦ):

#### 1. "Apostle of Christ Jesus by the will of God":

##### a) Its meaning:

##### b) Its implications:

He was sent by Christ as a messenger fully authorized. He had the authority to proclaim the gospel in both oral and written form, as well as to establish and build up churches (cf. 2:20, 4:11).

"If this be so...then we must listen to the message...with appropriate attention and humility....we must regard its author neither as a private individual who is ventilating his personal opinions, nor as a gifted but fallible human teacher, nor even as the church's greatest missionary here, but as "an apostle of Christ Jesus by the will of God"... therefore as a teacher whose authority is precisely the authority of Jesus Christ himself, in whose name and by whose inspiration he writes (Stott)."

#### I. God's Apostle (1:1a)

**A. His Identification with His Ministry (Παῦλος):**

**B. His Designation as a Minister (ἀπόστολος Χριστοῦ Ἰησοῦ):**

1. "Apostle of Christ Jesus by the will of God":

a) *Its meaning:*

b) *Its implications:*

c) *It is of divine design (διὰ θελήματος θεοῦ):*

(1) The meaning:

#### (1) The Meaning:

- This word means "desire, wish, will, or resolve." It is used 62x in the NT, 24x by the apostle Paul, seven of those in Ephesians (1:1, 5, 9, 11; 2:3; 5:17; 6:6).
- Only 11x does it refer to human will or desire (including Eph. 2:3) and 1x to the devil's will or desire (2 Tim. 2:26).
- The 51 occurrences which refer to God's will are always in the singular (except Acts 13:22); this presents God's will as a unity.
- It is the giving of expression to this singular will which gives God pleasure and glory.

#### I. God's Apostle (1:1a)

**A. His Identification with His Ministry (Παῦλος):**

**B. His Designation as a Minister (ἀπόστολος Χριστοῦ Ἰησοῦ):**

1. "Apostle of Christ Jesus by the will of God":

a) *Its meaning:*

b) *Its implications:*

c) *It is of divine design (διὰ θελήματος θεοῦ):*

(1) The meaning:

(2) The implications:

#### (2) The Implications:

- This expression occurs 4x in the space of a few verses (vv. 1, 5, 9, 11) and has to do with God's plan of salvation or some aspect of it.
- Paul here introduces the theme. Paul's calling to be an apostle to the Gentiles fits within that gracious plan (cf. 3:1-13).
- It is not by his will, or by a set of fortuitous circumstances.

#### I. God's Apostle (1:1a)

#### II. God's People (1:1b)

**A. "Saints" (ταῖς ἀγίοις):**

1. *Its meaning:*

This is the earliest designation of Christians in Acts 9:13 and Paul's regular description of them (1 Cor 1:1, 2; 2 Cor 1:1; Rom 1:1; Phil 1:1):

Using this instead of ἐκκλησία gives a more personal sense as if it is addressed to them as individuals rather than as a group:

The background is found in the OT. Israel was God's holy people (Ex 19:6). He who chose them is holy and demands that they be holy (Lev 11:44; 19:2):

It indicates being consecrated to God:

#### I. God's Apostle (1:1a)

#### II. God's People (1:1b)

**A. "Saints" (ταῖς ἀγίοις):**

1. *Its meaning:*

2. *Its implications:*

We are specifically members brought into a spiritual community by God, having personal and individual sanctity:

Being individually set apart by God for His work and worship:

#### I. God's Apostle (1:1a)

#### II. God's People (1:1b)

**A. "Saints" (ταῖς ἀγίοις):**

**B. "Faithful" (πιστοῖς):**

**C. The Sphere of their existence (ἐν Χριστῷ Ἰησοῦ):**

#### I. God's Apostle (1:1a)

#### II. God's People (1:1b)

#### III. God's Graciousness (1:2)

**A. Grace (χάρις)**

**B. Peace (εἰρήνη)**

These terms are sequential (χάρις ὤμιν καὶ εἰρήνη):

These terms reflect the cause and effect of God's saving work: