**CHAP. I. 1, 2.**] ADDRESS AND GREETING.

**1.** **through the will of God**]  
See on 1 Cor.i.1, As these words there  
have a special reference, and the corresponding ones in Gal. i. 1 also, so it is natural to suppose that here he has in his mind,  
hardly perhaps the especial subject of vv.  
3–11, the will of the Father as the ground  
of the election of the church, but, which is  
more likely in a general introduction to  
the whole Epistle, the great subject of  
which he is about to treat, and himself as  
the authorized expositor of it.

**to the saints which are in Ephesus**] On this, and  
on Ephesus, see Introduction. If the words  
“*in Ephesus*” are omitted, the sentence  
must be read **to the saints, who are also  
faithful in Christ Jesus.** The word **saints**  
is used here in its widest sense, as designating the members of Christ’s visible  
church, presumed to fulfil the conditions  
of that membership: see especially ch. v. 3.  
These words follow rather unusually, separated from the saints by the designation of  
abode: a circumstance which might seem  
to strengthen the suspicion against the  
words *“in Ephesus,”* were not such transpositions by no means unexampled in St. Paul. See the regular order in Col. i. 2.

**in Christ Jesus** belongs only to *the  
faithful:* see Col. i. 2: **faithful**, i.e. **believers** (persons who are), **in Christ Jesus.**This, in its highest sense, not mere *truth*,  
or *faithfulness*, is imported. The *saints*  
and *faithful* denote their spiritual life from  
its two sides—that of God who calls and  
sanctifies,—that of themselves who believe.  
Stier remarks that hy the specification,  
*“faithful in Christ Jesus,’ “saints”* gets  
its only full and New Test. meaning. He  
also notices in these expressions already a  
trace of the two great divisions of the Epistle—God’s grace towards us, and our faith  
towards Him,

**2.**] On the form of  
greeting, compare Rom. i. 7; 1 Cor. i. 3;  
2 Cor. i. 2; Gal. i. 3, &e.

**3—III. 21.] FIRST PORTION OF  
THE EPISTLE: THE DOCTRINE OF  
THE CHURCH OF CHRIST.** And  
herein,

**I. 3–23.**] GROUND AND ORIGIN  
OF THE CHURCH, IN THE FATHER’s COUNSEL, AND His ACT IN CHRIST, BY THE  
SPIRIT. And herein again, (A) *the preliminary* IDEA OF THE CHURCH, *set forth  
in the form of an ascription of praise* vv.  
3—14:—thus arranged:—vv. 3—6] The