

To the Praise of the Glory of His Grace

Chapter 35

Ephesians 6:6–7

Ephesians 6:6–7 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

⁷ With good will doing service, as to the Lord, and not to men:

ULTIMATELY the Son of God, should pervade every aspect of a saved person's life. So much so, that even if someone is born a slave, or actually gets enslaved, but then becomes a Christian, then he or she should serve their earthly authority, or earthly master, as if they were serving Christ.¹ In the end, everything done by a true believer in the Son of God, should be done heartily as unto Him. *And whatsoever ye do, do it heartily, as to the Lord, and not unto men* (Col. 3:23.)

(*Gill's Exposition of the Entire Bible*, Col. 3:23) *And whatsoever ye do, . . . do it heartily, not by mere force and necessity, grudgingly, and with murmurings, but from the heart, and with good will, having a true, real, and hearty affection for their masters, having their good and interest at heart, and a delight in their service; like the Hebrew servant, that loved his master, as also his wife and children, and therefore would not depart from him, see Exodus 21:5 . . .*

(*Ellicott's Commentary for English Readers*, Eph. 6:7) *With good will doing service, as to the Lord, and not to men.*—Here we ascend to a still higher quality than “singleness of heart.” To do service “with good will,” that is, gladly and cheerfully, “counting it joy to spend and to be spent” in the service, is really to serve, not as a slave, but as a freeman. Only so far as in the relation of slaves to masters there is, or has been, any shadow of the filial and parental relation, is this possible on merely human grounds. But St. Paul urges, in 1 Corinthians 7:22,³ that the slave “when called in the Lord, becomes the Lord's freeman,” entering a “service which is perfect freedom.” That conception, logically worked out, has ultimately destroyed slavery. Meanwhile it gave to the slave in his slavery—lightened though not yet removed—the power of service “with good will, as to the Lord.”

Just as serving the Lord Jesus should never be engaged in with mere *eyeservice*, neither should any other service rendered, towards one's master, or one's brethren, not include sincerely *doing the will of God from the heart*. It should also never be forgotten, that the Lord sees and observes, far more than most in this world

1 Eph. 6:5 *Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;*

2 Exod. 21:5 *And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:*

3 1 Cor. 7:22 *For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.*

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surmise⁴—a truth that we will return to later on in this chapter.

The Greek word for *eyeservice* is #3787 *ophthalmodoulia*. The *Topical Lexicon* defines the word as “labor rendered only when the supervisor’s eye is watching—‘eye-service.’ The term exposes a posture of external compliance masking an internal disregard for the will of God. Its lone appearance in Ephesians 6:6 (‘not only while being watched, as people-pleasers, but as slaves of Christ, doing the will of God from your heart,’) contrasts superficial obedience with wholehearted submission to Christ.”

The biblical usage of *ophthalmodoulia* is described as: “Paul addresses bond-servants. By framing their work as service to the Lord rather than to human eyes, he transforms menial labor into sacred vocation. The apostle moves from the visible master (‘your earthly masters’) to the unseen but ultimate Master (‘the Lord Christ’). ‘Eye-service’ is placed alongside ‘people-pleasing,’ showing that the sin is not merely laziness but a desire for human applause. This mirrors earlier Scripture:

- 1 Samuel 16:7 – ‘For man sees the outward appearance, but the LORD sees the heart.’
- Matthew 6:1 – ‘Be careful not to perform your righteous acts before men to be seen by them.’

- Colossians 3:23 – ‘Whatever you do, work at it with your whole heart, as working for the Lord.’

Together these passages teach that God evaluates the unseen motives behind visible actions.”

Once an individual has been truly bought by Christ, they should spend the rest of their earthly existence devoted to Him. This is exactly what the practical portion of the book of Romans speaks about. *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service* (Rom. 12:1)

(*Barnes’ Notes on the Bible*, Rom. 12:1) *That ye present*—The word used here commonly denotes the action of bringing and presenting an animal or other sacrifice before an altar. It implies that the action was a free and voluntary offering. Religion is free; and the act of devoting ourselves to God is one of the most free that we ever perform.

Your bodies—The bodies of animals were offered in sacrifice. The apostle specifies their bodies particularly in reference to that fact. Still the entire animal was devoted; and Paul evidently meant here the same as to say, present Yourself, your entire person, to the service of God;

I Corinthians 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

⁴ Ps. 10:11 *He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.*
Isa. 29:15 *Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?*
Ps. 94:7–9 *Yet they say, The LORD shall not see, neither shall the God of Jacob regard it. ⁸Understand, ye brutish among the people: and ye fools, when will ye be wise? ⁹He that planted the ear, shall he not hear? he that formed the eye, shall he not see?*
Ezek. 8:12 *Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the Lord seeth us not; the Lord hath forsaken the earth.*

Because saints are now God's possession, He retains the right to govern every element of their life. This right includes even their conduct towards those who for a short earthly time, rule over them—their masters according to the flesh.

(Ellicott's Commentary for English Readers, I Cor. 6:19) There are two reasons why we are not our own. (1) The Spirit which has possession of our bodies is not our own, but given us "of God." (2) We have been bought with a price, even the blood of Christ; it is a completed purchase (1 Peter 1:18-19).⁵ Our bodies not being our own to do as we like with, we have no right to give them over unto sin.

In contrast to doing the will of God from the heart, and performing all things heartily as unto the Lord,⁶ are religious hypocrites, who only move, when they think that others' eyes are upon them. These deceptive charlatans, care little for

divine will, or either personal and private obedience to it, but will only engage in spiritual service or giving, if they believe others will see them doing it. Yet, if any man only lives his Christian life to be seen of men,⁷ we know, that he is absolutely not, a true servant of Jesus Christ.⁸ To live this way would negate any true and deep belief in Him.⁹

It has also often been evidenced in the nature of fallen man, to honor God with his mouth, when in fact, his heart remains far away from Him. When it is shallowly thought that a man's speech and tongue, can hide from others, his true self. Yet, in even our little understanding of physics today, it is quite possible that God is not merely the Creator of His physical creation, but actually abides within it. We also already have seen from Scripture that God sees all,¹⁰ knows all,¹¹ and ultimately shall judge all¹² But how is this possible,

5 I Pet. 1:18-19 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; ¹⁹But with the precious blood of Christ, as of a lamb without blemish and without spot:

6 Col. 3:23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

7 Matt. 23:5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

Matt. 6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Matt. 6:5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

1 Thess. 2:4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

8 Gal. 1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

9 John 5:44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

10 Prov. 15:3 The eyes of the LORD are in every place, beholding the evil and the good.

Heb. 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Jer. 16:17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

11 Ps. 139:1-4 O lord, thou hast searched me, and known me. ²Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. ³Thou compassest my path and my lying down, and art acquainted with all my ways. ⁴For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

Prov. 15:3 The eyes of the Lord are in every place, beholding the evil and the good.

1 Kgs. 8:39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

12 Eccl. 12:14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Rom. 14:12 So then every one of us shall give account of himself to God.

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that God sees all, knows all, and therefore has the ability to judge all, both fairly and with equity? One explanation may lie in the mystery of quantum entanglement, which the scientific community is continually learning more about every day.

The Quantum Mystery that May Explain
How God Knows Every Thought You Have
by Michael Guillén

FOR millennia, the concept of an omniscient God—a deity who knows every sparrow that falls, every thought that forms, and every star that burns across the vast expanse of the cosmos—has boggled the human imagination. How in the world can any entity, no matter how supreme, know everything that’s happening everywhere, all at once, in real time, and with atomic-level intimacy?

To the strict materialist, it sounds like an impossibility, a wondrous but completely illogical relic of ancient philosophies and religions. Yet, when one plumbs the depths of modern physics, one discovers something utterly profound: The concept of divine omniscience is not just plausible; its mechanism is woven into the very fabric of spacetime.

This deeply mysterious mechanism is called quantum entanglement. It was first acknowledged in 1935 by physicists Albert Einstein, Boris Podolsky and Nathan Rosen; verified theoretically in 1964 by physicist John Stewart Bell; and validated experimentally in 1972 by physicists John Clauser and Stuart Freedman.

Here’s how it works.

Two objects—for example, subatomic particles—that are intimately related and then widely separated somehow maintain an invisible, intimate and unbreakable connection. One object might be in a lab on Earth and the other might be clear across the universe, billions of light-years away, yet

whatever happens to one is known and felt by the other instantaneously, without any delay whatsoever.

Einstein was none too pleased with quantum entanglement because it violates a sacred principle of his theory of special relativity: Nothing—not even information—can travel faster than the speed of light. He mocked the idea that two widely separated objects could communicate infinitely fast, calling it *spukhafte Fernwirkung*, German for “spooky action at a distance.”

Even though he was ultimately proven wrong both theoretically and experimentally, Einstein was right to call quantum entanglement spooky. To this day, the instantaneous signals passing between entangled objects are like nothing we can explain. They’re something totally different from radio waves and light signals.

Indeed, one would be justified in calling the connection between widely separated, entangled objects “otherworldly.” I say that because quantum entanglement clearly offers us a stunning scientific explication of the age-old belief in an omniscient God.

Many people carry with them the image of a deity who is far removed from human affairs, peering down on his creation through a cosmic telescope, waiting for the light of our actions to reach him in heaven. Quantum entanglement offers us a radically different image: A God who is strongly entangled with the whole of creation—right down to the very atoms of our being—by virtue of his being the source of the universe and everything in it.

In other words, the existence of quantum entanglement offers us a fresh perspective on God’s omniscience. It suggests that God’s awareness of the universe is not obtained through observation; it’s acquired via an intimate, instantaneous, “spooky” connection.

*Rom. 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
II Cor. 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Just as an object instantaneously knows and feels whatever happens to its entangled partner clear across the universe, God instantaneously knows and feels everything that happens to every single atom anywhere in the universe—and beyond. There's no distance too great, no darkness too deep, to sever that deep, fundamental connection between Creator and creation.

As fellow travelers on this journey called life, we're tempted to maintain a firewall between the realm of science and the realm of the spirit. We're mistaught that the former deals in cold, hard facts, while the latter deals in blind faith. But when we look closely at the invisible, underlying architecture of reality, that wall crumbles.

Science does not erase the majesty of the divine; it illuminates it. It shows us that we live in a universe filled with unseen forces, deeply interconnected and governed by mysteries that should leave us filled with awe and wonder.

So, then, the next time you look up at the night sky, I encourage you to resist the impulse to look upon the cosmos as nothing but a collection of isolated, distant stars. Instead, allow yourself to behold it for what it really is: a grand, entangled tapestry!

Above all, consider this: The same invisible architecture that instantaneously and intimately connects physical objects across the cosmic void is of the very same design that

connects you—instantaneously, intimately, and eternally—to the mind and spirit of God.¹³

Psalm 139:7-8 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

⁸*If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.*

(Benson Commentary, Ps. 139:7) *Whither shall I go from thy Spirit?*—From thy knowledge and observation; or, from thee who art a Spirit? *Whither shall I flee from thy presence?*—I can go nowhere but thou art there, observing and judging, approving or disapproving: nor are there any means imaginable by which I can escape the reach of thy all-penetrating eye, or withdraw myself from thy universal and unbounded presence: neither can an ascent to heaven, nor a descent to the state of the dead, secure me from thine inspection, or divide me from thee.

Returning to our study of Ephesians, and the importance of the heart in true service, and because God sees every man's inner being both completely and deeply,¹⁴ then sincerely *doing the will of God from the heart*, is not an option in Christian service. Simply because the core of all true worship, must originate from the heart, a man's innermost core. Hence if the heart is not right before God, then neither can

13 Guillén, Michael. "The Quantum Mystery That May Explain How God Knows Every Thought You Have." *Fox News*, 12 Apr. 2026, www.foxnews.com/opinion/quantum-mystery-may-explain-god-knows-every-thought.

Guillén, Michael. *Believing Is Seeing: A Physicist Explains How Science Shattered His Atheism and Revealed the Necessity of Faith*. HarperCollins, 2021.

Guillén, Michael. *The Invisible Everywhere*. Thomas Nelson, 2024.

14 Prov. 21:2 *Every way of a man is right in his own eyes: but the LORD pondereth the hearts.*

Jer. 17:10 *I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.*

Heb. 4:13 *Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*

Luke 16:15 *And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.*

I Sam. 16:7 *But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*

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any of a man's actions be.¹⁵ A biblical example of this, where religious sincerity and a willing and joyful heart, did not accompany spiritual worship and service, is found in the record of Cain and Abel in the book of Genesis. In this early book of the Bible we observe, that though Abel's sacrifice to God was accepted, Cain's sacrifice was not. *And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell* (Gen. 4:3–5). That which ultimately separated Cain's offering from his brother Abel's offering, resided in one simple biblical principle—Abel believed what God had spoken to him, and Cain did not. This truth is confirmed in the book of Hebrews. *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh* (Heb. 11:4). By this verse we can see why Abel's sacrifice was accepted, and Cain's was not. Simply because one possessed faith in the heart, and the other did not. Where Abel had heard and believed what God had said concerning how the Lord

revealed He should be worshiped (for no man can believe God until he first hears the Lord's Word spoken to him)¹⁶ Cain did not believe, nor follow God's instruction, nor follow God's will for his life. Cain therefore, in spiritual defiance, instead of complying with divine will, actually preferred, and willfully chose his own human will instead.¹⁷ This pattern, which began so early after man's original creation, has consistently since then been mankind's recurring and greatest sin—choosing his own form, and way to worship the Lord,¹⁸ while at the very same time, rejecting God's very clear revelation, as to what He deems as acceptable worship. We observe this in the book of Judges, when a people, Israel, was left ungoverned, then every man did that which he deemed as right in his own eyes. Hence, instead of clinging to God's will on how they were to live, the Israelites each chose their own way and moved according to their own will. Their choices may have been different, but they were all really the same, in that each chose individually what they thought to be right, after rejecting God's will for their life. *In those days there was no king in Israel: every man did that which was right in his own eyes* (Jdgs. 21:25).

(Barnes' Notes on the Bible, Jdgs. 21:25) The repetition of this characteristic phrase (com-

15 Acts 8:21 *Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.*

16 Rom. 10:17 *So then faith cometh by hearing, and hearing by the word of God.*

17 Ps. 81:12 *So I gave them up unto their own hearts' lust: and they walked in their own counsels.*

Prov. 1:31 *Therefore shall they eat of the fruit of their own way, and be filled with their own devices.*

Rom. 1:24 *Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:*

18 Exod. 32:1–6 *And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.*

²*And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.* ³*And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.* ⁴*And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.* ⁵*And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.* ⁶*And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.*

pare Judges 17:6; Judges 18:1; Judges 19:1)¹⁹ is probably intended to impress upon us the idea that these disorders arose from the want of a sufficient authority to suppress them.

If this truth is properly understood, then neither the worship of God, nor any service rendered to God, or man, can be according to personal choice. To do so, as the book of Judges, and Israel's sin reveals, is sinful in the greatest degree. In regards to this important topic, Jesus had this to say: *God is a Spirit: and they that worship him must worship him in spirit and in truth* (John 4:24). First the Lord Jesus reveals of what nature God is—*Spirit*²⁰—and then how He *must* be worshiped—spiritually. What this reveals is this, is that not only is not all worship equal, but there is actually only one true way, through which the Lord may be properly worshiped. Because God is *Spirit*, then to lack the Spirit of God within us,²¹ to not possess it,²² to not have received it,²³ prohibits the ability to offer unto God, anything truly acceptable unto Him. Because the Lord is wholly spiritual, and an immaterial being,²⁴ to be properly worshiped by man, demands that His own holy and divine nature, lead it. And though there may have been many roads

that led to Rome, there is but one road, one right way, that a divine and heavenly Being, as God is, can be worshiped, which is solely through His own divine and holy nature leading, directing, and guiding men, to the only heartfelt and spiritual worship, that is acceptable unto Him.

There is a figure of speech used here in John 4:24, hendiadys, where two nouns are used, but only one thing meant. “Two words employed, but only one thing, or idea, intended. One of the two words expresses the thing, and the other (of synonymous, or even different, signification, not a second thing or idea) intensifies it by being changed (if a noun) into an adjective of the superlative degree, which is, by this means, made especially emphatic.”²⁵ This is a common figure in literature and is used 60+ times in Shakespeare's *Hamlet*.²⁶ Examples of hendiadys used today in English, is that we might say, “both beauty and grace,” meaning “graceful beauty” and/or “grace and favor” when what is actually meant is “gracious favor.” One noun therefore is used as an adjective, modifying and drawing greater emphasis to the truth intended to be conveyed. Biblical examples include:

19 *Jdgs. 17:6 In those days there was no king in Israel, but every man did that which was right in his own eyes. Jdgs. 18:1 In those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel. Jdgs. 19:1 And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehemjudah.*

20 *I Cor. 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.*

21 *Acts 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.*

22 *Rom. 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

23 *I Cor. 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

24 *I Cor. 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.*

I Tim. 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Col. 1:15 Who is the image of the invisible God, the firstborn of every creature:

25 Bullinger, E. W. *Figures of Speech Used in the Bible: Explained and Illustrated*. Eyre and Spottiswoode, 1898, pp. 657–672.

26 “The book and volume of my brain” (1.5.103); “A fantasy and trick of fame” (4.4.61); “Safety and health of this whole state” (1.3.20); “The flash and outbreak of a fiery mind” (1.3.30); “The head and source of all your son's distemper” (2.2)

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Genesis 1:26.—“Let us make man in our image, after our likeness”: i.e., in the likeness of our image.* [Note: “Image” is תְּצַלֵּם (*tzelem*), εἰκόν (*eikôn*),; “Likeness” is תְּהוֹמֵהוּ (*d’mûth*), ὁμοίωσις (*homoiôsis*), .] Not two things but one, though two words are employed.

Genesis 2:9.—“The tree of knowledge of good and evil”: i.e., of evil enjoyment.

Genesis 3:16.—“Multiplying I will multiply (i.e., “I will greatly multiply,” see Polyptoton) thy sorrow and thy conception”: i.e., thy sorrow, yes-and thy conceiving sorrow too: [for] “in sorrow thou shalt bring forth children.”

Genesis 4:4.—“And Abel, he also brought of the firstlings of his flock and of the fat thereof”: i.e., he brought the firstlings of his flock, yes-and the fattest ones too, or the fattest firstlings of his flock, with the emphasis on “fattest.”²⁷

Because God is a Spirit, then it is impossible to truly worship Him, without first the impartation of the Spirit,²⁸ and then the Spirit’s inspiration leading us. This is true of all good works too, for God esteems no work as truly good, unless He first inspires it. Just as the figure of speech hendiadys emphasizes, God *must* be worshiped truly

and solely, by way of His only holy and divine Spirit. To therefore worship the Lord in Spirit and in truth, is to worship Him, truly, and only, by way of the Spirit, He has imparted into His true sons and daughters. *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father* (Gal. 4:6).

(Bullinger, *Figures of Speech Used in the Bible*) John iv. 21–24.—The one subject of these verses is—What is true worship? its nature and its character. It was the sixth word of the Lord Jesus to the woman of Samaria: “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye (*Samaritans*) worship ye know not what: we (*Jews*) know what we worship: for salvation is of (i.e., proceeds from) the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a spirit (i.e., a Spiritual Being): and they that worship him must worship him in spirit and in truth.”

Here, notice first that there is only one preposition (ἐν, *en*), “in” for the two nouns. It is not to be repeated as in the A. V. It is “in spirit

27 Bullinger, E. W. *Figures of Speech Used in the Bible: Explained and Illustrated*. Eyre and Spottiswoode, 1898, pp. 657–672.

28 Acts 4:31 *And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.*

Acts 9:17 *And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.*

Acts 1:8 *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

Mark 1:8 *I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.*

Matt. 3:11 *I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:*

Rom. 8:9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

Acts 8:15–17 *Who, when they were come down, prayed for them, that they might receive the Holy Ghost: ¹⁶(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) ¹⁷Then laid they their hands on them, and they received the Holy Ghost.*

Acts 9:17–18 *And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. ¹⁸And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.*

Acts 10:44 *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.*

Acts 19:6 *And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

and truth.” Moreover, one of the usages of this preposition with the noun turns it into an adverb: so that “in spirit” means “spiritually”: *i.e.*, in accordance with another of its meanings, with the spirit, or with our spirits. Then, the figure *Hendiadys* comes in to strengthen this. “God is a Spirit: and they that worship Him must worship Him spiritually, yes—in a truly spiritual manner too.”

Observe, further, that the Lord says, “MUST”! There is nothing left to our choice or taste in the matter. This “great rubrick” over-rides all others: so that it is of no use for anyone to say: “I like this form of service,” or “I prefer that kind of service.” It says, “MUST”! God is a Spirit, and therefore He cannot be worshipped by the flesh: *i.e.*, by means of any of our *senses*, which are essentially of the flesh. We cannot worship God with our *eyes*, by looking at decorations, however beautiful; we cannot worship Him with our *ears*, by listening to music, however ravishing; we cannot worship Him with our *noses*, by the smelling of incense, however sweet; no! not by any separately or by all of them together can we worship a Spiritual Being. All such things are, really, only hindrances; which are destructive of all true spiritual worship. We, who cannot pray or listen to a prayer without wandering thoughts, need no such temptations to attract or distract our spirits from doing that which God can alone accept. It is a positive cruelty to professing worshippers to present anything to their senses. It is a device of the devil to destroy spiritual worship, and to render obedience

to this great rubric impossible. Hence this impressive figure used here, in conjunction with the word “MUST.” It is the same word as in [John] chap. iii. 7: “Ye MUST be born again”; and chap. iii. 14: “The Son of man MUST be lifted up.” So here, in the next chap., iv. 24: “They that worship God, who is a spirit, MUST worship Him with the spirit, yes—really and truly with the spirit.”²⁹

An example of worshiping God by way of the Spirit, is found in the book of Acts, when Jesus’ disciples were first baptized with the Holy Spirit, Whom Jesus sent from heaven after being risen into it.³⁰ *And when the day of Pentecost was fully come, they [the disciples] were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance* (Acts 2:1-4). What ultimately allowed the worship offered by the disciples to be received by God, which is exactly what the cloven tongues as of fire confirmed,³¹ as pure and acceptable to Him, was because those speaking, spake solely, and only, *as the Spirit gave them utterance*. Thus, it was the Lord Himself, Who not only sent the Spirit into the disciples’ hearts, but also

29 Bullinger, E. W. *Figures of Speech Used in the Bible: Explained and Illustrated*. Eyre and Spottiswoode, 1898, pp. 657-672.

30 John 16:7 *Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*

John 15:26 *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:*

John 14:16-17 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; ¹⁷Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

31 Lev. 9:23-24 *And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. ²⁴And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.*

I Kgs. 18:38 *Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.*

II Chrn. 7:1 *Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.*

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prompted the very words spoken, via divers kinds of tongues.³² What this teaches us, if truly pondered upon, is how could really any man, properly know how to worship the Lord, absent the Lord's own Spirit guiding him? Hence, what is true in worship, should equally be true in all spiritual service.

No sin also is more subtle and dangerously harmful, than that sin which deceives the man, who commits it. And this is exactly the kind of sin warned against in Ephesians 6:6. To be deceived by others is one thing, and can be at least partially attributed to their error, whether intentional or not, but to deceive ourselves, because we have chosen to only hear the Word, and not obey it, leaves no one to blame, but ourselves. *But be ye doers of the word, and not hearers only, deceiving your own selves* (Jas. 1:22).

(*Ellicott's Commentary for English Readers*, Jas. 1:22) *Doers of the word.*—Acting up to

the full of their knowledge, whether gained by the spoken or the written Word of God. There is a force in the original sentence, which our own language cannot supply. The term “deceiving” is the contrary of that rendered “word,” and means its corruption; the Word which is the source of knowledge and life may be so handled as to cause error and death. No acquaintance with the Bible, apart from the practice of its precepts, will avail the Christian any more than it did the Jew. “For not the hearers of the law are just before God, but the doers shall be justified” (Romans 2:13).

The reason this is so important in our study of Ephesians, is because just like any other truth in God's Word, if we merely hear it, and no obedience follows, then we shall never, nor can ever, be transformed by the power of the spoken Word.³³ To therefore be content with merely hearing the Word of truth, and Christ's commandments, of which there are many,³⁴ but not obey them, shall ultimately produce within us the greatest deception of all. That

32 *I Cor. 14:2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.*

Acts 10:46 For they heard them speak with tongues, and magnify God. Then answered Peter,

33 *Heb. 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

Isa. 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Ps. 33:6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

Ps. 33:9 For he spake, and it was done; he commanded, and it stood fast.

Rom. 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Ps. 107:20 He sent his word, and healed them, and delivered them from their destructions.

34 *Matt. 22:37–39 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* ³⁸*This is the first and great commandment.* *39 And the second is like unto it, Thou shalt love thy neighbour as thyself.*

Matt. 28:18–20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. ¹⁹*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:* ²⁰*Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*

Matt. 11:28–30 Come unto me, all ye that labour and are heavy laden, and I will give you rest. ²⁹*Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.* ³⁰*For my yoke is easy, and my burden is light.*

Matt. 7:13–14 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: ¹⁴*Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

Matt. 20:25–28 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. ²⁶*But it shall not be so among you: but whosoever will be great among you, let him be your minister;* ²⁷*And whosoever will be chief among*

deception, which so deludes the hearer, that he believes by merely hearing, he is conforming to God's will, when in fact, as even in the Old Testament law, only those who do the gospel, can be saved by it. (*For not the hearers of the law are just before God, but the doers of the law shall be justified* (Rom. 2:13). Because all true faith requires obedience,³⁵ then to merely hear of Christ, and not obey His words, stay in strict conformity to His teachings, will do nothing to save the soul.³⁶ Simply because the Son of God is the only *author of eternal salvation unto all them that obey him.*

As Ellicott states, "No acquaintance with the Bible, apart from the practice of its precepts, will avail the Christian any more than it did the Jew," and "the Word which is the source of knowledge and life may be so handled as to cause error and death." There are a great many, who have heard Jesus' words, but have neither embraced Him, nor obeyed his commandments. Yet, once anyone hears Christ speaking

to them, all claims of ignorance, will no longer be heard, if after hearing the truth, men foolishly, and actually willfully, choose to obey It not. *If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin* (John 15:22).

(*Matthew Poole's Commentary*, John 15:22) Ignorance of the will of God will not excuse sinners wholly, but it will excuse them in part. And this last seemeth to be the sense of the words by the latter part of the verse, because it is opposed to a having no cloak nor excuse for their sin. If Christ had not come in his incarnation, in his preaching the gospel, &c, they could not have been guilty of that hatred and malice which they showed against him, which was their greatest guilt; and they would have had this to say, Lord, we knew not what Christ was, as Matthew 25:44:³⁷ but now, saith our Saviour, they have no cloak, no colour, no pretence; I am come, I have revealed my Father's mind and will to them...

(*Matthew Henry's Concise Commentary*, Jas. 1:22) If we heard a sermon every day of the

you, let him be your servant.²⁸ Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Matt. 4:19 And he saith unto them, Follow me, and I will make you fishers of men.

Matt. 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matt. 5:40-42 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

⁴¹And whosoever shall compel thee to go a mile, go with him twain. ⁴²Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Matt. 5:43-44 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

⁴⁴But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Matt. 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Luke 9:23-24 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. ²⁴For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

35 Jas. 2:18-26 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. ¹⁹Thou believest that there is one God; thou doest well: the devils also believe, and tremble. ²⁰But wilt thou know, O vain man, that faith without works is dead? ²¹Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? ²²Seest thou how faith wrought with his works, and by works was faith made perfect? ²³And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. ²⁴Ye see then how that by works a man is justified, and not by faith only. ²⁵Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? ²⁶For as the body without the spirit is dead, so faith without works is dead also.

36 Heb. 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 37 Matt. 25:44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

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week, and an angel from heaven were the preacher, yet, if we rested in hearing only, it would never bring us to heaven. Mere hearers are self-deceivers; and self-deceit will be found the worst deceit at last.

Our last point, is our most important point: it is that if someone truly desires to be saved, they must cease from all and every form of deceit, which is exactly what those who serve through mere *eyeservice*, attempt to do. Ultimately, to practice deceit, either toward an earthly master, or a heavenly Father, will do nothing but get a man excluded from ever being part of God's heavenly family and household. *He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight* (Ps. 101:7).

(*Barnes' Notes on the Bible*, Ps. 101:7) *He that worketh deceit*—The man who is dishonest—who is full of tricks, false pretences, and devices—who cannot be confided in as straight-forward and sincere—one whose word cannot be relied on—one whose course is subterranean or serpentine.

Shall not dwell within my house—Shall neither be employed in my service, nor be admitted as a guest and companion. I will not, in any way, patronise or countenance such a person.

He that telleth lies—In any way: by stating what is false; by promising what is not performed; by deceiving me in his professions. I will seek only those who love and speak the truth.

Shall not tarry in my sight—Margin, “shall not be established.” The idea is that of being confirmed or established. The sense here seems to be, that though such a person should gain admittance to his house on any pretence or profession, he should not obtain a permanent residence there. As soon as his real character was known, he would be dismissed or discharged.

(*Pulpit Commentary*, Ps. 101:7) *He that worketh deceit shall not dwell within my house*. It is the duty of a king to see, not only that his own ways are blameless, but that his entire household is well ordered, and consists of righteous persons (comp. Job 1:5).³⁸ “Deceit” here means “wickedness” generally. *He that telleth lies shall not tarry in my sight*; literally, *shall not be established*; i.e. shall not keep his position in my court, but be banished from it. “Lying” is one of the sins which the psalmists denounce most frequently (see Psalm 31:18; Psalm 40:4; Psalm 52:3; Psalm 58:3; Psalm 59:12; Psalm 62:4; Psalm 63:11; Psalm 119:163, etc.).³⁹

Ultimately the Lord begets children with the Word of truth,⁴⁰ has sent into

38 Job 1:5 *And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.*

39 Ps. 31:18 *Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.*

Ps. 40:4 *Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.*

Ps. 52:3 *Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.*

Ps. 58:3 *The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.*

Ps. 59:12 *For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.*

Ps. 62:4 *They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.*

Ps. 63:11 *But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.*

Ps. 119:163 *I hate and abhor lying; but thy law do I love.*

40 Jas. 1:18 *Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*

their hearts, the Spirit of truth,⁴¹ and is only near to those who call upon Him in truth.⁴² In truth also, does God demand

that His begotten heavenly children, have the same relationship with *truth*, as He does.⁴³

⁴¹ Gal. 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

⁴² Ps. 145:18 *The LORD is nigh unto all them that call upon him, to all that call upon him in truth.*

⁴³ John 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

John 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

Rev. 19:11 *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.*