

hath gone through in the world. And this is that which most commonly in the Scripture is called by the name of "The worship of God," as that whereby all the acceptable actings of the souls of men towards him are expressed, and the only way of owning and acknowledging him in the world, as also of entertaining a visible intercourse with him. This, therefore, he calls for, and requires indispensably of all that draw nigh to him, and that because he is "the LORD our God," Rev. xiv. 6, 7; Matt. iv. 10; Deut. x. 12, 13. For his observance hereof doth he so approve of Abraham, Gen. xviii. 19; and sets it down as an everlasting law unto all others, that in a holy observation thereof "he will be sanctified in them that come nigh him," Lev. x. 1-3. His commands, also, concerning it are multiplied in the Scripture, with the approbation of all those that attend unto them. We may not think to find acceptance with God, or to inherit the promises, if, supposing ourselves to adhere unto him in worship internal and natural, we neglect that which is external and of his free appointment: for besides that we renounce thereby our inward dependence on him also, in not observing his commands, as Adam did in transgressing an institution, we become wholly useless unto all the ends of his glory in the world; which is not the way to come to an enjoyment of him. Neither do we only express and profess our inward *moral-natural worship* of God hereby, by which means it becomes the principal way and instrument of faith and trust exerting themselves in our obedience, but also it is a most effectual help and assistance unto the principle of that natural worship, strengthening the *habit* of it, and exciting it unto all suitable *actings*, unto its increase and growth.

Q. 2. *By what means do we come to know that God will thus be worshipped?*

A. That God is to be worshipped, and that according to his own will and appointment, is a principal branch of the law of our creation written in our hearts, the ^bsense whereof is renewed in the second commandment; but the ways and means of that worship depend merely on God's ^asovereign pleasure and institution.—^aRom. i. 21, ii. 14, 15; Acts xiv. 16, 17, xvii. 23-31.—^bExod. xx. 4-6.—^cJer. vii. 31; Exod. xxv. 40; Heb. iii. 1-6; John i. 18.

EXPLICATION.—These two things all men saw by nature:—

First, That God, however they mistook in their apprehensions of him, would be, and was to be, worshipped with some *outward solemn* worship; so that although some are reported to have even cast off all knowledge and sense of a Divine Being, yet never any were heard of that came to an acknowledgment of any God, true or false, but they all consented that he was constantly and solemnly to be

worshipped, and that not only by *individual persons*, but by *societies* together; that so they might own and honour him whom they took for their God. And thus far outward worship is required in the first commandment,—namely, that the inward be exercised and expressed. When we take God for our God, we take him to worship him, Deut. x. 12, 13. Other thoughts,—namely, of inward worship without outward expression, at all or any time, or in any way,—are but a covert unto atheism. And,—

Secondly, This also they were led to an apprehension of by the same light whereby they are “a law unto themselves,” Rom. ii. 14, that God would be worshipped in the *way* and by the means that he himself appointed and approved: whence none among the heathen themselves undertook to appoint ways and ceremonies of worship, but still they pretended to derive the knowledge of them from the *gods themselves*; of whom they reckoned that every one would be worshipped in his own way. And because, notwithstanding this pretence, being left of God and deluded of Satan, they did invent false and foolish ways of worship, not only not appointed of God, but such as were unsuited unto those *inbred notions* which they had of his nature and excellencies, the apostle convinces and disproves them, as men acting against *the light of nature* and principles of reason, Rom. i. 20, 21, they might have seen that in their idolatry they answered not their own inbred conceptions of the divine power and Godhead, so as to “glorify him as God;” and in the like manner doth he argue at large, Acts xvii. 22–31. But beyond this the inbred light of nature could not conduct any of the sons of men; this alone is contained in the first precept. That God was to be worshipped they knew, and that he was to be worshipped by ways and means of his own appointment they knew; but what those means were they knew not. These always depended on God’s sovereign will and pleasure, and he made them known to whom he pleased, Ps. cxlvii. 19, 20. And although some of the ways which he doth appoint may seem to have a great compliance in them unto the light of nature, yet in his worship he accepts them not on that account, but merely on that of his own institution; and this as he hath declared his will about in the second commandment, so he hath severely forbidden the *addition* of our own inventions unto what he hath appointed, sending us for instruction unto Him alone whom he hath endowed with *sovereign authority* to reveal his will and ordain his worship, John i. 18; Matt. xvii. 5; 1 Chron. xvi. 7.

Q. 3. *How, then, are these ways and means of the worship of God made known unto us?*

A. In and by the written word only, which contains a full and