

by Jesus Christ." That is the worship whereof we speak. To fit them for, and enable them hereunto, they are "made a spiritual house, a holy priesthood;"—they are both the temple wherein God dwells by his Spirit, and they are the priests that offer acceptable sacrifices unto him. By what means, then, do they attain this honour? By their "coming unto Christ," and that as he was "disallowed of men, and chosen of God." Herein the apostle includes the whole mystery of his death and blood-shedding, wherein he was most openly rejected of men, and most eminently owned of God in his accomplishment of the work of reconciliation.

I shall not farther confirm the first part of the proposition, but proceed to evidence,—

II. That the worship of God under the gospel is so excellent, beautiful, and glorious, that it may well be esteemed a privilege, purchased by the blood of Christ, which no man can truly and really be made partaker of but by virtue of an interest in the reconciliation by him wrought. For "through him we have an access by one Spirit unto God."

This, as I said, I shall evince two ways:—FIRST, *Absolutely*. SECONDLY, *Comparatively*, in reference unto any other way of worship whatever.

And the FIRST I shall do from the text.

It is a principle deeply fixed in the minds of men, yea, ingrafted into them by nature, that the worship of God ought to be orderly, comely, beautiful, and glorious. Hence men in all ages, who have thought it incumbent on them to imagine, find out, and frame the worship of God, or any thing thereunto belonging, have made it constantly their design to fix on things, either in themselves or in the manner of their performance (to their judgment), beautiful, orderly, comely, and glorious. And, indeed, that worship may be well suspected not to be according to the mind of God, which comes short in these properties of order and beauty, comeliness and glory. I shall add unto this only this reasonable assertion, which no man can well deny,—viz, that what is so in his worship and service, God himself is the most proper judge. If, then, we evince not that spiritual gospel worship, in its own naked simplicity, without any other external adventitious helper or countenance, is most orderly, comely, beautiful, and glorious (the Holy Ghost in the Scripture being judge), we shall be content to seek for these things where else, as it is pretended, they may be found. To this end,—

1. The first thing in general observable from these words is, that in the spiritual worship of the gospel the whole blessed Trinity, and each person therein distinctly, do in that economy and dispensation wherein they act severally and peculiarly in the work of our redemp-

tion, afford distinct communion with themselves unto the souls of the worshippers. So are they all here distinctly mentioned: "Through him" (that is, Jesus Christ, the Son of God) "we have access by one Spirit" (that good and holy Spirit the Holy Ghost) unto God, that is the Father;" for so is that name to be taken *ὑποστατικῶς*, "personally," when it is mentioned in distinction from the Son and Spirit. There is no act, part, or duty of gospel worship, wherein the worshippers have not this distinct communion with each person in the blessed Trinity. The particulars shall be afterward spoken unto.

This is the general order of gospel worship, the great rubric of our service. Here in general lieth its decency, that it respects the mediation of the Son, through whom we have access, and the supplies and assistance of the Spirit, and a regard unto God as a Father. He that fails in any one of these, he breaks all order in gospel worship. If either we come not unto it by Jesus Christ, or perform it not in the strength of the Holy Ghost, or in it go not unto God as a Father, we transgress all the rules of this worship. This is the great canon, which if it be neglected, there is no decency in whatever else is done in this way. And this, in general, is the glory of it. Worship is certainly an act of the soul, Matt. xxii. 37. The body hath its share by concomitancy and subserviency to the direction of the mind. The acts of the mind and soul receive their advancements and glory from the object about which they are conversant. Now that, in this gospel worship, is God himself in his Son and Holy Ghost, and none else. Acting faith on Christ for admission; and on the Holy Ghost for his assistance (so going on in his strength); and on God, even the Father, for acceptance,—is the work of the soul in this worship. That it hath any thing more glorious to be conversant about, I am as yet to learn. But these things will be handled apart afterward. This, in general, is the order and glory of that worship of which we speak.

2. The same is evident from the general nature of it,—that it is an access unto God. "Through him we have an access to God." There are two things herein that set forth the excellency, order, and glory of it:—(1.) It brings an access; (2.) The manner of that access, intimated in the word here used; it is *προσάγωγή*.

(1.) It is an access, an approach, a drawing nigh unto God; so the apostle calls it a "drawing near," Heb. x. 22, "Let us draw near with a true heart;" that is, unto God, in "the holiest," verse 19. In the first giving out of the law, and instituting the legal worship, the people were commanded to keep at a distance; and they were not, on pain of death, so much as to touch the mount where the presence of God was, Exod. xix. 12. And, accordingly, they stood afar off, whilst Moses drew near to the thick darkness where God was, chap. xx. 21. So, not only when the high priest went into the most holy place once