

**Eleventh Thesis**  
*Concerning Worship*

All true and acceptable worship of God is offered through the inward and direct moving and drawing<sup>1</sup> of his own Spirit, which is not limited to prescribed\* places, times, or persons. We are to worship him always, and continually fear before him, but still in regard to the outward expression of worship in prayers, praises or preachings, we should not do it in our own will, where and when we want, but rather where and when the impulses and secret inspiration of the Spirit of God in our hearts moves us to do it. God hears and accepts these expressions, and is always ready to move us to worship\* when it is needed, and God himself is the only proper judge of that. All other worship, both praises, prayers and preachings, which man decides to do in his own will and at his own time, which he can begin and end when he pleases, do or leave undone as he thinks best, whether they be a prescribed form like a liturgy, etc., or prayers conceived at the moment by the natural strength and faculty of the mind — all these are only superstitions, will-worship,<sup>2</sup> and abominable idolatry in the sight of God. We must now deny and reject and separate ourselves from such things in this day of God's spiritual arising. However,

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<sup>1</sup> "Draw" here means "pull, lead, attract." The word in Latin is *ducente* (from *duco, ducere*): "pull, drag, lead attract, move."

<sup>2</sup> The Latin has here the Greek word *ἐθελοθησκεία*, translated as "will-worship" in Colossians 2:23 (King James Version), and defined (Thayer's Greek Lexicon) as "worship which one prescribes and devises for himself."

since God “winked at the times of ignorance”<sup>3</sup> because of the simplicity and integrity of some people and because of his own innocent Seed, which lay buried (so to speak) in human hearts under that mass of superstition, it might have pleased him to “blow upon the dead and dry bones,”<sup>4</sup> and to raise some breathings of his own to answer them, until the day dawned and shone forth more clearly.<sup>5</sup>

Source: Robert Barclay, *Apology for the True Christian Divinity*, (Glenside PA: Quaker Heritage Press, 2002) p. 289-290; and Roberti Barclaii, *Teologiae verè Christianae apologia*, facsimile (Amsterdam: Jacob Claus, 1676) pp. 220-221.

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<sup>3</sup> Acts 17:30

<sup>4</sup> Ezekiel 37

<sup>5</sup> Ezekiel 13; Matthew 10:20; Acts 2:4 & 18:5; John 3:6 & 4:21; Judges 19; Acts 17:23 RB