

Prov. xxx. 6. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

2. Whoever destroys the divine symmetry of Revelation by addition or subtraction, incurs the most fearful personal consequences.

Gal. i. 8, 9. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

Rev. xxii. 18, 19. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Let us, therefore, be careful, brethren, lest by countenancing in others by our silence or otherwise, doctrines and rites which are not in the Bible, we assist in adding thereto.

Let us further beware, lest, through wilfully neglecting to insist upon a truth because it is controverted, we practically diminish from the word of God.

3. Scripture further shows that God demands this same strict regard for the ordinances which he has instituted.

When Moses was about to build the tabernacle, he was repeatedly admonished to conform to the pattern given him, even to the most minute particulars.

In the various rites and sacrifices of the ceremonial law, were any of the smallest points, of the very explicit directions, neglected or disobeyed, the offering, &c., was not accepted.

If God required this exactness under the Old Covenant, are the ordinances and order of the New less important and significant, that he should permit substitution and change in them?

II. Why this rigid adherence to Bible teaching and direction is necessary and required.

1. From the wisdom and dignity of the Supreme Being, it could not be supposed that He would condescend to give exact instruction and example for any other purpose than that He should be exactly obeyed.

2. Human nature is such that, when any permission to change a rule, or to deviate from it, is given or *taken*, the right to change and deviate still further is *assumed*, until the smallest liberty expands into the broadest license.

That this is the tendency when men tamper with Scripture command and example, can be seen in what infant baptism has had to do with the destruction of the distinction between the Church and the world, an established Church of cold, lifeless forms, and the ignoring of that faith and regeneration which alone are saving.

From this, the wisdom of God in exacting the closest conformity to the Scripture standard of truth and example, can be seen; from this also, another strong motive can be drawn, for our yielding and enforcing upon others, the strict obedience which the Lord claims for all his truth.

3. As God is all wise, it must be believed that he has adapted to the nature and circumstances of mankind, all things which relate to his moral government, as to render them most effective in the accomplishment of his gracious purposes.