

## THE BIBLE — ITS SUFFICIENCY AND SUPREMACY (CHM)

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Some, we are aware, would fain persuade us that things are so totally changed since the Bible was penned, that we need other guidance than that which its precious pages supply. They tell us that society is not what it was; that the human race has made progress; that there has been such a development of the powers of nature, the resources of science and the appliances of philosophy, that to maintain the sufficiency and supremacy of the Bible, at such a point in the world's history as the nineteenth century of the Christian era, can only be regarded as childishness, ignorance, or imbecility.

Now, the men that tell us these things may be very clever and very learned; but we have no hesitation whatever in telling them that, in this matter, "they do greatly err, not knowing the Scriptures, nor the power of God." We certainly do desire to render all due respect to learning, genius, and talent, whenever we find them in their right place, and at their proper work; but when we find them lifting their proud heads above the Word of God; when we find them sitting in judgement, and casting a slur upon that peerless revelation, we feel that we owe them no respect whatever; yea, we treat them as so many agents of the devil, in his efforts to shake those eternal pillars on which the faith of God's people has ever rested. We cannot listen for a moment to men, however profound in their reading and thinking, who dare to treat God's book as though it were man's book, and speak of those pages that were penned by the All wise, Almighty, and Eternal God, as though they were the production of a shallow and short-sighted mortal.

It is important that the reader should see clearly that men must either deny that the Bible is the Word of God, or admit its sufficiency and supremacy in all ages, and in all countries all stages and conditions of the human race. Grant us but this, that God has written a book for man's guidance, and we argue that that book must be amply sufficient for man, no matter when, where, or how we find him. "All scripture is given by inspiration of God . . . that the man of God may be perfect (Gr) thoroughly furnished unto all good works" (2 Tim. 3:16-17). This, surely, is enough. To be perfect and thoroughly furnished, must needs render a man independent of all the boasted powers of science and philosophy, falsely so called.

We are quite aware that, in writing thus, we expose ourselves to the sneer of the learned rationalist, and the polished and cultivated philosopher. But we are not very careful about this. We greatly admire the answer of a pious, but, no doubt, very ignorant woman to some very learned man who was endeavouring to show her that the inspired writer had made a mistake in asserting that Jonah was in the whale's belly. He assured her that such a thing could not possibly be, inasmuch that the natural history of the whale proved it could not swallow anything so large.

"Well," said the poor woman, "I do not know much about natural history; but this I know, that if the Bible were to tell me that Jonah swallowed the whale I would believe it."

Now, it is quite possible many would pronounce this poor woman to have been under the influence of ignorance and blind credulity; but, for our part, we should rather be the ignorant woman, confiding in God's Word, than the learned rationalist trying to pick holes in it. We have no doubt as to who was in the safer position.

But, let it not be supposed that we prefer ignorance to learning. Let none imagine that we despise the discoveries of science, or treat with contempt the achievements of sound philosophy. Far from it. We honour them highly in their proper sphere. We could not say how much we prize the labours of those learned men who have consecrated their energies to the work of clearing the sacred text of the various errors and corruptions which, from age to age, had crept into it, through the carelessness

or infirmity of copyists, taken advantage of by a crafty and malignant foe. Every effort put forth to preserve, to unfold, to illustrate, and to enforce the precious truth of Scripture, we most highly esteem; but, on the other hand, when we find men making use of their learning, their science, and their philosophy, for the purpose of undermining the sacred edifice of divine revelation, we deem it our duty, to raise our voice, in the clearest and strongest way, against them, and to warn the reader, most solemnly, against their baneful influence.

We believe that the Bible, as written in the original Hebrew and Greek languages, is the very word of the only wise and the only true God, with whom one day is as a thousand years, and a thousand years as one day, who saw the end from the beginning, and not only the end, but every stage of the way. We therefore hold it to be nothing short of positive blasphemy to assert that we have arrived at a stage of our career in which the Bible is not sufficient, or that we are compelled to travel outside its covers to find ample guidance and instruction for the present moment, and for every moment of our earthly pilgrimage. The Bible is a perfect chart, in which every exigency of the Christian mariner has been anticipated. Every rock, every sand-bank, every shoal, every strand, every island, has been carefully noted down. All the need of the Church of God, its members, and its ministers, has been most fully provided for. How could it be otherwise if we admit the Bible to be the Word of God? Could the mind of God have devised, or His finger sketched an imperfect chart? Impossible. We must either deny the divinity or admit the sufficiency of The Book. We are absolutely shut up to this alternative. There is not so much as a single point between these two positions. If the book is incomplete, it cannot be of God; if it be of God it must be perfect. But if we are compelled to betake ourselves to other sources for guidance and instruction, as to the path of the Church of God, its members or its ministers, then is the Bible incomplete, and being such, it cannot be of God at all.

What then are we to do? Whither can we betake ourselves? If the Bible be not a divine and therefore all-sufficient guide-book, what remains? Some will tell us to have recourse to tradition. Alas! what a miserable guide. No sooner have we launched out into the wide field of tradition than our ears are assailed by ten thousand strange and conflicting sounds. We meet, it may be, with a tradition which seems very authentic, very venerable, well worthy of respect and confidence, and we commit ourselves to its guidance; but, directly we have done so, another tradition crosses our path, putting forth quite as strong claims on our confidence, and leading us in quite an opposite direction. Thus it is with tradition. The mind is bewildered, and one is reminded of the assembly at Ephesus, concerning which we read that, "Some cried one thing, and some another; for the assembly was confused." The fact is, we want a perfect standard, and this can only be found in a divine revelation, which, as we believe, is to be found within the covers of our most precious Bible. What a treasure! How we should bless God for it! How we should praise His name for His mercy in that He hath not left His Church dependent upon the igni fatuas of human tradition, but upon the steady light of divine revelation! We do not want tradition to assist revelation, but we use revelation as the test of tradition. We should just as soon think of bringing out a rush-light to assist the sun's meridian beams, as of calling in human tradition to aid divine revelation.

But there is another very ensnaring and dangerous resource presented by the enemy of the Bible, and alas! accepted by too many of the people of God, and that is expediency, or the very attractive plea of doing all the good we can, without due attention to the way in which that good is done. The tree of expediency is a wide-spreading one, and yields most tempting clusters. But remember, its clusters will prove bitter as wormwood in the ends. It is, no doubt, well to do all the good we can; but let us look well to the way in which we do it. Let us not deceive ourselves by the vain imagination that God will ever accept of services based upon positive disobedience to His Word. "It is a gift," said the elders, as they boldly walked over the plain commandment of God, as if He would be pleased with a gift presented on such a principle. There is an intimate connection between the ancient "corban" and the modern "expediency," for "there is nothing new under the sun." The solemn responsibility of obeying the Word of God was got rid of under the plausible pretext of "corban," or "it is a gift" (Mark 7:7-13).

Thus it was of old. The "corban" of the ancients justified, or sought to justify, many a bold transgression of the law of God; and the "expediency" of our times allures many to outstep the boundary line laid down by divine revelation.

Now, we quite admit that expediency holds out most attractive inducements. It does seem so very delightful to be doing a great deal of good, to be gaining the ends of a large hearted benevolence, to be reaching tangible results. It would not be an easy matter duly to estimate the ensnaring influences of such objects, or the immense difficulty of throwing them overboard. Have we never been tempted as we stood upon the narrow path of obedience, and looked forth upon the golden fields of expediency lying on either side, to exclaim, "Alas! I am sacrificing my usefulness for an idea"? Doubtless; but then what if it should turn out that we have the very same foundation for that "idea" as for the fundamental doctrines of salvation? The question is, What is the idea? Is it founded upon "Thus saith the Lord"? If so, let us tenaciously hold by it, though ten thousand advocates of expediency were hurling at us the grievous charge of narrow-mindedness.

There is immense power in Samuel's brief but pointed reply to Saul, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). Saul's word was "Sacrifice." Samuel's word was "Obedience." No doubt the bleating of the sheep and the lowing of the oxen were most exciting. They would be looked upon as substantial proofs that something was being done; while on the other hand, the path of obedience seemed narrow, silent, lonely, and fruitless. But oh! those pungent words of Samuel! "to obey is better than sacrifice." What a triumphant answer to the most eloquent advocates of expediency! They are most conclusive — most commanding words. They teach us that it is better, if it must be so, to stand, like a marble statue, on the pathway of obedience, than to reach the most desirable ends by transgressing a plain precept of the Word of God.

But let none suppose that one must be like a statue on the path of obedience. Far from it. There are rare and precious services to be rendered by the obedient one — services which can only be rendered by such, and which owe all their preciousness to their being the fruit of simple obedience. [What a pattern of this we have in our blessed Lord! Who for thirty years lived here in retirement, known by men only as "the carpenter" (Mark 6:3), but known by, and the delight of, the Father, as the Holy One of God, the perfect meat-offering of Lev. 6:19-33 — wholly burnt upon the altar. Ed.] True, they may not find a place in the public record of man's bustling activity; but they are recorded on high, and they will be published at the right time. As a dear friend has often said to us, "Heaven will be the safest and happiest place to hear all about our work down here." May we remember this, and pursue our way, in all simplicity, looking to Christ for guidance, power, and blessing. May His smile be enough for us. May we not be found looking askance to catch the approving look of a poor mortal whose breath is in his nostrils, nor sigh to find our names amid the glittering record of the great men of the age. The servant of Christ should look far beyond all such things. The grand business of the servant is to obey. His object should not be to do a great deal, but simply to do what he is told. This makes all plain; and, moreover, it will make the Bible precious as the depository of the Master's will, to which he must continually betake himself to know what he is to do, and how he is to do it. Neither tradition nor expediency will do for the servant of Christ. The all-important inquiry is, "What saith the Scriptures."

This settles everything. From the decision of the Word of God there must be no appeal. When God speaks man must bow. It is not by any means a question of obstinate adherence to a man's own notions. Quite the opposite. It is a reverent adherence to the Word of God. Let the reader distinctly mark this. It often happens that, when one is determined, through grace, to abide by Scripture, he will be pronounced dogmatic, intolerant and imperious; and, no doubt, one has to watch over his temper, spirit, and style, even when seeking to abide by the Word of God. But, be it well remembered, obedience to Christ's commandments is the very opposite of imperiousness,

dogmatism, and intolerance. It is not a little strange that when a man tamely consents to place his conscience in the keeping of his fellow, and to bow down his understanding to the opinions of men, he is considered meek, modest, and liberal; but let him reverently bow to the authority of the holy Scripture, and he will be looked upon as self-confident, dogmatic, and narrow-minded. Be it so. The time is rapidly approaching when obedience shall be called by its right name, and meet its recognition and reward. For that moment the faithful must be content to wait, and while waiting for it, be satisfied to let men call them whatever they please. "The Lord knoweth the thoughts of man, that they are vanity."

But we must draw to a close, and would merely add, in conclusion, that there is a third hostile influence against which the lover of the Bible will have to watch, and that is rationalism — or the supremacy of man's reason. The faithful disciple of the Word of God will have to withstand this audacious intruder, with the most unflinching decision. It presumes to sit in judgement upon the Word of God — to decide upon what is and what is not worthy of God — to prescribe boundaries to inspiration. Instead of humbly bowing to the authority of Scripture, which continually soars into a region where poor blind reason can never follow, it proudly seeks to drag Scripture down to its own level. If the Bible puts forth aught which, in the smallest degree, clashes with the conclusions of rationalism, then there must be some flaw. God is shut out of His own book if He says anything which poor blind, perverted reason cannot reconcile with her own conclusions — which conclusions, be it observed, are not infrequently the grossest absurdities.

Nor is this all. Rationalism deprives us of the only perfect standard of truth, and conducts us into a region of the most dreary uncertainty. It seeks to undermine the authority of a Book in which we can believe everything, and carries us into a field of speculation in which we can be sure of nothing. Under the dominion of rationalism the soul is like a vessel broken from its safe moorings in the haven of divine revelation, to be tossed like a cork upon the wild watery waste of universal scepticism.

Now we do not expect to convince a thorough rationalist, even if such a one should condescend to scan our unpretending pages, which is most unlikely. Neither could we expect to gain over to our way of thinking the decided advocate of expediency, or the ardent admirer of tradition. We have neither the competency, the leisure, nor the space, to enter upon such a line of argument as would be required were we seeking to gain such ends as these. But we are most anxious that the Christian reader should rise up from the perusal of this volume with a deepened sense of the preciousness of his Bible. We earnestly desire that the words, "The Bible: its sufficiency and supremacy," should be engraved, in deep and broad characters, upon the tablet of the reader's heart.

We feel that we have a solemn duty to perform, at a moment like the present, in the which superstition, expediency, and rationalism are all at work, as so many agents of the devil, in his efforts to sap the foundations of our holy faith. We owe it to that blessed volume of inspiration, from which we have drunk the streams of life and peace, to bear our feeble testimony to the divinity of its every page — to give expression, in this permanent form to Our profound reverence for its authority, and our conviction of its divine sufficiency for every need, whether of the believer individually, or the church collectively. We press upon our readers earnestly to set a higher value than ever upon the Holy Scriptures, and to warn them, in most urgent terms, against every influence, whether of tradition, expediency, or rationalism, which might tend to shake their confidence in those heavenly oracles. There is a spirit abroad, and there are principles at work, which make it imperative upon us to keep close to Scripture — to treasure it in our hearts — and to submit to its holy authority.

May God the Spirit, the Author of the Bible, produce, in the writer and reader of these lines, a more ardent love for that Bible! May He enlarge our experimental acquaintance with its contents, and

lead us into more complete subjection to its teachings in all things, that God may be more glorified in us through Jesus Christ our Lord. Amen.

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Lightly Revised.

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