

I. Introduction

- A. Isaiah chapter 1 forms a special introduction to the book of Isaiah.
- B. Isaiah chapter 1 also forms a special introduction to the prophetic message as a whole.
- C. We will look at this chapter in some detail in order to get a better feel for the message of God (and the call upon the life of the messenger of the Lord).

II. Why is it Important that we get the Full Message of God, and Present it According to the Scriptural Pattern?

- A. Because there are many mixed messages being given.
- B. Because the Lord has called us to give all the counsel of God, not merely certain portions with which we are more comfortable.
- C. Because the Inspired pattern for presenting the message of God provides a great safeguard against many abuses.

III. Scriptural Principles of Presenting God's Message: Isaiah chapter 1.

- A. Verse 1: We are called upon to give God's message over our entire lifetime, and under all conditions.
 - 1. This verse identifies the time period during which Isaiah faithfully presented the message of the Lord.
 - 2. Uzziah and Jotham were relatively good kings, Ahaz was the most wicked of all Judah's kings, and Hezekiah was a good king under whom a great revival took place.
 - 3. Our calling is not dependent upon having an obedient "audience."

B. Verse 2: This verse identifies the **Divine Authority of the message we are called upon to give.**

1. His Message Carries His Full Authority
 - a) Notice Isaiah 1:2, 10, 11, 18, 20, 24
 - b) Notice also Isaiah 55:11-
 - ✓ *So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*
2. What this means in practical terms
 - a) *When we genuinely turn to a book or a passage in His Word and literally give what He gave in that passage we have the full authority of God in "our" message.*
 - b) *To see how serious this actually is ask yourself these three questions:*
 - ❓ How seriously does the Lord take inspiration of Scripture?
 - ❓ How seriously do I take inspiration of Scripture?
 - ❓ Does my presentation of His message in this passage reflect a serious position regarding inspiration? [Am I genuinely concerned about reflecting exactly what He is saying in this passage, or am I using the passage as a "jumping-off" point for what I want to say?]
3. Now consider a number of important applications:
 - a) *Should I give as much attention to my rearrangement or labeling of the truths in the passage as I do to His clear statement of them?*
 - (1) How "memorable" do my statements about the truths of the passage need to be?
 - (2) Do I want them to remember what I said, or what the words of the Lord mean?
 - b) *How careful should I be to insure that my applications of the truths of the passage do not come across as having the same authority as His clear statement of the truth?*
 - (1) Example #1- Which of the following reflects true biblical authority for the selected passage? 1 Peter 3:1-6
 - (a) *Women ought not to wear pants*
 - (b) *Women ought not to wear lipstick or any form of excessive make-up*
 - (c) *Women ought not to in any manner braid their hair*
 - (d) *Women ought not to witness to their unsaved husbands*

(e) Women ought not to violate the principle of God-ordained submission when seeking to reach their unsaved husbands, and that their outward demeanor must reflect their serious inward relationship with the Lord

- ❖ Isn't it clear that the context of the passage...**in the way the Lord Himself gave it**...that only #5 has the full authority of God, and that the others are applications that different men may or may not be lead of the Holy Spirit to make?

c) *Example #2- Mark 16:17-18*

- (1) We should expect to see exorcism as a normal part of the ministry of the church today.
- (2) We should expect to encounter men speaking with "new tongues" today.
- (3) To adequately reflect our faith in the Lord we should hold "snake-handling" services.
- (4) A true Christian's faith will always protect him when he accidentally drinks some poisonous substance. Therefore, if a brother does so, he should NOT seek professional medical attention.
- (5) A true church will hold healing services, laying hands on the sick, and seeing them recover.
- (6) As the early church gained a foothold in the world, the Lord provided for signs to be done among them to validate clearly the gospel they preached and the Lord they served.

- ❖ Again...only the latter has God's authority behind it.

d) *Example #3- Hosea 1:1-5*

- (1) The Terrible Immorality that Plagues America Today
- (2) The Influx of Immorality among the People of God
- (3) The Ways of the Lord are "Past Finding Out"
- (4) The Sins of the Fathers Visited Upon the Children
- (5) Israel's Whoredom in Settling for "Another Christ"

C. Verses 2-4: The Messenger of the Lord will exercise himself to develop his use of language in conveying God's Message.

1. There are a number of principles of Language Usage suggested by this entire Passage. (Really, the entire book)
2. This presupposes that the true Messenger of God will care about the language he uses in delivering God's message.
3. This should be automatic since Scripture is carefully guarded in its very words...given by inspiration. 2 Timothy 3:16
4. This should be automatic since we are specifically commanded to "hold fast the form of sound words." 2 Timothy 1:13
5. That Isaiah used differing variations of language is clear from the destructive "Higher Criticism" that demands a Deutero- or Trito- theory of the book's authorship.
6. How Isaiah used language to convey God's message effectively
 - a) *He used very strong language...Vss. 2-6*
 - b) *He used poetic language*
 - (1) Vs. 8
 - (2) Vs. 10
 - (3) Vs. 18
 - c) *He could communicate truth to men from all walks of life*
 - (1) City people...Vss. 7 and 8
 - (2) Country people...Vss. 7 and 8 also
 - (3) Political leaders...Vs. 10
 - (4) Common people...Vs. 10
 - (5) Religious people...Vss. 11-15
7. He was comfortable relating God's truth to "current events" affecting God's people
 - a) *Entire book...*
 - b) *Vs. 7*
8. Applications for messengers of God Today
 - a) *Use strong and forceful language when it is appropriate to do so*
 - (1) Beware "overusing" strong language or vehement body or voice.
 - ✓ If everything is vehement...nothing is.
 - ✓ A simple basic rule of thumb: Be deeply passionate about foundational things, as this is how the Lord reveals Himself to be throughout His Word.

- b) *To the degree that our posture and passion comes across as superficial, our message will also come across as superficial.*
 - ✓ Our presentation of His message must at all times have a “natural air” about it...never forced or contrived.
- c) *Do not be afraid of exhibiting “eloquence” when His message calls for it.*
 - (1) We have had so many “warnings” about worrying about being eloquent that we have essentially set eloquence aside altogether.
 - (a) *This is not true for the prophets of the OT*
 - (b) *Nor is it true for the apostles writing the NT*
 - (2) How incredibly eloquent is Isaiah in verse 18, as he describes the staggering wonder of blood redemption?
 - (3) Beware “dumbing down” God’s precious revelations of truth to the point that the elegance of their very expression is lost upon your hearers!
 - (4) Be careful about falling into patterns of expression that are culturally comfortable to your hearers in your primary area of labor but do not have anything like the same effect on those who may be in the congregation from other areas. [Compare, for example, Amos, and his call to go north...]
 - (5) We must be careful about our tendency to express truth to teenagers, stripping it of its inherent eloquence, and making it “relevant” to them.
- d) *Cultivate your own use of language so that you can speak to all men.*
 - (1) The typical independent Baptist “preacher” uses a far more limited vocabulary than the writers of Scripture.
 - (a) *Diminishes our effectiveness when our vocabulary is so limited.*
 - (b) *Consider list from introduction to one of Spurgeon’s sermons, chosen from about midway through his ministry.*
 - (2) Rather than always “meeting our usual hearers where they are” we should strive to use language that elevates their views of God and His Truth.
 - (3) We are certainly going to need to present God’s message clearly to:
 - (a) *Well-educated men and women in professional fields*
 - (i) *Why do most independent Baptist churches in the Bible Belt have very few professional people in their congregations...doctors, lawyers, scientists, engineers, educators, etc.?*

- (ii) *Can we really assume that these people do not attend our churches because they have no interest in the gospel?*
- (iii) *Could it be that though the Truth itself does NOT offend them, our **presentation** of it does?*
- (b) *Blue-collar men and women from all kinds of backgrounds*
 - (i) *Are these going to all be enamored of our clever restatements of His Truth, working to memorize our scheme of presentation?*
 - (ii) *Simple Truth stated simply will alone suffice*
 - (iii) *Oh, and can these folks not be elevated in their conceptions of God through a biblical degree of eloquence as well?*
- (c) *Political and Religious people from all backgrounds [EG- Relating Current Events to people can be VERY demanding in a pluralistic culture like America!]*

We should literally be so personally given over to the “ebb and flow” of the message we are delivering that our presentation of its various portions enhances its reception by our hearers.

D. This principle suggests another Practical Application, namely: The Messenger of God ought to be well read in a wide variety of materials.

1. Why the MOG should be “Well-read” [Beyond the Bible...]
 - a) *Because God’s messengers in the Bible clearly were*
 - Isaiah, Paul, Moses....
 - b) *Because God is involved in all that takes place on earth*
 - c) *Because the Lord meets men and women “where they are”*
 - d) *Because we have a responsibility to reach men and women from all walks of life on earth*
 - e) *Because we are to become all things to all men*
2. What Kinds of Reading ought the MOG to do [“professionally”]
 - a) *Obviously...the Bible itself*
 - b) *Always be reading good books that help you become more effective in delivering His message*
 - (1) I DO recommend:
 - (a) *Good sermon preparation books, i.e.-*
 - (i) *R. L. Dabney on Preaching [May be entitled Lectures on Sacred Rhetoric]*
 - (ii) *Christ Centered Preaching by Bryan Chapell*

(iii) *Preaching and Preachers* by Martyn Lloyd-Jones

(iv) *Preaching Christ from the Old Testament* by Sidney Greidanus

✓ Not books so much on the “mechanics” of preaching once you have some sense about how to organize your thoughts in a meaningful outline, etc.

(b) *Good Bible program or Concordance and Hebrew/Greek Dictionary*

(c) *Good books on the calling of the MOG as a whole*

(i) *An All Round Ministry*

(ii) *Lectures to My Students*

(iii) *Preaching and Preachers [again]*

(iv) *The Power of the Pulpit* by Gardiner Spring

(v) *The Christian Ministry* by Charles Bridges

(2) I do NOT recommend:

(a) Illustration Books overall- The illustrations from them are usually easily seen by hearers as illustrations from such books, and not natural to the message itself.

(b) “Canned” Sermon Outlines from other men- A true MOG is called by God to give God’s message, not dredge up a good outline that “Will preach”

(c) Approved Lists of Writers- In the sense that we are often warned about men who simply do not agree with us on certain things, and therefore scare young MOG’s away from their writings altogether. [This is NOT the same as warning men away from such writers as Rick Warren, etc., who propagate FOUNDATIONAL error...]

(i) For example: The implied warning about Calvinistic writers. I have received great blessing from reading Spurgeon, Charles Hodge and Arthur Pink, three 5-Point Calvinists.

(ii) I would never recommend that a man align himself with the Episcopal or Anglican Church, yet I treasure the writings of J. C. Ryle, and H. C. G. Moule, etc.

(iii) If the only men whose writings you will read are Baptist writers, you will read very little, and will miss a great deal of what the Lord has for you from many other servants of God.

c) We should be well-read on contemporary issues in Theology

(1) Do NOT only read what men write who agree with you

(2) For example: Mark Minnick's article on Textual issue

3. What Kinds of Reading ought the MOG to do [beyond "professional" helps, etc.]?
 - a) *We ought to read science*
 - b) *We ought to read history*
 - c) *We ought to read current events*
 - d) *We ought to read sociological material*
 - e) *Books that assist us to Improve our use of the English Language*
 - ✓ i.e.- Descriptive
 - ✓ i.e.- The New Well-Tempered Sentence
 - ✓ i.e.- Word Power Made Easy

E. Verses 5-8: We must stress the relationship between the judgments of God and the stubborn refusal of men to repent.

1. You will notice again, I am sure, that there has been no hint of Gospel hope laid before them yet...the Holy Spirit wants to make full work of bringing them to true repentance first.
2. Compare: Revelation 9:20-21
3. Question: To what extent ought we to rush to bring hope and comfort to those whose lives are being wracked by judgment from the Lord?
4. Have you ever known of someone whose "repentance" was short lived? As soon as they felt relief they returned to their sin.
5. Are you willing to speak to folks about the fact that their circumstances are often clearly evidence of judgment from the Lord due to their refusal to repent?
 - a) *Is it a "LOVING" thing to tell someone that they may very well be under Divine judgment?*
 - b) *Is it "LOVING" not to do so?*
6. REMEMBER: The God of all comfort offers no man comfort in his sins!
7. REMEMBER: Any form of earthly judgment is a manifestation of God's MERCY, since it is always intended to turn men unto the Lord!

F. Verse 9: Our labor as messengers of the Lord of Hosts must be such that they produce a very small remnant.

1. Carefully Read verses 4 through 9
 - a) Verse 4: *A horrifyingly unbelieving "people of God"*

- b) Verses 5-6: The Lord's faithfulness in smiting the people to heal them
- c) Verses 7-8: The Lord's faithfulness in smiting the nation to heal it
- d) Verse 9: The Lord's focus all along

2. Now give closer attention to what this suggests about our responsibility as Messengers of God

- a) *We are not called upon to expect all of "God's people" to hear or heed His voice.*
 - (1) Does this mean that we never present them with their accountability to God? **NO!**
 - (2) What it does mean is that as His messengers we do not measure the effectiveness of our ministries by the response of the majority of the people. **Compare Isaiah 6:8-13!**
- b) *Obviously, then our ministries should be geared to the expectation of a very small remnant.*
 - (1) Specifically, when should we expect the Lord to turn His attentions to sustaining a very small remnant? What "conditions" should be present that elicit such a response from Him? (REMAIN in the CONTEXT!!!) When His people are dead in their orthodoxy as a prevalent reality...
 - (2) Why do we expect this to be true in dealing with all men in nations like America, and not limited to Israel, though the concept of the remnant seems in Scripture to refer to Israel as a nation?
- c) *Our ministries should include plainly identifying that there IS a very small believing remnant.*
 - (1) We must consistently identify the dangers of "dead orthodoxy" among those inclined to think of themselves as "God's people." **Verses 10-15**
 - (2) Our churches should lay as much stress upon the "dangers of regular church attendance" as upon the dangers of not coming to church.
- d) *We need to reconsider nearly everything we have come to accept as the "norm" for ministries in "good churches" in our present culture.*
 - (1) Perhaps we ought to rethink our preoccupation with numbers, decisions and pushing for large impressive buildings.
 - (2) Perhaps we ought to rethink our concept of Bible Colleges and Seminaries.
 - (3) Perhaps we ought to rethink our strategic models for and concepts of the task of missionaries in Gospel hardened areas of the world.
 - (4) Perhaps we need to entirely rethink our strategies for accomplishing the Great Commission in our local churches.
 - (a) *How should this affect our outreach ministries?*

- (b) *How should this affect our nurturing ministries?*
[Compare, for example, scriptural parameters for a ministry to widows in 1 Timothy 5.]
 - (c) *How should this affect our edification ministries?*
- e) *Whatever we do, we MUST be sure that our ministries do not encourage people to ignore the Lord's own strategy in reaching the believing remnant when multitudes among "His people" have no real interest in "going on."*
 - (1) Our local church ministries should consistently be geared to strengthening the remnant.
 - (2) Our local church ministries should be geared to strengthening the biblical concept that only a very small remnant has ever truly responded to the true and living God throughout the history of mankind.
 - (3) Our local church ministries should be seeking to focus its efforts and resources in ways that are biblically likely to establish real contact with, and opportunities to nurture the believing remnant.
- f) *Read Revelation 7:9. What does this verse suggest to me about how great a multitude there is and will be in heaven?*
- g) *Read Matthew 7:13-14. What does this passage suggest to me about how great a multitude there will be that DOES NOT make it to heaven?*
- h) *In what ways should the message of the Lord of Hosts result in a very small remnant?*
 - (1) Never sacrificing any aspect of the truth to attract a crowd.
 - (2) Never toning down the need for true repentance for the sake of making it "easier" to come to Christ.
 - (3) Not expecting the truth of the Gospel to be really popular in a materialistic and hardened age such as ours.
 - (4) Recall that Spurgeon said that he had once said that all a man had to do was preach the Gospel and crowds would come to hear; but later in his ministry he came to the conclusion that a hardening had settled in which made the preaching of the Gospel unpopular...in favor of entertainments, etc. in the church. Some say that it was the Down Grade Controversy that broke his heart and ultimately brought about his death

G. Verses 10-15: A key element of the Lord's message (in producing a very small remnant) is the great warning against Dead Orthodoxy.

10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

- 11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.*
- 12 When ye come to appear before me, who hath required this at your hand, to tread my courts?*
- 13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.*
- 14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.*
- 15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.*

1. Brief Contextual Exposition
 - a) *The Lord is confronting His people with their unwillingness to align themselves by faith with His redemptive purposes for their lives.*
 - b) *He has identified that they have ceased to listen to His entreaties...vs. 3*
 - c) *That they have done so in a perverse rebelliousness against Him...vs. 4*
 - d) *That He has smitten them continuously for the sake of returning them to His purposes...*
 - e) *Individually...vss. 5-6*
 - f) *Nationally...vss. 7-8*
 - g) *He has made it clear that He will turn His attention to the believing remnant...vs. 9*
 - h) *Now the Lord identifies that He is not interested in, nor will He settle for Dead Orthodoxy in the place of a living relationship with them...vss. 10-15.*
2. The Details related to His Redemptive Purposes in the Church Age
 - a) *Vs. 10- Evidently the Lord does not consider Dead Orthodoxy to be a "minor concern," since He refers to the leaders and people who practice it as being from Sodom and Gomorrah.*
 - b) *Vs. 11- This is quite striking, since the sacrifices they offered then directly reflected the blood of the God-ordained Redeemer.*
 - *In effect, then, the Lord is saying that He takes absolutely no pleasure in people claiming to come to Him through the blood of Christ, but living essentially apart from Him.*
 - c) *Vs. 12- What about the "dangers of constant church attendance"...???*
 - d) *Vss. 13-14- Religious observances and "Christian" holidays may become substitutes for a personal relationship with Him.*
 - e) *Vs. 15- Beware "dead orthodoxy" in prayer!!!!!!*

- (1) Be conscious of speaking with Him when you pray in public!
 - (2) Beware praying to the crowd!
 - (3) Beware vague generalizations when praying.
3. Very Important Applications for the Messenger of God
- a) *Ask yourself WHY the people are caught up in practicing Dead Orthodoxy.*
- (1) Common Reason #1- Dead Orthodoxy is easier to sustain than a living relationship with the Lord.
 - (2) Common Reason #2- Dead Orthodoxy is what they have all be accustomed to seeing all their lives.
 - (3) Common Reason #3- Dead Orthodoxy is far less likely to “make waves” for anyone else, and therefore makes it easier to just “blend in.”
 - (4) Common Reason #4- Dead Orthodoxy is exactly what we as leaders have all too often encouraged in them.
- (a) *How do Messengers of God Encourage Dead Orthodoxy among their hearers?*
- (i) *By preaching biographical passages essentially as contrasts of behavior.*
 - (a) Contrasting Saul with David
 - (b) Listing Commendable “Character Traits” ...EG- of Joseph
 - (ii) *By preaching an unbiblical gap between a person’s “state” and “standing”*
 - (iii) *By preaching “standards” or “separation” unbiblically.*
 - (iv) *By focusing more in our preaching upon what we “ought to be” rather than upon what we “are.”*

- (i) *For example, it is possible to pervert the "Beatitudes" so that they say:*
- (ii) *Blessed are they that try to be poor in spirit...*
- (iii) *Blessed are they that try to mourn...*
- (iv) *Blessed are they that try harder to be meek...*
- (b) Or to make Psalm 100 say:
 - (i) *We know we ought to make a joyful noise unto the Lord...*
 - (ii) *And that we ought to serve the Lord with gladness...*
 - (iii) *And that we ought to enter His gates with thanksgiving...*
 - (iv) *And that we should always be conscious that He is good, etc.*
- (c) Any time and all the time when our ministry deteriorates to the level of being determined to "fix the sheep" rather than placing the truth before them.

H. Verses 16-17: A Scriptural proportion of stress must be laid upon the Divine demand for Repentance.

1. It is true that the gospel invitation is to come and be washed from your sins in the precious blood of Christ...which is going to be brought out fully in verse 18.
2. BUT: Before the Lord offers that cleansing, He demands another kind of cleansing from His people. Note well the IMPERATIVE verbs:
 - a) *WASH you...*
 - b) *MAKE you clean...*
 - c) *PUT AWAY the evil of your doings...*
 - d) *CEASE to do evil...*
3. And notice also the positive injunctions included:
 - a) *Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow*
4. Many get confused how the gospel invitation can be issued, for folks to come to God for Him to cleanse them of their sins, and turn them from delighting in sin, AND the demand for repentance be issued right along with it. But it is not mysterious:

- a) *A doctor who promises that a treatment which has worked in thousands of other like cases will work for a new patient IF he is willing to turn from those habits that have been making him sick is not thought of as being double-tongued.*
- b) *The fact is that it is God Who works to bring every awakened sinner through repentance unto salvation.*
- c) *You may be sure that there is reason to seriously question the validity of the profession of a person who says that repentance had nothing to do with his conversion.*

I. Verse 18- Salvation must always be presented as a great miracle of God's transforming Grace.

1. The preacher is, of course, interested in results...and he labors to bring men to decisive action with regard to their eternal well-being.
2. But the question arises: "Is salvation primarily a decision a man makes at some point in his life?"
3. The fact is that salvation is NOT primarily a decision; it is primarily a MIRACLE of the grace of God.
 - a) *This is shown in our passage by the impossibility of changing that which is red to a state of perfect whiteness.*
 - b) *It is certainly clear that in this verse the Lord is offering to work a miracle in the life of any who would come to Him for it.*
 - c) *This is borne out in other places where God's dealings with man's sins is presented in miraculous terms. For example:*
 - Psalm 103:12
 - Hosea 13:14
 - Micah 7:19
 - d) *It is also emphasized by keeping in mind that when the Lord deals with man's sin, He deals with it in all three tenses: past, present, and future.*
 - (1) Thus, in our passage God is promising to deal so thoroughly with the GUILT of a man's sins that though the GUILT clings so completely to him that he utterly despairs of ever escaping it, it will be utterly removed.
 - (2) Would it seem miraculous to you for the wretched sense of guilt you experience because of your sins to be utterly gone forever?
 - (3) And, God is promising to deal so thoroughly with the POWER of a man's sins that though they exercised nearly absolute dominion over him, their power will be completely broken such that the man will feel free from slavery, alive from the dead, healed of a terrible plague.

- (4) Would it seem miraculous to you for the power of sin to be broken in your life, freeing you to live as you know you should, being the kind of person you wish you could consistently be?
- (5) Finally, God is promising to deal so thoroughly with a man's sins that though they have been the bane of his life, even after being saved, the day is coming when he will forever be beyond the reach of sin in any way whatsoever.
- (6) Does it seem miraculous to you to think about living forever in a new world where habits and lifestyles are not dominated by sinful inclinations...by lust, greed, deception, etc? In a place where God is known and loved, rather than ignored and despised?

J. Verses 19-20- God's message is to be presented as a Clear-cut Choice.

- 1. Willing and obedient...or refuse and rebel.
- 2. Eat the good of the land...or be devoured with the sword.
- 3. Welcome God's Miracle of salvation, or continue on your path to destruction.

Critique of Minnick's chapter in *From God to Man*

1. He suggests that God's people should not be "unnecessarily" disturbed by textual variants in the various Greek manuscripts of the New Testament.
2. He strongly believes in reconstructing the New Testament text by specialists known as Textual Critics.
3. He continually undermines our faith in God's intervention in the process of preservation of the text, by saying that we are reconstructing it "as much as possible" and that Textual Critics differ among themselves as to the correct reading when there are variants among the manuscripts.
4. He supports the foolish concept that those manuscripts that are extant today, and are the oldest manuscripts, though they disagree with each other in many places, are the best manuscripts.
5. When he himself draws conclusions from his study, he refers to them as "facts," though those who disagree with his conclusions would never consider them to be factual at all.
6. He continually confuses his readers by discussing translations and texts [underlying manuscripts] at the same time.
7. He argues with the same old Westcott-Hort arguments that have been invalidated repeatedly by their opponents, not the least of which was John Burgon.
8. He tells us that we should adopt his view because other good men have held it, yet many other good men have opposed it as well.
9. One of the men he mentions as important in supporting his claim that the Alexandrian manuscripts are best is "Origen." Yet Origen is widely, if not universally, known to have been a Gnostic.
10. He specifically states that as a preacher of God's Word he is dependent upon the findings of Textual Critics, though he previously stated that these men do not even have to be believers to do their work.
11. He quotes the writings of Hort in which he states that the difference between the TR and the Critical Text manuscripts equals about 1/1,000th of the words, which is utterly deceiving.