

Yet despite the different subjects discussed, there is a great similarity in the language of all sections of Isaiah, since this author possessed unique literary gifts. If one were to listen to ten consecutive verses from almost any part of Isaiah, and then to ten verses from almost any other part of the Bible, he would have no difficulty in determining which section was written by Isaiah.

After critical scholars had generally accepted the idea of a Deutero-Isaiah some of them continued to speak of the great similarity of style. One even said that Deutero-Isaiah wrote in such a way as almost to make one think that he was actually Isaiah come back from the dead!

The situation is similar as regards the third type of argument. When the difference in subject matter is recognized, the suggested differences of theological idea fall in line and are recognized as being merely different emphases and involving no contradiction. Thus in the first part of Isaiah the stress is on God's majesty and power; able to defend Judah from its enemies whenever He chooses to do so. The second part, assuming the fact of exile, stresses God's infinity and His control over all the universe. These are only two sides of the same idea. The same is true of most of the alleged theological differences between various parts of Isaiah. They are simply different emphases relating to different subjects, and they are supplementary rather than contradictory.

It is true, of course, that some books of the Bible are composite in nature. Thus the book of Psalms includes 150 separate compositions, some of them closely related to each other, but most of them