

The statement that "God sometimes seems like a primitive desert storm-god ^{to} in the nomadic Israelites," is utterly false to anything that is actually found in the Bible. Only by misinterpretation of a very few expressions can such an idea be gained from the Bible.

The Higher criticism is clearly expressed in the last paragraph of this second page where it speaks of "the second Isaiah" (Isaiah 40: ~~etc~~ etcq.). This is a theory advanced by the German destructive criticism of 150 years ago which broke up the Book of Isaiah into many sections which were supposed to be written by different men. This approach which was used 150- one hundred and fifty years ago in relation to most ancient literature has now been practically given up in all other fields of thought, and it is in relation to the Bible that its remnants remain, yet it is here given as if it were an established fact that were not Isaiah, but the so-called second Isaiah, who expressed this. Furthermore the expression of ^{what} the second Isaiah is said to have taught "in which Israelites' ~~lx~~ (8.50) faithful humility would become 'a light to the nations' and atone for the sins of the whole human race." It is a denial of everything that Christians have believed through the ages. Isaiah 40 and following shows ~~that~~ Israel going into exile, and suffering for its sin. It shows that God is going to bring a suffering servant who would atone for the sins of the whole human race. It is made very clear, however, that he must also atone for the sins of Israel. Certainly Israel could not have atoned for its sins. The expressions between Isaiah 40: and 53: form the basis of the great oratorio, ~~is~~ the Messiah. A phrase from this area has been quoted by Christians for centuries as being a wonderful prediction of the coming of Christ. It is impossible to fit this phrase with Israel.