

And it is even less doubtful that the knowledge of this development clarifies many initially enigmatic-appearing peculiarities of the Biblical literature. An introduction into the inner movements of Israelite history, in whose progress great new understandings mature, can therefore be useful to the Bible reader.

However, in two directions has our evaluation of this work basically changed; <sup>1</sup> now we see the danger in brighter light, which threatens the undertaking to show a continuous line of development in history, namely the violation of the historical evidences by a preconceived idea (prejudice), in order to make it serviceable for the determined purpose. <sup>2</sup> In that case we have lost the belief, that one can really comprehend the essence of a phenomenon of spiritual history with the stipulation of an historical development.

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What is concerned under the first point should not overlook that Fesdick himself gives very good self-criticism to restrain the overflow of constructing a fantasy, and also has an eye open for opposing tendencies. Therefore, one can read great portions of this book with lively agreement, without being disturbed by the admixture of <sup>extraneous</sup> (strange) view-points. However, in spite of this, it is obvious how strongly the constructive element dominates the whole design, that, from completely-established-presuppositions, traces and develops the picture of the past. So Fesdick adopts the basic mistakes of the investigations in the last generation, allowing the initial period of Israelite history to ascend out of the most vulgar forms of the primitive, in order to be able to show the development from lower to higher quite emphatically. Now there are certainly in Israelite history just as in the history of every other people remnants of primitive thinking to be observed, and one is completely correct