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to show that the eldest period is distinguished by stronger remnants (coming-forth) of such elements, while the later periods have more or less eliminated them. So sometimes holy trees, holy springs, holy caves, which were well-known in older epochs, reappear in the later; or the knowledge of God's will from events in nature or technical oracle apparatus give way to the immediate illumination of the human spirit. The mistake is only that one, ^(viz. Fosdik) from the dispersed signs of primitive belief in the Biblical records, ties a system together, that ostensibly should have prevailed alone, while one overlooks all opposing instances, which indicate a higher spiritual life or eliminates as insertions of a later time into the old reports.

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So arises the sufficiently-known-picture of the entirely anthropomorphically-conceived and localized-to-one-place God of nature, who is honored (worshipped) as a terrifying and blood-thirsty tribal deity in holy fetich or picture and is appeased with child sacrifices and, unapproachable for a single person, only concerns himself for the fate of the tribe, which he as a jealous and peevish despot frightens by his penal judgement and incites to hate against foreigners and to horrible warfare. As opposed ^{211°} to such a picture of early times it is naturally easy to characterize the following epochs as a higher development, by which an entirely different picture of God prevailed and right along with that a new understanding of man and his communion with God gained recognition. In actuality that picture is only possible when the testimonies of the sources have been selected biasly, and neither the plain witnesses of the great narrator, above all of the Jahwist,