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in its empirical existence and in its premised stature of an obligatory nature such as sacrifice service, sancitifying of certain places and institutions, high estimation of laws and orders (ranks, regulations), ^{its} peculiar place in the history of nations, must here appear be inferior, if not detrimental, opposite the crucial (final) important contents of the personal God-relationship.

214⁸ It should not be misunderstood that the author always seeks to defend himself against this danger, as he even rejects the "modernization" as inadmissable also in the Introduction, p.XIIIff.

So one encounters often ~~in~~ places in which he gives different viewpoints than the obviously primitive. However in a total view, the line of development is seen, by which he tries to make the Bible understandable, ^{and} as it certainly utilizes objective events, in its decisive direction it is subjective and does not arrange the simple factuality of the Biblical message. In view of this entire factuality

and on the basis of its inner coherence and of its peculiar structural ^{law} in a guide-book laws, ^{our opinion} should be straightened out, in order to leave the personal point-of-view then to the reader.

215⁰ 215¹ With this, we are already on our second thought, mentioned above, talking exception with this large-scale work, namely the question whether with the manifestation of a "development" the essence of an phenomena of spiritual history can be attained. Again we assert

that the question is not ^{to dispute} the factuality of a development ~~to dispute~~ or ^{to disavow} the worth of its knowledge ~~to disavow~~. However, we can't ^{freely} distribute the optimistic belief to be able to expound, with insight into certain developmental connections, essence and worth of a phenomenon. The