

is manifested in the image, at certain times, certain specific religious holidays, certain special times of sacrifice through the religious year, in whatever culture we may be speaking of. And so the god in a sense is in the image, but only at certain times, and he's not really there, he's in the transcendent realm. But he manifests himself in the image, he shows himself, he appears. In some primitive cultures it is claimed that the image somehow becomes different, or that the high priest of the idol does special things.

In the fourth stage, the god resides in the heavenly realm, but is also constantly present in the image. The worshipper worships the god in the image. So now the god is beginning to grow faint in the heavenly realm, as far as any directness of worship is concerned, and the god now is constantly present in the image. You always worship the god in the image at this particular point.

Now in the fifth stage, the god resides in the image, and only in the image. The god has disappeared from any transcendent realm, any heavenly sphere. The worshipper worships the god in the image, and the image is identified with the god. The god is present there and there only.

Thus in the history of idolatry the image of the god is gradually elevated, gradually deified, gradually made into a god, until the god and the image are practically indistinguishable. When you look at the religion of Egypt or Babylonia or some of the ancient cultures in their religious aspects you'll find just this kind of thing.