

- b. BAUR for New Testament:
 - 1. Thesis (Jesus and Peter: Jewish gospel);
 - 2. Antithesis (Paul: universalism); and
 - 3. Synthesis (early Catholic church).
 - c. WELLHAUSEN's Prolegomena:
 - 1. Thesis (animism: polydemonism);
 - 2. Antithesis (Prophetic stage: henotheism); and
 - 3. Synthesis (nomistic stage: monotheism).
 - d. Later developments of Hegelianism: 55-57
 - 1. Hegel's dialectic idealism becomes MARXIAN dialectic materialism.
 - 2. In Benedetto CROCE'S system, history and philosophy are one; but too abstract.
 - 3. For Oswald SPENGLER, framework of chronology and concept of destiny are to historian what framework of mathematics and concept of causality are to scientist:
 - A'. Magical stage (Asiatic, Christian, and E. European);
 - B'. Apollonian (Greco-Roman); and
 - C'. Faustian (Germanic).
 - I'. Each stage (as well as each culture within a stage) is a self-contained organism, governed by fate.
- II. Positivism (Comte, J.S. Mill, Spencer). 53-60
- a. COMTE's 3 stages of thought:-
 - 1. Theological, divided into:-
 - A'. Fetishism;
 - B'. Polytheism; and
 - C'. Monotheism;
 - 2. Metaphysical; and
 - 3. Positivistic.
 - b. Positivism has lead to pragmatism, which has produced
 - 1. American Instrumentalism (Dewey, Beard), a means for liberal propaganda.
 - c. Other developments.
 - 1. ROBERTSON SMITH & FRASER tried too rigidly to introduce new concepts of anthropology into history of religion.
 - 2. For DURKHEIM, essential unit of history is the social group:-
 - A'. Social forms, forces, and consciousness control history;
 - B'. Society is the source of religion.
 - 3. CAUSSE uses this concept of society:-
 - A'. Union of tribes makes Yahweh god of Israel;
 - B'. Monarchy makes Y. god of state; and
 - C'. Diaspora makes Y. universal god.
 - 4. For MAX WEBER, social forces, economics, and religion are mutually interactive and interdependent, none governing.
- III. ENCYCLOPEDIAIC-ANALYTICAL tendencies. 60-65
- a. TOYNBEE divides historical man into 21 societies,
 - 1. Either related, successive, or independent.
 - 2. Unit sometimes based on physical race, sometimes on language; sometimes on material culture; sometimes on religion - no uniform criterion.
 - 3. Presents principles governing origin and growth of societies:-
 - A'. "Challenge-and-Response" (stimulus of hard conditions);
 - B'. "Withdrawal-and-Return" (periods of activity alternating with periods of inactivity).