

9/29/43

## "Philosophy of History" - Voltaire

### I (INTRODUCTION)

Hist. knowing real truth of man's origin and activities - is tonic, bracing, cheering. God acts thro instruments - men. On our shoulders, response for fulfilling God's will. Paul (Phil. 2-12,13) "Work out your own salvation with fear & trembling, for His God who worketh in you, both to will and to work for His good pleasure."

World of today long time in making. Different answers to relative good & evil, among many people. Essential point is, do you believe world is growing better or worse. One "escape" is attempt to revert to "good old days."

Ancient Greeks invented series of ages - gold - silver - bronze - (view today). Hebrews similarly - pessimistic - Eden and joy and innocence to misery of today. Men feel selves overshadowed by things that have been. We would emulate our noble ancestors. Washington, Michelangelo, Beethoven. We lead lives of imitative mediocrity. Live by rules deposited upon the pp of history. Customs of ancestors are looked upon as fixing propriety and bounds of our thinking today. We should be aware of precepts of our ancestors, but not slaves to the limitations of their achievements and concepts. Else the future is limited by the exalted dead past. No premium

on originality of thinking. Countries  
living under the shadow of antiquity.  
Young people not exhorted to think and  
create - are shown exemplary lives.

<sup>not</sup> Shortcomings & perversities of today -  
<sup>good</sup> are ignored and slighted because not  
sanctioned on minutes pp. of history.

Altho we must live in present, it is  
our lot to be children of the past. Out  
of the treas. house of hist. memory, we  
bring the lights of life. Our deficiencies  
of creative thinking cause us to fail  
to make little that's new out of old  
configurations.

Short range vision of single individuals  
can not measure whether world is  
growing better or worse. Can't see progress.

Great hope for future is in perpetuation  
of our cultural institutions. In  
politics, commerce, religion, mech.  
industry has been to preserve and augment  
institutions of past. We cherish  
the status quo. We are afraid to  
search for the new and better. Our  
institutions are static, they  
can teach and train, but they  
are rigid, and cannot assure a  
richer future.

Businesses, banks, political regimes all  
pass away. Senility and decay  
settle upon our educational insts.

tutions, churches etc. Like individuals  
are victims of the tide and flow of time.  
We need new views and evaluations  
of past.

Pictures has both dark & light side. Many  
a pale, frail evolutionary creature. But  
blessed with God's sublimity, capable  
of anything.

Optimist does not hope to plant flag on  
shores of heaven in a day or centuries.  
Satisfied to contribute an iota, a shred,  
a particle of progress. Reality of progress  
to be seen only in perspective. Optimist  
soars above the panorama of the frightful  
fitful and sees origins and destinies  
in evolutionary progress.

Progress of man from the primitive to now  
in a word with centuries of life ahead,  
it sufficient guarantee to optimist of progress  
ahead.

10/15/43

I The Providential Concept of History  
According to trad. Christ. view of world, God makes  
history. God stands at begin. & end of time,  
and currently always, providential guid-  
ance is operating. This the tradition.

Method of divine action described in many  
ways. God assumed by some to be always  
present in hist. interfering for His ends.  
By others, occasionally interfering. Secular  
and sacred streams of hist. two different  
things.

A. The Hebrew view of History. Believe God intervened at beginning of Time. Thereafter God & man coop. in producing civilization. Evil intruded. Earth an arena for contest between good & evil.

Man doomed without God's aid.

God occasionally helped - for his chosen people - special assist. (Noah - Abraham - Moses - David - led back from Babylon - saved Jews from Syrian Kings) - Long series of monumental frustrations of man's hope. But Providential aid always saved Hebrews from complete annihilation.

Never did any nation go thru what Jews did. Failure to gain stability for nation appeared so inconceivable a thing, hist. would end by restoration of Jewish people.

Hebrews believed God's concern was held in suspense due to evil and perversities of men - thus they explained their predicament. If temp. evil was permitted free hand, no sign that had lost control of hist. Surely that inscrutable designs were beyond the ken of men. Believed in certainty of ultimate Messianic delivery.

(Jews believed all unusual good and evil came from God. Zoroaster (Persian) gave concept of Satan and Good. Two trees of knowledge instead of one.)

and then redeem words,  
again his Messianic dues.  
Catastrophic end to history.

B. Early Christ. view of history  
like Hebrew. Earliest literary  
testimony was Paul's (ca 60) that  
Christ could suffer Messianic  
catastrophe. (Philipp 2. 5-11) Paul  
highly pessimistic. At antipodes of  
Urantians! To Paul, wisdom of world  
was utter foolishness. Rulers were  
minions of Satan. Mankind groaned  
in agony - embraced by evil, all waiting  
for return of Christ for deliverance.  
Satanic powers were vainly crucify-  
ing Christ. Paul - judgment, redemp-  
tion and overthrow. (I Thess 1. 9-10 - im-  
mediate return I Thess 2. 19, I Thess 4. 17)  
Paul was arch pessimist among  
hist. II Thess. 2-2 (I Cor 1-7 End. is at  
hand for good, (7-29-37 Time is short. Phil.  
1-10 Be sincere etc. - till day of Christ. 4-5  
The Lord is at hand.) (Other New Test. Heb 10-37  
I Peter 4-7 writers, pessimistic. James 5-8  
Rev. 3-11 22-10.) Paul passed off Age. Hist.  
rolled on, but catastrophic close to  
civilization and hist. never came.

Church grew on fertile soil.  
Last vestiges of Jewish nationalism  
disappeared at second revolt -  
about 120. (?) Then new making of  
future history. Jews eliminated  
from future "preferred position":  
God had forsaken them. - in punish-  
ment for death of Jesus. Jew  
concedit step into Jerusalem.

A new foundation - more adequate medium to show man God's part to man - was the new Church. Church came to be regarded as an enduring institution. Something new had arrived that could stay. Unlike Jews necessity for "end" now. A new philosophy had to be formulated for history.

C. God in World History 10/27

Church once oriented in world started changing its hist. opinions. Prosperity, discovered many values to be appropriated from Greek philosophers. Ecclesiastical conquest of "world" gave the Christian God new impact in world affairs.

When persecution ceased (4th Cent.) Christians took new interest in history. Christ. bishops boldly dictated policies of magistrates and princes. 3 Cent. of existence in a dangerous world - and church was really soundly established. Stopped trying to interpret history - took it over and made it.

Eusebius (315-340 A.D.) writing history was pioneering genius in this historical outlook with church dominating hist. stage. Christianity inherited traditional heritage of Jewish religion - political "was high leadership religion. Africans <sup>writing hist.</sup> to 200 A.D. sought to show end of world, at 6000 yrs of age. Jesus born at 5300.

Despite hist. stream flows more too easily, church believed in high destiny. Julian's apostasy shook church but "God intervened." Theodosius at Ravenna had "God's intervention" that the church contemporary ch. hist. saw the hand of God in current events. 410 (sack of Rome shook Christian confidence.)

To give faith steady perspective & happy outlook, the west turned to new study of hist. About 380 Jerome inaugurated 2nd period of church (as against Eusebius and Africans.)

Then movement in search eclipsed Jerome.

#### D. Augustinian Interpretation of History.

Produced classic work on philosophy of history (African.) Admitted political decay of Rome was on - had begun before Christ. Civic virtue and moral rectitude accounted for early Roman strength. Avarice & wicked influence took possession of the ruins of the state. The church militant - the church supreme would supplant in strength, political Rome. Passing of temporal power to church with heavenly power. King is truth, Law is love, and reign is eternal. All this was Augustinian.

Pagan belief in eternity of Roman Empire metamorphosed into belief in eternity of Church of Rome.

Aug. believed God would ensure social  
sec. by Christians thro the Church.

Terrestrial city had taken four  
successive Kingdoms.

Eusebius introduced idea of social  
evolution. Augustine developed it. Aug  
was nearly 15 yrs writing his 22 books.

Crossius wrote a supplement to Aug's  
1st 11 bks. World brot into unity by  
Pax Romana. Cath church now  
succeeds the temporal empire.

### E. Survival of Providential History

Aug's theories or views prevailed for  
many centuries, to effect God had  
guided hist. - rescuing history  
from demoniacal evil degen-  
erations. Hist. was "ordered" providentially.

Then Church gain supreme position  
by Constantine. Main part in hist.  
unimportant. God patient with  
erring man. Even today this is  
belief of Roman Catholics and  
many branches of protestants.

Charlemagne's favorite book was  
Aug. "believed" say depending the  
holy empire. Kings ruled by  
divine right under protection of  
church. All auth. came from  
church - right to rule. Then

ruler under obligation for civil  
and military strength. Belief  
prevailed that church was God's  
only instrument to effect his  
will on earth. Pope believed



seems to be "Christ on earth".

Unum Sanctum of Boniface 8 - 1302 -  
declared "both the spiritual and temporal  
words are of the church -" Never  
repealed.

Next emperors and popes fought  
for supremacy. Crusades failed  
to unify Europe.

Rise of protestantism denied ~~that~~  
providential hist. thro church. Sharp  
revival of int. in hist. as part of protest.  
Protestantism failed to make a new  
concept - rather protested catholic  
thesis. Protestants offered no new  
thing to world. Repeated against Rome  
church same charges Ch. had  
made against Rome temporal.

Thomas Aquinas authority was  
advanced.

## II. Human View of History 11/10/1943

Man sees self more as a history-maker  
toward end of XIX<sup>th</sup> Century. Emphasis shifts  
from decrees of God to actions of men. Results in  
historical type of interpretation, more human.  
Trace out progress of human struggle toward God.

(A) Search for facts. Empirical historian has faith  
loyalty to sources of information. When "documents"  
are missing, history is a blank. Reading and  
interpretation of these "documents" is historian's  
first task. In 1400's hist. began to doubt many  
words of past. 1439 Laurentius Valla demonstrated  
that the Donation of Constantine was forged document.  
Abbas and Chiril's correspondence since  
Eusebius believed authentic, he proved false.

Modern interpret. of hist. not content to read and interpret "documents". Wants to know background out of which " grew. Authors if not dishonest could be mistaken. Surroundings, personal likes, a host of factors influence the things men record. Now historian tries to scrutinize all data to get an accurate terrestrial tale. A man is partly social group as he writes. All history rightfully should be social history.

### ③ The discovery of Causes.

Early hist. assumed task was to describe what had happened. Didn't care to search out "why" until very recently. Described Von Ranke by middle of XIXth Century was Nestor of rising historians (scientific). His purpose was to tell facts only - no interpretation. Nowadays come on to seek key to historical progress thru natural rather than supernatural. History is psychological in last analysis, therefore subject to interpretation.

Institutions represent a secondary stage in development of man. They are products - not causes. Man makes history by responding to impulses, striving for his goals, making his choices, and therefore history cannot be understood unless we take into consideration man's motives as he made history. Must discover the genetic causes of history. Must plumb the depths of murky human motives. Some historians ascribe all to man's natural surroundings. And he is a child of nature. By middle of XIXth Cent.

doctrine of economic determination has taken form. Karl Marx & others. They believe physical conditions cause all historical movements. (Learned as Hegel, but substituted class struggle for master ideas.) Marx - "Man is what he eats." Proletariat would revolt, and completely dominated by economic requirements, would go to heaven in an economic Utopia. Human institutions do have a financial foundation, which color teaching of them within the institutions.

Economic motive is heavily credited in our present day actions. That by most to be the most powerful factor in life today.

Religion has played great part in history. Ideals are measures of value. Historian who ignores moral and spiritual motives of men overlooks <sup>one of</sup> most powerful forces in history. Religion may act wrongly but it always acts. Cannot take God and religion out of history.

All factors - economic, religious, many others must be taken into account.

### (C) Problem of progress

God must be seen as universal procurator. Progress no problem for providential interpreters of history. Augustinian view - that provided by in thinking. Sacred history alone can be progress in, secular retrogresses. Organic evolution proceeds spite Caligastia rebellion etc.

Ev this empirical present measure of progress is value each generation attacks

to what happens - in its own terms.  
Judgments of what is good, better, best,  
and as fluid as stream of time, must  
remain so.

There is progress. Food, sanitation,  
medicine, housing, physical surroundings.  
Progress inspires zeal for more progress.  
Social progress may seem less certain,  
but there has been progress. Awareness of  
what remains to be done is evidence  
of progress. Abolition of slavery, public  
schools, child labor, rights of workers  
in industry, treatment of defectives.  
Battered human relations. Society  
for common man today exhibits amenities  
and opportunities never before  
possible.

D Practical value of human history.  
Scientific hist. seeks to avoid passing  
judgments on men and their actions.  
Offers no practical advice - raises no  
questions. Just tell what happened.  
Purely objective. To be of any value  
must be subjected to interpretation.  
If only realistic, is it worthwhile?  
To know facts of past is scholarly  
luxury only, if can be made of  
value to present and future.  
Seneca pronounced all hist. a  
harmful waste of time. Better study  
what should be done today.

Man has responsibility for creating  
a better society. Man thro choice can  
be a powerful factor in coloring an

|| entire new stream of history. Man  
can select and create causes. ∴ is  
more than an automaton. He makes  
history. Man must control all for worthy ends.  
History should be man's most valued tutor.  
Should not learn solely from experience.  
If we rightly interpret hist. of last war, we  
can learn more (in 25 yrs.) than in 2500  
years of trial and error. In no way can  
man's level rise above his endeavors.

Average hist. - even if true painting of  
events, even if seeks to interpret - fails  
because he is a biologist. Sees only two  
levels only - animal and vegetable. We  
must seek a hist. transcending that  
of biologist. Must be triologists - vegetable,  
animal, and a personality - Factor  
given. We are optimists - and  
triologists as interpreters.

### III

11/24

#### Modern Historical Viewpoints

Opening of XXth Cent. Hist. thinking has become  
a permanent characteristic of intellectual  
life. Evolutionary idea predominant.  
All to be understood in terms of hist. dev.  
elopment. Organic evolution in physical  
world was story. From primitivity  
to present day complex forms. Social  
evolution on. Even religion comes to be  
viewed as a developed mental process -  
to be understood only in terms of develop-  
ment stage by stage. Today's theory is  
of slowly zig-zag development to higher  
levels of biological and sociologic develop

#### A. The cult of crisis.

Dialectic type of mind not primarily int. in itself. Rather in present moment. All life is pervaded by contradictions (opposites) love hate, life death, heat cold. Ambivalent significances are illus. of phenomena that refuse to be synthesized. No middle ground between these opposites where mind can come to rest in equilibrium.

This knowledge derived from immediacy of existential moments. The crisis must be endured, cannot be resolved. No change until time has ceased. Utterly futile to search for solution of this ambivalent philosophical problem.

Customs nowadays to make Søren Kierkegaard (DANISH) (Kierkegaard) father of so-called dialectical method of philos. reasoning. Unnoticed 1st half of XIXth Century. Then German trans-lated. Later theologians introduced to English readers. Easy to understand his thinking in view of his contemporary civilization. Denmark experiencing social conditions which fostered his philosophy of despair. He consigned his to comic rubbish heap.

To suppose Kingdom of God could  
ever be on earth no! Hegelian  
notion divine idea slowly coming  
to realization was ridiculous to  
Kierkegaard. Hegelian that was  
cardinal sin of self-esteem.  
On his initiative, man could do  
nothing but continue astray and  
in sin. To imagine man could  
participate constructively in any  
work of God - impossible! Kier  
would not let God be entangled in  
human history. God outside of hist.  
process. Only awaiting man in  
heaven. Philos. like this is a stab-  
mate. Directive from neither  
man or God. Man can't - God  
won't. Kier. died leaving hist.  
on a dead center.

Since 1918 - numerous adherents  
to doctrine of crisis followed Karl Barth's  
Religion no longer envisioned as man's  
possibility to work at and attain  
God's will. Man saved by passively  
accepting God's decrees, not by  
aggressively working in history for  
betterment. Time & eternity are  
2 distinct and agonistic entities.  
In Time man experiences only  
crisis - from which no relief  
in temporal world. God's partic-  
ipation is sought in physical  
universes - total "otherness" -  
above mundane order of mind.

God is beyond reach of man -  
yet inexorable judge. All  
men must face it their mortal  
helplessness. Yet Faith can save  
men - if they pay for it with  
by helping others to bring his will  
on earth, but by admitting help-  
lessness and "waiting".

Additional concept of man's  
total depravity. Men vainly and  
again that by seeking can find God.  
Best intentions and efforts, are  
but filthy rags in this sight.

Kierkegaard's greatest influence  
this side of Kant. By time  
the Kirk. reached here thro  
Germany it was Barth's theology.

Kierkegaard's views grew out of  
times following Napoleonic wars.

*critical  
argument* B. Dialectical exponents of Historical  
Dualism.

Disciples of crisis theology have not  
been much concerned with history.

3 Exceptions. ① Berdyaev ② Paul  
Tillich, and ③ Otto Piper. Each of  
these 3 philos. historians strived  
to show hist. a dual result -  
mundane and metaphysical.

① reads hist. thro catastrophic  
Bolshevik mauling of Russian  
Church. His interpretation of hist  
need not be illud. with events  
of 2 subsequent decades. Resorts  
to eschatology for patterns of



hist. Divine intervention only  
can start a new age. Optimistic  
as to outcome. Pessimistic about  
man's terrestrial processes.

True spiritual dynamism,  
God breaking thro to share with  
man.

③ Piper is less involved. God makes  
hist. Man doesn't help. Two phases  
of hist. Secular - Sacred.

Secular hist. is purely Satan's bus.  
Sacred hist. is of God's interference.  
Call of Abraham - these prophets.  
Then culminated with Jesus.

Since Christ a veiling of the God  
thro the church's willingness to  
come to terms with the secular  
world.

C. Middle forms of historical dualism.

Allegorization to disparage man's  
part has led to search for other  
influences. Leads to theory of striv-  
ing between 2 forces.

Few years ago **Hears** (beyond)  
sought to show secrets of civil-  
ization's failure and basis for  
solution. Key to crises of troubles.

Central evil is over mania. The  
dualism culminated in series of per-  
verted assumptions from belief  
that individuals can create  
a worthy social order. Solution  
must be sought thro subconscious.

Natural science, archeology,

history, explored in defense of  
his teachings as thesis. He finds  
then evidence that human thinking  
and endeavors are on wrong tracks.  
Would displace survival of fittest  
by survival value of pervasive  
sensitivity or awareness of life's  
meaning.

Stinson type of thesis - John  
Macmurray. He suggests ideal  
social activism. When rationaliza-  
tion precedes action, opposite of  
desired result occurs. Action  
instead of rationalization. He  
ignores conflict between Satan and  
God. Concept of Jewish chosen  
people - no!

Charles Harold Dodd has  
reverted to a frankly outright theo-  
logical interpretation of history. Dangles  
1900 yrs. back.

D Recent views for hist. dualism.

All these dualisms have a  
hypothetically determined meaning  
slid into history as —

Hist. task requires an  
esoteric metaphysical intelligence  
to read meanings. Mysticism  
in history.

Last half century has  
induced these historical puzzles  
because of complexities.

(200) 11/10/11

Totality of terrestrial history is made a replica of the historian's pessimistic personal history. Sees death agonies only - not birth pangs in the optimist's view.

To assign man role of helping God to establish Kingdom on earth is admit man might improve thro his experiences in doing good. Pessimist who denies man's ultimate goodness must deny man's partnerships with God.

Modern advocates of hist. dualism have induced an awareness of evils in words. The patient is ill, but has likewise been sick before. Too hasty to concede this is a sick man into the death. There is evil, corruption. But the heavens proclaim the glory of God. Man is blind who cannot see that in last 20 centuries man has made slow - if little - progress toward God's will.

If God is our father he cannot be above and apart from us as children. Much about hist. God is not concerned with, but removing God entirely from our scene is like surgeon prescribing excision of throbbing heart when all that is required is simple appendectomy.

... of ...

12/8/43 (Bill)

## IV The Continuity of History

- A. Continuity of Events
- B. The Modern Past & the Ancient Present
- C. The New World of Today
- D. The Quest for Meaning

### Introduction

World grows older day by day. Process will end no one knows when or beginning. Perpetuity of process of time elude our grasp. Difficulty of comprehending meaning of continuity is great obstacle to our understanding. Can grasp beginning and end to individual's existence.

476 Rome fell.

1453 The Byzantine Constantinople expired. Constantinople changed hands. In 1500's no Italian noted "the middle ages are over."

### A. Complicatedness of Events

were unpredictable, variable, pluralistic! (Bible foretold Europe's future without war or invasion, shortly before Napoleon.)

Hist. by chronological order of time, or by hypothetical structure of cause and events, tries to make incomprehensible labyrinth of events plausible and simple.

Political hist. is familiar kind of narrative.

Greek hist. a hist. of wars - largely over Troy. Hist. of Rome

and Europe - hist. of conflicts.

Western Hemisphere a new arena  
for political activity. Show struggles  
and conflicts before and after 1976.  
In So. Am. struggle between Port.,  
Spanish, Dutch, Eng., French.  
Their revolution about 40 years after  
ours.

In Far East, first Port. alone -  
then with Holland and France - struggles  
Politics and religion still so  
closely allied in our way of thinking  
that hist. is often written as the  
religion were small part of life -  
a reverse - politics small.

Ultimately hist. quest aims to  
recount total story of career of man -  
kind on surface of the earth. Gener-  
ation after generation - born, lives,  
dies, participates in activities,  
acted upon by temp. climate, and  
terrain. When adequate, under-  
takes new conquests prompted by  
hunger, curiosity, or desire. Rear  
institutions, practices religious rites,  
make entreatments, curb passions,  
- in short, build a civilization.

Civil. still a going and growing  
concern. Reaches back where no  
records exist. Pre-historic?  
Hardly - that people had no part  
in genesis and evolution of our  
cultural developments.

## B. The Modern Past & the Ancient Past.

Cont<sup>ing</sup> of present with past is not always appreciated. Modern historians usually interpret past in terms of something important currently.

Urge to find meaning in past leads one to assign "did not possess." Objective hist. literally impossible. Present inevitably stamps its own meaning on past.

May be true lack of objectivity failure of historians, yet unable to try to understand present without study of past.

Unity of hist. assumed by perpetuities of human organization. Today's achievements never equalled in past, but ambition and avarice then as now. Consequently past was modern.

Search for taxes - exploitation of poor, enslavement of weak by strong, amassing of possessions by fair means or foul, no new or modern ingredient.

Ancients knew as well as we that money's love is root of much evil. Pliny the elder knew. Livy - likewise. Moralists and historians railed against great avarice, and luxuries. Banquets, jewelry, expensive display. If past is modern, so is present ancient.

Present part of traditional holdovers  
from bygone ages. (Buttons on  
man's sleeve.)

### C. New World of Today

Each age is new in problems  
as well as old. Mechanization of pro-  
cesses of life unknown 200 years ago.  
No railroads, steamships, or use of  
electricity. Put a cross section  
of mod. civl. on a " " of 200 yrs.  
ago, change is apparent.

Mechanics exalted, individualities  
abased. Growth of hist. knowledge has  
shaken out confidence in past. The  
debunkers of hist. not always pleas-  
ant companions - but they are  
as correct as authoritarian hist.  
who - on other hand - exaggerate the  
good. Good & evil inextricably  
intertwined.

dit. in modern world streams out  
of yesterday's basins on surface good  
& bad. New tributaries always -  
stream taking color of soil thru  
which it flows.

Perhaps today's cultured lag  
due to aging past. Venturesome  
persons who would blaze new trail are  
persecuted or derided.

Burrowing lethargy afflicts man  
when he would or should make the  
new. Rank and file does not want  
to be tried of new - willing to be lasso  
to give something up.

There is no stability in inertia  
Inertia is decay. No static  
stability - no safety in standing  
still - but in progressing with  
progress.

### The Quest for Meaning.

Meaning to be found where? In  
interpretation out of self? In  
some hypothesized organization to  
give continuity and relationship?  
In the "Unmoved Mover"?

If God is found in hist. it will be  
Christy who is constantly enlarging  
as men realize Him thru selves.

Pessimism about future  
common in past. Cicero believed  
collapse of the Universe if Rome  
ever failed. Jerome that end  
of world would have to come if  
St. Peter's City fell. 200 yrs.  
later Gregory that end of world  
near and Church was "going".

Contrasted to prophets of despair,  
hist. moves on, demonstrating  
a strange recuperative power.

Conceded to hist. a vitality, that  
refuses to bow to worst pessimists.

Cold, marble, and common soil  
are hist. indifferent until man  
brings to bear his human  
imagination and skill. Man bends  
more effort to improve or work on  
material things than on



their ~~universal~~ <sup>immortal</sup> souls. Technology  
tends to outrun moral and  
relig. attainments. But relation  
of these material and spiritual  
interests <sup>to</sup> one another as they  
have been operating from beginning  
and importance of this knowledge  
for present and future generations  
give history its ultimate significance.  
This we call the "religious  
meaning" of the past.

12/25/43

## V. Religious Significance of History

### B. Hist. in the making of religion.

Every religion primarily graded in post-Helena-  
Christian religion. No religion ever emerges  
full grown at start.

Because Christian movement kept close  
to life over wide area, there were many  
Christian groups and variations, and much  
vitality. Christianity thrives on crises.  
Tertullian "The blood of the Christians is the  
seed of the Church." Came true. Crises  
stimulate Church. As long as religion  
stems from life itself - one descendant  
will make religion out of history.

### C. The Problem of Christian activism

Perpetuation of Christianity as  
religion's main responsibility.  
Crisis shall never be ignored  
with impuginity. Must be  
resolved by crisis.

## VI God in history

Christ. philo. has always been  
theistic. But relation between  
God to man in his daily living,  
always subject for dispute.

God variously pictured. Therefore  
consistent picture impossible.

### (A) Portraits of deity

Why had men thought of God in  
so many diff. ways. Even in  
Christianity. Two chief tribu-  
taries have endeavored to find man's  
idea of God. ① Hebrew - anthro-  
pomorphic - all-powerful Man!  
Made world as man would make  
machine. Nothing thro mighty will,  
displays will thro phenomena of  
nature. Floods, lightning, etc.

First Christians in Palestine pictured  
God this way. ② Greek followers of  
Christianity introduced a new  
theistic theory. Abstraction of human  
virtues, spiritual - dualism of real  
and unreal world relieved God of  
anthropomorphic character,  
knowledge of Him only thro meta-  
physical speculation. Same

among Greek intellectual elites -  
only came to displace Greek mythology.  
Stress placed on supreme import  
of God's will. Augustine believed the  
grace <sup>and will</sup> of God to be irresistible. Thomas  
Aquinas - Chief end of human exist-  
ence to serve God - beyond world of  
historical reality.

(B) History and the Scientific World View  
Maybe best piece of God thro philosophical  
contemplation. Hist. heitates to read  
meaning into events that are beyond  
usual rational accounting. Phil-  
osophers can enjoy in realms above  
natural level.

Hist. today a scientific quest that  
may not rely on any areas of activity  
above the orderly certainties of modern  
science.

Inevitable - conflict between early  
theology and new sciences. To discredit  
ancient religion as faith do not sever the  
spiritual cord of religion.

(C) The descent of Time  
Passing, kindly years seem oblivious  
of struggle of man between good & evil.  
Why does God permit such a struggle  
to go on? Question oft asked - He believes  
in a God of vengeance - to compensate  
for our defeats.  
Hist. furnishes scant support for  
theory of vengeful deity.

But disasters overtake the righteous  
and the wicked. If the world begins  
to be in the Kingdom of God, scientific  
historians can do little to  
prevent it. Something about activities  
of a good man that render him im-  
mortal.

With. to det. is quite reassuring.  
Even casual observer sees enlarging  
circle of mankind cherishing ways of  
living with new visions to culti-  
vate culture and social righteousness.

Even in America, entirely  
reversed in 25 yrs, current of  
public opinion. Quest for good  
life has increased in its intensity.  
Goodness always thrives best  
under stress and strain of battle.  
Like sapling in bitter winds, grows  
the good in conflict.

\*

Sacredness of sacred history may be  
questioned. Validity challenged.

\*

(Extract from Sec. 4 - #159 - (3846 p. miss))  
Narrative of a talk with Nathaniel.

Nath: "Could you trust me <sup>to know</sup> ~~with~~ the  
truth about the Scriptures?" "Nath -

I do not regard Scripture as do the  
Rabbis." ... will tell you in confidence.

"Much that is far from being  
representative... of the teachings of the  
Father in Heaven... These writings  
are the work of man. Some holy

TRUTH TO ALL

Some not so holy,"... "Go forth and slay  
your enemies - men, women, & children.  
This is not the word of God. But men,  
not very holy men." "Nothing which human  
nature has touched can be regarded as in-  
fallible." "Moral guidance, religious inspiration,  
spiritual teaching."

Jews -

## VII HIST OF JEWS, HEBREWS

Hebrews - Arabs, Semites, up from Egypt with Moses.  
Israelites. No Jews in existence at that time.

Jews came up later under David  
in South Palestine - Hebron, Bethlehem.  
Small area - hdqtrs at Jebus -  
(later Jerusalem) non-Israelitish  
the same Hebrew.

1. Once existed a secular history of  
the Hebrew peoples. (Chron. I - 9-1.)  
(Recorded in books of Kings of <sup>HEBREWS</sup> Israel and  
<sup>JEWS</sup> Judah.) Chron. II - 25-26. Books  
were rewritten in entirety and then  
destroyed by Priests in Babylon during  
captivity. Thus books of Hebrews and  
Jews suddenly made appearance  
as sacred history. (I - II Kings and  
Judges - is way you read it now.)

2. Other lost books. Book of the Wars  
of the Lord. (Numbers 21-14) Book of  
Jasher. (Joshua 10/113) Book of the Law  
of Moses (" 23-6) Book of the Acts of  
Solomon (I Kings 11-41)

### 3. Beginnings of miraculous history.

Modern religions have seriously blundered in attempting to put a miraculous slant on interpretation of history. God has put in loving hand something surely - but mistake to look upon religious dogma as miraculous action.

### 4. Historical pressures.

It was devastating pressure and inescapable ~~pressure~~ coercion of secular history that terrorized Jews out of Polytheism into Monotheism. And now O.T. as we have it, represents well-meant attempt of post-exilic priests to rewrite history of Israel to portray Monotheism as was not the truth. - And to show the hand of God upholding Judah - the Jews - as against Israel. Perversion and distortion yet concept of deity did progress among the Jews from Yammel to Deidish. (Also Amos and Hosea.)

### 5. New Test. Writers

All NT "unwittingly, almost naively, ignorantly, contributed to this miscerage of history by transcendentizing prophets. Jewish hist. theory dogmatized - and inextricably bound

up with moral pieces of Christianity

### 6. Origin of the Hebrews.

Supposed - 12 sons of Jacob - Egypt.  
No evidence of 12 tribes in Egypt or  
Palestine. Benjamin and Ephraim  
are 2 that can be identified.  
Never were 12 tribes. Perhaps Manasse.

Levi Shonkin. (Innocent Chicago)  
~~Temp~~ Tabernacle in wilderness (before  
Jerusalem). Caretaker (was portable  
affair) was L. S. - janitor. Occurred  
to him nice if little Shonkin could succeed  
him. Arranged for succession -  
his family. Never was a tribe of  
Levi. Became collectors for temple  
- cared for sacrifices, priests, etc.  
(Read Hebrews, quit giving money to  
Hebrews.)

Israelites never drove Canaanites  
out of Palestine. (Judges 3-5, 6)  
(Joshua 16-10 - "And they drove not  
out the Canaanites.") The Hebrews  
infiltrated into north. hill country -  
largely staying out of cities. (Joshua  
12 & 13) Even after captivity, in days  
of Ezra - this intermarriage was  
still going on. (Ezra 10:2)

(Nehem. 13-23, 24) "In those days  
also saw I Jews that had married  
wives of etc. - etc. - could not  
speak in the Jews language." Not  
withstanding the records that were  
allowed to stand - post. epideic  
priests wrote - (Joshua 10: 40 &  
11: 23) (Judges 1: 1 - 3: 5-7)  
(Baalism) In Josh. Canaanites  
all cleared out. In Judges - "who  
will go up and clear em up."

7. Baalism B. had social, economic  
and religious aspects. Far more  
of 1st 2. (A) SOCIAL. B. <sup>Baalites</sup> lived in cities.  
(B) ECONOMIC, Baalites bot & sold  
land. The Hebrews did not. No  
Israelite nor bot & sold land.

(C) RELIGIOUS. Baal was name  
applied to any local gods. Gods  
of fertility, animal and vegetables.  
B. entailed proprietorship. They  
could own houses, land, slaves,  
& mortgages & sell them. (All  
Hebrews and Israelites were in Southern  
Galilee, Northern Samaria, little  
spread out from this.) Baalism  
represented commercial systems  
of city dwellers of Canaan.

Contracts, mortgages etc.  
Hebrews did not do that. It  
was against their religion.  
Baal came more to putain to  
local gods. Baal - Peor meant



Baalism as prevailed at Peor,  
More than a score such mentioned  
in N.T. More & more to mean  
not only economic god - but also  
fertility, rain etc. Had a priest-  
hood - in custody of holy women -  
ritual prostitutes. Early pro-  
phets of Baal not entitled to be  
called religious teachers. ~~For~~  
Hebrews rejected Baal's economic  
system but served same Baal  
gods. (Then later captivity to  
Babylon.) (Baalists were  
urban-agricultural - Hebrews  
herders. Mores of agriculturists  
generally ahead more advanced  
than mores of herders.)

8. Palestinian Land Controversy.  
Wandering Arab tribes considered  
land (like Am. Indians) a gift  
of gods, not to be sold freely. Hebrews  
took it and took land. Old Arab  
belief was basis. Original conflict  
between Hebrews and Palestinian  
Baalists was this land problem and  
had nothing to do with religion.

Baal approved ownership & sale  
of land. Yahweh did not. Out of this  
social, economic, moral, and  
religious strife grew. Raged on  
with controversy till Elijah took  
climax. "Baal's," he said "were  
many, but Yahweh one". He thro

down gamut of monotheism.  
Made slow headway but  
not till after captivity did it  
come out. Moses intended to  
come out for monotheism.  
Elijah was first really to do so.

#### 9. N. and So. Hebrews

N. Hebrews called Israelites.

S. were called Jews.

Israelite ideology took place in  
N. hill country. Jewish cross-  
crossings originated in clan of  
Judah at Jerusalem. These  
later continually and in every  
way sought to defame the Eph-  
raimites (~~and~~ Israelites).

Samaritans of hill country  
same as Israelites. In Babylon  
all records were so altered & edited  
that John specially favoured  
David and the Jews.

10. Saul appears - in connection  
with Ammonite attack on  
Gileadites. Gileadites pleaded for  
brethren across country to come to  
rescue. (Saul of old - as Cliffs  
Beers do wonderful things - manic  
depressives in our drives.)  
Saul rallied up people of his hill  
country. Southern Priests (Jews)  
later in Judges changed the  
call to arms. Forgot original

record - said concubine cut up into  
12 pieces by Levites. Samuels  
record gives Saul's army as 4000.  
Joshua - Judaite acct. 33,000 -  
- all Israel went out to meet  
him and Judah.

This exploit first united all the  
hill peoples and led to Saul's being  
King. (Saul was Ephraimite)

### 11. Making Saul King

Ⓐ 1st Samuel - 9:17. - 10:24 (The record)

Ⓑ What really happened. After defeat-  
ing the Ammonites, the army and the  
people took Saul over to Gilgal -  
and made him King by vote.

I Samuel 11:15. This alarmed the  
Philistines along coast. While Saul  
pursued Ammonites, Phill. mobilized,  
invaded hill country and were saved by  
crown prince Jonathan (house guard)  
who vanquished them. (Priests made  
an exception of swearing everything  
in North in making Saul King, pre-  
paring for divine succession - David  
to become King. They made this out thing,  
Samuel anointing Saul King etc. good -  
for their own reasons.)

Elijah as result of real estate contro-  
versy pits Jahwe against

from Amoz & Adullam

refugees from  
justice - brigands  
- mercenaries  
and worst of  
men.

David and Saul never could agree  
Dau. started out military with 600  
men. Became ally of Philistines.  
Made agreement - march by coast  
to Esdrailon - to attack northern  
Kingdom. At Gath, despite  
David's protestations of loyalty,  
Philistines said, "Camp here as  
Saul joins while we go on our  
fight." Phil. then attacked and  
defeated Saul. David could have  
sworn cause to Saul as frontier  
at Gath, had he been disloyal  
to Phil. as they thought. Angered  
Saul that David didn't die  
with him. Saul was depressed  
- went out on hills of Gilboa  
and took his own life. Saul felt  
it was a defeat of Jahwe.

Arbitrarily Israelitish history  
make defeat result of apostasy  
- lack of help from Jahwe.  
Priests had to have Saul as line  
of descent (Samuel too) as a back  
ground or springboard for this  
non-Ephraimite, non-Israelite  
King David who was far ~~too~~  
more Gentile Kingdom than Justice  
David had to be King from  
Gath where he sought due to  
being left behind. Took him to  
Hebron, Gentile City. Presently his  
600 - with Saul out of way, "elected"  
and proclaimed him King of Judah  
(Ship like Mithras in Gen (2 Sam 2:4))

When North. tribes decided they'd better  
unite with young man at South in  
ascendance - while they were going  
down and looked their leader Saul -  
the Northmen elected (I Chron. 11:1-3)  
David King of Israel. "And they anointed  
" " over Israel, according to the  
word of Lord, by Samuel." Priests  
sought to present a more convincing story.  
Sought to make him King by elders  
at Bethlehem. (I Sam. 16:12-13)

David's Kingdom - "Judah"  
made up mostly of non Hebrew ele-  
ments. Canaanites, (Gibbeonites,  
Kenites) Nomads, herders, as  
against settled northern group.

Believed "land was Lord's" could  
not be sold. If given had to be kept.  
David clever politician. Married  
Saul's daughter. Then widow's Habor,  
Abigail. Then Talmai - then of Jebus  
women, several. Also Bathsheba,  
whom he saw in sun bath, and had  
husband placed in front of fight.

Used despicable methods to  
build up Kingdom tradition.

Jebus, he changed to Jerusalem and  
had it most strongly walled city  
around.

About time David moved into  
Jerusalem (Jebus) Phil. became  
alarmed - organized, attacked David  
fiercely - were defeated - and now

once again Jahwe was vindicated. But Jahwe would have to share victory with Baalites, for David's army largely "

II Sam. 5:20 "And David smote them there and said, Now has broken forth on mine enemies, and therefore called the name of that place Baal-Perizzim."

Elijah had slain priests of Baal. David names a city for Baal. Jews at Babylon changed records to make it appear a great Jewish and Jahwe victory.

David pointed out that Saul had attacked a Casanath City whose people had a treaty with Ephraimites. "Saul broke a treaty, and the Lord smote him." To help himself, David arrested descendants of Saul - gave them to Gibeonites of Casanath who hung them before the altar of Jahwe. (II Sam 21-1)

Under guise of public policy, David courted favor of Baalites and vented his hate against Saul.

David was late in making Jahwe the ~~tribute~~<sup>symbol</sup> of his state. Saul to get the Arc from a Casanath city, where the Philistines had had it as a symbol of the defeated Jews. After kicking Philistines and getting their rich tribute from

caravans, he got excessive, merciless  
tribute from all shekels and others.  
Edomites, Moabites, Ammonites  
etc. Treated them worse than Egyptians  
did. Became a vice and wicked  
king. Violated Jewish mores-  
things. Elijah had fought for David  
now in his wicked king's reign results  
of his motley crowd of 600. (All of caravan  
travellers' tribute, all of surrounding  
tribes working on subsistence level  
to pay him rich tribute. All jurid-  
ical and religious decisions at Jerus-  
alem.

Then rebellions and David's end.

Solomon. Made bloody purge of his  
father's political machine - especially  
of Northern influence. But then  
continued and extended the wicked  
taxation. Bankrupted Kingdom -  
Palace of Pharaoh's daughter,  
King's Palace, Temple of Jahwe, restored  
walls, vast Hebrew navy operated  
by Syrian mercenaries. Now as David  
made Jahwe symbol of his reign,  
northern tribes rejected Jahwe  
and turned to Balohim. North and  
South never more agreed. Hence wars  
between N. & S. (Israel and Judah).  
Israel falls under rule of city despots.  
King tried to buy Shunmar's estate,  
against old concepts.

Egypt put Judah under tribute  
to Egypt - remained a long time.  
(Editors of I and II Kings present  
hist. from viewpoint of Abrahamic  
which priests said they found in the  
Ark. New Jew religion in place  
of Moses or Ephraimite religion.)

II Chronicles presents more Christian  
version like Exodus, Leviticus, and  
Numbers - maximum of distortion).

King Ahab of Ephraim joined  
groups and resisted Solomon the IIIrd  
at Karkar. Draw. Fierce battle.  
Assyrians were stopped. But Israel-  
itish allies were decimated.  
This great battle not even mentioned  
in Old Testament. No honor to  
either Jahwe or Alohim.

Elijah appears. New trouble in No-  
thern Ahab forsake wives and tried to  
buy a piece of land from Naboth. This  
estate adjoined Ahab's land - or would  
trade for other land. I Kings 21:3 →

"The Lord forbid me that I should  
give the inheritance of my fathers to this."  
Jezebel was ~~Naboth's~~ wife. a Phoen-  
ician. She didn't understand Israelitish  
- Arabic ideas of not selling land.

That is nonsense. Forged Ahab's name  
to order that land be given up because  
Naboth violated name of Alohim.

All this forgery was occasion for  
spectacular appearance of Elijah



Under Elijah - real-estate agents  
of the North (Baalites) were over-  
thrown in name of Jahwe. Thus  
Jahwe became dominant name  
N. & South. Jehu, country landlords  
and Cypsy Jehonadab and Elijah,  
under new slogan of Jahwe, went  
after Baalites and made it stick  
for awhile.

Then Neohebrews of Assyria,  
Moabites etc went after tribute that  
had been taken from them. Elijah,  
Amos & Hosea started writing -  
(Exodus, Numbers, Leviticus, Deuteronomy  
was written already) and new  
same prophets. Elijah's economic  
as land reforms failed - but his  
spiritual reforms carried on. <sup>Abah had</sup>  
public speaking and writing. So they wrote their part  
of Bible for <sup>that you</sup> ~~several dynasties~~  
Jehoash and Jeroboam -

Northern Kingdom of Israel,  
Hebrew, Ephraimite dispersed by  
Assyrians, spread elsewhere.  
Only Davidic dynasty left in  
South.

(The Jews went back to Alohaim because they hated David. If David was a "man after Jahwe's heart," they wanted none of such a God. Elijah started out to reform, real estate - wanted ancient rules observed. Wound up changing everything.)

(The Christians came along and sanctified the book of the Jewish history. The Abbot. High do rule in the histories of men - The hand of God does sometimes reach down, but that doesn't make our history, or any history sacred.)

(A great fiction, a great fairy story of the holy land - the acts of God - perpetrated for 2000 yrs on readers. Hebrew priests over in Babylon rewrote all the "sacred writings" but in their editing and re-editing they failed to do clean-cut job. Left "Melchizedek" in in one place.)

(Zodiah. Came to Jesus on dock of Jopiah. Jonah's Jesus shows that the Jonah fiction helped build Zodiah's character.)

(Babylonian priests had no com-  
punction in their changes -  
were starting a Jewish religion  
to take place of Israelitish religion.  
At that time didn't consider  
writings sacred.)

Bible not an infallible book - but  
an infallible guide.

2/16/44 Part II - Individecal History  
or the U. Papers Concept of History.  
or Hist. as the Story of Man  
or A New Conception of Hist.  
or Man as a Son of God.

INTRO Modern secular hist. came to  
head in German interpretation of which  
Spengler best - But still unacceptable.  
Not only because of pessimism but  
because he presents man as "super  
beast of prey?"

Optimism of U.P. is antidote for  
Spengler's pessimism of groups hist. U.P.  
gives philos. of hist. consistent with Jesus  
(Mark 2:27) "Man not made for Sabbath.  
Sabbath made for man." Man - not men.  
Keynote for our course.

Fundamental quest. on which desc.  
hinges - do there a human quality exclusive  
with men? does hist. give evidence of  
evolution?

Nietzsche & Spengler attacked fundamental  
values of our civilization - the brotherhood  
of men.

Hist. investigation was showing history down  
under broken-up subjects. Forget history  
of man. Hist. should be a consistent story  
of evaluation and evolution of man.

### 1. What is human?

What is man? what is his function? Hist.  
should be concerned with a specific  
organism, and <sup>the</sup> development within  
him of a specific quality. Not so  
concerned with struggles for power, <sup>war,</sup>  
kingdoms. Man is different from animals.  
After completion of his development

as a biological species - becomes  
a super-animalistic development  
Man deal - Biological and Human  
the latter he does not share with animals.

Zone of the human should be zone of  
history. 3 ways to look at man:  
Theological  
Rationalistic  
Biologic

All validated and receive  
attention from historians.

Theological interprets from  
viewpoint of life after this life.  
From a God viewpoint. Theology  
catches only divine qualities  
Not best. of man.

Rationalistic part of  
answer - Recent research  
shatters concept that rational  
roots of man are not in animals.  
Gesellschaft discovers with apes  
and chimpanzees that animals  
are capable of drawing simple  
conclusions. Reason not an  
exclusive human - or superhuman  
quality.

But a Naturalistic theory  
denies in its aspect of man  
the domains of values, of altruistic  
impulses. Darwin considers  
man's efforts to reshape or recreate  
himself.

None of these views seem  
as a satisfactory viewpoint

To delineate M A N.

Man's faculty of going beyond himself is exclusively human (not divine) product of evolution, this is gradual emergence from complex totality of human organism + First recognized in religion by Max Scheller does not coincide with reason. Goes beyond. This faculty that makes man capable of true love based on choice. Same as spirit - in philosophy. (There before that Adj.)

Functions of faculty 2. f.s.  
Detach self from non-self. Ability to objectivate and subjectivate  
Act of detaching and objectivating is basis of 2nd function.

① Ability for vicarious feeling transcends own self and feeling. Thus basis of Golden Rule.

Lates to meaningless to smartest ape on earth. Man can raise self <sup>above</sup> beyond self.  
Spirit - or distinctive, exclusive human quality. not only makes detachment, non-self viewpoint possible but also worship of God.

② Spirit of choosing, unity, spirit-ually. Ability to plan and make history constructively.

Ability to envision, faith in God. Spirit is a human power. An entire sphere of life and judgment comes added to reason.

Judgment, reason plus  
worship leads to wisdom.

Spirit as a fact can work in a sense  
contrary to self. Ability to choose  
means ability to choose wrongly.

Spirit here used doesn't mean  
something outside a self - man -  
not holy or unholy - not reason -  
the reason has been helped by  
spirit.

Spirit comes from human  
org. as a whole - it comprises  
whole org. Forms and affects  
human impulses, emotions.

Reason functions only on  
intellectual basis.

II What is evolution?

When we set out to consider what  
is human evolution, new  
difficulties confront us.

So far, belief in human  
evolution has been synonymous  
with belief in progress. But now  
civilized people ~~are~~ <sup>are</sup> brutal.  
We see that evolution is not  
synonymous with human progress.

Moral improvement, increased  
well being, happiness, not necessar-  
ily concomitants of evolution.

We must separate prob-  
lem of evolution from problem  
of progress. Later is very  
intricate. Progress of individual

does not coincide with progress  
of masses.

Hist. evidence shows that  
well-being of individual is restricted  
by rising averages. Differentiate  
material from conscientious  
kindness. Moral and social status  
can breakdown when former decays  
before latter is achieved.

Difficult task to grasp the com-  
plexities of society today. Breakdown.

Return to individual motivation  
of MAN in strong dictatorships.

Temporary arrest of man.

Having reached God as a father,  
should be able to reason out man  
as a brother. Worship and wisdom.

Subject of hist. is man's relation  
to world around him. This consists  
of broad non-human sphere -  
the universe he reaches out for -  
and narrow human sphere of relation-  
ships.

Fraternity of God is born of  
spirit of worship. Brotherhood of  
man "is" wisdom.

Man establishes relation to  
both Father and to Man. ~~Form~~  
Reason is developed - and Man as  
a whole is developed.



Theme of this is struggle for  
man's integration with un-  
verse and with MAN.

Up to now great body of hist.  
fact 2 Knives -  
People and cultures  
Special activities

New needed now - frames of  
reference. Origins, natures, &  
destinies. Longitudinal cross  
section thro facts may not be  
true pict. of development of MAN.