

While religion may exist without abstract conceptions, Harnack is wrong in assuming that it excludes all conceptions. Thought is only an element in the religious consciousness, but so also are feeling and will. Harnack virtually admits the function of thought when he makes religion imply "the reality of God the Father." A purely historical investigation will not reveal the "essence" of Christianity, but only a philosophical enquiry. Religion not an unchanging "kernel," but a living principle; hence religious experience grows ever richer. Illustration from early, as compared with modern, Christianity,	PAGE 168
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LECTURE EIGHTH

PHILO AND THE NEW TESTAMENT

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Philo an eclectic in philosophy. Difficulty of determining his influence on New Testament writers,	193
In his <i>De Mundi Opificio</i> Philo assumes that the Pentateuch is a final revelation of truth, and contains a complete philosophy. By his use of the allegorical method he reconciles Moses and Plato. Origin and temporary value of the method,	196
Philo's theory of creation a transformation of the Jewish conception under the influence of Greek thought. He denies the eternity of the world, while maintaining the eternity of formless matter. He has a clear idea of the limits of the "design" argument, but virtually assumes two opposite principles, God and "matter." Employs the "cosmological" argument. Interprets the Mosaic account of creation as implying a distinction between the ideal or archetypal world and the visible universe. The divine powers, ideas and reason are inseparable, but the visible universe only partially manifests God's goodness, not his whole nature. Philo extracts from scripture a theory of the order of rank in the parts of the ideal world,	200