Toynbee, however, the Christian theologian hastens to integrate the cycle conception into a more basic and comprehensive Weltanschauung of the human progress towards the "Kingdom of God". Using Goethe's allegory of the Earth Spirit weaving God's living garment on the loom of time and the simile of the wheel turning monotonously around the axle[6] and yet bringing about a non-repetitive progressive movement of the whole vehicle[7], Toynbee tries to demonstrate that, in human history "there is manifestly a 'progress towards an end' and not just an 'endless repetition'"[8]. "The music that the rhythm of Yin and Yang beats out is the song of creation" since it produces "not a discord but a harmony"[9]. To be sure, the Historic Civilizations break down and disintegrate, but sometimes God Himself intervenes in this process and thus transforms destruction into creation. Thus for Toynbee the disintegration of a Civilization with its legacy of universal state, barbarian war-bands, and, most important, universal church[10] embodying a "higher religion" is more than a purely secular socio-historical process. For the question of the universal church's destiny "holds the key to the meaning of the weaver's work"[11]. The higher religion of the universal church comes into this world as the result of the two processes of "Transfiguration" and "palingenesia"[12]. "The aim of Transfiguration... is pursued by seeking the Kingdom of God in order to bring its life... into visibility... in the field of life in this world"[13]. It is "an act of God and an effect of God's presence..."[14]. Palingenesia, for Toynbee, means "an attainment of another supramundane state... which ... is a positive state of life - though this in a higher spiritual dimension than the life of This World"[15]. The Kingdom of God is in this world and yet essentially not of it[16]. On the other hand, as Toynbee emphasizes "in the person of Christ Jesus - Very God yet also Very Man - the divine society and the mundane society have a common member..."[17]. Although in this context, he does not mention the great Mystics - Saints extolled previously as "a new spiritual species - a veritable Superman"[18] we may assume that they are the first citizens of this new Kingdom of Jesus on earth.

6) Ibid., Vol.1, p.204; Vol.4, p.34; Vol.6, p.324.
7) Ibid., Vol.4, p.33 ff.; Vol.6, p.324.
8) Ibid., Vol.4, p.34.
9) Ibid., Vol.6, p.325.
10) Ibid., and Vol.5, p.23.
11) Ibid., Vol.6, p.326.
12) Ibid., Vol.6, p.149 ff. and p.169 ff.
13) Ibid., Vol.6, p.171.
14) Ibid., Vol.6, p.161.
15) Ibid., Vol.6, p.174.
16) Ibid., Vol.6, p.157.
17) Ibid., Vol.6, p.162.
18) Ibis., Vol.3, p.234.