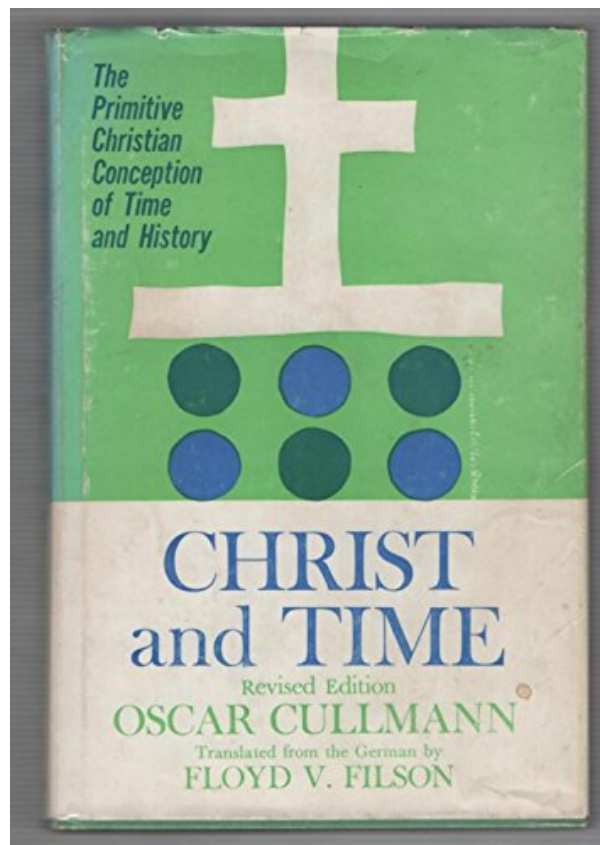
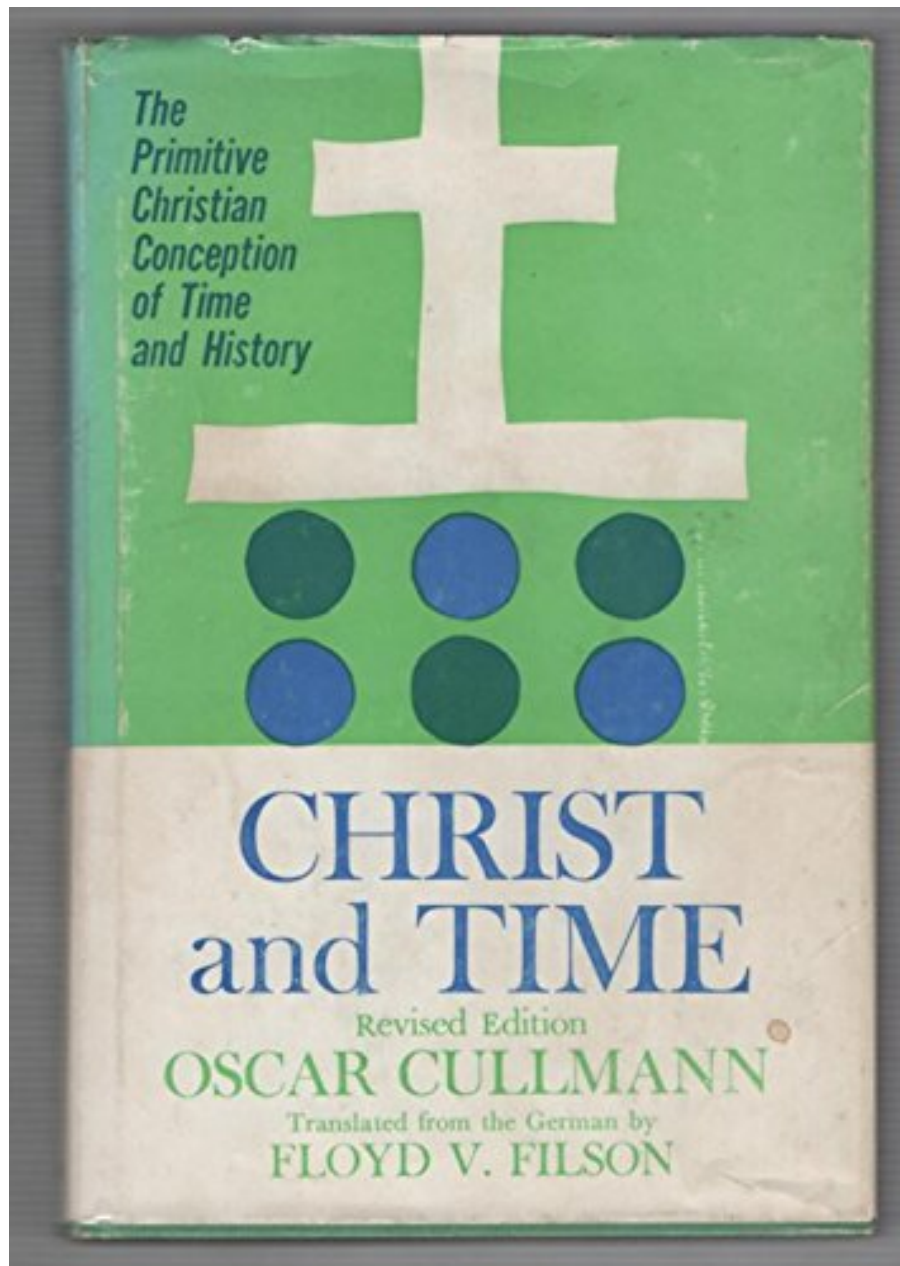


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One of the most important works on salvation history in the last century

By M. Galishoff

It is an absolute shame that this work is out of print. I was able to obtain a 1950 English translation that I will treasure. Cullman's thesis is now standard reformed teaching. He distinguishes the circular concept of time of paganism with the linear progressive salvation time. He carefully draws a distinction between the three types of time: κρονος, αειον and κωρος. Salvation history concerns itself with the latter two as the organizing principle of the first. The outline of salvation history follows covenant theology. Cullman also engages such thinkers as Barth who, unlike Cullman, views salvation history as one of space and time whereas Cullman sees it as time. Cullman is careful to point out that the new heaven and the new earth are not somewhere out there in space but are in time (αειον) marked by distinct and critical times (κωροι). Barth's concept of time (See CD III Doctrine of Creation) is one in which eternity surrounds created time - pre-temporal, supra-temporal and post temporal with an important "breaking in" of eternity to creation which Barth calls "Easter time." Barth distinguishes "fallen time" as broken and linear progressive. Cullman rather speaks of eternity past and eternity future. He rejects eternity as existing in another "space."

I found the concept of eternity past and future to be a bit confusing and was my main issue with the thesis. If time is a creature (a created thing) then it must be finite - a beginning and end. If time is a perfection of God in περιχρησις then it is infinite. But this raises the question does God dwell in a form of time called eternity or is He eternity itself?

From the viewpoint of the finite creature there is a problem measuring time if it is an infinite line. Inherent to the definition of infinity is its indivisibility and inability to add or subtract. Therefore, it is impossible to measure time or locate oneself on an infinite linear timeline. Units of time cannot exist.

Helm would later argue for a tenseless eternity. This suffers from the simple problem of how one exists if time does not operate in eternity. For example - how can one sing to the Lord as music is so bound to time?

So what exactly does Culmann mean by eternity past and future. It is truly a mystery that he need not solve because 1) Scripture does not explain it to our curious satisfaction and 2) Culmann's thesis is on the Primitive

Christian Conception of Time and not the secular philosophy of time nor the science of time.

AS I ponder this matter I will scratch my head for an eternity.

I am seeing modern popular works written by famous authors who draw upon Culmann's work. If you can, purchase and understand this book that you may properly evaluate these latter works (NT Wright Surprised by Hope comes to mind). Perhaps someone will reprint it.

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