

CHAPTER V

PROMISE, HISTORY AND MISSION

We have already stated that two unique characteristics of the God of the Bible are his *personal-ness* and his historical revelation. Having considered some of the personal attributes of this God in mission, we now consider some aspects of his *historical-ness*. We use the term to denote something more than historicity. No one reading the Old Testament will doubt that it is written in the context of history. The mission of God is worked out in actual history and it is in establishing the historicity of this God that we ground mission in a real world. Right through the history of the people of God they are confronted with a God who acts in real situations actualising his redemptive purposes for the world.

The Revelation of God in History

Since the credibility of biblical mission rests heavily on the actuality of God's relationship with people and their world, we pause to consider some aspects of God's revelation within history. One recent effort to maintain the historicity of God's revelation is from German theologian Wolfhart Pannenberg. Developing an understanding of history as a whole, he attempts to "prove" that it is within this universal historical perspective that the reality of the revelation of God and the historicity of the resurrection can be maintained.

Pannenberg boldly set out to speak of the revelation of God through his acts within history. This history is not a segment of history, not any single event in isolation, nor individual approaches to histories such as existential or supernatural perspectives. There were, according to Pannenberg, two major prevailing views that he had first

to deal with. On the one hand was the theology of Rudolph Bultmann that dissolved history into “the historicity of existence”, and on the other the influence of Martin Kahler’s “redemptive history” that claimed the real content of faith was “supra-historical.”

Both positions stemmed from the same theological motive—the desire to substantiate faith within the then prevailing attitude towards history. It was generally accepted that critical-historical investigation did not leave any room for redemptive events. Therefore, the theology of redemptive history fled to the harbour of a supra-history or even pre-history, and the theology of existence escaped into the security in the “historicity of the individual.” Recognizing the inadequacies of these two attitudes to revelation and real history, Pannenberg saw his task as the need to press home the fact that redemptive history must be demonstrated within an actual historical framework.

Pannenberg points out that the God of history has demonstrated himself through his historical acts, making it possible for us to talk about his revelation within history. In a day when the theology of Rudolph Bultmann held sway, and the Bible and revelation had been subjected to devastating attacks this was a daring proposition. The revolutionary group of German theologians along with Wolfhart Pannenberg, popularly known as the “Pannenberg group” went on to make their major contribution in their book—*Revelation as History*.¹ They dared to speak of revelation *as* history when it seemed an embarrassment even to speak of God *in* history.

The problem facing many scholars was the Kantian assertion that revelation could not be objectively grounded. Pannenberg deliberately sought to break away from any such assumption, however, cautiously stating that: “The self revelation of God in the biblical witness is not of a direct type in the sense of a theophany, but is indirect and brought about by means of the historical acts of God”² Accepting Barth’s concept of self-revelation, Pannenberg advocated “the theological utilization of this concept”, to

show how the self revelation of God can be seen within the historical acts of God.

It is instructive to note that what Pannenberg means by God’s revelation is *not* direct but indirect. Direct communication, he states, has in an immediate way the very content to be communicated. Thus, if God is revealing himself directly, the content of this revelation is God himself without any mediation. In contrast, an indirect communication initially has some other content than that which is to be communicated. That is, when God reveals himself indirectly, we initially do not have God as the immediate content. What we have is the *historical acts* of God which indirectly express something about God. Ultimately the purpose is to reveal God, although this is not directly or immediately.

This assertion seems reasonable, although it could be a serious problem if Pannenberg means that even Jesus is not directly the revelation of God. However, he cautiously avoids such a conclusion. In his desire to substantiate his claim, Pannenberg proposes a theory based on the resurrection. “If Jesus having been raised from the dead, is ascended to God and if thereby the end of the world has begun, then God is ultimately revealed in Jesus.”³ What Pannenberg is saying is this: Only in the end can God be revealed in his divinity. Since in Jesus’ resurrection the end has already happened, God has revealed himself in Jesus. “Only because the end of the world is already present in Jesus’ resurrection is God himself revealed in him.”⁴

We may still have a problem with this, but must commend the effort to blend the theologian’s confidence in the biblical revelation of God and Jesus’ resurrection with a commitment to history in the observable factual sense. There is also an interesting blend between a commitment to present life and one’s acceptance of the fulfilment of God’s promises for the future. Mission grounded in pure historicity can be merely a human effort without any ultimate dimensions for its motivation. Only an absolute

commitment to a future actualization can compel one into creative action proclaiming and demonstrating the Gospel of the Kingdom within our history. It is this blend of the present and the future that constitutes the essence of *historical-ness*—a truly biblical yet an actual historical mission.

Pannenberg's thesis, based on the climax of God's historical revelation in the resurrection of Jesus Christ carries with it an important corollary. He goes on to point out that "the transition to the Gentile mission is motivated by the eschatological resurrection of Jesus as resurrection of the crucified one."⁵ Israelite prophecy had expected the self-demonstration of God as an event that would take place before the eyes of all peoples, who would then recognize the exclusive divinity of Israel's God.

A Gentile mission seems to have arisen for the first time as a result of the conviction that the resurrected Jesus has now already been exalted to Lordship in heaven and consequently the news of his Lordship is to be carried to all nations.⁶

We will note that in this sense, the mission of the church, already at work in this climactic phase of history, takes on an urgency as God empowers her to proclaim the good news of the coming Kingdom to everyone.

Israel's Historic Consciousness

A few observations about Israel's historic consciousness will help our discussion. Interestingly, because of its interest in actual history Israel stands apart from its neighbours. This is not to say that others around Israel had no concept of history. But the uniqueness of Israel's historic consciousness is its belief in a God who acts within actual rather than mythical history. The ancient Orient could not see how continual changes in history could provide meaning to life, and hence could not see how their gods could be working in actual history. It is primarily to protect their concept of divine beings that they chose to rely on a divine event outside of time and space. God hence could not be part of real history, as that would threaten his existence.

Further, Israel saw history moving in a linear fashion, purposefully towards a goal. In marked contrast, her neighbours had a cyclical view of time and history. As history moves on in its linear course, the biblical God constantly breaks in to initiate new events that fit into the sequence moving towards the fulfilment of his ultimate plans. This linear movement helped to develop a view of the whole of history, and within this whole, individual events find their meaning and significance. This view gives meaning to the mission of God as a historical manifestation of his ultimate purposes for the redemption of his people and his world.

Based on this linear movement of history, Pannenberg develops an idea that links God's promises and their fulfilment within the working out of history. In one of his earlier essays he stated, "Within the reality characterized by the constantly creative work of God, history arises because God makes promises and fulfils these promises."⁷ For instance, in Dt. 7:8ff we read, ". . . it was because the Lord loved you and kept the oath he swore to your forefathers that he brought you out with a mighty hand and redeemed you from the land of slavery Know therefore that the Lord your God is God, he is a faithful God, keeping his covenant" Yahweh, having established a covenant with Israel and being faithful to this covenant will fulfil his promises to his people. The tension between his promises and their fulfilment is history.

Moreover, God gradually gave Israel a perspective that would embrace the whole of history. For instance, by the time of David, God's promises are seen to span a period beyond the limitations of immediate time. David learns that he is to build God's house and that God will establish the throne of his kingdom forever. The important fact here is that Israel not only had a conception of God working in a particular sphere of reality, but saw it to be part of a total perspective held together by God. History is reality in its totality moving in a linear fashion towards a God-purposed goal. It is only when we grasp the importance of this total

perspective that we are able to grasp the whole meaning of God's mission.

Mission as we perceive it from the recorded accounts of God's revelation, forms a continuity within history, because of the continuity of God's redemptive purposes for people. Thus we also perceive a smooth transition from the Old Testament into the New Testament. In fact, the meaning and significance of Jesus's mission can only be understood within this perspective of the whole account of God's entire dealings with men and women. Pannenberg affirms,

It is of great theological significance that the confession of Israel and that of the community of the New Covenant consistently hold fast to the one history of God which binds them together. The connection between the Old and the New Testament is made understandable only by the consciousness of the one history which binds together the eschatological community of Jesus Christ and ancient Israel by means of the bracket of promises and fulfilment. Jesus is the revelation of God only in the light of the Old Testament promises.⁸

An Understanding of the Whole of History

The mission of God is a whole and therefore must be understood from the perspective of the whole. Any attempts to define mission from within particular contexts or even a particular time will not fully be God's mission. The concept of promise and fulfilment, in keeping with God's covenant provides both the perspective of the whole as well as the sequence of historical activity of a personal God who unfolds his mission to people. This concreteness within the completeness of God's redemptive process for men and women and their world is what we must underline.

The conviction of God's control over all of history was fully developed by the 'apocalyptic' visionaries. Both in the biblical context and outside, there is the understanding of God's Lordship over all of history, and that of his kingdom suddenly breaking through to reveal to the world his eternal purposes. The mission of God is not limited to a particular people. God's Lordship over all the earth meant that his plans must extend to all of this earth. So strong

was the conviction at the time of Jesus, that some saw him as an apocalyptic seer appearing to proclaim the Kingdom message.

The 'apocalyptic' literature, characterised by its eschatological viewpoint, preserves the continuity between the Old and the New Testament. Following the work of Ernst Kasemann, several studies have forcefully drawn attention to the neglect of this theme. In his essay, "The Beginning of Christian Theology"⁹, Kasemann reminded us that rather than making apocalyptics the last chapter of our dogmatics we need to make it the beginning.

In the light of the revival of the apocalyptic theme in recent decades and its restoration to its rightful place in theology, studies have clearly stressed the eschatological orientation of Old Testament historical consciousness. Pannenberg, eager to revive the universal apocalyptic interpretation of history, maintains that there is no conflict between the present and the future. God is working out his purposes within a whole and this gives meaning to the present. Within this whole, it is essentially the future that is giving meaning to every contemporary experience. Such an eschatological dimension to mission will assist in widening the scope of our concerns as we get involved in being part of God's total purposes for his world.

Although we speak of the future impacting the present, we do not refer to any supra-historical activity. Doing so will pose the same problems as when reconciling the historicity of God with existential ideas of history. The biblical stress on historicity needs to be restored as a valid corrective to the devaluation of history in the religions of this world. The fact of creation in the past, and the promise God's new creation in the future will provide the concrete continuity of a linear movement for history. It is a movement towards a goal rather than the cyclical repetitions of traditional religions, or even the purely temporal understanding of history as at present. Any such misrepresentations could eventually spell meaninglessness.

The kingdom mission is no mere isolated event bringing an individual or even a people into the kingdom. It is the continuity of the community of God fulfilling his purposes in factual events of history, in space and time. The emphasis on a concrete historical reality will help to avoid the spiritualisation of mission.

The ethical understanding of the Kingdom popularised from Kant to Ritschl in the Nineteenth century failed to grasp this historical significance. There is no discussion of God's Kingdom in any other terms apart from its concrete manifestation in present history. If we accept the Kingdom only in the hearts of men, or distance it into the security of the future we fail to capture the reality of the Kingdom as depicted in the Bible. The Bible speaks of a history where the past and the present move meaningfully towards a future. There is a glimpse of this future even ahead of time. It is imperative, then, that mission today must take both history as well as eschatology seriously.

The note of promise and fulfilment in its reference to the totality of God's purposeful acts in history is the emphasis in mission that will bring hope to a world lost in despair and emptiness. The biblical mission is a mission of hope and we need to project this as clearly as possible, not merely to win larger numbers but in order to fully depict the impact of God's mission for the world today. A fresh understanding of history will also help infuse some meaning into an otherwise meaningless world. It is the hope of a concrete future that compels the church into creative action towards the fulfilment of God's Kingdom.

YAHWEH, The Covenant Name

As we study the Old Testament from the perspective of God's promises within an actual history, we will find it helpful to look at *Yahweh himself*. He is the covenant keeping God, continually acting as the one who fulfils promises he has made to his people. In Ex. 3:14 God reveals himself to Moses through the name "I am who I am", which could also be translated "I will be what I will

be". God, in distinction to the gods that Moses was familiar with in his knowledge of the other nations, will prove himself to be unique. He will personally manifest himself through fulfilling the promises he has made and will reaffirm to Israel that he is a God who *remembers*. In Hebrew thought to "*remember*" is to "*act*", and hence Yahweh is depicted as one who "repeats his acts of saving grace towards his people Israel again and again, and in this way fulfils his promises, and shows his own self-consistency."¹⁰

To the Hebrew, to know God's Name was to know his character, as the name was far more than an identity label. There was no need for Israel to ignorantly design its own god for God now had revealed himself as one who will be active in history, revealing himself right within the history of his people. In his character, God is one who is concerned for his people and therefore enters into their history revealing his nature to them in newer ways.

The disclosure of this name was integral to the history of Israel. He constantly revealed himself and reminded the people that he had rescued them from bondage (Ex. 20:2; Hos. 11:1; 12:9; Eze. 20:5; Amos 2:10; 3:1-2). This reminder not only drew Israel back to its first love but acted as the assurance that God would fulfil the promises he has made to his people as he dealt with them in their history. The mission of God was integrally tied to the fulfilment of these promises. On grounds of such a historical relationship with their God, Israel's faith represented a radically new kind of response to divine reality. Their confidence was in a personal God who revealed himself to people in history. This covenant will be actualized in the fulfilment of God's Kingdom but would constantly make an impact on their present mission, in fact on history.

A deeper study of the implications of God's name will help to draw attention to the reality of this covenant relationship in terms of God's promises being fulfilled.¹¹ For instance, to interpret the name as "I cause to be what comes into existence", would bear reference to God's

dynamic lordship over all creation and that historic happenings have their origin in his sovereign will. What greater reminder did Israel need than to know that their God, the controller of history would work history out to fulfil his purposes?

A theology of mission must build firmly on the promise fulfilling God. Human fall is historic and hence God's promised provision of salvation must be a work within history. A missiology grounded in history will not hesitate to express itself in concrete historic demonstrations of God's concern for his world. Human history is integrally tied into God's outworkings in the world. And therefore God's mission must be seen to be influencing every aspect of our history. God's total Lordship must be demonstrated in his total mission to the world.

Promise in the Psalms

The theme of promise underlies the whole history of God's people as they anticipate the fulfilment of his declared intentions. The Psalms clearly assert this fact as we will find particularly in the messianic Psalms.

The promises given to the Patriarchs and to Moses find fulfilment in the Messiah, who will draw people to the imminence of their ultimate fulfilment. Psalm 2, for instance, underlines the universal significance of the messianic mission. This is fulfilled in Christ and points to the extent of his ultimate authority. God's dominion extends over all the kings of this earth who are warned to take heed. To Israel this is certainly a note of hope. Despite the uproar of the nations around, despite all their devising of vain plans and rulers taking counsel together, God is in control and he will give the nations of the earth as Israel's inheritance.

God's Lordship does not imply that all will accept his control. The contrary may be true, because of human rebellion. However, ultimately his proposed Kingdom will be established where his sovereign reign will be experienced. Any view of history, merely limited to the present will leave the church in utter despair. Even its mission will be a

failure right from the start. Similarly, triumphalistic attitudes of success-centred strategies in the present cannot be justified. God's mission in history will encounter defeat as well as success. But God who is sovereign, will allow every event to add meaning to the totality and continuity of his dealings with people.

There are several other Psalms with bold and emphatic reference to fulfilment of the purposes of God through the mission of the coming King. The epistle to the Hebrews, liberally utilizes these to show the fulfilment in the life and ministry of Jesus Christ. What was demonstrated in David in an earthly way foreshadows the ultimate Lordship of God, actualising the mission of his people. Through the ministry of Jesus in which these promises are tentatively reconfirmed, God asserted that he is still the promise keeping God. The eternal throne of God, and the universality of his Lordship is now demonstrated in Jesus Christ's life, death and resurrection. The mission he calls his disciples to has already been envisaged in the plan of God and now inaugurated in the life and longings of his people.

We have a glimpse of the goal of God's mission in Psalm 87 where Israel's struggle to accept God's universal concern for all people coming to an end. The privileges of citizenship in Zion were extended to Rahab, Babylon, Philistia, Tyre and Ethiopia. Israel's self-centredness restricted the vision of God's mission to herself. She believed that God was certainly dealing with other people, but this was only in judgment.

The ultimate goal of God's mission is for salvation to be universalized, so that the boundaries of the people of God could stretch beyond Israel. Zion is now, figuratively, the dwelling place for all who trust God. The content of our proclamation and the goal of God's mission is this glorious coming together of all who will put their trust in God. For this reason the psalmist exhorts us to proclaim to the nations the glorious purposes of God—"Tell of His glory among the nations, His wonderful deeds among all the peoples" (Ps. 96:3).

Promise and the Prophets

Against this understanding of history, the role of the prophets becomes even more significant. They highlighted the purposes of God in faithfulness to his covenant people and in so doing emphasized this promise-fulfilment framework. When he addressed his people through his messengers, God was not working in isolation from all that he had done before. The prophet reminded the people about God's continuing concern to fulfil his ultimate purposes for all humankind. And, on the basis of the covenant he called them back to a relationship in the present. The whole perspective of history is called upon to substantiate the mission of God. Seen within the totality of God's mission, the prophets take on an important role as proclaimers of the historical truths of the ongoing Kingdom mission. In no way can we, the prophets in today's mission, attempt to be different.

As we approach the ministry of the Prophets in the light of God's mission, we note the continuing emphasis that God's promises will be fulfilled. The eschatological expression "The Day of the Lord" signifying the day when God would ultimately demonstrate his sovereign control, is passionately declared in their message. God will ultimately vindicate his people. However, God's mission also implies judgment for Israel (Isa. 2:12f; Eze. 13:5; Joel.1:15; 2:1,11; Zep.1:7,14; Zec.14:1). This in no way violated his love. Israel had strayed from the covenant and therefore needed a stern reminder of his ultimate plans. God would judge sin but would triumphantly usher in the future that was promised to his people throughout their history.

In announcing Israel's judgment, the prophets announced God's wider purposes for the fulfilment of his Kingdom. Amos scathingly attacked Israel with no assurance of hope for them in the day of the Lord. (Am. 5:18-20). These are the same people who God called out of Egypt and promised redemption, but that was no guarantee of their salvation and place in the Kingdom of God. Any lack of concern for justice will be condemned. Only those who

continue to seek good, not evil and want to establish justice (Am. 5:14f) will enjoy the grace of God. This remnant will faithfully stand as the continuing link between the promises of God and their fulfilment in Jesus Christ.

In Micah we see direct bearing on the fulfilment of the Old Testament prophecies in the universal implications of Jesus Christ. Alongside a condemnation, Israel is reminded of its origins in God. The purposes for which they were saved would be fulfilled on the grounds of the covenant promises. However, their faithfulness to God's covenant should show in justice, morality, and all else that was synonymous with God's revelation.

Micah is being realistic, for he knows what people undergo in times of defeat and despair. He reminds Israel that despite the physical destruction of Jerusalem and the temporary cessation of prophecy (3: 6,7), the purposes of God will be universalized (4:1-5), and all people will stream to the house of the Lord. This centripetal influence of God's house is linked directly with the expectation of the Messiah (5:1-5a). His influence will extend to the ends of the earth, bringing to pass promises which he gave "to our forefathers from the days of old" (7:20).

With Malachi, we come chronologically closer to mission in the New Testament. The prophet reminds Israel of God's love for them, tracing it right back to the patriarch Jacob (1:2-5). He announces the coming day of the Lord declaring that a Messenger will come to prepare the way and make the offerings of Judah and Jerusalem pleasing to the Lord (3:4). Reference to the Mosaic covenant (4:4), and the return of Elijah (4:5), link to the promises of God made earlier, and to their fulfilment to come even though in judgment. Those who "fear the Lord and who esteem His name" (3:16) will enjoy the privilege of being fully God's own possession. (3:17).

Even this brief survey helps us to conclude that so little attention has been paid the Old Testament in mission studies. The God of mission has been active all the way

through his history with his people, and his people are really a people called to be involved in this mission. God chose Israel to be the channel through whom the purposes for his ultimate Kingdom will be announced. All his acts with his people clearly point to Jesus Christ who brings this ultimate Kingdom within the reach of his people, and the Church will continue that mission till his Kingdom comes.

Promise and the Biblical Mission Today

When we consider New Testament mission today, we capture the continued outworking of all of God's promises. It is still the emphasis on the covenant promises as outlined in the Old Testament, but with an assurance of their fulfilment in Jesus Christ. God promised that through Abraham all the families of earth were to be blessed. The significance of Abraham to God's people is the foundation for the promises to be fulfilled through Jesus Christ and for the mission of the Church today.

Abraham was only the vehicle. But, in his sovereignty, God chose him to accomplish his purposes for the world. Clearly, the emphasis is not on Abraham, but on the promise given to Abraham. The Jews overemphasized the man himself and hence John the Baptist had to come down scathingly on them stating ". . . do not think you can say to yourselves, 'We have Abraham as our Father.' I tell you that out of these stones God can raise up children for Abraham" (Matt 3:9). As F. F. Bruce comments, "Descent from Abraham carried with it no special privilege or merit (even vicarious merit), no special exemption from the wrath to come."¹²

John the Baptist and Jesus clearly teach that physical descent from Abraham did not guarantee entrance into the Kingdom. Paul asserts the same fact in his theology. In his letter to the Galatians he underlines the fact that right from call of Abraham, God's promise is central. "For if the inheritance depends on the law, then it no longer depends on a promise, but God in his grace gave it to Abraham

through a promise" (Gal. 3:9). Abraham trusted in the God who had promised the inheritance, and it was in his believing that he was justified (3:6) Abraham's faith was reckoned to him for righteousness when he committed himself to God, trusting in his word and believed that his promise would be fulfilled.

Paul does not stop with Abraham. His purpose is to show that it is through Christ that this promised blessing will be received by the Gentiles. "He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the spirit" (Gal. 3:14). Abraham's offspring are now not merely descendants in the flesh, but the "children of promise" (Gal. 4:28). Paul repeats this in his letter to the Romans, emphasizing that "not all who are descended from Israel are Israel" (Ro. 9:6). The promise of God is wide open to all who will by faith commit themselves to God through the Lord Jesus Christ.

Juergen Moltmann developing the idea of the "God of the Promise" elucidates:

The promise is no longer exclusive, but becomes inclusive. It becomes universal. The universalizing of the promise comes of its being liberated from the confining grip of the law and election of Israel. If in the power of God, as seen in the raising of the Crucified and, as a result of that, in the justification and calling of the Godless, the promise has become unconditional—of grace and not of the law—then it has also become unrestricted and is therefore valid without distinction.¹³

The "Christ event" that Moltmann asserts, contains the validation of the promise. Through the faithfulness and truth of God, the promise is "made true wholly, unbreakably, for ever and for all".¹⁴ It is eternal and universal.

This universalizing of the Gospel needs to be underlined in the fulfilment of the promises of God through Jesus Christ. But this must be done within the context of the continuity of the history of God's promise to Abraham and its ongoing fulfilment in Jesus Christ. In this sense there is nothing new about the New Testament! What was

anticipated by the faithful remnant in the Old Testament is fulfilled in the New Testament. It is this idea of the whole of history that provides meaning to the Cross and Resurrection and thereby to the present mission of God.

The Church in mission stands in line with the people in mission right from the time of the calling of Abraham. Just as Israel was chosen to carry out God's mission in its time, God has called the Church to be the vehicle of his purposes being accomplished within history today. As history moves towards its culmination, the urgency of the task before the church is ever increasing. No longer can it remain an ingrown, self centred people, but needs to break out of its barriers—denominational and doctrinal—to be all that God intends it to be. This mission is no spiritual mission, in its restricted sense, nor an individualised one, but one that is demonstrated in an actual history that is moving towards its culmination in the Kingdom of God.

Notes

1. Wolfhart Pannenberg's theology is marked by a deep concern for history. I have developed this extensively in my unpublished thesis, *God and Man in Universal History*.
2. *Revelation as History*, Wolfhart Pannenberg in association with Rolf Reutdorff, Trutz Reutdorff and Ulrich Wilkins. Transl. by David Grauskon. The Macmillan Co, New York, 1969, p. 50.
3. Wolfhart Pannenberg, *Jesus God And Man*, Transl. by Lewis L. Wilkins and Duane A. Priebe, SCM, London, 1976, p. 69.
4. *Ibid.*
5. *Ibid.*
6. *Ibid.*
7. Wolfhart Pannenberg, *Basic Questions in Theology*, Volume I. Transl. by George H. Kehm, SCM, London, 1967, p. 18.
8. *Ibid.*
9. Ernst Kasemann, "The Beginnings of Christian Theology", in *New Testament Questions of Today*, SCM, London, 1969, pp. 82-107.
10. Alan Cole, *Exodus*, IVP, London, 1973, p. 24.
11. See Keith R. Crim (ed.), *Interpreter's Bible Dictionary*, Vol. 2, Abingdon, 1979, pp. 409ff.
12. F.F. Bruce, *The Time is Fulfilled*, Eerdmans, Grand Rapids, 1978, p. 61.
13. Juergen Moltmann, *Theology of Hope*, SCM, London, 1964, p. 147.
14. *Ibid.*