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AUTHOR'S PREFACE TO THE ENGLISH EDITION

THIS book appeared in Germany at the end of 1950. It consisted originally of Part I of this English edition. For the second German edition the book was considerably enlarged. The initial impulse to issue this book in English was a remark in the American magazine *United Evangelical Action*, Cincinnati, April, 1953,¹ which, while reviewing the Author's other two books, referred to this also.

These two books were *The Dawn of World Redemption* and *The Triumph of the Crucified*. They were issued in English in London (Autumn, 1951) and in Grand Rapids, Michigan, U.S.A. (Autumn, 1952), and found a kind welcome among serious students of Scripture. Twenty thousand copies of the two books were issued in the first twenty months.

The text and coloured Chart of the present book supply an outline of the basic train of thought of the other two books named. At the same time the train of ideas itself and the whole structure of this book is essentially new and different. It exhibits the unfolding of the history of salvation not in broad cross-sections of the development, showing the contemporary stages, persons, and events connected one with the other at any given time, but rather portrays them in the form of longitudinal sections, showing a number of distinct developments included in the whole course of history. These may be viewed as separate streams and single rivers flowing through the whole region, as, for example, the special history of the Divine methods of revelation in general, the history of the temples of God, the history of Israel, the history of the nations as to salvation, the history of the Messiah, the "days" of God, the various final judgments.

Thus in spite of the difference of Part I of the present book from the two books mentioned, it is nevertheless, like them, *historical* in character. To this are added two further Parts, the purpose of which is to establish by fundamental considerations the historical point of view set forth.

For this purpose Part II deals with the basic attitude to the question of the inspiration of the Bible as such, and thus to the foundation and justification of all study of Bible history in principle. For the whole study of the history of salvation stands or falls with the attitude taken to inspiration.

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