

I'll try to summarize what I feel are several important issues regarding a Christian philosophy of history.

We need to appreciate more the complexity of God's working in history. He controls sociological, psychological, political, natural, etc. processes to produce what He desires. No human mind can possibly encompass the complexity of these processes.

There is a need for relating historical processes to the Bible. First, there is the matter of canonization. How is it that such a group of writings spread out over at least a thousand years can be said to be the "Word of God?" Each book exhibits definite peculiarities- different purposes, different insights into the nature of God and man, different linguistic structures, different sources, etc. Obviously, God has not "inspired" each writer in exactly the same way- the writer of the Court History of David is writing almost a "secular" history as compared to the Chronicler or Ezekiel.

Then, there is the question of the possibility of any kind of uniqueness in history. To come right to the point, how can God appear in human history; especially in the body of an individual human being? Jesus was born at a certain time and place; he spoke the language of his time, presumably wore the contemporary attire, followed certain customs then existing, etc. How can the historical contingencies of first century Palestine allow for the emergence of God Himself in human flesh?

In the mention of canonization above, the problem of uniqueness was not sufficiently elaborated. What makes a book (which might otherwise appear to be a human production- e.g.