

"Sounds pretty relativistic," said Brown.

"No more relativistic than your own deepest commitments," replied Linus. "Keep in mind that your own hero (and mine), Van Til, insists on *ontological* grounds—ontological, *not* moral grounds—that there is an absolute chasm between God's knowing and the best of human knowing. He does not root the basic human epistemological problem in the Fall, but in a rather speculative philosophical ontology of Creator versus creature . . .

*[Ontological grounds are grounds that involve the sort of ultimate being that one is. Van Til's notion is that God's sort of being is radically different from (wholly other than) the sort of being enjoyed by humans. The Creator/creature distinction, in other words, marks an 'infinitely' profound difference between the being of God and the being of man. Such a difference in being, according to Van Til, entails also that any two beings that differ in this way are radically different in their fundamental mode of knowing. Thus Van Til has insisted that human and divine knowledge do not coincide at any point. Nevertheless, humans, in Christ, may know analogically what God knows; what is impossible is for humans to know univocally what God knows—to know, that is, on the very same level. Linus uses this abstract principle in a curious way as we again pick up the discussion . . .]*

. . . so I think that Van Til's notion of analogicity wreaks havoc, for example, with historic Christianity's doctrine of the Incarnation; for if he were consistent, there could be no overlap of meaning—*no coincidence*—between what Jesus had in his mind according to his human nature vis-à-vis what Jesus had in his mind according to his divine nature. If Jesus's own cognitive nature was at all constrained by human cognitive architecture, there's a formidable problem here. Of course I don't have to worry about that because I'm not a Christian."

"Wait a minute," interrupted Schroeder. "I must have missed something. Jesus is both fully God and fully man, right? That means he could know *both* analogically, as do humans, *and* univocally, as does God. Where's the havoc?"