

not creatively constructing and ascribing to God qualities which they believe He has; rather they are attempting to receptively reconstruct the perfections of God's nature by attributing to God what He attributes to Himself.

But now what can we say to this insistence that a self-disclosure must be complete if it is to be a revelation of God at all? This is a very peculiar concept. For when we reflect about the nature of knowledge in general, we recognize that no human being knows *anything* completely or exhaustively. Even the model "renaissance man," who was conversant in every field of knowledge, knew no one field exhaustively. And no "modern man," even the most brilliant and erudite, knows even *one area* of one field in its fulness or completeness. No human being knows everything about any thing or any person. Our knowledge, whether of things or persons, is always partial, never exhaustive. In fact, we do not know even *ourselves* exhaustively!

Confining our answer to the realm of personal knowledge of persons (since God's self-disclosure is the subject at issue), does this liberal contention mean that, since we can never know a person *exhaustively*, we cannot know that person at *all*? If a person does not disclose himself or herself exhaustively, but only partially, does this mean that we cannot say that that person has revealed himself or herself to us, and that therefore we cannot *know* him or her? Further, since a person does not even know himself exhaustively, how is it possible for him to reveal himself exhaustively, so that other persons can know him personally?

This claim that revelation of God must be exhaustive if it is to disclose God *Himself* thus reduces to absurdity. We know many persons personally who do not know themselves exhaustively. We know them only partially, only to a certain degree; but we know them nonetheless. Although God knows Himself exhaustively (i.e., He knows Himself, both factually and personally, through and through); and although He reveals Himself only partially, condescends to our creaturely limitations, and "lisps with us as with small children"; yet through the revelation of His nature and by His Spirit He gives us an understanding so that we can know Him and do know Him, partially yet truly.

A fourth question which has been raised is this: Must revelation, in order to be a genuine self-disclosure of God, be exclusively personal and