

Van Til is as good a Van Tillian as any, so I'll let him summarize the interconnections among the concepts of "levels of existence," "levels of knowledge," and "analogicity":

Christians [says Van Til] believe in two levels of existence, the level of God's existence as self-contained and the level of man's existence as derived from the level of God's existence. *For this reason* [emphasis mine], Christians must also believe in two levels of knowledge, the level of God's knowledge which is absolutely comprehensive and self-contained, and the level of man's knowledge which is not comprehensive but is derivative and re-interpretative. *Hence* [emphasis mine] we say that as Christians we believe that man's knowledge is analogical of God's knowledge. (*An Introduction to Systematic Theology*, 1974, p. 12.)

I have italicized the words that indicate the inferential moves in this quotation. They are really quite important. Van Til sees a *logical* implication *from* the fact of two levels of existence (two ontological levels) *to* the additional (alleged) fact of two levels of knowledge. And the "level" on or in which humans aspire to know is a level wherein knowledge is "analogical of God's knowledge." Why should anyone fault that?

The problem has to do with the *meaning* of Van Til's analogy concept. For the implications of that concept, we go to Van Til's oft cited "no coincidence" passage of the same work:

[Although both man and God cannot help but refer to a common reality, the analogical status of human knowledge means that] . . . the knowledge of God and the knowledge of man *coincide at no point* [emphasis mine] in the sense that in his awareness of meaning of anything, in his mental grasp or understanding of anything, man is at each point dependent upon a prior act of unchangeable understanding and revelation on the part of God. [Moreover, no amount of enriching human knowledge can contribute to "semantic overlap" between human and divine knowledge; for no amount of such enrichment implies] that there is any coincidence, *that is, identity of content between what God has in his mind and what man has in his mind* [emphasis mine]