

Granting legitimacy to probabilistic argumentation, say the Van Tillians, exacts a very high price, for to put biblical claims on an open field of possibility and probability tacitly exalts human reason above the very revelation of God. Presuppositionalists thus regularly accuse evidentialists of assuming an abstract intellectual autonomy which deploys a method that cannot possibly conclude with certainty.

"I hasten to add that Gordon Clark was not a Van Tillian, but his presuppositionalism is even more extreme than Van Til's. Whereas Van Til allows that sense perception can have a kind of dubious probative integrity under the umbrella of analogicity, Clark emphatically denies the possibility of empirically acquired knowledge. But that is another story.

*[Gordon H. Clark held that knowledge for human beings was to be found exclusively in the Bible and in whatever propositions could be logically deduced from biblical propositions by deductive rules of inference. Thus, if a proposition is neither contained in the Bible nor logically deducible therefrom, then that proposition is unknowable. So, for example, the proposition that there are television sets in New Jersey is unknowable—not a part of knowledge—because it neither receives biblical mention nor is it logically deducible from anything that does receive biblical mention. And I dare say, dear reader, that you are neither biblically mentioned nor logically deducible from anything that is biblically mentioned. Hence, on this bizarrely restrictive criteriology of knowledge ascription, you are unknowable as well!]*

*There is a danger here of seeming to have made only a cheap point against Clark. Can he have actually held such a limiting view of knowledge? What one must keep in mind are the following key principles of Clark's epistemology: (1) the scope of human knowledge is to be conceived as an axiomatic system; thus (2) knowledge and deductive proof are coextensive (i.e., any proposition that is not deductively provable from one's initial axiom or axioms is not a part of knowledge); (3) the Christian begins (presuppositionally) with the single axiom: 'The Bible is the Word of God'; (4) since all empirically acquired beliefs fail this deducibility requirement, the acquisition of knowledge by*