

*empirical means is logically impossible; so (5) knowledge is confined to the propositions of the Bible and to what is strictly entailed by those propositions.*

*For Clark's critique of empirical knowledge cf. his Language & Theology, (Phillipsburg, N.J.: Presbyterian & Reformed Publishing Co., 1980). For a clear statement of the Bible as an axiom and its entailments as the exclusive scope of human knowledge, cf. Clark's "Wheaton Lectures," in The Philosophy of Gordon H. Clark, ed. by Ronald Nash (Philadelphia: The Presbyterian & Reformed Publishing Co., 1968). Cf. also my own essay, "Gordon Clark's Extraordinary View of Men & Things," IBRI Research Report 22, distributed by the Interdisciplinary Biblical Research Institute, P.O. Box 423, Hatfield, PA 19440.]*

"Anyhow," continued Harold, "I began to say that the presuppositionalists are commendably worked up about certainty and a method that they believe achieves certainty."

"That's right," said Linus. "The beauty of our certainty is that it does not run the risk of falsification by observation; nor are our conclusions vulnerable to the open-ended process of scientific verification. Presuppositions operate logically as absolutes."

"But don't you see," replied Harold, "that the immunity to empirical refutation you prize is really the kiss of death?"

"I'm not following you, Harold."

"Well," Harold went on, "you say that The Great Pumpkin will rise over *this* pumpkin patch tonight—indeed, I suppose you will say that the Pumpkin is here already!"

"Yes, he *is* here already," said a solemn Linus gazing into the darkness.

"Where?" asked Patty.