

then placing us in a lawlike environment that is epistemically accessible to that endowment, we could know nothing.' But that wording spoils Van Til's point about the way humans are dependent on God for knowledge.

*How, then, is **partial knowledge** possible in the spatio-temporal universe we actually inhabit? We have just seen that the partial knowledge we patently live by is **not** facilitated in each of us by a **concept**, or by a **super-concept**, or by a **presupposition**. Van Til confuses active, everyday perceiving, believing, and knowing with rational deduction from ultimate principles or concepts. The confusion is exacerbated because the "rational deduction" isn't standardly rational, but instead bestows the metaphysical status of analogicity on whatever is "deduced." In contrast to Van Til, I account for the legitimacy of partial knowledge by drawing attention to the causal cohesion of the world. By virtue of that cohesion the future resembles the past—both in terms of the physical brain and in terms of the environment. Humans have been created with a mind/brain design whose causally cohesive **embodiment** facilitates the all-important epistemic interactions with the environment. What grounds the perception of evidential saliences is the integrity of the system of 'secondary' causes in the observable creation. 'Under heaven' it is this pervasive character of creation that makes knowledge-extending activity possible. And it is this character of creation that secures the reliability of induction, and so the reliability of the applied rationality (abduction, induction, and deduction) in scientific investigation. Otherwise put, it is the integrity of **what** God has created (their structures and lawlike behaviors), rather than an inaccessible and ideally rationalized system, that secures the human pursuit of knowledge.]*

Harold then adds his own summary . . .

" . . . so the primary difficulty I have with Van Til and the presuppositionalists," continued Harold, "is this one-dimensional construal of theirs which encompasses on the one hand, *spatio-temporal things* (in