

"Be nice, Lucy," said Schroeder without breaking stride. "I'm explaining the moral of my story. As I was saying, reflections have their special kind of existence only as reflections *of something not themselves*. Likewise with what Van Til calls *predication*: predication has *its* special kind of existence in our minds only as predication *of or about* something. If I predicate *of* Marcy that she's wearing glasses, it's quite a confusion to say that the actual Marcy-wearing-glasses (sitting beside me here) *is the very same thing* as my predication that she's wearing glasses. When I make the predication about Marcy, I am *representing* her in a certain way. Predication is a kind of representation. Now imagine what we get if we subtract the real life bespectacled Marcy and treat only my predication *about* her as real."

"Pretty bizarre, sir," spoke up Marcy.

"Exactly," said Schroeder. "If I understand Harold, Van Til tries to solve the problem of how created reality evidences its Creator not in terms of the characteristics of that reality, but in terms of *the medium of understanding it!*

"The problem is that the characteristics of the 'mirroring' (i.e., the characteristics of our linguistically mediated understanding) are quite unlike the characteristics of the realities that are 'mirrored.' Rational mirroring (predicating), for example, is pervasively characterized by linguistic structure and logical relations while the spatio-temporal environment is pervasively characterized by material structure and causal relations.

"So the problem, to sum it up, is that Van Til's 'predication', like Dracula's 'reflection', has taken on a bizarre life of its own. At one fell swoop, Van Til has no messy data to interfere with the one system of rational predication he wants to establish by presupposition. Does Van Til's system of predication have fidelity problems? How could it if the question of its *empirical fit* cannot even be raised? Van Til's theological predications can have no more of a fidelity problem with data than Dracula in pure reflection mode. Moreover, without the bother of interference from data, the logic of presupposing can fly anywhere it will. The heavy price the Van Tillian pays for this luxury, however, is the irrelevance of this 'method' for establishing and corroborating space and time events—and that includes the historic events that are vital to the Gospel."