"Thanks," said Harold. "That was a lot better than I was doing. Van Til simply never speaks of created structural abilities and competencies as the ground of partial knowledge. Causal integrity is no part of his understanding of quotidian perception and belief—whether in contemporary everyday life or as recorded in the Bible. Invariably he hooks the content of perception, belief, and knowledge to a supreme *concept* as though the supreme concept *facilitates* our epistemic activity! And that's just crazy."

Then Charlie spoke up: "I grant that if you have put your finger on the way a Van Tillian presupposition works, his system *is* one-dimensional and exhibits the confusion you point out. But still, you speak as though human beings are not fallen—that they are somehow neutral with regard to God and what he has revealed. There is a great deal in Scripture that states that *the natural man* is anything but neutral and that he uses his 'epistemic competence' exclusively to rebel against God."

"But it is on that issue too, Charlie, that an evidentialist model proves superior," replied Harold. "I think the fourth text I had in mind will show this . . ."

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*[From here on our friends will increasingly explore the biblical alternative to all that we have considered of Van Til so far. And it is a nice point to break for an intermission. You, the reader, have patiently slogged through a great deal! For reassurance that the verbal thickets we have pushed through have not been empty exercises and that we are actually going someplace very important, you might peek ahead to the* EPILOGUE. *Feel free too to peruse* LUCY'S GUIDE. *She is especially proud of her "logic" entry and hopes you will look at it during the break.*

*Our destination is an apologetic foundation that rests in biblical commonsense and the example of Jesus who is both our Lord and Savior. In* **him** *are hidden all the treasures of wisdom and knowledge, and by him the amazing universe and our very capacity for exploring it hold together. For the believer, therefore, data are never a threat; they need not be analogized or somehow denatured on account of a Babel of secular*