

fact, for that matter] is impossible without the presupposition of God, for without that presupposition, he tells us, "no fact has any distinguishable character at all" (IST, p. 17). But hmm, I think to myself, if that were true, wouldn't there be a lot more bear-attack fatalities among atheists? And . . . I'm afraid that by the time a Van Tillian woodsman had disentangled his epistemology from his metaphysics he'd be bear food!

Uh oh, Hoover is telling me I'm getting carried away— editorializing in the name of defining terms. This glossary entry is *logic* for goodness sake; so where do I get off talking about grizzly attacks? Sorry, it's just that one thing leads to another. "Free-associate on your own time," he says. [LVP]

meaning: in linguistics, logic, and the philosophy of language the meaning of a term or a statement is its *sense*, as opposed to its *reference* or *truth*. Take, for example, the two terms: "the evening star" and "the morning star". Both terms have the same reference, for they both refer to the planet Venus. But they do not have the same *sense*.

metaphysics: the study of the most basic categories by which we make sense of experience and the world. (E.g., mind, matter, time, fact, substance, fact, etc.) Regarded by some as the same as ontology.

'Ninevite' repentance: a repentance that does not involve saving grace. Ancient Nineveh repented from its wickedness at the preaching of Jonah, but it is usually held that the repentance was spiritually superficial because of the considerable doubt that Nineveh thereby connected themselves to God's covenant of redemption with Israel.

noetic accessibility: pertaining to what is accessible to our ability to know. Equivalent to epistemic accessibility.

omniscience: the state of knowing absolutely everything.

ontic: pertaining to the being or essence of a thing.

ontology: philosophical study of essences or being-as-being; sometimes used interchangeably with metaphysics.