

the natural man: the state of men and women as spiritual descendants of Adam, apart from the saving grace of God. The natural man, Scriptures teach, comes into the world in need of a Savior. Though personally estranged from God (hence spiritually dead), such an individual is cognitively and rationally responsible for the facts of redemptive history but has a natural bent to build increasing resistance to those facts and to whatever general revelation he or she is shown. The natural man is not, therefore, a cognitive zero as a matter of theological definition. The natural man (woman) is not cognitively impervious to redemptive facts but an enemy of them.

theology of knowledge: characterization of human knowledge by way of comparison and contrast with God's knowledge.

theosagnosia: coined name for a radical informational blindness to God and his works as though this condition were caused by a neurological deficit. The problem with hypothesizing such a condition for non-believers is that the blindness would have to be so complete that it would exclude the possibility that non-believers have the *capacity* to harden their hearts against God. *Theosagnosia* is a coinage Hoover gets by combining "theos" = "God" and "agnosia" = "inability to recognize _____".

transcendental reasoning: transcendental reasoning is really synonymous, in Van Til's language, with reasoning by presupposition. And like presupposing in general, there is certainly nothing wrong with it. Perhaps the easiest way to describe it is to say that it is the generation of hypotheses. In science, for hypothesis construction to be responsible there has to be a way of pursuing the verification of the hypothesis—a way of testing it. In philosophy, however, hypothetical overviews are seldom testable in the manner of scientific experiment. Transcendental answers or "solutions" to problems differ with the scientific pursuit of hypothesis confirmation in that they are far more speculative and more conceptual than empirical in nature.

Having said all that, it's important to add that transcendental reasoning always involves what might be called a *transcendental question*, and that question, if the transcendental exercise is to be worthwhile, must always be an attempt to better understand a certain range of data. That is, transcendental reasoning must *begin* with data that are themselves *not*