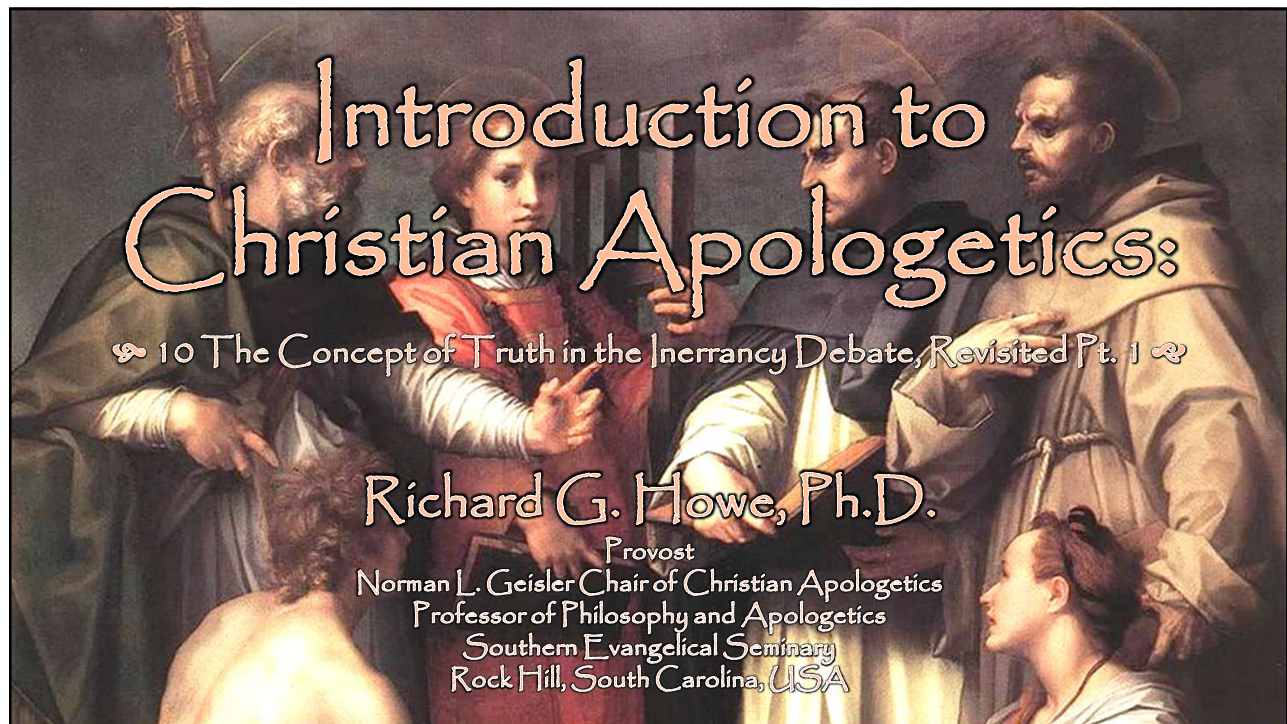
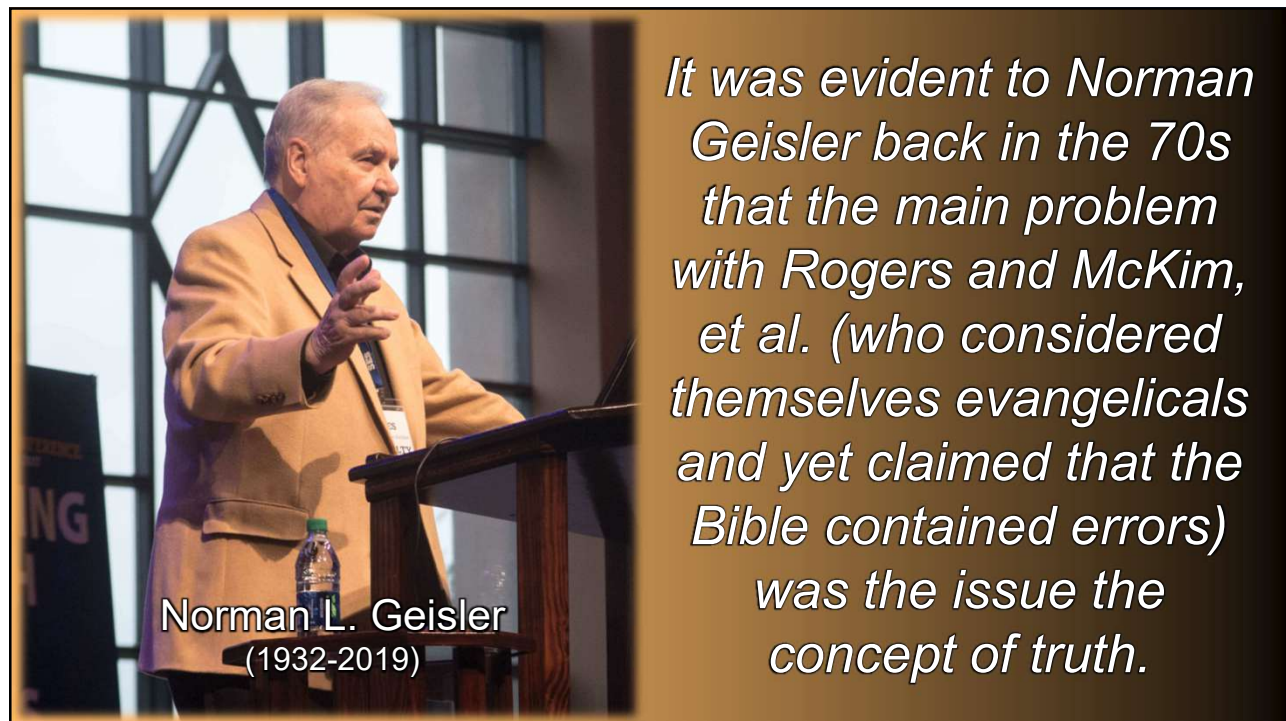
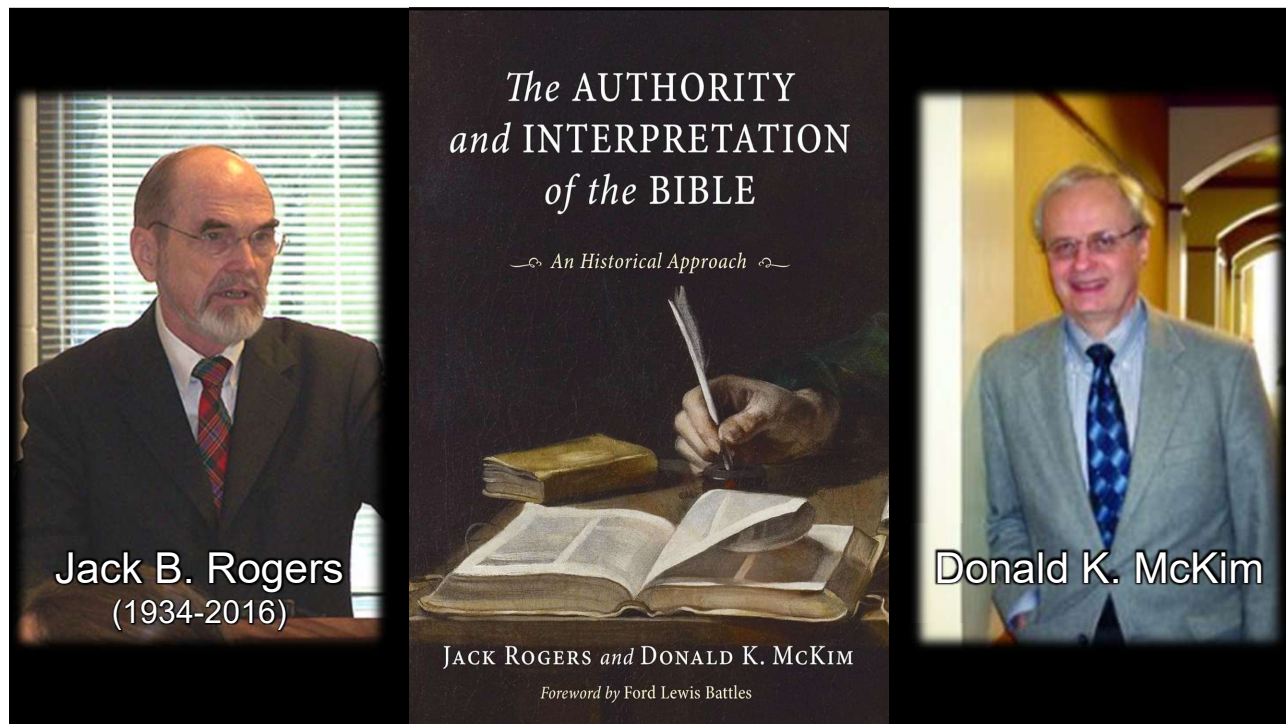
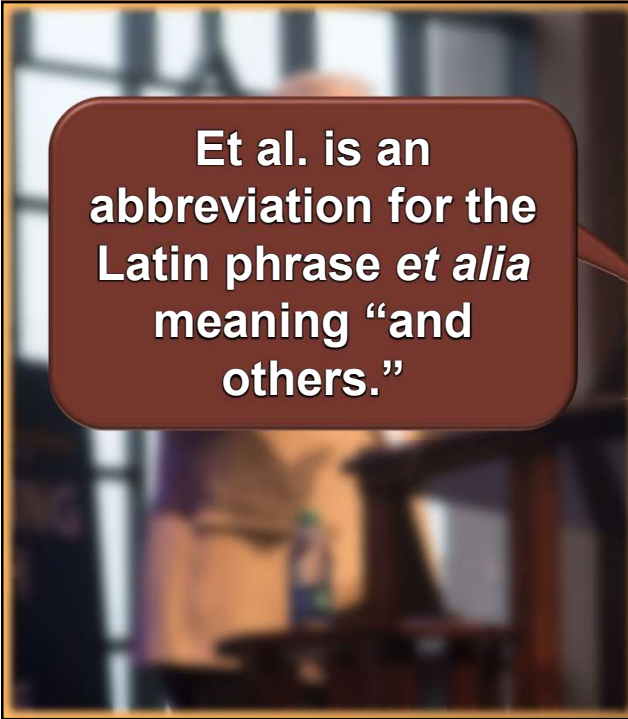








Et al. is an abbreviation for the Latin phrase *et alia* meaning “and others.”

*It was evident to Norman Geisler back in the 70s that the main problem with Rogers and McKim, **et al.** (who considered themselves evangelicals and yet claimed that the Bible contained errors) was the issue the concept of truth.*



*It was evident to Norman Geisler back in the 70s that the main problem with Rogers and McKim, et al. (who considered themselves evangelicals and yet claimed that the Bible contained errors) was the issue **the concept of truth.***



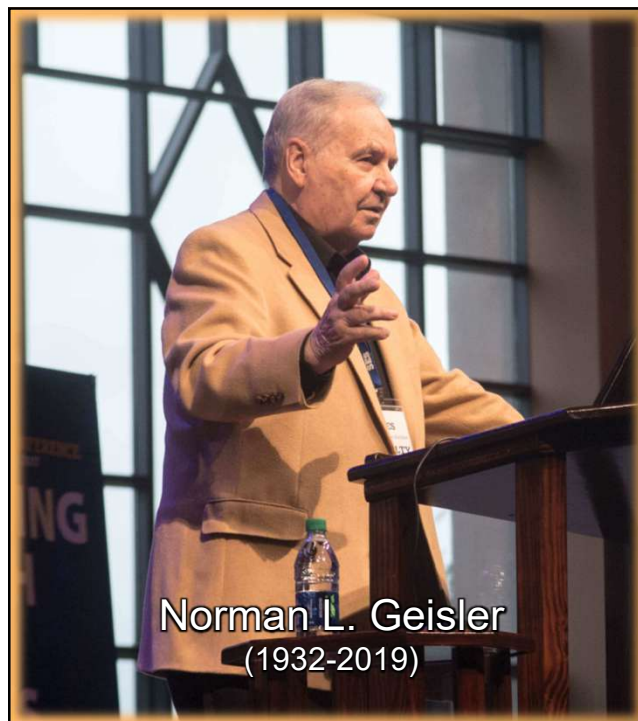
Norman L. Geisler
(1932-2019)

The Concept of Truth in the Inerrancy Debate

Norman L. Geisler

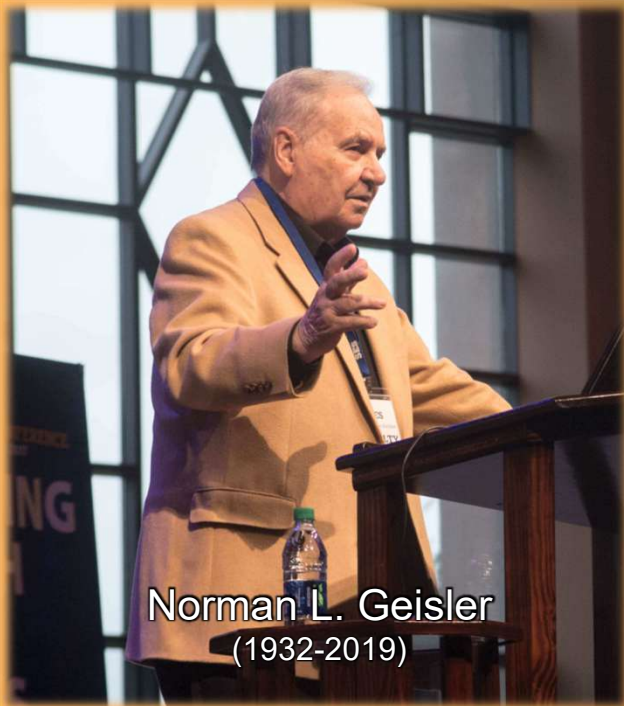
How is it that evangelicals on both sides of the inerrancy debate can claim the Bible is wholly true and yet one side believes that there can be minor mistakes of history or science affirmed by the biblical authors,¹ while the other side denies that there are any mistakes whatsoever? Some even claim to believe in inerrancy to the point that every word of the Bible is true,² and yet they hold that Jesus' statement that the mustard seed is the "smallest of all seeds" is scientifically incorrect.³ Some claim that the Bible is "the only infallible rule of faith and practice"⁴ but hold that Paul was wrong when he affirmed that the husband is the "head" of the wife.⁵ One errantist put it bluntly when he wrote, "We can speak of the Bible as being inspired from cover to cover, human mistakes and all."⁶

Is this duplicity? Are those who believe the Bible contains



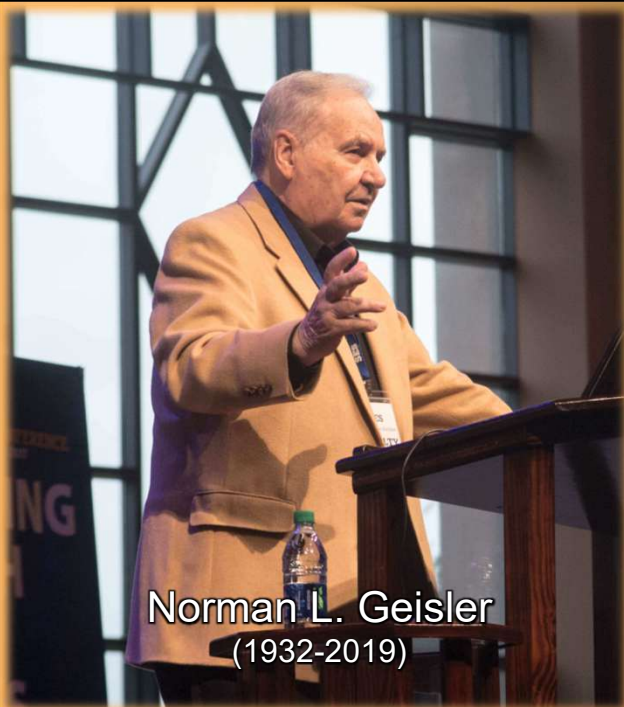
Norman L. Geisler
(1932-2019)

*In this weighty article, Geisler contrasts a prominent concept of truth held by Rogers and McKim (and others) with the **correspondence theory of truth.***

A photograph of Norman L. Geisler, an older man with grey hair, wearing a tan blazer over a blue shirt. He is standing at a dark wooden podium, gesturing with his right hand while speaking. A water bottle is on the podium. The background shows a large window with a geometric pattern.

I became interested in whether and how the concept of truth might figure into several current debates regarding inerrancy.

Norman L. Geisler
(1932-2019)

A photograph of Norman L. Geisler, an older man with grey hair, wearing a tan blazer over a blue shirt. He is standing at a dark wooden podium, gesturing with his right hand while speaking. A water bottle is on the podium. The background shows a large window with a geometric pattern.

Hence, the title “The Concept of Truth in the Inerrancy Debate, Revisited.”

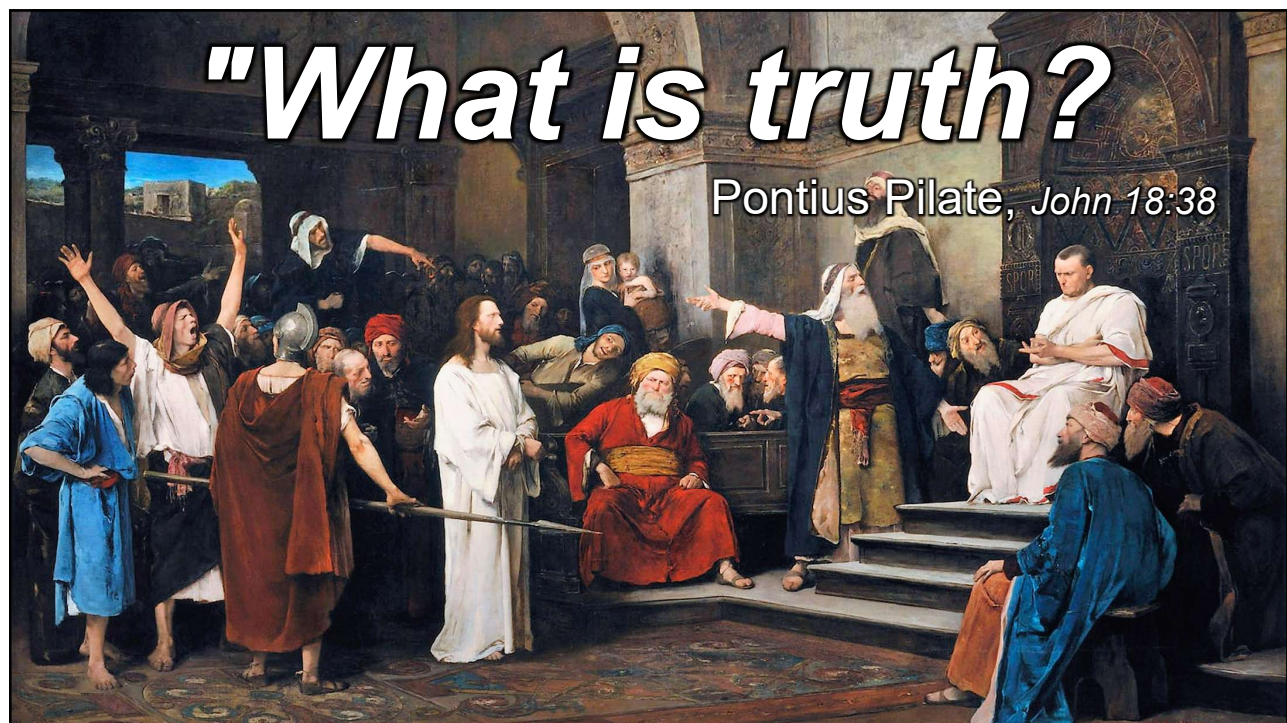
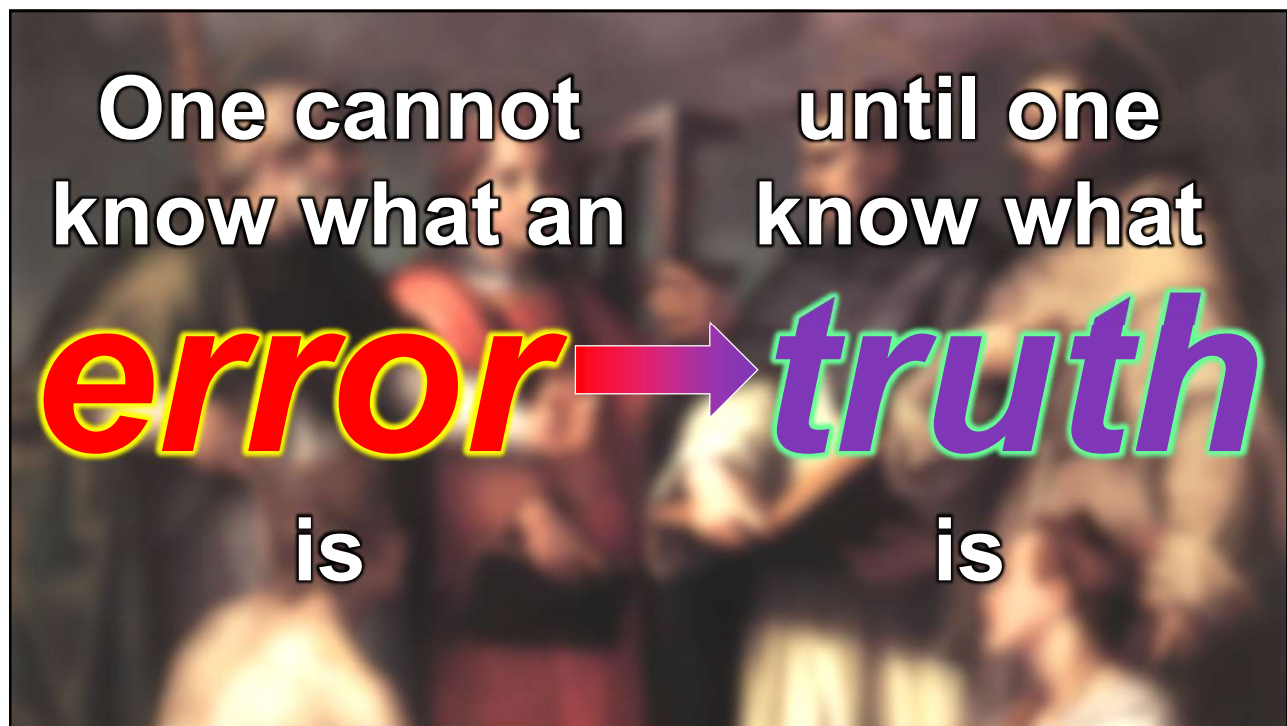
Norman L. Geisler
(1932-2019)

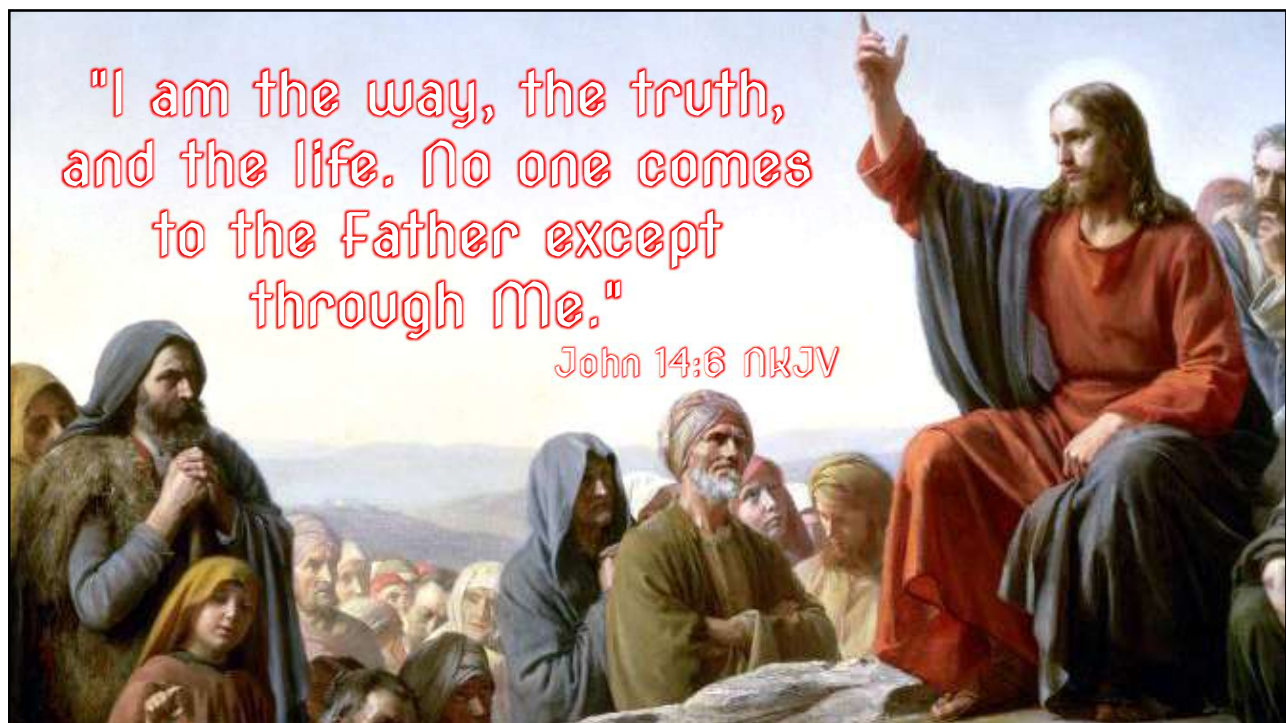
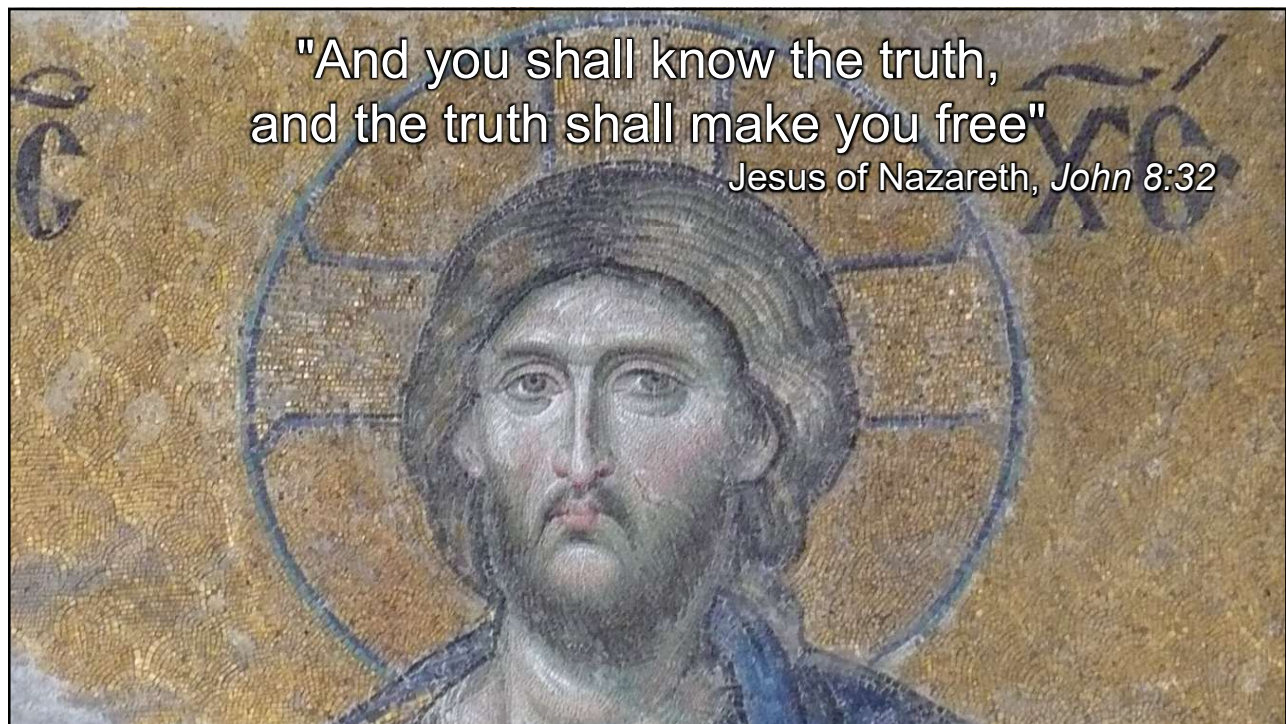


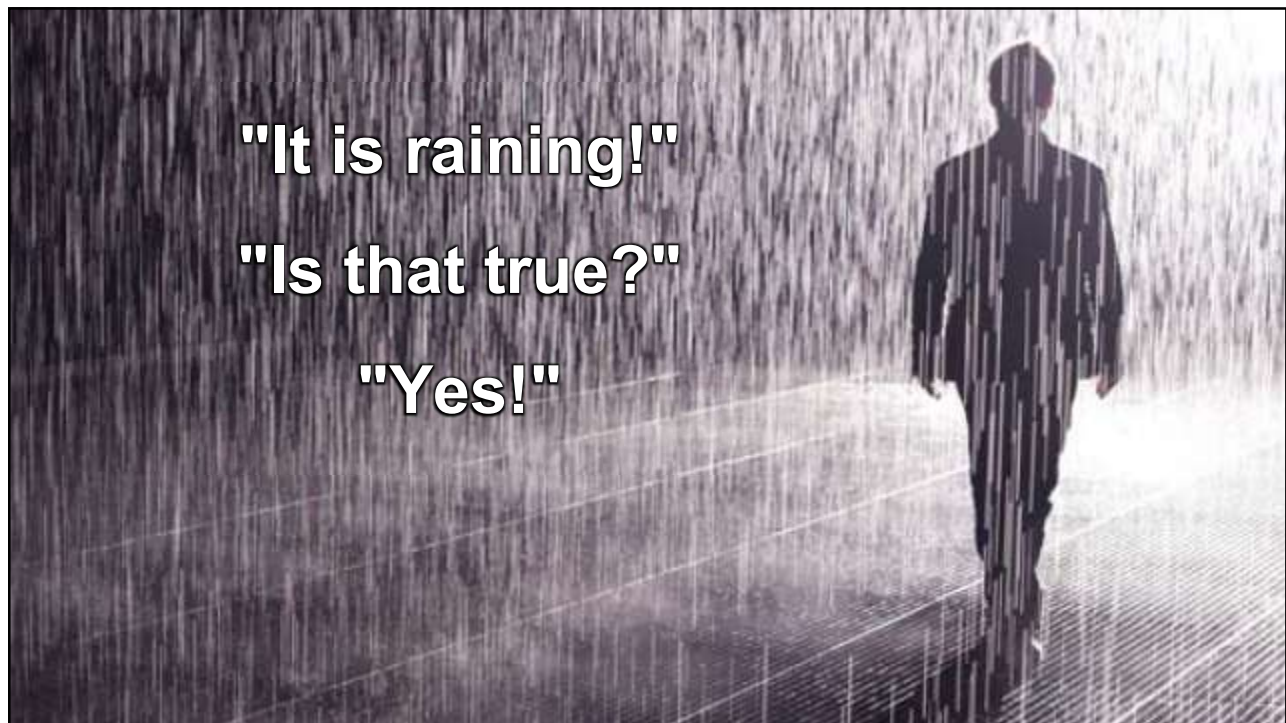
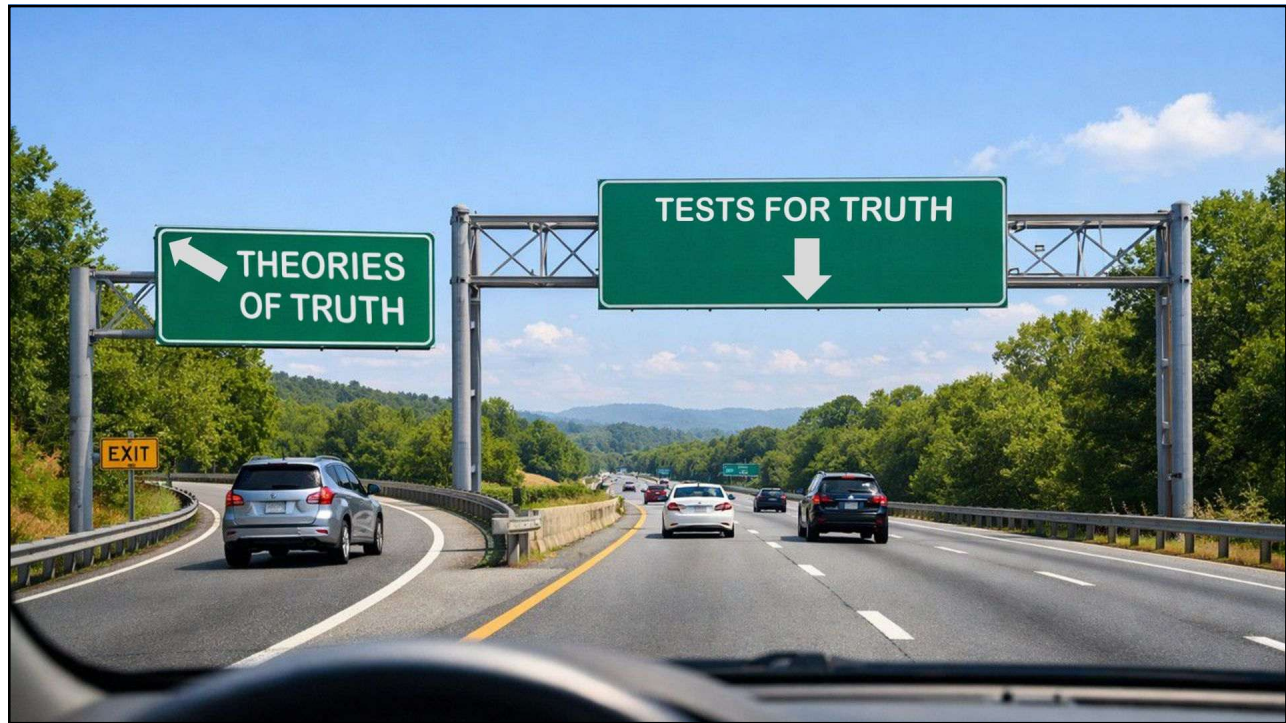
**"What
Scripture says,
God says—
through human
agents and
without *error*."**

[Adapted from James Montgomery Boice, *Does Inerrancy Matter?*
(Oakland, CA: International Council on Biblical Inerrancy, 1979)]

James Montgomery Boice
(1938-2000)







Whatever you are saying
about the statement
'It is raining'
when you say that
it is true is your
theory of truth.



How you know whether it
is raining is your
test for truth.



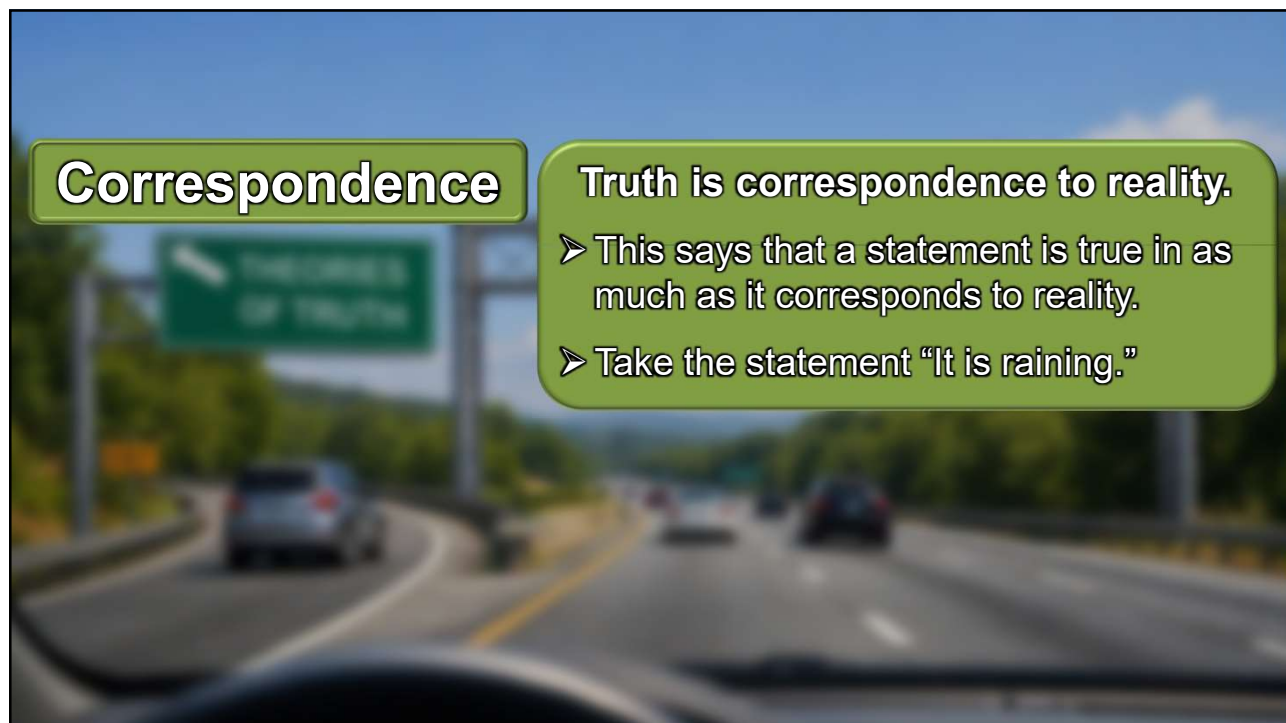
∞ Theory of Truth ∞

*how one **defines** the terms 'true' and 'truth' when saying that a statement is true*

∞ Test for Truth ∞

*how one **discovers** whether a statement is true, regardless of one's theory of truth*

THEORIES
OF TRUTH



'It is raining'

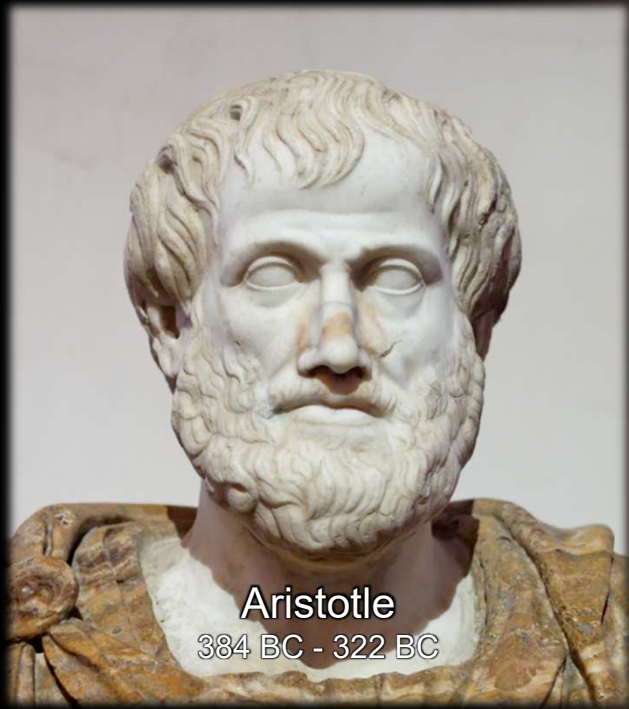
would be a true
statement if it is in
fact raining
in reality.



'It is raining'

would be a false
statement if it is in
fact not raining
in reality.



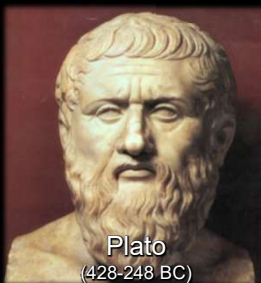


Aristotle
384 BC - 322 BC

***"To say of what is,
that it is not, or of
what is not, that it is,
is false, while to say
of what is, that it is
and of what is not,
that it is not, is true."***

[Aristotle, *Metaphysics*, IV, 7, 1011^b26-29 Translation by W. D. Ross in Richard McKeon, *The Basic Works of Aristotle* (New York: Random House, 1941). τὸ μὲν γὰρ λέγειν τὸ ὄν μὴ εἶναι ἢ τὸ μὴ ὄν εἶναι ψεῦδος, τὸ δὲ τὸ ὄν εἶναι καὶ τὸ μὴ ὄν μὴ εἶναι ἀληθές]

Other Philosophers Who Hold to the Correspondence Theory of Truth



SOCRATES: *But how about truth, then? You would acknowledge that there is in words a true and a false?*

HERMOGENES: *Certainly.*

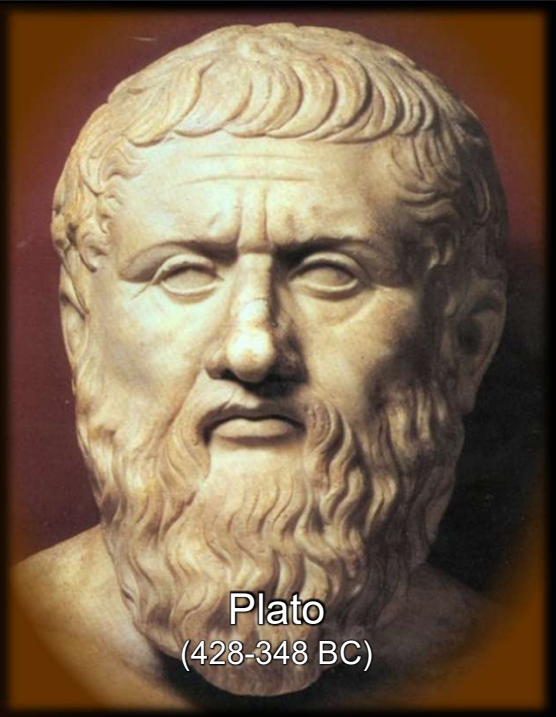
SOCRATES: *And there are true and false propositions?*

HERMOGENES: *To be sure.*

SOCRATES: *And a true proposition says that which is, and a false proposition says that which is not?*

HERMOGENES: *To be sure.*

[Cratylus, 385b, trans. Benjamin Jowett in Edith Hamilton and Huntington Cairns, eds. *Plato: The Collected Dialogues* Princeton: Princeton University Press, 1961, 423]



Plato
(428-348 BC)

STRANGER: *Then what sort of character can we assign to each of these [statements]?*

THEAETETUS: *One is false, the other true.*

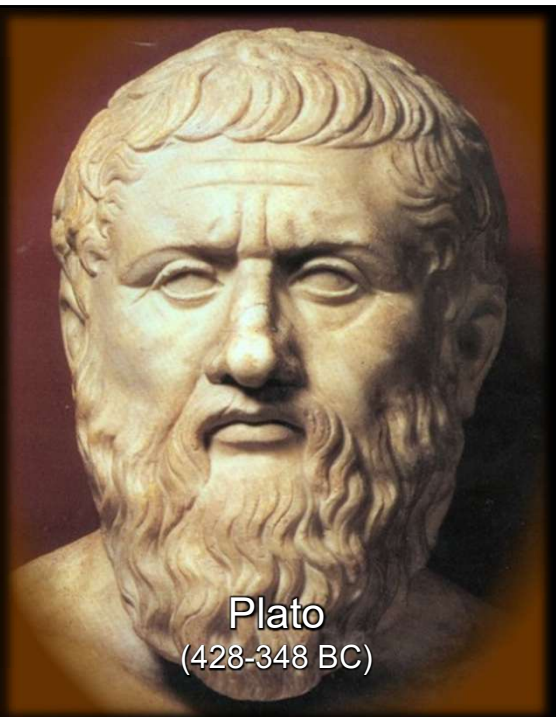
STRANGER: *And the true one states about you the things that are as they are.*

THEAETETUS: *Certainly.*

STRANGER: *Whereas the false statement states about you things different from the things that are.*

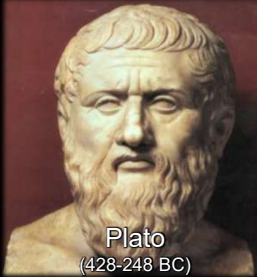
THEAETETUS: *Yes.*

[Sophist, 263b, trans. F. M. Cornford in Edith Hamilton and Huntington Cairns, eds. *Plato: The Collected Dialogues* Princeton: Princeton University Press, 1961, 1010]



Plato
(428-348 BC)

Other Philosophers Who Hold to the Correspondence Theory of Truth



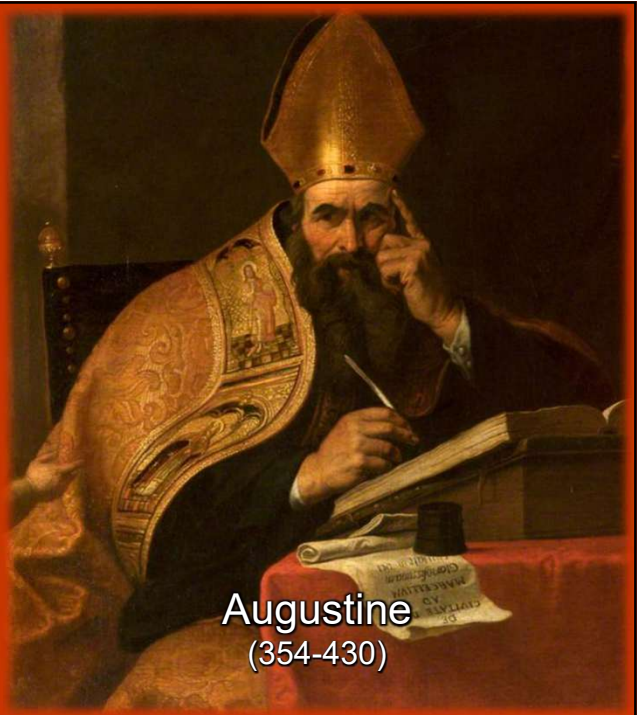
Plato
(428-248 BC)



Augustine
(354-430 BC)

"Though you do not trust the senses and can reply that you do not know whether it is a tree, at least you will not deny, I suppose, that if it is truly a tree if it is a tree. For that is a judgment not of the senses but of the intelligence. If it is a false tree it is not a tree."

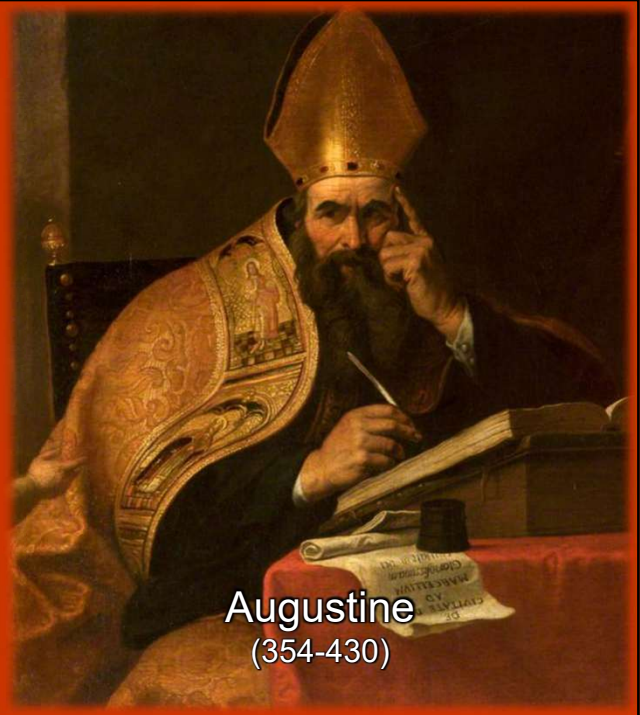
[*The Soliloquies*, I, 28, Augustine: *Earlier Writings*, trans. John H. S. Burleigh, *The Library of Christian Classics: Ichthus Edition* (Philadelphia: Westminster Press, 1953), 40]



Augustine
(354-430)

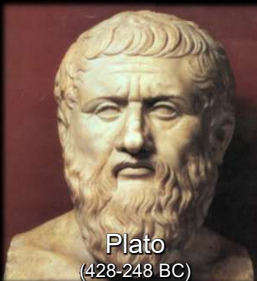
"All things are true, in so far as they have being, nor is there any falsity, except when that is thought to be which is not."

[*Confessions*, VII, 15, (21), *The Confessions of St. Augustine*, trans. John K. Ryan (New York: Image Books, 1960, 174)]

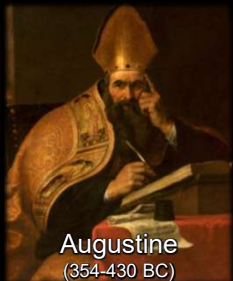


Augustine
(354-430)

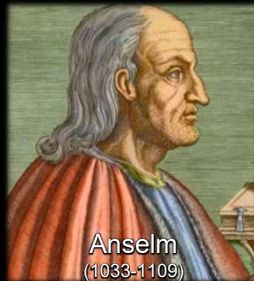
Other Philosophers Who Hold to the Correspondence Theory of Truth



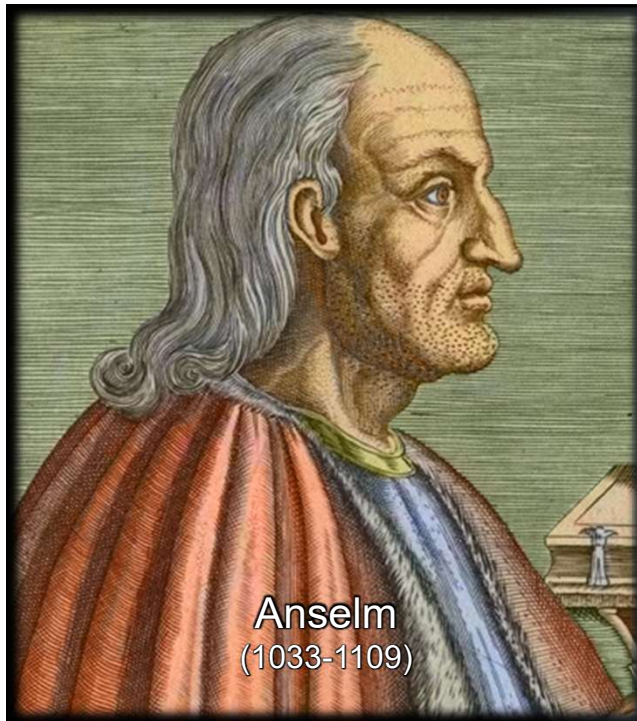
Plato
(428-248 BC)



Augustine
(354-430 BC)



Anselm
(1033-1109)

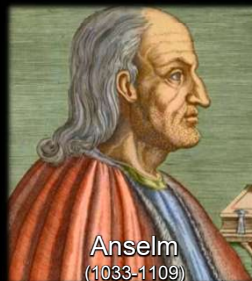
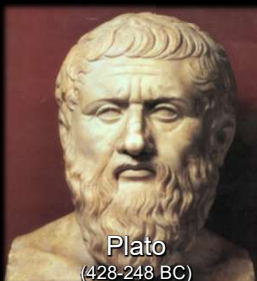


Anselm
(1033-1109)

"Now, in some statements these two truths, or correctnesses, are inseparable, as when we say 'A man is an animal' or 'A man is not a stone.' For the affirmative statement always signifies that what-is is, and the negative statement always signifies that what-is-not is not. Moreover, we cannot use the affirmation to signify that what-is-not is (for a man is always an animal); nor can we use the negation to signify that what-is is not (because a man is never a stone)."

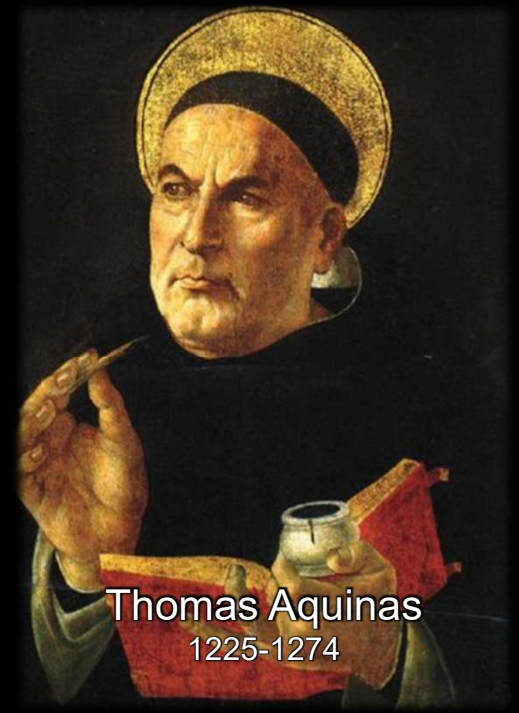
[De Veritate, 2, in *Complete Philosophical and Theological Treatises of Anselm of Canterbury*, trans. Jasper Hopkins and Herbert Richardson (Minneapolis: Arthur J. Banning Press, p. 168, available at https://www.faculty.umb.edu/gary_zabel/Courses/Spinoza/Texts/DeVeritate.pdf, accessed 06/05/24]

Other Philosophers Who Hold to the Correspondence Theory of Truth



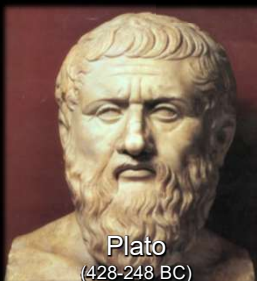
"Truth is defined by the conformity of intellect and thing; and hence to know this conformity is to know truth."

Summa Theologiae I, Q. 16, art. 2.



Thomas Aquinas
1225-1274

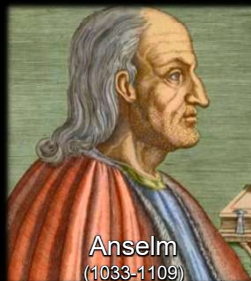
Other Philosophers Who Hold to the Correspondence Theory of Truth



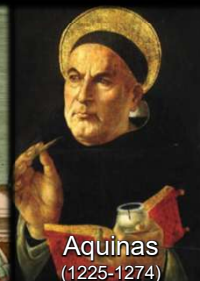
Plato
(428-248 BC)



Augustine
(354-430 BC)



Anselm
(1033-1109)



Aquinas
(1225-1274)



Descartes
(1596-1660)

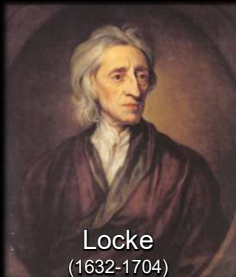
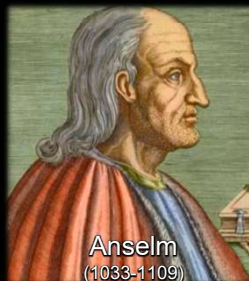
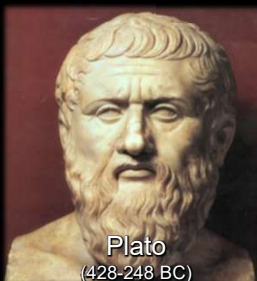


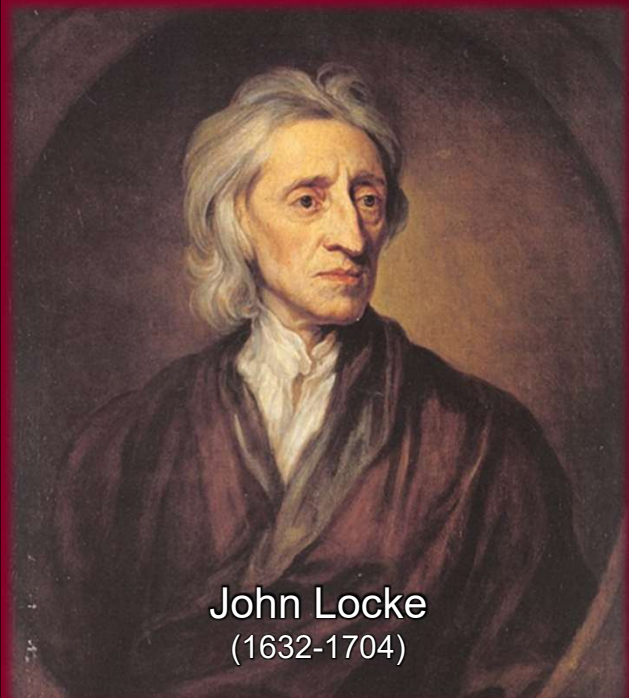
Descartes
(1596-1660)

“Of course it is possible to explain the meaning of the word to someone who does not know the language, and tell him that the word ‘truth’, in the strict sense, denotes the conformity of thought with its object ...”

[René Descartes *Letter to Mersenne*, Oct. 16, 1639, https://archive.org/stream/the-philosophical-writings-of-descartes-v-3/The%20Philosophical%20Writings%20of%20Descartes%20V3_djvu.tx, accessed 06/18/26]

Other Philosophers Who Hold to the Correspondence Theory of Truth



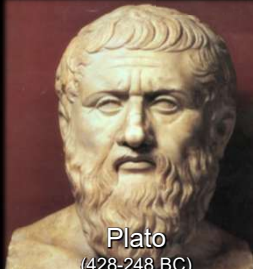
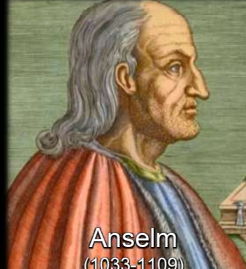
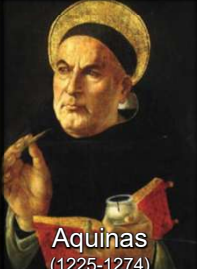
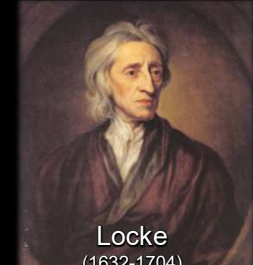


John Locke
(1632-1704)

“Truth then seems to me, in the proper import of the Word, to signify nothing but the joining or separating of Signs, as the Things signified by then, do agree or disagree with one another.”

[John Locke *An Essay Concerning Human Understanding*, IV, v, §1]

Other Philosophers Who Hold to the Correspondence Theory of Truth

 Plato (428-248 BC)	 Augustine (354-430 BC)	 Anselm (1033-1109)	 Aquinas (1225-1274)	 Descartes (1596-1660)
 Locke (1632-1704)	 Leibniz (1646-1716)			

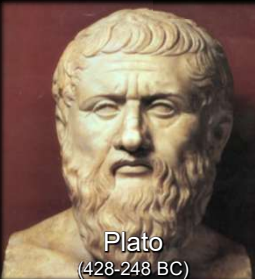
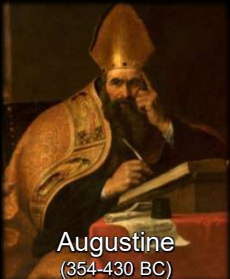
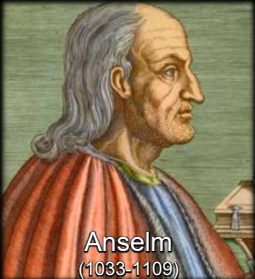
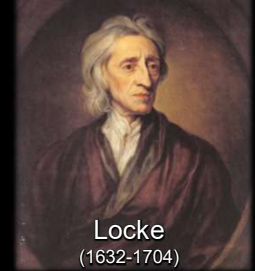


Gottfried Wilhelm Leibniz
(1646-1716)

“It were then better to place truths in the relation between the objects of ideas which causes the one to be or not to be included in the other.”

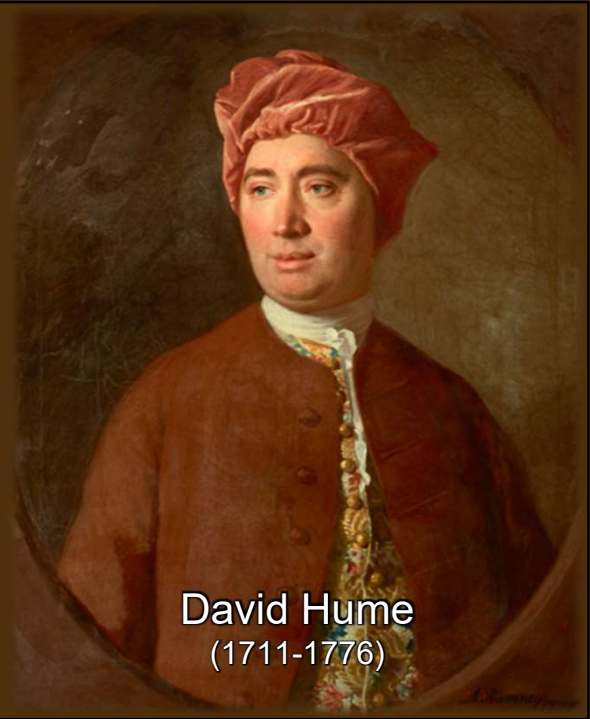
[Gottfried Wilhelm Leibniz, *New Essays on Human Understanding*, Bk. IV, Chap. V, §2, trans. Alfred Gideon Langley (New York, Macmillan, 1896) , 451]

Other Philosophers Who Hold to the Correspondence Theory of Truth

 Plato (428-248 BC)	 Augustine (354-430 BC)	 Anselm (1033-1109)	 Aquinas (1225-1274)	 Descartes (1596-1660)
 Locke (1632-1704)	 Leibniz (1646-1716)	 Hume (1711-1776)		

“Truth or falshood [sic] consists in an agreement or disagreement either to the real relations or ideas or to real existence and matter of fact.”

[David Hume, *A Treatise of Human Nature*, Bk. III, Pt. I, §1.]



David Hume
(1711-1776)

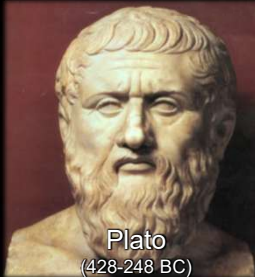
“Truth or falshood [sic] consists in an agreement or disagreement either to the real relations or ideas or to real existence and matter of fact.”

[David Hume, *A Treatise of Human Nature*, Bk. III, Pt. I, §1.]

For Hume, ‘Relations of ideas’ and ‘matter of fact’ roughly track the distinction between logical truths (2+2=4; All bachelors are unmarried) and other types of truths (e.g., It is raining in Pretoria).

This is picked up later by Kant as his ‘analytic’ vs. ‘synthetic’ distinction.

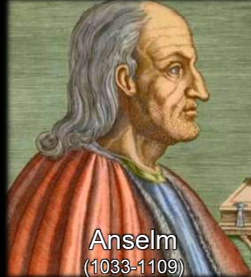
Other Philosophers Who Hold to the Correspondence Theory of Truth



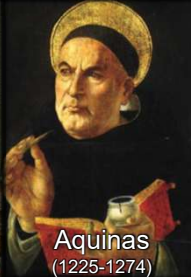
Plato
(428-248 BC)



Augustine
(354-430 BC)



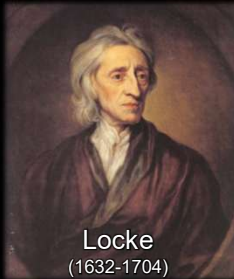
Anselm
(1033-1109)



Aquinas
(1225-1274)



Descartes
(1596-1660)



Locke
(1632-1704)



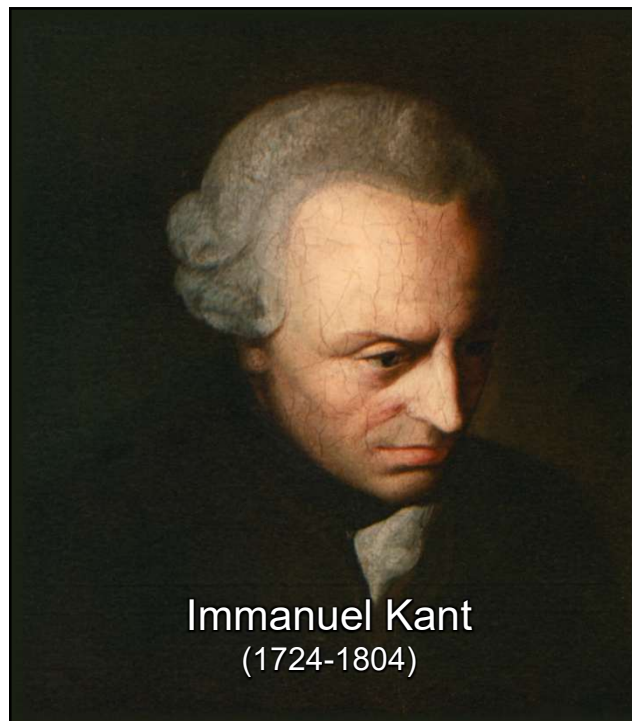
Leibniz
(1646-1716)



Hume
(1711-1776)



Kant
(1724-1804)

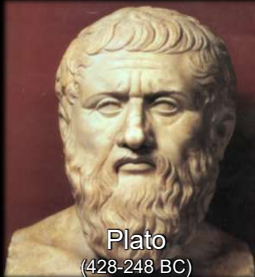


“What is truth? The nominal definition of truth, that it is the agreement of knowledge with its object, is assumed as granted.”

[Immanuel Kant, *Critique of Pure Reason*, A58/B82, trans. Norman Kemp Smith (New York, St. Martin's Press, 1965), 97]

Immanuel Kant
(1724-1804)

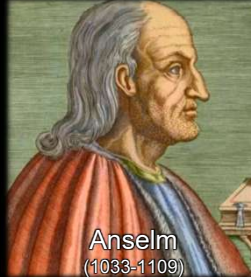
Other Philosophers Who Hold to the Correspondence Theory of Truth



Plato
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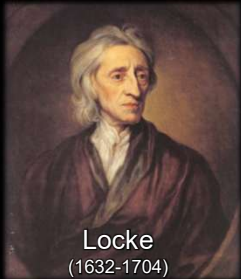
Anselm
(1033-1109)



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(1225-1274)



Descartes
(1596-1660)



Locke
(1632-1704)



Leibniz
(1646-1716)



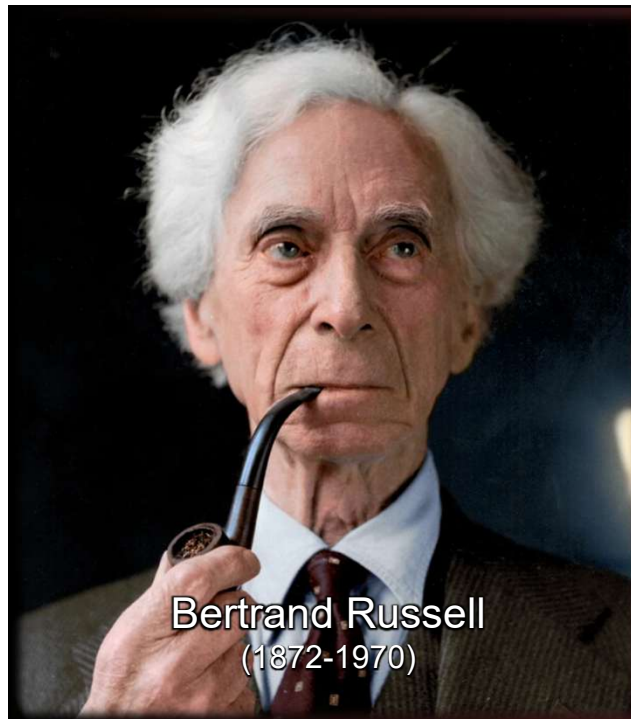
Hume
(1711-1776)



Kant
(1724-1804)



Russell
(1872-1970)

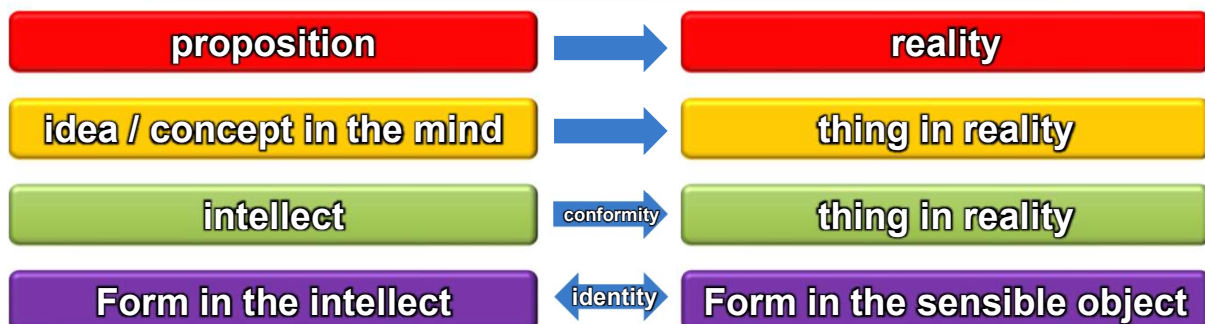


Bertrand Russell
(1872-1970)

“Thus although truth and falsehood are properties of beliefs, yet they are in a sense extrinsic properties, for the condition of the truth of a belief is something not involving beliefs, or (in general) any mind at all, but only the objects of the belief. A mind, which believes, believes truly when there is a corresponding complex not involving the mind, but only its objects. This correspondence ensures truth, and its absence entails falsehood.”

[Bertrand Russell, *The Problems of Philosophy* (New York: Oxford University Press, 1959), 129]

Correspondence Theory of Truth



The term 'Form' here is a reference to a philosophical doctrine in the metaphysics of Aristotle and Aquinas. It stands in contrast to 'Matter'.

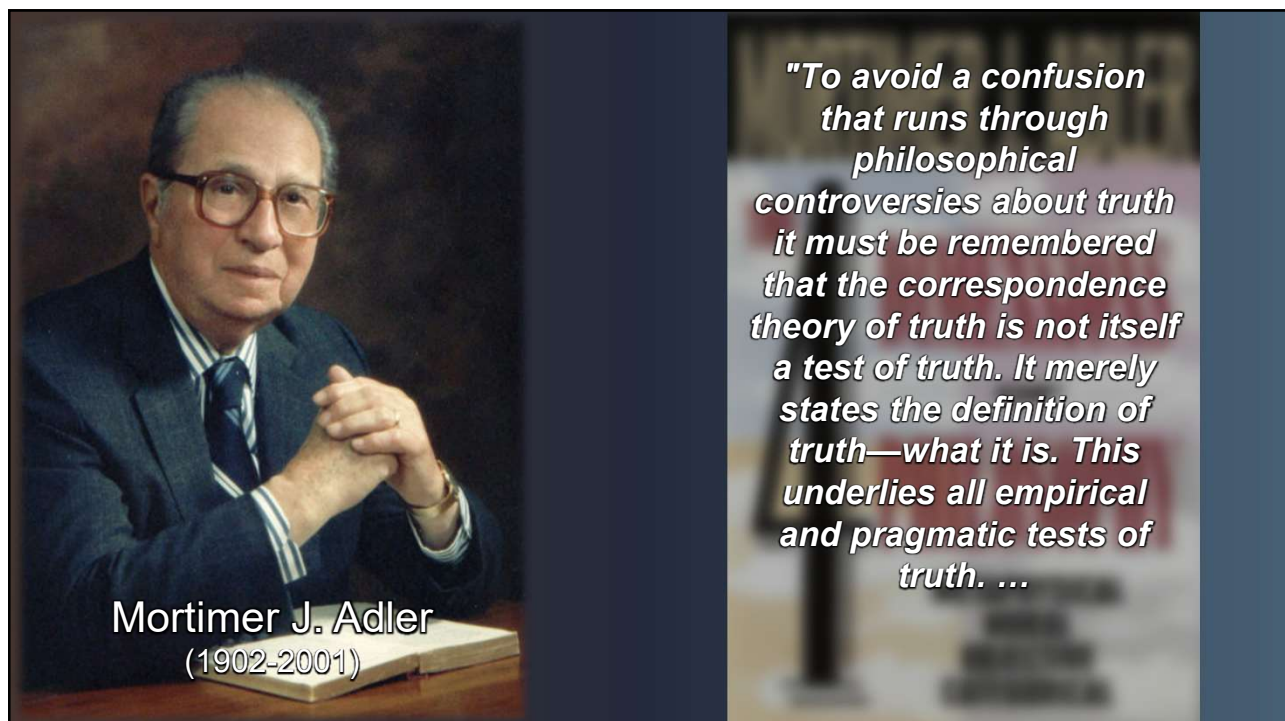
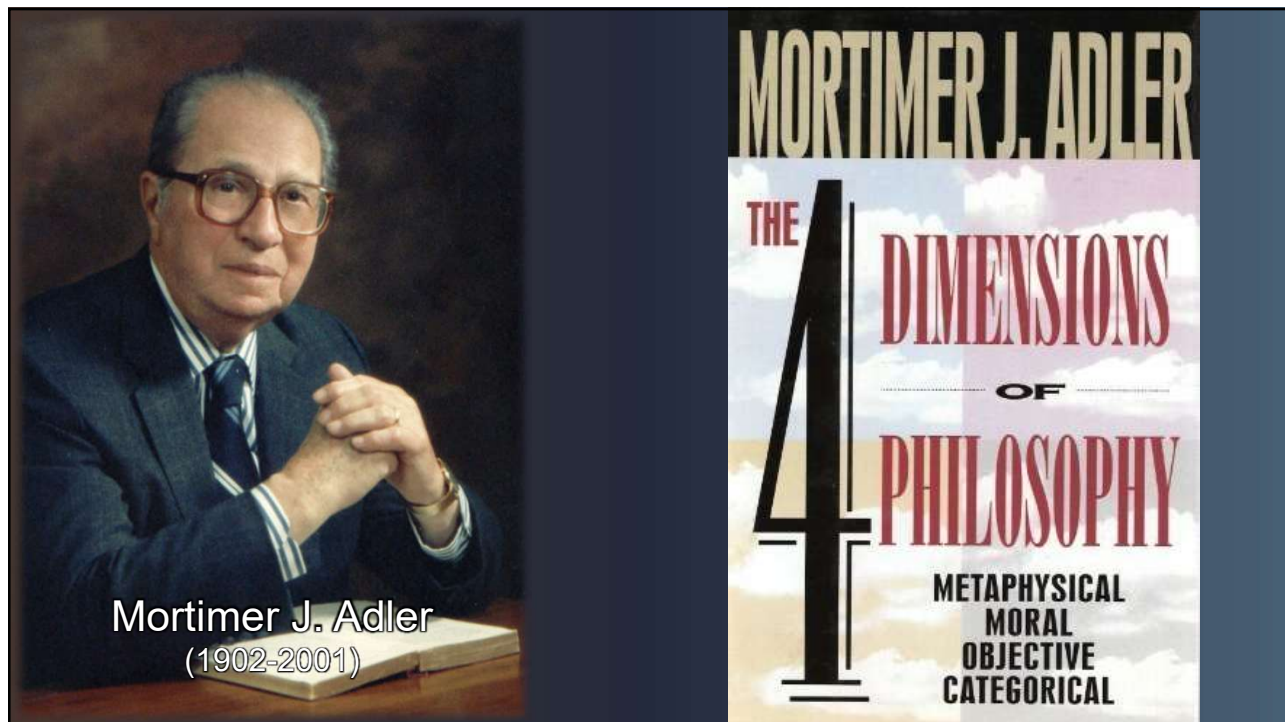
'Form' is that metaphysical aspect of a sensible thing that makes the thing the kind of thing that it is.

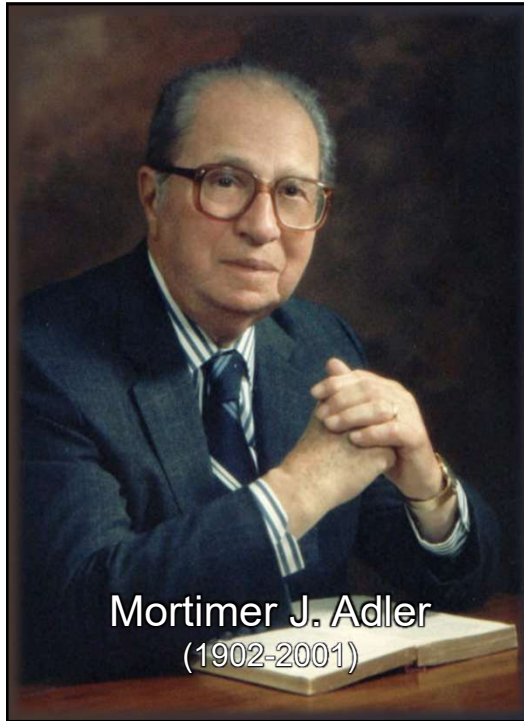
'Matter' is that aspect of a sensible thing that makes it an individual member of the kind.

One can talk about dogs as a kind (e.g., "Dogs are mammals") and talk about an individual dog (e.g., "My dog is a Great Dane")

In the thinking of Aristotle and Aquinas, every real, sensible thing is composed of Form and Matter.





A portrait of Mortimer J. Adler, an elderly man with glasses, wearing a dark suit and tie, sitting at a desk with his hands clasped. A book is open on the desk in front of him.

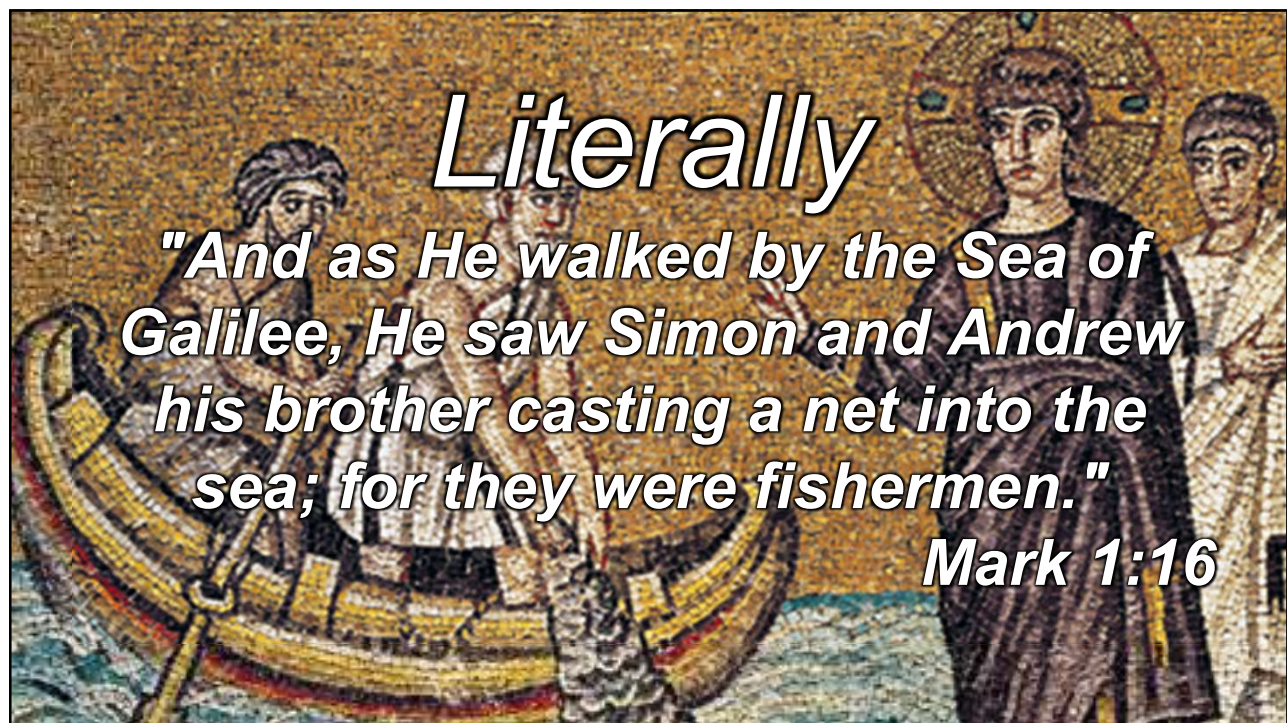
Mortimer J. Adler
(1902-2001)

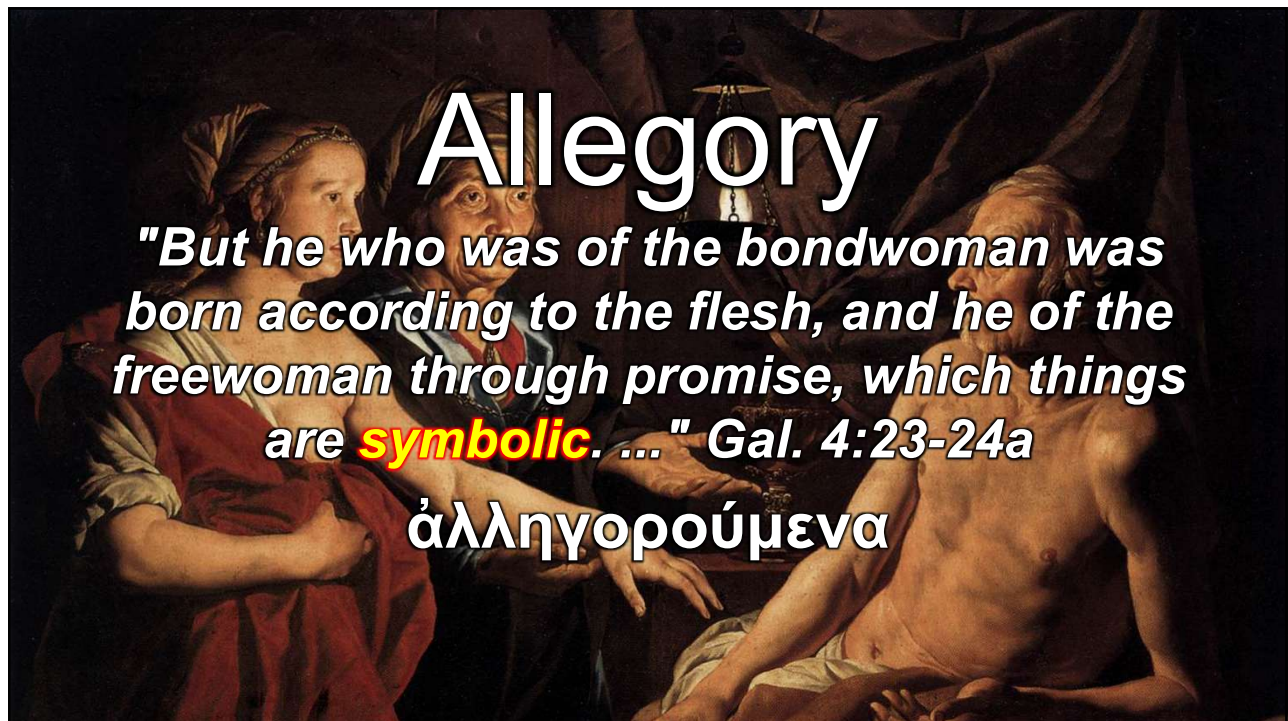
"The logical test of truth, such as coherence or the absence of intrinsic contradiction in a theory, do not presuppose the realist's definition of truth as agreement or conformity of our thinking with the way things, in fact, are. That is why idealists tend to define truth entirely in terms of coherence."

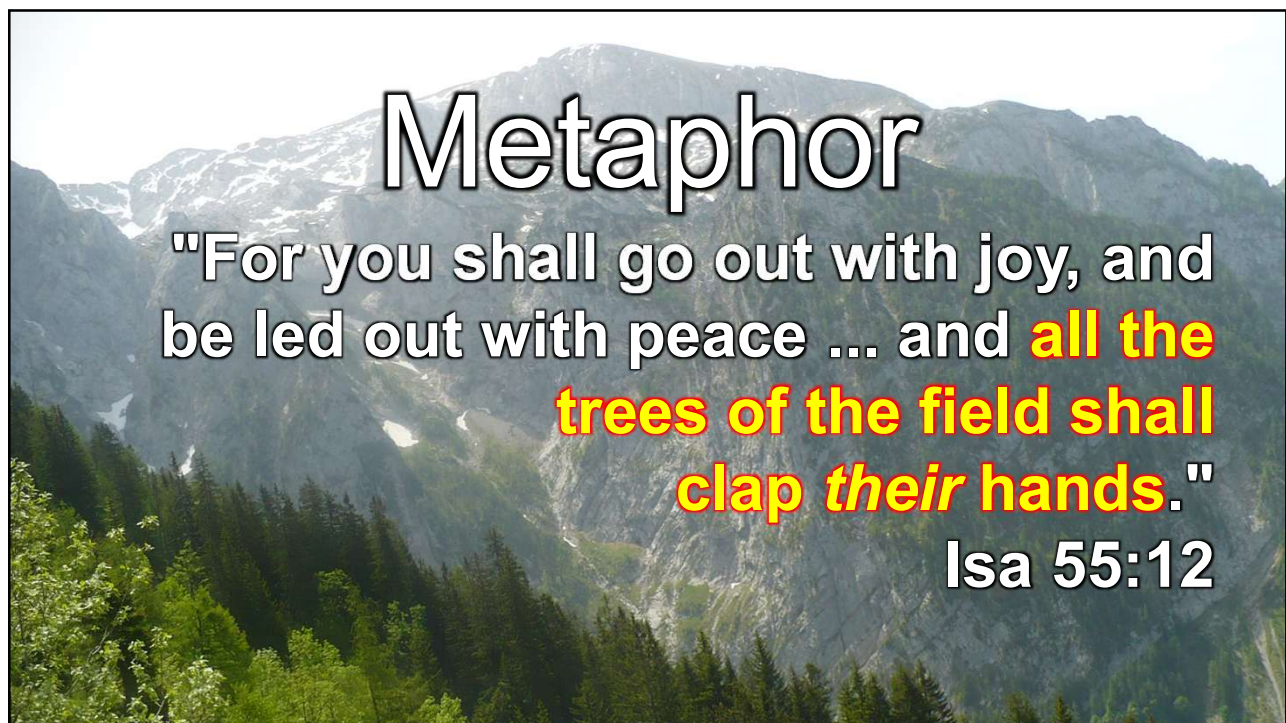
[Mortimer J. Adler, *The Four Dimensions of Philosophy: Metaphysical Moral Objective Categorical* (New York: MacMillan, 1993), 28]

What does it mean to correspond to reality?

***Truth is when a proposition
corresponds to reality.
But there are a number of ways
that a proposition can
correspond to reality.***

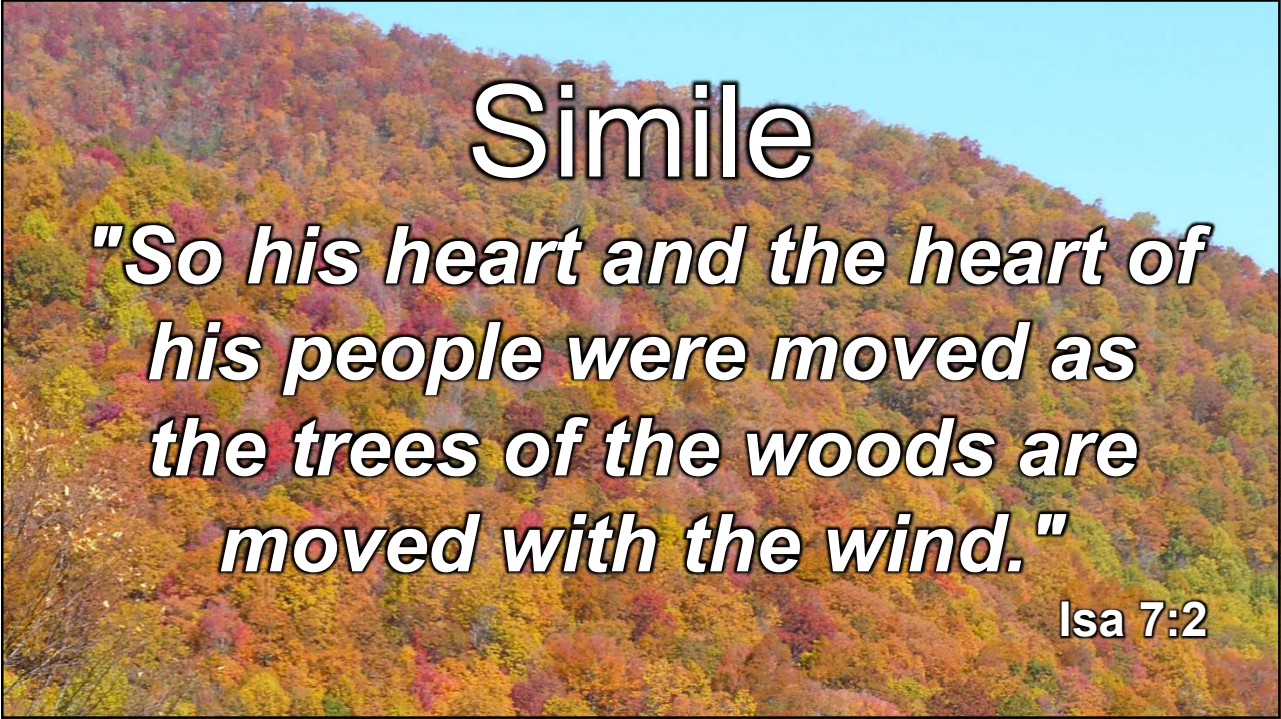








Similarly

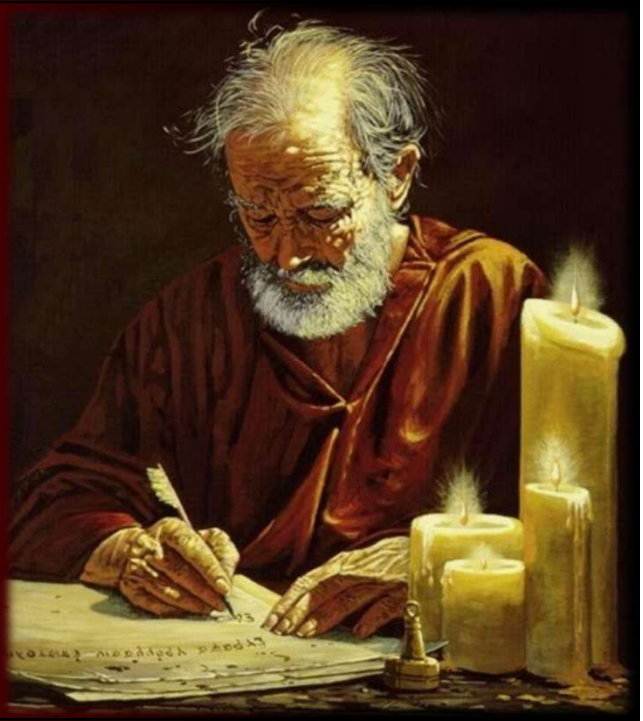


Simile

***"So his heart and the heart of
his people were moved as
the trees of the woods are
moved with the wind."***

Isa 7:2

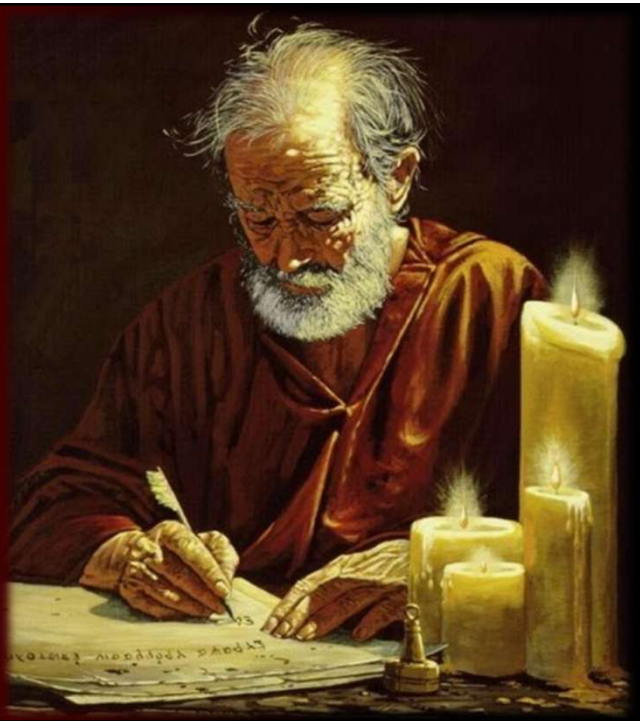
Analogically

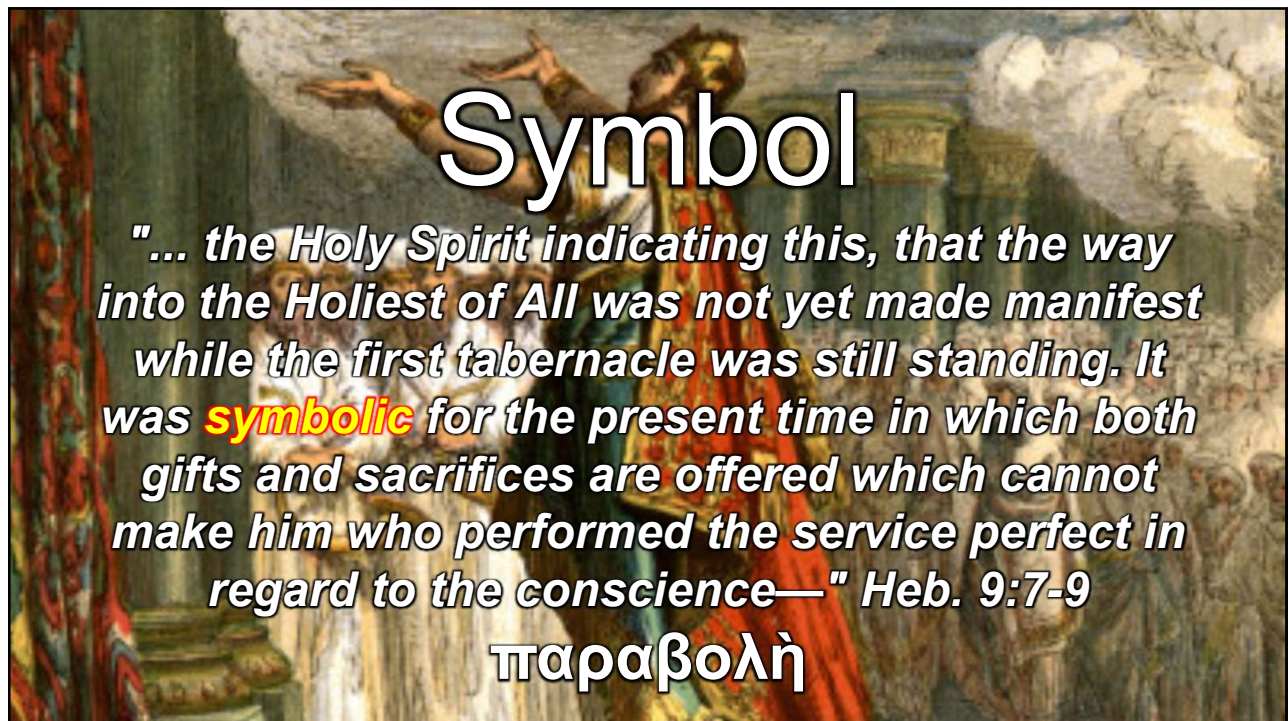


Analogy

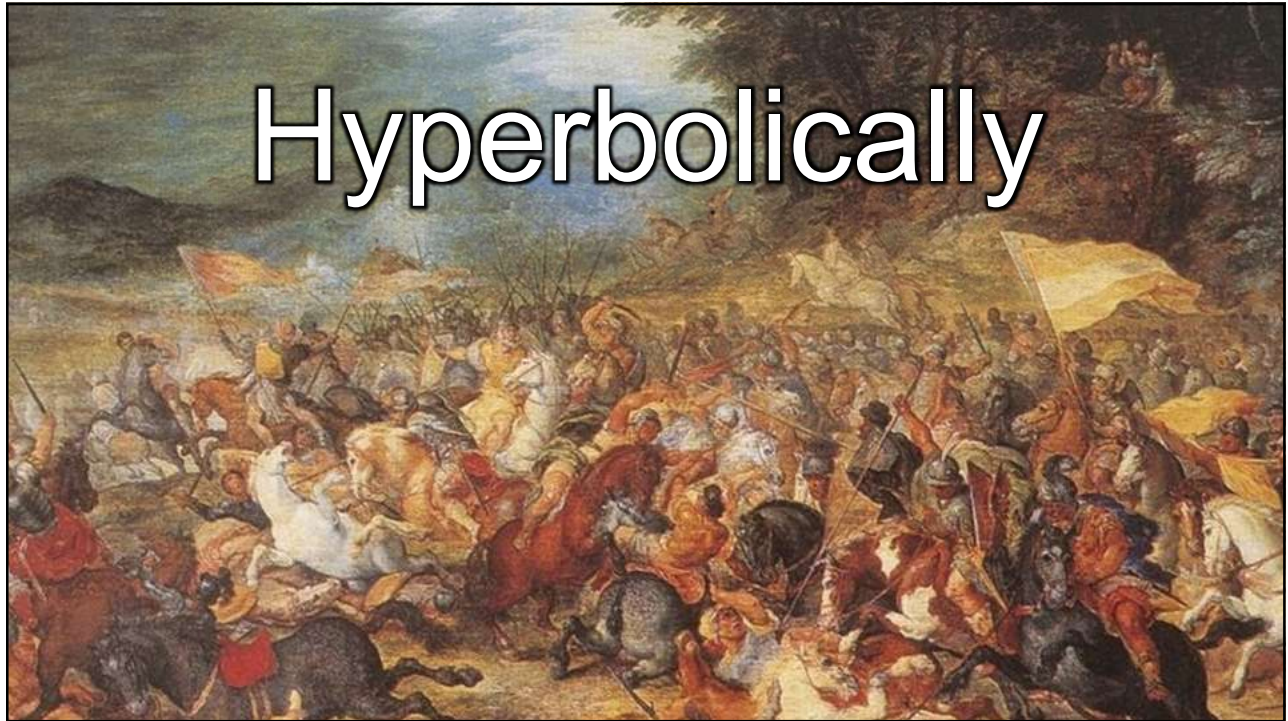
**"For we walk by
faith, not by
sight."**

2 Cor. 5:7



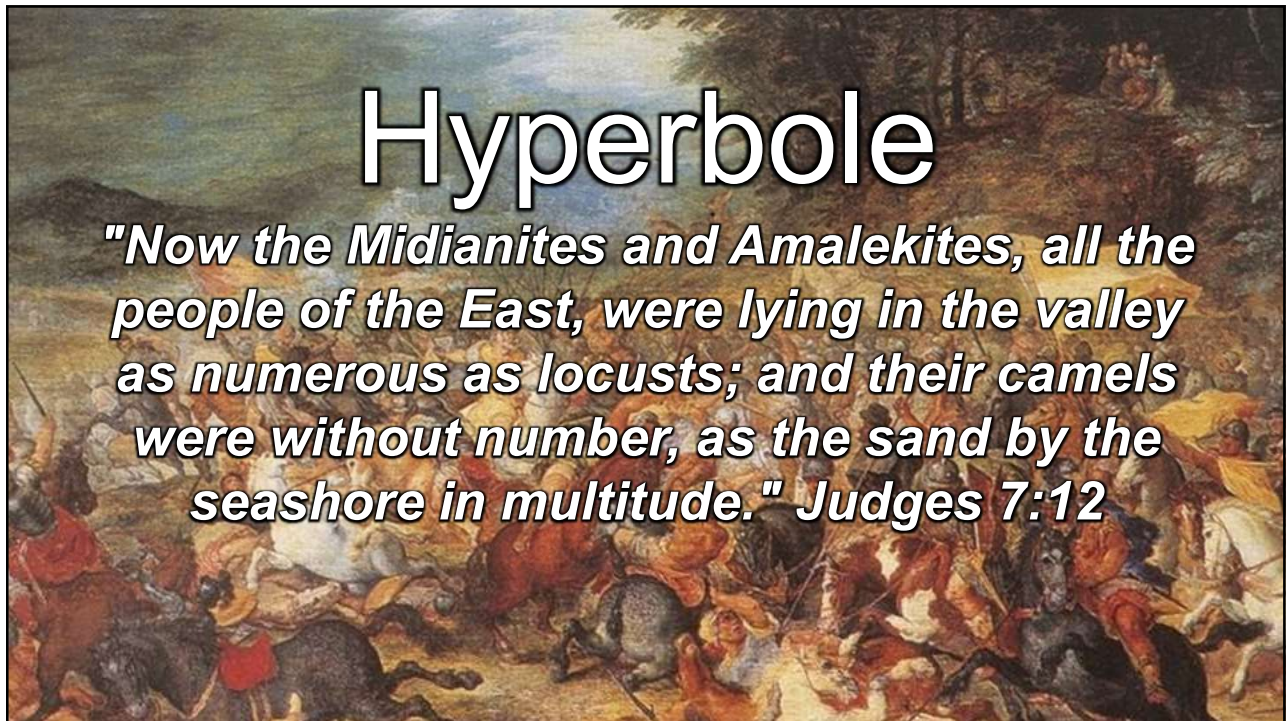


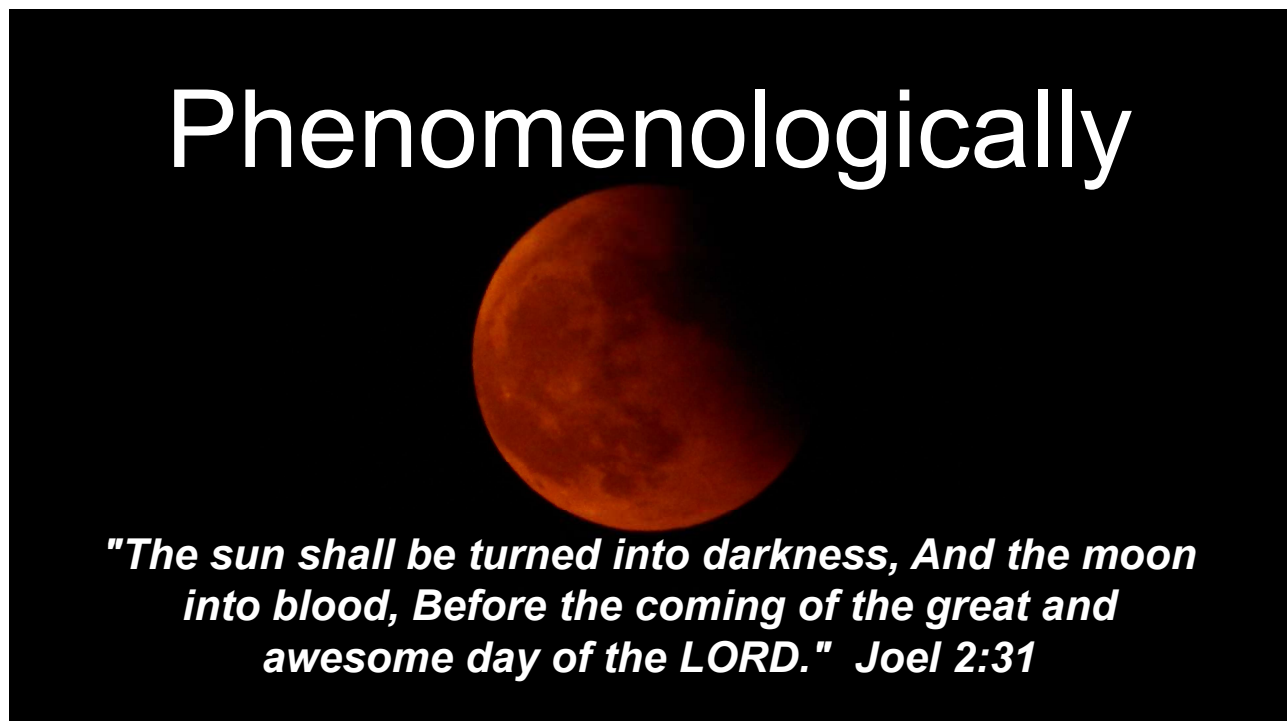
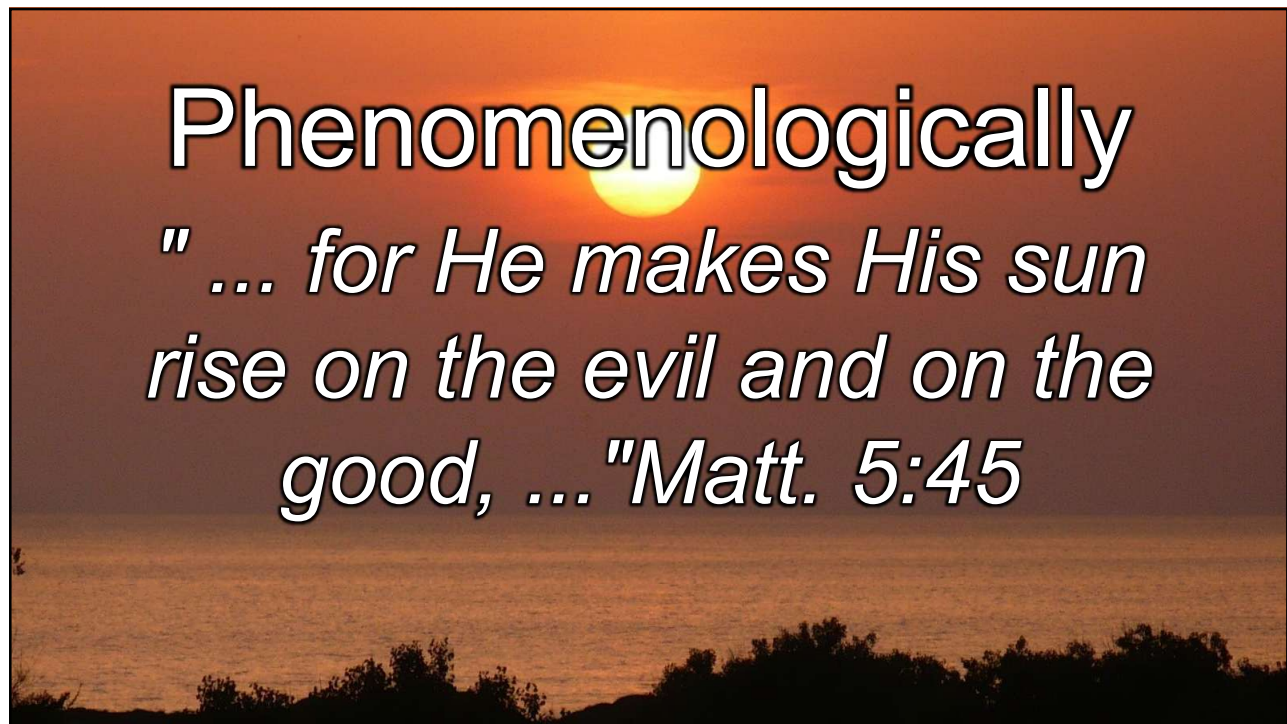
Hyperbolically

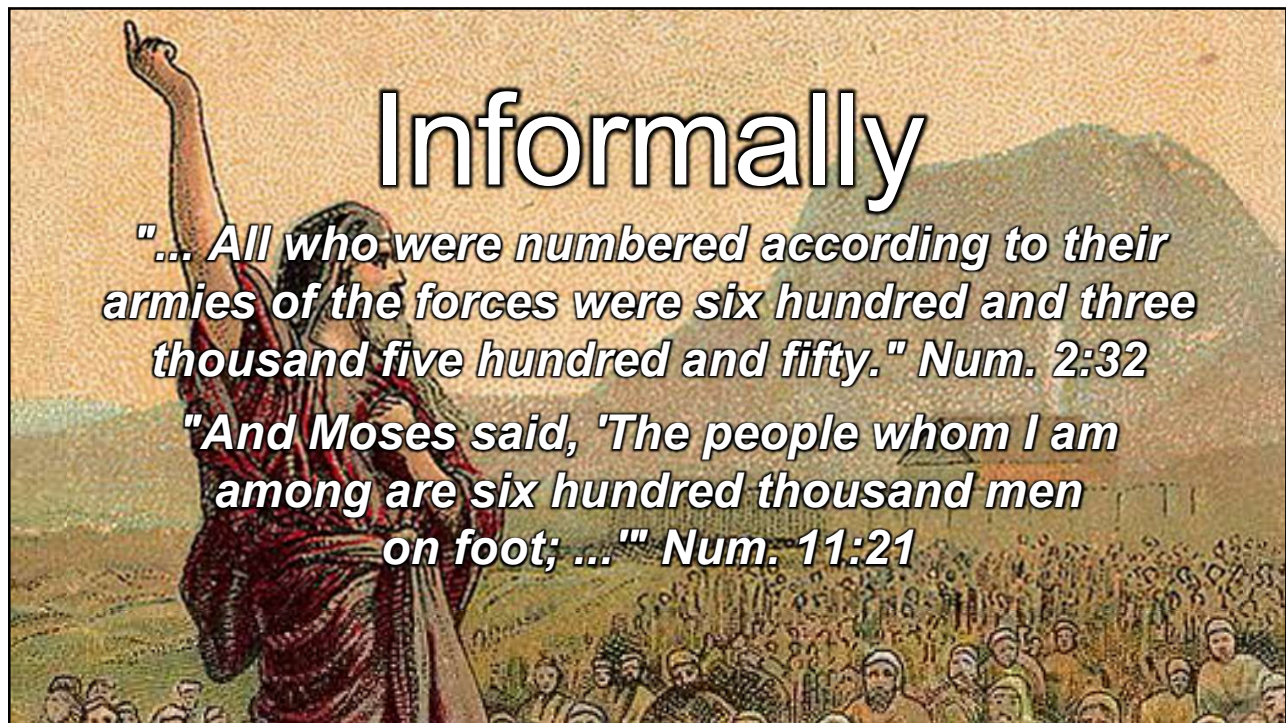
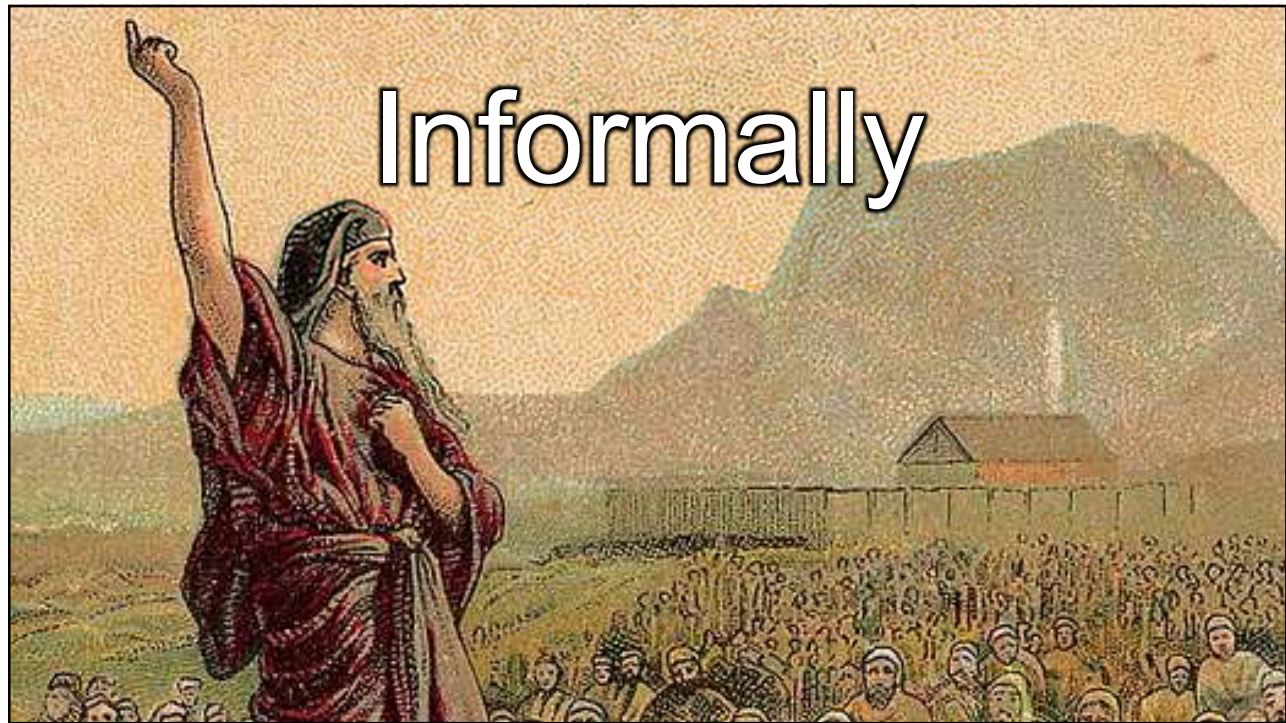


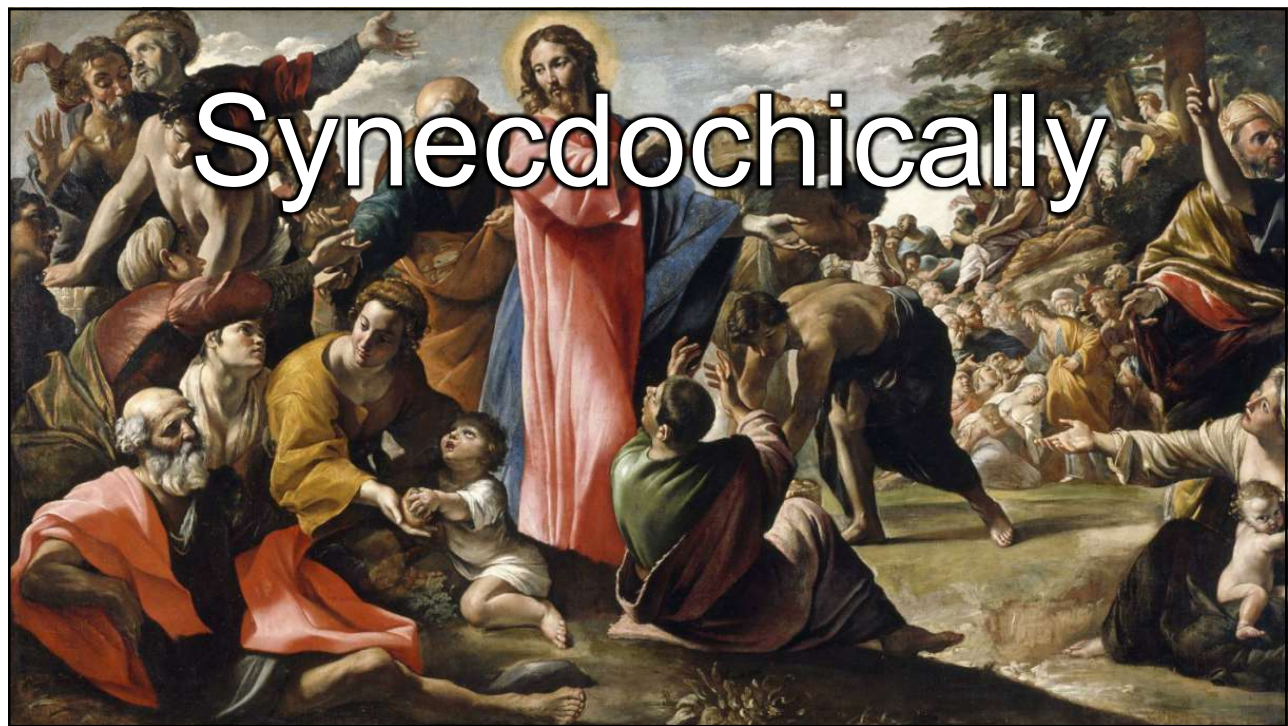
Hyperbole

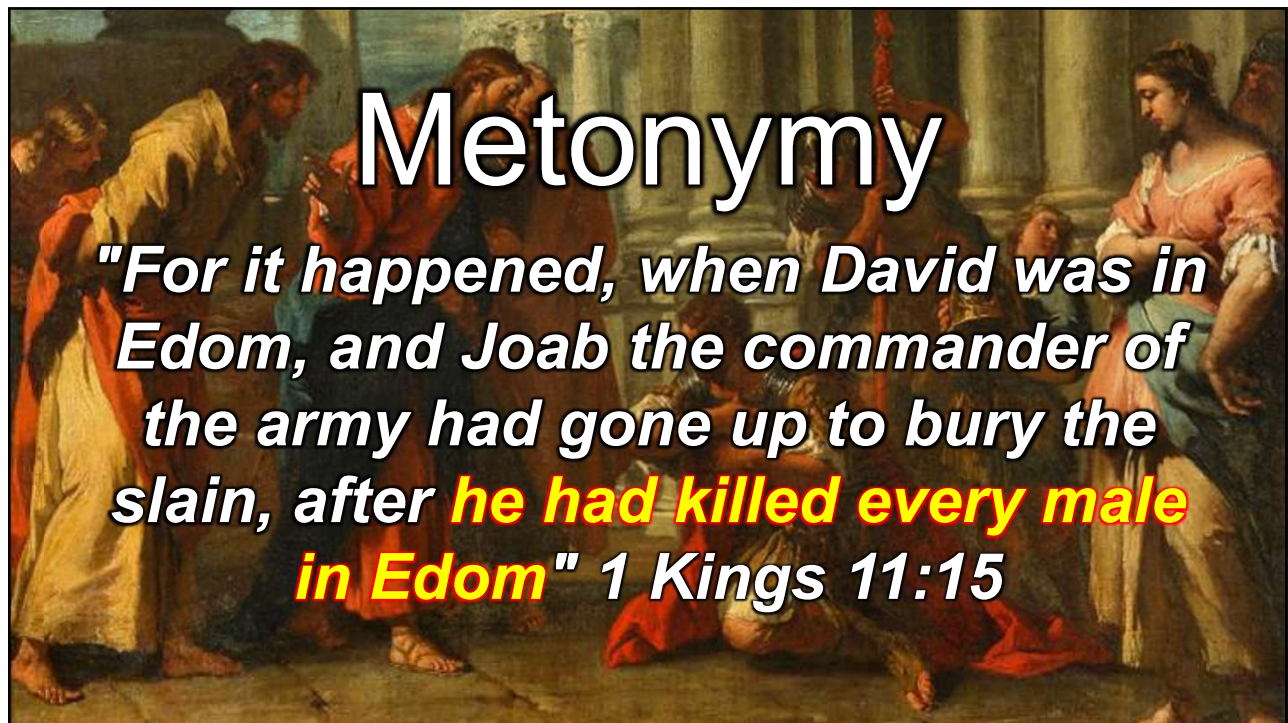
"Now the Midianites and Amalekites, all the people of the East, were lying in the valley as numerous as locusts; and their camels were without number, as the sand by the seashore in multitude." Judges 7:12

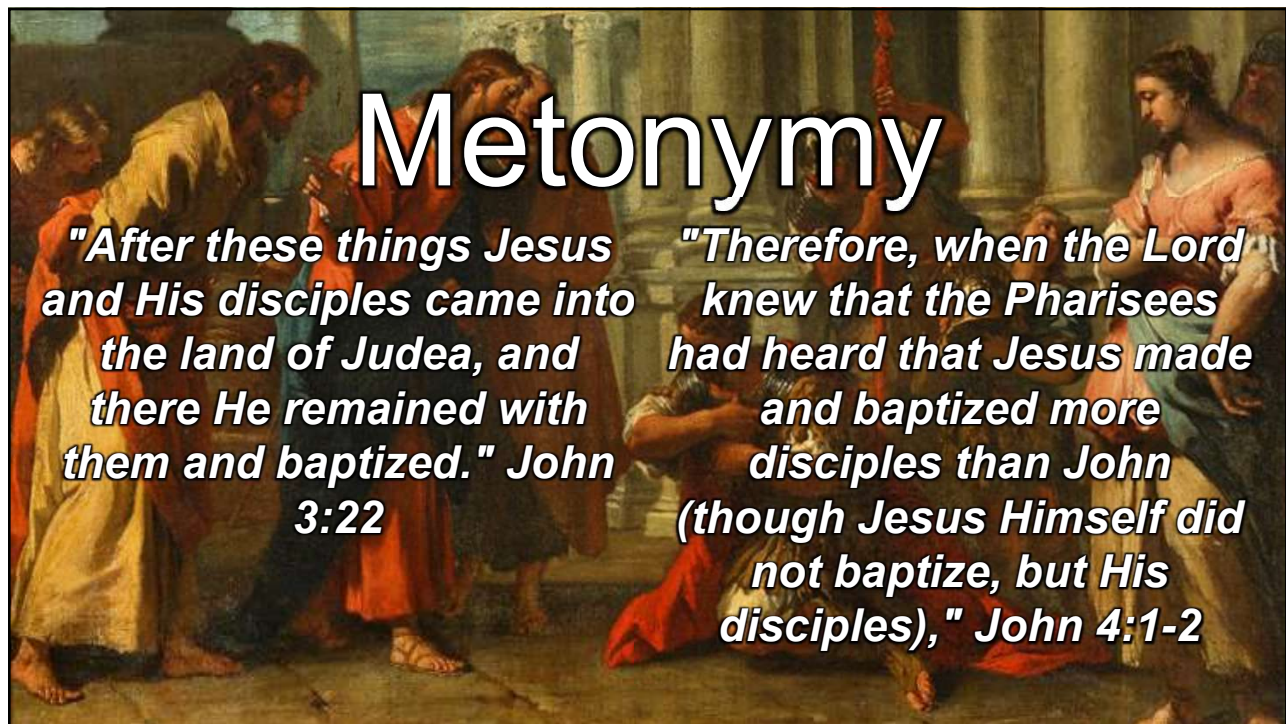


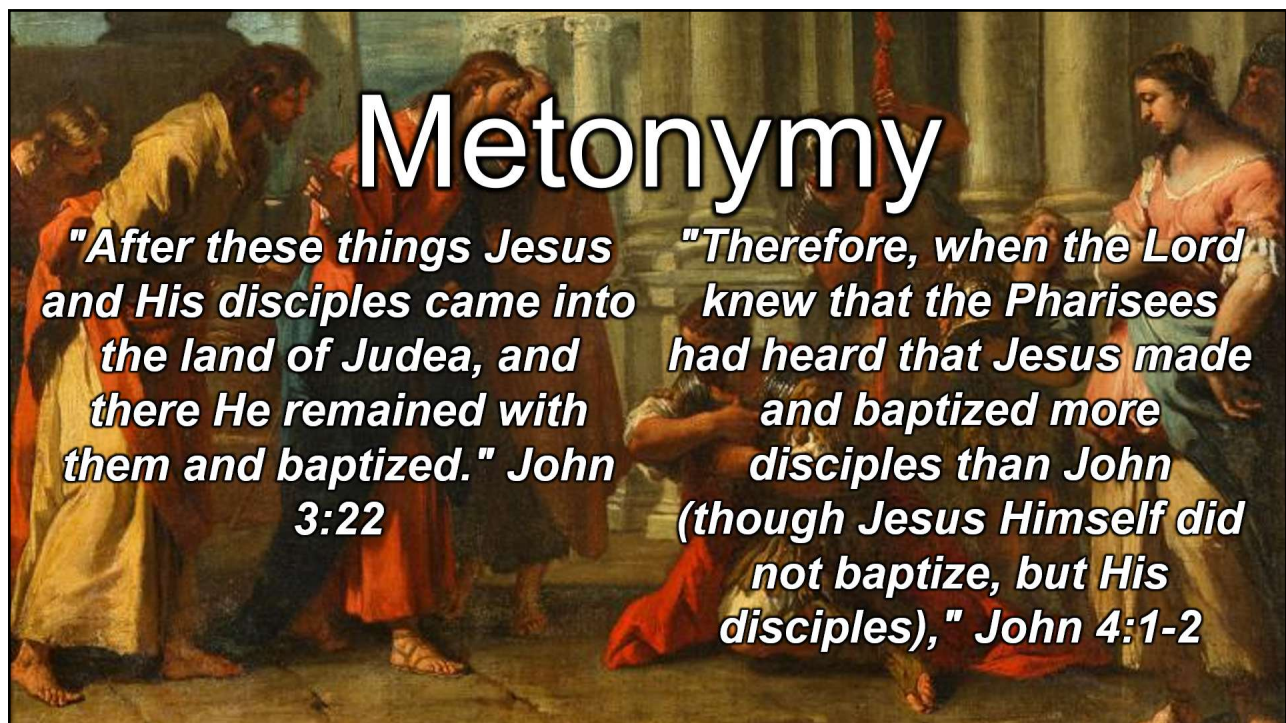








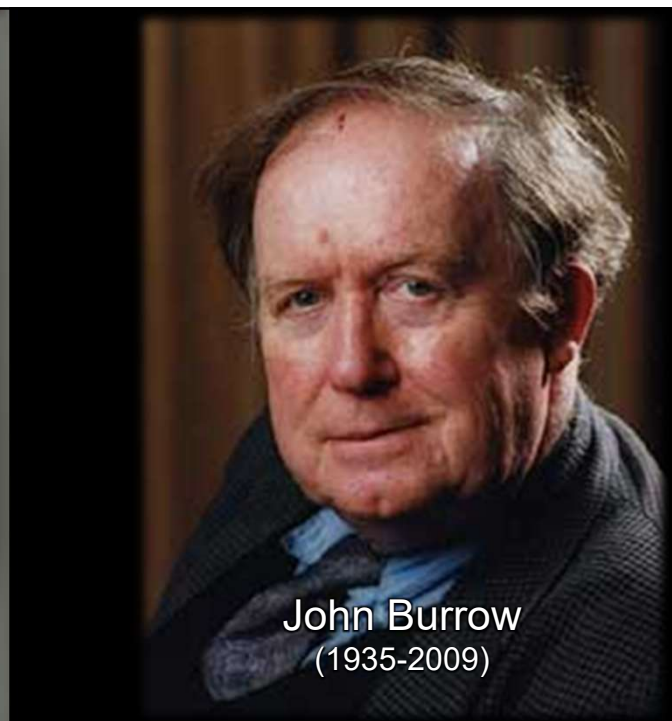
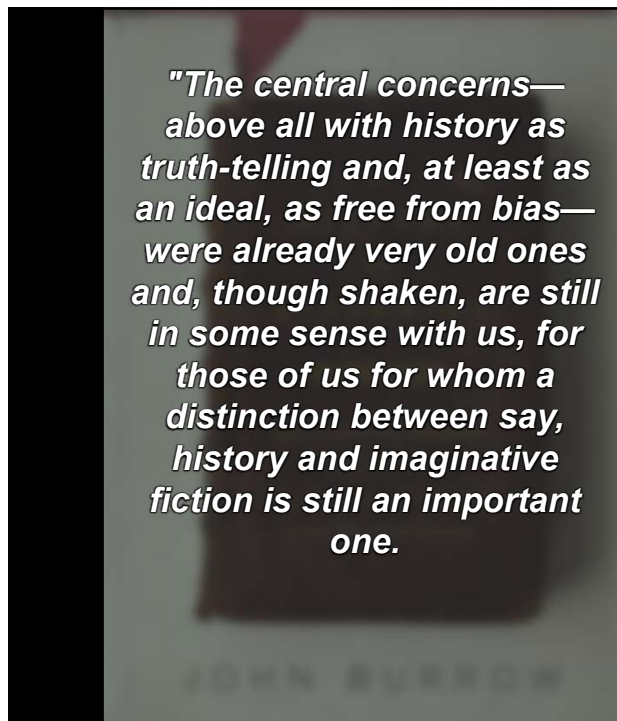
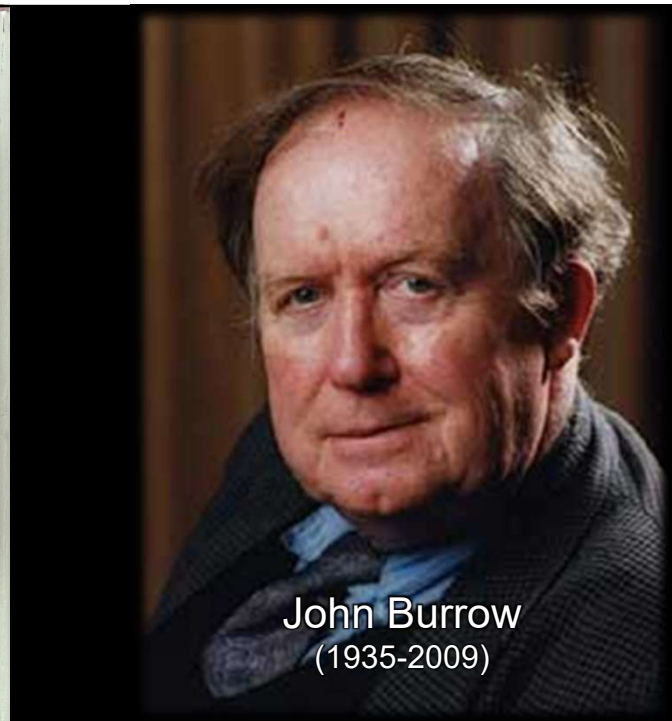
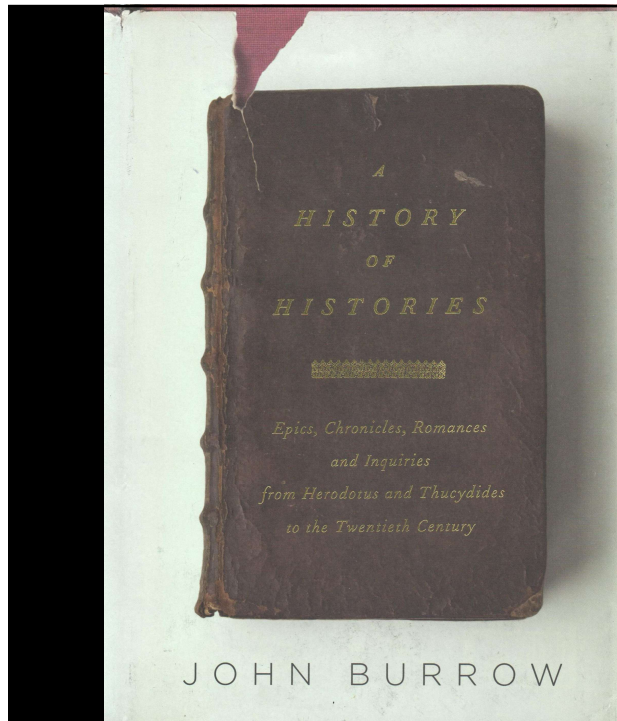




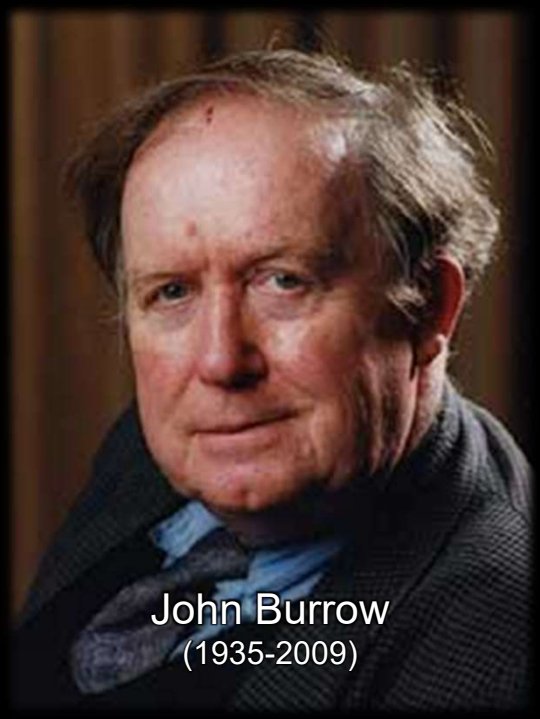
Ways a Proposition Can Correspond to Reality



Did ancient writers care about historical accuracy and truth?



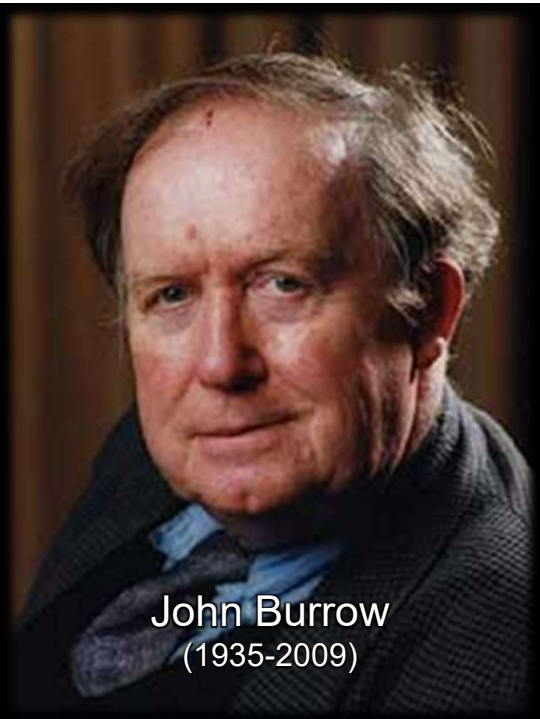
"In this view Herodotus was taking an important step in distinguishing his own Histories from the work of the poets, and Thucydides, though he may have judged unfairly, was invoking relevant criteria when he sneered by implication at Herodotus as belonging with authors less concerned to tell the truth than to entertain the public. ...



John Burrow
(1935-2009)

"Of course, in the history of historiography zeal for truth had been a spectrum rather than an absolute—truth mattered, fairly obviously, more to Polybius than to Livy—but someone who wholly and perhaps willfully falls of the negative end of the scale ... counts rather as a parodist or imitator of history."

[John Burrow, *A History of Histories: Epics, Chronicles, Romances and Inquiries from Herodotus and Thucydides to the Twentieth Century* (New York: Alfred A. Knopf, 2007), xiv-xv]

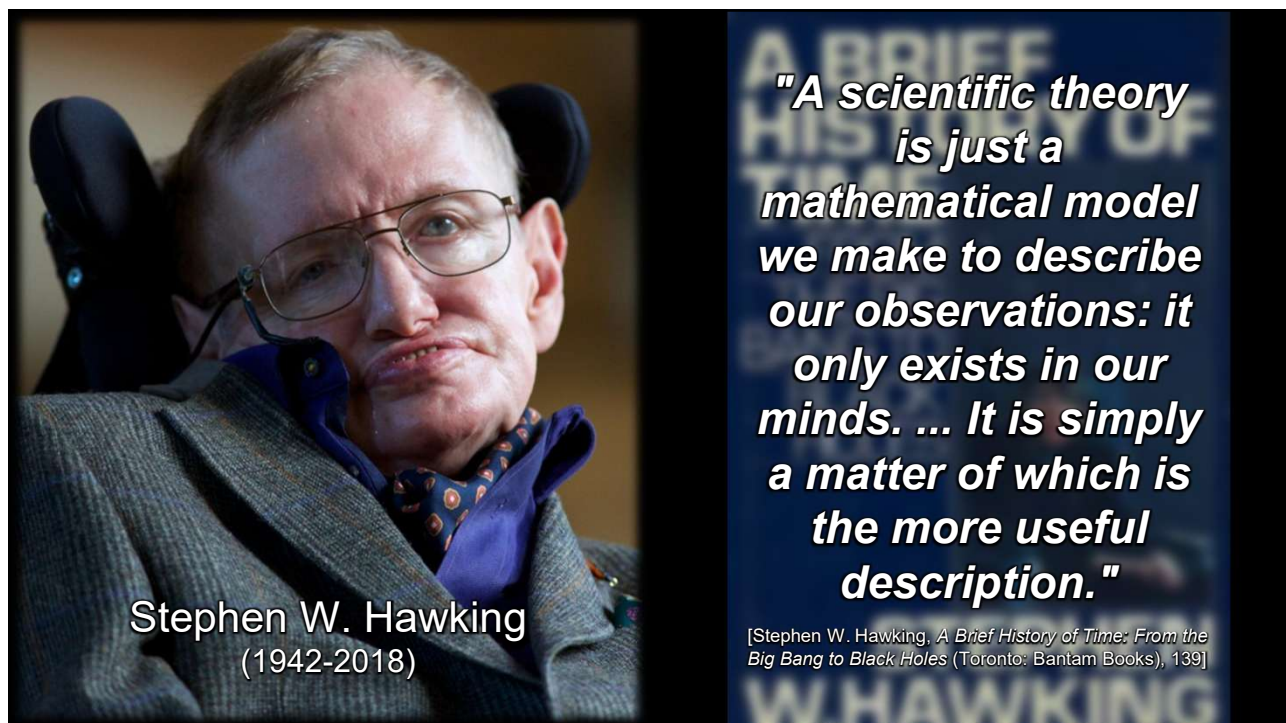
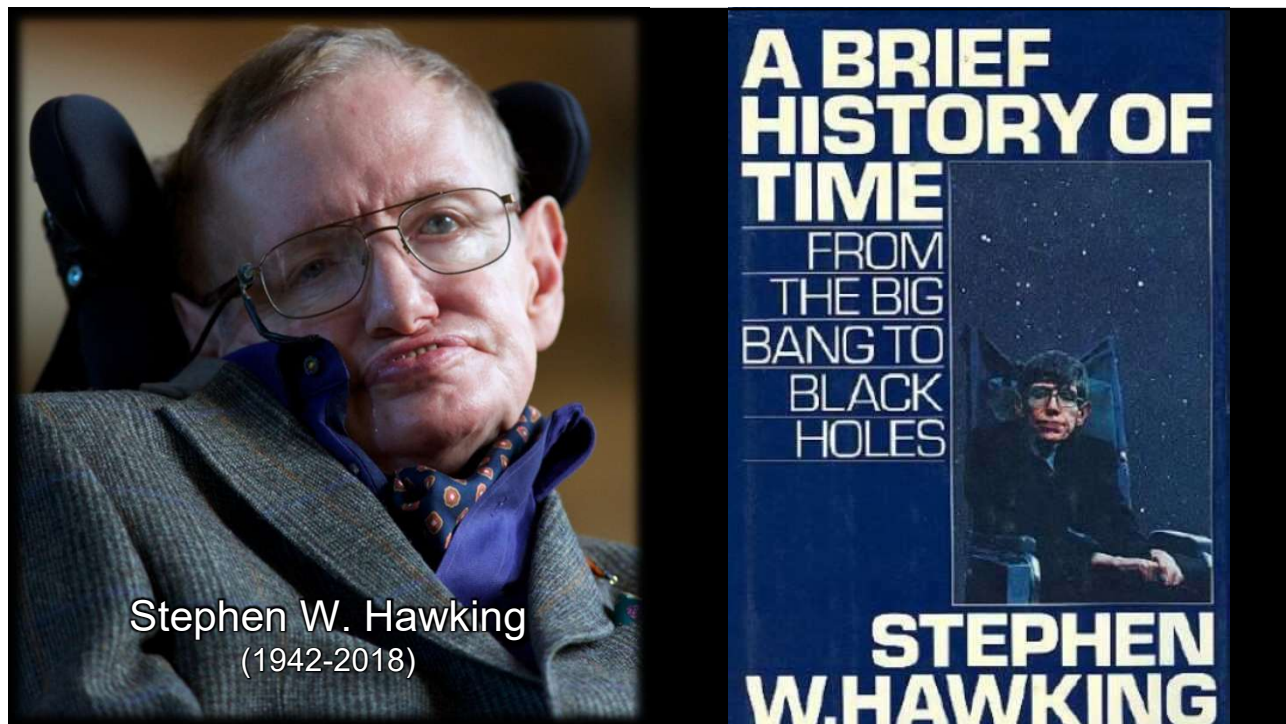


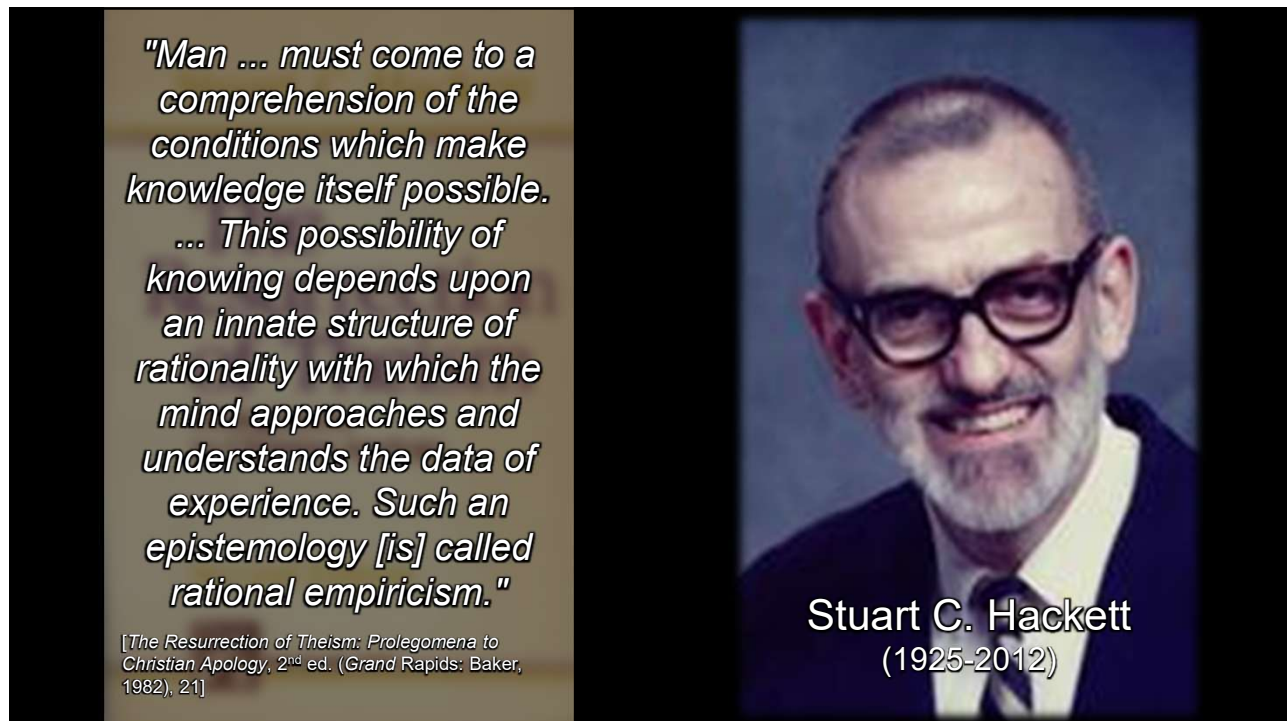
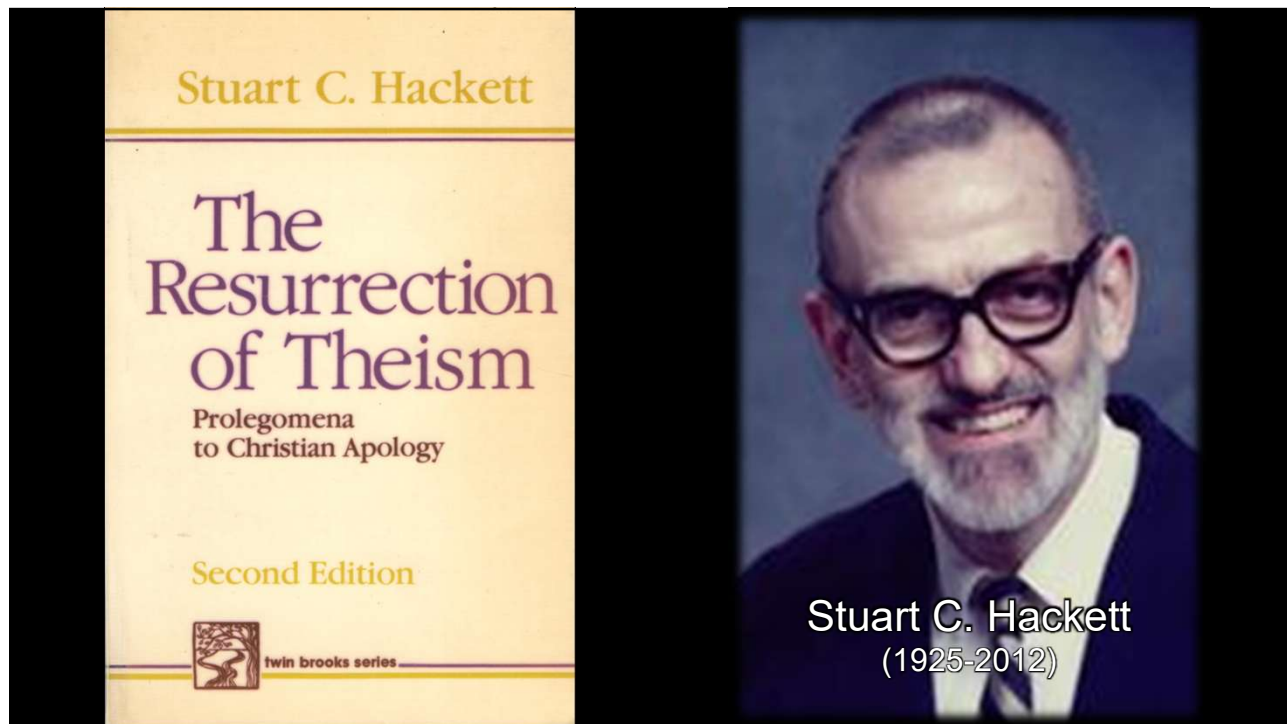
John Burrow
(1935-2009)

What about the other theories of truth?

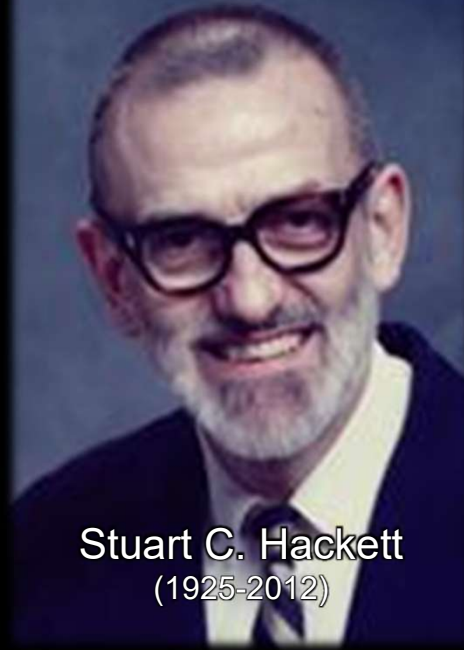
Coherence

➤ **Definition:** A statement is true when it coheres with or is consistent with a body of other statements.





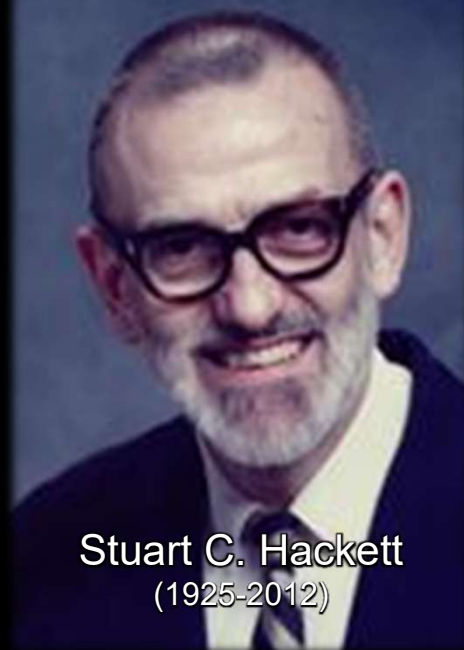
"Either we must be skeptics about the knowledge of things as they exist independently, or we must maintain that true knowledge of such entities is possible by the systematic correlation of our various experiences into a self-consistent whole."



Stuart C. Hackett
(1925-2012)

"Since ... skepticism is self-contradictory, the second alternative will necessarily be maintained. But the theory that the test of truth consists in such a systematic consistency of ideas is a logically coherent whole is precisely the coherence theory of truth."

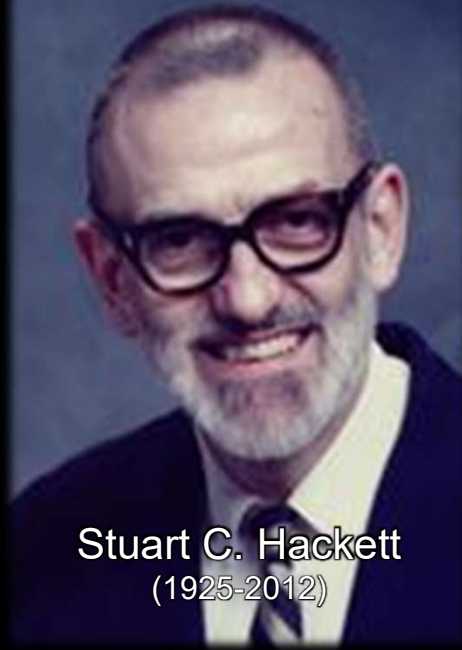
[The Resurrection of Theism: Prolegomena to Christian Apology, 2nd ed. (Grand Rapids: Baker, 1982), 38]



Stuart C. Hackett
(1925-2012)

" Since the position involves epistemological dualism, it necessitates an espousal of the coherence theory of truth."

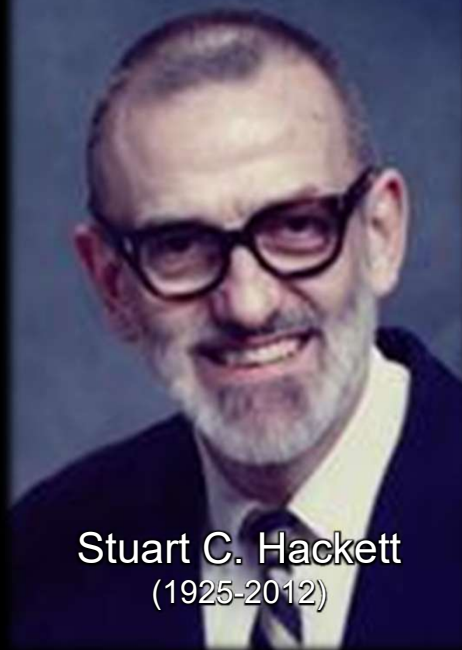
[The Resurrection of Theism: Prolegomena to Christian Apology, 2nd ed. (Grand Rapids: Baker, 1982), 38]



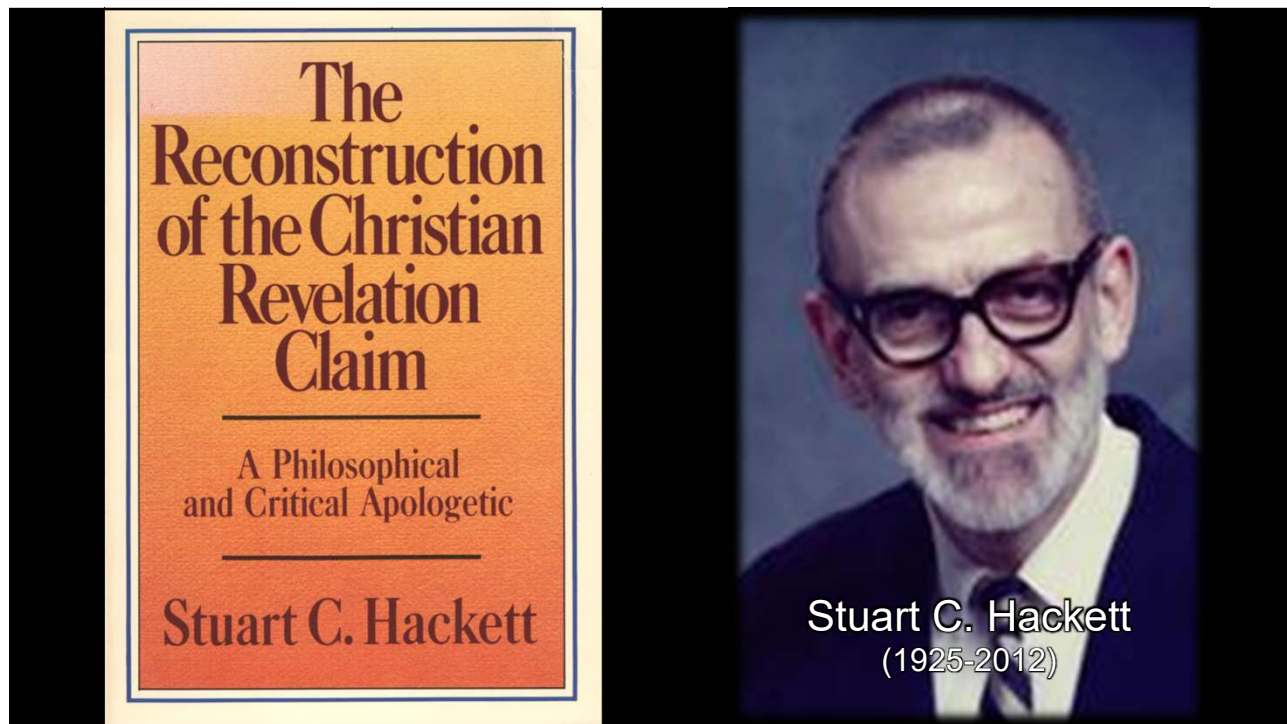
Stuart C. Hackett
(1925-2012)

"Epistemological dualism is the doctrine that the immediate object present to the mind is not the independently existing reality—say a box or what have you—but a representative idea of this object. All the mind knows directly are its ideas and nothing else."

[The Resurrection of Theism: Prolegomena to Christian Apology, 2nd ed. (Grand Rapids: Baker, 1982), 38]



Stuart C. Hackett
(1925-2012)

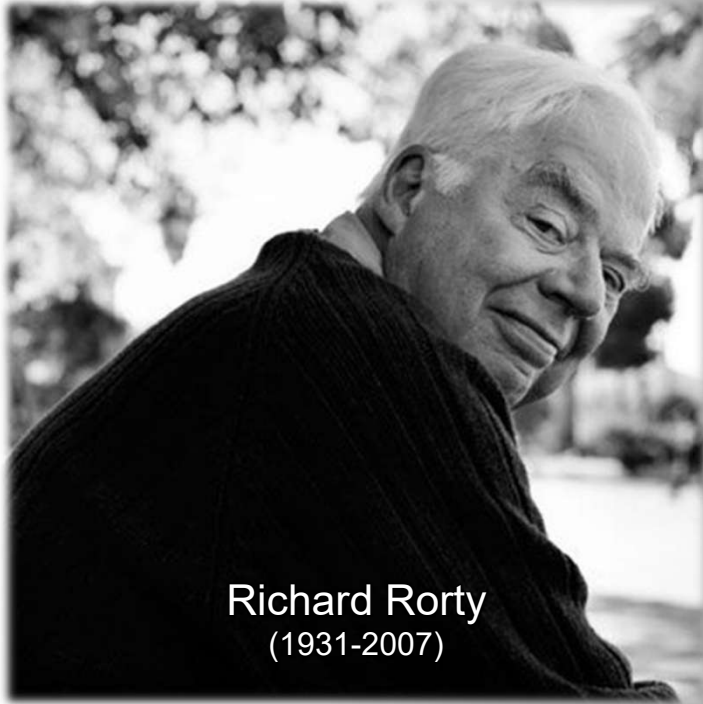


Coherence

- **Definition:** A statement is true when it coheres with or is consistent with a body of other statements.
- Truth cannot merely be coherence because by this theory, even a fairy tale could be "true."
- Every theory of truth, including coherence, requires the correspondence theory of truth to define itself.

Pragmatic

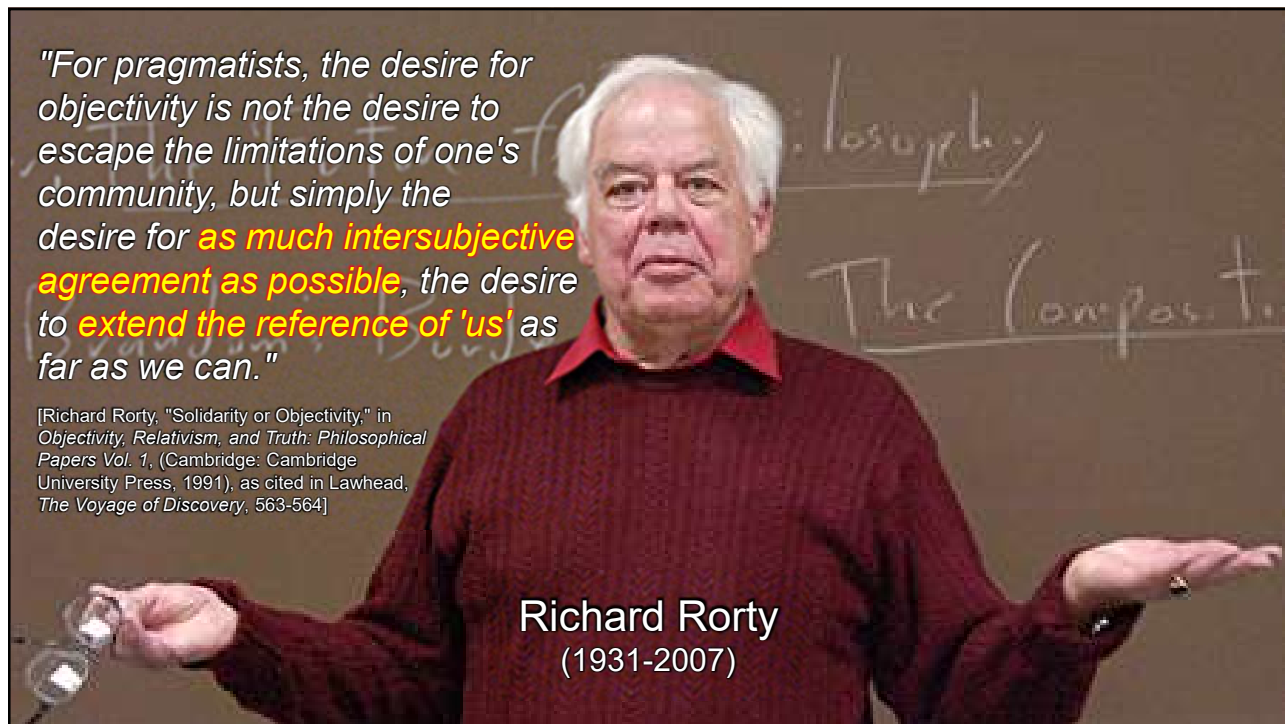
- **Definition: A statement is true in as much as it works or is practical.**
- **The pragmatic theory gives rise to the notion that something can be "true for you but not true for me."**

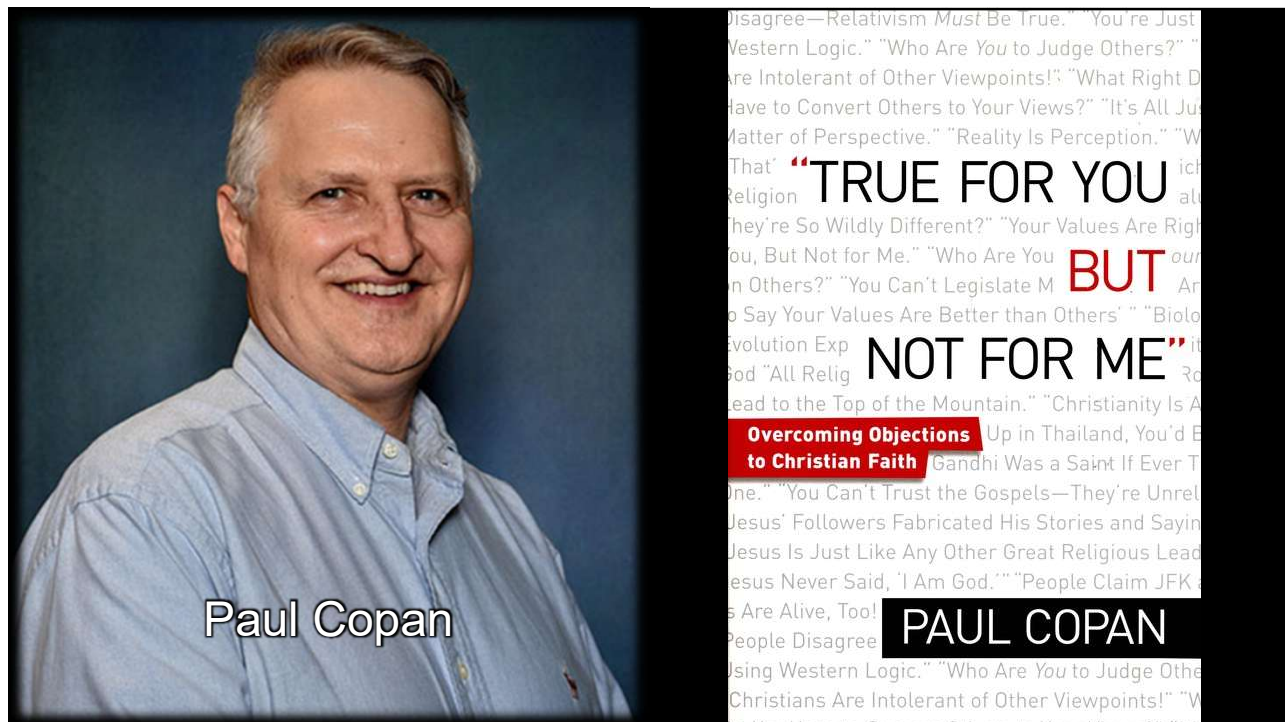


Richard Rorty
(1931-2007)

"Philosophy is "edifying discourse" the purpose of which is "finding new, better, more interesting, more fruitful ways of speaking" and "to keep the conversation going rather than to find objective truth."

[Richard Rorty, *Philosophy and the Mirror of Nature* (Princeton: Princeton University Press, 1979), 360, 377, as cited in William F. Lawhead, *The Voyage of Discovery: An Historical Introduction to Philosophy*, 2nd ed., (Belmont, Wadsworth/Thomson Learning, 2002), 563]





Paul Copan

✎ Jeremiah 44:17-18 ✎

"But we will certainly do whatever has gone out of our own mouth, to burn incense to the queen of heaven and pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem."



✿ Jeremiah 44:17-18 ✿

"For then we had plenty of food, were well-off, and saw no trouble. But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine."

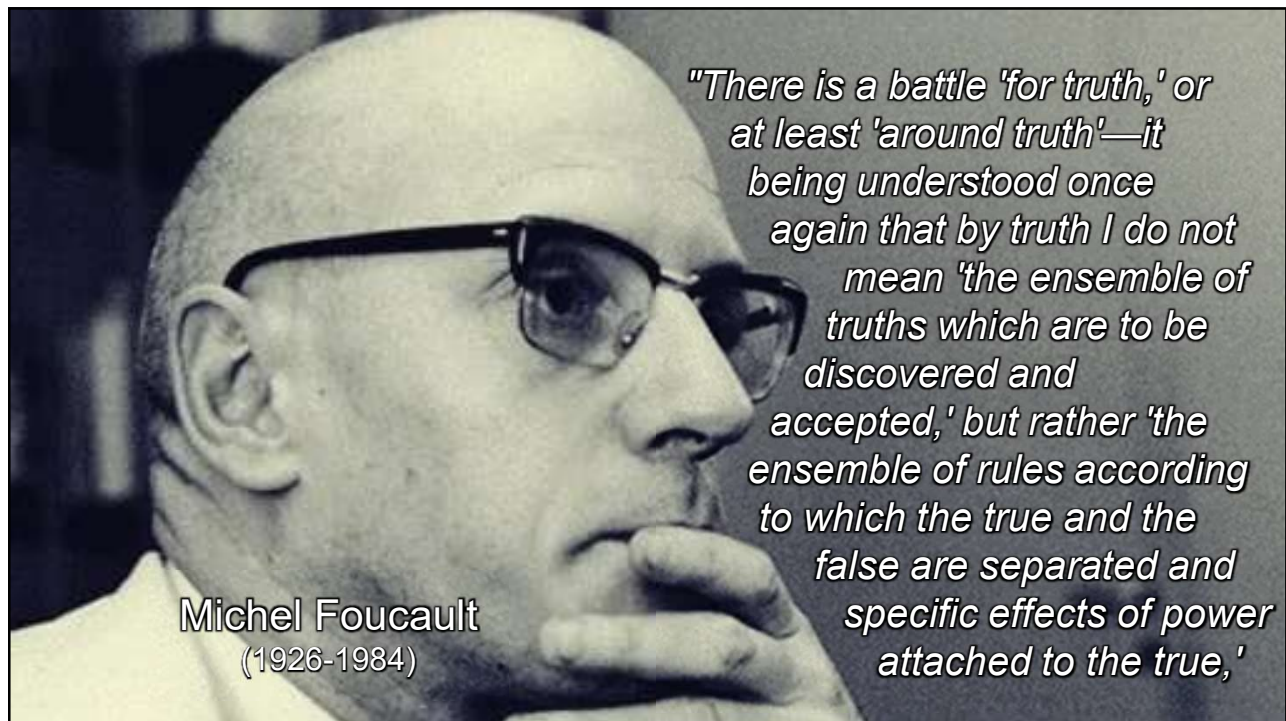


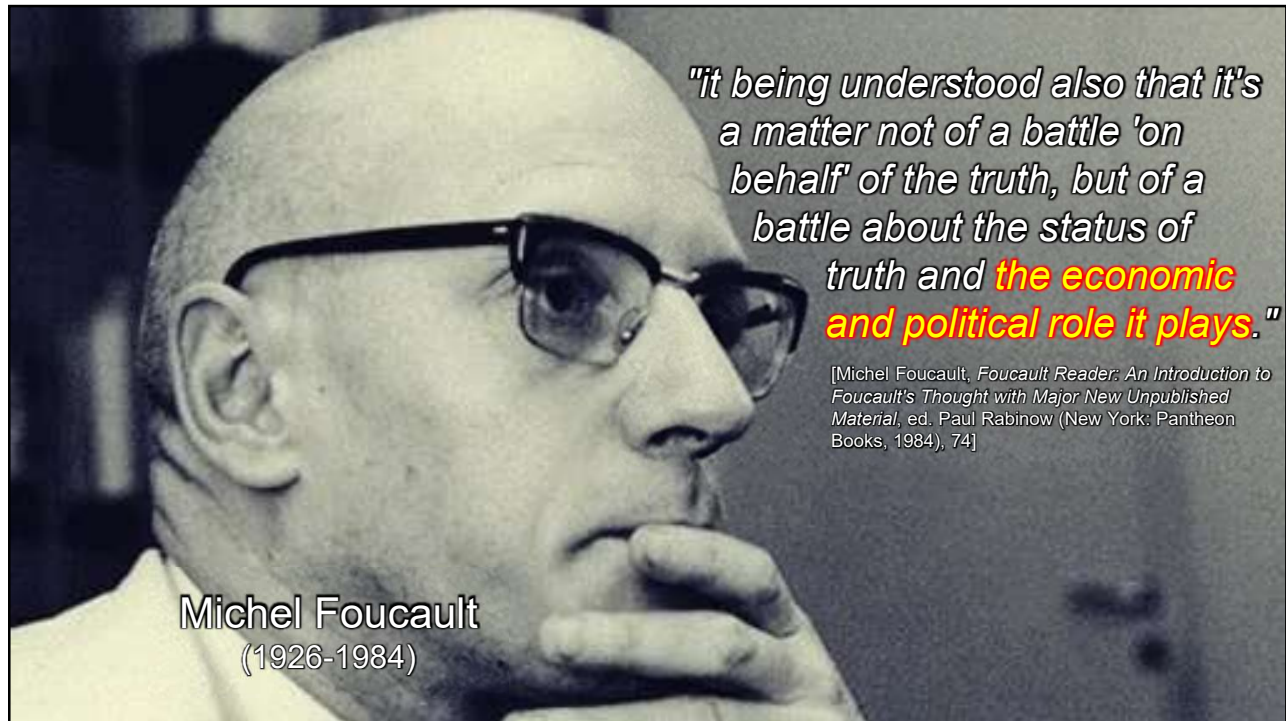
Pragmatic

- **Definition:** A statement is true in as much as it works or is practical.
- The pragmatic theory gives rise to the notion that something can be "true for you but not true for me."
- Every theory of truth, including pragmatic, requires the correspondence theory of truth to define itself.

Power

- **Definition:** Discussions and disputes over truth are fundamentally struggles over political power.
- **Social elements** justify their control over and suppression of others elements in society by framing their political status as being grounded in objective truths about reality.







Sharon Crasnow

"Feminist standpoint theory is one of three alternatives to traditional philosophy of science proposed by Sandra Harding in her 1986 The Science Question in Feminism. Feminist standpoint theory has its roots in Marxism and takes as a starting point the idea that people in different social/political locations (different classes in its Marxist version) sometimes have access to information that those in more socially/politically privileged positions do not."

[Sharon Crasnow, "Feminist Standpoint Theory," in Nancy Cartwright and Eleonora Montuschi, eds. *Philosophy of Social Science: A New Introduction* (Oxford: Oxford University Press, 2014), 146]

Communication Theory

All About Theories for Communication.

The Standpoint Theory

in PSYCHOLOGY, BEHAVIORAL AND SOCIAL SCIENCE

FEMINIST STANDPOINT THEORY



"The standpoint theory is a post modernistic approach on people's perception. It states how the day-to-day experience alters or influences a person's opinions."

Generally, a standpoint arises when people recognize the value of power which creates different groups within society. The standpoint theory focuses on gender perception and gives attention to feminist viewpoints."

[<https://www.communicationtheory.org/the-standpoint-theory/>, accessed 07/14/25]

One should ask "when people recognize the value of power which creates different groups within society" whether their recognition and "opinions" are themselves altered by their own "day-to-day experience".

If the answer is 'no', then standpoint theory is not true.

If the answer is 'yes', then why should anyone take their recognition and opinions to be objectively the case?

*"The standpoint theory is a post modernistic approach on people's perception. It states how the **day-to-day experience alters** or influences a person's **opinions**."*

*Generally, a standpoint arises **when people recognize the value of power which creates different groups within society**. The standpoint theory focuses on gender perception and gives attention to feminist viewpoints."*

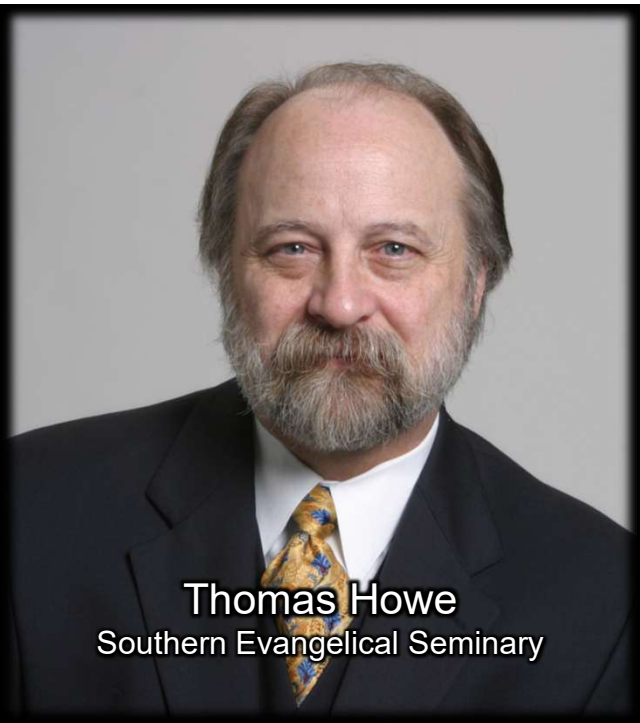
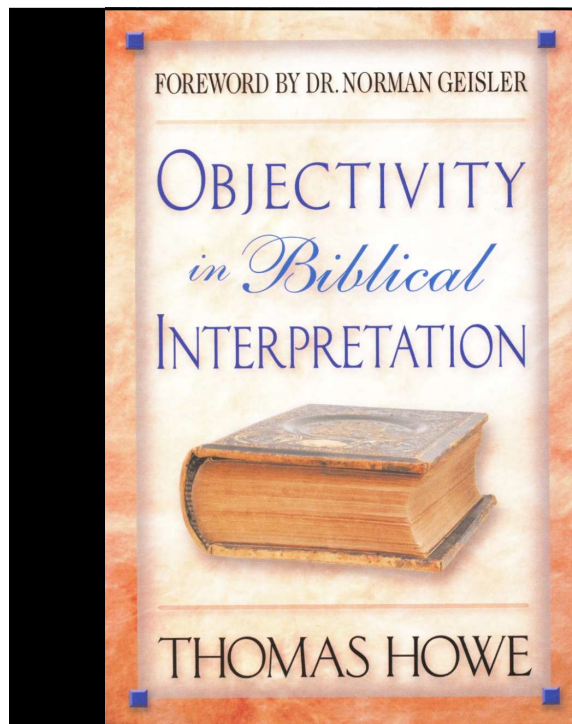
[<https://www.communicationtheory.org/the-standpoint-theory/>, accessed 07/14/25]

TESTS FOR TRUTH



***Two things (at least) are
common to all tests for truth.***





Thomas Howe
Southern Evangelical Seminary



∞ The Laws of Logic ∞

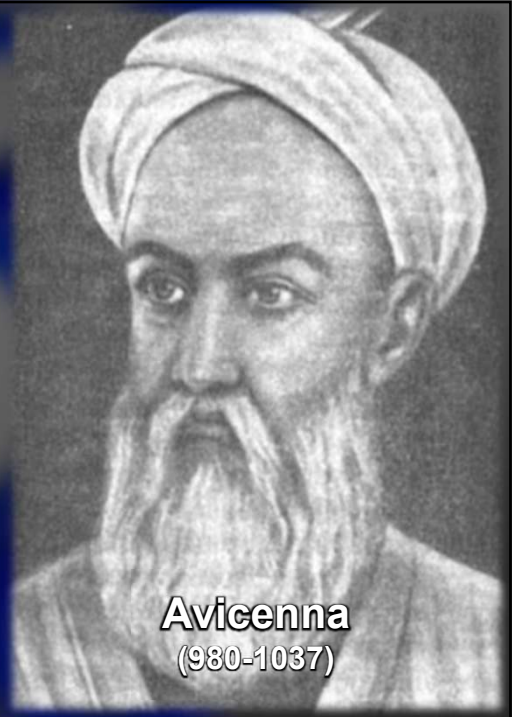
- ✓ *The Law of Non-Contradiction*
- ✓ *The Law of Excluded Middle*
- ✓ *The Law of Identity*

∞ The Law of Non-Contradiction ∞

- essence ➤ A thing cannot be both 'A' and 'non-A' at the same time and in the same sense.
- existence ➤ A thing cannot both exist and not exist at the same time and in the same sense.
- truth value ➤ A statement cannot be both true and not true at the same time and in the same sense.

"Those who deny a first principle should be beaten and burned until they admit that to be beaten is not the same as to not be beaten and to be burned is not the same as not to be burned."

Metaphysics I



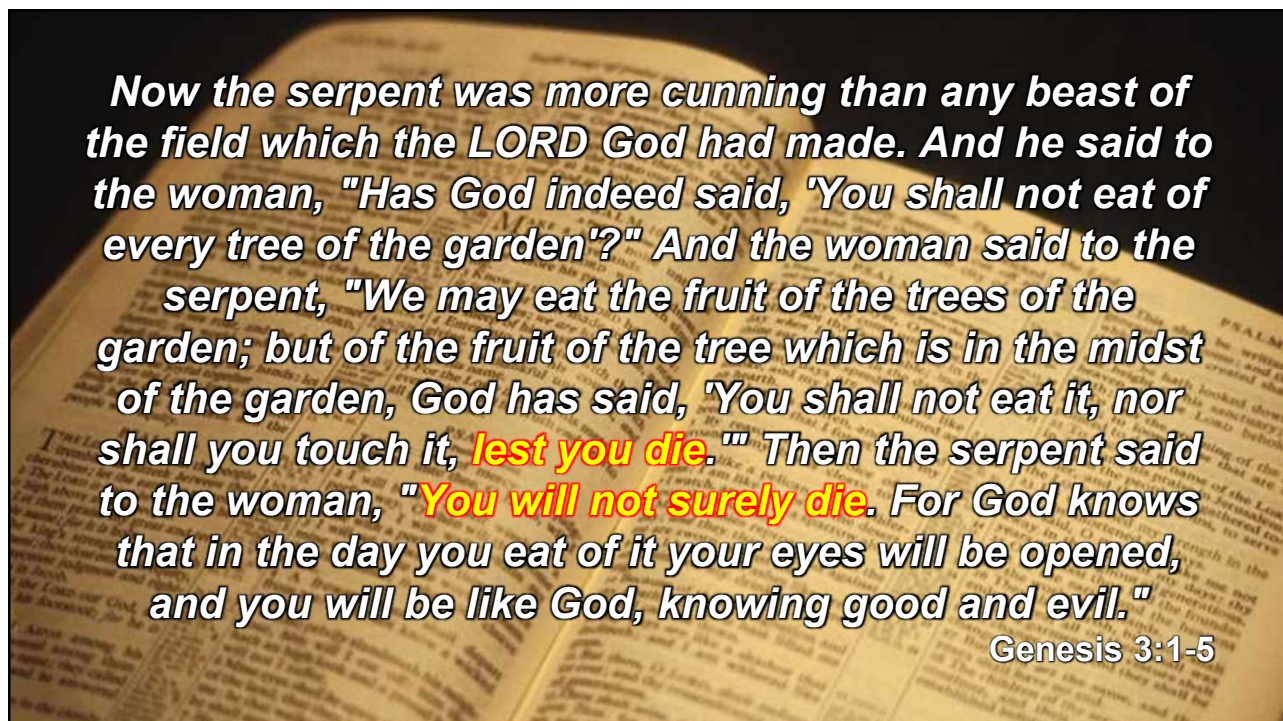
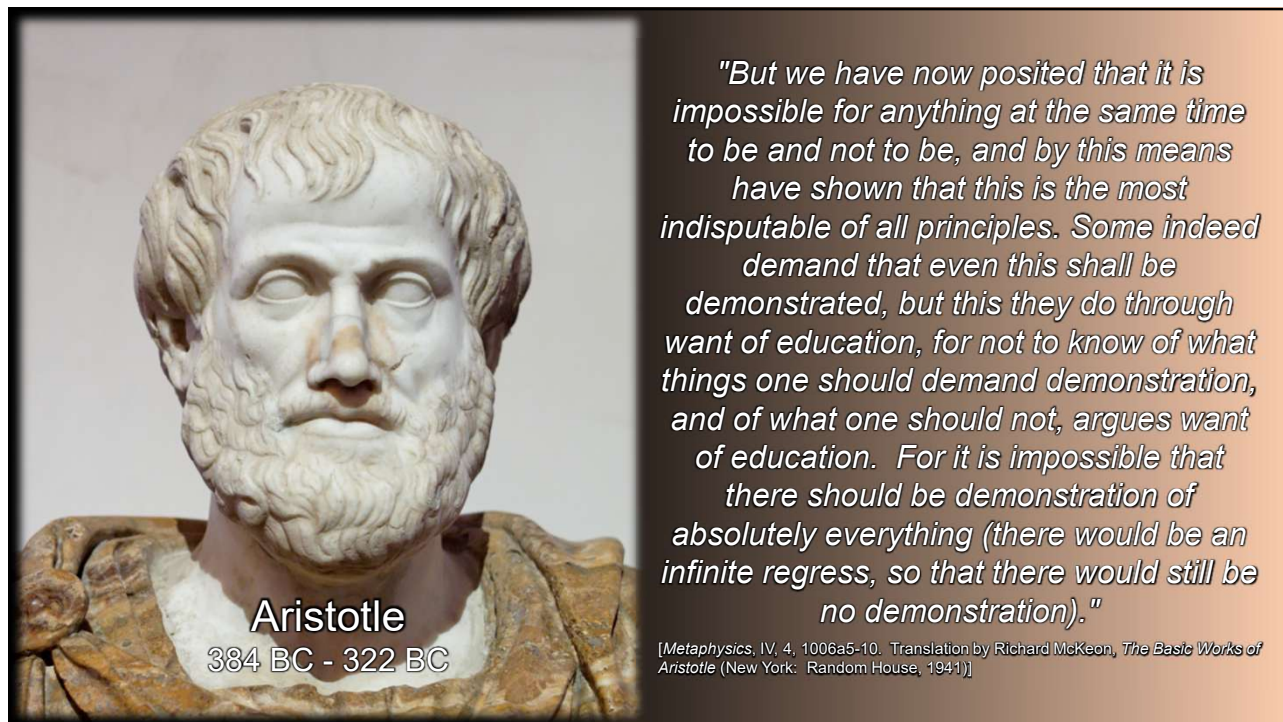
Avicenna
(980-1037)

"As for the obdurate, he must be subjected to the conflagration of fire, since 'fire' and 'not fire' are one. Pain must be inflicted on him through beating, since 'pain' and 'no pain' are one. And he must be denied food and drink, since eating and drinking and the abstention from both are one [and the same]."

[*Metaphysics of Healing* I, 8, §12. Trans. Michael E. Marmura (Provo: Brigham Young University Press, 2005), 43]



Avicenna
(980-1037)



∞ The Law of Excluded Middle ∞

essence ➤ A thing is either 'A' or 'non-A.'

existence ➤ A thing either exists or does not exist.

truth value ➤ A statement is either true or not true.

"Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit."

Matthew 12:33

∞ The Law of Identity ∞

essence ➤ If a thing is 'A' then it is 'A.'

existence ➤ If a thing exists, then it exists.

truth value ➤ If a statement is true then it is true.

Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you.' and they say to me, 'What is His name?' what shall I say to them?" And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'"

Exodus 3:13-14

∞ The relationship of logic and reality ∞

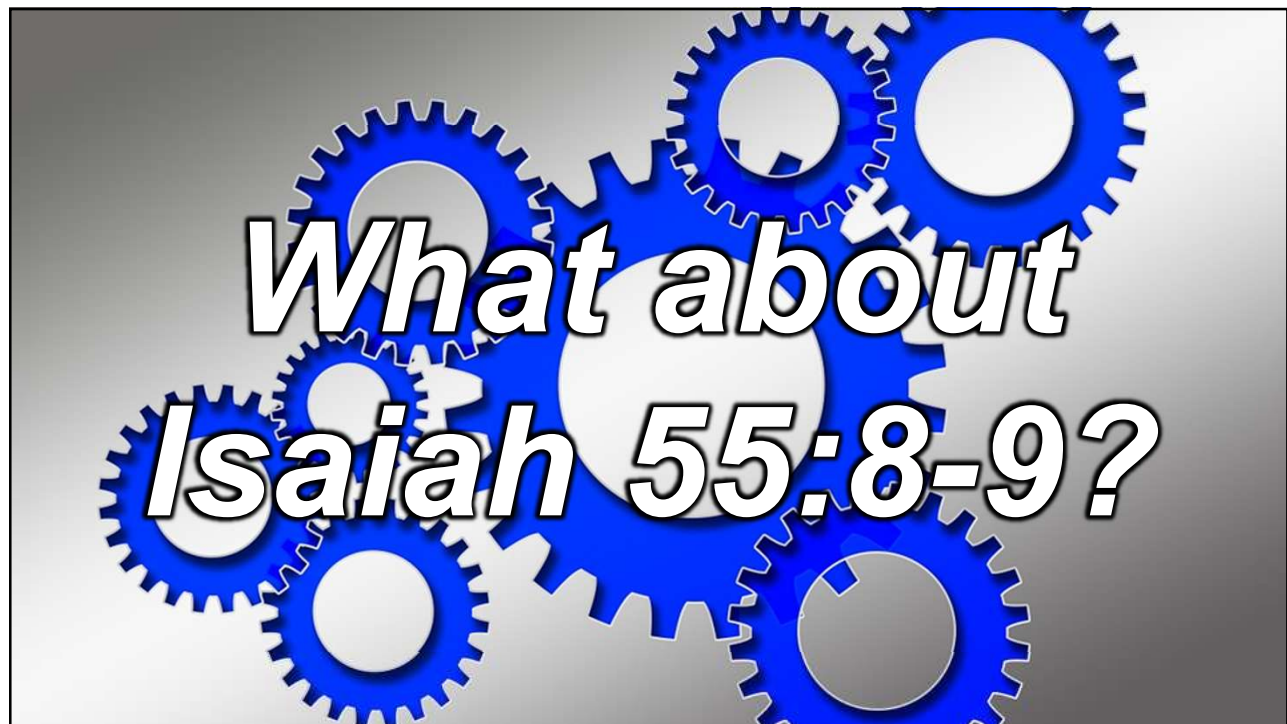
The laws of logic are undeniably true.

✓ *One has to use logic in order to deny logic.*

Reality is knowable.

✓ *To claim that '**reality is unknowable**' is to claim to know something about reality.*





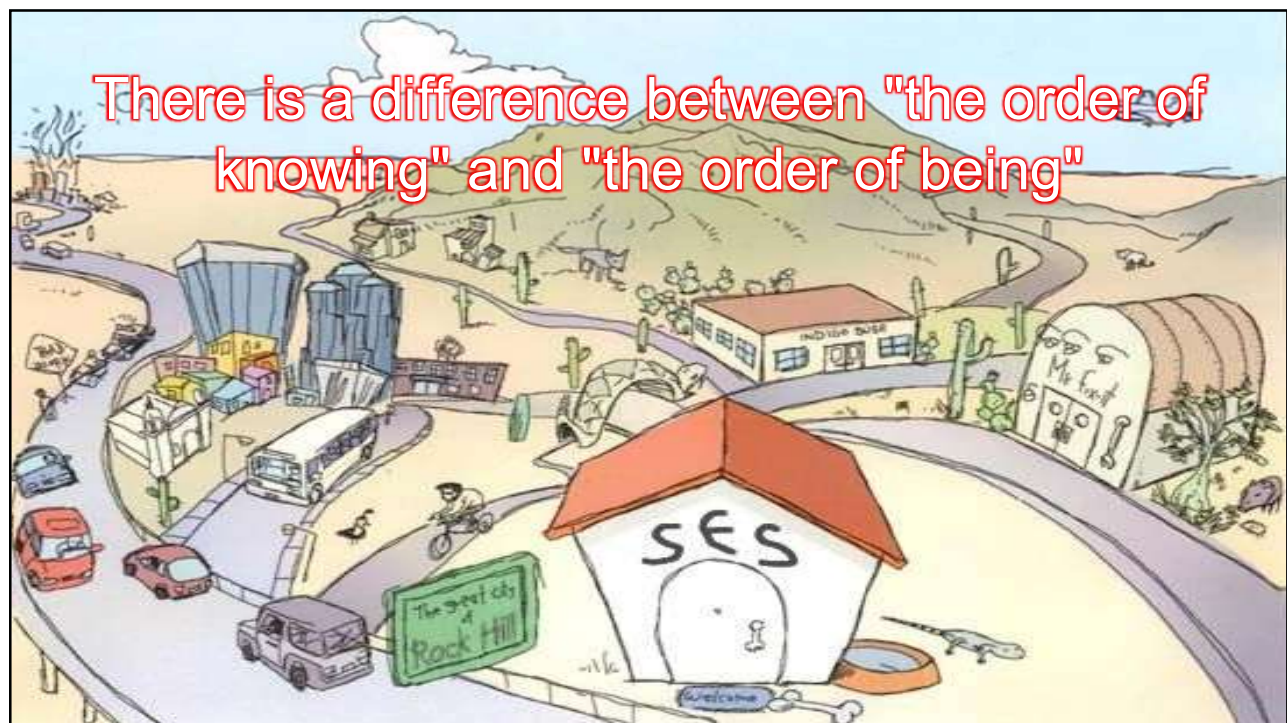
✿ Isaiah 55:6-9 ✿

{6} Seek the LORD while He may be found, Call upon Him while He is near. {7} Let the **wicked** forsake **his way**, And the **unrighteous man** **his thoughts**; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon. {8} "For **My thoughts** are not your thoughts, nor are your ways **My ways**," says the **LORD**. {9} "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."





***Aren't we
putting logic
before God?***



There is a difference between "the order of knowing" and "the order of being"

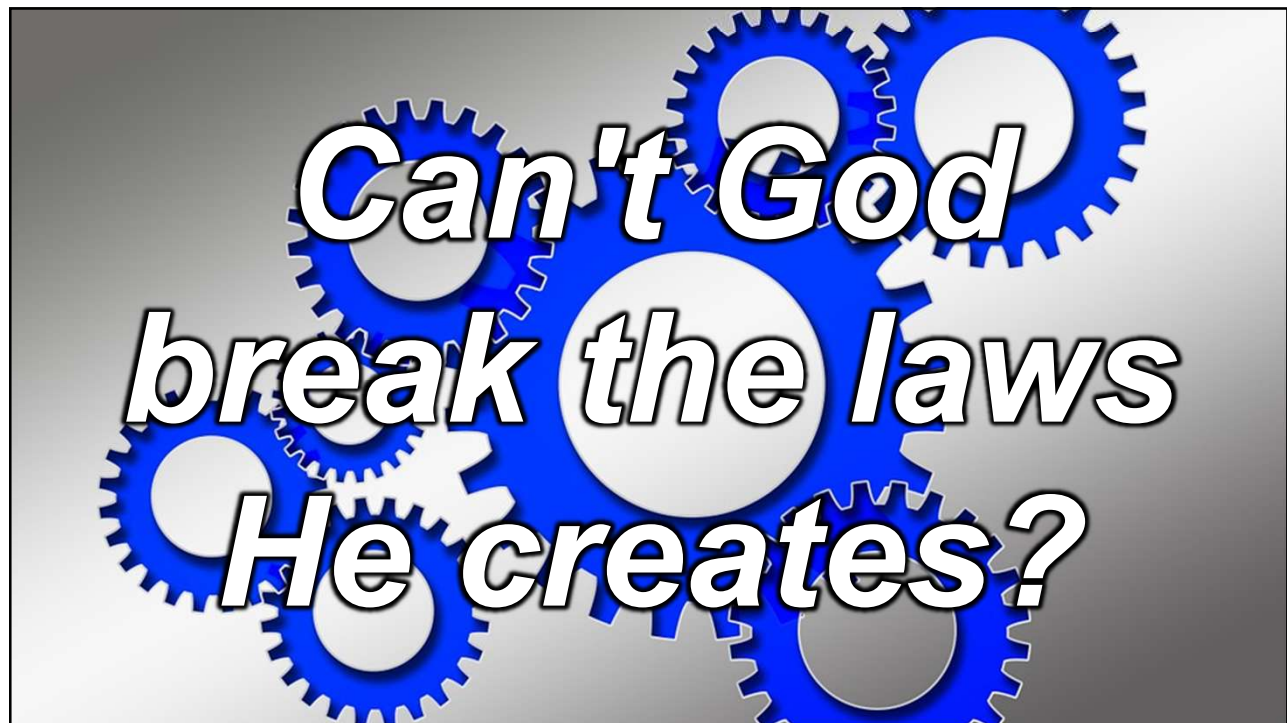
The map is first in the order of knowing.

SES is first in the order of being.



*Aren't we
putting OUR
logic before
God?*

- response: It is not "our" logic.
- Logic is an expression of the nature of God Himself.

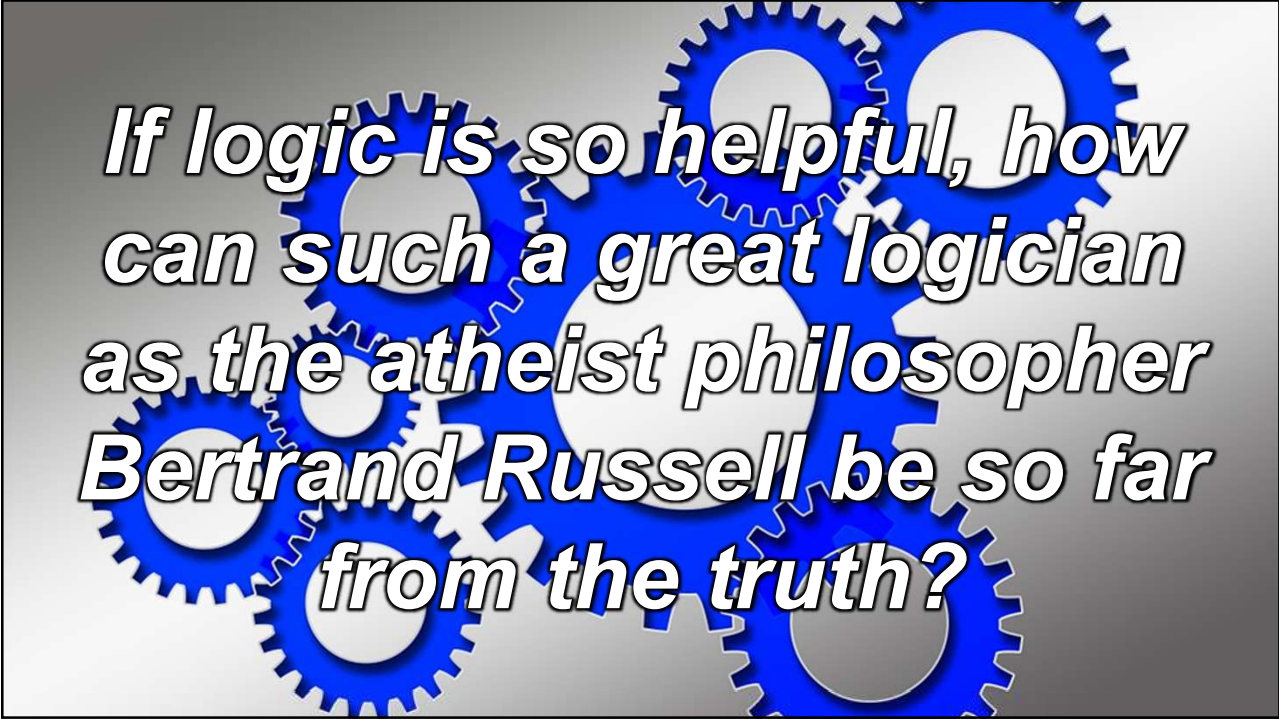


- response: Logic was not created by God. It is an expression of God. (like goodness)



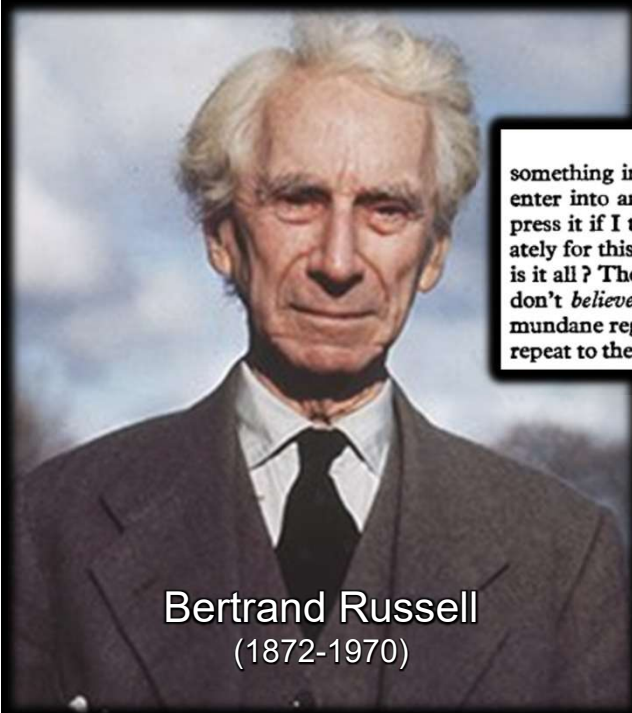
***Don't some
doctrines involve
contradictions,
like the Trinity?***

- response: There is nothing in the doctrine of the Trinity (or any other biblical doctrine) that is illogical.
- There is a difference between something being beyond reason and something being against reason.



If logic is so helpful, how can such a great logician as the atheist philosopher Bertrand Russell be so far from the truth?

- response: If you start a race facing the wrong direction, then the faster you can run, the quicker you will be in getting farther from the finish line.



Bertrand Russell
(1872-1970)

11th August, 1918

It is quite true what you say, that you have never expressed yourself – but who has, that has anything to express? The things one says are

Even when one feels nearest to other people, something in one seems obstinately to belong to God and to refuse to enter into any earthly communion – at least that is how I should express it if I thought there was a God. It is odd isn't it? I care passionately for this world, and many things and people in it, and yet . . . what is it all? There *must* be something more important, one feels, though I don't *believe* there is. I am haunted – some ghost, from some extra-mundane region, seems always trying to tell me something that I am to repeat to the world, but I cannot understand the message.

The outcome is that one is a ghost, floating through the world without any real contact. Even when one feels nearest to other people, something in one seems obstinately to belong to God and to refuse to enter into any earthly communion – at least that is how I should express it if I thought there was a God. It is odd isn't it? I care passionately for this world, and many things and people in it, and yet . . . what is it all? There *must* be something more important, one feels, though I don't *believe* there is. I am haunted – some ghost, from some extra-mundane region, seems always trying to tell me something that I am to repeat to the world, but I cannot understand the message. But it is from listening to the ghost that one comes to feel oneself a ghost. I feel I shall find the truth on my deathbed and be surrounded by people too stupid to understand – fussing about medicines instead of searching

