

I. The Creator and the Creature

A. The Creator and Logic

B. The creature (*imago Dei*) and logic

- "Human logic is the image of God." —Gordon Clark
- "The first stage is man's natural aptitude for understanding and loving God, *an aptitude which is consists in the very nature of the mind*, which is common to all men." —Thomas Aquinas, *ST* 1.93.2

1. Theology is *logos* about the *theos*; theology is rational discourse about God, etc.

2. Logic is a necessary presupposition of all thought;

3. But some have objected to this:

a. It makes human logic prior to God.

b. To use logic to talk and think about God is rationalism.

c. God can break logical laws.

d. Certain theological doctrines involve inherent contradictions.

II. Uncreation: the Consequences of the Fall on Human Logic

A. The noetic effects of sin

1. Human reason is affected by our sinfulness and this is described in Romans 1: 20-23, for example.

"Man through the fall ... has not become a devil who, incapable of redemption, can no longer reveal the features of the image of God (including reason and logic). But while he has really and substantially man and has still preserved all his human faculties, capacities, and powers, the form, nature, disposition, and direction of all these powers have

been so changed that now instead of doing the will of God, they fulfill the law of the flesh."

—Herman Bavinck, *Dogmaticks*.

B. The effects of human sin on the use of logic

1. A new non-Christian presuppositional base (no longer theistic, but naturalistic)

"I had motives for not wanting the world to have meaning; consequently assumed that it had none, and was able without any difficulty to find satisfying reasons for this assumption. . . . For myself, as, no doubt, for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation. The liberation we desired was simultaneously liberation from a certain political and economic system, and liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom."

—Aldous Huxley, *Ends and Means*, pp. 312, 16.

2. Prone to use logic and to commit logical fallacies formal and informal (consciously and unconsciously) to defend personal and presuppositional perspectives that are fallen, idolatrous, and immoral.

III. New Creation: the Restoration of the Mind

A. Logic and salvation

B. Logic and sanctification

Rom. 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

2 Cor. 10:5 {We are} destroying speculations and every lofty thing raised up against the knowledge of God, and {we are} taking every thought captive to the obedience of Christ.

C. Logic and service

1. Logic and reason (along with other cognitive powers) are to be used in love and service to God and neighbor.

2. The responsibility of rigorously cultivating a Christian mind, the very mind of Christ.

Conclusions:

1. God is rational and logical and the ultimate source of human rationality and logic.
2. Human sin has radically affected the use of human rationality and logic;
3. By God's grace, the human mind is enabled to apprehend the gospel so as to be saved and sanctified through faith.