

3. Scripture, when it speaks of the mystery of God's becoming in historical terms, must be viewed as mythological.

4. Scripture, because it speaks in historical terms, is open to scientific historical question and criticism. But this criticism does not affect its witness to the real, authentic history, which transpires in the super-historical moment.

What is Truth?

1. Real truth is existential (personal) and religious. For S. K., the structure of logic (thought) and the structure of Reality (being) were completely separate. Therefore, a new and different method of contacting Reality is needed. The doorway to Reality via rational thought was slammed shut! Thus philosophical or scientific approaches to truth simply will not suffice! Real truth, essential truth, is the truth for me, truth to which I give my devotion, truth that transforms me!

2. Real truth is paradoxical. The paradox expresses the logical form of the truth of God (the infinite Spirit) as it is received and heard by man (the finite spirit).

3. Real truth is inward or subjective. Propositions about Christ, God, etc., are not truths, but rather possibilities of truth. When an existent existentially responds to these possibilities in decision (i.e., in the venture of faith), then he (the subject) is in truth. These propositions are objective uncertainties when viewed logically, but subjective certainties when experienced existentially.

What is Faith?

1. Faith is an intense passion. It is the highest passion of man's subjectivity, which transforms him. Faith is not mental assent in response to clear, unequivocal truth.

2. Faith is prompted by paradox. Its object is not rational truth. Faith is aroused only by paradox, which shocks, offends, and stings it. The Absolute Paradox is Jesus Christ as the God-Man, the humble man and teacher.

The supreme example of faith is that of Abraham offering up Isaac. Abraham is squarely faced with a paradox: he must slay the son of promise. He is willing to obey the word of God to him and slay Isaac. But the promise is also the word of God to him. In the passion of faith, he believes both words, risks the venture of faith, and receives his son back again.

The way of Abraham, for S. K., is the way of faith -- inwardness, subjectivity, passion, paradox, the absurd, venture, leap, risk; but above all, transformation. If there is no risk, there is no faith. To risk is to venture all upon an objective uncertainty. The greater the uncertainty, the greater the faith; the less objective certainty the more subjectivity. To demand objective certainty is to put an end to faith.

Thus S. K. opposes knowing to believing. To know is to accept something on rational and objective grounds; to believe is to risk all on an objective uncertainty. Knowing seeks mediated truth (truth without paradox, without tension); believing seeks the absurd. Knowing leaves the knower unchanged; believing transforms the believer.

3. Faith is in a Person, namely Jesus Christ. Faith is not doctrinal, but existential. The object of faith is not a truth to be communicated, but a Person to be chosen.