In Jewish thought Rambam, Ralbag, and the Ramhal all wrote works in logic titled Sefer Ha-Higayon. Early tannaim like Hillel who offered 7 methods of hermeneutic reasoning, Rabbi Ishmael who offered 13 methods of hermeneutical logic, and Rabbi Elazar ha Giladi who offered 32 ways of Talmudic logic, all were involved in the project of trying to arrive at what constitutes objective proof and demonstration to reveal the spectrum of arguments being either correct, sound, or true (see Wittgenstein’s truth tables). A basic syllogism reveals this spectrum for instance: A. If it rains the streets are wet. B. The streets are wet. Therefore it has rained – is not true nor even a sound argument but merely correct. For instance the streets could be wet by hosing them down or in the modern age by cloud seeding etc. Yet mathematics shows that truth claims of mathematics are not relative. A2+B2=C2 or 2pieR=Circumference of a circle are true regardless if there are people on the earth to prove this, as spatial reality entails this geometric forms. In Plato’s dialogue _The Meno_ Socrates meets the mathematician Meno. Socrates argues that just as there are mathematically demonstratable forms in Euclidian space such as trapazoids, parallelegrams, and circles there are forms (eidos) of the true, the good, and the beautiful, and just.

However for Rambam mathematics was not the Queen of the sciences, but rather metaphysics or ma’aseh merkavah is the highest of all divine esoteric wisdoms, that requires a prerequisite in Aristotelian science. Although the Rambam recognized mathematic’s beauty in arriving at certainty and clarifying truth claims by simple equation and proof. For example the Rambam in Part III, ch. 51 of the guide begins his discourse with a mushal (parable) regarding the ruler in His palace which is a metaphor for the 7 heavenly palaces in shamayim, which according to later Hechalot texts are populated by a hierarchy of angels requiring passwords before the soul may enter the chambers and rooms of the palace where the mind will be delighted by angelic discourses of fountains of wisdom. Rambam later in this parable writes:

Know my son, that as long as you are engaged in studying mathematical sciences and the art of logic, you are one of those who walk around the house searching for its gate, as the Sages may their memory be blessed, have said resorting to a parable: Ben Zoma is still outside (B.T. Hagigah 15a). If however you have understood natural things, you have entered the habitation and are walking in the antechambers. If however, you have achieved perfection in the natural things and have understood divine science, you have entered in the ruler’s place into the inner court and are with him in one habitation. This is the rank of the men of science; they however are of different grades of perfection (Pines, Guide, III, 51,124a, p. 619).

The allusion to Hagigah 15a is the 4 who entered paradise (arba sheniknasu biPardes). Rabbi Akiva is the only one of the 4 sages who ascends and descends into and out of the PaRDeS in peace. Before the throne of Hashem, Rabbi Akiva says, “al tamru mayim, mayim” (do not say water water). Many interpretations of this enigmatic statement exist but the simpist is that Herod’s temple was made of blue painted marble and when the sunlight reflected off the gold dome onto the blue marble, the glimmering light appeared as the beautiful blue of the Meditteranean sea, the color also of the tzizit, the rakia, throne of hashem, and the luchot. Thus Rabbi Akiva is affirming that before Hashem there is only truth. The illusion is not really water but the Beit HaMikdash stands made in marble and cedar of Lebanon, which according to Rabbi Bar Yohai is 18 miles above har-habayit until the beit hamikdash is
rebuilt. As it says in Tehillim, Hashem is near to all who call upon Him, all who call upon Him in truth. It will be a matter of debate whether the truth claims of mathematics are the highest form of truth, for Rambam holds that higher still than mathematical truth is metaphysics or ma’aseh hamerkavah.