

The theological problem that I take to be insolvable without metaphysics is how to validate the claim of religious language to be cognitively significant or about reality without denying or obscuring its important differences from other kinds of language making or implying the same claim.

Put in reverse order: it is the problem of how to do conceptual justice to the important differences between religious language and other kinds of language likewise making or implying a claim to be cognitively significant or about reality, and yet also to explain how religious utterances are to be verified both in principle and in fact.

October 2005