

I've asked elsewhere (8 June 2004) whether the basic distinction shouldn't be that between "the being of God [or ultimate reality] in itself" and "the meaning of God [or ultimate reality] for us."

Assuming, as I do, that the second term means more explicitly, "the meaning for us of the being of God [or ultimate reality] in itself," one should say that the meaning of God (or ultimate reality) for us is the meaning for us of God's (or ultimate reality's) being unfathomable mystery as well as ultraintelligible reason or word.

7 May 2005