

2. LA CRÍTICA DE UNA RAZÓN DÉBIL AL PROBLEMA DE DIOS COMO SENSATO

- Solo cuando se admite la sensatez del problema de Dios, el hombre puede estar **dispuesto a abrirse** al mensaje de una Revelación divina. Demostrar la sensatez del problema de Dios no implica demostrar la existencia de Dios, sino que solo funda la posibilidad para el hombre de **sentirse interpelado**, motivado a la **escucha** y, así, sacudirse de una posible indiferencia.
- En este caso es bueno distinguir entre el **término** o **vocablo**, el **concepto** y la **realidad**. Una cosa es el término o vocablo “Dios” que es muy común; otra cosa es el concepto que hay detrás y que es muy variable según la cultura, la filosofía o el imaginario popular;

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