

I've long sensed that when Bultmann speaks of God as "the Creator," he means more than I do when I use the same phrase. He means not only—in my terms—the "primal source" of all things, and so God "the Creator-Emancipator," but also the "final end" of everything, and so God "the Consummator-Redeemer." For him, then, "the Creator" may be said to be constitutive both of the being and of the new being of all creatures as well as Godself.

More exactly, *the* Creator, in Bultmann's broader sense, is rightly said to be *uniquely* co-constitutive of both the being and the new being of all things, of self as well as of all others. For the rule holds good: "*nothing whatever, not even God, can wholly determine the being of something else.*" The creatures, also, are all, in their way, creators—and insofar also co-constitutive of their own as well as of God's being and new being. But if this explains the above emphasis on "co-," that on "uniquely" is explained by God's alone being co-constitutive of, as well as co-constituted by, *all* things, everything else being co-constitutive of, as well as co-constituted by, *some* things only.

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