

When Bultmann makes everything turn on whether God is really “other,” “wholly other,” than everything that is not God, I wonder whether his underlying point isn’t convergent with mine in insisting that our only indispensable immortality is our “*objective* immortality” in God.

In any case, my righteousness is not a *justitia domestica*, but a *justitia aliena*; and it would seem that exactly the same should be true of my “life,” or “eternal life”: it is not a *vita domestica*, but a *vita aliena*, and so nothing I ever have or even can have in myself, but something I always have and can have only in God as the One wholly other than myself as well as everything else.

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