

I now realize that I would almost certainly have understood Bultmann better—and more quickly!—had I been as clear as I have become about the important distinction between metaphysics, on the one hand, and philosophy, on the other—or, if you will, the purely formal, analytic task of philosophy and its partly material, critico-constructive task. Why? Well, because the distinction Bultmann makes between philosophy as “a philosophical analysis of existence” and philosophy as “[a] definitive philosophical system—such as idealism, say, and specifically G. W. F. Hegel’s” (NTM: 107), converges very closely with the distinction that I have only gradually learned to draw.

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