

I have argued that "Christian witness is constituted explicitly as such by *an assertion of truth*—or, really, two such assertions: (1) the properly christological assertion that Jesus is the one through whom God acts decisively to judge and to save; and (2) the properly theological assertion that God is the One who acts decisively to judge and to save through Jesus." But I have also said that "the properly christological assertion is an existential-*historical* assertion" (italics added).

It seems only reasonable, then, to say, correspondingly, that "the theological assertion is an existential-*transcendental* assertion."

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