

1. All christological formulations, explicit and also implicit, more or less adequately formulate the christological assertion.
2. The christological assertion is an existential-historical assertion.
3. As such, the christological assertion necessarily presupposes and implies a certain existential-transcendental assertion, which in turn presupposes and implies certain metaphysical and moral assertions.
4. Therefore, the question whether any given christological formulation is credible is also the question whether the metaphysical and moral assertions it necessarily presupposes and implies are credible.
5. True, its credibility cannot be inferred simply from their credibility, because while it necessarily implies them, they do not necessarily imply it.
6. Even so, unless a christological formulation's metaphysical and moral presuppositions and implications are credible, it cannot be credible.

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