

I have thought since writing it that I could have given my argument in "A Priori Christology and Experience" a different twist from that which I actually gave it. Instead of going off in the direction of the impossibility of miracles—or of affirming miracles on the basis of experience—I could have covered much the same ground that Marxsen covers in considering the beginning of christology in my own way, by dealing with the resurrection.

In the process, I could have perhaps further developed my *Auseinandersetzung* with him, so as to make clear that there is, after all, a very important difference between "the context of discovery" and "the context of justification" and that tracing out, as he does so effectively, how the assertion of Jesus' resurrection in fact must have arisen in no way addresses the question of whether or not it is true.

n. d.; rev. 7 October 2004