

In *Anfangsprobleme der Christologie*: 19 f., Marxsen evidently makes something very like my distinction between the empirical-historical Jesus and the existential-historical Jesus—namely, by distinguishing between "*der 'historische Jesus'*" und "*der Jesus, den die Zeugen, in der Relation zu ihm stehend, verkündigen.*"

Had he taken this distinction seriously, he could have avoided the false choice between locating revelation either in the historical Jesus or in the kerygma concerning him (or, alternatively, in the New Testament canon).

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