

Everything that Marxsen says in *NTBK*: 104 by way of developing the parallel between the putative historical fact of Jesus' having a messianic consciousness and his having risen from the dead as also a historical fact confirms only the more fully the pertinence of my criticism of his unrevised revisionary christology. Indeed, what he himself says about establishing "Jesus' self-consciousness (or self-understanding)" anticipates my very point—assuming, at any rate, that all that could possibly be meant by "faith" in purely formal terms is a certain kind of self-understanding.

26 May 1997