

It is clear from what Marxsen says in *NTBK*: 111 f. that Christ-kerygma is by no means exhausted simply by ascribing honorific titles to Jesus, such as "Christ" (as one might understandably infer him to mean from no more than he has said up to this point in the argument of the book [cf., e.g., 109]). No, Christ-kerygma also includes such things as Jesus' baptism, the transfiguration scene, Peter's confession at Caesarea Philippi, and Jesus' birth, in the narratives of all of which, Marxsen says, "Jesus is attested as the Christ in that one narrates what happened with and to him." In his way, then, Marxsen recognizes that the *Jesus-tradition* includes *Christ-kerygma*, in the form of mythological or legendary narratives. See also 116 ff., where he expressly discusses how reflection led to qualifying Jesus' fate as well as his person.

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