

## Questions to discuss

1. In my exegesis of Hebrews 11:1a, I interpreted faith (πίστις) as a mode of expression of hope (ἐλπίς) rather than sure knowledge in the form of reeds or doctrines. Can you hope for something that you do not know for sure?
2. In my interpretation of Hebrews 11:1b, I took the liberty to interpret the “things not seen (NRSV)” as a reference to “the reign of God and its justice” and “the will of God (τὸ θέλημα τοῦ θεοῦ)”. These things have to do with the communal dimension of salvation. What about individual salvation, such as going to heaven after death? Shouldn't it be regarded as the primary object of ultimate Christian hope? Cf. Are the “Sabbath's rest (σαββατισμός)” and God's “rest (κατάπαυσις)” in Hebrews 4:8-11 the same as “going to heaven after death” or not?
3. Does Augustine's distinction between *fides quae creditur* and *fides qua creditur* give justice to the multifaceted nature of πίστις/faith in Christianity? What other aspects of Christian faith are left out in this dichotomous distinction by Augustine?
4. How is the πίστις/faith of the Book of Hebrews similar to or different from Paul's notion of πίστις/faith in Galatians and Romans? Is the πίστις/faith in Hebrews 11:1 the same as the πίστις Ἰησοῦ Χριστοῦ (“faith in Jesus Christ” or “faithfulness of Jesus Christ”) in Romans 3:22 and Gal 2:16 or not? If not, how are they different from each other?