

JEANETTE HAGEN PIFER

Faith as Participation

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zum Neuen Testament 2. Reihe*

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Jeanette Hagen Pifer

Faith as Participation

An Exegetical Study
of Some Key Pauline Texts

Mohr Siebeck

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For my parents

Ronald and Sylvia Hagen

Preface

This monograph is a slightly revised version of my doctoral thesis accepted by Durham University in 2016. My journey would not have been possible without the impact, prayers, and backing of several key figures and thus it is fitting to credit those who have supported, challenged, and encouraged me. First, I could not have asked for a more nurturing Doktorvater. Professor John Barclay epitomises, as much as is possible in human form, the topic that has consumed much of his own recent scholarly work – grace. Yet, just as he has so robustly argued concerning God’s grace, his own graciousness was not without expectations. At every stage he challenged and guided me in the habits of careful scholarship. Professor Francis Watson was a remarkable secondary supervisor, always expressing enthusiasm for my project and a willingness to engage with me along the way. I am grateful to my examiners, Professor Grant Macaskill and Dr. Jan Dochhorn, for their attentive reading of my work and for their helpful feedback. I am also grateful to Dr. Jane Heath and Dr. Dorothee Bertschmann for many kind interactions and inspiring dialogues. Many thanks to Dr. J. Ross Wagner and Dr. Henning Ziebritzki for their recommendation for publication in the WUNT II series, and to Katharina Gutekunst, Elena Müller, Matthias Spitzner and all of the editorial staff at Mohr Siebeck who helped bring the project to completion.

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Abbreviations

All abbreviations of ancient literature, academic journals, and monograph series follow the forms indicated in the *SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies*, second edition (Atlanta, SBL Press: 2014).

Chapter 1

Introduction

“A Theology and a Christendom that no longer knows what the New Testament calls ‘faith’ is death.” A. Schlatter

For years, faith has been understood as an axiomatic theme in the New Testament, especially in the Pauline epistles. Yet, in modern New Testament studies, there has been an increasing trend to downplay the significance of human faith for Paul. This has become evident in a number of ways. Many are concerned that focusing on human faith replaces works of the Law as just an alternative condition for salvation. For some, faith represents a form of self-achievement. Often, the role of faith is diminished lest Paul’s theology appear anthropocentric. Coincident with this concern is that underscoring human faith detracts from Paul’s primary focus – Christ.

Interestingly, some of the most important debates in Pauline theology seem to have arisen within the same span of time that less attention has been paid to this once central Pauline theme of faith. For instance, in the late nineteenth century, there arose a challenge to the Reformation focus on justification by faith. It was posed instead that the centre of Paul’s theology is union with Christ. Secondly, there arose a challenge of how to interpret the genitive phrase πίστις Χριστοῦ, suggesting that the traditional objective genitive translation replaces the works of the Law, against which Paul was arguing, with just another human work – faith. Thirdly, theological concerns about the interplay of divine and human agency have also risen to the surface in Pauline studies in recent years.

These issues get to the heart of Pauline theology, interlocking in integral ways. The core concern navigating this study is that an accurate understanding of the Pauline conception of faith should illuminate some of the key issues driving these debates, offering clarification and unification to these central Pauline themes. Thus the primary question driving this study is: What does Paul mean by faith? In pursuing this simple question, we have in the background the additional goal of elucidating the three debates mentioned above. This first chapter will explore previous scholarship in these areas, highlighting both the strengths of previous studies and various weaknesses or lacunas that warrant further investigation. The scholars selected here present a few snapshots into what significant people have said about these issues, rather than a

full account that takes all of the secondary literature into consideration. I have broken up the presentation into five key areas, first discussing influential scholars on the topic of faith in general, then addressing leading figures in the three aforementioned debates, and concluding with some recent attention that has been paid to the concept of faith as participation. The major thread of this thesis's argument is that Paul's presentation of faith is much more participatory than has been generally noted.

1. The Meaning of Faith

To begin, we will trace some interpreters who have made more substantial and influential efforts towards the endeavour of describing what Paul means by faith in general.

1.1 Martin Luther (1531)

Martin Luther's position of prominence in the history of theology hardly needs defending. What gave rise to Luther's reformation is his rather complex and diverse background in education and ecclesiological engagement. As a late medieval theologian, Luther stood within three theological traditions: nominalism, scholasticism, and Augustinianism.¹ Critical of the anthropological optimism of nominalism and the speculative bent of scholasticism, Luther favoured Augustine's theology of grace; humans are completely corrupt and God is wholly gracious in the giving of his son, Jesus, the sufficient saviour of all who receive him by faith. For Luther, the doctrine of justification by faith was the "principal doctrine of Christianity,"² faith being the critical mark of a true relationship with God.³

Most of the key issues in Luther's presentation of faith are present in his *Lectures on Galatians*, with particular focus on the antithesis of Galatians 2:16. In this context, being declared righteous by faith is key, but faith has no meaning for Paul apart from its relationship of dependence on Christ. "Faith takes hold of Christ and has Him present, enclosing Him as the ring encloses the gem. And whoever is found having this faith in the Christ who is grasped in

¹ Donald K. McKim, ed., *The Cambridge Companion to Martin Luther* (Cambridge: Cambridge University Press, 2003.); Alistair E. McGrath, *Luther's Theology of the Cross: Martin Luther's Theological Breakthrough* (Oxford: Wiley-Blackwell, 2011).

² Martin Luther, *Lectures on Galatians 1535: Chapters 1–4*, trans. Jaroslav Pelikan, vol. 26, *Luther's Works* (Saint Louis: Concordia Publishing House, 1963), 106.

³ Stephen Westerholm, *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics* (Grand Rapids: Eerdmans, 2003).

the heart, him God accounts as righteous.”⁴ It is Christ himself who is righteous, and grasping Christ by faith, participating in his righteous life, is the only way that the believer is considered righteous before God. Essential to his understanding is that the believer is *simul iustus et peccator*, but because the Christian has accepted Christ by faith, God does not impute his sin.

To have faith in Christ is to recognise that salvation does not come by works, a term that Luther uses broadly of practices that are thought to be characteristic of the Christian life.⁵ However, this does not mean that faith is inactive or unproductive. As Luther engages with the concept of ongoing life in faith described in Galatians 2:19–20, he argues that faith without works is “worthless and useless.”⁶ After one is justified by faith and thus possesses Christ by faith, “he will certainly not be idle but, like a sound tree, will bear good fruit (Matt 7:17).”⁷ Faith is the precondition of “doing,” which is always understood as “doing with faith.”⁸ As something active and productive, faith can grow or wane.⁹

Though faith is a human activity, it is absolutely Christocentric in Luther’s reading. Faith is about taking hold of Christ – holding him as gift and treasure – “yet the smallness of this gift and treasure, which he holds in faith, is greater than heaven and earth, because Christ, who is this gift, is greater.”¹⁰ The work of salvation is completely through Christ, faith simply being the appropriation of this reality: “Therefore victory over sin and death, salvation, and eternal life do not come by the Law or by deeds of the Law or by our will but by Jesus Christ alone. Hence faith alone justifies when it takes hold of this.”¹¹ In Galatians 2:19, the believer now lives to Christ and is under a different Law – the law of grace, which rules over sin and the Law. The means of living under this new law is faith in Christ.¹² “Christ does everything alone. But I, as a believer, am crucified with Christ through faith, so that all these things are dead and crucified to me as well.”¹³

Luther is clear that faith is not self-contrived or some form of personal achievement. For Luther, Christ “forms and trains faith.”¹⁴ Faith is a denial of

⁴ Luther, *LW*, 26:132.

⁵ Luther, *LW*, 26:126, 137.

⁶ Luther, *LW*, 26:155.

⁷ Luther, *LW*, 26:155.

⁸ Luther, *LW*, 26: 262–63, 266.

⁹ Cf. Martin Luther, “Prefaces to the New Testament,” in *Word and Sacrament I*, ed. E. Theodore Bachmann, trans. Charles M. Jacobs, vol. 35, Luther’s Works (Philadelphia: Fortress Press, 1976), 370.

¹⁰ Luther, *LW*, 26:134.

¹¹ Luther, *LW*, 26:138.

¹² Luther, *LW*, 26:158–161.

¹³ Luther, *LW*, 26:165.

¹⁴ Luther, *LW*, 26:130.

the self, for by paying attention to the self, one loses sight of Christ.¹⁵ In self-denial, faith is simultaneously supreme worship: “it attributes glory to God... To attribute glory to God is to believe in Him, to regard Him as truthful, wise, righteous, merciful, and almighty, in short, to acknowledge Him as the Author and Donor of every good.”¹⁶ In this way faith is knowledge about God which leads to a response of worship.¹⁷

1.2 Adolf Schlatter (1885)

The Swiss theologian Adolf Schlatter (1852–1938) dedicated himself to both scholarly and ecclesial work. Having taught in Bern, Greifswald, and Berlin, Schlatter spent the majority of his career as professor of New Testament in Tübingen (1898–1922). As a prolific writer, most of his research focused on Second Temple and New Testament philology, exegesis, and theology. *Der Glaube im Neuen Testament* is a classic expression of his scholarly engagement in these areas.

Schlatter’s initial discussion of faith in Paul falls within the context of the apostle’s concept of righteousness. For Paul, faith is specifically a surrender to righteousness¹⁸ which occurs in the words of faith, ῥῆμα πίστεως, that pronounce that Jesus came and was raised and is the Lord.¹⁹ Ἀκοή πίστεως (e.g., Gal 3:2, 5) indicates that listening to God leads to submission to him, bringing faith to an act of obedience (ὑποταγῆναι – Rom 10:3).²⁰ By faith believers share in Christ’s death, and such participation entails consequences; just as Christ died to sin, so also, in faith, believers die to sin and to self.²¹

Just as faith is a renunciation of one’s own rights, strength, and life, at the same time faith entails reception of a gift; it is the affirmation of the imparting grace of God and the love of Christ within believers.²² All believers will be partakers of the heavenly existence of Christ, which is to say, partakers of true existence (cf. 1 Cor 15:20ff). Through self-renunciation, recognising oneself as dead, the believer is given new life through the Spirit, who becomes an effective force within.²³

¹⁵ Luther, *LW*, 26:166.

¹⁶ Luther, *LW*, 26:227. Cf. Gal 3:6, Rom 4. In reference to Rom 4:19–24, Luther writes, “With these words Paul makes faith in God the supreme worship, the supreme allegiance, the supreme obedience, and the supreme sacrifice” (226–27).

¹⁷ Luther, *LW*, 26:238. “Faith is nothing else but the truth of the heart, that is, the right knowledge of the heart about God.”

¹⁸ Adolf Schlatter, *Der Glaube im Neuen Testament: Eine Untersuchung zur Neutestamentlichen Theologie* (Leiden: Brill, 1885), 329.

¹⁹ Schlatter, *Glaube*, 344.

²⁰ Schlatter, *Glaube*, 337.

²¹ Schlatter, *Glaube*, 341, 343, 355.

²² Schlatter, *Glaube*, 358.

²³ Schlatter, *Glaube*, 342–43, 355.

Axiomatic to Schlatter's discussion is that faith is the very means of relating to Christ.²⁴ As faith draws the believer away from him or herself into a higher relationship to God, it results in the indwelling of God. The life of Christ now belongs to the believer, and in this way, the act of surrender in faith results in an all-encompassing gain. Thus Schlatter can say: "Der Verzicht, der im Glauben liegt, verwandelt sich somit nach seinem ganzen Umfang in Gewinn."²⁵ Faith is not simply hope for the future, but a present participation in Christ's resurrection.²⁶

As faith relates to the nature and work of Christ, it can and should grow.²⁷ Along the same line, faith works (1 Thess 1:3); faith is the means by which work is accomplished because it is the way of experiencing the Spirit and the power of God. Through faith, the believer is empowered to cooperate with God as *συνεργός τοῦ θεοῦ*.²⁸ Faith enables people to love one another.²⁹ Yet, faith is not a way of achieving justification; it does not contribute to divine power.³⁰ God is the single causal power of faith.

In conclusion, Schlatter writes that whether we speak of the ethical or intellectual activity of faith, "er ist alles, was er ist, durch Christus. Jesus ist Glaubensgrund, Glaubensinhalt und des Glaubens Kraft."³¹ As a result, "Der Glaube hat sich als Princip und Wurzel seiner ganzen Existenz erwiesen."³²

1.3 Rudolf Bultmann (1952)

For Bultmann, "Theology is the exposition of faith."³³ While he can depict faith with such basic descriptions as the acceptance of the *kerygma* and as confession of God's saving deed in Christ, Bultmann clarifies that this faith is not "mere cognizance" and simple agreement.³⁴ Faith, in Bultmann's reading of Paul, is so much more; it is obedience to the message and entails a new understanding of one's self.³⁵ What begins with acceptance of the Christian message continues through a transformation of one's identity and obedience. This is because the word of the cross forces a decision on the hearer, that is, whether

²⁴ Schlatter, *Glaube*, 342–43.

²⁵ Schlatter, *Glaube*, 343.

²⁶ Schlatter, *Glaube*, 356.

²⁷ Schlatter, *Glaube*, 364.

²⁸ Schlatter, *Glaube*, 380.

²⁹ Schlatter, *Glaube*, 360.

³⁰ Schlatter, *Glaube*, 331, 345.

³¹ Schlatter, *Glaube*, 388.

³² Schlatter, *Glaube*, 344.

³³ Rudolf Bultmann, "Liberal Theology and the Latest Theological Movement," in *Faith and Understanding*, ed. Robert W. Funk, trans. Louise Pettibone Smith (London: SCM Press, 1969), 52.

³⁴ Bultmann, *ThNT*, 317, 324.

³⁵ Bultmann, *ThNT*, 324.

the hearer will acknowledge that the crucified one is Lord and whether the hearer will surrender a previous self-understanding to make the cross the determining power of his life.³⁶ Faith is a radical renunciation of the self and a turning toward Christ, the object of one's faith. Bultmann picks up on Paul's extensive discussion of boasting to explicate this self-renouncing component to faith. Faith is the opposite of boasting; it cannot take credit for itself.

Existence in faith is a movement between "no longer" and "not yet." This movement exposes the reality of a dynamic relationship; the posture of reception implies both an active response to Christ as Lord and a passive reception of a divine act which "accomplishes itself within him."³⁷ Thus, grace and faith relate in such a way that "'faith' is what it is only with reference to the 'grace' which is actively present in the word."³⁸ Of primary importance, then, is that faith is not merely a human action. Rather, "Faith can only be the affirmation of God's action upon us, the answer to his Word directed to us."³⁹

Furthermore, Bultmann clarifies that faith is not a single act, "done once for all like a declaration of church membership."⁴⁰ On the contrary, faith is a continuous state of being: "a placing of one's self at God's disposal, for the act to which God summons a man at any given moment."⁴¹

1.4 Fritz Neugebauer (1961)

The work of Fritz Neugebauer begins in conversation with Lüdemann's study of Pauline anthropology⁴² which proposed two circles of thought within Pauline theology: a juridical circle that was shaped by Jewish concepts and led to Paul's doctrine of justification, and a mystical circle deriving from Hellenistic ideas that formed Paul's mystical-real doctrine of salvation. In this view, the term πίστις belongs to the first category and the "formula" ἐν Χριστῷ to the second. Neugebauer critiques this division while seeking to offer a fresh analysis of πίστις in light of his detailed study of the phrase ἐν Χριστῷ.⁴³

Neugebauer shows that ἐν Χριστῷ and πίστις are interrelated in Paul's thought; faith fits within the context of the overarching concept of life ἐν

³⁶ Bultmann, *ThNT*, 303. Cf. 1 Cor 1:18–31; Gal 6:14.

³⁷ Bultmann, *ThNT*, 314.

³⁸ Bultmann, *ThNT*, 319.

³⁹ Rudolf Bultmann, "What Does It Mean to Speak of God," in *Faith and Understanding*, ed. Robert W. Funk, 63.

⁴⁰ Rudolf Bultmann, "Church and Teaching in the New Testament," in *Faith and Understanding*, ed. Robert W. Funk, 201.

⁴¹ Bultmann, "Church and Teaching," 201.

⁴² Hermann Lüdemann, *Die Anthropologie des Apostels Paulus und ihre Stellung innerhalb seiner Heilslehre. Nach den vier Hauptbriefen* (Kiel: Universitäts-Buchhandlung, 1872), 171–173.

⁴³ Fritz Neugebauer, *In Christus* (Göttingen: Vandenhoeck & Ruprecht, 1961), 9–17.

Χριστῷ.⁴⁴ Neugebauer points out that the two expressions are uniquely characteristic of the interval between the resurrection and Parousia.⁴⁵ Πίστις is enclosed and defined within the ἐν Χριστῷ reality – the meaning of πίστις is determined by the ἐν Χριστῷ formula, thus πίστις is entirely Christocentric.⁴⁶ In this way, Neugebauer highlights that δικαιωθῆναι ἐκ πίστεως could just as easily be δικαιωθῆναι ἐν Χριστῷ (Gal 2:16–17). Thus, Neugebauer shows that, contrary to Lüdemann’s proposition, there is no hint of two distinct soteriologies in Paul’s thought.

Neugebauer argues that the primary significance of πίστις is a reference to God’s faithfulness.⁴⁷ Faith is primarily God’s decision, and human decision is relevant only in the context created by the divine decision.⁴⁸

1.5 Teresa Morgan (2015)

Teresa Morgan’s important recent monograph differs widely from the contributions just discussed because of its focus on Paul’s faith language within its wider social and historical context. She begins with the simple question of why faith is so important to the earliest followers of Christ that it already plays a key role in the New Testament, arguing that the New Testament writers must be read as products of their complex sociocultural context, both Graeco-Roman and Jewish, as well as being contributors to it. In this way there is a focus as much on “the embeddedness” of Christian faith in its socio-cultural context as on “its uniqueness.”⁴⁹

By examining *pistis* in its socio-historical context, Morgan demonstrates how faith with δικαιοσύνη is foundational to every society. Faith is fundamentally relational, something evident in written sources from the first century BCE to the second century CE. Thus she approaches her study of *pistis* in the New Testament as a relationship that shapes a community. This, she argues, takes a different approach from many studies that, following Augustine, separate two features of *pistis/fides*: 1) the interiority of faith, that is, that which takes place in the heart and mind of the believer (*Fides qua*); 2) faith’s object of focus (*Fides quae*). By approaching her study of faith in this way, Morgan downplays the interiority of faith, which she avers became important to later Christians but was not as significant in the first century.⁵⁰

⁴⁴ Neugebauer, *In Christus*, 171–172.

⁴⁵ Neugebauer, *In Christus*, 173.

⁴⁶ Neugebauer, *In Christus*, 162.

⁴⁷ Neugebauer, *In Christus*, 163.

⁴⁸ Neugebauer, *In Christus*, 165, 167, 169f. Contra Bultmann’s emphasis on human decision.

⁴⁹ Teresa Morgan, *Roman Faith and Christian Faith: Pistis and Fides in the Early Roman Empire and Early Churches* (New York: Oxford University Press, 2015), 3.

⁵⁰ Cf. chapter 11.

Morgan observes that it is obvious in the Greek and Latin sources that *pistis/fides* and their cognates are semantically connected. While some strands of New Testament interpretation have tended to treat *pistis* and *pistos* in separate senses, Morgan argues that such segregations should only be made when the texts clearly attest them.⁵¹

Morgan also explores the use of *pistis* within the Septuagint as potential background for the New Testament. Although it is not a central theme in the Septuagint in the way that it is in the New Testament, two principal modes of *pistis* are evident. First, it is one of the primary qualities for both forging and developing relationships. Secondly, it is the ongoing quality of divine commitment to human beings and vice versa. The Septuagint presentation of *pistis* also has overtones of hope and obedience, while coexisting with fear of the Lord but not fearing circumstances or people.

Morgan divides her analysis of πίστις in the Pauline letters into two chapters.⁵² The first treats 1 Thessalonians, 1 Corinthians, and 2 Corinthians together, noting that in these letters the relationship of *pistis* between believers and God is dominant, over against the Jewish and Graeco-Roman emphasis on intra-human *pistis*. Trust in God “contributes to” salvation, and because the end time is imminent, Paul underscores that faith is what matters. Additionally, Morgan observes that few are called like Paul to be active ambassadors of divine *pistis*. The gospel shines through Paul and in this way faith “acts as a channel of the power and proclamation of God in the world. For the apostle to be the instrument of this power, his *pistis* must be of an extreme kind: a form of slavery, even of death in life (2 Cor. 4.10–11).”⁵³ For the community, faith is primarily an exercise of trust that involves the heart, mind, and action. It is intimately connected with belief in the sense of dependence. Faith does hold certain things to be true, but the real essence of faith is found in the relationship in which believers find themselves released from their sins and in which they have hope to enter God’s kingdom.

In her chapter on Galatians, Romans, Philippians, and Philemon Morgan argues that Paul is interested more in how πίστις is founded and less with what it means to live in an ongoing basis in faith. πίστις is the quality and practice that *forms* new divine-human relationships and communities. Christ is the integral link in the *pistis* relationship between God and humanity, and *pistis* is the chief way that Paul describes the economy of salvation. Moreover, Christians end up defining the nature of their community and the content of its proclamation through the term *pistis*.

⁵¹ Cf. chapters 6–10.

⁵² Morgan’s work investigates the whole New Testament, but for our purposes we shall focus on her readings of the Pauline Hauptbriefe.

⁵³ Morgan, *Roman Faith and Christian Faith*, 260.

The general picture that emerges for both Jews and Gentiles is that God is trustworthy and fosters πίστις between humans, creating a “triangular relationship in which the divine practises *pistis* towards human beings and vice versa, and human beings practise it towards one another.”⁵⁴ Morgan finds that in Greek, Roman, Jewish, and early Christian sources, πίστις, *fides*, and their cognates are treated simultaneously as cognitive and affective, active and relational. Although in theory it is possible to separate the roles of emotion, cognition, action, and rationality in trust, in practice it is impossible.⁵⁵ Faith is both backward and forward looking; it refers to both past experience and future hope.

1.6 Summary: A Consensus on the Pauline Conception of Faith?

This brief survey of select thinkers has uncovered many points of agreement about the nature of Pauline faith.⁵⁶ In general, although faith in Paul certainly carries a dimension of holding certain ideas to be true, most would agree that it is much more than cognitive assent. For Luther, Schlatter, and Bultmann, especially, a sort of renunciation of the self and of sin is fundamental to the idea of faith. For Luther, this takes shape in acknowledging one’s sin and inability to achieve salvation. Bultmann’s conception is centred on the idea that faith involves a new self-understanding as one acknowledges Christ as Lord and appropriates the cross as the defining power of one’s life. Most interpreters highlight faith as the way humans relate to God. Morgan uniquely draws out the importance of faith for relationships within the community of God as well. Also fundamental to Pauline faith for these interpreters is that faith grounds the believer in salvation, in hope of a future resurrection with Christ.

⁵⁴ Morgan, *Roman Faith and Christian Faith*, 504.

⁵⁵ Morgan, *Roman Faith and Christian Faith*, 22.

⁵⁶ After the completion of this study, a new book on faith has been published: Matthew W. Bates, *Salvation by Allegiance Alone: Rethinking Faith, Works, and the Gospel of Jesus the King* (Grand Rapids: Baker Academic, 2017). After describing many modern misconceptions of the New Testament notion of faith, Bates argues that “allegiance” is the “best macro-term available to us that can describe what God requires from us for eternal salvation” (p.5). He boldly asserts, “In discussing final salvation we are on the firmest ground when we drop ‘faith’ language altogether, speaking instead of allegiance alone” (p.8).

While a thorough interaction with his work is not possible, a couple of points are worth noting here. First, Bates’s critiques against many modern understandings of faith (Intro and Ch. 1) are clarified in this present study. Second, I am not convinced that simply revising our vocabulary offers the best solution to the inadequate understanding of faith. Allegiance will surely eventually hold many misconceptions that Bates has not intended. Positively, his notion of kingship as central to the gospel is surely crucial and fundamental, but not at odds with what will be argued in my own study. Even if it is not a point I explicitly argue, emphasis of Christ as King is certainly compatible with what is represented in my work.

Where these interpreters differ raises questions for further elucidation of what exactly Paul means by faith. While he offers rich descriptions of faith, perhaps Luther's work would be enhanced by demonstrating more fully how faith itself links the believer to salvation, which can be conveyed by a variety of terms, justification being just one.

Overall, Schlatter presents a rather wide-ranging exegetical study of faith in Romans and Galatians. While he incorporates other Pauline letters where appropriate support is found for his primary points, his study could certainly be enhanced by a more comprehensive examination of Paul's broader corpus. Moreover, Schlatter would have done well to explain in more detail what is meant by the necessity of reduction and renunciation of the self through faith. Finally, Schlatter's exposition is primarily in the context of his discussion about righteousness. His work would be enhanced by exploring how faith relates to other important Pauline themes such as participation in Christ.

Bultmann's treatment of faith in Paul is extensive and insightful. Although it has often been critiqued for being anthropocentric,⁵⁷ Bultmann's presentation of faith is entirely dependent on an accurate understanding of grace. His strong emphasis on a new self-understanding would perhaps be better received with more discussion of believers' union with Christ. However, this lacuna in his writing is probably explainable on account of his understanding of faith as more of an existential than ontological reality. Bultmann is more inclined to refer to a "possibility of existence" in regard to which a decision must be made by faith, but that decision must be constantly renewed as it is not an objective life source. Bultmann also does well to integrate other Pauline concepts that show some overlap with πίστις (e.g., *καυχάομαι*). However, where it comes to his discussion of the "dogmatic" element of faith, the objective basis, Bultmann discredits Paul's own assurance that his faith is based in actual, historical events.⁵⁸ Like Luther, it seems the concerns of his own era, modern science over against "religious mythology," interfered with his understanding of the apostle on his own terms.

Neugebauer's work is certainly a step forward in revealing the relationship between faith and participation in Christ. However, his study is limited by focusing solely on the ἐν Χριστῷ formulation and πίστις expressions. This opens the question of how faith relates to the many other expressions of participation in Christ.

Morgan's approach to the topic stands out from other interpreters because of her attention to Graeco-Roman culture and her *histoire des mentalités* approach. The way she separates 1 Thessalonians, 1 and 2 Corinthians from Romans, Galatians, and Philippians is rather typical, distinguishing the former

⁵⁷ Cf. Richard B. Hays, *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1-4:11* (Grand Rapids: Eerdmans, 2002).

⁵⁸ Bultmann, *ThNT*, 305.

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