A SELECT ANNOTATED BIBLIOGRAPHY

John H. Armstrong

Braaten, Carl E. Justification: The Article by Which the Church Stands or Falls. Minneapolis: Fortress, 1990. Assesses Luther's view of justification and then looks at subsequent interpretations offered by Calvin, Ritschl, Harnack, Tillich and Barth. A lucid book.

Braaten, Carl E. and Robert W. Jenson, editors. Union with Christ: The New Finnish Interpretation of Luther. Grand Rapids: Eerdmans, 1998. An argument that Luther’s view of justification is far more nuanced than often believed. These essays will not convince everyone but they deserve to be read.


there is clearly a future justification of the people of God that forms an analogue to their present justification. A most important work, though very expensive to purchase.


Joint Declaration on the Doctrine of Justification. Grand Rapids: Eerdmans (2000). The English translation of the document drafted by the Lutheran World Federation and the Roman Catholic Church. It displays some of the effort these two respective bodies engaged in over several years of discussion.

Küng, Hans. Justification: The Doctrine of Karl Barth and a Catholic Reflection. New York: Thomas Nelson, 1964. A very important work that weighed the issue in the time immediately following Vatican II.


Ridderbos, H. N. Paul: An Outline of His Theology. Grand Rapids: Eerdmans, 1975. A seminal volume that is most important for serious biblical study. Accessible to all readers but aims at graduate level students.


Seifrid, Mark A. Justification by Faith: The Origin and Development of a Central Pauline Theme. New York: E. J. Brill, 1992. A survey of the present debate that argues we do not need to establish a Pauline systematic center in the doctrine of justification by faith alone. All parties in the discussion should read Seifrid's important work. Defends the traditional view at most points.


Sungenis, Robert A. Not by Faith Alone. Santa Barbara, California: Queenship Publishing, 1996. A modern Roman Catholic defense of traditional theological categories that will most likely convince only those who are disposed to accept the arguments of scholastic Catholic theology and expected exegetical arguments.

