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OF FAITH**

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A SELECT ANNOTATED BIBLIOGRAPHY

John H. Armstrong

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- Barclay, J. M. G. *Obedying the Truth: A Study of Paul's Ethics in Galatians*. Studies of the New Testament and its World. Edinburgh: T. & T. Clark, 1988. A helpful overview that grounds the reader in the world of Paul and the theology of Paul at Galatia.
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- Donfried, Karl P. "Justification and Last Judgment in Paul," *Interpretation* 30 (1976): 140-52. A more technical version of this article appears in *Zeitschrift für die neutestamentliche Wissenschaft* 67 (1976): 90-110.
- Dunn, J. D. G. *The Theology of Paul the Apostle*. Grand Rapids: Eerdmans, 1998, chapters 5 and 6. Dunn will provoke and challenge you theologically but you will never come away from his work without an increased measure of insight into the text.
- Fee, Gordon D. *God's Empowering Presence: The Holy Spirit in*

- the Letters of Paul*. Peabody: Hendrickson, 1994. Fee is one of our best evangelical scholars and understands the dynamic work of the Holy Spirit better than most.
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- Garlington, Don. *Faith, Obedience, and Perseverance: Aspects of Paul's Letter to the Romans*. Wissenschaftliche Untersuchungen zum Neuen Testament 79. Tübingen: Mohr-Siebeck, 1994. If you choose one work by a New Testament scholar on this issue make it this very substantial work by Don Garlington. This is an expensive volume if you want to purchase it.
- Garlington, Don. "A Study of Justification by Faith," *Reformation and Revival* 11:2 (2002): 55-73. A very clear overview of a related issue to obedience and faith.
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- *Gorman, Michael J. *Cruciformity: Paul's Narrative Spirituality of the Cross*. Grand Rapids: Eerdmans, 2001. I cannot say enough about the arguments of this book. Highly recommended.
- Koperski, Veronica. *What Are They Saying About Paul and the Law?* Mahwah, New Jersey: Paulist Press, 2001. This is a contemporary overview of the entire field of Pauline studies in contemporary New Testament research.
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- *Wright, N. T. *The Climax of the Covenant: Christ & the Law in Pauline Theology*. Minneapolis: Fortress, 1992. A collection of essays that offers a truly fresh voice in contemporary Pauline studies. Richard B. Hays notes, that "out of the carefully observed details, a bold new global construal of Paul the Jewish Christian theologian takes shape before our eyes."
- *Wright, N. T. "Romans" in *The New Interpreters Bible Commentary*, Volume X. Nashville: Abingdon, 2002. This is the commentary many wanted after reading Wright's other material on Paul for nearly the past fifteen years. It will pay real dividends to the reader.
- *Wright, N. T. *What St. Paul Really Said*. Grand Rapids: Eerdmans, 1997. This insightful little book contains the best of Wright, in clear language, on the Pauline discussion regarding the obedience of faith. You do not have to agree

with him—and most will not at some points—to profit from his reflections on Paul.

Yinger, Kent L. *Paul, Judaism, and Judgment According to Deeds*. Society for New Testament Studies Monograph Series 105. Cambridge: Cambridge University Press, 1999. One of the most important works on the subject of the obedience of faith. This book is expensive but worth the money and time required to digest it.

Young, F. W. "Obedience," *The Interpreters Dictionary of the Bible*. Edited by G. A. Buttrick, et al. 5 volumes. Nashville: Abingdon, 1962-1976, 3.580-81. A very good supplemental piece.

* Highly Recommended

Faith knows that of itself it does not produce salvation and abiding in Christ.

G. C. BERKOUWER
(*FAITH AND PERSEVERANCE*, 202)

Neither faith without works nor works without faith is of any avail.

GREGORY THE GREAT
(*HOMILIES ON EZEKIEL*)

Faith and godliness are so closely allied that they can be considered sisters.

TERTULLIAN

What is it that has saved you? Your hoping in God alone, and your having faith in him in regard to what he promised and did give. Beyond this there is nothing that you have contributed.

JOHN CHRYSOSTOM
(*HOMILIES ON THE EPISTLE TO THE ROMANS*)

Works are the consequence rather than the precedents of grace. Thus, no man is to suppose that he has received grace because he has done good works but rather that he would not have been able to do those good works if he had not, through faith, received grace.

ST. AUGUSTINE
(*VARIOUS QUESTIONS TO SIMPLICIAN*)