

Streett, R. Alan. An Interview with N. T. Wright. CTR, 2005, N.S., 2(2):5-11.

An interview discussing the different aspects of the New Perspective on Paul, including its relationship to the Reformation theology of justification by faith alone and imputed righteousness. Wright represents a positive view of this movement. ADS

Streett, R. Alan. An Interview with Martin Hengel. CTR, 2005, N.S., 2(2):13-15.

An interview discussing various aspects of the New Perspective on Paul, especially its relationship to the traditional Reformation theology of justification by faith alone and imputation of righteousness. ADS

Garlington, Donald B. "The New Perspective on Paul: An Appraisal Two Decades Later." CTR, 2005, N.S., 2(2):17-38.

The New Perspective is an attempt to understand Paul in his own context, is rooted in the basic architecture of biblical eschatology, and seeks to be consistent with the character of biblical covenant. The New Perspective is not contrary to the concerns of the Reformers or the creeds of the church, nor does it deny the importance of works in Second Temple Judaism. It affirms that there are some religions that teach self-salvation. The New Perspective can make contributions to both the Roman Catholic/Protestant debate as well as the Law/Gospel debate. ADS

Quarles, Charles L. "The New Perspective and Means of Atonement in Jewish Literature of the Second Temple Period." CTR, 2005, N.S., 2(2):39-56.

Jews of the Diaspora with no access to the temple and sectarian Jews who had temporarily abandoned the temple sought atonement for sin through personal acts of righteousness rather than temple sacrifice. Motifs in Sirach suggest that even a leading scribe of Jerusalem, approximately 250 years before the destruction of the temple, substituted acts of righteousness for the atoning rituals of the temple. Consequently, E. P. Sanders's appeal to varying forms of legalistic works-righteousness falls short of convincing. When atonement for failure to observe the law is accomplished by compensatory acts of obedience to the law, works-righteousness, at least to some degree, seems unavoidable. ADS

Bird, Michael F. "When the Dust Finally Settles: Coming to a Post-New Perspective Perspective." CTR, 2005, N.S., 2(2):57-69.

The New Perspective is correct on some points and incorrect on others. E. P. Sanders's covenantal nomism fits some strands of Judaism though others seem more focused on merit. Election should not be equated to salvation, nor should works of the law be limited to ethnic boundary markers. The New Perspective is correct to focus on the Jewish context of early Christianity, the sociological function of the law, the issue of Jewish-Gentile relationships as the background for the development of Paul's doctrine of justification, and a horizontal view of justification. ADS

Yarnell, Malcolm. "Christian Justification: A Reformation Baptist View." CTR, 2005, N.S., 2(2):71-89.

A brief exposition of Romans 1:15-18 and Luke 18:9-14, followed by a detailed definition of justification and identification of three major challenges to the Protestant view. Justification involves implication before the throne of God, the inability of man, the ineffectiveness of the law to justify, the interposition of God's grace, the intercession of Christ, incorporation into Christ,

imputation of righteousness, instrumentality of faith, interconnection of soteriological graces, and the integrity of systematic theology. ADS

Smith, Jay E. "The New Perspective on Paul: A Select and Annotated Bibliography." CTR, 2005, N.S., 2(2):91-111.

Divided into two sections: "Twentieth-Century Forerunners to E. P. Sanders" and "E. P. Sanders and Beyond." Includes annotations for the most important works. ADS