

Introduction

THOMAS F. TORRANCE (1913–2007) AND JAMES B. TORRANCE (1923–2003) assert the radical claim that all of humanity has its true being in Christ. The whole of humanity is chosen by God the Father for salvation in Christ and the whole of humanity is redeemed by Christ's vicarious person and work. Humanity is wholly claimed in Christ prior to anything that we can contribute. This also places an unconditional and all-embracing claim upon humanity; God's grace demands our all. Yet sanctification is not a daunting, arduous endeavor. We are liberated to grow into the ontological reality of who we are in Christ as we freely share by the Holy Spirit in the incarnate Son's communion with the Father.

Whereas the Torrances' soteriology is deemed by its advocates to be liberating for the church, it is also being strongly criticized by contemporary Federal theologians who believe that it: (1) is internally incoherent; (2) leads to a license to sin; (3) fails to offer assurance of salvation; (4) undermines our human freedom and response; (5) implies universalism; (6) depends upon privileged knowledge; (7) conflates the atonement into the incarnation; (8) fails to take seriously Christ's death and human sin; and (9) undermines the Creator and creature distinction.¹ The current relevance of this book pertains to: (1) its engagement with the fervent criticism that the Torrances are presently attracting from Federal Calvinist theologians;² and (2) the further

1. There are also the criticisms that the Torrances' soteriology: denies a judicial understanding of the atonement; presents an atonement that is not efficacious for all; reduces salvation to a noetic concept; dismisses rational thought; and implies the sinfulness of God on account of his assumption of sinful humanity. All of these criticisms will be engaged within the course of the book.

2. This book also engages with points of contention raised by: the New Perspective on Paul, namely, that Christ's obedience to the law is legalistic and that our works by the Spirit are a necessary condition for final justification; and proponents of the Torrances' theology, such as the regret that "how" questions are not fully answered and that they do not give more of an account of the prospective nature of the Christian life. This book also presents its own criticism of the Torrances' theology, which can be

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implications for sanctification which are constructively drawn out from the Torrances' soteriology, particularly in light of the current movement within Federal and conservative evangelical theology to recover Puritan theology for today. Extending the implications of the Torrances' soteriology for the doctrine of sanctification, this book argues for a liberating understanding that challenges what is argued to be a profoundly distorted and distortive perspective on humanity and the outworking of our sanctification. Determined by the eschatological orientation of the risen humanity of Christ, we have confidence to grow up into Christ as we freely share by the Spirit in his intimate relationship with the Father. This challenges anthropocentric schemes of sanctification which are introspective and entail a long, grueling battle with sin. Turned out of ourselves by the Spirit to Christ, the outworking of sanctification is argued to be the free and joyful gift of our being given to share in God's triune life of love.

Yet the relevance of this book is wider in scope than these academic debates. As Andrew Purves considers, "Puritanism and Federal Calvinism have metamorphosed into the psychologically orientated Christianity of the modern era."³

Federal Calvinism is largely unknown by name in mainline Protestantism today, but its legacy remains clearly felt. It involves a fatal blunting of the evangelical dimension of the gospel of the love of God and a loss of confidence in assurance of salvation. Federal Calvinism undercut the heart of the gospel, in which the love of God is revealed in Jesus Christ, to whose life we are joined, by substituting a legal for a filial standing between God and ourselves, and by redirecting us to look to ourselves and our best efforts rather than to Christ.⁴

Although not everyone is seeking to recover Puritan theology, there is a sense in which its effects are still very much alive in modern Christianity:

Calvin and Luther stressed that we look to Christ for the assurance of our salvation and not to our own, even our best, efforts. As Calvinists have insisted, the Christian must even repent of his or her virtues. Federal Calvinism, in contrast, imposed an anxious, introspective self-examination in search of the fruits of one's sanctification. Federal Calvinism comes to grief on the same issue that undoes Puritanism: the search for assurance turns inward. The doctrine of limited atonement and the

found restated in the Conclusion.

3. Purves, *Reconstructing Pastoral Theology*, 66.

4. *Ibid.*

consequent introspective piety left the residue of an intractable pastoral problem that directed attention away from confidence in what Christ has done.⁵

On account of this problem in the wider church today, this book seeks to assess the significance of the Torrances' claim for the interface between systematic and pastoral theology.

The Torrances' theology offers a valuable corrective to the tremendous burden placed on people today by preaching and teaching that, whether blatantly or subtly, "throws people back upon themselves" to earn their relationship with God and to try to achieve by their own efforts the kind of person that they ought to be.⁶ Gary Deddo observes, "Despite the pattern of biblical teaching which begins with God and his faithfulness, we feel the pressure to preach and teach and motivate folks to obedience by addressing the naked will with raw commandments."⁷ David W. Torrance considers, "Probably the great majority of sermons preached are telling people what to do."⁸ Christian identity tends to be defined in terms of "Yes, I made a decision for Christ" or "I follow the teachings of Jesus" or "I attend church regularly."⁹ This emphasis upon our own, independent religious activity leads to "frustration, failure and a lack of the real joy of the Lord."¹⁰ "Because of this focus on ourselves," David W. Torrance regrets, "there is frequently in the Christian life a lack of assurance of salvation so that we are not really set free to serve!"¹¹ This problem is perpetuated by Federal theology and forms of conservative evangelicalism, particularly those committed to recovering

5. Ibid., 65–66.

6. The language of "throwing people back upon themselves" is a phrase that the Torrances often use to express the problem that people are made dependent upon their own contribution to truly be saved or sanctified, which is ultimately a hopeless task. As Paul Molnar explains, "For if we are thrown back on ourselves in any sense, then we are truly lost because then salvation in the end depends on our adding our last "weak link" to the chain of salvation. And that is exactly what we are unable to do just because of the nature of sin. That is hardly good news" Molnar, *Incarnation and Resurrection*, 101–2. See Torrance (T. F. T. from here), *God and Rationality*, 58; Torrance (J. B. T. from here), *Worship, Community and the Triune God of Grace*, 34.

7. Gary Deddo, "The Christian Life and Our Participation in Christ's Continuing Ministry," 152.

8. Torrance (D. W. T. from here), "Introduction," 17.

9. Deddo, "The Christian Life," 138.

10. D. W. T., "Introduction," 19. Deddo argues that the weakness and burnout experienced in the church today occurs when Christian activity is not rooted in the unconditional grace of God. Deddo, "The Christian Life," 154.

11. Ibid.

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a Puritan account of soteriology and sanctification. Yet the Torrances' claim that our being and action is irreducibly bound up with Christ is argued by its advocates to constitute a vitalizing remedy for the church today. Gerrit Scott Dawson asserts, "Such theology is a tonic for weariness to those who are labouring in the Church."¹²

A Contentious Claim

The claim that the whole of humanity has its true being objectively realized in Christ is a contentious one. Referring to the uproar and resistance caused by Martin Luther's proclamation of justification by faith, T. F. considers, "I find this kind of disturbance again and again in the reaction not only of people outside the Church, but even of would-be evangelical people within the membership of Church, for their refusal to accept unconditional grace seems to be due to the fact that it cuts so deeply into the quick of their souls."¹³ T. F. recounts the story of a parishioner who refused to accept his preaching of unconditional grace. The parishioner protested, "Do you mean to say that although I have been an elder for forty years, that does not count at all for my salvation?" T. F. replied, "It is not what we are or do, but what Christ alone has done and continues to do for us as our Lord and Saviour, that counts. It is by his grace alone that we are put in the right with God, and by his grace alone that we are saved, and live day by day as Christians." Yet the parishioner still could not accept that his religious activity did not contribute to his salvation.¹⁴ God's radical unconditional grace can be challenging to receive because, first, it constitutes the denial of our own contribution to salvation and yet, second, it also lays an immense claim upon our lives. T. F. asserts,

Without any doubt the gospel of unconditional grace is very difficult for us, for it is so costly. It takes away from under our feet the very ground on which we want to stand, and the free will which we as human beings cherish so dearly becomes exposed

12. Dawson, "Introduction," 1.

13. T. F. T., "Preaching Jesus Christ," 30. See also T. F. T., "Thomas Torrance Responds," 323.

14. T. F. T., "My Parish Ministry: Alyth, 1940-43," 40. D. W. recalls T. F.'s ministry in Alyth: "His stress was upon the unconditional grace of the Lord Jesus Christ. They were called by God freely to accept as a gift his loving offer of salvation without which we are lost. Undoubtedly, this disturbed many of the congregation, as it disturbed many in his next congregation of Beechgrove in Aberdeen and many of his future students. It is often hard for good hardworking Kirk folk to accept that what *they* do does not avail for salvation." D. W. T., "Thomas Forsyth Torrance," 14.

as a subtle form of self-will—no one is free to escape from his self-will. It is the costliness of unconditional grace that people resent.¹⁵

A Liberating Claim

The unconditional nature of God's grace as articulated by the Torrances is found, by its proponents, however, to be profoundly liberating. God's prior claim of us in Christ sets us free to repose in and enjoy our salvation, rather than endeavoring to obtain it. T. F. explains, "Because he came as man to take our place, in and through his humanity our humanity is radically transformed, and we become truly human and really free to believe, love and serve him. That is the wonderful message of the Cross and resurrection."¹⁶ T. F. writes, "It is in this message of the unconditional grace and vicarious humanity of the Lord Jesus Christ that people have often told me that they have found the healing and liberation that they never thought possible."¹⁷

An example of this healing and liberation is offered by David W. Torrance, the younger brother of T. F. and J. B. He was ministering to a man who was trying and failing to work up enough faith and repentance in order to receive salvation. D. W. said to him, "What you have to learn is to do nothing at all! . . . When Christ said on the cross 'It is finished,' he was saying 'I have done everything for your salvation. There is nothing left for you to do. Your salvation is complete and assured. The only thing left for you to do is simply to say Thank You! And then go on saying Thank You!'"¹⁸ D. W. reflects how the good news of God's claiming of humanity in Christ liberated this man from his own efforts so that he could freely and joyfully offer himself back to God: "As the man listened, a spirit of relief came over him. His face relaxed. The struggle was over. I think he laughed. The worry and stress was over in the joyful recognition that Christ had done everything. He knew his salvation was assured. He was now for the first time set free to serve God."¹⁹

J. B. was convinced that the growing problems with "burn out" and pathological "weariness" among ministers, not least in his own Presbyterian tradition, reflected a failure to understand the unconditional grace of God

15. T. F. T., "Preaching Christ Today," 254.

16. *Ibid.*

17. *Ibid.*, 255. See also T. F. T., "Thomas Torrance Responds," 323.

18. D. W. T., "Introduction," 19.

19. *Ibid.*, 19–20.

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and the liberation that results from reposing on the continuing priesthood of Christ.²⁰ Alasdair Heron reflects,

James Torrance has the rare gift of enabling the simplest parishioners, the most perplexed theological students to sense that they are fledglings destined and called to fly in the atmosphere of the eternal grace of God. The warm humanity of his personality is not only a natural gift; it is the radiation of conviction, the conviction of one who knows himself to be constrained by the love of Christ and can therefore do none other than express and convey this witness to others as both claim and liberation.²¹

The Influence of the Torrances

The Torrances' theology exercises considerable influence.²² Alister McGrath writes, "Thomas Forsyth Torrance is widely regarded, particularly outside Great Britain, as the most significant British academic theologian of the twentieth century . . ." ²³ T. F. published prolifically and various theologians

20. See J. B. T., *Worship, Community and the Triune God of Grace*, 22–23.

21. Heron, "James Torrance," 3. J. B.'s son writes, "His life and theology were characterized by a joy borne of knowing the welcoming hospitality of God in Christ and the overwhelming and liberating sense of belonging which that generated. His overwhelming desire in life was that all might know that it applied to them too." Torrance (hereafter A. J. T.), "The Bible as Testimony to Our Belonging," 119.

22. This book is concerned with the Torrances' essential soteriological message of claim and liberation and their influence in this regard. However, their extensive ecumenical endeavors must also be noted, as well as T. F.'s work in theology and science. J. B. was Chairman of the international conversations between the World Alliance of Reformed Churches and the Lutheran World Federation, Chairman of the British Council of Churches' Commission on the Trinity, and Chairman of the Joint Commission on Doctrine of the Church of Scotland and the Scottish Roman Catholic Church. T. F. most notably initiated dialogue between the Reformed and the Orthodox Church. See T. F. T., ed. *Theological Dialogue Between Orthodox and Reformed Churches: Volume 1*; T. F. T., ed. *Theological Dialogue Between Orthodox and Reformed Churches: Volume 2*. For T. F.'s engagement with science, see T. F. T., *Theological Science*; T. F. T., *Reality and Evangelical Theology*. Robert T. Walker suggests that, although T. F. is well-known for his contribution to science, his greatest legacy is his dogmatic theology. See Walker, "Recollections and Reflections," 48.

23. McGrath, *T. F. Torrance*, xi. Molnar writes, "There is little doubt that Thomas Forsyth Torrance (1913–2007) is one of the most significant English-speaking theologians of the twentieth century." Molnar, *Thomas F. Torrance*, 1. Colyer writes, "Thomas F. Torrance is considered by many to be the most outstanding living Reformed theologian in the Anglo-Saxon world." Colyer, *How to Read T. F. Torrance*, 15. Colyer argues that T. F. might have had even more impact if it were not for his dense writing style,

have commented on the impact his writing had on them personally and not merely intellectually. Elmer Colyer comments, “Often in my study of Torrance’s work I have found myself on my knees *coram deo* lost in wonder, praise and thanksgiving to the glorious Triune God, overwhelmed by the power and grandeur of the Gospel. I find myself personally and theologically transformed . . .”²⁴ Dawson writes of the impact upon him of both of the Torrances’ work:

From the moment I was re-introduced to the work of the Torrance brothers several years ago, something ignited in my soul. As I read, I felt like I held gold in my hands. Simultaneously, a hunger awoke and was satisfied. Ever was I directed to see a God higher and more wonderful than I had dared to imagine. Jesus Christ appeared to me through their words in the splendour of his glory and his all-embracing love.²⁵

Although J. B.’s publications are fewer, he had a profound impact upon his students and others.²⁶ “There was more light in his lectures than I imagined possible,” reflects C. Baxter Kruger.²⁷

unmethodical publications, use of scientific concepts and the interrelated nature of his theology which necessitates comprehending it as a whole (See also Molnar, *Thomas F. Torrance*, 338). However, Robert T. Walker’s editing of T. F.’s lecture materials now offers a helpful systematic organization of his theology. See T. F. T., *Incarnation*; T. F. T., *Atonement*.

24. Elmer Colyer, “Recollections and Reflections,” 18. McGrath hails T. F. as “one of the most prolific of theological writers”: “by the time of his retirement in 1979, Torrance had authored, edited or translated more than 360 pieces; since his retirement, he has added more than 250 further items to this already impressive list.” McGrath, *T. F. Torrance*, xi.

25. Dawson, “Introduction,” 1. D. W. writes, “On this issue of ‘unconditional grace,’ where both have been so criticised by evangelicals in the U.K. and the U.S.A., they have frequently seen conversions to Christ, both through their lecturing and their writing.” D. W. T., “Thomas Forsyth Torrance,” 27.

26. Although J. B. only published one book, *Worship, Community and the Triune God of Grace*, it continues to be reprinted and a considerable number of copies continue to be sold. It is unfortunate that J. B.’s theology has at times been confused with T. F.’s or even marginalized. For example, T. F. is mistakenly named as the author of J. B.’s book in the bibliography of Robert Webber, *Ancient-Future Faith*. Another example can be seen in the title of the 2013 Conference of the New Evangelical Theological Symposium: “Worship, Spirit and the Triune of God of Grace: The Trinitarian Relational Theology of T. F. Torrance.” This plays upon the title of J. B.’s book whilst engaging with T. F. rather than J. B.

27. Kruger, *The Great Dance*, 21. See also Redding, “Calvin and the Cafe Church,” 121. Douglas Campbell acknowledges that J. B.’s distinction between God as a covenant God and a contract God has had a revolutionary impact on his study of Paul.

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The Torrances' influence continues through their students. Kruger's popular books have made J. B.'s theology accessible to a wide audience.²⁸ Colyer writes of lives transformed by teaching T. F.'s theology:

Over many years of teaching T. F. Torrance's theology, and not least his understanding of the incarnational atoning reconciliation, I have repeatedly witnessed seminary students, pastors' and lay persons' Christian lives transformed as a result of encountering Torrance's vision of the incarnate saviour.²⁹

The Torrances' theology has even played a significant role in the transformation of a denomination, Grace Communion International, formerly The Worldwide Church of God.³⁰

The Influences upon the Torrances

The Torrances seek to ground their theology in the revelation of God in Christ, the Scriptures, and the Christian tradition. Dawson writes, "They speak a daring, vital word that springs first from Scripture, then rises through the great Patristic writers, the creeds, the Reformers, and the evangelical theologians who have followed."³¹ The Torrances draw upon patristic theology, especially, in the case of T. F., Athanasius and Cyril of Alexandria.

Campbell, *The Deliverance of God*, xxiv. Stein writes, "In his preaching, as in his dealings with people he has endeavoured to reflect the unconditional love of God. In that he has exercised considerable influence, not only here in Scotland, but wherever he has lectured abroad. It is frustrating that he has not written more." Stein, "The Legacy of the Gospel," 149.

28. See, for example, Kruger, *The Great Dance*; Kruger, *God is For Us*. Kruger's books have made the Torrances' theology more accessible not least most recently within the Pentecostal-Charismatic movement, which is especially notable because the Pentecostal-Charismatic movement has typically not been so concerned with intellectual theology (see Kennedy "Anti-intellectualism," 35). See, e.g., John Crowder, Sons of Thunder; David Vaughan and Joanne Gravell, *The New Ecstasies*; Godfrey Birtill, "It's a Wonderful Dance," <https://www.youtube.com/watch?v=oLIasj5fUo4> for examples of Pentecostal-Charismatic appropriation of Torrance theology.

29. Colyer, "The Incarnate Saviour," 33. See also Colyer, *How To Read T. F. Torrance*, 18.

30. See Feazell, *The Liberation of the Worldwide Church of God*. See also Grace Communion International's "You're Included" online interview series: <http://www.gci.org/yi>.

31. Dawson, "Introduction," 4. Heron reflects, "James Torrance made no claim to be 'original' or to break fresh ground in academic theology. He was concerned far more to bear witness to the abiding foundation of all Christian faith as the promise leading us forward to the Kingdom of God." See Heron, "James Torrance," 5.

They stand within the Reformed tradition and are both deeply influenced by John Calvin. Both T. F. and J. B. are immense admirers and advocates of the theology of John McLeod Campbell, whom they regard as one of Scotland's greatest theologians despite the fact that his teaching on universal atonement and assurance led to his deposition from ministry in the Church of Scotland.³² They are both greatly influenced by Karl Barth, with whom they studied in Basel, but T. F. also records the impact of his teachers, Daniel Lamont, William Manson and, most of all, Hugh Ross Mackintosh.³³ J. B.'s other influences include John MacMurray and Norman Kemp Smith, who were arguably the greatest Scottish philosophers of the twentieth century and both of whom had religious commitments.³⁴

Shaped by their upbringing within a missionary family, the Torrances have a strongly practical orientation to their theology. Their brother, D. W., reflects,

We were all three greatly influenced by our missionary parents, their dependence on the Word of God and prayer. They imparted to us their missionary concerns. Theology is the servant of ministry. If it does not lead us to personal faith in Jesus Christ in the unity of his person and work, then, as Tom often said, "our theology is only a paper theology."³⁵

Both T. F. and J. B. chose to enter the ordained ministry as well as to have academic careers.³⁶ Their theology is intimately related to pastoral concerns. D. W. writes of T. F.:

Tom was never primarily an academic theologian. He was primarily a churchman and pastor with a pastor's concern for the spiritual renewal of the church. It was out of his pastoral concern for the renewal of the church that he felt led—or compelled—into the academic world in order to try and forward that concern. His theology as a biblical theologian was centered on the saving, Triune grace of God centered in the person and

32. See T. F. T., *Scottish Theology*; J. B. T., "Introduction."

33. T. F. T., "Itinerarium Mentis In Deum," 7–18. See also H. R. Mackintosh, *The Divine Initiative*. Purves argues that, although T. F. is frequently labelled a Barthian, he is also his own person. Andrew Purves, "The Christology of Thomas F. Torrance," 71.

34. According to personal conversation with his son, Alan J. Torrance.

35. Speidell, "David W. Torrance Interview," 25–26.

36. See T. F. T., "My Parish Ministry: Alyth, 1940–43," for a personal account of some of T. F.'s parish ministry.

work of Christ, that grace which in Christ changes and transforms lives.³⁷

Heron writes of J. B.:

James Torrance is not and never was a cloistered academic, but a pastor, a guide for the perplexed, a man of faith whose goal and interest was above all the nurturing and guiding of others in the way of that same faith. Theological reflection, theological writing and theological teaching are for him firmly anchored in (and related to) the community of faith, a community far wider and broader than the purely academic. Theology as he understands and practices it is both existential and ecclesiastical. It is not merely a matter of dusty books or rarified ideas or brilliant theories; it is a personal quest and responsibility in the service of the Church, and as such involves not only the mind but also the heart of the theological teacher.³⁸

The Torrances' pastoral and practical concerns mean that their theology truly engages with people's needs and has a transformative impact upon lives.

The Influence upon this Book

It is not my intention to evaluate the theological vision of the Torrances from some (mythical) detached, Archimedean point. It should be acknowledged that this book is shaped by questions that arise from standing within the Pentecostal-Charismatic movement. These questions will be distinct from ones which arise from the Torrances' own Reformed tradition. This book concurs with T. F. in some of his criticism of the Pentecostal-Charismatic movement, but also suggests how particular Pentecostal-Charismatic concerns might complement the Torrances' theology. This will be seen in the suggestion that Pentecostal-Charismatic experience might be considered to be a direct consequence of being drawn by the Spirit to participate in Christ's communion with the Father. A distinctively Pentecostal-Charismatic influence can also be seen in the argument for a greater confidence

37. Speidell, "David W. Torrance Interview." D. W. suggests that T. F.'s experience as a padre during the War was also formative in this regard: "His personal conversations with men facing danger and death, crystallized with greater intensity in his mind the necessity for a Christian faith that related to real life, a faith that could stand all the stresses and strains of life, and bring comfort and deliverance in Christ to the living and the dying." D. W. T., "Thomas Forsyth Torrance," 17.

38. Heron, "James Torrance," 2.

in the eschatological orientation of our humanity in Christ. However, the Pentecostal-Charismatic movement has its own shortcomings in that it can tend towards contractual relations with God.³⁹ Therefore, the tradition stands to benefit profoundly from the Torrancean insistence that the nature of Christ's claim on humanity involves liberation from an introverted concern with our own religious efforts.

The Scope of the Book

Part 1 of this book presents the significance of the Torrances' filial, ontological, and objective understanding of salvation, particularly given current criticism of this approach by contemporary Federal theologians. The Torrances' understanding challenges soteriologies that have an overarching federal or external framework, which lead to people being thrown back upon their own subjective endeavors to gain salvation. Chapter 1 explores how, according to the Torrances (particularly J. B.), God reveals himself in Christ as a covenantal God, not a contractual God, with primarily filial rather than judicial purposes for humanity. Prior to any contribution that we could make, God chooses the whole of humanity for salvation in Christ. This challenges the Federal Calvinist doctrines of double predestination and limited atonement. This chapter engages with the charges of incoherence and special knowledge. It also engages with the questions as to whether universal atonement leads to universalism, a license to sin, a lack of assurance of salvation, or the negation of our human freedom. Chapter 2 explores the Torrances' claim that the whole of humanity is saved by the person and work of Christ. This challenges the Federal Calvinist doctrines of penal substitution and forensic imputation that, according to the Torrances, do not reflect God's primarily filial purposes nor offer a true transformation of humanity. This chapter also engages with questions concerning the centrality of Christ's death and the seriousness of human sin, as also what it means to share in Christ's righteousness and to be justified by faith. Chapter 3 explores what place the Holy Spirit and humanity have in this objective, Christocentric scheme of salvation. It assesses the Torrances' conception of the Holy Spirit as drawing humanity to participate in Christ's intimate communion with the Father. In so doing, it seeks to challenge accounts of the Spirit wherein humanity is given an autonomous, logico-causal role in redemption, whether in our response of faith or through works in anticipation of final judgment. It also addresses the charge that salvation risks being reduced to a noetic concept, that it confuses the Creator and the creature,

39. See Ian Stackhouse's critique in Stackhouse, *The Gospel-Driven Church*.

and, furthermore, it considers whether the effect of this theology is to diminish the role of the Holy Spirit and devalue the place of the human response.

Part 2 seeks to explore constructively the implications of the Torrance's soteriology for the outworking of our sanctification, particularly in light of the current movement to recover the contemporary significance of Puritan theology. Chapter 4 roots sanctification objectively in Christ with justification and presents the outworking of sanctification as our participation by the Spirit in Christ's holiness. This challenges the belief that, having been justified by God, it is now our responsibility to work out our own sanctification. In particular it challenges the notion of a Federal second work or Pentecostal second blessing whereby sanctification is made subsequent to justification in the *ordo salutis* and people are thrown back upon their own resources to attempt to achieve it themselves. It also engages with the questions of whether our participation in Christ entails a loss of creaturely being and of our own human response. Chapter 5 argues for confidence in the outworking of our sanctification on account of our new eschatological orientation in the risen humanity of Christ. It challenges poor perspectives on the nature of humanity and the outworking of sanctification, whilst also addressing the charge of triumphalism and arrogance. Chapter 6 examines the nature of sin, repentance, and holiness. It challenges static, moralistic ethics and anthropocentric introspection and argues for a liberating understanding of the outworking of sanctification in dynamic, relational terms whereby we are turned "out of" ourselves by the Spirit to share in the Son's intimate communion with the Father. The conclusion revisits key issues and arguments and offers possible avenues for further exploration.