

Despite these critiques, Boersma's excellent work is a major contribution to the field which deserves a wide readership, as it will be helpful to scholars of Augustine and others who deal with early Christianity and late antiquity.

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Alexandra Radcliff, *The Claim of Humanity in Christ: Salvation and Sanctification in the Theology of T. F. and J. B. Torrance* (Eugene, OR: Pickwick Publications, 2016), pp. xiii + 208. \$25.00.

Although Thomas F. Torrance died in 2007 and James B. Torrance died in 2003, interest in their work has been sustained. Alexandra S. Radcliff's book, *The Claim of Humanity in Christ: Salvation and Sanctification in the Theology of T. F. and J. B. Torrance* is welcome evidence of this fact. Radcliff has provided us with a scholarly work that truly illuminates the profound depths of the writings of these two brothers. Her exposition includes consideration of biblical teaching, especially passages key to Torrance understanding. She also engages a wide array of their contemporary critics on the themes of salvation and sanctification, an area of the Torrances' theology on which there has been less concentration in comparison with themes like christology and the Trinity. Moreover, consideration of the themes of salvation and sanctification lend themselves to concentrated consideration of the shape of Christian life and the practice of pastoral ministry, two concerns always close to the hearts of these theologians of the church and her mission. The foreword, by Professor Andrew Purves, himself a former student of both these men, gives voice to the value of this book for pastoral theology.

After a brief but useful introduction, the volume is helpfully divided into two main parts: (1) 'The Triune God of Grace and Salvation' and (2) 'Sanctification and Human Participation'. This organisation serves well Radcliff's purpose to present the overall structure of the Torrances' thought, and the discussions in each chapter highlight the unique contributions the Torrances have made to theology. The chapter titles directly identify the discriminating terms that are essential to understanding the Torrances' thought. They also indicate the interstices of disagreement and friction with those theologians who take exception to their doctrinal formulations.

Scholars and former students of the Torrances will readily recognise the major themes covered under the book's first part: (1) 'The Father as

Covenant not Contract God'; (2) 'The Vicarious Humanity of the Son', (3) 'Drawn to Participate by the Holy Spirit', as well as the subtopics found respectively within them: 'Filial over Federal', 'Ontological over External' and 'Objective over Subjective'. In the second part of the book, Radcliff takes up a more constructive engagement with the relevant Torrance material. In an interesting and heuristically useful way, she takes up in chiasmic fashion the subtopics of the first three chapters under the headings of the next three chapters: (4) 'Christ is Our Holiness', (5) 'Growing up into Christ', (6) 'Fixing our Eyes on Jesus'. In so doing, Radcliff seeks to explore the horizon beyond the foreground the Torrances have surveyed regarding the doctrine of sanctification. Pushing beyond certain boundaries where she perceives some theological restraint on their part, Radcliff explores in particular the place of experience, including the subjective and the dynamic relational aspects of life in Christ. She does so largely by building upon the filial, ontological and objective soteriology of the Torrances. Her explorations contribute to answering questions often raised by their teaching and ward off numerous misunderstandings. Her precise grasp of the place and nature of participation (*koinonia*) for salvation and sanctification is outstanding and should not be missed.

The study is exemplary in that it fairly, fully and precisely conveys the theological insights needed to grasp not only the Torrances' theological conclusions, but also the biblical theological foundations upon which those conclusions rest. Contributing to this end, Radcliff deftly weaves in an impressive range of comments from both their appreciative interlocutors and their detractors. The research, which included making use of the recently established Torrance archives at Princeton Seminary, is thorough and judicious. It should be noted that, although treated together, Radcliff is able to distinguish between the two brothers (in fact three brothers, as their pastor-scholar younger brother, David, is also brought in for some consideration!). As a result, the reader is given a precise, full and well-documented survey of the Torrances' teaching and objections to it.

As for any shortcomings, some readers may find the engagement with critics rather brief and inconclusive. But while they are, indeed, short, in such a volume it would be hard to expect resolution of these long-standing and complex issues. This work rather provides clear perspective. A reading of the well-documented original sources will be required to press further. I would like to have seen greater use of certain key terms which characterise and distinguish Torrance theology from other approaches (e.g. 'realist', 'onto-relational'), as well as further definition of terms such as 'experience' and 'struggle', which are crucial to her exposition. And more might have been made of our participating in Jesus Christ's glorified and ascended humanity.

But these matters detract little from the overall value of the work which masterfully exposites the Torrances' teaching, places it in critical perspective and explores some implications of the doctrines of salvation and sanctification for Christian life and pastoral ministry.

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