

7.7. Torrance

***Trinitarian Perspectives* (T&T Clark, Edinburgh: 1999)**

“While the three Divine Persons differ from one another precisely as Father, Son and Holy Spirit, they are nevertheless conjoined in all their distinctiveness, for the entire and undivided Godhead resides in each Person, and each Person dwells in or inheres in the Other; so that the whole of one Person is imaged in the whole of the Other.” (Torrance, 1999: 117)

***The Trinitarian Faith* (T&T Clark, Edinburgh: 1997)**

The Father is Father precisely in the context of his relationship to the Son and the Spirit, and the Son and the Spirit are what they are as Son and Spirit precisely in the context of their relationship to the Father and to one another. (Torrance, 1997: 321)

***Justification in Doctrine and Life* (Scottish Journal of Theology, 1960: Volume 13)**

He was the Word of God brought to bear upon man, but He was also man hearing that Word, answering it, trusting it, living by it - by faith. He was the great Believer - vicariously believing in our place and in our name.” (Torrance, 1960: 233)

“Through union with Him, we share in His faith, in His obedience, in His trust and in His appropriation of the Father’s blessing; we share in His justification before God. Therefore, when we are justified by faith, this does not mean that it is our faith that justifies us, far from it - it is the faith of Christ alone that justifies us.” (Torrance, 1960: 236)

What we see in the church, is an emphasis upon our personal decision as the means of making real or appropriating for ourselves the *kerygma* of the New Testament. This leads us to believing that our salvation rests upon our personal or existential decision. This is 180 degrees contrary to the Reformer’s doctrine of election, resting salvation purely upon the prior and objective decision of God in Christ. (Torrance, 1960: 238-239)

“It is illuminating to recognise that subjective justification as well as objective justification, has already taken place in Jesus Christ...for what He was and did in His human nature was not for His own sake, but for our sakes.” (Torrance, 1960: 232).
“For if it is upon our repentance and our faith that we have ultimately to rely, who can be saved, not to speak of being sure of his salvation?” (Torrance, 1960: 236-237)

Universalism or Election? (Scottish Journal of Theology, Vol 2: 1949)

Far from removing the requirement of a personal decision and choice, the doctrine of predestination is instead the very thing that makes personal choice and decision possible at all. (Torrance, 1949: 314)

Predestination is God's eternal love in action. It is the eternal decision of a God who utterly refused to be God without us. It is the action of a God who chooses us, appropriates us and will never let us go. Predestination is God's love earthed in the Incarnation, crucifixion and resurrection of Jesus Christ, to the point where we can say that Jesus Christ is predestination itself. In this way we can see that there is no double decree which preceded God's gracious act or hides behind the back of Christ, as to say this is to split the action of God into two. (Torrance, 1949: 315)

The good news of the Gospel is that not only has God chosen us to belong to Him, not because of our efforts but in spite of them, but that God in Christ has made that election an accomplished fact. (Torrance, 1949: 315)

"Can we imagine anything more appalling than that a man should use the very power that God gives him to choose to contradict God, should choose to depart from God, and yet be unable to depart, because in spite of all, he is still grasped by God in an act of eternal love that will not let him go?" (Torrance, 1949: 317)

The Mediation of Christ (Paternoster Press, Exeter:1983)

"In Him the Incarnation and Atonement are one and inseparable, for atoning reconciliation falls within the incarnate constitution of his Person as Mediator." (Torrance, 1983: 73).