

## Preface

SOTERIOLOGY HAS ALWAYS FASCINATED ME. I RECALL THAT EVEN AS AN undergraduate student, my most interesting conversations and debates with others revolved around this theme. As one who has received his theological education from Wesleyan institutions, discussions about and around the *ordo salutis* were an anticipated part of classroom interactions and informal conversations. And although the Calvinism-Wesleyanism soteriological division has degenerated to a cliché a long time ago in my theological and ministerial life, I am not surprised that it is still receiving increasing scholarly attention. There will always be new nuances that will be discovered, which in turn will open up new discussions. This immense assiduity to soteriology is bound to continue, so long as the gospel is directed to humanity and so long as theologizing desires to be relevant in the life of the church. History reveals that the greatest theological revolutions that transpired within the two millennia of Christianity—such as the formation of the creeds during the patristic era and the Reformation of the sixteenth century—were about the doctrine of salvation. Soteriological formulation will always remain central in both the reflective and practical dimensions of the life of the church.

My enduring enthrallment with soteriology received even greater impetus after attending a class at Nazarene Theological College, Manchester in 2007 that sketched the doctrine of holiness in light of the being and work of the Triune God. To me, such a procedure generates important biblical and theological implications that provide answers to the gaps created by merely pragmatic and experience-based formulation of the doctrine. Immediately, this exhilarating discovery planted doubts in my heart whether pursuing what I originally planned to write for my doctoral thesis—i.e., a comparison of John Wesley and Karl Rahner on their theologies of grace—remained the best way forward. I am now very pleased that I followed the dictates of my heart, for my interaction with Thomas F. Torrance's Trinitarian soteriology, as I anticipated, provided exhilarating new insights into what it means to be saved.

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This project would never have materialized without those who sponsored my post-graduate studies, including the Church of the Nazarene—Asia-Pacific Region, Asia-Pacific Nazarene Theological Seminary, Nazarene Theological College (Manchester), and all other institutions and personalities (some even unknown to me). My special thanks to Dr. Floyd Cunningham, a wonderful *ninong* and friend, for the confidence he has in me. Also, Brooklands Church of the Nazarene has been my church while in Manchester. That I served there as the youth minister while doing my studies also deepens the love I have for the church, its ministries, and its people. I thank the minister, Rev. Karl Stanfield and his family who were always welcoming, and members of the church who were very supportive and caring.

I was blessed to have been under the supervision of Dr. Thomas A. Noble, who, in the midst of his busy-ness, was always prompt in responding to my inquiries and returning my work. He has been extremely helpful from the beginning of my thesis. When finally I submitted my whole draft to him and he said “I will be looking for chaotic features in here,” I laughed, but I knew that that was what he was going to do. Also, because he has been a student of Thomas F. Torrance himself, a mystical bond, if I were permitted to say so, mediated through him, between me and the theologian I am writing about is certainly a source of joy. I always jokingly mention at every available opportunity (and will most probably continue to do so) of the “historical succession” that runs from Barth to Torrance to my supervisor to me. All the faculty, staff, and co-students at NTC were also supportive and generous since I came to the UK. The familial bond shared within the community is very special. The faculty were very helpful to me as an international student. And of course to my fellow PhD students and friends who gave me inspiration and companionship, thanks. In the preparation for publication of this monograph, Marie Joy Pring, my student at APNTS, also helped in formatting the final manuscript.

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Praise God from whom all blessings flow  
Praise Him I, a creature here below  
Praise Him above, joining the heavenly hosts  
Praise Father, Son, and Holy Ghost. Amen.<sup>1</sup>

SAMPLE

1. Personalized and revised version of The Doxology, written by Thomas Ken (1637–1711).