

Foreword

Theology in Transposition is a marvelous and erudite analysis of Thomas F. Torrance's method and theology. This is no small feat, as anyone who wants to grasp Torrance's work is forced into deep dialogue with the history of modern philosophy, natural science, hermeneutics, and theology simply to be able to enter into real conversation with Torrance. Indeed, nearly everyone in the theological world agrees that theological method is one of several areas where Torrance breaks new ground. The sheer depth and breadth of Torrance's awareness of this vast intellectual terrain is virtually unique among theologians.

What is impressive about Myk Habets's work is that he sees the interconnection between the Trinitarian and christological content of Torrance's theology and the whole area of theological method in a manner that few others do. This is not entirely surprising, since Habets has been reading Torrance for a long time, indeed all the way back to his doctoral studies and even before that. His numerous publications on Torrance's theology cover nearly a decade and reveal a prolonged encounter with Torrance's work. This addition to a growing body of secondary literature is crucial reading for anyone interested in Torrance's work on theological method and his theology in general.

The first chapter of *Theology in Transposition* helpfully places Torrance's work within his life and career. Habets then deals with Torrance's methodological commitments in relation to philosophy of science, natural theology, and biblical hermeneutics. Part two illustrates the interconnections between theological content and theological method by examining three key themes in Torrance's theology: mystical theology (what I would call the participatory dimension of Torrance's theology), the integrative character of Torrance's doctrine of creation, and christology, especially the vicarious nature of Christ's assuming our fallen sinful humanity.

Throughout, Habets enters into critical dialogue not only with Torrance, but also with Torrance's interpreters and critics. By the end, one not only has a grasp of Torrance's own position, but that of others who have entered into dialogue with him. This is a masterful work and deserves a careful reading by all those interested in Torrance's theology.

On a personal note, I have known Professor Habets for many years. We have corresponded extensively since his doctoral studies. He is an outstanding

scholar and person who has made yet another stunning contribution to Torrance scholarship.

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Rev. Dr. Elmer M. Colyer

Professor of Systematic Theology

Stanley Professor of Wesley Studies

University of Dubuque Theological Seminary

Dubuque, IA