

1. Record Nr.	UNINA9910459366203321
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Titolo	The Christ's faith : a dogmatic account / R. Michael Allen
Pubbl/distr/stampa	London ; New York, : T & T Clark, 2009
ISBN	1-4725-4963-5 1-282-86811-X 9786612868115 0-567-20936-9
Descrizione fisica	1 online resource (256 p.)
Collana	T&T Clark studies in systematic theology
Disciplina	232.8
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Originally presented as the author's thesis (doctoral)--Wheaton College
Nota di bibliografia	Includes bibliographical references (pages 215-237) and index
Nota di contenuto	Introduction -- 1. A dogmatic account of Christ's faith. -- 2. Perfect sight in an imperfect world: Christ's beatific vision or human ignorance. -- 3. Toward an extensive doctrine of faith: Hebrews 11 and the reformed tradition metaphysics of the incarnation. -- 4. Christ's faith within the loci of salvation, covenant and eschatology. -- 5. The function of Christ's faith: from faith to faith. -- -- Conclusion
Sommario/riassunto	The Christ's Faith coheres with orthodox Christology and Reformation soteriology, and needs to be affirmed to properly confirm the true humanity of the incarnate Son. Without addressing the interpretation of the Pauline phrase <i>pistis christou</i> , this study offers a theological rationale for an exegetical possibility and enriches a dogmatic account of the humanity of the Christ. The coherence of the Christ's faith is shown in two ways. First, the objection of Thomas Aquinas is refuted by demonstrating that faith is fitting for the incarnate Son. Second, a theological ontology is offered which affirms divine perfection and transcendence in qualitative fashion, undergirding a Chalcedonian and Reformed Christology. Thus, the humanity of the Christ may be construed as a fallen human nature assumed by the person of the Word and sanctified by the Holy Spirit. The dogmatic location of The Christ's Faith is sketched by suggesting its (potential) function within three influential theological systems: Thomas Aquinas, federal theology, and

Karl Barth. Furthermore, the soteriological role of the doctrine is demonstrated by showing the theological necessity of faith for valid obedience before God
