

b. He also postulates a twofold knowledge for the human nature:

(1) There is a perfected knowledge whereby He knows all that may be known as man including the receipt of truth by or in revelation.

(2) And there is perfected learning skill so that the mind is one that grips accurately and distinctly with the matters brought before it.

These matters are amplified by a note from Berkhof: History of Doctrines, p. 118:

The human nature of Christ was not omnipotent, but was subject to human affections, such as sorrow, sadness, fear, wonder, and anger. There are two wills in Christ but ultimate causality belongs to the divine will. The human will is always subject to the Divine."

In this expression Berkhof is very close to Aquinas as neither is postulating anything inferior or imperfect while maintaining a balance between nature and will.

NOW, TWT is not an expert on Aquinas (or Berkhof!) and the only thing he is expert about does not show up in this course. But this is the most accurate grip I can show you on the scholastic feeling for christology. It was not the major interest of the age and this sharpened view on the human side of the Lord (at least) adds a touch of refinement to the way in which the Savior operated.

E. Soteriology in the Scholastic Period

Soteriology

This is an area of great activity for the Schoolmen. Men were generally interested in why one was lost and how one could be saved...how the incarnation affected our lives, what the atonement meant in life practice, etc. Therefore a lot of time and energy were spent in this field.

--Atonement

1. The Atonement in the Scholastic Period

a. Review: You may remember that no polished statement on the atonement exists among the fathers. To the early fathers (Irenaeus, et al) it was enough to say: "He died for us" without launching into the semantic ideas involved or the motif. Many of the fathers actually taught that the atonement was a ransom to the devil...that he owned us by virtue of our sin and God bought him off through the giving of his own son to the devilish device of death. A clear statement of the vicarious act and its satisfactory implications seems forthcoming in Athanasius but is