



Omnes in Adam ex pacto Dei: Ambrogio Catarino's Doctrine of Covenantal Solidarity and Its Influence on Post-Reformation Reformed Theologians (Reformed Historical Theology)



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Aaron C. Denlinger fragt, wie es zur reformierten Lehre von Adam als Repräsentanten des Bundes kam. Der Dominikaner Ambrogio Catarino formulierte die Idee 1532 zum ersten Mal: Die menschliche Solidarität mit Adam sei Ergebnis göttlichen Willens und göttlicher Bestimmung. Die Bestimmung Adams zu einer Art Sündenbock, mit den menschlichen Abgründen beladen, fände seine verkörperte Entsprechung in dem Bund, den Gott mit Adam im Garten Eden schließt. Im späten 16. Jahrhundert nahmen reformierte Theologen bedeutende Teile diese Interpretation auf und machten daraus die Lehre vom »Bund der Werke«. Aaron C. Denlinger zeigt in seinem Buch die historischen und theologischen Zusammenhänge dieser Entwicklung auf. Leseprobe. Abdruck erfolgt mit freundlicher Genehmigung der Rechteinhaber. Alle Rechte vorbehalten. For centuries prior to the Reformation, Christian theologians identified Adam's natural relationship to humankind as the basis for its participation in his own guilt and corruption. Beginning in 1532, the Dominican theologian Ambrogio Catarino challenged the validity of this traditional dogma, arguing that humankind's solidarity with Adam stemmed immediately from divine volition and ordination. According to Catarino, Adam's appointment to bear the moral cause of every human person was concretely embodied in a covenant that God established with Adam in the garden. Catarino's teaching sparked several decades of moderate controversy among Roman Catholic thinkers regarding the reality of a pre-fall covenant and the proper basis of humankind's solidarity with Adam. In the long run, his teaching found few Catholic supporters. However, from the late sixteenth-century onwards, Protestant Reformed theologians began to advance a notion of humankind's solidarity with Adam remarkably like Catarino's doctrine. For Reformed theologians, it was the so-called 'covenant of works' that provided a rationale for universal Adamic guilt. That covenant performed other conceptual tasks in the mature theological systems of post-Reformation Reformed thinkers, but grounding humankind's solidarity with its common forefather was not least among the operations ascribed to it. This book expositis Catarino's own doctrine of covenantal solidarity, explores the medieval sources of his teaching, and traces the influence of his doctrine on Reformed thinkers. It provides insight into the doctrine of a significant Catholic Reformation theologian, and illumines the complicated and somewhat surprising background to Reformed theology's own eventual teaching on Adam's federal (covenantal) headship.>

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