

**MANUALS OF FAITH
AND DUTY. NO. X.
ATONEMENT**

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Manuals of Faith and Duty. No. X. Atonement by William Tucker

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WILLIAM TUCKER

**MANUALS OF FAITH
AND DUTY. NO. X.
ATONEMENT**

Manuals of Faith and Duty.

EDITED BY REV. J. S. CANTWELL, D.D.

A SERIES of short books in exposition of prominent teachings of the UNIVERSALIST CHURCH, and the moral and religious obligations of believers. They are prepared by writers selected for their ability to present in brief compass an instructive and helpful Manual on the subject undertaken. The volumes are affirmative and constructive in statement, avoiding controversy, while specifically unfolding doctrines.

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Manuals of Faith and Duty.

No. X.

A T O N E M E N T.

BY

REV. WILLIAM TUCKER, D.D.

WE ALSO JOY IN GOD THROUGH OUR LORD JESUS CHRIST, BY WHOM
WE HAVE NOW RECEIVED THE ATONEMENT.

ROMANS V. 11.

BOSTON:
UNIVERSALIST PUBLISHING HOUSE.
1893.

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Look on me!
As I shall be uplifted on a cross
In darkness of eclipse, and anguish dread!
So shall I lift up in my pierced hands —
Not into dark, but light; not unto death,
But life — beyond the reach of guilt and grief,
The whole Creation.

ELIZABETH BARRETT BROWNING
Drama of Esau.

The cross of Christ! There centre our hopes, there die our
fears, there fall our sins, there gushes our penitence, there beams
the light of blessed assurance upon our souls.

REV. E. H. CHAPIN, D.D.

A T O N E M E N T.

INTRODUCTION.

THE revealed purpose of the advent, life, teaching, death, and resurrection of Christ was the salvation of man. "His name shall be called Jesus, for he shall save his people from their sins." This is the divine mission for which Christ was sent into the world. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But what is the divine method of saving the world by Christ? Was the salvation of the human race to be purely an intellectual process, requiring only a divine teacher of the truth? Is the production of this great mental, moral, and spiritual change a function of the reason only, when it has been taught by Christ; or was the process of man's salvation to be ethical as well as rational, demanding a perfect moral law, illustrated by the

perfect example of a sinless life? It is evidently true that man's salvation embraces rational and ethical changes such as perfect teaching, a perfect rule of conduct, and a perfect example would cause. But does not salvation from sin mean more than this? Does belief of the truth and obedience to law embrace all that is implied in the salvation of the human soul? Has man no faculties but intellect, conscience, and will? Is not man a religious as well as an ethical being? Is not piety as well as virtue a rational and natural part of his life? Is man's emotional nature of no practical importance in the work of salvation? Must not the heart be touched, the conscience awakened, love enkindled, and man's religious sensibilities quickened before he can be saved? Will intellectual and ethical instruction alone do this? If it will, then the atonement really has no part in the economy of salvation by Christ. The teacher and law-giver are able to save the world from sin by a system of moral instruction, and a process of ethical culture without the atonement.

But all human experience and all human history prove that intellectual and ethical culture alone have never saved men from sin either as

individuals or as social groups; hence a spiritual revelation through atonement is necessary.

I.—THE HISTORY OF THE DOCTRINE OF
ATONEMENT.

The history of this doctrine is an important part of the history of the growth of Christian theology. The evolution of thought on this subject is but the result of the effort of the human mind to give a rational explanation, or account, of the phenomena presented in a large part of the life of Christ. The theological doctrine of the atonement is man's interpretation of the fact of atonement as stated in the Scriptures. This accounts for the fact that this doctrine, in its historical development, has been marked by many changes. During the first two centuries the Christian theologian was led to investigate the doctrine of the work of Christ, either by the attacks of heretics or the defective statements of professed believers. There were two views of the atonement regarded as heretical during the first two centuries, which, inasmuch as they presented partial views of the work of Christ, influenced what is held to be the orthodox state-