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### The Atonement IV—Could Other Means Than the Atonement Have Brought to Pass Man’s Salvation?

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## The Atonement IV— Could Other Means Than the Atonement Have Brought to Pass Man’s Salvation?

*The question proposed.* The next question to be considered is: could any other means than the Atonement of Christ have been devised to bring to pass man’s salvation? Let it be kept in mind what that term means—salvation. The declaration of the Christ concerning his mission was, “the Son of man is come to save that which was lost” (Matt. 18:11). And we have already in previous chapters shown what it was that was lost: (1) man’s spiritual life, his union with God; (2) man’s physical life, separation of spirit and body. And so, when considering the means of restoring that which was lost, we must have in mind these two things.

Our present inquiry is, could this salvation have been secured by any other means than the Atonement made by the Christ? Perhaps a brief summary of some of the principles previously discussed will help us approach this important theme more understandingly. We say “important” because many doubt the necessity of the Atonement and argue that if a forgiveness of Adam’s transgression in Eden was needed, or if man’s individual sins need a pardon, then God of his sovereign will, without any expiation for the one or the other of these sins, could have forgiven these transgressions. And now the proposed summary.

*Summary of principles affecting the Atonement.* Violations of law, whether ignorantly done, or deliberately planned, even for right ends, destroy the steady maintenance of law, and also involve the transgressors in the penalties inseparately [*sic*] connected with law and without which law would be of no force at all.

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For this chapter, the suggested initial scripture assignment includes: “All four books of our scriptures, Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price—passim: diligent use of indexes and cross references therein.”

A reign of law subsists throughout the universe, as well in the moral and spiritual kingdoms as in the physical world; this perfect reign of law, and reign of perfect law, is in strict harmony with and the concomitant of God's perfect attributes.

The attributes of God, complete as they are and perfect, must exist in harmony with each other, no one supplanting another or intruding upon its domain.

Any manifestations of mercy or special providence, prompted even by love, must not violate the conception of the universal reign of law or justice; or violate the harmony subsisting in the attributes of Deity.

Love and mercy, however, must also enter into the economy of the earth[ly] order of things; they must get themselves in some way worthily expressed. No divine economy can exist without them and without expression of them. Justice cries aloud for their presence in the divine government.

To get love and mercy adequately expressed in the earthly order of things, in harmony with all the attributes of God present and active, and in harmony with a universal reign of law, is the burden and mission of the Christ through the Atonement. And now to take up our present inquiry.

*The testing place and period.* According to what is set forth in previous pages, God has created our earth and provided for the existence of man upon it. He designs man's earth life to be a testing period for man. His aim is to provide a means of eternal progression. His words in the great council where this purpose was planned, are—speaking of the spirits that were to come to the earth as men: “And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them” (Abr. 3:25). And those who would prove their integrity by their obedience were to “have glory added upon their heads for ever and ever” (Abr. 3:26). In other words, a pathway was to be opened to them for eternal progress. To open such a highway, however, it is necessary to create a testing period in the midst of broken harmonies. We say this is necessary, and we emphasize that word “necessary” up to the standard of being absolute, and this necessity becomes the pivot on which this whole idea of atonement turns. The end proposed by the Lord God cannot be achieved in any other way than *through* a temporal life, for the manifestation of the necessary opposition in all things. To bring that to pass, “necessity” demanded the “fall” of man, attended by the ~~falling of the~~ *veiling of* ~~over~~ his memory between his spirit life and his earth life, that he might learn to walk by faith, to master the lessons that broken harmonies have

to teach, that he may learn important truths acquired by actual experience in seeing things as through a glass darkly and in conflict; learning to know things also by seeing them in sharp contrast: light and darkness, truth and error, joy and sorrow, sickness and health, life and death, and so on throughout the whole category of antinomies which earth experience has to teach. To get all this expressed and man brought into contact with it, harmonious conditions must be violated, to produce which law must be broken and hence the “Fall.”

In that “fall,” however, law is broken and penalties must be enforced, else the reign of law is at an end. ~~or it is a mockery.~~ Its integrity is destroyed unless penalties follow. The penalties made and provided in this case, however, do follow. Those penalties are found in the events actually following the “Fall”: “in the day that thou eatest thereof thou shalt surely die” (Gen. 2:17). And that is what happened. Union with God was severed. This was spiritual death; and it happened as God decreed it would, in the day that man partook of the fruit that was forbidden. Later came the second part of the penalty: men began to die physically. Nine hundred thirty years after the “Fall,” Adam died. And having begotten children while in mortality, they became heirs to that mortality, and death has reigned in the earth from Adam until now. The race has found in its experience the decree of God to be true. Man’s physical life consists of a union of spirit and element; man’s body is of the dust, and—true to the decree of God in the event of disobedience—to dust it returns.

*The law given as to an immortal being.* It should be observed also that this commandment given to man is addressed, of course, to his understanding, to the intelligent entity; therefore, to the already immortal part of man, to the thing within him which cannot die! “All things,” says the Prophet of the New Dispensation,

whatsoever God of his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract and independent of affinity of this mortal tabernacle; but are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies. God reveals them to us in view of no eternal dissolution of the body, or tabernacle.<sup>1</sup>

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<sup>1</sup>Sermon at April Conference, Nauvoo, 1844, known as the “King Follett Sermon,” published in *Journal of Discourses* 6:7. Also in *Improvement Era* 13 (January 1909): 169-91; and now in pamphlet form by the Magazine Printing Co., 1926.

And again the Lord said to this prophet:

Not at any time have I given unto you a law which was temporal; neither . . . Adam, your father, whom I created. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual. (D&C 29:34-35)

Such then was the commandment of God to Adam, a commandment addressed to an eternal intelligent being; the penalty as well as the commandment, being part of the law, was so addressed to him.

*What can man or God do in the face of these conditions?* And now, in the presence of these facts, what can man do to mend this breach in the law? What can God do? Forgive man his transgression out of hand, as becomes the true sovereign of the universe? An ancient, and, we could well say, a time-honored suggestion. Origen, the theologian of the third Christian century, and held to be the greatest Christian mind of the Ante-Nicene age, held forth the possibility of such procedure. For, in his view,

the remission of sin is made to depend upon arbitrary will, without reference to retributive justice, as is (evidenced) [evinced] by his (version) [assertion] that God might have chosen milder means to save man, than he did; e.g., that he might by a sovereign act of his will have made the sacrifices of the Old Testament to suffice for an atonement for man's sin.<sup>2</sup>

"But logic," says Shedd's commentary on Origen's doctrine, "could not stop at this point." For if the provision for ratifying the broken law "is resolved into an *optional* act on the part of God, it follows that . . . an atonement might be dispensed with altogether." "For," he continues, "the same arbitrary and almighty will that was competent to declare the claims of justice to be satisfied by the finite sacrifice of bulls and goats would be competent, also, to declare that those claims should receive no satisfaction at all."<sup>3</sup>

The views of Origen are all the more surprising from the fact that the Epistle to the Hebrews makes clear all the inadequacy of the sacrificing of animals for the satisfaction of the claims of justice for man's transgression of the law (Heb. 9-10). On this point the Book of

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<sup>2</sup>Shedd, *History of Christian Doctrine* 2:234. He cites Redepenning, *Origenes* 2:409 for his authority.

<sup>3</sup>Shedd, *History of Christian Doctrine*, 10th ed., 2:260-61.

Mormon prophet Alma [*sic*; Amulek is speaking], among the greatest of the ancient American prophets, is very clear:

Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God hath spoken it. For it is expedient ⟨necessary⟩ that an atonement should be made; for according to the great plan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish ⟨i.e. remain in the condition that the “Fall” of Adam brought upon them—alienated from God, under the doom of spiritual death—and subject also to physical death⟩; yea, all are hardened; yea, all are fallen and are lost, and must perish except it be through the atonement which it is expedient ⟨*necessary*⟩ should be made. For it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice. . . . And behold, this is the whole meaning of the law ⟨i.e., of Moses, in which only symbols of the true sacrifice obtained⟩, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal. (Alma 34:8-10, 14)

It should be remembered that the doctrine of the reign of law in the moral and spiritual government of the world excludes arbitrary action—action independent of law—even though beneficent; and if this as to a reign of law in the spirit world were not true, even then God must act in harmony with his own attributes. Mercy must not be at variance with justice. Even God’s omnipotence must conform to the attributes of truth and wisdom, *and justice and mercy*. Satisfaction for violated law, satisfaction for divine justice, is a claim that may no more be set aside than the pleadings of mercy. A way shall be found out of these difficulties, but it must not be by a “schism in the Deity,” or a conflict among the divine attributes.

*Mere Arbitrary power may not nullify law.* It can be readily understood that not even God’s omnipotence could make it possible for him to act contrary to truth and justice. It ought to be no more difficult to understand that God’s omnipotence would not permit him to set aside a satisfaction to justice, any more than to grant an arbitrary concession to mercy. Mere power has not the right to nullify law, nor even omnipotence the right to abolish justice. Might in deity is not more fundamental than right. God, we must conclude, will act in harmony with all his attributes, else confusion in the moral government of the world.

These reflections lead to the inevitable conclusion that there must be a satisfaction made to justice before there can be redemption for man. They also lead to the conclusion that the necessity of expiation in order to pardon both Adam's transgression, and secure forgiveness of man's individual sins, arise[s] from the nature of the case, an existing reign of law, and harmonious reactions to the attributes of God, and not from arbitrary action. Justice is of such an absolute character that it would be as impossible to save the guilty without an antecedent satisfaction to God's attribute of justice as it would be for God to lie; and for God to lie would wreck the moral government of the universe, and result—if such a thing were possible—in his dethronement.

*If other means were possible—?* We have already seen that the necessity for the Atonement is established by an appeal to the revelations of God. The absolute necessity of the Atonement as it stands would further appear by the confidence one feels that if milder means could have been made to answer as an atonement, or if the satisfaction to justice could have been set aside, or if man's reconciliation with the divine order of things could have been brought about by an act of pure benevolence without other consideration, it undoubtedly would have been done; for it is inconceivable that either God's justice or his mercy would require or permit more suffering on the part of the Redeemer than was absolutely necessary to accomplish the end proposed. Any suffering beyond that which was absolutely necessary would be cruelty, pure and simple, and unthinkable in a God of perfect justice and mercy.

Much has been said, and much that is vicious has been said, about the severity of the suffering of the Christ in the Atonement; and all the more because he who is sacrificed is innocent of any transgression, and suffered vicariously for man, all which seems to make the Christ's part so pitiful. It is through suffering, however, and pain, that men are most powerfully moved and influenced, so that suffering possesses highly influential appeal. Says Oxenham:

Pain is one of the deepest and truest things in our nature; we feel instinctively that it is so, even before we can tell why. Pain is what binds us most closely to one another and to God. It appeals most directly to our sympathies, as the very structure of our language indicates. To go no further than our own, we have English words, such as condolence, to express sympathy with grief; we have no one word to express sympathy with joy. So, again, it is a common remark that, if a funeral and wedding procession were to meet, something of the shadow of death would be cast over the bridal train, but no reflection of bridal happiness would pass into the mourners' hearts.

Scripture itself has been not inaptly called “a record of human sorrow.” The same name might be given to history. Friendship is scarcely sure till it has been proved in suffering, but the chains of an affection riveted in the fiery furnace are not easily broken. So much then at least is clear, that the Passion of Jesus was the greatest revelation of His sympathy; “Greater love hath no man than this, that a man lay down his life for his friends.” And hence fathers (i.e., of the Christian church) and schoolmen alike conspire to teach, that one reason why He (God) chose the road of suffering was to knit us more closely to Himself. For this He exalted His head, not on a throne of earthly glory, but on the cross of death. It is, indeed, no accident of the few, but a law of our present being, which the poet’s words express:

“That to the *Cross* the mourner’s eye should turn  
Sooner than where the stars of Christmas burn.”<sup>4</sup>

For all, in their several ways and degrees, are mourners. The dark threads are woven more thickly than the bright ones into the tangled skein of human life; and as time passes on, the conviction that it is so is brought home to us with increasing force.

The Christ doubtless was aware of the force that attached to suffering when he, contemplating his mission, said: “And I, if I be lifted up . . . will draw all men unto me” (John 12:32). “Crowns of roses fade, crowns of thorns endure.” “(The) [A] man of sorrows” and *the* one “acquainted with grief” (Isa. 53:3), who knows the pain and struggle of the universe, is more powerful than the man of joys only, and the death of the testator *alone* ~~only~~ is accepted as the effectual seal to the testimony of the testator.

*Helplessness of man under broken law.* Admittedly man, as the transgressor of law, is powerless to make satisfaction to the law. True it is conceivable that he might repent of his transgression, and through struggle may maintain himself in righteousness for the future, but that does not reach the past. If he should by struggle maintain himself in righteousness for the future, that is no more than he ought to do; man owes that duty every day in the present and in the future; and also he owed it as his duty in the past. It is the breach in the law that must be mended. Man is under the sentence of death for a past transgression of the law of God, keeping the law is his duty in the present, and will be his duty in the future, and will not make satisfaction for the past. Man is helpless in the presence of that broken law; no act of his can

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<sup>4</sup>Oxenham, *Doctrine of the Atonement* (1869), 290-92, quoted by Baring-Gould in *Origin of Religious Beliefs* 2:307-8.

atone for his own individual sins, nor for the transgression of Adam, or stay the effects of the “Fall” upon the race, or redeem them from the penalty of death. Man has started something by his transgression and by begetting a race that is mortal. He cannot arrest the progress of it; the mischief is larger than his power to undo. Adam’s sin was against a divine law, and the “first judgment,” as one of the Nephite prophets expresses it—“the first judgment which came upon man ⟨the judgment of death, spiritual and physical⟩ must needs have remained to an endless duration. And if so, this flesh must have laid down to rot . . . to rise no more” (2 Ne. 9:7). Again: because of the Fall of Adam, “all mankind were fallen, and they were in the grasp of justice; yea, the justice of ⟨law⟩ [God], which consigned them forever to be cut off from ⟨God’s⟩ [his] presence” (Alma 42:14). And also they were subject to ~~the~~ physical death.

*The capacity to do, as well as willingness to do, **needful**.* To redeem man from this condition must be the work of one who has the power to do it. It is not only a matter of willingness, but a matter also of capacity to do it. The effects of the sin, unless some means of escape should be found, are eternal; and in this, “like must meet like, and measure answer measure.” As just suggested, it is a question of power, of capacity. Not only must there be made satisfaction to eternal justice, but there must be the power of deity exercised if man is to be saved from death; there must be a power of life so that that which was lost may be restored, both as to the spiritual life of man and the physical life. A restoration through union of the spirit to the body, on which, as we have seen in preceding chapters, the joy and progress that God has designed for man depends. Man, it should be always remembered, in the greater fact of him, is spirit, but it requires “spirit and element ⟨inseparately⟩ [inseparably] connected” in order to receive a fulness of joy (D&C 93:33–34). Hence the importance of man’s physical life, the union of his deathless spirit with a body that is to be made equally immortal; and since the Fall brought to man this physical death, as well as the spiritual death, his redemption to be complete must reestablish that physical life by reuniting the essential elements of the body of man and his spirit, through a resurrection from the dead, and the Atonement and the power of it must be as universal as the Fall; as in Adam all die, so through the Redeemer of men must all be made alive (1 Cor. 15:22). The Atonement must be sufficient for all this; and this, doubtless, is what our Nephite prophets mean when they say, in speaking of the Atonement, “it must needs be an infinite atonement” (2 Ne. 9:7; see also 2 Ne. 25:16; Alma 34:12). The Redeemer must be a Lord of Life,

hence deity. He must not only have the power of life within himself, but the power to impart it to others—a Godlike power! And to inspire faith in his possession of such power, the manner of the Atonement must be such as to include demonstration of that fact, else how shall man have faith in him? All these considerations left the Redeemer and the Atonement that must be made far above man and what man can do. Truly the redemption of man is to be the work of God—by his power—hence, truly, “the gospel . . . is the power of God unto salvation” (Rom. 1:16).

*The Atonement a voluntary act.* Scripture warrant for the above is abundant. “I lay down my life for the sheep ⟨men⟩. . . . Therefore doth my Father love me,” said the Christ, “because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father” (John 10:15-18).

“Destroy this temple, and in three days I will raise it up.” He spake of the temple of his body—“When therefore he was risen from the dead, his disciples remembered that he had said this unto them” (John 2:19, 22).

“Thus it behoved Christ to suffer, and to rise from the dead the third day” (Luke 24:46).

“In him was life; and the life was the light of men” (John 1:4).

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:25-29)

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. (John 5:19-21)

But to return now to the thought that “God” must make atonement for man’s transgression in order to have it adequate, it will be necessary to keep in mind that Jesus the Savior is God, the Son of God, and God as Atoner. There is that which smacks of justice in a god

making the atonement. A god proposed the whole plan. His plan for man's progress could only be accomplished by breaking the world's harmonies. There was no other way. It had to be. Necessity dominated in the case, and God so desired that man should have this opportunity for progress, and he so loved man that if man himself would take his part of the risk, God's covenant with him was that his Son, who also was God, would make the necessary atonement; and hence the covenant of eternal life was made, as Paul says, "before the world began" (Titus 1:2). We come back to that thought, namely, that a god must make the atonement, with increased conviction after considering the element of "power" or "capacity" to do the thing, to make the atonement; the ability to restore that which was lost, life spiritual and life physical. The work truly of deity, not of man; a Lord of Life—"God himself must redeem man." That, or justice must take its course and man be left to satisfy justice in endless misery under the sentence of law, without union with God, and without physical, immortal life, the thing necessary to his progress. Justice must not be left to take its course, else a greater injustice will be done to man who was promised eternal life if he would enter into the scheme of things proposed by God, for his progression.

Moreover, the atonement must be made by deity, living man's life, enduring man's temptations, yet remaining without sin, that the sacrifice might be without spot or blemish; just as the animals used in ancient times as the types indicating the sacrifices were not only to be the firstlings of the flock—firstborn of the flock—but without spot or blemish. He must give the world its illustration and demonstration of the one perfect life. A life in which "the will" shall be wholly subjected to the will of God, the Father (Mosiah 15:7). The atonement must be made by a deity who shall die man's death; but who shall not be holden of it; but break its bands, and demonstrate the power of the resurrection of which he will be the first fruits, and ever after the Lord of Life and the power of the resurrection (Alma 34:10).

In view of all that is here set forth, it must be clear that no other means than the Atonement of the Christ, as it was made, could have been devised for the salvation of man.

*The severity of the Atonement considered.* Here is doubtless the place where a further word may most appropriately be said in relation to the severity of the Atonement already mentioned in this chapter. And this with reference to what the Atonement purchased for man, and the effect it was doubtless designed to have in forever fixing in the minds of men the values upon certain great things.

Hereafter, and because of the Atonement, we must have exalted conceptions of the value of that stately fabric known as the moral government of the world, for it was for the preservation of its integrity that the Christ suffered and died.

When the plan of redemption is contemplated with reference to what it cost the Christ, then we must have exalted notions ever after of the majesty and justice of God, for it was to make ample satisfaction to that majesty and justice of God that the Christ suffered and died.

We must set a higher value even upon physical life hereafter, for it was in order to bring to pass the resurrection of man to physical life, and to make that life immortal, that the Christ suffered and died.

New glory must attach hereafter to spiritual life—perpetual union between soul of man and soul of God, for it was to bring to pass that spiritual life, that indissoluble union with God on which it depends for existence, that the Christ suffered and died.

We must henceforth have a higher regard for God's attribute of mercy, for it was that mercy might be brought into the earth-scheme of things, and claim her own, that *the* Christ suffered and died (Alma 42:15).

We must have a deeper reverence for the love of God and the love of Christ for man, and a higher regard for man himself since God so loved him—for it was to give a manifestation of that love, that the Christ suffered and died (John 3:16).

If it be true, and it is, that men value things in proportion to what they cost, then how dear to them must be the Atonement, since it cost the Christ so much in suffering that he may be said to have been baptized by blood-sweat in Gethsemane, before he reached the climax of his passion, on Calvary. "Behold, he suffereth the pains . . . of every living creature, both men, women, and children, who belong to the family of Adam" (2 Ne. 9:21).

Again, but in a modern revelation: "Surely every man must repent or suffer ⟨i.e. the eternal consequences of sin⟩. . . . For behold, I, God, have suffered these things for all, that they might not . . . suffer even as I; Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup" (D&C 19:4, 16-18).

Advantages to be realized in eternal life purchased at such a cost as this, should indeed be regarded by men as pearls of great price, to obtain which a man would be justified in selling all that he hath, that he might buy them.

But on the other hand, if the great and important things enumerated above—redemption of a world from death—spiritual and physical; and salvation of men as individuals from the consequences of their own sins—if all this could only be secured by the severity of suffering that attended upon the Atonement made by the Christ, then, we say, and we trust with becoming reverence, that it was worth all that the Christ by his suffering paid for them; and make bold to add: what an infinite pity it would be if in the moral and spiritual economy of the universe there had been no such means of salvation possible! And I further add, what a commentary it would be upon the strength, and courage, and sympathy, and altruism and love of the divine intelligences of the universe if none—no, not one—could have been found to come, under the conditions prescribed, to save a world—a race, his brethren!

*The lesson taught by severity of the Atonement.* Let the severity of the Atonement impress men with one very important truth, viz., that breaking up the harmony of the moral government of the world is a serious, adventurous, and dangerous business, even though when necessary to bring about conditions essential to the progress of intelligences; and more serious when man in his presumption and apostasy from God, of his own perverse will, to gratify his ambition, or pride or appetite or passions, violates the law of God and breaks the union between himself and deity. That is serious; and how difficult it is to re-establish that union, to purchase forgiveness for that sin! How hard it is to make amends to God, dishonored by man's individual transgression of divine law—let the severity of the Christ's Atonement for man's sin bear witness to that, for it required all that the Christ gave in suffering and agony of spirit and body to lay the grounds for man's forgiveness and reconciliation with God.

The severity of the Atonement should impress men with the fact that we live in a world of stern realities; that human actions draw with them tremendous consequences that may not be easily set aside if the actions in which they have their origin are wrong.

Moral laws have their penalties as physical laws have their consequences; there could be no moral laws without penalties; and the penalties of laws must be enforced, else laws are mere nullities. Violations of moral law are attended by shame and suffering; suffering is the consequence or the penalty of violating divine, moral law; and the penalty must be paid, either by the one sinning or by another who shall suffer vicariously for him, and make satisfaction to the law.

This brings us to one of the great questions inseparably connected with the Atonement. Can there be such a thing as vicarious suffering?

And can the vicarious suffering of an innocent victim pay the debt to justice due from one who is guilty of the transgression of moral and spiritual law?

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Further references recommended by Roberts for this lesson: Roberts, *Seventy's Course in Theology*, 4th year; and "all four books of our scripture." Roberts commented:

Since this treatise of the Atonement is derived from the "New Knowledge" that is peculiar to the New Dispensation of the gospel, the treatises of Catholic and Protestant Christendom are of little use in development of the theme. In the *Seventy's Course of Theology*, however, fourth year, *The Atonement*, is an appendix in which is given "Other Views of the Atonement," Catholic, Protestant, and Liberal views and is valuable for comparison and contrast.