

men's sins apart from Christ's death but God's love is more clearly exhibited in the death of Christ. This demonstration of the love of God is a potent force to move men's hearts, touch their consciences, and reform their lives. Christ's death inspired in a man a response of love which moves him Godward and outward to embrace God and his fellow men in love. What the law could not do, the moral influence of the cross accomplished. Insofar as love is kindled within us, our sins are remitted, we are justified, and we are reconciled to God.

In this manner Abelard shifted the focus of the Atonement from that which Christ objectively accomplished by His death on the cross to the subjective influence that Christ's death has on the human spirit. Thus the forgiveness of sins has no vital connection with the deed of the cross itself, but is rather connected with the power of the cross to kindle love within us.

in the nineteenth and twentieth centuries several prominent theologians have espoused essentially the same view, including Horace Bushnell (in his *Vicarious Sacrifice* -- 1866), William Newton Clarke (In his *Outline of Christian Theology* -- 11th ed. 1901), Hastings Rashdall (In *The Idea of Atonement in Christian Thought* 1920), and Helmut Thielicke (in *The Evangelical Faith*, -- 1973).

#### (4) The Example Theory

Faustus Socinus or Fausto Sozzini (1539-1604)

Socinus held an Arian view of the person of Christ and a Pelagian view of man's sin. He rejected the doctrine of penal satisfaction to divine Justice, and argued that satisfaction excludes mercy and forgiveness. Since mercy and wrath are both subject to God's will, and since God wills to forgive those who repent of their sins and pursue holiness, there is no need for a satisfaction of His justice.

What then is the significance of Christ's death? it is not really an atonement, since Christ is not the mediator of salvation. Rather, Christ is Savior in that He gives us an example of the way of eternal life and forgiveness of sins, by providing assurance of pardon to those who repent of their sins. As a moral teacher par excellence He moves and leads men to exercise that penitence by which their sins are blotted out.

Thus in Socinus' view God does not need satisfaction; Christ did not make atonement; man needs only a new divine idea to enlighten him, and Christ gives that idea. The cross does not satisfy divine justice; rather it draws us to accept God's free mercy and pardon and to put our faith in Christ Himself, i.e., in His promise of forgiveness. By this faith we are justified; thus it can be said that Christ saves us.

#### (5) The Governmental Theory

Jacobus Arminius or Jakob Hermandszoon or Jakob van Harmen (1560-1609) did not himself develop a formal theory of the atonement (although later Arminian theologians did). Arminius held that God's