

The Exchange of Atonement

(Rom 5:11)

- Verse 11 is the connecting verse between what Paul has established from 5:1-10 and what follows in 5:12-21
- I. “Not only so”
 - A) Not only shall we be saved from wrath, but we are already saved by means of atonement
 - 1. Paul again uses this as means of rejoicing in full assurance based upon the doctrine of atonement
 - i. Compare to 1 Pet 1:6-9
- II. **Atonement**- “reconciliation, restoration, exchange”
 - A) English word represents a change in a relationship from one of enmity to one of friendship
 - 1. Thus in v.12-21 Paul details how the enmity came about, and how reconciliation was made
 - 2. Webster’s 1828 Dictionary- “agreement, concord, reconciliation”
 - i. Atonement does not mean “propitiation” although it has come to take on that sense theologically
 - a) Propitiation- “Appeasement of wrath through full satisfaction of the offended party”
 - 1) Thus propitiation is the means by which atonement is made
 - 3. Etymology- Atonement- To set or place in an “at one” condition what had been separated
 - B) Hebrew- *kaphar*- “to cover over”
 - 1. 1st use- Gen 6:14- to cover in pitch/tar
 - 2. This is the root word for the tabernacle curtains
 - 3. Throughout the bible, beginning in Gen ch 3, man’s nakedness (unrighteousness) before God must be covered, and this is the picture of atonement
 - i. Thus it is that Paul will now go back to Gen ch 3 and explain the atoning process
 - a) Adam was subjected to a test and failed thereby causing enmity/separation; and yet a “second Adam” was supplied and subjected to an even more strenuous test and succeeded thereby making reconciliation
 - ii. Rev 19:7-8- The bible ends with this same picture
 - C) Greek- *katallage*- “reconciliation”

1. The comparison between the Hebrew word and the Greek word gives an illustration of the teaching on atonement between those under the Old Covenant and those under the New Covenant
 - i. The idea of atonement throughout the Old Testament is always presented as not permanently adequate
 - a) Day of Atonement- Lev 16- Was an acted out prophecy, sometimes referred to as the “Good Friday of the Old Testament”
 - b) Yet this ceremony provided every reason for the Israelite to not trust in it, but instead in what it pictured
 - 1) Had to be performed every year
 - 2) The High Priest had to sacrifice for himself first
 - 3) The High Priest had to wash
 - 4) The High Priest eventually died and had to be replaced
 - ii. The idea of atonement in the New Testament is performed once and is eternal in its effects
 - a) The entire book of Hebrews is really a commentary on the fulfillment of the typical Day of Atonement
 - 1) Heb 4:15
 - 2) Heb 5:9
 - 3) Heb 7:24-28
 - 4) Heb 8:1
 - 5) Heb 9:9-12
 - 6) Heb 10:1-14
 - b) Heb 11- Shows that the saints of the O/T had full reconciliation because they were not saved by the Day Of Atonement, but by faith in the One it pictured

III. **Exchange**- The earliest use of the word for atonement referred to the money changing process

- A) Ex 30:12- Pictured in the “ransom money” which was an exchange
- B) The moneychangers in the N/T represent this idea well: payment had to be made in the proper currency, so an exchange was necessary first
 1. Redemption was mandatory, but could not take place until the proper coin was possessed
 - i. Christ’s Passive Obedience- Since it was “man” that sinned under the contract, it was “man” that must make the payment
 - a) “A man must die for sin, for it is man that sinned. Yet only God can do so with power and validity, since only God doesn’t sin. Thus God had to become man to save man.”- Athanasius
 - b) 2 Cor 5:21- Representing man required an exchange
 - c) Heb 2:14- Christ had to become the proper “coin” to make payment

- 1) Atonement could only be made by an innocent victim suffering for the guilty criminal
- ii. Christ's Active Obedience- Furthermore, the Law of God had to be fulfilled and a righteousness made available
 - a) Rom 3:24-26- God must remain just and His righteous requirements must be met
 - b) Matt 5:17- Christ came to "fulfill the Law"
 - c) Rom 8:3-4- Christ "condemned sin in the flesh" by perfect obedience under the law and finally by placing Himself under the curse (Gal 3:13)

IV. Adam a type of Christ

- A) This is the connection Paul is making between what has gone before in Rom ch 5 and what is to follow in 5:12-21
 1. Thus he brings in the word "atonement"
 2. 1 Cor 15:45- The "second Adam" connected to the resurrection of Christ
 - i. Paul began in v.20 by comparing the work of the first Adam to that of the second Adam
 - a) Christ's succeeded in every point that Adam failed
 - b) Adam's death was typical of Christ's death:
 - 1) Eve came under condemnation first, through the deception of the devil (1 Tim 2:13-14)
 - (a) Therefore it is pictured that Adam made a deliberate choice, and was not deceived
 - 2) Adam possessed the "seed" of reproduction as well as 11 more ribs
 - (a) God could have given him another wife
 - (b) So in a figure, Adam (type of Christ) joined Eve (type of church) in her sin in order to save her life by giving his own