

The Atonement of Christ

This question concerns itself with the aspect of the atonement of Christ with regard to the transgressions of Adam. Simply put, did Christ pay the price for Adam`s sin or did he pay for our sins or both?

I say this because as I examine Paul`s writing on the subject and then other`s such as Peter`s I see a different conclusion then what has been taught. Once again, I will present my reasoning and then let the reader to decide as to the conclusion concerning the atonement of the sacrifice of Christ.

The prevailing theology is that Christ paid the price for Adam`s sin and that the redemption was to his sin and that we should not face eternal death because of that redemption.

Yet, when the scriptures are put together a different understanding then that theology emerges.

First ,I have inserted an excerpt from my paper on the Judgments so that you can see my perspective;

“We see clearly that we are being judged now in this life and yet we as followers of Yahshua we have been imputed with the righteousness of the Father and his wisdom. We have also been justified,sanctified and redeemed.All of these imputed attributes are part of who we are now, as followers of Yahshua.”

“Yet, once again, we are under a period of judgment as it relates to our behavior.

(2Co 5:10) For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

It`s the same with the world. They can be judged even though they have been forgiven their trespasses through the atoning sacrifice of the Messiah.

Many feel that death is the punishment for our sins. However, Paul shows us that physical death is passed onto us or “imputed” from Adam`s sin. It is appointed man once to die for” Adam`s transgression.” Christ paid the penalty of our sins, which is the second death, not Adam`s sin, which was physical death. Those resurrected without Christ, must be judged at the formal court of Heaven at the judgment to determine if they will be given an opportunity for salvation or the second death.”

(Rom 5:12) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

(1Co 15:22) For as in Adam all die, even so in Christ shall all be made alive. Romans 5:12 and 1Cor15:22 shows that Adam`s sin was imputed to mankind in general. And that death was a physical death, not the second death.

The law of sin and death spoken of by Paul in Romans 7: 15-25 is the same sin that was imputed to us from Adam. David says in the psalms that we are “conceived” in sin.

(Psa 51:5) Behold, I was shapen in iniquity; and in sin did my mother conceive me.

This also supports the same conclusion that we have no choice in the matter; we were conceived in sin and die a physical death because we are in Adam. Of course, when we are in Christ, we have eternal life. This is called “Federal Headship”.

Federal Headship refers to the representation of a group united under a federation or covenant. For example, a country's president may be seen as the *federal* head of their nation, representing and speaking on its behalf before the rest of the world.

The statement below in Hebrews show that it is “appointed” men once to “die” and then the judgment. This “appointment” is referring to a physical death and that All men die once, whether righteous, imputed righteous or evil. We pay the price of Adam`s sin, by appointment, which is physical death.

(Heb 9:27) And as it is appointed unto men once to die, but after this the judgment:

G606 Appointment

ἀπόκειμαι

apokeimai

Thayer Definition:

1) to be laid away, laid by, reserved 2) reserved for one, awaiting him

All the scriptures point to the conclusion that Yahshua paid the penalty for our transgressions not Adam`s. Adam`s sin was paid for by the death of mankind through the law of sin and death. And that the redemption of the atonement was to our sins.

The question then arises concerning Adam and Eve. What is their fate? Is the sacrifice of their sins, outside of the initial sin of disobedience, subject to the atonement of Christ? They died a physical death as was the command to them. How about the second death? Does the atonement of Christ pay that penalty.? Logic would dictate that it does? This, however, would be contingent on them repenting from their sins and receiving the atonement . The difficulty lies in the fact that there are no scriptural references about Adam and Eve, concerning repentance, for us to definitively come to a reasonable conclusion.

We know about Able and that scripture calls him” righteous”. Was he taught by Adam and Eve about the ways of God? Once again, it seems logical that they would. Able, at least, understood the ritual of sacrificing a lamb at an appointed time to represent the one to come .It is evident in the scriptures that Christ was personally talking to him and Cain outside of the garden. There must have been communication about the ways of righteousness directly from the **Creator**

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