

SCRIPTURES RELATING TO THE CROSS AND CHRIST'S ATONEMENT FOR SIN

Rom 5:8-9 ⁸ But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. ⁹ Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! **NIV**

1 Tim 1:15 ¹⁵ Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners — of whom I am the worst. **NIV**

1 John 2:2 ² He is the atoning sacrifice for our sins, and not only for ours but also for^a the sins of the whole world. **NIV**

Rom 3:21-26 ²¹ But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. ²² This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, ²³ for all have sinned and fall short of the glory of God, ²⁴ and are justified freely by his grace through the redemption that came by Christ Jesus. ²⁵ God presented him as a sacrifice of atonement,ⁱ through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished— ²⁶ he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus. **NIV**

Rom 5:6-8 ⁶ You see, at just the right time, when we were still powerless, Christ died for the ungodly. ⁷ Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. ⁸ But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. **NIV**

Rom 8:34 ³⁴ Who is he that condemns? Christ Jesus, who died — more than that, who was raised to life — is at the right hand of God and is also interceding for us. **NIV**

Heb 2:17 ¹⁷ For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for^f the sins of the people. **NIV**

1 Peter 3:18 ¹⁸ For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit, **NIV**

1 Cor 15:3-4 ³ For what I received I passed on to you as of first importance:^a that Christ died for our sins according to the Scriptures, ⁴ that he was buried, that he was raised on the third day according to the Scriptures, **NIV**

Heb 9:26 ²⁶ Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself. **NIV**

Eph 1:7-8 ⁷ *In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace ⁸ that he lavished on us with all wisdom and understanding. NIV*

Col 1:19-20 ¹⁹ *For God was pleased to have all his fullness dwell in him, ²⁰ and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. NIV*

1 Peter 1:18-19 ¹⁸ *For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, ¹⁹ but with the precious blood of Christ, a lamb without blemish or defect. NIV*

Rev 1:5 ⁵ *and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, NIV*

Rev 5:9 ⁹ *And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. NIV*

ATONEMENT

katallage (καταλλαγή, [NT:2643](#)), translated "atonement" in the KJV of [Rom 5:11](#), signifies, not "atonement," but "reconciliation," as in the RV. See also [Rom 11:15](#); [2 Cor 5:18-19](#). So with the corresponding verb **katallasso**, see under [RECONCILE](#). "Atonement" (the explanation of this English word as being "at-onement" is entirely fanciful) is frequently found in the OT. See, for instance, Leviticus, chapters [16](#) and [17](#). The corresponding NT words are **hilasmos**, "propitiation," [1 John 2:2](#); [4:10](#), and **hilasterion**, [Rom 3:25](#); [Heb 9:5](#), "mercy-seat," the covering of the ark of the covenant. These describe the means (in and through the person and work of the Lord Jesus Christ, in His death on the cross by the shedding of His blood in His vicarious sacrifice for sin) by which God shows mercy to sinners. See PROPITIATION. (from Vine's Expository Dictionary of Biblical Words, Copyright © 1985, Thomas Nelson Publishers.)

PROPIIATION

2. hilasmos (ἱλασμός, [NT:2434](#)), akin to **hileos** ("merciful, propitious"), signifies "an expiation, a means whereby sin is covered and remitted." It is used in the NT of Christ Himself as "the propitiation," in [1 John 2:2](#) and [4:10](#), signifying that He Himself, through the expiatory sacrifice of His death, is the personal means by whom God shows mercy to the sinner who believes on Christ as the One thus provided. In the former passage He is described as "the propitiation for our sins; and not for ours only, but also for the whole world." The italicized addition in the KJV, "the sins of," gives a wrong interpretation. What is indicated is that provision is made for the whole world, so that no one is, by divine predetermination, excluded from the scope of God's mercy; the efficacy of the "propitiation," however, is made actual for those who believe. In [4:10](#), the fact that God "sent His Son to be the propitiation for our sins," is shown to be the great expression of God's love toward man, and the reason why Christians should love one another. In the Sept., [Lev 25:9](#); [Num 5:8](#); [1 Chron 28:20](#); [Ps 130:4](#); [Ezek 44:27](#); [Amos 8:14](#). (from Vine's Expository Dictionary of Biblical Words, Copyright © 1985, Thomas Nelson Publishers.)