

*... for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith.*

**ROMANS 3:23-25a**





CHAPTER 42

## Understanding Salvation

One of the primary purposes of the New Testament book of Romans by the apostle Paul is to communicate the specifics regarding our salvation. Concepts that Paul develops, like *justification*, *propitiation*, *atonement*, *reconciliation*, and more, must be grasped in order to fully appreciate this amazing gift from God. They are profoundly illuminating once you digest them! The writer of Hebrews referred to it as “*so great a salvation*” (Hebrews 2:3). Why is our salvation *so great*? We will examine these concepts in an attempt to discover the answer to that question.

The book of Romans provides a precise, progressive outline of how it is that one is saved. Our study will introduce us to some pretty challenging notions contained in that book. While many people today in our dumbed-down society may find that daunting, I challenge you to develop an appetite for the rigors of the apostle Paul’s heady theology.



Perhaps the best way to gain the most profound insight into all that Scripture conveys regarding salvation is through the use of the following analogy: Imagine throughout this study that you are a Public Servant or civil lawmaker (which you may well be!). You are well acquainted with the law, having implemented various regulations over the years. Now imagine that you have been convicted of breaking some of those laws—laws that were, so to speak, “written in your heart.” This analogy illustrates what Paul says at the beginning of his epistle to the Romans about humanity’s perilous condition before God. Under the inspiration of the Holy Spirit he writes in Romans 1:19–20:

*That which is known about God is evident within them; for God made it evident to them ... so that they are without excuse.*

God’s laws are written in every person’s heart, so none of us can plead ignorance when we are accused of breaking His laws. As difficult as it is for citizens to convince traffic officers of their innocence through the excuse of naïveté, imagine that the traffic officer knows, as you converse through your rolled-down window, that you wrote the very law that you are now attempting to deny! It’s very difficult to act dumb in such a situation! In the broader sense of denying knowledge of God’s revelation, God can always answer back through the window of your mind: “*that which is known about God is evident within them.*” This provides an apt picture that we will develop as we study salvation. But before we unpack some of the crucial words associated with salvation, we must to first set the stage.

### **Humanity’s Desperate Condition**

Because of humanity’s sinful nature inherited through Adam at the fall (see Genesis 3), Paul declares in Romans 3:23, that “*all have sinned* [past perfect tense] *and fall short* [present ongoing tense] *of the glory of God.*” Romans 5:12 elaborates further on humanity’s inherited sin nature:

*Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men ...*

The Old Testament books of 1 Kings and Ecclesiastes reinforce the idea of the desperate *sin* nature of humanity: “*for there is no man who does not sin.*” (1 Kings 8:46) And, indeed, “*there is not a righteous man on earth who continually does good and who never sins*” (Ecclesiastes 7:20). In fact, humanity’s sinful nature is so infectious and spiritually debilitating that Paul exclaims in Romans 3:11 that:

*THERE IS NONE WHO SEEKS FOR GOD.*

Humanity's condition is so desperately wicked that we cannot reason our way out of it to find God; Scripture teaches that it is actually *God* who reaches down to find us! In John 15:16 Jesus unmistakably communicates this truth:

*“You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain.”*

Ephesians 1:4–5 echoes that understanding:

*... just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will.*

Scripture is perspicuous regarding this truth in its many illustrations of humanity's depraved nature. Furthermore, humanity is in a dead spiritual state from our fall. The Bible teaches clearly that from the moment of conception (Psalm 51:5) we are spiritually dead in our sin (Ephesians 2:1–3), and as a result we are alienated not only from God (Luke 15:18) but also from others (1 Corinthians 8:12), and even from ourselves (Habakkuk 2:10).

Humanity is spiritually dead and needs salvation from God in order to be made whole. The various New Testament Greek words for “sin” mean “falling short of the mark.” *Sin* is any lack of conformity to the moral character and desire of God. In other words, it is rebellion—either passive or active—against what we know in our hearts to be right. Most concisely, sin at its root is a “deification of self and a dethronement of God.”<sup>1</sup> We sin because our very nature is an imputed sin nature, for which the consequences are stated in Romans 6:23: *“For the wages of sin is death.”* We are spiritually desperate! Only God can save us!

### **The Good News**

Having established that we all are sinners, Romans 5:8–10 unfolds the tremendous grace and mercy of God that saves us from our spiritual death and separation through the work of Jesus Christ, who paid the penalty for our sin:

*But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.*



This is the magnificent good news of the Gospel: “*while we were yet sinners, Christ died for us.*” This act of salvation is described by many important words in Scripture—the profound components of the believers’ Biblical doctrine of salvation, the study of which is formally known as *soteriology*. *Soterios* is a Greek adjective that means “bringing salvation.” Our soteriological study will introduce you to concepts that will bless you in a special way as you learn about all that God has done for you. Scripture provides humankind with key concepts to help us understand *so great a salvation*.

### **Substitution**

In Matthew 20:28 and Mark 10:45 the Gospel writers both state the following:

*“The Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”*

These passages indicate that the sacrifice of Christ was a *substitution*, or as stated in the above NASB translation, a “ransom” (*lutron*), meaning that one thing took the place of something else. Christ gave His life *in place of ours* to pay the penalty for our sin. This is the idea of a substitution, and as we will see next, the substitution is for the purpose of atoning for us.

Let’s return to our analogy of the traffic officer and the Public Servant. In that model, substitution would be illustrated by the following unfolding scenario: For his infraction, the Public Servant must come before a judge. After charging him with a penalty, the judge then takes off his robes, steps down from the bench, and pays the bailiff the amount required out of his own pocket. Similarly, Jesus Christ Himself is God’s substitutionary payment—His *ransom*—for our transgressions.

### **Atonement**

In Colossians 1:19–20 the apostle Paul speaks about the way in which the Holy God of the universe took the initiative to make peace with sinful humanity:

*For it was the Father’s good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross.*

The God of the Bible has ordained *blood*, which is the essence of life, as the means of *atoning* for sin (Leviticus 17:11). Jesus’ life, represented by the essence of life itself—blood—is what atones for humanity’s sin. “Atonement” means

“to cover,” or “to wash away.” Jesus Christ, the Second Person of the Trinity, with *the Father’s fullness dwelling in Him*, is the substitutionary sacrificial offering! Christ has *expiated*, or “extinguished the guilt incurred by” our sin.<sup>2</sup> In love He took the initiative to appease His own righteous anger at humanity’s rebellious, sinful nature!

If we return again to our analogy, the courtroom judge has personally covered the cost and washed away all the penalties associated with the Public Servant’s infraction. Christ paid it all on our behalf! It is the loving Judge Himself who covers over the findings of His own courtroom! Think of it this way: The judge has torn up His own writ! He did this, Paul goes on to say in Colossians 1:22:

*... in order to present you before Him holy and blameless and beyond reproach.*

In short, God has sent His Son as a substitutionary atonement for your sin.

### **Propitiation**

Leon Morris, in his classic book, *The Apostolic Preaching of the Cross*, states regarding *propitiation*, “It is the combination of God’s deep love for the sinner with His uncompromising reaction against sin which brings about what the Bible calls propitiation.”<sup>3</sup> “Propitiation” (*hilasmos*) is the “averting of wrath by means of an appropriate transaction or sacrifice.”<sup>4</sup> It is the satisfaction of violated justice. Morris further states:

“It is God Himself who in holy wrath needs to be propitiated,  
God Himself who in holy love undertook to do the propitiating,  
and God Himself who in the person of His Son died for the  
propitiation of our sins.”<sup>5</sup>

“God took his own loving initiative to appease his own righteous anger...”<sup>6</sup> Propitiation is God responding in mercy, when we are due His wrath. Note 1 John 4:10 in this regard:

*In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation of our sins.*

The judge has every right to punish the offender for his wrongdoing, but instead his response is one of mercy, personally satisfying the demand of his own court. The judge himself calls off the officer who is poised to handcuff



the Public Servant. First John 2:2 puts it this way:

*And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.*

## Redemption

Not only are humans born into sin, the Scriptures teach that we are in bondage to sin and in desperate need of being brought out of this bondage! The Greek term here for “redemption” (*apolutrosis*) carries the idea of buying back, or releasing by payment. *Redemption*, then, is a beautiful picture of Christ buying our freedom from bondage to sin. *Apolutrosis* is God’s act of setting us free by the payment of a price. The word Paul uses here under the inspiration of the Holy Spirit vividly pictures the decadent Roman slave-market world. In addition, and very important in terms of application is this: implied by the use of this word and throughout Romans 6 is this idea that divine ownership resulted when God purchased us out of the slave market of sin.

Believers are “*bought with a price*” (1 Corinthians 6:20) and set free from sin—yes!—but as denoted by Paul’s choice of words, they are now under a new Owner and Master! Morris’s statement is so very apropos:

Believers are not brought by Christ into a liberty of selfish ease. Rather since they have been bought by God at a terrible cost, they have become God’s slaves, to do His will.<sup>7</sup>

This profound insight about our salvation should motivate us to the highest level of obedience to every assignment our Master gives us! It’s all about pleasing the One who paid a huge price to redeem us from deadly bondage to sin! “How can I say thanks for all the things You have done for me.... All that I am and ever hope to be, I owe it all to Thee!”<sup>8</sup> Paul admonishes believers with this same weighty sense of identity and purpose when he writes in 1 Corinthians 6:20:

*For you have been bought with a price: therefore glorify God in your body.*

As the freed defendant reflects on what has just occurred, he suddenly sobers, stunned by the reality of his liberation from bondage and moved by deep gratitude and obligation—what a debt he owes the loving judge! Romans 6:18 crystallizes the unavoidable conclusion of all redeemed people:

*And having been freed from sin, you became slaves of righteousness.*

This insight is overlooked by many American believers, who think their salvation is a ticket to selfish fulfillments. Those freed from sin have become bond-servants assigned with the task of helping to fulfill God's Great Commission. Divine purchase and ownership must govern your time, talents, and treasures.

## Reconciliation

When people are redeemed, or bought out of the sin marketplace, they are simultaneously “reconciled” (*katallasso*), having being brought back to and realigned with God, as though they have been restored to the standing humans enjoyed prior to the fall (Genesis 3). Throughout Scripture the unsaved person is understood as an “*enemy of God*” (James 4:4), bespeaking latent hostility toward the Creator that resulted from the fall. The classic sermon, *Sinners In The Hands Of An Angry God*, by one of the world's foremost Christian thinkers of all times, the American preacher Jonathan Edwards, is an apt title to summarize the Biblical pronouncement that enmity exists between God and humanity and there is a need for the two to be reconciled.

It is interesting to note that wherever the word *reconciliation* occurs in the NT, nearby you will find mention of God's wrath. When you are reconciled to God you are delivered from the wrath of God into the peace of God—you pass from one to the other. Reconciliation occurs when God takes the initiative to abolish our enmity by way of His *substitutionary, atoning, propitiatory, redeeming* purchase—that is, Christ's payment on the cross!

This reconciliation is so impactful that Paul states in Romans 5:10–11 that it will create an overwhelming response in the heart of the believer:

*For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.... We also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.*

Coming back to our analogy, the Public Servant, seeing all that the judge has done for him based on absolutely no merit of his own, recognizes that he has been set free from his sin and resultant bondage! Instead of being punished, to his sheer amazement he has been made a friend of the judge, all because of the judge's hand of grace! The righteous judge is beckoning for the offender to follow him, as He once again instructs the peace officer holding the handcuffs to back off. The heartfelt gratitude of the offender cannot help but congeal into a desire to honor the gracious and merciful judge, and accept his invitation to follow him. Second Corinthians 5:19 encapsulates the redeemed, reconciled prisoner's new condition:



*God was in Christ reconciling the world to Himself, not counting their trespasses against them.*

## Regeneration

In Titus 3:5–6 Paul uses this word when describing salvation:

*He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior.*

*Regeneration* is an act instantly completed by God upon sinners at the moment of salvation. This is the new birth that Jesus told Nicodemus about in John 3:3: “*Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.*” In a brief summary of synonyms, the idea of regeneration is referred to as the following in the NT:

### SOME BIBLICAL SYNONYMS FOR REGENERATION

<i>brought forth</i>	James 1:18
<i>made alive</i>	Ephesians 2:5; Colossians 2:13
<i>new creature</i>	Second Corinthians 5:17
<i>born again</i>	John 3:3
<i>re-creation</i>	Ephesians 2:10
<i>circumcision of the heart</i>	Romans 2:29; Colossians 2:11
<i>washing from former sins</i>	Ephesians 5:26
<i>born of God</i>	John 1:13

Regeneration is an all-encompassing “view from the blimp,” if you will, summation of what occurs with salvation. It is the distinct work of God transforming the heart. It is specifically spiritual, aimed at the inner person—the heart. In terms of our analogy, regeneration can be equated to the judge restoring the Public Servant to a right standing, expunging all past and future misdemeanors and felonies from his record forever. Second Corinthians 5:17 summarizes this idea:

*Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.*

## Adoption

As if all this were not enough, we have another blessing in store for us from *so great a salvation*. “Adoption” (*huiiothesia*) was a Roman custom and legal ceremony whereby the one being *adopted* was given all the rights of a natural-born member of the family. The word literally means, “placing as a son.” It is the giving of the place and rank of a son to someone to whom it does not belong. It is the judicial bestowal of a new status. Paul put it this way to the believers at the church of Ephesus (Ephesians 1:5):

*He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will.*

Not only does the gracious judge give the Public Servant a hall pass and remove all transgressions from his record, he decides to go a step further: he *adopts* him! Unbelievable! He takes the offender into his home, bestowing upon him all the rights and privileges reserved for other members of his household! This is precisely what Jesus has done in a spiritual sense to all believers. Paul tells the church at Rome in regard to being adopted (Romans 8:15):

*For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!”*

## Justification

*Justification* is the legal act of God whereby He declares the believing sinner righteous on the basis of the *substitutionary, atoning, propitiatory, redeeming, reconciling, regenerating, adoptive* work of Christ. It is that “act of God whereby He acquits the gospel believer of the divine verdict of condemnation and declares him to be righteous.”<sup>9</sup> Importantly, it is more than a pronouncement of innocence, it is a declaration of righteousness; the believer is now in good standing with God, and God treats him accordingly! States Paul in this regard to the church at Corinth:

*Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. (1 Corinthians 6:11)*

Relative to our illustration, this is best understood as the judge going to the public square and proclaiming the Public Servant as his close friend—bequeathing his righteousness, character, and credibility to the offender! Paul



put it this way to the church at Rome:

*... being justified as a gift by His grace through the redemption which is in Christ Jesus. (Romans 3:24)*

### **New Life!**

The Biblical descriptors of salvation that we have examined vividly illustrate the tremendous love, grace, and mercy that God bestows upon us in giving new spiritual life to dead-as-a-doornail individuals (Ephesians 2:1–10). Indeed, it is a *great salvation* (Hebrews 2:3). The new life that God gives us causes a wonderful transformation to occur within our hearts. Let's look at some passages of Scripture that inform us of what is involved in this growth process.

### **REPENTANCE**

In Luke 15:7 Jesus states:

*"I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine [seemingly] righteous persons who [mistakenly think they] need no repentance."*

*Repentance* means you have a change of intellect, emotion, and will. As in the parable of the lost son in Luke 15, one must come to the end of the deification of self. The lost son tells his father, "*Father, I have sinned against heaven and in your sight; I am no longer worthy ...*" (Luke 15:21). Repentance requires an attitude of humility and contrition that is impossible to obtain unless God grants it. Second Timothy 2:25 states this very clearly:

*... if perhaps God may grant them repentance leading to the knowledge of the truth.*

Repentance, then, along with all the other ingredients of our salvation, is also a gift from God. When God does *grant repentance* the benefits are unsurpassed in this life. In Peter's sermon recorded in Acts 3, he states it this way, "*Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord*" (Acts 3:19). Jesus states the same truth from the opposite angle, saying that those who do *not* repent will not be saved:

*"I tell you, no, but, unless you repent, you will all likewise perish."* (Luke 13:3)

**FAITH**

In Hebrews 11:6 the author states,

*Without faith it is impossible to please Him.*

“As repentance is the one side of the coin of conversion, turning from one’s sin, so faith is the other side, laying hold upon the promises and the work of Christ.”<sup>10</sup> *Faith* is the total commitment of oneself to Christ. It is volitional acceptance of God’s gracious offer; it is the affirmation of the human heart to the work of God within us. Faith is the means by which Christ and His work are appropriated.

**Faith in and of itself does not save, rather it is the channel  
through which God’s gift of grace saves us.**

I do not care for the term *faith community*. In its politeness and political correctness, it is too broad and misleading a label. It tends to engender the idea that all people of “faith” are okay with God. But it is possible to have faith in a wrong understanding, or to have no understanding at all of what true saving faith is. True salvation is by God’s grace through faith, as is made clear by Paul in Ephesians 2:8:

*For by grace you have been saved through faith; and that not of yourselves, it is the gift of God.*

We are saved by the *grace* of God, *through faith* in Jesus and His atoning work alone. It is the *gift of God*.

**CONVERSION INVOLVES TURNING**

In Acts 26:20 Paul is explaining salvation to King Agrippa. There he states the following:

*... that they should repent and turn to God, performing deeds appropriate to repentance.*

*Conversion* refers to *turning* towards, turning around, or changing one’s mind and behavior. In the above passage, Paul is affirming that true salvation always involves turning around. We are not really saved if there is no desire to turn *from* our sinful ways and *to* God. Scripture explains conversion both in terms of our responsibility to turn, and in terms of God turning us. Relative to the former, Isaiah writes in Isaiah 55:6–7:

*Seek the LORD while He may be found; Call upon Him while He is near. Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him.... He will abundantly pardon.*

And to the latter point of God's turning work in us, Peter preaches in Acts 3:26:

*"God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways."*

As difficult as this may be to fully comprehend, *turning* to God is both a work of God and an act of humanity. It has tremendous implications:

Conversion leads to a fundamental change of the whole life. It receives a new outlook and objective.... It involves a complete transformation of his existence under the influence of the Holy Spirit.<sup>11</sup>

Conversion is a turning of the intellect, emotion, and will toward God. Paul refers to *turning to God* in 1 Thessalonians 1:9:

*... and how you turned to God from idols to serve a living and true God.*

### ACKNOWLEDGING LORDSHIP

Paul emphasizes to the church at Rome the need to understand specifically whom you are *confessing* and in whom you are placing your faith:

*If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved.*

The Greek word that is translated as "Lord" (*kurios*) is used 747 times in the New Testament. It means "master," "sovereign," or "owner."

When one comes to Jesus for salvation,  
one must come to the Jesus of Scripture.  
The Jesus of Scripture is the Lord.

You are not saved unless you believe in the *Lord* Jesus Christ. *Repentance, faith, and turning* all carry the idea that you must relinquish control of your life to Christ's lordship; it is the surrender of your will to another. As we discussed in relation to redemption, Jesus Christ becomes your new boss, and you become His bond-servant. If you are not comfortable with that, then you might be settling for *easy believism*—that is, you have a Jesus of your own making, and to your own liking, but not the real Jesus of Scripture. The concern is that you may be deluding yourself into thinking you are saved when in reality you are not. Is it your authority that defines who Jesus is? Or is it Jesus' authority that defines who He is? In 2 Corinthians 11:3–4 (NKJV) Paul is concerned for the Corinthian church for this very reason:

*But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. For if he who comes preaches another Jesus whom we have not preached, ... you may well put up with it!*

A repentant heart that gladly desires to suitably honor the Lord is characteristic of true conversion. The truly converted gladly want to make Christ's agenda their agenda! Those who believe in *another Jesus* are always characterized by a lack of obedience to Jesus' commands; they cling to their own way of doing things. This then is a telltale sign of true conversion: getting off the throne of self and acknowledging the lordship of Jesus. In Mark 8:34–35 Jesus is looking for this same heartfelt willingness in us to lay ourselves aside:

*“If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.”*

## COMING TO CHRIST

The apostle John and the apostle Paul were very clear in their writings (John 1:12; Ephesians 1:13) regarding the need to believe in God for salvation:

*But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.*

*In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise.*

Notice the caveat to being *sealed in the Holy Spirit*: it is *belief*, or receiving the “*message of truth, the gospel of your*



*salvation.*” Pray the following prayer today if it represents the desire of your heart:

Lord Jesus, I confess that I am a sinner who is in need of a new boss. I repent of being the god of my own life and plead with you to save me. I welcome you into my heart and my life as my Lord and Savior. I need the empowering of your Holy Spirit to convert me into the person you want me to be. Thank you for hearing my prayer and coming into my life.

My prayer is that you have approached the throne of grace with a contrite heart of faith. And if you have *not* asked Jesus into your heart, then may your contemplation prove similar to King Agrippa’s after Paul reasoned with him in Acts 26:28:

*Agrippa replied to Paul, “In a short time you will persuade me to become a Christian.”*

I trust that God will use this study to speak to your heart in a profound way about salvation that is found in Jesus Christ alone. Amen!

There is much more to say about salvation! Many Christians are left wondering what role they played in their conversion. Did they do something to merit their salvation, or did God do it all? And now that they’re converted, what must they do? You will find answers to these questions next, as we look at the role of faith in our salvation.

**Notes**

- 1 Charles M. Horne, *Salvation: A Handbook of Bible Doctrine* (Chicago: Moody Press, 1978), 91.
- 2 By permission. From Merriam-Webster.com © 2017 by Merriam-Webster, Inc. <https://www.merriam-webster.com/dictionary/expiate>.
- 3 Leon Morris, *The Apostolic Preaching of the Cross* (Grand Rapids: Eerdmans, 1955), 210.
- 4 Everett F. Harrison, *Baker's Dictionary of Theology* (Grand Rapids: Baker, 1987).
- 5 Morris, *Apostolic Preaching*.
- 6 John R. W. Stott, *The Cross of Christ* (Downers Grove, IL: InterVarsity Press, 2006), 175.
- 7 Morris, *Apostolic Preaching*, p. 54.
- 8 Andrae Crouch, "My Tribute."
- 9 Floyd H. Barackman, *Practical Christian Theology* (New York: Revell, 1984).
- 10 Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker, 2007).
- 11 Moises Silva, ed., *New International Dictionary of New Testament Theology and Exegesis*, Vol. 1 (Grand Rapids: Zondervan, 2014), 355.