
a *Grace Notes* course

The Epistle of Paul to Titus

Bible Study by Correspondence

by Warren Doud

Introduction to the Study

Lesson 9 of 10

Titus 3:7-11

Grace Notes

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Titus

Lesson 9 - Titus 3:7-11

Lesson 9 - Titus 3:7-11	4
Topics	
Heresy and Apostasy	6
Propitiation.....	8
Imputation.....	
Reconciliation.....	
Lesson 9 Quiz	

Instructions for Completing the Lesson

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Titus often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Read the introduction to the study of Titus
 2. Study Titus 3:7-11 reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 3. Study the topics in the same manner. Take particular care to trace all of the discussion through the Bible passages which are included. The topics are called out in the text at a certain point, but you can study the topics in any order you wish.
The topics are: **Rapture; Redemption**
 4. **Review** all of the notes in the Titus study and the topics
 5. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 6. When you have completed the Quiz, be sure to **SAVE** your file. If the file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
 7. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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Titus Lesson 9

Titus 3:7

That being justified by his grace, we should be made heirs according to the hope of eternal life.

“That being justified”

Justification is God's act of grace by which He pardons a sinner and declares him righteous on account of the atoning work of Jesus Christ on the Cross. Remission of sin, absolution from guilt, and freedom from punishment are part of justification.

Justification is an act of God's grace. It begins in His free, unmerited favor, and it is given to us as part of our union with Christ by faith.

In order to be justified, a person must be given a righteousness equivalent to God's perfect righteousness. Hence, imputation precedes justification.

Imputation is the charging to the account of one person something which properly belongs to another. The Lord Jesus Christ shares his perfect righteousness with the believer, Rom. 3:22; 4:11; 9:30-32; 4:4,5 **.

Topic: Imputation

Because righteousness has been imputed to us, God calls us “justified”. “Abraham believed God and it was imputed to him for righteousness.” Hence, imputation of righteousness on the basis of faith brings about justification.

The means of justification is redemption, Rom. 3:24. “Being justified freely by his grace through the redemption that is in Christ Jesus.”

Justification produces reconciliation. Rom. 5:1 Because God the Father is satisfied (propitiation), we are freely justified.

Justification occurs at the moment of a person's faith in Jesus Christ, Rom. 3:28; 5:1; Gal.3:24.

Justification does not occur through keeping the Law of Moses, Gal. 2:16.

Justification during the believer's lifetime is described in James 2:21-25. This is the function of the Faith-Rest principle in living the Christian Way of Life under grace.

The principle of temporal justification is found in Matt. 11:19 and Luke 7:35.

Topic: Propitiation

Topic: Reconciliation

“by His grace”

“we should be made heirs”

We are heirs of God, joint heirs with Christ. This is not only a future hope, but it is also a present reality. We are heirs of eternal life, but we are not entirely in actual possession of it. We will receive our full inheritance when Christ comes for His Church.

Jesus Christ, as the Son of God, and as the victor in the spiritual conflict, is the heir of all things.

Heb. 1:1-4

Inheritance is based on sonship:

John 1:12, 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,

Rom. 8:16,17, The Spirit Himself bears witness with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

Gal. 3:26-29, For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to promise.

To inherit from God, a person must possess the life of God, that is, salvation resulting in eternal life.

1 John 5:11,12 And the witness is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.

Titus Lesson 9

Therefore, salvation is the qualification for inheriting from God.

Col. 1:9-14

We have an inheritance because we share the destiny of Christ. The true doctrine of predestination is that we share Christ's destiny.

Eph. 1:11 "also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,"

As joint-heirs with Christ, we also share Christ's election.

Heb. 9:15, And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

Our heritage is a Christian's permanent possession.

1 Pet. 1:3-5, Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

The indwelling of the Holy Spirit is the down payment on our inheritance.

Eph. 1:14

Abraham's inheritance is the pattern and illustration of the heritage of believers.

Rom. 4:9-16

"according to the hope of eternal life"
or, "according to confidence in eternal life"

See the discussion of hope (elpis) in Lesson 1, Titus 1:2

Titus 3:8

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto them.

Paul draws a striking relationship between high spiritual doctrine and the conduct that is expected.

First he says, "these truths are reliable and trustworthy." Then he urges Titus to "affirm them confidently." The objective is that doctrine clearly taught, and accepted by faith, will produce good works in the lives of the hearers.

Right beliefs must result in fruit in the Christian life. Good works are a logical and necessary result of true learning of the principles of the grace of God. And this fact must be emphasized to those "who have believed God," the people whose faith has brought them into a personal relationship with the Lord Himself.

Christians must give serious thought to this obligation and be outstanding in the practice of good works. "These things are excellent in themselves as spiritual truth, and as such they are valuable for good and holy living."

Titus 3:9

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

"But avoid..." - "to shun; to turn oneself around"
Compare the idea of "profitable" in verse 8 with the "unprofitable" things of verse 9.

The words "foolish questions, genealogies, contentions, strivings about the law" indicate the content and spirit of the heretical Jewish teaching on Crete which was the subject of Titus 1:14. This is not a reference to the legitimate study of the Law and the Prophets, the Old Testament scriptures which are so rich in content for all Christians.

The "gainsayers", the false teachers, were concerned with silly questions, with filling in the genealogies of the Old Testament with fictitious

Titus Lesson 9

people and spinning stories about them. Such teaching simply promoted argument and strife.

These are “vain” activities, “empty” exercises which are useless, morally fruitless, and not worthy of time and serious consideration.

Titus 3:10

A man that is an heretic after the first and second admonition reject:

A heretic is a factious person (hairesitikos). This is the only place the word appears in the New Testament. It means a person who is quarrelsome and stirs up factions through promotion of erroneous opinions. The heretic is determined to go his own way and to take others with him, so he forms parties, cliques, conspiracies. His self-chosen opinions are outlined in verse 9.

It is not heresy to be wrong about doctrine, or to be in error. Otherwise, we would all be heretics at one time or another. The heretic in this verse is an activist who does not respond to careful and loving teaching (speaking, exhorting, and rebuking). He is rebellious and is trying to raise a following.

Titus is commanded to give the heretic every encouragement and opportunity, “a first and second admonition.” He is to be reprimanded once and again with straight talk. If this fails, then the heretic is to be “rejected” that is, Titus is to “refuse” him, to have nothing to do with him. He is to be left to himself.

Factious men are often pushed into prominence by the attacks of Christians upon them, whereas, if they were left alone, they would of themselves come to nothing.

However, remember, that a very different rule of action is called for in cases where the error is not foolish, but vital and fundamental, or where the offense involves immorality. See 1 Cor. 5:1-13; 1 Tim. 1:19,20.

Topic: Heresy and Apostasy

Titus 3:11

Knowing that he that is such is subverted, and sinneth, being condemned of himself.

“Knowing that” means that the heretic's refusal to listen has shown Titus what the man is.

As to his character, he is shown to be “subverted”, or “perverted”, in the process of “being twisted”, or turned out of the right way. His refusal to heed strong teaching shows that his error is of the heart, as well as of the mind.

As to his conduct, he “sins” and goes on sinning, both by his divisiveness and his refusal to listen to admonition.

Therefore he is “self-condemned.” He may not be conscious of his condemnation, but by his actions he passes judgment upon himself.

The following discussion of this passage has portions taken from “Titus and Philemon”, by D. Edmond Hiebert, Moody Press, Chicago, 1957.

Heresy and Apostasy

The words “heresy” and “apostasy” are two of the most often used words to refer to doctrinal error and practice in the Church Age.

Any Christian is subject to error in his thinking about spiritual matters. The presence of the sin nature in the soul guarantees that we will have a constant battle to distinguish between human and divine viewpoints. Error may be the result of ignorance, of a lack of doctrine, or of deliberately adopting some point of view or activity.

The open-minded Christian who is positive to the teaching of the Bible and who is willing for the Lord to deal with him in doctrinal matters will find that his erroneous ideas will be replaced with the truth of the Word of God. As he grows in Christ, he will avoid heresy and any deliberate apostasy.

Heresy itself, which is the result of making a wrong choice among competing ideas, may have been entered into as a result of being deceived (EPH. 4:11-18) or of falling into a snare of Satan. Heresy becomes apostasy, however, whenever a person deliberately decides to reject Bible truth and maintain and promote false ideas. This paper is written to help believers avoid error, heresy, or apostasy.

HERESY

Titus Lesson 9

The word "heresy" comes from the Greek (hairesis) meaning, "a choice; a taking for oneself; a sect or school of philosophy". Hence, in the Bible, it means (1) a chosen course of thought or action; (2) dissensions arising from diversity of opinions and aims; or (3) doctrinal departures from revealed truth, or erroneous doctrinal views.

The apostles warned the church continuously against such non-Biblical views. Note particularly the stern directions to Titus regarding the correction of problems caused in Crete by Judaistic heresies.

In the Apostolic Age we find three fundamental forms of heresy. These have appeared in one form or another in every generation since.

JUDAISM

Judaism is the false counterpart of Jewish Christianity which insists on combining Jewish practice with Christianity. This tends to cause Christianity to sink to the level of Judaism in that it makes the Gospel merely the perfection which they suppose can be obtained by keeping the Law. Judaism regards Christ as a mere prophet, a second Moses; it denies His divine nature, His priestly function, and His kingly offices.

Judaism holds that circumcision, sacrifice, etc. are to be binding on Christians and necessary for salvation. There is no conception of Christianity as a new, free, and universal religion. Judaism appears in the 2nd Century A.D. in a more fully developed version under the name of Ebionism.

GNOSTICISM

Gnosticism spread through the whole church during the first two or three centuries after Christ. This heresy was an opposite reaction to Judaism. It separated Christianity completely from Jewish influence with the result that it tried to eliminate any connection to the true historical foundations of Christianity. Gnosticism denies the humanity of Christ, and it adulterates Christianity with pagan ideas and practices.

SYNCRETISM

Syncretism combines Judaism, and then Christianity, with heathen philosophies, especially those of Pythagoras and Plato, so that, under the Christian name, there appeared confused

combinations of these opposing systems, forming either a paganized Judaism or a Christianized paganism, depending on which element prevailed.

Whatever the differences in the heresies, all amount to a distinct denial of the Gospel, the incarnation of the Son of God for the salvation of the world. They make Christ either a mere man or a mere superhuman phantom; they allow no real and lasting union of the Divine and human natures in the person of the Redeemer. Heresy disturbed the unity of doctrine and of fellowship in the early church, which was therefore forced to exclude those holding false doctrine from it communion (TITUS 3:10). Once excluded, however, heretics formed societies of their own.

Heresy becomes apostasy when there is a deliberate holding to error in spite of knowing the truth of the Word of God. A heretic becomes apostate at the point when he hears the truth and decides against it.

APOSTASY

Apostasy is the deliberate act of a professing Christian who knowingly and deliberately rejects revealed truth regarding the deity of Jesus Christ, redemption through His atoning sacrifice, or any part of the doctrines related to Salvation. The apostate is in revolt against God. He maintains an outward profession of faith and a facade of true spirituality; but he departs from the faith. Apostasy, then, is insidious, subtle, and quite devastating.

Some of the characteristics, or synonyms, of apostasy are mentioned in the Bible, including: seducing spirits, doctrines of demons, hypocritical lying, a seared conscience, forbidding of marriage and meats, and a form of godliness without the power thereof. The rest of this paper contains a number of points about apostasy along with an extensive listing of Bible references for further study of the subject.

1. Satan is the author of apostasy, JOHN 8:44, "Ye are of your father, the devil..." and 2 COR. 4:4, "In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them."

Titus Lesson 9

2. Demons help to carry out apostasy in the world, 1 TIM. 4:1.

3. Examples of apostasy in the human race mentioned in Jude are:

Cain - who rejected the Word of God and went religious.

Balaam - who accepted a bribe to curse Israel and fell victim to slavery to the details of life.

Korah - who led a revolt against authority, was anti-establishment.

4. Religious apostasy has many facets:

False gospels: GAL. 1:6-12; 2 COR. 11:3,4

False doctrines: 1 TIM. 4:1,2; 2 PET. 2:1; 1 JOHN 4:3

False messiahs: JOHN 5:43; MATT. 24:5

False prophets, teachers, and evangelists: 2 PET. 2:1; 1 JOHN 4:1; 2 COR. 11:13-15

False ritual: 1 COR. 10:20,21; ROM. 11:9; ISA. 1:10-14

False Gods: 1 COR. 8:5; 10:19-21

False righteousness: Phil. 3:9; Matt. 5:20

5. Characteristics of apostate doctrines:

They repudiate the Person and work of Christ, 2 PET. 2:1; 1 JOHN 2:22,23; 2 JOHN 9,10

They repudiate the veracity of the Word of God, 2 PET. 3:3,4

They ignore the judgments of God, 2 PET. 3:5,6

6. Apostasy appeals to the trends of the sin nature; the trend toward asceticism, 1 TIM. 4:1-3, and the trend toward licentiousness, 2 PET. 2

7. Apostasy is judged by God:

Angels were judged for their apostasy, 2 PET. 2:4; JUDE 6.

Civilizations are judged for apostasy, 2 PET. 2:5.

Cities and national entities are judged for apostasy, 2 PET. 2:6; JUDE 7; JER. 23.

8. Apostates are described in the Bible as:

Animals of instinct, minus doctrine and minus morality, operating on emotional impulses and licentious desires, 2 PET. 2:12.

Fruitless trees that are twice dead; they are spiritually dead, and they will go to the Lake of Fire, JUDE 12.

Waterless clouds, unstable, driven by the wind, 2 PET. 2:17; JUDE 12.

Vicious waves of the sea, dangerous and to be avoided, JUDE 13.

Wandering stars, living in delusion and error, JUDE 13.

9. Apostasy is prevalent in the last days of each dispensation:

Age of the Gentiles, GEN. 11:1-9.

Age of Israel, REV. 13; 2 THESS. 2

Church Age, 2 PET. 3:3; 2 TIM. 3:1.

11. Apostasy is prevalent in the last days of a national entity, JER. 23:9-40.

12. There will be no apostasy during the Millennial Kingdom, REV. 20:1-3; COL. 2:15; ZECH. 13:2,3; ISA. 2:1-4; ISA. 11:9.

13. A brief period of apostasy will follow the Millennial reign of Christ, REV. 20:7-11.

Propitiation

Propitiation is the work of the Lord Jesus Christ by which He appeases the wrath of God and conciliates Him who would otherwise be offended by our sin and would demand that we pay the penalty for it.

Propitiation is translated from the Greek '(hilasterion), meaning "that which expiates or propitiates" or "the gift which procures propitiation". The word is also used in the New Testament for the place of propitiation, the "mercy seat". Heb. 9:5. There is frequent similar use of hilasterion in the Septuagint. Ex. 25:18 ff. The mercy seat was sprinkled with atoning blood on the Day of Atonement (Lev. 16:14), representing that the righteous sentence of the Law had been executed, changing a judgment seat into a mercy seat (Heb. 9:11-15; compare with "throne of grace" in Heb. 4:14-16; place of communion, Ex. 25:21-22).

Another Greek word, (hilasmos), is used for Christ as our propitiation. 1 John 2:2; 4:10, and for

Titus Lesson 9

"atonement" in the Septuagint (Lev. 25:9). The thought in the Old Testament sacrifices and in the New Testament fulfillment is that Christ completely satisfied the just demands of a holy God for judgment on sin by His death on the Cross.

God, foreseeing the Cross, is declared righteous in forgiving sins in the Old Testament period as well as in justifying sinners under the New Covenant (Rom. 3:25,26; cf. Ex. 29:33, note). Propitiation is not the placating of a vengeful God but, rather, it is the satisfying the righteousness of a holy God, thereby making it possible for Him to show mercy without compromising His righteousness or justice.

The Hebrew kaphar, means "to propitiate, to atone for sin".. According to scripture, the sacrifice of the Law only covered the offeror's sin and secured divine forgiveness. The Old Testament sacrifices never removed man's sin. "It is not possible...", Heb. 10:4. The Israelite's offering implied confession of sin in anticipation of Christ's sacrifice which did, finally, "put away" the sins "done previously in the forbearance of God". Rom. 3:25; Heb. 9:15,26. The word "atonement" does not occur in the New Testament; the word in Rom. 5:11 is "reconciliation".

The beginning of the subject of Propitiation is found far back in the Bible, back to the designing of the Tabernacle in the wilderness, the tent which God had the people of Israel set up which would be the center of His presence on earth.

The Tabernacle occupies a large portion of Scripture, sixteen chapters in the book of Exodus and the whole book of Leviticus. Every feature of the Tabernacle, of the worship carried out there, of the priestly life and duties, of the vestments of the priests, the sacrifices, the feast days-every feature was vitally important and designed by the Lord for eternal purposes. It is very important for the Church Age believer to have a good working knowledge of the Levitical system in order to appreciate fully the work of Christ and the plan of God as they have been instituted in the world.

There was great stress on the blueprint of the Tabernacle.

Exodus 25:8,9 "And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

The pattern was given to Moses on Mt. Sinai, along with The Law. READ Hebrews 8:1-6. The Tabernacle was a symbolical expression of spiritual truth.

The congregation of the Jews did not go beyond the courtyard of the tabernacle. They made offerings only at the brazen altar; and only the priests were allowed to go anyplace else in the Tabernacle. The Tabernacle was the dwelling place of God on earth, and God was unapproachable by sinful men. The main lessons being taught had to do with the perfection of God and the sinfulness of man.

THE FURNITURE OF THE TABERNACLE

BRAZEN ALTAR -- this altar was the beginning of a person's approach to God. Animal sacrifices made there taught that substitutionary sacrifice is the first step toward fellowship with God. When a person passed outside the gate of the Tabernacle, the only thing that he could see was the smoke rising from the burnt offerings, and through the one gate could be seen the altar of sacrifice and the blood being shed. Everything else was hidden from view by the curtain of the fence. This was a continuous reminder of "the Lamb of God that takes away the sin of the world." The only thing the unbeliever can ever see is the Gospel, the good news of Christ's substitutionary sacrifice for us.

A description of the brazen altar is found in Ex. 27:1-8 and Ex. 38:17.

THE LAVER -- Here the priests cleaned their hands and arms before performing any service or act of worship (Ex. 30:17). It was placed between the brazen altar and the tent of worship (the Holy Place). This cleansing symbolized the spiritual cleansing which is essential to both worship and service.

Titus Lesson 9

THE CANDLESTICKS -- These illustrated the need for illumination, the Light of the World. See Ex. 25:31–40; 37:17–34.

THE TABLE OF BREAD -- An illustration of the need for spiritual food. See Ex. 25:23–30; 37:10–16.

THE ALTAR OF INCENSE -- From Ex. 30:1–10, this piece of Tabernacle furniture illustrated the need for acceptable worship and prayer. No animals were offered on this altar. The offering was an incense offering, indicating that which is pleasing to God, Divine Good (gold, silver, and precious stones). The fire for the altar of incense came from the brazen altar, indicating that worship can only come after salvation. No strange fire was allowed; and Nadab and Abihu died for disobeying this rule.

THE VEIL -- the Veil symbolized the barrier between God and man; only the High Priest could enter the Holy of Holies, and that only once a year on the day of atonement, to offer the blood on the Mercy Seat of the Ark of the Covenant.

THE ARK OF THE COVENANT -- the Ark of the Covenant was located in the Holy of Holies of the Tabernacle. It was made of acacia wood and overlaid with gold. Its dimensions were 50 inches long by 30 inches wide by 30 inches deep. The Ark was a picture of Christ bearing our sins, the box part representing Christ. The wood illustrated the humanity of Christ, the gold represented His deity.

Inside the Ark were three objects representing sin (Num. 17:8,10; Heb. 9:4). The Tables of the Law represented sin in the sense of violation or transgression of God's order. The Pot of Manna represented rejection of God's provision. And Aaron's Rod represented revolt against God's authority.

Over the top of the box was a lid of solid gold, the Mercy Seat (or throne). Over each end of the Mercy Seat was a gold cherub, the highest ranking angel. The first cherub represented the absolute Righteousness of God, and the second cherub represented the Justice of God. Together they represented the Holiness of God. The cherubs faced toward each other, wings outstretched towards each other, and looked down at the Mercy Seat. "Righteousness" looks down and

condemns (Rom. 3:23). "Justice" looks down and assesses a penalty.

Once a year, on the Day of Atonement, the High Priest went into the Holy of Holies twice; once to make atonement for his own sins, and then to do so for the people. He sprinkled blood from the sacrifice on the Ark, on the top of the Mercy Seat, between the cherubs. This was a graphic illustration of God's grace provision for sin.

"Righteousness" looks at the blood of the animal, which represents the spiritual death of Christ on the Cross, His substitutionary atonement, and is satisfied. "Justice" looks at the blood and is satisfied that the penalty paid for sin was sufficient, teaching that Christ was judged and paid the penalty for us.

Therefore, the Ark speaks of Redemption - Christ paid for our sins, paid our ransom, to purchase us from the slave market of sin.

So we have in the Ark and the Mercy Seat a picture of God's satisfaction with the Work of Jesus Christ known as Propitiation.

Now, the Hebrew word for Mercy Seat is kapporeth. The Greek word used in the Septuagint translation of the Old Testament is hilasterion. This same Greek word is found in the New Testament in Rom. 3:25; Heb. 9:5; 1 John 2:2; and 4:10. and is translated "mercy seat" or "place of propitiation". So there is a direct relationship between the Mercy Seat in the Tabernacle and the doctrine of Propitiation.

Because of Propitiation, God is free to love the believer without compromising either His Righteousness or Justice. The thought in the Old Testament sacrifices and in the New Testament fulfillment is that Christ completely satisfied the just demands of a holy God for judgment of sin.

Propitiation is not the placating of a vengeful God; but it is, rather, the satisfying of the righteousness of a holy God making it possible for Him to show mercy without compromise. Propitiation demonstrates the consistency of God's character in saving the worst sinners. Propitiation reconciles man to God. This means that sin is no longer the issued between man and God. The only issue, both for the Old Testament and New Testament

Titus Lesson 9

believers, is "believe on the Lord Jesus Christ, and thou shalt be saved."

Imputation

Imputation is a wonderful principle of the Plan of God, and you have been involved with imputation since the day you were saved.

To impute means "to set something to one's account."

In the Bible imputation is used as a legal term in several different ways. For example, when Paul sent Onesimus back to Philemon, he told Philemon that if Onesimus had incurred any debts they were to be put on Paul's account (Philemon 17,18).

When a groom says to a bride "with all my worldly good I thee endow", he is talking about imputation, placing to the bride's account all of his property.

The Greek verb for imputation is *logidzomai*. It is used more than 40 times in the New Testament, ten times in Romans 4 alone, the imputation chapter. In the KJV of Romans 4 it's translated "counted" in 4:3,5, "reckoned" in 4:4,10, and "imputed" in 4:6,8,11,22,23,24.

Three Imputations in the Bible

In the first type of imputation, God imputes to us what actually belongs to us in the first place. Where Romans 5:12 says that "death passed upon (*logidzomai*) all men, for that all have sinned", death is part of our spiritual heritage from Adam. Death has been reckoned to our account. Adam's sins was not his alone, but it was placed on every person's account, on the debit side, you might say.

In the second type of imputation, God the Father imputes to the Lord Jesus Christ that which does not belong to him. 2 Cor. 5:21 says that "he (Christ) was made to be (*logidzomai*) sin for us, even though he knew no sin...". This is the Bible concept of substitution; Christ died for our sins, not his own. Isaiah 53:4-6. The verse does not say that Christ became a sinner, but that sin was set to his account that was not his.

The third type of imputation occurs when God imputes (credits) to the sinner what is not actually

his. Again, 2 Cor. 5:21, "that we might be made the righteousness of God in him." Here, the actual perfect righteousness of God is credited to us. This righteousness, which is placed on the credit side of our ledger, is known as imputed righteousness or justification.

God declares men to be righteous on the basis of faith. Read Romans 4:3. "Abraham believed God and it was counted to him (*logidzomai*) for righteousness". God makes men righteous on the basis of practice by the Word (John 17:17) and the filling of the Holy Spirit. (See Topic: Sanctification)

logidzomai from the Lexicons

A study of various Greek lexicons shows that ***logidzomai*** has some very interesting uses in the Bible. If you will study each of these verses in the context, it will help you to understand the concept better, and you will find a lot of practical application for this doctrine. Here is a list of three principal meanings for *logidzomai* in the Bible and in other sources of New Testament Greek studies.

To reckon; to calculate

The word means "to count, to take something into account" in 1 Cor. 13:5 (cf. Zech. 8:17); 2 Cor. 5:19; Rom. 4:8 (cf. Ps. 32:2); and 2 Tim. 4:16.

It is used in Romans 4:4, 4:6; and 4:11 in the sense of "crediting."

It means "to credit something to someone" in Romans 4:3,5,9,22; Gal. 3:16; James 2:23 (cf. Romans 4:10,23ff; Gen. 15:6; Ps. 106:31).

In the commercial world of New Testament times, ***logidzomai*** was a technical term "to charge to someone's account" and was so used in 2 Cor. 12:6. (Other references: *Orientalis Graeci Inscriptiones Selectae*, edited by Dittenberger, 1903; and *Fayum Towns and Their Papyri*, by Grenfell, Hunt, et al.)

The idea of calculation is seen in other places in the concepts of "to evaluate, to estimate, to consider, to look upon as, something, as a result of calculation". You will see this in Acts 19:27 (cf. Isa. 40:17) and Rom. 9:8; 2:26.

Titus Lesson 9

The word is used in the sense of "to count" or "to classify". In Greek Papyri in the British Museum, Kenyon and Bell said of a camel's colt: "which is now classed among the full grown." In the Bible, see Mark 15:28; Luke 22:37 (cf. Isa. 53:12).

Still under the idea of reckoning or calculation, **logidzomai** means "to consider; to look upon someone as", as in 1 Cor. 4:1; 2 Cor. 10:2; Rom. 8:36 (cf. Ps. 44:22); Rom. 6:11.

Think about; ponder; consider; let one's mind dwell on.

This is the word **logidzomai** used in the sense of one's mental preparation for the act of "reckoning" or "imputing" something to someone's account or credit. It means "to have in mind, to propose, to purpose". See Phil. 4:8; John 11:50; Heb. 11:19; 2 Cor. 10:2,11.

It is used as "to think; to believe; to be of the opinion" in Rom. 2:3; 3:28; 8:18; 14:14; Phil. 3:13; 2 Cor. 11:5; and 1 Pet. 5:12.

Words from the Papyri

Oxyrynchus Papyri XII, "the due amounts in money and corn are reckoned here" (107 or 108 AD)

ibid III, "let my revenues be placed on deposit at the storehouse" (2nd or 3rd Century AD)

Florentine Papyri (AD 254), "reckoning the wine to him at sixteen drachmae..."

Source materials for this article: Unger's Bible Dictionary; Kittel's NT Greek Lexicon; Chester McCalley's written notes on imputation; Moulton and Milligan studies in the papyri.

Reconciliation

The word reconciliation refers to the process of changing something thoroughly and adjusting it to something else that is a standard. For example, when you adjust your watch to a time signal, you are reconciling the watch to a time standard. Or when you reconcile your checkbook, the standard to which you match it is the bank's record of your account. On rare occasions the bank must reconcile its accounts to yours.

In the Bible, reconciliation is the word used to refer to the process by which God changes human beings and adjusts them to the standard of His perfect character. Rom. 11:15 refers to the "reconciling of the world". The Greek word used here is the noun (*katallagei*). This word is also used in Rom. 5:11, "...but we also joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation." Note that man is not active in reconciliation and provides nothing toward reconciliation. Read also 2 Cor. 5:17-21.

Reconciliation also appears in the verb form (*katallasso*), meaning "to reconcile". It is used in the active voice in 2 Cor. 5:18 with the meaning of "reconciling someone to someone else." In this case, God reconciles us to Himself, through the Lord Jesus Christ. This verb in the passive voice means "to be reconciled" or "to become reconciled", and it is used in the case of man's relationship to God in Rom. 5:10 and 2 Cor. 5:20. The passive voice is also used in cases of reconciliation between people, as in 1 Cor. 7:11 and Matt. 5:24.

Another Greek word translated "to reconcile" is (*hilaskomai*), meaning "to reconcile" in the sense of providing propitiation, as in Luke 18:13. It is used of the activity of the Lord Jesus Christ as High Priest in making reconciliation for His people, Heb. 2:17.

Rom. 5:6-11 points out that the whole world needs to be reconciled to God. Note the adjectives in this passage which stress this need: "ungodly", "without strength", "sinners", "enemies".

Reconciliation is an important consideration in the study of the doctrine of The Barrier. By the death of Christ on the Cross, the world is thoroughly changed in its relationship to God, Eph. 2:14-18 and Col. 1:20-22. That is, through the Cross of Christ the world is so altered in its position respecting the character and judgment of God that God does not now impute sin to human beings. The world is therefore rendered savable!

Because the position of the world before God is completely changed through the substitutionary atonement of Christ, God's attitude toward man can no longer be the same. God can now deal with souls in the light of Christ's work.

Titus Lesson 9

Notice that God is never said to be reconciled to man. God is immutable, so He does not change. Reconciliation is only possible in one direction. What sometimes seems to be a change in God is actually an unchanged attitude of God viewing a reconciled man. God, having now accepted Christ's work, is able to continue to be just toward man. He can now offer salvation.

A person profits from reconciliation by faith in the Gospel. Once he becomes a believer, a person can

partake in all of the blessings which accompany his position in Christ, including the privileges accruing from reconciliation.

The believer, in turn, has the responsibility of becoming a minister of reconciliation, 2 Cor. 5:18-19. The truth of reconciliation is one of the key salvation doctrines to be used in witnessing to those without Christ.

Titus Lesson 9

Titus Lesson 9 Quiz

Instructions

The following questions relate to your study of this lesson, including the topical studies.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

One of the questions requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Questions on Titus Lesson 9

1. What is the means by which Christians become heirs of God and have eternal life?

Answer:

2. State the definition of Justification.

Answer:

3. By keeping the Law of Moses, a person can make it much easier for God to justify the person.

[True/False]

Answer:

4. What is the qualification for inheriting from God?

Answer:

Titus Lesson 9

5. I Peter 1:3-5 points out that our inheritance can be taken away if we do not keep the law.

[True/False]

Answer:

6. What things are said in Titus to be "good and profitable" for Christians?

Answer:

7. What things are unprofitable and useless?

Answer:

8. What is a heretic?

Answer:

9. The minute someone starts to promote a false doctrine, he should be expelled from the church.

[True/False]

10. Anyone who is in error about a doctrine of the Bible is a heretic. [True/False]

Answer:

11. A person is apostate when he decides to reject Bible truth and to maintain and promote false ideas. [True/False]

Answer:

12. In the ancient tabernacle in the wilderness, it was the _____ which was sprinkled with blood on the day of Atonement.

Answer:

13. What was the Laver used for?

Answer:

14. The Ark of the Covenant was located in the _____ in the Tabernacle.

Answer:

15. The High Priest went into the Holy of Holies on the 15th day of each month. [True/False]

Answer:

16. To "impute" means to _____.

Answer:

17. When you are reconciled, God changes you to meet His own perfect standard. [True/False]

Answer:

18. Essay: Explain how a Christian can be a "minister of reconciliation."

Titus Lesson 9

Answer: