

The Fruit of the Spirit Lesson 11 1Q 2010

The Fruit of the Spirit is Righteousness

SABBATH

Read bottom paragraph, “We understand...”

What do you understand this to mean?

The Study Guide uses the traditional Protestant terminology of imputed and imparted. Is there a difference between these two or are they synonyms, different words, which, in practicality, mean the same things?

We are studying that the “fruit of the Spirit is righteousness,” if it is a fruit what does that mean? Is it more than something “credited” or “accounted”? Is it actually produced in the believer by the Holy Spirit? Maybe the lesson guide is indicating this by the term imparted and means something else by imputed?

Where might some confusion arise? Romans when Abraham was “imputed” as righteous, let’s look at chapter 4:22-24.

And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Romans 4:22-24 KJV

being fully persuaded that God had power to do what he had promised. This is why “it was credited to him as righteousness. The words “it was credited to him” were written not for him alone, but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead.” Romans 4:22-24 NIV

What do you think these texts mean? Would it be helpful to understand the Greek? The Greek word translated imputed or credited is: *logizomai* and how is it translated?

3049 λογίζομαι [*logizomai* /log·id·zom·ahee/] v. Middle voice from 3056; TDNT 4:284; TDNTA 536; GK 3357; **41 occurrences**; AV translates as “think” nine times, “impute” eight times, “reckon” six times, “count” five times, “account” four times, “suppose” twice, “reason” once, “number” once, and translated miscellaneous five times. **1** to reckon, count, compute, calculate, count over. 1A to take into account, to make an account of. 1A1 metaph. to pass to one’s account, to impute. 1A2 a thing is reckoned as or to be something, i.e. as availing for or equivalent to something, as having the like force and weight. 1B to number among, reckon with. 1C to reckon or account. **2 to reckon inward, count up or weigh the reasons, to deliberate. 3 by reckoning up all the reasons, to gather or infer. 3A to consider, take into account, weigh, meditate on. 3B to suppose, deem, judge. 3C to determine, purpose, decide.** *Additional Information: This word deals with reality. If I “logizomai” or reckon that my bank book has \$25 in it, it has \$25 in it. Otherwise I am deceiving myself. This word refers to facts not suppositions.* ¹

Thoughts? Is imputed righteousness separated from an actual change in the person or are they inextricably connected? Listen to some quotations from one of the founders of our church and see how you hear the meaning of imputed righteousness:

Abundant grace has been provided that the believing soul **may be kept free from sin**; for all heaven, with its limitless

v v: verb

TDNT Theological Dictionary of the New Testament

TDNTA Theological Dictionary of the New Testament, Abridged in One Volume

GK Goodrick-Kohlenberger

AV Authorized Version

¹Strong, James: *The Exhaustive Concordance of the Bible : Showing Every Word of the Test of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order.* electronic ed. Ontario : Woodside Bible Fellowship., 1996, S. G3049

resources, has been placed at our command. We are to draw from the well of salvation. . . . In ourselves we are sinners; but in Christ we are righteous. **Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just.** He looks upon us as His dear children. Christ works against the power of sin, and where sin abounded, grace much more abounds. {God's Amazing Grace 181.4}

How do you hear this description of imputed righteousness? It is through imputed righteousness we are "made" righteous. Does being made righteous mean something different than being "declared" righteous, or being "accounted" righteous, or being "credited" with righteousness?

Metaphor in the Bible is leprosy – when did the High Priest declare someone clean, before or after they were made clean? Leprosy was a metaphor for sin – Christ cleansed the lepers and then told them to go to the priest to be "declared" clean.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Cor. 3:18). Beholding Christ means studying His life as given in His Word. We are to dig for truth as for hidden treasure. We are to fix our eyes upon Christ. When we take Him as our personal Saviour, this gives us boldness to approach the throne of grace. **By beholding we become changed, morally assimilated to the One who is perfect in character. By receiving His imputed righteousness, through the transforming power of the Holy Spirit, we become like Him.** The image of Christ is cherished, and it captivates the whole being. {God's Amazing Grace 96.4}

How is "imputed" being used in this statement? Does it sound like a mere legal accounting? Is it more than that?

We aim too low. The mark is much higher. Our minds need expansion, that we may comprehend the significance of the

provision of God. **We are to reflect the highest attributes of the character of God. . . . The law of God is the exalted standard to which we are to attain through the imputed righteousness of Christ.** {OHC 364.2}

Is the imputed righteousness of Christ somehow connected to what we attain? Is attainment different than credits? What would it mean to aim to low? Would it mean we are aiming for legal pardon rather than character transformation?

He would have us comprehend something of His love in giving His Son to die that He might **counteract evil, remove the defiling stains of sin from the workmanship of God, and reinstate the lost, elevating and ennobling the soul to its original purity through Christ's imputed righteousness.**
TMK 206

Where does it sound like Christ's righteousness is being "imputed"? Into record books or into believers?

Is there a difference between legally accounting one righteous and actually transforming the believer into righteousness? Do you find EGW to be in harmony with the Biblical meaning of *logizomai*? Absolutely!

And for balance here is one use of "imparting" rather than "imputing":

The Lord Jesus loves His people, and when they put their trust in Him, depending wholly upon Him, He strengthens them. **He will live through them**, giving them the inspiration of His sanctifying Spirit, **imparting to the soul a vital transfusion of Himself. He acts through their faculties** and causes them to choose His will and to act out His character. With the apostle Paul they then may say, "I am crucified with Christ: nevertheless I live; yet not I, but **Christ liveth in me:** and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). . . . {TMK 78.4}

So, how might we, with this understand read Romans 4:20-24?
Here is my paraphrase:

Yet, even though, from human understanding, the promise seemed hopeless, Abraham did not waver in his confidence in God, but praised God as he ²¹ realized God was able to miraculously fulfill the promise. ²² This unwavering trust in God, in the face of scientific evidence to the contrary, was recognized as righteousness because this trust replaced distrust and opened Abraham's mind to receive the endowment of a new heart, right motives, and Christlike principles established by God's recreative power. ²³ This record of his trust being "recognized as righteousness" is not written merely for Abraham, ²⁴ but for everyone who trusts in God. For everyone who trusts in God, who raised Jesus from the dead, is recognized as righteous because distrust in God is gone and through trust he receives the endowment of a perfect heart and new motives created within. Romans 4:20-24 My paraphrase

Imputed righteousness and justification by faith are two ways of saying the same thing. Where does the confusion about imputed righteousness being primarily a legal activity arise?

The danger has been presented to me again and again of entertaining, as a people, false ideas of justification by faith. I have been shown for years that Satan would work in a special manner to confuse the mind on this point. **The law of God** has been largely dwelt upon and has been presented to congregations, **almost as destitute of the knowledge of Jesus Christ and His relation to the law as was the offering of Cain.** I have been shown that **many have been kept from the faith because of the mixed, confused ideas of salvation,** because the ministers have worked in a wrong manner to reach hearts. The point that has been urged upon my mind for years **is the imputed righteousness of Christ.** I have wondered that this matter was not made the subject of discourses in our churches throughout the land, when the

matter has been kept so constantly urged upon me, and I have made it the subject of nearly every discourse and talk that I have given to the people. {Faith and Works 18.1}

What is she saying? That many ministers misrepresent this teaching by misrepresenting the law of God as destitute of Jesus Christ. Could she mean this teaching has become a legal process of making a payment which is what Cain was doing? Rather than being won to trust in Jesus who infuses the soul with His Spirit and actually transforms us?

SUNDAY

Question in middle, “If we cannot be justified by the law then how are we justified?”

Justification by faith is another way of saying imputed righteousness, so what does it mean to be justified? To be made just, or right, or to be put right or set right. Right in what way? Right with God. When mankind sinned what became “wrong” that needed to be “set right”?

Did mankind become changed, such that our character, hearts, minds were out of harmony with God?

the sinful mind is hostile to God. It does not submit to God’s law, nor can it do so. ⁸ Those controlled by the sinful nature cannot please God. Romans 8:7,8

If this is the state of our mind, then what needs to be put right, or made right, or justified? Mankind!

Jesus did this in His own human brain. Jesus took our humanity upon Himself, developed perfect character and destroyed the infection of sin!

The **law requires righteousness**,--a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as

man, lived a holy life, **and developed a perfect character. These He offers as a free gift to all who will receive them.** His life stands for the life of men. Thus they **have remission of sins that are past, through the forbearance of God.** More than this, Christ **imbues men with the attributes of God.** He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus **the very righteousness of the law is fulfilled in the believer in Christ. God can "be just, and the justifier of him which believeth in Jesus."** Rom. 3:26. {DA 762.2}

What is being described in this paragraph? First Jesus had to come to earth, take humanity upon Himself, develop a perfect character, (cure the sin condition in His own person). This is justification of the species known as human (In Jesus Christ humanity was set right with God). Then, after doing this he offers His perfect character as a free gift to all who trust Him. When we genuinely trust Him we as individuals are “justified” or “set right” with God, just as Abraham was.

Third question in the lesson, “What does that the righteousness...” thoughts?

- What law?
- Can and will the righteous, through God’s grace, experience death to self and love for God and others, such that they will be willing to give their lives for others?
 - Moses
 - Paul
 - Revelation 12:11

Second question, “Although we know God hates sin but loves sinners, what wrong conclusions must we avoid?”

- All will be saved (universalism)
- God will allow sinners to “get away” with unremedied sin
 - Why won’t, even though God loves the sinner, the wicked in the end “get away” with sin?
- “every sin must be punished”

- Where did this idea arise? What is the problem with this idea?
- God will inflict suffering and death to punish sinners

TUESDAY

Read bottom green section – thoughts?

Let's contrast that with the top of Wednesday's lesson, first paragraph, "Though we are covered..." thoughts?

How do you hear these two ideas? Are they in harmony? Do you hear tension? What idea do you hear being taught?

According to what we have already studied about the meaning of the word *logizomai* can you ever have someone "legally" declared righteous by God who is not being made righteous?

Some argue that when God speaks then it is, as when He speaks things into existence. Therefore, when God "declares" us righteous then we are righteous. If this is how it works then why doesn't God just simply declare Satan righteous? And while He is at it, why not declare all intelligent beings in the universe righteous?

Can righteousness be obtained by God "declaring" it?

What about the idea of being covered by the robe of Christ's righteousness? Here is a statement from one of our founders:

It is the righteousness of Christ that makes the penitent sinner acceptable to God and works his justification. However sinful has been his life, if he believes in Jesus as his personal Saviour, he **stands before God in the spotless robes of Christ's imputed righteousness.** {FW 106.1}

How do you understand this? From all that we have studied how would you explain this? What does it mean to stand before God in the spotless robes of Christ's imputed righteousness?

I have heard it taught that it means we are covered with Christ's perfect character, that the Father when He looks at us doesn't see the deformity of our sinful character but only that of His perfect Son and therefore the Father treats us with forgiveness and acceptance. Thoughts? How is it true? How is it untrue?

This robe, woven in the loom of heaven, has in it not one thread of human devising. **Christ in His humanity wrought out a perfect character, and this character He offers to impart to us.** "All our righteousness are as filthy rags." Isa. 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." 1 John 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." John 15:10. By His perfect obedience He has made it possible for every human being to obey God's commandments. **When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness.** Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. {COL 311.4}

Thoughts? Does this sound like a legal accounting or a transforming experience?

Wednesday's lesson asks "What might we be deceived about in regard to what it means to be righteous?"

Read last paragraph, "Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine." COL 312.

Thoughts?

Recently I had someone present this quotation to me and asked whether I believed it:

After the saints are changed to immortality and caught up together with Jesus, after they receive their harps, their robes, and their crowns, and enter the city, Jesus and the saints sit in judgment. The books are opened--the book of life and the book of death. The book of life contains the good deeds of the saints; and the book of death contains the evil deeds of the wicked. These books are compared with the statute book, the Bible, and according to that men are judged. EW 52

What do you think about that quote? Does the quotation from COL shed any light on what it means to be judged by the record of evil deeds recorded in the books of heaven? How would you explain it?

Are there books that are merely recording good and bad behaviors, deeds? Or are the deeds a reflection of the character and the character is being accurately recorded in heaven? And it is from our very character, either healed through God's grace that we are rewarded, or hardened through persistent sin that we are judged and condemned?

Angels of God are taking a **daguerreotype [photograph] of the character** just as accurately as the artist takes the likeness of the human features; and . . . **it is from this that we are to be judged!** {Mar 340.2}

When the Judgment shall sit, and the books shall be opened, there will be many astonishing disclosures. Men will not then appear as they appear to the human eyes and finite judgments. Secret sins will then be laid open to the view of all. **Motives and intentions which have been hidden in the dark chambers of the heart will be revealed.** {Mar 340.3}

All will appear as a real life-picture. {Mar 340.4}

In that solemn and awful hour the unfaithfulness of the husband will be opened to the wife, and the unfaithfulness of

the wife, to the husband. Parents will then learn, for the first time, what was the real character of their children, and children will see the errors and mistakes that marked the lives of their parents. The man who robbed his neighbor through false representations, is not to escape with his ill-gotten gains. God has an exact record in His books, of every unjust account and every unfair dealing. {Mar 340.5}

Memory will be true and vivid in condemnation of the guilty one, who in that day is found wanting. **The mind will recall all the thoughts and acts of the past; the whole life will come in review like the scenes in a panorama.** {Mar 340.6}

Every passing hour of the present is shaping our future life. **These moments spent in carelessness**, in self-pleasing, as if of no value, are **deciding our everlasting destinies**. The words we utter today will go on echoing when time shall be no more. **The deeds done today are transferred to the books of heaven, just as the features are transferred by the artist onto the polished plate. They will determine our destiny for eternity**, for bliss or eternal loss and agonizing remorse. **Character cannot be changed when Christ comes, nor just as a man is about to die. Character building must be done in this life.** We fear that repentance will come to the self-indulgent, tainted soul all too late. A few resolves, a few tears, will never reverse a guilty past life nor blot out of the books of heaven the transgressions, the willful, knowing sins of those who have had the precious light of truth, and can explain the Scriptures to others, while sin and iniquity are drunk up like stolen waters. As though written with an iron pen, they may be found lead in the rock forever. {TM 429.3}

Thoughts?

THURSDAY

Read the middle section, "The man who attempts..." thoughts? Well said, what lessons can we draw from this?

- God will not force or coerce people to obedience
- Love requires freedom
- Real obedience comes from intelligent understanding and cooperation
- Blind obedience isn't obedience

How are we won to loyalty? And loyalty to God is righteousness, in other words, when we are won to trust, when we genuinely trust God so that we are loyal to Him we are recognized as being righteous!

Read next paragraph, "And what better way..." thoughts?

The Cross is absolutely the best inspiration we can have. Would we agree that the most important event in the history of the universe is Cross (His life, death and resurrection)? Do you think Satan knows this? Do you think Satan has ignored this or has he attacked what Christ did at the Cross in order to get people to draw wrongs conclusions? Can you think of any?

For God so loved the world that He GAVE his only Son...

Again, what is the robe of His righteousness? How do we stand in this robe?

How was Christ our substitute?

Read last paragraph – well stated, love for God is to be our motivator. What do lies about God result in? Fear of Him, if we remain "afraid" of God will we "love" Him? "Perfect love casts out all fear." When we act out of fear who are we working for? When we act out of love who are we working for?

TUESDAY

Top asks us to summarize Romans 5:17-19 in our own word.

For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's

abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.

¹⁸ Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. ¹⁹ For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous. NIV

Here are those verses in my words:

If by the choice of one man's distrust, selfishness and death permeated all humanity, how much more will those who accept the remedy that Christ has achieved, experience restored trust and complete healing to live forever with God. ^{5:18} Therefore, just as Adam's distrust infected humanity with the fatal condition of fear and selfishness, so too Christ's choice to sacrifice self achieved the life-giving remedy for all mankind. ¹⁹ Just as Adam's choice infected the human race with a terminal condition, so too Christ's perfect life has brought the remedy to heal all who accept it. (Tim's Paraphrase)

FRIDAY

Read questions 1, 4, 5 and discuss.

Question 1 – explore not just human legalism such as a works salvation, but explore “heavenly legalism”, those concepts in which God is “legally” required to execute justice upon His Son in order to achieve legal pardon for sinners. What do you think about such concepts?