

Imputation [Imputation]	
Utangulizi	Introduction
Imputation ni kanuni nzuri ya mpango wa Mungu, na umehusika na imputation tangu siku uliokolewa.	Imputation is a wonderful principle of the plan of God, and you have been involved with imputation since the day you were saved.
Kwa maana ya maana ni "kuweka kitu kwenye akaunti ya mtu."	To impute means "to set something to one's account."
Katika imputation ya Biblia hutumiwa kama neno la kisheria kwa njia mbalimbali. Kwa mfano, wakati Paulo alimtuma Onesimo kurudi kwa Filemoni, alimwambia Filemoni kwamba ikiwa Onesimo alikuwa amefanya madeni yoyote walipaswa kuwekwa kwenye akaunti ya Paulo (Filemoni 17,18).	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).
Wakati bwana anasema bibi arusi "kwa uzuri wangu wote wa kidunia mimi wewe hutoa", anazungumzia kuhusu imputation, akiweka akaunti ya bibi arusi mali yake yote.	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.
Kitenzi cha Kiyunani cha imputation ni logizomai . Inatumiwa zaidi ya mara 40 katika Agano Jipya, mara kumi katika Warumi 4 pekee, sura ya imputation. Katika KJV ya Warumi 4 inatafsiriwa "kuhesabiwa" katika 4: 3, 5, "kuhesabiwa" katika 4: 4, 10, na "kuhesabiwa" katika 4: 6, 8, 11, 22, 23 na 24.	The Greek verb for imputation is logizomai . 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 and 24.
Matukio matatu katika Biblia	Three Imputations in the Bible
Katika aina ya kwanza ya kuathiriwa, Mungu anatupatia kile ambacho kwa kweli ni cha sisi kwanza. Ambapo Warumi 5:12 inasema kuwa "kifo kilichopita (logizomai) watu wote, kwa kuwa wote wamefanya dhambi", kifo ni sehemu ya urithi wetu wa kiroho kutoka kwa Adam. Kifo kimehesabiwa kwa akaunti yetu. Dhambi za Adamu sio peke zake, bali ziliwekwa kwenye akaunti ya kila mtu, kwa upande wa debit, unaweza kusema.	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 (logizomai) 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.
Katika aina ya pili ya imputation, Mungu Baba huwahimiza Bwana Yesu Kristo kile ambacho si chake. 2 Wakorintho 5:21 inasema kwamba "Yeye (Kristo) alifanywa kuwa dhambi kwa ajili yetu, ingawa hakujua dhambi ...". Hii ni dhana ya Biblia ya kubadilisha; Kristo alikufa kwa ajili ya dhambi zetu, sio mwenyewe. Isaya 53: 4-6 . Andiko haimaanishi kwamba Kristo akawa mwenye dhambi, lakini dhambi hiyo ilikuwa imewekwa kwa akaunti yake ambayo haikuwa yake.	In the second type of imputation, God the Father imputes to the Lord Jesus Christ that which does not belong to him. 2 Corinthians 5:21 says that "He (Christ) was made to be 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.
Aina ya tatu ya kuathiriwa hutokea wakati Mungu	The third type of imputation occurs when God

anatoa (credits) kwa mwenye dhambi ambayo si kweli yake. Tena, 2 Wakorintho .. 5:21 , "ili tuweze kufanywa kuwa haki ya Mungu ndani yake." Hapa, haki halisi halisi ya Mungu ni sifa kwa sisi. Haki hii, ambayo imewekwa kwenye mkopo wa kiongozi wetu, inajulikana kama haki ya haki au haki.	imputes (credits) to the sinner what is not actually his. Again, 2 Corinthians.. 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.
Mungu anasema wanaume kuwa wenye haki kwa msingi wa imani. Soma Warumi 4: 3 . "Abrahamu alimwamini Mungu na alihesabiwa kwake (logizomai) kwa haki". Mungu huwafanya wanadamu haki kwa msingi wa mazoezi na Neno (Yohana 17:17) na kujazwa kwa Roho Mtakatifu.(Angalia kichwa: Utakaso)	God declares men to be righteous on the basis of faith. Read Romans 4:3 . “Abraham believed God and it was counted to him (logizomai) 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)
logizomai kutoka kwa Lexicons	logizomai from the Lexicons
Utafiti wa lexicons mbalimbali za Kigiriki unaonyesha kuwa logizomai ina matumizi ya kuvutia sana katika Biblia. Ikiwa utajifunza kila mistari hii katika muktadha, itakusaidia kuelewa dhana bora, na utapata matumizi mengi ya mafundisho haya. Hapa kuna maana kuu tatu za logizomai katika Biblia na katika vyanzo vingine vya masomo ya Kigiriki ya Agano Jipya.	A study of various Greek lexicons shows that logizomai 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 are three principal meanings for logizomai in the Bible and in other sources of New Testament Greek studies.
Kuhesabu; kuhesabu	To reckon; to calculate
Neno linamaanisha "kuhesabu, kuchukua kitu kuzingatia" ndani	The word means “to count, to take something into account” in
1 Wakorintho 13: 5 haifanyi kwa upole, haujitegemea, haipatikani, haufikiri mabaya;	1 Corinthians 13:5 does not behave rudely, does not seek its own, is not provoked, thinks no evil;
Zekaria 8:17 Wala msiwafikirie mabaya moyoni mwako juu ya jirani yako; Na usipenda kiapo cha uongo. Kwa maana haya yote ni hayo ninayayochukia, asema Bwana.	Zechariah 8:17 Let none of you think evil in your heart against your neighbor; And do not love a false oath. For all these are things that I hate,’ Says the Lord.”
2 Wakorintho 5:19 yaani, kwamba Mungu alikuwa ndani ya Kristo akiwaunganisha ulimwengu kwa nafsi yake mwenyewe, bila kuwashtaki makosa yao, na ametuweka neno la upatanisho.	2 Corinthians 5:19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.
Warumi 4: 8 Heri mtu ambaye Bwana hawezi kumshtaki dhambi. "	Romans 4:8 Blessed is the man to whom the Lord shall not impute sin.”
Zaburi 32: 2 Heri mtu ambaye Bwana hawamdholumu uovu, Na roho yake haipo udanganyifu.	Psalms 32:2 Blessed is the man to whom the Lord does not impute iniquity, And in whose spirit there is no

	deceit.
2 Timotheo 4:16 Katika ulinzi wangu wa kwanza hakuna mtu aliyesimama nami, lakini wote waliniacha. Je! Haipaswi kushtakiwa dhidi yao.	2 Timothy 4:16 At my first defense no one stood with me, but all forsook me. May it not be charged against them.
Inatumiwa katika Warumi 4: 4; 4: 6; na 4:11 kwa maana ya "crediting".	It is used in Romans 4:4; 4:6; and 4:11 in the sense of "crediting."
Warumi 4: 4,6,11 4 Kwa yeye anayefanya kazi, mshahara haukuhesabiwa kama neema lakini kama deni. 6 Kama vile Daudi anavyoelezea heri ya mtu ambaye Mungu anasema haki isipokuwa na kazi: 11 Naye akapokea ishara ya kutahiriwa, ishara ya haki ya imani aliyokuwa nayo wakati hajatahiriwa, ili awe baba wa wote walio amini, ingawa hawajatahiriwa, ili haki ihesabiwe kwao pia,	Romans 4:4,6,11 4 Now to him who works, the wages are not counted as grace but as debt. 6 Just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,
Ina maana "kumpa mtu kitu" ndani	It means "to credit something to someone" in
Warumi 4: 3,5,9,22 3 Maandiko yanasema nini? "Abrahamu alimwamini Mungu, naye akahesabiwa kuwa haki." 5 Lakini yeye asiyeefanya kazi bali amwamini yeye anayehesabiwa haki ya watu wasiomcha Mungu, imani yake inahesabiwa kuwa haki, 9 Je, heri hii inakuja juu ya watu waliotahiriwa tu, au juu ya watu wasiotahiriwa? Kwa maana tunasema kwamba imani ilihesabiwa kwa Ibrahimu kwa haki. 22 Na kwa hiyo "ilihesabiwa kuwa haki."	Romans 4:3,5,9,22 3 For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." 5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, 9 Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. 22 And therefore "it was accounted to him for righteousness."
Wagalatia 3:16 Sasa Ibrahimu na Mbegu yake walikuwa ahadi zilizofanywa. Haasemi, "Na kwa mbegu," kama ya wengi, lakini kama ya moja, "Na kwa Mbegu yako," ambaye ni Kristo.	Galatians 3:16 16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.
Yakobo 2:23 Na Maandiko yametimia ambayo yasema, Ibrahimu alimwamini Mungu, naye akahesabiwa kuwa haki. Naye akaitwa rafiki wa Mungu.	James 2:23 And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God.
Katika ulimwengu wa kibiashara wa nyakati za Agano Jipya, logizomai ilikuwa neno la kiufundi "kulipia akaunti ya mtu" na ilitumiwa sana	In the commercial world of New Testament times, logizomai was a technical term "to charge to someone's account" and was so used in

<p>2 Wakorintho 12: 6 Maana nipate kujivunia, sitakuwa mpumbavu; kwa maana nitasema kweli. Lakini ninajiepuka, asije mtu yeyote afikirie juu ya kile anachoona nikiwa au anaisikia kutoka kwangu.</p>	<p>2 Corinthians 12:6 For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me.</p>
<p>Wazo la mahesabu huonekana katika maeneo mengine katika dhana za "kutathmini, kupima, kufikiria, kuangalia kama, kitu, kama matokeo ya hesabu". Utaona hili</p>	<p>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</p>
<p>Matendo 19:27 Kwa hivyo sio tu biashara yetu katika hatari ya kuanguka kuwa mbaya, lakini pia hekalu la mungu mkubwa Diana inaweza kudharauliwa na utukufu wake uharibifu, ambao Asia yote na dunia ibada. "</p>	<p>Acts 19:27 So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess Diana may be despised and her magnificence destroyed, whom all Asia and the world worship."</p>
<p>Isaya 40:17 Mataifa yote mbele yake ni kama kitu, Na wao huhesabiwa na Yeye chini ya kitu na cha bure.</p>	<p>Isaiah 40:17 All nations before Him are as nothing, And they are counted by Him less than nothing and worthless.</p>
<p>Warumi 9: 8 Hiyo ni wale ambao ni watoto wa mwili, hawa si watoto wa Mungu; lakini watoto wa ahadi huhesabiwa kama mbegu.</p>	<p>Romans 9:8 That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.</p>
<p>Warumi 2:26 Kwa hiyo, ikiwa mtu asiyetahiriwa anaweka matakwa ya haki ya sheria, je, kutokutahiriwa kwake hakuhesabiwa kama kutahiriwa?</p>	<p>Romans 2:26 Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?</p>
<p>Neno hutumiwa kwa maana ya "kuhesabu" au "kuainisha". Katika Papyri ya Kigiriki katika Makumbusho ya Uingereza, Kenyon na Bell walisema juu ya mwana wa ngamia: "ambayo sasa imewekwa kati ya mzima."</p>	<p>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.”</p>
<p>Marko 15:28 Basi, Maandiko Matakatifu yalitimiza ambayo inasema: "Naye akahasabiwa pamoja na wahalifu."</p>	<p>Mark 15:28 So the Scripture was fulfilled which says, “And He was numbered with the transgressors.”</p>
<p>Luka 22:37 Kwa maana nawaambieni, jambo hili lililoandikwa lazima lifanyike ndani yangu: 'Naye akahasabiwa pamoja na wahalifu.' Kwa maana mambo yanayohusu mimi yana mwisho. "</p>	<p>Luke 22:37 For I say to you that this which is written must still be accomplished in Me: ‘And He was numbered with the transgressors.’ For the things concerning Me have an end.”</p>
<p>Isaya 53:12 Kwa hiyo nitamgawanya sehemu na wenye nguvu, Naye atagawanya nyara na wenye nguvu, kwa sababu alimwaga nafsi yake hadi kufa, naye akahasabiwa pamoja na wahalifu, na akachukua dhambi ya wengi, na akaomba wahalifu.</p>	<p>Isaiah 53:12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And</p>

	made intercession for the transgressors.
Bado chini ya wazo la kuhesabiwa au hesabu, logizomai inamaanisha "kuzingatia; kuangalia mtu kama ", kama ilivyo	Still under the idea of reckoning or calculation, logizomai means “to consider; to look upon someone as”, as in
1 Wakorintho 4: 1 Hebu mtu atuchukue sisi, kama watumishi wa Kristo na mawakili wa siri za Mungu.	1 Corinthians 4:1 Let a man so consider us, as servants of Christ and stewards of the mysteries of God.
2 Wakorintho 10: 2 Lakini nawaomba ninyi kuwa nitakapokuwapo siwezi kuwa na ujasiri kwa ujasiri huo ambao nimekusudia kuwa na ujasiri dhidi ya wengine, ambao wanadhani sisi kama sisi tulienda kulingana na mwili.	2 Corinthians 10:2 But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh.
Warumi 8:36 Kama ilivyoandikwa: "Kwa ajili yenu tumeuawa siku zote; Tunahesabiwa kama kondoo wa kuchinjwa. "	Romans 8:36 As it is written: “For Your sake we are killed all day long; We are accounted as sheep for the slaughter.”
Zaburi 44:22 Lakini kwa ajili yenu tumeuawa siku zote; Tunahesabiwa kama kondoo wa kuchinjwa.	Psalms 44:22 Yet for Your sake we are killed all day long; We are accounted as sheep for the slaughter.
Warumi 6:11 Vivyo hivyo ninyi wenyewe, jihadharini kuwa mmekufa kwa dhambi, bali ni hai kwa Mungu katika Kristo Yesu Bwana wetu.	Romans 6:11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.
Fikiria kuhusu; fakari; fikiria; .	Think about; ponder; consider; .
Huu ndio neno logizomai linalotumiwa kwa maana ya maandalizi ya kiakili kwa tendo la "kuhesabu" au "kuandika" kitu kwa akaunti ya mtu au mkopo. Ina maana "kuwa na akili, kupendekeza, kusudi".	This is the word logizomai 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”.
Wafilipi 4: 8 Hatimaye, ndugu, chochote kilicho kweli, chochote kilichostahili, chochote kilicho haki, chochote kilicho safi, chochote kilichopendeza, cho chote kilicho cha ripoti nzuri, ikiwa kuna uzuri wowote na ikiwa kuna kitu kinachostahili-kutafakari juu ya mambo haya.	Philippians 4:8 Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things.
Yohana 11:50 wala hufikiri kwamba ni vyema kwetu kwamba mtu mmoja apate kufa kwa ajili ya watu, na sio kwamba taifa zima liangamizwe. "	John 11:50 nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.”
Waebrania 11:19 akihitimisha kwamba Mungu alikuwa na uwezo wa kumfufua, hata kutoka kwa wafu, ambayo pia alimpokea kwa maana ya mfano.	Hebrews 11:19 concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.
2 Wakorintho 10: 2,11	2 Corinthians 10:2,11 2 But I beg you that when I am present I may not

<p>2 Lakini nawaomba ninapokuwapo siwezi kuwa na ujasiri kwa ujasiri huo ambao nimekusudia kuwa na ujasiri dhidi ya wengine, ambao wanadhani sisi kama sisi tulienda kulingana na mwili.</p> <p>11 Hebu mtu huyo afikiri hili, kwamba kile sisi ni katika neno na barua wakati hatupo, vilevile tutafanya tendo wakati tupo.</p>	<p>be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh.</p> <p>11 Let such a person consider this, that what we are in word by letters when we are absent, such we will also be in deed when we are present.</p>
<p>Inatumika kama "kufikiria; kuamini; kuwa na maoni "katika</p>	<p>It is used as “to think; to believe; to be of the opinion” in</p>
<p>Warumi 2: 3</p> <p>Na unafikiria hili, Ewe mwanadamu, wewe unayehukumu wale wanaofanya mambo hayo, na kufanya hivyo, kwamba utaokoka hukumu ya Mungu?</p>	<p>Romans 2:3</p> <p>And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?</p>
<p>Warumi 3:28</p> <p>Kwa hiyo tunahitimisha kwamba mtu anahesabiwa haki kwa imani bila matendo ya sheria.</p>	<p>Romans 3:28</p> <p>Therefore we conclude that a man is justified by faith apart from the deeds of the law.</p>
<p>Warumi 8:18</p> <p>Kwa maana nadhani kuwa mateso ya wakati huu wa sasa hastahili kulinganishwa na utukufu utakaofunuliwa ndani yetu.</p>	<p>Romans 8:18</p> <p>For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.</p>
<p>Warumi 14:14</p> <p>Najua na ninaaminika na Bwana Yesu kwamba hakuna chochote kilicho najisi yenyewe; lakini yeye atakayeona kitu chochote kuwa najisi, kwake ni safi.</p>	<p>Romans 14:14</p> <p>I know and am convinced by the Lord Jesus that there is nothing unclean of itself; but to him who considers anything to be unclean, to him it is unclean.</p>
<p>Wafilipi 3:13</p> <p>Ndugu, mimi sijihesabu kuwa nimechukua; lakini kitu kimoja nikifanya, kusahau vitu vilivyo nyuma na kufikia mbele ya vitu vilivyomo,</p>	<p>Philippians 3:13</p> <p>Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead,</p>
<p>2 Wakorintho 11: 5</p> <p>Kwa maana ninaona kuwa sio chini kabisa kwa mitume maarufu zaidi.</p>	<p>2 Corinthians 11:5</p> <p>For I consider that I am not at all inferior to the most eminent apostles.</p>
<p>1 Petro 5:12</p> <p>Kwa Silvanus, ndugu yetu mwaminifu kama ninamchunguza, nimekuandikia kwa ufupi, kuhimiza na kushuhudia kwamba hii ni neema ya kweli ya Mungu ambayo unasimama.</p>	<p>1 Peter 5:12</p> <p>By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.</p>
<p>Maneno kutoka kwa Papyri</p>	<p>Words from the Papyri</p>
<p>Oxyrynchus Papyri XII, "kiasi kikubwa cha pesa na mahindi huhesabiwa (logizomai) hapa" (107 au 108 AD)</p>	<p>Oxyrynchus Papyri XII, “the due amounts in money and corn are reckoned (logizomai) here” (107 or 108 AD)</p>
<p>ibid III, "rejea mapato yangu kuwekwa kwenye amana (logizomai) kwenye duka" (2 au karne ya 3</p>	<p>ibid III, “let my revenues be placed on deposit (logizomai) at the storehouse” (2nd or 3rd</p>

AD)	Century AD)
Florentine Papyri (AD 254), " akiona (logizomai) divai kwake katika daraja kumi na sita ..."	Florentine Papyri (AD 254), "reckoning (logizomai) the wine to him at sixteen drachmae..."
Vifaa vya chanzo kwa makala hii: Dictionary ya Unger's Bible; Kittel ya NT Kigiriki Lexicon;Maelezo ya Chester McCalley juu ya imputation;Moulton na Milligan masomo katika papyri.	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.