

God's Inventory

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Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

I want to start this message with a note that in this verse the word “accounted” is the Greek word *logizomai* (*log-id'-zom-ah-ee*) **Middle voice from the Greek root word logos** (Gr. “Something said”). It is used only 41 times in N.T. and means “to *take an inventory*, that is, *estimate* (literally or figuratively): - conclude, (ac-) count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).”

This Greek word is in the middle voice: meaning, the subject of the sentence acts on or for itself.

To get a good mental grip on the Holy Spirit's selective use of this word, I want us to get an image of those people in a large store like Wal-Mart or Kroger who go down the aisles doing an inventory using those electronic devices they use nowadays. (Describe how detailed an inventory is—especially the fact that it identifies exactly what an item is and counts that item as one of a number of the same items).

God's inventory as sovereign of all things is extensive and complete. He has considered all the elements of creation, has counted every atom, has made an assessment of all things. He considers the nations of the earth as small dust, has weighed the deeds of men in the balance, knows the feathers on a bird and counts the hairs on your head. The depth of God's familiarity with the things that He has made simply boggles our minds and leaves us awe struck.

In the Lord's assessment or inventory of all things, everything has its purpose and appointment. Everything is categorized by Him. Everything has been counted, considered, measured, defined, and is known by Him.

We don't know a lot about the details of God's comprehensive inventory of creation, but He gives us some details about certain parts of it. Those are the details we want to look at this morning and we want to ask the Holy Spirit to enlighten us to those things about the inventory, the estimate, the counting of God

that has been revealed to us in His Word.

I. The Results of God's Inventory Concerning The Messiah (Mark 15:25-28; Luke 22:37)

- ❖ **Mark 15:25** And it was the third hour, and they crucified him.
 - Mark 15:26** And the superscription of his accusation was written over, THE KING OF THE JEWS.
 - Mark 15:27** And with him they crucify two thieves; the one on his right hand, and the other on his left.
 - Mark 15:28** And the Scripture was fulfilled, which saith, And he was numbered (*logizomai*) with the transgressors.
- ❖ The fact of His being inventoried with the transgressors
 - While this was obviously the result of a final assessment by the rulers and judges of the day, this is not what these scriptures are pointing to. This is God's inventory of Christ.
 - The word is in the middle voice, meaning that Christ numbered Himself with the transgressors, or more accurately, the Godhead numbered our great God and Savior Jesus Christ with the transgressors.
- ❖ The ultimate intent concerning this:
 - **Luke 22:37** For I say unto you, that this that is written (in prophecy) must yet be accomplished in me, And he was reckoned (*logizomai*) among the transgressors: for the things concerning me have an end (Gr. *Telos*: result, goal, purpose).
 - The goal or purpose of His being numbered with transgressors was so that He could represent us as transgressors. So that He could be the recipient of the punishment for our sins, so that we would not be accountable for them.
 - **Isaiah 53:12** Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors.

II. The Results of God's Inventory of Law, Faith, and Works

- ❖ First, looking at one aspect of the law, let's take a look at what I will call the "rule of circumcision:"
 - Paul is making a case for the difference between faith and works. His

argument is that whatever kind of works a person performs, if such a person is unable to keep the righteousness of the law, then the best possible works are nothing. To get this point across to the Jews he is writing to, he uses the premier Jewish “work”...circumcision.

- **Rom 2:25** “For circumcision verily profiteth (doesn’t say “saves” here), if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.”
 - One of their most cherished and dedicated works (circumcision) is nullified by breaking the law.
- **Rom 2:26** “Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted (*logizomai*) for circumcision?”
 - First, if a person keeps the righteousness of the law, then God counts that for true circumcision
 - ◆ This “righteousness of the law” comes up again. Important for us to know how this “righteousness of the law” can be kept
 - Keeping the righteousness of the law causes a person to come up in God’s inventory as being counted among the circumcised
 - Now remember that if somebody is inventoried by the Lord as being in the group with those who have not kept the law, they are counted among the uncircumcised. So, this verse tells us that whatever that “keeping the righteousness of the law” is, it gets people counted as acceptable to God...or in other words, their works are accepted of the Lord.
 - So, what is it that makes someone be inventoried by the Lord as having **kept the righteousness of the law**?
 - First, let's identify what having kept the righteousness of the law is: it is a condition someone may have, in which when their life is measured by the law of God to see if, in that life, they have completely kept every jot and tittle of the law, it is found that the answer is "yes;" they have **kept all the law in letter and in spirit**.
 - Now we know that the bible teaches us that no man can perfectly keep the righteousness of the law in both letter and spirit. Some may keep the letter, but the spirit of a human cannot perfectly align itself with the spirit of the law.

- So, again, what is it that makes someone be inventoried it is found that they can be **given credit for keeping the righteousness of the law**? It is the power that Christ has of being able to **credit** believers with His own righteousness... which is a righteousness that He proved by keeping all the law. That righteousness that he has given believers credit for having we call **imputed righteousness (or credited righteousness)**.
 - **2Cor. 5:21** For he hath made him *to be* sin for us, who knew no sin; **that we might be made the righteousness of God in him.**
- ❖ This brings us to the next part of God's inventory which relates to this fact about how God can inventory believers and give them credit for keeping the righteousness of the law through Jesus Christ:
- ❖ To do that, we need to take a look at the **rule of faith**
 - **Rom. 3:28** Therefore we conclude (*logizomai*) that a man is justified by faith without the deeds of the law.
 - Understanding this, the **results of the our inventory (we conclude = Gr.) or assessment** agrees with God's results.
 - And here is why: **Rom. 4:3** For what saith the Scripture? Abraham believed God, and it was counted (*logizomai*) unto him for righteousness.
 - Believing God, we are given credit for having righteousness
 - So, faith operates toward being counted as righteous:
 - **Rom. 4:5** But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted (*logizomai*) for righteousness.
 - So, according to the work of God's grace by which faith comes, when someone believes, then according to the law of faith, God counts that as righteousness.
 - Which premise of God David writes about, and Paul quotes:
 - **Rom. 4:6-10** Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, **7** *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8* Blessed *is* the man to whom the Lord will not impute sin. **9** *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. **10** How was it then reckoned? when he was in

circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

- Then Paul writes more in **Rom. 4:22-24** And therefore it was imputed (*logizomai*) to him for righteousness. **23** Now it was not written for his sake alone, that it was imputed (*logizomai*) to him; **24** But for us also, to whom it shall be imputed (*logizomai*) if we believe on him that **raised up Jesus our Lord from the dead;**

III. The Result of God's Inventory of the True Seed or Offspring of God:

Paul is writing about the difference between the bloodline offspring of Abraham and the children of promise from Abraham through Jesus Christ. He has spent a lot of several chapters in Romans making sure that everyone understood the difference between those who make a claim that they have a special dispensation from God because Abraham is their father, versus those who are connected to Abraham as the father of the faithful based on the fact that they came into their inheritance with God through Jesus Christ, the promised seed:

Rom. 9:6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

Rom. 9:7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

Rom. 9:8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted (*logizomai*) for the seed.

- ❖ The promise was given to Abraham based on God's grace by which Abraham had faith in the Lord's promise about eternal blessings. All the spiritual offspring of Abraham are the "children of the promise." They are those whom God's inventory has counted among the offspring of God...the children of God.