

# Identity and work of the Testator

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Galatians 3:15

“Brethren, I speak in the manner of men: Though it is only a man’s covenant, yet if it is confirmed, no one annuls or adds to it.”

Paul, in this chapter, is addressing the issue of some Christian Jews reverting back to Judaism. He interrogates their reasoning for reverting back with questions of his own. He starts with “O foolish Galatians!” This is the condition of “being without mind” or “lacking the highest knowing power in man and acting without understanding” of the apostolic teachings on the Faith. Later in Galatians 2, Peter would eat with Gentile believers and then separate from them when the circumcised Jews appeared. This was contradictory and hypocritical of him knowing that the gospel mission was to reach the Jews and Gentiles. This caused others with him to participate in the hypocrisy.

The message of these actions implied to the Gentile believers that in order to obtain salvation was through the works of the law. This event was what Paul had to refute, Peter’s actions while reasoning the Gentile believers back on course with the truth using doctrine, Galatians 3:1-14, and from a purely human perspective, 3:15-18. He stated in (v. 15) “Brethren, I speak in the manner of men: Though it is only a man’s covenant, yet if it is confirmed, no one annuls or adds to it.”

In other words, that which is ratified is inviolable and unalterable and therefore “**valid**.” This applies to God’s original promise to Abraham concerning his covenant descendants.

The point is “the practice of religious legalism doesn’t originate from faith” (Gal. 3:12), works of the law emphasize legalism, ceremonialism, traditions, formalism, self-reputation, and the belief that God is a respecter of person, based on religious performance rather than faith. This premise allows one to glorify themselves above others religiously or otherwise and supports social problems like racism, sexism, class or party, etc. This mentality can have a negative effect on who we are and what we do. Performance ethics can lead to the error of glorifying or belittling oneself in anything. This way of life is cursed because all have failed to keep the law.

Jesus as our **Redeemer** became the **Cursed One over us** who hung on the tree for everyone who would respond in faith to His salvation. Paul wanted to make it clear that once a covenant was ratified and the one who ratified it has died, the will could not be changed. God’s law through Moses that was established later could not make void or add to His promises made to Abraham, to and through (Isaac), Christ the Seed (**Original Descendant**), and also to the Jews and Gentiles in Christ Gen. 22:15-18.

God created a covenant nation through Isaac. The covenant **promises** are for them that **Christ redeemed** and **believed God** as Abraham did, **trusted** as Isaac did, are **baptized into** Christ, and are **adopted** children of God.

On the basis of God’s promises, a person’s faith, and baptism into Christ, since God adopts us on this premise, then fellowship should be established between diverse nationalities, each gender, and all socioeconomic classes to “**One Moral Personality**.”

The Testator who is the High Priest and Mediator doesn’t want these divisions active among His people. In summary, the identity of Jesus as Testator that Paul

disclosed to believing Jews and Gentiles is that as **Redeemer**. He was **“the Cursed One over us (them), that is, their Substitute, and Abraham’s Original Descendant.** His work was to **permanently ratify and validate God’s covenant promises to them that live by faith, identifying believers as adopted by God through faith in Christ, identifying believers as “One Moral Personality” through baptism into Christ. The Moral Personality is to live our new lives as dead to sin and religious legalism (Judaism) regardless of nationality, gender, or social class and alive to faith in God’s promise (Galatians 3:26-29).**

Paul makes it a point not to make any social distinctions in Christ between heirs of God’s covenant promises to believers, whether very young or slaves because both are under management. Their status or state in Christ doesn’t excel past the other.

God is not a respecter of people as it relates to His covenant promises to them that believe on His Son. The matter of adoption brings every person who believes in the full benefits of being sons in Christ, who look forward to God’s impartial inheritance for them in the future Gal. 4:1-7. This understanding should help us to demonstrate to this unbelieving society around us how to handle unjust favoritism that affects our lives, livelihood, and economy.

Being dead to sin and legalism brings us into the state of internal and permanent, spiritual and moral freedom to accomplish all that pleases God in who we are and what we do in this life to His glory, Galatians 5:1. The work that the Testator is doing is destroying the ethnic, social, political, and gender distinctions to produce a people, a church, a kingdom, as one identified as the Spirit of Christ in them. **It is easy for anyone of us to think that our attitude, way, thoughts, opinions, choices, doesn’t discriminate.**

Some of us may come from a strong background of this kind of influence. It could be any kind of tradition or philosophy that justifies certain attitudes or behaviors even if the act is not intended.

Whether it exists in the world or among the church Jesus died for the benefit of all who believed in Him.

### **Questions**

- What was God’s promises to Abraham in (Genesis 12:1-3, 7; 17:2-7;22:17-18)?
- To whom was God’s promises to Abraham concerning in (Genesis 22:15-18)?
- Was God’s promise to Abraham about his future children favored only to a particular race, gender, or social class of humans? Why or why not? (Look at Galatians 3:14 Romans 4:1-5, 9, 16).
- On what basis is a person identified as a child (descendant) of Abraham in accordance with God’s spoken promise? Look at Galatians 3:13-14; Romans 4:1-5, 9, 10.
- Why is it important for the Gentile believers to know that once a will and testament is ratified in the death of the Testator, that it cannot be changed by no one or nothing? (Look at Galatians 3:17).

- What message should be received by both groups concerning God's original promise to Abraham concerning all nations that are of faith? (Look at Galatians 3:7-9).
- If Christ sacrifice purchased the Jews and Gentiles from the curse of the law by becoming **the Cursed One above them all**, how should they develop relationally if none of them are under curse? (Look at Galatians 3:13, 14)
- Which nationality was not subjected to sin and the law?
- Which gender was not subjected to sin and the law?
- Which social class was not subjected to sin and the law?
- Which gender, nationality, class or party, did God's promise to Abraham disqualify on the basis of faith? (Genesis 22:15-18;26:4-5;Galatians 3:8-9;16, 18)
- What is Paul's purpose in stating that all were enclosed under sin? (Galatians 3:22)
- If the authoritative Scripture revealed that sin affected everything: Jews, Gentiles and nature itself, then, who has the relational or moral advantage among the nations without faith in Christ? (Look at Romans 11:25-32).
- By what means does all people enter into sonship? (Look at Galatians 3:26).
- Why is baptism into Christ important? (Galatians 3:27, 28)
- What does it mean to put on Christ in regards to oneness against divisions of nationality, social class, or sexism among the church?
- If baptism into Christ represents our dying to sin, what affect should this new mind have on attitudes or behaviors that qualifies, disqualifies, include or exclude, based on race, gender, social class or political party?
- In reference to the fellowships in Christ, how should we recognize one another beyond nationality, gender, party, or social class? (Look at Galatians 3:13,15, 22, 26, 27, 29; 4:5).
- How can our practical unity in God's promises, our faith, redemption, reception of the Spirit, baptism into Christ, adoption, condition our conscience towards grace rather than religious legalism and have an impact on all communities in mission or discipleship? (Look at Romans 4:16; Galatians 3:22).
- What should our attitude and practice of faith in fellowship and in missions together be based on in order to be successful?
- What should our attitude and practice of fellowship and missionary work **not** be based on?
- In recognition of Christ as the New Covenant Enforcer, what is the work of that which the believer must maintain? (Look at Galatians 4:5, 28; 5:1,13, 16,22-25).
- What is the difference between having a "**gender, ethnic, class or party influence, vs. one moral personality that comes through putting on Christ in baptism?**" (Look at Galatians 3:27, 28)

- **In Christ how do you see or think of yourself, are you just a mere gender, nationality, class or party, or a child and heir of God through adoption in Christ?**

**(Galatians 4:1-7)**

- **How are we supposed to see and think of ourselves and others who are adopted through faith in Christ? (Galatians 4:7)**
- **Based on the direction of Paul's teaching can we be identified in Christ, willfully and continually practicing partial attitudes or treatments against anyone on the basis of their gender, nationality, class or party, by faith in Christ? (Galatians 3:26) Why?**
- **Is God in Christ your Father by faith in His promise to Abraham or by your religious performance (Galatians 4:4-7)?**
- Since being regarded as a son by God is based on those who acknowledge and commit to Christ as the Author of Salvation for everyone who believes (Gal. 3:7), and God sending us the Spirit of His Son into our hearts (Gal. 4:6), to be bearers of His will, does this Spirit in us who believe discriminate to whom we should offer God's salvation message and services to?
- Based on the direction of the Holy Spirit's teaching and instructions what issues in our daily walk as covenant children should we be in prayer about for change?

**Comment:** It is important for Christians to believe and know that because they are adopted children through God's promise to Abraham on the basis of faith in Christ finished work, we are to be transformed to "One Moral Personality" of becoming dead to sin, religious performance, respecter of person, to flesh influences. The "One Moral Personality" in Christ should lead us to an attitude and practice of welcoming fellowship. How are we to see each other in Christ to the promotion of fellowship? Despite the performance ethics, class, ethnicity, gender or parties, in Christ we are to recognize each other according to "redemption, being substituted for, adopted by God, promised inheritors of salvation, covenant children, believers. We identify with each other not based on this kosmos but rather by being in Christ.

BOOKMARK THE PERMALINK.