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There is Neither Jew nor Greek in the Body of Messiah

3: 26-29

There is neither Jew nor Greek in the body of Messiah DIG: What is the one condition to being a part of God's family? How did Paul counter the Judaizers claim that they needed to be circumcised and obey the 613 commandments of the Torah to be a part of God's family? How does being "clothed with Messiah" in verse 27 eliminate major cultural barriers in verse 28? How do some people confuse oneness with sameness? In what sense are we all one in the Body of Messiah? What distinctions still exist? How can Jews and Gentiles all be children of Abraham?

REFLECT: How do you feel about being adopted into the family of God? In which area of your life do you most struggle to remember that you're "clothed with Messiah?" Did you have a paidagogos, a harsh disciplinarian, or hard time in your life that led you to Yeshua? When were you immersed into the Body of Messiah? What nine things did God do for you at the moment of faith? Can you undo any of the nine? What does that mean to you? If you are Jewish, do you attend a Messianic synagogue or a church? If you are a Gentile, do you attend a Messianic synagogue or a church? Why would a Jew attend a church? Why would a Gentile attend a Messianic synagogue? When you inherited the promise of God, you inherited the promise that God wants to bless you, so that you can bless others. Who can you bless this week?

When Paul declares that there is no difference between Jew or Gentile in Messiah, he does not mean to imply that Jews and Gentiles forfeit their unique identities and roles.

Paul's vindication of the doctrine of justification by faith reached a climax here as he contrasted the position of a justified sinner with what he had been under the Torah. Three changes are noted.

First, all who believe in Messiah become God's children: It was very important for

Paul to make sure **the Galatians** knew what it meant for **the paidagogos** to have led **them to the Messiah** (to see link click [Bm - The Torah Became our Guardian to Lead Us to Messiah](#)). The invitation to be part of **God's** family is universal, but there is one condition: **For you are all children** (Greek: *huios*, meaning *someone of full age, no longer under a guardian*) **of God through trusting in Messiah Yeshua (3:26).**

The Judaizers in **Galatia** had emphasized ritual proselyte circumcision as being necessary for salvation. **Paul**, however, declared: **For all of you who were immersed** at the moment of **belief in Messiah have clothed yourselves with Messiah (3:27).** What **Paul** is talking about here is spirit **immersion**. This **immersion** into **the Body of Messiah** comes about not through getting wet, but through prayer to **ADONAI** in which one repents of one's sinful ways of life and accepts **Yeshua** in **Messiah's** atonement and Lordship: **For in one Ruach we were all immersed into one body - whether Jewish or Greek, slave or free - and all were made to drink of one Ruach (First Corinthians 12:13).**⁹⁶ The simplest definition of a believer is a person who is **clothed with Messiah. One Heart** now beats in **all**. The pulsating life of **the Lord** gives us a purpose driven life. **One mind** now guides **all, the mind of Messiah. One Life** is lived by **all**, the life of **Yeshua Messiah** produced by **the Ruach ha-Kodesh** in our lives.⁹⁷ At the moment of **faith God** does nine things for us (see the commentary on [The Life of Christ Bw - What God Does For Us at the Moment of Faith](#)) There is no such thing as a believer who has not been **immersed by the Spirit**. Speaking in tongues, nor anything else, is not a necessary addition for salvation because salvation is **faith-plus-nothing**.

Getting back to the illustration of **a guardian**, when a child reached the age of maturity, as decided by the father, he would symbolize the transition to adulthood by **clothing** his son with a special toga, a mark of his manhood. In the same way, by believing in **Yeshua** we have been **clothed with Messiah. He** is the toga of our spiritual maturity. To go back to the 613 commandments of Moshe, meant that **the Galatians** were throwing off their togas and reverting to a state of spiritual immaturity.

Second, believers in Yeshua are all one in Yeshua: As far as justification is concerned, **there is neither Jew nor Greek, there is neither slave nor free** (in today's language, the "haves" and the "have-nots"), **there is neither male nor female - for you are all one in Messiah Yeshua (Galatians 3:28; Ephesians 2:14-18).** This was not true in the Dispensation of **Torah**. Only **the Jews** could go past the wall of separation in the Temple compound (see the commentary on [Acts Cn - Paul's Advice from Jacob and the Elders at Jerusalem](#)). If a **Gentile** entered in, **he** could be executed. Furthermore, **slaves** did not offer sacrifices under **the Torah** but freedmen did. The **females** didn't have to bring

sacrifice (although many did voluntarily), but the **males** did. **These are references to a prayer that every Jewish man prayed every morning of his life, "ADONAI I thank You that I am not a Gentile, or a slave, or a woman."** Now, **Jews** made those distinctions, but the gospel of **Yeshua Messiah** does not. **All** are justified the same way. Therefore, **Jewish** and **Gentile** believers must treat each other as equals before **ADONAI**, as equal worth as human beings. So must believing **slaves** and **freemen**, and likewise believing **men** and **women**. In the Body of **Messiah**, we should all be as one today also. The ground is level at the foot of the cross.

However, this verse is sometimes misused as an attack against Messianic **Judaism** in the following way when Gentile Christians mistakenly insist, "You Messianic **Jews** should not separate yourselves from us **Gentile** Christians by having Messianic synagogues! When **Jews** are saved, **they** need to come to church! Don't you know that **in Christ there is neither Jew nor Greek?**" So be like us, give up your **Jewish** distinctives, stop observing **the Torah** and the **Jewish** holidays, and put it all behind you. Worship with us and live our lifestyle." But they mistake oneness with sameness. Ironically, the Christian insistence on sameness between **Jews** and **Gentiles** has actually put up a dividing wall between **Judaism** and **Jewish** community.

Within **the Body of Messiah** certain distinctions continue. Differences in cultural background and religious heritage, differences that **God** has **promised to the Jews as a people**, and differences in what **they** are commanded to do. There will even be a **Jewish** branch of government and a **Gentile** branch of government during the Messianic Kingdom (see the commentary on **Revelation Fi - The Government of the Messianic Kingdom**). Therefore, **Gentiles** should not try to prevent **Jewish** believers from recognizing those differences and building **their** lifestyles in a way that reflects **them**, so long as the lessons of **Galatians** are heeded. Which is that equality and fellowship in **the Body of Messiah** between **Jews** and **Gentiles** must be nurtured and preserved. Nothing in the B'rit Chadashah prevents a **Jewish** believer from choosing to worship with **Gentile** believers in church; likewise, nothing prevents a **Gentile** believer from choosing to worship with **Jewish** believers in a Messianic **Jewish** synagogue. In either situation what the B'rit Chadashah mandates is fellowship and equality between **Jews** and **Gentiles** in **the Body**.

Third, believers in Yeshua are Abraham's seed of the promise: What is **the promise** that **Paul** writes about here? To find out we need to go all the way back to the beginning, when **ADONAI** said: **I will bless those who bless you, but whoever curses you I will curse, and in you all the families of the earth will be blessed (Genesis 12:3).** Any discussion of **the seed of Abraham** must first take into account **his** natural **seed**, the

descendants of Jacob in the twelve tribes of **Isra'el**. Within this natural **seed** there is a **believing remnant** of **Jews** in every age, **the righteous of the TaNaKh**, who will one day inherit the **Abrahamic promises** directed to **them**. **Not all those who are descended from Isra'el are Isra'el, nor are they all children because they are Abraham's seed . . . that is, it is not the children of the flesh who are children of God; rather, the children of the promise are counted as seed (Romans 9:6 and 8).**⁹⁸

But there is also the spiritual **seed** of **Abraham** who are not **Jews**. And in this one verse, **Paul** summarizes **his** whole argument to his **Galatian** disciples: **And if you belong to Messiah, then you are Abraham's seed - heirs according to the promise (3:29)**. Are **Gentiles** full-fledged **children of Abraham**, or are **they** second-class **children**? **Maimonides answered a comparable question from a Gentile convert to Judaism. In his, "Letter to Ovadyah the Proselyte," he answered, "You are to say, 'our God and God of our fathers,' because Abraham is your father."** This letter is quoted at length in **Romans 4:16**. **Paul** is equally insistent on the full equality of **Gentile** believers in **the Messiah**.⁹⁹

To suggest, as the Amillennialists mistakenly do (see [Ak - The Hebrew Roots Movement: A Different Gospel](#)), that **Gentile** believers inherit the national **promises** given to **the believing Jewish remnant** - that the Church thus supplants **Isra'el** or is the "New **Isra'el**" is to ignore the clear, literal, teaching of the Bible. Those who are a part of any such movement are in grave danger. For **Yeshua** declares: **I testify to everyone who hears the words of the prophecy of this book. If anyone adds to them, God shall add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his share in the Tree of Life and the Holy City, which are written in this book (Revelation 22:18-19).**

The Judaizers taught that by becoming subjects to the 613 commandments of **the Torah** that **the Gentile Galatians** would become **the seed**, or the descendants, of **Abraham**. **Paul** asserts that this privilege comes to one by **belief** in **Yeshua**. In **Romans 4**, **Paul** shows that **Abraham** was justified by **faith**, and was therefore considered the spiritual **father** of **all** who put their **faith** in **Messiah**, whether they were **circumcised** or **uncircumcised**. **ADONAI** made salvation dependent upon **trust** in order that it might be available to both **Jew** and **Gentile** alike. Since **Abraham** is the spiritual **father** of **all** believers, this does away with the false belief of the Judaizers that becoming a **Jew** by **Torah** observance brings one into divine favor and gives one salvation. By belonging to **Messiah**, believers are also **Abraham's descendants**, for **Messiah** is **the Seed of Abraham**. Since believers have entered into a relationship with **Messiah**, they are **heirs of**

the promise and are likewise **Abraham's seed**.¹⁰⁰

In **his** vision on Patmos, **Yochanan** heard a loud voice from the throne, saying, **"Behold, the dwelling of God is among men, and He shall tabernacle among them. They shall be His people, and God Himself shall be among them and be their God. He shall wipe away every tear from their eyes, and death shall be no more. Nor shall there be mourning or crying or pain any longer, for the former things have passed away . . . and the one who overcomes shall inherit these things, and I will be their God and they will be My children (Revelation 21:3-4 and 7).**

We cannot come to **Messiah** to be justified until we have first been to Moshe to be condemned. But once we have gone to Moshe, and acknowledged our sin, guilt and condemnation, we must not stay there. We must let Moshe send us to **Messiah**.¹⁰¹

*Dear Awesome and Loving **Father**, How Great you are! Praise you that right from the beginning when **You** called Abraham, **Your** plan was to bless the whole world-**and in you all the families of the earth will be blessed (Genesis 12:3).***

*Praise **You** that the desire to bless all the families of the world continued with Solomon's prayer at the dedication of the Temple, for he prayed: **If your people Isra'el are defeated before an enemy because they have sinned against You, yet when they return and confess Your Name, praying and making supplication before You in this House, then hear from heaven, forgive the sin of your people Isra'el and bring them back to the land which You gave to them and to their fathers (Second Chronicles 6:24-25).***

Moreover, concerning the foreigner who is not of your people Israel but comes from a distant land for the sake of Your great Name and Your mighty hand and Your arm, when they come and pray towards this House, then may You hear from heaven, Your dwelling place and do whatever the foreigner asks of You. Then all the peoples of earth will acknowledge Your name and revere You, as your people Isra'el do, and they will know that this House which I have built is called by Your Name (Second Chronicles 6:32-33).

*How awesome you revealed **Your** glory for **when Solomon finished praying the fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of ADONAI filled the House (Second Chronicles 7:1).***

*Praise **God** that **Yeshua, He is our Shalom, the One who made the two into one and***

broke down the middle wall of separation. Within His flesh He made powerless the hostility -the law code of mitzvot contained in regulations. He did this in order to create within Himself one new man from the two groups, making shalom, and to reconcile both to God in one body through the cross - by which He put the hostility to death. And He came and proclaimed shalom to you who were far away and shalom to those who were near - for through Him we both have access to the Father by the same Rauch. So, then you are no longer strangers and foreigners, but you are citizens with God's people and members of God's household (Ephesians 2:14-19).

*We worship you and desire to give back all of ourselves to **You** in love. In the name of **Your** Holy **Son** and the power of **His** resurrection. Amen*