

A Lesson on One New Man (Eph 2:15) Compared to Replacement Theology

Introduction: The nature of much that passes for preaching and teaching of the Bible is actually the wresting of gems of God’s truth from their settings (1 Cor 3:11), attaching them as gargoyles¹ on innumerable false structures. Those structures are actually prohibited “prophecy of private interpretation” (2 Pet 1:20).

Following are **four examples** of how, if incorrectly taught, Scripture is wrested from God’s truth, causing His words to become gargoyles that shunt and divert the contiguous flow of truth of the water of His Word.

(Parenthetic) and [bracketed amplification **and commentary**] offered by **M. J. Greene.**]

Rom 15:8 “For I say that (Christ has become) a (servant to the circumcision [the Jew]) (on behalf of) the (truth) of God to (confirm the **promises**) *given to the fathers...*” [Point 1: **Jews in Christ’s body is primary, not secondary. “One new man” was promised in ages past. Point 2: Gentiles included in Christ’s body is according to the New Covenant. The New Covenant is made with Israel.**² Gentiles are partakers of this Covenant —grafted in to Israel —not *over takers* of the Covenant.³ To preach/teach otherwise evidences replacement theology. And Gal 3:28 is not a refutation of Rom 15:8; it is an affirmation. Q: What man or woman is no longer male or female at the moment of rebirth? So it is with converted Jews and Gentiles; they remain Jew and Gentile, united in the One New Man. The purpose of Gal 3:28 is not to erase distinction in kind but to refute lies that claim coming to Christ is an election intended to exclude.]

2 Co 1:20 “For as many as are the (**promises** of God,) in Him they are (yes;) therefore also (through Him [Jesus]) is our (Amen) to the glory of God (through us” [the one new man]). [Accurately interpreted, this text means that “...Jesus Christ is, as it were, the confirmation and seal of God’s promises...” (See [Alexander] *MacLaren’s Expositions*, posted at http://biblehub.com/commentaries/2_corinthians/1-20.htm.) Promises in this text are the promises referenced in Rom 15:8.

¹ Gargoyles displace rain water flowing off roofs. The modern version of gargoyles is the gutter and downspout system.

² (Jeremiah 31:31-34, 32:40; Isa 55:3, 59:21, 61:8-9; Ezek 16:60, 34:25-31, 37:26-28; and Romans 11:26-27.)

³ This truth does not mix the identity of Israel with the church; accurate preaching/teaching reflects this distinction.

But many popular teachers fail to accurately interpret 2 Cor 1:20. One example is found at http://www.awmi.net/bible/2co_01_20. **This teacher states the purpose of the text is to exhort believers to be people of integrity, based on Paul's promise to make a return visit to the Corinthians. This teacher's interpretation completely misses Paul's intention —to draw attention —to God's promise —through the Prophets —to send the Messiah. This text is not about human integrity (even Paul's integrity failed at times) —but about unfailing divine integrity in faithfulness to God's promises to His chosen people. Millions of examples are available that demonstrate how replacement theology butchers Scripture.)**

2 Co 7:1 Therefore, (having these promises, [having Christ]) beloved, let us cleanse ourselves from all defilement of flesh and spirit [2 Cor 6:14 – 18], perfecting holiness in the fear of God. [Again, promises refers to Old Testament prophetic foretelling of the first coming of Messiah. In this chapter, chapter 2 — not in 2 Cor 1:20 —is the place for preaching and teaching that focuses on the integrity of the believer, the one new man, the Jewish and Gentile body, the church that is perfect and reflects Christ's holiness.]

Gal 3:21 Is the Law then contrary to the [Old Testament] promises of God?) May it never be! For (if a law had been given) which was (able to impart life [provide spiritual rebirth],) then righteousness would indeed have been based on law. [Paul teaches in this text that "...the law had a mediated origin." ⁴ Thus the law does not provide direct access to God. Only the fulfillment of the promise in the bestowal of the Spirit to those in Christ guarantees direct access to God... (see 4:4-8)⁵ ...[and that] "The preachers of the false gospel in Galatia limited the sphere of God's blessing to the Jewish nation. Their message implied that God is the God of the Jews only. But the unity of God means that [H]e is the God of the Gentiles as well as the God of the Jews (see Rom 3:29-30). The universality of God is clearly expressed in the promise for "all nations" (Gal 3:8). The bestowal of the Spirit on Gentiles (who had not become Jews) was irrefutable evidence for the universality of God."⁶ [Citing this quote is not necessarily an endorsement of all IVP materials. It acknowledges this commentary on Gal 3:21 reflects Paul's exhortation to correctly handle Scripture (2 Tim 2:15). We must not construct gargoyles in this Scripture that would shunt God's Word regarding Jews and Gentiles.]

⁴ <https://www.biblegateway.com/resources/commentaries/IVP-NT/Gal/Understanding-Law>

⁵ Ibid.

⁶ Ibid.