

# EKKLESIA OF CHRIST

## New Testament Christianity The Fifty Days

---

“And for this cause he [Christ] is the mediator of the new testament...” Heb. 9:15. The Greek word DIATHEKE is translated “testament” (KJV), or “covenant” (NASB, NIV), but in modern language it is a “will,” as in a “last will and testament.” Paul referred to the making of wills again in Gal. 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” (NKJV). The Christian Standard Bible translates it, “I’m using a human illustration. No one sets aside or makes additions to a validated human will.” Paul went on to say in Hebrews 9:16-17, “In the case of a will, it is necessary to establish the death of the one who made it... for a testament is in force after men are dead, since it has no power at all while the testator lives.”

The “new covenant” or “last will and testament” of God went into effect with Christ’s death on the cross, thus annulling the old covenant ratified by animal sacrifices. The word “new” is KAINOS meaning “brand new,” or “new of a different kind” indicating that this covenant is of a different nature. Jeremiah 31:31-33 prophesied, “Behold the days come...” when God would make a new covenant with the house of Israel, and this covenant was fulfilled on the day of Pentecost when salvation was first given in the name of Jesus Christ, (Acts 2:36-38).

In 2 Cor. 3:7-9, Paul called the Law of Moses a ministry of “death” and “condemnation.” He was clearly referring to the Ten Commandments when he added, “written and engraven in stones...” He contrasted this “old covenant” (2 Cor. 3:14) to the new covenant of Christ, which gives “life” and “righteousness.” Paul said that he was not without law but under the Law of Christ, 1 Cor. 9:21, Gal. 6:2.

When God instructed the Israelites to sacrifice the lamb in Egypt, He said, “when I see the blood, I will pass over you” Ex. 12:13. John the Baptist pointed to Jesus, “Behold! The Lamb of God who takes away the sin of the world!” Jn. 1:19. It was the Passover when Jesus died on the cross, bearing forever the sins of many in one offering of Himself, Heb. 9:28, 10:12. We are saved by His blood, 1 Peter 1:18-19. Upon His death, Jesus’ last will and testament went into effect, Heb. 9:15-17. He ascended to Heaven and sat down at the right hand of the throne of God, Mark 16:19, Heb. 8:1, 12:2.

Moses was a servant over the old house, but Christ is the Son over the new, the church, “whose house we are if we hold fast...” Heb. 3:5-6. When Christ superseded Aaron as High Priest, there was a change of law, Heb. 7:12. Since Christ is a greater lawgiver than Moses, (Heb. 7:22, 8:6), His executors, the apostles, trump the twelve tribes of Israel, including the Old Testament prophets, (Mt. 19:28, Luke 22:30, 1 Pet. 1:9-12). Jesus said in Mt. 19:28, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

“I bestow upon you a kingdom...” Jesus said in Luke 22:29 and that word “bestow” DIATITHEMI (Strong’s #1303) means “to dispose of by a will.” In effect, there was a corporate takeover. Jesus and his twelve apostles bought out Moses and the twelve tribes of Israel. Jesus was exalted as Lord and Christ and gave to His apostles authority to be the witnesses (Acts 1:8, 2:32, 3:15, 2 Peter 1:16), foundation [of the church] Eph. 2:20, and executors of His estate. Apostolic authority is paramount; their word is final, 1 Cor. 4:1-2, 9, 14:37, Eph. 3:5-11, Col. 1:25-29, Heb. 2:3-4, 1 Pet. 1:12, John 17:20.

Paul is making a very strong illustration to the Hebrews by referring to the idea of a will. Just as a man can change his will, Paul says that God did the same, revoking the first and putting the second in force. Paul says, “In that He says a ‘new’ covenant, He made the first obsolete” Heb. 8:13. And, “He takes away the first that He may establish the second” Heb. 10:9. Paul is charging

---

that God changed His will from the old to the new, showing the superiority of the new covenant of Christ over the old. And the apostles are the able ministers of this new covenant, 2 Cor. 3:6. Since Jesus' ministry is superior to that of Moses, Aaron, and the Levitical priests; He is, therefore, the "guarantor" (Heb. 7:22) of a "better" covenant." Christ's covenant fulfilled the Jeremiah 31 prophecy and provided "better promises" Heb. 8:6. Christ's new covenant offered "forgiveness" of sins (Acts 2:38) which is APHESIS, or total release and acquittal. The law of Moses provided only a temporary suspension, PAREISIS, (Rom. 3:25) of sins.

Christ's covenant imparted the Holy Spirit to believers, Jn. 7:38-39, Acts 2:38, Gal. 3:2, for the Holy Spirit could not be given to believers until Jesus was glorified, Jn. 7:39. The Christian covenant provided a "better resurrection" Heb. 11:35, 39-40. The Old Testament righteous were "gathered to the fathers" in death in the Abraham's Bosom compartment of the Hadean world, Lk. 16:19-31. For those who die, now, in Christ, "to be absent from the body is to be present with the Lord," 2 Cor. 5:8.

The word "now" is used significantly by the apostles with respect to the two covenants. The theological distinction is that the new or last covenant of Jesus Christ has superseded the old or first covenant of Moses. "But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises." Heb. 8:6. "the mystery that has been kept hidden for ages... but is now disclosed to the Lord's people" Col. 1:26. "... who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy" 1 Pet. 2:10. "Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent" Acts 17:30. "The like figure whereunto even baptism doth also now save us" 1 Pet. 3:21.

Note the assertion, "baptism does also now save us..." As long as the old covenant was in effect, God was granting salvation to Jew and Gentile by the standard of the law, but when Christ died, a new covenant went into effect and

---

and salvation by God's grace, and through faith, now includes Christian baptism. The thief on the cross was saved by Christ under the Lord's personal ministry because Jesus had power on earth to forgive sin, Lk. 5:24. Our rich uncle, while he is living, can write us a check at any time, but when he dies, we can only claim inheritance through his will. No one from Adam to the thief on the cross needed to be baptized, but when Christ died, His will went into effect, and that is when baptism became valid (Acts 2:38). Hence, Peter says in his epistle that "baptism does also now save us."

Three thousand Israelites died when the Law of Moses was delivered at Mt. Sinai, Ex. 32:28, fifty days after the Passover, Lev. 23:15-16; however three thousand souls were saved under the Law of Christ, fifty days (Acts 2:1) after Jesus, the Lamb of God, died on the cross of Calvary. The word "Pentecost" is the Greek word which literally means "50" and Pentecost is the New Testament designation for the Feast of Weeks (Lev. 23:15-16), whereby God instructed the Israelites to count off seven weeks to the 50th day to celebrate His law descending from Heaven.

Now after Calvary, Paul wrote that we have God's law, "not on tablets of stone, but in the fleshy tablets of our heart" 2 Cor. 3:3. The law of Christ descended from a new mountain, not Sinai, but Zion, in Jerusalem (Acts 2) as the prophets foretold, Isa. 2:2-3, Joel 2:32, Gal. 5:21-26, Luke 24:47. The Day of Pentecost, as it were, was the reading of Christ's will and conferring of His inheritance.

The apostle Peter had been given the keys to unlock Christ's church and kingdom on earth, Mt. 16:18-19. The terms of pardon of Christ's eternal inheritance were now made known, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" Acts 2:38-41. Those who gladly received Peter's word were baptized, and the Lord saved and added to His church those who were being baptized into Christ (Acts 2:38, 41, 47).