

## **Northwest Community Evangelical Free Church**

(May 10, 2020)

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Sermon manuscript

### **Jesus' NEW, the Old Testament, and You**

(selected passages from the Gospels, Acts, the letters)

Study #4

### **Sermon Series: Jesus' Liberating NEW!**

(the powerful uniquenesses to the way of Jesus)

#### **Introduction: Getting limber in Jesus...**

I'm fascinated by and jealous of people who are limber and flexible because I'm not.

I once went to a physical therapist to get an evaluation on a problem I was having with a knee. While manipulating various joints, he told me how impressed he was by my lack of suppleness.

So, yes, I am "flexibility challenged."

I'm envious of people who can easily sit cross-legged on the floor or who can touch their fingertips to the floor while their legs are straight. There are lots of things like that I can't do.

These days I'm working on my joints to regain some range of motion and am using tools like foam rollers and lacrosse balls to try to get the job done.

I don't mind telling you that the process of improving flexibility is a bit on the painful side. But, since physical flexibility is helpful when you want to stay or get active, I'll keep pursuing getting limber.

Who knows? Maybe I'll get flexible, yet.

You can relax, because I'm not about to ask that everybody go out and get a foam roller. I am asking, though, that you strive this morning for mental and spiritual flexibility.

In our time together in the Bible today, you may hear a stretching thought or two.

Be willing to stretch, to feel the burn, to consider something new and fresh that just might open you up to a whole new range of motion in your walk with God. For the next few minutes, enjoy getting limber in Jesus.

Let's start by taking a bird's eye, 40,000-foot view of the Bible. The whole Bible.

#### **Viewing the Bible**

##### **Its Structure**

Many years ago, during a wonderful discussion with some people who had varying levels of familiarity with the Bible, a woman who had very little Bible knowledge, held up her hands as if holding a great weight and simply said, "*It's so big.*" As in, "*It's too big for me to understand.*"

I get that. I don't know how many pages are in your Bible, but the Bible I use is a little bit over 1700 pages. It's big. Understanding it can be a challenge.

Contributing to the understandable challenge is that the Bible isn't just one mammoth book like Atlas Shrugged or The Count of Monte Cristo. It isn't even like one author's collected works (i.e. - Shakespeare).

The Bible is actually a compilation of sixty-six books written by about forty authors who came from very different backgrounds.

*Plus*, the earliest book (Job) was probably written around 2,000 BC and the last one (Revelation) was written near the end of the first century AD.

So, the time span during which the books of the Bible were being written was about twenty-one hundred years.

*And* the Bible's books were written primarily in two languages - Hebrew and Greek (with some Aramaic) - and in different places: Asia Minor, Egypt, Palestine, Greece, Rome.

*And* different books were written using a variety of literary styles - poetry, historical narrative, prophecy, wisdom literature, didactic, parables.

That's the Bible. It's a remarkable collection of literary masterpieces that have all stood the test of time. And despite the fact that it's not just one book written by one author, there is a logical and a chronological flow to the Bible (hinting at an Author behind the human writers).<sup>1</sup>

The Bible's flow moves repeatedly from a telescopic to a microscopic and back to a telescopic view.

## **Its Flow**

### *Global stories of origins (Genesis 1-11)*

It begins with epic stories that tell us about God's work of creation, the wreck of the world through sin, a devastating flood, and the beginning of nations when God confused human languages at the Tower of Babel.

These are origin stories that telescope to the cosmic level.

These are followed by a zoom into a microscopic view of one person through whom God would accomplish His work of worldwide redemption. That man was Abraham.

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<sup>1</sup> One of the Bible's uniquenesses is that this collection of sixty-six books makes remarkably consistent statements about the nature of God, the created order, sin, human nature, and other matters. So...there's good reason to suspect that there was a divine hand directing the human writers of the Bible.

### *A personal covenant with Abraham (Genesis 12, 13-19)*

God made<sup>2</sup> what we call a *unilateral* covenant between Himself and Abraham.

God said, "*I will do this for you.*" Period. God's action of blessing Abraham and of bringing blessing to the world through Abraham's descendants was going to happen regardless of how Abraham behaved.

That covenant began to be in effect around 2,000 BC - and continues in effect through May 10, 2020.

A few hundred years after Abraham, the story went telescopic again. It went big.

### *A national covenant with Israel (Exodus 20-Malachi).*

God made another covenant, this time at Mount Sinai with the nation that had descended from Abraham: the Jews.

This was not a *unilateral* but a *bilateral* covenant.

This covenant obligated the Jews to obey God's commands if they were to receive His blessings. If they disobeyed, they would face God's judgment and severe discipline.

This is what we refer to as the Mosaic Covenant.

The fifteen hundred year time frame during which the Mosaic Covenant was in force took in everything that is recorded from God's making of the covenant with the Jews at Mount Sinai (Exodus 20) through the end of what we call the Old Testament (of course, Jews simply refer to it as "the Bible"<sup>3</sup>).

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<sup>2</sup> Literally, an ancient covenant was "cut". An animal was cut in two and the covenant-makers walked between the two halves of the animal, binding them each to the covenant. In the covenant with Abraham, only God moved through the halves of the cut animal. Abraham was under no obligation; only God was.

<sup>3</sup> Actually, the Jews refer to the Old Testament as the Tanakh, a word taken from Law (Torah), Prophets (N'biim) and Writings (K'thubim).

During those years, God prepared a nation out of which would come a Savior who would fulfill the promise of the Abrahamic Covenant and bless the whole world.

God had intended that Israel would be a blessing to the whole world and a light to the nations. But Israel never did that very well. She failed to fulfill God's great commission for her.

But she did become the *source* of the One who would bring blessing to the world, as Jesus was born of Abraham's stock.

When Jesus was born, He ushered *out* the Old Mosaic Covenant and ushered *in* a New Covenant.

*A New Covenant / Testament, courtesy of Jesus*

Everything recorded in what we call the New Testament - all four Gospels, the book of Acts, and all the letters written by apostles<sup>4</sup> - describes life under the New Covenant.

It is the Jesus way. His way has been in effect for the last two thousand years.

And there are defining traits to the New Covenant way that are different from the traits that define the Old (or Mosaic) Covenant.

## **Understanding the Covenants / Testaments**

### **The Old (Mosaic) Covenant/Testament**

*Commandments and prohibitions*

The Old Covenant God established with the Jews consisted mainly of commandments, instructions, prohibitions, and rules.

According to someone who counted, there are six hundred and thirteen Old Testament commands. I haven't fact-checked that number, but it's probably about right.

These commands pertain to sacrifices, diet, the support of the priesthood, personal morality, how and where to dig a latrine, marriage and divorce, and more.

The whole thing was written *to* and *for* the nation of Israel.

*Written to and for the nation of Israel*

There is no record in the Old Testament of the history of ancient Chinese empires, the Mongols, the Babylonians, Assyrians, Persians, or Greeks (except as these empires intersected with Israel).

Some of the Old Testament was written to direct the Jews into the path for blessing and some of it told them how to deal with foreign nations.

Again, it was all written about and for and to the Jews.

Read through the Old Testament and you'll find the stories of Israel's founding and development, its obediences and disobediences.

You'll read about how they took the land of Palestine by military conquest and were ruled by good and bad judges and kings.

You'll read Israel's wisdom literature, its poetry, and its prophets.

You'll eventually come to the tragic destruction of the northern tribes by Assyria and to the destruction and deportation to Babylon of the southern tribe of Judah.

Then, you'll discover that God allowed His people to return to the land of promise after seventy years of Babylonian captivity to rebuild the temple under Zerubbabel and the wall around the city of Jerusalem under Nehemiah.

Here's the thing. The Old Testament centers on the stories of Israel. The New Testament, not at all.

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<sup>4</sup> The book of Revelation is a slightly different case, being apocalyptic prophecy.

## Jesus' New Covenant / Testament

*Holy Spirit's ministry is central*

In the New Testament, the main thrust is not commands and prohibitions.

The main thing in the New Testament is the internal work of the Spirit of God to transform, equip, and unleash believers in Jesus into loving mission.<sup>5</sup>

The work God is doing under Jesus' New Covenant is not external, but internal. The point is grace and not law, Spirit and not flesh, faith and not works.

And the essential motivation for living under the New Covenant is not "You ought to!" but "You get to!"

As the Spirit of God equips and directs believers in Jesus, He directs them into alignment with the heart of the Father. And the heart of the Father embraces the whole world.

*Global focus, not national*

Jesus' New Covenant was not about a nation or a particular people group.

It was as globally-focused as it had been when God first told Abraham that He was going to bring from Abraham' offspring Someone who would bless the world.<sup>6</sup>

It's hard to miss God's love for the world in the life and ministry of Jesus.

Very early in the record of His ministry we read **[John 3:16] For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.**

Now, Jesus certainly spent time in Israel and with Jews. But over and over again, Jesus stopped off at non-Jewish places to share His good news of God's love and redemption.

His final words to His disciples included His command that they should go to **[Acts 1:8]...Jerusalem and all Judea and Samaria and the remotest part of the earth.**<sup>7</sup>

The New Covenant that is unwrapped in the New Testament shows God's heart for all people everywhere.

He loves what we might consider (but He doesn't) the least and the last and the lost. His heart longs for the redemption of every tribe, tongue, people, and nation.

And the New Testament tells us that the means God is using to unleash His movement to redeem humanity is His *ekklesia*. You and me.

The Old Covenant under which Israel served God was in place for a long time. It was God's covenant with them and was **"holy, and righteous, and good."** (Romans 7).

But that covenant wasn't God's final covenant.

The final covenant is the focus of our time this morning. We call it the New Covenant and Jesus brought it to take the place of the Old Covenant.

It was a new and improved covenant and the claims made by Jesus and His apostles is that the New (replacement) Covenant is far superior to the old.

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<sup>5</sup> That was what the prophet Jeremiah (Jeremiah, chapter 31) said would happen when God made a New Covenant with people. It would not consist of commands written on tablets of stone. No, God would do His work *in* and *on* human hearts.

<sup>6</sup> From Abraham came Jacob; from Jacob came the nation of Israel; from Israel came Jesus and from Jesus came salvation for all who believe in Him.

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<sup>7</sup> Significantly, the book of Acts follows that exact pattern. Beginning in Jerusalem, they expanded into the region of Judea and then to Samaria to the furthest-flung regions of the known world.

## Jesus' New Replaces Moses' Old

*According to Jesus*

In Jesus' Sermon on the Mount, He described His mission in terms of "fulfilling" the Old Covenant way of doing things.

***[Matthew 5:17] "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill."***

What He meant by that was that He was going to bring the Old Covenant in for a safe landing. He came to wrap up the Moses Way of doing things and to start something brand new.

He went on to describe that superior-to-the-Old-Way NEW. For instance, Jesus quoted the 6th of the Ten Commandments, ***[Matthew 5:21] "You shall not commit murder"***

Then, He continued, ***[22] "BUT I SAY TO YOU that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery hell."***<sup>8</sup>

The notable words here are ***"But I say to you..."*** After quoting Moses, you say, ***"The word of the Lord."*** Not, ***"But I say..."***

Jesus signaled that He was replacing, re-interpreting, re-applying the Ten Commandments, with His NEW. And those who followed Jesus got it. Eventually.

*According to Acts*

It took them nearly twenty years to meet in Jerusalem and resolve at the Jerusalem Council (Acts 15) that the Mosaic Law was not binding on believers in Jesus. But they got there.

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<sup>8</sup> He made similar comments in the Sermon on the Mount regarding adultery (Matthew 5:27-28), divorce (vv. 31-32), making oaths (vv. 33-37), revenge (vv. 38-39), and enemies (vv. 43-44).

That was the decision reached at Jerusalem after testimony was given by Peter, Paul, and James. Obeying the Old Covenant's commands was not required of the Gentiles who were coming to faith in Jesus.<sup>9</sup>

Speaking of Paul, remember that he was the one who had opposed the new Way of Jesus so ferociously at the very beginning.

And why had Paul been so completely opposed to The Way? It was because he understood that the Jesus Way was diametrically opposed to and incompatible with the Mosaic Way.<sup>10</sup>

When he saw that the Jesus Way was the true Way, he switched allegiance and became every bit as passionate for Jesus and His New Covenant arrangement as He had formerly been against Him.

That comes through in just about every letter he wrote.

*According to Paul*

### Romans and Colossians

For instance, in his letters to the Romans and to the Colossians, he told Christians that they could feel free to observe special days - like sabbaths, holidays, new moons - or not, as they wished.

They were also free to eat and drink whatever they wanted to. It was a matter of preference and they weren't to allow anyone to act as judge over them in this.

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<sup>9</sup> A bit later, when the Apostle Paul was speaking to Athenian philosophers on Mars Hill in Athens (Acts 17), he made no mention of anything Jewish or to anything from the Mosaic Law. Those people had never heard of a Messiah and Paul didn't try to bring them up to speed on that. Instead, he spoke to them about God, about sin and judgment, and about the life to come. In the end, some in Athens believed in Jesus, but it wasn't because of anything He said from the Jewish Scriptures. He spoke about Jesus' life, death, and resurrection and the implications of THAT to THEM. Not surprisingly, earlier, on the First Missionary Journey, while speaking to Jews in the Jewish synagogue at Pisidian Antioch, Paul went straight to the Old Testament scriptures to say that the Messiah they had been expecting for centuries had arrived - Jesus! - and that they should believe in Him.

<sup>10</sup> Stanley, Irresistible.

The Old Testament didn't give an option to the Jews about these things. But Christians are free to choose. (See Romans 14:5; Colossians 2:16-17)

### 1 Corinthians

In the first letter he wrote to the church at Corinth, he counseled Christians to eat or not eat meat that had been sacrificed to pagan idols as their conscience allowed and as it benefitted or hurt those they happened to be with.

His message was, "*It depends...*"

If you want to, go ahead and eat. Unless your eating might make a weaker brother or sister stumble by the exercise of your freedom. In which case, it's not a good idea.

Folks, this is a very non-Old Covenant way of thinking.

### 2 Corinthians

In another letter Paul wrote to Corinth, he didn't so much get down into the weeds of specific application as he made sweeping comparisons between the OLD way and Jesus' NEW way.

He pointed out...

...that the Old Covenant was written on tablets of stone while in the New, God writes on tablets of human hearts.

...that while the Old Covenant came with GLORY the New came with **GLORY**.

.... that the Old Covenant was a ministry of flesh, but the New Covenant is a ministry of the Spirit of God.

...that the Old Covenant was a ministry of condemnation and the New Covenant is a ministry of righteousness.

...that the Old Covenant was temporary, but the New Covenant is eternal.

And then there was the letter Paul wrote to the churches of Galatia, a region in which he and Barnabas had shed blood, sweat, and tears to spread the liberating message of Jesus.

### Galatians

In Galatians, Paul went ballistic against those who were trying to place his Gentile brothers and sisters under the Old Covenant.

For one thing, he dismissed the importance of circumcision, a crucial part of Judaism. (2:3)<sup>11</sup>

He even wrote late in this letter that if a Christian man submitted to circumcision because of a belief that it was somehow necessary to fit in with God or with God's *ekklesia*, he was obligated to keep the whole Law, has fallen from grace and won't be benefitted at all by Jesus in this life. (5:2-12)

He pointed out the weaknesses and the inabilities of the Law (3:1-5), highlighting that the Law can only condemn while faith alone in Christ alone saves. (3:6-14)

He wrote that for someone who is a Christian to feel that they had to observe special days and seasons - as was necessary under the Law of Moses - was to be in slavery. (4:8-11)

### Ephesians

In his letter to the church at Ephesus Paul wrote about the uniting of Jew and Gentile into one new entity, the church, something that would have been impossible had Jesus not "***abolished in His flesh the enmity, which is the Law of commandments contained in ordinances.***" (2:14-15)

### Philippians

And in Philippians, he wrote that he valued what he had in Christ more than any other gain or potential gain, including all the gains he had received while he lived under the Old Covenant. (3:1-11)

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<sup>11</sup> Paul didn't even force one of his most trusted partners in the Gospel, Titus, who was evidently half-Jewish, to be circumcised.

Then, listen to what we find in the New Testament letter to the Hebrews.

### *According to Hebrews*

We don't know who wrote this letter or exactly when it was written.<sup>12</sup> But the content makes it clear that Hebrews was written to Jewish Christians who were being pressured by the Jewish community to renounce Jesus and return to traditional Judaism.

The author (whoever he or she is) urges the readers to stay the course, stay under the New Covenant of Jesus, don't revert to the Old Covenant of Moses...because everything about Jesus is superior to everything about Moses.

The argument of Hebrews is that...  
 ...Jesus is greater than Moses. (3:1-6)  
 ...Jesus is a better high priest than was the priesthood of Aaron established under the Mosaic Law. (7:1-10)  
 ...Jesus established a better covenant than the one God made with Moses and Israel. (8:6)  
 ...Jesus' one-and-for-all sacrifice on the cross was superior to any and all sacrifices offered in the Jewish temple. (9:6-14)<sup>13</sup>

Wow. That's a lot. And if it seems as if the Lord Jesus, the Apostle Paul, and the author of Hebrews are all saying to those who believe in Jesus, "*The Mosaic Law is not binding on you who believe in Jesus!*" you're right.

And if it seems to you that the New Testament is claiming to lay claim to our allegiance and that we need to disavow our allegiance to the Old Covenant, you're right.

And if it seems to you that I'm saying that the Old Covenant's commands and prohibitions are, well, obsolete, it's not me saying it. The author of Hebrews said it.

***[Hebrews 8:13] When [God] said, "A new covenant", He has made the first obsolete*** - which is also exactly what the leaders of the Jerusalem Council said in Acts 15.

Am I saying that there is something wrong with the Jewish Scriptures (Old Testament)? Not at all.

They are inspired, authoritative, and inerrant, as is the New Testament. But while all Scripture is equally inspired, not all of it is equally applicable.

The writings that are uniquely applicable to people who believe in Jesus are the writings of the New Testament ("testament" means the same thing as "covenant").

So, here are some thoughts about how those who believe in Jesus are to live under His Covenant.

First, embrace it. Embrace the freedom and abundance that life in Jesus brings.

## **How to LIVE Under Jesus' New Covenant**

### **Embrace and Live Out the New**

#### *Qualitative changes - Abundance and freedom*

Following Jesus may well involve suffering, deprivation, and persecution. The Lord was totally up-front about that. (See 2 Timothy 3:12)

We have been fore warned. But we have also been fore promised.

Jesus promised us a life of ABUNDANCE. A life of abundant joy and peace, meaning and purpose is to be found in Jesus.

<sup>12</sup> Because of many references to the ministry of the temple, we assume that it was written prior to the AD 70 destruction of Herod's temple by the Romans.

<sup>13</sup> The author even goes so far as to write, [***Hebrews 8:7***] ***For if that first covenant had been faultless, there would have been no occasion sought for a second.***

He said, **[John 10:10] “The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.”**

The internal abundance Jesus speaks of is available to us when our world gets turned upside down by COVID-19, when a loved one dies, when great sickness strikes, when the job goes away, when the child rebels, when the marriage crumbles, when persecution comes.

The gifts of abundance Jesus gives pass understanding. It doesn't make sense that when we go through deep waters, we would experience this “*abundant life*”, but we can as we embrace His promise to give it.

FREEDOM is also available to us in Jesus and we are to embrace that freedom.

Freedom from the penalty of sin through His death is ours when we believe. We are forgiven. Clean. And the Spirit of God also gives us freedom from the power of sin and freedom to experience internal transformation into the person Jesus has redeemed us to become.

But when Paul wrote, **[Galatians 5:1] It was for freedom that *Chris set us free***” he wasn't referring to our freedom from sin.

He continued and said, “***...therefore keep standing firm and do not be subject again to a yoke of slavery.***”

The freedom Paul refers to here is freedom from a rules-based approach to life, specifically freedom from the Mosaic Law. It wasn't binding on the first-century Galatians and it isn't binding on you, either.

So, embrace the freedom and abundance that is yours in Jesus. And embrace, too, the bigger-than-life mission that is yours in Jesus.

*Quantitative changes - mission and diversity*

The Great Commission is yours.

When Jesus said, **[Matthew 28:19] “Go, therefore, and make disciples of all the nations”**, He had you in mind.

You and I were among the “***all the nations***” He wanted Christians to make disciples of. Plus, now that we are disciples, we are the ones who are to “***Go***” - across the street or around the world - to make disciples.

As you make disciples (as you help someone else take a next step with Jesus), keep your eye on “the other.” The one NOT like you.

God loves diversity and His vision is for a multi-cultural *ekklesia* comprised of the redeemed from every tribe, tongue, people, and nation.<sup>14</sup>

The world's most beautiful church is not a homogenous church.

The world's most beautiful church is a diverse church made up of people with multiple cultures, multiple opinions, multiple perspectives, who love and respect and value each other and are united in Jesus to carry out the Great Commission, together.

Under the New Covenant we are to embrace Jesus' abundance and freedom and His mission.

And when it comes to how we who are married to Jesus' New Covenant are to deal with Moses' Old, by all means, let's learn from it.

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<sup>14</sup> One of my favorite scenes in the Bible is found in Revelation 21 where we read, **[24]...the kings of the earth will bring their glory** (i.e. - their culture) **into** the New Jerusalem. Today, we enjoy Mexican talavera and the *abrazo*, Chinese music, Arabian markets, Japanese architecture, African sculpture, French cuisine, Russian ballet. Artifacts of culture that show the fingerprints of a Creator will endure and should be celebrated. So, people who come to Christ can follow Him and maintain their cultural identity. Christians in Judea were free to continue with their Jewish culture - as long as it didn't conflict with following Jesus AND the Christians in Antioch could hold to their Syrian culture - as long as it didn't conflict with following Jesus.

## Learn from and Respect the Old

*Use it for inspiration and example*

When writing to the church in Rome, Paul included this:  
**[Romans 15:4] For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.**

So...

...**Be inspired** by Noah's obedience and Abraham's faith, Ruth's loyalty and Deborah's leadership, Nehemiah's courage and Jeremiah's perseverance.

...**Be warned** by Jacob's deceitfulness and Samson's sensuality, David's sense of entitlement and Jonah's utter lack of concern for people who were far from God.

...**Be hopeful** as you learn the stories of Samson and Manasseh and Daniel.<sup>15</sup>

Learn from the stories and the examples of the Old Testament. And when it comes to the commands and the promises of the Old Covenant, **be cautious**.

*With respect to promises and commands*

### Promises...

When you come across a promise in the Old Testament, examine the context.

If you find a promise that is made to all people of all time, claim it. If it is a promise that applies to all people who believe in the one, true God for all time, claim it.

But if it's a promise given to one individual that doesn't happen to be you or to one nation that doesn't happen to be the USA, recognize that you're opening other people's mail.

See how that promise came true for them and rejoice in the faithfulness of God. But recognize that it's not your promise to claim.

### Commands...

With respect to commands, well, the commands that were given during the Old Covenant era and that are found in the Old Testament are exactly what was in view when church leaders met for the Jerusalem Council and said, *"They don't apply to followers of Jesus."*

So, be willing to ask hard questions, like:

- In the Law, Jews were required to observe the Sabbath. What freedom might God want me to walk into, realizing that I can observe special days or seasons if I want to, but am not obligated to do so?
- The Old Testament Law commanded Jews to pay tithes. But, in the New Testament I am never told to give a certain amount or percentage of money to the church. What does that tell me?
- The Old Testament gave lots of attention to tabernacle and temple. But there is nothing in the New Testament about holy places? How should that inform my thinking about church buildings?
- Are there other commands of the Old Covenant to which I've allowed myself to be bound, but from which I've actually been freed? Are there any ways in which I am not standing firm in Jesus' freedom? Have I become subject to a yoke of slavery?

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<sup>15</sup> Note how Paul used a story of Israel in the wilderness to urge Christians in Corinth to holiness (1 Corinthians 10) and how he referenced Moses' opponents to encourage church leaders who are opposed. (2 Timothy 3)

**Conclusion:**

This may be the first time that you've ever considered that the Old Covenant / Testament was written to and for and about the Jews living under the Mosaic Law, and that what has been written to us as Jesus-followers is found in the New Covenant / Testament.

If this is new to you, you may be processing. Some of what you've just heard may be a bit stretching. That's OK.

Consider carefully what you have heard today. Examine it. And let's talk about it. Let's make all of this a matter of congregational conversation.

But don't doubt for a minute that the covenant Jesus brought is new and improved, that the promises Jesus gives are life-giving and that the command He gives is world changing.