

## *Old Wine is Better* Conclusion

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If you love me, you will keep my commandments. ... I will not leave you as orphans; I will come to you. Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. In that day you will know that I am in my Father, and you in me, and I in you. Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.” Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me. (John 14:15, 18–24)

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### 10.

Jesus doesn't seem to directly answer Judas' question of how Jesus will manifest Himself to disciples but not to the world, but He does answer the question indirectly: the Father and the Son will dwell in disciples but not in the world, with this dwelling coming to disciples as eternal or everlasting life that cannot be seen in this world where human eyes see very little of what has been made when the Logos [ὁ λόγος] created all things. But that really doesn't answer Judas' (not Iscariot) question; for how will the disciple know if Jesus dwells in the disciple. In this endtime era, how does a person know that the Father and the Son dwell in a person; how does the person know if he or she has truly been born of God? What sign does the person see, or not see?

Evangelical Christendom is built on the contention that Christians are born again when they accept Christ, but outwardly, there is no physical change to be seen, and there certainly isn't much inward change if any considering that divorce rates among “Christians” are identical with the world, with adultery just as publicly prevalent among highly visible Christians as non-Christians. If there is a change in what the person does and how he or she does even the mundane things necessary to sustain physical life, beginning with keeping the Sabbath, the change isn't apparent among Evangelicals, for all flavors of Evangelicals profane the Sabbaths of God and are not careful to walk in His commandments but continue the rebellion of Israel that led to natural Israel's rejection.

If a person does not walk as Jesus walked, how can the person say that Jesus dwells within the person? The person lies to self and to God.

Christianity is not a *feel good* religion; it is not about gratifying the flesh; it is about learning to walk uprightly before the Father and Son as a human infant learns to walk physically upright, which means that there will be public spills for really no explainable reason when first learning to walk as Jesus walked, but also means that these stumbles will seldom occur once the person has matured in the faith to where the Christian is the equivalent to a human two-year-old. And as adults, we do not let two-year-olds teach school or even teach other two-year-olds. So there never should be the public stumbles seen by so-called Christian ministers, such as has come to characterize the Evangelical Church in a manner as a semen-stained blue dress characterizes a former American president and trips to Argentina now characterize a state governor.

Yes, it is unfair to paint the entire Evangelical Church with the failings of its most visible members, but the defining criterion of whether the Father and the Son dwell in the person is whether the person will keep the commandments the Logos spoke from atop Mount Sinai; for the ten living words are His, Jesus', commandments—and the person who hears Jesus' words and believes the One who sent Him will pass from death to life without coming under judgment (John 5:24). And the Evangelical Church publicly flaunts its transgressions of the commandments weekly. What the prophet Isaiah wrote about those who ruled Jerusalem well pertains to Evangelical Christians:

Because you have said, “We have made a covenant with death,  
and with Sheol we have an agreement,  
when the overwhelming whip passes through  
it will not come to us,  
for we have made lies our refuge,  
and in falsehood we have taken shelter”;  
therefore thus says the Lord God,  
“Behold, I am the one who has laid as a foundation in Zion,  
a stone, a tested stone,  
a precious cornerstone, of a sure foundation:  
'Whoever believes will not be in haste.'  
And I will make justice the line,  
and righteousness the plumb line;  
and hail will sweep away the refuge of lies,  
and waters will overwhelm the shelter.”  
Then your covenant with death will be annulled,  
and your agreement with Sheol will not stand;  
when the overwhelming scourge passes through,  
you will be beaten down by it.  
As often as it passes through it will take you;  
for morning by morning it will pass through,  
by day and by night;  
and it will be sheer terror to understand the message. (28:15–  
19)

For worshipping on the first day of the week represents passing through the fire, the going into Sheol and passing out the other side when glorified. On only two days a year will saints publicly appear before God on the first day of the week: on (1) the Wave Sheaf Offering, commemorating Christ Jesus crossing dimensions as the reality of the first waved sheaf of the harvest of firstfruits when He ascended to the Father; and on (2) Pentecost, with the resurrected saints being waved as the two loaves baked with leaven. On every other day, it is presumptuous for saints to assemble on the first day of the week, but being presumptuous is a defining characteristic of Evangelical Christians. Jesus said, "From the days of John the Baptist until now the kingdom has suffered violence, and the violent take it by force" (Matt 11:12). And nothing has changed in nearly two millennia: Evangelical Christians believe they have a pact with death that will let them escape death by mumbling the sinner's prayer, so with lies they attempt to force their way into the kingdom of heaven. But unless they practice justice and righteousness, nothing else will matter. And even when practicing justice and righteousness, the Father will deliver all of the saints into the hand of the Adversary for the destruction of the flesh and the testing of faith so that the faith of every saint will be made complete as Abraham's faith was made complete when he offered Isaac as a burnt offering to the Lord

But anyone can keep the commandments, can't the person? Besides, keeping the commandments is works, is it not? And saints are justified by faith, not works.

What is faith without works? A feel good tryst with an Argentine mistress? Without faith being manifested in works, faith is a lie: it is nothing more than dry lightning over a desert. Without works, faith is the lie told in Christianity's pact with death. Without works, faith takes the Christian into the lake of fire, with the Christian cursing God for being unfair; for being a covenant breaker; for not honoring the sinner's prayer the person mumbled when momentarily sorry for whatever caused temporary repentance.

There is no way short of terrorizing Evangelicals for God to get them to cease promising salvation in His name to human beings that continue to profane His Sabbaths and refuse to keep His commandments ... once sin was made alive through the giving of the commandments from atop Mount Sinai, sin must be defeated through keeping the commandments. And once the Christian Church (Evangelical, Catholic, and Orthodox) is made alive following the second Passover, every Christian must defeat sin by not taking it back inside him or herself ... that is all the Christian has to do when filled with the spirit. Just don't take sin back inside the person by sinning. No sinner's prayer needs to be said. Just do not transgress the commandments. Every Christian, when filled with the spirit, can keep the commandments if that is what the Christian wants to do.

Today, no Christian is filled with the spirit, and most self-identified Christians have not been born of spirit but remain sons of disobedience as evidenced by the day on which they worship God.

If keeping the commandments is today a matter of simply deciding to do so, why is the world not filled with commandment-keepers? In actuality, the opposite is true: very few people even attempt to keep the commandments, and of

those who attempt keeping them, most do not actually believe the Son but are of rabbinical Judaism.

The *old wine that is better than the new wine* is believing God as Abraham believed God and had his belief counted to him as righteousness. Nothing more is asked of human beings. And believing God in the Tribulation will mean keeping the commandments by faith.

There is no playing games with the Father and the Son; there is either believing the Father by faith, with this belief leading to obedience and life, or there is not believing the Father, with this unbelief leading to disobedience and death. The disciple chooses which it will be when “the promise of entering his [God’s] rest still stands” (Heb 4:1). Life or death, God or this world, keeping the Sabbath or taking the mark of the cross—the choice is white or black. Every person called of God has to decide whether he or she will hear the voice of Christ Jesus and will believe the words He spoke. On the day of the person’s salvation, the person either will or won’t believe the words of the Father manifested as both thoughts bound in words and as miracles unbound by words ... the words of the Father cannot be contained in human utterance, oral or inscribed, but overflow utterances and appear as miracles, usually seen in this era only by the person being drawn from this world.

If Jesus does not dwell in the person, the person is not of God, has not been born of God, and remains a son of disobedience ... Christianity is no more complicated than whether Jesus dwells within the person or whether Jesus doesn’t, and He doesn’t dwell where the person does not keep His commandments. Therefore, in Jesus’ indirection when answering Judas’ question, the difficulty of identifying a “Christian” in a world of *Christians* is in identifying the vine growing from the root of righteousness, for the Father prunes the vine so that the vine bears much fruit.

In pruning a vine, most of the previous year’s growth is cut away. Thus, in “pruning” disciples, most of what the disciple possesses is periodically cut away, including what the disciple thinks he or she knows. Material possessions are lost, and new knowledge is learned. But a pruning cut is an open wound that allows the Adversary access to the person; so every time a disciple is pruned, the disciple must again defeat the Adversary who uses loss of material possessions to feed bitterness, and the need to rethink “truth” to send the disciple far from the Truth. And far too often, in rethinking truth the disciple turns towards the physical and begins to focus on the very things that the Lord gave to natural Israel so the nation could not have life.

But it isn’t pruning that should concern disciples: in a very large caveat, Jesus said, “I am the true vine, and My Father is the vinedresser. Every branch of mine [every disciple of Christ Jesus] that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit” (John 15:1–2) ... the disciple that doesn’t bear fruit, that is hung up on “twiggy” issues is cut from the vine by the Father. This disciple is involuntarily severed from Christ, and will either quickly wither (what usually happens), or this severed vine will root as a grape vine pruning roots when layered with soil, and this cut-off branch will begin to grow a “Christianity” that is not of Christ Jesus, a Christianity that

looks “Christian” to the world but a Christianity growing apart from the Root of Righteousness.

Disciples are branches that either are pruned, or are cut from the vine as the Father determines, with the disciples not bearing fruit cut from the vine so that the vine itself will bear more fruit, meaning simply that those disciples born of spirit that have not grown and produced fruit are “let go” by the Father as workers fired by an employer. They are branches involuntarily cut from the vine; they still think of themselves as *Christians*. And they will continue trying to make disciples for Christ Jesus will some success, even to the point of doing great works in the name of Jesus, but once the Father cuts them away, they are not of Christ; they are of this world. And the Christianity of this world has grown from branches cut away in the 1<sup>st</sup>-Century.

“Christians” in the 21<sup>st</sup>-Century, with their bad habit of sampling a little of this dogma and a little of that tradition as if the doctrines of Christ were a smorgasbord without a good fish head stew, come from the cut away branches of the 1<sup>st</sup>-Century. Today, 2009, there is no living Church of God. Oh, there are a great many sects, denominations, and fellowships that believe they are part of the living Church—and there are a few fellowships that have life, but very few, a situation that will suddenly change following the second Passover liberation of Israel from sin and death ... the first covenant ends with a second shedding of blood like the shedding of blood that instituted the covenant: what was “becoming obsolete and growing old” (Heb 8:13) in the 1<sup>st</sup>-Century will finally end in the 21<sup>st</sup>-Century, and when it ends, Christians will be under the New Covenant. The Torah (the first five books of Moses) will be written on the hearts and placed in the minds of Christians (i.e., circumcised of heart Israel) so that all will know the Lord. Every Christian will be born of God and filled with the breath of the God—and had better bear fruit, or the Father will cut the person away.

Is bearing fruit keeping the commandments, the reasonable expectation of everyone in the household of God? Paul lists attributes of the single fruit of the spirit: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control” (Gal 5:22–23). None of these attributes are defined within the commandments, but the fruit come as the logical outgrowth of keeping the commandments ... when the Christian has faithfulness and self-control as the fruit of the spirit, there will be no semen-stained blue dresses in the White House or secret trips to Argentina, nor desire for either. Adultery is not a consideration for the person in whom the fruit of the spirit is manifest; thus, this person is not under the law for this person no longer needs a schoolmaster. It is those who lack the fruit of the spirit that still need the commandments to discipline the disciple; it is those who do not keep the Sabbaths of God who need the commandments to tell them to keep the Sabbath. Therefore, what is seen within Christendom is the very people that most need the commandments are the first to resist keeping the commandments.

Once sin was made alive through the giving of the commandments, belief in God has required Israel to keep the commandments. Sin must be defeated, and sin is not defeated by the blood of bulls and goats (Heb 10:4). It is not defeated by tassels on garments; for immediately after Israel is ordered to put tassels on the corners of their garments to remind Israel to keep the commandments, Korah

and his friends rebel against the Lord's anointed ... when Korah rebels, Moses' face still glows from being in the presence of the Lord.

How did tassels, useful to remind Israel to keep the commandments, hinder Korah's rebellion?

Sin is too narrowly defined as transgressing the commandments (1 John 3:4). It is broadly and better defined as unbelief. Korah did not believe the Lord at Marah; did not believe the Lord when Israel left Elim, or at Rephidim, or at Sinai (in the golden calf incident), or in the wilderness at Paran (when the spies returned from the Promised Land)—there is no account of Korah being like Caleb. And the assembly of Israel consisted of those who sought to return to Egypt. So Korah's sin was not like the sin of the man taken while gathering sticks on the Sabbath. Korah's sin was the elevation of democratic ideals over believing God.

The words of the Lord were delivered by Moses, a type of Christ Jesus; so to rebel against Moses was to rebel against the Lord. And the rebellion of Christians following the second Passover (when the sins of Israel will not be remembered — Heb 8:12) will be a type of Korah's sinning against the Lord.

For too long, the churches of God have gone to 1 John 3:4 for the definition of sin: John wrote, καὶ ἡ ἀμαρτία ἐστὶν ἡ ἀνομία [*and sin is lawlessness*]. This is the definition of sin, but it is also an inadequate definition when lawlessness will not be counted against anyone, but when God will send “a strong delusion” over those who refused to love the truth “so that they may believe what is false, in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness” (2 Thess 2:11–12). Sin is simple unbelief, which always eventually manifests itself as lawlessness.

Following the second Passover, Christians are filled with the breath of God and will no longer have their lawlessness remembered, but they will still remain subject to the lake of fire because they do not believe the truth. Defining sin as lawlessness-that-will-not-be-remembered will leave every Christian without sin regardless of what the Christian does, but will also leave the Christian that does not believe the truth destined for the lake of fire. So sin needs to be redefined as to what it is, and what it has been since Eve believed the serpent rather than her husband in the Garden of God: sin is not believing God. Sin is unbelief.

The Lord spoke to Adam, not to Eve. Adam told Eve what the Lord had said, and Adam added to what the Lord had said, thereby setting Eve up to fail. Likewise, the Lord spoke to Moses, with the Lord adding to what the Lord initially spoke from atop Sinai, thereby setting Israel up to fail; for Israel would not listen to the Lord in Egypt (Ezek 20:8) and would not listen at any time after the nation left Egypt. The Lord then spoke to His disciples during His earthly ministry, with the Lord adding to what He spoke through the Apostle Paul, with what was added setting disciples up to fail. Yes, that is what Paul's revelations do! They set disciples up to fail; for 1<sup>st</sup>-Century disciples were not capable of comprehending an inner self being made alive and the fleshly body not being the person without heavily borrowing from Greek paganism, which in turn had borrowed immortality from Egyptian paganism. Thus, as Eve would not have sinned if she had believed her husband; and as Israel in Egypt or in the wilderness would not have sinned if the nation had believed Moses who spoke

through Aaron; and as the Church in the 1<sup>st</sup>-Century would not have died if disciples had believed Paul—but because sin had to enter this world and had to be made alive and had to be defeated by the inner creature born of God, unbelief was not only permitted but propagated by God speaking through a series of human beings whose words could be dismissed because each speaker was “human.” For unbelief has a work that it must do in separating sheep from goats, a work that could not be done prior to the sudden creation of the angels and iniquity being found in an anointed cherub.

Unbelief is the antithesis of Abraham believing God and having his belief counted to him as righteousness, with this belief not made complete until it was tested. Therefore, when the now spiritually dead Christian Church—a corpse that does not believe the Lord, or believe Paul, or believe anyone earlier than the 4<sup>th</sup>-Century CE—is suddenly born of God and born filled with, or empowered by the breath of God, unbelief has a work to do before any *Christian* is glorified, and this work is to determine who loves the truth and who does not. And the principle tool that *unbelief* will use to separate those who love truth from all others is Sabbath observance; for the disciple who loves the truth will keep the Sabbath even at the cost of his or her physical life.

But it is in the concept of addition to the words of God causing first Eve, then Israel, then the last Eve, and shortly endtime Israel to fail where the most controversy will be ... Moses and Aaron were specifically chosen to do a work for God in the giving of the law, the entirety of which is an addition to what Abraham had as the spoken words of the Lord. Likewise, Paul added to the words of Jesus, with the majority of the New Testament consisting of fourteen of Paul’s epistles. And next is the minefield of who added to Paul’s words so that endtime Israel would/will fail?

Paul was a polarizing character and writer. The Circumcision Faction sought to undo “the damage” Paul did to Israel wherever Paul went—and endtime Sabbatarian disciples have sought to undo the damage Paul did to Christianity by either ignoring what he wrote or by denying him validity. Evangelical and Catholic Christendom have sought to enhance this “damage” by adding to what Paul wrote while denying portions that were deemed “too legalistic.” But neither Evangelical nor Catholic Christendom is of God, so it is to Sabbatarian disciples that endtime disciples must look to see the last Elijah’s attempts to restore life in the Church as the first Elijah took three tries to cause the son of the widow of Zarephath to again breathe on his own.

In the history of the three attempts (the third and successful attempt only now beginning) to restore life to the corpse of Christ, the first attempt by the last Elijah, Christ Jesus, to breathe life into His Body began about 1528 CE with the ministry of Andreas Fischer, who over the twelve years of his ministry “drifted” toward Judaism and outward circumcision of the flesh, a subtraction from Scripture that brought about the death of the attempt to restore life. The second attempt (a trace of disciples connects the first attempt to the second attempt and likewise connects the second to the third) by the last Elijah began with the Great Awakening and saw the Body almost breathe on its own until this attempt failed because of what Herbert Armstrong subtracted from Scripture with his “addition” of British Israelism and all that flowed from that errant dogma. Armstrong never

understood spiritual birth, and never recognized the Christian Church as endtime Israel. Thus, by denying what Paul wrote about the inner new creature being a son of God, Armstrong subtracted almost the entirety of what Paul wrote from the New Testament.

The third attempt to restore life to the Church will not fail, but will see the majority of Christians turn from God and rebel against Him because of what the two witnesses will add to Scripture, which will not seem to the rebels to be an addition, but rather the subtraction of grace from the writings of Paul. Thus, the great falling away that must occur because of the present unbelief of those who claim they believe God but believe a lie (or many lies) instead—this great falling away comes from spirit-filled Christians refusing to believe that God will speak through living human beings as the Lord spoke to Adam, to Noah, to Abraham, to Isaac, to Jacob, to Moses, to the prophets, to the first disciples, and to Paul. As Judaism considered the canon closed after the second temple was completed, Christendom considers the canon closed with the writing of Revelation. And Israel in the Millennium will consider the canon closed with the words of the two witnesses, so Israel in the Millennium will be set up to fail when additional words from God are given through human beings shortly before Satan is loosed from his chains in the bottomless pit for a short while.

The words of the Circumcision Faction were not added to Scripture even though this Circumcision Faction had Scripture on its side in its long-running dispute with Paul. What the Circumcision Faction could never accept and probably never understood is that endtime Israel is not a physical nation but the nation composed of the sons of God, each born of God and each the invisible new self dwelling in a physically living human being. Certainly Fischer and Armstrong never understood what Paul taught, with Armstrong specifically rejecting Paul about being born of spirit—and it is understanding what Paul taught that separates the goats from the sheep once the Tribulation begins, with the goats clinging to the importance of the flesh, which is to the disciple typified by a white wall tent or a khaki military tent or a yurt or tipi or any number of tents, each a portable, temporary shelter. The goats simply refuse to believe God or a human being speaking for God.

Christians of all flavors refuse to believe that the good works of the flesh are without value to God. All that matters to God is the faith that caused the works to be undertaken—and faith without these good works is a lie told in a pact made with death.

The good works of men are to God as menstrual rags, but faith is precious; for when surrounded by unbelief, the person who will believe God rejects the Adversary not on the basis of evidence but on the basis of faith—and this son of God, when his faith is made complete by testing, will never rebel against God.

Today's Christians are not, regardless of denomination, born of God and attached to the vine that is Christ Jesus, a reality they will vigorously deny, citing Scripture as the Circumcision Faction did in the 1<sup>st</sup>-Century. But most important, they will cite Scripture following the second Passover to prove that they remain under grace even though the Son of Man has been “revealed” (Luke 17:30) or disrobed—and armed with their citation of Scripture, they will return to sin, thereby condemning themselves to the lake of fire.

Citing Scripture to prove a point doesn't make the point correct ... what is the New Testament all about if not adding to and modifying and negating Scripture? Does not the New Testament override even outward circumcision?

Father cuts off every disciple that does not bear fruit. He has cut off Christians from the beginning, and these cut-off Christians have tried to force their way into the kingdom by persecuting those disciples that clung/cling to the truth—and nothing will change following the second Passover. The cut-off disciples will seek to slay their righteous brothers as Cain slew Abel, and they will have a great deal of success.

The Tribulation is about shortcutting the length of time it takes for unbelief to do its work of separating believers from non-believers, the obedient from the disobedient. Therefore, to hurry this process that will see all of living humankind not previously born of spirit so-born when the world is baptized in spirit, the Father will deliver Christendom into the hand of the man of perdition as branches that have been cut away but not yet burned. Some of these branches, as brands plucked from the fire as the high priest Joshua was plucked from the fire (Zech 3:2), will have their faith counted to them as righteousness as Abraham had his faith counted to him as righteousness, with Isaac being a brand plucked from the fire.

The old wine that is Abraham's faith, tested to be made complete, is better; for the old wine defeats sin.

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