

## *Old Wine is Better* The Journey of Faith

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What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone ... (Rom 9:30–32)

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### 4.

The second section of *Old Wine is Better* ended with the concept that in the Sabbath and in Sabbath observance by endtime disciples lays the faith of Abraham ... disciples' journey from being sons of disobedience in mental Babylon (equivalent to Ur of the Chaldeans for Abram) to baptism and the death of the old self (equivalent to Abram leaving his father Terah in Haran), then on to God's rest in Sabbath observance (equivalent to Canaan, the Promised Land, for Abram) requires undertaking a journey of faith that will have these disciples serving faith. Because these disciples are no longer under the law but under grace (the garment of Christ Jesus' righteousness), they do not undertake this journey as a cultural expectation or social requirement or legalistic mandate. They begin this journey because they have been called by God and given the earnest of His breath that gives life in the heavenly realm. They do not begin this journey because life is difficult in Babylon though it might well be extremely difficult; they do not begin this journey to gain the material wealth of this world. No, they begin this journey because they are called to go, venturing first to the mental landscape where the old self, because of unbelief, will remain and die, crucified as Jesus was crucified (Rom 6:6), before resuming the journey on to enter into God's presence, a mental landscape upon which God sets His eyes continually (compare to Deut 11:12), with this mental landscape represented by Sabbath observance (*cf.* Ps 95:10–11; Heb 3:16–4:11; Num chap 14).

But the journey of faith doesn't stop when entrance has been made into a mental landscape representing God's rest, doesn't stop with Sabbath observance: Abram had aspiration (the /ah/ radical) added to his name as the shadow and type (chiral image) of disciples being filled with or empowered by the breath of God [πνεῦμα θεοῦ] following the second Passover liberation of Israel. Circumcision of the flesh was given as the ratifying sign of the covenant made when aspiration was added to Abram's name; the requirement of this covenant is that *Abraham* and all who descended from him walk uprightly and blameless before the Lord (Gen 17:1–2). The requirement imposed upon Israel, the nation

now circumcised of heart, is that disciples walk blameless before God when filled with the breath of God—if they will not, they who will have been made naked by the Son of Man having been revealed (Luke 17:30) as physical circumcision makes a man naked before God, will commit blasphemy against the divine breath of God [πνεῦμα ἅγιον], and this blasphemy will not be forgiven them (Matt 12:31).

Abram served his faith in God when he left his father Terah in Haran and went “to a place that he was to receive as an inheritance” (Heb 11:8); he was its servant, doing those things that his faith in God required of him, including believing God that his seed would be as the stars of heaven. His belief of God, developed from him having served his faith in God, was counted to him as righteousness (Gen 15:6). It wasn’t his works that were counted as righteousness, but his belief, which came from having served faith by doing those things (leaving Haran for the unknown), those works that faith required. Therefore, Abraham did what James said:

What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good is that? So also faith by itself, if it does not have works, is dead.

But someone will say, “You have faith and I have works.” Show me your faith apart from your works, and I will show you my faith by my works. You believe that God is one; you do well. Even the demons believe—and shudder! Do you want to be shown, you foolish person, that faith apart from works is useless? *Was not Abraham our father justified by works when he offered up his son Isaac on the altar? You see that faith was active along with his works, and faith was completed by his works;* and the Scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God. *You see that a person is justified by works and not by faith alone.* And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? *For as the body apart from the spirit is dead, so also faith apart from works is dead.* (2:14–26 emphasis added)

The juxtaposition that James makes between a person being born of spirit [πνεῦμα θεοῦ] and faith-with-works could not be understood for as long as Christendom held that human beings are born with immortal souls, but now that Satan’s lie has been debunked—eternal life is the gift of God in Christ Jesus (Rom 6:23), not the gift of a human father—and being born of spirit is understood to be receipt of a second breath [πνεῦμα] of life, a breath that makes alive the inner self as the breath breathed into the nostrils of the first Adam made alive the corpse of mud (Gen 2:7), it is understood that physically living sons of disobedience are dead inside, and will remain dead inside until they receive “life” via receipt of the breath of the Father [πνεῦμα θεοῦ].

James' juxtaposition holds that faith in God, the type of faith that is loudly professed within visible Christendom, is as dead as are physically living sons of disobedience spiritually dead. James holds that until faith is manifest in works, faith is spiritually lifeless and as spiritually worthless as is a son of disobedience, the raw material that will be transformed into a son of God when a second breath of life is received by this son of disobedience. Therefore, until faith is manifested in works, which is now up to the individual not God, faith will save no one.

If faith can be spiritually dead as a living human being is spiritually dead until raised from the dead by the Father (John 5:21), the disciple "raises" faith from death by serving faith and giving life to faith as the Christ Jesus serves the disciple ... human beings are not accustomed to thinking of "faith" as a thing or a person; yet the essence of Christianity is that the "real" things of this world reveal the invisible, non-tangible, "non-real" things of God (Rom 1:20), with the word "real" used to describe those things that have mass such as mountains, rain drops, cities, stones. The flesh [σῶμα] of a person has mass, and is made alive by the movement of air molecules, also possessing mass, but the inner new self is without mass, as is everything in the supra-dimensional realm called heaven. Without mass, there is no decay of mass, no passage of time that is revealed through the decay of mass. Without the passage of time, every living entity must function as one entity in a way similar to how cells function in a human body, with these cells maintaining themselves through the "oxidation" of sugars, with the oxygen molecules needed for the internal combustion of sugars coming from a person's human breath: *psuche*—ψυχή for shallow breath; πνεῦμα—*pneuma* for deep breath. The Greek linguistic distinction between shallow and deep breath by dissimilar icons (words) permitted the breath received humanly (the breath of life that comes from the first Adam) to be represented by the icon ψυχή, while the second breath of life that was initially given to the man Jesus (the second or last Adam) when the breath of the Father [πνεῦμα θεοῦ] descended upon Him as a dove (Matt 3:16) is represented by the icon πνεῦμα. Thus, before Jesus breathed on His disciples following being glorified (John 20:22), Jesus disciples were composed of body [*soma*—σῶμα] and human breath [*psuche*—ψυχή] (Matt 10:28) ... what is translated as "soul" [ψυχή/ν] into English is wrongly translated, the error coming from the large amount of Greek paganism that was inserted into Christian dogma by the early church as Chinese dairies put melamine into their watered down milk. However after Jesus breathed on His disciples, Christians are *soma*, *psuche*, and *pneuma* (1 Thess 5:23). They have within the tent of flesh two breaths of life, one giving life to the flesh and one giving life to the inner new self or creature.

James, in an epistle much too theologically advanced for either Augustine or Luther to understand, gives to faith the same personhood status in the heavenly realm as a person has in this earthly realm ... the point that James makes is that faith is two-part as a son of disobedience (a natural human being) is one part — (1) σῶμα and ψυχή (flesh and blood/breath) — whereas a disciple is two-part: (1) σῶμα and ψυχή (flesh and blood/breath), plus (2) πνεῦμα or πνεῦμα θεοῦ, the breath of God and a second breath of life. Possessing faith is not a complete act; believing God by faith is not a complete act. The disciple must add to his or her

belief in God the works that faith requires. The disciple must serve faith by doing works as Abraham did in journeying to Canaan, not knowing where he was going. Faith will then be complete when it serves the disciple as Abraham's faith was completed when he offered up Isaac: the angel or spokesman for *YHWH* said to Abraham, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me" (Gen 22:12). Not until the knife was ready to take Isaac's life was Abraham's faith, displayed when Abraham believed the Lord that his seed would be as the stars of heaven (Gen 15:6), complete.

Faith is belief, but faith is more than belief: faith is belief, plus works based on that belief.

Faith is not works as rabbinical Judaism practiced and still practices works; rather faith is belief manifested as works, or in works.

Endtime disciples do not keep the Sabbath, the visible representation of the ten living words, because they are under the law; they keep the Sabbath because they serve their faith in God, with their faith not being completed until they keep the Sabbath during the Tribulation when the lawless one, the man of perdition, seeks to change times and the law. Their faith will then serve them as Abraham's faith served him when offering up Isaac.

Because Sabbath observance serves as the "destination" of faith, with the Sabbath representing entering into God's presence (being glorified), in Sabbath observance can be seen the difference between serving the law and serving faith ... in the documentary-reality television series, *The Deadliest Catch*, crab fishing in the Bering Sea is shown as a seven day a week, economic and weather driven vocation that has men working for thirty, forty, fifty, sixty, seventy hour stretches, which is what happens even in Alaska's summer halibut fishery; for seasons are short and competition used to be fierce for catch. Quotas and allocation of resources have eliminated some of the competition for catch, but neither has tamed the Bering nor shortened the hours worked. For those disciples who fish out of Dutch or out of Kodiak—a few do (they fish for finfish)—keeping the Sabbath is a blessing, a delight used to clear decks and leave gear sit. In fisheries that don't rest during openings, disciples whose habit it is to keep the Sabbath, do so, but not with ritual or even worship services; these disciples simply rest, sleep, read their Bibles, talk about God and faith, while allowing their bodies to heal and recover at the ends of the world where time is tucked into time by an International Dateline. The inner new creature isn't the one that needs rest: it is the body, the tent of flesh in which this inner new creature dwells, for often it was the previous Sabbath when the disciple last got eight hours of sleep.

Understand, there are no Sabbath services of *Philadelphia* or of the churches of God farther out than Alaska's Kenai Peninsula, and often the Sabbath finds disciples in tiny coves or bays where the wind has to blow straight down to disturb their rest. I know, for I write as one who used to fish: I know that we didn't serve the Sabbath; it truly served us as a servant far stronger than economics or weather in the Bering or in the Gulf of Alaska ... we didn't hunger for food as Jesus' first disciples did when walking through the grain field, but for sleep, for the luxury of taking off red rubber boots and wet socks and stretching feet. We knew to keep the Sabbath, and we were diligent to cease fishing and have

fish iced before the Sabbath began, often after 11:00 pm. We were not under the law, but under grace (Rom 6:14); for by faith we kept the precepts of the law—and the precept concerning the Sabbath command wasn't to not keep the Sabbath, or to treat Sunday as if it were the Sabbath, but to cease gathering on the 7<sup>th</sup>-day so that hearts and minds could be on God as bodies rested. And as Abraham's faith served him when he was commanded to sacrifice Isaac as a burnt offering, the Sabbath serves disciples who, by habit coming from the weekly exercise of faith, keep and have kept the Sabbath for years and even decades.

Consider the history of where we fished: Russian-America [Alaska] was in the same day and on the same calendar as Russia until 1867, with the date line separating day and calendar following the partially defined border between British North American and Russian America (a boundary a little east of where the Alaska-Yukon border presently lays). The day before the sale of the assets of the Russian-American Company to the United States was Friday, October 6, 1867, on the Julian calendar, then still used by Russia. The following day would have been the Sabbath if any Sabbath-keeper had been in New Archangel (Sitka), but with the sale to the United States, the following day was Friday, October 18, 1867, not the Sabbath of October 7<sup>th</sup>; for the United States was on the east side of the date line whereas Russia was on the west side, and the United States was already using the Gregorian calendar. And even the minutes differed, for 12:00 noon in New Archangel was 12:02 in Whitehorse.

The weekly cycle was seemingly broken, but not really: a Sabbath keeper in Sitka would have had back to back weekly Sabbath observances in 1867, resting three times in one nine-day period. So how can it be that the weekly cycle was not broken?

What is seen is not a broken weekly cycle, but the Sabbath being made for man rather than man for the Sabbath—when men, by agreement among themselves, determine when the seventh day of the week occurs, men not God define those hours of the global day that are the Sabbath.

Much of Russia is east of the meridian of 180<sup>o</sup> longitude and is a day ahead of Alaska's westernmost Aleutian Islands that are west of the meridian of 180<sup>o</sup> longitude; so a fishing vessel by simply traveling north or south along the meridian loses a day or gains a day on the same day—it is possible for a person on a vessel in the Bering Sea to step from Friday at sunset (the beginning of the Sabbath) into the Sabbath at sunset (the end of the Sabbath) without resting at all, if that is the person's desire. So the Sabbath isn't a legalistic yardstick by which time is measured as some would have it be; it is the principle of resting on the seventh day as a representation of entering into God's presence.

As James' epistle was beyond Augustine and Luther, the idea of no Sabbath occurring in a week, or of back to back weekly Sabbaths occurring will be too much for biblical literalists—they will not be able to grasp the concept that the Sabbath is made for man, even as to when the Sabbath occurs.

If the Sabbath isn't a yardstick by which time is measured, why can't the Sabbath be Sunday, the 1<sup>st</sup>-day ... why are disciples not glorified on the first day of Unleavened Bread, but at the end of the seventh day, with each day representing a year of the seven endtime years of tribulation?

Unfortunately, Evangelical Christendom holds that disciples will enter into God's presence on the first day of Unleavened Bread's reality in their doctrine of a bodily rapture to heaven. This lying doctrine will prove to be a faith killer when the Tribulation begins, but then, most of today's Evangelicals will rebel against God in the great falling away, the Rebellion of day 220, Christmas day of a year like 2011. They believe they have made a pact with Death that will keep them from dying whereas they have sold themselves to Death to be his servants forever.

Why wasn't Jesus glorified on the great Sabbath of the Sabbath, the 15<sup>th</sup> day of Abib, the day when Israel left Egypt; why was Jesus not glorified until the fourth day of Unleavened Bread?

Jesus was crucified on the fourth day of the seven day cycle represented by the week; He was resurrected to glory on the first day of a new physical week, not of the same week. But His body was buried at the beginning of the week of Unleavened Bread that represents Israel living without sin, and He is resurrected midweek; His disciples will be resurrected at the end of the reality represented by Unleavened Bread. As glorified sons of God, they will begin a new era, the Millennium here on earth, which is not the seventh day of the week, but the fifth day of the Genesis "P" creation account (the sixth day is the great White Throne Judgment, when men not previously born of God will be made into the image of and after the likeness of God not as physical creatures but as glorified creatures). The seventh day doesn't occur until the new heavens and new earth (Rev 21:1) have come. ... Disciples who form the harvest of firstfruits will be glorified on the fourth day of the "P" creation account, not on the first day or on the seventh day or the eighth day.

All living entities that are on the earth (i.e., the new earth) will enter into God's presence on the seventh day, when the new heavens and new earth come. They do not come into God's presence on the first day—there will be no first day of a new week, for heaven is timeless. They can only enter into God's presence of the seventh day, typified by the Sabbath.

There is no way to overstress the point: it is not possible to enter into God's presence on the first day of the week. The Logos [ὁ λόγος] as His only Son entered His creation (which was spiritually lifeless) on the first day (2 Cor 4:6; Gen 1:3); Christ Jesus was the light of day one. The Logos left heaven to enter into darkness on day one. In a technical sense, the Logos "died" when He entered His creation (John 1:3) as His only Son—as His son, the Logos was not ὁ λόγος, but the human man Jesus of Nazareth.

*Yah* died when He was born as the man Jesus, who asked to have the glory He had before (as the Logos) returned to Him (John 17:5), with the Father granting His request; for it was the Father who sent the Logos [ὁ λόγος] into the Logos' creation as the light of day one.

Understanding Scripture requires that the disciple realize that the Genesis "P" creation account is about the spiritual creation that is the reality of the physical creation, that the light of day one and of the second day are Jesus entering into the creation as first a human being born of Mary and crucified at Calvary (day one) and then as the glorified Jesus being with His disciples for forty days (Acts 1:3). The waters above the heavens represent those disciples who were born of spirit in the 1<sup>st</sup>-Century—and the Church as the Body of Christ (1 Cor 12:27) died

as the physical body of the man Jesus died; thus, God does not say that the evening and the morning of the second day were good, for the death and burial of the body/Body of Christ was necessary but was not good.

The seven days (the week) of Unleavened Bread represents the entirety of the time when humankind lives without sin, with the liberation of Israel from indwelling sin and death forming the reality of natural Israel being liberated from physical bondage to Pharaoh ... death reigned over humankind from Adam to Moses (Rom 5:14), with Adam being a type of Christ Jesus (same verse plus 1 Cor 15:45), and with Moses being a type of Christ Jesus (Deut 18:15); thus, death reigns over the disciples of Christ Jesus from when a second breath of life was first given [i.e., when Jesus breathed on ten of His disciples and said, “Receive the πνεῦμα ἅγιον” — John 20:22] to when disciples are liberated from indwelling sin at the second Passover, for Jesus as the reality of Moses leading Israel out of Egypt has not yet occurred but will shortly happen.

Again, the Sabbath exists to serve man; it is defined by man; but it cannot be any day but the seventh day of a seven day weekly cycle.

On the first day of Unleavened Bread, the lifeless body of Jesus entered the heart of the earth (i.e., the grave) ... the first day of the week [day one] represents death and entering into death, not life or entering into the presence of God. The disciple who would keep Sunday rather than the Sabbath chooses death over life when both are set before the disciple as they were set before the children of Israel on the plains of Moab (Deut 30:15–20).

The person who wants to play games with the International Dateline needs to remember that this line, necessary when thinking in global terms, is an artificial construction of cartographers. It is an imaginary line subject to definition by the nations occupying the lands of this earth. All nations determine their own time zones, with these time zones establishing days and hours and calendar dates only within their lands and territorial waters. There is no world order able to set uniform times in every nation; thus, the International Dateline is implied but not proscriptively drawn on time zone maps. It is whatever time a country says it is within that nation's or province's borders; hence, Newfoundland is a half hour out of sync ... Newfoundland Time is Coordinated Universal Time (UTC) minus three and a half hours, instead of an even number of hours; yet the island of Newfoundland and southeastern corner of Labrador seem to function just fine, suffering no ill effects from living in a time zone apart from their neighbors.

A Sabbatarian disciple in Alaska's Little Diomed Island would suffer no ill effects in observing the Sabbath “a day” later (there are 21 clock hours between the two islands that are three miles apart, but in starting and ending the Sabbath at sunset, there would be a day's difference) than a Sabbatarian disciple on Russia's Big Diomed Island. Both would observe the seventh day as the Sabbath, even though the seventh sunset to sunset day of the week on Little Diomed is the first sunset to sunset day of the following week on Big Diomed.

Again, a disciple must realize the Sabbath is the seventh day of the disciple's weekly calendar regardless of where the disciple dwells on earth; it is not and never can be the first day of that weekly calendar even though some calendars printed in Europe would have Sunday as the seventh day of the week and the Sabbath as the sixth day ... the weekly cycle has not been broken since manna was

given six days a week, but it has had to be modified according to the dictates of life on a round sphere as Israel spread beyond the confines of the Near and Middle East, with the annual Sabbaths subject to the same dictates so that spring harvest festivals are observed in the spring, and autumn harvest festivals in the fall of the year.

On a round globe, it is not possible for disciples to observe the Sabbath where time tucks itself into bed as ancient Israel in Jerusalem observed the Sabbath prior to the destruction of Herod's temple. It is not obvious which day is the seventh day. Both today and tomorrow have equal claims to simultaneous existence halfway around the globe from Jerusalem. Plus, it makes no more sense to keep Passover in the fall than it does to keep the first day of the week as the Sabbath. The authority that Jesus left with His disciples to bind and loose matters here on earth is adequate to establish the precepts of the law as binding principles—and we have returned to the Roman Church loosening Sabbath observance and binding Christians to worship on the first day of the week ... **the Roman Church is not of God** and has never been of God, but is hostile to God and cannot keep the law. So what the Roman Church has done and does now is immaterial, other than the Roman Church has stolen the name "Christian" from genuine disciples.

If the Sabbath isn't a fixed 24 hour period that begins at sunset of the sixth day in earthly Jerusalem, but is the seventh day wherever the disciple dwells, then men drag the Sabbath around the globe with them as they would a banner proclaiming, *I am of God*. And if the Sabbath is dragged by Israel into whatever lands Israel, a nation now circumcised of heart, occupies, what about not lighting a fire on the Sabbath? Or about using Friday as the preparation day?

The question of lighting a fire will be more fully addressed in the next installment of *Old Wine is Better*, but concerning using Friday as the preparation day, how much preparation is required to enter into God's presence? Can it be done on one day of a week, or is it a fulltime vocation? ... If a salmon opening begins on Friday—begins at 6:00 am—and closes at 6:00 pm Friday, or even if the disciple is fortunate and the opening runs until Monday evening, a common scenario for Eastside Setnetters who were only allowed to fish on Mondays and Fridays until targeted escapement is achieved, can Friday truly be used as the preparation day? After all, between when the opening closes and sunset, fish have to be delivered to canneries and totes hosed down and a little cleanup done. Or should the disciple find another vocation, one more conducive to serving the Sabbath, even if that means geographically leaving the area as did several Alaskans in the 1960s after they began to keep the Sabbath. With unattended businesses in Alaska, they moved to the State of Washington and took jobs they hated. They bought suits, which they never owned in Alaska, and they polished shoes and tried to adjust to a lifestyle to which they were not called. And they served both the Sabbath and a church that was without spiritual understanding. As faithful slaves to commandments that promised life, they died or were dying internally, not the old self but the new self that came to see the Sabbath as burdensome, a burden they escaped when a man, Little Joe, told them that they no longer had to rest on the 7<sup>th</sup>-day, that they could work every day, week after week until the body died of exhaustion, or was too broken to fix.

Disciples prepare to enter into God's presence by living their lives by faith, keeping the precepts of the law by faith, loving God and neighbor, and doing those things that are pleasing to God ... are wearing tassels not pleasing to God? As a parent, is placing a paddle where children can see it pleasing? No it is not. It is a reminder that the child doesn't believe the parent, and needs something to remind the child that the parent means business when the parent says this or that. And so it is with wearing tassels.

The law is, regardless of whether a person wants to admit it, typified by Sabbath observance. Thus, if the disciple will keep the Sabbath, the disciple will keep all of the law; for the disciple believes God and needs no tassels to remind the disciple to keep the law or to keep the Sabbath. Faith does for the disciple the work that tassels were to for ancient Israelites.

If there is no compelling social stigma requiring the person to keep the Sabbath, the question of whether man was made for the Sabbath or the Sabbath was made for man lays at the heart of Sabbath observance; for observance or non-observance forms the visible, outward expression of whether the disciple desires to enter into God's presence ... the person who will not keep the Sabbath might well want to go to heaven, but this person is not interested in serving God but being served by God. Therefore, this person's faith is not complete and cannot be made complete. Nothing the person can do apart from keeping the Sabbath will form the parallel construct to entering into God's rest as Abraham offering up Isaac forms the parallel construct to Abraham believing God that his offspring would be as the stars of heaven.

So there is no doubt: the cross is the mark of Death [ $\chi\xi s'$ ], the fourth king of Daniel chapter seven and the fourth horseman of Revelation chapter six. Sunday observance goes hand-in-hand with worshiping the cross; the two are inseparable, which is what modern Seventh Day Adventists have yet to learn. Both typify entering into darkness and making the person a bondservant of Death. But the Sabbath represents entering into God's presence, which is outside of time and thus not represented by proscribed hours beyond being the seventh day of the week, beginning at sundown. The Sabbath cannot be made to begin at 5:30 pm, or at 6:00 pm. It begins at even Friday afternoon, when the top of the sun dips to the horizon, even if "the horizon" is above *the horizon*, a statement that makes no sense until a person sees the sun dip down to where it runs parallel to the horizon but slightly above the horizon before beginning to rise above the horizon.

The authority given to the Church to bind and to loose cannot be used to command Christ to return on a certain day or at a certain time. Such a usage would seem horribly presumptuous as if it would indeed be. Therefore, the authority given to bind and loose cannot be used to change the Sabbath, or to place artificial limits on the Sabbath, such as requiring it to begin at 5:30 Friday evening and to run to 5:30 Saturday evening. Only the Father knew when Christ would return; only the Father knows when glorified disciples will enter into His presence. Therefore, the Sabbath serves disciples as a reminder that they will enter into God's presence when He determines the day and the hour, not as they determine time.

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