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If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world- he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved.."* Acts 16:31a And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *"That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* Romans 10:9,10 *"For, "Everyone who calls on the name of the Lord will be saved."* Romans 10:13 *"Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ."* Romans 5:1

June 2007

“Striking The Sails”

Forward Momentum – Continued

“*And if he shrinks back,*” Hebrews 10:37

C. Christ, The Coming One. Hebrews 10:37

1. “*For yet a little while*” - ετι γαρ μικρον οσον οσον

The word *hosos* can be used for space and time, or quantity and number. Here it refers to time. By the doubling of the word, *hoson hoson*, it refers to a very short distance, or a very short time.

The word *mikros* means small, little short as to time, or the idea of being insignificant. So we could say, “For in just a very little while”, or, “In an insignificant period of time, the Coming One will come and will not delay”.

This idea is used not to give us a framework that Christ could come at any period of time, or that the writers thought that he could come at any time, or that the time period that would elapse before he comes would be very short, (which it is); its emphasis is on the idea of **patience**, that we will have to wait for Him, and that the time period that will elapse between his first coming and his second coming will be **insignificant**.

In the light of eternity the duration of time that will lapse between Christ's first advent to earth and his second advent will seem so short that it will seem to be insignificant, even though now it seems like forever. So we need to be patient for Christ is returning to earth according to the Father's plan.

2. “*And he that shall come will come, and will not tarry.*” - ο ερχομενος ηξει και ου χρονιει

“*He who is coming*” is the present active participle of *erchomai* used with the definite article and could be rendered, “*The Coming One*”. By the use of the definite article, “*The Coming One*”, instead of the indefinite article, a Coming One, the Holy Spirit leaves no doubt as to whom is in mind – the Messiah of Israel, the Lord Jesus Christ!

The Israelites, both in the OT and in the first century, knew who the phrase referred to, “*The Coming One*” referred to Israel's Messiah; he who would rule over the nation. Often when the Rabbis would try to teach patience to the people, they would refer to the Messiah as “The Coming One”. They would say, “The Coming One” will come and all must wait patiently for him. But for the believer in Christ we know that **He** is this “*Coming One*” and we must wait patiently for his **return**!

The English only has the one word to *come*, but the Greek uses two different words, which are translated by the one English word, *come*. *The Coming One* uses the word *erchomai*, but *will come* uses a different word, *heko*. But by using the same English word to translate two different thoughts we lose out on the significance.

Heko was primarily used in the mystery religions to denote the coming of a deity from the heavens to man who lived on the earth! It was an *entrance statement* where the god of that particular religion was now coming into the world of man. So what this is stating is that Jesus Christ, who is *The Coming One*, and the Messiah of Israel, is **God!** And that **he is coming back to earth as God!**

This is an important passage to understand. First of all, when the KJV translators translated it they rendered it as “*For yet in a little while, and he that shall come will come, and will not tarry.*” But when the OT Jews referred to their long awaited Messiah they would say, “The Coming One! The Coming One, he will come and he will not delay. The phrase, “*he that shall come*”, does not carry the same force as “*The Coming One*”.

The second thing the KJV misses out on is the shift of words from *erchomenos*, “*The Coming One*”, to *heko*, “*will come*”. *Erchomai* simply brings out the idea that someone is coming to see you. While *heko* brings out the added idea that not only is this person coming to see you, but he is **God!**

This is a reference to Christ's first entrance into the world, but one has to ask himself why? Why is the writer bringing it up here at this point? **The reason why he brings up this reference to Christ is that he is making a case for the absolute importance of living by faith, and he is bringing up the important point that even *The Coming One* had to live by faith while he was here in the world!**

He also uses it to state that Christ is coming again into the world and he is doing so as God! The OT writers used it to denote the entrance of The Coming One, the Messiah and God of Israel, into the world and that he too would live by faith. The NT writer acknowledges that and also states that he will come again.

Delay, or *tarry*, *chroniei*, means to while away the time, to linger about while you should be doing something else. This is not the case with Christ. He is not lingering about when he should be here. Instead he is quite active in heaven as our High Priest, our Advocate with the Father and ruling over heaven and earth. And he is operating under the Father's time table, which means that he is going to return to earth, not at any given moment, but only on the day and hour that the Father had determined back in eternity past!

So many Christians, full of their pride, their works, their human good and sense of self importance think that they can do something to hasten, or bring about, Christ's return to earth. Jesus Christ is returning to earth to raise the dead and judge all mankind on the day and the hour **that the Father has determined** and not one second before, and this will be done regardless of what man can do to stop it or hurry it up!

D. Christ, the Righteous One. Hebrews 10:38

1. “*But my righteous one will live by faith*” - ο δε δικαιος εκ πιστεως ζησεται

The KJV has it as, “*Now the just shall live by faith.*” When translated like this it can lead one to interpret this as a reference to all believers in Christ, but it isn't! It is solely a reference to Jesus Christ, but the writer is giving it to us for application. **If Jesus Christ had to live by faith on earth in his humanity, and he did, then we have to live by faith also!**

But as we can clearly see it is, “*But the Righteous One will live by faith*”. Now one can say that this is a reference to believers in Christ, as mentioned before, for the Scriptures often refer to them as such, Gal.3:11, “*The just shall live by faith.*”, Rom.1:17, “*The just shall live by faith.*”.

All of these references in the Bible to Christians living by faith have the same thing in common and that is they were taken out of Habakkuk 2:4, which is rendered in the Greek as, ο δε δικαιος εκ πιστεως ζησεται, “*But my righteous one will live by faith*”, and that passage refers to Jesus Christ!

Now when we go down through history we find that there has only been one truly righteous man that has lived on earth and belonged solely to God, and that was his Son, Jesus Christ. All of God's people on earth, both OT and NT, are referred to as the righteous, or the just, but there is only one person on earth that has carried the title of being God's Righteous One. The Apostle John refers to him as the Righteous One, “*My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ **the righteous (one)**.*” 1 John 2:1

Now the Righteous One in this verse is the Coming One in the preceding verse, stating once again that this is a reference to Jesus Christ. So what we have here is not a direct reference to believers in Christ, but to Christ himself, and by way of application, it refers to believers in that they have to live by faith.

Now that we know that this refers to Jesus Christ, the next thing that we need to see is that he also lived by faith. The word for to *live* is *zao* and it meant to pass time or life in a particular manner, to subsist in life, to exist, or to have being. Life, the noun, is the **state** of existing; living, the verb, tells us something about the **manner** in which we exist.

This does not tell us that Christ was alive, for we know that. If he simply wanted to denote his existence he would say, “*I am*”. From the OT background of the term, “*I am*”, it tells us that he had always existed. But with the verb *zao* it tells us something about the manner in which Christ lived his life here on earth. He lived by **faith**!

By faith, ek pisteos, is the ablative of means, which gives us the source and means by which an act occurs. Christ lived his life from the source of faith, or by means of faith in the Father's Word, doctrines and promises.

The noun, *faith*, denotes a state of anything, it tells us that Christ lived in the state of faith. That is, he believed the Father's promises that he had made to him; he relied on the Father's power and grace provisions; he was confident in the Father's will and plan; and his trust was completely in the Father.

Now some may have a problem with the fact that Christ lived his life here on earth by faith, but the Scriptures have a lot to say about that. We must remember that we are not talking about the deity of Christ, but Christ living life in his **humanity!** **Now how could one originate this faith concept and bring it to its completion if he did not live by the same faith himself?**

One passage concerning Christ's faith is Matthew 17:20, "*And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have **faith** as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.*"

Another passage is Matthew 21:21, "*Jesus answered and said unto them, Verily I say unto you, If ye have **faith**, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.*"

And another passage is Hebrews 12:2a, "*Looking unto Jesus the author and finisher of our **faith**;*", αφωρωντες εις τον της πιστεως αρχηγον και τελειωτην ιησουν. Now the word for author is *archegos* and can be rendered as: **Author, Prince, Captain, Pioneer and Founder**. It signified one who took the lead in something, its originator, the source from which something came, his supremacy in it and his personal participation in it.

It was also used of a **trail blazer**, as well as a **pioneer**. It had a military application referring to the one who went out marking or blazing a trail for the others who were following behind could see the marks he left behind and follow his path. Another application of it along that line was that it referred to the one who cleared all the obstacles so that the main body could follow the trail and get to their destination.

So looking at *archegos* from the standpoint of a pioneer or **trail blazer**, Christ would be the one blazing the trail for us to follow and we are in the main body. We might stray off the path to the left or to the right, but come back to the marks he left for us along the trail. The marked trail tells us that this is the path to follow.

Archegos was also used of "**The Hero**". Now the classical hero was the one who overcame all obstacles and adversities to found a city and then named the city after himself. Many cities throughout the middle east and Europe were named along this line. Even today we name cities in America after their founders.

Jesus Christ has built a city in heaven for us to live in; he came to earth to gather out a people for himself; he went back to this city; and has blazed the trail of faith for us to follow. It begins by us believing in him as our Savior.

Now it says that Christ was the *Author* or Originator of this faith that we are to live by. **He began it, he lived by it himself and he brought it to completion.** Now the concept of living by faith wasn't new to the people of God. They lived by faith before the flood and after the flood. This new kind of faith that Christ initiated is the spiritual dynamic of faith in the Word/BD under the filling of the Holy Spirit. It is a spiritual dynamic that only exists for Church Age believers.

There are several references in the Bible to faith in Christ that could be translated as the faith of Christ, such as, "*Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*" Galatians 2:16 "*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*" Galatians 2:20 "*But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*" Galatians 3:22 "*Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*" Romans 3:22 "*In whom we have boldness and access with confidence by the faith of him.*" Ephesians 3:12 "*And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*" Philippians 3:12

There is some debate as to whether these passages refer to faith in Christ, or the faith of Christ, but in general Greek usage the genitive when used with faith is subjective, that is, the faith of someone. If the idea of faith in someone is to be emphasized, the objective genitive, then often the prepositions *eis*, *en*, *peri*, or sometimes *tini* are used.

Hebert said that the genitive after pistis is usually subjective, not objective. Kittel argued in 1906 that Paul used the subj. gen. in Rom.3:3, the "*faith of God*", τὴν πίστιν τοῦ θεοῦ, and with the exact same construct in Rom.4:16, "*the faith of Abraham*", ἐκ πίστεως ἀβραάμ. He said that he would be confusing his readers unless he intends the same grammatical construction in Rom.3:22,26.

Goodenough, in a posthumous essay, held that the faith of Jesus closely paralleled the faith of Abraham, in that, *the faith of Christ* was Christ trusting the Father in the matter of his death, that death would not be the end for him, but that the Father would keep his promise to him and raise him from the dead.

There is no case of *pistis* with an objective gen. cited in the 9th edition of Liddell and Scott. No case of *pistis* with the objective genitive in the Septuagint. The obj. gen. is usually used with eis, en, peri, tini, or sometimes with the accusative object. Howard claims that *pistis* followed by the genitive of a person or a personal pronoun occurs 24 times in the NT, not counting the times where *pistis Christou* and its equivalents appear, and that in all 24 cases the phrase refers to the faith of the person, never faith in the person. When I look at the subjective sense of the faith of Jesus Christ in Gal.2:16 and following it makes a lot of sense to me and gives everything much more significance.

But all arguments that might arise by men for or against the idea of Christ's faith are quickly and completely dismissed when we read of his own words on the cross. *"Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."* Acts 2:26, 27

These words reflect **the faith of Jesus Christ** as he was hanging there on the cross. He had studied these passages in the Scriptures when he was a young man and believed them! And having believed them, and believed they applied to him, they became a part of his soul that he was now applying to the crucible of testing that he was going through on the cross. We have faith in the Father's plan, the Father's provision and in the Father's power in the intake of the Word and faith in its application while on the cross.

In Psalm 22:5 we see once again that Christ trusted the Father, *"They cried unto thee, and were delivered: they **trusted** in thee, and were not confounded."* And again in Psalm 22:8, *"He **trusted** on the LORD that he would deliver him: let him deliver him, seeing he delighted in him."* John 18:11 brings out Christ's faith and trust in the Father's will and plan, *"Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"* Christ was not only obedient to the Father, he trusted him as these passages show.

Jesus Christ lived his life by faith, faith in the Father's will and **plan**, faith in the **power** of the Father and faith in the Father's **provisions** for his life. He believed the Father's promises; and he followed the Father's will for his life by faith all the way to the cross where his faith in the Word sustained him and by it gave him and us the victory! **And it is this same faith that he originated and brought to perfection that he gave to all Church Age believers to live by!**

Christ was indeed our Pioneer and Trailblazer; he began our brand of faith and his and brought it to perfection. And what makes this faith so different than the other concepts of faith? **It is faith in God as we would have faith in a father.** It is faith in our heavenly Father **and he truly is our Father because he created our human spirits!**

Now Christ had created the earth, as well as man, and he had been here before many times, but not as a man. He had come from heaven to earth and back to heaven again as deity, and while here on earth he took the form of a man, but now he would have to go back to heaven as a man. How would this work out?

This was going to be something all together new for him. Deity comes from heaven to earth and deity goes from earth back to heaven. But now deity is going to become a man forever, **now how is he going to get back to heaven as a man?** This is where the Father's plan comes in. It's one thing to get him here, but it's another thing to get him back, because he's going to be different now – a man! And this is where Christ's faith comes in, faith in the Father's plan to get him back to heaven. And not only to get him back, but to blaze a trail of faith for the main body to follow, that main body of believers in Christ who are going to the city he has prepared for them.

2. “*But if any man draw back*” - και εαν υποστειληται

Ean plus the subjunctive mood of *hupostello* introduces a third class condition of *if*. If something is true, maybe it is, maybe it isn't, but if it is true, then something else will occur. “*And if he shrinks back*”. The just will live by faith, now maybe they will and maybe they won't, and if he doesn't, then my soul will have no pleasure in him. This isn't looking at the *iffiness* as to whether Christ would live by faith, but at the aspect of the Father being displeased over the concept of unbelief.

I don't think that most Christians are aware of Christ's work on earth outside the cross. They are all aware, somewhat, of Christ's atoning work on the cross, (even if they don't understand or recognize how completely it dealt with their sins), but there was that aspect of Christ's work that dealt with fully **keeping the Law of God**, and there was also that aspect of **the faith that Christ lived by!** And as the Father would not be pleased with him, if he did not keep all the Law, neither would he have been pleased with him if he had wavered in faith!

To *shrink back*, *hupostello*, meant to withdraw, to shrink back, to retreat, to not go on your assignment, to not perform your duty. In a military application of an **army** out on the battlefield it meant to withdraw from the battle, to retreat, to stop fighting, to leave the scene of the battle.

In a **naval** application it meant to lower or strike the sails, to withdraw from the battle, to slacken the course, to come to a stop, as well as to break away from the contest, to surrender. **Instead of sailing into harm's way to engage the enemy, the ship sails off in another direction. Or, if one is already engaged in the battle, then it meant to break off and turn away from the fight. And it also meant to surrender.**

At sea, sails are generally not lowered for any reason, even in a storm some sails have to be left up to have forward motion to provide steerage. Without forward motion the ship will flounder and capsize. The only time that a ship's sails are lowered is when it is finally in port and is safely anchored inside the breakwater.

In a **naval** application *hupostello* spoke of a situation where two or more combat vessels are fighting each other and one vessel leaves the battle; it withdraws from the conflict. This speaks of one who has had enough and no longer wants to fight, so he leaves the scene of the battle. And in another application, when the ship lowered his sails, it said that the captain had given up; he is now surrendering. The ship is comes to a stop, (our forward faith momentum has stopped), the enemy ship pulls up alongside, and it now boards the vessel taking the captain and his crew as prisoners.

By way of reference to application, this is referring to believers in Christ who turn away from sticking with Bible Doctrine, grace and faith living in the angelic conflict to go back into the world system. It speaks of the AWOL believer or the deserter. Like Demas who forsook Paul, “*For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica;*” 2 Timothy 4:10a

In the application for the individual Christian it speaks of our warfare in the angelic conflict in its many aspects. We are the captains of our own spiritual *vessels*. If we are married, then the husband is the captain of his own family *vessel*. And in the local church the Pastor-Teacher is the captain of the church *vessel*. He actually carries the present day naval rank of Captain or Commander. When a believer joins a local church, what they are doing in effect is *coming on board* his vessel as part of the crew.

In this angelic conflict we, individually, are like ships of war out at sea, each on board our own vessel, each under orders from the fleet, each believer being a crewman aboard his church vessel, each having a particular role to play at sea in God's overall strategy. **Christ** is the Admiral of the entire navy, the **Apostles** were admirals over certain fleets, like our Navy's 6th fleet, 7th fleet, 4th fleet, etc., speaking of certain geographical areas on the globe, and the **Pastor-Teachers**, with their rank of Commander or Captain, serving as the captains of their own ships of their own local church.

As in the naval metaphor, each aspect speaks of a parallel aspect in the spiritual realm of the angelic conflict; the **sails** speak of the believer's **faith**; the **helm and rudder** speaks of the volitional decisions he makes; the **galley and ship's stores** speaks of the grace provisions that God has supplied for the journey. All the food necessary to sustain captain and crew are already on board ship; the **weapons** needed to engage and defeat the enemy are already in the armory; the **compass** is our orientation to God's grace and his plan, which is always oriented to magnetic north, and *Yahweh* is the God of the north; the **charts** are God's Word; the **course** we head on is God's will and plan for our lives; the **wind** refers to the Holy Spirit giving us his power as it is transmitted to us through the sails of faith; the **hull and vessel** in its entirety, (being made of the finest material), speaks of the new man, which can handle any sea and any storm at sea, (even though sometimes we think it won't); our **orders** are to sail to the next faith objective.

There are other things that God has provided for all ship's crew and that is things such as medicine, doctors, dentists, chaplains, exercise rooms, entertainment, food for our nutrition, other crewmen to visit with, and even a ship's store for some luxury items! God has already provided for us everything that we will need for our journey here on the *high seas* of this world system, not only to sustain us, but for us to fight in the angelic war.

So here we are out at sea, our hulls laden with food and ammunition stores, we've cast off the lines, we've weighed the anchors, we've set our sails of faith and the wind has caught our sails and now we are sailing off into the high seas. And out at sea we open up our orders to find that God wants us to sail to the next faith objective in his will for our lives. Perhaps it's a ministry, or to go into business, or attend school, a job, marriage, a move to a new town, growth, service, etc.. And if our orders are to "*sail into harm's way*" in the angelic conflict, then Christ will be there to lead the fleet. Sometimes we have to defend when attacked; sometimes we have to "*sail into harm's way*".

We can put our next destination as an island out at sea, or our orders could be to just sail to a certain place in the ocean and wait there for a certain time and purpose. Sometimes in life we have to be in a certain place, and at a certain time, and it is then and there when God will show us what he wants us to do next in our lives.

Maybe out at sea the orders are to team up with another ship. This is like going to a certain place where you will meet up with your new mate, or a ministry, etc.. To accomplish this we will have to check our charts and orders to find that we will have to sail in a certain heading to get there. So we reach our objective, accomplish what it is that we are supposed to do there, then move on to the next one. And we keep doing this all our lives until we reach our final destination, the Port of Heaven!

Our orders direct us to the next objective. Each new place that we arrive at will be somewhat different than the old one, and what we will be doing will differ somewhat from what we did at the old objective. Our orders will also include what God wants us to do when we get there. When we began our voyage as Christians, God did not tell us what our orders were on that day we were saved as to where we will be, what we will do, etc., these things will be revealed to us by the Holy Spirit once underway in our lives.

We may have only been given orders to get underway at a certain time and set a certain course; the rest of our orders are sealed only to be opened up **while underway**. Once we get out at sea, and are at a certain place and at the certain time, then we open up the next part of our orders to find out what God wants us to do next. **God's will for our lives is revealed to us day by day as we are underway in his will.**

But there's something else to keep in mind, and that is as we are sailing from one grace object in God's will for our lives to the next **we will encounter the *enemy at sea***. And because we fly the home colors of our king and nation, we can be sure the enemy will engage us in battle! This is where one will really appreciate the quality of the ship, weapons and provisions that our king has issued us. And this is where we will have to rigidly follow the battle protocol for engaging the enemy, if we want to be victorious. By following Christ's battle plan we will gain the victory that day, but we cannot rest on our laurels for there will be other days, other ships and other battles to fight in the service of our God and king. Then one day we sail off to our home port in heaven.

Another thing that **we will encounter at sea are the *storms, the trials of life***, some of them so severe that we think our hulls will be crushed and the ship swamped. But never fear! Because our king has issued us ships whose hulls are so strong, that they can stand up to any *storm in life*, that is, any trial in life that we will go through! We just have to keep steering the ship into the wind, **to face the storm**, so that we don't capsize. This is totally focusing on faith in the Word when going through a trial, **and we have to face the trial, not run from it!**

Sometimes the storms of life are so severe and so long, it's all we can do to stay afloat and survive. Our concern, then, is not maintaining the heading to our next destination that we were on, but heading into the wind just to ***weather the storm*** and stay afloat. Some churches, people and Pastors are really battered by the storms of the angelic conflict. Often a ship will be blown miles off course after the storm. This is understandable and acceptable, because at least **the captain and crew are still alive and the ship is still afloat, seaworthy and ready to do battle again.**

Pastor Mike

