

ROMANS Part 73

Chapter 8:26-27

The groaning of the spirit.



Now, similarly, the spirit also is aiding our infirmity, for what we should be praying for, to accord with what must be, we are not aware, but the spirit itself is pleading for us with inarticulate groanings. 27 Now He Who is searching the hearts is aware what is the disposition of the spirit, for in accord with God is it pleading for the saints.

When people groan, they pray. When people pray, they want stuff. We all want stuff. We not only want *stuff*, but we want stuff to *happen*—different stuff; better stuff. Groaning is a reaction to unpleasantness: “Give us respite, God.” It is a cry for relief. As an antidote to unpleasantness, we want sleep, or sympathy, or oblivion, or a new job, or a cure to mom’s cancer. We all want love. Anything, just stop the pain. Make the frustrations go away. Reveal a brighter tomorrow, either for us or for somebody. Thus, prayers. The wanting comes out of the groaning, and the groaning comes out of the burden of inhabiting ancient, doomed bodies belonging to the old creation. We apprehend the glories of the new creation (Romans; 2 Corinthians), but we’re still not able to fly. Cancer still exists. We’re all still here.

REVIEW

Try to remember that we are still in Romans. I want to keep this groaning, for you, in the context of the present letter. Why is Paul talking about groaning *here*? Why is he talking about prayer *here*? It is not random. In chapters three through eight, Paul has laid out our blessings. These are mainly in spirit. Nothing changes in our bodies—yet. This is why Paul excuses groaning and explains the cause of the groaning, both ours and that of the rest of creation. Do not suppose that this section of Romans disfellowships that which has gone before. No, but it proceeds naturally from the previous chapters. I will now officially begin a review of Romans. It will run, not walk, upon the water. I will omit verse references for the sake of the running.

In chapters one and two, the gospel is God’s power, but humanity does not know the power because humanity, left to its own, is doomed. Even those claiming to be faithless because God has never “faithed” them, are doomed because the heavens speak of His glory and



“God said lots of crazy stuff to Abraham, and Abraham believed all of it without batting an eye.”

they look at the moon and the sun, and they shrug. They shrug off the solar system and everything beyond it including the constellations. So all creation is locked up. Now we’re in chapter three. There is no one righteous, no not one. Then comes 3:21, and the solution. Christ is the solution. And what a solution. God sees us as righteous. Our bodies can’t cloud God’s opinion of us, our sin can’t cloud it, and not even a pissy attitude can cloud God’s opinion of us. The only way we can appreciate any of this is by faith. (Now I’m at the end of chapter three and running toward chapter four.) Abraham is the poster boy for faith because God said lots of “crazy” stuff to Abraham, and Abraham believed it all without seeing it; he believed it thoroughly and never even batted an eye. We’re justified by faith; God says we’re righteous. We don’t yet *see* it, thus the faith, and thus Paul’s soliloquy over Abraham.

In chapter five, this faith that we are righteous in the sight of God gives us peace. This peace is not for us only, but eventually for the entire human race. Jesus Christ is greater than Adam and undoes the curse of Adam for every son and daughter *of* Adam. How radical is the faith required to believe this? It is an obscene amount of faith, but God imparts this much to the body of Christ. (Now I’m into chapter six.) We were crucified together with Christ. Really? We weren’t there. No, but God sees it that way: crucified, entombed, and eventually resurrected from the dead, just as Christ was resurrected. Yes, but why do we still condemn ourselves? Because of law? Why did the law come? Do we condemn ourselves because we are stuck on law? (The next paragraph begins a review of chapter 7.)

Paul struggled with God’s absolute standard (the law). The law led him in desperation to Christ. *There was nothing wrong with the law; I just couldn’t live the spirit of it, not even me, a perfect Pharisee.* (That was Paul talking.) Through law is the recognition of sin. So much for law, then. (Prepare now for a review of chapter eight.)

Because of everything I have just said, there is no condemnation—not one possibility of it—to those in Christ Jesus. But most people think this means that they must walk on eggshells, just as Moses and all the Israelites did. *Don’t even touch the holy mountain, or die*—that’s what Moses and all the Israelites were told. No. Paul says that everything has changed, and now it’s all about grace, and the disposition of our minds must find that grace and camp on it and forget all about trying to perform for God. Are we able to wrap our heads around the new truth? God will make us able. We need to change the way we think about things. We need to start thinking according to the way God looks at things. “My gospel has very much to do with how you think,” says Paul. (That’s a paraphrase.)

That takes care of the first part of chapter eight.

NOTHING YET COMING

Now that we’re in this faith business for the long haul, we become impatient. The haul is long. In our impatience, we groan. All the groaning in the world won’t change our bodies, though. But we do need something to change in order to survive all of this believing without seeing. God will change our circumstance in some select ways, to keep us going. It is up to Him what changes He gives us. We can pray for things to change so that we can somehow survive, but God figures out ahead of time which things to give us and which things to keep away. Then He gives us our prayers, because He is God. We get some things that

we want, but other things, no. It's not our fault. God is helping us through all of this, giving us just enough of what we need and nothing of what we don't need. Right now, a new body is not one of the things He is giving us. It soon will be, but not yet. That's the problem. That's the problem with the people of Paul, because we're so heavy on the startling promises with nothing yet coming of them. This gives faith great opportunity for exercise, however, and only God can give faith (Romans 12:3).

Stop worrying, says Paul. First of all, the entire creation is groaning. You think *you're* groaning? Well, you are. But creation is right there with you. *They* want change, but their change depends on yours, and we already know that you're groaning for change, but God's timing is perfect so you just have to wait for the change. In the terrible meantime, you think you know what you want and need to survive this time, but you really don't. Here is some news for you: the spirit of God that is inside you, it also groans, and it will monitor things to keep you from losing your mind and getting whatever you want, which would probably ruin your life. (That was Paul saying all of that. In case you didn't realize that, go back and read it in Paul's voice; his voice is better than mine.)

So much for the review of Romans up to this point. This brings us to the details of the present section/action.

NOT THAT STUPID

“Now, similarly, the spirit also is aiding our infirmity, for what we should be praying for, to accord with what must be, we are not aware” (Romans 8:26).

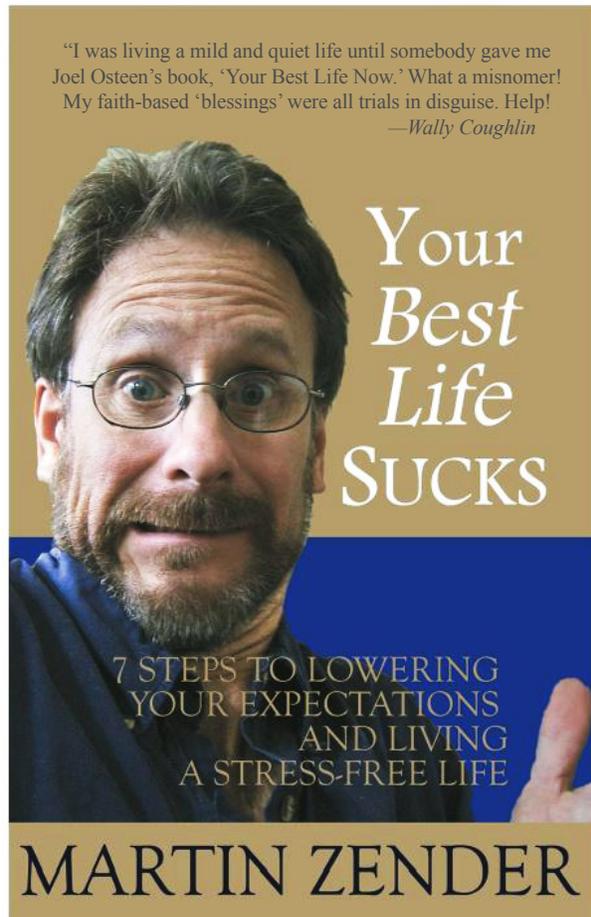
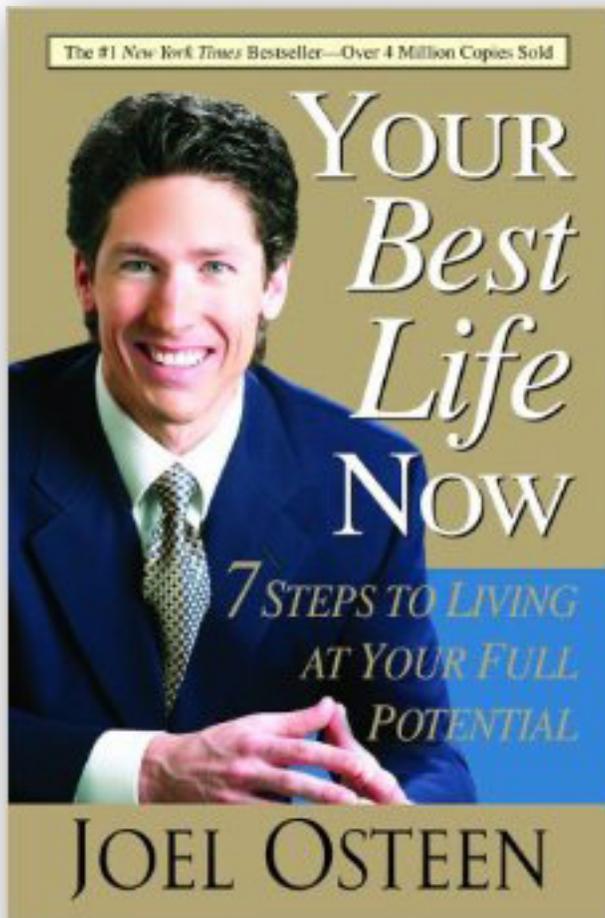
Anyone who tells you that you are aware of what you must be praying for, is lying. This includes all the “Name it/Claim it” ministries and their circus barkers. If God gave us everything that we thought we wanted, we would ruin ourselves and eventually loathe what we have come to be. I continually admit my ignorance to God. This is easy for me. I pray, but I always add the caveat, “Not my will, but Yours be done.” Why? Because I don't know what's good for me. I want a trial-free life. I am not so stupid as to pray for trials. No one in their right mind prays for tri-



als. Who prays for trials? Only idiots (literal idiots) pray for trials. (This is different than accepting trials and realizing their benefit.) We pray for health, for sustenance, for good things for our families. If God answered all of these prayers, we would not only ruin our lives, but also the lives of our families. Our prayers are natural, but ultimately dumb—most of them. God is smarter than we are. He does not consider our prayers dumb; He is sympathetic toward them, but can easily override them.

THE PARODY

Ten years ago I began writing a parody on Joel Osteen's book, “Your Best Life Now.” I called it, “Your Best Life Sucks.” I may yet finish this project. The premises of my parody were a) we *do* know what is best for us, and b) as long as our faith is sufficient, then God is obligated to answer our prayers. (None of these things are true, but so go the premises of a parody.) In my book, I have all these people praying for what they think their best life would be: they want this particular wife, that particular job, this particular income level, that particular house, this particular state of health. They think that this would be their “Best Life.” Oh, and they want it now, because that is the name of Joel Osteen's asinine book, “Your Best Life *Now*.” So in my book, all these people get exactly what they want and when they want it. What do they want? They want a trial-free life, and they want it now. They want a better job and a better car and a better wife, and they want it now. In my book, all these people screw themselves over because their “trial



free” life ends up bringing them more trials than they can shake the car keys of their new Lexus at. Thus the title of my parody, “Your Best Life Sucks.”

OUR PRAYERS

It is best to realize that you don’t know what is best for you, but that God *does* know. God is smart. You can still pray because God knows that you want stuff for you and yours, and God knows that you want as few trials as you can get away with—none would be great—but it helps to always add the hard ending, “Yet not as I will, but as You will”—or some variation of that. So then you’re safe. So then when the shit inevitably happens, you can always say, “Well, in the end I gave it to Him and told Him to do what He thought was best, so it’s all good.” Yes it is, in fact. But it’s not as though forgetting to end with “Thy will be done” could screw up your life. I hope you didn’t get that impression from what I just said. I can’t risk that you did, and so this errant concept and the correction of it deserves its own paragraph.

Let’s say that you don’t add the classic, hard end-

ing, “Not my will but Your’s be done” to your prayer. As if God would actually say, “Well, this guy wanted a new Lexus and I knew it would be a stretch for him financially, but I gave him a new car anyway because he didn’t add the ‘Thy will be done’ at the end, so now look—he has screwed up his own life.” It doesn’t work that way. God always overrides our stupidity. Even if we do forget the classic prayer tag and God gives us the Lexus to teach us a lesson, it’s not as though God felt obligated to give us the Lexus because we prayed for it without the holy caveat. No. It’s more like God planted this prayer for the Lexus in our minds in the first place—without the holy caveat—so that we could learn the hard lesson that He had in mind for us the whole time.

God never feels obligated to answer our prayers as we see fit, so don’t worry that you can somehow blow it. Some people think that, because they prayed for something really, really hard and repeatedly (while forming the classic prayer circle with their friends), that God *had* to give them what they prayed for (their faith was so, so strong, you know), but then this thing ended up screwing up their life, so then they think that *they* screwed up their

own life because they prayed *so* effectively that God *had* to give them their heart's desire. This thinking is warped, and let us count the ways in which it is: 1) it is warped, first of all, because people assume that they have a tremendous amount of faith that is so dangerous that it can move mountains; 2) it is warped, secondly, because people think that they are experts on what's best for them; 3) it is warped, thirdly, because people think that God is obligated to respond to *really powerful prayers* (as though there are such things; Elijah was the last guy I know who managed it); and 4) it is warped because now the person takes credit (in this case, demerit) for ruining his/her own life, thus making him/her his/her own god/goddess.

Relax and enjoy your creaturehood. With the verses that we are considering from Romans today, this is actually possible.

ADMIT TO INFIRMITY

“The spirit is aiding our infirmity.”

The first step to mature praying is to admit that you are infirm. Joel Osteen must read this verse, scratch his head, and then quickly re-apply his hair gel. This infirmity-in-prayer business doesn't fit Joel's philosophy. Joel's philosophy is that we know exactly what to pray for because we know exactly what we want because God wants what *we* want, and He loves *all* of our little fleshly desires because He wants nothing more than to cater to His kiddies. Paul says, “No.” Paul says that we're infirm in this department and that God knows better than we. I say that your best life now is believing Paul and not Joel. Paul assumes the infirmity: “The spirit is aiding our infirmity.”



He brooks no argument here. Paul doesn't even ask for a show of hands: “How many people agree with me?” says Paul. No, he doesn't say that. He doesn't hold a round-table discussion; he doesn't organize a conference so that different ideas about prayer can be considered. The realization of infirmity in prayer is the disposition of a mature believer. Any believer on a collision course with maturity eventually gets to these three points: 1) they've tried things their way, 2) their way stinks, and 3) they finally stand beneath the grace and wisdom of God where they've been the whole time but never realized it.

EVERYTHING MUST BE

“For what we should be praying for, to accord with what must be, we are not aware.”

The six simple words in this passage, “to accord with what must be,” disprove Free Will. This is an underappreciated verse. Here it is again, Romans 8:26—“we are not aware of what must be”; of what *must* be. Whatever happens in your life—or any life—*must* be. God has already plotted out every detail of your life. This happened long before you were born. With God, there is nothing left to chance. There are no open spaces in His plan for us to fill in according to our whimsy. It was all written ahead of time. Consider Psalm 139:16—

And my days, all of them were written up on Your scroll; The days, they were formed, when there was not one of them.

The “days” includes every detail *of* the days. Note: the days were *formed*. They were not empty calendar spaces, no, they were crafted. The days were conceived, and then crafted ahead of time. This is not so fantastic when we consider Isaiah 46:10—

God tells the end from the beginning.

This ought to be obvious to anyone claiming to know the character, the power, the foreknowledge, and the omnipotence of God—but it is not. People get seduced by philosophy. I have taught on this verse many times at conferences. This verse from Isaiah, like the Romans 8:26 passage already under consideration, also disproves Free Will and its sister philosophy Open Theism, which I will discuss momentarily. Couple this verse with Ephesians 1:11, “God is operating all in accord with the counsel of His own will,” and you've got the truth.



“The thing that we now consider to be ‘in the future’ is just as set in stone as the past.”

God does not merely *know* the end from the beginning, He *tells* it. This means that He has already decided it before calling it into action. He does this, not because He has looked through His big telescope into the end to see what will happen and then comes back to “His time” to predestinate things, but because He decides how He wants things to be at the outset. He doesn’t need a telescope. This means that everything is set in stone. From beginning to end, God’s plan consists of details and all these details are set in stone; every one of them. I know that He is the God of details, because He is the God of everything; even children have that much figured out. We all know that the past is set in stone; who can change the day on which Kennedy was shot? The truth is that the future is just as set in stone as the past. But won’t the future very soon *be* the past? Of course. As soon as it’s the past, then we know for sure that it has been set in stone. But the next moment, which will also soon be the past but isn’t yet, is *also* set in stone. We just haven’t seen it yet. That’s what tricks us—our ignorance.

WE ARE NOT AWARE

Ignorance keeps us from understanding that the thing that we now consider to be “in the future,” is just as set in stone as the past, and has to happen. What potentially stumbles us here is that we are not aware of what is about to happen, or as Paul puts it, “we are not aware of what must be.” This makes some people think that the future is open, or unknown. It’s an illusion. This is when humanity, in its blind arrogance, believes that it has at least some degree of a free will. What humanity perceives as “a free will moment” is merely its ignorance of what must be in the next moment. I call this, “the bubble of ignorance.”

We assume that our ignorance is God’s ignorance. Could any mistake be bigger? God knows very well what’s going to happen next because He planned it before time began: “God knows everything” (1 John 3:20). Even a child understands this; some adults are not so lucky. Our ignorance of the next pre-designated, pre-designed moment is what exercises our faith and develops our characters. God *wants* us to be ignorant of the next moment. It

is the unknown that we sweat in; God wants it this way. Do you really want to know the day you are destined to die? Do you really want to know what *exactly* is going to happen today? Or tomorrow? Because according to Scripture, the exact details of today and tomorrow, and of every tomorrow after that, *are* already known by God; He just doesn't want *you* to know them. This is why God is so good at prophecy. I say this tongue in cheek, as prophecy is no big trick for a Being Who has already dictated the script.

God set everything into stone before time began. Knowing every detail of the future would overburden us; this may be one of the most ridiculous sentences I have ever written because of its understatement. Knowing every detail of our lives would hardly exercise our faith, and faith is the point of our being here. The gift and exercise of faith is why these days were created for us in the first place. If we knew what was going to happen, we would loathe even getting out of bed. What would be the point? So God makes us ignorant of it. Again, just because we are ignorant of it doesn't mean that He suffers under the same disability. (Unfortunately, this *does* need to be stated.) I also call the bubble of ignorance, "the gift of ignorance," because that's what it is. It's a gift to not know exactly what will happen tomorrow—or in the next minute. We'd be crushed.

OPEN THEISM

Open Theism is a human philosophy stating that God is in charge of the big picture but not the details. (The fact is that the big picture *consists* of details, but forget facts for now because we are talking about Open Theism.) Since God doesn't know the details, (He *literally* doesn't know them, according to this philosophy) then the details are up for grabs. In other words, none of the details *must* be. When I say "up for grabs," I mean that it is up to us human beings, absolutely speaking, to fill in the blanks that God has left in His plan for us. If this truly were the case (Open Theists state that it is precisely the case), then God Himself has to wait and see what is going to happen. Once he finds out, he can then make adjustments to make sure that his ultimate plan works out. (I now address this pseudo-god with lower case letters, for that is all he deserves.)

Open Theism earns its name because of its claim that God leaves the immediate future open for all of his little kiddies to decide, on their own, how they want to fill in the blanks of their lives. All the details are "up to the kids." The Open Theists are at least more logical than the Free Willers (I am struggling to find something good about it), for the Free Willers contradictorily assert that human-

ity has a free will *and* that God knows everything—all at the same time (!). That these concepts are mutually exclusive (if God knows everything ahead of time then everything He knows *has* to happen, and if everything *has* to happen then both Free Will and Open Theism are false, for both of these philosophies assert that the next moment is absolutely open and therefore nothing *has* to happen) does not bother Free Willers, because

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they merely say, "Well, we just can't understand God," and then they go on to prove it. Open Theists avoid this hypocrisy, though at the expense of removing God from His throne. This does not bother the Open Theists in the least. In fact, they like it. They think that they've solved the problem of Free Will by eliminating the contradiction. As for me, I would rather have the contradiction than to hear so-called intelligent people say things like, "God *doesn't* know everything"—which is precisely what Open Theists say. The only problem is that now the Open Theists no longer have a God, but rather some poor schmuck who claims to be god standing by in suspense over the next moment, just like the rest of us.

How can Open Theists believe as they do? I think it begins with an inability to emotionally handle evil. My theory is that Open Theists are so aghast at and overwhelmed by evil that they cannot bring themselves to attribute it to God. They can't see how all evil could possibly be justified, and since they can't see it, there-

fore it can't be. If they were God, they wouldn't have created evil. In rejecting the plain Scriptural statement that God created evil (Isaiah 45:7), they construct a philosophy in its place that makes humans (via Satan) ultimately responsible for it. Once they've managed this, it opens the door for humans to ultimately be in charge of the details of their lives, which they *super* love.

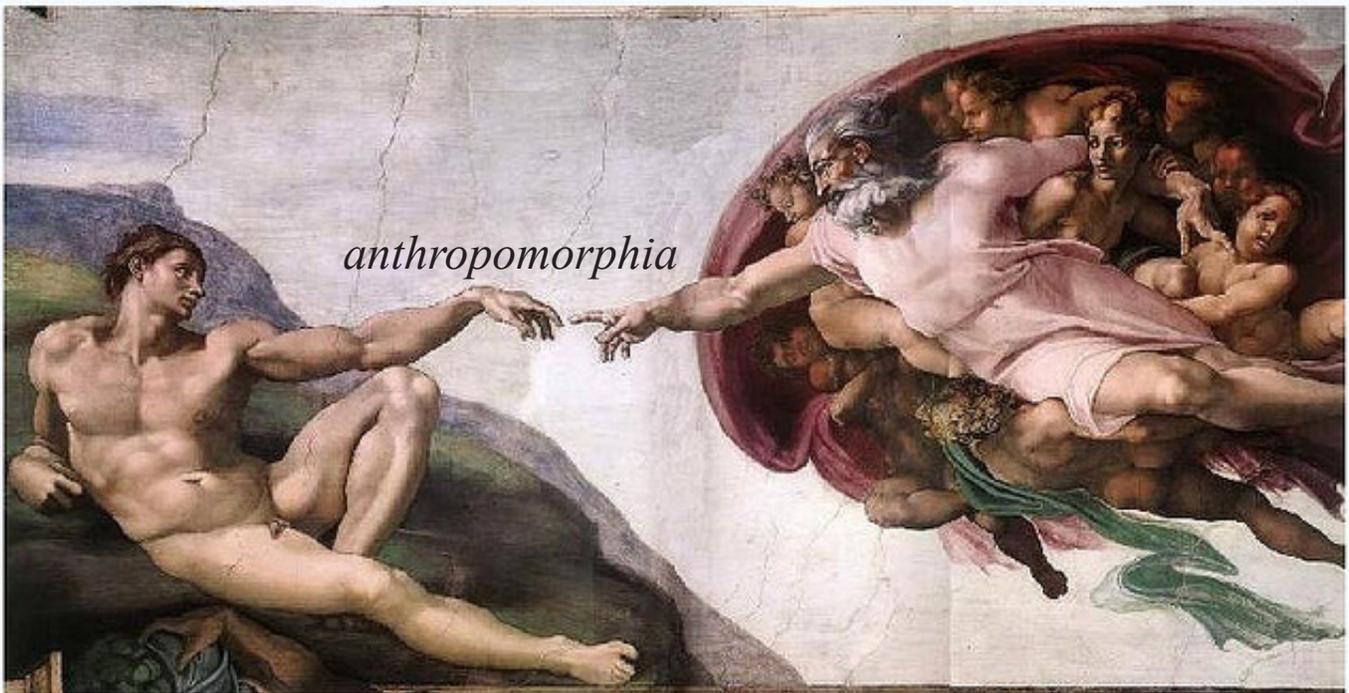
THE PREMIER ERROR OF OPEN THEISM

The premier error of Open Theism is reading passages of Scripture where God comes across as a human being, and then taking these passages literally. For instance, when God says in Eden, "Adam, where are you?" (Genesis 3:9) the Open Theists believe—wait for it!—that God actually doesn't *know* where Adam is. They can't wrap their heads around the figure of speech known as *anthropomorphia*,

them.

One of the biggest proponents of Open Theism today is Rick Farwell; be wary of him. He has made it his mission to infect as many people as possible with this philosophy. I don't see the attraction of the philosophy, but unfortunately some do. Mr. Farwell has seduced three of my good friends away from the truth that "all is of God" (2 Corinthians 5:18) into the error of Open Theism. Avoid this teaching like the plague because that's what it is: a plague.

Paul does away with all such human philosophy with the simple words, "to accord with what must be." Since God tells the end from the beginning, the logical conclusion (for those who care for logic) is that what happens *must* happen; it *must* be. And if it must be, then there is no chance that it *can't* be, and therefore both Free Will and Open Theism are shown to be false.



or "Condescension," where God assumes attributes of humanity that He doesn't actually possess in order to relate to His creation. By ignoring such a common figure and taking such passages as Genesis 3:9 literally, the Open Theists then have license to relieve God of all sorts of things, such as details. Open Theists, like their brethren of the Free Will camp, *need* to somehow be responsible for their own fates, especially those evil things that have befallen them. The thought that they are free to fill in the details of their own lives pleases them. The thought that God does only fun, happy things pleases

THE SPIRIT KNOWS

"The spirit itself is pleading for us with inarticulate groanings. Now He Who is searching the hearts is aware what is the disposition of the spirit, for in accord with God is it pleading for the saints" (Romans 8:26-27).

I'm glad that I'm an ignorant creature and that there is a God over me Who has mercifully granted me such a wonderful ignorance of future detail. Because the details

of my future are hidden from me, my faith is exercised so that I can be of that blessed company spoken of by Jesus: “Blessed are they who have not seen, and yet believe” (John 20:29). If you want more good news, here it is: The spirit knows what to pray for. Why shouldn’t it? The spirit is not the third person in a mythical trinity, but rather the power by which God operates in the world, and in us. His spirit makes its home in us (1 Corinthians 3:16). That means that there is a piece of God’s mighty power inside of us. This not only helps us understand His Word, but it causes us to understand that God, not us, knows what is best for us. It helps us understand that, due to our ignorance of what the next moment *must* hold, we are infirm in prayer. Where do we go for help?

We go to an acknowledgment of the spirit inside of us, which is pleading for us with inarticulate groanings. What does this mean? Does the spirit literally groan? No, this is also the figure of speech *anthropomorphia*, where the spirit is given human-like characteristics. The spirit is the invisible power of God. Animals groans, yes, and people groan, yes, but an invisible power does not groan. The wind is an invisible power, and we say that the wind groans, but the wind does not literally groan. It appears to make a noise when it blows around a tree, but neither the wind nor the tree are groaning; this is merely the sound of the wind contacting the tree.

THERE SHE BLOWS

The same Greek word translated “spirit” is translated “wind.” That Greek word is *pneuma*, and the English elements are BLOW-EFFECT. We see the effects of the wind (the branches blowing), but not the wind. We see the effect



of the spirit (love, joy, peace, and so forth), but not the spirit. But back to this figure of speech. It is *as though* the spirit inside us were writhing right along with us. Paul want us to think of it as groaning. Why? Paul wants us to know that God knows how we feel. He want us to

know that God is no stranger to groaning: His Son literally groaned, and God “felt” that through His Son. God knows about it. He is aware of what creation goes through. He

doesn’t sit up in His air-conditioned office unmoved by our trials. To relate to us, however, He *must* use this figure of speech. It is for our sakes that this figure *anthropomorphia* exists. Isn’t it helpful to know that the spirit of God knows what we’re going through? To relay this thought, the spirit is given human characteristics that it does not literally possess. Thank God for *anthropomorphia*.

FOR OUR COMFORT

Picture the spirit of God groaning within. It sympathizes with our trials, but it is smarter than we are (God is smarter than we are) because God knows what *must* be (including our trials), whereas we do not. So the spirit of God knows what to pray for; I should say it does! God aids our infirmity in prayer by giving us the spirit, and then communicating with His own spirit. Why can’t He just communicate with His spirit and leave us out of it? Believe me, you don’t want to be left out of this mix. God communicates with His spirit even while that spirit lives inside of us. This affects our entire being. It is a miracle, and we ought to be thankful to be a part of it. What a holy dialogue, and it’s all happening inside of us, this minute.

“Now He Who is searching the hearts is aware what is the disposition of the spirit, for in accord with God is it pleading for the saints.” It stands to reason. He Who is searching the hearts is God, and of course God is aware what is the disposition of the spirit, for the spirit is His power, and of course the spirit of God would be in accord with God, because just as Christ and the Father are one in disposition and plan and accord, so also are God and His spirit. This all seems so obvious, but Paul takes the trouble to tell us, for our comfort. Paul is telling us that everything is okay. He is saying that the spirit of God inside of us is God’s very spirit, and that it knows exactly what God knows, which is everything (1 John 3:20). Knowing everything, it is certainly aware of what must be. Being thus aware, it knows what to pray for, resulting in the following wonder:

AUTOPILOT PRAYER

The spirit inside of me is actually communicating with God, Who sent it. This happens all the time, whether I’m sleeping or awake. The spirit and God are Intelligence Squared, which can be written as: I². Where does this leave me? It leaves me as the happy dwelling place of a miracle. This I² between God and His spirit does sometimes make me feel like a third wheel, but this is a wrong



feeling. It is God Who has caused this spirit to make its home in *me*; I am not left out of the equation. So maybe it's I³ instead. I don't know what to pray for. I don't know the details of God's plans for me. Imagine trying to figure out a Mac computer and having Steve Jobs living with you. Jobs is dead, of course, but imagine Jobs' wife back in the day running into a problem with her MacBook, and all she has to do is say, "Honey!" and then takes a nap. The problem is taken care of because her husband is Steve Freaking Jobs.

We are living with the Holy Freaking Spirit, which is the Power of God Freaking Almighty. You may be the biggest loser in the universe, and yet this amazing interchange—constant and intelligent—occurs within you between God and the Spirit (I³) every minute of every day. How can this not affect you for the good? It's *inside* of you. It is the highest form of prayer, and the only way that we can practically live out Paul's injunction to "pray without ceasing" (1 Thessalonians 5:17). It's subconscious prayer. It's I² inside of a faltering, ignorant body, turning it, by divine alchemy, into I³.

Your retort may be, "So you mean I'm just supposed to relax and not worry about anything?"

That's Philippians 4:6. You *are* a fast learner. —MZ

MAIL

Martin, be not despondent over your afflictions which are for the glory of us all. The power of our Father, the Subjector and Creator of all, is in you, and in me, and in all members of the body of Christ. The same spirit that is in us was in our Lord and woke Him up from the dead. Martin, the second we are snatched away, everything will be perfect and we will know why the things which happened to us had to happen. For now, we trust that our God and Father knows what He is doing. I trust that our Father will take care of you until the end and give you rest from your trials often. Remember that we love you Martin! We need you badly.