



ZWTF

Sunday, November 24, 2013 Zapping-you Whenever Thoughts Flow

ROMANS ^{Part 6}

Chapter 1:1-17



Jesus Christ, our Lord, through Whom we obtained grace and apostleship for faith-obedience among all the nations, for His name's sake, among whom are you also, the called of Jesus Christ: to all who are in Rome, beloved by God, called saints; Grace to you and peace from God, our Father, and the Lord Jesus Christ.

—Romans 1:5-7

This is the last paragraph of Paul's greeting before he launches into more greetings. He

gushes, nearly desperately, over his fellow saints. I will demonstrate this shortly.

This man loved the people to whom he wrote, the same way Jesus loved the disciples in the garden of Gethsemane, who nevertheless fell asleep on Him. The way of men and women of God is lonely. We are misunderstood, lied about, disrespected, shunned, unfriended on Facebook, wished dead, ignored for the rest of our lives by those who assume they are doing divine service to either God or humanity. (In real-

ity, they are "divinely" serving themselves.) Jesus Christ stands with us, but He is invisible. Thank God He gives us each other. This is the divine substitute, at present, for the presence of the invisible and far-away Christ.

Christ puts His spirit in each of us, and then we fellowship with Christ through the face, heart, hand and hug of the person temporarily with us. "What a joy to be understood," is my favorite line from the movie, *Lincoln*. Abraham Lincoln was another lonely man marching to the beat of a different drummer; he believed in the salvation of all. On the other hand, Clarence Darrow once said: "I have suffered from being misunderstood, but I would have suffered a hell of a lot more if I had been understood." I have tasted this anomaly as well. Anatole Broyard said, "To be misunderstood can be the writer's punishment for having disturbed the reader's peace. The greater the disturbance, the greater the possibility of misunderstanding."

I am the poster child for that.

So Paul grabbed tenaciously to loved ones. Similar minds understand one another. I grasp this aspect of Paul now more than ever. This springs from maturity—*my* maturity. It springs from years in this work and years of the powers of darkness working through other people to get me. I'm not paranoid. I know how paranoid it sounds. I must really think a lot of myself. Yes, but not illogically or unreasonably. I am mayor of Realville and a future magistrate of celestial caliber. In the meantime, I trip on my pant leg attempting to dress myself in the morning. Mainly, I am believing Scripture. If you are feeling attacked as well, it is real. The enemy naturally wants you disabled. You will soon usurp Satan's realm of rule among the celestials, but he wants you low on the rung, or eliminated from rule entirely.

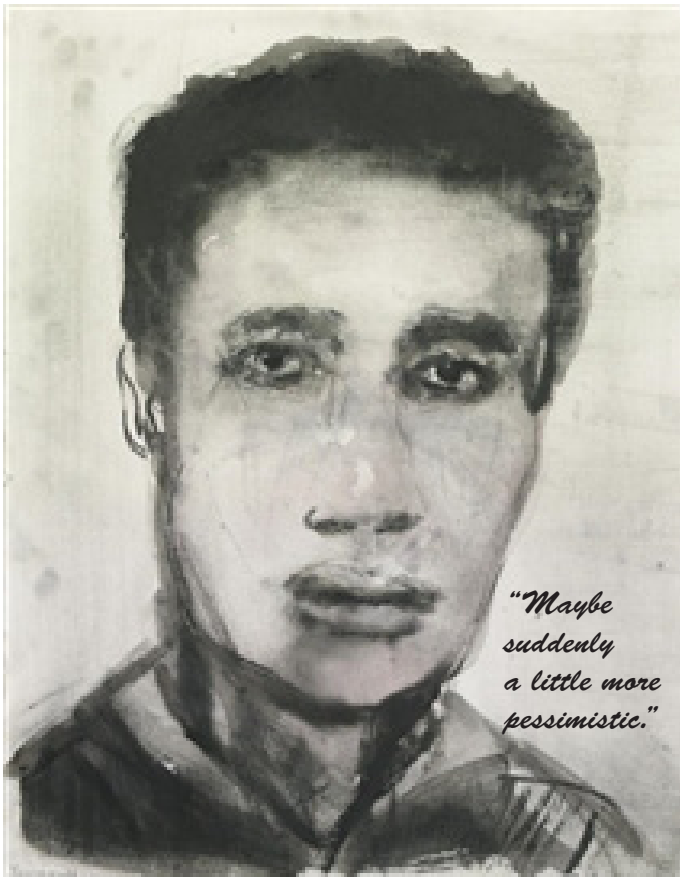
Ephesians 2:5-7, He vivifies us together in Christ and rouses us together and seats us together among the celestials, in Christ Jesus, that, in the oncoming eons,

He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus.”

Revelation 12:12-13, Therefore, make merry, ye heavens, and those tabernacling in them. Woe to the land and the sea, for the Adversary descended to you having great fury, being aware that brief is the season that he has. And when the dragon perceived that it was cast into the earth, it persecutes the woman who brought forth the male.

If he can, Satan will usurp *you*. He tries every day and rarely rests from his favorite pastime. He works his ill through flesh and blood carriers. In other words, through other people. He animates other people to go after you, discourage you, destroy you if possible. Beware of it. It sounds fantastic, but sounds don't matter. Facts matter. Satan now uses other people to grind you to bits, or, as Jesus would say, “sift you like wheat.” Satan's techniques were different in the past. In the future, they will be different again. I refer to the present. Here is Ephesians 6:12—

For it is not ours to wrestle with blood and flesh, but with the sovereignties, with the authorities, with the world-mights of this darkness, with the spiritual forces of wickedness among the celestials.



This happened not just to Paul. It happens to us as well. How does the wrestling occur? Through means you will scarcely believe. Do you feel it? Yes and no. Do you see invisible, evil creatures? Do you smell malevolent odors? Do you hear hissing or cackles from otherworldly beings? No. It all comes through other people. *All of it*. These other people may be sharing meals with you. (Judas.) They may even be sleeping with you. This is how Satan works today. He adjusts his stratagems to fit circumstances. In the days of Job, he attacked directly via physical ailments. Since the cross, he employs our fellow-humans to discourage us, wear us down, make us quit, drive us to want to kill ourselves.

In Ephesians 6, Paul draws back a curtain, giving us a glimpse backstage. Those under Satan's influence carry out their role unawares. Just think of the high priests of Jesus' day. They did not know what they were doing.

“Forgive them, Father, they know not what they do.”

ISCARIOT

Think of Judas. Satan entered him as a feather strikes water. Not much felt different, at first, to Judas. Maybe a worsened mood. Maybe suddenly over-analyzing. Maybe suddenly a little more pessimistic. Or cynical. You'd think that if the Prince of Darkness himself moved into your soul, the earth would quake. Nope. Just subtle changes. Satan is that subtle. The results, however, are anything but. The earth quakes *later*.

Satan infiltrates through the mind, then through emotions, then words, then hurt feelings, then pain, then death. That's pretty much the order. The Satan-filled Judas resembled the Judas of five minutes before—to a T. His fellow-disciples could not tell the difference. No mirror could tell the difference. Only Jesus could tell. Only when Satan departed that purse-keeper did Judas realize something had been drastically wrong. That's when he hung himself. (Hand out nooses to your enemies; they will want them later.)

Resist labeling what I'm writing to you as science fiction. Welcome to the reality of your calling. Stop treating your call theoretically. Stop imagining yourself arrogant or that you're unworthy of the same malevolent attention paid to Christ. The Dark Prince confronting Christ has now targeted you for destruction. You do not have a Messiah complex. Jesus Christ did not have a Messiah complex, did He? He was the Son of God. It is He Who now calls us His brethren. We are coming into Christ, and will be called “Christ” at the hour of our glorification. (“Christ” is a title, not a last name. It means, “anointed.”)

Jesus said that He would perfect us through the same sufferings that vexed and perfected Him.

Colossians 1:24-25, I am now rejoicing in my sufferings for you, and am filling up in my flesh, in His stead, the deficiencies of the afflictions of Christ, for His body, which is the ecclesia of which I became a dispenser, in accord with the administration of God.

You are among His brethren. He said a servant shall not be treated better than his or her Master. Christ Jesus is your master. What did you expect? You are a slave of Christ Jesus, so you will be buffeted by the same enemy. You are Christ-stock. Do not back out, for the payout will exceed the layout.

Philippians 2:29-30, It is graciously granted, for Christ's sake, not only to be believing on Him, but to be suffering for His sake also, having the same struggle such as you are perceiving in me.

“Graciously granted.” As I said, don't back out.

1 Thessalonians 2:14-16, “For you became imitators, brethren, of the ecclesias of God, which are in Judea in Christ Jesus. For you suffered the same, even you by your own fellow tribesmen, according as they also by the Jews, who kill the Lord Jesus as well as the prophets, and banish us, and are not pleasing to God, and are contrary to all humans, forbidding us to speak to the nations that they may be saved, to fill up their sins always. Yet the indignation outstrips onto them to a consummation.”

This is how you are treated, then. Satan badgers you, buffets you, and brings you to despair through people clueless of their dishonorable roles. (They are unconscious tools.) Jesus Christ battled the Prince of Darkness Himself; you are not above Him. In those days, Satan manifested himself; Jesus Christ actually saw Him. We don't want that, and won't get it. At least it was plain to Him. We now need Christ-like discernment. I am trying to make it plain to you. Though he showed up physically in the days of Christ, Satan also employed flesh and blood: Judas; the Pharisaic priesthood. He even used Peter at a specific time, for a specific purpose (Matthew 16:23).

Today, he works exclusively through human beings. These human beings are modern-day Judases, and a modern-day Pharisaic priesthood, otherwise known as Christianity. Paul tells us to look through the human agencies into the Agent of Darkness. Darkness, today,

appears as light (2 Corinthians 11:14). Satan wants to sift you like wheat. Christ will make you stand, however. But it will be a vast struggle. Without struggle, there is no glory. Stand on the truth. You stand with me and with your friends who also possess this spirit of God. We all must recognize the origin of our antagonism. This will help us not to curse humans.

Now perhaps you will better grasp the first seventeen verses of the book of Romans.

LONGING SPRINGS FROM PAIN

This longing of Paul for others springs from the pain of rejection. People are weak. Satan captures them, and they fly away. Something that appears as light attracts them like moths to green electric zappers. The result is the same. The seed of Christ falls on hard rock, in some cases. In other cases, weeds choke the best of Christ (the weeds are the cares and seductions of this world, the false light), and off people go to find respectable jobs with acceptable people who discuss current television. The drive to be accepted in this life is brutally strong. It leads to



eventual death by zapping. The two most deadly emotions in this world that are capturing people alive for Satan's will are fear and jealousy. Jealousy animated the Pharisees, but also fear. They imbibed a double dose of these double killers. One needn't be a Pharisee to suffer within the two-edged vice.

If someone hates what you have (Christ), they can ease their own pain by killing you, either literally or

metaphorically. This is the fruit of jealousy. If you are eliminated—either literally or metaphorically, that is, by shunning or ignoring—then you are as good as dead in the mind of the jealous one. This eases their own pain. All they want is their pain eased; it's all about *them*. Additionally, if a person cannot answer the bell of another day in a calling dedicated to Christ—if they can't stand the thought of Christ being their Enlister, Provider, the One Who Decides Who They Meet, How Much Money They Make, And Everything Else About Their Life—they will bail from Him to become the captains of their own calendar (social and otherwise), because it seems easier that way—but it never is. This is called “fear.”

CONTROL PATROL

People have control issues. This is part of fear.

People with control issues get nervous on airplanes. They are so sure of their own abilities, they would rather see *their* hands on the yoke of the plane—damn their ignorance of the piloting arts—than to trust someone else. They can't trust. (Fear.) They would rather crash with their own hands on the wheel than trust another soul at the wheel of the vehicle (in this case an airplane), transporting their hopes, dreams, boyfriends, girlfriends, future children, stock portfolios, legal will and testaments, to desired destinations. Again, it's all about *them*. If other people die in the process, so be it.



People are afraid of the unknown. Some don't even know themselves. Most people refuse the time investment necessary for valuable reflection. Probe them, and they shrink into known comforts like spiders fleeing heat. It's sad. It is pleasurable in life to find the opposite disposition, that is, finding a certain heart opening and melding

into yours, to become one with you. Male or female, old or young—it doesn't matter. It is equal joy. It is more rare to uncover this than the actual site of the crucifixion of our Lord and Savior, Jesus Christ.

BAREHEART

No wonder we (and Paul) hold desperately to heart-baring people. Vulnerability, to me, is pure pleasure. I sip it like wine. I think it is a gift of Christ. Give it to me anytime. I told Jesus Christ in 1979, “I have to know you,” and I exposed my being to Him. He has taken advantage of me, plenty. It has been painful, but I signed the “contract” in indelible ink. I've squirmed and cussed, yes. I expose my heart to humans as well. Some of these have left me to die.

When the pain comes, I complain to God. But then I always say, “Don't listen to me.” God listens to me, but protects my celestial allotment by having His way. “Stop screwing yourself,” He whispers to me. “Sit still.” He tells me to sit still as He pulls my teeth out. In any case, He keeps me in this call. I've dared Him to make His home in me, and He does. He sits on all of my furniture and opens all of my cupboards. It could be construed as rude, but I did invite Him. If it was anyone but God, it would be rude.

“God listens to me, but protects my celestial allotment by having His way.”

The other people though—the fearful and jealous ones—gravitate toward the comfortable, which would *not* be Paul's gospel. No one embracing Paul's message lives in the fabled Comfort Zone, or gallivants in the Poppy Fields near Oz. If all you want from this life is fun and acceptance (Israel preferred the security and dependable food of Egypt to the deserts of God's special call), you are in the wrong place. Most of Paul's friends, in the end, wanted fun and acceptance. They wanted sure money. Living by faith spooked the spiritual life from them. Faith is hard. See how few people last in it. Faith filters the stayers from the experimenters. We stayers *want* the experimenters filtered out. (I keep telling myself this.) They hold us down. See how fast the experimenters run from not

seeing stuff. They want to depend on the world's dainties and all things perceivable. They haven't the time or emotional capital to sit within themselves and mull matters of consequence, that is, a presently-unseen future seating them as royalty commanding untold spiritual wealth.

They sure as heck refuse to explore *themselves*. It's easier to ignore everything. The day will come to pay the piper. But boy, people love to defer stuff.

DESPERATE LOVE

Paul seems desperate to convey his love. I used to think this was strange, but not any more. Paul just wants not to be stung, for once. He wonders if this is the time he won't be. He wants to be loved in return. He wants to spend and be spent, not only for his Christ, but for his friends. Without them he is lost. But no: without them he resorts to Christ. It is almost sad to resort to an invisible Person, but this is what Paul is forced to do in Rome, and what we are forced to do, at times. (This is why I wrote so hard two weeks ago about, "slave of Christ Jesus; slave of Christ Jesus." It is why I wrote so hard last week about fellowshiping with the spirit inside of you and recognizing the power, "the fellowship of his suffering," as well as the resident power soon to transform your body.) Sometimes, it's all we've got.

If it's all you've got on some days, you need the know-how to access it. It comes by "realization," a word Paul uses more than any other writer. When your friends leave you, you'd better be trained in thinking of Christ: His power in You, His love for you, and the fact that you are living the life He lived, and that as His slave, you will be only where He wants you to be, and you will do only what He wants you to do.

If by any means Paul can have flesh and blood companions, he will. He doesn't really want to resort to invisible mind exercises. He will, but doesn't want to. He tells Timothy to hurry to him. At the end of his life, he rehearses all of the people who have left him. Here is his chance to go out on a grace note, to say nice things even about those who have "fallen asleep" on him, and yet these are his words; he is not above naming names:

2 Timothy 4:9-11; 14-17, Endeavor to come to me quickly, for Demas, loving the current eon, forsook me and went to Thessalonica, Crescens to Galatia, Titus to Dalmatia. Luke only is with me. Taking Mark, lead him back with you, for he is useful to me for service ... Alexander the coppersmith displayed to me much evil: the Lord will be paying him in accord with his acts—whom you also guard against, for very much has he withstood

words of ours. At my last defense no one came along with me, but all forsook me. May it not be reckoned against them. Yet the Lord stood beside me, and He invigorates me ...

Reading between the lines, there is so much pain and disappointment here. Even incredulousness. This explains to me the gush of the opening strains of Romans, and the similar gush at the end of the letter, where Paul mentions everyone in the ecclesia by name. I have no doubt that he is crying as he paces the candlelit room at midnight, dictating the last of this letter to Tertius.

EXTREMITY OF CHRIST

In His worst extremity, even Jesus Christ wanted physical friends. They fell asleep on Him, so He cried to His father and sweat blood, which He wiped onto the backs of His hands, then onto His tunic. He lamented that his friends could not stay awake. He blamed them: "Can't you stay awake with me even one hour?" (Matthew 26:40). Even the Son of God complained about His "friends." Even the Son of God cannot believe His friends are failing Him. He can't help but remarking, "Couldn't you do even *this*?" He is incredulous, and expresses it. See



Christ and His disciples
on their way to Gethsemane.

how human He is. See how He exposes Himself. Now consider Paul, who was nothing of the stature of Christ, yet has he not suffered similar disappointments? Between these lines, he cries. He shakes his head and wonders why people leave him. Those who don't leave, he clings to. He continually thinks up new and different words to tell them how much he loves them and how important they are to him.

Paul is desperate to maintain his friends. He can make it if he loses them, but for God's sake, he does not want to lose them. He does not want to have to make it with only an invisible Being. As I said, he can resort to reckoning and realizing and going completely inside, mental, talking himself into fellowship that doesn't wear flesh, but he'll avoid it if at all possible. If you're trained to see it, this truth oozes off the page in Romans. However, we do not even need to read between the following lines. It's all sitting on top. Even after this greeting, Paul cannot stop greeting. We are so important to one another. This is from *The Message*, so that the humanness of this man comes across to you:

Romans 1:8-15, I thank God through Jesus for every one of you. That's first. People everywhere keep telling me about your lives of faith, and every time I hear them, I thank Him. And God, whom I so love to worship and serve by spreading the good news of his Son—the Message!—knows that every time I think of you in my prayers, which is practically all the time, I ask Him to clear the way for me to come and see you. The longer this waiting goes on, the deeper the ache. I so want to be there to deliver God's gift in person and watch you grow stronger right before my eyes! But don't think I'm not expecting to get something out of this, too! You have as much to give me as I do to you.

Please don't misinterpret my failure to visit you, friends. You have no idea how many times I've made plans for Rome. I've been determined to get some personal enjoyment out of God's work among you, as I have in so many other non-Jewish towns and communities. But something has always come up and prevented it. Everyone I meet—it matters little whether they're mannered or rude, smart or simple—deepens my sense of interdependence and obligation. And that's why I can't wait to get to you in Rome, preaching this wonderful good news of God.

Verse 7 from the Concordant version. The man seems codependent, quivering, high-pitched. This is literal as can be:

“... you also, the called of Jesus Christ: to all who are in Rome, beloved by God, called saints.”

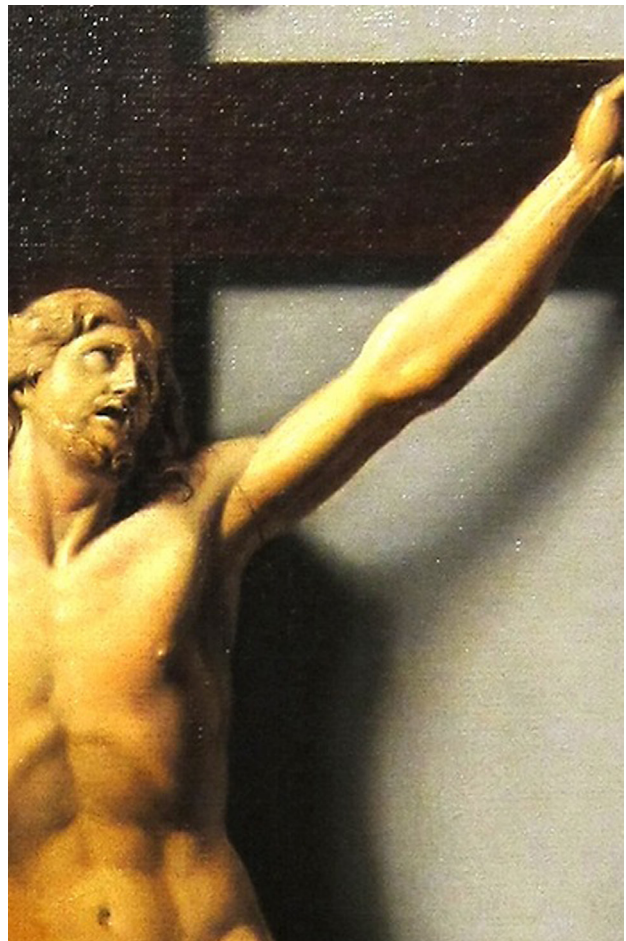
Paul can barely conclude the sentence. It kills him to finally run out of commas and clauses.

Please do not read Romans apart from this revelation of Paul's need for people, and his need to be needed. It suffuses the whole of Romans. It is why I told you last week never to read Romans theologically. This is a real let-

ter to real people. It bleeds. It helps. It wants.

THE NEW PAUL

I love this about Paul now. He is so willing to be smashed/disappointed. He so puts his heart out there, to be trampled. He will risk everything. Jesus Christ put His heart out there, and His heart got obliterated. His heart got stamped to mush; they stabbed Him and gave Him vinegar to drink from a sponge at the end of a stick. But then it finally started winding down. *About time*, He must have thought. He probably knew the end's proximity several seconds ahead, possibly a minute. I think He



was vitally aware of His last minute, even hearing an internal clock, counting down. He knew when there were only ten seconds left, because that is when He had to say His last line. He did not think of it then as “having to say a last line,” but as a necessary statement of conviction in His extremity. He said, “Father, into Your hands I commit my spirit.” It was the highlight of His day, especially after He'd uttered the word, “spirit,” the last word spoken in His humiliation. (It is the first words we speak in ours.

Astoundingly, we start in our walk where Jesus finished His. He did the hard part so that we can stand on His shoulders and begin with the Christ-life inside us, beginning with this remarkable six-letter word He ended with.)

Three days later, His eyelashes fluttered in the cave (which I wrote about last week). He threw off the wraps, swung His legs around, and got up off the slab. He maneuvered precisely as you maneuver getting out of bed, but with more spring. On this morning, He was the happiest Person in the universe. (That is not a figure of speech.)

Paul will rise from the dead moments before we see the risen Christ. Paul and the rest of the dead will see Christ first. Then we will all be changed in an instant, and the fellowship will be like the fellowship here, minus the bloodletting and tears. Then we will all be set into our places—following our presentation at the dais of Christ—to be principles of the Universe-conciliating Christ. We will bring that Word to our enemies, terrestrial and celestial, as Joseph brought it to his brothers who sold him into Egypt.

We will be the happiest people in the universe. The “brothers” will be nervous at first, but we will be nice to them, even though there may be some pain at first, much as Joseph vexed his brother at first, for months and months. Some of our enemies, of course, we will not see until the great white throne, where we, with Christ, will supervise their judgment, even executing it. Don’t doubt me. We will judge angels (1 Corinthians 6:3). It will be a small thing, then, for us to judge fellow humans, especially those with whom we’ve had contact here on earth.

NEW PHRASE FOR NEW MISSION

“Our Lord, through Whom we obtained grace and apostleship for faith-obedience among all the nations, for His name’s sake ...” (Romans 1:5).

Paul invents a new term (faith-obedience) to describe his activities among the nations. But first I must tell you this, concerning the phrase “all the nations”: Paul received a commission distinct from the other apostles. Christ called him to take a unique message to non-Israelites. The twelve apostles were *not* sent to the people to whom Christ sent Paul. Galatians 2:9, from *The Message*:

Recognizing that my calling had been given by God, James, Peter, and John—the pillars of the church—shook hands with me and Barnabas, assigning us to a ministry to the non-Jews, while they continued to be responsible for reaching out to the Jews.

James and Peter wrote to their fellow Jews among the nations, but none of the Circumcisionists, not even Jesus Christ Himself while He was on earth, ever went to any nation other than Israel. Paul alone was the minister of the resurrected Christ Jesus to all non-Israelites (15:16).

Here is Romans 15:14-16, from *The Message*. Besides being a statement of Paul’s mission (the last sentence), this passage contains memorable endearments:

Personally, I’ve been completely satisfied with who you are and what you are doing. You seem to me to be well-motivated and well-instructed, quite capable of guiding and advising one another. So, my dear friends, don’t take my rather bold and blunt language as criticism. It’s not criticism. I’m simply underlining how very much I need your help in carrying out this highly focused assignment God gave me, this priestly and gospel work of serving the spiritual needs of the non-Jewish outsiders so they can be presented as an acceptable offering to God, made whole and holy by God’s Holy Spirit.

“Serving the spiritual needs of non-Jewish outsiders.” That was Paul’s non-Peter call. Peter did talk to non-Jewish people, but he brought them the message of Israel. Even non-Jews can embrace the Israel call, as long as they’re willing to settle for second-class citizenship. These people are called, “proselytes.” A proselyte is “a person newly converted to a religious faith or sect; a convert, especially a Gentile converted to Judaism.” The Greek word is *proselutos*. It’s a two-part Greek word: *pros*, meaning “toward,” and the rest of the word, which means, “come.” A proselyte is a “toward-comer.” They come toward Israel’s message.

FAITH OBEDIENCE

What do we make of Paul’s “faith-obedience?” The term seems contradictory. Technically, it is. Whenever we hear, “obedience,” we think of the law of Moses. Whenever we hear “faith,” we think of Paul saying, “For we are reckoning a human to be justified by faith apart from works of law” (Romans 3:28). When read literally, this unique couplet sideswipes itself and catches fire.

I think it’s a figure of speech. Paul is building a Frankenstein phrase, putting “body parts” (disparate words) together. Humans understand obedience just fine. When a man or woman goes into the armed services, drill instructors yell at them incessantly during basic training. The recruit’s only job is to obey the drill instructor. It’s simple. Life is reduced to “Yes, Ma’am!” and “No, Sir!”

“Obey,” in the Greek, means “to hear and heed.” We

all grasp this, related to Moses. “All the Lord has said, we will do,” said the people of Israel at the foot of Sinai. This is obedience. But now the call is for faith. The imperative is no longer to obey laws for salvation, but to believe Jesus Christ for completion. Christ not only fulfilled law on the behalf of humanity, He also took away all sin and will eventually deliver humanity from death.

This is hard to believe. It is easy to obey commands, difficult to contain concepts. This is why Paul adds “obedience.” It is as though Paul is saying, “As eager as you were to obey outside commands, obey *this* command: STOP OBEYING COMMANDS.” Or like this: “Obey the fact that you no longer have to obey.” Paul retains the old term, “obey,” coupling it with the new reality, “faith.” This is why I called it a Frankenstein. Better to call it a figure of speech.

I constantly field complaints that Paul asks people to do stuff. I didn’t invent it. “I thought Paul was about grace and not law,” these people say. “Then why is he telling us to do stuff?” Well, here he is telling you not to do stuff. Not to do stuff, however, is something you must do. We might call it “active resting.” It answers to the Army’s “hurry up and wait.” In this case, it’s “hurry up and don’t do anything.” I like the phrase, “Don’t just do something, sit there.” But even sitting there is doing something.

Paul’s term for all of this is, “faith-obedience.” Don’t be troubled by it. Laugh at it. It is Paul’s little joke. He



knows that it’s contradictory. He wants you to think about it, so he bangs your head against it. He wants it to sound strange to startle you into thinking. See how effective it is?

I am not telling you, and neither is Paul, that rest is another self-made work, or that faith is a self-determined act. Faith is a gift of God, as evidenced in the opening strains of chapter 12. With faith-obedience, Paul transitions us from obedience to rules into the joys of heeding grace. To aid the voyage, he retains a word from the past, “obey,” linking it with the new shock, “faith.” Take the old, apply it to the new, then *do* it.

Until next week, I am remaining yours, in Christ Jesus. (Will you remain mine?) ■ —*Martin*

Dear Martin,

I’ve read of your joys and heart-breaks. I close my eyes for a moment and bless you and ask our Lord to soothe you with healing balm. Aching soul wounds are so disorienting. I have felt myself at times, as though I was being splayed open like a fish and gutted. During those times I lay still, so to speak, for the work to be completed. It is His work and we are His workmanship. My prayer is that on this path as he draws me, one day I may say with my brother Jesus: I and the Father are one.

I’ve been watching every YouTube video and listening to every recording I can find of yours over the last few weeks, ravenously devouring and laughing out loud. Thank you. Thank you. Thank you. I cannot bring myself to go to those services of the religious world. Your words turn my heart toward my loving Father and I worship and abide. What a glorious God we serve, Martin. He wounds and He makes whole.

Take care, I.L.