

SINGING ONE'S WAY TO VICTORY

Last Sabbath we looked at two questions about prayer, when we can refuse to take 'no' for an answer and why does God put us under the necessity of asking more than once? Two more questions today. Are there not some human beings so wise and so good and so comfortable by nature and circumstances that they don't need to pray? The second question: When I am in trouble and it's my own fault (and it is very often) do I have the right to ask for God's help? Let's consider those two.

Are there some human beings who do not need to pray? They are wise, they are strong...Napoleon said, "God is on the side of the one who has the best battalions," which meant the French. Historians say about Napoleon Bonaparte heuberous (?) was followed by nemesis. His pride was followed by a devastating fate. He died at 52. All the steam went out of him when he went into exile about the age of 47...the mighty Napoleon needed God more than he knew. The same is true if one reads the history of all the world's great men--Alexander, the Great, Julius Caesar, Adolph Hitler--all of them, they all needed God. But you say, there are some people who are so comfortably situated--take the people in Hollywood. All the world thinks of Hollywood as a Paradise. One of the greatest industries in America is Hollywood. Surely, the people down there are so comfortable and so clever, they wouldn't need to pray!

Let me tell you a story that illustrates my point. When I was a child, before I was a Christian, I was a devout movie goer. Devout does not mean devout to God but devoted to the theatre. I was there morning, afternoon and then go to a news reel. You would remember the favorites of those days, Humphrey Bogart, Clark Gable, Gary Cooper. I was more

interested in the men. I was not yet a teenager. But there was one woman in whom I was very interested. She was just a girl. Her name was Frances Gunn (?). You have to remember these were the days when the Hayes laws were in operation. They cancelled them out at the end of the 50s which is why, at least, 95 out of every 100 products of Hollywood today are really unseeable for Christians because of the violence, because of the impurity, because of blasphemy and profanity...but not in the days of Frances Gunn (?). Frances Gunn, loved by millions, adored by millions...did she need prayer? Her mother was an ogre, the equivalent of the witch in the Wizard of Oz and Frances, of course, was Judy Garland. She adopted the name after some years. She had first been pushed on the stage at age 2 by a doting grandmother where she out did her older sisters who were performing and from age 2 onward she captivated the hearts of millions. What was life like for Judy Garland? It was a series of tragedies. Her mother, we mentioned, was an ogre. In the years of her success Judy earned the money and her mother spent it. She said about her mother, "The only thing she creates is chaos and fear." She was very ambitious for her girl because she was ambitious for herself. Would often leave the father whom Judy adored. Judy would climb into his lap every night to hear him sing 'Danny Boy,' and 'No one knows the trouble I've seen,' before he would go off to the theatre when she was very tiny. But the mother would often leave the father, take the girls from Chicago to San Diego in all the second class music joints and the girls would sing until the rotten fruit overwhelmed them. Finally, when Judy was a success, they had a home with 20 rooms. The father had died. He died when she was 13. She locked herself in the bathroom and cried for 14 hours. Have you ever cried for 14 hours straight? Finally, when she is a success she has this great house with 20 rooms, great swimming pool. She does not

even have time to use the swimming pool. Her life is a succession of marriages, divorces, law suits, attempted suicides and all sorts of excesses. She was a lovely person. She was unspoiled, she was unselfish, she knew how to laugh at herself and that is a test of maturity but her life was a life of great misery. You see, MGM made her a prisoner. They didn't care for her, they only cared for the millions she brought in, hundreds of millions. She and Mickey Rooney, you remember the Andy Hardy series, they would be put on to act for 72 hour stints and given pep pills in breaks to keep them going when they should have been asleep. After 72 hours on pep pills, Andy Hardy and his sweetheart were taken to a hospital room, put on beds in the same room and given knock out pills, given four hours sleep and then gotten up again. On the lot there was always a physician or a nurse with syringe ready to inject to keep them going. She said I was a prisoner since I was a fetus. They hated her putting on weight so they starved her. She would get sandwiches from friendly extras on the lot. Friends would smuggle in sweets but you know every ounce she ate when on her hips and MGM could not tolerate that so they gave her pills to decrease her appetite...pills, pills, pills, pills to work, pills to sleep, pills to reduce her weight. She was the greatest money making machine from the days of the Wizard of Oz. So now with all this pressure, she can't sleep. She soon needs, she thinks, alcohol, barbiturates. She is on them constantly. At 54 she attempts suicide. Later she tries suicide again and again. She said about the men she married, "I scarcely met any of them." She was the loneliest person in Hollywood, mainly, because of her mother. Her mother's way of punishing her when she was very small...she and Judy would be out in some strange foreign city, Judy perhaps 5 years old and if she said a word out of place or had not done things quite

as the mother wanted, the mother would go through a charade. Judy would be sitting on one bed in the hotel room and the mother would begin to take her clothes out (the mother's) and pack them in a suitcase, not saying a word to the child. She goes on packing until Judy says, "Mother, you're not leaving me?" And the mother would act out that she is going to desert the child in this lonely city and leave the 5 year old on her own and Judy grew up with a phobia about loneliness. She would sometimes lie awake for hours hoping the phone would ring and be a wrong number. She would call up some of her closest friends in the middle of the night to find someone to talk to. Millions adored her. The people who were insomniacs adored her, they knew about her problem, it got out. The people who were on barbiturates adored her; the alcoholics adored her; the people that were overweight and had a problem with weight adored her; the lonely adored her. She had instant contact with her audience when she went out. Millions responded all around the world and the personal audiences just adored her... immediate empathy on contact. Again and again she would be in a hospital and doctors told her she had to give up the alcohol, that she had to give up the barbiturates. She made comebacks time after time until the age of 47 and her fifth husband found her dead behind a locked bathroom door. May have been an overdose; may have been suicide. Human beings are all fragile whether you are in Hollywood or the White House or behind the coward's castle that we call the pulpit. We are all fragile. There is no one who does not need to pray and to pray constantly.

Now, the second question; When my trouble is my own fault which is usually the case with me, have I a right to God's help. Turn please to II Chronicles and the 18th chapter, a fascinating story that

contributes to the answer of this question. Roy read to us, beautifully, as always, the prayer of Jehoshaphat. II Chronicles, verse 28, "The king of Israel and Jehoshaphat, the king of Judah, went up to Ramoth-gilead. The king of Israel (Ahab) said to Jehoshaphat, "I'll disguise myself and go into battle, but you wear your robes." He wanted to get him killed off. He was competition. The king of Israel disguised himself and they went into battle. Now, the king of Syria had commanded the captains of his chariots, "Fight with neither small nor great, only with the king of Israel. I want Ahab." The captains did not see a king until they saw Jehoshaphat. He was in his royal robe. They said, "That must be Ahab." So they all begin to circle around Jehoshaphat. He's in trouble which is what we find in chapter 20 and Jehoshaphat cries out, which is again what we find in chapter 20 when he prays and says, "Our eyes are upon thee, we have no might--Lord, deliver." And the Lord helped him which we find in chapter 20. You know, Jehoshaphat had no right to expect help. You notice, in the next chapter a prophet says to him (chapter 19:2), "Jehu, the son of Hanani, the seer, went out to meet him and said to King Jehoshaphat, 'Should you help the wicked? Should you love those who hate the Lord? Because of this, wrath has gone out against you!'"

You see, Jehoshaphat was a good man but there aren't any good men who are always good...there aren't any. We all fall short in thought and word and action and Jehoshaphat had been somewhat enamored of the personality of Ahab and had joined him in this battle against the Syrians without asking of the Lord. He should not have done it. It was a mistake! One alternative Biblical passage says that at one stage Jehoshaphat thinks he might be doing the wrong thing and asked for a prophet of God to come up and give a word. But he should never

have joined with Ahab. He's in trouble because of his own fault. Oh, I'm glad the story is here because God did deliver him.

Do we have a right to God's help when my trouble is my own fault? No we have no right but God delights to help. We have no right whatever. The only thing I deserve is hell but God delights to help. And so, here you have a mini acting out what is going to happen in chapter 20. Chapter 20 is going to talk a lot about the sovereignty of God. You will notice in chapter 20, verse 6, that in Jehoshaphat's prayer he begins by saying, "Oh Lord, God of our fathers, art thou not God in Heaven? Do you not rule over all the kingdoms of the nations? In thy hand is the power and the might, none is able to withstand thee." He talks about the sovereignty of God. That's the only place to rest. If you think the sovereignty of your own wisdom is enough, you are in for tragedy. If you depend on modern technology or money in the bank or chance or natural law, they will all let you down. The sovereignty of God will never let you down.

I want you to note how back here in chapter 18 that sovereignty is illustrated. By sovereignty we mean God's control over everything... not in such a way as to take away freedom but overruling the evil of men when they abuse that freedom. Verse 33 of chapter 18: "But a certain man drew his bow at a venture and struck the king of Israel between the joints of the harness." So here is a king that is clothed with armor; he is in disguise but armor cannot be just sheet armor, it has to have little places so the body can bend and where the armor is in segments there is a tiny little space and this man who just fires aimlessly into the battle, the arrow goes to the little space between the sheets of armor that Ahab is wearing. So his disguise

is useless, his armor is useless. He says to the driver of his chariot, "Turn about, carry me up, I'm wounded. The battle grew hot that day. The king of Israel propped himself up in his chariot facing the Syrians until evening and then at sunset he died." You remember when this man stole the vineyard of Naboth, the Jezreelite, Elijah, the prophet said, "His blood will be licked up by dogs in this place." And in the other account as we find it in the book of Kings, the chariot went to that very place of the land that had been stolen by the king and there he bled away to death in the chariot and the dogs licked up his blood. So here's the story where this king wants to get Jehoshaphat killed and subtly he says, you look like a king, you should wear your robes but I'm going to be in disguise. But it is no good to him because of the sovereignty of God. The man who drew his bow at a venture was not a bow at a venture, God's hand was on his arm. The arrow did not fly by chance. It flew by the direction of God and it flew into that tiny crevice. Only sovereignty could do it...of a man in armor and in disguise.

Now, we come to chapter 20. We've seen an example of trouble; we have seen a man who did not deserve help, he prayed and got help; we have seen an example of the sovereignty of God in the 18th chapter. We have also noted in chapter 19 that the prophet won't let him get away with his mistake and says, look, you should not have helped Ahab and because of this, trouble will come. Chapter 20 is about that trouble. The wrath foretold in chapter 19:2 as a result of his mistake with Ahab. See, God chastises his children. I had a letter from a dear friend this week who was telling me, look, I am in such pain I cried out to God, "Deliver me," she stood up and was smitten again and she was very ill immediately after her prayer. She said, "If a friend

did that to me I would no longer call him a friend...and God did it!" I wrote her and reminded her and it is easy to tell someone else, it's just harder to apply to one's own trouble. I reminded her that the Lord does not promise a life of ease to his children but, rather, it says in Scripture whom the Lord loveth, he chasteneth. He never promised us ease. He is much more concerned with our characters than our comfort because we can't have eternal comfort without characters that will endure eternity, that come from receiving the grace of Christ.

Come into the 20th chapter. The authorized version begins like this and I like the way the authorized version gives it..."It came to pass," which is a marvelous expression from the 17th century. I suppose the oldest pulpit joke on that phrase is about the minister who stood up and exhorted his congregation, "Brethren, sisters, when trouble comes, always say, 'It ain't come to stay, it's come to pass.'" But the old phrase from the authorized version reminds us that there is nothing permanent down here unless it is linked with God. God is permanent. Christ is permanent. The word of God, so often attacked and overthrown, that's perfect and permanent. The gospel is permanent. Those that are linked with these are permanent. If you are in love with God, if the gospel has broken your heart, you're permanent. The world passes away and the lust thereof but he that does the will of God abideth forever. It came to pass...there's nothing permanent, good experiences and bad.

Dr. Johnson, an old philosopher, whenever anything went wrong he would say to his servant, "Boswell, it won't matter much in 6 months' time." That is because everything comes to pass, it won't come to stay. And foremost of us here, childhood has come to pass and youth has come to pass and there is not a cell in our bodies, not a atom in our

physical being today that's the same as 10 years ago. It has all come to pass and, yet, we're here. The Moabites, the Amonites and others joined up for battle and they tell Jehoshaphat that a great multitude was coming against him, verse 2. That's life. Life is rarely smooth for long. That mighty ocean is a wonderful illustration of life...storms, cyclones and tornados, great billows...a wonderful illustration of life. Life is rarely calm for long. Get suspicious if it is and get ready. And, you know, it is true what they say that troubles rarely come singularly. Trouble loves company. Troubles usually come as a multitude of troubles. God, in his sovereignty, does his work very thoroughly. "A great multitude is coming against you." Now, Jehoshaphat probably had a million men under arms but he did not call them and arm them and say, go out and deal with these folks. It says, "He feared and set himself to seek the Lord and proclaim^{ed} a fast throughout all Judah." I don't like the idea of fasting; I have a hearty appetite but fasting represents self denial and self control and self discipline. And those that seek the Lord need that. Fasting is just an outward expression of it, a reminder that many of our troubles come because we lack control. Your sanctification is of the same quality as your self control and self discipline, no more, no less. The fasting was just an outward sign of the need for self denial, self control and self discipline because the lack of those things brings my troubles. So, he seeks the Lord and fasts. Then in verse 5 it says how he stands up to pray and we have that beautiful prayer. And, notice, in the prayer he invokes God as the God of Abraham, thy friend. See that in the end of verse 7? In other words, he invokes the covenant. Oh, it's good to know about the covenant. I guess the best illustration of

covenant is a Christian marriage. When two people are yoked in marriage they are one in essentials but very different in many things. The differences do not break the covenant. And when you and I are yoked with God in covenant relationship through Christ, when we feed on the blood of the new covenant and take the bread of the new covenant, it symbolizes him and his merits, we are accepted in the beloved, we are complete in Him. There is no condemnation. We are already seated in heavenly places because of the covenant and my mistakes and failures no more dissolve that covenant than the mistakes and failures of marriage which is another covenant. He invokes it..."Abraham, thy friend." It is calling back to the time when God made a covenant with Abraham which was enlarged at Sinai. So, then he talks about their troubles in verse 9, "If evil comes upon us, our affliction." Then, in verse 11 he says, "They reward us by coming to drive us out of thy possession." This is a good expression. He is saying to God, look, we belong to you, please look after your own property. It is good to remind yourself that you are God's property. Even if you have a headache, it's good to say, Lord, this head of yours has a headache; do something with it. It's your property, care for it. Lord, my stomach is upset; it's really yours you know, help me with this. Lord, this problem, that problem, but I am yours; it's your problem! We are your possession; care for your possession, Lord. We can invoke that because we are his. Our lives are not our own. Our money is not our own. Our time is not our own. Nothing is our own. It is his possession so we can ask him to care for it.

Verse 12 is the heart of it, "Oh, God, wilt thou not execute judgment upon them? We are powerless against this great multitude that is coming against us. We don't know what to do but our eyes are

upon thee." The secret of true Christian living is an awareness of our weakness that throws us on God continually. That is the secret of a true Christian living, otherwise we forget him. If we make the mistake of thinking we are wise enough...does not the human being have three times the brain space as the anthropoid ape? Yes, but he's still an idiot because of sin. The essence of Christian living is put in this verse so clearly...we are powerless against this great multitude that is coming against us. Everybody is but not everybody knows. Not everybody is aware of how fragile a shell life is. We've all had occasions when, suddenly, a few minutes has changed life...maybe an accident and we are never fully whole again; may be a loss of a loved one who has gone and we will never see again until Jesus comes. Life can change so drastically, so quickly! And we need to be aware that we are dependent on the sovereignty of God because there is no way on earth that you can safeguard yourself and anticipate all the possibilities of life...no way, there are too many. No one can anticipate. You think of that great large airplane leaving Washington, D.C. a few years ago--the icing mechanism was not working too well and so here with hundreds of people on board they go up with it and the little mechanism that defrosts the ice was not working too well, soon it goes down again into those icy waters and so many died. Who could have anticipated it? It is only since then they have become very, very fussy to check the deicing mechanism. We all drive cars. Between us a calamity is sometimes a bolt, a slender tread on a tire. Life is a dangerous dicey business. We are dependent on the sovereignty of God and we grow up to the same extent we know it and acknowledge it from moment to moment, hour to hour and day to day--Lord, we are powerless against all the possibilities of life and, what is more,

we make so many mistakes but our eyes are upon you. That's what prayer represents.

All the things God asks us to do are acted out parables. The keeping, of the Sabbath, the physical rest is the outward sign of the rest of heart, that we have all the time because of his finished work. When you take the Lord's supper, the bread and the wine, it represents feeding on what Christ did by the breaking of his body and the shedding of his blood. When we kneel to pray it represents the bending of our wills. All these are acted out things and our acknowledgement in prayer is an acknowledgement of Lord, I need you. Our eyes are upon thee. It says in Hebrews 11 that Moses endured as seeing him that was invisible. The same book says, "Looking unto Jesus, the author and finisher of our faith." Everything else will discourage us. II Corin. 4 say, "We look not at the things that are seen." The worldly person reverses it. The worldly person does look at the things that are seen. Paul says, we look at the things that are unseen. That's where the worldly person does not look. The worst thing about TV, the worst thing about most modern movies (I say 'most' because occasionally there is a good movie for the grace of God operates even in Hollywood) but the worst things about most movies and TV and the worst thing about the public daily newspaper and the ordinary magazines on the rack is the practice of/ the absence of God. So children growing up in a world where God is not mentioned, God is not seen, God is not known, become godless, practicing the absence of God. So while Paul can say look not at the things that are seen but the things that are unseen. The things that are seen are temporal. Think of how many people you mix with that are no longer alive. If human life is that fragile--everything is temporary down here. We look not at things that are seen but at the things

that are unseen. Well, look at the story. They get a message from one of the prophets in verse 14, an encouraging message. If you observe verse 15 they are told, "Fear not, be not dismayed at this great multitude for the battle is not yours but God's." That's a great text. I don't know how Billy Graham can conduct these great campaigns unless he believes that. Billy Graham knows as he comes up to every campaign, if he gets a virus or laryngitis, the whole campaign will topple before a substitute can be found. But I think with every great Christian there gradually dawns the awareness that is in this verse, "The battle is not yours but God's."

Notice in verse 17, "You will not need to fight in this battle, take your positions, stand still, see the victory of the Lord on your behalf. Fear not, don't be dismayed. Tomorrow go out against them and the Lord will be with you." There are many battles we do need to fight but some of them are too big for us. You think of the conversion of loved ones. There is no way you can do that by might and main. You can't say sit on that chair until I give 20 bible studies. If you did, you would only antagonize them. There are many battles where there is nothing one can do--nothing, nothing, nothing, except pray. Where we can do something we are meant to do it. See the victory of the Lord on your behalf. Don't fear, don't be dismayed, the Lord will be with you. In verse 20 they are admonished, "Believe in the Lord, your God, and you will be established. Believe his prophets and you will succeed." In other words, faith in God and in his word is the secret of overcoming. "Believe in the Lord, your God; believe his prophets." All the Bible is written by prophets. Paul was a prophet, Peter was a prophet.

The whole Bible is written by prophets. So it is saying faith in God and his word is the secret of overcoming...believe, believe and you will succeed. There is a great man called Bishop Hahnington (?) and I wish I could follow his advice. I am slow to learn. He would say again and again to the preachers under him, "Never be disappointed. Only praise God." That's a good motto: Never be disappointed, only praise God. You know the mind controls every cell of the body, every organ in the body is influenced by the mind, every part of us and the mind helps healing. I am not saying that as some would have us believe that positive thinking can immediately cure cancer or some of these things. However, it is clear and it is certain that positive thinking in the sense that faith in God does all that can be done physically to release the body's own healing powers. Every cell in the body has its own doctor, so to speak. We have a hundred trillion doctors in the human body. Most things are cured by the body itself, given time, most things. Some other cases--don't walk, run to a good physician. If you need help you can get it. But that's a minority of situation; most things, the body cures itself in time. I am not talking about organic diseases that we contract by our bad habits over 50 years, not talking about those. So he says, believe and you will succeed. And then they are told to get a choir going and to put the choir in the front of the army and advance toward their enemy singing. My! That's not the way we make war today. Put a choir in front of the army and advance singing? We want the big guns, the planes up there, we want everything that will kill, destroy or maim, instead they are told to get a choir; have them praise God. Put them in the front, let the choir first meet the enemy. And it says they are to praise him in holy array. I want to you notice the reference to the holiness.

If we are going to lead the host of God, if we are going to make war successfully, we must have an intense concern for holiness. Holiness is intense concentration on God's viewpoint about everything. That 's what it is. We want this victory? We have to remember that.

Verse 23, "When they began to sing and to pray, the Lord set an ambush against the men of Ammon and Mount Seir and so they began to fight each other; they cut each other down. Again and again in the Bible, the enemies of God cut each other to pieces and God's people are saved. If you have a lot of enemies and you leave them alone, they will destroy each other. That's what happened here. The last part of verse 23 says, "They all helped to destroy one another." What a picture of the 20th century with its wars. About a quarter of the nations of earth are at war, we don't know that because most of them are small. You don't hear much about Angola; you probably haven't heard even of the thousands of Christians who are being crucified in the Sudan by the Moslems. Very little is said about that. Six hundred thousand people have been murdered in the Sudan in recent years. A quarter of the nations of earth, small ones, are at war today. When it says here that they helped destroy one another, war, crime, promiscuity--that's what life is like today.

Well, when it was over, notice what happened...verse 25, "When Jehoshaphat and his people came to take the spoil from them, they found cattle in great numbers, goods, clothing, precious things which they took for themselves until they could carry no more." They were three days in taking the spoil...it was so much. Now let me ask you, there's an old pagan proverb that^{says}/in conflict what does not destroy

me, strengthens me. Do you believe it, I ask? When you think of the conflicts of life, is that Pagan proverb true? That what does not destroy me, strengthens me. I think it is true. The strongest soul is not the soul who has had no conflicts but the soul that has survived conflicts. The spiritually strongest human being is not the one who has had no troubles but the one who has survived great troubles. That's where strength is. Augustine said this: "Everywhere a greater joy is preceded by a greater suffering; the heart takes greater delight in something lost, restored, than if it had never lost it." You get the point...these people are richer after their trouble than if there had been no trouble. Oh, I like that cause I hate trouble and I mean, so if I think it is going to work for my good in the long run, I'm going to be better off when it's over, I'm encouraged. This is saying that if you are in Christ through the gospel, your troubles will result in your being richer, stronger, better, happier, more useful than if you had no trouble. That's what it is saying. They were three days gathering the spoils. They are richer than before the battle! They were better off because of the problem. I'm always prepared to concede it after the problem is solved. I am scratching, hanging on by my fingertips when the problem confronts me unsolved because that's the time I am to praise God. That's the time I'm to shout, when the walls are up. It would have been not very impressive if the Israelites had sung and shouted and blew the trumpets after the walls of Jericho had collapsed. It was significant when they blew the trumpets and shouted for joy and claimed the victory when they were still up. God is trying to teach me. I'm slow to learn but he's trying to teach me praise before you see the solution.

Friends, what I am talking about is terribly practical. There are going to be a lot of things that will terrify us between now and the end, lots of them. And what could be more valuable to us than the habit of praising God ^{for the answer} before we see it? Mind you, it will come in his way. Who could have thought up this way? Do you have a method of turning soldiers to fight each other when they are in a great army? God does things in his own way and in his own time. We are going to be the better, not the worst for the trouble. And we are to thank him for it in advance before the solution is seen. Send out the choir!

And so, our two questions to wise human beings, strong human beings, they need to pray? Yes. We are all helpless weak individuals and we all need to pray. That one is obvious enough.

What about the second one? If my trouble is my own fault, do I have a right to God's help? No, no right, but God loves to help. "This man receiveth sinners," that's the great encouragement of the Christian gospel. And if he tells me to forgive 70 times 7 my neighbor it is because he is doing it for me every day. No, I have no right but he is glad to help me.

Let me close by reminding you about a man who wrote my favorite hymn. He died at the same age as Judy Garland, 47, Francis Scott. Most of his life he was a sick man. He was a very conscientious minister and sickness and conscientiousness in extreme can often go together. For years, in his early years of life, they were very casual but when he was at the sick bed of a friend his whole life changed. He came home and wrote a poem and put it away in a drawer.

It was not finished. But when his own life was about to finish he said he had better tidy up things in his office for whoever succeeds me. He came across this poem of 25 years ago. He took it out and finished it and in a little while he was dead. The poem, ABIDE WITH ME.

Fast falls the even tide, the darkness deepens.

Lord, with me abide.

He wrote these words in another hymn, "My spirit on thy care, blest saviour I recline. Thou wilt not leave me to despair for thou art love divine. In thee I place my trust, on thee I calmly rest. I know thee good, I know thee just and count thy choice the best. What'er events betide thy will they all perform. Safe in thy breast my head I hide nor fear the coming storm. Let good or ill befall, it must be good for me, secure of having thee in all of having all in thee.