

Finding God in All Things

Rich Nathan
October 22 & 23, 2016
The Journey of Faith
Genesis 14

About two decades ago, a Christian author named Gary Thomas wrote a book titled *Sacred Pathways*. *Sacred Pathways* taught that based on people's personalities, our individual wirings, what Gary Thomas called our "spiritual temperament" we each have different ways to personally experience intimacy with God. So, for example, some Christians are naturalists. They experience God in the out-of-doors.

Stephen Van Dop, our Church Extension Pastor, is definitely this kind of person. He frequently tells me that on his day off there's nothing he likes better than to drive out of the city to hike through the woods where he experiences God.

I have a little bit of this in me. If I want to feel close to God, I like to get outside and walk and talk to God.

There are people who experience God through tradition.

These folks experience intimacy with God through ritual. They love liturgy. They may enjoy praying written prayers. Their homes or offices will often be filled with various sacred objects, beautifully crafted crosses or other Christian symbols that speak to these traditionalists and connect them with God.

Some experience intimacy with God through their intellect. They love study.

They love to read. They love to learn. They love to search out the answers to challenging questions. Some experience God through the arts: painting, sculpture, music.

I wanted to mention on November 19, we're going to have an art exhibit here at Vineyard Columbus titled "Abraham: A Journey of Faith". The pieces have been generously loaned to us by John Kohan, the retired Associate Editor and former Moscow Bureau Chief for TIME Magazine, from his Sacred Art Pilgrim Collection of over 2,000 pieces. We're even going to have an original Mark Chagall on display.

If you are a person who experiences intimacy with God through the arts, Holly Messerall, who is an artist in our church, is starting a small group to help artists engage with God with their gifts. To learn more about the group, contact:

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Some experience intimacy with God through caregiving. You might say, “You know, when I meet someone who is hurting, when I serve someone who’s hurting – a person who’s sick, a person who’s lonely – I feel close to God.”

Gary Thomas lists lots of other pathways to intimacy with God. The point is there’s not one size fits all in terms of our own connection with God. We all have different spiritual temperaments. Another important point is that God is at work in all of life.

There was a Christian who lived in the 1500s whose name was Ignatius of Loyola. Ignatius’ teaching had a powerful impact on millions of people over the last 500 years. The current Pope, Pope Francis, has been deeply impacted by the teachings of Ignatius of Loyola. I have personally been impacted by Ignatius’ teaching.

If you were to try to define the heart of Ignatius of Loyola’s teachings it would be this:

Finding God in all things

This is a really simple phrase. Finding God in all things. But it means that nothing is considered outside the purview of the spiritual life. Christian spirituality is not confined to the inside of a church building. And it’s not just “spiritual” when we talk about religious topics. Finding God in all things. So often I’ve had a conversation with someone in church who describes an issue in their lives – maybe a work situation, a conflict, an opportunity – and I’ve said to them, “Where is God in this? What do you think God is up to in this situation? In this conflict? In this opportunity?” I’m not trying to put the person on the spot. I’m trying to increase their awareness that God is in this thing, where is he?

Frequently, I’ll get the look of a deer caught in the headlights. They might even confess, “My goodness, I never really thought about it that way. I never thought about God being involved in this investment opportunity.”

I’ve been doing a series this fall that I’ve titled, “The Journey of Faith”. We’ve exploring the topic of faith as it is incarnated in the life of one man, a man named Abram – better known as Abraham. The reason I’m doing this series is to simply underline for you, week after week, the importance of exercising faith in every part of life, at every stage of life, and in every season of life. Faith is finding God in all things. Today, as we continue in this series, I’ve titled this message “Finding God in All Things”.

Let’s Pray.

Genesis 14:1-16

At the time when Amraphel was king of Shinar, Arioch king of Ellasar, Kedorlaomer king of Elam and Tidal king of Goyim, ² these kings went to war against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboyim, and the king of Bela (that is, Zoar). ³ All these latter kings joined forces in the Valley of Siddim (that is, the Dead Sea Valley). ⁴ For twelve years they had been subject to Kedorlaomer, but in the thirteenth year they rebelled.

⁵ In the fourteenth year, Kedorlaomer and the kings allied with him went out and defeated the Rephaites in Ashteroth Karnaim, the Zuzites in Ham, the Emitees in Shaveh Kiriathaim ⁶ and the Horites in the hill country of Seir, as far as El Paran near the desert. ⁷ Then they turned back and went to En Mishpat (that is, Kadesh), and they conquered the whole territory of the Amalekites, as well as the Amorites who were living in Hazezon Tamar.

⁸ Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboyim and the king of Bela (that is, Zoar) marched out and drew up their battle lines in the Valley of Siddim ⁹ against Kedorlaomer king of Elam, Tidal king of Goyim, Amraphel king of Shinar and Arioch king of Ellasar—four kings against five. ¹⁰ Now the Valley of Siddim was full of tar pits, and when the kings of Sodom and Gomorrah fled, some of the men fell into them and the rest fled to the hills. ¹¹ The four kings seized all the goods of Sodom and Gomorrah and all their food; then they went away. ¹² They also carried off Abram's nephew Lot and his possessions, since he was living in Sodom.

¹³ A man who had escaped came and reported this to Abram the Hebrew. Now Abram was living near the great trees of Mamre the Amorite, a brother ^[b] of Eshkol and Aner, all of whom were allied with Abram. ¹⁴ When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household and went in pursuit as far as Dan. ¹⁵ During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus. ¹⁶ He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people.

Genesis 14:1-16 is about three military campaigns that took place over the course of 14 years.

In verses 1-3, we could say that this is round 1. Four eastern kings from Mesopotamia, which would be in modern day Iraq, defeat five western kings in Canaan, the Promised Land, in the vicinity of the Dead Sea.

These kings are over city-states. The result of the defeat is found in verse 4.

Genesis 14:4

For twelve years they had been subject to Kedorlaomer, but in the thirteenth year they rebelled.

This gives rise to round 2 of the military campaign. We find out in verses 5-12, the eastern kings decide to teach the western kings a lesson after the western kings rebel and throw off their rule. So the eastern kings come back and here's what we read in verses 11-12:

Genesis 14:11-12

¹¹The four kings seized all the goods of Sodom and Gomorrah and all their food; then they went away. ¹²They also carried off Abram's nephew Lot and his possessions, since he was living in Sodom.

Then in verses 13-16, we have round three. Round three is Abram and men who attached themselves to Abram against the Eastern kings. Here's what we read in verses 13-16

Genesis 14:13-16

¹³A man who had escaped came and reported this to Abram the Hebrew. Now Abram was living near the great trees of Mamre the Amorite, a brother^[b] of Eshkol and Aner, all of whom were allied with Abram. ¹⁴When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household and went in pursuit as far as Dan. ¹⁵During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus. ¹⁶He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people.

Where is God in all of this? These military campaigns, these battles. I started today with Ignatius' basic principle that faith is finding God in all things. Certainly, one place that we ought to look to God is in difficulty.

Faith to find God in difficulty

If you read through the biographies of spiritual giants from the past, you'll find that spiritual giants often live very difficult lives. Augustine died of a wasting disease while his city was under siege and was eventually sacked by the barbarians.

Teresa of Avila suffered through years of intense migraines. Brother Lawrence never got over his chronic gout. Martin Luther died a difficult death following a long string of disabling illnesses. Francis of Assisi, who was a classic Naturalist – he found God in nature, was nearly blind when he wrote his famous *Canticle of Creation* which starts this way:

O Most High, all-powerful, good Lord God,
to you belong praise, glory,
honour and all blessing.

Be praised, my Lord, for all your creation
and especially for our Brother Sun,
who brings us the day and the light;
he is strong and shines magnificently.
O Lord, we think of you when we look at him.
Be praised, my Lord, for Sister Moon,
and for the stars
which you have set shining and lovely
in the heavens.

It's a beautiful psalm of praise in which Francis says that all of creation is merely a pointer to the beauty and glory of God. And he was nearly blind when he wrote it.

Why do people often feel close to God in difficulty and suffering? Why is it that we should look for God when we're going through hard times and we've been bitterly disappointed because something hasn't turned out the way we hoped in relational crises, in health crises, in financial crises, in the loss of a job, in the death of a loved one. Why are these things often places where people find God through faith?

Skeptics would say you are just turning to God in a time of desperation. The old saying, "There are no atheists in a foxhole" applies here. Before I met Jesus, I used to argue with Marlene and tell her that God was just a crutch for the weak, for the foolish. He was just an escape for the desperate.

The truth is we don't turn to God in suffering because we suddenly become irrational. Because our defenses get lowered in difficulty God is able to get through to us. The barriers we erect to keep God at arm's length, to keep people at arm's length through pride or fear or apathy – those barriers fall. The issue is not that we become less rational in difficulty, the issue is that we become more open in difficulty.

Indeed, I don't think we actually reach out to God because we're desperate. It might feel that way, but I believe that God is always there and we're unaware of his presence. It's difficulty that makes our defenses drop so that he's finally able to reach us. He comes into our lives like an invading army. Or better, like a comforting mother.

Friend, have you found this in your life. That when you are going through trials, you're going through difficulties, you may find yourself more spiritually aware of God's presence. I'm sure you've seen this at work in the lives of those who are elderly. Many become softer, gentler, kinder. Not all, but many. Why? Because all the defenses against God and his presence, God and his love, God and our neediness. All of these defenses are often lowered in the lives of the elderly.

May I encourage you if you are going through difficulty or you have a loved one who is going through difficulty, look for God? Certainly, we can pray for deliverance from difficulty but if that doesn't happen – we don't need to be afraid so long as we find God. Allow your defenses to be lowered and look for God.

Genesis 14:17-18

¹⁷ After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley).

¹⁸ Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, ¹⁹ and he blessed Abram,

Abram comes back from the battle. He's been successful, but he's hungry, he's thirsty, he's tired. Two kings come out to meet him: one is the king of Sodom, the other Melchizedek, the king of Salem. Now, Abram is willing to receive the bread and wine from the king of Salem, but concerning the king of Sodom we read this in verses 21-23:

Genesis 14:21-23

²¹ The king of Sodom said to Abram, "Give me the people and keep the goods for yourself."

²² But Abram said to the king of Sodom, "With raised hand I have sworn an oath to the LORD, God Most High, Creator of heaven and earth, ²³ that I will accept nothing belonging to you, not even a thread or the strap of a sandal, so that you will never be able to say, 'I made Abram rich.' ²⁴ I will accept nothing but what my men have eaten and the share that belongs to the men who went with me—to Aner, Eshkol and Mamre. Let them have their share."

Again, Abram comes back from the battle successful, but he's hungry and thirsty. He's tired. He asks, "Where is God in all of this?" I think we see in Abram's response to Melchizedek and also in his response to the king of Sodom

Faith to find God in dissatisfaction

Many of us have felt that even though we've had success – professionally, academically, maybe success romantically – even though we've had some success there is something missing. We're hungry, we're thirsting for something more.

Back in the 1960's, Peggy Lee sang a song titled, "Is that All There is?" In the 1980's, U2 sang "I Still Haven't Found What I'm Looking For". Successful people often find a nagging dissatisfaction, a restlessness, a feeling that there's got to be something more here than just running on the treadmill towards another promotion, another purchase, another A on an exam. Friends, if you feel restless inside, dissatisfied, despite all your success, all your accomplishments, that dissatisfaction – it's a pointer, an invitation to

look beyond this world and what it offers to look beyond creation and reach out to the Creator.

As Augustine wrote,

“Our hearts are restless until they rest in You.”

The great philosopher and mathematician Pascal said we all have a God-shaped hole that can never be filled up by anything or anyone other than God.

Abram’s faith told him that everything that the king of Sodom was offering him would never ultimately satisfy. Abram would just be gaining more stuff, an exercise in futility. The spiritual writer, Henri Nouwen, observed that those who are rushing to fill the hole inside with stuff, know in their heart of hearts that it’s a useless quest. He wrote,

“Somewhere deep in our hearts, we already know that success, fame, influence, power, and money do not give us the inner joy and peace we crave. Somewhere we can sense a certain envy of those who have shed all false ambitions and found a deeper fulfillment in their relationship with God.”

Have you ever found God in dissatisfaction? Let me take this in a slightly different direction. Sometimes the dissatisfaction can manifest itself in what one famous pastor, Bill Hybels, calls “Holy Discontent”. Holy discontent is a way that God often calls people. You can just sit tight, say nothing, do nothing, but you feel like you’re going to explode. You watch the way something is working and you say, “This could work so much better if they just did this. This problem would go away if they just did that.” It takes faith to find God in the midst of holy discontent.

When Marlene and I first came to Columbus so many years ago for me to attend law school, we joined this tiny little church that was the predecessor to Vineyard Columbus. At the time, we had about 30 people. We loved the people. But I would just grit my teeth during the teachings because they were so weak, they were so bad. Finally, after listening for about a year, I wrote a little proposal to the leaders of the church and I said: You know, here’s a few ways that maybe we could handle the teaching on Sunday mornings better. These guys were so gracious and so humble, they said, “Why don’t you head it up.” So I did that.

Sometimes the discontent, the dissatisfaction that we feel is from God if we only have faith to find God in that. You experience frustration because something could be administrated so much better than it currently is. There’s some injustice that needs to be corrected, but nobody’s doing anything. Some person is being overlooked and it breaks your heart. Let that discontent, that dissatisfaction push you to God. God, what do you want me to do about this? That’s the question.

Abram not only had faith to find God in difficulty and dissatisfaction, but Abram had:

Faith to find God in surprising places

Genesis 14:18-20

¹⁸ Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High,¹⁹ and he blessed Abram, saying,

“Blessed be Abram by God Most High,
Creator of heaven and earth.

²⁰ And praise be to God Most High,
who delivered your enemies into your hand.”

Then Abram gave him a tenth of everything.

Abram received blessing from God through Melchizedek. The Book of Hebrews points out that Melchizedek is a priest, but he came through a different lineage than the Jewish priests. He didn't come through Abram, he didn't come through the Jewish priestly lineage of Levi. Yet I see in Melchizedek, God at work outside the church, outside our systems, outside our programs, outside our boxes. God is at work through surprising people and in surprising places.

The Bible frequently points out people who are not Jewish, aren't part of the system, yet God is at work through their lives: Moses' father-in-law, Jethro was not a Jew. Rahab was a prostitute living in pagan Jericho but she had faith in the one true God. Ruth was a Gentile from the land of Moab yet she had faith in the only true God. Ruth became the great-grandmother of King David who was the ancestor of Jesus Christ. We read about Roman Centurions in the New Testament who were not Jews, but put their faith in Jesus, as Savior and Son of God.

Faith means we look for God in all things. Maybe you are visiting a friend who is dying of cancer or a lonely elderly person in their home or in an assisted living facility and you suddenly feel like crying. What's going on in that feeling? Perhaps you are feeling God's compassion for this person. Look for God when you visit the sick. Look for God in your feelings. Or maybe you go to dinner with a friend and you find yourself overwhelmed by gratitude for your friendship. Look for God in this gratitude. Maybe you're experiencing an echo of God's friendship with you.

God shows up in really surprising places. If you are a follower of Jesus, have you ever felt like God was speaking to you through someone who was not a follower of Christ? At work you said something or did something that shouldn't have, someone who is not a follower of Jesus looks at you and says, “You know, I don't think that's a funny joke. I don't think we should be laughing about that.” Or they say, “Remember, we need to

really separate out our personal expenses from our business expenses when we're traveling." And it's the Lord speaking to you about integrity, your words, your conduct.

I think this text speaks to us about:

Faith to find God in the scriptures

Melchizedek is clearly a pre-figuring, a type of Jesus Christ. The writer of the book of Hebrews in the New Testament tells us this. There are so many things about Melchizedek that point us to Christ. He serves Abram bread and wine. He blesses him. We can't fail to see in this the Lord Jesus Christ who on the night he was betrayed gathered around himself his own disciples, gave them (and now us) bread and wine as an eternal reminder of his death for our sins. It's because of our great high priest, Jesus, that we're refreshed week by week as we participate in the communion table. Whenever two or three of us are gathered in the name of our priest, Jesus Christ, he lifts his hands and blesses us.

We read in verse 18 these words:

Genesis 14:18

¹⁸ Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High,

The name Melchizedek literally means "king of righteousness". And that phrase king of Salem literally means "king of peace". That's what Hebrews 7:2 tells us:

Hebrews 7:2

² and Abraham gave him a tenth of everything. First, the name Melchizedek means "king of righteousness"; then also, "king of Salem" means "king of peace."

Here's what we read about Jesus:

Isaiah 9:6-7

⁶ For to us a child is born,
to us a son is given,
and the government will be on his shoulders.

And he will be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.

⁷ Of the greatness of his government and peace
there will be no end.

He will reign on David's throne
and over his kingdom,

establishing and upholding it
with justice and righteousness
from that time on and forever.
The zeal of the LORD Almighty
will accomplish this.

Jesus is also called and the prince in Isaiah 9. The king of righteousness, of peace. What am I driving at here, brothers and sisters? Why am I underlining his point that it takes faith to find God in the scriptures, to find Jesus in the scriptures? Because there are lots of ways to read the Bible that don't involve faith.

I took Old Testament and New Testament classes in college from professors who were fluent in the original languages in which the Bible was written – fluent in Hebrew, fluent in Greek. These men knew the history of the ancient Middle East. They knew the history of the Greco-Roman world in which the New Testament arose. They knew the structure of the book, the outline, the grammar, the dates of authorship. They even knew the various ways the individual books were criticized and the history of various critical methods. But they didn't have faith. They never found God in the Bible.

Jesus accused the Pharisees of missing the most important thing when they studied the Bible. He said this in:

John 5:39

³⁹You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me,

Martin Luther, the father of the Protestant Reformation, said:

“Scripture is the manger in which the Christ lies. As a mother goes to a cradle to find her baby, so the Christian goes to the Bible to find Jesus.”

We can measure the cradle and weigh it. We can admire its construction. We can do everything other than look for the baby. We do the same thing with the Bible. We know about the structure of the Bible. We can read the Bible in order to check a box in the morning to feel good about ourselves that we're nice Christian people. We can read the Bible to try to find some kind of counsel for a problem or comfort in difficulty. We can do everything other than meet Jesus in the Bible. There's one ultimate reason to read scripture and that is to find Christ there.

It takes faith to find God in difficulties. It takes faith to find God in dissatisfaction. It takes faith to find God in surprising places and faith to find God in the scriptures. Here's the last thing that we see in this text, Abram exercises...

Faith to find God in giving

Genesis 14:19-20

¹⁹and he blessed Abram, saying,

“Blessed be Abram by God Most High,
Creator of heaven and earth.

²⁰And praise be to God Most High,
who delivered your enemies into your hand.”

Then Abram gave him a tenth of everything.

Abram is first blessed by Melchizedek and then he gives Melchizedek a tenth of everything he has.

The basis of our giving is gratitude. God has blessed me. God has been good to me. God has revealed himself to me and allowed me to know him. So, I give God back a portion of what God first gave me.

There is a basic idea in the Bible that life is a gift from God and everything belongs to God. Our capacity to acquire wealth is a gift from God. Our houses, our bank accounts, our cars, our bicycles, our retirement savings, our laptops and iPads, our phones and clothes - all the stuff we have in our houses, apartments, dorm rooms, garages, or storage lockers – all that we claim to own belongs to God.

There is a great book written by John Ortberg, the title of which I really love:
When The Game Is Over, It All Goes Back Into The Box

We say to our kids, “OK, when you get done playing, put all the pieces of the game back into the box.” Ortberg says when we get done playing the game of life, everything we are goes back in the box – a box that is 84” long, 24” wide, and 23” deep, a box that is the size of an average coffin. When God takes back this gift of life and the game is over, it all goes back in the box.

God owns everything, but he generously says in the Bible, “I’m giving you 90% of what you earned to meet your needs, to meet your family’s needs, to invest, to help others who are in need, but so that you will remember that it all belongs to me, don’t touch 10% of your income! Give it back to me.

We ask, “Do I really have to give God at least 10% of all my income? 10% of all of my wages? What if I give God only 5%? That’s a lot of money. Or what about 3%? Or 1%? What if I give God money only on the rarest occasions? Isn’t that good enough? I obey God in other areas. I pray, sometimes. I thank God for my food, when I remember. What if I give God less than 10%?”

Some of you might be asking, “How little can I give and still get into heaven? How much can I keep for myself and spend on me and my family and still be a Christian?” What is the absolute minimum we need to do and still be saved? Give me the bottom line. Almost everyone who has ever thought about Christianity has asked questions like this at some time or other. What’s the least amount I can do and still squeak in? Still cross the threshold?

But if we put this question in any other context, it would be appalling. I mean imagine, husbands, if you asked your wife, “Darling, what is the least amount that I need to do in order to still stay married to you? What is the least number of times I need to tell you that I love you? How little can I do around the house to help? How many affairs can I have? How far can I go before you divorce me?” Would anyone say that’s the formula for a healthy marriage? Or how about if we asked our friends: “How many times can I stab you in the back? How many lies can I tell to you? How much can I gossip about you? How much will you put up with from me before you stop being my friend? What is the absolute minimum I can do and still have you call me your friend?”

Boss – what’s the minimum amount of work I can do, how many clients can I lose and still keep my job. When we start thinking about the minimum we can get by with, we’ve moved outside of the realm of relationship. We’ve moved outside of the realm of friendship. We’ve moved outside of the realm of love. We’re now in an entirely different realm – the realm of grudging obligation, legalistic counting, something that has nothing to do with being a Christian. It has nothing to do with faith. Because being a Christian has to do with being in a relationship with God; being a Christian has to do with friendship with God; it’s a love relationship with God. It’s not about the least you can do to squeeze by. We tithe because we’ve experienced God’s blessing and grace through faith.

Since we’re talking about giving, let me drill in here for just a moment before I close today. Many people ask having read about the scriptural principle of tithing, “Must I give my tithe entirely to the local church or can I divide it up among two or three or four or five different charities or ministries?” There are lots of reasons why you ought to give your entire tithe to the local church. Then give above that, through what the Bible calls offerings, to various ministries, people you want to support, charities, missionaries.

Let me give you one reason to give your entire tithe to the local church. Jesus says this:

Matthew 6:21

²¹ For where your treasure is, there your heart will be also.

We often reverse this. We often say, “I’m going to give to things that I have a heart for.”

But Jesus says that it works in reverse.

This is the way it works in life. Where your treasure is, there will your heart be. If you invest in certain stock – let's say you invest in Google – you're going to follow that stock much more closely than if you hadn't invested in Google.

How many of you are in a Fantasy Football league? Guaranteed you care a lot more about how the players perform who you've picked than how some other players perform. Where your treasure is, there your heart will be also. If you are a member of Vineyard Columbus and certainly if you are a leader, we want your heart to be with this church. We want you to pray for this church. I want you to pray for me and for the other pastors and leaders here. I want you to be excited about the church – to serve here, to use your gifts and talents to improve this church. I want you to invite people to come to church. I want you to care about the church if you are a member and especially if you are a leader. Fundamentally, every church wants your heart. How will your heart be here? It will be here if your treasure is here.

If you give, you'll care. If you don't, you won't. God is present everywhere and he wants to meet you everywhere. He runs out to meet us. Like the father in the story of the Prodigal Son ran out to meet his son, that's the way God the Father is with us. He's running out constantly to meet you, friend.

Pray for awareness. Pray that the eyes of your heart would be enlightened so that you will find God in all things.

Let's pray.

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The Journey of Faith
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