

The Never-Failing, Never-Changing, All-Surpassing Goodness of God

“I will make all my goodness pass before you” (Exodus 33:19).

The book of Exodus is about the God who makes himself known. Throughout the book, God is showing himself to Moses, to Pharaoh, to the Egyptians, and to the Israelites—revealing who he is and what he is like. He is the God of power, the God of signs and wonders, the God of grace and the God of glory. And in chapter 33, he makes himself known as the God of goodness.

The Israelites are facing an unprecedented challenge in Exodus 33. The God who brought them up out of Egypt has said he can no longer be with them (vv. 1-3). The idolatry with the Golden Calf has proven catastrophic. “I’ll send an angel before you,” the Lord says, “but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people.”

In response to this announcement, the people do two things (vv. 4-6). First, they mourn. And second, they take off their ornaments. The text explains that they did so because God had asked them to. To remove their jewelry and their fancy adornment was likely a way of entering into a period of mourning. It’s also likely that it was a way to rid themselves of any idolatrous associations. After all, they had just been released from slavery so any of the ornaments must have come from the Egyptians.

They had moved into idolatry with the Golden Calf, and now they were putting away any remnants of idolatry. Isn’t it ironic: they wanted a God they could see. They thought they could have more of God if they took him on their own terms. But now they are threatened with less of God than they had. The invisible God they wanted to see now threatens to leave them altogether. Mark it well: idolatry is always the pursuit of short-term gain for the assurance of long-term loss.

After the people respond, we see Moses respond. He makes three requests of the Lord. One, please be with me (vv. 12-14). Two, please be with us (vv. 15-16). And three, please show me your glory (vv. 17-23).

Moses had already seen plenty of God’s glory. He saw the burning bush and a rod turn into a snake and ten plagues and the parting of the Red Sea and a pillar of cloud by day and fire by night. But now Moses is asking for something even greater, even fuller. He wants as much divine glory as he can handle. He wants more than a lightning bolt or a cloud. He wants to *see* God like he *talks* to God: face to face.

Of course, he can’t get everything he asks for. Moses is not able to handle a full-on glimpse of God’s glory. You see the shadows from the sun. You can feel the warmth of the sun. You can see the bright rays from the sun. But you cannot safely stare directly into the sun. God will hide Moses in the cleft of the rock and cause his backside to be “seen.” God’s “back” is probably a figure of

speech meaning “not his face” (Jer. 18:17). It’s unlikely Moses saw anything. Instead he saw by hearing.

Moses said, “Please show me your glory” (v. 18). And the Lord said, “I will make all my goodness pass before you” (v. 19). Moses asks for glory. God promises goodness. The two cannot be separated. If glory is the weight and worth of God, then goodness is the blessing and bounty of God. What Moses “sees” is actually a declaration of God’s name and his character.

“I will proclaim before you my name, ‘The Lord.’” That is, you will see my goodness in the fact that I am who I am, that I am the self-existent One, that I am your covenant God and your creator God.

“And,” the Lord declares, “I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.” Do you see how all this fits together? God’s glory, God’s goodness, God’s sovereign grace. The freedom of God to dispense his mercy to whomever he pleases apart from any constraint outside of his own will is what it means for God to be glorious and for God to be good.

The Lord hears Moses’ request. He will not leave them, nor forsake them. He will go with them to the Promised Land. This is the gospel. Immanuel, God with us. And not just any God. The never-failing, never-changing, all-surpassing God of goodness is with us.

I want to look at the attribute of divine goodness under four main headings.

- I. The nature of God’s goodness
- II. Objections to God’s goodness
- III. The display of God’s goodness
- IV. Our response to God’s goodness

Under each of these main headings, there will be other points and subpoints. But this at least provides a general roadmap for where we are going.

I. The Nature of God’s Goodness

Before coming to a simple definition of what God’s goodness is, we must say what it is not.

By goodness we do not mean that God is useful or relatively good. If we say, “that’s a good lawnmower,” we mean it works, it gets the job done, it’s reliable. If we say, “That hotdog is good,” we mean, I’ve had lots of hotdogs, and this one is one of the better ones. God is not good because he’s useful. He’s not good because he compares favorably to others.

By goodness we are not referring to the perfection of God’s essence. To be sure, goodness is an essential attribute, but we do not mean that God is constituted rightly in all that he is and has. That’s true too, but that’s not what we mean by goodness.

By goodness we do not simply mean that God is morally exemplary or ethically upright. Of course, that's gloriously true as well. But "goodness" must not be confused with "holiness."

Nor, by goodness, do we simply mean that God is merciful. We saw in Exodus 33 that the two things—goodness and mercy—cannot be separated, but strictly speaking God's goodness extends farther than his mercy. Mercy may be the ultimate expression of divine goodness, but it is not the only expression. God shows mercy to some, but his goodness extends to all.

So, what then do we mean by God's goodness? *Divine goodness is the overflowing bounty of God by which he who receives nothing and lacks nothing communicates blessing to his creation and to his creatures.* God's goodness is the opposite of harshness and cruelty. To experience divine goodness is to enjoy the sweetness, friendliness, benevolence, and generosity of God.

Goodness is the broader category encompassing several of God's moral attributes. His goodness toward those in misery we call mercy. His goodness to forebear with those deserving judgment we call patience. And his goodness to those who are guilty we call grace.

Theologians speak of God's goodness as necessary, voluntary, and communicative.

It is **necessary** in that God cannot be other than completely, perfectly, and unalterably good. Goodness is what he does, but it is also who he is. Good and upright is the Lord (Psalm 25:8). Good are you Lord, and you do good (Psalm 119:68).

No one younger than me has probably heard of Maxwell House coffee, but for almost 100 years they were the best-selling coffee in America, and their slogan was "good to the last drop." Well, no one in all the universe is good to the last drop except for God. Jesus told the rich young man, "No one is good except God alone" (Mark 10:18). Of course, he didn't mean that human beings are incapable of doing good things or possessing a relative goodness. He meant only God is in himself originally, infinitely, and immutably good. He is good in the highest degree. His goodness can never increase nor decrease. He is all good and unmixedly good. He is like the sun—all light in whom there is no darkness. That's what we mean when we say God is necessarily good.

But at the same time, his goodness is **voluntary**. This may seem like a contradiction. Either God must be good or God wills to be good, but how can he be both? His eternal and intrinsic goodness is necessary, but his will to communicate this goodness with others is voluntary. In other words, it was necessary that whatever God would create would be good, but it was not necessary that God create in the first place. As Charnock puts it, "God is necessarily good in his nature, but free in his communications of it" (*The Existence and Attributes of God*, II.226).

It was not incumbent upon God to will that his goodness rest on those outside himself. God the Father, God the Son, and God the Holy Spirit do and always have existed in eternal happiness. The three persons of the Trinity mutually indwell one another such that they delight in their shared goodness and glory. God did not have to go outside of himself to be good, nor did he have to create the universe in order to be conscious of that goodness. The fact that God willed to display divine goodness is a further expression of that goodness.

Which leads to the third point: God's goodness is *communicative*, which means God wills for it to be known and enjoyed. God is incapable of envy. Jealousy is the unwillingness to give up what is yours. That's why God can be called "jealous" and why a jealous husband or wife is not necessarily a bad thing. But envy is the unwillingness to have others enjoy what you want. God, therefore, cannot be envious. He has everything. He lacks for nothing. Moreover, in his goodness he is desirous that others partake of what he has.

Whatever good we have or whatever good we enjoy is gracious communication of God's goodness to us. Every good and perfect gift comes from above, from the Father of lights (James 1:17). Food is good, marriage is good, friendship is good, health is good, peace is good, prosperity is good, work is good, recreation is good, rest is good because God is good. He is a benevolent Creator, making his sun rise on the evil and on the good, sending rain on the just and on the unjust (Matt. 5:45). Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, every excellent thing is owing to the overflowing goodness of God (Phil. 4:8).

God communicates his goodness not with a miserliness, as if he were Scrooge McDuck, begrudgingly allowing us to swim in his money bin of gold coins. No, God communicates his goodness with unspeakable pleasure. He loves to make his goodness known. He delights for the bounty of his goodness to spill out to others. The supply of his goodness is inexhaustible and the sharing of it knows no end.

II. Objections to God's Goodness

I don't want to turn this message into a lecture or a sermon on the problem of evil. I'm not going to pretend to answer every exegetical, existential, or theological question that one might have with the goodness of God. At one level, the problem of evil is only "answered" by seeing the Creator for who he is (cf. Job 38-42), seeing what Christ did on the cross, and taking God at his word. But it's hard to hear a message on the goodness of God without feeling some kind of "Yeah, but..." well up within us.

For starters, someone might ask, "What about the unequal distribution of God's goodness?" But God's goodness is distributed according to grace, not according to merit. Like the master of the house asks in Matthew 20, "Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?" (Matt. 20:15).

Moreover, who is to say we see the distribution of God's goodness in the same way God does. Every day one of my kids accuses me of being unfair. There is always someone who thinks I've not distributed the chore money as I ought, or that the dessert was not apportioned correctly, or that the bed time for another child was too generous. And yet, as a parent, I realize my children do not view the world with infallible accuracy. I am a sinful, selfish father, but I'm quite certain my wife and I have communicated more goodness to our children than they realize.

Or here's a second objection. Someone might ask, "What about punishment and retribution?" Many people, even some Christians, believe that divine wrath is incompatible with divine

goodness. But to punish evil—in this life partially or in the next life eternally—is not a mark against God’s goodness; it is the expression of it. God could not be good and leave injustice unchecked. Would we think a man good if he had the same affection for vice as for virtue? We would think a man the opposite of good if he concluded that kindness was as morally repugnant as treachery or if he assessed lying and stealing as worthy of the same esteem as honesty and generosity. In the same way, God would not be good if he were indifferent to goodness itself.

“Well,” you might think, “surely God can disapprove of evil without having to punish it.” But God’s justice cannot be separated from his other attributes. The fact that most of us wish for God to casually dismiss evil is a sign that (1) we do not understand the moral horror of sin, and (2) we perhaps have not felt the personal horror of injustice against us. In the face of unrestrained evil, the response of the good man is that something must be done to right what is wrong. The answer to the question, “shall not the judge of all the earth do right?” (Gen. 18:25), must be: “Yes, he will do what is right.” And that means a just recompense upon evil. The logic of Romans 3 doesn’t hold if God can just dismiss sin with the snap of his fingers. It is only through the substitutionary death of Christ that God can be both just and the justifier of the ungodly. As Shedd puts it, “The sovereignty and freedom of God in respect to justice, therefore, relates not to the abolition nor to the relaxation but to the substitution of punishment. It does not consist in any power to violate or waive legal claims” (*Dogmatic Theology*, 299). In other words, God is free to punish sin by means of a substitute, but his holiness and goodness cannot allow sin to go unpunished altogether.

Or finally, someone might ask, “What about the presence of suffering in my life and in the world?” This is the most immediately and existentially difficult of the objections. We have a very hard time believing that suffering can be an expression of goodness. Let me personalize that. *I* have a hard time accepting that suffering can be an expression of goodness. But again, we know from experience this can be the case. When you give your child yucky medicine she needs but does not want, that is an expression of parental goodness. When I remove a splinter from my little boy’s toe—even though he is screaming at me the whole time—I do so as a good father.

I don’t know what God is doing in your life with your suffering. I don’t know all that he means to do in our world with this global pandemic. But we know from the Bible there are dozens and hundreds of good things he is doing. “It is good for me that I was afflicted, that I might learn your statutes” (Psalm 119:71). God wants to wean us from the things of this world. He wants us to make us wise to his commands. And he wants to warn us of coming judgment. Whatever else God is doing with COVID-19, surely one of the things he is doing is issuing a gracious invitation to repent (Luke 13:1-5). It is the goodness of God that would rather have us penitent than punished.

III. The Display of God’s Goodness

The presence of suffering in the world can make it hard to believe in the goodness of God. We are all living in the midst of an unprecedented time. It’s not often that you can be in the middle of something and know for certain that these days and weeks and months will be remembered and recorded for the rest of our lives. We don’t want to make light of the difficulties people are facing or the need to grieve or the biblical hope that can be found in lament.

And yet, at the same time, it would be untrue to the Scriptures, untrue to God, and unhelpful to ourselves if we did not exalt in all that God has and all that God is. For those with God-wrought, Christ-bought, Spirit-applied sight, there have always been, and always will be, countless evidences of God's goodness.

We see the display of this goodness chiefly in three areas: in creation, in providence, and in redemption.

First, we see God's goodness in creation. God did not have to create the world. He did so, at least in part, to communicate his goodness to man. You remember the constant refrain through the creation week: "And God saw that it was good." We come to the climax of the sixth day, with the events of Genesis 2 already having taken place—with the creation of the man, and then the creation of the helpmate, the woman, fit for the man—and then we read: "God saw everything that he had made, and behold, it was *very* good" (Gen. 1:31).

God made the world for man. God was a benefactor to us long before we could offer any response of obedience or worship to him. "The earth is full of the goodness of the Lord" (Psalm 33:5, KJV). He gave mountains and beaches as a gift. He gave trees and flowers as a gift. He gave marriage as a gift. He gave the reproductive capacity for children as a gift. He gave the moon and the stars as a gift. He gave the sun as a gift. He crowned us with glory and honor, above all else in the material world, as a gift.

Most of us grow dull to the wonder and the beauty, the bounty God has provided for us in creation. Do you ever hear birds chirping in the morning? Do you see the leaves returning to the trees? Do you notice flowers blooming? Maybe you see deer from your front porch, or pigeons, or squirrels, or ants working their little abdomens off. Maybe you see roses or tulips or a flowering dogwood tree. Even the wild lilies of the field are arrayed in greater splendor than Solomon (Matt. 6:28-29).

I've been watching this show on Netflix about extraordinary homes. A British architect and a British actress travel the world to discover these amazing architectural designs and amazing locations. In one episode, they tour this 9-bedroom house built into the side of a hill on a Greek island (not a bad place to ride out a quarantine). They finish their segment by overlooking the sea and facing west to watch a picture-perfect sunset. The woman says something like, "I defy anyone to sit here and see this and tell me this isn't paradise." For a moment I thought she was going to make a brilliant theological statement. "I defy anyone to sit here and see this and tell me there isn't a God." Mother nature didn't make that sunset. No human engineered it. God created it, and he delights in the goodness of what he has made and delights to see the splendor of his creation again and again.

Listen to this wonderful paragraph from G.K. Chesterton:

Because children have abounding vitality, because they are in spirit fierce and free, therefore they want things repeated and unchanged. They always say, "Do it again"; and the grown-up person does it again until he is nearly dead. For grown-up people are not strong enough to exult in monotony. But perhaps God is strong enough to exult in monotony. It is possible that God says every morning, "Do it again" to the

sun; and every evening, “Do it again” to the moon. It may not be automatic necessity that makes all daisies alike; it may be that God makes every daisy separately, but has never got tired of making them. It may be that He has the eternal appetite of infancy; for we have sinned and grown old, and our Father is younger than we. The repetition in Nature may not be a mere recurrence; it may be a theatrical *encore*. (*Orthodoxy*, 58)

I know this to be abundantly true. I have a 16 year-old and a 14 year-old and a 12 year-old and a 10 year-old and an 8 year-old and a 6 year-old and a 3 year-old and a 1 year-old. Just the other night the one-year-old was reaching into this big basket on the floor and pulling out our collection of Nerf balls. He would lean over into the basket, pick up a ball and throw it on the ground. I’d grab the ball and throw it back in the basket. He’d laugh and laugh, and then get the same ball and throw it back on the ground. We did this for a few minutes before I told my wife, “He would be happy doing this until Jesus comes back.” Children are the ones with the capacity for monotonous delight in the good gifts of creation. We are the ones whose eyesight has grown old and dim.

Second, we see God’s goodness in providence. It would be enough goodness were God to have created the world and then let it run on its own. But the God of the Bible is no Deist God. His goodness did not stop after the sixth day of Genesis 1. His generosity is seen in providentially sustaining and caring for all that he has made.

He preserves both man and beast (Psalm 36:6). He opens his hand to supply the desire of every living thing (Psalm 145:16). God has not left himself without witness, Paul says, “for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness” (Acts 14:17). God cares enough for the animals that he did decreed in the Ten Commandments that the cattle should get a day off (Exod. 20:10; cf. Jonah 4:11). He does not allow the ox to be muzzled while it treads out the grain (Deut. 25:4). He provides for the crying ravens (Psalm 147:9) and the hungry lion (Psalm 104:21). Mufasa and Simba and Nala do not eat on account of some quasi-mystical, impersonal Circle of Life. They eat because God gives them food.

And think of all the ways God provides beyond the world of nature. He gives us his Law that we might know how to obey him and how to live at peace with one another (1 Tim. 1:8). He institutes government for the protection of life and the promotion of justice (Rom. 13:1-4). He restrains human wickedness (Psalm 65:7). He gives us his word as a lamp unto our feet and a light unto our path (Psalm 119:105). He guides all our steps and works all things after the counsel of his will (Psalm 139:16; Prov. 16:33; 20:24; 21:2; Jer. 10:23; Rom. 8:28; Eph. 1:11). The Lord is good to all, and tender mercies are over all his works (Psalm 145:9).

Third, and most clearly, we see God’s goodness in redemption. That the Father would promise our salvation from eternity, that the Son would seal our salvation in his blood, that the Spirit would apply the blessings of our salvation through faith are all evidences of God’s singular goodness to the believer. “For you, O Lord, are good and forgiving, abounding in steadfast love to all who call upon you” (Psalm 86:5).

The God who had no need of creating the world had even less need of redeeming it. From the sin in the Garden to the idolatry of the Golden Calf to the evil of Golgotha, there was an utter lack of deserving on the part of God's people. After multiple provocations, there was no reason—outside of God's own covenant faithfulness—to secure a plan of redemption.

There was no inducement to help except for his own goodness. And when he helped, God gave us better than worlds or wealth. He gave us his Son. And at such a cost! We could rightly say that during Christ's humiliation (and supremely so on the cross) God's goodness was manifested more to us than to his own Son.

God has made known to us the path of life (Psalm 16:11), and all we need to walk down that path is to repent and believe (Acts 2:38; 16:30). He has given us an embarrassment of riches in his Son. And he gives access to these riches by means of such an easy yoke (Matt. 11:30). He appeals to us not with a show of force but with heartfelt entreaties, wooing us by the kindness of Christ our Savior (Eph. 2:7; Titus 3:4). And when we turn to him, he eagerly accepts us. "I acknowledged my sin to you, and I did not cover my iniquity; I said, 'I will confess my transgressions to the Lord,' and you forgave the iniquity of my sin" (Psalm 32:5). As Charnock puts it, "He is the true Father, that hath a quicker pace in meeting, than the prodigal hath in returning" (*Existence and Attributes*, II.286). He runs to us faster than we run to him. That is the goodness of God.

Systematic theology distinguishes between God's love of benevolence and God's love of complacency. The distinction is applied in different ways by different theologians, but most broadly it means that while God loves all his creatures in a general way, he has a special love for his children. Bavinck says:

Now indeed it is possible to speak of God's love to creatures or people in general (the love of benevolence), but for this the Scripture mostly uses the word "goodness," and as a rule speaks of God's love, like his grace, only in relation to his chosen people or church (the love of friendship). (*Reformed Dogmatics*, 2:215)

The love of benevolence is God's goodness to all people. The love of friendship, or the love of complacency, is God's special delight in his people. "Complacency" sounds like a strange word to us, like God loves us with an "oh well, whatever" kind of love. But our word comes from the Latin *complacens* meaning "very pleasing." Complacency refers not to divine *inaction* (there can be no such thing as passivity in God), but to divine *satisfaction*. God takes pleasure in his own goodness found in his justified and sanctified creatures. The act of redemption originated in God's goodness, was executed in God's goodness, and finds its telos in the delight of God's goodness.

IV. Our Response to God's Goodness

This message is nothing if not orderly. We've had three points so far, each with three subpoints. I see no reason to break the pattern now on this last point. Let me suggest three words that ought to describe our response to God's goodness.

The first word is supplicate. Let us run to God with our prayers. Do you know the command Jesus issues most often with regard to prayer? Ask. Go, knock on the door of heaven. Keep pleading with the judge. Remember the lesson of the persistent widow. “And he told them a parable to the effect that they ought always to pray and not lose heart” (Luke 18:1). If we who are evil know how to give good gifts to our children, how much more will our heavenly Father give the Holy Spirit to those who ask him (Luke 11:13).

God is delighted to open his hand toward us. “Cast all your anxieties on him, because he cares for you” (1 Peter 5:7). His liberality exceeds our deserving and ultimately even our desires. God gives more than we had the wisdom or daring to request. He is able to do far more abundantly than all that we ask or think (Eph. 3:20).

We have a sympathetic high priest in heaven (Heb. 4:15). Let us, therefore, with confidence draw near to the throne of grace (Heb. 4:16). God is unwearied by our solicitations. It is the nature of God’s goodness to be pleased with our seeking after it. There is no petition too big that it would be a burden for God, and no supplication too small that it would be bothersome to him. God is good, and he loves to hear from all those who believe that his goodness cannot be exhausted.

The second word is imitate. Let our hearts be large toward our fellow creatures, just as the Creator is toward us. Shall we hoard his goodness and not distribute it to those in need? Should we be like a grocery store filled with food and not open our doors to those in quarantine? If we freely pass along God’s bounty, we will find his goodness to be like the loaves and fishes that kept on multiplying or like the widow’s oil that never ran empty.

Let us be especially liberal in showing goodness to our enemies, to those who hate us, misunderstand us, mistreat us, and tweet against us.

You have heard that it was said, “You shall love your neighbor and hate your enemy.” But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet [six feet away!] your brothers, what more are you doing than others? Do not even the Gentiles do the same? You therefore must be perfect as your heavenly Father is perfect. (Matt. 5:43-48)

Sow seeds of goodness even upon your enemies. It will not demean you. God did not disparage himself to treat us better than we deserved. It is surely not beneath us, then, to imitate God in showing kindness to the mean and the morose. Why has God seemingly bestowed more goodness upon some, except that we might have the honor of imitating him in sharing his goodness with others? “If his hand and bowels be open to us,” Charnock says, “let ours not be shut to any” (*Existence and Attributes*, II.355).

The third word is meditate. I admit I’m fudging things just a bit to line up my words: supplicate, imitate, meditate. By this last word I don’t mean simple mental reflection on God’s goodness, though that would be worthwhile. By meditate, I mean “let the goodness of God shape every bit

of who you are and how you see the world.” If God is good in his essence and the never-failing, never-changing, all-surpassing source of all that is good in this world, how unworthy are our base and accusing thoughts of him. Rather let us say with the psalmist, “Whom have I in heaven but you, and there is none on earth that I desire besides you” (Psalm 73:25).

The goodness of God should make us humble. All that we have by way of joy and laughter and food and friends and babies and puppies and daisies are gifts from his hand.

The goodness of God should make us patient and trusting. “The Lord is good unto those who wait for him” (Lam. 3:25). There is a wonderful children’s book by Jonny Gibson and Joe Hox called *The Moon Is Always Round*. It’s about Jonny and his wife losing a child. The short book is very moving, and the lesson it offers is simple yet profound. When you see the moon at night, depending on the time of the month, the moon may be a half circle, a crescent, or barely a sliver of light. But that doesn’t mean the moon has changed its shape. The moon is always round. And God is always good even when the light seems dim. It’s like that famous line from Spurgeon: “God is too good to be unkind and He is too wise to be mistaken. And when we cannot trace His hand, we must trust His heart.”

The goodness of God should make us thankful. “O give thanks to the Lord, for he is good” (Psalm 107:1; 118:1; 136:1). “Truly God is good to Israel, to those who are pure in heart” (Psalm 73:1). A God of inexhaustible bounty and blessing is a God who is worthy, giving us reason for gratitude. Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you” (1 Thess. 5:18).

And finally, as we meditate on the goodness of God, it should stir us to worship. In God, Charnock says, “Infinite cheerfulness attends infinite goodness” (*Existence and Attributes*, 228). Do you believe there is such a God in heaven? And do you believe this God does not dwell in heaven disinterested in our estate? “There are many who say, ‘Who will show us some good? Lift up the light of your face upon us, O Lord!’ You have put more joy in my heart that they have when their grain and wine abound” (Psalm 4:6-7). The God of infinite cheerfulness and infinite goodness is the God and Father of our Lord Jesus Christ and the heavenly Father of all those who call upon him in the name of his Son. Let us not doubt his benevolence. Let us be public in our praise of him and profuse in our love for him. Let us have eyes to behold the sunshine of his mercy. Let us have mouths to feast upon his grace. “Oh, taste and see that the Lord is good” (Psalm 34:8).