

## Tim Malinowski - Good

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You might find the title of our discourse good a bit simple, so I'd like to share how we came to this subject to rest upon my heart. About a month ago, Sister Sarah, Sister Elv and I attended the funeral of Sarah's Aunt Ethelyn on her father, Brother Richard's side. It was a beautiful, well attended service and I found myself appreciating the young minister's comments. After the service I had an opportunity to spend some time with Aunt Etheln's two boys. They're sons, they're grown, they're my age.

We spoke about the comfort of God's plan, the events transpiring in the world today, the two salvations and the wonderful promises God has in store for all mankind. I asked if there was a memorable trait she possessed their mother that they could hold on to, that they could share with others as a witness and encouragement to those who knew her. One of the sons thought for a moment and then very easily replied, the best thing about my mom was that she was able to always find the good in everyone she met, regardless of the situation and regardless of the individuals themselves. I appreciated that thought deeply and it made me start to examine myself. I began to ask, how am I doing in my life today?

Do I truly see the good of God's creation in all that I do, in all that I say and all that I hear, and especially in the people that I meet? So today we're going to talk about that simple word good. We will explore how it fits into God's divine plan, and we will discuss the vital importance of finding the good in our everyday lives. Because, dear brethren, we are assured by our Heavenly Father and His dear Son that the good is there.

We find ourselves gathered here today at a very unique vantage point. We stand on the threshold of a new year. The calendar before us is blank, a series of days and weeks and months yet to be written. The calendar behind us, the year 2025 is now a matter of history and golden experiences. It is a sealed book.

Its opportunities, its trials, its joys and its sorrows are recorded in the book of the Lord's remembrances. As we look out at the world around us, we know well the time in which we live. We see the groanings of the creation. We see the shaking of the heavens and the earth. If we were only to look with the natural eye, we might be tempted to see only confusion, distress and darkness.

But dear brethren, we have not been called to look for the natural eye. We have been called to view matters from the divine standpoint and from that high and holy vantage point, our commission for the coming year is captured in three simple Find the Good to fully understand what it means to find the good, we must begin with the very character of God. We turn our hearts to our theme text for this discourse found in Psalm 145:9 Psalm 145:9 the Lord is good to all, and his mercies and his tender mercies are over all of his works. In the study of the most holy faith, this verse stands as a fortress against the errors of the Dark Ages. For centuries theologians taught a partial goodness, a God who was good to the elect, but vengeful and cruel to the non elect.

They pictured a Creator who would send the vast majority of his creation to eternal torment. But the Harvest truth opened our eyes to the magnitude of this test. The Lord is good to all, not merely the church, not merely the Jews, but the entire groaning creation. As Brother Russell so often taught, the tender mercies of God are not limited to the present age. They extend through the ransomed sacrifice of Jesus Christ, which is a testimony in due time to all.

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We understand that God is currently in the process of selecting the little flock, the bride of Christ.

Fear not little flock, for it is your Father's good pleasure to give you the kingdom. To these he shows a special goodness, the goodness of the high calling. But this text reminds us that his character does not change when he deals with the world. His severe dealings with mankind. Now the permission of evil, the reign of sin and death are but a severe mercy.

They are the plowshare breaking up the fallow ground of the human heart so that in the progressing millennial age the seed of truth may take root in all mankind. Therefore, when we say God is good, we are standing upon the rock of the ransom. We are affirming that his plan includes the restitution of all things. If God's mercy covers all of his works, then there is no experience in your life, dear brother or sister, that is outside the scope of his mercy. You are his workmanship, created in Christ Jesus Ephesians 2:10.

If he is good to the world that knows him not, how much more is he good to you, his covenant children?

I'd like to open our thoughts with the very first chapter of the Bible. Before we look at ourselves, before we examine our attitudes, before we consider how we respond to trials or perceive others, we must begin where God began, with his own works. If we turn our eyes to Genesis 1, we find a rhythm that beats like a drum through the creation narrative. After each creative step after each brushstroke of the divine artist, we read the beautiful refrain and God saw that it was good. The light was good, the land was good, the seas were good, the vegetation, the sun, the moon, the stars and the living creatures all were pronounced good.

And finally, after creating man in his own image, God looked upon everything that was made and declared it very good.

We must understand that this is not merely a different choice of wording. It's not just a nice way to end a story. This is the first great revelation of the character of a heavenly father. It establishes a fundamental truth for every step of our Christian Everything God does is good, everything God proposes is good. Everything he permits is ultimately working toward good.

He is good. His wisdom is good, his justice is good, his love is good, and he is good in his power, and because he is good, good is never far from the consecrated child of God. You even when unseen, even when buried beneath sorrow, confusion, or trial, even when covered by the dust of daily life or the fog of our own human limitations, wherever good is found, God has passed that way.

Find the good is not an exercise in ignoring reality or pretending trials are pleasant. It's not about putting on a fake smile when the heart is breaking. Rather, it is a call to develop the spiritual eyesight needed to recognize the traces of God's goodness woven through our everyday experiences of life. To do this, we must understand what God actually means when he uses the word good in Genesis 1:4. Genesis 1:4 the scripture says, and God saw the light, that it was good.

The Hebrew word here used is Tove Tov like Cove Tove Strong's H2896 2896 in our modern English, we often use the word good to mean pleasant, nice, tasty. But the Hebrew tov is much deeper. It speaks of something that is beneficial, suitable, and appropriate. It describes something that is functionally good, something that works exactly as it was intended to work. When God says something is tov, he is declaring that it fulfills the function he designed for, harmonizes with his

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character.

It contributes to order, life, and blessing. This is objective goodness, not opinion based goodness. So when God says the.

Functioned, it functioned exactly as designed. It brought order out of darkness. It served life, growth and harmony. This is the key idea we must grasp. Good is that which fully aligns with God's purpose and design.

However, there is a critical shift that occurs at the very end of the creation week. Throughout the chapter, God evaluates the individual components the light, the land, the seas, and calls them good. But in Genesis 1:31 things change and God saw everything that he had made, and behold, it was very good. The Hebrew phrase here is tov meod. Tov meod.

The word meod is an intensifier. Strong's H3966, 3966. It means exceedingly, greatly, to the highest degree. It implies complete goodness where nothing is lacking, nothing is defective, and nothing is misaligned. Why the change?

Why go from good to very good, from tov to tov me'? Od? The distinction between the two words is critical for us today. Throughout the process, God looked at the parts and he saw they were functioning properly, they were good. But at the end, God looked at the whole.

He looked at the entire creation week. He looked at the entire system, the total harmony, the completed design. Something can be good individually, but is only very good when seen in its completed, unified purpose. The goodness was now integrated, it was balanced, it was relational, it was fully harmonious. The distinction between the parts and the whole explains why we we may struggle to find the good in our daily lives.

As human beings, we live in the parts or fragments of life. We see individual events. We experience isolated moments of pain. We suffer through the broken systems. When we look at a specific trial, a loss of employment, a health crisis, a relational conflict, we look at that individual trial and we cry out, lord, this is not good.

And in a sense, we are right. Pain is pain. Evil is evil. Suffering is still suffering. We do not need to call evil good.

But God is not looking merely at the isolated event. God is looking at the tov meod, the finished work. He is looking at how that individual thread is being woven into a tapestry of redemption. That is very good. This is the heart of Romans 8:28, Romans 8:28.

And we know that all things work together for good to those who love God and called according to his purpose. Notice that the Apostle Paul does not say each individual thing is good on its own. He says they work together together for good. Just as the darkness and the light, the waters and the dry land, function together in Genesis to create a livable world. The joys and the sorrows of our lives are being worked together by the master architect.

So what does it mean to find the good? It means trusting the architect even when we are standing in the middle of a chaotic construction zone. It means realizing that while an experience may not appear good in isolation, God is moving it toward a very good outcome. This distinction allows us to face reality without losing hope. We can admit that the world is Broken.

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We can admit that we are hurting, but we can also stand firm on the rock of God's character. We can say, lord, I do not see the full picture yet. I only see this painful part. But I know you are good. I know your purpose is good.

And I trust, I trust that you are working this toward a completed harmony that I cannot yet see. Because God is working toward tov meyod complete, perfected goodness. We can trust him. We can thank him for the lesson. Hidden in the dark, we can find the good even before we see the very good.

As we walk through the coming year, let us look for the evidences of his hand. Let us look for the things that align with his purpose, and let us rest in the assurance that the one who began a good work in us is faithful to complete it. Philippians 1:6. Philippians 1:6.

I know, brother Brent, Sister Tamara have spent some time in Japan with her family. I worked for Japanese companies for 30 years of my life, so I've had some influence. With the assurance of God's universal goodness. Let us consider how he establishes the good in his universe. We look to an illustration from the East.

Not the east coast, the Far east, specifically, a Japanese business practice known as Ringi R I n G I Ringi. In the Western world, decisions are often made by a single leader at the top and handed down. But in the Ringi system, the process is consensus based. When a proposal is drafted and an idea, a ringi shoal, a document, a plan, is not merely signed by one person. It is circulated through every relevant department and stakeholder in that organization.

As the document is passed through the organization, each involved person reviews it. If they agree with the work is sound, that the plan is solid, they take their personal seal, their hanko. H A N K O. It's like a little stamp, and they stamp the document.

If they don't agree, they don't stamp it. The stamp signifies three things. First, their stamp means they approve. I agree with this work. Second, it's an acknowledgement.

I have seen this and I verified it. Third, maybe most importantly, is responsibility. I share in the ownership of this result. Only when the document has passed through all hands receiving every necessary stamp, does it reach that highest authority for the final seal. At that moment, the decision is considered fully mature, fully authorized and fully owned brethren.

When we look at the creative week in Genesis, do we not see a divine parallel? The Heavenly Father, the Great Architect, did not work alone. He worked in perfect consensus with His Son, the Logos, the master workman. Proverbs 8:30 Proverbs 8:30 describes the Logos Then I was by him as one brought up with him, and I was daily his delight. John 1:3 confirms John 1:3.

All things were made by him, and without him was not anything made that was made. We might reverently say that the plan originated with the Father, but the execution was circulated to the Logos, and as that work progressed, day by day, epoch by epoch, there was a divine review. The Logos brought forth light. The Father reviewed it, and the Father gave his stamp of approval.

It is good. The Logos divided the waters. The Father reviewed it, stamp it is good. The Logos brought forth life. The Father reviewed it, stamp it is good.

And so on, in and so on, and finally, when the work was finished, there was a divine consensus. The Father and the Son in perfect harmony, viewed the completed work in front of them. The

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document of creation was full. It bore the mark of the master workman's skill in the Father's design.

And God gave the final stamp, sealing it. Very good. Genesis 1:31. Genesis 1:31. Brethren, why do we think about this today?

Why do I bring it to you today? Because you. You are now the document in circulation. You are a letter of Christ written not with ink, but with the Spirit of the living God. 2nd Corinthians 3:3 2 Corinthians 3:3.

You are currently circulating through our Lord's departments of experience. You are passing through the department of trial. You are passing through the department of patience. You are passing through the department of brotherly love, and on and on and on.

At each stage our Lord is reviewing the work in you. He is looking for his character likeness in you. He is looking to see if the works in your heart are faithful, loving, and solid. He does not give the stamp of approval at the moment of your consecration. He does not give it when you first show zeal.

He waits until the document has circulated through his entire process, your consecrated walk of both highs and lows, including the fiery trials of your faith. Our goal, dear brethren, is to so live, to so yield to the master workman. When our course is finished, we may receive that final glorious stamp of approval from the Heavenly Father. Well done, thou good and faithful servant. That is the moment we become very good.

Lord willing, if we hope to receive that final stamp of approval, we must ensure that that document of our character is kept clean. This brings us to our second consideration, the gates of the mind. If we hope to find the good in our experiences in another's, we must guard what we allow to enter and remain in our thoughts. The apostle gives us a powerful statement in Philippians 4:8. You all know it well.

Philippians 4:8. Whatsoever things are true, whatsoever things are honorable, whatsoever things are just whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, and think on these things. Brethren, are we applying this text when it truly counts day in and day out? Or can days pass without ever bringing it to mind?

So what does it mean to think on these things? Philippians 4:8. Philippians 4:8. Does it mean that we simply ignore reality and ignore the world around us? Does it mean we pretend that sin does not exist, or that we should never acknowledge evil?

Absolutely not, and we must be clear. We live in a fallen world that is still for a time influenced by Satan. The enemies of our spiritual life, the world, the flesh, the devil, are still present in our daily lives. The world exerts external pressure to conform to ungodly standards.

The flesh battles within us with selfish desires, and the devil actively seeks to deceive and to discourage. To deny their existence is not faith, it is the lack of faith. God himself is fully aware of evil. He does not turn a blind eye to injustice or suffering of his creation. However, while we must acknowledge these realities of sin and evil, we are commanded not to dwell on them.

Romans 12:21 the Greek word here Paul uses to think here is *loje zamehi*. That's my Greek for you. I struggle with English, let alone Greek. That's Strong's G3049. G3049.

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It does not mean to passively daydream or to have a fleeting positive thought. It is a mathematical logical term. It means to calculate, to reckon, to take into account, and to deliberate. It implies active preparation. To think on these things is a strategic activity of the new creature.

It means three things. Calculating the value. When you face a trial, you do the math. You calculate, and you understand that God's promises are far greater and stronger than your current problem. 2nd Corinthians 4:17.

2nd Corinthians 4:17. You prepare for action. You fill your mind with the truth before the crisis hits, just as a soldier prepares his equipment before the battle. Ephesians 6:10 18. Ephesians 6:1018.

You know those verses very well, and finally, you have deliberate focus. You choose to let your mind rest on the very good plan of God rather than the temporary victory of the enemy. Isaiah 26:3 Isaiah 26:3 so when the world pressures you, when the flesh tempts you or when the devil accuses you, do not let your mind camp there. Acknowledge the attack, but then immediately engage your spiritual calculation.

Reckon that God is good. Calculate that his plan is moving forward to a perfect conclusion. Actively set your mind on truth, and let that truth dictate your response. The New American Standard Version of the Bible uses the word dwell. Philippians 4.

8 and Reprint 4827. Reprint 4827 emphasizes this point. We may notice evil, we may see the mud on the street, or the fault in a brother or a sister, but we must not give it residence in our minds. We must not, we must not dwell on the evil. We must not invite it in for supper to sit with us.

We find ourselves dwelling on other if we do find ourselves dwelling on other faults, let us ask the questions Philippians 4. 8 demands. Is it true? Is it honorable? Is it just?

Is it pure? Is it lovely? Even if a negative report about a brother or sister were true, it would not be honorable or lovely to dwell upon it in their weakness to turn it over in the mind, to inspect it, to analyze it, to talk about it. This is contrary to the spirit of love. Reprint 2891 warns us against thoughts that engender anger, hatred, strife, and contention.

These are enemies of the new creature. Reprint 5743. Reprint 5743 gives us a vivid illustration that should stay with us. We all like warm, sunny, tropical locations, right? The island of the Crocodiles Imagine an island surround and Brother Russell wrote this Imagine an island surrounded by crocodiles.

The closer you move toward the water, the closer you move toward danger. You might feel safe at the edge, but the slightest slip, the slightest sympathy with that which is not in harmony with the Lord draws us nearer to destruction. Why play on the banks of sin? Why let the mind wander near the crocodiles of envy, bitterness, or impure speculation? Therefore, brethren, if there be any virtue, if there be any praise, dwell on these things.

And as we do so, we are gradually changed into the likeness of our master. Inch by inch, step by step, and we move farther and farther away from the crocodiles, with our minds guarded by this truth and our hearts assured of God's universal goodness. We must now set our course. It reminds me of my drives to and through Chicago. I go up to Milwaukee quite a bit for work.

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Although I rely heavily on WAZE GPS guidance to navigate the traffic and the turns, I still find myself scanning the side of the road. I like to keep track of the physical mile markers and the highway signs, even With a digital guide. I need the tangible confirmation to ensure I am truly on track and heading in the right direction. In the same way as we navigate our spiritual journey of the coming year, we need to recognize the markers that God has placed along our path. Let us now traverse six signposts that will guide us to finding the good first.

We've already talked about it, but we're going to talk about it again. The good of divine supervision, and we know that all things work together for good to to them that love God, to them who are called according to his purpose. Romans 8:28. Brother Russell often reminded the church that divine supervision extends to every experience of the consecrated.

This does not mean that all things are good in and of themselves. Cancer is not good. Unemployment is not good. Betrayal is not good. But under God's providence, they are working together for good.

I heard a wonderful example of this thought from Brother Edmund Jesuit.

He referred to a sister who would often quote, our trials are worth millions. Don't waste any of them. Now. When she said millions, she wasn't thinking of financial millions. I think the lotto was 1.7 billion, something like that.

This is what we're talking about here. We're not talking about that. She was talking about a bank. She was not talking about a bank account of a million dollars. She was looking much higher.

She was thinking of the millions of lives we may have the privilege to help and assist in the future. She was looking forward to the highway of holiness where we may help, Lord willing, raise up the world of mankind. She understood that the access of mankind would have to that highway is part of a greater work that will be a direct result of the trials and difficulties we experience on this side of the veil. Our suffering today is the training for their blessing tomorrow. Truly, the chemistry of the Lord is perfect.

He knows exactly how to mix the bitter ingredients of life with the sweet promises of his word to produce the gold of character. Consider the life of Joseph. He was a young man who faced a relentless series of bad things. He was thrown into a pit by his own brothers. He was sold into slavery.

He was falsely accused of a moral crime that he did not commit. He was forgotten in prison for years. If we looked at any of those days in isolation, we would say, this is evil. This is tragedy. But Joseph kept his faith in the goodness of God.

Years later, when he stood as the prime minister of Egypt, saving the world from starvation, imagine this. He could look his brothers in the eye and say, but as for you, you thought evil against me, but God meant it unto good to bring to pass, as it is this day to save much people alive. Imagine that moment. Genesis 50:20 Genesis 50:20. Joseph found the good in the purpose, even when he could not see it in the pain.

When you cannot see good in the moment, trust the shaping of the Master. He is writing a story in you that is not yet finished. Second, the good of personal experience. O taste and see that the Lord is good. Blessed is the man that trusteth in him.

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This verse brings us from theory to reality. The word taste implies personal experience, not merely doctrine, but living contact day in and day out. Brother Russell emphasized that God's goodness is a moral goodness, expressed in his wisdom, in his justice, in his love, and in his power. We must taste these attributes daily, through fellowship, through conventions, through, through studies with brethren, through seminars, through testimony meetings, through prayer, and so on. Think of the Israelites in the wilderness.

God provided manna, but they had to go out. They had to gather it, they had to grind it, they had to prepare it, and the scripture says it tasted like wafers made of honey. Exodus 16:31 Exodus 16:31 this principle of active participation brings to mind a fond memory from this past summer. During our visit with Brother Arbor and Sister Tammy Frenetts in Vernon, British Columbia, Brother Arbor introduced us to something very special, kind of a local delicacy, fire blossom honey.

This is a special harvest of honey that the bees produce from the very first blossoms, flowers that appear after a brush or a forest fire. Fire blossom honey. Brother Arbor did his best to describe it to me beforehand. He tried to explain the unique notes of flavor, the specific color and the richness of its consistency. But as much as he tried to explain it, he had the right words.

But it could only go so far with me. I just couldn't get was only after, after I actually tasted it, that I could truly understand. In the moment of that tasting, I didn't just know about the honey, I experienced the flavor, the texture, and most importantly, I understood how it made me feel. Thanks to the kindness of Brother Arbor and Sister Tammy, I now put a spoonful in that fire blossom honey in my coffee every morning. It helps me start the day right, not because I know the definition of honey, but because I am partaking of the gift.

This is exactly how God designed the provision of manna for the Israelites, but also for us, the good of active benevolence. 3. As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Doing good is the natural respiration of the new creature. We breathe in the spirit of the Lord through study and prayer, and we must breathe out that same spirit in benevolence in goodness. If we stop breathing in and out, we spiritually die while the household of faith receives our special care because they are our fellow runners in the race, our hearts must be large enough, big enough like our heavenly Father's, to encompass all men. To understand the perfection of active benevolence, we look to the captain of our salvation. The Apostle Peter summarizes the entirety of Jesus earthly ministry in one profound sentence.

In Acts 10:38 God anointed Jesus of Nazareth with his Holy Spirit and with power who went about doing good. This was the defining characteristic of the Master. He did not merely wait for the needy to come to him he went about seeking opportunities to bless. As Brother Russell frequently noted in his writings, specifically reprint 26862686 Jesus miracles were not just displays of power but manifestations of his sympathetic love. When the woman with the issue of blood touched the hem of his garment, Jesus said, virtue, meaning vitality, strength is gone out of me.

Luke 8:46 this teaches us a deep lesson about active benevolence. True goodness costs us something. Jesus gave more than just wise words. He he gave of his life. He gave of his time to the weary, his sympathy to the sorrowing, and his strength to the sick.

Whether he was feeding the multitudes, meaning doing good to all, or washing the feet of his disciples doing good to the household of faith, he was perpetually expending himself for others. He

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was the embodiment of the burning candle, consuming itself to give light and warmth to those around it. To find the good means to actively imitate the spirit of our Master. We cannot claim to have his spirit if we are not moved to helpfulness. Let us not be content with a passive righteousness that merely avoids sin.

Let us strive for that active, benevolent righteousness, goodness that costs us something. It costs us our time, our convenience, and our energy to bless others. As he went about doing good, so must we his footstep followers. I have a few more, but I'm going to move through those relatively quickly. The Good of a Thankful Heart O give thanks unto the Lord, for he is good because his mercy endureth forever.

Think about Paul and Silas. Their act of gratitude didn't just liberate them physically, it spiritually liberated the jailer and his entire household. As Brother Russell suggests, their songs in the night were a testimony that the joy of the Lord is independent of outward circumstances.

Let us be Like Paul and Silas, let us not wait for the deliverance to praise Him. Let us praise him before the deliverance. Number five the good of the unchanging giver.

James 1:17 Every good gift and every perfect gift is from above and cometh down from the Father of Lights. James identifies God as the unfailing source of all goodness. Brother Russell used this verse to show that God's gifts are expression of his unchanging love. Even trials rightly received become good gifts designed to refine us. He gives us what we need, not always what we want.

Finding the good means recognizing the giver behind every blessing and trusting him in every trial. We'll talk more about this tomorrow, and finally, number six. This is very special, I think, to all of us. The good of the Father's pleasure Luke 12:32 Luke 12:32 we read it before Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

Here the good is found in the motive of God. He does not give the kingdom reluctantly or out of mere obligation. It is his good pleasure, his delight, to do so. Brother Russell often emphasized that while this little flock is a small number and can be despised by the world, they are the special objects of the Father's love. The good here is the assurance that the Almighty God actually enjoys blessing his children.

He wants us there more than we can truly understand at this time. Finding the good means silencing your fear by focusing on God's desire. When you feel small, when you feel unworthy, when you feel overwhelmed by the odds, remember that your security does not rest on your strength, but on the Father's pleasure. He wants to see you through.

As we prepare to close, let us consider three simple ways we can actively cultivate more good in our daily walk and share it with those around us. First, find the good in God's plan. One of the great strengths of the Bible student movement has always been our confidence in God's divine plan of the ages. Brother Russell helped us to see that history is not chaos. It's order, not confusion by design, not by accident, but a purpose moving steadily toward a blessing of all the families of the earth.

From the permission of evil to the ransom price to the calling of the Church, to the restoration of the world in the kingdom. The plan is based on divine goodness. Even the darkest periods of human history, the permission of suffering, the struggles of the Church are permitted because God is working a far greater good that we can presently see. When we struggle, when the world groans,

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when the shadow seems long, let us Lift up our hearts to the great truth. He who began a good work will finish it.

The entire plan rests on the goodness of God. Second, the second place to find the good is much closer. In our personal experiences, a single ingredient might taste bitter flour, salt, but the finished loaf of bread is delicious. The master baker knows what he's doing. Every trial permitted is doing a work.

A work of polishing, a work of humbling, a work of strengthening, a work of refining. Even these things we would never choose become blessings in disguise when they are in the hands of our loving Father. The early Bible students used to say, the Lord arranged the schoolroom. Our task is to learn the lesson, and very often the lesson is simply this.

Look deeper, look beyond, look upward. Look for the good, the unseen good that God is accomplishing in you. Finally, number three, the third place where goodness can be found is in one another, in the brethren. Paul told us to be rich in good works, not because we earn salvation, but because goodness is the natural fruit of the new creature. The more closely we walk with the Lord, the more his goodness flows through us to others.

Sometimes, to find the good, we must believe that the good is there, even in imperfect vessels such as ourselves. The brethren may not always act as we expect. We do not always understand one another. But God sees the new creature being formed inside each one of us, and he invites us to see that too. To find the good is to look with charity, with patience, with spiritual eyesight.

It is look for traces of Christ, likeness, kindness, humility, forgiveness, sacrifice, and to encourage these qualities wherever and whenever we see them. If we train our hearts to look for the good in one another, the adversary will find less ground to sow. Seeds of misunderstanding, superstition and discouragement. Submit yourselves then, to God. Resist the devil and he will flee from you.

James 4:7. James 4:7. Brethren, we've traveled a long way in our consideration today. We have stood with the Father and the Logos at the dawn of creation, hearing the verdict of very good. We have learned the lesson of the ringi realizing that we are documents currently in circulation, working for that final stamp of approval.

We have walked through the six signposts of goodness, seeing them illustrated in the lives of the saints of old. So let us conclude where we began. God is good. All that he does is good. All that he allows is good.

All that he finishes will be very good, complete and glorious. As we enter a new world, a new year. Excuse me. As we enter a new year, let us reason. I guess it could be a new world.

Let us resolve to trust and to look for the good. Find the good in every experience. Find the good in every person. Find the good in every lesson the Lord is permitting. May we grow day by day into the likeness of our Master, learning to find the good.

Until the day when God's work is finished and all is declared very good. May the Lord graciously overrule anything said amiss. Amen.