

New Discernment first by Rob several days before June 4 2020. He called me and I then discerned at two points on the back part of my head and the top part of both sides of my upper neck. Today, June 5, 2020 he got the word “goodness” and we both agreed this is what we are discerning. It is the Lord’s goodness.

793b טוֹב (*tûb*) *good things, goodness.*

793c טוֹבָה (*tôbâ*) *good, welfare.*

This root refers to “good” or “goodness” in its broadest senses. Five general areas of meaning can be noted: 1) **practical, economic, or material good**, 2) abstract goodness such as desirability, pleasantness, and beauty, 3) quality or expense, 4) moral goodness, and 5) technical philosophical good. This article is organized as follows: 1) the verb *tôb*, 2) the adjective *tôb* together with its substantival uses, 3) the noun *tûb*. It is frequently difficult to distinguish between verbal and adjectival derivatives from *tôb*. This difficulty is insignificant for present purposes since both usages deal with the same range of meanings.

The verb frequently occurs with an impersonal subject, “It is good ...” This idiom may describe a state of happiness or well-being as in describing the illusory well-being of the Hebrews in Egypt (Num 11:18), the well-being of a slave with a good master (Deut 15:16), and Saul’s restful contentment resulting from David’s music (I Sam 16:16). To be good to someone or in their eyes indicates that person’s desire or will. It was good in God’s eyes (i.e. God’s will) to bless Israel (Num 24:1). Job asks God if it was God’s will to oppress (Job 10:3). Balaam saw the tents of Israel as good, meaning, beautiful or fair (Num 24:5). Pleasantness or desirability is meant when the woman’s love is “better” than wine (Song 4:10). Wine being “good” indicates the joy produced by drinking (Est 1:10).

The Hiphil means to actively engage in good, in contrast to the stative meaning of the Qal. It can refer to doing practical good to someone else, as the Hebrews promised to Hobab (Num 10:29, 32) or it can refer to doing the right thing. Both Jehu (II Kgs 10:30) and David (I Kgs 8:18) are thus praised. (Some alleged Hiphils of this verb are better classified under *yāṭab* q.v.).

טוֹב (*tôb*). *Good, pleasant, beautiful, delightful, glad, joyful, precious, correct, righteous.* (The nouns *tôb* and *tôbâ* are treated as substantival usages of the adjective, since there is no distinction in meaning between them.) Hebrew idiom often uses *tôb* where English idiom would prefer a more specific term such as “beautiful” or “expensive.”

“Good” is well attested referring to practical or economic benefit. Good fruit (Gen 2:9) and the grain of Pharaoh’s dream (Gen 41:5, 36) were good for eating. The “good” of Joseph’s enslavement (Gen 50:20) included such practical benefits as food and national survival. Practical administrative disadvantages were involved in Moses’ judging which was “not good” (Ex 18:17). Other practical goods denoted by this term are: the promise of victory denied to Ahab (II Chr 18:7); hospitality and friendship (Gen 26:29); beneficial counsel (II Sam 17:7, 14); general economic prosperity (I Kgs 10:7); agricultural prosperity (Hos 10:1, ASV); and God’s intentions (Amos 9:4). The violent life (Prov 16:29) and deeds which undermined the morale of the nation (Neh 5:9) are called “not good.” The “good” of labor may refer to the practical gain from work (Eccl 3:13; but cf. RSV “pleasure”).

“Good” is used in respect to a wide variety of abstract perspectives. A good name is better than descendants in respect to fame and reputation (Isa 56:5). David’s loyalty to Achish, his feudal lord, is described as “good” (I Sam 29:9, RSV “blameless”). Elihu challenged his companions to determine what was good in respect to truth or validity (Job 34:4). For the wise men, slowness of anger was more desirable than the violent strength of the warrior ideal (Prov 16:32). Likewise, the poor wise child was “better” than the stubborn king (Eccl 4:13).

Esthetic or sensual goodness may be denoted. It describes the beauty, or desirability, of the “daughters of men” to the “sons of God” (Gen 6:2), Rebekah’s beauty (Gen 24:16), and Bathsheba’s beauty (II Sam 11:2). English idiom prefers “handsome” when this term describes men (I Sam 16:12). Sensory delight is at issue in describing the “sweetness” of cane (Jer 6:20), and in Namaan’s judgment that the waters of Damascus were “better” than the muddy waters of the Jordan (II Kgs 5:12). Sensual desirability is included in describing one vintage as better than another (Jud 8:2).

“Good” frequently means “happy.” It describes the happy occasion of a royal wedding (Ps 45:1 [H 2]). A happy feast can be described as a “good day” (Est 8:17; RSV “holiday”; cf. I Sam 25:8). The “good heart” describes happiness (II Chr 7:10; Prov 15:15). Happiness may be induced by alcohol (Eccl 9:7).

A related idiom is the usage of “good in [one’s] eyes” to express preference or will. Examples are the escaped slave’s preference for a domicile (Deut 23:16; RSV “where it pleases him”) and Zelophehad’s daughters’ preferences for husbands (Num 36:6). God’s will may be thus expressed (I Sam 3:18). It describes perverted, sinful desires (Gen 19:8; Jud 19:24). In such cases, the idiom is without moral significance.

ṭôb may include ideas of superior quality or relative worth. As such it describes the “pure” gold of Havilah (Gen 2:12) and high quality perfumed oils (Song 1:3; RSV “anointing oils”). Quality craftsmanship is thus designated (Isa 41:7), as is quality or nobility in human character, as when Moses is described as “goodly” (i.e. “noble”; Ex 2:2).

An important usage of this term refers to moral goodness. The command, “Depart from evil and do good” (Ps 34:14 [H 15]) clearly contrasts “good” with moral evil. The “good way” which God will teach his reluctant people refers to moral life (I Kgs 8:36). “Good” and “right” *yāšār*, often occur as parallel terms for moral goodness (II Chr 14:1; 31:20).

Finally, Eccl uses *ṭôb* in the sense of the philosophical *summum bonum*. Ecclesiastes 2 tells the reader that there is no higher good than the life of hedonistic pleasure (v. 24) and, in this context, raises the question of what is the “Good” which man should seek. Other references could be interpreted similarly (Eccl 3:22; 8:15).

Some usages blend two or more of the areas of meaning discussed above. The “good land” of the Old Covenant included practical, economic, and esthetic overtones (Deut 1:25; Josh 23:13). Likewise, the concept of God as “good” is rich with the overtones of all possible meanings of the term “good” (I Chr 16:34; Ps 145:9). In light of the above discussion, each individual usage must be clearly examined to see which of the above meanings are possible.

A number of literary expressions need special treatment. “Good and evil” serves as an idiom of universality (Num 24:13; II Sam 13:22). Some have suggested that the tree of knowledge of good and evil involves no more than this idiom of universality (Gen 2:9), but the total context of early Gen is based upon a moral significance for the phrase. To acknowledge the word of another as “good” was to indicate assent or acceptance; moral judgment is not the issue (II Kgs 20:19; cf.

I Sam 20:7). The “good eye” indicates generosity (Prov 22:9; RSV “bountiful eye”). In Eccl, “to see Good” is translated as experiencing the good things or the joys of life (Eccl 5:17; RSV “find enjoyment”; Eccl 6:6; RSV “enjoy no good”).

טוֹב (tûb). Goods, prosperity, goodness, fairness, graciousness. The same categories of meaning are found as for the adjective above except for the technical philosophical usage. It refers to material things in Joseph’s dealings with his family (Gen 45:18, 20, 23) and in the goods taken in seeking a bride for Isaac (Gen 24:10), though the latter case involves quality as well as economic value. For abstract meanings, “goodness of heart” refers to joy (Deut 28:47; Isa 65:14). Esthetic beauty is involved in Hos 10:11 (lit. “fairness of neck”; possibly also Zech 9:17). The “goodness” of God which can be appealed to for forgiveness (Ps 25:7) is something akin to kindness or graciousness. “Goodness” of taste and knowledge may refer to correctness (Ps 119:66; lit. “correctness of taste and knowledge”). From context (vv. 17–20) God’s moral goodness is the object of praise in Ps 145:7. These examples show that the meanings of this term are nearly as broad as those of the adjective; thus the full range of possible meanings for the adjective must be considered in exegeting this term.

Bibliography: TDNT, I, pp. 13–15. THAT, I, pp. 652–63.¹

Rob’s Notes

1. Goodness

First discerned on May 31st as a cylindrical shaped pulsing sensation on the far left top part of my left foot. I called Paul Cox and shared this new discernment with him on June 4. The Lord revealed this new discernment as ‘goodness’ on June 5 while talking to Paul Cox on the phone.

Scripture:

Then He said, “I will make all My (goodness) pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.” Exodus 33:19 -(NKJV)

And the Lord said to Moses, “Cut two tablets of stone like the first ones, and I will write on these tablets the words that were on the first tablets which you broke. So be ready in the morning, and come up in the morning to Mount Sinai, and present yourself to Me there on the top of the mountain. And no man shall come up with you, and let no man be seen throughout all the mountain; let neither flocks nor herds feed before that mountain.” So he cut two tablets of stone like the first ones. Then Moses rose early in the morning and went up Mount Sinai, as the Lord had commanded him; and he took in his hand the two tablets of stone. Now the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. And the Lord passed before him and proclaimed, “The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in (goodness) and truth, keeping mercy for

¹ Bowling, A. (1999). [793 טוב](#). R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., pp. 345–346). Chicago: Moody Press.

thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation." So Moses made haste and bowed his head toward the earth, and worshiped. Then he said, "If now I have found grace in Your sight, O Lord, let my Lord, I pray, go among us, even though we are a stiff-necked people; and pardon our iniquity and our sin, and take us as Your inheritance." Exodus 34:1-9-(NKJV)

"And now, O Lord, the word which You have spoken concerning Your servant and concerning his house, let it be established forever, and do as You have said. So let it be established, that Your name may be magnified forever, saying, 'The Lord of hosts, the God of Israel, is Israel's God.' And let the house of Your servant David be established before You. For You, O my God, have revealed to Your servant that You will build him a house. Therefore Your servant has found it in his heart to pray before You. And now, Lord, You are God, and have promised this (goodness) to Your servant. Now You have been pleased to bless the house of Your servant, that it may continue before You forever; for You have blessed it, O Lord, and it shall be blessed forever."
1 Chronicles 17:23-27 -(NKJV)

"And they took strong cities and a rich land, And possessed houses full of all goods, Cisterns already dug, vineyards, olive groves, And fruit trees in abundance. So they ate and were filled and grew fat, And delighted themselves in Your great (goodness)."
Nehemiah 9:25 -(NKJV)

"For You meet him with the blessings of (goodness); You set a crown of pure gold upon his head." Psalm 21:3 -(NKJV)

"Surely (goodness) and mercy shall follow me All the days of my life; And I will dwell in the house of the Lord Forever." Psalm 23:6 - (NKJV)

"Oh, how great is Your (goodness), Which You have laid up for those who fear You, Which You have prepared for those who trust in You In the presence of the sons of men!" Psalm 31:19 -(NKJV)

"You visit the earth and water it, You greatly enrich it; The river of God is full of water; You provide their grain, For so You have prepared it. You water its ridges abundantly, You settle its furrows; You make it soft with showers, You bless its growth. You crown the year with Your (goodness), And Your paths drip with abundance. They drop on the pastures of the wilderness, And the little hills rejoice on every side. The pastures are clothed with flocks; The valleys also are covered with grain; They shout for joy, they also sing." Psalm 65:9-13 -(NKJV)

"I brought you into a bountiful country, To eat its fruit and its (goodness). But when you entered, you defiled My land And made My heritage an abomination. Jeremiah 2:7- (NKJV)

Therefore they shall come and sing in the height of Zion, Streaming to the (goodness) of the Lord — For wheat and new wine and oil, For the young of the flock and the herd; Their souls shall be like a well-watered garden, And they shall sorrow no more at all. Jeremiah 31:12 -(NKJV)

"Or do you despise the riches of His (goodness), forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?" Romans 2:4 -(NKJV)

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