

Free Grace Missionary Bible Church

# Christian Goodness

The Fruit of the Spirit

Jim Beale  
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*But the fruit of the Spirit is love, joy, peace, longsuffering, **gentleness, goodness, faith, meekness, temperance: against such there is no law. (Galatians 5:22-23)***

## Introduction

We have before us again the nine-fold fruit of the Spirit! What a privilege it is to carefully handle that marvelous fruit which radiates the beauty of the Holy Spirit in nine varieties. In previous studies we considered love, joy, peace and, recently, longsuffering. The variety of these fruits covers all the glories of the communicable attributes of the Divine nature which flower in Christians and root out the works of the flesh listed just above: adultery, fornication, uncleanness, lasciviousness, etc. Those are the works of the flesh which come naturally to us but the fruit is produced by the Spirit. The fruit of the Spirit is the production of the character of God in our hearts and lives. Paul warned that those who continue in the works of the flesh shall not inherit the kingdom of God. So, let's press on to consider these individual fruits with the prayer that the Holy Spirit would produce these in us to such an extent that the works of the flesh are entirely rooted out.

Love is luscious, of that there can be no doubt! God draws us with bands of love (Hos 11:4) and gives us joy in our salvation and the perfect peace in Christ which passes understanding – all as we abide in Him and He in us. And love, joy and peace together enable godly long-suffering. Love motivates us, joy strengthens us, peace gives us endurance.

The specific fruit we're supposed to look at today is rendered in our version as "gentleness." I don't think that is the best rendering. If so, it would be the only time this word, χρηστότης, is rendered "gentleness" in the NT. It appears 10 times in 8 verses in the NT and, as we'll see, is translated elsewhere as "goodness" five times and "kindness" four times. It is only here rendered "gentleness". All the other versions render it "kindness". Ideally, it should be translated "goodness" but that leads to an immediate situation, since the next word in the list is a completely different Greek word, ἀγαθωσύνη, which definitely means "goodness". This word appears only four times in the Greek NT and is translated "goodness" every time. It appears 13 times in the LXX and is translated "good" or "goodness" all but once. Remember the name Agatha Christie – the name Agatha means "good".

Furthermore, as if things weren't already interesting enough, there are two more things which have to be considered. First - there is still one more Greek word for "good" which is also very common in the NT, καλός, which is used of the "good Shepherd." In some well-known verses, e.g. Matt 7:18, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The tree is described as AGATHOS but a different word, KALOS, is used for the fruit. And so, the first additional complication is that there are actually three words in the original Greek which are properly rendered by the English word, "good" or "goodness." Second – in the Hebrew OT, originally written in Hebrew, there is only one word for good, טוב (TOV). This extremely common word means "good" and "goodness" in the widest sense and appears in a great variety of contexts with many shades of meaning. And so, the second point is that Hebrew, like English has the one word, "good," which we use in a huge number of ways, with the specific meaning depending on context. We don't normally think much about it but it is no problem for us to go to church and know full well that God alone is good, then to go home and reply to an offer of food or drink with a casual, "I'm good."

Now, when we come to the fruits of the Spirit, and we have what is really two flavors of TOV. The translators of the LXX, the Septuagint, the Greek version of the OT would come upon a verse with TOV

would have to choose which of the three Greek words to use. Now, to be clear, we don't take the LXX to be an inspired work. It is a human translation and must be assumed to have some error. However, when a verse is quoted by an Apostle using the language of the LXX, then that translation receives the Apostolic approval and is considered an inspired part of the inspired writings of the Greek NT. And so, in general, the way the translators use these three words is very interesting and instructive but it is a delicate situation. The divinely inspired Hebrew OT uses the single word TOV for "good" throughout. The translators of the LXX had to choose which of the three Greek words KALOS, CHRESTOS, and AGATHOS best suited the meaning of TOV in each particular context. And the writers of the NT used the same words with reference to the Greek OT which helps us to understand them in light of each other and so that we can clear the way to understand how the fruits grow in us by grace.

And so, what I plan to do is to cover all three of these words in the same study to take advantage of the similarity and the differences. There is a single thread which runs through all of this and a threefold cord is not quickly broken. Yet, the Apostle Paul wouldn't have included two of the three words in the same list unless there was a connection and a purpose. My hope is that by considering these two aspects of the fruit together, along with a view of the third sense of "good", we will gain some insight that might otherwise be missed.

## Background

Having stressed the critical importance of understanding the OT in the light of the NT, and the caution we must have against importing any extra-biblical ideas into our thinking, I want to highlight the danger from another perspective, that is, from the secular perspective. Greek philosophers were discussing the idea of the good from a philosophical perspective around the time of the OT prophet Zechariah, about 400 BC. Socrates argued that the good is objective and abstract, not to be identified with any specific good, but "out there" existing in some realm which we can't clearly identify. A lot of people look at Socrates and reckon him to be almost a Christian, but this is far from the truth. Though his ideas are far better than those that followed, yet his ideas are really far from Biblical truth. And, unfortunately, instead of working to remove the errors introduced by the limits of natural reason, the history of ethics shows a turning away from God at every point because the good is that at which we aim.

The idea of the good is, for each of us, the central determining factor of our ethical thinking because it gives us our ethical direction, our ethical orientation. Goodness is that which all rational creatures desire, and since this has the aspect of an end, it is clear that goodness implies the aspect of an end. And so our idea of the good determines our direction and final goal. However, we are born into the world with a corrupt idea of what is good and it is only by grace that we are able to orient our thinking in a proper way.

Hedonism states that individual pleasure is the ultimate good. It says, everyone desires pleasure, therefore pleasure is the good. And so, the hedonist seeks to maximize pleasure and minimize pain. We are naturally born into the world as little hedonists who seek pleasure and avoid pain. We cried when we were in any discomfort and lived to satisfy our own needs. Some people grow up on the outside but never escape this and live their whole lives guided by a philosophy of avoiding pain and seeking pleasure. We all have this within us – we naturally love our own pleasure and hate pain. But that doesn't mean we should be bound to such a narrow view of reality – pleasure. "But she that liveth in pleasure is dead while she liveth" (1 Timothy 5:6).

When the pure Hedonism of youth is often found to be fraught with excesses and to ironically lead to much pain, Epicureanism naturally develops as a reaction and an improvement which seeks to moderate pleasure in an attempt to avoid the agony of the excesses of raw hedonism. Epicureanism elevates the maximization of pleasure to a fine art. Instead of over-eating, one learns to take smaller portions. Instead of raw physical pleasure, the good is sought in higher forms of expression such as art, literature, music, rather than more base physical pleasures. Many people naturally fall into this camp as a way of life. The wise man wrote, "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity" (Ecclesiastes 2:1).

Disillusionment in epicureanism led ancient philosophers to Stoicism. While we often think of stoicism in the negative sense, as "keeping a stiff upper lip," in fact the Stoics are known for positively teaching that personal virtue is the only good. For them, the four cardinal virtues were wisdom, courage, justice and temperance. In Stoicism, the good lies in the state of the soul itself; in wisdom and self-control. So, yes, passions and strong feelings are suppressed in order for choices to be made on the basis of sound reason. Epictetus wrote, "First say to yourself what you would be; and then do what you have to do." This is very common in the church today, as is well-expressed by the title of a very popular book, "Your Best Life Now" in which we are told that "happy successful fulfilled individuals have learned how to live their best lives now. They make the most of the present moment and thereby enhance their future." (Osteen) To the Stoic, the inner life is the focus and the well-lived life is the ultimate goal, as a thing in itself. This is nothing but humanism, since the end in sight is mere human accomplishment.

There is one more idea of the good which has been offered by philosophers – that the ultimate good is the general good. This idea is also very common in our thinking. It is often stated in terms of seeking the greatest happiness of the greatest number and, as such, makes the happiness of the greatest number to be the ultimate good. That is, the general good is made to be the ultimate good. This seems natural to us earthlings to some degree as those who naturally consider it wrong for a minority to take advantage of the majority. Given that we all most likely take others into account to some degree when we choose to pursue some course of action, and living in a democratic country, it might seem tempting to equate the good with the good of society. Most normal people wouldn't blast techno music at deafening volumes at 3:00am in a crowded urban neighborhood. Some things are obviously wrong because they negatively impact so many people for no observable gain but, in other cases, it might not be so easy to determine the consequences of a course of action. How will you know what the future might bring? How can we know if an action increased the general happiness or not? And we know that actions often have unintended consequences. Any course of action which seems good might lead to horrible outcomes. Hitler made "the good of the people" the rationale for sterilizing certain groups of people and having others put to death. It was all for the good of the people. We cannot accept that the end justifies the means and so we cannot accept that the good is to be defined as the general good.

The modern philosopher G.E. Moore marks out the end of the road of secular philosophy. In his book, *Principia Ethica*, he asks, "What is good?" and states that "It is an enquiry to which most special attention should be directed; since this question, how 'good' is to be defined, is the most fundamental question in all Ethics." And, he continues, "if we understand the question in this sense, my answer to it may seem a very disappointing one. If I am asked 'What is good?' my answer is that good is good, and that is the end of the matter. Or if I am asked 'How is good to be defined?' my answer is that it cannot be defined, and that is all I have to say about it." Oh, this is a golden insight! This golden insight demolishes all the previously mentioned ethical ideas which attempted to define the good. It is an

irrefutable conclusion but it leaves the secular philosopher in an ethical predicament. Without a foundation for the idea of the good, there is no way for progress to be made beyond that point.

Well, praise be to the Lord that He has not left us in that darkened situation. We have the Word of God which contains riches beyond our wildest dreams, and we have the Holy Spirit to illuminate our minds to perceive beyond what the natural man can comprehend. As always, we must enter in as little children, with thankfulness that the Lord has revealed such things to such babes as ourselves!

Let's now move on to consider these two individual fruits, CHRESTOTES and AGATHOSUNE.

## Analysis

I want to look at these two individual fruits in two steps: first, in terms of the Divine nature, and second, in terms of the production of the fruits in us by the Holy Spirit, and what that looks like. Though we know that in the unity of the Godhead the marvelous diversity of all the divine attributes coalesce into the simplicity of holiness, yet each aspect of that holiness is distinguished into its proper sphere. Here we have two aspects of goodness. We gather by the fact that each of these are renderings of the same OT word, TOV, that there is a unity between them. But they are certainly distinct – as we will see, complementary – or else Paul would not have placed them side-by-side in the list of the nine fruits.

## Divine Attribute

### 1. AGATHOSUNE

Let's begin with the revelation of God to Moses in Exodus 33:18-19.

And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. (Exodus 33:18-19)

Moses asked God to show him His glory and God replies that He would make all His goodness pass by him. And so God's goodness is His glory. When Jesus spoke to the rich young ruler, he said, "there is none good but one, that is, God" (Matt 19:17, Mar 10:18, Luke 18:19). All three use the same word, AGATHON, and thus represent that transcendent quality which defies definition but generates delight in us, satisfies us completely and draws us out of ourselves to praise and worship.

The truth of the matter is that we have not progressed in terms of our philosophical ability to define goodness. We are no closer to defining the good than was Aristotle nor G.E. Moore, however we are infinitely better off because we have this idea in relation to the nature of the Triune God. We don't need, as Aristotle did, to conceive of the abstract form of the good which somehow exists in relation to all other forms yet is independent. No, there is none good but one, that is, God. And He is not afar off from each of us, but in Him we live and move and have our being. The good is not an abstract idea, nor is it something we can analyse and dissect. The good is personal, the good is God. The good is both transcendent and immanent – it is both "out there" and yet known to us, though we cannot put it in words.

Louis Berkhof says that "We speak of something as good when it answers in all parts to the ideal. Hence in our ascription of goodness to God the fundamental idea is that He is in every way all that He as God should be, and therefore answers perfectly to the ideal expressed in the word 'God.' He is good in the

metaphysical sense of the word, absolute perfection and perfect bliss in Himself. It is in this sense that Jesus said to the young ruler: 'None is good save one, even God,' Mark 10:18."

I'm not sure if you noted it, but Berkhof argued that something is good when it corresponds to the ideal, therefore God who corresponds to that perfect ideal, is good. But, there is no ideal apart from God and nothing good other than God. To whom will ye liken me, and make me equal, and compare me, that we may be like? (Isaiah 46:5) Who is like unto the LORD our God, who dwelleth on high? (Psalm 113:5) To put it in other words, Berkhof is saying that God is good because good is defined in terms of God.

Stephen Charnock said it beautifully, "This is the true and genuine character of God. He is good, he is goodness, good in himself, good in his essence, good in the highest degree, possessing whatsoever is comely, excellent, desirable; the highest good, because the first good; whatsoever is perfect goodness is God, whatsoever is truly goodness in any creature is a resemblance of God. All the names of God are comprehended in this one of good. All gifts, all variety of goodness, are contained in him as one common good. He is the efficient cause of all good by an overflowing goodness of his nature. He refers all things to himself as the end for the representation of his own goodness. 'Truly God is good,' Ps. 73:1."

This is the Biblical idea of the good, which men have sought apart from Scripture for centuries. Not that the Bible gives us a definition of good. We are not much further along in our abstract analysis of good than was G. E. Moore who wrote, "good is good, and that is the end of the matter!" We can only say, "God is good and that is the end of the matter!" We are led to understand that God alone is good and therefore good is a transcendent concept which can only make sense in relation to God. And we are granted to know the goodness of God personally, in Christ, as the goodness of God which opens up the goodness of God to us and ushers us in by His sovereign goodness. That is, the goodness of God is both the cause and the final end of all things -- for of him, and through him, and to him, are all things: to whom be glory for ever. Amen. (Romans 11:36)

Praise the LORD; for the LORD is good: sing praises unto his name; for it is pleasant. (Psalm 135:3)

## **2. CHRESTOTES**

If the AGATHOSUNE goodness of God just **\*\*is\*\*** God in His entire Being, then the CHRESTOTES goodness of God is that goodness which does good. "Thou art good, and doest good" (Psalm 119:68). The basic meaning of the term is related to its fitness for use or the suitability to satisfy needs. That which God is in Himself is perfect fullness of love and joy and peace in the eternal fellowship of the Father, Son and Holy Spirit. And so there is that other aspect of God's goodness which is just as mysterious as the essential goodness of God. Jonathan Edwards wrote, "God's disposition to cause his own infinite fullness to flow forth is not the less properly called his goodness, because the good he communicates is what he delights in, as he delights in his own glory." And "there is something in that disposition to communicate goodness, that shows God to be independent and self-moved in it [...]" That is, God did not need to create any creatures to satisfy any lack within Himself nor is His glory increased in any way by the creation. He gains nothing by it. But it is simply His own goodness, His CHRESTOTES, which makes the infinite ocean of His goodness to become a fountain. By this goodness, God created creatures capable of being brought into communion with God, and to become the recipients of the fullest possible disclosure of the goodness of God.

There is a frequent connection of this idea of CHRESTOTES goodness with truth and knowledge and instruction in righteousness. "Good and upright is the LORD: therefore will he teach sinners in the way" (Psalm 25:8). "For the LORD is good; his mercy is everlasting; and his truth endureth to all generations" (Psalm 100:5). "Thou art good, and doest good; teach me thy statutes" (Psalm 119:68).

Here we have arrived at the heart of the study and, in my view, at the heart of the fruits of the Spirit. We have seen that the AGASOTHUNE, or the essential goodness of God, is God Himself and that the CHRESTOTES is the disposition to communicate or disseminate the goodness of God. This is accomplished by His "teaching sinners in the way" or, to express it in the fullest possible terms, by the revelation of the nature and character of the Triune God in the gospel of the Lord Jesus Christ. This gospel is the truth that endureth to all generations in which the fulness of the revelation of God's being and nature is made to us – and this revelation is itself of the goodness of God which brings us into the closest possible relation to the essential goodness of God. That is, through the revelation of the Tri-unity of God in the Person and work of Christ and the Holy Spirit, in the love and righteousness of God, we come into union with God, who is the essential and transcendent good. Thus, the outreaching goodness of God flows from His essential goodness and returns to that essential goodness – manifest by the Word going forth and not returning void. The One who is the Truth goes forth from the Father. He reveals the truth (John 1:18, Heb 1:1-3) about God and redeems a people to Himself, justified by faith, by the grace of God making the power of the gospel effective because truly understood and believed. And thus it is only by faith that people can be reconciled because God communicates Himself to us in the Truth.

The passage in Titus 3:4-7 expresses this idea of CHRESTOTES very nicely --

But after that the kindness (CHRESTOTES) and love (PHILANTHROPIA) of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. (Titus 3:4-7)

What we see here is the CHRESTOTES, the goodness of God, as the disposition to communicate that essential goodness unto wicked men. As we read in the Psalm, God is good (CHRESTOS) and does good (CHRESTOTES) – but what is the highest good that God can do? He can provide health and wealth, long life and worldly pleasures. These are all good things that God does for many. But is it the highest good to give the lesser things? No! The highest good would be to bring wretched creatures into possession of the highest good. And the highest good is God Himself. And so, the highest good that God does is to communicate Himself, His very Being, to the creature. In Titus 3, the emphasis is placed completely on the self-giving of God. God communicates Himself to us by the washing of regeneration when Christ is formed in us and then by the work of the Holy Spirit are brought into Christ and thus are established into union with Him in His death, burial and resurrection life. And so, it is all by sovereign grace that the CHRESTOTES goodness of God communicates to us the AGATHOSUNE goodness of God. We are brought into union with the very being of God through believing the truth of the gospel message. The gospel message is the goodness of the self-revelation of the Triune God, who is the one and only essential good. The gospel reveals to us the goodness of God the Father in election, and in sending the Son to redeem, the goodness of the Son to join Himself to a human nature, to reveal the Father and the Holy Spirit to us, to die and rise again as a vicarious Substitute, all for His enemies; and the gospel reveals that the Father and the Son send the Spirit who communicates the very life of God to us in Christ, and He

continues to communicate the life of Christ to us as He nurtures that life in us to bring many sons to glory.

Also, in the Epistle to the Ephesians, Paul wrote, That in the ages to come he might shew the exceeding riches of his grace in his kindness (CHRESTOTES) toward us through Christ Jesus (Ephesians 2:7). That is, in the words of the current study – God communicates His essential goodness to us through the communicative goodness of the Mediator, Jesus Christ. This is the revelation of the exceeding riches of His grace because it is the goodness of drawing wicked sinners into the otherwise inaccessible, essential goodness of God. But God’s CHRESTOTES goodness is exalted beyond measure because while we were yet sinners, God sent His Son to die for us.

### 3. Summary

I want to try to draw these two aspects of goodness together. What can we say about them?

- a. If AGATHOS is like the inner nature of the sun, about which we really know next to nothing, then CHRESTOTES is like the shining of the sun, in which it mysteriously communicates its own mysterious essence. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all (1 John 1:5). Not all bodies give forth light but only those with a sufficient mass. And then this wondrous generation of light takes place which reveals the inner nature of the object -- in thy light shall we see light (Psalm 36:9).
- b. If AGATHOSUNE is like the inner Triune nature of God, about which we naturally know next to nothing, it being shrouded in unapproachable light, then CHRESTOTES is the sending of the Son to reveal that nature and to bring a multitude into that goodness by the communication of Himself, by virtue of His union with our nature. And the Divine Life in us, is Christ in us, and our only hope of glory. And it is the work of the Holy Spirit to bring that life to maturity, and that is the real subject for today, to which we finally arrive.

## Fruit of the Spirit

We looked at the essential goodness of God before we looked at the communicative goodness of God, but now we will look at them as fruits produced in the Christian, and so we will consider them in the textual order. The reason seems to me to be two-fold. First, there is a natural connection between long-suffering (MACROTHUMIA) and goodness (CHRESTOTES), as in 1 Cor 13:4, “Love suffers long and is kind.” Second, there is a progression from the goodness which seeks to supply the greatest need of other individuals and that goodness which is a fulness of godliness within the heart and life. It might be thought that a person should expect to be full of divine goodness before there can be an overflow from the heart and life into another heart and life. But there is no doubt that the fruit of gospel usefulness can be brought forth in us before we are very far progressed in terms of the fruit of inner goodness. In fact, I hope to show a connection between them such that engaging in CHRESTOTES leads to the growth of AGATHOSUNE.

### 1. CHRESTOTES

As was noted, this word appears only in the Psalm in the LXX and generally expresses positive statements about God. However, the first usage of it expresses the inability of the natural man. As we read in Psalm 14:1,3 (quoted in Romans 3:12) – “They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one” (Psalm 14:3). There is no natural person who can do

the kind of good we are talking about. There is no unregenerate person who does CHRESTOTES goodness. The idea of a godly usefulness is central – we know that unregenerate men can be useful in a variety of ways, but this specific kind of usefulness is not possible for them. Unregenerate men can become firemen, policemen, doctors, etc. and perform acts of useful kindness on a daily basis. But where there is no inner light of gospel truth, such that the light which is in a man is darkness, how great is that darkness!

If we take CHRESTOTES goodness as meeting the needs of others in a general way, then how can we say that the unregenerate person can not do such deeds? In John 6:45, Jesus says, “It is written in the prophets, and they shall be all taught of God” and this is the essential prerequisite for doing this kind of good because this kind of good is showing forth the knowledge of God. “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Corinthians 4:6) and there is no way for a man to shine forth the knowledge of God until he has the knowledge of God in his heart. Unregenerate men might have some gospel truths in their minds yet this knowledge is not a matter of book learning but it is the presence of God Himself in the face of Jesus Christ, illuminating the soul and generating the inner light which shines forth in the life. “For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light” (Ephesians 5:8).

In 1 Cor 13:4 we read, “Love suffers long and is kind” which connects long-suffering with this kind of goodness through love. The idea is that, in long-suffering, this kind of goodness continues to hold forth the revelation of God. “And whosoever shall compel thee to go a mile, go with him twain” (Matt 5:41) because it gives another length of time to hold forth the word of life. This is the very life of God in the soul of man because it is just how God displays “the riches of his goodness and forbearance and longsuffering” and the CHRESTOTES goodness of God which is intended to lead men to repentance (Romans 2:4). It is the goodness of God to reveal the goodness of God and we are called to be participants in the great work of making Him known.

This people have I formed for myself; they shall shew forth my praise. (Isaiah 43:21). O Lord, open thou my lips; and my mouth shall shew forth thy praise. (Psalm 51:15) So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations. (Psalm 79:13)

## 2. AGATHOSUNE

We know that, as Paul wrote, “I know that in me (that is, in my flesh,) dwelleth no good thing” (Romans 7:18) and though our souls are naturally like the waste places of a desert, yet how marvelous it is “the desert shall rejoice, and blossom as the rose” (Isaiah 35:1). How marvelous it is, brothers and sisters, that the spiritual fruit of goodness can spring up in those who are naturally barren like a howling wilderness. How marvelous it is that, though we have Jesus’ own words, “there is none good but one, that is, God” (Mark 10:18) that it doesn’t exclude us from becoming “partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Peter 1:4). And it is only by the power of the Holy Spirit bringing us into a deeper participation in the divine nature that the fruit of goodness springs up in us.

Recall that in Eph 5:9, it says, “For the fruit of the Spirit is in all goodness and righteousness and truth.” Those three qualities are not said to be fruit of the Spirit but rather that the fruit of the Spirit is **\*\*IN\*\*** them. If we take these to be the sphere or the dimensions in which the fruits are expressed, it is

interesting to note that goodness is here a sphere or dimension in which the fruits are expressed and in Gal 5:22 also an independent individual fruit. It makes this goodness out to be not just a dimension like height, width or depth of a container, but also the substance that fills the container. The goodness of God is absolute and measureless. Toward all sentient creatures it is exercised as benevolence and beneficence. Toward all holy persons it is exercised as love. Toward all suffering creatures it goes out as mercy. Toward sinners of the human family it is exercised as grace. And so, goodness is both the dimension of other attributes, such as love, but is also a fruit in itself. So, if we were to analyze the fruit of goodness in these terms, it would consist in righteousness, truth and goodness and so we are still left with the mysterious nature of goodness.

Let's look at one more verse which brings these things together. In Romans 15:14, Paul wrote, "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another" (Romans 15:14). Here, as I understand it, Paul is saying that this goodness is a condition of being filled with all knowledge along with the ability to use that knowledge to admonish one another in terms of righteousness.

### 3. Synergy

Based on the relationship of these two attributes in the Divine nature, such that the essential goodness of God is joined with a goodness which is intent on propagating the knowledge of God, what can we say about these two in us? We might naturally think that to be like God, we first ought to be filled with knowledge and ability to spread forth the knowledge of God, but the order in which they are listed forces us to the opposite conclusion.

It is by God's grace that He instituted the Great Commission. It is for our good to be engaged in it because therein lies the way in which God has designed to produce in us the fruits of the Spirit. Truly we must first be taught by God before we can hold forth the word of life but the proof that we have been taught is that we take those things and tell them to others. "A good man out of the good treasure of his heart brings forth good things" (Matt 12:35). But we would all naturally try to fill ourselves up with goodness rather than taking the goodness that the Lord has taught us about Himself in the gospel and spreading it abroad. We naturally would like to accumulate knowledge in the safety and comfort of our favorite chair instead of trusting the Lord and going forth with what seeming little we have been given because of fear that we will be seen to be inadequate.

But it is in the very act of spreading whatever true knowledge of God that we have been given that we are given more. It is in the CHRESTOTES goodness that we disseminate the knowledge of God and in this act of faith working through love, the AGATHOSUNE goodness of God is formed in us. Over time, we accumulate a treasure of goodness, being filled with all knowledge and able to preach that truth to the benefit of others. But it is most when we are a blessing to others that God becomes a blessing to us and reveals Himself.

Jesus expressed the principle of knowing through doing in a couple of places -- If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17) and "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free" (John 8:31-32). As we continue in His word, and in His commandment to preach the gospel to every creature, we come to know God in a way that cannot be acquired simply by hiding in our

closet to read the Bible and pray. As essential as these are, it is equally essential to spread the knowledge acquired or else one becomes stagnant and spiritual growth comes to a halt.

And, so by way of conclusion of this study regarding the two fruits of goodness, CHRESTOTES goodness and AGATHOSUNE goodness, we have seen that the coexistence of them in the Divine nature leads to the goodness of the dissemination of the essential goodness of God. And, as these spiritual fruits are formed in us, we will be led to meet the greatest need of those around us – to be reconciled to the essential goodness of God through the revelational goodness of God in the gospel. And by becoming a channel for blessing to others we are blessed in ourselves. As the gospel goes out of our mouths for the benefit of others, the Holy Spirit makes it effective to us, and somehow forms in us the essential goodness of God, or perhaps He brings us into deeper participation of the goodness of God for there is none good but Him.

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? (2 Corinthians 2:14-16)

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; (2 Corinthians 3:5)

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (2 Corinthians 9:8)

Amen!

## References

Word	Count OT	Count NT		Meaning	Key Verses
טוֹב (verb)	33x	-	<b>Books</b> Numbers (3x) Deuteronomy (2x) 1 Samuel (2x) 1 Kings (1x) 2 Kings (1x) 1 Chronicles (1x) 2 Chronicles (1x) Nehemiah (2x) Esther (5x) Psalms (2x) Song of Solomon (1x) Jeremiah (3x) Ezekiel (2x) <b>Zechariah (1x)</b>	pleasing, good	Num 11:18, Ps 119:68
טוֹב (common noun, adj)	559x	-	Nehemiah (10x) Esther (18x) Job (12x) Psalms (69x) Proverbs (62x) Ecclesiastes (52x) Song of Solomon (3x) Isaiah (14x) Jeremiah (35x) Lamentations (7x) Ezekiel (9x) Daniel (2x) Hosea (5x) Joel (1x) Amos (4x) Jonah (2x) Micah (4x) Nahum (2x) Zechariah (3x) <b>Malachi (1x)</b>	good, beautiful, pleasant, agreeable	Gen 1:4, Ps 119:68
טוֹב (abstract noun)	32x	-	<b>Books</b> Genesis (4x) Exodus (1x) Deuteronomy (2x) 2 Kings (1x) Ezra (1x) Nehemiah (4x) Job (2x) Psalms (7x) Proverbs (1x) Isaiah (3x) Jeremiah (3x) Hosea (2x) <b>Zechariah (1x)</b>	good, goodness	Gen 24:10, Ex 33:19

ἀγαθός	398x	102x	<b>Books</b> Genesis (4x) Exodus (1x) Deuteronomy (2x) 2 Kings (1x) Ezra (1x) Nehemiah (4x) Job (2x) Psalms (7x) Proverbs (1x) Isaiah (3x) Jeremiah (3x) Hosea (2x) <b>Zechariah (1x)</b> Matthew (18x) Mark (3x) Luke (16x) John (3x) Acts (3x) Romans (21x) 2 Corinthians (2x) Galatians (2x) Ephesians (4x) Philippians (1x) Colossians (1x) 1 Thessalonians (2x) 2 Thessalonians (2x) 1 Timothy (4x) 2 Timothy (2x) Titus (4x) Philemon (2x) Hebrews (3x) James (2x) <b>1 Peter (7x)</b>	of good constitution or nature	Matt 7:17,
ἀγαθωσύνη	13x	4x	Romans (1x) Galatians (1x) Ephesians (1x) <b>2 Thessalonians (1x)</b>	found only in Biblical and ecclesiastical writings, uprightness of heart and life, speaking righteousness	Neh 9:25, 9:35, 13:31; Ps 52:3; 7 times in Eccl with contrast of goodness and goods. Rom 15:14, Gal 5:22, Eph 5:9, 2 Th 1:11
καλός	169x	102x	Matthew (21x) Mark (11x) Luke (9x) John (7x) Acts (1x) Romans (5x) 1 Corinthians (6x) 2 Corinthians (2x) Galatians (3x) 1 Thessalonians (1x) 1 Timothy (17x) 2 Timothy (3x) Titus (5x) Hebrews (5x) James (3x) <b>1 Peter (3x)</b>	beautiful and useful by reason of purity of heart and quality of life	
χρηστός	27x	7x	<b>Matthew (1x)</b> Luke (2x) Romans (1x) 1 Corinthians (1x) Ephesians (1x) 1 Peter (1x)	useful towards others, hence, well disposed, actively beneficent in spite of ingratitude	Ps 25:8, Ps 34:8, Ps 52:9, Ps 86:5, Ps 119:68, Ps 145:9, Nah 1:7; Rom

					2:4, 1 Pet 2:3 (Ps 34:8)
χρηστότης	15x	10x	Romans (5x) 2 Corinthians (1x) Galatians (1x) Ephesians (1x) Colossians (1x) Titus (1x)	the goodness of the Divine attributes; in God.	Only in Psalms: negatively of man Ps 14:1,3 otherwise positively of the nature of God.

Ps 52:3 (nature) κακίαν : ἀγαθωσύνην => (action) ἀδικίαν : λαλήσαι δικαιοσύνην

πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός (Psalm 14:3)

[7] ἀμαρτίας νεότητός μου καὶ ἀγνοίας μου μὴ μνησθῆς· κατὰ τὸ ἔλεός σου μνήσθητί μου, σὺ, ἕνεκεν χρηστότητός σου, Κύριε. [7] Remember not the sins of my youth, nor my sins of ignorance: remember me according to thy mercy, for thy goodness' sake, O Lord. [8] χρηστός καὶ εὐθής ὁ Κύριος· διὰ τοῦτο νομοθετήσει ἀμαρτάνοντας ἐν ὁδῷ. [8] Good and upright is the Lord: therefore will he instruct sinners in the way. (Psalm 24:7-8)

[20] ὡς πολὺ τὸ πλῆθος τῆς χρηστότητός σου, Κύριε, ἧς ἔκρυψας τοῖς φοβουμένοις σε, ἐξεργάσω τοῖς ἐλπίζουσιν ἐπὶ σὲ ἐναντίον τῶν υἱῶν τῶν ἀνθρώπων. [20] How abundant is the multitude of thy goodness, O Lord, which thou hast laid up for them that fear thee! thou hast wrought it out for them that hope on thee, in the presence of the sons of men. (Psalm 31:19)

ἐλπισον ἐπὶ Κύριον καὶ ποίει χρηστότητα καὶ κατασκήνου τὴν γῆν, καὶ ποιμανθήσῃ ἐπὶ τῷ πλούτῳ αὐτῆς. [3] Hope in the Lord, and do good; and dwell on the land, and thou shalt be fed with the wealth of it. (Psalm 37:3)

[12] εὐλογήσεις τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου, καὶ τὰ πεδία σου πλησθήσονται πιότητος· [12] Thou wilt bless the crown of the year because of thy goodness; and thy plains shall be filled with fatness. (Psalm 65:11)

[13] καὶ γὰρ ὁ Κύριος δώσει χρηστότητα, καὶ ἡ γῆ ἡμῶν δώσει τὸν καρπὸν αὐτῆς· [13] For the Lord will give goodness; and our land shall yield her fruit. (Psalm 85:13)

[65] Χρηστότητα ἐποίησας μετὰ τοῦ δούλου σου, Κύριε, κατὰ τὸν λόγον σου. [65] Thou hast wrought kindly with thy servant, o Lord, according to thy word. [66] χρηστότητα καὶ παιδείαν καὶ γνῶσιν διδάξόν με, ὅτι ταῖς ἐντολαῖς σου ἐπίστευσα. [66] Teach me kindness, and instruction, and knowledge: for I have believed thy commandments. (Psalm 119:65-66)

[7] μνήμην τοῦ πλήθους τῆς χρηστότητός σου ἐξερεύξονται καὶ τῇ δικαιοσύνῃ σου ἀγαλλιάσονται. [7] They shall utter the memory of the abundance of thy goodness, and shall exult in thy righteousness. (Psalm 145:7)