

1 Peter Series

Lesson #082

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Dean Bible Ministries

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**THE GOODNESS OF GOD;
SUFFERING FOR DOING THE**

RIGHT THING

1 PETER 3:13–17



1ST PETER

**LIVING IN LIGHT
OF ETERNITY**

1 Pet. 3:13, “And who is he who will harm you if you become followers of what is good?”

1 Pet. 3:14, “But even if you should suffer for righteousness’ sake, you are blessed. ‘And do not be afraid of their threats, nor be troubled.’”

1 Pet. 3:15, “But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;

1 Pet. 3:16, “having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.

1 Pet. 3:17, “For it is better, if it is the will of God, to suffer for doing good than for doing evil.”

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κακόω *kakoō*
fut act part
masc sing nom
to do evil,
harm, bad in
the sense of
misfortune or
suffering

Acts 7:6, “But God spoke in this way: that his descendants would dwell in a foreign land, and that they would bring them into bondage and oppress them four hundred years.”

Acts 7:19, “This man dealt treacherously with our people, and oppressed our forefathers, making them expose their babies, so that they might not live.”

**κακόω *kakoō* fut act part masc sing
nom to do evil, harm, bad in the
sense of misfortune or suffering**

Acts 12:1, “Now about that time Herod the king stretched out his hand to harass some from the church.”

Acts 14:2, “But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren.”

Acts 18:10, “for I am with you, and no one will attack you to hurt you; for I have many people in this city.”

**κακόω *kakoō* fut act part masc sing
nom to do evil, harm, bad in the
sense of persecution or suffering
severe oppression**

Though severe persecution occurs, it is not the norm. The norm is that people do not attack because you do good.

1 Pet. 3:13, “And who is he who will harm you IF³ you become followers of what is good?”

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fut act part
masc sing nom
to do evil,
harm, bad in
the sense of
misfortune or
suffering**

**ἀγαθός *agathos*
gen neut sing
good; good of
intrinsic value**

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**ἀγαθός *agathos*
gen neut sing
good; good of
intrinsic value**

**ζηλωτής *zēlōtēs* nom
masc plur zealot; jealous;
passionate (Cr T)**

**μιμητής, *mimetes* one who
follows another's example
imitator, follower (MajText)**

NIDNTT: In the Old Testament the concept of the good is indissolubly linked with personal faith in God. An idea of the good, freed from the concept of God as personal — comparable with the ideas in Greek and Hellenistic thought — is inconceivable.

God Himself is GOOD, not “the good” as in a philosophical concept.

The Doctrine of the Goodness of God

Psa. 33:5, “He loves righteousness and justice; The earth is full of the goodness of the LORD.”

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Psa. 33:5, “He loves righteousness and justice; The earth is full of the goodness of the LORD.”

Psa. 31:19, “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!”

ESSENCE OF GOD

Sovereign

Omniscient

Righteousness

Omnipresent

Justice

Omnipotent

Love

Veracity

Eternal Life

Immutability

1. God is good. The articulation of the goodness of God is primarily found in praise psalms and passages that describe the praise of God in Temple worship.

Psa. 34:8, “Oh, taste and see that the LORD is good; Blessed is the man who trusts in Him!”

Psa. 25:8, “Good and upright is the LORD; Therefore He teaches sinners in the way.”

Psa. 54:6, “I will freely sacrifice to You; I will praise Your name, O LORD, for it is good.”

Psa. 69:16, “Hear me, O LORD, for Your lovingkindness is good; Turn to me according to the multitude of Your tender mercies.”

Psa. 86:5, “For You, Lord, are good, and ready to forgive, and abundant in mercy to all those who call upon You.”

Psa. 100:5, “For the LORD is good; His mercy is everlasting, and His truth endures to all generations.”

Psa. 106:1, “Praise the LORD! Oh, give thanks to the LORD, for He is good! For His mercy endures forever.”

(1 Chron. 16:34; Psa. 107:1; 118:1; 118:29; 136:1)

2 Chron. 7:3, “When all the children of Israel saw how the fire came down, and the glory of the LORD on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the LORD, saying: ‘For He is good, for His mercy endures forever.’ ”

Ezra 3:11, “And they sang responsively, praising and giving thanks to the LORD: ‘For He is good, for His mercy endures forever toward Israel.’ Then all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.”

2. One way theologians describe the attributes of God is to categorize His moral attributes.

ESSENCE OF GOD

Sovereign

Omniscient

Righteousness

Omnipresent

Justice

Omnipotent

Love

Veracity

Eternal Life

Immutability

3. The Goodness of God involves primarily His righteousness and justice; often theologians will also define these two together as His integrity or His holiness.

Psa. 33:5, “He loves righteousness and justice; the earth is full of the goodness of the LORD.”

4. *Holiness* describes the uniqueness of God.

קֹדֶשׁ *qodesh* holy, apartness, separate, sacred

**Ex. 15:11, “Who is like You, O LORD,
among the gods? Who is like You, glorious
in holiness, fearful in praises, doing
wonders?”**

**1 Sam. 2:2, “No one is holy like the LORD,
for there is none besides You, nor is there
any rock like our God.”**

“The Hebrew word for ‘holy’ (קֹדֶשׁ—qadosh) means ‘marked off’ or ‘withdrawn from common, ordinary use.’ The verb from which it is derived suggests to ‘cut off’ or ‘to separate.’ Whereas in the religions of the peoples around Israel the adjective holy was freely applied to objects, actions, and personnel involved in the worship, in Israel’s covenant worship it was very freely used of the Deity himself.”

~Millard Erickson, *Christian Theology*

5. Righteousness describes the perfect standard of God's character. This is described in Scripture as abhorring evil and being pure.

צֶדֶק *tzedeq*

**righteousness,
justice**

**δικαιοσύνη
*dikaiousunē***

**righteousness,
justice**

“This root basically connotes conformity to an ethical or moral standard. It is claimed by Snaith (N. Snaith, *Distinctive Ideas of the Old Testament*, Schocken, 1964, p. 73) ‘the original significance of the root qdx to have been “to be straight.” ’ But he adds that it stands for a ‘norm.’ ... צֶדֶק, then, refers to an ethical, moral standard and, of course in the Old Testament, that standard is the nature and will of God. ‘The Lord is righteous (qyî;dAx) in all his ways and holy in all his works’ (Psa. 145:17).”

~TWOT

Hab. 1:13, “You are of purer eyes than to behold evil, and cannot look on wickedness. Why do You look on those who deal treacherously, and hold Your tongue when the wicked devours a person more righteous than he?”

James 1:13, “Let no one say when he is tempted, ‘I am tempted by God’; for God cannot be tempted by evil, nor does He Himself tempt anyone.”

Job 34:12, “Surely God will never do wickedly, nor will the Almighty pervert justice.”

Psa. 89:14, “Righteousness and justice are the foundation of Your throne; Mercy and truth go before Your face.”

Psa. 97:2, “Clouds and darkness surround Him; Righteousness and justice are the foundation of His throne.”

Psa. 9:4, “For You have maintained my right and my cause; You sat on the throne judging in righteousness.”

Psa. 9:8, “He shall judge the world in [by] righteousness, and He shall administer judgment for the peoples in uprightness.”

6. Justice is the application of God's righteousness.

Deut. 32:4, “He is the Rock, His work is perfect; for all His ways are justice, a God of truth and without injustice; Righteous and upright is He.”

מִשְׁפָּט *mishpat*

**comm masc sing abs
judgment, Mishpat**

Isa. 30:18, “Therefore the LORD will wait, that He may be gracious to you; and therefore He will be exalted, that He may have mercy on you. For the LORD is a God of justice; Blessed are all those who wait for Him.”

Isa. 58:2, “Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and did not forsake the ordinance of their God. They ask of Me the ordinances of justice; They take delight in approaching God.”

**7. Benevolence: Emphasizes the grace/
love dimension of God giving from His
goodness to man.**

8. Conclusion:

Psa. 107:31, “Oh, that men would give thanks to the LORD for His goodness, and for His wonderful works to the children of men!”

Rom. 2:4, “Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?”

Rom. 11:22, “Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.”

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Isa. 8:12, “Do not say, ‘A conspiracy,’ concerning all that this people call a conspiracy, nor be afraid of their threats, nor be troubled.”

1 Pet. 3:14, “But even if you should suffer for righteousness’ sake, you are blessed. ‘And do not be afraid of their threats, nor be troubled.’ ”

πάσχω *paschō*
pres act opt 2 plur to
suffer, endure
persecution or hostility

μακάριος *makarios*
nom masc plur
blessed, happy,
privileged

1 Pet. 3:15, “But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;”

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**ἁγιάζω *hagiazō*
aor act impera 2
plur
to sanctify; set
apart, to honor**

**ἀπολογία *apologia*
acc fem sing
defense, a well
thought out,
reasoned
explanation**

1 Pet. 3:16, “[in order to] having a good conscience, [with the result] that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.”

**καταλαλέω *katalaleō*
pres mid indic 2 plur
to speak evil of,
“when they speak
evil against you, or
defame you”**

**ἐπηρεάζω *epēreazō*
pres act part masc
plur nom
to mistreat, abuse**

**ἀναστροφή
anastrophē
dat fem sing
way of life, lifestyle**

1 Pet. 3:17, “For it is better, if it is the will of God, to suffer for doing good than for doing evil.”

1 Pet. 3:17, “For it is better, if¹ it is the will of God, to suffer for doing good than for doing evil.”

πάσχω *paschō*
pres act inf
to suffer, endure
persecution or
hostility

ἀγαθοποιέω
agathopoieō
pres act part masc
plur acc to do good

κακοποιέω
kakopoieō
pres act part masc
plur acc
to do evil, harm