

Does God Want What Is Best For You?

Series: Understanding God Helps You To Understand You.

How do you view God? Do you think God wants what is best for you?

What Does The Bible Say?

17 As Jesus was starting out on his way to Jerusalem, a man came running up to him, knelt down, and asked, “Good Teacher, what must I do to inherit eternal life?” 18 “Why do you call me good?” Jesus asked. “Only God is truly good. (Mark 10:17–18 NLT)

Do you see God as good?

25 “That is why I tell you not to worry about everyday life—whether you have enough food and drink, or enough clothes to wear. Isn’t life more than food, and your body more than clothing? 26 Look at the birds. They don’t plant or harvest or store food in barns, for your heavenly Father feeds them. And

aren't you far more valuable to him than they are? (Matthew 6:25–26 NLT)

God sees you as valuable.

27 So God created human beings in his own image. In the image of God he created them; male and female he created them.

28 Then God blessed them and said, “Be fruitful and multiply.

Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the

ground.” 29 Then God said, “Look! I have given you every seed-

bearing plant throughout the earth and all the fruit trees for your

food. 30 And I have given every green plant as food for all the

wild animals, the birds in the sky, and the small animals that

scurry along the ground—everything that has life.” And that is

what happened. 31 Then God looked over all he had made, and

he saw that it was very good! And evening passed and morning

came, marking the sixth day. (Genesis 1:27–31 NLT)

God created us out of His goodness.

God's goodness has no ulterior motives. (John 2:1–11)

8 But you must not forget this one thing, dear friends: A day is like a thousand years to the Lord, and a thousand years is like a day. 9 The Lord isn't really being slow about his promise, as some people think. No, he is being patient for your sake. He does not want anyone to be destroyed, but wants everyone to repent. (2 Peter 3:8–9 NLT)

God's patience is an example of His goodness.

1 O Lord, hear my plea for justice.

Listen to my cry for help.

Pay attention to my prayer,

for it comes from honest lips.

6 I am praying to you because I know you will answer, O God.

Bend down and listen as I pray. (Psalm 17:1, 6 NLT)

Hearing our prayers shows us God's goodness.

Five aspects of God's goodness:

God sees you as valuable.

God created you out of His goodness.

God's goodness has no ulterior motives.

God's patience is an example of His goodness.

Hearing your prayers shows us God's goodness.

How Can You Obey?

11 As Jesus continued on toward Jerusalem, he reached the border between Galilee and Samaria. 12 As he entered a village there, ten men with leprosy stood at a distance, 13 crying out, "Jesus, Master, have mercy on us!"

14 He looked at them and said, "Go show yourselves to the priests." And as they went, they were cleansed of their leprosy.

15 One of them, when he saw that he was healed, came back to Jesus, shouting, “Praise God!” 16 He fell to the ground at Jesus’ feet, thanking him for what he had done. This man was a Samaritan.

17 Jesus asked, “Didn’t I heal ten men? Where are the other nine? 18 Has no one returned to give glory to God except this foreigner?” 19 And Jesus said to the man, “Stand up and go. Your faith has healed you.” (Luke 17:11–19 NLT)

Do you see God’s goodness all around you?

8 Taste and see that the Lord is good.

Oh, the joys of those who take refuge in him! (Psalm 34:8 NLT)

Additional Notes:

If you would like to use your home to disciple others, check out our training at www.crosswaveschurch.com/host. Cross Waves has produced short videos to train you how to use your home to reach others for Christ. So please check it out.

Notes:

This series is originated from the book, Thurman, C. (2017).
The Lies We Believe About God: Knowing God For Who He
Really Is. Colorado Springs, CO: David C Cook.

Notes:

Today's Tough Questions segment comes from Geisler, N. L., &
Turek, F. (2004). I don't have enough faith to be an atheist (pp.
215–216). Wheaton, IL: Crossway Books.

Explore:

Not only did God do good to Israel in the past, but he also
promised her good for the future. Through the prophet Jeremiah,
God promised his people return and restoration from Babylonian
captivity (Jer 24:6; see also Jer 29:10). Moreover, God promised
through the prophets a final eschatological restoration of Israel
which is future even to our own day. In chapter 32, Jeremiah

speaks of a new covenant that God will make with Israel to bless her (32:39–42): “and I will give them one heart and one way, that they may fear Me always, for their own good, and for the good of their children after them. And I will make an everlasting covenant with them that I will not turn away from them, to do them good. ... And I will rejoice over them to do them good. ... ‘Just as I brought all this great disaster on this people, so I am going to bring on them all the good that I am promising them’” (see also Jer 31:12, 14; 33:9, 11, 14; Hos 3:5).

God is not only good to his ancient people Israel, but he also cares for the poor and the needy. As we read in Ps 68:10, “Thou didst provide in Thy goodness for the poor, O God.” And he is good to individuals. Leah speaks of the good that God has done to her in giving her children (Gen 30:20). Jacob speaks of God’s good promises of a manifold seed. Though Joseph’s brothers sought to do him evil by selling him into Egypt, Joseph says (Gen 50:20) “but God meant it for good in order to bring about

this present result, to preserve many people alive.” After receiving news that God would establish his throne forever, King David says (2 Sam 7:28—parallel 1 Chron 17:26), “And now, O Lord God, Thou art God, and Thy words are truth, and Thou hast promised this good thing to Thy servant.” For other examples of divine goodness to individuals see Judg 17:13; 1 Sam 25:30; 1 Kgs 8:66; 2 Chron 7:10; Neh 2:8, 18; 5:19. As a result of God’s blessing upon individual lives, the psalmist says with assurance (Ps 23:6, kjv), “Surely goodness and mercy shall follow me all the days of my life” (see also Ps 21:3; 144:2).

Because of God’s well-known goodness, individuals often plead for God to do good to them. The psalmist pleads for forgiveness of sin (Ps 25:7). Nehemiah asks for God’s good (Neh 13:31).

Many psalms are filled with petitions for the Lord’s goodness (Ps 51:18; 69:16; 109:21; 119:39; 125:4). Because of God’s goodness, at times people are content to let the Lord do whatever seems good to him (1 Sam 3:18; 2 Sam 10:12). And

the psalmist desires to know God's statutes (Ps 119:68), for
"Thou art good and doest good; teach me Thy statutes."

Feinberg, J. S. (2001). No One Like Him: The Doctrine of God
(p. 370). Wheaton, IL: Crossway Books.

Explore:

Psalm 17

This is one of five psalms identified as "prayers" (17, 86, 90, 102, 142). The title is also used in Habakkuk 3:1 and Psalm 72:20. Since most of the psalms contain prayers to the Lord, we wonder why these five were singled out for this special title.

Except for 90, written by Moses, they describe the writer in dangerous situations and crying out to God for deliverance. Only 17, 86, and 142 are attributed to David, and they were probably written during the years when Saul pursued him. There are at

least a dozen words for prayer in the Hebrew language, and this one (tevilla) can also mean “to intervene.” Perhaps the title also told the temple musicians what melody to use when using these psalms in public worship. Psalm 17 has definite connections with Psalm 16—“keep me” (16:1/17:8); the night (16:7/17:3); the use of El as the name for God (16:1/17:6); the hand (16:8/17:7, 14); God’s presence (16:11; 17:15); maintain or hold up (16:5/17:5). While there are suggestions of danger in Psalm 16 (vv. 1, 8, 10), the atmosphere is much more calm than what we find in 17. In this prayer, David deals with three pressing concerns and makes three major requests to the Lord. Each section opens with David addressing the Lord.

Wiersbe, W. W. (2004). *Be worshipful* (1st ed., p. 69). Colorado Springs, CO: Cook Communications Ministries.

Explore:

2 Peter 3:8–9

God is not only in control; He is always on time. Scoffers would attempt to make us believe God has fallen asleep or He is inept or He does not keep His promises. Speaking once again with endearment to his readers as he calls them “beloved” (v. 8), Peter asks them not to forget that “with the Lord one day is as a thousand years” (v. 8). Peter practices what he has been preaching. He has encouraged his readers to heed the Word of God which has come from the prophets and the apostles. In verse 8 he does just that by referring to the teaching of Psalm 90:4, “For a thousand years in Your sight are like yesterday when it is past, and like a watch in the night.”

Scoffers assert that since Jesus promised His Second Coming and has not yet come, He was either lying or is incapable of keeping His promise. Peter contends that Jesus is not limited by time as are humans. One day in the sight of God is like one

thousand years, and one thousand years is as a day. The psalmist has declared it and Peter believed it.

Insisting that “the Lord is not slack concerning His promise” (v. 9), Peter gives a better reason for the fact Jesus has not returned.

He remembers well the teaching of his Master on this subject,

“It is not for you to know times or seasons which the Father has put in His own authority” (Acts 1:7). Jesus had also said, “But of that day and hour no one knows, no, not even the angels of heaven, but My Father only” (Matt. 24:36).

Thus, Peter concludes, the Lord is not “slack” concerning His promise. He never stated the exact time in which He would return. It is in the Father’s hands. Not even the angels know the time of His return.

The verb translated as “not slack” is *bradúnō*, which means to delay or tarry. God is never late. He is always on time. He is never delayed by outward circumstances or by others. He is

always in control. His motive is always love. He so loved the world He gave His only begotten Son. And it's because of His love for the world that Jesus has not yet returned.

God's love is manifested in His longsuffering (makrothuméō) which denotes patience and forbearance. In his first letter, Peter referred to the longsuffering of God in the days of Noah before bringing judgment upon unrepentant people (1 Pet. 3:20).

“[He is] longsuffering toward us” because He is not willing for any to “perish but that all should come to repentance” (v. 9).

Again, Peter bases his teaching upon the Word of God from the prophets and apostles. Ezekiel recorded the Word of the Lord, “ ‘Do I have any pleasure at all that the wicked should die?’ says the Lord God,’ and not that he should turn from his ways and live?’” (Ezek. 18:23).

Paul contends God does not desire for any to perish, but wishes for all to be saved (1 Tim. 2:4). And Paul wrote to the church at

Rome, “For God has committed them all to disobedience, that he might have mercy on all” (Rom. 11:32).

Thus, Peter concludes, the Lord has not returned for one simple reason—it is not yet the Father’s time. And the reason it is not yet the Father’s time is because of His longsuffering. He is not willing that any should perish, but that all should come to repentance.

Cedar, P. A., & Ogilvie, L. J. (1984). James / 1 & 2 Peter / Jude (Vol. 34, pp. 232–233). Nashville, TN: Thomas Nelson Inc.

Explore:

The Response of Jesus to This (Luke 17:17–19)

His asking about the nine. Jesus in this case is negative only toward the nine: where are the nine, as only this one clearly glorifies God?

His assurance of the one. He is specific about this man's salvation. Another notable detail, that the one who shows faith is a Samaritan (17:16), is significant. He is similar to the good Samaritan who showed compassion that expresses the presence of eternal life (Lk. 10:30–35). That the former leper is a Samaritan would have a particular sharpness in convicting Jews and Samaritans alike. They fostered hate and distance (cf. Jn. 4), not the spirit of a Samaritan receiving blessing from a Jew, or a Jew reaching out to a Samaritan. The testimony could be probing to both Jews and Samaritans, even for any who needed the Messiah and ought to close the distance due to sin.

Words spoken to the Lord (13, 15) and other details suggest principles for prayer. First, prayer to God should begin with an appeal for mercy. It is true that most are not lepers physically, yet all without salvation are hopeless spiritually (Rom. 3:23). All need spiritual cleaning. Second, many can plead for mercy at the

same time, whether in one crowd that hears God's message (cf. Acts 2:41–47), or from different places around the world.

Third, how much we should glorify God by lips and by life in appreciation for what He has done for us. As the man did this in a “loud voice,” our deliverance should motivate public and unabashed testimony too (cf. Rom. 10:9–10). “Let the redeemed of the Lord say so, whom He has redeemed from the hand of the enemy” (Ps. 107:2). How many hang back in secrecy, keeping a tight lip, never ever voicing even a public prayer, showing no “spiritual spine” to say a word to the credit of the Lord!

Fourth, it would have much biblical example for us to pray, falling on our faces at Jesus' feet many a time, thanking Him. The healed leper falls prostrate. Jesus Himself would follow much OT precedent and do this not a great while after (Matt. 26:39). A long line of believers through the centuries have fallen before the Lord in holy prayer. Going down before God is a

fitting gesture even for the elders in heaven (Rev. 4:10), and it is appropriate even if not fashionable in our prayer!

Rosscup, J. E. (2008). *An Exposition on Prayer in the Bible: Igniting the Fuel to Flame Our Communication with God* (pp. 1741–1742). Bellingham, WA: Lexham Press.

Question 1 of 5

Have you ever seen a miracle? If yes, tell the story.

Question 2 of 5

Why has God grouped miracles in three main times in the Bible?

Question 3 of 5

Discuss any feelings you might have that, as Walt Whitman put it, God “is a mean-spirited, pugnacious bully bent on revenge

against His children for failing to live up to His impossible standards.”

Question 4 of 5

Which aspects of God’s goodness surprised you or possibly ran counter to how you view Him?

Question 5 of 5

What are some ways we can say, “Thank you to God for His goodness?”