

All Saints Church
Good News Daily

Devotional readings for each day, parish birthdays and anniversaries

July 20-26, 2025

Sunday, July 20

Matthew 25:14-30 “For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away.” (v.29 RSV)

Although the word talents in this story refers to money, the parable of the talents could apply to anything with which God has entrusted us as stewards, including “talents” in the sense we generally use the word. God wants to bless us because He loves us but also because He wants to use us in His service. We are “blessed to be a blessing”

According to Scripture every Christian has at least one “gift of the Spirit” to be used “for the common good.” Is it wrong to ask God for additional gifts of the Spirit? It depends, first, on whether or not you are being a good steward of the gifts and talents He’s already given you. Are you ministering to others with them or are you allowing them to collect dust? And, second, it depends on why you want that additional gift.

The gifts of the Spirit are not toys to play with, nor trophies to boast about, but tools for serving. If you are serving effectively with what He’s already given you, and if your desire is to be even more effective in building up the Church and extending the Kingdom, you’ll be given more gifts. But if not, those gifts you’re letting stay idle may be taken away and given to someone who will use them.

1 Samuel 23:7-18; Psalms 63, 98; Romans 11:33—12:2

Birthdays: Amelia Felton, Blalock Koehn, Martha McHenry, Debbie Mistick, Margot Sands

Monday, July 21

Acts 13:44-52 “For so the Lord has commanded us, saying, ‘I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth.’” (v.47)

For many, the idea of missionaries going off to “foreign” countries to lead “ignorant savages” to salvation is offensive. True, on occasion, some missionaries confused the gospel with American or British middle class respectability and tried to suppress the culture of the native population, whether it was offensive to God or merely different. I remember when I visited Kenya how surprised I was to see an Anglican congregation housed in a nineteen century stone Gothic building. Was it ever out of place in Africa! Yes, sometimes the missionaries were way too narrow, and that was wrong.

But no matter how offensive it may be to some people, it is at the heart of the Christian faith that we are to lead people to salvation which is found alone in Jesus Christ. Simply put, without Christ, people are lost. They are lost right now and they will be lost for all eternity unless they come to Christ. Rather than focusing on how restrictive God is to limit salvation to just those trusting in Christ, we should rejoice that God—all holy and powerful—should love lost sinners enough to offer them a way home to Him. When people find the Lord in their lives, things start to change for the better. No wonder (in verse 48) when Paul and Barnabas’ listeners heard the gospel “they were glad and glorified the word of God.”

1 Samuel 24:1-22; Psalms 41, 52; Mark 4:1-20

Birthdays: Diane Bauer

Anniversaries: Eric & Sandy Hornbacher, Dan & Dee Jeancola

Tuesday, July 22

Acts 14:1-18 *So they [Paul and Barnabas] remained for a long time, speaking boldly for the Lord, who bore witness to the word of his grace, granting signs and wonders to be done by their hands.* (v.3)

Over the years I have frequently been asked if I am a charismatic. It’s a difficult question for me to give a simple answer to. What I usually say is, “If by charismatic you mean a person whose theological beliefs, musical preferences, and worship leading style are similar to that found in Pentecostal churches, I’d say ‘no.’ But, if by charismatic you mean a person who believes that the power and the gifts of the Holy Spirit described in the book of Acts are to be a central part in one’s Christian life and ministry today, I’d say ‘yes, definitely.’”

As we read church history, we discover that many of those dramatic, mystical experiences dismissed as “pentecostal” are actually part and parcel of the church throughout history and have been the experience of God’s people long before the Pentecostal movement started. So, whether we like the cultural trappings of Pentecostalism or not, we should welcome the powerful moves of the Holy Spirit if we are to do God’s work effectively.

1 Samuel 25:1-22; Psalm 45; Mark 4:21-34

Birthdays: Eric Jones, Cydney Ogilvie, Ruth Owen, Charlie Stewart

Anniversaries: Nick & Nicole Lucchesi

Wednesday, July 23

Acts 14:19-28 *When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.* (v.21)

It is so difficult to stay balanced theologically and so easy to go off to one extreme or the other. Many churches teach that we are not to expect miracles any more since these were “just for Bible times.” More than one pastor has told me, “I don’t want to have a healing service at my church because it’s unlikely anything would happen.” Many other churches today teach that we should “claim” our blessings from God always getting whatever we ask Him for.

Wise is the observation of the theologian Oscar Cullman. He noted that our position regarding miracles is similar to the position of the Allied forces in early 1945. It was after D-Day. (The beachhead had been established. The outcome of the war was not in doubt. There was reason for hope, a sense of expectancy and a clear purpose). But it was still before V-E Day. (Soldiers should take precautions; the enemy was still firing live ammunition. The war wasn’t over yet). We Christians know that, on the cross, Jesus established the beachhead and he rose “with healing in his wings.” Yet we know that the spiritual battle is still on until his Second Coming. Therefore, while we can expect many divine blessings and miracles, there are still many tribulations we must experience.

1 Samuel 25:23-44; Psalm 119:49-72; Mark 4:35-41

Birthdays: Will Halligan, Lucy Strong, Trip Tucker

Thursday, July 24

Acts 15:1-11 *The apostles and the elders were gathered together to consider this matter.* (v.6)

Though it no longer seems to be so in our day, there was a time when some churches discouraged their laypeople from reading the Bible. Others very much encouraged their people to read and study Scripture on their own. And many of us did. We could see for ourselves whether the doctrines we were being taught by our church leaders squared with the word of God or not.

However, there is a danger in people reading the Bible only by themselves. We are not infallible! We bring our own blinders to the text and may miss what God is saying. Where’s the balance? We are to study the Bible for ourselves, and we are also to study it with other Christian believers. They may see

something we’ve missed. They may correct us where we’ve misunderstood the text. And, in turn, we can be of help to them in their study. In Acts 15:6 and following, we note how the early church handled thorny issues: prayerfully, scripturally, and communally.

1 Samuel 28:3-20; Psalm 50; Mark 5:1-20

Birthdays: Donna Colado, Gavin Mackinnon

Friday, July 25

Acts 15:12-21 “Therefore my judgment is that we should not trouble those of the Gentiles who turn to God.” (v.19)

One of the vexing issues in a local congregation is the question of where to draw the line between what is essential and what is not. The Apostolic Church was faced with the same issue over the question of whether Gentile converts to Christianity should be required to follow all the rules of Judaism. Their answer was “no.” Christianity means to believe the basic doctrinal truths of the faith and to obey the moral commandments of God. While various customs and “house rules” may be helpful, they are not essential.

This issue of what is required and what is not is one every generation of the Church has to face. On one side are those who want to throw out historic Christian doctrine and morality. What’s left is scarcely Christian. On the other extreme are those who want us to believe the basic doctrines, obey the moral commandments of God, plus other requirements, too. Depending on who is doing the speaking, the additions could be use of a particular edition of the Bible, having organs not guitars or getting a short haircut. But as the Apostolic Christian leaders discerned, while the essential doctrines and moral commandments must be kept, anything beyond that might be a good suggestion, but it is not a requirement.

1 Samuel 31:1-13; Psalms 40, 54; Mark 5:21-43

Birthdays: Raquelle Senft

Saturday, July 26

Acts 15:22-35 *And when they read it, they rejoiced at the exhortation.* (v.31)

One of the marks of a genuine Christian is his or her willingness to be taught and corrected. No, we’re not to accept anything that just anyone tells us. But when godly church leaders give us teaching that squares with what Scripture says, we would be foolish not to submit to such instruction. Why?

First, Scripture tells us that godly leaders are charged with presenting us spiritually mature to God. Their solemn responsibility is to use the grace and the gifts that God has given them as shepherds to help us grow spiritually. Those of us who have had the incredible privilege of being ministered to by such leaders can testify that, while they’re not perfect, they helped us immeasurably. Second, because any guidance that is from God is good and good for us. Therefore, although being exhorted and instructed leads to hard work and sometimes painful change, like these Christians in Antioch, we will rejoice when we receive such exhortation.

2 Samuel 1:1-16; Psalm 55; Mark 6:1-13

Birthdays: Dykes Everette, Chocky Burks

by Mark Pearson

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