

of the Creator God. It is through His steadfast love that He chose to create us and, despite our rebellion, loves us so much that the one who is equal with the Father emptied himself, took the form of a servant, and was born in the likeness of man.

Judges 16:1-14; Psalm 107:33-43; Acts 7:30-43; John 5:1-18

by Jack Potter

Used with permission from the BIBLE READING FELLOWSHIP
PO Box 380, Winter Park, FL 32790
www.biblereading.org

Good News Daily

Volume XXVI

August 9-15, 2026

Number 32

Sunday, August 9

Mark 4:35-41 *“Teacher, do you not care if we perish?”* (v.38b RSV)

The “danger at sea” was real. The topology of the Sea of Galilee—the height of the hills surrounding the below sea level lake—and abrupt temperature changes cause sudden and violent storms on this small body of water (eight miles across at its widest point). These conditions would have been well known to the disciples, especially to the fishermen.

Despite all Jesus had done for them and the ways in which his identity was revealed through teaching and miracles, the cry of the disciples raises questions about Jesus’ concern for their welfare and his power to help when their world seemed to be falling apart. “Why are you afraid? Have you no faith?” Jesus asks. After the resurrection he said something similar to Thomas, “Do not be faithless, but believing.” Thomas answered, “My Lord and my God!”

It is easy to say, “The peace of the Lord be always with you,” without reflecting on the great power of the Lord we worship. We shouldn’t be too quick to second-guess the disciples who panicked in the midst of the wind and the waves. We just need to remember to turn to God in faith and trust in any adverse sea.

Judges 11:1-11, 29-40; Psalms 66, 67; 2 Corinthians 11:21b-31

Monday, August 10

John 3:1-21 *For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.* (v.16)

In his book, *Just As I Am*, Billy Graham describes the ways in which he sought to be faithful to the Great Commission. One evening, after reading about a third of the book, I turned on the television near the beginning of a program about the Graham Crusades in Africa covering many decades in the past. Styles in delivery, clothing, and hair may have changed over the many years, but the message remained unchanged. The words of John 3:16, “For God so loved the world” were used time after time to summarize the Gospel message and thousands responded to the Good News. These words to Nicodemus, a ruler of the Jews, continue to speak to people of diverse cultures and backgrounds throughout the world.

Charlotte Elliott, the sister of an Anglican priest, captured this truth in these words, “Just as I am, without one plea, but that thy blood was shed for me, and that thou bidd’st me come to thee, O Lamb of God, I come, I come.”

Judges 12:1-7; Psalm 89:1-18; Acts 5:12-26

Tuesday, August 11

Psalm 97 *Rejoice in the LORD, O you righteous, and give thanks to his holy name!* (v.12)

The Hebrew word *qodesh*, translated in this verse as holy, speaks of the necessary separation between the Creator and His creation. It implies separateness and sacredness and, in reference to the holiness of God, it carries with it not only the mystery of His power but also a sense of His character which is totally good, entirely without evil. As we pray in The Lord's Prayer, "hallowed be thy Name," we affirm these same thoughts of holiness. Yet, through the shed blood of Jesus, we can address the Holy One as Abba, Our Father.

The psalmist calls the righteous to rejoice in the holy God and to give thanks to His holy Name. The righteous referred to here are not those who boast of their own righteousness, but those whose righteousness is imputed to them through faith in Jesus Christ (Romans 3:22).

When you stop and think about it, there really is no other option but to "extol the Lord our God, and worship at his holy mountain; for the Lord our God is holy!" (Psalm 99:9).

Judges 13:1-15; Psalms 99, 100; Acts 5:27-42; John 3:22-36

Wednesday, August 12

John 4:1-26 *"I who speak to you am he."* (v.26)

Jesus was tired from the journey. As he sat beside Jacob's well at noon, a Samaritan woman came to draw water and Jesus said, "Give me a drink." The promised Messiah, the one John proclaims in the Revelation to be worthy "to receive power and wealth and wisdom and might and honor and glory and blessing" was tired and needed a drink of cool water. Biblical scholar Richard Hays comments, "But what else should we expect from a Gospel that proclaims the Word become flesh?"

Jesus so perfectly identified with the woman's humanity that he knew what she had done, what she was doing, and the nature of her deepest needs. The wonder is that he is ready to do the same for us. As we open our eyes in faith, we begin to see Jesus as he really is and permit ourselves to understand that he knows all about us as well, stands ready to minister to our deepest needs, and offers us an invitation to share in his victory.

Judges 13:15-24; Psalms 101, 109; Acts 6:1-15

Thursday, August 13

Psalm 105:1-22 *He is the LORD our God...mindful of his covenant for ever, of the word he commanded, for a thousand generations.* (vv.7-8)

The psalmist urges all who hear this hymn to "the God who keeps his word" to "sing to him, sing praises to him, tell of all his wonderful works!"

In this portion of the psalm the writer begins to recite the history of Israel. God's relationship with His chosen people is marked by covenants (agreements between two parties in which each assumes obligations). The psalmist recalls Yahweh's covenant with Abraham and His promise to Isaac which He confirmed to Jacob as a statute—an everlasting covenant with Israel.

As Christians this is our history as well. Jesus and his disciples gathered around a table for a final Passover meal. After sharing the bread, Jesus said, "This cup which is poured out for you is the new covenant in my blood." We are a covenant people and whenever we drink from our Lord's cup we do it in remembrance of the one who died and rose again to seal for all eternity the New Covenant between himself and all who believe in him.

Judges 14:1-19; Acts 6:15—7:16; John 4:27-42

Friday, August 14

John 4:43-54 *When he heard that Jesus had come..., he went and begged him to come down and heal his son....* (v.47)

In Sunday's reading, Jesus questioned the disciples in the boat, "Have you no faith?" A relationship with Jesus always is based on faith, which itself is "the gift of God" (Ephesians 2:8). The fact that the official came to Jesus is a sign of a faith that believes he has the power to heal.

Archbishop William Temple wrote, "Faith is the one requisite—first, enough faith to believe and hope that Christ can satisfy our needs, leading to ever stronger and deeper faith as each measure of trust is vindicated in experience. For though faith is always met with blessing from God, that blessing does not always take the desired or expected form, as in this case it did."

The Christian life is a life of faith. It may not provide the way around challenges and suffering, but it is the way through them. Our best moments are when we dare to step out on the tightrope of life with no safety net but our Savior alone. "Faith is always met with blessing from God."

Judges 14:20—15:20; Psalm 102; Acts 7:17-29

Saturday, August 15

Psalm 108 *For thy steadfast love is great above the heavens, thy faithfulness reaches to the clouds.* (v.4)

The steadfast love of God is an amazing image—a God who loves and loves and loves. First John says it simply, "God is love." As I meditated on this verse my thoughts went to the First Song of Isaiah. "Make known his deeds among the nations; proclaim that his Name is exalted. Sing praises to the Lord, for he has done gloriously..." (Isaiah 12:4-5).

As we pray, study the Bible, and seek the Lord's will for our lives, God's steadfast love fills us with love for Him, for those He places in our lives, and for ourselves. As we reflect on the significance of what it means to be created in the image of God, in the image of love, we can only stand in awe