

The Congregation at Prayer

Daily Devotions

2026

A Daily Devotional

St. Paul LCMS, Ida Grove, IA



Second Week of Pre-Lent

February 8-February 15, 2026

Start Every Day

"In the Name of the Father, and + of the Son, and of the Holy Spirit. Amen"

recite **APOSTLE'S CREED**

VERSE: Psalm 51:17 ***"The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise."***

Read/Chant **Psalm 112:1-9**

CATECHISM—*Lord's Prayer—Third Petition*

Thy will be done on earth as it is in heaven.

What does this mean? The good and gracious will of God is done even without our prayer, but we pray in this petition that it may be done among us also.

How is does God's kingdom come? God's will is done when He breaks and hinders every evil plan and purpose of the devil, the world, and our sinful nature, which do not want us to hallow God's name or let His kingdom come; and when He strengthens and keeps us firm in His Word and faith until we die.

This is His good and gracious will.

Sunday, February 8

- Read **John 2:13-25**
- *Secondary reading:* **Job 5:1-27**

ROMANUS MELODUS: (JOHN 2:11)

When Christ, as a sign of His power, clearly
changed the water into wine

All the crowd rejoiced, for they considered the
taste marvelous.

Now we all partake at the banquet in the
church

For Christ's blood is changed into wine

And we drink it with holy joy,

Praising the great bridegroom,

For he is the true bridegroom, the Son of Mary,



commend myself, my body and soul, and all things.
Let Your holy angel be with me, that the evil foe
may have no power over me. Amen.

895 Now Thank We All Our God

- 1 Now thank we all our God
With hearts and hands and voices,
Who wondrous things has done,
In whom His world rejoices;
Who from our mothers' arms
Has blest us on our way
With countless gifts of love
And still is ours today.
- 2 Oh, may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us
And keep us in His grace
And guide us when perplexed
And free us from all ills
In this world and the next!
- D 3 All praise and thanks to God
The Father now be given,
The Son, and Him who reigns
With them in highest heaven,
The one eternal God,
Whom earth and heav'n adore;
For thus it was, is now,
And shall be evermore.

Text: Martin Rinckart, 1586–1649; tr. Catherine Winkworth, 1827–78,
alt.
Text: Public domain

The Word before all time who took the form of
a servant,

He who has in wisdom created all things.

KONTAKION ON THE MARRIAGE AT CANA 7.20.¹

Monday, February 9

- Read **John 3:1-21**
- *Secondary Reading: Job 6:1-13*

CHRYSOSTOM: (John 3:16) The text, “God so loved the world,” shows such an intensity of love. For great indeed and infinite is the distance between the two. The immortal, the infinite majesty without beginning or end loved those who were but dust and ashes, who were loaded with ten thousand sins but remained ungrateful even as they constantly offended him. This is who he “loved.” For God did not give a servant, or an angel or even an archangel “but his only begotten Son.” And yet no one would show such anxiety even for his own child as God did for his ungrateful servants....

He laid down his life for us and poured forth his precious blood for our sakes—even though there is nothing good in us—while we do not even pour out our money for our own sake and neglect him who died for us when he is naked and a stranger.... We put gold necklaces on ourselves and even on our pets but neglect our Lord who goes about naked and passes from door to door.... He gladly goes

¹ Elowsky, Joel C., ed. 2006. [John 1–10](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

hungry so that you may be fed; naked so that he may provide you with the materials for a garment of incorruption, yet we will not even give up any of our own food or clothing for him.... These things I say continually, and I will not cease to say them, not so much because I care for the poor but because I care for your souls. HOMILIES ON THE GOSPEL OF JOHN 27.2–3.²

Tuesday, February 10

- Read **John 3:22-4:6**
- *Secondary Reading:* **Job 6:14-30**

CHRYSOSTOM: (John 3:26) “He whom you baptized, baptizes,” John’s disciples in effect say, although not in so many words. They add, “To whom you bore witness,” as if to say that the one you showed to the world, the one you made famous now dares to do as you do. They did not say “whom you baptized,” because they did not want to be reminded of the voice from heaven and of the descent of the Spirit. And so, instead they said, “He who was with you ...”—that is, the one who held the rank of a disciple and who was nothing more than any of us—he now separates himself from you and baptizes. They thought they would make John jealous, not only by this but by asserting that their own reputation was now diminishing. “All,” they

² Elowsky, Joel C., ed. 2006. [*John 1–10*](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

Sunday, February 15

- Read **John 5:19-29**
- *Second Reading:* **Job 11:1-20**

End Every Day

Pray the *Collect for Fifth Sunday after Epiphany*

O Lord, keep Your family the Church continually in the true faith that, relying on the hope of Your heavenly grace, we may ever be defended by Your mighty power; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

Personal Prayers

pray **LORD’S PRAYER**

Luther’s Morning Prayer

I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray that You would keep me this day also from sin and every evil, that all my doings and life may please You. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen.

Luther’s Evening Prayer

I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I

less than the son in order to persuade us to listen to him, not because of his miracles but because of his teaching. Miracles are not for the faithful but for the unbelieving and for people who are not as knowledgeable about the faith. HOMILIES ON THE GOSPEL OF JOHN 35.2.⁶

Saturday, February 14

- Read **John 5:1-18**
- *Secondary Reading: Job 10:1-22*

GREGORY OF NAZIANZUS: (John 5:14) Yesterday you were flung upon a bed, exhausted and paralyzed, and you had no one to put you into the pool when the water should be troubled. Today you have him who is in one person man and God, or rather God and man. You were raised up from your bed, or rather you took up your bed and publicly acknowledged the benefit. Do not again be thrown on your bed by sinning.... But as you now are, so walk, mindful of the command.... Sin no more lest a worse thing happen to you if you prove yourself to be evil after the blessing you have received. ON HOLY BAPTISM, ORATION 40.33.⁷

⁶ Elowsky, Joel C., ed. 2006. [*John 1–10*](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

⁷ Elowsky, Joel C., ed. 2006. [*John 1–10*](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

say, “come to him.” HOMILIES ON THE GOSPEL OF JOHN 29.2.³

Wednesday, February 11

- Read **John 4:7-26**
- *Secondary Reading: Job 7:1-21*

MAXIMUS OF TURIN: (John 4:7) The Savior asks for water from the woman, then, and feigns thirst so that he might give eternal grace to the thirsty. For the source was not able to be thirsty, nor was he in whom there is living water able to draw water full of earthly sediment. Did Christ thirst, then? He thirsted, to be sure, but for salvation and not [merely] for human drink. He was thirsty not for the water of this world but for the redemption of the human race.⁴ In a wonderful way, therefore, the source sitting by the well produces streams of mercy in that very place, and with flowing, living water he purifies the woman who is fornicating with a sixth man, not her husband but an adulterer. And in a new kind of miracle the woman who had come to the well of Samaria as a prostitute returned chaste from the source of Christ. She who had come to look for water brought back chastity. As soon as the Lord points her sins out to her she acknowledges them, confesses Christ and announces the Savior. Abandoning her pitcher she brings not water but grace back to the city. She

³ Elowsky, Joel C., ed. 2006. [*John 1–10*](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

seems, indeed, to return without a burden, but she returns full of holiness. She returns full, I say, because she who had come as a sinner goes back as a proclaimer, and she who had left her pitcher behind brought back the fullness of Christ, without the slightest loss to her city. For even if she did not bring water to the townspeople, still she brought in the source of salvation. Sanctified, then, by faith in Christ, the woman goes back home. SERMON 22.2.⁴

Thursday, February 12

- Read **John 4:27-45**
- *Secondary Reading:* **Job 8:1-22**

ORIGEN: (John 4:35) “Lift up your eyes” occurs in many places in Scripture when the divine Word admonishes us to exalt and lift up our thoughts, and to elevate the insight that lies below in a rather sickly condition and is stooped and completely incapable of looking up, as is written for instance in Isaiah, “lift up your eyes on high and see. Who has made all these things known?”³² ... No one who indulges his passions and clings to the flesh with a concern for material things has observed the command that says, “Lift up your eyes.” Such a person will not see the fields, even if they are

⁴ Elowsky, Joel C., ed. 2006. [John 1–10](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

“already white for harvest.” COMMENTARY ON THE GOSPEL OF JOHN 13.274, 278.⁵

Friday, February 13

- Read **John 4:46-54**
- *Secondary Reading:* **Job 9:1-35**

CHRYSOSTOM: (John 4:48) The fact that he came and asked for help was a mark of faith. He also believed Jesus’ words when he told him, “Go, your son lives,” since he indeed did go. Then why does he say this here? Is he contrasting him with the Samaritans, who believed without signs, or is he rebuking Capernaum in the person of this centurion who was from there?... But notice also how the centurion only believes when his servants inform him, not when Christ spoke to him. And so Jesus rebukes the state of mind the man had when he first came to him and spoke to him. In this way he also draws him along in his faith since he had not believed as strongly before the miracle took place.... The man says, “Sir, come down, or my child will die.” It is as if he were saying that Jesus could not raise his son after death, as though Jesus did not already know what state the child was in. It is for this reason that Christ rebukes him and touches his conscience, in order to show that his miracles were done principally for the sake of the soul. For here he heals the father who was sick in mind no

⁵ Elowsky, Joel C., ed. 2006. [John 1–10](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.