

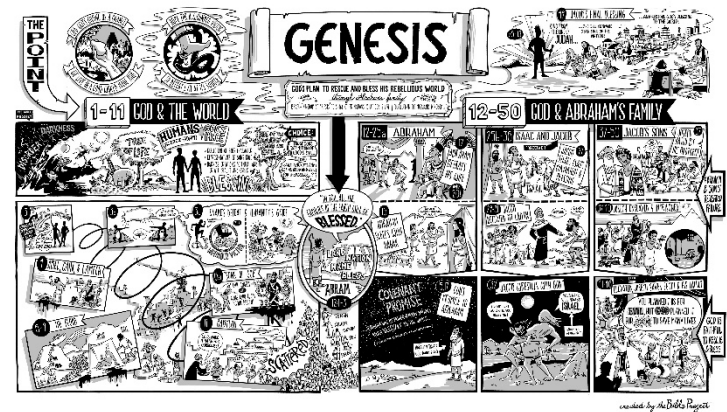
7 There dwells the Lord our king,  
 The Lord our righteousness,  
 Triumphant o'er the world and sin,  
 The Prince of Peace.  
 On Zion's sacred height  
 His kingdom He maintains  
 And glorious with His saints in light  
 Forever reigns.

8 The God who reigns on high  
 The great archangels sing,  
 And "Holy, holy, holy!" cry,  
 "Almighty King!  
 Who was and is the same  
 And evermore shall be:  
 Jehovah, Father, great I AM!  
 We worship Thee!"

D 9 The whole triumphant host  
 Give thanks to God on high.  
 "Hail, Father, Son, and Holy Ghost!"  
 They ever cry.  
 Hail, Abr'ham's God and mine!  
 I join the heav'nly lays:  
 All might and majesty are Thine  
 And endless praise!

Text: Thomas Olivers, 1725–99, alt.  
 Text: Public domain

The Congregation at Prayer  
**The Whole Story**  
**2025**  
 A Daily Devotional  
 St. Paul LCMS, Ida Grove, IA



**Week #5-The Whole Story**  
**4<sup>th</sup> Week after Epiphany**  
 January 26-February 2, 2025

**Start Every Day**

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

*recite* **APOSTLE'S CREED**

*Read* **Catechism—Where is this written?**

The holy Evangelists Matthew, Mark, Luke, and St. Paul write: Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the

disciples and said: "Take, eat; this is My body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying, "Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

VERSE: 2 Timothy 3:16-17 "***In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.***"

#### **PRAYER of the WORD**

Almighty God, our heavenly Father, without Your help our labor is useless, and without Your light our search is in vain. Invigorate our study of Your holy Word that, by due diligence and right discernment, we may establish ourselves and others in Your holy faith; through Jesus Christ, our Lord. Amen.

#### **Sunday, January 26**

- Read ***Psalm 26*** (Vindicate me, O LORD.)
- Read ***The Torah: Genesis 31-33***

#### **Monday, January 27**

- Read ***Psalm 27*** (The LORD is my light and my salvation)
- Read ***The Torah: Genesis 34-36***

Its wisdom, fame, and pow'r,  
And Him my only portion make,  
My shield and tow'r.

- 3 The God of Abr'ham praise,  
Whose all-sufficient grace  
Shall guide me all my pilgrim days  
In all my ways.  
He deigns to call me friend;  
He calls Himself my God.  
And He shall save me to the end  
Through Jesus' blood.
- 4 He by Himself has sworn;  
I on His oath depend.  
I shall, on eagle wings upborne,  
To heav'n ascend.  
I shall behold His face;  
I shall His pow'r adore  
And sing the wonders of His grace  
Forevermore.
- 5 Though nature's strength decay,  
And earth and hell withstand,  
To Canaan's bounds I urge my way  
At His command.  
The wat'ry deep I pass,  
With Jesus in my view,  
And through the howling wilderness  
My way pursue.
- 6 The goodly land I see,  
With peace and plenty blest:  
A land of sacred liberty  
And endless rest.  
There milk and honey flow,  
And oil and wine abound,  
And trees of life forever grow  
With mercy crowned.

*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 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.

**798 THE GOD OF ABRAHAM PRAISE**

- 1 The God of Abr'ham praise,  
Who reigns enthroned above;  
Ancient of everlasting days  
And God of love.  
Jehovah, great I AM!  
By earth and heav'n confessed;  
I bow and bless the sacred name  
Forever blest.
- 2 The God of Abr'ham praise,  
At whose supreme command  
From earth I rise and seek the joys  
At His right hand.  
I all on earth forsake,

**CYRIL OF ALEXANDRIA (375-444AD):** Those who are brothers according to faith to the injured one, if they are in the priestly order, like Levi, are among the subjects (Simon, in fact, is interpreted as "obedience"). They are extremely displeased if somebody who is their intimate friend according to faith is offended. However, they should not proceed to demand blood, nor should they expect extremely severe punishments for the corruptors, so as not to listen to Christ, who said to them, "You have made me hateful, so that I am now evil in the eyes of all the inhabitants of the land." It is necessary to remember what Jesus said in reproof to Peter, who was holding his sword, "Put up again your sword into its sheath: all those who take the sword shall perish with the sword."<sup>2</sup> In fact, it is not fitting for us, who are inclined toward piety in God, to be armed with swords but rather to be patient. Even though some people want to persecute us, we must reproach them to be good. We must be patient but never silent, as we must refer to him who judges rightly. Those who want to avoid destruction must be careful not to leave the tabernacle of the father, that is, the house of God, in order not to be received into the herds of the heretics and other strangers. After moving out of the father's tabernacle, Dinah was brought to the house of Shechem. She would have never been reproached if she had stayed in the paternal houses and had lived constantly in the holy tabernacles. David declares how that thing is

beautiful and very useful by singing, “One thing I have asked of the Lord, this I will earnestly seek: that I should dwell in the house of the Lord all the days of my life, that I should behold the fair beauty of the Lord and survey his temple. For in the days of my affliction he hid me in his tabernacle: he sheltered me in the secret of his tabernacle.”<sup>4</sup>

GLAPHYRA ON GENESIS, 5.4–5.<sup>1</sup>

### **Tuesday, January 28**

- Read *Psalm 28* (O LORD, be not deaf to me.)
- Read *The Torah: Genesis 37-39*

**AMBROSE** (333-397AD): Indeed, God’s grace shone on Joseph even in his boyhood. For he had a dream that when he was binding sheaves with his brothers—so it appeared to him in the vision—this sheaf rose up and stood straight, while the sheaves of his brothers turned and bowed down to his sheaf. Now in this the resurrection of the Lord Jesus that was to come was revealed. When they saw him at Jerusalem, the eleven disciples and all the saints bowed down; when they rise, they will bow down bearing the fruits of their good works, just as it is written, “Coming they shall come with joyfulness, carrying their sheaves.” Although his brothers disparaged the reliability of the dream out

---

<sup>1</sup> Sheridan, Mark, ed. 2002. [Genesis 12–50](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

turned everything to good for me. Hence Paul also said, “For those who love God all things work together for good.” “All things,” he says. What is meant by “all things”? Opposition and apparent disappointment—even these things are turned into good, which is exactly what happened with this remarkable man. In fact, what was done by his brothers had the particular effect of bringing him the kingship, thanks to the creative God’s wisdom transforming all their wickedness into good.

HOMILIES ON GENESIS 67.19.<sup>6</sup>

### **Sunday, February 2**

- Read *Psalm 33* (Shout for joy in the LORD, O you righteous)
- Read *The Torah: Job 1-3*

### **End Every Day**

#### **Pray the Collect for 3<sup>rd</sup> Sunday after Epiphany**

Almighty and everlasting God, mercifully look upon our infirmities and stretch forth the hand of Your majesty to heal and defend us; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

#### **Your Personal Prayers**

---

<sup>6</sup> Sheridan, Mark, ed. 2002. [Genesis 12–50](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

benefits forestalled you.... With this in mind, “in you, O Lord, have I put my trust,” not in myself. “Let me not be shamed forever,” because I trust in him who does not shame me. “In your justice set me free, and rescue me.” Because you have found in me no justice of my own, set me free in yours; let me be freed by what renders me just, what makes a godless person godly, what enables a blind person to see, what raises up one who is falling, what makes a mourner rejoice. That is what sets me free; I do not liberate myself. “In your justice set me free, and rescue me.” EXPOSITIONS OF THE PSALMS 31.6<sup>5</sup>

- Read ***The Torah: Genesis 46-48***

### **Saturday, February 1**

- Read ***Psalm 32*** (Blessed is the one whose transgression is forgiven.)
- Read ***The Torah: Genesis 49-50***

**CHRYSOSTOM** (344-407AD): “Don’t be apprehensive or anxious,” Jacob says. “I belong to God,” and in imitation of my Lord I strive to reward with kindness those who are maliciously disposed to me—“I belong to God,” after all. Then to show how great is the favor he enjoys from God Joseph says, You acted against me with evil intent, but God

---

<sup>5</sup> Blaising, Craig A., and Carmen S. Hardin, eds. 2008. [Psalms 1–50](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

of their envy, still they expressed his interpretation of it in their own words when they replied, “Are you to be our king? Are you to rule over us?” For that vision indicated the King who was to come, and before him all human flesh would bow down with bended knee.<sup>5</sup> ON JOSEPH 2.7.<sup>2</sup>

### **Wednesday, January 29**

- Read ***Psalm 29*** (Ascribe to the LORD, O heavenly beings)
- Read ***The Torah: Genesis 40-42***  
**CHRYSOSTOM** (344-407AD): This remarkable man, however, concerned for their comfort, noticed that they were dismayed by the experience of the dreams and confused in mind; so he asked, “Why so downcast today?” The dejection on their faces, you see, betrayed the apprehension within them. Hence a sage too has said, “When the heart is free from care, the face beams, but when it is in mourning the face falls.” So, when he saw them lost in dejection from the experience of their dreams, he questioned them to discover the cause. See how, even when he found himself in prison, he gave evidence of his characteristic virtue

---

<sup>2</sup> Sheridan, Mark, ed. 2002. [Genesis 12–50](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

and was concerned to relieve the sadness of others. HOMILIES ON GENESIS 63.4.<sup>3</sup>

### **Thursday, January 30**

- Read *Psalm 30* (I will extol you, O LORD)
- Read *The Torah: Genesis 43-45*

**AMBROSE** (333-397AD): “Come to me,” because I have come near to you, yes, even so far that I made myself a sharer in your nature by taking on flesh. At least do not flee a partaker of your fellowship, if you do not know the Author of your salvation. “And they came to him, and he said, ‘I am Joseph your brother, whom you sold into Egypt. Now therefore be not grieved, and let it not seem to you a hard case that you sold me here; for God sent me before you for life.’ ” What fraternal devotion!... Christ would even excuse his brothers’ crime and say that it was God’s providence and not humanity’s wickedness, since he was not offered up to death by humans but was sent by the Lord to life. What else is the meaning of that intervention made by our Lord Jesus Christ, who excelled all his brothers in holiness? When he was on the cross, Jesus said in behalf of the people, “Father, forgive them; for they do not know what they are doing.” ... And when they were startled and panic-stricken and thought they saw a spirit, again

---

<sup>3</sup> Sheridan, Mark, ed. 2002. [Genesis 12–50](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

Jesus said to them, “Why are you disturbed, and why do doubts arise in your hearts? See my hands and feet, that it is I myself. Feel and see, for a spirit does not have flesh and bones, as you see I have.”<sup>13</sup>  
ON JOSEPH 12.68–69.<sup>4</sup>

### **Friday, January 31**

- Read *Psalm 31* (In you, O LORD, do I take refuge)

**AUGUSTINE** (354-430AD): There is a justice that belongs to God but becomes ours as well when it is given to us. It is called God’s justice to ensure that humans do not imagine that they have any justice as from themselves.... The Jews, on the contrary, assumed that they were able to achieve perfect justice by their own efforts, and in consequence they tripped over the stumbling stone, the rock of scandal, and failed to recognize the grace of Christ.... The reason why they did not recognize God’s grace was that they did not want to be saved gratis. For who is saved gratis? Everyone in whom the Savior has found nothing to crown but only what he must condemn, one in whom he has found nothing that deserves rewards but only what merits torments.... Why call it “grace”? Because it is given gratis. And why is it given gratis? Because there were no preceding merits on your part; God’s

---

<sup>4</sup> Sheridan, Mark, ed. 2002. [Genesis 12–50](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.