

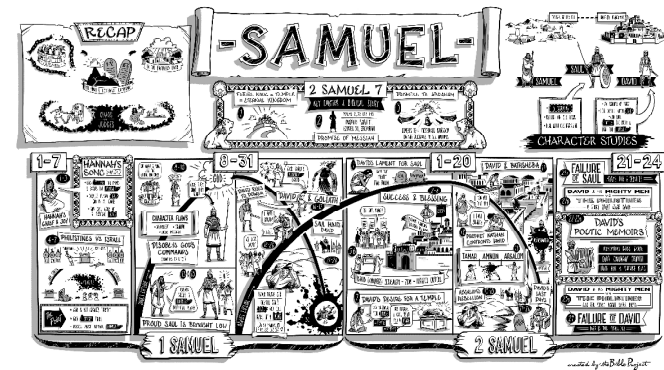
Prayer  
Requests



The Congregation at Prayer  
The Whole Story

2025

A Daily Devotional  
St. Paul LCMS, Ida Grove, IA



Week #24-The Whole Story

Week of Trinity

June 15-June 22, 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—The Apostles Creed: Third  
Article—What does this Mean?

*What does this mean?* I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith. In the same way He calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and keeps it with Jesus Christ in the one true faith. In this Christian church He daily and richly forgives all my sins and the sins of all believers. On the Last Day He will raise me and all the dead, and give eternal life to me and all believers in Christ.

This is most certainly true.

VERSE: Acts 1:8 ***“But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”***

#### **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.

#### **948 All Glory Be to God Alone**

- 1 All glory be to God alone,  
Forevermore the highest one,  
Who did our sinful race befriend  
And grace and peace to us extend.  
Among us may His gracious will  
All hearts with deep thanksgiving fill.
- 2 We praise You, God; Your name we bless  
And worship You in humbleness;  
From day to day we glorify  
The everlasting God on high.  
Of Your great glory do we sing,  
And to Your throne our thanks we bring.
- 3 Lord God, our King on heaven's throne,  
Our Father, the Almighty One.  
O Lord, the sole-begotten One,  
Lord Jesus Christ, the Father's Son,  
True God from all eternity,  
O Lamb of God, to You we flee.
- 4 You take the whole world's sin away;  
Have mercy on us, Lord, we pray.  
You take the whole world's sin away;  
O Lord, receive our prayer this day.  
From God's right hand Your mercy send,  
To all the world Your grace extend.
- 5 You only are the Holy One  
And over all are Lord alone.  
O Jesus Christ, we glorify  
You and the Spirit, Lord Most High;  
With Him You evermore shall be  
One in the Father's majesty.

Text: attr. Martin Luther, 1483–1546, abr.; tr. W. Gustave Polack, 1890–1950, alt.

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## **End Every Day**

### **Pray the *Collect for Trinity Sunday***

Almighty and everlasting God, You have given us grace to acknowledge the glory of the eternal Trinity by the confession of a true faith and to worship the Unity in the power of the Divine Majesty. Keep us steadfast in this faith and defend us from all adversities; for You, O Father, Son, and Holy Spirit, live and reign, 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 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.

## **Sunday, June 15**

- Read **History Book: 1 Samuel 1-3**

JOHN CASSIAN: (1 Samuel 3:4-9) And therefore by no means let the ignorance or shallowness of one old man or of a few deter you and cut you off from that salutary path about which we have spoken and from the traditions of our forebears. The clever enemy misuses their gray hairs to deceive the young. But everything should be revealed to the elders without any obfuscating embarrassment, and from them one may confidently receive both healing for one's wounds and examples for one's way of life. Thanks to them we shall experience the same assistance and a like result if we strive to aim at nothing whatsoever by our own judgment and presumption.

Finally, it is evident that this understanding is greatly pleasing to God, for not without reason do we find this same instruction even in holy Scripture. Thus, the Lord did not desire of himself to teach the boy Samuel through divine speech, once he had been chosen by his own decision, but he was obliged to return twice to the old man. He willed that one whom he was calling to an intimate relationship with himself should even be instructed by a person who had offended God, because he was an old man. And he desired that one whom he judged most worthy to be selected by himself should be reared by an old man so that the

humility of him who was called to a divine ministry might be tested and so that the pattern of this subjection might be offered as an example to young men. CONFERENCE 2.13.12–2.14.<sup>1</sup>

### **Monday, June 16**

- Read **History Book: 1 Samuel 4-6**

CHRYSTOSTOM: (1 Samuel 5:2-5) In short, if you believe the place is holy because the law and the books of prophets are there, then it is time for you to believe that idols and the temples of idols are holy. Once, when the Jews were at war, the people of Ashdod conquered them, took their ark and brought it into their own temple. Did the fact that it contained the ark make their temple a holy place? By no means! It continued to be profane and unclean, as the events immediately proved. For God wanted to teach the enemies of the Jews that the defeat was not due to God's weakness but to the transgressions of those who worshiped him. And so the ark, which had been taken as booty in war, gave proof of its own power in an alien land by twice throwing the idol to the ground so that the idol was broken. The ark was so far from making that temple a holy place that it even openly

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<sup>1</sup> Franke, John R., ed. 2005. [\*Old Testament IV: Joshua, Judges, Ruth, 1–2 Samuel\*](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: IVP Academic.

when he abhors so thoroughly every sort of lie? "We walk by faith, not by sight." CHRIST THE EDUCATOR 3.2.11–12.<sup>6</sup>

### **Saturday, June 21**

- Read **History Book: 1 Samuel 19-21**

AMBROSE: (1 Samuel 19:18) Therefore let us not be ashamed to flee, for this flight is a glorious one, to flee from the face of sin.... Thus did David, too, flee from the face of King Saul, and from the face of Absalom. Indeed, in his flight he brought about an increase of holiness, for he spared a treacherous assailant and sought after a parricide. FLIGHT FROM THE WORLD 4.19.<sup>7</sup>

### **Sunday, June 22**

- Read **History Book: 1 Samuel 22-24**

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<sup>6</sup> Franke, John R., ed. 2005. [\*Old Testament IV: Joshua, Judges, Ruth, 1–2 Samuel\*](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: IVP Academic.

<sup>7</sup> Franke, John R., ed. 2005. [\*Old Testament IV: Joshua, Judges, Ruth, 1–2 Samuel\*](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: IVP Academic.

## **Friday, June 20**

- Read **History Book: 1 Samuel 16-18**

CLEMENT OF ALEXANDRIA: (1 Samuel 16:6-7) They have gone beyond the limits of impropriety. They have invented mirrors to reflect all this artificial beautification of theirs, as if it were nobility of character or self-improvement. They should, rather, conceal such deception with a veil. It did the handsome Narcissus no good to gaze on his own image, as the Greek myth tells us. If Moses forbade his people to fashion any image to take the place of God, is it right for these women to study their reflected images for no other reason than to distort the natural features of their faces?

In much the same way, when Samuel the prophet was sent to anoint one of the sons of Jesse as king, and when he brought out his chrism as soon as he saw the oldest son, admiring his handsomeness and height, Scripture tells us, "The Lord said to him: 'Look not on his countenance, nor on the height of his stature, because I have rejected him. For man sees those things that appear, but the Lord beholds the heart.' " He finally anointed not the one who was fair in body but the one who was fair of soul. If the Lord places more importance on beauty of soul than on that of the body, what must he think of artificial beautification

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Commentary on Scripture. Downers Grove, IL: IVP Academic.

attacked it. DISCOURSES AGAINST JUDAIZING CHRISTIANS 6.7.1.<sup>2</sup>

## **Tuesday, June 17**

- Read **History Book: 1 Samuel 7-9**

AUGUSTINE: (1 Samuel 8:4-7) To some, indeed, who lack patience, the Lord God, in his wrath, grants them what they ask, just as, on the other hand, he refused it to his apostle, in his mercy. We read what and how the Israelites asked and received, but, when their lust had been satisfied, their lack of patience was severely punished. And when they asked, he gave them a king, as it is written, according to their heart, but not according to his heart.... These things are written that no one may think well of himself if his prayer is heard, when he has asked impatiently for what it would be better for him not to receive, and that no one may be cast down and may despair of the divine mercy toward him if his prayer has not been heard, when he has, perhaps, asked for something which would bring him more bitter suffering if he received it or would cause his downfall if he were ruined by prosperity.

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<sup>2</sup> Franke, John R., ed. 2005. [\*Old Testament IV: Joshua, Judges, Ruth, 1–2 Samuel\*](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: IVP Academic.

In such circumstances, then, we know not what we should pray for as we ought. LETTER 130.<sup>3</sup>

### **Wednesday, June 18**

- Read **History Book: 1 Samuel 10-12**

CHRYSOSTOM: (1 Samuel 12:3-5) For Samuel also put together a high panegyric upon himself, when he anointed Saul, saying, “Whose ass have I taken, or calf, or shoes? Or have I oppressed any of you?” And yet no one finds fault with him. And the reason is because he did not say it by way of setting off himself, but because he was going to appoint a king, he wishes under the form of a defense [of himself] to instruct him to be meek and gentle.... But when he saw that they [the people] would not be hindered by any of these things [the ways of the king] but were incurably distempered, he thus both spared them and composed their king to gentleness. Therefore he also takes him to witness. For indeed no one was then bringing suit or charge against Saul that he needed to defend himself, but Samuel said those things in order to make him better. And therefore also he added, to take down his pride, “If you will listen, you and your king,” such and such good things shall be yours, “but if

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<sup>3</sup> Franke, John R., ed. 2005. [\*Old Testament IV: Joshua, Judges, Ruth, 1–2 Samuel\*](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: IVP Academic.

you will not listen, then the reverse of all.” HOMILIES ON 2 CORINTHIANS 24.3.<sup>4</sup>

### **Thursday, June 19**

- Read **History Book: 1 Samuel 13-15**

APOSTOLIC CONSTITUTIONS: (1 Samuel 13:11-12) Now this we all in common do charge you, that every one remain in that rank which is appointed him, and do not transgress his proper bounds; for they are not ours but God’s.... And those things which are allotted for the high priests to do, those might not be meddled with by the priests; and what things were allotted to the priests, the Levites might not meddle with; but every one observed those ministrations which were written down and appointed for them. And if any would meddle beyond the tradition, death was his punishment. And Saul’s example does show this most plainly, who, thinking he might offer sacrifice without the prophet and high priest Samuel, drew upon himself a sin and a curse without remedy. Nor did even his having anointed him king discourage the prophet. CONSTITUTIONS OF THE HOLY APOSTLES 8.5.46.<sup>5</sup>

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<sup>4</sup> Franke, John R., ed. 2005. [\*Old Testament IV: Joshua, Judges, Ruth, 1–2 Samuel\*](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: IVP Academic.

<sup>5</sup> Franke, John R., ed. 2005. [\*Old Testament IV: Joshua, Judges, Ruth, 1–2 Samuel\*](#). Ancient Christian