

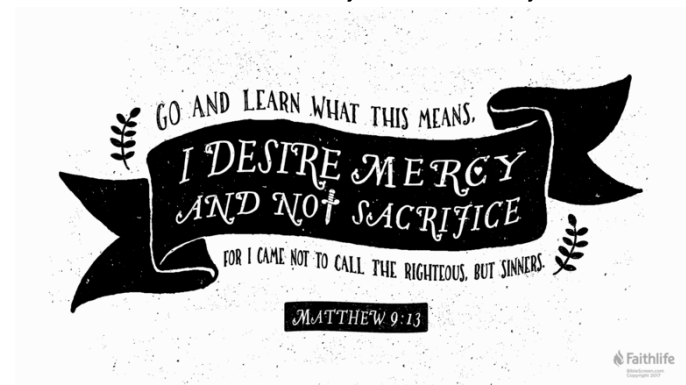
The Congregation at Prayer

Daily Devotions

2026

A Daily Devotional

St. Paul LCMS, Ida Grove, IA



Second Week after Pentecost

June 7-June 14, 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: Matthew 9:13 *“Go and learn what this means: “I desire mercy, and not sacrifice.” For I came not to call the righteous, but sinners.”*

Read/Chant **Psalm 119:65-72**

CATECHISM—*What is the benefit of this eating and drinking?*

These words, “Given and shed for you for the forgiveness of sins,” show us that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

How can bodily eating and drinking do such great things?

Certainly not just eating and drinking do these things, but the words written here: “Given and shed for you for the forgiveness of sins.” These words, along with the bodily eating and drinking, are the main thing in the Sacrament. Whoever believes these words has exactly what they say: “forgiveness of sins.”

Sunday, June 7

- Read **John 12:1-19**
- *Secondary reading:* **Proverbs 4:1-27**

BEDE: “The Mediator between God and man, the man Christ Jesus,” who had come down to earth from heaven in order to suffer for the salvation of the human race, as the hour of his passion was drawing near, willed to draw near the place of his passion. Even by this it was to become apparent that he would not be suffering unwillingly but of his own volition.... He willed to come five days before the Passover ... that by this again he might show that he was the stainless lamb who would take away the sins of the world. It was commanded that the paschal lamb, by whose immolation the people of Israel were freed from slavery in Egypt, should be selected five days before the Passover, that is,

Prayer Requests



- 3 And Thou, O Holy Spirit,
My comforter and guide,
Grant that in Jesus' merit
I always may confide,
Him to the end confessing
Whom I have known by faith.
Give me Thy constant blessing
And grant a Christian death.

Text: tr. Matthias Loy, 1828–1915, alt.; (st. 1): Nicolaus Selnecker, 1532–92; (sts. 2–3): Gesang-Büchlein, 1688, Rudolstadt
Text: Public domain

on the tenth day of the month, and immolated on the fourteenth day of the month. HOMILIES ON THE GOSPELS 2.3.¹

Monday, June 8

- Read **John 12:20-36a**
- *Secondary Reading: Proverbs 5:1-23*

AMBROSE: How many more wonders appear, if you examine each plant, noticing how the seed when laid in the earth decays and, if it did not die, would bear no fruit. But when it decays, by that very act of death, it rises up to bear fruit in greater abundance. The pliable sod receives, then, a grain of wheat. The scattered seed is controlled by the use of the hoe, and mother earth cherishes it in firm embraces to her breast. When that grain decays, there comes the pleasing aspect of the green burgeoning shoot, which immediately reveals its kind from its similarity to its own seed, so that you may discover the nature of the plant even in the very beginning of its growth, and its fruit, too, is made evident to you. SIX DAYS OF CREATION 3.8.34.²

Tuesday, June 9

- Read **John 12:36b-50**

¹ Elowsky, Joel C., ed. 2007. [John 11–21](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

² Elowsky, Joel C., ed. 2007. [John 11–21](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

- *Secondary Reading: Proverbs 8:1-21*

CHRYSOSTOM: Here again observe that the words “because” and “spoke” refer not to the cause of their unbelief but to the event. For it was not “because” Isaiah spoke that they did not believe. Rather, it was because they were not about to believe, which is why [Isaiah] spoke. Why then doesn’t the Evangelist express it this way instead of making the unbelief proceed from the prophecy, not the prophecy from the unbelief? And further on he puts this very thing more emphatically, saying, “Therefore they could not believe, because Isaiah had said.” He wants to establish by many proofs the unerring truth of Scripture, and that what Isaiah foretold happened in no other way than what he said would happen. For in case anyone should say, “Why did Christ come? Didn’t he know that they would not listen to him?” he introduces the prophets, who knew this also. But he came that they might have no excuse for their sin. For what the prophet foretold, he foretold that it would certainly happen. If they were not most certainly going to happen, he could not have foretold them. And they were certainly going to happen because these people were incurable. HOMILIES ON THE GOSPEL OF JOHN 68.2.³

Wednesday, June 10

³ Elowsky, Joel C., ed. 2007. [John 11–21](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

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.

689 Let Me Be Thine Forever

- 1 Let me be Thine forever,
My faithful God and Lord;
Let me forsake Thee never
Nor wander from Thy Word.
Lord, do not let me waver,
But give me steadfastness,
And for such grace forever
Thy holy name I’ll bless.
- 2 Lord Jesus, my salvation,
My light, my life divine,
My only consolation,
O make me wholly Thine!
For Thou hast dearly bought me
With blood and bitter pain.
Let me, since Thou hast sought me,
Eternal life obtain.

constrict the ability of the arteries of the heart to admit the Spirit. MORALS ON THE BOOK OF JOB 5.28.50.⁷

Sunday, June 14

- Read **John 15:1-11**
- *Second Reading:* **Proverbs 14:1-27**

End Every Day

Pray the *Collect for 2nd Sunday after Pentecost*

Almighty and most merciful God, You sent Your Son, Jesus Christ, to seek and to save the lost. Graciously open our ears and our hearts to hear His call and to follow Him by faith that we may feast with Him forever in His kingdom; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

Personal Prayers

pray **LORD'S PRAYER**

- Read **John 13:1-20**
- *Secondary Reading:* **Proverbs 8:22-36**

AUGUSTINE: Pascha (Passover) is not, as some think, a Greek noun, but it is Hebrew, although there is a remarkable amount of agreement between the two languages over this noun. For inasmuch as the Greek word *paschein* means “to suffer,” *Pascha* has been supposed to mean suffering, as if the noun derived its name from Christ’s passion. But in its own language, that is, in Hebrew, *Pascha* means “Passover,” because the Pascha was then celebrated for the first time by God’s people when, in their flight from Egypt, they passed over the Red Sea. And now, that prophetic emblem is fulfilled in truth when Christ is led as a sheep to the slaughter, that by his blood sprinkled on our doorposts, that is, by the sign of his cross marked on our foreheads, we may be delivered from the perdition awaiting this world, just as Israel was delivered from the bondage and destruction of the Egyptians. We perform a most salutary journey when we pass over from the devil to Christ and from this unstable world to his well-established kingdom.... This name, then, of pascha, which, as I have said, is in Latin called *transitus* (“pass over”), is interpreted, as it were, for us by the blessed Evangelist when he says, “Before the feast of pascha, when Jesus knew that his hour was come that he should *pass out of* this world to the

⁷ Elowsky, Joel C., ed. 2007. [John 11–21](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

Father.” Here you see we have both *pascha* and passover. TRACTATES ON THE GOSPEL OF JOHN 55.1.⁴

Thursday, June 11

- Read **John 13:21-38**
- *Secondary Reading: Proverbs 9:1-18*

AUGUSTINE: But do not think that that greater commandment that requires us to love the Lord our God with all our heart, and with all our soul and with all our mind is overlooked.... For, if we understand the two commandments correctly, each is implied in the other. One who loves God cannot despise his commandment that he should love his neighbor. And he who loves his neighbor in a heavenly spiritual way, what does he love in that neighbor but God? That is the love that our Lord distinguishes from all human love when he adds, “As I have loved you.” For what was it but God that he loved in us? Not because we had him, but in order that we might have him and that he may lead us on ... to where God is all in all.... And so, let each of us so love the other in such a way that by this working of love we make each other the dwelling place of God. TRACTATES ON THE GOSPEL OF JOHN 65.2.⁵

⁴ Elowsky, Joel C., ed. 2007. [John 11–21](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

⁵ Elowsky, Joel C., ed. 2007. [John 11–21](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

Friday, June 12

- Read **John 14:1-17**
- *Secondary Reading: Proverbs 10:1-23*

CYRIL OF ALEXANDRIA: In commanding them not to be troubled, Jesus placed them, as it were, on the threshold between hope and fear. This way, if they fell into weakness and suffering in their human frailty, the hope of his mercy might help them to recover. On the other hand, the fear of stumbling might urge them to fall less often inasmuch as they had not yet been endowed with the power from above, from on high—I mean the grace that comes through the Spirit that always keeps them from failure. COMMENTARY ON THE GOSPEL OF JOHN 9.⁶

Saturday, June 13

- Read **John 14:18-31**
- *Secondary Reading: Proverbs 13:1-25*

GREGORY THE GREAT: This other Consoler of humanity, who himself is invisible, inflames each person that he has filled so that he too longs after invisible things. And because worldly hearts are only focused on what is seen, they do not receive him because their minds are not elevated to what is unseen. As secular minds broaden their horizons by focusing on the outward things [of this world], they

⁶ Elowsky, Joel C., ed. 2007. [John 11–21](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.