

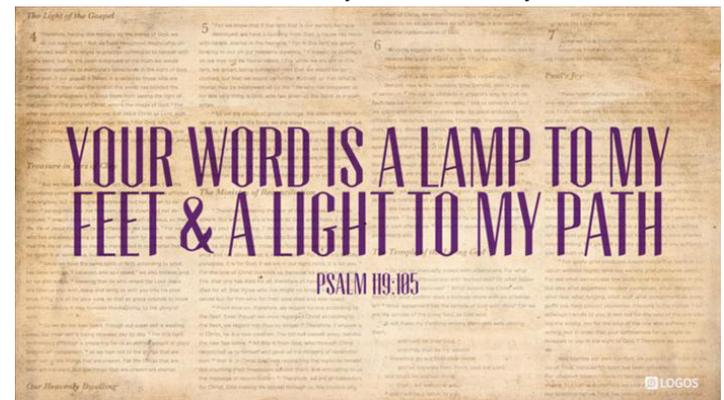
The Congregation at Prayer

# Daily Devotions

2026

A Daily Devotional

St. Paul LCMS, Ida Grove, IA



**Third Week of Lent**

March 8-March 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 119:105 *“Your word is a lamp to my feet and a light to my path.”*

*Read/Chant* **Psalm 95**

**CATECHISM—Lord’s Prayer—Conclusion**

For thine is the kingdom and the power and the glory forever and ever. Amen.

**What does this mean?** This means that I should be certain that these petitions are pleasing to our Father in heaven, and are heard by Him; for He Himself has commanded us to pray in this way and has promised to hear us. Amen, amen means “yes, yes, it shall be so.”

**Sunday, March 8**

- Read **Mark 9:1-13**
- *Secondary reading:* **Genesis 27:30-28:22**

ORIGEN: Listen spiritually that it is not said simply, “he was transfigured,” but with a certain necessary addition, which Matthew and Mark have recorded; for, according to both, “he was transfigured before them” [in the presence of Peter, James and John]. The text suggests that it would be possible for Jesus to be transfigured before some of his disciples, and not before others. But if you wish to see the transfiguration of Jesus as seen by those who went up into the lofty mountain apart from the others, view with me the Jesus in the Gospels. Remember that Jesus was more literally apprehended by those below “according to the flesh”<sup>11</sup>—by those who did not go up to the lofty mountain of wisdom, who did not go up through words and deeds that are uplifting. But there were others by whom he became known no longer after the flesh, but in his divinity. To this all the Gospels attest. He was beheld in the form of God according to their spiritual knowledge. It was before these

# Prayer Requests



who ascended and in their presence that Jesus was transfigured, not to those who remained below. COMMENTARY ON MATTHEW 12.37.<sup>1</sup>

## Monday, March 9

- Read **Mark 9:14-32**
- *Secondary Reading:* **Genesis 29:1-30**

AUGUSTINE: Where faith fails, prayer perishes. For who prays for that in which he does not believe?... So then in order that we may pray, let us believe, and let us pray that this same faith by which we pray may not falter. SERMONS ON NEW TESTAMENT LESSONS 65.1.<sup>2</sup>

## Tuesday, March 10

- Read **Mark 9:33-50**
- *Secondary Reading:* **Genesis 35:1-29**

AUGUSTINE: Some who are intent on severe disciplinary principles which admonish us to rebuke the restless, not to give what is holy to dogs, to consider a despiser of the church as a heathen, to cut off from the unified structure of the body the member which causes scandal,<sup>9</sup> so disturb the peace of the church that they try to separate the

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<sup>1</sup> Oden, Thomas C., and Christopher A. Hall, eds. 1998. [Mark \(Revised\)](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

<sup>2</sup> Oden, Thomas C., and Christopher A. Hall, eds. 1998. [Mark \(Revised\)](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

wheat from the chaff before the proper time. Blinded by this error, they are themselves separated instead from the unity of Christ. FAITH AND WORKS 4.6.<sup>3</sup>

### **Wednesday, March 11**

- Read **Mark 10:1-12**
- *Secondary Reading:* **Genesis 37:1-36**

TERTULLIAN: Where are we to find language adequately to express the happiness of that marriage which the church cements, the oblation confirms, the benediction signs and seals, the angels celebrate, and the Father holds as approved? For all around the earth young people do not rightly and lawfully wed without their parents' consent. What kind of yoke is that of two believers who share one hope, one desire, one discipline, one service?<sup>6</sup> They enjoy kinship in spirit and in flesh. They are mutual servants with no discrepancy of interests. Truly they are "two in one flesh." Where the flesh is one, the spirit is one as well. Together they pray, together bow down, together perform their fasts, mutually teaching, mutually entreating, mutually upholding. In the church of God they hold an equal place.<sup>8</sup> They stand equally at the banquet of God, equally in crises, equally facing persecutions, and equally in

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<sup>3</sup> Oden, Thomas C., and Christopher A. Hall, eds. 1998. *Mark (Revised)*. Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

### **824 May God Bestow on Us His Grace**

- 1 May God bestow on us His grace,  
With blessings rich provide us;  
And may the brightness of His face  
To life eternal guide us,  
That we His saving health may know,  
His gracious will and pleasure,  
And also to the nations show  
Christ's riches without measure  
And unto God convert them.
- 2 Thine over all shall be the praise  
And thanks of ev'ry nation;  
And all the world with joy shall raise  
The voice of exultation.  
For Thou shalt judge the earth, O Lord,  
Nor suffer sin to flourish;  
Thy people's pasture is Thy Word  
Their souls to feed and nourish,  
In righteous paths to keep them.

Text: Martin Luther, 1483-1546; tr. Richard Massie, 1800-87, alt.  
Text: Public domain

*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.

refreshments. Neither hides anything from the other. Neither neglects the other. Neither is troublesome to the other. TO HIS WIFE 2.8.<sup>4</sup>

**Thursday, March 12**

- Read **Mark 10:13-31**
- *Secondary Reading:* **Genesis 39:1-23**

JEROME: This is why those who are rich find it hard to enter the kingdom of heaven. For it is a kingdom which desires for its citizens a soul that soars aloft free from all ties and hindrances. "Go your way," the Lord said, "and sell" not a part of your substance but "all that you have, and give to the poor";<sup>46</sup> not to your friends or kinsfolk or relatives, nor to your wife or to your children.... When once you have put your hand to the plough, you must not look back. When once you stand on the housetop, you must think no more of your clothes within. To escape your Egyptian mistress,<sup>48</sup> you must abandon the cloak that belongs to this world. Even Elijah, in his quick translation to heaven could not take his mantle with him, but left in the world the garments of the world. LETTER 118, TO JULIAN.<sup>5</sup>

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<sup>4</sup> Oden, Thomas C., and Christopher A. Hall, eds. 1998. [Mark \(Revised\)](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

<sup>5</sup> Oden, Thomas C., and Christopher A. Hall, eds. 1998. [Mark \(Revised\)](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

### **Friday, March 13**

- Read **Mark 10:32-52**
- *Secondary Reading:* **Genesis 40:1-23**

CHRYSOSTOM: They were expecting him to enter into [the kingdom], but not to go to the cross and death. Even though they had heard it ten thousand times, they could not clearly understand. Since they had not gotten a clear and certain knowledge of his teachings, they thought that he was going to this visible kingdom and would rule in Jerusalem. So the sons of Zebedee caught up with him on the road. They thought they had found the opportune moment. They put their request to him. They had broken away from the throng of the disciples and, just as if the whole situation had turned out exactly as they wanted, they asked about the privilege of the first seats and about being first among the others. They asked for this because they assumed that everything was finished and the whole business was over and done with. They made their request because they thought that now was the time for crowns and rewards. ON THE INCOMPREHENSIBLE NATURE OF GOD 8.31.<sup>6</sup>

### **Saturday, March 14**

- Read **Mark 11:1-19**
- *Secondary Reading:* **Genesis 41:1-27**

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<sup>6</sup> Oden, Thomas C., and Christopher A. Hall, eds. 1998. *Mark (Revised)*. Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

BEDE: Say to the daughter of Zion, “Behold, your king will come to you, gentle, and sitting upon a donkey, and its foal, the offspring of a beast of burden.” The daughter of Zion is the church of the faithful, a figure of the heavenly Jerusalem, which is the mother of us all, of which there then existed a sizeable group among the people of Israel.<sup>5</sup> They had a king who was gentle, for it was not God’s pleasure to give an earthly kingdom to the powerful, but a heavenly kingdom to the gentle. HOMILIES ON THE GOSPELS 2.3.<sup>7</sup>

### **Sunday, March 15**

- Read **Mark 11:20-33**
- *Second Reading:* **Genesis 41:28-57**

### **End Every Day**

#### **Pray the *Collect for Third Sunday in Lent***

O God, whose glory it is always to have mercy, be gracious to all who have gone astray from Your ways and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of Your Word; 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**

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<sup>7</sup> Oden, Thomas C., and Christopher A. Hall, eds. 1998. *Mark (Revised)*. Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.