

*Prayer
Requests*



The Congregation at Prayer

Daily Devotions

2026

A Daily Devotional

St. Paul LCMS, Ida Grove, IA



AND IT SHALL COME TO PASS
THAT EVERYONE WHO CALLS
UPON THE NAME OF THE LORD
SHALL BE SAVED.
ACTS 2:21, ESV

Week of Pentecost

May 24-May 31, 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: Acts 2:21 *"It shall come to pass that
everyone who calls upon the name of the LORD
shall be saved."*

Read/Chant **Psalm 104:24-35**

CATECHISM—*What do you believe according to these words?*

I believe that when the called ministers of Christ deal with us by His divine command, in particular when they exclude openly unrepentant sinners from the Christian congregation and absolve those who repent of their sins and want to do better, this is just as valid and certain, even in heaven, as if Christ our dear Lord dealt with us Himself.

Sunday, May 24

- Read **Genesis 1:1-4**
- *Secondary reading: Numbers 21:10-35*

BASIL THE GREAT: [The Manichaeans assert that] the form of the world is due to the wisdom of the supreme Artificer; matter came to the Creator from without; and thus the world results from a double origin. It has received from outside its matter and its essence and from God its form and figure. They thus come to deny that the mighty God has presided at the formation of the universe and pretend that he has only brought a crowning contribution to a common work, that he has only contributed some small portion to the genesis of beings. They are incapable from the debasement of their reasoning of raising their glances to the height of truth. Here below arts are subsequent to matter—introduced into life by the indispensable need of them. Wool existed before weaving made it supply one of nature’s imperfections. Wood existed before carpentering took possession of it and transformed it each day to supply new wants and made us see all the advantages derived from it, giving the oar to the sailor, the winnowing fan to

2 Come, holy Light, guide divine,
Now cause the Word of life to shine.
Teach us to know our God aright
And call Him Father with delight.
From ev’ry error keep us free;
Let none but Christ our master be
That we in living faith abide,
In Him, our Lord, with all our might
confide.
Alleluia, alleluia!

3 Come, holy Fire, comfort true,
Grant us the will Your work to do
And in Your service to abide;
Let trials turn us not aside.
Lord, by Your pow’r prepare each heart,
And to our weakness strength impart
That bravely here we may contend,
Through life and death to You, our Lord,
ascend.

Alleluia, alleluia!

Text: tr. *The Lutheran Hymnal*, 1941, alt.; (st. 1): German, 15th cent.; (sts. 2–3): Martin Luther, 1483–1546
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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.

497 Come, Holy Ghost, God and Lord

- 1 Come, Holy Ghost, God and Lord,
With all Your graces now outpoured
On each believer's mind and heart;
Your fervent love to them impart.
Lord, by the brightness of Your light
In holy faith Your Church unite;
From ev'ry land and ev'ry tongue
This to Your praise, O Lord, our God, be
sung:
Alleluia, alleluia!

the laborer, the lance to the soldier. But God, before all those things that now attract our notice existed, after casting about in his mind and determining to bring into being time which had no being, imagined the world such as it ought to be and created matter in harmony with the form that he wished to give it. He assigned to the heavens the nature adapted for the heavens and gave to the earth an essence in accordance with its form. He formed, as he wished, fire, air and water, and gave to each the essence that the object of its existence required. Finally, he welded all the diverse parts of the universe by links of indissoluble attachment and established between them so perfect a fellowship and harmony that the most distant, in spite of their distance, appeared united in one universal sympathy. Let those men therefore renounce their fabulous imaginations, who, in spite of the weakness of their argument, pretend to measure a power as incomprehensible to man's reason as it is unutterable by man's voice. God created the heavens and the earth, but not only half—he created all the heavens and all the earth, creating the essence with the form. HEXAEMERON 2.2–3.¹

¹ Louth, Andrew, and Marco Conti, eds. 2001. [Genesis 1–11](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

Monday, May 25

- Read **Genesis 1:6-8**
- *Secondary Reading: Numbers 22:1-20*

BASIL THE GREAT: Someone may ask this: Why does the Scripture reduce to a command of the Creator that tendency to flow downward which belongs naturally to water?... If water has this tendency by nature, the command ordering the waters to be gathered together into one place would be superfluous.... To this inquiry we say this, that you recognized very well the movements of the water after the command of the Lord, both that it is unsteady and unstable and that it is borne naturally down slopes and into hollows; but how it had any power previous to that, before the motion was engendered in it from this command, you yourself neither know nor have you heard it from one who knew. Reflect that the voice of God makes nature, and the command given at that time to creation provided the future course of action for the creatures. HEXAEMERON 4.2.²

Tuesday, May 26

- Read **Genesis 1:9-13**
- *Secondary Reading: Numbers 22:21-23:3*

GREGORY OF NYSSA: As for the question of precisely how any single thing came into existence, we must banish it altogether from our discussion. Even in

² Louth, Andrew, and Marco Conti, eds. 2001. [Genesis 1–11](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

luminaries by his word? It was not because he rested on that day that God, who does not weary, blessed and sanctified the seventh day. Nor was it because he was to give it to that people, who did not understand that since they were freed from their servitude, they were to give rest to their servants and maidservants. He gave it to them so that, even if they had to be put under requirement, they would rest. It was given to them in order to depict by a temporal rest, which he gave to a temporal people, the mystery of the true rest, which will be given to the eternal people in the eternal world. COMMENTARY ON GENESIS 1.32–33.⁷

Sunday, May 24

- Read **Matthew 28:16-20**
- *Second Reading: Numbers 35:9-30*

End Every Day

Pray the Collect for Pentecost Sunday

O God, on this day You once taught the hearts of Your faithful people by sending them the light of Your Holy Spirit. Grant us in our day by the same Spirit to have a right understanding in all things and evermore to rejoice in His holy consolation; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

⁷ Louth, Andrew, and Marco Conti, eds. 2001. [Genesis 1–11](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

GREGORY OF NYSSA: This same language was not used for (the creation) of other things. The command was simple when light was created; God said, “let there be light.” Heaven was also made without deliberation.... These, though, were before (the creation of) humans. For humans, there was deliberation. He did not say, as he did when creating other things, “Let there be a human.” See how worthy you are! Your origins are not in an imperative. Instead, God deliberated about the best way to bring to life a creation worthy of honor. ON THE ORIGIN OF MAN.⁶

Saturday, May 30

- Read **Genesis 2:1-4**
- *Secondary Reading: Numbers 32:1-27*

EPHREM THE SYRIAN: From what toil did God rest? For the creatures that came to be on the first day came to be by implication, except for the light, which came through his word. And the rest of the works that came to be afterward came to be through his word. What toil is there for us when we speak one word? So what toil could there have been for God to speak one word a day? Moses, who divided the sea by his word and his rod, did not tire. Joshua, son of Nun, who restrained the luminaries by his word, did not tire. So what toil could there have been for God when he created the sea and the

⁶ Louth, Andrew, and Marco Conti, eds. 2001. [Genesis 1–11](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

the case of things which are quite within the grasp of our understanding and of which we have sensible perception, it would be impossible for the speculative reason to grasp the “how” of the production of the phenomenon, so much so that even inspired and saintly men have deemed such questions insoluble. For instance, the apostle says, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen are not made of things which do appear.” ... Let us, following the example of the apostle, leave the question of the “how” in each created thing without meddling with it at all but merely observing incidentally that the movement of God’s will becomes at any moment that he pleases a fact, and the intention becomes at once realized in nature. ON THE SOUL AND THE RESURRECTION.³

Wednesday, May 27

- Read **Genesis 1:14-19**
- *Secondary Reading: Numbers 23:4-28*

AUGUSTINE: The Manichaeans ask how it could be that the heavenly bodies, that is, the sun and the moon and the stars, were made on the fourth day. How could the three previous days have passed without the sun? For we now see that a day passes with the rising and setting of the sun, while night

³ Louth, Andrew, and Marco Conti, eds. 2001. [Genesis 1–11](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

comes to us in the sun's absence when it returns to east from the other side of the world. We answer them that the previous three days could each have been calculated by as great a period of time as that through which the sun passes, from when it rises in the east until it returns again to the east.... This would be our answer if we were not held back by the words "and evening came and morning came," for we see that this cannot now take place without the movement of the sun. Hence we are left with the interpretation that in that period of time the divisions between the works were called evening because of the completion of the work that was done and morning because of the beginning of the work to come. Scripture says this after the likeness of human works, since they generally begin in the morning and end at evening.... [Then Scripture says, "And God set them in the firmament of the heavens to give light upon the earth, to rule over the day and over the night, and to divide the light from the darkness."] Again they ask, "How did God previously divide the light and the darkness if he made the heavenly bodies on this the fourth day?" Therefore these words, "to divide the light from the darkness," mean "to divide among themselves the light and the darkness, so that the day is given to the sun and the night to the moon and the other stars." The day and the night had already been distinguished¹¹ but not yet in relation to the

heavenly bodies. TWO BOOKS ON GENESIS AGAINST THE MANICHAEANS 1.14.20–23.⁴

Thursday, May 28

- Read **Genesis 1:20-23**
- *Secondary Reading:* **Numbers 24:1-25**

BASIL THE GREAT: After the creation of the lights, then the waters were filled with living creatures, so that this portion of the world also was adorned. The earth had received its ornamentation from its own plants. The heavens had received the flowers of stars and had been adorned with two great lights as if with the radiance of twin eyes. It remained for the waters, too, to be given their proper ornament. The command came. Immediately rivers were productive, and marshy lakes were fruitful of species proper and natural to each. The sea was astir with all kinds of swimming creatures, and not even the water that remained in the slime and ponds was idle or without its contribution in creation. For clearly frogs and mosquitoes and gnats were generated from them. HEXAEMERON 7.1.⁵

Friday, May 29

- Read **Genesis 1:24-31**
- *Secondary Reading:* **Numbers 27:12-23**

⁴ Louth, Andrew, and Marco Conti, eds. 2001. [*Genesis 1–11*](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

⁵ Louth, Andrew, and Marco Conti, eds. 2001. [*Genesis 1–11*](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.