

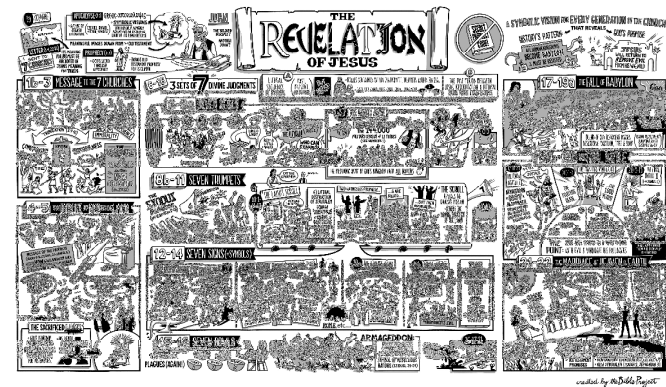
Prayer
Requests



The Congregation at Prayer
The Whole Story

2025

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



Week #46-The Whole Story
The 21st Week after Trinity

November 9-November 16, 2025

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 11:28-30 *"Come to me, all who
labor and are heavy laden, and I will give you
rest. Take my yoke upon you, and learn from*

me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

CATECHISM—Ten Commandments: Tenth Commandment

You shall not covet your neighbor’s wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor.

What does this mean? We should fear and love God so that we do not entice or force away our neighbor’s wife, workers, or animals, or turn them against him, but urge them to stay and do their duty.

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, November 9

- Read **2 John, 3 John, Jude**

THEOPHYLACT: (Jude 3) Here Jude reveals what the purpose of his letter is. He is concerned for the salvation of those to whom he is writing and is afraid that in their naiveté they might be seduced by false teachers. In order to combat them, Jude will go on to expose their teachings. Peter had already done the same, but now Jude would give them a fuller exposition. Both Peter and Paul had

700 Love Divine, All Loves Excelling

- 1 Love divine, all loves excelling,
Joy of heav’n, to earth come down!
Fix in us Thy humble dwelling,
All Thy faithful mercies crown.
Jesus, Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter ev’ry trembling heart.
- 2 Breathe, O breathe Thy loving Spirit
Into ev’ry troubled breast;
Let us all in Thee inherit;
Let us find Thy promised rest.
Take away the love of sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.
- 3 Come, Almighty, to deliver;
Let us all Thy life receive;
Suddenly return, and never,
Nevermore Thy temples leave.
Thee we would be always blessing,
Serve Thee as Thy hosts above,
Pray and praise Thee without ceasing,
Glory in Thy perfect love.
- 4 Finish then Thy new creation,
Pure and spotless let us be;
Let us see Thy great salvation
Perfectly restored in Thee,
Changed from glory into glory,
Till in heav’n we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love, and praise!

Text: Charles Wesley, 1707–88
Text: Public domain

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.

predicted that such people would appear in the church, and even Christ himself had said: "Many will come in my name and will lead many astray." COMMENTARY ON JUDE.¹

Monday, November 10

- Read **Revelation 1-2**

OECUMENIUS: (Revelation 1:1) When it is said to him, "The Revelation of Jesus Christ, which God gave to him," it is as though he said, "This revelation is given from the Father to the Son, and then from the Son to us," his servants. By calling the saints the "servants" of Christ, he safeguards what is proper to his deity. For, to whom would men belong, unless to him who is the Maker and Creator of humankind? And who is the Creator of human-kind and of all creation? No one other than the only begotten Word and Son of God! For, the present author says in the Gospel, "All things were made through him." And why does he wish to add "what must soon take place," although those events which will take place have not yet occurred, even though a considerable span of time has passed, more than five hundred years, since these words were spoken? Because to the eyes of the eternal and endless God all ages are regarded as nothing, for, as the prophet says, "A thousand years in your sight, O Lord, are as yesterday when it

¹ Bray, Gerald, ed. 2000. [*James, 1-2 Peter, 1-3 John, Jude*](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

is past, or as a watch in the night.”³ For this reason, therefore, he added “soon,” not to indicate a measure of time which must pass before the fulfillment of what must happen, but to indicate the power and eternality of God. For to him who is, any passage of time, even should it be great and considerable, is something small when compared with that which is unending. COMMENTARY ON THE APOCALYPSE 1:1–2.²

Tuesday, November 11

- Read **Revelation 3-5**

APRINGIUS OF BEJA: (Revelation 3:2-3) He rebukes those idle persons who do not trust in God with the whole mind and keep the right faith only hypocritically. They are Christians in name only. And so they are said to be living, but in fact they are dead. For that reason they are rebuked that they might be vigilant and strengthen what remains of that from which they had fallen. And so he urges them, “Remember what you received and heard, and repent.” He wishes that they remember the apostolic doctrine, and he warns them to preserve that which they received at the beginning of their faith and to repent of their past sins. And so he threatens whomever does not do this, “If you will not be vigilant, I will come like a thief, and you

² Weinrich, William C., ed. 2005. [Revelation](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: IVP.

the judgments of God, these remain impenetrable and closed to mortal beings until the plagues of the present age are ended and the Lord then shall come, who both illumines what has been hidden in the darkness and makes manifest to what extent the coming of the antichrist will be useful either for the testing of the faith of the church or just for the blinding of the Jews, who have not received the love of the truth that they might be saved.

EXPLANATION OF THE APOCALYPSE 15:8.⁷

Sunday, November 16

- Read **Revelation 18-20**

End Every Day

Pray the Collect for 22nd Sunday after Pentecost

Living God, Your almighty power is made known chiefly in showing mercy and pity. Grant us the fullness of Your grace to lay hold of Your promises and live forever in Your presence; 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

pray **LORD’S PRAYER**

Luther’s Morning Prayer

⁷ Weinrich, William C., ed. 2005. [Revelation](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: IVP.

an ancient name, one worthy of credit, of royal dignity, and still further, a name belonging to a tyrant. Inasmuch, then, as this name Titan has so much to recommend it, there is a strong degree of probability, that from among the many [names suggested], we infer that perchance he who is to come shall be called "Titan." We will not, however, incur the risk of pronouncing positively as to the name of antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by the one who beheld the apocalyptic vision.⁵ AGAINST THE HERESIES 5.30.3.⁶

Saturday, November 15

- Read **Revelation 15-17**

BEDE: (Revelation 15:8) When she is about to preach to the nations, the church herself is first set aglow with the fire of love and emits the smoke of a pious confession, "giving thanks to God for his inexpressible gift." "No one could enter the temple until the seven plagues of the seven angels were ended." No one may be incorporated among the members of the church except one who hears the mysteries of the faith and is taught by our teachers that Jesus is "ordained by God to be the Judge of the living and the dead."⁶⁹ However, if one interprets the smoke to be the hidden mysteries of

⁶ Weinrich, William C., ed. 2005. [Revelation](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: IVP.

will not know at what hour I will come upon you." The judgment of God will be sudden, and no one knows the secret hour when he intends to come. TRACTATE ON THE APOCALYPSE 3:2–3.³

Wednesday, November 12

- Read **Revelation 6-8**

CAESARIUS OF ARLES: (Revelation 7:9a) He did not say, "After this I saw another people," but "I saw a people," that is, the same people that he had seen in the mystery of the 144,000, which he now sees as without number from every tribe and tongue and nation. For by believing, all nations have been engrafted into the root. In the Gospel the Lord showed forth in the [figure of the] twelve tribes the whole church both from the Jews and from the Gentiles. He said, "You will sit on twelve thrones, judging the twelve tribes of Israel." EXPOSITION ON THE APOCALYPSE 7:9, HOMILY 6.⁴

Thursday, November 13

- Read **Revelation 9-11**

OECUMENIUS: (Revelation 10:9-10) When I took it, it says, I ate it and "it was sweet in my mouth," but after the eating, it was bitter to my stomach. Then

³ Weinrich, William C., ed. 2005. [Revelation](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: IVP.

⁴ Weinrich, William C., ed. 2005. [Revelation](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: IVP.

the blessed Evangelist saw and heard the torments against the wicked that he might learn by experience, and not only by report, how bitter and abominable are the transgressions of people that are brought to God. He was taught this through this vision—for as a holy and chaste man himself, he did not know this from [his own] experience—and through the vision he came to know that the wrath of God against the wicked is just. For the book contained the names and the sins of those who were especially serious transgressors, as we noted above. He is therefore commanded to eat it, and as though by taste and a sort of spiritual experience of the bitterness of sin that comes through his vision, he found that what had been sweet to the mouth was, when eaten, bitter to the stomach afterward. For such it is with every sin. It is sweet in the doing but bitter in its consequences. COMMENTARY ON THE APOCALYPSE 10:8–11.⁵

Friday, November 14

- Read **Revelation 12-14**

IRENÆUS: (Revelation 13:8) It is therefore more certain and less hazardous to await the fulfilment of the prophecy than to be making surmises and casting about for any names that may present themselves, inasmuch as many names can be found possessing the number mentioned; and the

⁵ Weinrich, William C., ed. 2005. [Revelation](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: IVP.

same question will, after all, remain unsolved. For if there are many names found possessing this number, it will be asked which among them shall the coming man bear. It is not through a want of names containing the number of that name that I say this, but on account of the fear of God, and zeal for the truth. For the name *Euanthas* (ΕΥΑΝΘΑΣ) contains the required number, but I make no allegation regarding it. Then also *Lateinos* (ΛΑΤΕΙΝΟΣ) has the number 666; and it is a very probable [solution], this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule; I will not, however, make any boast over this [coincidence]. *Teitan* (ΤΕΙΤΑΝ, the first syllable being written with the two Greek vowels ε and ι) too, among all the names that are found among us, is rather worthy of credit. For it has in itself the predicted number and is composed of six letters, each syllable containing three letters; and [the word itself] is ancient and removed from ordinary use; for among our kings we find none bearing this name Titan, nor have any of the idols that are worshiped in public among the Greeks and barbarians this appellation. Among many persons, too, this name is accounted divine, so that even the sun is termed “Titan” by those who do now possess [the rule]. This word, too, contains a certain outward appearance of vengeance and of one inflicting merited punishment because he (antichrist) pretends that he vindicates the oppressed. And besides this, it is