

Prayer  
Requests

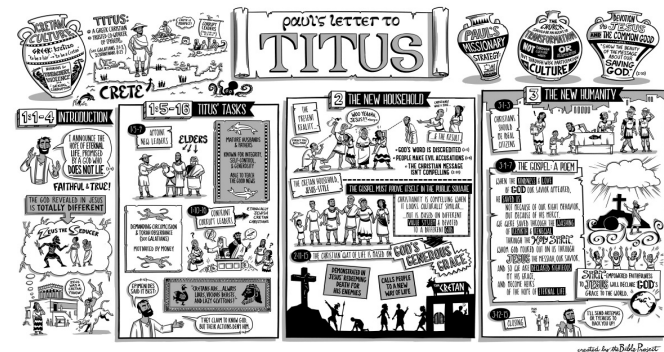


# The Congregation at Prayer

## The Whole Story

2025

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



### Week #37-The Whole Story 11<sup>th</sup> Week after Trinity

September 7-September 14, 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: Titus 3:5-7 *“(Our Savior) saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life.”*

**CATECHISM—Ten Commandments: Second Commandment**

You shall not misuse the name of the LORD your God.

**What does this mean?** We should fear and love God so that we do not curse, swear, use satanic arts, lie, or deceive by His name, but call upon it in every trouble, pray, praise, and give thanks.

**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, September 7**

- Read **Pastoral Epistle: Titus 1-3**
- Read **Pauline Epistle: Philemon 1-25**

CHRYSOSTOM: (Titus 3:5) “There came out from his side water and blood.” Beloved, do not pass this mystery by without a thought. For I have still another mystical explanation to give. I said that there was a symbol of baptism and the mysteries in

- 4 Death, you cannot end my gladness:  
I am baptized into Christ!  
When I die, I leave all sadness  
To inherit paradise!  
Though I lie in dust and ashes  
Faith’s assurance brightly flashes:  
Baptism has the strength divine  
To make life immortal mine.
- 5 There is nothing worth comparing  
To this lifelong comfort sure!  
Open-eyed my grave is staring:  
Even there I’ll sleep secure.  
Though my flesh awaits its raising,  
Still my soul continues praising:  
I am baptized into Christ;  
I’m a child of paradise!

Text: Erdmann Neumeister, 1671–1756; tr. Robert E. Voelker, 1957  
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### **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.

### **594 God's Own Child, I Gladly Say It**

- 1 God's own child, I gladly say it:  
I am baptized into Christ!  
He, because I could not pay it,  
Gave my full redemption price.  
Do I need earth's treasures many?  
I have one worth more than any  
That brought me salvation free  
Lasting to eternity!
- 2 Sin, disturb my soul no longer:  
I am baptized into Christ!  
I have comfort even stronger:  
Jesus' cleansing sacrifice.  
Should a guilty conscience seize me  
Since my Baptism did release me  
In a dear forgiving flood,  
Sprinkling me with Jesus' blood?
- 3 Satan, hear this proclamation:  
I am baptized into Christ!  
Drop your ugly accusation,  
I am not so soon enticed.  
Now that to the font I've traveled,  
All your might has come unraveled,  
And, against your tyranny,  
God, my Lord, unites with me!

that blood and water. It is from both of these that the church is sprung "through the bath of regeneration and renewal by the Holy Spirit," through baptism and the mysteries. But the symbols of baptism and the mysteries, water and blood, come from the side of Christ. It is from his side, therefore, that Christ formed his church, just as he formed Eve from the side of Adam. BAPTISMAL INSTRUCTIONS 3.17.<sup>1</sup>

### **Monday, September 8**

- Read **The Gospel of Luke, Chapter 1**  
ORIGEN: (Luke 1:3-4) "It seemed right for me, too, following the same course from the beginning." He makes his point and repeats it. He did not learn from rumors what he is going to write. He himself has grasped it from the beginning. Hence, the apostle Paul praises him deservedly when he says, "He is praised for his Gospel throughout all the churches." Scripture says this about no one else. It uses the expression only for Luke. "It seemed right for me, too, following the same course from the beginning, carefully to write down all those events for you in order, most excellent Theophilus." Someone might think that Luke addressed the Gospel to a specific man named Theophilus. But, if you are the sort of people God can love, then all of

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<sup>1</sup> Gorday, Peter, ed. 2000. [\*Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon\*](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

you who hear us speaking are Theophiluses, and the Gospel is addressed to you. Anyone who is a Theophilus is both “excellent” and “very strong.” This is what the Greek word θεοφιλος [Theophilos] actually means. No Theophilus is weak. Scripture says of the people of Israel, when they were going out from Egypt, “There was no weakling in their tribes.” I could say boldly that everyone who is a Theophilus is robust. He has vigor and strength from both God and his Word. He can recognize the “truth” of those “words, by which he has been instructed” and understand the Word of the gospel in Christ—to whom is glory and power for ages of ages. Amen. HOMILIES ON THE GOSPEL OF LUKE 1.6.<sup>2</sup>

### **Tuesday, September 9**

- Read **The Gospel of Luke, Chapter 2-3**

BEDE: (Luke 2:6-7) “He was wounded for our transgressions, he was bruised for our iniquities.” It should be noted that the sign given of the Savior’s birth is not a child enfolded in Tyrian purple, but one wrapped with rough pieces of cloth. He is not to be found in an ornate golden bed, but in a manger. The meaning of this is that he did not merely take upon himself our lowly mortality, but for our sakes took upon himself the clothing of the poor. Though he was rich, yet for our sake he became poor, so that by his poverty we might

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<sup>2</sup> Just, Arthur A., ed. 2005. [Luke](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

### **Sunday, September 14**

- Read **The Gospel of Luke, Chapter 12-13**

### **End Every Day**

#### **Pray the *Collect for 12<sup>th</sup> Sunday after Trinity***

Almighty and merciful God, by Your gift alone Your faithful people render true and laudable service. Help us steadfastly to live in this life according to Your promises and finally attain Your heavenly glory; 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**

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.

## **Saturday, September 13**

- Read **The Gospel of Luke, Chapter 10-11**

AUGUSTINE: (Luke 11:1-4) “Your kingdom come.” To whom do we address this petition? Will the kingdom of God not come unless we ask for it? That kingdom will exist after the end of the world. God has a kingdom forever. He is never without a kingdom, for all creation is subject to him. Then for what kingdom do we wish? It is written in the Gospel, “Father, take possession of the kingdom prepared for you from the foundation of the world.” See, that is the kingdom of which we speak when we say, “Thy kingdom come.” May that kingdom come within us and may we be found within that kingdom. That is our petition. Of course it will come. How will that benefit you if it finds you at the left hand? In this petition, you also wish a blessing on yourself. It is on your own behalf that you pray. In this petition, this is what you desire and long for, namely, that you may so live as to have a share in the kingdom that will be given to all the saints. When you say, “Thy kingdom come,” you pray for yourself, because you pray that you may lead a good life. May we partake of your kingdom. May the kingdom that is to come to your saints and your righteous ones also come to us. SERMON 56.6.<sup>7</sup>

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<sup>7</sup> Just, Arthur A., ed. 2005. [Luke](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

become rich. Though he was Lord of heaven, he became a poor man on earth, to teach those who lived on earth that by poverty of spirit they might win the kingdom of heaven. EXPOSITION OF THE GOSPEL OF LUKE 1.<sup>3</sup>

## **Wednesday, September 10**

- Read **The Gospel Luke, Chapter 4-5**

AMBROSE: (Luke 4:1-2) It is fitting that it be recorded that the first Adam was cast out of Paradise into the desert, that you may observe how the second Adam returned from the desert to Paradise.... Adam brought death through the tree. Christ brought life through the cross. Adam, naked of spiritual things, covered himself with the foliage of a tree.<sup>9</sup> Christ, naked of worldly things, did not desire the trappings of the body. Adam lived in the desert. Christ lived in the desert, for he knew where he could find the lost. With their error canceled, he could recall them to Paradise....

So Jesus, full of the Holy Spirit, is led into the desert for a purpose, in order to challenge the devil. If he had not fought, he would not have conquered him for me. EXPOSITION OF THE GOSPEL OF LUKE 4.7, 14.<sup>4</sup>

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<sup>3</sup> Just, Arthur A., ed. 2005. [Luke](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

<sup>4</sup> Just, Arthur A., ed. 2005. [Luke](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

## **Thursday, September 11**

- Read **The Gospel of Luke, Chapter 6-7**

CYRIL OF ALEXANDRIA: (Luke 7:13-15) Christ raised him who was descending to his grave. The manner of his rising is plain to see. “He touched,” it says, “the bier and said, ‘Young man, I say unto thee, arise.’” How was not a word enough for raising him who was lying there? What is so difficult to it or past accomplishment? What is more powerful than the Word of God? Why then did he not work the miracle by only a word but also touched the bier? It was, my beloved, that you might learn that the holy body of Christ is productive for the salvation of man. The flesh of the almighty Word is the body of life and was clothed with his might. Consider that iron when brought into contact with fire produces the effects of fire and fulfills its functions. The flesh of Christ also has the power of giving life and annihilates the influence of death and corruption because it is the flesh of the Word, who gives life to all. May our Lord Jesus Christ also touch us that delivering us from evil works, even from fleshly lusts, he may unite us to the assemblies of the saints. COMMENTARY ON LUKE, HOMILY 36.<sup>5</sup>

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<sup>5</sup> Just, Arthur A., ed. 2005. [Luke](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

## **Friday, September 12**

- Read **The Gospel of Luke, Chapter 8-9**

AMBROSE: (Luke 9:28-29) You may know that Peter, James and John did not taste death and were worthy to see the glory of the resurrection. It says “about eight days after these words, he took those three alone and led them onto the mountain.” Why is it that he says “eight days after these words”? He that hears the words of Christ and believes will see the glory of Christ at the time of the resurrection. The resurrection happened on the eighth day, and most of the psalms were written “For the eighth.” It shows us that he said that he who because of the Word of God shall lose his own soul will save it,<sup>3</sup> since he renews his promises at the resurrection. But Matthew and Mark say that they were taken after six days.<sup>5</sup> We may say this means after six thousand years, because a thousand years in God’s sight are as one day. We counted more than six thousand years. We prefer to understand six days as a symbol, because God created the works of the world in six days,<sup>7</sup> so that we understand works through the time and the world through the works. EXPOSITION OF THE GOSPEL OF LUKE 7.6–7.<sup>6</sup>

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<sup>6</sup> Just, Arthur A., ed. 2005. [Luke](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.