

- 4 But those who scornfully disdain
God's Law shall then in sin remain;
Its terror in their ear resounds
And keeps their wickedness in bounds.

- 5 The Law is good; but since the fall
Its holiness condemns us all;
It dooms us for our sin to die
And has no pow'r to justify.

- 6 To Jesus we for refuge flee,
Who from the curse has set us free,
And humbly worship at His throne,
Saved by His grace through faith alone.

*Text: Matthias Loy, 1828-1915, alt.
Text: Public domain*



The Congregation at Prayer

The Whole Story

2025
A Daily Devotional
St. Paul LCMS, Ida Grove, IA



Week #9-The Whole Story
Pre-Lent: Week of Sexagesima
February 23-March 2, 2025

Start Every Day

"In the Name of the Father, and + of the Son, and of the Holy Spirit. Amen"

recite **APOSTLE'S CREED**

Read **Catechism—The First Commandment**
You shall have no other gods.

What does this mean? We should fear, love, and trust in God above all things.

VERSE: Deuteronomy 6:5 ***“You shall love the LORD your God with all your heart and with all your soul and with all your might.”***

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, February 23

- Read ***Psalm 54*** (O God, save me by your name)
- Read ***The Torah: Exodus 22-24***

AUGUSTINE (354-430AD): Consider these words. Let the Jew, not to speak of the Manichaeon, say what other angel he can find in Scripture to whom these words apply, but this leader who was to bring the people into the land of promise. Then let him inquire who it was that succeeded Moses and brought in the people. He will find that it was Jesus and that this was not his name at first but after his name was changed. It follows that he who said, “My name is in him” is the true Jesus, the leader who brings his people into the inheritance of eternal life, according to the New Testament, of which the Old was a figure. No event or action could have a more distinctly prophetic character

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.

579 The Law of God Is Good and Wise

- 1 The Law of God is good and wise
And sets His will before our eyes,
Shows us the way of righteousness,
And dooms to death when we transgress.
- 2 Its light of holiness imparts
The knowledge of our sinful hearts
That we may see our lost estate
And turn from sin before too late.
- 3 To those who help in Christ have found
And would in works of love abound
It shows what deeds are His delight
And should be done as good and right.

nourished by piety were distinguished because of their faith. He speaks of them and their sufferings and courage, encouraging his hearers, who were in grave danger. Then, reminding his hearers of their own struggles and exhorting them to stand steadfast to the end and weaving together moral exhortation with doctrine, he closes the epistle. INTERPRETATION OF HEBREWS 1.⁷

Sunday, February 23

- Read *Psalm 61* (Lead me to the rock that is higher than I.)
- Read *The Catholic Epistles: Hebrews 5-7*

End Every Day

Pray the *Collect for the Sexagesima*

O God, the strength of all who put their trust in You, mercifully grant that by Your power we may be defended against all adversity; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

Your Personal Prayers

pray **LORD'S PRAYER**

Luther's Morning Prayer

⁷ Heen, Erik M., and Philip D. W. Krey, eds. 2005. [Hebrews](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

than this, where the very name is itself a prediction. AGAINST FAUSTUS, A MANICHAEAN 16.19.¹

Monday, February 24

- Read *Psalm 55* (Give ear to my prayer, O God)
- Read *The Torah: Exodus 25-27*

GREGORY THE GREAT: Surely no access to the heavenly city is given us if we do not keep the love of God and neighbor in this church, which because it is outside is called a porch. This is why it was ordered that the curtains of the tabernacle be woven from scarlet cloth twice dyed. You, my friends, you are the curtains of the tabernacle, since by your faith you veil the heavenly secrets in your hearts. Scarlet twice dyed must be used for the curtains of the tabernacle. Scarlet has the look of fire, and what is love but fire? This love must be twice dyed, dyed by love of God and dyed by love of our neighbor. HOMILY 38.²²

¹ Lienhard, Joseph T., and Ronnie J. Rombs, eds. 2001. [Exodus, Leviticus, Numbers, Deuteronomy](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

² Lienhard, Joseph T., and Ronnie J. Rombs, eds. 2001. [Exodus, Leviticus, Numbers, Deuteronomy](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

Tuesday, February 25

- Read *Psalm 56* (Be gracious to me, O God, for man tramples on me.)
- Read *The Torah: Exodus 28-30*

BEDE: What follows next explains ... the proper manner of consecration which is to be used in dedicating [Aaron and his sons] as well as the tabernacle with all its furnishings. [That manner] is to offer the Lord a calf and two rams and wheat bread that is not only unleavened but also sprinkled with oil or even covered with an application of the oil of unction. Figuratively all of these things doubtless indicate either devotion to good works and purity of faith or the grace of divine illumination, which is the only proper means of consecrating priests. For who does not know that the sacrifice of those animals and [the sprinkling of] their blood designate the death of our Lord and the sprinkling of his blood, through which we are set free from sins and strengthened for good works? ON THE TABERNACLE 3.10.³

Wednesday, February 26

- Read *Psalm 57* (Be merciful to me, O God, be merciful to me, for in you my soul takes refuge.)

³ Lienhard, Joseph T., and Ronnie J. Rombs, eds. 2001. *Exodus, Leviticus, Numbers, Deuteronomy*. Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

desert, for this was the second year after their deliverance from slavery. QUESTIONS ON EXODUS 72.⁶

Saturday, March 1

- Read *Psalm 60* (O God, you have rejected us, broken our defenses.)
- Read *The Catholic Epistles: Hebrews 1-4*

THEODORET OF CYR: The divine apostle immediately in the prologue demonstrates that Christ is better than all the prophets. Beginning with the divine nature, he shows him to be eternal—coeternal with the Father and the Creator of all. Next, contrasting him with the angels, he turns to sacred Scripture, which openly teaches that Christ is Son and God, while angels are ministers and creatures. He proceeds to show that the dispensation of our Lord Christ is greater than that of Moses, for Moses gave the Old Testament but Christ gave the New, which was promised through the prophets of old. The former promised that Palestine would be given; the latter, the kingdom of heaven. He compares the priesthood after the order of Melchizedek with the Levitical priesthood and demonstrates its superiority and excellence. In addition, he shows that even those who lived before the law or under the law and were

⁶ Lienhard, Joseph T., and Ronnie J. Rombs, eds. 2001. *Exodus, Leviticus, Numbers, Deuteronomy*. Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

Friday, February 28

- Read *Psalm 59* (Deliver me from my enemies, O my God)
- Read *The Torah: Exodus 37-40*

THEODORET OF CYR: Why did God command Moses to erect the tabernacle on the first day of the first month? Because at that time he created the world. The sprouting of the trees attests to this fact. For Scripture says, “Let the earth sprout forth grass for fodder, and sow seed according to its kind and its likeness, and fruit-bearing trees that produce fruit, with its seed within it in its likeness, according to its kind upon the earth.” When spring begins, the meadows bloom, the fields grow like waves, and the trees germinate their fruit. So too in this very season God set Israel free from slavery under the Egyptians and the archangel Gabriel brought the holy virgin the good news of her mysterious childbearing. In this same season the Lord Christ underwent his saving passion. Most fittingly, the Lord God of all ordered the tabernacle to be erected on the first day of the first month because it was the image of the entire world, and also so that the people would prepare for the feast of Passover, which the law commanded the Jews to celebrate as the first feast. At that time, they were going to celebrate this feast for the first time in the

Ancient Christian Commentary on Scripture.
Downers Grove, IL: InterVarsity Press.

- Read *The Torah: Exodus 31-33*

AUGUSTINE: Let us look at the Decalogue itself. Undoubtedly Moses received on the mount a law to be ministered to the people, written on tables of stone by the finger of God. It is comprised in ten commandments, among which there is no charge of circumcision or of the animal sacrifices which by Christians are no longer offered. In these ten commandments, apart from the observance of the sabbath, I would ask what the Christian is not bound to observe. Of the commands, not to make or worship idols or any other gods but the one true God, not to take God’s name in vain, to honor parents, to avoid fornication, murder, theft, false witness, adultery, and the coveting of that which is another’s—which among these commands can be said not to bind the Christian? What the apostle calls “the letter that kills” is not this law, written on the two tables, but that of circumcision and the other ancient ordinances now done away. For in the law of the tables comes “You shall not covet,” the command by which (says Paul), “though it is holy and righteous and good, sin deceived me and thereby slew me”—which can only be “the letter killing.” ON THE SPIRIT AND THE LETTER 14.23.⁴

⁴ Lienhard, Joseph T., and Ronnie J. Rombs, eds. 2001. *Exodus, Leviticus, Numbers, Deuteronomy*. Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

Thursday, February 27

- Read **Psalm 58** (God who judges the Earth)
- Read **The Torah: Exodus 34-36**

PATERIUS: What does it mean that the Lord now says through Moses, “You visit the iniquity of fathers on their sons and grandsons”? In these two passages a different sense is found, but the mind of the hearer is taught to inquire subtly along the path of discernment. We inherit original sin from our parents, and unless we are washed by the grace of baptism, we bear even our parents’ sins, because up to that point we are one with them. So God will visit the iniquity of the fathers upon their sons, for, through original sin, the soul of the offspring is stained by the guilt of the parent. But then God does not visit the iniquity of fathers on their sons, because, when we are freed from original guilt through baptism, we no longer have our parents’ guilt but only the guilt for sins we ourselves committed. This passage can also be understood in another way, because when each one imitates the iniquity of his sinful parent, he is rendered guilty through his parent’s fault. But whoever does not imitate the iniquity of his parent is not burdened with his sin. Thus it happens that the sinful son of a sinful father pays the penalty not only for his own sins, which he committed, but also for his father’s sins. For he does not fear to add his own malice to his father’s vices, even though he knows that the Lord is angered by them. It is just that a man who does not fear to imitate the ways

of his wicked father before a busy judge is forced in this present life to pay the penalty for the faults of his wicked father. So Scripture says, “The soul of my father is mine; ... the soul that sins, that one will die.” For in the flesh sons sometimes perish for their father’s sin. But when the original sin that comes from the parents’ iniquity is forgiven, it is no longer kept in the soul. What does it mean that small children are often snatched away by demons, unless the son’s flesh suffers to punish the father? For the wicked father is struck at in his very self and refuses to sense the force of the blow. Generally he is struck in his sons, so that he burns painfully, and the father’s sorrow is visited on the son’s flesh, insofar as the father’s evil heart is punished by the son’s suffering. But when the sons who are punished for their fathers’ guilt are not little children but already grown, what else should we understand except that they are suffering the punishments of those people whose deeds they imitated? Thus Scripture says rightly, “To the third and fourth generation.”³ For the sons can see the lives of the parents they imitate up to the third and fourth generation. Punishment extends up to them, for they saw what they would imitate sinfully. EXPOSITION OF THE OLD AND NEW TESTAMENT, EXODUS 60.⁵

⁵ Lienhard, Joseph T., and Ronnie J. Rombs, eds. 2001. [*Exodus, Leviticus, Numbers, Deuteronomy*](#).