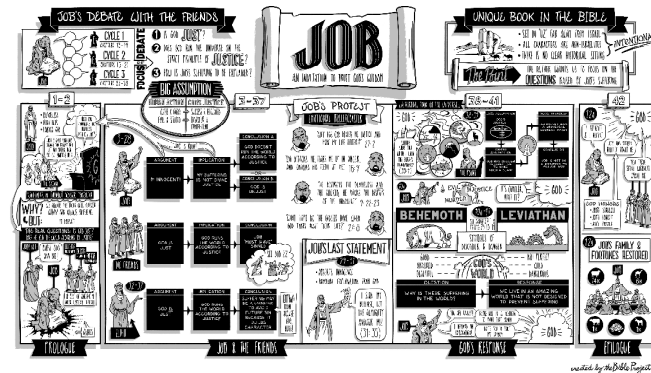


Prayer
Requests



The Congregation at Prayer
The Whole Story
2025
A Daily Devotional
St. Paul LCMS, Ida Grove, IA



Week #7-The Whole Story
Week of the Transfiguration
February 9-February 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

Read Catechism—Sacrament of the Altar: How can bodily eating and drinking do such great things?

Certainly not just eating and drinking do these things, but the words written here: “Given and shed for you for the forgiveness of sins.” These words along with the bodily eating and drinking, are the

main thing in the sacrament. Whoever believes these words has exactly what they say: “forgiveness of sins.”

VERSE: Genesis 3:15 (*YHWH said*) “***I will put enmity between you and the woman, and between your offspring and her offspring; you he shall bruise your head, and you shall bruise his heel.***”

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 9

- Read ***Psalm 40*** (I waited patiently for the LORD)
- Read ***The Writings: Job 22-24***

CHRYSOSTOM (344-407AD): “Then Eliphaz the Temanite answered and said, ‘Is it not the Lord who teaches understanding and knowledge?’ ” After being defeated, Eliphaz eventually agrees with this. Then, since what had been said allowed everyone to come to the conclusion that Job was not impious and that the conduct of a person could not be judged on the basis of his punishments, notice the perfidy at which he almost arrives to

- 4 A thousand ages in Thy sight
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun.
- 5 Time, like an ever-rolling stream,
Soon bears us all away;
We fly forgotten as a dream
Dies at the opening day.
- 6 O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last
And our eternal home!

Text: Isaac Watts, 1674–1748, alt.
Text: Public domain

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.

733 O GOD, OUR HELP IN AGES PAST

- 1 O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home:
- 2 Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure.
- 3 Before the hills in order stood
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

suppress the role of Providence. COMMENTARY ON JOB 22:2.¹

Monday, February 10

- Read *Psalm 41* (Blessed is the one who considers the poor!)
- Read *The Writings: Job 25-27*

JULIAN OF ECLANUM (385-450AD): Bildad realizes that Eliphaz's argument, which claimed holy Job was guilty because of his passions, had evidently been refuted by Job's retort demonstrating that there were many impious persons who were not exposed to any hardship. Therefore he abandons this line of debate in order to say that he who now appears to have fallen into the harshness of life is guilty. And so he insists on this argument, in order to accuse Job by declaring divine power and in order to say that he sinned, because he had dared call God to judgment. "Dominion and fear are with him." Since he is pressed by the force of the argument, he is obliged to agree with holy Job's words, so that he may, after omitting the equity of judgment for the present, declare the power of God. And since he cannot demonstrate that Job is guilty, he tries to discount him through comparison; but in this way, without noticing what this situation causes, he actually greatly praises him. Indeed it is a thing of

¹ Simonetti, Manlio, and Marco Conti, eds. 2006. [*Job*](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

the highest merit when man cannot be equal to the virtues of God. EXPOSITION ON THE BOOK OF JOB 25:1–2.²

Tuesday, February 11

- Read ***Psalm 42*** (As a deer pants for flowing streams, so pants my soul for you, O God)
- Read ***The Writings: Job 28-30***

JULIAN OF ECLANUM: “The highest and loftier things are not worthy of mention in comparison with it.” He shows that not only amassed riches but also the heights of honors and the highest peaks of official dignity become worthless in comparison with it. “Wisdom is drawn from what is hidden.” Since he had depreciated all the things that delight the eyes, or entice the other senses or deceive the minds, in comparison with the honor of wisdom, he also avenges [wisdom] from that offense, in order that it may not appear to be open to everybody, that is, it may not be accused of dwelling in the desires and the actions of the crowd. EXPOSITION ON THE BOOK OF JOB 28:18.³

Wednesday, February 12

² Simonetti, Manlio, and Marco Conti, eds. 2006. [Job](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

³ Simonetti, Manlio, and Marco Conti, eds. 2006. [Job](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

wickedness have come back with penitence. MORALS ON THE BOOK OF JOB 33.21–22.⁷

Sunday, February 16

- Read ***Psalm 47*** (Clap your hands, all peoples! Shout to God with loud songs of joy!)
- Read ***The Torah: Exodus 1-3***

End Every Day

Pray the *Collect for the Transfiguration*

O God, in the glorious transfiguration of Your beloved Son You confirmed the mysteries of the faith by the testimony of Moses and Elijah. In the voice that came from the bright cloud You wonderfully foreshowed our adoption by grace. Mercifully make us co-heirs with the King in His glory and bring us to the fullness of our inheritance in heaven; through the same Jesus Christ, 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

⁷ Simonetti, Manlio, and Marco Conti, eds. 2006. [Job](#). Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

- Read **Psalm 46** (God is our refuge and strength)
- Read **The Writings: Job 40-42**

GREGORY THE GREAT: “Can you put a ring in its nose?” As stratagems are signified by “nostrils,” so by a “ring” is designated the omnipotence of divine power. For when it keeps us from being seized by temptations, it encircles around and holds firm in wondrous ways the snares of the ancient enemy. A ring is therefore put into its nostrils when by the strength of heavenly protection drawn around us, its cunning is restrained so as not to prevail against the weakness of humanity, as far as it secretly searches out its fatal arguments.... “Or can you pierce its jaw with a bracelet?” ... The Lord therefore bores through the jaw of this Leviathan with a bracelet, because by the ineffable power of his mercy he so thwarts the malice of the ancient enemy that he sometimes loses even those whom it has seized, and they, as it were, fall from its mouth, who, after the commission of sin, return to innocence. Who, once seized by its mouth, would escape his jaw, if it were not bored through? Did it not seize Peter in his mouth when he denied? Did it not seize David in its mouth when he plunged himself into such a gulf of lust? But when they returned, each of them through penitence to life, this Leviathan let them escape, as it were, through the holes of his jaws. Those therefore are withdrawn from its mouth through the hole of its jaw who after the perpetration of such great

- Read **Psalm 43** (Vindicate me, O God, and defend my cause)
- Read **The Writings: Job 31-33**

GREGORY THE GREAT (540-604AD): “For this is a heinous crime and the greatest iniquity. For it is a fire that consumes to destruction and that roots out all increase.” There is this difference between “sin” and “crime.” All crime is sin, but not all sin is crime. And in this life there are numbers without crime, but no one can be without sins. And hence the holy preacher, when he was describing a person worthy of the grace of priesthood, never said, “If any is without sin,” but “if any is without crime.” Who can be without sin, when John says, “If we say that we have no sin, we deceive ourselves and the truth is not in us?”⁸ In this same distinction of sins and crimes, it deserves to be considered that occasional sins pollute the soul, while crimes slay it. Hence, blessed Job in characterizing the crime of lust says, “It is a fire that consumes to destruction.” In this way, the heinousness of this atrocity not only stains to the length of defilement but also devours to the extent of destruction. And howsoever many other good deeds there may be, if the enormity of lust is not washed out, they are overwhelmed by the immensity of this crime. He added going on, “and rooting out all offspring,” for “the offspring” of the soul are good practices. The soul, nevertheless, if the right order is being reversed, then the flesh exercises dominion over it, and all the things that

are put forth well are consumed by the fire of lust.
MORALS ON THE BOOK OF JOB 21.19.⁴

Thursday, February 13

- Read *Psalm 44* (Com to Our Help)
- Read *The Writings: Job 34-36*

PHILIP THE PRIEST (455-456AD): These places can be interpreted through the spirit of prophecy as figures, because they are now fulfilled in Christ after the dispensation of the assumed flesh. The Father directed his own Son—the one through whom he created everything—as an expression of his heart to this world. He did this so that he might gather to himself its spirit and breath, that is, he did this in order to take away the world’s spirit through the humility of the cross. In other words, he came to take away its arrogant, worldly spirit and the breath of its puffed-up eloquence in which it boasted. And so, once a person becomes weakened by the repressive tumor of pride swelling in his own head and returns to himself, he will recognize himself that he is only dust and ashes. COMMENTARY ON THE BOOK OF JOB 34.⁵

⁴ Simonetti, Manlio, and Marco Conti, eds. 2006. *Job*. Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

⁵ Simonetti, Manlio, and Marco Conti, eds. 2006. *Job*. Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.

Friday, February 14

- Read *Psalm 45* (My heart overflows with a pleasing theme)
- Read *The Writings: Job 37-39*

GREGORY THE GREAT: “Behind him the thunder will roar.” Certainly God transforms into tears the life of him whom he filled with his illumination, and the more he reminds the illuminated soul of eternal punishments, the harder he submits it to the groans for its past wickedness; and so a person feels the pain for what he has been, because he begins by now to see the good he did not do, he hates himself for what he has been, and he loves himself for what he should have been.... “He will thunder with the voice of his greatness.” God thunders with the voice of his greatness when he suggests to us, who are now well disposed through our tears, how great he is there on high.... “And after hearing his voice, nobody will be able to investigate.” The voice of God is heard when the soul perceives the inspiration of his grace.... But not even the soul illuminated by it can investigate this voice of the Spirit, which reaches and penetrates the ear of the heart. MORALS ON THE BOOK OF JOB 27.39–41.⁶

Saturday, February 15

⁶ Simonetti, Manlio, and Marco Conti, eds. 2006. *Job*. Ancient Christian Commentary on Scripture. Downers Grove, IL: InterVarsity Press.