

Daily Prayer

Use this booklet at home to aid in your personal or family devotions.

Collect of the Day

O God, You see that of ourselves we have no strength. By Your mighty power defend us from all adversities that may happen to the body and from all evil thoughts that may assault and hurt the soul; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

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.

The Lord's Prayer

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power, and the glory, forever and ever. Amen.

Scripture Readings

In preparation for next Sunday's worship, the following passages from scripture and the Book of Concord may be read.

Readings for the Second Sunday in Lent

Monday:

Old Testament: Genesis 12:1-9

Tuesday:

Psalm 121

Wednesday:

New Testament: Romans 4:1-8, 13-17

Thursday:

Gospel: John 3:1-17

Friday:

Book of Concord Reading:

...Neither contrition nor love nor any other virtue, but faith alone is the only means and instrument by which, and through which, we can receive and accept God's grace, Christ's merit, and the forgiveness of sins, which are brought to us in the Gospel promise.

It is also correct to say that believers who have been justified through faith in Christ first have the righteousness of faith credited to them in this life. Then, they also have the initial righteousness of the new obedience or of good works. But these two types of righteousness must not be mixed with each other or both be injected into the article of justification by faith before God. For this initial righteousness or renewal in us is incomplete and impure in this life because of the flesh. A person cannot stand with and on the ground of this righteousness before God's court. Before God's court only the righteousness of Christ's obedience, suffering, and death--which is credited to faith--can stand. So only for the sake of this obedience is the person pleasing and acceptable to God and received into adoption and made an heir of eternal life. (This is true even after his renewal, when he has already many good works and lives the best life.)

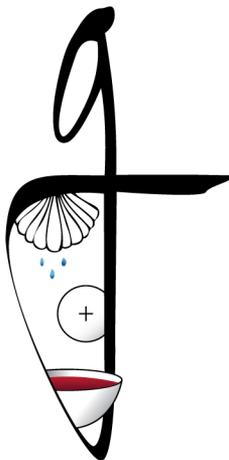
Here belongs also what St. Paul writes in Romans 4:3. Abraham was justified before God through faith alone, for the sake of the Mediator, without the cooperation of his works. This was true not only when Abraham was first converted from idolatry and had no good works, but also afterward, when he had been renewed by the Holy Spirit and adorned with many excellent good works (Gen. 15:6; Hebrews 11:8). Paul asks the following question in Romans 4:1-3: At that time, on what did Abraham's righteousness before God rest for everlasting life, by which he had a gracious God and was pleasing and acceptable to Him?

*He answers: To the one who does not work but trusts Him who justifies the ungodly, his faith is counted as righteousness, just as David also [Psalm 32:1] speaks of the blessing of the one to whom God counts righteousness apart from works.
(Romans 4:5-6)*

Therefore, even though people who are converted and believe in Christ have the beginning of renewal, sanctification, love, virtue, and good works, these cannot and should not be drawn into, or mixed with, the article of justification before God. This is so the honor due to Christ may remain with Christ the Redeemer and tempted consciences may have a sure consolation, since our new obedience is incomplete and impure.

Formula of Concord, III, 31-35: *The Righteousness of Faith Before God*

All passages from the Book of Concord are quoted from *Concordia: The Lutheran Confessions*, CPH, 2006.



GRACE LUTHERAN CHURCH
EUGENE, OREGON