

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>October 2015</b> Daily Lectionary <u>LSB</u> pp. 299-304	Notes from: <a href="http://www.cuchicago.edu/about-concordia/center-for-church-music/devotions-on-the-hymn-of-the-day/">www.cuchicago.edu/about-concordia/center-for-church-music/devotions-on-the-hymn-of-the-day/</a> [Paul Otte, October 2014]			<u>1</u> Dt 2:16-37 Mt 6:16-34 Ps 130	<u>2</u> Dt 3:1-29 Mt 7:1-12 Ps 3	<u>3</u> Dt 4:1-20 Mt 7:13-29 Ps 119:9-16
<u>4</u> 19 <sup>th</sup> S. a Pentecost Dt 4:21-40 Mt 8:1-17 Ps 80:1-7	<u>5</u> Dt 5:1-21 Mt 8:18-34 Ps 86:1-10	<u>6</u> Dt 5:22 -- 6:9 Mt 9:1-17 Ps 91:9-16	<u>7</u> Dt 6:10-25 Mt 9:18-38 Ps 121	<u>8</u> Dt 7:1-19 Mt 10:1-23 Ps 126	<u>9</u> Dt 8:1-20 Mt 10:24-42 Ps 103:1-10	<u>10</u> Dt 9:1-22 Mt 11:1-19 Ps 106:1-12
<u>11</u> 20 <sup>th</sup> S. a. Pentecost Dt 9:23 -- 10:22 Mt 11:20-30 Ps 23	<u>12</u> Dt 11:1-25 Mt 12:1-21 Ps 119:97-104	<u>13</u> Dt 11:26 -- 12:12 Mt 12:22-37 Ps 111	<u>14</u> Dt 12:13-32 Mt 12:38-50 Ps 114	<u>15</u> Dt 13:1-18 Mt 13:1-23 Ps 119:33-40	<u>16</u> Dt 14:1-2, 22-23; 14:28-15:15 Mt 13:24-43 Ps 37:3-11	<u>17</u> Dt 15:19 - 16:22 Mt 13:44-58 Ps 39:4-7, 12-13
<u>18</u> 21 <sup>st</sup> S. a. Pentecost Dt 17:1-20 Mt 14:1-21 Ps 75	<u>19</u> Dt 18:1-22 Mt 14:22-36 Ps 80:14-19	<u>20</u> Dt 19:1-20 Mt 15:1-20 Ps 138	<u>21</u> Dt 20:1-20 Mt 15:21-39 Ps 142	<u>22</u> Dt 21:1-23 Mt 16:1-12 Ps 62	<u>23</u> Dt 24:10 - 25:10 Mt 16:13-28 Ps 107:10-16	<u>24</u> Dt 25:17 - 26:19 Mt 17:1-13 Ps 99
<u>25</u> Reformation Observed Dt 27:1-26 Mt 17:14-27 Ps 93	<u>26</u> Dt 28:1-22 Mt 18:1-20 Ps 12	<u>27</u> Dt 29:1-29 Mt 18:21-35 Ps 20	<u>28</u> Dt 30:1-20 Mt 19:1-15 Ps 127	<u>29</u> Dt 31:1-29 Mt 19:16-30 Ps 56	<u>30</u> Dt 31:30 - 32:27 Mt 20:1-16 Ps 90:7-17	<u>31</u> Reformation Day Dt 32:28-52 Mt 20:17-34 Ps 46

Let's look at "A Mighty Fortress" as a battle hymn... as Christians and the Christian Church face contemporary persecution...

**Stanza 1 – The battle lines are drawn; the stage is set...** Dr. Luther reminds us that there is a life and death struggle going on in this world—spiritual life and death, (Eph. 6:12). Take a moment to pray that God would give you the discernment to see the battle lines today and to seek our mighty fortress.

**Stanza 2 – Our Hero is introduced...** Here... stands Luther's clear, mature statement of salvation by the work of God and not the work of man (Eph. 2:8). The terms of battle abound: might, fights, Sabaoth, the battle field. Take a moment to pray that you may feel once again the elation and confidence in knowing our Captain Christ, and that you may follow Him into your sometimes perilous personal battles.

**Stanza 3 – The satanic forces surge...** This is an obvious reference to 1 Peter 5:8, it may also recall Proverbs 28:15. But on the brighter side, it recalls the verse that every goblin-frightened child needs to hear: "You, dear children, are from God and have overcome them, because the One who is in you is greater than the one who is in the world" (1 John 4:4). Take a moment to pray that your courage may be that of Christ when facing trials in this world.

**Stanza 4 – Live as though the battle is over...** We indeed stand on the plain in the aftermath of the battle. The victory of Christ is a "done deal", and that should make a difference in the life we lead. Our place in the Kingdom of God is assured and we can live joyfully and serve confidently every day. Take a moment to pray that you may live every moment fully aware that Christ is by your side, that He has given you good gifts and that His Spirit lives in you. Then sneer at the powers of Satan in this world and tell that loser to get out of your way! You've got places to go and things to do in the Kingdom of God!

(The first line of Stanza 4 has given translators no end of frustration. Jan Bender, whose native tongue was German, was staring at Stanza 4 and said: "I have always wondered what this means in English: 'Nor any thanks have for it.' Why would we not be thankful for the word of God? In old German, when it says 'kein' n' Dank', 'Dank' is a form of the word 'denken' (thoughts) not 'Danken' (thanks). It means we should not add human thoughts to the word of God!" This would certainly be consistent with Luther's theology. Perhaps it could read: "The Word they still shall let remain; no human thoughts add to it...")