

# 95 Days in the Word



The Bible verses below were cited during the Reformation as the foundation for belief by Martin Luther and others. You are encouraged to open your Bible each day to a selected passage, to review it in context, and prayerfully consider its meaning. Spending 95 days in God's Word can help you grow in knowledge and love for God, as we remember the posting of the 95 theses on the church door in Wittenberg in 1517. Please join us on this 95-day journey.

## Week of October 29<sup>th</sup> – November 4<sup>th</sup>

Sunday - Romans 1:17 This verse was a major inspiration to the work of Martin Luther. Luther saw it as a powerful reminder that it is through faith in God's grace, and not through good works, that humans are justified before God. "*By Faith Alone*" in one of the five "*Solas*".

Monday – Matthew 6:19

Tuesday - Mark 14:22

Wednesday - Romans 3:28

Thursday – I Peter 3:15

Friday – I-Corinthians 10:16

Saturday – John 3:16

## Week of November 5<sup>th</sup> – 11<sup>th</sup>

Sunday - II Corinthians 4:13

Monday – II Thessalonians 3:16

Tuesday – Galatians 3:11

Wednesday – Matthew 28:19

Thursday – I Corinthians 11:27-28

Friday – Ephesians 2: 8 -9

Saturday – Philippians 4:2-3

This verse emphasizes "*Grace Alone*" not by our own merit.

## Week of November 12<sup>th</sup> – 18<sup>th</sup>

Sunday – Luke 2:14

Monday – Romans 10:9

Tuesday – Timothy 4:16

Wednesday – Mark 16:16

Thursday – I Peter 2:15

Friday – Matthew 6:31

A provocative and controversial belief of the reformers was that because every Christian is considered part of the "priesthood" there was no scriptural basis for the office of priest.

Saturday – Titus 3:4-17

## Week of November 19<sup>th</sup> – 25<sup>th</sup>

Sunday – Acts 1:8

Monday – II Corinthians 5:14 – 15

Tuesday – Philippians 1:23

Wednesday – II Timothy 3:16

Wednesday's verse emphasizes "*Scripture Alone*", which describes the belief that the Bible contains everything we need to know in order to be reconciled to God. This idea elevates Scripture above all other authorities, including the church and the Christian traditions.

Thursday – Matthew 7:24-25

Friday – II Peter 3:13

Saturday – John 1:14

**Week of November 26<sup>th</sup> – December 2<sup>nd</sup>**

Sunday – I Corinthians 4:7

Monday – Matthew 11:29

The Protestant reformers believed that centuries of church tradition had placed a heavy burden on the backs of believers. Pointing to verses like this one, they reminded Christians that the gospel of Christ is meant to free people from guilt and sin.

Tuesday – Matthew 24:36

Wednesday – I Timothy 2:1

Thursday – Luke 10:16

Friday – I Corinthians 15:42-44

Saturday – Philemon 25

**Week of December 3<sup>rd</sup> – 9<sup>th</sup>**

Sunday – Matthew 10:28

Monday – Acts 2:38

Tuesday – Romans 6:8-10

Wednesday – I Corinthians 10:30

This is another verse underlying a belief termed "*Soli Deo Gloria*" meaning glory belongs to God alone. It is the goal of all of life. God's glory is the central motivation for salvation. God is not a means to an end – He is the means and the end.

Thursday – James 1:6-7

Friday – John 20:22-23

Saturday – Revelation 21:1

**Week of December 10<sup>th</sup> – 16<sup>th</sup>**

Sunday – Romans 8:26

Monday – Colossians 1:15

"*Christ Alone*" is the belief expressed in this verse that God has given the ultimate revelation of Himself to us by sending Jesus Christ.

Tuesday – Mark 9:24

Wednesday - I John 1:9

Thursday – Matthew 26:28

Friday – Luke 22:19-20

Saturday – Hebrews 11:1

**Week of December 17<sup>th</sup> – 23<sup>rd</sup>**

Sunday – Ephesians 2:19 -22

Monday – I Corinthians 15:54-57

Tuesday – Romans 5:6-10

Wednesday – II Corinthians 5:17

Thursday – Acts 9:15

Friday – II Peter 1:21

The Nicene Creed, included by Martin Luther in his Catechism, contains a statement that God spoke by means of the Old Testament prophets. Based upon this verse, it holds that God is a person, capable of verbal communication, not an impersonal source of energy.

Saturday – John 4:23

**Week of December 24<sup>th</sup> – 30<sup>th</sup>**

Sunday – Romans 5:12

Monday – Luke 5:15

Tuesday – John 5:39

Wednesday – I Corinthians 10:12

Thursday – Hebrews 3:15-16

Friday – Romans 10:13-14

Saturday – Ephesians 3:20 This verse was among a number from which Martin Luther wrote that he drew consolation and comfort.

**Week of December 31<sup>st</sup> – January 6<sup>th</sup>**

Sunday – Colossians 1:19 -20

Monday – I Corinthians 1:18

Tuesday – Romans 1:19

Wednesday – John 14:6

Thursday – Romans 23:23-24

Friday – Colossians 2:9

This verse embodies the central fact of the incarnation as discussed in the Formula of Concord: In the person of Christ, the fullness of the divine dwelt in human body.

Saturday – Luke 6:30

**Week of January 7<sup>th</sup> – 13<sup>th</sup>**

Sunday – I John 3:8

Monday- I Corinthians 1:18

Tuesday – Romans 1:20

Wednesday – John 14:6

Thursday – Luke 22:26 This verse is one of several passages on servant leadership.

Friday – Romans 10:17

Saturday – I Corinthians 2:10-13

**Week of January 14<sup>th</sup> – 20<sup>th</sup>**

Sunday – John 16:33

Monday – I Corinthians 2:14

This verse was cited in the Augsburg Confession about free will: Without the agency of the Holy Spirit, man by nature has no free will whereby he can choose to love and fear God and put his choice into action.

Tuesday – Luke 15:2

Wednesday – Matthew 26:31-35

Thursday – Acts 4:12

Friday – Romans 3:20

Saturday - John 15:13

**Week of January 21<sup>st</sup> – 27<sup>th</sup>**

Sunday – Romans 13:1-2

Monday - John 20:19

Tuesday – I Peter 3:18-19

Wednesday – 1 Corinthians 11:23-25

Thursday – James 5:16 This is mentioned in the Apology of the Augsburg Confess, as useful for promoting reconciliation among believers.

Friday – I John 4:1

Saturday – Luke 17:10

**Week of January 28<sup>th</sup> – 31<sup>st</sup>**

Sunday – John 19:30

Monday – Romans 6:23

Tuesday – John 1:29

Wednesday - Matthew 6:9-13

Both the small and large Catechisms of Martin Luther affirm the ancient faith in a triune God. Luther included the Lord's Prayer in which the first person is acknowledged as both Father and Sovereign. He is also Creator and Preserver.