

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Daily Lectionary LSB pp. 299-304 January 2016	<u>LSB</u> 401:4 - Abide with us, O Lord, we pray; The gloom of darkness chase away; Your work of healing, Lord, begin, And take away the stain of sin.				<b>1 Circumcision of Jesus</b> Is 61:1-11 Lk 1:57-80 Ps 113:1-9	2 Is 62:1-12 Lk 2:1-20 Ps 62:5-8, 11-12
3 2 <sup>nd</sup> S. a. Christmas Is 63:1-14 Lk 2:21-40 Ps 108:1-6, 12-13	4 Is 63:15 -- 65:2 Lk 2:41-52 Ps 40:6-10	5 Is 65:8-25 Lk 3:1-20 Ps 37:34-80	<b>6 Epiphany of Our Lord</b> Is 66:1-20 Lk 3:21-38 Ps 45:1-7	7 Ezk 1:1-14, 22-28 Rm 1:1-17 Ps 46:4-6, 8-11	8 Ezk 2:1 -- 3:11 Rm 1:18-32 Ps 19:1-6, 9-11, 14	9 Ezk 3:12-27 Rm 2:1-16 Ps 62:5-12
<b>10 Baptism of Our Lord</b> Ezk 18:1-4, 19-32 Rm 2:17-29 Ps 85:1-4, 7-8, 10-13	11 Ezk 33:1-20 Rm 3:1-18 Ps 7:1-5, 8-11	12 Ezk 34:1-24 Rm 3:19-31 Ps 63:3-11	13 Ezk 36:13-28 Rm 4:1-25 Ps 32:1-7	14 Ezk 36:33 -- 37:14 Rm 5:1-21 Ps 104:27-30	15 Ezk 37:15-28 Rm 6:1-23 Ps 29:1-4a, 8-11	16 Ezk 38:1-23 Rm 7:1-20 Ps 36:1-6, 10
17 2 <sup>nd</sup> S. a. Epiphany Ezk 39:1-10, 17-29 Rm 7:21 -- 8:17 Ps 76:1-3, 6-9, 11-12	18 Ezk 40:1-4; 43:1-12 Rm 8:18-39 Ps 44:1-3, 9-10, 20-23a, 26	19 Ezk 44:1-16, 23-29 Rm 9:1-18 Ps 15:1-5	20 Ezk 47:1-14, 21-23 Rm 9: 19-33 Ps 117:1-2	21 Joel 1:1-20 Rm 10:1-21 Ps 20:1-9	22 Joel 2:1-17 Rm 11:1-24 Ps 69:19-23, 32-33	23 Joel 2:18-32 Rm 11:25 -- 12:13 Ps 139:1-6, 12-14
24 3 <sup>rd</sup> S. a. Epiphany Joel 3:1-21 Rm 12:14 -- 13:14 Ps 131:1-3	25 Zec 1:1-21 Rm 14:1-23 Ps 6:4-10	26 Zec 2:1 -- 3:10 Rm 15:1-13 Ps 18:46-50	27 Zec 4:1 -- 5:11 Rm 15:14-33 Ps 1:1-6	28 Zec 6:1 -- 7:14 Rm 16:17-27 Ps 12	29 Zec 8:1-23 2 Tm 1:1-18 Ps 107:1-9	30 Zec 9:1-17 2 Tm 2:1-26 Ps 33:18-22
31 4 <sup>th</sup> S. a. Epiphany Zec 10:1 -- 11:3 2 Tm 3:1-17 Ps 135:1-7, 13-14				Notes from: <u>Lutheran Bible Companion</u> , Volume 2, cph 2014. Romans: p. 422-423 – Literary Features/ <i>Genre</i>		

**Romans: Literary Features/*Genre*** --- Much of the Letter to the Romans reads like a doctrinal treatise. Some scholars have seen a problem in the fact that the treatment of the Gospel in the letter is of such unparalleled breadth and depth. Why should just this letter, written merely to *prepare* for a visit to Rome and work in the West, deal so searchingly and so comprehensively with the Gospel? The answer is not far to seek. Everything that we know of Paul's missionary preaching and his missionary methods (e.g., his practice of revisiting already established churches and his continued contact with them by letter and by means of personal emissaries) makes it clear that he did not aim at creating a vague, emotional, and enthusiastic movement but rather the firmly rooted, grounded, and established Church of God, in which the Word of Christ dwelt richly. What he sought therefore in a church that was to be his base in the West was a full and complete understanding of the Gospel and a common obedience to the Gospel. At his former base in the East, this common understanding was something he could presuppose and rely on. Antioch had been deeply influenced by Barnabas, and Paul himself had preached and taught at Antioch for a full year before the Holy Spirit sent him forth from Antioch (Ac 11:26). What a year's ministry had accomplished in the East, a single letter had to accomplish in the West. That letter had of necessity to be a full and rich one. -- Another unique feature of Romans is the nature of its sentences. Fully one-fourth of the sentences in the Greek text are questions. In other words, Paul composed Romans as a doctrinal and practical catechism for which the balance of the letter provides his answers and text drawn from the Old Testament.