

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|--|--|---|---|---|---|
| February 2016 Daily Lectionary <u>LSB</u> pp. 299-304 | <u>1</u> Zec 11:4-17 2 Tm 4:1-18 Ps 28:1-9 | <u>2</u> Zec 12:1 -- 13:9 Ti 1:1 -- 2:6 Ps 75:1-10 | <u>3</u> Zec 14:1-21 Ti 2:7 -- 3:15 Ps 47:1-9 | <u>4</u> Jb 1:1-22 Jn 1:1-18 Ps 127:1-5 | <u>5</u> Jb 2:1 -- 3:10 Jn 1:19-34 Ps 31:1-2, 23-24 | <u>6</u> Jb 3:11-26 Jn 1:35-51 |
| <u>7</u> Transfiguration of Our Lord Jb 4:1-21 Jn 2:1-12 Ps 4:1-8 | <u>8</u> Jb 5:1-27 Jn 2:13-25 Ps 69:1-4, 8-9, 24, 29-30 | <u>9</u> Jb 6:1-13 Jn 3:1-21 Ps 23:1-5 | <u>10</u> Ash Wednesday Gn 1:1-19 Mk 1:1-13 Ps 136:1-9 | <u>11</u> Gn 1:20 -- 2:3 Mk 1:14-28 Ps 8:1-6, 9 | <u>12</u> Gn 2:4-25 Mk 1:29-45 Ps 9:1-8 | <u>13</u> Gn 3:1-24 Mk 2:1-17 Ps 12:1-6 |
| <u>14</u> 1 st S. in Lent Gn 4:1-26 Mk 2:18-28 Ps 79:5-9 | <u>15</u> Gn 6:1 -- 7:5 Mk 3:1-19 Ps 2 | <u>16</u> Gn 7:11 -- 8:12 Mk 3:20-35 Ps 104:1-9 | <u>17</u> Gen. 8:13 -- 9:17 Mk 4:1-20 Ps 74:10-17 | <u>18</u> Gn 11:27 -- 12:20 Mk 4:21-41 Ps 107:23-32 | <u>19</u> Gen. 13:1-18 Mk 5:1-20 Ps 73:25-28 | <u>20</u> Gn 15:1-21 Mk 5:21-43 Ps 32:1-5 |
| <u>21</u> 2 nd S. in Lent Gn 16:1-9, 15 -- 17:22 Mk 6:1-13 Ps 139:7-10 | <u>22</u> Gn 18:1-15 Mk 6:14-34 Ps 91:9-16 | <u>23</u> Gn 21:1-21 Mk 6:35-56 Ps 126 | <u>24</u> Gn 22:1-19 Mk 7:1-23 Ps 66:8-15 | <u>25</u> Gn 24:1-31 Mk 7:24-37 Ps 28:6-9 | <u>26</u> Gn 24:32-52, 61-67 Mk 8:1-21 Ps 118:19-24 | <u>27</u> Gn 27:1-29 Mk 8:22-38 Ps 2:7-9 |
| <u>28</u> 3 rd S. in Lent Gn 27:30-45; 28:10-22 Mk 9:1-13 Ps 129 | <u>29</u> Gn 29:1-30 Mk 9:14-32 Ps 38:13-15, 21-22 | | Notes from: <u>Lutheran Bible Companion</u> , Volume 1: Introduction and Old Testament, General Editor -Edward A. Engelbrecht, GENESIS: pp. 24-26, 32-33. | | | |

DOCTRINAL CONTENT: Chs 1-3 God’s first act, the creation, is an act of grace. God acts freely to reflect His character, making the world “very good” (1:31). He takes great care to place man and woman in the garden to care for the things that He created. Ch 2 is a more detailed account of creation, focusing on the creation of humankind. Ch 3 The serpent tempts Adam and Eve to sin. With the words that God speaks to the serpent, to Eve, and to Adam after their disobedience, he sets the course for the rest of biblical history. Here there is judgment for sin, but also the first hint that the effects of the fall will one day be undone when the serpent is crushed (3:15). **Chs 6-9** Seth’s descendants increasingly participate in the evil that overwhelms God’s creation, preferring their own inclinations toward beauty and power over God’s clear will for their lives. God threatens judgment but also salvation for His chosen family. Faithful Noah and his family experience the greatest horror this earth has known, but the ark carries them up and away from the destruction and total devastation by the great flood. Noah demonstrates extraordinary patience and willingness to listen and obey God while confined in the ark for more than a year. God reassures Noah and his family that He will never again send a universal flood. The problem of sin reappears with Noah’s sinful drunkenness, which results in tragic consequences for his family.

Chs 12-19 God calls Abram to faith, giving him a promise that God Himself would fulfill for all people. Although God promises Abram that he will possess the land that God will give him, Abram still finds no secure place in which to dwell.

Genesis and the Rest of the Bible: The events in Genesis introduce the Book of Exodus, but they also provide the proper perspective for the entire OT as well as the New. Genesis emphasizes that salvation is by the promise of grace and not through the Law—and that the succeeding history of Israel recounts God in action to fulfill that promise. As such, Genesis controls the interpretation of the entire OT by writing across each page: Abraham “believed God, and it was counted to him as righteousness” (Gal 3:6; cf Gn 15:6).