

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
March 2016 Daily Lectionary – LSB pp. 299-304		1 Gn 35:1-29 Mk 9:33-50 Ps 105:5-11	2 Gn 37:1-36 Mk 10:1-12 Ps 31:1-5	3 Gn 39:1-23 Mk 10:13-31 Ps 106:44-48	4 Gn 40:1-23 Mk 10:32-52 Ps 49:1-3, 7-10	5 Gn 41:1-27 Mk 11:1-19 Ps 11
6 4th S. in Lent Gn 41:28-57 Mk 11:20-33 Ps 60:1, 9-12	7 Gn 42:1-34, 38 Mk 12:1-12 Ps 3	8 Gn 43:1-28 Mk 12:13-27 Ps 37:16-20	9 Gn 44:1-18, 32-34 Mk 12:28-44 Ps 26:1-7	10 Gn 45:1-20, 24-28 Mk 13:1-23 Ps 82	11 Gn 47:1-31 Mk 13:24-37 Ps 77:11-15	12 Gn 49:29 – 50:7, 14-26 Mk 14:1-11 Ps 44:1-4
13 5th S. in Lent Ex 1:1-22 Mk 14:12-31 Ps 129	14 Ex 2:1-22 Mk 14:32-52 Ps 31:9-4	15 Ex 2:23 – 3:22 Mk 14:53-72 Ps 39:1-7	16 Ex 4:1-18 Mk 15:1-15 Ps 18:6-7, 16-20	17 Ex 4:19-31 Mk 15:16-32 Ps 69:33-36	18 Ex 5:1 – 6:1 Mk 15:33-47 Ps 22:1-5	19 Ex 7:1-25 Mk 16:1-20 Ps 78:52-55
20 Palm Sunday Ex 8:1-32 Heb 1:1-14 Ps 71:19-24	21 Ex 9:1-28 Heb 2:1-18 Ps 35:1-6, 9-10	22 Ex 9:29 – 10:20 Heb 3:1-19 Ps 88:3-9	23 Ex 10:21 – 11:10 Heb 4:1-16 Ps 89:20-27	24 Maundy Thursday Ex 12:1-28 Heb 5:1-14 Ps 37:1-7	25 Good Friday Ex 12:29-32; 13:1-16 Heb 6:1-20 Ps 135:1-4, 8-9	26 Ex 3:17 – 14:9 Heb 7:1-22 Ps 37:1-7
27 Easter Ex 14:10-31 Heb 7:23 – 8:13 Ps 96:1-3, 6, 11-13	28 Ex 15:1-18 Heb 9:1-28 Ps 13	29 Ex 15:19 – 16:12 Heb 10:1-18 Ps 81:1-7	30 Ex 16:13-35 Heb 10:19-39 Ps 134	31 Ex 17:1-16 Heb 11:1-29 Ps 114	The Rev. Dr. Gifford A. Grobien (Gifford.Grobien@ctsfw.edu) serves as assistant professor of Systematic Theology and director of the Doctor of Ministry Program at Concordia Theological Seminary, Fort Wayne, Ind.	

Overcoming Death, Gifford A. Grobien For the Life of the World -- March 2014

The hope of new life in Christ—is how the Christians of old faced the wickedness of their time. Although the world seemed to be crumbling around them, they did not despair, for they knew that their lives and the world itself was being remade in Christ. For us, too, the resurrection of Christ gives us an indomitable hope, no matter the trials we suffer.

The first century Roman Empire suffered from the same kinds of corruption which eat away at all nations, including our own. Sexual immorality, perversion of marriage and abortion were acceptable practices. The economy served those who were already well-to-do. Yet, in the midst of all that corruption, something unique came to pass in those days: the coming of God in the flesh and His subsequent death on the cross and His resurrection. In the midst of the corruption, suffering and despair of the greatest empire, the light of hope was ignited. This light of the resurrection brought a profound and systemic change to the perspective of those who received this light and were reborn into the new life of Christ.

It was into this world, a world of immorality, death and economic injustice—a world not so different from our own—that the Son of God was born. And what hope or change did He bring? To the perception of some, perhaps very little. Jesus Christ did not coerce people into changing. He did not come with the wrath of divine glory to bring punishment. He did not send forth His armies to quell rebellions and intimidate nations into subjection to Him. He came humbly, in a vulnerable human body, to appeal to the people with His divine grace, with His patient mercy and with forgiveness of sins. In almost every way He was the opposite of the Roman imperial structure. Because He came humble and vulnerable, He could be opposed—both His message and His person.

The wickedness of the world seemed to have its way with Him, putting Him to death on a cross. Yet He deigned to be vulnerable, His divine power could not be overcome. The author of life—the very living One—could not be conquered by death. Just as darkness is scattered before light, so death is nothing before life. God in His body raised Himself again to life to dispel all death before Him. Christ’s resurrection did not benefit only Himself. Just as He came among people to offer His divine grace, mercy and forgiveness, so, in His resurrection He offers to all resurrection from the dead: (1 Cor. 15:20-23). Eternal life in a resurrected, perfected body is for all who belong to Christ. You belong to Christ through baptism! (Rom. 6:3-4).

Christ’s resurrection assures us of new, resurrected life with Christ after our earthly death. Yet, this new resurrected life already begins in this world. It begins with baptism, as the passage from Romans states. Certainly this new life is hidden in many ways. Our bodies are not resurrected yet, and they suffer from many things. Yet, Christians in the early centuries of the church demonstrated in their lives how the eternal life of the resurrection was already beginning in Christ’s life in them. Converts to Christianity abandoned a life of wickedness... The resurrection gave a true hope and fearlessness to Christians in the face of the wickedness of others... Although the world seemed to be crumbling around them, they did not despair, for they knew that their lives and the world itself were being remade in Christ. For us, too, the resurrection of Christ gives us an indomitable hope, no matter the social or personal trials we suffer... The destruction and despair that the world tries to sow are overturned in the new kingdom of Christ. Every generation of Christians faces wickedness in the world... In Christ, we live, knowing that when we die, we do not perish but become incorruptible through the resurrection.