

The only thing that matters is that you are reading God's word regularly. While that is still true with this schedule, the goal with this one is to get a better understanding of the entire story of the bible. There is no substitute for reading God's word. Keep reading! My website is at <http://graceofourlord.wordpress.com>. I encourage you to get the actual reading plan I am currently following. You can get it from the same place I do - at [this link](#). They have some great guidance for the reading plan there as well, and they have it all in both PDF and in Kindle format!

March Reading Schedule						
March 2012						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
	(Feb 27)	(Feb 28)	(Feb 29)	1	2	3
Week 09	EXO 3	EXO 4	EXO 5	EXO 6	EXO 7	
4	5	6	7	8	9	10
Week 10	EXO 8	EXO 9	EXO 10	EXO 11-12	EXO 13:17 - 14:31	
11	12	13	14	15	16	17
Week 11	EXO 16	EXO 17	EXO 19	EXO 20	EXO 24	
18	19	20	21	22	23	24
Week 12	EXO 32	EXO 33	EXO 40	NUM 13	NUM 14	
25	26	27	28	29	30	31
Week 13	NUM 21:4-9 & Num 25	NUM 32	Joshua 1	Joshua 2	Joshua 3	

Note: This bible reading schedule was not designed by me. I am simply following it this year. This schedule skips some chapters in order to accommodate the goal of "getting the big picture" of the whole Bible as the story of God's plan of salvation.

March Week 2 (Week 11) Summary

(Num 21:4-9 & Num 25), Num 32, Joshua 1, 2, and 3 - Click the chapter below to go to the ESV Bible passage for that chapter and read or listen.

[NUM 21:4-9, NUM 25](#) - Much has happened in the wilderness as we come into this reading. We have skipped over Aaron's death in chapter 20; and Moses has descended Mount Hor with Aaron's son Eleazar. The first part of this reading is about the bronze serpent in chapter 21. The people have been grumbling about the "miserable food" and God has begun dealing with them in a dramatic way - with fiery serpents. At God's instruction, Moses makes the bronze serpent, which saves the lives of those who look upon it. Verse 5 suggests that their grumbling was more than just a little bit disrespectful. After the close brush with self-destruction in the golden calf

fiasco, it is almost surprising to see that any of them would dare to behave in that way. But, as we will see in the second part of this reading, it gets worse. So why make such note of the bronze serpent passage - just about 6 verses? First, it begs some questions - what actually saved the people? Was it just the fact that they looked at the bronze serpent? Did they have to believe that it would save them? Could that belief alone have saved them - without actually doing the act of looking at it? Jesus refers to this event in John 3:14, where he tells Nicodemus (and us) how to achieve salvation. This reference by and about our savior is "sandwiched" between Jesus telling Nicodemus he must be born again, and the baptisms and lessons in obedience to Christ in the verses all the way to the end of John 3. Do yourself a favor and read this entire chapter of John (36 verses) after reading Numbers 21:4-9. Jesus' references to being lifted up has other meaning here, as it does in John 8:28 and John 12:32.

In chapter 25, Shittim is the last encampment before the people cross the Jordan, and apostasy again rears its ugly head in a horrible affront to God. Some scholars think this may be Tell el-Hammam (about 16 kilometers east of Jericho). The sins are numerous and include the worship of Baal with the Moabites. We do not find out for sure until chapter 31, but it is Balaam who leads them to this. We are not reading his story from the last few chapters in this schedule, but he is referred to again in 2 Peter 2:15 and Jude 1:11. Eleazar's son, Phineas gains favor with the Lord and keeps the ensuing plague from getting any worse (verses 7-9). But this sin at Peor will not keep the Lord from sending His people to conquer the Canaanites. It is not for their righteousness, as Moses will remind them - but for the evil of the Canaanites themselves.

[NUM 32](#) - Reuben and Gad Settle in Gilead. The land received after the conquest of the Amorites and their king, Sihon and that of Og and the land of Bashan was found desirable to the tribes of Reuben and Gad for their vast livestock reserves. So they propose to settle there instead of across the Jordan. This angers Moses, as he reminds them of the consequences to the people when the spies 40 years earlier discouraged entry into the land from Kadesh-barnea. The tribes reassure him that they will cross over to defeat the Canaanites across the Jordan anyway. So Moses agrees under those conditions (with a stern warning – verse 23), and a portion of the land of Gilead is also set aside for the half-tribe of Mannaseh after it was captured. The portion of northern Gilead given to them is described in Joshua 13:29-31.

[Joshua 1](#) - We move past the end of Deuteronomy and the death of Moses and into Joshua. God speaks to Joshua and gives him the same charge that Moses did in Deuteronomy 31:6-8. Many of God's words here are identical to the text in Deuteronomy (Moses was speaking for the Lord, after all), and God repeats that He will be with him, will not leave or forsake him. Three times Joshua is told to be strong and courageous - but he is also told to meditate on, and not to turn aside from, all of the law that the Lord commanded Moses. With that, Joshua takes charge, and has his officers prepare to pass over the Jordan river in three days (verse 11). He then reminds

the tribes of Reuben, Gad, and Manasseh of their responsibility. They acknowledge and pledge their allegiance (verses 16-18).

[Joshua 2](#) - Joshua send out spies before they get started, but unlike the catastrophe at Kadesh-barnea forty years ago, he only sends two. The lodge at Rahab's house, and she relates in verses 8-11 that the genuine fear at their approach that has spread through the land. the lord's work in their behalf at the Red Sea and with their victories over the Amorites has been more than simply noticed. Indeed the spies themselves have been noticed, and have been reported to the king of Jericho. Rahab negotiates an agreement with the spies to spare her and her whole father's house in exchange for her silence about their business. So when the the king's men come for them, she has hidden them away and sends their pursuers off in the wrong direction. After letting them down from the window of her home with a rope, she has them hide in the hills until it is safe to go on their way. Instructions for her and her family in verses 18-19 for when the Israelites come into the land are distinctly reminiscent of the night before the 10th plague and the passover of Exodus as Moses gives instructions in Exodus 12:22. Rahab is mentioned in Matthew 1:5 in the ancestry of Jesus Christ.

[Joshua 3](#) - The historical crossing of the Jordan is the place where God intends to show the people not only that He is with them in this long-awaited event, but that He is with Joshua, as He was with Moses (verse 7). This is important because giving them a firm confidence in Joshua as a capable leader matters a great deal now that they no longer have Moses to turn to. Rather than having the people build boats or try to find some safe place and manner to cross, God's plan is to have them cross as they did the Red Sea in Exodus 14, having the water held back by the Lord while they cross on dry ground. This symbolic gesture of God will further be aided in boosting their spirits by the sight of the Levitical priests carrying the Ark of the Covenant (verse 3). The Lord is leading His people into the Promised Land. Although God had promised to make a great nation of Abraham, and had said in Exodus 19:6 that they will be "a kingdom of priests and a holy nation", this is the first time the Bible has actually referred to them as a nation - and it occurs as they cross into the Promised Land.