

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://gracefourlord.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!

April Reading Schedule

April 2012						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Week 14	2 Joshua 4	3 Joshua 5	4 Joshua 6	5 Joshua 7	6 Joshua 8	7
8 Week 15	9 Joshua 9	10 Joshua 10	11 Joshua 24	12 Judges 1	13 Judges 2	14
15 Week 16	16 Judges 3	17 Judges 4	18 Judges 6	19 Judges 7	20 Judges 13	21
22 Week 17	23 Judges 14	24 Judges 15	25 Judges 16	26 Ruth 1-2	27 Ruth 3-4	28
29 Week 18	30 1 Samuel 1	May 1 1 Sam 2	May 2 1 Sam 3	May 3 1 Sam 4	May 4 1 Sam 5-6	

**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.

## April Week 5 (Week 18) Summary

**1 Samuel 1, 2, 3, 4, and 5-6 - Click the chapter below to go to the ESV Bible passage for that chapter and read or listen.**

[1 Samuel 1](#) – Peninnah, Elkanah's other wife tormented Hannah because she was barren. Another great example the Old Testament shows us of how deviating from God's intention of one woman and one man in marriage (Genesis 2:24, Matthew 19:3-9) so often causes problems and heartache. Two other of many cases in point are Abraham (Sarah and Hagar, Gen 16:1-6), and

Jacob (Leah and Rachel, Gen 30). Shiloh, the modern Khirbet-Seilum is 20 miles north of Jerusalem toward eastern border of Ephraim is where Hannah went with her husband Elkanah, as he sacrificed there. Hannah went to the temple (verse 11) and prayed to God for a son, and promised to give him to serve the Lord dedicated as a Nazirite (Num 6). She was weeping, and Eli the priest thought she was drunk, and rebuked her. When she explains her grief, he blesses her. After she returns to Ramathain-Zophin with Elkanah, she does conceive a son and names him Samuel (verse 20). After he was weaned, Elkanah supported her in her vow to the Lord and took sacrifices with them to Shiloh (verses 23-24). Hannah reminded Eli of their meeting, and presented Samuel to him for service to the Lord (verses 26-27).

[1 Samuel 2](#) – The second chapter begins with Hannah's song of praise to the Lord - a hymn; and many passages in the Old Testament are similar, particularly Psalm. Verse 12 then moves to the despicable behavior of Hophni and Phinehas, Eli's sons. Their lack of regard for God as demonstrated in verses 12-17 was certainly known to be wrong not only to themselves, but to those bringing their offerings, as the law stated in Exodus 29:13 and Leviticus 3:3-5. The prophecy of the end of Eli's priestly line is told and verse 34 serves as the sign that he will know it is true - the day is coming when both Hophni and Phinehas will die on the same day.

[1 Samuel 3](#) – The Lord calls Samuel twice as he is laying down in the temple, and both times he thinks it is Eli calling him. But when he runs to him to see what he wants, Eli sends him back to bed. But the third time, Eli finally gets it, and tells Samuel what to say when the Lord calls him again. This time, God calls his name twice (verse 10). The Lord does not waste words. When we read of Him calling someone's name twice, it is of great importance. He did so to Abraham when he was being tested with Isaac (Genesis 22:11), to Jacob to let him know it was OK to go to Egypt (Genesis 46:2), and to Moses at the burning bush (Exodus 3:4). Then the Lord told Samuel that he was about to punish Eli's house forever for his son's blasphemy and Eli's own failure to restrain them (verses 13-14). The corruption of Eli's sons and Eli's failure to deal with it were very public sins - all the people would know of it. And their sexual use of women at the temple (1 Samuel 2:22) defiled the temple of the Lord, as that was the sort of thing that went on at idol worship. This public "high-handed" sin was warned about in scripture (Numbers 15:30, for example), and Eli was not exactly shocked when Samuel reluctantly told him of the Lord's plans for him and his house (verse 18).

[1 Samuel 4](#) – So far in the book of Samuel, we have read of little mention of real worship - other than some sacrificial offerings. Indeed chapter 3:1 says "the word of the Lord was rare in those days." And Eli's consultation with the Lord is especially and conspicuously absent in this chapter, as the Israelites go to do battle with the Philistines. They are soundly defeated in verse 2, and the elders seem to decide on their own that the Ark should be brought to the battle to put the Lord with them, treating it - and God - like little more than a talisman. Hophni and Phinehas, Eli's sons are right there with it when the Israelites were defeated even worse this time. And now, the Ark has been captured! Containing the tablets of the Ten Commandments, this loss of the sign of the Lord's covenant with Israel is devastating!

One of the men of the tribe of Benjamin from the field of battle runs and gives the news to Eli, who is more distressed at the loss of the Ark than the death of his sons - and he dies on the spot (verse 18).

[1 Samuel 5-6](#) – Now that the Philistines had captured the ark of God, they brought it to Ashdod and took it into the house of their "god" Dagon. When they woke early the next day, they found their idol face down on the ground in front of the ark, as if their "god" was bowing to the Lord. They put it back in place, only to find the next day that the head and both hands were cut off and laying on the threshold - with only its trunk left (verse 4). Done toying with them, verse 6 says that the Lord afflicted the people with tumors. The men had enough and sent the ark to Gath, where the Lord caused a great panic, afflicting young and old with tumors. So they sent it to Ekron, where verse 11 says there grew a deathly panic which verse 5 speaks of the mice that had ravaged the land. Some people think that this could indicate that the bubonic plague had been at work in all of this. Whatever the case, verse 6 makes it clear that the word of the plagues on the Egyptians and Pharaoh so long ago had spread, and was not forgotten. The ark is finally returned and ends up in Kiriath-jearim.