

Resource: Familiarization, Internalization, Articulation (Fia)

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Familiarization, Internalization, Articulation (Fia)

1CH

1 Chronicles 1:1–7

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 1:1–7 and put it in your hearts.

Listen to an audio version of 1 Chronicles 1:1–7 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 1:1–7 in the easiest-to-understand translation.

Pause this audio here.

In 1 and 2 Chronicles, the storyteller reminds the Israelites of the most important parts of their history. When the storyteller wrote this book, some Israelites were living in Jerusalem and the surrounding area, but other Israelites were still living a long distance away. All Israelites everywhere were living under the rule of foreign kings. The author of Chronicles begins the book with a long section to remind the Israelites of their ancestors from the first man, Adam, to their very important ancestor Abraham. In this story, the storyteller reminds the audience of the family line from Adam to Noah. Then the storyteller mentions some of the people groups that are descended from Noah's son Japheth.

Stop here and discuss this question as a group: In your culture, how important is it for people to remember who their ancestors were? Why is it important to people to remember their ancestors? How do people remember their ancestors? Pause this audio here.

To the ancient Israelites, it was very important to remember who their ancestors were. First, a person's ancestry was what made that person an Israelite. Although a small number of foreign-born people joined the Israelite community, most Israelites were born into the community. Yahweh made great promises to Abraham that Yahweh would fulfill through Abraham's son, Isaac, Abraham's grandson, Jacob, and Jacob's descendants. For an Israelite, to know his or her ancestors was proof that those promises that Yahweh gave to Abraham

applied to him or her. Furthermore, every Israelite was born into the tribe of his or her father and remained in that tribe for life. In ancient Israel, a person's tribe affected many aspects of how that person lived. This was especially true for the Levites, because their tribe was responsible for taking care of the temple.

Stop here and discuss this question: Tell a story about the ancestors of your people, especially any stories that include more than one generation of your ancestors. Pause this audio here.

The ancient Israelites were not supposed to worship or pray to their ancestors. Yahweh told the Israelites many times that ancestor worship was a sin against Yahweh. There were other reasons why ancestry was important to the Israelites. By beginning his book with our earliest human ancestors, the author of Chronicles shows that Yahweh's plan to save humanity from sin goes all the way back to the beginning of the human race. It also shows that, even though the Israelites are God's chosen people, all human beings are connected through common ancestors. The Israelites valued remembering the ancestry of the people groups around them, even though those people were sometimes the Israelites' enemies.

In the first part of this story, the storyteller lists the male ancestors of all human beings. The story starts with the first man, Adam, then Adam's son Seth, then Seth's son Enosh, and so on, all the way to Noah. There are 10 generations from Adam to Noah. The storyteller assumed that the ancient Israelites who read and heard this list already knew who these men were and how they were related to each other, because people knew these men's stories from the book of Genesis. So the storyteller of Chronicles just wrote the list of names to remind the Israelites of the earliest ancestors of mankind. However, people in your culture may not know who these men are, and you will need to make it clear how the men are related to each other.

In some cultures, people think that their ancestors through their father are most important. In other cultures, people think that their ancestors through the mother are most important. And in other cultures, people think that their ancestors through the mother and father are equally important. The ancient Israelites thought that their ancestors through the father were most important. This is the reason why lists of ancestors in the Bible usually only list fathers and sons. These lists normally do not include the names of mothers unless there is something unusual or significant about the mother. In this story, the storyteller does not mention mothers at all.

Stop here and discuss these questions: In your culture, when you talk about family lines, do you talk about family lines through mothers, through fathers, or both? How do you feel about the fact that this list includes only fathers and sons? Pause this audio here.

In the second part of this story, the focus changes to name many people who descended from Noah. This scene begins a large section of the book that describes how, after the Great Flood, people began to spread out and live in different parts of the earth. These family lists are also a record of how all the different groups of people on earth are related to each other. First, the storyteller names Noah's three sons: Shem, Ham, and Japheth. Then the storyteller lists some of the descendants of Japheth. The storyteller will list the descendants of Ham and Shem later. The storyteller tells us the names of the sons of Japheth, then the storyteller names people groups who are descended from Japheth's grandsons. In this story, the storyteller uses the word "sons" to describe both the literal sons of Noah—Shem, Ham, and Japheth—and the storyteller uses the word "sons" to describe the groups of people who descended from Noah's son Japheth.

No one knows for certain exactly where all of these people groups lived. But Bible scholars have tried to show the approximate locations of the descendants of Shem, Ham, and Japheth on maps.

Stop here and look at a map of the descendants of Shem, Ham, and Japheth. Note where the descendants of Japheth lived in relation to Israel.

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 1:1–7 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has two scenes. Each scene has a different focus.

In the first scene: The focus is on the list of descendants from Adam, the first man, down to Noah, the man who built the big boat before the Great Flood.

In the second scene: The focus is on the names of the people groups that descended from Noah's son Japheth.

The characters in this passage are:

- Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah
- Shem, Ham, Japheth, Gomer, Magog, Madai, Javan, Tubal, Meshech, Tiras, Ashkenaz, Riphath, Togarmah, Elishah, Tarshish
- And the people of Kittim and Rodanim

As a group, pay attention to these parts of the passage's setting:

At the beginning of a section like this, it might be helpful to tell your audience that they are about to hear a list of ancestors. You could use a phrase like "A list of descendants from Adam to Noah" or "The family line from Adam to Noah." We call a short sentence like this, which tells your audience what the next section is about, we call that a section heading. We do not find section headings in the Bible originally, but you may want to use one to help your audience understand what they are hearing.

Stop here and discuss whether or not you will use a section heading to introduce this list. If you decide to use one, discuss how you will say it. What would be most helpful for your audience? Pause this audio here.

The first scene focuses on the family line, or line of descent, from Adam to Noah. When the Israelites heard this list of names, the Israelites remembered that Yahweh told the first man to be fruitful and multiply, to fill the earth with descendants and rule over the earth. If you have already translated the book of Genesis, it will be helpful to go back and listen to a more detailed description of this family line in Genesis chapter five.

Stop here and have the group listen to Genesis chapter five if it is available in your language. Pay special attention to how you translated the names. Pause this audio here.

This same list of names occurs in reverse order at the end of the third chapter of the book of Luke. If you have already translated the book of Luke, you can go back and listen to how you translated these names in Luke.

Stop here and listen to the ancestry of Jesus in the second half of Luke chapter three. Pay special attention to how you translated the names starting from Noah and going back to Adam. Do the names match how you translated them in Genesis? Pause this audio here.

In 1 Chronicles, the list of fathers and sons from Adam to Noah is much shorter than the story in Genesis chapter five. In fact, the storyteller of Chronicles simply lists the names of each man one right after another! The storyteller assumed that his audience already knew that each man on the list was the father of the man whose name came next. However, audiences now probably will not know this information. This is why some translations say the relationship between each person. For example, you might say "Adam was the father of Seth, Seth was the father of Enosh, Enosh was the father of Kenan," and on down to Noah.

Stop here and discuss these questions as a group: What is the most natural way in your language to present this list of names? How do you make it clear who is the father and who is the son? Does your language have special words to use in a list of ancestors? Will you use a list of names, or will you state the relationship between each person? Pause this audio here.

The second scene focuses on naming the descendants of Noah's son Japheth. Whenever storytellers list Noah's sons, they list them in this order: first Shem, then Ham, and Japheth is last. Ham was Noah's youngest son, while Bible scholars believe that Shem was Noah's firstborn son. It may seem strange that the storyteller of Chronicles starts with the younger sons of Noah and leaves Shem's family list until last. But there is a good reason for this: the Israelites are descended from Shem, and so the storyteller will spend the rest of the book talking about

Shem's descendants. Therefore, the storyteller quickly lists the descendants of Japheth and Ham and leaves Shem for last.

In the Bible, storytellers use the word "sons" in different ways. Sometimes "sons" means the literal sons of one person. Other times, "sons" means descendants, which can mean children, grandchildren, great-grandchildren, and even more people over many generations. In this story, the storyteller probably uses the word "sons" in both ways.

Stop here and discuss this question: Does your language have a word that can mean both "son" and "descendant"? If not, what words will you use to show a difference between who is a son and who is a descendant in this story? Pause this audio here.

We also find this list of the descendants of Japheth in the book of Genesis. If you have already translated the book of Genesis, it may help to go back and listen to the list of the descendants of Japheth that you find at the beginning of Genesis chapter 10.

Stop here and listen to the first four verses of Genesis chapter 10. Pause this audio here.

You may notice that the list of the descendants of Japheth in 1 Chronicles chapter one is very similar to the list in Genesis chapter ten, verses two through four. Most of the names of both the sons or descendants of Japheth and the descendants of Gomer are the names of both the son and the people groups that descended from that son. The ancient Israelites would have recognized each of these names as the name of a group of people, rather than the name of one person.

Stop here and discuss this question: Does your language have a special way of showing that a name is the name of a group of people, rather than the name of an individual? In your language, how do you refer to a group of people to show that they are descended from a common ancestor? Pause this audio here.

In the next part of the story, the storyteller identifies some of the people groups that descended from Javan according to where they lived. For example, the word "Rodanim" means "the people who live in Rhodes," which is a large island off the coast of Greece. Because these terms refer to places that still exist today, some Bible translations choose to use the modern name of that place. For example, the name "Kittim" refers to the people who live on Cyprus, an island in the Mediterranean Sea that is not far from Israel. Some Bible translations say "the people of Cyprus" rather than "Kittim" because people nowadays can look at a map and find Cyprus and understand where these people lived, but the word "Kittim" probably means nothing to them.

Stop here and discuss this question as a group: In your language, how do you identify people according to where those people live? If you do not have a way to do this in your language, how can you show that these people groups take their names from the place where they live? Pause this audio here.

You might have noticed that the storyteller names people groups who are descended from Japheth's sons, Gomer and Javan. The storyteller does not name any people groups who are descendants of Japheth's other sons. Nobody knows for certain why the storyteller does not mention other descendants.

We hear many names in this story, and it might be difficult to remember them all in the correct order.

Stop here and discuss as a group how you will remember all the names in the correct order. You might want to use objects or some other memory device to help you. Pause this audio here.

Now, the group should storyboard, draw, or use objects to visualize the passage.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 1:1–7 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has two scenes.

The characters in this passage are:

- Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah
- Shem, Ham, Japheth, Gomer, Magog, Madai, Javan, Tubal, Meshech, Tiras, Ashkenaz, Riphath, Togarmah, Elishah, Tarshish
- And the people of Kittim and Rodanim

For this step, you will choose one person to play the part of the storyteller of Chronicles. That person will read or recite this passage out loud to the rest of the group. Everyone else in the group will play the role of an ancient Israelite listening to the passage.

First, the person playing the storyteller should read or recite the passage out loud without stopping. Pay attention to the flow and the focus of the passage. Help the reader if some of the names are difficult. If the passage is too hard to remember, you could also play the audio recording of the passage out loud again. While you do this, think about the purpose of the book of Chronicles.

Many years before, the ancestors of the Israelite people experienced terrible things. The Babylonians overthrew the Israelite king, murdered many of the Israelite people, destroyed Jerusalem, and destroyed the temple of Yahweh. The Babylonians forced the Israelite people to leave Israel and move to Babylon. After the Persians and the Medes came to power, they allowed the Israelites to go back to their country, but Israel was in terrible condition. It took years of hard work to build a second temple, which was smaller and not as beautiful as the temple that Solomon built. It took many more years of hard work to rebuild Jerusalem. Even after the Israelites rebuilt Jerusalem, the Israelites did not have their own king, but had to obey a foreign ruler.

The storyteller of Chronicles wants to remind the Israelites that, in spite of all this, the Israelites are still Yahweh's chosen people. The storyteller plans to show the Israelites in his book that Yahweh has always been faithful to them and that all the promises Yahweh made to the Israelites' ancestors are still true. The storyteller hopes to increase the people's faith by showing them that, in spite of their troubles, they belong in the story of Yahweh's plan of redemption.

Pause this audio here and listen to the passage.

The group should listen to this passage a second time. At certain points, pause the recording and ask each person, "What are you feeling or thinking?" Then continue the drama.

Pause this audio here and listen to the passage a second time.

The following is an example of the drama and possible responses.

Adam was the father of Seth, Seth was the father of Enosh, Enosh was the father of Kenan, Kenan was the father of Mahalalel, Mahalalel was the father of Jared, Jared was the father of Enoch, Enoch was the father of Methuselah, Methuselah was the father of Lamech, Lamech was the father of Noah.

Pause the reciting. Ask the person playing the storyteller of Chronicles, "What are you feeling or thinking?" The person might answer things like:

- I think it is really important that our people remember where we came from; or
- I feel in awe that we still know the names of the earliest humans; or
- I feel honored to be the one who is teaching our people these important truths; or
- I hope that my people remember the stories in Scripture about these men.

Ask the people playing the ancient Israelites, "What are you feeling or thinking?" The people might answer things like:

- I feel proud that our people have saved this important history of the world; or
- I remember some of these names, but not all of them; or
- Some of these men died in the Great Flood, which means they were wicked people and God punished them; or
- This book must be very important if the storyteller begins with Adam; or
- Maybe God has not abandoned our people.

Continue reciting the names.

Noah had three sons: Shem, Ham, and Japheth. The descendants of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The descendants of Gomer were the people of Ashkenaz, Riphath, and Togarmah. The descendants of Javan were the people of Elishah, Tarshish, Kittim, and Rodanim.

Pause the reciting. Ask the person playing the storyteller of Chronicles, "What are you feeling or thinking?" The person might answer things like:

- I know some of these people groups, and I do not like them; or
- I wonder why these people went and lived where they did. These people must have been very brave; or
- I am in awe when I think of how God filled the earth with many different kinds of people.

Ask the people playing the ancient Israelites, "What are you feeling or thinking?" The people might answer things like:

- I am thankful that God did not destroy everybody in the flood but allowed some people to live; or
- I wonder if these people remember God or know what he has done for them; or
- I am impressed that my people have recorded the origin of all the people groups on the earth; or
- It is important to remember this information.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 1:1-7 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

In scene one of this story, the storyteller lists the family line from Adam to Noah. We hear 10 names in this list. If you have already translated the book of Genesis or the book of Luke, you have already decided how to translate each of these names.

Stop here and listen again to Genesis chapter five, or to the second half of Luke chapter three. Pay close attention to how you translated each name in this list. Did you translate the name according to its meaning, or did you translate it to sound similar to the original name? Do you like the decision you made for each name, or do you want to change it? Pause this audio here.

In the book of 1 Chronicles, the storyteller sometimes uses the word "sons" to mean the male children of a person, and sometimes to mean all the descendants of a person.

Stop here and decide how you will talk about **sons** in your translation when it means a male child and how you will talk about it when it means descendants. Will you use one word to mean both, or will you use two different words to describe whether the son is a male child or whether the sons are descendants of the person? The words "sons" and "descendants" are in the Master Glossary. Pause this audio here.

If you decide to change any names, you must go back and change each occurrence of that name. If you need to know the meanings of each person's name, here they are: the name **Adam** means "man," "person," or "mankind." The name **Seth** means "given, placed, or set." The name **Enosh** means "a man" or "a human being." The name **Kenan** means "a room or a place to live." The name **Mahalalel** means "the praise of God." The name **Jared** means "descent" or "falling down." The name **Enoch** means "initiated" or "dedicated" in the sense of someone who has been trained for something. The name **Methuselah** means "man of the dart" or "man of the spear" in the sense of someone who is able to throw a weapon. The meaning of the name **Lamech** is a bit uncertain. It might mean "a strong man" in the sense of a man who misuses his power. The name **Noah** means "rest, quiet, or peaceful."

Stop here and discuss whether you want to make any changes to the names you are using in this section. Pause this audio here.

In scene two of this story, the storyteller lists Noah's three sons: Shem, Ham, and Japheth. These names also have meaning. The name Shem probably means "fame" or "honor." The name Ham means "hot" or "heat." The name Japheth means "expansion" or "enlarged."

Stop here and discuss whether you are happy with the way you translated the names of **Shem, Ham, and Japheth** or if you want to change them. Pause this audio here.

In the rest of scene two, the storyteller tells us the names of Japheth's descendants. Most of the names in this list are probably the names of people groups. You can also find these names in Genesis chapter ten, verses one through four.

Stop here and listen again to Genesis chapter ten, verses one through four. Pay close attention to how you translated each name in this list. Can you tell that each name is the name of a people group? Do you like the decision you made for each name, or do you want to change it? Pause this audio here.

Some of the names on this list refer to the people who lived in certain places. Those places still exist today. We do not know where all of these places are, but for some of them, we do know for certain what they refer to. When it is possible to do so, some translation teams prefer to use the modern-day names of these places because they are more meaningful to their audience. Using modern place names reminds the audience that these stories are about real people and real places.

Another way you could do this is to say the original name of the people group and then say the modern name of the location where they lived, if you know the place. For example, when you list the descendants of Javan, you could say "the people of Elishah; the people of Tarshish, which is in Spain; the people of Kittim, which is the island of Cyprus; and the people of Rhodes, which is an island in Greece." Your language may or may not have names for these places. If it does not, that is okay. You can choose to call the people of those lands according to the original name of the people group. If you decide to use the modern names of geographical places, you will need to know which people groups lived in which places.

Stop here and look at a map that shows the locations of the descendants of Japheth. Then listen to the following description of where the people lived. Pause this audio here.

The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. This is what we know about where these people lived: The people of **Gomer** probably lived somewhere around the Black Sea, in the countries that are now Russia and Turkey. Bible scholars do not agree on where the people of **Magog** lived, so it is probably better not to use a place name for this people group. In contrast, we know exactly where the people of **Madai** lived: they lived on the plateau south of the Caspian Sea, in the country people now call Iran. The people of Madai were the ancestors of the Medes, who founded the Persian Empire, and we hear people mention this name many times in the Bible. The people of **Javan** lived on the islands in the Ionian Sea, between Greece and Turkey, and in the coastlands around that sea. The storytellers in the books of Ezekiel and Isaiah mention the people of Javan three times. . The people of **Tubal** probably lived in central Turkey**. The storytellers in the books of Ezekiel and Isaiah mention the people of Tubal six times. . The people of **Meshech**

probably lived west of the people of Tubal, also in Turkey. The storytellers in Isaiah, Ezekiel and the book of Psalms mention the people of Mesech many times. Bible scholars do not agree on where the people of **Tiras** lived, so it is probably better not to use a place name for this people group.

Stop here and discuss how you want to translate the names of this group of the descendants of Japheth. Pause this audio here.

The descendants of Gomer were Ashkenaz, Riphath, and Togarmah. This is what we know about where they lived: The people of **Ashkenaz** probably lived north of the Caucasus mountains in Russia. These people later became known as the Scythians. The storyteller in the book of Jeremiah mentions the Scythians, or the people of Ashkenaz, and so does the storyteller of the New Testament book of Colossians. Bible scholars do not agree on where the people of **Riphath** and **Togarmah** lived, so it is probably better not to use a place name for these people groups.

The descendants of Javan were the people of Elishah, Tarshish, Kittim, and Rodanim. This is what we know about where these people lived: Bible scholars also do not agree on where the people of **Elishah** lived, so it is probably better not to use a place name for this group of people. The people of **Tarshish** probably lived somewhere on the coast of Spain. The people of **Kittim** probably lived on the island of Cyprus. The storytellers in the Old Testament mention the people of Tarshish and Kittim many times. The people of **Rodanim** lived on the island of Rhodes, which is a large island in Greece, one of the closest Greek islands to Israel.

Stop here and discuss how you want to translate the names of the descendants of Gomer and Javan.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 1:1–7

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1 Chronicles 1:8–16

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 1:8–16 and put it in your hearts.

Listen to an audio version of 1 Chronicles 1:8–16 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 1:8–16 in the easiest-to-understand translation.

Pause this audio here.

In the previous passage, the storyteller of Chronicles listed the family line from Adam to Noah. Noah was the father of Shem, Ham, and Japheth. The storyteller told us the names of some people groups who descended from Japheth. In this passage, the storyteller will tell us the names of some descendants of Ham, Noah's youngest son.

Remember that it was important to the ancient Israelites to remember who their ancestors were. The Israelites did not worship their ancestors as some of the people groups around them did. Yahweh told the Israelites many

times not to worship dead people because that was a sin against Yahweh. Rather, the Israelites remembered their ancestors because their family line connected them to the promises of Yahweh. Yahweh promised that he would send a savior to rescue all the descendants of Adam from their sins. Yahweh promised Noah that Yahweh would never again send a flood to destroy the entire earth. Yahweh told Noah and his children to be fruitful, multiply, and spread out over the entire earth. By remembering the descendants of Noah, the Israelites kept a record of how people did what Yahweh told them to do.

Just like in the previous passage, some of the names the storyteller lists here are the names of individual people, and some are the names of people groups. And just like in the previous passage, you might have a choice between referring to a people group according to the name of their ancestor or referring to the people group according to where they lived.

Stop here and remind each other of the decisions you made for how to translate the names of people groups in the previous passage. Do you still like the decisions you made? Why or why not? Pause this audio here.

Just like in the previous passage, the word "sons" might refer to one person's sons, or to many descendants of that person. In the previous passage, you discussed what words you will use to refer to a son and to descendants.

Stop here and remind each other of the decisions you made for how to translate "sons" and "descendants." Do you still like the decisions you made? Why or why not? Pause this audio here.

This story focuses on the descendants of Ham, Noah's youngest son. Some of the descendants of Ham went to live in new parts of the world after the Great Flood, but some of them lived in the area that would eventually become the land of Israel. No one knows for certain where all of these people groups lived. But Bible scholars have tried to show the approximate locations of these people groups on maps.

Stop here and look at a map of the descendants of Shem, Ham, and Japheth. Note where the descendants of Ham lived in relation to Israel. Pause this audio here.

Because Ham's descendants lived so close to the Israelites or even lived within Israel's territory, the Israelites communicated with Ham's descendants more than they did with Japheth's descendants. For this reason, you will hear some of these group names many times in the Bible. Groups like these include the Philistines, the Egyptians, and the Canaanites.

This story includes some information about an individual descendant of Ham, a warrior named Nimrod. You can hear more details of Nimrod's life in Genesis chapter ten, verses eight through twelve. Here, the storyteller of Chronicles simply mentions that Nimrod was a mighty warrior.

Stop here and tell a story about someone who was a great hunter or warrior. Pause this audio here.

The storyteller mentions that Sidon was the firstborn son of Ham. This probably means that Sidon was both the name of an individual and a people group.

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 1:8–16 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has four scenes.

In the first scene: The storyteller names Ham's four sons: Cush, Mizraim, Put, and Canaan.

In the second scene: The storyteller names Cush's descendants, including Nimrod, a mighty warrior.

In the third scene: The storyteller names Mizraim's descendants.

In the fourth scene: The storyteller names Canaan's descendants.

The storyteller does not tell us anything about the descendants of Ham's son, Put.

The characters in this passage are:

- Cush, Mizraim, Put, Canaan
- Seba, Havilah, Sabta, Raamah, Sabteca, Sheba, Dedan, Nimrod
- Mizraim's descendants: the Ludites, Anamites, Lehabites, Naphtuhites, Pathrusites, Casluhites, the Philistines—who descended from the Casluhites—and the Caphtorites
- Sidon and his descendants: the Hittites, Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites

As a group, pay attention to these parts of the passage's setting. You may want to have your map available so you can see where some of these people groups lived.

We hear the names of all these individuals and people groups in the tenth chapter of Genesis. If you have already translated the book of Genesis, it might be helpful to go back and listen to that chapter again to remind you of these people's stories and the names you used for them.

Stop here and listen to Genesis chapter ten, verses six through twenty. Pay attention to the names you used for all the people listed. Pause this audio here.

The first scene focuses on the sons of Ham. These sons' names were Cush, Mizraim, Put and Canaan. Sometimes people call Mizraim "Egypt." Sometimes people call Put "Libya." Canaan is the son of Ham whom his grandfather Noah cursed.

Stop here and listen again to Genesis chapter ten, verse six. Pay attention to the names you used for Ham's sons Cush, Mizraim, Put, and Canaan. Do you like the way you chose to translate them in Genesis? Why or why not? Pause this audio here.

The second scene focuses on the descendants of Ham's son Cush. In this context, the name Cush probably refers to both an individual and a geographical region. The region is located in Africa, south of the country of Egypt. The Bible mentions the region of Cush many times. Most of the descendants of Cush lived south of Israel.

Stop here and listen again to Genesis chapter ten, verses seven through eleven. Pay attention to how you translated each of the names. Do you like the way you chose to translate them in Genesis? Why or why not? Pause this audio here.

At this point in the story, the storyteller introduces a new way to describe relationships. Up to this point, the storyteller has introduced descendants by calling them "the sons of Ham" or "the sons of Cush." But beginning with Cush and Nimrod, instead of saying "Nimrod was the son of Cush," the storyteller says "Cush begot Nimrod" or "Cush became the father of Nimrod." The storyteller uses a special word that means "to father" or "to become the father of."

Stop here and discuss this question: What is the most natural way in your language to say that someone fathered a child or became the father of a child? Pause this audio here.

In the next two scenes, the storyteller does the same thing with people groups. The storyteller says, "This person was the father of..." and then names the groups. So in this story, the storyteller uses the word "father" in two ways. Sometimes it means the literal father of an individual, but sometimes it means "ancestor" or "founder." "Founder" is a word that means a person who started something, or in the case of a people group, the first person that we can identify as one of those people.

Stop here and discuss this question: What words does your language use to talk about your ancestors? How many of these words refer to more than one generation? Could you use any of these words to mean both "father" and "ancestor"? Pause this audio here.

In this passage, the storyteller switches between explaining relationships by describing a group of people as "the sons of" someone, or saying that a man "begat" or "became the father" of a group of descendants. If it is

natural and clear to do so in your language, your translation should reflect the way the storyteller describes the relationships. However, in some languages, this may be confusing, or it may not be acceptable at all.

Stop here and discuss this question: How clear and natural is it in your language to switch between these two different ways of describing relationships? How confusing do you think it might be to your audience? Would it be better to consistently describe the relationships in the same way, or is it acceptable to follow the way the storyteller does it? Pause this audio here.

The third scene focuses on the descendants of Ham's son Mizraim. People sometimes call Mizraim "Egypt." Most of these people groups lived in the northeastern part of Africa.

Stop here and listen again to Genesis chapter ten, verses thirteen and fourteen. Pay attention to the names you used for the descendants of Mizraim. Do you like the way you chose to translate these names in Genesis? Why or why not? Pause this audio here.

The fourth scene focuses on the descendants of Canaan, Ham's youngest son. The storyteller mentions that Sidon was the firstborn son of Ham. This probably means that Sidon was both the name of an individual and a people group.

Stop here and discuss this question as a group: How does your language talk about the firstborn child, or the firstborn son? What special words could you use to refer to the firstborn child? Pause this audio here.

Most of the people groups who descended from Canaan lived in the land that became Israel, as well as the lands that are now the countries of Lebanon, Syria, Jordan, and parts of Arabia.

Stop here and listen again to Genesis chapter ten, verses fifteen through nineteen. Pay attention to the names you used for the descendants of Canaan. Do you like the way you chose to translate them in Genesis? Why or why not? Pause this audio here.

The storyteller does not tell us the names of any of Put's descendants. Nobody knows why the storyteller does not mention Put's descendants.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 1:8–16 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has four scenes.

The characters in this passage are:

- Cush, Mizraim, Put, Canaan
- Seba, Havilah, Sabta, Raamah, Sabteca, Sheba, Dedan, Nimrod
- Mizraim's descendants: the Ludites, Anamites, Lehabites, Naphtuhites, Pathrusites, Casluhites, the Philistines—who descended from the Casluhites—and the Caphtorites
- Sidon and his descendants: the Hittites, Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites

For this step, you will choose one person to play the part of the storyteller of Chronicles. The person will read or recite this passage out loud to the rest of the group. Everyone else in the group will play the role of an ancient Israelite who listens to the passage.

First, the person playing the storyteller should read or recite the passage out loud without stopping. Pay attention to the flow and the focus of the passage. Help the reader if some of the names are difficult. If this section is too difficult to remember, you may listen to an audio recording again.

While you do this, think about the Israelites' experiences. The Israelites' ancestors communicated with many of these people groups. The Egyptians, who were Mizraim's descendants, enslaved the Israelites. When the Israelites left Egypt, they drove the Hittites, Jebusites, Amorites, Girgashites, and Hivites out of the Promised Land. At times, their ancestors had to fight with the Philistines, who were descendants of Mizraim, and the Assyrians, who were descendants of Nimrod. The Israelites' ancestors frequently sinned by worshipping Ashtoreth, the goddess of the Sidonians. Because of that sin, Yahweh punished the Israelites and allowed the Babylonians to overthrow their king and destroy their country.

When the ancient Israelites heard the names of these people groups, the Israelites probably thought about the history of their nation, both good and bad. The Israelites might have thought about how all these different people groups played a role in shaping not only the national history of Israel, but also the spiritual life of the people.

Pause this audio here and read or recite the passage.

The group should listen to this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and read or recite the passage a second time.

The following is an example of the drama and possible responses.

The descendants of Ham were Cush, Mizraim, Put, and Canaan. The descendants of Cush were Seba, Havilah, Sabta, Raamah and Sabteca. The descendants of Raamah were Sheba and Dedan. Cush was also the ancestor of Nimrod, who was the first heroic warrior on earth.

Pause the reciting. Ask the person playing the storyteller of Chronicles, "What are you feeling or thinking?" The person might answer things like:

- I am happy that my people are listening to this after all the hard work I put into writing it down; or
- Nimrod's descendants did terrible things to our people. I do not like Nimrod's descendants; or
- I feel sad about all the conflict my people have had with these other groups of people.

Ask the people playing the Israelites, "What are you feeling or thinking?" The person might answer things like:

- I wonder why some of these people moved so far away; or
- I recognize some of the names of these people, and I do not like them; or
- I hope I never have to see any of these people in my life; or
- This is so interesting. I forgot that all these people were related to each other!

Continue reciting the names.

Mizraim was the ancestor of the Ludites, Anamites, Lehabites, Naphtuhites, Pathrusites, Casluhites, from whom the Philistines came, and the Caphtorites.

Pause the reciting. Ask the person playing the storyteller of Chronicles, "What are you feeling or thinking?" The person might answer things like:

- I feel ashamed that our ancestors did not destroy all the Philistines and had to fight with them for hundreds of years; or
- I feel proud that our people have kept records about the ancestors of everyone in the world; or
- I feel sad about all the bad things that these other people have done to my people.

Ask the people playing the Israelites, "What are you feeling or thinking?" The people might answer things like:

- I feel angry when I remember that the Egyptians from Mizraim enslaved our ancestors; or
- I am so glad that my people finally defeated the Philistines; or
- I have never met anyone from some of these groups. I wonder why they are so important.

Continue reciting the names.

Canaan's firstborn son was Sidon, the ancestor of the Sidonians. Canaan was also the ancestor of the Hittites, Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites.

Pause the reciting. Ask the person playing the storyteller of Chronicles, "What are you feeling or thinking?" The person might answer things like:

- I hope that my people will feel inspired when they hear this; or
- I want my people to understand how important this history is to us; or
- I hope that someday we will send all the foreigners out of our land again, like our ancestors did to the Canaanites.

Ask the people playing the Israelites, "What are you feeling or thinking?" The person might answer things like:

- I feel proud when I think about how our ancestors sent away the Canaanites from the land; or
- I feel sad when I remember that our ancestors worshipped Canaanite gods; or
- I am glad that Yahweh completely destroyed some of these people groups.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 1:8–16 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

Remember that sometimes **sons** in the original language refers to the male children of a parent, and sometimes it refers to a group of **descendants**. Translate sons, or descendants, in the same way you translated in the previous passage. In the previous passage, you may have chosen to use one word to mean both, or you may have two separate words for sons and descendants. For more information about sons and descendants, refer to the Master Glossary.

The sons of Ham are Cush, Mizraim, Put, and Canaan. These names refer to both individual people and geographical locations.

Stop here and look at a map that shows the locations of Ham's descendants. Then listen to the rest of the audio, which explains the locations of these people groups. Pause this audio here.

Apart from Canaan, we do not know the meaning of these names, so it is probably best to translate these names to sound like the original names. The name Canaan means "conquered" or "humiliated."

Stop here and discuss how you will translate the name **Canaan**. Will you translate it according to how it sounds, or will you translate it according to the meaning of the word? See the Master Glossary for more information on Canaan. Pause this audio here.

Cush refers to a part of Africa around the upper part of the Nile River in the modern-day countries of Sudan and Ethiopia. **Mizraim** refers to the lower part of the Nile River in modern-day Egypt. **Put** probably refers to an area west of Egypt in the modern-day country of Libya. And **Canaan** refers to the area on the eastern coast of the Mediterranean Sea that became the land of Israel.

Stop here and discuss how you translated these names. Do you like the way you already translated them in Genesis chapter ten, or do you want to change them? Pause this audio here.

Bible scholars think that Seba, Havilah, Sabta, Raamah and Sabteca were all located around the southern part of the Red Sea, either in southern Arabia or northeastern Africa, but no one is certain about their exact location. **Sheba** refers to the land and the people in southern Arabia in the area of modern Yemen. **Dedan** is probably a town located at an oasis in northwestern Arabia. The name **Nimrod** refers to both a person and a geographical area. Nimrod was the ancestor of the Assyrian people, and the Bible calls Assyria "the land of Nimrod." The heart of Nimrod's territory was the area around the Tigris and Euphrates rivers in the modern-day country of Iraq.

Stop here and discuss how you translated these names. Do you like the way you already translated them in Genesis chapter ten, or do you want to change them? Pause this audio here.

At this point in 1 Chronicles chapter one, the storyteller begins to use a new way to describe the relationships between individuals. Instead of saying "Nimrod was the son of Cush," he says "Cush became the father of Nimrod."

Stop here and discuss what word or phrase you will use to translate "**became the father of**." Pause this audio here.

Bible scholars do not agree on where the **Ludites** and **Anamites** lived. But most Bible scholars think that the **Lehabites** probably lived along the coast of North Africa, possibly west of the people of **Put**, in modern-day Libya. The **Naphtuhites** probably lived somewhere along the lower part of the Nile River in Egypt, possibly in the place where the Nile River reaches the coast. The **Pathrusites** probably lived in southern Egypt or northern Sudan. Bible scholars do not agree on where the **Casluhites** lived. But the location of the **Philistines** is very well known. The Philistines lived along the coast of the southeastern Mediterranean Sea in the area now known as Gaza. The **Caphtorites** probably lived on the island of Crete, which is a large island south of Greece.

Stop here and discuss how you translated these names. Do you like the way you already translated them in Genesis chapter ten, or do you want to change them? Pause this audio here.

Now we come to the descendants of Canaan. First, the storyteller mentions **Sidon**, whom he calls the firstborn son of Canaan. The name Sidon means "to hunt," but Sidon was also a city and a region north of Israel on the coast of the Mediterranean Sea in the modern-day country of Lebanon. The Bible mentions Sidon many times as a city, a region, and a people group. The rest of the descendants of Canaan are people groups. If you have already translated Old Testament books such as Genesis, Exodus, Judges, Joshua, or 1 and 2 Samuel, then you have translated the terms Hittites, Jebusites, Amorites, Girgashites, and Hivites before. These are the people groups that Yahweh told the Israelites to send away from the land. We only hear about the Arkites, Sinites, Arvadites, Zemarites, and Hamathites here and in Genesis chapter ten.

The **Hittites** lived in the hill country south of Jerusalem. The **Jebusites** lived in the hills around Jerusalem. In fact, the Canaanites called the city Jebus before the Israelites came in and called it Jerusalem. The **Amorites** lived on the east side of the Jordan River between Ammon and Moab. Bible scholars are not certain where the **Girgashites** lived, but they may have lived somewhere north of the **Amorites**. The **Hivites** probably lived in the central and northern regions of the land of Canaan.

Stop here and discuss how you translated these names. Do you like the way you already translated them in Genesis chapter ten, or do you want to change them? Pause this audio here.

The **Arkites** probably lived in the coastal town of Irqata, about 150 kilometers north of Sidon. Bible scholars do not agree on where the **Sinites** lived. The **Arvadites** lived in the city of Arvad, located on a rocky island off the coast north of Irqata. The **Zemarites** probably lived somewhere near the coast in the modern-day country of Syria. The **Hamathites** also probably lived in the western part of Syria in a city called Hamath.

Stop here and discuss how you want to translate Arkites, Sinites, Arvadites, Zemarites, and Hamathites. Do you want to translate them so they sound similar to the original names? When it is possible, do you want to translate them according to the modern-day name of the location?

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 1:8–16

Audio Content

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1 Chronicles 3:1–9

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 3:1–9 and put it in your hearts.

Listen to an audio version of 1 Chronicles 3:1–9 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 3:1–9 in the easiest-to-understand translation.

Pause this audio here.

In the previous passage, you heard more of a list of the family line of Judah. The list included ancestors of David.

This passage gives a list of David's children, including David's wives, his sons, and one of his daughters. This information is important to the people of Israel because God had promised David that one of his descendants, or a member of David's family, would rule over Israel forever. This passage lists all of David's sons who could have been king after David.

The list has two groups. The first group contains David's wives and the sons they had while David reigned from Hebron. David ruled over Judah from Hebron for 7.5 years. The second group contains the sons David had while he ruled from Jerusalem. This group also contains one more wife and a daughter. After Hebron, David ruled from Jerusalem for 33 years.

Stop here and look at a map that includes the city of Hebron and the city of Jerusalem. Pause this audio here.

The first group of David's wives and their sons shows a pattern. The list tells the order in which the sons were born, the name of each son, and the name of each son's mother. For David's first three sons, the list also includes

the birthplace of each son's mother. This list probably has the first son born to each of David's wives while they lived in Hebron, but it does not include all of David's sons born in Hebron. This list may have helped people understand which of David's sons might become king when David died. This list is very similar to a list you can find in a previous passage in 2 Samuel.

David's first son was Amnon. Amnon's mother was named Ahinoam. Ahinoam was from Jezreel. Jezreel was a valley south of Galilee and north of the hill country of Ephraim. As David's first son, Amnon could have been the next king of Israel after David, but you may remember that Amnon's brother Absalom sent servants to murder Amnon before Amnon could be king.

David's second son was named Daniel, but in a previous passage, people called this son Chileab. This son may have had two names. This son's mother was named Abigail. Abigail was from the city of Carmel, which was south of the city of Hebron. The Bible does not tell us anything else about Daniel. David's third son was named Absalom. Absalom's mother was named Maacah. Maacah was the daughter of Talmai, who was the king of Geshur. Geshur was a small kingdom in Syria located northeast of the Sea of Galilee between Bashan and Hermon. This is not the same Geshur that David and his soldiers raided in a previous story. David may have married Maacah to make the region of Geshur his ally. We do not know anything else about Maacah, but we do know that Absalom tried to become the next king after David. However, you may remember that someone killed Absalom before he could take David's place as king permanently.

Stop here and look at a map as a group: Locate Hebron, Jezreel, Carmel, and Geshur. Pause this audio here.

David's fourth son was named Adonijah. Adonijah's mother was named Haggith. The Bible does not tell us anything else about Haggith. In another book of the Bible, we learn the story about Adonijah's attempt to become king after David. Adonijah does not succeed. David's fifth son was named Shephatiah. Shephatiah's mother was named Abital. The Bible only tells us that Shephatiah fights as a warrior alongside his father, David. The Bible does not tell us anything else about Abital. David's sixth son was named Ithream. Ithream's mother was named Eglah, and she was another one of David's wives. The Bible does not tell us anything else about Ithream or Eglah. David had these six sons with his wives while he ruled from Hebron for 7.5 years.

Then, David moved to the city of Jerusalem. David ruled from Jerusalem for 33 years. Now the passage gives a second group of David's children who were born while David ruled from Jerusalem. This group does not list sons and mothers in the same pattern as the first group. In this group, we know the mother of four of the sons. We know David had nine more sons as well, but we do not know the mother of each of those sons.

David's wives gave birth to the following children in Jerusalem. Bathsheba had Shammua, Shobab, Nathan, and Solomon. People also call Bathsheba by the name of Bathshua, and her father was Ammiel. You will remember the story about David and Bathsheba from a previous passage. The Bible calls Shammua by the name of Shimea in other places. The Bible does not tell us anything else about Shammua or Shobab. However, Luke, who wrote the book of Luke in the New Testament, lists Nathan as an ancestor of Jesus. Solomon was Bathsheba's second son with David.

David also had other children while he ruled from Jerusalem. These children were Ibhar, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and Eliphelet. In other lists of David's children, some of these names are slightly different. We do not know exactly why or how this happened. David had these nine sons while he lived and ruled from the city of Jerusalem. The sons the storyteller listed in this passage are David's sons with his primary wives. However, David also had children with David's concubines. A concubine is a secondary wife who has less value than a primary wife.

The last child of David in this passage is Tamar, David's daughter and the sister of David's sons. You will remember Tamar's story from a previous story. Most of the time, people do not include daughters in a list of descendants, but the storyteller probably mentions Tamar because the Bible tells Tamar's story, and that story impacts who could become the next king after David.

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 3:1–9 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has two scenes.

In the first scene: David had sons with his wives while he ruled from the city of Hebron for 7.5 years.

In the second scene: After David ruled from Hebron, he ruled from the city of Jerusalem for 33 years. David had more children while he lived in Jerusalem. David also had children with his concubines while he lived in Jerusalem.

The characters in this passage are:

- David
- David's sons born in Hebron: Amnon, Daniel, Absalom, Adonijah, Shephatiah, Ithream
- David's wives: Ahinoam, Abigail, Maacah, Haggith, Abital, Eglah
- David's sons born in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, Eliphelet
- Bathsheba
- And Tamar

As a group, pay attention to these parts of the passage's setting:

In the first scene, we hear a list of David's wives and the firstborn sons they had in Hebron. This list gives information about who was in David's family and how David's family continued to grow stronger.

David had sons with his wives while David ruled from the city of Hebron. The list shows a pattern that lists the birth order of David's son, the son's name, and the mother's name. For David's first three wives, the list gives some more information about the mother.

Stop here and discuss this question as a group: How do you make lists of people in your culture? Tell an example of a list of people, and pay attention to how you make that list. Do you use a certain order or pattern? Pause this audio here.

David's first son was named Amnon. Amnon's mother was Ahinoam, and she was from the valley of Jezreel. David married Ahinoam before he moved to Hebron, but Ahinoam did not have her son Amnon until they lived in Hebron.

Stop here and look at a map that includes Hebron, Jezreel, Carmel, Geshur, and Jerusalem. Keep the map out to remind you as you hear about David's other wives. Pause this audio here.

David's second son was named Daniel. Daniel's mother was Abigail. Abigail was from the town of Carmel. Because we do not hear about Daniel later when the other sons are trying to become king after David, Daniel probably died at a young age. In other parts of the Bible, lists of David's sons call Daniel by the name of Chileab. Therefore, Daniel may have two names.

David's third son was named Absalom. Absalom's mother was Maacah. Maacah was the daughter of King Talmi of Geshur.

David's fourth son was named Adonijah. Adonijah's mother was Haggith. David's fifth son was named Shephatiah. Shephatiah's mother was Abital. David's sixth son was named Ithream. Ithream's mother was Eglah, and Eglah was another one of David's wives.

David and his wives had these six sons while they all lived in the city of Hebron. David ruled from Hebron for 7.5 years.

Stop here as a group and listen to the passages from 2 Samuel 3:2-5 that contain the same list of David's wives and children in Hebron. Listen to how you translated the previous list to make sure you translate the names the same way. Pause this audio here.

In the second scene, after David reigned from Hebron, David and his family moved to Jerusalem. David ruled from the city of Jerusalem for 33 years. David's wives had children while they all lived in Jerusalem.

David's wife Bathsheba had four children: Shammua, Shobab, Nathan, and Solomon. Bathsheba was the daughter of a man named Ammiel. Solomon was actually David and Bathsheba's second son. Here, Solomon is probably listed last either because he followed David as the next king of Israel or because his place in the list of David's children puts Solomon in the center of the list. The name at the center of the list has the same number of names before it and after it. In this culture, the name at the center of the list was the most important name.

Stop here and discuss as a group: How do you talk about important descendants in your culture? Give an example of a list of descendants, and pay attention to the people you emphasize. How do you know which descendants are important? Pause this audio here.

David had nine more sons while he lived in Jerusalem. These sons were Ibhar, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and another Eliphelet. David had these nine sons in Jerusalem. The Bible does not tell us which of David's wives had each of these sons, but we do know that David's primary wives had these sons.

David had other children with his concubines. A concubine was a legitimate secondary wife who had a lower status than David's primary wives. David's sons from his concubines would not have been able to be king after David.

This list of David's family ends with Tamar, David's daughter and the sister of David's sons. Most of the time, lists of descendants only include sons, but the storyteller may list Tamar here because her story is important in David's family.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 3:1-9 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has two scenes.

The characters in this passage are:

- David
- David's sons born in Hebron: Amnon, Daniel, Absalom, Adonijah, Shephatiah, Ithream
- David's wives: Ahinoam, Abigail, Maacah, Haggith, Abital, Eglah
- David's sons born in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, Eliphelet
- Bathsheba
- And Tamar

As a group, act out the passage twice. You should act out the passage in your own language.

For this step, you will choose one person to play the part of the storyteller of Chronicles. The person will read or recite this passage out loud to the rest of the group. Everyone else in the group will play the role of an ancient Israelite who listens to the passage.

First, the person playing the storyteller should read or recite the passage out loud without stopping. Pay attention to the flow and the focus of the passage. Help the reader if some of the names are difficult. If this section is too difficult to remember, you may listen to an audio recording again.

While you do this, think about how the Israelites may have felt as they heard this list. King David was a very important part of the Israelites' history. God promised David that someone from David's family line would rule over Israel forever. Each name in David's family line reminded the Israelites that God would be faithful to keep God's promises. The Israelites also remembered the stories about David's sons. The Israelites knew how God remained faithful even when David's sons were not faithful to God.

When they heard the names of these people, the ancient Israelites probably thought about the promises God kept. The Israelites might have thought about how David's sons impacted the community of Israel and the spiritual life of the nation.

Pause this audio here and read or recite the passage.

The group should recite this passage a second time. At certain points in the drama, pause the drama and ask, "What are you feeling or thinking?" about a particular character. Then answer what that character would be feeling or thinking. Then continue the drama.

Pause this audio here and recite the passage a second time.

The following is an example of the drama and possible responses.

This passage gives a list of some of David's children. David had six sons with his wives while he ruled from the city of Hebron. David's first son was Absalom, whose mother was Ahinoam. Ahinoam was from the valley of Jezreel. David's second son was named Daniel, and Daniel's mother was Abigail. Abigail was from the city of Carmel. David's third son was Absalom, whose mother was Maacah. Maacah was from Geshur, and her father was King Talmai of Geshur.

Pause the reciting. Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- I am happy that Yahweh gave me so many sons to strengthen my family; or
- I feel hopeful that my strong family will help me rule over all of Israel.

Continue reciting the names.

David's fourth son was Adonijah. Adonijah's mother was Haggith. David's fifth son was Shephatiah, whose mother was Abital. David's sixth son was Ithream, and Ithream's mother was Eglah, who was another one of David's wives.

David and his wives had these sons while they lived in Hebron.

Pause the reciting. Ask the people playing David's sons born in Hebron, "What are you feeling or thinking?" The people might answer things like:

- We are proud to be sons of King David; or
- We are hopeful that one of us will be king after our father David.

Continue reciting the names.

After David lived in Hebron, David and his family moved to Jerusalem. David ruled from Jerusalem for 33 years. David's wives had more children in Jerusalem. David's wife Bathsheba had four sons named Shammua, Shobab, Nathan, and Solomon. Bathsheba's father was Ammiel. David's other wives had nine other sons in Jerusalem named Ibhar, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and Eliphelet. These were David's sons by David's wives. David also had children with his concubines. David's sons had a sister named Tamar.

Pause the reciting. Ask the people playing David's sons born in Jerusalem, "What are you feeling or thinking?" The people might answer things like:

- We are confident in our status as David's sons; or
- We are proud to be a part of the line of David.

Ask the people playing David's wives, "What are you feeling or thinking?" The people might answer things like:

- We celebrate the many sons we have given David; or
- We trust David to provide for our children.

Ask the person playing Bathsheba, "What are you feeling or thinking?" The person might answer things like:

- I feel happy that my son Solomon will be the next king; or
- I know my sons are important to David's family because God will use these sons to keep his promise to David.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 3:1-9 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

David had **sons** with his wives while he ruled from the city of Hebron. David was the second king of Israel. In this passage, a son is the male child of his parents. Use the same word or phrase for son as you used in previous passages. For more information on David and son, refer to the Master Glossary.

David's **firstborn son** was Amnon, whose mother was Ahinoam from Jezreel. The firstborn son was the first male child born to his parents. Use the same word or phrase for "firstborn son" as you used in previous passages.

David's second son was Daniel, whose mother was Abigail from Carmel. David's third son was Absalom, whose mother was Maacah. Maacah's father was **King** Talmai of Geshur. A king is someone who rules over a city or a territory. Look up king in the Master Glossary for more information.

David's fourth son was Adonijah, whose mother was Haggith. David's fifth son was Shephatiah, whose mother was Abital, and David's sixth son was Ithream, whose mother was Eglah, another one of David's wives.

Stop here and discuss how you translated the names of **Amnon**, **Absalom**, and **Adonijah**. Do you like the way you translated the names from 2 Samuel 3:2-5, or do you want to change them? Pause this audio here.

These were the sons David had while he lived in Hebron for 7.5 years. Then, David ruled from **Jerusalem** for 33 years. King David established the city of Jerusalem as the capital of Israel. For more information on Jerusalem, refer to the Master Glossary.

In Jerusalem, David's wives had more children. Bathsheba had Shammua, Shobab, Nathan, and Solomon. David's other wives had Ibhar, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and Eliphelet. These nine were David's sons with his wives.

Stop here and discuss how you translated the names **Bathsheba** and **Solomon**. Pause this audio here.

David also had children with his **concubines**. A concubine was a legitimate wife who had a lower status than David's other wives. Use the same word or phrase for concubine as you used in previous passages.

David's sons also had a sister named Tamar.

*Speaking the Word**Speaking the Word*

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 3:1–9**Audio Content**

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1 Chronicles 3:10–16

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 3:10–16 and put it in your hearts.

Listen to an audio version of 1 Chronicles 3:10–16 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 3:10–16 in the easiest-to-understand translation.

Pause this audio here.

In the previous passage, you heard a list of David's sons and David's wives. David had six sons while David ruled from the city of Hebron for 7.5 years. David had nine sons and his daughter Tamar while David ruled as king from the city of Jerusalem for 33 years.

In this passage, the storyteller gives a list of David's descendants through the line of David's son Solomon. After David died, Solomon reigned as king over Israel and Judah. This passage tells the line of Solomon's descendants who reigned over Judah for about 300 years. The list begins with Solomon and his son Rehoboam and ends with Zedekiah, who ruled over Judah during the time when another country, Babylon, forced the people of Judah to leave the land of Israel and to move to Babylon. This passage only tells the men who succeeded or became king after the previous king died. It does not list every descendant of King Solomon.

Stop here and look at a map that includes the northern kingdom of Israel and the southern kingdom of Judah. Locate the country of Babylon. Pause this audio here.

This list shows a pattern. The storyteller begins by naming King Solomon and Solomon's son, Rehoboam. The storyteller then tells the name of Rehoboam's son, Abijah, followed by the phrase, "his son." The storyteller lists

14 generations of fathers and sons in this way. The storyteller then tells the four sons of Josiah. The storyteller ends by listing the men who succeeded Jehoiakim, one of Josiah's sons, as king.

Solomon's son Rehoboam became king after Solomon died. However, Rehoboam became king over only Judah, the southern part of Israel. After Solomon died, the country of Israel broke into two parts. The northern part of the country contained 10 of the tribes of Israel, and they had their own king. The southern part of Israel contained two of the tribes of Israel, and their king was Rehoboam.

Rehoboam's successor, or the next man who became king, was Rehoboam's son Abijah. In another book of the Bible, Abijah, the king of Judah, fights against the king of Israel. Abijah asks Yahweh to help him, and Yahweh helps Abijah win the battle against the king of Israel. Abijah had a son named Asa. Asa reminded the people of Judah to come back and to worship Yahweh instead of worshipping other gods. Asa had a son named Jehoshaphat. Jehoshaphat loved and worshiped Yahweh and led the people to worship Yahweh as well.

Jehoshaphat had a son named Jehoram. In some places in the Bible, people call this son Joram. Jehoram did not worship Yahweh and did not lead the people of Judah to worship Yahweh. Jehoram had a son named Ahaziah. Ahaziah was Jehoram's youngest son, and Ahaziah became king because people had killed all of Jehoram's other sons. Ahaziah also did not worship Yahweh, and people killed Ahaziah. Ahaziah had a son named Joash. Joash became king when he was seven years old and led the people of Judah to worship Yahweh, but later Joash stopped worshipping Yahweh.

Joash had a son named Amaziah. Amaziah worshiped Yahweh for a few years but later stopped. Amaziah had a son named Azariah. In other places in the Bible, people call this son Uzziah. This son may have had two names, or there may be two ways to spell his name. Uzziah worshiped Yahweh but did not always obey Yahweh. Uzziah had a son named Jotham. Jotham worshiped Yahweh. Jotham had a son named Ahaz. Ahaz did not worship Yahweh and led the people of Judah to worship idols. Ahaz had a son named Hezekiah. Hezekiah worshiped Yahweh and led the people of Judah to worship Yahweh. Hezekiah reminded the people to obey Yahweh's commands. Hezekiah had a son named Manasseh. Manasseh did not worship Yahweh at first, but later he turned back to Yahweh and led the people of Judah to worship Yahweh again. Manasseh had a son named Amon. Amon did not worship Yahweh. Amon had a son named Josiah. Josiah became king when he was eight years old and worshiped Yahweh. Josiah led the people of Judah to obey Yahweh's laws. Josiah died in a battle against Egypt.

After Josiah, the pattern of the list changes. Only four more kings reign over Judah after Josiah dies. The storyteller lists four sons of Josiah in their birth order. Josiah had a son named Johanan first. Josiah's second-born son was Jehoiakim. Josiah had his son Zedekiah third, and Josiah had his son Shallum fourth.

We do not know anything else about Johanan, and he never became king. Johanan may have died at a young age. After Josiah died, the people chose Shallum, Josiah's youngest son, to be king. People also called Shallum by the name Jehoahaz in other places in the Bible. However, because Israel had lost a battle to the country of Egypt, the king of Egypt made Jehoiakim king over Judah instead of Jehoahaz's brother, Shallum. Jehoiakim's original name was Eliakim, but the king of Egypt changed his name to Jehoiakim. We do not know if Jehoiakim died or if the king of Babylon took him as a prisoner, but we do know that Jehoiakim stopped being king of Judah.

Jehoiakim had a son named Jehoiachin. People also call this son Jeconiah or Coniah in other places in the Bible. Jehoiachin ruled over Judah as king for only three months before the ruler of Babylon made Jehoiachin go to Babylon as a prisoner. The last king to rule over Judah in the land before the people had to go to Babylon was Zedekiah. Because several kings ruled over Judah in a short time, we are not certain about Zedekiah's father. King Josiah had a son named Zedekiah, but he is probably not the king the storyteller listed here. The Zedekiah who became king is probably either Jehoiakim's son or Jehoiachin's son. This Zedekiah ruled Judah when the people from Babylon conquered Judah and took the people away from their land and to the land of Babylon.

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 3:10–16 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has two scenes.

In the first scene: Solomon had 14 descendants who succeeded him as king over Judah. Each king succeeded his father as king.

In the second scene: Josiah had four sons whom the storyteller listed in birth order. Josiah's son Jehoiakim had two men who succeeded him as king.

The characters in this passage are:

- Solomon
- Solomon's descendants: Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Joash, Amaziah, Azariah, Jotham, Ahaz, Hezekiah, Manasseh, Amon
- Josiah
- Josiah's four sons: Johanan, Jehoiakim, Zedekiah, and Shallum
- And the kings who followed Jehoiakim: Jehoiachin and Zedekiah

As a group, pay attention to these parts of the passage's setting:

In scene one, Solomon had a son named Rehoboam. When Solomon died, the nation of Israel split into two kingdoms, one in the north and one in the south. People called the northern kingdom Israel, and it had 10 of the original tribes of Israel. People called the southern kingdom Judah, and it had two of the original tribes of Israel. The tribe of Judah was part of the kingdom of Judah. Yahweh had promised that someone from King David's family, who was from the tribe of Judah, would reign as king forever. So, the kings of Judah were part of Yahweh's promise to King David.

The passage lists 14 generations that followed Rehoboam, Solomon's son. Although the storyteller never calls these men a "king," the storyteller is giving the name of each son who became king when his father died. The passage moves in a pattern when it gives the name of a king and the phrase, "his son." This means that each name is the son of the previous name.

Stop here and discuss as a group: Give an example of a list of rulers from your country. Notice how you make the list. Is the list in the order that the people ruled? Is there a specific phrase you use to talk about how each ruler follows, one after the other? Pause this audio here.

Rehoboam had a son named Abijah. Abijah had a son named Asa. Asa had a son named Jehoshaphat. Jehoshaphat had a son named Jehoram. Jehoram had a son named Ahaziah. Ahaziah had a son named Joash. Joash had a son named Amaziah. Amaziah had a son named Azariah. Azariah had a son named Jotham. Jotham had a son named Ahaz. Ahaz had a son named Hezekiah. Hezekiah had a son named Manasseh. Manasseh had a son named Amon. Amon had a son named Josiah.

Even though each of these kings probably had other sons and daughters, this passage only gives the names of each man who became king after his father.

In the second scene, we no longer see the earlier pattern that listed sons who ruled over Judah. The pattern probably changes because, after Josiah, the pattern of who becomes the next king changes. Josiah had four sons, and the passage lists these sons in the order that they were born. Josiah had Johanan first, Jehoiakim second, Zedekiah third, and Shallum fourth. The passage probably lists all of Josiah's sons because more than one of his sons became king after Josiah.

Josiah's first son, Johanan, did not become king, and we do not know anything else about Johanan. When Josiah died, people chose Shallum, Josiah's youngest son, to be the next king. However, Josiah died in a battle against the country of Egypt. The king of Egypt decided he wanted a different king over Judah. The king of Egypt decided that Josiah's second-born son, Jehoiakim, should be Josiah's successor.

After Jehoiakim, only two men ruled over Judah before the Babylonians took all the people as prisoners to Babylon. Jehoiakim had a son named Jehoiachin, and Jehoiachin ruled over Judah for only three months before the king of Babylon took him as a prisoner. After Jehoiachin, a man named Zedekiah ruled Judah until the Babylonians destroyed the country of Judah. Zedekiah was probably either Jehoiakim's son or Jehoiachin's son.

Stop here and discuss as a group: How will you help people to understand the change in the pattern of who became the next king? Pause this audio here.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 3:10–16 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has two scenes.

The characters in this passage are:

- Solomon
- Solomon's descendants: Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Joash, Amaziah, Azariah, Jotham, Ahaz, Hezekiah, Manasseh, Amon
- Josiah
- Josiah's four sons: Johanan, Jehoiakim, Zedekiah, and Shallum
- And the kings who followed Jehoiakim: Jehoiachin and Zedekiah

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

Solomon had a son named Rehoboam, who had Abijah his son, who had Asa his son, who had Jehoshaphat his son, who had Jehoram his son, who had Ahaziah his son, who had Joash his son, who had Amaziah his son, who had Uzziah his son, who had Jotham his son, who had Ahaz his son, who had Hezekiah his son, who had Manasseh his son, who had Amon his son, who had Josiah his son.

Pause the reciting. Ask the person playing Solomon, "What are you feeling or thinking?" The person might answer things like:

- I rejoice that God gave me so many descendants to rule over Judah; or
- I am content to see that God kept his promise to keep someone from the line of my father David on the throne.

Ask the person playing Solomon's descendants, "What are you feeling or thinking?" The people might answer things like:

- We feel happy that God allowed us to be part of his promise to King David; or
- We are surprised that God not only used kings who worshiped God but also kings who worshiped idols as part of God's plan for God's people.

Continue to recite the passage.

Josiah had four sons, whom the storyteller listed in the order that they were born. Josiah had Johanan first, Jehoiakim second, Zedekiah third, and Shallum fourth. Jehoiakim had a son named Jehoiachin. When the king of Babylon took Jehoiachin to be a prisoner in Babylon, Zedekiah became king.

Pause the reciting. Ask the person playing Josiah's sons and Jehoiakim's successors, "What are you feeling or thinking?" The people might answer things like:

- Even though we got to be part of Judah's royal family, we are sad that we could not keep Babylon from conquering our country; or
- We are glad that God preserved the line of David through our family.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 3:10–16 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

Solomon had a **son** named **Rehoboam**. Rehoboam's name means "the number of people increased." Rehoboam had a son named **Abijah**, whose name means "Yahweh is my father." Abijah had a son named **Asa**, who had a son named **Jehoshaphat**, who had a son named **Jehoram**, whose name means "Yahweh is exalted." Jehoram had a son named **Ahaziah**, who had a son named **Joash**, who had a son named **Amaziah**, who had a son named **Azariah**, who had a son named **Jotham**, who had a son named **Ahaz**, who had a son named **Hezekiah**, who had a son named **Manasseh**, who had a son named **Amon**, who had a son named **Josiah**. In this passage, a son is a male child of his parents. Use the same word or phrase for son as you used in previous passages. For more information on son, refer to the Master Glossary.

Stop here and listen to the way you have translated each name. If you have already translated these names in another book of the Bible, use the same word or phrase as you used before. Pause this audio here.

Josiah had four sons, whom the storyteller listed in their birth order. Josiah had Johanan first, Jehoiakim second, Zedekiah third, and Shallum fourth.

Jehoiakim had two successors, or men who followed him as king. Jehoiakim had a son named Jehoiachin. After Jehoiachin, Zedekiah became king over Judah. Remember that the storyteller does not use the word for "king" in this passage.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 3:10–16

Audio Content

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1 Chronicles 3:17-24

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 3:17-24 and put it in your hearts.

Listen to an audio version of 1 Chronicles 3:17-24 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 3:17-24 in the easiest-to-understand translation.

Pause this audio here.

In the previous passage, you heard a list of the descendants of King Solomon. These descendants include the men who ruled over Judah from the time of Solomon until the Babylonians conquered Judah and took many of the people of Judah to be prisoners in Babylon. The last king to rule over Judah before the people went to Babylon was Zedekiah.

This passage provides a list of the family line of Jehoiachin, who was king over Judah after his father Jehoiakim and right before Zedekiah. People also call Jehoiachin by the names Jeconiah or Coniah in other parts of the Bible. Jehoiachin ruled over Judah for three months until the Babylonians took him to Babylon as a prisoner. Jehoiachin had sons in Babylon who continued the line of King David's family. When the people recognized the descendants of King David, it reminded the people of Israel to trust God's promises to King David.

Jehoiachin had seven sons. Jehoiachin had Shealtiel, Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah. The Bible does not tell us much about these sons.

Pedaiah had two sons, Zerubbabel and Shimei. However, other stories in the Bible call Zerubbabel's father Shealtiel, not Pedaiah. This may be because of cultural laws around marriage. If a woman's husband died before that man had a son, the husband's brother was supposed to marry the woman whose husband died. When that man and woman had their first son, that son would count as the son of the man who died. At the same time, if a man only had a daughter before he died, that daughter would marry a man who would keep the family line. Either of these could explain why we hear about different fathers of Zerubbabel. Or, the different fathers of Zerubbabel could be a mistake, or there could be more than one man named Zerubbabel. We do not know for certain which explanation is true, but other parts of the Bible talk about how Zerubbabel helped the people of Israel to begin rebuilding the city of Jerusalem and God's temple in the city. We also know that Zerubbabel is in the family line of King David and was a legitimate ruler over Israel. We do not know anything else about Shimei.

Stop here and look at a map as a group that includes Jerusalem and Babylon. Pause this audio here.

Zerubbabel had two sons, Meshullam and Hananiah. Zerubbabel also had a daughter, Shelomith. The passage then lists five other sons named Hashubah, Ohel, Berekiah, Hasadiah, and Jushab-Hesed. We do not know for

certain which man had these five sons. They are probably sons of Meshullam, but they may have been Zerubbabel's sons born from a second wife. Or, Zerubbabel may have had Meshullam, Hananiah, and Shelomith in Babylon, and Zerubbabel may have had the other five sons when he returned to the land of Israel. These five sons also have names with important meanings that reminded the people of God's promises. The five sons are Hashubah, which means "Yahweh has considered," Ohel, which means "Yahweh's tent," Berekiah, which means "Yahweh blesses," Hasadiah, which means "Yahweh has had covenant love," and Jushab-Hesed, which means "covenant love returns." Yahweh had promised that, after the people of Israel had spent time in Babylon, they would return to the land Yahweh promised. The names of these sons reminded the people of Israel that Yahweh blesses and loves Yahweh's people.

Hananiah had at least two sons, Pelatiah and Jeshiah. Then the passage talks about the sons of Rephaiah, Arnan, Obadiah, and Shecaniah. We do not know exactly who these people are. These people may be descendants of Hananiah, but they may also be Jeshiah's sons or descendants who lived around the same time as Hananiah. The storyteller is unclear on the relationship between these descendants. We only know that these sons belong to the family line of David.

Shecaniah had six descendants named Shemaiah, Hattush, Igal, Bariah, Neariah, and Shaphat. These six descendants may all be Shecaniah's sons. Or, the six descendants may be Shecaniah's son Shemaiah and Shemaiah's five sons.

Neariah had three sons named Elioenai, Hizkiah, and Azrikam. Elioenai had seven sons named Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani.

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 3:17–24 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has one scene.

In the first scene: Jehoiachin was king over Judah before the Babylonians took him away as a prisoner. Jehoiachin had seven descendants. Jehoiachin's son Pedaiah had two sons. Pedaiah's son Zerubbabel had eight descendants. Zerubbabel's son Hananiah had six descendants. Hananiah's descendant Shecaniah had six descendants. Shecaniah's descendant Neariah had three sons. Neariah's son Elioenai had seven sons.

The characters in this passage are:

- Jehoiachin
- Shealtiel, ^ ^Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, Nedabiah
- Zerubbabel, Shimei
- Meshullam, Hananiah, Shelomith
- Hashubah, Ohel, Berekiah, Hasadiah, Jushab-Hesed
- Pelatiah, Jeshaiiah
- sons of Rephaiah, of Arnan, of Obadiah, and of Shecaniah
- Shemaiah
- Hattush, Igal, Bariah, Neariah, and Shaphat
- Elioenai, Hizkiah, Azrikam
- And Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, Anani

As a group, pay attention to these parts of the passage's setting:

In the first scene, Jehoiachin was king over Judah for three months before the Babylonians took him back to Babylon as a captive or prisoner. Sometimes, people take captives during battle and take those captives back to their home country. While Jehoiachin lived in Babylon, Jehoiachin had children. This passage provides a list of the family line that began with Jehoiachin. The passage lists mostly male descendants. These descendants come from the family line of David, but not every descendant the storyteller lists became a ruler over Israel. The Bible is not completely clear in this list about who was the father and who was the son. In some places, the passage talks about sons, and in some places, the passage talks about descendants, which can include grandsons and all future children in the family line. But we know every name on the list comes from the family line of King David.

Stop here and discuss as a group: Tell about a person's family line. How do you describe each generation's relationship to the previous generation? Pause this audio here.

Jehoiachin had Shealtiel, Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah. Jehoiachin's son Pedaiah had two sons, Zerubbabel and Shimei. In other places in the Bible, Zerubbabel's father is Shealtiel. It is possible that Zerubbabel's birth father is Shealtiel, but because of cultural laws, people understood that Zerubbabel came from Pedaiah's family line. Zerubbabel had Meshullam, Hananiah, and a daughter named Shelomith. The passage lists five more descendants of Zerubbabel named Hashubah, Ohel, Berekiah, Hasadiah, and Jushab-Hesed. These men are probably Zerubbabel's grandsons, and their father was probably Meshullam.

Stop here and discuss as a group: Because we are not certain who their father is, how will you talk about these five men? Pause this audio here.

Zerubbabel's son Hananiah had descendants named Pelatiah, Jeshaiiah, Rephaiah, Arnan, Obadiah, and Shecaniah. We are not sure about the fathers of these men.

Stop here and discuss as a group: How will you help people understand that these are descendants, but we are not sure who is the son of whom? Pause this audio here.

Shecaniah had six descendants named Shemaiah, Hattush, Igal, Bariah, Neariah, and Shaphat. He had a total of six descendants. Neariah had three sons named Elioenai, Hizkiah, and Azrikam. He had a total of three sons. Elioenai had seven sons named Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani. He had a total of seven sons. These last three groups of descendants show a pattern. The storyteller lists a man and his sons or descendants and then tells the total number of sons that man had.

Stop here and discuss as a group: How will you list groups like this? Pause this audio here.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

*Embodying the Text**Embodying the Text*

Listen to an audio version of 1 Chronicles 3:17-24 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has one scene.

The characters in this passage are:

- Jehoiachin
- Shealtiel, ^ ^Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, Nedabiah
- Zerubbabel, Shimei
- Meshullam, Hananiah, Shelomith
- Hashubah, Ohel, Berekiah, Hasadiah, Jushab-Hesed
- Pelatiah, Jeshaiah
- sons of Rephaiah, of Arnan, of Obadiah, and of Shecaniah
- Shemaiah
- Hattush, Igal, Bariah, Neariah and Shaphat
- Elioenai, Hizkiah, Azrikam
- And Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, Anani

As a group, act out the passage twice. You should act out the passage in your own language.

For this step, you will choose one person to play the part of the storyteller of Chronicles. The person will read or recite this passage out loud to the rest of the group. Everyone else in the group will play the role of an ancient Israelite who listens to the passage.

First, the person playing the storyteller should read or recite the passage out loud without stopping. Pay attention to the flow and the focus of the passage. Help the reader if some of the names are difficult. If this section is too difficult to remember, you may listen to an audio recording again.

While you do this, think about the people of Israel. The descendants in this list represent the family line that includes King David. Yahweh had promised King David that someone from his family line would rule over Israel forever. Each time the Israelites heard this list of descendants, the people would remember that Yahweh is faithful to keep Yahweh's promises. Even when the people of Israel went to Babylon as prisoners, Yahweh kept Yahweh's promise to preserve the family line of King David. When the people returned to the land of Israel, the family line of David continued.

When they heard the names of these people, the Israelites probably celebrated Yahweh's faithfulness. The Israelites may have looked forward to the Messiah that Yahweh promised.

Pause this audio here and read or recite the passage.

The group should recite this passage a second time. At certain points in the drama, pause the drama and ask, "What are you feeling or thinking?" about a particular character. Answer what that character might be feeling or thinking. Then continue the drama.

Pause this audio here and recite the passage a second time.

The following is an example of the drama and possible responses.

Jehoiachin was a prisoner in Babylon. Jehoiachin had sons in Babylon named Shealtiel, ^ ^Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah. Pedaiah had sons named Zerubbabel and Shimei. Zerubbabel had sons named Meshullam and Hananiah, and he had a daughter named Shelomith. Then the passage lists five more sons. These sons' names are Hashubah, Ohel, Berekiah, Hasadiah, and Jushab-Hesed.

Pause. Ask the person playing Zerubbabel, "What are you feeling or thinking?" The person might answer things like:

- I rejoice that I have descendants who can remind the people of Israel that God is faithful; or
- I am proud to be from the family line of King David.

Continue reciting.

Hananiah had Pelatiah and Jeshaiiah. Then the storyteller mentions the sons of Rephaiah, of Arnan, of Obadiah, and of Shecaniah. Shecaniah had six descendants, including his son Shemaiah and Shemaiah's sons Hattush, Igal, Bariah, Neariah, and Shaphat. Neariah had three sons named Elioenai, Hizkiah, and Azrikam. Elioenai had seven sons named Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani.

Pause. Ask the person playing Jehoiachin, "What are you feeling or thinking?" The person might answer things like:

- I am happy that God preserved my family line even though I was a prisoner in Babylon; or
- I am sad that the people of Israel have been away from the land for so long, and I want them to remember that God promised that we would return to the land God gave us.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 3:17–24 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

Jehoiachin was a prisoner in Babylon. Jehoiachin had **descendants** while he lived in Babylon. A person's descendants are his children, grandchildren, and all future children from the same family line. In this passage, however, the storyteller uses the word **sons** instead of the word descendants. In Hebrew, a son can be the male child of his parents, or a son can be a descendant. In this passage, the storyteller uses the word sons, but some translations use the word "descendants" in some places because the list includes people who are not direct sons. For more information on descendants and son, refer to the Master Glossary. Use the same words for sons when it means the male child of a parent, and for descendants when it means all future children from the same family line.

Jehoiachin had sons named Shealtiel, Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah. Pedaiah had Zerubbabel and Shimei. Zerubbabel had Meshullam, Hananiah, and a daughter named Shelomith. Zerubbabel's name means "offspring of Babylon." Meshullam's name means "restored," Hananiah means "Yahweh is merciful," and Shelomith means "peace." Then there were five descendants named Hashubah, Ohel, Berekiah, Hasadiah, and Jushab-Hesed. We call these men descendants because we are not sure how they are related.

Hananiah's descendants are Pelatiah and Jeshaiiah, and the sons of Rephaiah, of Arnan, of Obadiah, and of Shecaniah. Shecaniah had six descendants, including his son Shemaiah and his grandsons Hattush, Igal, Bariah, Neariah, and Shaphat. Neariah had three sons named Elioenai, Hizkiah, and Azrikam. Elioenai had seven sons named Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 3:17-24

Audio Content

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1 Chronicles 4:1–10

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 4:1–10 and put it in your hearts.

Listen to an audio version of 1 Chronicles 4:1–10 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 4:1–10 in the easiest-to-understand translation.

Pause this audio here.

In the previous passage, you heard a list of the descendants of Jehoiachin, who ruled over Judah right before the Babylonians took the people of Judah to Babylon as prisoners. Jehoiachin's family line came from King David, and the Israelites remembered that God had promised that someone from this family line would rule over Israel forever. God kept this promise even after the people of Israel returned from Babylon to the land God had given them.

In this passage, we hear a list of more of the family line of Judah. Judah was one of the sons of Israel. The storyteller uses the word "sons" here to describe a relationship between family members. You will remember that in Hebrew, the word "sons" can describe the direct sons of a father or a person's descendants. A person's descendants may be that person's children, grandchildren, and all future generations. Some translations use the word "descendants" instead of the word "sons" to talk about relatives who are not direct sons.

Stop here and discuss as a group: Remind each other of how you describe relationships between fathers, sons, and grandsons in your culture. Pause this audio here.

You will remember from a previous passage that we heard a list of Judah's sons and some of those sons' descendants that led to King David. The storyteller then talked about David's sons and the generations that followed David's sons. In this passage, the storyteller begins with one of Judah's sons and lists more descendants of Judah.

We are not certain how all of the people in this passage may be related to each other. Most of the people in this part of Judah's family line do not appear in any other places in the Bible.

Judah had some descendants named Perez, Hezron, Carmi, Hur, and Shobal. This list does not contain every one of Judah's descendants. Perez is Judah's son. Hezron is Perez's son. The name "Carmi" may be a mistake, and this person's name may be Caleb. Carmi may be either Hezron's son or Perez's brother. Carmi had a son named Hur, and Hur had a son named Shobal.

Shobal had a son named Reaiah, and Reaiah had a son named Jahath. Jahath had two sons named Ahumai and Lahad. The descendants of Ahumai and Lahad came from the city of Zorah. This city was in the Sorek Valley, about two kilometers north of Beth Shemesh. Zorah may have been important because people continued to live there after the Israelites returned from Babylon.

Stop here and look at a map as a group: Find the cities of Zorah and Beth Shemesh. Pause this audio here.

The sons of Etam were Jezreel, Ishma, and Idbash, and they had a sister named Hazzelponi. We know that Etam was also the name of a city about 3.5 kilometers southwest of Bethlehem. So "sons of Etam" may mean that these men established this city. The storyteller then tells us that Penuel was the father of the city of Gedor, and Ezer was the father of the city of Hushah. Again, the storyteller probably means that Penuel was the founder of Gedor because he started the city of Gedor, and Ezer was the founder of Hushah. Gedor was a city in the hill country of Judah, located about 12.5 kilometers north of Hebron. Hushah was a city located only a few kilometers away from Bethlehem. These men were Hur's descendants. Hur fathered or started the city of Bethlehem, which people also called Ephrathah after Hur's mother's name. Hur's father was Caleb, and Hur's mother was Ephrathah. Hur was Caleb's and Ephrathah's oldest son.

Stop here and look at a map as a group. Find the towns of Etam, Gedor, Hushah, and Bethlehem. Pause this audio here.

Ashhur was the father of Tekoa, a town about 8 kilometers south of Bethlehem or 16 kilometers south of Jerusalem. Amos the prophet came from the city of Tekoa. Ashhur may actually be another name for Hur, but Ashhur may also have been Hur's younger brother. Ashhur had two wives, called Helah and Naarah.

Ashhur's wife Naarah had four sons with Ashhur named Ahuzzam, Hepher, Temeni, and Haahashtari. We do not know anything else about Ahuzzam or Hepher. However, the names Temeni, which means "man of the south," and Haahashtari may actually refer to family groups instead of individual people. Ashhur's other wife, Helah, had sons named Zereth, Zohar, and Ethnan.

Koz was the father of Anub and Hazzobebah. We are not sure who Koz's father may be. Koz may have been the son of Ashhur and Helah. Koz was the father of the family group of Aharhel, who was the son of Harum. We only know that Aharhel is a descendant of Judah, but we do not know how he may be connected to any other of Judah's descendants. Harum was not Koz's son but was probably an important descendant of Koz.

We also hear about a man whom people called Jabez. Jabez was a great man, and people respected and honored Jabez more than they honored Jabez's brothers. We do not know exactly who Jabez's brothers may have been, but Jabez may have been the brother of Koz. Jabez's mother said that his birth had caused her to feel much pain. Therefore, she named him Jabez, which sounds like a Hebrew word that means "pain." One day, Jabez prayed to the God of Israel and begged God to bless Jabez and give him a bigger piece of land than he had. Jabez also asked God to be with Jabez, to protect him, and to keep him safe. Jabez did not want any harm or pain to come to Jabez. And God gave Jabez what Jabez had asked for.

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 4:1–10 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has three scenes.

In the first scene: Judah had descendants named Perez, Hezron, Carmi, Hur, and Shobal. Shobal's son Reaiah had Jahath, and Jahath had Ahumai and Lahad, who were people from the town of Zorah. Jezreel, Ishma, and Idbash were sons of the city of Etam with their sister Hazzelelponi. Penuel was the father of the town of Gedor, and Ezer was the father of the town of Hushah. These men were descendants of Hur, Ephrathah and Caleb's oldest son. Ashhur was the father of Tekoa and had two wives. Ashhur's wife Naarah had Ahuzzam, Hepher, Temeni, and Haahashtari. Ashhur's wife Helah had Zereth, Zohar, and Ethnan.

In the second scene: Koz became the father of Anub and Hazzobebah, and Koz's descendants were the families of Aharhel, the son of Harum.

In the third scene: There was a man named Jabez who had more honor than his brothers. His mother named him Jabez because she felt much pain when she gave birth to Jabez. Jabez prayed and asked God to bless Jabez, to give him more land, and to protect him from harm. And God answered Jabez's prayer.

The characters in this passage are:

- Judah
- Perez, Hezron, Carmi, Hur, Shobal
- Reaiah
- Jahath
- Ahumai and Lahad
- Jezreel, Ishma, Idbash
- Hazzelelponi
- Penuel
- Ezer
- Hur
- Ashhur
- Naarah
- Ahuzzam, Hepher, Temeni, Haahashtari
- Helah
- Zereth, Zohar, Ethnan
- Koz
- Anub and Hazzobebah
- Families of Aharhel, son of Harum
- Jabez
- And God

As a group, pay attention to these parts of the passage's setting:

In scene one, Judah has several descendants. Judah has a son named Perez, who has a son named Hezron, who may have had a son named Carmi or Caleb. Carmi could also be the brother of Perez. Carmi has a son named Hur, who has a son named Shobal. Shobal's son Reaiah has a son named Jahath, and Jahath has sons named Ahumai and Lahad. Jahath's sons lived in the city of Zorah.

Jezreel, Ishma, and Idbash were the sons of Etam, and they had a sister named Hazzelelponi. However, Etam is not a person. Etam is a city. These men started the city of Etam, so they are called Etam's sons. In the same way, Penuel was the father of the city of Gedor, and Ezer was the father of the city of Hushah. These men were the founders of the cities of Gedor and Hushah, so they are called the fathers of those cities. These men were Hur's descendants. Hur was the oldest son of Ephrathah and Caleb. Hur was the father of the city of Bethlehem.

Stop here and discuss as a group: How do you talk about the people who establish or lead a town in your culture? Pause this audio here.

Ashhur, who was the father of the city of Tekoa, had two wives. Ashur and his wife Naarah had Ahuzzam, Hephher, Temeni, and Haahashtari. Ashur and his wife Helah had Zereth, Zohar, and Ethnan.

In scene two, Koz had two sons named Anub and Hazzobebah. Koz also had descendants in the family group of Aharhel, Harum's son.

In scene three, we hear about a man named Jabez who had more honor and respect than his brothers. Jabez's mother named him Jabez because she felt much pain when she gave birth to him. Jabez prayed to the God of Israel and said, "Oh that you would bless me and give me more land! Let your hand, or power, be with me! Please be with me in all I do and protect me from harm and pain." And God answered Jabez's prayer.

Stop here and discuss as a group: How do you describe men whom other people greatly honor in your culture? How do you use specific words or phrases to help your audience understand the importance of an honorable man's life? Pause this audio here.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 4:1–10 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has three scenes.

The characters in this passage are:

- Judah
- Perez, Hezron, Carmi, Hur, Shobal
- Reaiah
- Jahath
- Ahumai and Lahad
- Jezreel, Ishma, Idbash
- Hazzelelponi
- Penuel
- Ezer
- Hur
- Ashhur
- Naarah
- Ahuzzam, Hepher, Temeni, Haahashtari
- Helah
- Zereth, Zohar, Ethnan
- Koz
- Anub and Hazzobebah
- Families of Aharhel, son of Harum
- Jabez
- And God

As a group, act out the passage twice. You should act out the passage in your own language.

For this step, you will choose one person to play the part of the storyteller of Chronicles. The person will read or recite this passage out loud to the rest of the group. Everyone else in the group will play the role of an ancient Israelite listening to the passage.

First, the person playing the storyteller should read or recite the passage out loud without stopping. Pay attention to the flow and the focus of the passage. Help the reader if some of the names are difficult. If this section is too difficult to remember, you may listen to an audio recording again.

While you do this, think about the Israelites. When the Israelites heard this list of names, they would remember God's faithfulness to keep God's promises. The Israelites may have thought about how God kept different groups of Israelite people safe throughout numerous generations.

Pause this audio here and read or recite the passage.

The group should recite this passage a second time. At certain points in the drama, pause the drama and ask one of the characters, "What are you feeling or thinking?" Then the person playing that character should answer what that character would be feeling or thinking. Then continue the drama.

Pause this audio here and recite the passage a second time.

The following is an example of the drama and possible responses.

Judah had descendants named Perez, Hezron, Carmi, Hur, and Shobal. Shobal had a son named Reaiah, who had a son named Jahath. Jahath had two sons named Ahumai and Lahad, whose families lived in the city of Zorah.

Pause the reciting. Ask the person playing the storyteller of Chronicles, "What are you feeling or thinking?" The person might answer things like:

- I am happy to see how God has preserved so many of Judah's descendants; or
- I am proud that my people lived in the land God promised to the Israelites.

Continue to recite the passage.

Jezreel, Ishma, and Idbash were the sons of the city of Etam. These men had a sister named Hazzelelponi. Penuel was the father of the city of Gedor, and Ezer was the father of the city of Hushah. These men were Hur's descendants. Hur was the oldest son of Ephrathah and Caleb. Hur was also the father of Bethlehem.

Pause the reciting. Ask the people playing the Israelites, "What are you feeling or thinking?" The people might answer things like:

- We praise God for God's faithfulness to preserve our people in the land God promised us, even after we returned from Babylon; or
- We hope that our people will survive for many generations to see God fulfill his promise to keep a descendant from Judah as our ruler forever.

Continue to recite the passage.

Ashur was the father of Tekoa, and Ashhur had two wives. Ashhur's wife Naarah had Ahuzzam, Hephher, Temeni, and Haahashtari. Ashhur's other wife, Helah, had Zereth, Zohar, and Ethnan.

Koz had two sons named Anub and Hazzobebah. Koz's other descendants came from the family groups of Aharhel, son of Harum.

There was a man named Jabez whom everyone honored and respected more than they respected Jabez's brothers. Jabez's mother named him Jabez because she felt much pain when she gave birth to him. Jabez prayed to the God of Israel and said, "Oh that you would bless me and give me more land! Please be with me in all I do and protect me from harm and pain." And God answered Jabez's prayers.

Pause the reciting. Ask the person playing the storyteller of Chronicles, "What are you feeling or thinking?" The person might answer things like:

- I feel confident that God hears the prayers of my people because God heard Jabez and answered his prayers; or
- I feel grateful for how God has kept the Israelites in the land God promised them.

Ask the person playing God, "What are you feeling or thinking?" The person might answer things like:

- I am happy to answer the prayers of my people; or
- Even after the difficulties my people Israel experienced in Babylon, some of them still worship me and pray to me, and I feel proud of them.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 4:1–10 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

Judah had **descendants** named Perez, Hezron, Carmi, Hur, and Shobal. These are not all Judah's direct **sons**, but in this passage, the word "sons" can also mean "descendants." A son is usually the male child of his parents. A descendant is a person's children, grandchildren, and all future generations along that family line. For more information on son and descendant, refer to the Master Glossary, and use the words for these ideas in the same way you have in previous passages.

Shobal became the father of Reaiah, who became the father of Jahath, who became the father of Ahumai and Lahath. These men came from the city of Zorah. They formed large family groups, called **clans**. Use the same word or phrase for clans as you have used in previous passages.

Jezreel, Ishma, and Idbash were the **sons** of the **city** of Etam, along with their sister Hazzelelponi. Penuel was the **father**, or founder, of the city of Gedor, and Ezer was the father of the city of Hushah. Ezer's name means "help." Ashhur was the father of the city of Tekoa. Usually, to be a son or father of someone describes the relationship between a father and a son. Here, the storyteller means that these people started or came from a specific city. Use the same word or phrase for "fathers" who started or founded a city as you have used in previous passages. Use the same word or phrase for "sons" or men who came from a certain city as you have used in previous passages. If you need to state that each of these place names was a city so that your audience will understand that these are not people's names, you may do so. Use the same word or phrase for city that you have used in previous passages.

Ashur had two wives named Naarah and Helah. Naarah had Ahuzzam, Hephher, Temeni, and Haahashtari. Helah had Zereth, Zohar, and Ethnan.

Koz became the father of his sons Anub and Hazzobebah. Koz also had descendants from the families of Aharhel, who was the son of Harum.

There was a man named Jabez whom people honored and respected more than they respected Jabez's brothers. Jabez's mother named him Jabez because she felt so much pain when she gave birth to him. Jabez prayed to the God of **Israel**, and God answered his prayers. Use the same word or phrase for Israel as you have previously, and refer to the Master Glossary for more information.

Stop here and discuss as a group what word you have used for the general name for **God** in previous books of the Bible. For more information about God, refer to the Master Glossary. Pause this audio here.

Jabez asks God to have his "hand" on him. When the storyteller of Chronicles talks about someone's hand, he is talking about their power. Jabez is asking God for God's power or God's presence to be with him.

Stop here and, as a group, discuss how you will talk about God's hand or God's presence being with Jabez.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 4:1–10

Audio Content

[webm zip](#) (15044792 KB)

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1 Chronicles 4:11–20

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 4:11–20 and put it in your hearts.

Listen to an audio version of 1 Chronicles 4:11–20 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.

5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 4:11–20 in the easiest-to-understand translation.

Pause this audio here.

In the previous passage, you heard a list of more sons, or descendants, of Judah. Some of those descendants settled towns in the land of Judah. The list ended with Jabez, who prayed to the God of Israel, and God answered Jabez's prayers.

In this passage, you will hear more lists of the family line of Judah. This list begins with Kelub. We do not know exactly who Kelub's father was, although some people think Kelub is Caleb, the son of Hezron, who appeared in an earlier list of Judah's descendants. People may also call Kelub by the names Caleb or Chelubai. Kelub was Shuhah's brother, and Kelub was the father of a son named Mehir. Mehir was the father of Eshton. The Bible does not tell us anything else about Shuhah or Mehir.

Eshton was the father of three sons named Beth Rapha, Paseah, and Tehinnah. Tehinnah was the father or founder of the city of Ir Nahash, which means that Tehinnah settled the city of Nahash. The descendants of these men lived in the city of Recah. We are not sure where the cities of Nahash and Recah may have been located, but they were probably in the territory of Judah.

Kenaz had sons, or descendants, named Othniel and Seraiah. The descendants of Kenaz, known as the Kenizzites, became a tribe in southern Israel that eventually joined the southern kingdom of Judah. Othniel was probably a brother or nephew of Caleb, the son of Jephunneh. This is probably a different man from the Kelub or Caleb mentioned earlier in the passage. You will remember from a previous passage that Caleb, the son of Jephunneh, was a former Israelite spy, and he helped Joshua and the Israelites conquer the land God promised to give them.

Stop here and discuss as a group: Tell a story about two different people who had the same name but who did very different things. Pause this audio here.

Othniel conquered the city of Debir when the Israelites took the land God had promised them. As a reward, Caleb allowed Othniel to marry Caleb's daughter, Acsah. Othniel became Israel's first judge in the time before kings ruled over Israel. Othniel had sons named Hathath and Meonothai, and Meonothai was the father of a son named Ophrah. Kenaz's son Seraiah was the father of Joab.

Stop here and look at a map as a group that contains Israel, Judah, the territory of the Kenizzites, and the city of Debir. Pause this audio here.

Joab was the father or founder of a place called Ge Harashim, which means "valley of the craftsmen." That place was called the valley of the craftsmen because the people who lived there were skilled in making things. This valley was probably northwest of Jerusalem, but we are not sure where it was located.

Caleb was the son of Jephunneh, and Caleb had sons named Iru, Elah, and Naam. Elah had a son named Kenaz. We are not sure if this Kenaz is the same as the Kenaz the storyteller mentioned before, who had sons named Othniel and Seraiah.

In the rest of the list, the Bible does not tell us anything else about these people, and we are not sure how each person may be related to the rest of the family line. We only know that these descendants came from the family line of Judah, one of Israel's sons.

Jehallelel had sons named Ziph, Ziphah, Tiria, and Asarel. Ziph may have been a grandson of Caleb. The Bible does not tell us how Jehallelel and his sons may be related to anyone else in this list of descendants.

Ezrah had sons named Jether, Mered, Ephraim, and Jalon. Mered married a woman named Bithiah from Egypt. Bithiah was a daughter of the Pharaoh, or the king of Egypt. Mered and Bithiah had children named Miriam,

Shammai, and Ishbah. Ishbah was the father of Eshtemoa. We are not sure if this means Ishbah was the father of a person named Eshtemoa or if Ishbah was the founder of a town called Eshtemoa, which was south of Hebron. Mered also married an Israelite woman from the tribe of Judah, and they had three sons. Their son Jered was the father or founder of Gedor, their son Heber was the father of the town of Soco, and their son Jekuthiel was the father of the town of Zanoah. Gedor, Soco, and Zanoah were towns located in Judah, but we are not sure exactly where they were.

Stop here and discuss as a group: Talk about some of the towns or places in your area. How do people name those places? Pause this audio here.

Hodiah married Naham's sister. Their descendants were the fathers of Keilah and Eshtemoa. Keilah's descendants were a clan or family group called the Garmites, and Eshtemoa's descendants were a clan or family group called the Maacathites. The storyteller is not very clear about these clans and the towns in which they lived.

Shimon had sons named Amnon, Rinnah, Ben-Hanan, and Tilon. Ishi had sons named Zoheth and Ben-Zoheth. The Bible does not give us any more information on any of these people.

Stop here and discuss as a group: We do not know much about many of the people the storyteller listed in this passage. How do you talk about people in your culture when you do not know many details about them?

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 4:11–20 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has 2 scenes.

In the first scene: This list contains more members of the family of Judah. The list begins with Shuhah's brother Kelub and provides several generations of names down to Kenaz.

In the second scene: The list continues with Jehallelel and provides the names of more descendants and towns those men founded. This passage ends with Zoheth and Ben-Zoheth.

The characters in this passage are:

- Shuhah
- Kelub
- Mehir
- Eshton
- Beth Rapha, Paseah, and Tehinnah
- Kenaz
- Othniel and Seraiah
- Hathath and Meonothai
- Ophrah
- Joab
- Jephunneh
- Caleb
- Iru, Elah, and Naam
- Kenaz
- Jehallelel
- Ziph, Ziphah, Tiria, and Asarel
- Ezrah
- Jether, Mered, Ephraim, and Jalon
- Bithiah
- Miriam, Shammai, and Ishbah
- A woman from the tribe of Judah
- Jered, Heber, and Jekuthiel
- Hodiah
- Naham's sister
- Keilah and Eshtemoa
- Shimon
- Amnon, Rinnah, Ben-Hanan, and Tilon
- Ishi
- And Zoheth and Ben-Zoheth

As a group, pay attention to these parts of the passage's setting:

In scene one, Shuhah's brother Kelub was the father of Mehir. Mehir was the father of Eshton. Eshton was the father of Beth Rapha, Paseah, and Tehinnah. Tehinnah was the father or founder of the city of Nahash. The descendants of these men lived in a place called Recah. Although Nahash and Recah are probably cities, the storyteller does not say that they are. You may need to state that these are names of cities.

Stop here and discuss as a group: In the previous passage, you heard that sometimes the word "father" describes a relationship between a man and his son. In other places, "father" means the man who founded or settled a particular city. Remind each other how you translated the two different meanings of this word in your language so that you can use the same words or phrases again to be consistent. Pause this audio here.

Stop here and discuss as a group how you will show that Nahash and Recah are not the names of people, but the names of cities. Pause this audio here.

Kenaz had sons named Othniel and Seraiah. Othniel's sons were Hathath and Meonothai, who was the father of Ophrah. Seraiah was the father of Joab, who was the father or founder of Ge Harashim, the valley of craftsmen. People called this place the "valley of the craftsmen" because the people who lived there were good at making things.

Stop here and discuss as a group: In the previous script, you discussed how people name places in your area. What will you call this valley of craftsmen? Pause this audio here.

Caleb was the son of Jephunneh, and Caleb's sons were Iru, Elah, and Naam. Elah's son was Kenaz.

Stop here and discuss as a group: In some places in this passage, the storyteller emphasizes who the father of someone is. In other places, the storyteller emphasizes who the sons of someone are. In your culture, is it more important to talk about fathers or sons? Is there a difference in the way you will talk about someone's father or someone's sons? Pause this audio here.

In scene two, Jehallelel had sons named Ziph, Ziphah, Tiria, and Asarel.

Ezrah had sons named Jether, Mered, Ephraim, and Jalon. Mered had two wives. One of Mered's wives was named Bithiah, and she was the daughter of the Pharaoh or king of Egypt. Bithiah and Mered had children named Miriam, Shammai, and Ishbah, who was the father of a person called Eshtemoa or the founder of a city called Eshtemoa. Mered's other wife was an Israelite from the tribe of Judah. She and Mered had sons named Jered, Heber, and Jekuthiel. Jered was the father or founder of the city of Gedor. Heber was the father or founder of the city of Soco, and Jekuthiel was the father or founder of the city of Zanoah.

Hodiah's wife was Naham's sister. Hodiah and his wife had two sons. One son was the father of Keilah, who came from the family group of the Garmites. The other son was the father of Eshtemoa, who came from the family group of the Maacathites.

Shimon had sons named Amnon, Rinnah, Ben-Hanan, and Tilon.

Ishi had sons or descendants named Zoheth and Ben-Zoheth.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 4:11–20 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has two scenes.

The characters in this passage are:

- Shuhah
- Kelub
- Mehir
- Eshton
- Beth Rapha, Paseah, and Tehinnah
- Kenaz
- Othniel and Seraiah
- Hathath and Meonothai
- Ophrah
- Joab
- Jephunneh
- Caleb
- Iru, Elah, and Naam
- Kenaz
- Jehallelel
- Ziph, Ziphah, Tiria, and Asarel
- Ezrah
- Jether, Mered, Ephraim and Jalon
- Bithiah
- Miriam, Shammai, and Ishbah
- A woman from the tribe of Judah
- Jered, Heber, and Jekuthiel
- Hodiah
- Naham's sister
- Keilah and Eshtemoa
- Shimon
- Amnon, Rinnah, Ben-Hanan, and Tilon
- Ishi
- And Zoheth and Ben-Zoheth

As a group, act out the passage twice. You should act out the passage in your own language.

For this step, you will choose one person to play the part of the storyteller of Chronicles. The person will read or recite this passage out loud to the rest of the group. Everyone else in the group will play the role of an ancient Israelite who listens to the passage.

First, the person who plays the storyteller should read or recite the passage out loud without stopping. Pay attention to the flow and the focus of the passage. Help the reader if some of the names are difficult. If this section is too difficult to remember, you may listen to an audio recording again.

While you do this, think about the Israelites. When they heard this list of names, the Israelites would remember God's faithfulness to keep God's promises. The Israelites may have thought about how God kept different groups of Israelite people safe through several generations. The Israelites also may have thought about how God abundantly blessed them with many children.

Pause this audio here and read or recite the passage.

The group should recite this passage a second time. At certain points in the drama, pause the drama and ask one of the characters, "What are you feeling or thinking?" Then the person playing that character should answer what that character would be feeling or thinking. Then continue the drama.

Pause this audio here and recite the passage a second time.

The following is an example of the drama and possible responses.

Kelub, Shuhah's brother, was the father of Mehiri, who was the father of Eshton, who was the father of Beth Rapha, Paseah, and Tehinnah. Tehinnah was the father, or founder, of the city of Ir Nahash. These men's descendants lived in the city of Recah.

Kenaz had sons named Othniel and Seraiah. Othniel's sons were Hathath and Meonothai. Meonothai was the father of Ophrah. Seraiah was the father or founder of the place called Ge Harashim, which means valley of craftsmen. People called this place the valley of craftsmen because the people who lived there were skilled in making things.

Pause the reciting. Ask the person playing the storyteller of Chronicles, "What are you feeling or thinking?" The person might answer things like:

- I am proud to know more of the descendants of the tribe of Judah; or
- I celebrate what the Lord has done through the generations.

Continue to recite the passage.

Caleb was the son of Jephunneh, and Caleb had sons named Iru, Elah, and Naam. Elah had a son named Kenaz. Jehallelel had sons named Ziph, Ziphah, Tiria, and Asarel. Ezrah had sons named Jether, Mered, Epher, and Jalon.

Mered had two wives. One wife was named Bithiah, and she was the daughter of the pharaoh or king of Egypt. Mered and his wife Bithiah had children named Miriam, Shammai, and Ishbah, who was either the father of a man called Eshtemoa or the founder of the town of Eshtemoa. Mered and his other wife, an Israelite from Judah, had sons named Jered, the father or founder of the town of Gedor; Heber, the father or founder of the town of Soco; and Jekuthiel, the father or founder of the town of Zanoah.

Naham's sister was Hodia's wife, and they had sons named Keilah, who was from the Garmite family group, and Eshtemoa, who was from the family group of the Maacathites.

Shimon's sons were Amnon, Rinnah, Ben-Hanan, and Tilon. Ishi's descendants were Zoheth and Ben-Zoheth.

Pause the reciting. Ask the people playing the Israelites, "What are you feeling or thinking?" The people might answer things like:

- We are amazed at how God has worked to provide for us and to keep us safe from the time we entered the land; or
- We are grateful that God has blessed us with so many descendants; or
- We look forward to what God will do for us while we wait for the ruler God promised to give us.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 4:11–20 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

Kelub, Shuhah's brother, was the **father** of Mehir, who was the father of Eshton, who was the father of Beth Rapha, Paseah, and Tehinnah. Tehinnah was the father, or **founder**, of the city of Ir Nahash. Use the same word for father or founder as you used in previous passages.

The **descendants** of these men lived in the city of Recah. A person's descendants are his children, grandchildren, and all future generations from the same family line. In some places in this passage, the word sons can also mean descendants. Use the same word or phrase for descendants as you used in previous passages. For more information on descendants, refer to the Master Glossary.

Kenaz had **sons** named Othniel and Seraiah. Othniel's sons were Hathath and Meonothai. The word son can mean the male child of his parents, or it can mean all of a person's descendants over generations. In this part of the passage, the word means the male child of his parents. Use the same word or phrase for sons as you used in previous passages. For more information on sons, refer to the Master Glossary.

Meonothai was the father of Ophrah. Seraiah was the father or founder of the place called Ge Harashim, which means "valley of the craftsmen." People called this place the valley of the craftsmen because the people who lived there were skilled in making things.

Stop here and discuss as a group what word you will use for **craftsmen**. If you have already translated this word in another book of the Bible, use the word or phrase that you used there. Pause this audio here.

Caleb was the son of Jephunneh, and Caleb had sons named Iru, Elah, and Naam. Elah had a son named Kenaz. Jehallelel had sons named Ziph, Ziphah, Tiria, and Asarel. Ezrah had sons named Jether, Mered, Ephraim, and Jalon.

Remember that Ir Nahash, Recah, Eshtemoa, Gedor, Soco, and Zanoah are cities, and Ge Harashim is the "valley of the craftsmen." You may need to state that these are cities and a valley so that your audience will not think that these are people's names. If you use the word for city, use the same word that you have used in previous passages for city.

Stop here and discuss as a group how you will show that these are place names. Pause this audio here.

Mered had two wives. One wife was named Bithiah, and she was the daughter of the pharaoh. Pharaoh is the title for the king in the country of Egypt.

Stop here and discuss what word or phrase you will use for **pharaoh**. Use the same word or phrase for pharaoh as you used in previous passages. For more information on pharaoh, refer to the Master Glossary.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 4:11–20

Audio Content

[webm zip](#) (14086179 KB)

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1 Chronicles 8:1–16

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 8:1–16 and put it in your hearts.

Listen to an audio version of 1 Chronicles 8:1–16 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 8:1–16 in the easiest-to-understand translation.

Pause this audio here.

The previous passages are the introduction to the book of 1 Chronicles. Remember that in each passage so far in 1 Chronicles, the storyteller listed the names of important descendants of the tribes of the people of Israel. We have already seen names of people from most of the tribes of Israel. The previous passage listed names of people from the tribe of Asher. Now, this passage continues the introduction to the book of 1 Chronicles when it gives the descendants, or sons, of the tribe of Benjamin. We already saw one list that was a summary of the descendants of Benjamin in a previous passage, and now this passage has the full family history of the descendants of Benjamin.

This part of the introduction to the book of 1 Chronicles is different from the other parts of the introduction about the other tribes of Israel. This might be because the tribe of Benjamin was an important tribe that stayed with the tribe of Judah when the nation of Israel split into the northern kingdom and the southern kingdom. Or it might be because the first king of Israel, King Saul, was from the tribe of Benjamin.

This passage is the first part of a three-part story about the descendants of Benjamin. This passage and the following passages do not have a complete list of all of the descendants of Benjamin. Also, it is not always clear how people are related to each other in these passages.

In the first part of the passage, the storyteller lists the names of the sons of Benjamin. This passage says Benjamin has five sons. The firstborn son of Benjamin is Bela, and then the other sons in order of their birth are Ashbel, Aharah, Nohah, and Rapha. In an earlier passage in 1 Chronicles, the storyteller says that Benjamin has three sons, and other parts of the Old Testament say that Benjamin has as many as nine sons. This passage might have a different number of sons of Benjamin because it only includes the sons of Benjamin who started important families in the tribe of Benjamin. You will remember that the word "son" can also mean a descendant, like a grandson or a great-grandson. The names of the sons of Benjamin in this passage might also be different from the names of the sons of Benjamin in other parts of the Old Testament because different people write the names differently.

Stop here and discuss this question as a group: List your sons and grandsons or the sons and grandsons of someone you know. How do you talk about sons? How do you talk about grandsons? Pause this audio here.

Next, the storyteller tells the sons of Bela, who was the firstborn son of Benjamin. Bela has nine sons: Addar, Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan, and Hiram. Two sons of Bela are both named Gera, which might be because one is a grandson of Bela instead of a son. Also, Naaman is the grandson of Benjamin in this passage, but the storyteller of Genesis says Naaman is the son of Benjamin. Some people think Bela only has one son named Addar, and that Gera is the father of Ehud. These people think that the rest of the sons in this part of the passage are also the sons of Gera, the father of Ehud.

In the next part of the passage, the storyteller lists the sons of Ehud. Ehud has three sons, or descendants, named Naaman, Ahijah, and Gera. These sons of Ehud are the heads, or leaders of their families in Geba. Later, these families had to move to Manahath. Geba was a city of refuge in the land of the tribe of Benjamin. A city of refuge is a place where people can go if they kill someone accidentally. Manahath was a nearby city.

Stop here and look at a map that shows the city of Geba and the city of Manahath as a group. Pause this audio here.

It is also hard to know who brought the families from Geba to Manahath. It is possible that Gera, one of the sons of Ehud, is the one who led the families or forced the families to move. Gera, the son of Ehud, also has two sons named Uzzah and Ahihud.

Next, the storyteller gives information about a man named Shalaraim. Shalaraim has two wives named Hushim and Baara. Shalaraim has two sons with his wife Hushim, and these sons are named Abitub and Elpaal. We also see that sometime later, Shalaraim divorces his two wives, Hushim and Baara. In the original language, it says that Shalaraim sends these wives away from him.

Stop here and discuss this question as a group: How does someone get divorced in your community? Pause this audio here.

Sometime after Shalaraim divorces his first two wives, Shalaraim has seven more sons with a new wife named Hodesh. These sons are Jobab, Zibia, Mesha, Malcam, Jeuz, Sakia, and Mirmah. The sons of Shalaraim all become heads, or leaders, of their families. At some point, Shalaraim moves to the land of Moab, which people also call the plains or fields of Moab.

Stop here and look at a map that shows the land of Moab as a group. Pause this audio here.

The following section of the passage is about the sons of Elpaal, who was one of the sons of Shalaraim. Elpaal has three sons: Eber, Misham, and Shemed. Shemed is probably the one who builds the cities of Ono and Lod. Shemed also builds the villages around Ono and Lod. It is possible that Shemed rebuilds these cities because Ono and Lod both were already cities during the time of Elpaal and his sons.

Stop here and look at a map that includes Ono and Lod. Pause this audio here.

Next, we hear information about Beriah and Shema. Beriah and Shema are the leaders of the families who live in Aijalon, a city near Jerusalem. The leaders of families who lived in Aijalon chased out the people of Gath from the city of Gath. We do not know why the leaders of families forced the people of Gath to leave. Some people think that the other sons of Elpaal are also leaders of families who chased out the people of Gath. Gath could be the Philistine city, or a different city that people also called Gittaim.

Stop here and look at a map that includes the cities of Aijalon and Gath as a group. Pause this audio here.

It is also unclear how Ahio, Shashak, and Jeremoth are related to the other people in this passage. Most people think that Ahio, Shashak, and Jeremoth are also sons of Beriah. Other people think that Ahio, Shashak, and Jeremoth could be other sons of Elpaal from earlier in the passage. In the final part of this passage, Beriah has six sons named Zebadiah, Arad, Eder, Michael, Ishpah, and Joha.

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 8:1–16 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has five scenes.

In the first scene: Benjamin has five sons. The firstborn son of Benjamin is Bela. Bela has nine sons.

In the second scene: Ehud has three sons. The sons of Ehud and their families move from Geba to Manahath.

In the third scene: Shaharaim has two sons with his wife, Hushim. Shaharaim divorces his first two wives, Hushim and Baraa. Shaharaim marries another wife, and Shaharaim has seven more sons.

In the fourth scene: Elpaal has five sons. These sons are the leaders of the families that live in Aijalon. The sons of Elpaal chase out the people of Gath.

In the fifth scene: Beriah has nine sons.

The characters in this passage are:

- Benjamin
- Benjamin's firstborn son, Bela
- Benjamin's other sons, Ashbel, Aharah, Nohah, and Rapha
- Bela's sons, Addar, Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan, and Huram
- Ehud
- Ehud's sons, Naaman, Ahijah, and Gera
- Uzza and Ahihud
- Families of people who live in Geba
- Shaharaim
- Shaharaim's wives, Hushim and Baara
- Shaharaim's wife, Hodesh
- Shaharaim's sons Jobab, Zibia, Mesha, Malcam, Jeuz, Sakia, and Mirmah, whom Shaharaim had with his wife, Hodesh
- Shaharaim's sons Abitub and Elpaal, whom Shaharaim had with his wife, Hushim
- Elpaal's sons, Eber, Misham, Shemed, Beriah, and Shema
- Families of people who lived in Aijalon
- People who lived in Gath
- And Beriah's sons, Ahio, Shashak, Jeremoth, Zebadiah, Arad, Eder, Michael, Ishpah, and Joha

As a group, pay attention to these parts of the passage's setting:

Remember that this passage continues the introduction to the book of 1 Chronicles. Also, we already heard a passage earlier in the book of 1 Chronicles about the sons of Benjamin. This passage and the following two passages have more information about the sons, or descendants, of the tribe of Benjamin. Remember that it is not always clear how the people in this passage are related to one another.

In the first scene, Benjamin has five sons. Remember that Bela is Benjamin's firstborn son. Benjamin's other sons are Ashbel, Aharah, Nohah, and Rapha. The storyteller lists the sons in the order of their birth. In the original language, the storyteller says that "Benjamin caused to give birth to the sons." This means Benjamin is the father of the sons.

Stop here and discuss this question as a group: What is the best way to translate Benjamin's five sons in this passage? Here are some translation options:

- Bela was Benjamin's first son. Ashbel was Benjamin's second son. Aharah was Benjamin's third son. Nohah was Benjamin's fourth son. And Rapha was Benjamin's fifth son; or
- Benjamin had five sons. In order of birth, Benjamin's sons were Bela, Ashbel, Aharah, Nohah, and Rapha.

Pause this audio here.

In the next part of the first scene, the storyteller tells us the sons of Bela. Sons can mean actual sons or descendants. It is possible that the people in this scene are not all the actual sons of Bela, so descendants may be a better way to translate "sons" here. Remember that Bela has two sons who are both named Gera. It might be helpful to say "another son named Gera" to show there are two different sons of Bela, both named Gera.

Remember that some people think that Bela only has one son, Addar, and that "Gera Abihud" means "Gera, the father of Ehud" in the original language. The storyteller in the book of Judges says that Gera the Benjamite was the father of Ehud the judge. However, it is probably best to translate this to show that Bela has nine sons.

Stop here and discuss this question as a group: How will you translate this part about the sons

of Bela? How many sons of Bela will you include in your translation? Will you choose to include two sons of Bela, both named Gera, or will you translate Gera as the father of Ehud? Pause this audio here.

In the second scene, Ehud has three sons. The sons of Ehud are leaders of their father's households, or families, and they move from Geba to Manahath. It is difficult to understand why the families moved to Manahath, and whether the families chose to leave or if someone else forced them to leave. Remember that Geba was a city of refuge in the land of the tribe of Benjamin. Manahath was a city 5 kilometers southwest of Jerusalem.

Stop here and look at a map that includes the city of Geba and the city of Manahath again as a group if needed. Pause this audio here.

Remember that it is also difficult to know who brought the families from Geba to Manahath. Remember that Gera, a son of Ehud, might have moved the families, or someone else might have moved the families. It is possible that in the original language, the word for "he took them into exile" actually is a name, "Heglam." Some people think that this helps the translation because it shows that this is a different Gera than Gera, the son of Ehud, from earlier in the passage. This Gera is named Gera, or Heglam.

Stop here and discuss this question as a group: How will you translate this part of the passage about the sons of Ehud and who moved the families from Geba to Manahath? In some way, Gera forced the sons of Ehud to move. Pause this audio here.

In the third scene, Shaharaim has several sons. We are uncertain what a lot of things mean in this part of the passage. For example, it is not clear how Shaharaim is related to the other descendants of Benjamin in this passage. It is possible that Shaharaim's family is one of the families that moved from Geba to Manahath.

Remember that Shaharaim has three wives and many sons. Shaharaim has two sons with his wife Hushim. Later, Shaharaim divorces Hushim and Baara. In the original language, the storyteller says that Shaharaim "sends away" his two wives. In the law of Moses, this is how a person declared that he divorced his wife.

Stop here and discuss this question as a group: Talk about someone you know who divorced their wife. How will you translate this part of the passage where Shaharaim divorces his two wives? Pause this audio here.

Shaharaim has seven more sons with his wife, Hodesh. Shaharaim moves to Moab. It is not clear if Shaharaim lives in Moab while he is married to his first two wives, or if Shaharaim divorces his first two wives before he marries his third wife, Hodesh.

Stop here and look at a map of the land of Moab again as a group if needed. Pause this audio here.

Also, stop here and discuss this question as a group: What is the best way to translate the third scene? You could choose to include the information about Shaharaim's first wives and two sons with his wife Hushim, and

then talk about his move to Moab, how he divorces two of his wives, and how he has two other sons with his third wife, Hodesh. Remember that it is not clear when Shaharaim moved to Moab, when Shaharaim got married to each wife, or when he divorced his first two wives. Pause this audio here.

In the fourth scene, the storyteller lists the sons of Elpaal, who is the son of Shaharaim. Remember that Shemed is probably the one who builds the cities of Ono and Lod and their surrounding villages. In the original language, the passage says the villages around Lod are "the daughters of Lod." This is special language to show that the large, fortified city is like a mother, and the smaller villages are like daughters who rely on the bigger city for resources and protection. Lod was about 18 kilometers southeast of Joppa, and Ono was 11 kilometers southeast of Joppa. Ono and Lod are both between the Judean hill country to the east and the coastal plain to the west.

Stop here and look at a map that includes Ono and Lod. Pause this audio here.

Stop here and discuss this question as a group: How will you translate the part that Shemed built Ono and Lod and the villages that surrounded those cities? Pause this audio here.

In the next part of the fourth scene, Beriah and Shema are leaders of families who lived in Aijalon, a city northwest of Jerusalem on the border of the land of Ephraim. It is unclear if Beriah and Shema are also sons of Elpaal, or if Beriah and Shema are not related at all to the previous people in this passage.

Remember that the leaders of the families in Aijalon chased out the people of Gath. Remember that it is not clear if only Beriah and Shema are the leaders of families in this part of the passage, or if the other three sons of Elpaal are also leaders of families in Aijalon. It is also not clear if the other sons of Elpaal also chased out the people of Gath. Aijalon was 20 kilometers northwest of Jerusalem on the border with the land of Ephraim. Aijalon was originally a part of the land of the tribe of Dan. Remember that Gath might be the Philistine city of Gath, or it might be a different city that people called Gittaim.

Stop here and look at a map that includes the cities of Aijalon and Gath again as a group if needed. Pause this audio here.

Stop here and discuss this question as a group: How will you translate this part of the passage about Beriah and Shema? Will you say clearly that Beriah and Shema are also sons of Elpaal? How will you talk about who are the leaders of the families in Aijalon who chased out the people of Gath? Pause this audio here.

In the fifth scene, Beriah has many sons. Most people think that Beriah has nine sons, including Ahio, Shashak, and Jeremoth. However, some people think Beriah only has six sons, and that Ahio, Shashak, and Jeremoth are not sons of Beriah. In the original language, "Ahio" can mean "his brothers." This could change the translation to mean "his brothers Shashak and Jeremoth," which would imply that Shashak and Jeremoth are brothers of Beriah and Shema, and sons of Elpaal.

In the final part of the scene, the storyteller lists the other six sons of Beriah.

Stop here and discuss this question as a group: How will you translate this part of the passage about Ahio, Shashak, and Jeremoth and the sons of Beriah? Here are some translation ideas:

- The sons of Beriah were Ahio, Shashak, Jeremoth, Zebadiah, Arad, Eder, Michael, Ishpah, and Joha; or
- Shashak and Jeremoth were brothers of Beriah and Shema. The sons of Beriah were Zebadiah, Arad, Eder, Michael, Ishpah, and Joha.

Pause this audio here.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 8:1–16 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has five scenes.

The characters in this passage are:

- Benjamin
- Benjamin's firstborn son, Bela
- Benjamin's other sons, Ashbel, Aharah, Nohah, and Rapha
- Bela's sons, Addar, Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan, and Hiram
- Ehud
- Ehud's sons, Naaman, Ahijah, and Gera
- Uzza and Ahihud
- Families of people who live in Geba
- Shazaraim
- Shazaraim's wives, Hushim and Baraa
- Shazaraim's wife, Hodesh
- Shazaraim's sons Jobab, Zibia, Mesha, Malcam, Jeuz, Sakia, and Mirmah, whom Shazaraim had with his wife, Hodesh
- Shazaraim's sons Abitub and Elpaal, whom Shazaraim had with his wife, Hushim
- Elpaal's sons, Eber, Misham, Shemed, Beriah, and Shema
- Families of people who lived in Aijalon
- People who lived in Gath
- And Beriah's sons, Ahio, Shashak, Jeremoth, Zebadiah, Arad, Eder, Michael, Ishpah, and Joha

As a group, act out the passage twice. You should act out the passage in your own language.

Stop here and discuss this question as a group: How will you act out the relationships in this passage between fathers, sons, and grandsons? Work together to find a way to show the relationships. Pause this audio here.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

Benjamin has five sons. Benjamin's first son is Bela, his second son is Ashbel, his third son is Aharah, his fourth son is Nohah, and his fifth son is Rapha. Benjamin's son, Bela, has nine sons. Bela's sons are Addar, Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan, and Hiram.

Pause the drama. Ask the person playing Benjamin, "What are you feeling or thinking?" The person might answer things like:

- I am very happy to have so many sons and grandsons; or
- Yahweh blessed me when he gave me so many sons and grandsons; or
- I hope that my sons and grandsons also have many children.

Continue the drama.

Ehud has three sons named Naaman, Ahijah, and Gera. These sons of Ehud are leaders of the families in the town of Geba. Later, someone forced the families to move from the town of Geba to the town of Manahath. Gera, the son of Ehud, led the families to Manahath. Gera had two sons named Uzza and Ahihud.

Pause the drama. Ask the people playing Naaman, Ahijah, and Gera, "What are you feeling or thinking?" The people might answer things like:

- We are not happy that we had to leave Geba and move to Manahath; or
- We are glad that we could stay with our families, even though we had to leave our town of Geba and move to the town of Manahath; or
- We hope that we do not have to move again to another town.

Continue the drama.

Shaharaim has two wives named Hushim and Baara. Shaharaim and Hushim have two sons together named Abitub and Elpaal. Shaharaim divorces his wives, Hushim and Baara. Shaharaim has more sons with a new wife, Hodesh, while Shaharaim lives in the land of Moab. The names of Shaharaim's sons with his wife Hodesh are Jobab, Zibia, Mesha, Malcam, Jeuz, Sakia, and Mirmah. Shaharaim's sons are all leaders of their families.

Pause the drama. Ask the people playing Shaharaim's wives, Hushim and Baara, "What are you feeling or thinking?" The people might answer things like:

- We do not understand why Shaharaim divorced us; or
- We hope that Shaharaim will still help us because now we have no one to take care of us; or
- We are jealous of Shaharaim's new wife, Hodesh, and Shaharaim's other seven sons with his new wife.

Continue the drama.

Elpaal has five sons. The names of Elpaal's sons are Eber, Misham, Shemed, Beriah, and Shema. Shemed builds the cities of Lod and Ono, and the villages that surround those cities. The sons of Elpaal are all leaders of the families who live in Aijalon. The sons of Elpaal also chase out the people of Gath from the city of Gath.

Pause the drama. Ask the person playing Elpaal, "What are you feeling or thinking?" The person might answer things like:

- I am proud that I have five sons; or
- I am glad that even though my father, Shaharaim, divorced my mother, Hushim, I can still have a large and important family; or
- My sons did many good and important things. My son Shemed built up the cities of Lod and Ono, and the surrounding villages. My sons also chased out the people of Gath. I am proud of my sons.

Continue the drama.

Beriah has nine sons. The names of Beriah's sons are Ahio, Shashak, Jeremoth, Zebadiah, Arad, Eder, Michael, Ishpah, and Joha.

Pause the drama. Ask the person playing Beriah, "What are you feeling or thinking?" The person might answer things like:

- I am very happy that I have nine sons; or
- I am proud that we chased out the people of Gath; or
- I am glad that I am a leader of my family.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 8:1–16 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

Benjamin is the youngest son of the 12 sons of Israel. The 12 sons of Israel became the leaders of the 12 tribes of Israel, and each tribe had many descendants. Translate Benjamin the same as you have in previous passages.

The storyteller in this passage lists the **sons**, or descendants of Benjamin. Sometimes "son" can mean an actual son, and sometimes it can mean a descendant. Most of the time, "sons" in this passage means the male children of his parents. Translate son the same as you have in previous passages. For more information on son, refer to the Master Glossary.

The sons of Ehud were the leaders or chiefs of their fathers' families, or **households**. This means the sons of Ehud were leaders of the groups of their families. A household includes all the people who live in the house, and the head is the leader of the household. Other ways to translate this could be clan leaders, family leaders, heads of families, or leaders of the clans. Translate "heads or leaders of their father's households" in the same way you have in previous passages. For more information on household, refer to the Master Glossary.

Shaharaim had seven sons in **Moab** with his wife Hodesh. Moab is east of the Dead Sea. Translate Moab the same as you have in previous passages.

Stop here and look at a map of the land of Moab again as a group if needed. Pause this audio here.

Shemed, one of the sons of Elpaal, built the **cities** of Ono and Lod. Shemed also built the **villages** around Ono and Lod. Villages are smaller than cities and do not have walls around them like cities. Translate city and village the same as you have in previous passages.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 8:1–16

Audio Content

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1 Chronicles 8:17–28

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 8:17–28 and put it in your hearts.

Listen to an audio version of 1 Chronicles 8:17–28 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.

4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 8:17–28 in the easiest-to-understand translation.

Pause this audio here.

This passage is a part of the introduction to the book of 1 Chronicles. Remember that the previous passage was the first part of a three-part passage about the descendants of the tribe of Benjamin. Now, in this passage, we learn the names of the family leaders of the tribe of Benjamin who lived in Jerusalem. We learn the names of the sons of Elpaal, the sons of Shimei, the sons of Shashak, and the sons of Jeroham.

This passage does not include a lot of details about these descendants of Benjamin. We know these descendants were family leaders and that they all lived in Jerusalem. These leaders' families also probably lived in Jerusalem with them.

Remember that the previous passage and this current passage do not have a complete list of all the descendants of Benjamin. Also, it is not always clear if the people in this passage are the same people who are in previous passages, even if they share the same name as a person in a previous passage.

In each part of this passage, the storyteller lists the sons of an important leader in the tribe of Benjamin. In the first part of the passage, the storyteller says that Elpaal's sons are Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Izliah, and Jobab. In the original language, we hear the names of the sons first, and then the name of their father, Elpaal.

Stop here and discuss this question as a group: Tell the names of the sons of a man you know. Pay attention to see if you say the names of the sons first, or if you say the father's name first. Pause this audio here.

It is not clear if this Elpaal is the same Elpaal that we heard about in the previous passage. Elpaal in the previous passage was the son of Shaharaim and his wife, Hushim. If this is the same Elpaal, then now we hear the names of seven more sons of the same person.

In the next part, the storyteller lists the sons of Shimei. Shimei has nine sons named Jakim, Zicri, Zabdi, Elienai, Zillethai, Eliel, Adaiah, Beraiah, and Shimrath. Shimei is likely the same person as Shema in the previous passage. Shema was the son of Elpaal from the previous passage. Also, Elienai is another way to say the name Elioenai.

Stop here and discuss this question as a group: Talk about people in your community who have the same name or a similar name. Why do people have the same names or similar names? Is it common for a family to use the same name again in the same family for another descendant? Who decides how to spell or say a person's name? Pause this audio here.

Next, the storyteller lists the 11 sons of Shashak. Remember that we heard about Shashak in a previous passage. Some people think that Shashak is a son of Beriah, who is a son of Elpaal. Others think that Shashak is a son of Elpaal. The 11 sons of Shashak are Ishpan, Eber, Eliel, Abdon, Zicri, Hanan, Hananiah, Elam, Anthothijah, Iphdeiah, and Penuel.

Jeroham has six sons. Jeroham's six sons are Shamsherai, Shehariah, Athaliah, Jaareshiah, Elijah, and Zicri. Jeroham is most likely a different way to write the name Jeremoth. Remember that Jeremoth is a son of Beriah from the previous passage.

In the final part of this passage, the storyteller says that the people in this passage were the leaders of the families. This probably means these men led entire clans, or family groups.

Stop here and discuss this question as a group: Talk about the leaders of your families, family groups, and clans. Who is your leader? How did that person become your leader? Pause this audio here.

These people were also leaders according to their genealogy, or the lists of their ancestors. During this time, people wrote down the names of their ancestors so they could remember the names.

Stop here and discuss this question as a group: How do you remember the names of your ancestors? Pause this audio here.

Finally, the passage says that these people lived in Jerusalem. This most likely means that all of the people in this passage lived in Jerusalem, including all the leaders, their sons, and all of their families. Jerusalem was the capital city of Israel. Some people think this means that other descendants of Benjamin also lived in Jerusalem, including descendants of Benjamin from the previous passage.

Stop here and look at a map that includes all of Israel and the city of Jerusalem as a group.

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 8:17–28 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has five scenes.

In the first scene: Elpaal has seven sons.

In the second scene: Shimei has nine sons.

In the third scene: Shashak has 11 sons.

In the fourth scene: Jeroham has six sons.

In the fifth scene: These are all the family leaders in the records of their ancestors. All these people lived in Jerusalem.

The characters in this passage are:

- Elpaal and his seven sons, Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Izliah, and Jobab
- Shimei and his nine sons, Jakim, Zicri, Zabdi, Elienai, Zillethai, Eliel, Adaiah, Beraiah, and Shimrath
- Shashak and his 11 sons, Ishpan, Eber, Eliel, Abdon, Zicri, Hanan, Hananiah, Elam, Anthothijah, Iphdeiah, and Penuel
- And Jeroham and his six sons, Shamsherai, Shehariah, Athaliah, Jaareshiah, Elijah, and Zicri

As a group, pay attention to these parts of the passage's setting:

Remember that this passage is the second part of a three-part passage about the descendants of the tribe of Benjamin. Remember also that the previous passage ended with information about the sons of Elpaal and the sons of Beriah.

As the first scene begins, we learn about more sons of Elpaal. Remember, this might be the same Elpaal that was in the previous passage, or it might be a different person with the same name, Elpaal.

We hear a list of names at the beginning of each of the four scenes. Then at the end of each scene, the storyteller says that these people were the sons of Elpaal, the sons of Shimei, the sons of Shashak, or the sons of Jeroham. It might be easier to understand in your language if you put the name of the father at the beginning of each scene instead. For example, in the first scene, you could translate it two different ways:

- Elpaal had seven sons named Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Izliah, and Jobab; or
- Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Izliah, and Jobab were the sons of Elpaal.

Stop here and discuss this question as a group: Remember the discussion from the previous step about how you say the names of a father and his sons. How will you translate the first scene about the sons of Elpaal? Is it more natural in your language to say first, "Elpaal had seven sons," or to say the names of the seven sons first? Pause this audio here.

In the second scene, Shimei has nine sons. Remember that it is possible that Shimei is the same person as Shema in the previous passage.

Stop here and discuss this question as a group: How will you translate this scene about the sons of Shimei? Decide as a group if you want to say the names of the sons of Shimei first, or if you want to say first, "Shimei had nine sons," and then give the names of the nine sons. Be sure to do this in the same way that you chose to do it in the previous discussion about the sons of Elpaal. Pause this audio here.

In the third scene, Shashak has 11 sons. Remember that Shashak was in a previous passage. Some people think that Shashak was the son of Beriah, who was the son of Elpaal. Other people think that Shashak was a son of Elpaal. Again, your translation team should choose to translate this scene in the same way that you translated the first two scenes. You can choose to first say "Shashak had 11 sons," and then name the 11 sons, or you can say the names of the sons and then say, "These were Shashak's sons."

In the fourth scene, Jeroham has six sons. Jeroham is most likely the same person as Jeremoth from a previous passage. Jeremoth is the son of Beriah. Again, be sure to translate this scene in the same way that you translated the first three scenes.

Stop here and discuss this question as a group: Would it be helpful to include that Jeroham is the same person as Jeremoth, and that Jeremoth is the son of Beriah? Pause this audio here.

In the final scene, we hear a summary of this passage. Most people think this summary is only about the people in this current passage, but other people think that this summary includes some of the descendants of Benjamin from the previous passage.

This summary has three important parts. First, the summary says that these people were the leaders of their families. In the original language, it says they were heads of fathers' houses. This means these men were leaders of their families or clans. This means these men were leaders of more than just their family, who lived in the same house. Instead, these men led entire clans, or family groups.

Stop here and discuss this question as a group: Remember how you have translated "leader of families" in previous passages. Think about how "leaders of families" compares with similar groups in your culture. Pause this audio here.

Second, the summary says that the people were leaders according to the lists of their ancestors. The lists of ancestors were the lists of the people in the tribe of Benjamin. Sometimes people call a list of ancestors a genealogy or a record of the ancestors. In the original language, it says "according to their generations." Generations are the fathers and ancestors of the people in this passage. Remember how you have translated "according to the lists of their ancestors" in previous passages.

Finally, these leaders lived in Jerusalem. Remember that this most likely means the leaders and all of their families and family groups also lived in Jerusalem. Remember, some people think that other descendants of Benjamin from the previous passage also lived in Jerusalem, but it is not clear. Even if some of the descendants of Benjamin from the previous passage did live in Jerusalem, some of these descendants of Benjamin did not live in Jerusalem. Remember that in a previous passage, some of the descendants of Benjamin lived in other places like Geba, Aijalon, Ono, and Lod.

Stop here and look at a map of Jerusalem again as a group if needed. Pause this audio here.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

*Embodying the Text**Embodying the Text*

Listen to an audio version of 1 Chronicles 8:17–28 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has five scenes.

The characters in this passage are:

- Elpaal and his seven sons, Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Izliah, and Jobab
- Shimei and his nine sons, Jakim, Zicri, Zabdi, Elienai, Zillethai, Eliel, Adaiah, Beraiah, and Shimrath
- Shashak and his 11 sons, Ishpan, Eber, Eliel, Abdon, Zicri, Hanan, Hananiah, Elam, Anthothijah, Iphdeiah, and Penuel
- And Jeroham and his six sons, Shamsherai, Shehariah, Athaliah, Jaareshiah, Elijah, and Zicri

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

Elpaal has seven sons named Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Izliah, and Jobab.

Pause the drama. Ask the person playing Elpaal, "What are you feeling or thinking?" The person might answer things like:

- I am glad that I have seven sons; or
- I am proud of all of my sons. [mark]

Continue the drama.

Shimei has nine sons named Jakim, Zikri, Zabdi, Elienai, Zillethai, Eliel, Adaiah, Beraiah, and Shimrath.

Pause the drama. Ask the person playing Shimei, "What are you feeling or thinking?" The person might answer things like:

- I am proud of my large family; or
- I am glad that I am the son of Elpaal, who was the son of Shaharaim and his wife Hushim; or
- I am glad that I am a leader in the tribe of Benjamin.

Continue the drama.

Shashak has 11 sons named Ishpan, Eber, Eliel, Abdon, Zicri, Hanan, Hananiah, Elam, Anthothijah, Iphdeiah, and Penuel.

Pause the drama. Ask the person playing Shashak, "What are you feeling or thinking?" The person might answer things like:

- I am glad that I have more sons than any of the other people in the tribe of Benjamin; or
- I am proud that I have 11 sons; or
- I am honored that I am a leader in the tribe of Benjamin.

Continue the drama.

Jeroham has six sons named Shamsherai, Shehariah, Athaliah, Jaareshiah, Elijah, and Zicri.

Pause the drama. Ask the person playing Jeroham, "What are you feeling or thinking?" The person might answer things like:

- I am glad that I have six sons; or
- I am proud to be a leader in the tribe of Benjamin; or
- I am glad that my father was Beriah.

Continue the drama.

These people were all leaders of their families, according to the lists of their ancestors. These leaders and their families all lived in Jerusalem.

Pause the drama. Ask the people playing Elpaal, Shimei, Shashak, and Jeroham, "What are you feeling or thinking?" The people might answer things like:

- We are honored that we are leaders of the clans and families in the tribe of Benjamin; or
- We are happy that we can live in Jerusalem, the capital city of Israel; or
- We are proud of our role as leaders of the tribe of Benjamin in the people of Israel.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 8:17–28 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

In this passage, we see the **sons** of some important leaders of the tribe of Benjamin. Sons can sometimes mean descendants, but in this passage they probably mean the male child of their parents. Translate sons as you have in previous passages. See sons in the Master Glossary.

All of these people were the leaders or chiefs of their fathers' families, or **households**. This means these people were leaders of the groups of their families. A household includes all the people who live in the house, and the head is the leader of the household. In this case, these men were leaders of large groups of families, not just those people who lived in their house. Other ways to translate this could be clan leaders, family leaders, heads of families, or leaders of the clans. Translate heads of families in the same way as you have in previous passages. For more information on household, refer to the Master Glossary.

These men were leaders according to their generations. This means these leaders are in the list of names that belong to the same ancestor. We call a list of generations a genealogy.

Stop here and discuss this question as a group: How will you translate "leaders according to their **generations**?" You can just say that the **genealogy** of their tribe listed these men as leaders of their father's households. Use the same word for leaders, or chiefs, as you have used previously. For more information, refer to genealogy and generation in the Master Glossary. Pause this audio here.

These leaders all lived in **Jerusalem**. Jerusalem is the most important city of the Jewish people. Translate Jerusalem the same as you have in previous passages. For more information on Jerusalem, refer to the Master Glossary.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 8:17–28

Audio Content

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1 Chronicles 11:1–9

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 11:1–9 and put it in your hearts.

Listen to an audio version of 1 Chronicles 11:1–9 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 11:1–9 in the easiest-to-understand translation.

Pause this audio here.

In this passage, the storyteller begins the story of David, King of Israel. In the previous story, the storyteller told us about Saul's death and that Saul was unfaithful to Yahweh. Yahweh allowed the Philistines to kill Saul and gave Israel to David. Now the storyteller wants to tell us about David, a king who was faithful to Yahweh. This passage tells the same story as in 2 Samuel 5:1–16, but with some differences.

Stop here and do this activity as a group: If you have already translated 2 Samuel 5:1–16, listen to your translation of that passage. Pause this audio here.

The storyteller starts by telling us about the time when David became king of all Israel. The storyteller tells us that all Israel went to David at the city of Hebron. Some people from every tribe of Israel gathered together and went to David to make David king.

Stop here and do this activity as a group: Talk about a time when your people all wanted the same thing and went to the leaders to make sure it happened. Pause this audio here.

The people who spoke to David reminded David that they were closely related to David by saying they were David's bone and flesh. The people had the same ancestors as David. The people reminded David of times in the past, while Saul was still king, when David led the men of Israel into battle and then back to their homes. The people reminded David of the words that Yahweh, David's God, said to David. David's God is Yahweh, the same God that the people from all Israel follow. At some time, before David became king, Yahweh told David that David would shepherd the people of Israel and be the ruler of the people of Israel. A shepherd protects and guides sheep or goats. Israelites kept sheep and goats for meat and wool. David would do the work of a shepherd to protect and guide the people of Israel, just like a shepherd protects and guides sheep or goats.

Stop here and look at a picture of a group of sheep with a shepherd. Pause this audio here.

Yahweh also said that David would be a ruler or a prince one day. David would be the person that Yahweh chose or appointed to lead the people of Israel.

Then the storyteller tells us more about the meeting at Hebron. The people who came to David were the elders of the tribes of Israel, or the male leaders of clans or families in the tribes of Israel. When the elders gathered with King David in the city of Hebron, David made a covenant with the elders. A covenant is an agreement between two people or groups of people where both make strong promises to do or not do certain things. We do not know what David or the elders promised to each other in Hebron. David made the covenant before Yahweh. In other words, Yahweh knew the promises that David made to the elders. The ark of the covenant represented Yahweh's presence. Often, when the storyteller tells us that the people did something before Yahweh, it means that the ark was there. However, we do not know if the ark of the covenant was present at Hebron or somewhere else. Even so, Yahweh knew what promises David made to the elders. The elders of Israel anointed David king of Israel. The elders made David king and placed special oil on David's head. David was Yahweh's chosen king of Israel. The storyteller tells us that Yahweh fulfilled the promise that Yahweh had spoken through Samuel to make David king.

The storyteller tells us that David and all the Israelites went to Jerusalem to attack Jerusalem. This is different from the passage in 2 Samuel where another storyteller said that the king and his men went to Jerusalem. In this passage, the storyteller does not mean that everybody in Israel went to Jerusalem, but that all of Israel supported David as David and his men went to Jerusalem. The storyteller wants to show us that Israel is now united with David. People also knew Jerusalem as Jebus.

Stop here and look at a map of Israel that shows the cities of Hebron and Jerusalem. Pause this audio here.

The Jebusites, the people who lived in Jebus, said to David that the Israelites would not get into the city to conquer it. The Jebusites did not talk directly to David but gave a message that someone else reported to David. The Jebusites were confident that the Israelites could not conquer their fortress, or stronghold, which people also called Zion. Even though the Jebusites were confident and the fortress of Zion was strong, David captured the fortress of Zion. The storyteller tells us that later people began to call it the City of David, which was the name of the place at the time of the storyteller.

Stop here and do this activity as a group: Talk about a place that had one name but now has a different name. Pause this audio here.

The storyteller tells us more about how David conquered the fortress. The storyteller gives us more information in this story than the storyteller in 2 Samuel did. In this story, David said that David would make the first person to attack the Jebusites the chief and commander of the Israelite army. A chief and a commander are the same thing. This is the most important person in a group of people, or the most important leader of the army. Joab, the son of Zeruiah, was the first to attack the Jebusites. Zeruiah was David's sister. It is unusual for a storyteller to identify a person in the Bible as the son of their mother rather than the son of their father. Because Joab attacked the Jebusites, David made Joab the most important leader of David's army.

The storyteller tells us some of the things that David did while David was king. Sometime after the battle for Jerusalem, David lived in the stronghold, the fortress in Jerusalem. Because David lived in the stronghold, people named it the City of David. The City of David was one part of Jerusalem.

Stop here and look at a map of Jerusalem at the time David became king. Pause this audio here.

David ordered people to build the city around the City of David. The people built the city from the Millo, where the land was filled in, probably like a terrace. The people built around and on all sides of the City of David inward towards the wall around the fortress.

Stop here and look at a picture of terraces on the side of a hill. Pause this audio here.

Stop here and do this activity as a group: Get a bowl and place it upside down on the ground. Take a long strip of paper or a long, wide leaf and make it into a ring that fits around the bowl. Put the ring around the bowl with the fine edge touching the ground and a space between the ring and the bowl. Now, use earth to fill the space between the slope of the bowl and the ring of paper or leaf and press it down until you make a flat, level surface between the slope of the bowl and the straight edge of the ring. The filled area with a flat level surface is like the Millo or terraces at Jerusalem. Pause this audio here.

The storyteller tells us that Joab repaired the rest of the city.

Stop here and do this activity as a group: Talk about a place where some people lived, but then those people left that place, and other people came and lived there instead. Talk about what people needed to do to be able to live in the place after the first people left the place empty. Pause this audio here.

Stop here and do this activity as a group: Place a big stone on the flat base of your bowl to represent the City of David. Place small stones on the flat level surface between the slope of the bowl and the straight edge of the ring to represent the houses David built outside the fortress. Place more small stones outside the ring of paper or leaf to represent the buildings Joab repaired. Pause this audio here.

The storyteller tells us that David became greater or more powerful over the time of David's reign because Yahweh was with David. The storyteller gives Yahweh an additional name, "the God of hosts" or "God almighty." God of hosts means the ruler of all heavenly beings. God Almighty means the all-powerful ruler of the armies of Israel.

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 11:1–9 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has five scenes.

In the first scene: People from all of Israel met with David at the city of Hebron. The people told David all the reasons why David should be king of Israel. The elders of Israel met with David, and David made a covenant with them. The elders anointed David king of Israel. This fulfilled the prophecy that Yahweh gave to Samuel.

In the second scene: David went with people from all the tribes of Israel to Jerusalem to attack the Jebusites, and the Jebusites said that David would never conquer the fortress.

In the third scene: David conquered the fortress of Zion, which people later called the City of David.

In the fourth scene: David told the Israelites that the person who attacked the Jebusites first would become the commander of the Israelite army. Joab was first to attack the Jebusites, and David made Joab commander of the army.

In the fifth scene: During David's reign, David moved into the stronghold, the City of David, and built more buildings in the city on the land inside the terraces up to the wall of the fortress. Joab repaired the rest of Jerusalem. David became more powerful because Yahweh, God Almighty, was with David.

The characters in this passage are:

- People from all the tribes of Israel
- David
- Yahweh
- Elders from the tribes of Israel
- Fighting men from all the tribes of Israel
- Jebusites
- And Joab, son of Zeruiah

As a group, pay attention to these parts of the passage's setting:

In this passage, the storyteller tells us about two important events when David became king and began to reign over Israel. Then the storyteller gives an overview of David's work in Jerusalem. Some time after Saul and the rest of Saul's family died, people from all the tribes of Israel went to David at the city of Hebron. The storyteller does not mean everybody in Israel went to Hebron, but some people from every tribe of Israel gathered together and went to David to make David king. When the people went to see David, the people gave all their reasons why they now wanted David to be king over all of Israel. The people talked about events from the past, when David led the Israelite army for Saul and when Yahweh gave a prophecy to David. Both of these events happened many years before David and the people from Israel met in Hebron. In the prophecy from Yahweh, when David was younger, Yahweh said David would become a shepherd and ruler of the Israelite people. The storyteller reminds us later that Yahweh gave this prophecy to the Israelites through Samuel.

Stop here and do this activity as a group: Talk about a time when a friend or someone in your family talked about what you would be when you were older or grown up. Pay attention to how you talk about a conversation from your past when people talked to each other or you about your future or who you are now. Pause this audio here.

When the people from all the tribes of Israel gathered in Hebron, it was the elders who spoke with David. David made a covenant with the elders, and Yahweh witnessed the covenant. Then the elders anointed David king over all the tribes of Israel. This fulfilled Yahweh's promise to David through Samuel. Yahweh gave the prophecy to Samuel many years earlier, when David was younger.

After the elders anointed David king of all Israel, David decided to go to Jerusalem, which people also knew as Jebus, to attack and conquer Jerusalem. The Jebusites felt confident that David could not conquer the stronghold of Zion. But David did conquer the stronghold. Now the storyteller gives us extra information. The storyteller says that Zion is what we call the City of David today. We know that at some point, people began to call Zion the City of David because David lived there. At the time the storyteller lived, people still called the fortress the City of David.

Stop here and discuss this question as a group: What do you say to show that something happened even when you did not think it would happen, or you did something to stop it from happening? Pause this audio here.

The storyteller tells us how Joab became the commander of the Israelite army. Before David and the Israelites conquered the fortress, David promised to give the job of the most important leader to the first person to attack the Jebusites. Joab was the first person to attack, and so he became the most important commander of the army.

Stop here and discuss this question as a group: What do you call the person who is the most important leader of your army or fighting people? Pause this audio here.

The storyteller now tells us about what David did in Jerusalem while David was king. David moved his home from Hebron to the fortress, and people began to call the fortress the City of David. During David's reign in Jerusalem, David built up the city around the fortress. David did not build the buildings himself but directed other people to build what David wanted. David got people to build more buildings around the fortress from the edge of the Millo, the filled terrace area, to the wall of the fortress. Also, during David's reign in Jerusalem, Joab repaired other parts of the city of Jerusalem.

Stop here and look at a map of Jerusalem at the time David became king, if needed. Pause this audio here.

The storyteller uses a word that means to make alive. We do not know if Joab brought the rest of the city to life by looking after the people or by making the buildings better. The storyteller uses the same word that Nehemiah used to tell the story of how the Israelites rebuilt Jerusalem when the Israelites returned from Babylon.

Stop here and discuss this question as a group: Remind each other of the stories you told about how people came back to live in places that were empty and what they did to make the homes good to live in. How will you translate this idea of what Joab did to repair the city? Pause this audio here.

While David was king, David became greater and more powerful because Yahweh, God Almighty, was with David. David did not become larger or stronger in his body, but David had more political and military power. "God Almighty," or the "God of the Hosts," or of all the heavenly beings, was a special name the Israelites gave to Yahweh when the Israelites talked about how Yahweh has power over everything on earth and in heaven.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 11:1–9 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has five scenes.

The characters in this passage are:

- People from all the tribes of Israel
- David
- Yahweh
- Elders from the tribes of Israel
- Fighting men from all the tribes of Israel
- Jebusites
- And Joab, son of Zeruiah.

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

People from all of Israel met with David at the city of Hebron. The people told David all the reasons why David should be king of Israel.

Pause the drama. Ask the person playing the people from all the tribes of Israel, "What are you feeling or thinking?" The person might answer things like:

- We want you to be our king; or
- We feel confident that Yahweh wants you to be king of Israel; or
- We want to do what Yahweh wants us to do.

Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- We are family. We should be one nation together; or
- I did lead all the tribes when I was younger; or
- This is what Yahweh said I would be. I feel honoured to look after my people.

Continue the drama.

The elders of Israel met with David, and David made a covenant with them. The elders anointed David king of Israel, and that fulfilled the prophecy that Yahweh gave to Samuel.

Pause the drama. Ask the person playing the elders from all the tribes of Israel, "What are you feeling or thinking?" The person might answer things like:

- David will look after us and make us a great nation; or
- We will make David our king; or
- We feel happy to have a king to rule all the tribes in Israel.

Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- The tribes will follow me; or
- This is what Samuel prophesied about when Yahweh's spirit was on Samuel; or
- Now I am king, and I will be everything that Yahweh promised me.

Ask the person playing Yahweh, "What are you feeling or thinking?" The person might answer things like:

- Samuel said my promises to David a long time ago; or
- I am happy when I hear the covenant David makes with his people, the Israelites; or
- I said David would be king. Here he is!

Continue the drama.

David went with people from all the tribes of Israel to Jerusalem to attack the Jebusites, and the Jebusites said that David would never conquer the fortress.

Pause the drama. Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- I need a home in the middle of Israel; or
- It is time the Jebusites gave up their fortress; or
- I feel strong when all the tribes of Israel follow me.

Ask the person playing the fighting men from all the tribes of Israel, "What are you feeling or thinking?" The person might answer things like:

- We will follow David to a great victory; or
- The fortress is big and strong on the hill, but we will conquer it.

Ask the person playing the Jebusites, "What are you feeling or thinking?" The person might answer things like:

- The Israelites will never break our fortress and make us leave; or
- We feel safe in our fortress.

Continue the drama.

David conquered the fortress of Zion, which people later called the City of David.

Pause the drama. Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- The Jebusites were wrong; or
- We have conquered the fortress and will take it for us to live in; or
- This fortress will be my home, and I will make it mine.

Continue the drama.

David tells the Israelites that the person who attacks the Jebusites first will become the commander of the Israelite army. Joab was first to attack the Jebusites, and David made Joab commander of the army.

Pause the drama. Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- I want the person who leads my army to be brave and the best fighter; or
- I wonder who will win? or
- Joab is brave and strong. Joab will lead my army for me.

Ask the person playing the fighting men from all the tribes of Israel, "What are you feeling or thinking?" The person might answer things like:

- David will make sure that our commander is brave and strong; or
- We wonder who will be first to attack the Jebusites; or
- Joab will lead us well.

Ask the person playing Joab, "What are you feeling or thinking?" The person might answer things like:

- I want to be the commander of the Israelite army; or
- I am first! David will make me the most important leader of the army.

Continue the drama.

During David's reign, David moved into the fortress, the City of David, and built more buildings in the city on the land inside the terraces up to the wall of the fortress. Joab repaired the rest of Jerusalem. David became more powerful because Yahweh, God Almighty, was with David.

Pause the drama. Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- I will make the fortress my home, and I will call it the City of David; or
- I will make the city bigger and have enough homes and buildings for my people around my fortress; or
- Yahweh is blessing me and making me a strong and powerful king.

Ask the person playing Joab, "What are you feeling or thinking?" The person might answer things like:

- I will look after the city of Jerusalem and build homes for our people; or
- We will bring Jerusalem to life with lots of people in the city and places for the people to live in; or
- Yahweh is making David into a strong and powerful king of Israel.

Ask the person playing Yahweh, "What are you feeling or thinking?" The person might answer things like:

- David is being a good king, and David is obedient to me; or
- I am blessing David and making David a powerful king of Israel.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 11:1–9 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

Some people, the leaders, from all the tribes of Israel, met with David at Hebron. For more information on Israel and Hebron, refer to the Master Glossary. The people said they were David's bone and flesh, which means that the people were closely related to David.

Stop here and discuss as a group what word or phrase you will use for **bone and flesh**. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

The people from all the tribes reminded David what **Yahweh**, David's **God**, had said to David. Yahweh is God's personal name. In this passage, God is called Yahweh. Be sure to translate Yahweh and God in the same way as you have in previous passages, and remember that Yahweh and God are in the Master Glossary.

David led Israel's soldiers out to battle and back home when Saul was **king** of Israel. Use the same word or phrase for king as you used in previous passages. For more information on king, refer to the Master Glossary.

The leaders of the tribes reminded David that Yahweh said David would shepherd Yahweh's people. A shepherd is a person who takes care of sheep and goats, and so David would take care of Yahweh's people in the same way that a shepherd takes care of animals.

Stop here and look at a picture of a group of sheep with a shepherd if needed. Pause this audio here.

Stop here and discuss as a group what word or phrase you will use for **shepherd**. Look up shepherd in the Master Glossary for more information. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

Yahweh also said David would be ruler or prince over Israel. This kind of ruler is one that someone in authority appoints. Yahweh is appointing David to rule.

Stop here and review what word or phrase you used for this type of **ruler** in 1 Chronicles 5:2. Use the same word or phrase for this type of ruler that you used there. Pause this audio here.

The elders or leaders of the tribes of Israel went to King David at Hebron.

Stop here and discuss as a group what word or phrase you will use for **elders**. Look up elder in the Master Glossary for more information. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

King David made a covenant with the elders at Hebron. A covenant is a solemn promise between two people or groups of people that the people cannot break.

Stop here and discuss as a group what word or phrase you will use for **covenant**. Look up covenant in the Master Glossary for more information. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

David made the covenant with the elders before Yahweh. In other words, Yahweh witnessed the covenant agreement.

Stop here and discuss as a group what word or phrase you will use for **before Yahweh**. If you have already translated this phrase in another book of the Bible, use the same word or phrase that you have used there. Pause this audio here.

The elders anointed David as king, or poured special oil on David and made David king.

Stop here and discuss as a group what word or phrase you will use for **anointed**. Look up anoint in the Master Glossary for more information. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

David and all the Israelites went to **Jerusalem**. For more information on Jerusalem, refer to the Master Glossary. The Jebusites said that David would not get into the fortress, or stronghold.

Even though the Jebusites thought David could not get into the fortress, David captured the fortress of Zion. There are two kinds of safe places like this in the Bible. One kind of fortress or stronghold is one that people made with bricks or stone and high walls. Another kind of stronghold is one that is a natural strong cave or safe place. The fortress, or stronghold, in this story is a safe place that people built. People usually built this kind of fortress with thick walls around it and often on top of a hill.

Stop here and discuss as a group what word or phrase you will use for fortress, or **stronghold**, and **Zion**. Look up stronghold and Zion in the Master Glossary for more information. If you have already translated these words in another book of the Bible, use the same words that you have used there. Pause this audio here.

David said that the person who led and was first to attack the Jebusites would be the **chief** and commander, the most important leader of the Israelite army. Use the same word or phrase for chief as you used in previous passages. A commander was a military leader who carried a staff to show he was a leader.

Stop here and discuss as a group what word or phrase you will use for chief **commander**. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

David lived in the fortress and called it the City of David. David built the **city** around the fortress from the Millo or terraces towards the fortress. The city was a large settlement with a wall around it. Use the same word or phrase for city as you used in previous passages.

Stop here and look at a picture of terraces on the side of a hill, if needed. Pause this audio here.

Stop here and discuss as a group what word or phrase you will use for **Millo**, or **terraces**. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

David became more powerful because Yahweh Almighty, the Yahweh of "Hosts" or all heavenly beings, was with David. You can translate this name to mean almighty or all-powerful.

Stop here and discuss as a group what word or phrase you will use for **Yahweh Almighty**, or **Yahweh of Hosts**. Look up "Yahweh of Hosts" in the Master Glossary for more information. If you have already translated this title in another book of the Bible, use the same word that you have used there.

*Speaking the Word**Speaking the Word*

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 11:1–9**Audio Content**

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- [FIA Step 1](#)
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1 Chronicles 14:1–7

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 14:1–7 and put it in your hearts.

Listen to an audio version of 1 Chronicles 14:1–7 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 14:1–7 in the easiest-to-understand translation.

Pause this audio here.

The story in this passage does not follow on from the story about the ark in the previous passage. The storyteller stops the main story about the ark's journey to tell us about Yahweh's blessings to David because David was obedient and faithful. The storyteller uses this passage to talk about Yahweh's blessings to David during David's reign over Israel.

The storyteller reminds us of stories from 2 Samuel 5 to show how Yahweh blesses David.

Stop here and listen to your translation of the passage 2 Samuel 5:11–16, if possible. Pause this audio here.

The passages in 2 Samuel and 1 Chronicles are very similar.

When David was king of all Israel, Hiram, the king of Tyre, a city in Phoenicia, sent special messengers to David to talk about trade and to show friendship to Israel. Tyre was a rich and powerful city.

Stop here and look at a map of Israel that shows the city of Jerusalem in Israel and the city of Tyre in Phoenicia. Pause this audio here.

Hiram sent gifts to David to show that Hiram wanted the nations of Tyre and Israel to be friends. Hiram also sent logs of cedar wood, which were good for building houses. Cedars were large trees with straight trunks that people used for building houses. A log is a section of the tree trunk or a main branch of the tree from which a person removes the side branches.

Stop here and look at a picture of a cedar tree. Pause this audio here.

Stop here and look at a picture of cedar wood logs. Pause this audio here.

Hiram also sent stonemasons, people who shaped stone with tools and built with stone, and carpenters, people who used wood to build houses and furniture. The stonemasons and carpenters helped the Israelites to build David's palace, his special house in the city of David.

Stop here and discuss this question as a group: In your community or country, how is your king's or most important leader's house different from other people's houses? Did people make the house for your king or leader, or did people make it for someone else and then give it to your king or leader? Pause this audio here.

Hiram, king of Tyre, treated David as a rich and powerful king, someone equal in power to Hiram. This helped David to know that Yahweh made David more powerful and influential during the time David was king. The storyteller talks about David's success but makes it clear to us that Yahweh was responsible for Israel's success and David's success as king. Yahweh established David's reign, which means that he made it secure over time. Yahweh highly exalted David's kingdom, or made David's kingdom very successful, so that this time was very good for the Israelites, Yahweh's people.

Stop here and discuss this question as a group: Talk about a good and happy time for your people or nation. What made it a good time for your people? Pause this audio here.

When David was in Jerusalem, Yahweh showed that he blessed David by giving David more children. David married more women and brought these women into David's household. A wife was a woman who had the full rank and benefits of a married woman in the man's home. In this passage, this storyteller does not mention that David added concubines to his household. David fathered more children when he was in Jerusalem, in addition to the children that David already had when David was in Hebron. The storyteller tells us the names of David's sons who were born while David lived in Jerusalem and was King of Israel. The Israelites thought sons were more important than daughters. These sons of David were called Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Elpelet, Nogah, Nepheg, Japhia, Elishama, Beeliada, and Eliphelet. David based some of the names of his sons on the northern or Canaanite name for God, which was Elohim or Baal. This was different from the names of David's earlier sons, which he based on the name of Yahweh. In 2 Samuel, the storyteller gives the name Eliada to Beeliada. The name Beeliada is based on Baal. After David was king, the Israelites thought it was wrong to use the Canaanite name for God, which was Baal, in names. Sometimes the storytellers changed people's names with Baal in them in stories to something different. Even though the storyteller tells this story many years later than the story in 2 Samuel, the storyteller in 1 Chronicles uses Beeliada's original name.

Stop here and discuss this question as a group: In your community, how have names changed over time? What names can people not use because the names are offensive to your people? Pause this audio here.

In this passage, the storyteller names two more sons than the storyteller in 2 Samuel. The two additional sons were called Elpelet and Nogah. We do not know why there is a difference between the two stories. The storyteller does not give the names of David's daughters.

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 14:1-7 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has two scenes.

In the first scene: During David's reign, Hiram, king of Tyre, sent messengers, wood to build things, and men to build with stone and wood to help build a palace for David. These events helped David know that Yahweh wanted David to be king and wanted to give David a successful kingdom.

In the second scene: When David was king in Jerusalem, David married more wives and had more children. The storyteller tells us the names of 13 of David's sons born in Jerusalem.

The characters in this passage are:

- Hiram, king of Tyre
- Messengers, stonemasons, and carpenters from Tyre
- David
- Yahweh
- David's wives
- And David's sons who were born in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Elpelet, Nogah, Nepheg, Japhia, Elishama, Beeliada, and Eliphelet

As a group, pay attention to these parts of the passage's setting:

The story in this passage does not follow on from the previous passage about how David moved the ark of the covenant. The storyteller starts a new part of his story to show that, because David acted in a faithful way, good things happened to David while David was king of Israel. The events in this passage probably happened later in David's reign. Hiram became king of Tyre many years after David became king of Israel. When Hiram and David were both kings, Hiram sent messengers and gifts so that there would be a good relationship between Tyre and Israel.

Stop here and discuss this question as a group: What do you call people who travel to other people groups or nations to talk about how they can trade or work together as two nations? Pause this audio here.

Hiram's gifts helped the Israelites to build a special house, a palace for David. You may notice that in 2 Samuel, the storyteller says carpenters and then stonemasons, but in 1 Chronicles, the storyteller says stonemasons and then carpenters.

Stop here and discuss this question as a group: What do you call a special building that people make for the leader of your people to live in? Pause this audio here.

After being king for many years, David knew that Yahweh had made David an established king of Israel, a secure and successful king. David knew that Yahweh made David's kingdom very successful in order to bless Yahweh's people, the Israelites.

Stop here and discuss this question as a group: Why do you think Yahweh made David's kingdom successful? How will you make it clear that Yahweh made David's kingdom successful in order to bless Yahweh's people? Pause this audio here.

The storyteller then tells us another way that Yahweh blessed David for being faithful. During David's reign in Jerusalem, David married more women as wives and had more children. The storyteller tells us the names of David's sons born in Jerusalem while David was king in Israel. David's sons were called Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Elpelet, Nogah, Nepheg, Japhia, Elishama, Beeliada, and Eliphelet.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 14:1–7 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has two scenes.

The characters in this passage are:

- Hiram, king of Tyre
- Messengers, stonemasons, and carpenters from Tyre
- David
- Yahweh
- David's wives
- And David's sons who were born in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Elpelet, Nogah, Nepheg, Japhia, Elishama, Beeliada, and Eliphelet

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

During David's reign, Hiram, king of Tyre, sent messengers, wood to build things, and men to build with stone and wood to help build a palace for David. These events helped David know that Yahweh wanted David to be king and wanted to give David a successful kingdom.

Pause the drama. Ask the person playing Hiram, king of Tyre, "What are you feeling or thinking?" The person might answer things like:

- Israel is more powerful now that David is king; or
- I want to work and trade with Israel; or
- Israel is a good country for Tyre to work and trade with.

Ask the person playing the messengers, stonemasons, and carpenters, "What are you feeling or thinking?" The person might answer things like:

- I feel honoured to represent my king; or
- I must do a good job for my king, Hiram; or
- Israel is so big and powerful. We want King David to be our friend, not our enemy.

Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- Tyre sees that Israel is powerful and strong; or
- I am pleased that Hiram sent wood and people to help build my palace; or
- Yahweh is blessing me and Israel.

Continue the drama.

When David was king in Jerusalem, David married more wives and had more children. The storyteller tells us the names of 13 of David's sons born in Jerusalem.

Pause the drama. Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- Now that I am king of all Israel, I need to have more wives from Jerusalem and the other tribes; or
- More wives will give me more sons to help lead Israel and be king after me; or
- I can have as many wives as I want now that I am king of Israel.

Ask the person playing David's wives, "What are you feeling or thinking?" The person might answer things like:

- We are honoured to be part of David's household; or
- We hope that we give David more sons; or
- There are many of us now, and David has lots of sons.

Ask the person playing David's sons born in Jerusalem, "What are you feeling or thinking?" The person might answer things like:

- We hope that David will like us as much as his children born before us; or
- There are lots of us, and we all want David to like us the most; or
- Which one of us will be king next?

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 14:1–7 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

Hiram, **king** of Tyre, sent messengers to David to give David a message from King Hiram. Use the same word or phrase for king as you used in previous passages. For more information, refer to king in the Master Glossary.

Stop here and discuss as a group what word or phrase you will use for **messengers**. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

Hiram sent logs of cedar wood. Logs are sections of a tree trunk or the main branch of a tree. Cedar trees are big trees with straight trunks, which are good for building.

Stop here and look at a picture of cedar wood logs, if needed. Pause this audio here.

Stop here and discuss as a group what word or phrase you will use for **logs**. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

Stop here and discuss as a group what word or phrase you will use for **cedar**. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

Hiram sent stonemasons, people who made things from stone, to Jerusalem.

Stop here and discuss as a group what word or phrase you will use for **stonemasons**. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

Hiram sent carpenters, people who made things from wood, to Jerusalem.

Stop here and discuss as a group what word or phrase you will use for **carpenters**. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

The stonemasons and carpenters built a special house, a palace, for David. In the original language, the word is "house," but the people built a special house for a king.

Stop here and discuss as a group what word or phrase you will use for a **special house** or **palace**. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

David knew that Yahweh had made David king of **Israel** and had established David's **kingdom**. **Yahweh** is God's personal name. In this passage, the storyteller calls God "Yahweh." Be sure to translate Yahweh, kingdom, and Israel in the same way as you have in previous passages, and remember that Yahweh, kingdom, and Israel are in the Master Glossary.

David married more wives in Jerusalem and had more children.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 14:1-7

Audio Content

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1 Chronicles 15:1–24

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 15:1–24 and put it in your hearts.

Listen to an audio version of 1 Chronicles 15:1–24 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 15:1–24 in the easiest-to-understand translation.

Pause this audio here.

In the previous passage, David defeated the Philistine army. In this story, David prepares to transport the ark of Yahweh from Obed-Edom's house to Jerusalem.

David builds a house and other buildings for himself in David's city, which is Jerusalem. David also prepares a tent for the ark of Yahweh. This tent is different from the tent that the Israelites used for the ark when Moses lived. Once again, David probably tells his servants to set up this tent. A tent is a temporary, movable shelter, and in those days, people made tents out of dried animal skins. David plans for this specific tent to be a portable place for the Israelite people to worship Yahweh.

David says that only the Levites may carry the ark of Yahweh because Yahweh chose the Levites to always do this task.

David tells all the Israelites to gather in Jerusalem so they can bring the ark of Yahweh to the place David has prepared for the ark of Yahweh.

David gathers the priests who are descendants of Aaron. David also gathers descendants from several other Levite family groups. A different man leads each of these Levite family groups. Uriel, a descendant of Kohath, leads 120 other descendants of Kohath. Asaiah, a descendant of Merari, leads 220 other descendants of Merari. Joel, a descendant of Gershon, leads 130 other descendants of Gershon. Shemaiah, a descendant of Elizaphan, leads 200 other descendants of Elizaphan. Eliel, a descendant of Hebron, leads 80 other descendants of Hebron. Amminadab, a descendant of Uzziel, leads 112 other descendants of Uzziel.

Then David talks to the priests Zadok and Abiathar, along with the leaders of the Levite groups: Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab. David tells these men that, since they are the leaders of their family groups, they must prepare themselves and the men they lead to bring the ark of Yahweh, the God of Israel, to the place that David had prepared for the ark. Here, David is commanding the men to prepare themselves for religious duties. David probably means that the men must perform a ritual where they clean their bodies and clothes, and temporarily do not have sexual relations with their wives.

Stop here and discuss this question as a group: In your culture, what kinds of actions do people, especially religious leaders, have to do to prepare for worship? Pause this audio here.

David tells the Levites that the reason that "Yahweh our God" punished the Israelites the first time they tried to move the ark of Yahweh is that the Levites did not carry the ark in the way Yahweh wanted. Here, David means the Levites tried to use a cart to move the ark to Jerusalem instead of carrying the ark the way Yahweh had told Moses the Levites must do.

Stop here and discuss this question as a group: In your culture, what kind of rules do leaders need to follow when they lead a religious ceremony? What are the consequences if these leaders do not follow these rules? Pause this audio here.

So, the priests and the Levites ritually clean themselves so that "Yahweh, the God of Israel," will accept them as worthy to move the ark to Jerusalem. The Levites use poles to carry the ark of Yahweh on their shoulders. This is how Yahweh, through Moses, had told the Israelites to carry the ark from the beginning. The ark of Yahweh had rings through which the Levites could place long wooden poles to carry the ark without any person touching it.

Stop here and, as a group, look at an image of Levites using poles to carry the ark of Yahweh. Discuss ways that people in your culture can carry a sacred object. Who can carry the object? Pause this audio here.

David also tells the Levite leaders to appoint other Levites who will joyfully sing and play musical instruments while the Israelites move the ark. These instruments are lyres, harps and cymbals.

Stop here and look at images of lyres, harps, and cymbals as a group. Discuss as a group: What kinds of instruments do people in your culture play to celebrate something as part of worship? Pause this audio here.

So, the Levite leaders appoint several Levite men in three groups or choirs, according to the instruments that these men will play. Probably certain families of Levites all played one type of instrument, and other families played another type of instrument. Heman, Asaph, and Ethan will play the cymbals. We learn that Heman is Joel's son. Heman's relative, Asaph, is Berekiah's son. And Ethan is Kushaiah's son, a descendant of Merari.

Stop here and discuss this question as a group: In your culture, who plays different instruments? Who do the skilled musicians train to be the next generation of people to play these instruments? What rules do you have in your culture about who can and cannot play these instruments? Pause this audio here.

The leaders also choose a second group of Levites, who are lower in status, to play the harps. This group includes Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah. These men are supposed to play the harps in a certain way.

The leaders choose the following Levites to play the lyres: Mattithiah, Eliphelehu, Mikneiah, Azaziah, and the guards, Obed-Edom and Jeiel. These men are supposed to play the lyres in a certain way.

The Levite leaders also choose the skillful Kenaniah to lead all the Levites to bring the ark to Jerusalem.

Stop here and discuss this question as a group: In your culture, what kind of people lead the religious ceremonies? What kind of skill do these people have? Pause this audio here.

The leaders also choose Berekiah and Elkanah, along with Obed-Edom and Jehiah, as guards for the ark. The leaders also choose the priests, Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer to blow metal trumpets in front of the ark of God.

Stop here and look at an image of a metal trumpet as a group.

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 15:1–24 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has five scenes.

In the first scene: In Jerusalem, David builds houses for himself. David also prepares a tent as a special place where David will put the ark of Yahweh. David says only Levites can carry the ark.

In the second scene: David gathers all the Israelites, including the priests and Levites, in Jerusalem so that they can bring the ark to Jerusalem. Then, the storyteller describes how many people David gathers from the different Israelite family groups.

In the third scene: David talks to the leaders of the priests and the leaders of the Levites. David tells these men to ritually prepare themselves and the men they lead so they can transport the ark of Yahweh. David also says that the reason Yahweh punished the Israelites the first time the Israelites tried to move the ark is that the Israelites did not follow what Yahweh said to do.

In the fourth scene: The priests and the Levites ritually prepare themselves. The Levites start to carry the ark on their shoulders as Yahweh told the Israelites to do since the time of Moses.

In the fifth scene: David also tells the leaders of the Levites to choose Levite men who will joyfully sing and play harps, lyres, and cymbals as they move the ark to Jerusalem. The Levites do this. Then the storyteller describes which Levites will play each type of instrument. Some of the Levites will act as guards for the ark. Some priests will play metal trumpets.

The characters in this passage are:

- David
- All the people of Israel
- The priests
- The Levites
- The leaders of the priests, Zadok and Abiathar
- And the leaders of the Levites

As a group, pay attention to these parts of the passage's setting:

In scene one, David builds a house and other buildings for himself in the "City of David." Here, "City of David" refers to Jerusalem since that is where David lives as the king. David also spreads out the tent for the ark of Yahweh. This means that David sets up the tent. Since David is the king, David most likely tells his servants to do the actual work rather than building the buildings and setting up the tent himself. After this, David says that only the Levites may carry the ark of God because Yahweh chose the Levites to always serve as the ones to do this task.

In scene two, David tells all the Israelites to gather in Jerusalem so they can bring the ark of Yahweh to the place David has prepared for the ark of Yahweh. David also specifically gathers the "sons" or descendants of Aaron and the Levites. Then we learn the names of the Levite leaders that David gathers. We also learn which Levite tribe each leader comes from and how many "brothers" or relatives from that tribe serve under each leader.

The storyteller describes the six Levite tribes and the six men who lead their male relatives from those tribes. From the descendants of Kohath, Uriel leads 120 of his relatives. For the descendants of Merari, Asaiah leads 220 of his relatives. For the descendants of Gershon, Joel leads 130 of his relatives. For the descendants of Elizaphan, Shemaiah leads 200 of his relatives. For the descendants of Hebron, Eliel leads 80 of his relatives. For the descendants of Uzziel, Amminadab leads 112 of his relatives.

In scene three, David calls the leaders of the priests, Zadok and Abiathar, and the leaders of the Levites, Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab, to come talk with David. David says these men are the "heads" or leaders of their ancestors', or fathers', houses. This means these men lead the family groups that all come from the same ancestor.

Stop here and discuss as a group: In your culture, how do you describe the descendants of a person or family group? What do you call the relatives within that group? How do you describe the leaders of a family or group? Pause this audio here.

David tells these leaders that they, along with their relatives in each of their tribes, must consecrate themselves so that they can bring the ark of Yahweh, the God of Israel, to the place David had prepared for the ark. In other words, all of the Levites must ritually prepare themselves for the upcoming religious task. This means that the men probably perform a ritual where they clean their bodies and clothes, and temporarily do not have sexual relations with their wives.

Stop here and discuss, as a group, some possible ways you can describe how the priests and Levites ritually prepare themselves for their upcoming religious duty. Pause this audio here.

David explains that the reason Yahweh had "broken out in anger" and punished the Israelites the first time the Israelites tried to move the ark was because the Levites did not carry the ark the way Yahweh commanded. Also, David says that the Israelites did not ask Yahweh what to do in the ritual.

Stop here and discuss as a group how you will talk about the reason Yahweh punished the Israelites when they tried to move the ark before. Pause this audio here.

Stop here and discuss as a group how you will talk about how Yahweh had "broken out in anger" at the Israelites. Pause this audio here.

In scene four, all of the priests and Levites ritually prepare themselves so that they can bring the ark of Yahweh, the God of Israel, to Jerusalem. The Levites carry the ark of God with poles on their shoulders. This way to carry the ark is the way that Yahweh, through Moses, had told the Levites to do many years ago.

Stop here and discuss this question as a group: In your culture, who can communicate a message from God, spirits, or local gods? Discuss some possible ways you can explain how Moses had previously given Yahweh's instructions to the Levites. Pause this audio here.

In scene five, David tells the Levite leaders to assign some of their fellow Levites to joyfully play musical instruments. These instruments include harps, lyres, and cymbals. First, the storyteller mentions the names of all of the men that the Levite leaders choose to play the instruments. The storyteller mentions the names of the first and highest-ranking group of musicians. Each man represents his own "brothers" or relatives from his family group. This includes Heman, the "son" or descendant of Joel. The second man the Levite leaders choose is Asaph, the descendant of Berekiah from among Asaph's family group. The third man the Levite leaders choose is Ethan, Kushaiah's son, from the Merarite family group.

Then the storyteller mentions the next, lower-ranking, group of musicians. The men in this group include Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, and Jeiel. Some of these men are also guards for the ark.

Now, the storyteller repeats the names of the men by group and says what kind of instrument each group of men will play. In other words, the Levite leaders organize all of the men into groups so that each group of men plays the same type of instrument. Heman, Asaph, and Ethan will play the bronze cymbals. Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah will play the harps. The storyteller adds that these men will play the harps according to "alamoth." We do not know what the word "alamoth" means, but it is probably some kind of musical word. Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, Jeiel, and Azariah will play the lyres. The storyteller adds that these men will play the lyres according to "sheminith." In the original language, the word sheminith literally means "the eighth." We are not sure exactly what this means, but this, too, is probably some kind of musical word.

Stop here and discuss as a group how you will talk about "alamoth" and "sheminith" in your language. Pause this audio here.

Kenaniah, the head Levite, will lead since he is skillful. We do not know for sure how Kenaniah will lead or what Kenaniah is skillful at doing. The storyteller may mean that Kenaniah is in charge of transporting the ark, or perhaps of the singing, because he is skilled in this. Berekiah and Elkanah will be guards for the ark. Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer the priests will blow metal trumpets at the "face" or in front of the ark of God. Obed-Edom and Jehiah will also act as guards for the ark.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 15:1–24 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has five scenes.

The characters in this passage are:

- David
- All the people of Israel
- The priests
- The Levites
- The leaders of the priests, Zadok and Abiathar
- And the leaders of the Levites

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

David builds buildings for himself in Jerusalem. After that, David prepares a special tent in which to later put the ark of God.

Pause the drama. Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- I have a house and many other buildings, but there is no special place for the ark of Yahweh in Jerusalem; or
- I am only a human king. Yahweh is our God. I must make a special place for Yahweh; or
- Last time we disobeyed Yahweh and moved the ark in our own way. This time, I will obey Yahweh and make sure that I and the other Israelites follow Yahweh's way to move the ark.

Continue the drama.

David tells the Israelites that only Levites may carry the ark of God. This is because Yahweh is the one who decided the Levites should always be the only ones to carry the ark of God. David gathers all the Israelites to Jerusalem so they can, together, bring the ark of Yahweh to the special place David prepared for the ark. David also gathers the descendants of Aaron and the Levites to Jerusalem. The storyteller tells us who all the Levite descendants are and who leads each family group. Uriel, a descendant of Kohath, leads 120 other descendants of Kohath. Asaiah, a descendant of Merari, leads 220 other descendants of Merari. Joel, a descendant of Gershon, leads 130 other descendants of Gershon. Shemaiah, a descendant of Elizaphan, leads 200 other descendants of Elizaphan. Eliel, a descendant of Hebron, leads 80 other descendants of Hebron. Amminadab, a descendant of Uzziel, leads 112 other descendants of Uzziel.

Pause the drama. Ask the person playing the Israelites, "What are you feeling or thinking?" The person might answer things like:

- King David is doing a wonderful thing; or

King David is serious this time about moving the ark in the way Yahweh wants. King David is carefully making sure we do things right this time; or Yahweh will be pleased that we are obeying Yahweh! Continue the drama. Then David talks just to Zadok and Abiathar, the priests, as well as Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab, the leaders of the Levites. David tells these men to ritually prepare themselves and the other

Levites to bring the ark of the Lord, the God of Israel, to the place David prepared for it in Jerusalem. David explains that the reason Yahweh punished the Israelites who tried to move the ark before is that the Levites did not carry the ark. David also says that David and the Israelites did not follow Yahweh's way to move the ark. So the priests and Levites consecrate, or ritually prepare, themselves and then carry the ark of God with the poles on their shoulders, according to Yahweh's former command to the Israelites through Moses. Pause the drama. Ask the person playing the priests and Levites, "What are you feeling or thinking?" The person might answer things like: We need to prepare ourselves properly to show respect to Yahweh; or We want to follow the right way to carry the ark so people do not die; or There are many rules to remember so that we follow Yahweh correctly. Continue the drama. David tells the leaders of the Levites to choose musicians to joyfully play harps, lyres, and cymbals. The Levite leaders choose groups of men to do this. Each group plays different instruments in specific ways. Heman, Asaph, and Ethan will play the cymbals. We learn that Heman is Joel's son. Asaph is Berekiah's son. And Ethan is Kushaiah's son, a descendant of Merari. The leaders also choose a second, lower-status group of Levites to play the lyres. This group includes Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah. The leaders choose the following Levites to play the harps: Mattithiah, Eliphelehu, Mikneiah, Azaziah, and the guards, Obed-Edom and Jeiel. The Levite leaders also choose the skillful Kenaniah to lead and some other men to guard the ark. The guards are Berekiah, Elkanah, Obed-Edom, and Jehiah. The leaders also choose priests, Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer to blow metal trumpets in front of the ark. Pause the drama. Ask the person playing the priests and Levites, "What are you feeling or thinking?" The person might answer things like: We are people, and we do not deserve to stay in Yahweh's presence. We must sanctify ourselves and ritually prepare ourselves to do this special task. By doing this, we can show Yahweh that we want to faithfully obey Yahweh; or We have an important responsibility to take care of the ark of Yahweh in a way that honors Yahweh; or We are so excited and happy to have Yahweh's presence among our people again! or We are so thankful to Yahweh for forgiving our people, the Israelites, for our past mistake when we did not carry the ark the way Yahweh wanted us to do.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 15:1–24 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

This story tells us about how King David and the Israelite army moved the **ark of God**, or the **ark of Yahweh**, to Jerusalem. The ark was a special rectangular box that people covered in gold. Yahweh is the personal name for God. Use the same words for "ark of God," or "ark of Yahweh," that you have used in previous passages and remember that Yahweh and ark of God are in the Master Glossary.

David had prepared a tent to place the ark of God in Jerusalem. A **tent** was a temporary shelter that people usually made with soft material such as dried animal skins. A tent could be moved easily, but provided less shelter than a house made of wood or stone. Use the same word for tent that you have used in previous passages.

David called together all of **Israel**, which means all the people of Israel. Here, Israel refers to the Israelites or people who are descendants of Jacob, whom Yahweh called Israel. For more information on Israel and Israelites, refer to the Master Glossary. Use the same word that you used for Israel in previous passages.

David specifically called together the priests, who were the sons or **descendants** of Aaron, and the Levites, so that David could talk to these men. In this case, these priests were descendants of Aaron, but not direct sons of Aaron. Use the same word for sons when it means descendants as you have used in previous passages. Descendants is in the Master Glossary.

Priests were responsible to offer sacrifices to God on behalf of the people. These men took care of the tabernacle and taught the people how to worship God. **Levites** were the descendants of Levi, one of Jacob's 12 sons. For more information on priests and Levites, refer to the Master Glossary. Use the same words or phrases for priests and Levites as you used in previous passages.

David called the **leaders** of the priests and the leaders of the Levites to come talk with David. Use the same word for clan leaders as you have used in previous passages.

David said these men were the leaders of their **father's houses**. This means that each of these men led a family group, or clan, of people who all came from the same ancestor. Use the same word for family group, clan, or household as you have used in previous passages. See household in the Master Glossary for more information.

The people in these family groups were all **brothers**, or relatives. [Use the same word for "brothers" when it means relatives that you have used in previous passages.]{.mark}

David told these leaders that they, along with their relatives in each of their tribes, must consecrate themselves so that they could bring the ark of Yahweh, the God of Israel, to the place David had prepared for the ark. In other words, all of the Levites had to ritually purify themselves so they would be set apart, or holy, for this religious task. If needed, look up consecrate in the Master Glossary for more information.

Stop here and discuss as a group how you will talk about these men **consecrating** themselves. Pause this audio here.

David said that Yahweh was angry with the Israelites the first time they tried to bring the ark of Yahweh to Jerusalem because they did not bring it according to the ordinance that Yahweh gave them. An ordinance is a specific instruction that Yahweh gives his people about what the priests should do.

Stop here and discuss as a group what word or phrase you will use for **ordinance**. Pause this audio here.

David told the Levites to choose musicians to play harps, lyres, and cymbals. Here is some more information about these instruments.

In those days, the kind of **harps** that people played looked and sounded different from harps today. The harps in those days had a wider and thicker bottom end of the instrument to help make the sound louder. People thought the shape of this harp looked similar to a wineskin container that has a larger bottom. So, people called this kind of harp by the same name as a wineskin container. This type of harp probably had around 12 strings. Use the same word you have used previously for harp.

Lyres are smaller stringed instruments, similar to a very small harp. People in those days often played lyres and sang at the same time. People played the lyre strings with one or both hands by plucking or strumming. In those days, people made lyres with 3 to 10 strings. Musicians would pluck and strum these instruments. The Israelites likely made the strings for lyres out of the dried large intestines of sheep. People in those days likely made lyres by carving wood into curved shapes and then stretching strings across the wooden frame from bottom to top. Lyres have a larger base at the bottom of the instrument and a smaller bar at the top of the instrument. The lyre usually has two arms, or bars, on the sides so the musician can hold the instrument. Lyre strings usually have different thicknesses and lengths. The person who plays the lyre plucks or strums the strings so the strings vibrate and make a sound. Use the same word you have used previously for lyre.

A **cymbal** is like a thin, round metal plate. A set of cymbals has two identical pieces that musicians hit together to make a higher-pitched, crashing or ringing sound. Musicians either hold one cymbal in each hand or tie two cymbals with some kind of string to different fingers on the same hand to hit together. Smaller cymbals make quieter sounds and larger cymbals make louder sounds. Use the same word you have used previously for cymbals.

The priests blew metal **trumpets**. Use the same word you have used previously for metal trumpets.

Obed-Edom and Jehiah were guards, or gatekeepers, for the ark. These men made sure that no one touched the ark, and that everyone did the correct things around the ark.

Stop here and discuss as a group: How will you talk about the guards, or gatekeepers, for the ark?

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 15:1–24

Audio Content

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1 Chronicles 15:25–16:7

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 15:25–16:7 and put it in your hearts.

Listen to an audio version of 1 Chronicles 15:25–16:7 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 15:25–16:7 in the easiest-to-understand translation.

Pause this audio here.

In a previous story, King David failed to move the ark of the covenant of Yahweh to Jerusalem because David and the other Israelites disobeyed Yahweh. So, David put the ark in Obed-Edom's house. Now, in this story, David and the other Israelites try again to move the ark of Yahweh from Obed-Edom's house to the tent David has set up specifically for the ark in Jerusalem.

David, the Israelite elders, and the military commanders all joyfully go to Obed-Edom's house together so they can bring the ark of Yahweh to Jerusalem. An elder is a person with authority in the community. In those days, an elder was usually the head of a large family or a group of families. The military commanders each lead a unit or group of 1,000 soldiers.

Stop here as a group and look at a map of Jerusalem. Pause this audio here.

God helps the Levites who carry the ark. The Levites sacrifice seven bulls, which are male cattle, and seven rams, which are male sheep. The Levites are the ones who offer the sacrifices.

David wears a fine linen robe. All the Levites who carry the ark, the musicians, and Kenaniah, who is in charge of the men who sing, also wear the same kind of linen robe. Linen refers to a thin, white cloth material that people make from plant fibers.

Stop here and look at an image of a linen robe. Pause this audio here.

David also wears a linen ephod. We know that an ephod is a garment a priest usually wears. We do not know for sure what a linen ephod looks like, but a person who wears an ephod probably ties it around their waist, and the fabric probably goes from the waist down to the knee, and does not fully cover the person's body in that area.

Stop here and look at an image of a linen ephod. Discuss this question as a group: In your culture, what types of clothing do people wear to celebrate before God or local spirits or gods? Pause this audio here.

All the Israelites move the ark of the covenant of Yahweh to Jerusalem. The Israelites joyfully shout and play music with ram's horn trumpets, metal trumpets, cymbals, lyres, and harps.

Stop here and, if needed, look at images of a ram's horn trumpet, a metal trumpet, cymbals, a lyre, and a harp. Also, discuss this question as a group: In your culture, what kind of musical instruments, music, and songs do people use to celebrate before God or local spirits or gods? How is what people do in your culture the same or different from what the Israelites do to celebrate Yahweh? Pause this audio here.

King David and the other Israelites bring the ark of the covenant of Yahweh to Jerusalem. Michal, daughter of former King Saul, watches from a window. The passage does not mention this, but we know from other stories that Michal is one of David's wives.

Michal sees King David dancing and celebrating. Michal feels such strong disgust for David's action that Michal strongly dislikes David.

Stop here and discuss as a group: Tell a story about someone who disliked or hated another person because of the other person's actions. Pause this audio here.

The Levites bring the ark of Yahweh inside the tent that David has set up specifically for the ark. Then King David and the people present burnt offerings and peace offerings, or fellowship offerings, before Yahweh. This means that David tells the priests to give specific gifts to Yahweh in front of the ark of Yahweh. In those days, Israelite priests made a burnt offering by burning all of an animal that the priests sacrificed. The Israelites make this kind of offering to show Yahweh that the Israelites are completely devoted to Yahweh. Also in those days, Israelite priests made peace offerings by burning certain parts of the animal the priests sacrificed. Then the people who worshipped Yahweh would prepare and eat the other parts of the animal. The Israelites make this kind of offering to show Yahweh that they want to dedicate themselves to Yahweh and restore the Israelites' relationship with Yahweh.

Stop here and discuss this question as a group: In your culture, what kind of offering do people make to please God or the local gods they worship? Pause this audio here.

After offering the burnt offerings and peace offerings, David asks Yahweh to bless the people of Israel. Then, David gives out a few kinds of food to all the men and women Israelites who are there. David, likely through David's servants, gives each person a piece of bread. In those days, people ate bread as their main food each day. In this story, David also gives another kind of food to the people. We do not know the exact meaning of the second thing that David gives to each of the Israelite people to eat or drink. David also gives each of the Israelite people a cake of raisins, meaning someone pressed a lot of raisins together into a clump. Then, the Israelite people go back to their homes.

Stop here and look at pictures of bread and a cake of raisins as a group. Pause this audio here.

David also appoints some of the Levites to lead others in worship before the ark of Yahweh. These people worship Yahweh by name and thank and praise Yahweh, the God of Israel. David appoints Asaph as the leader of the Levites. Asaph will also play the cymbals. Zechariah is second in rank after Asaph. The other Levites David appoints to play the lyres and harps are: Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and Jeiel. The priests, Benaiah and Jahaziel, regularly blow the trumpets in worship in front of the ark of the covenant of God. It is on this same day that David appoints Asaph and Asaph's relatives to give thanks to Yahweh in a certain way. Yahweh will explain how to do this in the next story.

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 15:25–16:7 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has four scenes.

In the first scene: King David, the Israelite elders, and the military commanders go with the Levites to move the ark of Yahweh from Obed-Edom's house to Jerusalem. The Levites sacrifice animals. David and the people with David all celebrate that the Israelites have the ark. David and the Levites wear fine linen robes. David also wears a linen ephod.

In the second scene: The Levites bring the ark into Jerusalem. The former King Saul's daughter, Michal, sees David dancing and celebrating. Michal feels a strong dislike towards David.

In the third scene: The Levites place the ark in the tent and give two types of offerings to Yahweh. Then David gives food to all the Israelites.

In the fourth scene: David appoints some Levites to lead people in worship, to play different musical instruments, and to give thanks to Yahweh.

The characters in this passage are:

- King David
- The Israelite elders
- The Israelite military commanders
- The Levites who carry the ark of Yahweh
- The Levite musicians who sing and play instruments
- Israelite men and women who celebrate when David brings the ark into Jerusalem
- Michal, daughter of Saul, the former king
- And the Levites whom David appoints to serve and worship in the tent

As a group, pay attention to these parts of the passage's setting:

The storyteller uses special language to show that this story starts after the previous story.

In scene one, we hear about David, the elders of Israel, and the Israelite military commanders. Each of the military commanders oversees a unit of 1,000 soldiers. David, the elders, and the commanders go with the Levites to joyfully bring the ark of the covenant of Yahweh from Obed-Edom's house to Jerusalem. A covenant is a strong promise. Yahweh had promised to stay with the Israelites and protect them as long as the Israelites obeyed Yahweh's laws. The ark of the covenant was a large, special box that symbolized Yahweh's presence with the Israelites. Many years ago, Yahweh had written Yahweh's laws on tablets, or flat pieces of stone. Yahweh had told Moses to put these tablets inside the ark. So, "the ark of the covenant of Yahweh" means that the ark both represents and holds the record of the covenant relationship between Yahweh and the people of Israel.

Then the storyteller says that God helps the Levites who carry the ark of the covenant of Yahweh. The Levites sacrifice seven bulls and seven rams. Bulls are male cattle, and rams are male sheep. That God helps the Levites might mean that the Levites sacrifice the bulls and rams to God before the Levites carry the ark, so that God will help the Levites. Or this might mean that the Levites can carry the ark because God helps the Levites. Or this might mean that the Levites sacrifice the bulls and rams to God after they carry the ark because God helped the Levites. We do not know exactly how God helps the Levites. In your translation, you may describe this help in a vague way so that the people who hear the story can interpret the meaning in several ways.

Stop and act out that God helps the Levites, and the Levites make a sacrifice. Then take turns in your group practicing how you can say this in your language. Pause this audio here.

David, the Levites who carry the ark, the musicians, and Kenaniah all wear fine linen robes. People make linen from the fibers of a flax plant.

We do not know for sure what Kenaniah's job is. Kenaniah might be in charge of transport or in charge of singing. Think about how you described Kenaniah's job in the previous story and use the same meaning here.

As all the people of Israel bring the ark of the covenant of Yahweh, the people shout with joy, make loud sounds with rams' horns and trumpets, and play cymbals, lyres, and harps.

Stop here and discuss as a group: What does it sound like when people make shouts of joy? Think of something very happy, and try to make shouts of joy about that thing as a group! How will you talk about these sounds in your language? Pause this audio here.

In scene two, the Israelites bring the ark of the covenant of Yahweh into the City of David. Since David lived in Jerusalem at this time, "City of David" refers to Jerusalem. Michal, Saul's daughter, watches this from a window. Michal strongly dislikes King David when she sees David dancing, or skipping around and laughing joyfully in celebration. Michal probably has not shared her feelings with others, but Michal has thought about these feelings.

Stop and discuss as a group how you might describe how Michal is feeling towards David. Think about the words you used when you told the story about someone who strongly dislikes someone else in step two. Pause this audio here.

In scene three, the Levites place the ark of Yahweh inside the tent that David set up for it. David had set up the tent sometime earlier. Most likely, this means that David told other people to set up the tent before David went to get the ark of Yahweh to bring the ark back to Jerusalem. So, we know that this is a special place just for the ark of Yahweh.

The Levites make burnt offerings and peace offerings to God in this tent. In those days, Israelite priests made a burnt offering by burning all of an animal that the priests sacrificed. The Israelites make this kind of offering to show Yahweh that they are completely devoted to Yahweh. Also in those days, Israelite priests made peace offerings by burning certain parts of the animal that the priests sacrificed. Then the people who worshipped Yahweh would prepare and eat the other parts of the animal. The Israelites make this kind of offering to show Yahweh that they want to dedicate themselves to Yahweh and restore the Israelites' relationship with Yahweh. The Israelites do this "before God," which means in God's presence, at Yahweh's ark.

Stop here and discuss this question as a group: How will you translate the idea that the priests made these sacrifices "before God"? Pause this audio here.

Then David asks Yahweh to bless the people. David blesses the Israelite people "in the name of Yahweh." In other words, David is asking Yahweh to use Yahweh's power to bless the Israelites.

Then David gives a loaf of bread, some other food, and a cake of raisins to each Israelite man and woman who is there. We do not know the exact meaning of the second thing that David gives to each of the Israelite people to eat or drink. Some possible meanings could be "a piece of roasted meat," "some wine," or "a cake of dates." David also gives each of the Israelite people a cake of raisins, which means someone pressed a lot of raisins together into a clump.

Stop and discuss as a group how you will describe what David gives to the Israelites. Look at translations available in major languages in your area. What word or phrase will you use here? Pause this audio here.

In scene four, David appoints some of the Levites to minister to, or serve, Yahweh by leading others in worship before the ark of Yahweh. These Levites will regularly remind other Israelites about the great thing Yahweh has done, and thank and praise Yahweh, the God of Israel. These actions are all part of the daily worship or special worship that the Levites will do on behalf of individual people or the Israelites as a whole.

Asaph is the leader of these Levites, and next to Asaph in rank is Zechariah. Then, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and Jeiel will play the lyres and harps. Asaph will play the cymbals, and Benaiah and Jahaziel, the priests, will blow the trumpets in worship regularly, or every day at the appropriate time, before the ark of the covenant of Yahweh.

That same day, David, for the first time, appoints Asaph and Asaph's brothers to give thanks to Yahweh in a certain way. We do not know what kind of instructions David gave Asaph and Asaph's brothers. One possible meaning could be that David appointed Asaph and Asaph's relatives to give thanks to Yahweh by singing the song we will hear about at the beginning of the next story.

Stop and discuss: How will you talk in your language about the certain way that David tells Asaph and Asaph's relatives to thank Yahweh? Pause this audio here.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 15:25–16:7 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has four scenes.

The characters in this passage are:

- King David
- The Israelite elders
- The Israelite military commanders
- The Levites who carry the ark of Yahweh
- The Levite musicians who sing and play instruments
- Israelite men and women who celebrate when David brings the ark into Jerusalem
- Michal, daughter of Saul, the former king
- And the Levites whom David appoints to serve and worship in the tent

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

David, the Israelite elders, and the military commanders joyfully go to Obed-Edom's house together so they can bring the ark of Yahweh to Jerusalem. God helps the Levites who carry Yahweh's covenant ark. These Levites sacrifice seven bulls and seven rams to God. David, the Levites who carry the ark, the musicians, and Kenaniah all wear linen ephods. David and all the Israelites, with David, start to move Yahweh's covenant ark to Jerusalem. While these men move the ark, the men shout for joy and play music on ram's horns, metal trumpets, cymbals, lyres, and harps.

Pause the drama. Ask the person playing David and the other Israelites, "What are you feeling or thinking?" The person might answer things like:

- Last time, we did not follow what Yahweh said to do when we tried to move the ark. We must sacrifice to Yahweh to show our devotion and desire to do what Yahweh says to do this time; or
- We are so grateful to Yahweh for Yahweh's mercy and this new opportunity to bring the ark to Jerusalem; or
- We are so excited that Yahweh will live with us again—we must celebrate!

Ask the person playing Yahweh, "What are you feeling or thinking?" The person might answer things like:

- I feel happy that my people, the Israelites, are following what I say to do; or
- I will help the Israelites to do what I want them to do; or
- I feel pleased that the Israelites are showing me proper respect.

Continue the drama.

Michal, Saul's daughter, sees David dancing and celebrating. Michal strongly dislikes David because of this.

Ask the person playing Michal, "What are you feeling or thinking?" The person might answer things like:

- I think David is not acting how a king should act. If King Saul, my father, were still alive, my father would not act like this; or

I feel ashamed of David. I am David's wife, but I do not feel love for David because David dances like this; or I am King Saul's daughter. I do not want people to associate me with David. I feel bitter towards David because David took the kingdom away from my father's family. Continue the drama. David and the other Israelite men with David bring the ark of God into Jerusalem and place it in the tent David had previously prepared for the ark. David tells the priests to give burnt offerings and fellowship offerings to God in front of the ark. David then asks Yahweh to bless all the Israelite people in Jerusalem. David also gives food to every man and woman there. Pause the drama. Ask the person playing the Israelites in Jerusalem, "What are you feeling or thinking?" The person might answer things like: I feel so grateful that Yahweh has accepted and forgiven our people; or I am excited to live in Yahweh's presence and fellowship again; or I feel thankful to David for bringing the ark back to our people. Continue the drama. David appoints Levites to serve at Yahweh's ark. David tells these Levites to regularly remind other Israelites about the great thing Yahweh has done and to thank and praise Yahweh, the God of Israel. Asaph leads this group of Levites. The next level of leaders under Asaph are: Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and Jeiel. Asaph will play the cymbals. The priests, Benaiah and Jahaziel, will blow the trumpets regularly in front of God's covenant ark. That day, David told Asaph and Asaph's relatives to praise Yahweh in a certain way. Pause the drama. Ask the person playing Asaph and the other Levites who serve at Yahweh's ark, "What are you feeling or thinking?" The person might answer things like: We have a great responsibility and privilege to serve at Yahweh's ark; or We are so excited to praise Yahweh as our regular job.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 15:25–16:7 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

David and other Israelites bring the **ark of the covenant of Yahweh** into David's city. Here, David's city refers to Jerusalem. **Yahweh** is God's personal name. Yahweh used the ark to remind the Israelites that Yahweh had promised to be with the Israelites. If needed, look up Yahweh and the ark of the covenant in the Master Glossary for more information. Use the same words for "Yahweh" and "ark of the covenant of Yahweh" that you have used in previous passages.

Israel refers to the **Israelites** or people who are descendants of Jacob. The Israelites lived in the country that people called Israel. Use the same word or phrase for Israel or Israelites as you used in previous passages. For more information on Israel and Israelites, refer to the Master Glossary. Use the same word that you used for Israel in previous passages.

The other Israelites with David include the **elders** and the military **commanders**. Use the same words or phrases for elders and military commanders that you have used in previous passages. For more information on elders, refer to the Master Glossary.

God helped the **Levites** who carried the ark. Use the same words for God and Levites as you have used in previous passages, and see the Master Glossary for more information about God and Levites.

David, the Levites who carry the ark, the musicians, and Kenaniah all wear linen robes. People make linen from the fibers of a flax plant. In those days, Israelite priests usually wore linen clothes as part of their official religious service.

Stop here and look at an image of a flax plant and of a **linen robe**. Refer to the Master Glossary for a description of a robe. Discuss as a group what word or phrase you will use for "linen robe." Pause this audio here.

Later in the story, we also learn that David wears a fine linen ephod. An ephod is a special type of clothing that priests usually wore for important events. Linen is a soft, lightweight fabric. A priest usually wore an ephod on top of other clothes by tying the straps of the ephod over his shoulders and waist. However, another type of ephod is a garment that priests and others wore under their clothes. We are not sure what kind of ephod this was. Ephods did not cover the whole body.

Stop here and, if necessary, look at an image of a linen ephod. Discuss as a group what words you will use to describe the ephod. Pause this audio here.

The Levites **sacrifice** seven bulls, which are male cattle, and seven rams, which are male sheep. A sacrifice is a gift to God. People would give this kind of gift to God for different reasons. People often did this to worship God and to thank God. Another reason people gave this kind of gift to God was when people had done something wrong and wanted to ask God for forgiveness. For more information on sacrifice, refer to the Master Glossary. Use the same words or phrases for bulls, rams, and sacrifice as you used in previous passages.

Michal looks out from a window and sees David dancing and celebrating. Michal "despises David in her **heart**" or strongly dislikes David for doing this. The heart refers to the person's thoughts, feelings, and will. In this passage, the storyteller uses the word "heart" to show how strongly Michal feels. If you use the word for heart in this passage, use the same word for heart as you used in previous passages. For more information on heart, refer to the Master Glossary.

David tells the Levites to make **burnt offerings** and **peace offerings**, or **fellowship offerings**, to Yahweh. A burnt offering is a kind of sacrifice that people bring to God. When a person brings God a burnt offering, that person kills an animal and burns this animal completely on an altar, which is a special place people build where they bring gifts to God. For more information on burnt offering, refer to the Master Glossary, and use the same word or phrase for burnt offering as you have used in previous passages. A peace or fellowship offering is an offering that people brought to God to restore their peace with God.

Stop here and discuss as a group what word or phrase you will use for **peace offering** or **fellowship offering**. Use the same word or phrase for peace offering or fellowship offering, and for burnt offering as you used in previous books of the Bible. Refer to the Master Glossary for more information about peace offerings or fellowship offerings. Pause this audio here.

David **blesses** all the Israelites who are in Jerusalem. David is asking Yahweh to do good to the Israelites. Use the same word for bless that you have used in previous passages. Refer to the Master Glossary for a full definition of bless.

In those days, the Israelites usually shared **cakes of bread** with each other at each meal. The Israelites ground up and roasted grain to make flour. Then the Israelites made bread by combining flour with oil to make a dough. The Israelites would bake this dough, which means to slowly heat food at a high temperature to make it ready to eat. The Israelites made some kinds of bread with yeast. Yeast made the bread grow bigger when people

baked the bread. Israelites would make this kind of bread as loaves, or big chunks of bread that they could cut or tear apart for smaller pieces later. The process to make bread dough with yeast took a few days.

If necessary, stop here and look at a picture of bread as a group. Pause this audio here.

David also gives a second kind of food or drink to the people. We do not know the exact meaning of the second thing that David gives to each of the Israelite people to eat or drink, but most people think it may have been a cake of dates. Dates are a type of fruit, and people would press multiple dried dates together to make larger date "cakes." Some other possible meanings could be "a piece of roasted meat" or "some wine."

Stop here and discuss as a group what word or phrase you will use to describe this second item that David gave to the Israelites. Pause this audio here.

People in those days would take grapes, a fruit that makes wine, dry the grapes in the sun, and then squeeze the grapes together to form a clump. We call dried grapes "raisins." The Israelites called the clump of raisins a "**cake of raisins**." People who traveled or soldiers who went to battle often took cakes of raisins for food, since the cakes stayed good for a while, and people did not need to cook the cakes. Sometimes, the people would soak the raisins in water and mix the raisins with grain to eat.

If necessary, stop here and look at a picture of raisins and a cake of raisins as a group. Pause this audio here.

The Levites serve Yahweh at the ark by leading others in worship before the ark of Yahweh. These Levites will regularly remind other Israelites about the great thing Yahweh has done, and thank and praise Yahweh, the God of Israel. When someone praises Yahweh, they speak out loud the good things that Yahweh has done and recognize that Yahweh deserves honor.

Stop here and discuss as a group what word or phrase you will use for **praise**. Refer to the Master Glossary for more information about praise. Pause this audio here.

Israel brings Yahweh's covenant ark into Jerusalem. The Israelites shout with joy and play ram's horn trumpets, metal trumpets, cymbals, lyres, and harps. Here is some more information about these instruments:

In those days, the Israelite people made trumpets out of a ram's horn. The person who played the **ram's horn** would blow through the hole on the narrow end of the horn to make a long, loud sound. Ram's horn trumpets can make only a few notes. Use the same word as you have used previously for ram's horn trumpets. Refer to the Master Glossary for more information about a ram's horn trumpet.

We know from previous stories that Yahweh had told the Israelites to play on metal **trumpets** during days of celebration. People can hear the loud, clear sounds of metal trumpets from far away. Use the same word you have used previously for metal trumpets.

A set of **cymbals** has two identical pieces that musicians hit together to make a higher-pitched, crashing or ringing sound. Use the same word you have used previously for cymbals.

Lyres are smaller stringed instruments, with 3 to 10 strings. Use the same word as you have used previously for lyre.

In those days, the kind of **harps** that people played probably had around 12 strings. Use the same word you have used previously for harp.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 15:25–16:7

Audio Content

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1 Chronicles 17:1–15

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 17:1–15 and put it in your hearts.

Listen to an audio version of 1 Chronicles 17:1–15 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 17:1–15 in the easiest-to-understand translation.

Pause this audio here.

This story happened sometime after David and the Levites had carried the ark of Yahweh to Jerusalem. This story is about how David wants to build a permanent building or "house" for the ark of Yahweh, and then Yahweh's response to David through Nathan, the prophet.

Nathan already knows that David lives in a cedar palace and Yahweh's ark is only in a tent. David tells Nathan about this because David does not like the situation and wants to make a change. David wants to hear a response from Nathan since Nathan is a prophet for Yahweh.

David says to Nathan the prophet that David lives in a house that people made from cedar wood, while the ark of the covenant of Yahweh is in a tent. You will remember that people often used cedar wood to build buildings.

Stop here and look at an image of cedar wood. Pause this audio here

The ark of the covenant of Yahweh refers to the rectangular chest that Yahweh asked Moses to make of acacia wood. The Israelites believe that Yahweh literally lives in the space directly above the ark, so the ark represents Yahweh's presence. Remember that Yahweh had instructed Moses to build the ark. Also, remember that Yahweh's presence went with the Israelites in the wilderness and that Yahweh brought the Israelites into the Promised Land.

Stop here and discuss this question as a group: In your culture, what kind of shelter do you need to have for special items that represent God or your cultural gods? Pause this audio here.

Nathan replies to David and tells David to do whatever David plans to do because God is with David. The story does not say this, but Nathan likely goes back to Nathan's home after he speaks to David. But later that same night, Yahweh tells Nathan the following message for Nathan to say to David.

David is not the one to build Yahweh a house to live in. Since the time Yahweh saved the Israelites from slavery in Egypt until now, Yahweh has not lived in a house. Instead, Yahweh has moved from one tent site to another. Yahweh had told the Israelites' leaders to care for Yahweh's people like shepherds. Shepherds move from place to place while they take care of sheep. Yahweh has also moved with all the Israelites.

Yahweh also reminds David that Yahweh never asked the Israelite leaders why they did not build Yahweh a cedar house. Yahweh Almighty is the one who took David from looking after sheep in the fields and appointed David as the ruler over Yahweh's people, the Israelites.

Yahweh has been with David wherever David has gone. Yahweh has defeated or destroyed all of David's enemies right in front of David.

Then Yahweh either says that Yahweh has or that Yahweh will make David famous like other people who are famous throughout the world. Yahweh either says that Yahweh has or that Yahweh will provide a place for

Yahweh's people, the Israelites, to live. This is so that the Israelites will have a home of their own and no longer feel afraid of their enemies. Bad or evil people will not hurt the Israelites anymore. Since Yahweh chose leaders for Yahweh's people, the Israelites, Yahweh has started to defeat all of Israel's enemies.

Although Yahweh will not let David build Yahweh a house, Yahweh firmly says that Yahweh will build a house for David. This means that Yahweh will give descendants to David who will continue to lead Yahweh's people for a long time.

One day, when David dies, Yahweh will make one of David's sons replace David to lead Yahweh's people as the king. Yahweh will make David's son's rule secure. Later, Yahweh says that David's son's kingdom is Yahweh's own kingdom.

David's son will be the one who will build a house for Yahweh, and Yahweh will establish David's son's reign forever. This means that David's son will be the one who will build the temple for Yahweh, and Yahweh will make David's son's descendants kings forever.

Stop here and discuss this question as a group: In your culture, what kind of person can build a building for God, a local god, or the spirits? What do people say about this person? Pause this audio here.

Yahweh will be David's son's father, and David's son will be Yahweh's son. Yahweh is promising to establish and make stable the line of kings through David's descendants. In those days, Yahweh's promise to David's son was the kind of promise a powerful king would make to a smaller king who followed the powerful king's rules. The more powerful king makes the rules, and the smaller king agrees to loyally listen and obey. The more powerful king takes care of the smaller king like a father takes care of his child.

Yahweh will never take Yahweh's steadfast love away from David's descendants. Yahweh had taken Yahweh's steadfast love away from King Saul, who was king of the Israelites before David became king. Yahweh will make sure that David's descendants will rule over Yahweh's house and Yahweh's kingdom forever. Yahweh will make David's offspring rule forever.

Stop here and discuss this question as a group: Yahweh's words about making David's descendants rule Yahweh's kingdom forever are extremely important for the Israelites. In your language, how can you show that this is important? Pause this audio here.

Shortly after Yahweh tells Nathan this message, Nathan tells all of Yahweh's message to David.

Stop here and discuss this question as a group: How does someone in your culture give a message to someone in authority?

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 17:1–15 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has two scenes.

In the first scene: In Jerusalem, David tells Nathan, the prophet, that David lives in a cedar palace, but Yahweh lives in a tent. Nathan tells David to do what David wants to do.

In the second scene: At night, Yahweh tells Nathan to give a message to David. Sometime shortly after Yahweh tells Nathan the message, Nathan goes back to David to tell Yahweh's message to David.

The characters in this passage are:

- King David
- Nathan, the prophet
- Yahweh
- And David's son

As a group, pay attention to these parts of the passage's setting:

This story happens sometime after David and the other Israelites moved Yahweh's ark to Jerusalem.

In scene one, David has already been living comfortably in his house in Jerusalem for a while. Here, "house" refers to David's palace, where David lives as the king. Sometime later, David tells Nathan, the prophet, that David is living in a house that people made from cedar wood, while the ark of the covenant of Yahweh is under a tent. When people make a covenant, they make a strong promise to each other that they cannot break. People who make covenants with each other want to have a good relationship with each other and, so, sometimes call each other "brother," "father," or "son." A covenant is supposed to last forever.

You will remember that Nathan already knows that David lives in a cedar palace and Yahweh's ark is only in a tent. David tells Nathan about this because David does not like the situation and wants to make a change. David wants to hear a response from Nathan since Nathan is a prophet for Yahweh.

Nathan replies and tells David to do whatever David wants to do because God is with David. By saying, "God is with you," Nathan means that Nathan believes that Yahweh will support David's plan.

In scene two, the storyteller uses special language to show that what happens next is in contrast with what happened earlier: "That night, God's word came to Nathan." We know that God speaks to Nathan through a vision because the storyteller tells us that this is a vision at the end of the passage. A vision is like a dream, but visions happen while people are still awake. When someone has a vision, that person sees or hears something from God that other people do not see or hear. In the vision, God tells Nathan to go back to David and to tell a message to "my servant, David." Usually, a servant is a person who works closely for another person, the master. Servants have a low status in the community and must obey the master. Here, Yahweh calls David "Yahweh's servant" to show a close relationship. David, even though he is the king of Israel, still follows his more powerful King, Yahweh himself.

Stop and discuss this question as a group: Yahweh refers to David as "my servant" here. How will you talk about David as Yahweh's servant, even though David is still the king of Israel? Pause this audio here.

Stop and discuss as a group: Yahweh continues to tell Nathan the message that Nathan will tell to David later. However, Yahweh speaks as though Yahweh is speaking directly to David. How will you make it clear that Yahweh's message to Nathan is different from Yahweh's message to David? Pause this audio here.

Yahweh says that David is not the person who will build a house for Yahweh to live in because Yahweh has not lived in a house. From the time that Yahweh saved the Israelites from slavery in Egypt until now, Yahweh has moved from one place to another in a tent.

Yahweh asks David if Yahweh ever told any of Israel's leaders—whom Yahweh chose to care for Yahweh's people like shepherds—to build Yahweh a house made of cedar wood while Yahweh was with the Israelites wherever they went. A shepherd is a person who takes care of sheep and goats. A shepherd protects his sheep, and a shepherd is in charge of his sheep. Because shepherds were so common in Israel, storytellers in the Bible often use the word shepherd as special language for a protector or a ruler.

Yahweh asks David the previous question, but Yahweh does not expect David to answer. Yahweh's question is a way to say that Yahweh never expected or wanted the Israelites to build a house for Yahweh. In other words, Yahweh also does not expect or want David to build a house for Yahweh.

Stop and discuss this question as a group: Yahweh did not expect David to answer this question. Instead, Yahweh uses this kind of question to show that Yahweh does not expect or want David to build a house for Yahweh. Take turns in your group practicing how you can say what Yahweh says to David. Pause this audio here.

Yahweh then speaks to Nathan directly again. Yahweh tells Nathan to tell something to Yahweh's servant, David. Then Yahweh speaks again as though Yahweh is talking directly to David. Yahweh calls himself "Yahweh of hosts." Yahweh says that Yahweh is the one who took David from the pasture, from looking after sheep, and appointed David to be ruler over Yahweh's people, Israel. Here, Yahweh calls David "ruler" and not "king." This word for ruler means a person whom Yahweh has chosen to rule over people. Yahweh is saying that Yahweh chose David to rule. We do not know the exact meaning of "hosts," but "Yahweh of hosts" is a title that describes Yahweh as an all-powerful ruler. Yahweh is the true king of Israel.

Stop and discuss as a group: Yahweh tells Nathan what to tell David later. Then Yahweh again speaks as though Yahweh is speaking directly to David. Discuss how you will say this in your language. Pause this audio here.

Yahweh says that Yahweh has been with David wherever David has gone, and Yahweh has defeated or destroyed all David's enemies right in front of David.

We are not sure if Yahweh says that Yahweh has already made David famous or if Yahweh is saying that Yahweh will make David famous. In either case, David is or will be famous just like those people whom people all around the world know about. Yahweh either says that Yahweh has or that Yahweh will provide a place for Yahweh's people, the Israelites, to live. This is so that the Israelites will have a home of their own and no longer feel afraid of their enemies. Bad or evil people will no longer hurt the Israelites. Since Yahweh chose leaders for Yahweh's people, the Israelites, Yahweh has started to defeat all of Israel's enemies.

Yahweh also tells David that Yahweh will build a house for David. This means that Yahweh will give descendants to David who will lead Yahweh's people.

When David's life comes to its end, and David dies, Yahweh will appoint David's offspring, or one of David's own sons, to succeed David. Yahweh will establish David's son's kingdom.

David's son, or offspring, will be the one who will build a house for Yahweh, and Yahweh will establish David's son's throne forever. This means that David's son will be the one who will build the temple for Yahweh, and Yahweh will make David's son's dynasty permanent. Here, the royal throne, or the king's special chair, symbolizes David's son's reign.

Stop and discuss: How will you describe David's offspring's reign here? Pause this audio here.

Yahweh will be David's son's father, and David's son will be Yahweh's son. Yahweh will never take Yahweh's steadfast love or loyal love away from David's son, as Yahweh took that love away from David's predecessor, King Saul.

Yahweh will make David's son rule over Yahweh's house and Yahweh's kingdom forever. Yahweh will establish David's son's throne, which means that David's descendants will rule forever. In this context, Yahweh's house probably refers to the future temple, and Yahweh's kingdom probably refers to the Israelite nation. In other words, Yahweh will make David's son ruler over Yahweh's people forever. The storyteller talks about David's son as if he were one person. So, in one sense, the storyteller is only talking about Solomon. But Yahweh will make sure that one of Solomon's descendants will always rule over the nation of Israel.

So, Nathan goes to tell David everything Yahweh said in the message during Nathan's vision.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 17:1–15 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has two scenes.

The characters in this passage are:

- King David
- Nathan, the prophet
- Yahweh
- And David's son

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

David says to Nathan the prophet that David lives in a house made from cedar wood, while the ark of the covenant of Yahweh is in a tent.

Pause the drama. Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- I have a beautiful and comfortable palace, but Yahweh only has a temporary tent. Yahweh is God and far more important than I am. I want to make a permanent, wonderful place for Yahweh's ark; or
- I want to build a house for Yahweh's ark, but I want advice from someone I trust who is close to Yahweh. I will ask Nathan the prophet to listen to my idea and give feedback.

Continue the drama.

Nathan replies to David and tells David to do whatever David plans to do because God is with David. Then Nathan goes home.

Pause the drama. Ask the person playing Nathan, "What are you feeling or thinking?" The person might answer things like:

- David tries to follow Yahweh and wants to do something good for Yahweh. I believe Yahweh will be very pleased with David's plan; or
- Yahweh deserves a wonderful place to live, so I think David has a good idea.

Continue the drama.

That night, Yahweh gives Nathan a message to tell David that is different than what Nathan had said to David.

Yahweh says that David is not the one to build Yahweh a house to live in. Since the time when Yahweh saved the Israelites from slavery in Egypt until now, Yahweh has not lived in a house. Instead, Yahweh has moved from one tent site to another. Yahweh had told the Israelites' leaders to care for Yahweh's people like shepherds. Shepherds move from place to place while they take care of sheep. Yahweh also moved with all the Israelites.

Yahweh also reminds David that Yahweh never asked the Israelite leaders why they did not build Yahweh a cedar house. Yahweh Almighty is the one who took David from looking after sheep in the fields and appointed David as the ruler over Yahweh's people, the Israelites.

Yahweh has been with David wherever David has gone. Yahweh has defeated or destroyed all of David's enemies right in front of David.

Pause the drama. Ask the person playing Yahweh, "What are you feeling or thinking?" The person might answer things like:

- I am like a shepherd for the Israelites. I move with the Israelites from place to place. I make sure the Israelites have what they need to live. I protect the Israelites; or
- I wanted the previous leaders of the Israelites to act as shepherds and take care of the Israelites just like I did; or
- David was an actual shepherd for sheep. I made David the leader of the Israelites. I want David to lead the Israelites just like shepherds lead sheep; or
- I do not need a fancy cedar house. I could make a house for myself if I wanted one, but I do not need it. I am more powerful than that.

Continue the drama.

Then Yahweh either says that Yahweh has or that Yahweh will make David famous like people who are well known by others throughout the world. Yahweh either says that Yahweh has or that Yahweh will provide a place to live for Yahweh's people, the Israelites. This is so that the Israelites will have a home of their own and no longer feel afraid of their enemies. Bad or evil people will no longer hurt the Israelites. Since Yahweh chose leaders for Yahweh's people, the Israelites, Yahweh has started to defeat all of Israel's enemies.

Yahweh firmly says that Yahweh will build a house for David. This means that Yahweh will give descendants to David who will continue to lead Yahweh's people for a long time.

Pause the drama. Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- Yahweh has already taken me from the low job of shepherd to the important job as the king. I feel amazed that Yahweh will make my descendants lead Yahweh's people for a long time; or
- Yahweh is so good. I do not deserve any of these blessings. I feel humbled; or
- I also feel thankful to Yahweh.

Continue the drama.

One day, when David dies, Yahweh will make David's son take over and lead Yahweh's people as the king. Yahweh will make David's son's sovereignty secure. Later, Yahweh says that David's son's kingdom is Yahweh's own kingdom.

David's son will be the one who will build a house for Yahweh, and Yahweh will establish David's son's reign forever. This means that David's son will be the one who will build the temple for Yahweh, and Yahweh will make David's son's dynasty permanent.

Yahweh will be David's son's father, and David's son will be Yahweh's son. Yahweh is promising the stability of the line of kings through David's descendants. In those days, this was like a promise between a powerful king and a smaller king who followed his rules. The more powerful king makes the rules, and the smaller king agrees to loyally listen and obey. The more powerful king takes care of the smaller king like a father takes care of his child.

Pause the drama. Ask the person playing David's son, "What are you feeling or thinking?" The person might answer things like:

- Yahweh has honored me so that I am the one to build a house for Yahweh; or
- I have a great responsibility to lead Yahweh's people; or
- Yahweh has greatly blessed me not only as a person, but also as Yahweh's son; or
- Yahweh loves me and Yahweh's people so much that he makes our household the same forever.

Continue the drama.

Yahweh will never take Yahweh's steadfast love away from David's offspring, as Yahweh took it away from David's predecessor, King Saul. Yahweh will make sure that David's offspring will rule over Yahweh's house and Yahweh's kingdom forever. Yahweh will make David's offspring rule forever.

Pause the drama. Ask the person playing Yahweh, "What are you feeling or thinking?" The person might answer things like:

- I am the most powerful, true God. I am not like the false gods that other people groups follow. I do not need a fancy place to live, but I will honor David's desire by letting one of David's offspring build this house for me; or
- I will do something much better than letting David construct a building for me. I will make David's offspring rulers over my people forever.

Continue the drama.

Shortly after Yahweh tells Nathan this message, Nathan goes back to David and tells Yahweh's message to David.

Pause the drama. Ask the person playing Nathan, "What are you feeling or thinking?" The person might answer things like:

- David's desire to build a house for Yahweh is honorable, but not what Yahweh wants. I did not ask Yahweh what Yahweh wanted when I agreed with David. Now I must tell David what Yahweh says Yahweh wants; or
- Yahweh is more powerful and knows better than King David. Yahweh will do something even better for David than what David planned to do for Yahweh.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 17:1–15 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

At the beginning of the story, David talks about living in a **house** that people made from cedar wood. Here, the house specifically refers to the palace where David lives as the king of Israel. Some translations use a special word for a king's house. Later, David says he wants to build a house for Yahweh, or a place for Yahweh to live.

Stop here and discuss what word or words you will use to describe David's house, and then the house that David wants to build for Yahweh. Use the same words for David's house, or palace, as you have used previously. Pause this audio here.

Cedar trees are a kind of tree that has thin, green leaves throughout the year. People call the leaves of cedar trees "needles," similar to the shape of a needle people use to sew clothes. Instead of flat and wide leaves like the leaves on most trees, cedar tree needles are long and thin, and they grow in bunches. This helps the tree leaves stay green all year, even in cold weather. Many people think cedar trees are beautiful because of the

green color. Cedar trees have light brown-colored wood with a pretty pattern. The natural oil in cedar wood keeps insects away, prevents rot, and makes the wood smell very nice. People like to use cedar wood to build buildings or furniture since it often tends to last longer than many other kinds of wood.

Stop here and discuss what word or words you will use to describe **cedar trees** and **cedar wood**. Pause this audio here.

David tells Nathan, the **prophet**, that the **ark of the covenant** of **Yahweh** is in a tent. A prophet is someone who speaks God's message to other people. Use the same words or phrases you used previously for prophet, the ark of the covenant, and Yahweh. Look up prophet, the ark of the covenant, and Yahweh in the Master Glossary for more information.

After Nathan tells David to do what David wants to do for Yahweh, Nathan leaves David's palace. That night, Yahweh says the "word of God" to Nathan. Here, the "word of God" means a message from God. We know from later in the story that Yahweh gives this message to Nathan through a vision. A vision is when someone who is awake sees or hears a message from God that other people do not see or hear.

Stop here and discuss as a group what words or phrases you will use for **word**, **God**, and **vision**. Look up word, God, and vision in the Master Glossary for more information. Pause this audio here.

God tells Nathan to go back to David and to tell a message to "my **servant**, David." Usually, a servant is a person who works closely for another person, the master. Servants have a low status in the community and must obey the master. Here, Yahweh calls David Yahweh's servant to show a close relationship. David, even though he is the king of Israel, still follows the more powerful Yahweh. Use the same word or phrase you used previously for servant. Look up servant in the Master Glossary for more information.

Yahweh calls himself "**Yahweh of hosts**," or "Yahweh Almighty." Yahweh is God's personal name. The Israelites said the ark belonged to Yahweh and also that they worshipped or prayed to Yahweh at the ark. The word "hosts" could refer to the armies of Israel or armies of spiritual beings in heaven or heavenly bodies, such as stars. This title emphasizes that Yahweh is the ruler who has all power. Yahweh is not only the ruler over a certain region, but of everything on earth and in heaven. Refer to the Master Glossary for more information about Yahweh of hosts.

Stop here and refer to your translation of this title for Yahweh from 1 Chronicles 11:9. Translate this title for Yahweh in the same way that you translated it there. Pause this audio here.

Yahweh talks about **Israel**, which means the Israelites. Yahweh tells David that Yahweh did not even ask the Israelite **judges** to build a house for Yahweh. Judges were the leaders that Yahweh chose to care for, guide, and protect the Israelites before the Israelites had kings. Yahweh describes how the Israelite leaders take care of the Israelites like **shepherds** take care of sheep. A shepherd takes care of, guides, and protects his sheep. Yahweh says that the people who lead the Israelites are like shepherds. Use the same words for Israelites, judges, and shepherds as you have used in previous passages. Refer to the Master Glossary for the full definitions of Israelite, judges, and shepherds.

Yahweh says that Yahweh appointed David as **ruler**. This kind of ruler is a ruler that God chose.

Stop here and review what word or phrase you used for this type of ruler in 1 Chronicles 5:2 and 1 Chronicles 11:2. Use the same word or phrase for this type of ruler that you used there. Pause this audio here.

Yahweh talks about destroying David's **enemies** and making David's "name," meaning David, famous. Yahweh also says that Yahweh will stop **unrighteous** or evil people from hurting the Israelites. Righteousness refers to a good relationship between God and people. Yahweh views people as righteous when they have a good relationship with Yahweh. Remember that people can never be righteous on their own or by doing enough good things. Only Yahweh makes someone righteous. So, your term or phrase for righteousness should not focus on doing good works. Unrighteous people are the opposite of righteous people. Unrighteous people are not right with Yahweh and do not have a relationship with Yahweh. In this story, the "unrighteous" refers to the people, or enemies, who intentionally hurt the Israelites. Use the same words or phrases you used previously for enemies and unrighteous. Look up righteousness in the Master Glossary for more information.

Stop here and discuss as a group what words or phrases you will use for the **unrighteous** people Yahweh talks about here. Pause this audio here.

Yahweh says that he will build a "house" for David. Yahweh uses the word house to refer to David's household, which here includes David's descendants. Yahweh says that David's son's descendants will rule over Yahweh's people forever. Yahweh also says that Yahweh will be like a father to David's son.

Stop here and discuss as a group the best way to talk about Yahweh building a "**house**," a dynasty of kings, or a stable household for David. For more information about "house of David**,"** refer to the Master Glossary. Pause this audio here.

Yahweh says that, someday in the future, David will go to be with David's **ancestors**. An ancestor is anyone from your same family who lived before you, such as a great-grandparent. David's ancestors are dead. So, Yahweh talks about something that will happen after David dies. Yahweh says that Yahweh will give one of David's **seed**, or **descendants**, a throne forever. Sometimes Bible storytellers use the word for a plant's seed to talk about a person's children or descendants. Use the same word for seed or descendants that you have used previously, and refer to the Master Glossary for seed and for descendants as you decide which word to use here.

A **throne** is a ruler's special chair where the ruler makes official decisions for the people they rule over. So, thrones represent the way a person rules like a king. Yahweh will make David's descendants rule forever in a **kingdom** that Yahweh gives them.

Stop here and look at an image of a throne. Also, discuss as a group what words or phrases you will use to describe how David's descendants will rule Yahweh's people. See the Master Glossary for more information about kingdom. Pause this audio here.

Yahweh also promises to always give Yahweh's **steadfast love** to David's descendants. Loving kindness describes a kind of love that shows kindness and mercy and never fails. Yahweh loves David's descendants so much that even if they become unfaithful in their relationship with Yahweh, Yahweh will keep Yahweh's promise to them. Yahweh's loving kindness is an important idea throughout the Old Testament. Yahweh always shows this love to Yahweh's people. Yahweh also expects this kind of love from his people. Translate steadfast love in the same way you have translated it before. Look up steadfast love in the Master Glossary for more information.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 17:1–15

Audio Content

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1 Chronicles 17:16–27

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 17:16–27 and put it in your hearts.

Listen to an audio version of 1 Chronicles 17:16–27 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

*Setting the Stage**Setting the Stage*

Listen to an audio version of 1 Chronicles 17:16–27 in the easiest-to-understand translation.

Pause this audio here.

The events in this story happen after Nathan, the prophet, has told King David that Yahweh will make people from David's family rulers over Israel forever.

King David goes into the tent where the ark of Yahweh is. This tent is the one David had previously set up for the ark of Yahweh in Jerusalem. David puts his body into a respectful position so that David can talk to Yahweh humbly.

Stop here and discuss this question as a group: In your culture, how does someone show humility and respect with the position of their body when they pray to God, the most powerful local gods, or spirits? Pause this audio here.

David says that David and David's house, which means David's descendants, are not worthy for Yahweh God to do these good things for David. David used to just be a humble shepherd. People did not consider shepherds to have a high status. But Yahweh took David as a humble shepherd and made David the first king in a long line of rulers that would come from David's family.

Stop here and discuss this question as a group: Tell a story about a time when someone surprised people and gave someone else a position that they did not deserve. Pause this audio here.

David continues to pray to Yahweh. David says that what Yahweh did for David and David's family is a "small thing" to Yahweh. In other words, David knows Yahweh is very powerful and wants to do even more amazing things than bless David's family. Starting from this point and many times in this story, David often humbly refers to himself as Yahweh's servant to show respect to Yahweh.

Stop here and discuss this question as a group: Tell a story about a time when someone talked to God, local gods, or spirits, and showed great respect and humility. Pause this audio here.

David says that Yahweh treats David as if David were the most important person in the world.

David says that David cannot ask Yahweh for a higher honor. David also says that Yahweh knows that David is grateful, even though David cannot figure out how to fully say how grateful David is to Yahweh. David says that Yahweh wants to do this wonderful thing. David knows that Yahweh told David about it both to make David happy and for Yahweh to tell about his plan.

David says that, according to all that David and the Israelites have experienced, there is no other god like Yahweh, and Yahweh is the only true God.

David says that Yahweh's people, the Israelites, are the only people group on earth that Yahweh has rescued. Yahweh did this so that people in the world will know that the Israelites are Yahweh's special people and that Yahweh has power and deserves praise. Yahweh rescued the Israelites from slavery in Egypt and made them Yahweh's own people. And Yahweh made a name for himself. David says that people should respect Yahweh because Yahweh did these great and wonderful miracles to rescue the Israelites from slavery to the people in Egypt. Yahweh made Yahweh's people, the Israelites, Yahweh's own people forever. Yahweh has become the only God for the Israelites.

Stop here and discuss as a group: Tell a story about a good leader who did many good things for his or her people. Then tell another story about a really great leader. What makes the really great leader better than the good leader? Pause this audio here.

David now asks Yahweh to make sure that Yahweh's promise to David and David's family will come true. David wants this so that people will highly praise Yahweh forever. David has the courage to pray boldly to Yahweh because Yahweh already made this great promise to David that Yahweh would make David's descendants leaders of Israel and would bless David's descendants forever. When David prays, David shows that he understands that this blessing is not just about David.

Stop here and discuss this question as a group: In your culture, how does God, the local gods, or spirits bless a person?

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 17:16–27 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has three scenes.

In the first scene: David goes into the tent where the ark of Yahweh is and starts a long prayer to Yahweh. David begins by saying thank you for Yahweh's blessing to David's family.

In the second scene: David praises Yahweh God as the one faithful, true God who has guided the Israelites.

In the third scene: David asks Yahweh to continue to show this faithfulness by keeping Yahweh's promise to bless David's family.

The characters in this passage are:

- David
- Yahweh
- The people of Israel
- And other nations

As a group, pay attention to these parts of the passage's setting:

The storyteller begins this story with language that shows that this story happens shortly after the previous story. This story is David's response to how Yahweh had said that Yahweh will make David's descendants rulers over Yahweh's people forever.

In scene one, King David goes into the tent where the ark of Yahweh is. The Israelites believed that Yahweh lived above the ark, so it is like David goes in to sit in front of Yahweh. David humbly positions himself by the ark of Yahweh and talks to Yahweh. David puts his body into a respectful position directly in front of the ark so that David can talk to Yahweh humbly. In other words, David is preparing to spend a long time talking with Yahweh.

Stop here and discuss this question as a group: How will you describe David's body position here? Pause this audio here.

Stop and discuss this question as a group: David is about to say a very long prayer to Yahweh. David speaks to Yahweh with a lot of respect and humility. Take turns acting out how you think David might be sitting before the ark of Yahweh. Then discuss what word or phrase you will use to describe this. Pause this audio here.

David asks Yahweh a question that David does not expect Yahweh to answer. David says to Yahweh, "Who am I, Yahweh God, and what is my house, that you have brought me this far?" By "house," David means David's family or David's descendants. David means that David and his family do not deserve the good things that Yahweh has done for them. David means that Yahweh has done many things to this point in David's life. Not only did Yahweh make David the king, but Yahweh also promised that Yahweh would make David's descendants rulers forever.

Stop and discuss this question as a group: David asks Yahweh many questions during this prayer. David does not expect Yahweh to answer these questions. Instead, David uses these questions to show what David deeply

believes and thinks is important. Take turns in the group telling stories about something very important to you. Pay attention to the different ways each person shows something is important. Pause this audio here.

Stop here and discuss these questions as a group: David uses the word "house" to refer to David's descendants. What word or phrase will you use to make sure this meaning is clear? Pause this audio here.

Stop and discuss as a group some possible ways you can describe what Yahweh did for David. Pause this audio here.

David continues to say, "This was a small thing in your eyes, God." By "this," David is referring to what Yahweh has already done for David and David's family. "In God's eyes" means the way that Yahweh thinks and feels about that thing. By "a small thing," David means that what Yahweh has done for David until now is a small thing compared with what Yahweh just promised to do for David.

David says that, in addition to what Yahweh already did, Yahweh also talked about the future of David's house, or David's descendants. So, David talks about what Yahweh said would happen with David's family for a long time in the future. David calls himself Yahweh's "servant." Usually, a servant is a man or woman who works for another person, the master. Servants have a low status in the community and must obey the master. Here, David humbly calls himself Yahweh's servant to show respect to Yahweh. David says that Yahweh treats David like the most important person in the world.

Stop and discuss this question as a group: David refers to himself as "your servant" here and many other times in this prayer. David means that David is Yahweh's servant. In other words, David is talking about himself when David says, "your servant." Think about how you will talk about David so that people who hear the story will know that David talks about himself and not about someone else. Pause this audio here.

David asks another question that David does not expect Yahweh to answer. David says, "What else can I say to you for honoring your servant?" David does this to say that David believes Yahweh has given the highest honor to David. David uses this question to say that David could not ask Yahweh for anything better than what Yahweh has already promised. Then David says the reason why David believes this: "For, You know your servant, Yahweh!" David probably means that Yahweh understands that David is thankful to Yahweh, even though David cannot figure out how to fully say how grateful David is to Yahweh.

David again calls himself Yahweh's servant. David says, "For the sake of Yahweh's servant and according to Yahweh's own heart, Yahweh has done all these great things and let David know these things before these things happen." The heart represents Yahweh's will or emotions. This means that Yahweh promises these things because Yahweh plans to do these things for David.

In scene two, David says that there is no one like Yahweh and there is no God but Yahweh, according to all that David and the Israelites have "heard with their ears." In other words, everything David and the Israelites have experienced proves that Yahweh is the one true God.

David asks Yahweh a long question. David does not expect Yahweh to answer this question. The first part of what David says is, "Who is like your people, Israel, the only nation on earth whose God saved his people for himself?" David is saying that no other nation of people on earth is like Yahweh's people, the Israelites. Yahweh rescued the Israelites so they could be Yahweh's people. David also says that Yahweh "made a name for himself," which means that people know about Yahweh and think good things about Yahweh, because of something great that Yahweh did. David says that people know and think these things about Yahweh because, "You did a great and awesome thing by freeing your people from the Egyptians." In other words, many people know the great thing Yahweh did when Yahweh freed the Israelites from slavery in Egypt. Because of this, people respect Yahweh.

David says, "And now, Yahweh, confirm the word which you have spoken about your servant and concerning establishing his house forever so that Yahweh's name will be great forever." Once again, David refers to himself as "your servant" to show respect to Yahweh. David is referring to Yahweh's word, or promise, to make David and his descendants rulers over Israel forever. David does not doubt that Yahweh will keep Yahweh's promise. David wants Yahweh to keep this promise forever.

David says that people will praise Yahweh's name forever. The people will say, "Yahweh Almighty, the God of Israel is Israel's God." When someone praises someone's name, that person praises or recognizes that all of that

person is very important, or great. In this case, the people will call Yahweh "Almighty," or "Yahweh of hosts," or "Yahweh of heaven's armies." David is saying that many, many people will know and respect Yahweh. "God of Israel" means the "God who rules Israel" or "God who guides the people of Israel." David says that, when this praise happens, Yahweh will make David's house strong and secure[.]{.mark} Yahweh's main purpose in making David's descendants rule forever is so that everyone will praise Yahweh.

In scene three, David humbly asks God for something. David says that Yahweh, my God, uncovered, or revealed, to "your servant" that Yahweh will build a house, or long line of kings, for David. David says that, because of what Yahweh said, David found courage to ask Yahweh something. David says, "You, Yahweh, are God! You have promised these good things to your servant. Please keep this house, or reign, secure forever so that my descendants continue as future leaders in your sight. You have chosen to bless my descendants, so please keep on blessing them forever."

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 17:16–27 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has three scenes.

The characters in this passage are:

- David
- Yahweh
- The people of Israel
- And other nations

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

In scene one, King David goes into the tent where the ark of Yahweh is and starts to pray a long prayer in Yahweh's presence. David says to Yahweh God that David and David's family do not deserve what Yahweh has done for them. Yahweh not only brought David from a low position to become King of Israel, but Yahweh also did a bigger thing when he promised David that David's family would rule forever. Yahweh God treated David like the most important man in the world. Yahweh gave David the highest honor. David thanks Yahweh for this, even though David cannot find the right words to show gratitude to Yahweh.

Pause the drama. Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- Yahweh is the true God. I do not deserve anything from Yahweh, but Yahweh has chosen to bless me and my family to be rulers for many generations; or
- I know Yahweh always keeps his promises and that Yahweh is powerful. If Yahweh says he will do something, I know Yahweh will do it; or
- Wow! I feel so humble and grateful to Yahweh!

Continue the drama.

In scene two, David continues his prayer to Yahweh. David praises Yahweh as the only true God. Everything that David and the Israelites have heard confirms that Yahweh really is the only true God. Then David gives an example of Yahweh's greatness. David says that no other nation of people on earth is like Yahweh's people, the Israelites, because Yahweh saved the Israelites so they could be Yahweh's people.

Pause the drama. Ask the person or group playing the Israelites, "What are you feeling or thinking?" The person might answer things like:

- We remember how Yahweh sent the plagues so Pharaoh would let us leave Egypt; or
- We remember how Yahweh opened the sea so we could escape; or
- We remember how Yahweh kept us alive in the wilderness for 40 years; or
- We remember how Yahweh helped us chase the people out of Canaan to give us the land Yahweh had promised us.

Continue the drama.

David says that Yahweh gained a great reputation because many people know that Yahweh freed the Israelites from slavery in Egypt. Because of this, people respect Yahweh. David describes how Yahweh made a relationship with the people of Israel, who then recognized Yahweh as their God.

Pause the drama. Ask the person or group playing other nations, "What are you feeling or thinking?" The person might answer things like:

- The Israelites really love their God; or
- The God of the Israelites is more powerful than the Egyptian king and gods. This God freed the Israelites from slavery in Egypt! or
- We are afraid of the God of the Israelites. Because of this God, the Israelites often win in battle.

Continue the drama.

In scene three, David makes a humble request of Yahweh. David asks Yahweh to make sure that Yahweh will keep his promise that David's descendants will rule forever. Because of Yahweh's promise, David says that people will respect Yahweh as the all-powerful God of the people of Israel. David asks Yahweh to keep David's family's rule secure so that David's descendants continue as leaders.

David says that Yahweh has caused David to know that Yahweh will make David's descendants rulers forever. David says that Yahweh's promise made David feel brave enough to pray this prayer to Yahweh. David says that Yahweh promised David a good thing. Finally, David says, "You, Yahweh, have blessed the house of your servant to continue forever in your presence. You, Yahweh, have made this promise and blessing. So, please bless my descendants forever."

Pause the drama. Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- I trust Yahweh's promise to give peace to the Israelites and make my descendants rulers over Israel. I want to ask Yahweh to keep this promise forever; or
- I know that my family cannot follow Yahweh if they follow their own ways. I know that we need Yahweh's help so that we lead in Yahweh's ways; or
- I know that Yahweh's blessing is not just for me. Yahweh wants to bless all people through my descendants so that all people will know about and worship Yahweh.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 17:16–27 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

At the start of the story, David goes into the tent where the ark of Yahweh is. David positions his body in a humble way in front of the ark "before **Yahweh**." Yahweh is God's proper name, the Israelites' personal name for God. David calls Yahweh, "Yahweh **God**," at the beginning of David's prayer. Use the same words for Yahweh and God as you used in previous passages. For more information on Yahweh and God, refer to the Master Glossary.

David talks about his **house** often in this story. David means David's household or family, including David's descendants who will come in the years to come. These descendants make up a family line of kings, a kingdom. Yahweh says that he will make this "house," or this line of kings, strong. Look up "house of David" in the Master Glossary for more information, and use the same phrase for house of David that you have used in previous passages.

David often refers to himself as "Yahweh's **servant**" in this story. Usually, a servant is a man or woman who works for another person, the master. Servants have a low status in the community and must obey the master. David humbly calls himself Yahweh's servant to show respect to Yahweh. Look up servant in the Master Glossary for more information, and use the same word for servant as you have used in previous passages.

David said that no other nation of people on earth is like Yahweh's people, Israel. Here, "nation" refers to a group of people who belong together, live in the same area, and follow the same ruler.

Stop here and discuss as a group what word or phrase you will use for **nation**. Look up nation in the Master Glossary for more information. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

"**Israel**" refers to the Israelites or people who are descendants of Abraham. The Israelites lived in the country called Israel. Use the same word or phrase for Israel or Israelites as you used in previous passages. For more information on Israelites and Israel, refer to the Master Glossary. Use the same word that you used for Israel in previous passages.

David talks about how Yahweh rescued or redeemed the Israelites from **Egypt**. Here, Egypt refers to the country and to the Egyptian people who lived in that country. Yahweh frees his people and releases them from slavery.

Stop here and discuss as a group what word or phrase you will use for **redeem** or **rescue**. See the Master Glossary for more information about redeem. Pause this audio here.

David uses the word "**heart**" a couple of times in the story. The first time, David is talking about Yahweh's desire and plan to make David's descendants rulers forever. In this example, the heart refers to Yahweh's thoughts, feelings, and will. Use the same word for heart here as you used in previous passages. The second way David uses the word "heart" also represents David's emotions, as David found courage or felt brave enough to pray this prayer to Yahweh. For more information on heart, refer to the Master Glossary.

Stop here and discuss as a group: You may want to use the same word for heart here as you used in previous passages, or you may want to use a more specific word to describe the exact feeling David had. Take turns acting out how David felt. Then discuss how you will describe the emotion that David is talking about here. Pause this audio here.

David calls Yahweh the **Yahweh of hosts**, or **Yahweh of heaven's army**. This is a way to say that Yahweh is the ruler who has all power. Some people translate this title as Yahweh Almighty, or all-powerful. Refer to the Master Glossary for more information about "Yahweh of hosts," and use the same title here for Yahweh as you have used in the previous passage.

Yahweh **blesses** the house of his servant David. Use the same word for bless as you have used in previous passages, and see bless in the Master Glossary for more information.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 17:16–27

Audio Content

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1 Chronicles 18:1–13

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 18:1–13 and put it in your hearts.

Listen to an audio version of 1 Chronicles 18:1–13 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 18:1–13 in the easiest-to-understand translation.

Pause this audio here.

In the previous story, David responded to Yahweh's message from Nathan the prophet by praying to Yahweh in the tent in front of the ark of Yahweh. At this time, the ark of Yahweh is in Jerusalem, where David lives.

Stop here and look at the map and find Jerusalem as a group. Pause this audio here.

This true story happens sometime after David prayed to Yahweh in the tent. In this story, the storyteller talks about how David wins against the Israelites' nearby enemies. Now we get to see part of how Yahweh fulfills Yahweh's promises to David.

In this story, the storyteller tells us that David attacks and takes control of the Philistines who live on the west side of the nation of Israel. You may remember from previous stories that the Philistines do not follow Yahweh, and the Philistines are the Israelites' enemies.

Stop here and look at a map of the Philistine area to the west of Israel as a group. Pause this audio here.

David takes control of Gath from the Philistines. Gath is one of the five main Philistine cities in the flat land along the sea to the west of Judah and southwest of Jerusalem. David also takes control of the villages near Gath.

Then David attacks Moab. Moabites are the people who live in the country named Moab. The Moabites lived on a very high, flat hill to the east of the Dead Sea.

Stop here and look at a map of the kingdom of Moab as a group. Pause this audio here.

The Moabites become servants to David and start to bring gifts to David to make David happy with them. These "servants," or Moabites, now follow David as their ruler. We do not know for sure what kind of gifts the Moabites bring to David, but we do know that these Moabites give these gifts regularly, not just one time.

David also attacks Hadadezer, the king of Zobah. The storyteller says that David and David's men attack while "he" is on the way to gain power again among the people who live near the Euphrates River. In this case, we do not know for sure who the storyteller says seeks to regain power among the people near the Euphrates River. The storyteller is either talking about David or, perhaps more likely, Hadadezer. Hadadezer is the leader or king of a powerful city called Zobah in Aram. Today, people call the area of Aram, "Syria." Zobah is on the northern side of Israel in the Beqaa Valley.

Stop here and look at a map of the Euphrates River as a group. Pause this audio here.

Stop here and look at a map of Zobah and Aram during David's time as a group. Pause this audio here.

David captures 1,000 of Hadadezer's chariots and 7,000 of Hadadezer's horsemen. A chariot is a special type of cart that soldiers used while fighting in battle. Horsemen are soldiers who fight while riding horses or chariots. David also takes 20,000 of Hadadezer's foot soldiers. Foot soldiers are soldiers who walk in order to fight. Also, David hurts the chariot horses so that Hadadezer's soldiers could not use the horses in battle anymore. David leaves only enough horses for David to use for 100 chariots.

Stop here and look at a drawing of a horse pulling a chariot as a group. Pause this audio here.

Other Arameans from Damascus come to help Hadadezer fight against David's army. Here, Damascus refers to a region of Aram. These other Arameans come because Zobah is one of the Aramean groups, and the Arameans want to help each other. David's army kills 22,000 of these Aramean soldiers.

Stop here and look at a map of the region of Damascus during David's time as a group. Pause this audio here.

Stop here and discuss as a group how people groups in your culture come to help each other during times of attack. Pause this audio here.

Then David sets up defenses and a way to control the Arameans in Damascus. The Arameans become David's servants and start to bring gifts to David. Here, "servants" means that the Arameans now follow David as their ruler. We do not know for sure what kind of gifts the Arameans bring to David, but we do know that these Arameans give these gifts regularly, not just one time. Yahweh gives David victory wherever David fights in battle.

David takes the gold shields that the servants of Hadadezer carried in battle, and David brings these shields to Jerusalem. Gold is a shiny, yellow-colored metal. Gold is expensive because it is hard to find and because it does not rust or turn brown when it gets old. David himself probably did not carry the shields. David most likely told his soldiers to do the work.

Stop here and look at a photo of a piece of gold metal as a group. Pause this audio here.

And David takes a lot of bronze from the cities of Tebah and Cun that belonged to Hadadezer. Bronze is a strong, red-brown metal that people make by combining copper and tin. The bronze items David took probably included various items. Then the storyteller tells us about something that will happen sometime after this story.

Stop here and look at a photo of a piece of bronze metal as a group. Pause this audio here.

Stop here and look at a map of Tebah and Cun as a group. Pause this audio here.

Stop here and discuss as a group what people might find valuable to take from an enemy after they defeat that enemy. Pause this audio here.

The storyteller tells the listener that Solomon used these bronze items to make the bronze sea, the pillars, and other various bronze items. The listener knows these items well since the storyteller told this story about David sometime after Solomon built a house for Yahweh. The bronze sea is a huge bronze basin that priests use for religious cleansing ceremonies in Yahweh's house, the temple. The bronze sea is shaped like a very, very large bowl, and 12 bull statues support the bowl. The pillars are two bronze columns at the entrance to Yahweh's house. The other various bronze items refer to the many kinds of bronze tools that priests use in Yahweh's house.

Stop here and look at an image of what the bronze sea and pillars may have looked like. Pause this audio here.

Then someone tells Tou, king of Hamath, that David has defeated Hadadezer's whole army. In those days, it would take around 11 days to walk from Jerusalem to Hamath. Hamath was far west of the Euphrates River. After Tou hears that David has defeated Hadadezer, Tou sends his son, Hadoram, to greet King David. Hadoram blesses David for fighting against and defeating Hadadezer. Tou and Hadadezer had been at war with each other, and now Tou sees his chance to become friends with David to stay safe from David potentially attacking Tou.

Stop here and look at a map of Hamath as a group. Pause this audio here.

Stop here and discuss as a group: What kind of person might a king or leader send as his ambassador or representative to another king or leader? What characteristics make a good ambassador? Pause this audio here.

Hadoram brings many kinds of gold, silver, and bronze items to David. King David dedicates these objects to Yahweh along with all the other man-made silver items and gold items that David has taken from other nations that David now controls. These include the things David took when he defeated the Edomites, the Moabites, the Ammonites, the Philistines, and the Amalekites.

Stop here and look at a photo of a piece of silver metal as a group. Pause this audio here.

Stop and discuss this question as a group: In your culture, what are the things people usually dedicate to God, or to local gods or spirits? This can be something people dedicate at any time, not just wartime. What do people use these items for after they dedicate the items to God? Pause this audio here.

Stop here and look at a map of the areas where the Edomites, Ammonites, Philistines, and Amalekites lived during David's time. Pause this audio here.

Abishai, Zeruiah's son, defeats 18,000 Edomites. Abishai is one of David's soldiers. So, Abishai won the victory on David's behalf. The valley where the Edomites live is called the "Valley of Salt." We do not know the exact location of the Valley of Salt. However, we do know that this refers to a valley with a lot of salt in the dirt, probably south or southwest of the Dead Sea. A valley is a big, wide opening between two hills.

David puts military buildings in Edom, probably like a "garrison," for soldiers. This means that David sets up a way to control the Edomites there. All the Edomites become David's servants. We can see from David's victories that Yahweh gives David victory everywhere that David goes!

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 18:1–13 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has five scenes.

In the first scene: David and David's men defeat and take control over the Philistines.

In the second scene: David and his men defeat the Moabite soldiers. The Moabites become David's servants and start to bring tribute to David.

In the third scene: David and his men defeat Hadadezer, king of Zobah. Other Arameans from the region of Damascus come to help their fellow Aramean, King Hadadezer. David and David's men kill thousands of these Arameans. Then David takes control of Damascus. These Arameans become David's servants and start to bring tribute. Yahweh gives victory to David wherever David goes. David and David's men take all the gold and bronze items they won from Hadadezer to Jerusalem. We learn that Solomon later uses these metal items as part of the house Solomon builds for Yahweh.

In the fourth scene: King Tou of Hamath sends his son Hadoram to thank and give gifts to King David for defeating Tou's enemy, Hadadezer. David dedicates these gold, silver, and bronze items to Yahweh, along with the silver and gold from all the nations that David had taken control of.

In the fifth scene: Abishai, one of David's soldiers, kills thousands of Edomites in the Valley of Salt. David sets up control throughout all of Edom, and all the Edomites become David's servants. Yahweh gives victory to David wherever David goes.

The characters in this passage are:

- David and David's men
- the Philistines
- the Moabites
- Hadadezer and Hadadezer's men
- Arameans from the region of Damascus
- Yahweh
- Solomon
- Tou, king of Hamath
- Hadoram, Tou's son
- the Edomites
- the Ammonites
- the Amalekites
- And Abishai

In scene one, the storyteller uses a word that shows that this story happens sometime after David prayed to Yahweh in the tent. The storyteller uses this word to introduce something new that David is about to do. The storyteller says that David "strikes," which means "attacks" the Philistines in battle. David is successful when he attacks the Philistines, and so David takes control of the Philistines in this area. When the storyteller says that David did this, the storyteller means that David and the soldiers in David's army did this together. David and David's men also take control of Gath from the Philistines. Gath is a major Philistine city or area. David also takes control of the "daughter" villages, or the villages that surround Gath that Gath likely had control over.

Stop here and discuss as a group what word or phrase you will use to describe the areas that surround Gath. Pause this audio here.

In scene two, David and David's men "strike" or "attack" Moabite soldiers in battle. This means that David and David's men defeat the Moabite soldiers. The Moabites become servants to David and start to bring regular gifts to David so that David will not attack them.

Stop here and discuss as a group what words or phrases you will use to describe how the Moabites bring regular gifts to David. Pause this audio here.

In scene three, David and his men "strike" or attack Hadadezer, king of Zobah. The men attack when "he" goes to regain power at "the River." We do not know for sure if the storyteller is saying that David or Hadadezer goes to get power at the River. In those days, the people knew the Euphrates River so well that they simply called it "the River." So, "the River" means the Euphrates River. Either David or Hadadezer wants to regain control over the area around the river.

Stop here and discuss as a group how you will say that "he went to regain power at the Euphrates River." Pause this audio here.

David takes 1,000 of Hadadezer's chariots, 7,000 of Hadadezer's horsemen, and 20,000 of Hadadezer's foot soldiers. This means that David captured these soldiers. And David cuts the thigh muscles of Hadadezer's chariot horses so that the horses cannot run in battle anymore during their lifetime. However, before doing this, David keeps enough horses that can still run for David to use with 100 chariots.

Then, other Arameans in the region of Damascus come to fight against David and David's men in order to help Hadadezer, king of Zobah. Although Zobah is an important city in Aram, the people from Zobah are part of a bigger group of Arameans who all help each other. That is why the other Arameans come to help King Hadadezer.

David and David's men "strike" 22,000 Aramean soldiers. Here, "strike" means "kill." Then David puts military defenses across the Aramean territory of Damascus to control the people there. The Arameans who remain become David's servants and start to bring regular gifts to David. The storyteller says that Yahweh "saves" David wherever David goes. Here, "saves" means that Yahweh gives David victory. In other words, Yahweh causes David to have victory over David's enemies everywhere that David goes.

Stop here and discuss as a group how you will describe what Yahweh did for David. Pause this audio here.

David and David's men take away the gold shields from Hadadezer's servants who carry the shields. David and David's men then bring these shields to Jerusalem. David also takes a lot of bronze items from Hadadezer's cities, Tebah and Cun. Though the storyteller does not say this directly, David also brings the bronze items to Jerusalem.

The storyteller now mentions something that will happen in the future, sometime after David's victories in this story, but before the Israelites first hear this story. Solomon will use these metal items to make special parts of Yahweh's house or temple. These items include the bronze sea, the pillars, and other tools.

Stop here and discuss as a group what words or phrases you will use to describe the bronze sea, the pillars, and other tools. If needed, look at images of the bronze sea and the pillars. Pause this audio here.

In scene four, Tou, king of Hamath, learns that David has "struck down" or "defeated" the whole army of Hadadezer. So, Tou sends his son, Hadoram, to "ask peace" from and "bless" King David. Hadoram also gives gifts from King Tou to King David because David had defeated Tou's enemy, Hadadezer. Tou and Hadoram do this because David fought against Hadadezer and "struck down" or defeated Hadadezer. In those days, people often said "peace" as a greeting. Hadoram blesses or praises David because David defeated Tou's enemy. In other words, Hadoram is greeting and thanking David. The storyteller adds the information that Hadadezer had often fought battles against Tou. This means that Hadadezer and Hadadezer's army often attacked Tou and Tou's people.

Stop here and discuss as a group how you will describe what Hadoram did when Hadoram greeted David, praised David, and gave gifts to David. Pause this audio here.

King Tou's son, Hadoram, brings many kinds of "vessels," which means man-made items of gold, silver, and bronze, as a gift to King David. King David dedicates these items to Yahweh. Here, "dedicates" means that David gives the items to Yahweh to show that Yahweh is important. David also dedicates to Yahweh all the silver and gold from all the different people groups David took control of. These nations include the Edomites, the Moabites, the Ammonites, the Philistines, and the Amalekites. When the storyteller talks about the Ammonites, the storyteller says, "the sons, or descendants, of Ammon." David also brings items that David "plundered" or "took away in battle" from Hadadezer, king of Zobah. When someone dedicates something to Yahweh, that person is using the item for the purpose of worshipping or serving Yahweh.

Stop here and discuss as a group how you will describe David dedicating these items to Yahweh. Pause this audio here.

In scene five, Abishai, the son of a woman named Zeruiah, strikes down 18,000 Edomites in the Valley of Salt. Abishai is one of David's soldiers, so Abishai defeats the Edomites on David's behalf. David makes garrisons, or military stations, in Edom to control the people. All the Edomites become David's servants. Once again, the storyteller says that Yahweh saves David, or gives David victory over David's enemies.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 18:1–13 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has 5 scenes.

The characters in this passage are:

- David and David's men
- the Philistines
- the Moabites
- Hadadezer and Hadadezer's men
- Arameans from the region of Damascus
- Yahweh
- Solomon
- Tou, king of Hamath
- Hadoram, Tou's son
- the Edomites
- the Ammonites
- the Amalekites
- And Abishai

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

David attacks and takes control of the Philistines. Also, David takes control of Gath and the surrounding areas from the Philistines.

Then David attacks and defeats the Moabites. The Moabites who remain become David's servants and start to bring regular gifts to David.

Pause the drama. Ask the person playing the remaining Moabites, "What are you feeling or thinking?" The person might answer things like:

- We feel very afraid of David, and we also feel grateful that David kept some of us alive; or
- We have to keep David happy by doing what David says and giving gifts to David often so that he will not kill more of us.

Continue the drama.

David and David's men also attack King Hadadezer. This happens while "he" is on the way to gain power again among the people who live near the Euphrates River. David captures 1,000 of Hadadezer's chariots, 7,000 of Hadadezer's horsemen, and 20,000 of Hadadezer's foot soldiers. David keeps enough horses to pull 100 chariots for David. David hurts all the other chariot horses so that Hadadezer's soldiers cannot use the horses in battle anymore.

Then Arameans from the region of Damascus come to help Hadadezer, king of Zobah, to fight against David's army. David's army kills 22,000 Aramean soldiers. Then David sets up stations to control the Arameans there. The Arameans become David's servants and start to bring gifts to David.

Pause the drama. Ask the person playing the Arameans from Damascus, "What are you feeling or thinking?" The person might answer things like:

- We must help King Hadadezer, since we are all Aramean; or
- David killed many of our people and has control of our area with many soldiers. We have to do what David says and give gifts to David.

Continue the drama.

The storyteller says that Yahweh enables David to defeat and control other armies wherever David goes.

Pause the drama. Ask the person playing Yahweh, "What are you feeling or thinking?" The person might answer things like:

- I told David before that I would give peace to Israel by stopping enemies from harming Israel. I am keeping my promise; or
- I love David and will help David.

Continue the drama.

David and David's men take the gold shields, which the servants of Hadadezer carry and bring these shields to Jerusalem. David also takes a lot of bronze from the cities of Tebah and Cun. The storyteller tells us that, later, Solomon uses these metal items to make the bronze sea, the pillars, and various bronze tools for Yahweh's house.

Pause the drama. Ask the person playing Solomon, "What are you feeling or thinking?" The person might answer things like:

- Yahweh gave victory to my father, David. So, these precious metal items belong to Yahweh; or
- Yahweh told my father, King David, that one of David's descendants would build a house for Yahweh. I feel honored that I could build Yahweh's house in Jerusalem. I want to use the best materials, like these precious metals.

Continue the drama.

Tou, king of Hamath, learns that David has defeated Hadadezer's whole army. So, Tou sends his son, Hadoram, to greet King David. Hadoram blesses David for fighting against and defeating Hadadezer. Then the storyteller tells us that Hadadezer had been at war with Tou. Hadoram brings silver, gold, and bronze items to David.

Pause the drama. Ask the person or people playing Tou or Hadoram, "What are you feeling or thinking?" The person might answer things like:

- I am so grateful that David killed my enemies; or
- I am also afraid of David because David's army is very powerful. I want to make sure David does not treat me like David's enemy; or
- I want to thank David for what David has done.

Continue the drama.

King David dedicates the silver, gold, and bronze items from Tou to Yahweh. David also dedicates all the silver and gold items that David took from all the other nations that David has taken control of. The people groups David took control of are: the Edomites, the Moabites, the Ammonites, the Philistines, and the Amalekites.

Pause the drama. Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- Yahweh has done so much for me and for the other Israelites. I am so grateful to Yahweh. I want to give these things back to Yahweh as a way to thank and praise Yahweh; or
- I know that Yahweh caused me to win all these battles. Yahweh deserves all these things.

Continue the drama.

Then the storyteller tells us that Abishai, Zeruiah's son, kills 18,000 Edomites in the Valley of Salt.

David puts military stations throughout the Edomite area to control the people there. All the Edomites become David's servants. Yahweh gives victory to David wherever David goes.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 18:1–13 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

David defeated the Philistines. David took the **city** of Gath and its surrounding **villages**. Remember that cities are larger settlements with walls around them. Villages usually surround a city, and they usually do not have walls. David defeated both the bigger city of Gath and the smaller villages that surrounded Gath. Use the same words for city and villages that you have used in previous passages.

In the story, the Moabites and other people groups became David's **servants**. Usually, a servant is a man or woman who works for another person, the master. Servants have a low status in the community and must obey the master. The Moabites and other people groups now had to do what David told them to do and had to give regular gifts to David. Later in the story, David takes the gold shields that Hadadezer's servants had carried in battle. In the original language, this is the same word for "servant" as when the Moabites became David's servants. But here, Hadadezer's servants may refer to Hadadezer's military officers or guards. Look up servant in the Master Glossary for more information, and use the same word for servant as you have used in previous passages.

David orders his men to hurt or hamstring Hadadezer's **chariot** horses. When people hamstring, they cut the thigh muscles in the back legs of an enemy's horse so the horse can no longer run or pull a chariot in battle. Use the same word for chariot as you have used in previous passages.

Stop here and discuss as a group what word or phrase you will use for **hamstring**. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here

David used bronze to make the bronze "sea" and the pillars.

Stop here and discuss as a group how you will translate **bronze sea** and **pillars**. See the photos again if needed. Pause this audio here.

Two times in the story, the storyteller tells us that **Yahweh** "gives victory to" David everywhere David goes. To give victory means to save or rescue someone from an enemy. Yahweh is God's proper name, the Israelites' personal name for God. Use the same general word for Yahweh as you used in previous passages. For more information on Yahweh, refer to the Master Glossary.

Stop here and discuss as a group what word or phrase you will use for **victory**. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

David builds garrisons, or military buildings, in different places. Soldiers live in these buildings so they can protect the people and the area around them.

Stop here and discuss as a group what word or phrase you will use for **garrison** or military buildings.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 18:1–13

Audio Content

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1 Chronicles 18:14–17

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 18:14–17 and put it in your hearts.

Listen to an audio version of 1 Chronicles 18:14–17 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 18:14–17 in the easiest-to-understand translation.

Pause this audio here.

This story is about how King David ruled the nation of Israel, and about King David's officials and the responsibilities of King David's officials. The events in this story happened some time after King David and King David's army had defeated the armies of neighboring nations, and the neighboring nations had begun to serve King David. The officials in this story are the ones who served King David in the land of Israel.

David reigns over all Israel, and David does what is just and right for all his people.

"All Israel" refers to the nation of Israel and probably includes many or most of the territories David and his men conquered. David does what is just and right, which means that David treats people fairly. The terms "justice" and "righteousness" do not refer to two completely different things. Here, the storyteller is likely using these two words together to describe the way a person acts in the right way towards all people and not just the people they like. However, David probably ruled only the Israelites with justice and righteousness. David probably did not rule the people he had conquered justly and rightly.

Stop and discuss: Tell a story about a leader from your culture who did what is just and right for his people. What type of action shows that the leader is just and righteous? Stop the recording here.

Joab, who is the son of a woman called Zeruiah, is the leader of the army. Zeruiah is the woman who is Joab's mother. Zeruiah is David's sister or step-sister. We do not know who Zeruiah's husband is. This means that Joab is David's nephew. Joab commands the army, which is a powerful position.

Jehoshaphat, the son of Ahilud, is recorder. We do not know exactly the meaning of "recorder." A recorder may be a person who was in charge of public records, or important information and laws that all people in the nation needed to know. The recorder may also have been the king's spokesman or a person who reported to the king and told the people what the king's decisions were.

Zadok, the son of Ahitub, is one of the priests. Ahimelech, the son of Abiathar, is also one of the priests. Priests were people who worked in the tabernacle of Yahweh. The tabernacle was the tent that the Israelite people used to worship Yahweh before Solomon built the temple. Priests were responsible for offering sacrifices to Yahweh on behalf of the people. Priests took care of the tabernacle and taught the people how to worship God. We do not know for sure if Ahimelech is the son of Abiathar, or if Abiathar is the son of Ahimelech. At the time of King David, there were many priests. However, according to this storyteller, it is clear that both Zadok and Ahimelech were high priests, or the most important priests.

Stop here and discuss this question as a group: In your culture, who is responsible for offering things to God, gods, or spirits on behalf of the people? What do they usually do? Pause this audio here.

Shavsha is "secretary." We are not sure what a secretary did during the time of King David. A secretary may have been the person who wrote things down for the king. It is certain that during David's time, a secretary's duties were very important so that people would have a record of the king's actions and decisions.

Stop here and discuss this question as a group: Describe someone in your culture who does a similar role. Pause this audio here.

Benaiah, the son of Jehoiada, leads the Kerethites and the Pelethites. We know from later stories that Benaiah is a mighty warrior. Benaiah is an Israelite, but the Kerethites and the Pelethites are most likely non-Israelites from the Aegean Sea area. The Kerethites and the Pelethites are the bodyguards, or special royal guards, responsible for protecting King David. The Kerethites and the Pelethites remained loyal to King David in all three revolts against King David. King David trusted the Kerethites and the Pelethites as his bodyguards because they were always loyal to King David.

Stop here and look at a map of the Aegean Sea area during the time of King David as a group. Pause this audio here.

We are not sure what David's sons do in his kingdom. Perhaps they are all David's high-ranking officials in the government. Or perhaps, the oldest sons of David are the ones near King David, who help him. In that time and culture, a king often had many wives and many sons. The king's oldest sons from the different wives would help the king in the government.

Stop here and discuss this question as a group: In your culture, what kind of things do a son or sons of a leader do to support the leader?

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 18:14–17 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has two scenes.

In the first scene: David reigns over the nation of Israel, and David does what is just and right for all his people.

In the second scene: The storyteller talks about David's officials and their roles.

The characters in this passage are:

- King David
- All the Israelites who are under David's rule
- Joab, who is the son of a woman called Zeruiah
- Jehoshaphat, the recorder, son of Ahilud
- Zadok, the priest, son of Ahitub
- Ahimelech, the priest, son of Abiathar
- Shavsha, the secretary
- Benaiah, the leader of David's bodyguard, son of Jehoiada
- the bodyguards, or men of the Kerethites and the Pelethites
- And David's sons

If you have already translated 2 Samuel 8:15–18, you may want to listen to that passage to hear how you translated the names of the people and their job titles. Pause this audio here.

As a group, pay attention to these parts of the passage's setting:

The storyteller makes it clear at the beginning of this passage that he is starting a new story with a new subject.

Stop here and discuss this question as a group: In your language, how do you change subjects and start to tell a new story, or the next part of a big story? Pause this audio here.

In scene one, David reigns over, or controls, the nation of Israel, and David does what is just and right for all his people.

Stop here and discuss this question as a group: Think about the story you told in step two about a leader who does what is just and right. What words did you use to describe what that leader did? Pause this audio here.

In scene two, Joab, who is the son of a woman called Zeruiah, is the leader of the army, and Jehoshaphat, the son of Ahilud, is recorder.

Stop here and discuss this question as a group: The storyteller tells the name of the father or mother for most of the people in this story. In your language, what is the most natural way to include information about the father or mother? Pause this audio here.

A "recorder" may refer to a person who was in charge of public records. The recorder may also have been the king's spokesman or a person who reported to the king and told the people the king's decisions.

Stop here and discuss this question as a group: In step two, how did you describe the recorder? What words or phrases did you use for "recorder"? Pause this audio here.

Zadok, the son of Ahitub, is one of the priests. Ahimelech, the son of Abiathar, is also one of the priests. And Shavsha is "secretary."

We are not sure if Ahimelech is the son of Abiathar, or Abiathar is the son of Ahimelech. At the time of King David, there were many priests. However, according to this storyteller, it is clear that the two priests are Zadok and Ahimelech.

We are not sure what a secretary did during the time of King David. A secretary may have been the person who wrote things down for the king. However, it is certain that during David's time, a secretary's duties involved more than just writing things down for the king. It is certain that during David's time, a secretary's duties were very important so that people would have a record of the king's actions and decisions.

Stop here and discuss this question as a group: Think about the story you told in step two. What name or phrase did you use for "secretary"? Pause this audio here.

Benaiah, the son of Jehoiada, is the leader of the Kerethites and the Pelethites who are King David's bodyguards.

David's sons are the chief officials in the service of the king. We are not sure what David's sons do in his kingdom. Perhaps the sons are all David's high-ranking officials in the government. Or perhaps, the oldest sons of David are the ones near King David, who help him. In that time and culture, a king often had many wives and many sons. The king's oldest sons from the different wives would help him in the government.

Stop here and discuss this question as a group: In your translation, how would you describe David's sons? Why would you describe the sons in that way? Pause this audio here.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 18:14–17 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has two scenes.

The characters in this passage are:

- King David
- All the Israelites who are under David's rule
- Joab, who is the son of a woman called Zeruiah
- Jehoshaphat, the recorder, son of Ahilud
- Zadok, the priest, son of Ahitub
- Ahimelech, the priest, son of Abiathar
- Shavsha, the secretary
- Benaiah, the leader of David's bodyguard, son of Jehoiada
- the bodyguards, or men of the Kerethites and the Pelethites
- And David's sons.

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

In scene one, David reigns over, or controls, the nation of Israel, and David does what is just and right for all his people.

Pause the drama. Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- I am very proud of myself; or
- I am very thankful to God; or
- I love my people, and I will do my best for them.

Continue the drama.

Pause the drama. Ask the person playing Israelites under King David's rule, "What are you feeling or thinking?" The person might answer things like:

- I am very thankful to God for this king who treats people with justice and righteousness; or
- I want just treatment when people treat me unjustly; or
- I do not want the king to treat me justly when I have treated others badly! That means the king will punish me!

Continue the drama.

In scene two, Joab, who is the son of a woman called Zeruiah, is the leader of the army, and Jehoshaphat, the son of Ahilud, is recorder.

Pause the drama. Ask the person playing Joab, "What are you feeling or thinking?" The person might answer things like:

- I feel like a very powerful man; or
- I am very proud to be the leader of the army of Israel; or
- I love to serve the king who does what is just and right for the people.

Ask the person playing Jehoshaphat, the recorder, "What are you feeling or thinking?" The person might answer things like:

- I am very honored to serve the king who loves God; or
- I am stressed as I am one of King David's important officials; or
- I want to be very careful whenever I say or write something because I have a great responsibility.

Continue the drama.

Zadok, the son of Ahitub, is one of the priests. Ahimelech, the son of Abiathar, is also one of the priests.

Pause the drama. Ask the person playing Zadok, "What are you feeling or thinking?" The person might answer things like:

- I am thankful to God as I can represent people to offer things to God; or
- I am afraid that I might sometimes sin against God intentionally or unintentionally; or
- I am very proud to be one of the religious leaders for the people.

Continue the drama.

And Shavsha is secretary.

Pause the drama. Ask the person playing Shavsha, the secretary, "What are you feeling or thinking?" The person might answer things like:

- I feel stressed as I am one of King David's important officials; or
- I am thankful to God for what I can do to support King David; or
- I am proud to be one of King David's important officials.

Continue the drama.

Benaiah, the son of Jehoiada, is the leader of the Kerethites and the Pelethites, who are King David's bodyguards. And David's sons are the chief officials in the service of the king.

Pause the drama. Ask the person playing Benaiah, "What are you feeling or thinking?" The person might answer things like:

- I want to stop anyone who might try to kill the king; or
- I feel that I am the toughest guy in the room wherever I go; or
- I am thankful to God as I am able to serve King David with my fighting skills and leadership skills.

Ask the person playing David's sons, "What are you feeling or thinking?" The person might answer things like:

- I am thankful to my father, King David, for this position; or
- Every day, I am excited to learn different things from my father's important officials; or
- I want to learn how to be a king from my father, King David.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 18:14–17 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

"All **Israel**" refers to the nation of Israel and probably includes many or most of the territories David and his men conquered. For more information on Israel, refer to the Master Glossary. Use the same word or phrase for Israel as you used in previous passages.

The terms "**justice**" and "**righteousness**" do not refer to two completely different things. Here, the storyteller is very likely using the two words to mean "true justice" or the way someone "treats everyone fairly in the same way." For more information on justice and righteousness, refer to the Master Glossary. If you have translated these words in another part of the Bible, use the same words as you have used there.

In the original language, the precise meaning of the word for "recorder" is not clear. A recorder may be a person in charge of public records. The recorder may also have been the king's spokesman or a person who reported to the king and told the people the king's decisions.

Stop here and discuss as a group what word or phrase you will use for **recorder**. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

Zadok, the son of Ahitub, is one of the **priests**. Ahimelech, the son of Abiathar, is also one of the priests. Priests were people who worked in the tabernacle of Yahweh. The tabernacle was the tent that the Israelite people used to worship Yahweh before Solomon built the temple. Priests were responsible for offering sacrifices to Yahweh on behalf of the people. Priests took care of the tabernacle and taught the people how to worship God. Use the same word or phrase for priest as you used in previous passages. For more information on priest, refer to the Master Glossary.

Shavsha is "secretary." We are not sure what a secretary did during the time of King David. A secretary may have been the person who wrote things down for the king. It is certain that during David's time, a secretary's duties involved more than those of a modern-day secretary.

Stop here and discuss as a group what word or phrase you will use for **secretary**. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

Most likely, both the Kerethites and the Pelethites were groups of non-Israelites who probably came from the Aegean Sea area.

King David's sons worked with David as **officials**. Use the same word or phrase for government officials as you used in previous passages.

For more information on **king**, refer to the Master Glossary.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 18:14–17

Audio Content

[webm zip](#) (13027542 KB)

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1 Chronicles 19:1–9

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 19:1–9 and put it in your hearts.

Listen to an audio version of 1 Chronicles 19:1–9 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 19:1–9 in the easiest-to-understand translation.

Pause this audio here.

In the previous passage, we talked about how David ruled the nation of Israel and about the names and the responsibilities of David's officials. This story is about the conflict between King David and the Ammonites, and how the Ammonites and the Syrians, or Arameans, prepared to fight against the army of King David. The events in this story happened in the land of the Ammonites and in the land of Israel. The conflict in this story happened because Hanun, King of the Ammonites, insulted King David's representatives.

Some time after the events in the previous story, King Nahash of the Ammonites dies, and Hanun, his son, becomes the king of the Ammonites. David says that he will show steadfast love or loyalty to Hanun, son of Nahash, because Hanun's father, Nahash, showed steadfast love or loyalty to David. So David sends messengers to show sympathy to Hanun because Hanun's father, Nahash, had died. These messengers are officials in David's kingdom.

Stop here and discuss this question as a group: In your culture, what do leaders of other ethnic groups usually do to show sympathy to a leader who lost his father? Pause this audio here.

We do not know for sure how Nahash showed steadfast love or loyalty to David. We just know that Nahash treated David well. Eventually, David must have told his people what David wanted to do for Hanun.

David's messengers go to the city of Rabbah to show sympathy to Hanun. But the Ammonite military leaders do not trust David's men. The leaders convince King Hanun that David sent messengers to explore and spy on the country so that King David could conquer it.

So Hanun takes David's messengers, shaves off their beards, cuts off their garments in the middle, at the buttocks, and sends them away.

Stop here and discuss this question as a group: In your culture, what do people usually do to humiliate someone? Pause this audio here.

During the time of David, people sometimes shaved their beards as a sign of mourning. Here, Hanun shaved David's messengers' beards in order to humiliate or dishonor them. Hanun also shamed David's men when he cut off their robes because now everyone could see the men's private parts of their bodies.

When some people come and tell David about the messengers, David sends people to meet the messengers, because the messengers are very ashamed. King David tells the messengers to stay in the city of Jericho till their beards have grown, and then come back to the city of Jerusalem.

The city of Jericho was on the return route from the city of Rabbah to the city of Jerusalem. By the time David's messengers had reached Jericho, they had already made most of the return trip home.

Stop here and look at a map of the route from Rabbah to Jericho and Jerusalem during the time of King David as a group. Pause this audio here.

The Ammonites know that they have offended David very much, much like a very bad smell offends people. The Ammonites send a thousand talents of silver to hire chariots and horsemen for themselves from the kingdoms of Aram Naharaim, Aram Maacah, and Zobah, which are in Syria.

Stop here and look at a map of Aram Naharaim, Aram Maacah, and Zobah during the time of King David as a group. Pause this audio here.

A "talent" was about 34 kilograms. A thousand talents of silver is about 30 tons or 34,000 kilograms of silver. However, the weight of a talent changed over time and in different places, so it is not possible to be certain of the exact amount of a thousand talents of silver. The silver the Ammonites spent was clearly a very large amount of silver and represented a great deal of money.

Chariots from Syria at that time were light vehicles with two wheels and six or eight spokes on each wheel. The body of the chariot had a front and two sides that came to about mid-thigh level and had an open back. People used iron to strengthen the rims of the wheels. During the earliest time, two horses pulled chariots, but later teams of three or four horses pulled the chariots. These chariots usually had two men: the driver and an archer. Sometimes there was also a shield-bearer.

Stop here and look at a picture of a chariot and chariot drivers during the time of King David as a group. Pause this audio here.

In the original language, the meaning of the word for "horsemen" is not clear. The word may refer to either men who ride in the chariot, or troops who fight on horses. However, it is very likely that "horsemen" refers to "men who rode in the chariots."

The Ammonites hire for themselves 32,000 chariots, as well as the king of Maacah with his army, who comes and camps near the town of Medeba, while the Ammonites gather from their cities and come for the battle.

Medeba was a town about 20 kilometers east of the north end of the Dead Sea in the territory of Reuben in Moab.

Stop here and look at a map of Medeba in relation to Rabbah during the time of King David as a group. Pause this audio here.

When David hears the news about the Syrians and the Ammonites, David sends Joab, the leader of Israel's army, out with the entire army of Israel. The Ammonite troops come out of the city of Rabbah and arrange themselves in their battle positions at the entrance to their city, Rabbah. Meanwhile, the Syrian kings and their armies, who have come to help the Ammonites, are by themselves in the open country with no trees nearby.

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 19:1–9 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has eight scenes.

In the first scene: King Nahash of the Ammonites dies, and his son, Hanun, rules in his father's place.

In the second scene: David says that he will show steadfast love or loyalty to Hanun because Hanun's father showed steadfast love or loyalty to David. Then, David sends messengers to show sympathy to Hanun.

In the third scene: When David's messengers come to Hanun in the land of the Ammonites to show sympathy to him, the Ammonite leaders convince Hanun that David is not sincere. The leaders say that David sends his messengers to Hanun only to explore, spy out, and overthrow the country. So Hanun takes David's messengers, humiliates them, and sends them away.

In the fourth scene: When some people come and tell David about the messengers, David sends people to tell the messengers to stay in the city of Jericho till their beards have grown, and then come back to the city of Jerusalem.

In the fifth scene: When the Ammonites realize that they have angered King David, the Ammonites send a large amount of silver to hire chariots and chariot riders for themselves from Aram Naharaim, Aram Maacah, and Zobah.

In the sixth scene: The 32,000 chariots, as well as the king of Maacah with his army, come and camp near the city of Medeba, while the Ammonites gather from their cities and come for the battle.

In the seventh scene: When David hears the news about the Syrians and the Ammonites, David sends Joab out to their city, Rabbah, with the entire army of Israel.

In the eighth scene: The Ammonite troops come out of the city of Rabbah, while the Syrian kings and their armies, who have come to help the Ammonites, are by themselves in the open country.

The characters in this passage are:

- Nahash, King of the Ammonites
- Hanun, Nahash's son
- David
- Someone who tells David about Nahash's death
- The messengers David sends to Hanun
- The Ammonite leaders who believe that David is not sincere
- Hanun's people who humiliate David's messengers
- Some people who tell David about what Hanun does to David's messengers
- People whom David sends to tell his messengers to stay in the city of Jericho
- Syrian kings and their armies from the kingdoms of Aram Naharaim, Aram Maacah, and Zobah
- Someone who tells David about the armies of the Ammonites and the Syrians
- Joab
- The army of Israel
- And the Ammonite army

As a group, pay attention to these parts of the passage's setting:

This story is very similar to the first part of the story in 2 Samuel 10:1–19.

Stop here and listen to your translation of 2 Samuel 10:1–19, if you have already translated this passage. Pause this audio here.

The storyteller tells us that this story happened some time after the previous story. We do not know how much time passed between each story.

Stop here and discuss this question as a group: What word or phrase do you want to use in your translation to introduce this story? Pause this audio here.

In scene one, in the capital city of the Ammonites, called Rabbah, Nahash, king of the Ammonites, dies, and Hanun, Nahash's son, rules in his father's place. The storyteller implies that someone told David that Nahash died, and Hanun became the king of the Ammonites.

In scene two, in the city of Jerusalem, David says that he will show steadfast love or loyalty to Hanun, son of Nahash, because Hanun's father showed steadfast love or loyalty to David. We do not know who David speaks to here. David might say this to himself or to one of his officials.

Stop here and discuss this question as a group: Describe a person in your community who shows the kind of love to someone else that David showed to Hanun. What kind of person is he or she, and what does he or she do? Pay attention to the words you use to describe the kind of love this person shows. Pause this audio here.

David really wants to show love to Hanun, so David sends messengers to show sympathy to Hanun because Hanun's father, Nahash, died. The storyteller sometimes calls these messengers "David's servants," and sometimes "David's messengers." These men give David's messages to people on behalf of David. These men are also David's servants, because they do whatever David asks them to do.

In scene three, David's messengers come to Hanun in the land of the Ammonites to show sympathy to Hanun. But the Ammonite military leaders ask Hanun, "Do you think David is honoring your father by sending messengers to you to show sympathy? Have not his messengers really come to you to explore and spy out the country and conquer it?" The Ammonite commanders do not want Hanun to answer their questions. Instead, these men want to cause Hanun to distrust David. These men want Hanun to think that David is lying to Hanun and that David actually wants to conquer Hanun's kingdom.

Stop here and discuss this question as a group: In your language, how would you show that the Ammonite leaders do not trust David? Pause this audio here.

The storyteller shows surprise that the Ammonite leaders would try to make Hanun mistrust David's men.

Stop here and discuss this question as a group: What word or phrase do you want to use to introduce the action of the Ammonite leaders that the listeners might not expect? Pause this audio here.

The storyteller makes it clear that what Hanun did next is the logical result of what the Ammonite leaders said. Hanun takes David's messengers, shaves off their beards, cuts off their garments in the middle, at the buttocks, and sends them away. It is more likely that Hanun's commanders or servants were the ones who actually shaved the beards of David's messengers, cut off their garments in the middle, at the buttocks, and sent them away forcefully.

In scene four, in Jerusalem, when some people come to tell David about what Hanun did to the messengers, David sends people to meet the messengers. David does this because the messengers are very ashamed. King David tells the men to stay in the city of Jericho till their beards have grown, and then come back to the city of Jerusalem.

In scene five, the Ammonites realize that they have offended David very badly, much like a very bad smell offends people. So the Ammonites send 1,000 talents of silver, or 34,000 kilograms of silver, to hire chariots and horsemen for themselves from the kingdoms of Aram Naharaim, Aram Maacah, and Zobah.

Stop here and discuss this question as a group: In your language, how will you say that the Ammonites have offended David? Pause this audio here.

In scene six, the Ammonites hire for themselves 32,000 chariots, as well as the king of Maacah with his army, who comes and camps near the city of Medeba, while the Ammonites gather from their cities and come for the battle.

In scene seven, in Jerusalem, when David hears the news about the Syrians and the Ammonites, David sends Joab out with the entire army of Israel. Joab is the leader of the army of Israel.

In scene eight, the Ammonite troops come out of the city of Rabbah and arrange themselves in their battle positions at the entrance to their city, Rabbah. This means that the Ammonites prepare to fight the Israelites by putting their soldiers in rows. Meanwhile, the Syrian kings and their armies, who have come to help the Ammonites, are by themselves in the open country. The storyteller does not say the name of the city of Rabbah in this passage, but we know from a later story that they are in Rabbah.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 19:1–9 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has eight scenes.

The characters in this passage are:

- Nahash, King of the Ammonites
- Hanun, Nahash's son
- David
- Someone who tells David about Nahash's death
- The messengers David sends to Hanun
- The Ammonite leaders who believe that David is not sincere
- Hanun's people who humiliate David's messengers
- Some people who tell David about what Hanun does to David's messengers
- People whom David sends to tell his messengers to stay in the city of Jericho
- Syrian kings and their armies from the kingdoms of Aram Naharaim, Aram Maacah, and Zobah
- Someone who tells David about the armies of the Ammonites and the Syrians
- Joab
- And the Ammonite army

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

In scene one, in the capital city of the Ammonites, called Rabbah, Nahash, king of the Ammonites, dies, and Hanun, Nahash's son, rules in his father's place.

Pause the drama. Ask the person playing Hanun, "What are you feeling or thinking?" The person might answer things like:

- I am sad because my father died. At the same time, I am happy because I am now the king of the Ammonites; or
- I am stressed to bear the responsibilities of being a king; or
- I am excited to enjoy all the pleasures a king can have.

Continue the drama.

In scene two, in the city of Jerusalem, David says that he will show steadfast love or loyalty to Hanun, son of Nahash, because Hanun's father showed steadfast love or loyalty to David. So David sends messengers to express sympathy to Hanun because Hanun's father, Nahash, died.

Pause the drama. Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- I am sorry for Hanun's loss; or
- I am excited to build a new relationship with the new king, Hanun; or
- I am grateful for the way Nahash treated me.

Continue the drama.

In scene three, David's messengers come to Hanun in the land of the Ammonites to show sympathy to Hanun.

Pause the drama. Ask the person playing David's messengers, "What are you feeling or thinking?" The person might answer things like:

- I am excited to be in a new kingdom and see a new place; or
- I am proud to be one of the messengers for King David; or
- I am excited to build a good relationship with the new king.

Continue the drama.

But the Ammonite leaders ask Hanun if he really thinks that David is honoring his father, Nahash, by sending messengers to Hanun to show sympathy. The Ammonite leaders tell Hanun that they believe that David's messengers came to Hanun only to explore, spy out, and overthrow the country. So Hanun takes David's messengers, shaves off their beards, cuts off their garments in the middle, at the buttocks, and sends them away.

Pause the drama. Ask the person playing Hanun, "What are you feeling or thinking?" The person might answer things like:

- I am afraid of David and his army; or
- I want to humiliate David for his evil plan; or
- I want to make David angry as a punishment for his actions.

Continue the drama.

In scene four, in Jerusalem, when some people come and tell David about the messengers, David sends people to meet the messengers, because they are very ashamed. King David tells the messengers to stay in the city of Jericho till their beards have grown, and then come back to the city of Jerusalem.

Pause the drama. Ask the person playing David's messengers, "What are you feeling or thinking?" The person might answer things like:

- I will never go back to the city of Rabbah again; or
- I am very angry with Hanun; or
- I do not want to go out to see other people because I am embarrassed by my appearance.

Continue the drama.

In scene five, when the Ammonites realize that they have angered David, they send 1,000 talents of silver to hire chariots and horsemen for themselves from Aram Naharaim, Aram Maacah, and Zobah.

In scene six, the Ammonites hire for themselves 32,000 chariots, as well as the king of Maacah with his army, who comes and camps near the city of Medeba, while the Ammonites gather from their cities and come for the battle.

In scene seven, in Jerusalem, when David hears the news about the Syrians and the Ammonites, David sends Joab out with the entire army of Israel. Joab is the leader of the army of Israel.

Pause the drama. Ask the person playing one of the soldiers from the army of Israel, "What are you feeling or thinking?" The person might answer things like:

- I am afraid I might not see my family; or
- I am angry with the Ammonites because they humiliated our messengers; or
- I am very proud to follow King David's and Joab's orders.

Continue the drama.

In scene eight, the Ammonite troops come out of the city of Rabbah and arrange themselves in their battle positions at the entrance to their city, Rabbah, while the Syrian kings and their armies, who have come to help the Ammonites, are by themselves in the open country.

Pause the drama. Ask the person playing one of the soldiers from the Syrian armies, "What are you feeling or thinking?" The person might answer things like:

- I will joyfully destroy the Israelite soldiers; or
- Why me? I am afraid to die; or
- Is this fight worth fighting for?

Ask the person playing one of the soldiers from the Ammonite army, "What are you feeling or thinking?" The person might answer things like:

- Why do our leaders want to fight wars? I just want to stay with my family; or
- We will win this war because our army is strong and the Syrian armies are also strong; or
- I am afraid to die.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 19:1–9 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

King Nahash of the Ammonites died. A king is someone who rules over a city or territory, like a region or a country. Use the same word or phrase for king as you used in previous passages. For more information on king, refer to the Master Glossary.

David wanted to show **steadfast love** to Hanun. Steadfast love or loyalty means the kindness or help a person gives to another person. Look up "steadfast love" in the Master Glossary for more information, and translate this in the same way as you have in previous passages.

David's servants, or messengers, are officials in David's kingdom. Sometimes the storyteller calls these men servants, and sometimes he calls them messengers. For more information on servant, refer to the Master Glossary.

Stop here and discuss as a group how you will describe these men. What words will you use for **messengers**, and what words will you use for **servants**? Pause this audio here.

Hanun's **military commanders**, or leaders, convince Hanun that David wants to spy out his land and conquer them. Use the same word or phrase for military commanders that you have used in previous passages.

The storyteller calls the "Ammonites" the "sons or children of Ammon." These are people who descended from a man named Ammon. Use the same word or phrase for Ammonites as you used in previous passages.

Use the same word or phrase for chariot and horsemen as you used in previous passages.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 19:1–9

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1 Chronicles 19:10–19

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 19:10–19 and put it in your hearts.

Listen to an audio version of 1 Chronicles 19:10–19 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.

5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 19:10–19 in the easiest-to-understand translation.

Pause this audio here.

In the previous story, Hanun, the new king of the Ammonites, humiliated David's representatives and hired Syrian, or Aramean, armies to fight against David and David's army. Then the Ammonites came out of their city, Rabbah, to fight against David's army while the Syrians were in the open country.

This story is about how Joab and his brother, Abishai, led the army of Israel to fight against the Syrians and the Ammonites, and how the Israelites won the battle. We also hear how David and David's army fought against the Syrians again, and about the result of David's victory.

The Syrians fought against the army of Israel because the Ammonites hired the Syrians for the first battle. As for the second battle, the Syrians gathered the Syrians from other regions to fight against the army of Israel again because they had lost the first battle against the army of Israel.

The events in this story happened very soon after the army of Ammonites came out of their city to fight against the army of Israel. During that time, the Syrians prepared to fight the army of Israel on a different front. The first battle in this story happened near the Ammonite city of Rabbah, and the second battle happened on the east side of the river Jordan.

Joab realizes that he would have to fight at the front and behind at the same time because the Ammonite army is at the entrance to their city of Rabbah, and the Syrian army is in the open country around the city. So, Joab selects the best fighters of the army of Israel and arranges them in battle positions to fight against Aram. You will remember that Aram refers to the Syrians, who are the people from the place called Syria.

Joab puts the rest of the men under the command of Abishai, his brother, and Joab arranges them in battle positions to fight against the Ammonites.

Joab tells Abishai that if the Syrians are too strong for Joab, then Abishai will rescue Joab. But if the Ammonites are too strong for Abishai, then Joab will rescue Abishai.

Joab tells Abishai to be strong and to be courageous for their people, the Israelites, and the cities of their God. "The cities of our God" probably refers to cities to the south on the east side of the Jordan River, where the Israelites worshiped Yahweh. It is possible, but less likely, that "the cities of our God" refers to Israelite cities in general.

Joab also says that he is willing to accept whatever turns out to be the will of Yahweh.

Then, Joab and the troops with Joab move forward to fight the Syrians, and the Syrians run away from Joab.

When the Ammonites see that the Syrians are running away from Joab and Joab's soldiers, the Ammonites also run away from Joab's brother, Abishai, and go back inside the city. Then Joab comes back to Jerusalem.

But when the Syrians realize that the Israelites have defeated them, the Syrians send messengers to get other Syrians to come from beyond the Euphrates River, with Shophach, the commander of Hadadezer's army, as their leader. Hadadezer was the king of the city called Zobah. You will remember that Zobah was one of the independent cities in Syria.

We may be surprised by these actions of the Syrians. We may have expected that after the Israelite army had defeated the Syrians and the Ammonites, the Syrians would surrender.

When someone tells David what the Syrians are doing, David himself comes and gathers the army of Israel and crosses the Jordan River.

Stop here and look at a map of the Jordan River and the Euphrates River as a group. Pause this audio here.

David comes to the Syrians and arranges his soldiers in battle positions against the Syrians. When David arranges his soldiers in battle positions against the Syrians, the Syrians fight against David.

But the Syrians run away from the army of Israel, and David's army kills 7,000 of their chariots and 40,000 of their foot soldiers. David also kills Shophach, the commander of the Syrian army.

We do not know the meaning of "7,000 chariots" for sure. It may refer to "7,000 chariot drivers" or "7,000 men from chariot teams." Chariots of Syria at that time were light vehicles with two wheels and six or eight spokes on each wheel. The body of the chariot had a front and two sides that came to about mid-thigh level and had an open back. People used iron to strengthen the rims of the wheels. During the earliest time, two horses pulled the chariots, but later teams of three or four horses pulled the chariots. These chariots usually had two men: the driver and an archer with bows and arrows. Sometimes there was also a shield-bearer.

When the servants or supporters of Hadadezer realize that the Israelites have defeated the Syrians, they make peace with David and become servants to David. In other words, the servants of Hadadezer live under the authority of David and his kingdom. So the Syrians are not willing to help the Ammonites again.

Stop here and discuss this question as a group: Think about your country's history and tell a story about a time when neighboring countries chose not to fight against your country because they saw that your country had won a battle against someone else. Pause this audio here.

When the servants of Hadadezer made peace with David, they accepted the terms of peace that David demanded and agreed to be under David's rule and serve David.

Stop here and discuss this question as a group: In your country, what are the things people have to do or choose to do for the winner after they lose a battle against the winner?

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 19:10–19 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has four scenes.

In the first scene: Joab realizes that he has to fight the battle at the front and behind at the same time. So, Joab prepares to fight the Syrians and puts the rest of the soldiers under his brother's command to fight the Ammonites. Then, Joab encourages his brother, and Joab starts to fight the Syrians. The Syrians run away from Joab and Joab's troops, and the Ammonites also run away from Abishai and Abishai's troops. Then, Joab returns to Jerusalem.

In the second scene: The Syrians send messengers to get other Syrians in order to fight against David and David's army.

In the third scene: David learns about what the Syrians are doing. So, David gathers all of David's fighting men of Israel to come and fight against the Syrians. The Syrians run away from David and David's army. David's army kills many chariot drivers and foot soldiers of the Syrian army.

In the fourth scene: When the servants of Hadadezer learn that the Israelites have defeated the Syrians, they make peace with David and become David's servants.

The characters in this passage are:

- Joab
- Troops who fight with Joab
- Abishai
- Troops who fight with Abishai
- The Syrian army
- The Ammonite army
- Someone who tells David what the Syrians are doing
- David
- Syrian messengers who call Hadadezer's army to fight
- Shophach, the commander of Hadadezer's army
- The Syrian army under Shophach
- And servants of Hadadezer

As a group, pay attention to these parts of the passage's setting:

This story is very similar to the story in 2 Samuel 10:1–19.

Stop here and listen to your translation of 2 Samuel 10:1–19, if you have already translated this passage. Pause this audio here.

In scene one, Joab realizes that he would have to fight at the front and behind at the same time, because the Ammonites are in front of their city, and the Arameans, or Syrians, are out in the open fields around the city. So, Joab selects the best fighters of the army of Israel and arranges them in battle positions to fight against the Syrians. Joab puts the rest of the men under the command of Abishai, his brother, and Joab arranges them in battle positions to fight against the Ammonites. Joab tells Abishai that if the Syrians are too strong for Joab, then Abishai shall help Joab, but if the Ammonites are too strong for Abishai, then Joab shall help Abishai. Joab tells Abishai to be strong and to be courageous for the Israelites and the cities of their God. Joab also says, "May Yahweh do what is good in Yahweh's eyes." Joab is saying that he is willing to accept whatever turns out to be the will of Yahweh.

Stop here and discuss this question as a group: In your translation, how will you translate Joab's words, "May Yahweh do what is good in Yahweh's eyes?" Pause this audio here.

Now, the storyteller tells what Joab did next right after Joab talked to Abishai. Joab and the troops with Joab move forward to fight the Syrians, and the Syrians run away before Joab.

Stop here and discuss this question as a group: In your translation, what word or phrase will you use to introduce what Joab did immediately after he talked to Abishai? Pause this audio here.

Even though the storyteller mentioned only Joab's name, both Joab and Joab's army fought against the Syrians, and the Syrians ran away from them. When the Ammonites see that the Syrians are running away from Joab and Joab's soldiers, the Ammonites also run away from Joab's brother, Abishai, and go back inside their city. Then Joab comes back to Jerusalem.

Stop here and discuss this question as a group: In your translation, what word or phrase will you use to show the transition from the battle scene to Joab's return to Jerusalem? Pause this audio here.

In scene two, when the Syrians realize that the Israelites have defeated them, the Syrians send messengers to get other Syrians from beyond the Euphrates River. Shophach, the commander of Hadadezer's army, comes with Hadadezer's army.

We may not expect the Syrians to want to continue fighting. Usually, an army would surrender when another army defeats that army.

Stop here and discuss this question as a group: In your translation, how would you introduce the actions of the Syrians if their actions are different from what the listener expects? What word or phrase would you use to introduce the actions of the Syrians? Pause this audio here.

"Beyond the Euphrates River" refers to the east side of the Euphrates River from the point of view of a person located in Israel.

In scene three, when someone tells David what the Syrians are doing, David gathers all the fighting troops of Israel, and they cross the Jordan. David comes to the Syrians and arranges his soldiers in battle positions against the Syrians. Then the Syrians fight against David. Even though the storyteller mentions only David's name here and in the rest of the story many times, we know that both David and David's army fought against the Syrians.

But the Syrians run away from the army of Israel, and David kills 7,000 of their chariots and 40,000 of their foot soldiers. Here, the storyteller is saying that even though the Syrians attacked first, the Syrians ran away from David's army.

Stop here and discuss this question as a group: In your translation, what word or phrase would you use to describe the fact that even though the Syrians attacked first, the Syrians ran away from David's army? Pause this audio here.

We do not know the meaning of "7,000 chariots" for sure. It may refer to "7,000 chariot drivers" or "7,000 men from chariot teams." Both interpretations are possible.

Stop here and discuss this question as a group: What translation do you want to use for "7,000 chariots"? Pause this audio here.

David also kills Shophach, the commander of the Syrian army.

In scene four, when the servants or supporters of Hadadezer realize that the Israelites have defeated the Syrians, they make peace with David and become David's servants. So the Syrians are not willing to help the Ammonites again. "Make peace" means that the servants or supporters of Hadadezer accepted the terms for peace that David's army demanded.

Stop here and discuss this question as a group: In your culture or history, what did weak nations do in order to be able to live in peace with a strong or a victorious nation that just won a great battle? How would you describe what the weak nations did? Pause this audio here.

"Servants of Hadadezer" are of high status, and they are not like household servants. You can also call these people "followers" or "supporters" of Hadadezer.

Stop here and discuss this question as a group: Tell a story about a time when a group of people became servants of another group. What word or phrase did you use to describe these servants? Pause this audio here.

At the end of scene four, the storyteller says that the Syrians are not willing to help the Ammonites again.

Stop here and discuss this question as a group: In your translation, how will you describe the storyteller's final statement about how the Syrians are unwilling to help the Ammonites again? What word or phrase would you use to describe the transition from the actions of Hadadezer's servants to the storyteller's final statement? Pause this audio here.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 19:10–19 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has four scenes.

The characters in this passage are:

- Joab
- Troops who fight with Joab
- Abishai
- Troops who fight with Abishai
- The Syrian army
- The Ammonite army
- Someone who tells David what the Syrians are doing
- David
- Syrian messengers who call Hadadezer's army to fight
- Shophach, the commander of Hadadezer's army
- The Syrian army under Shophach
- And servants of Hadadezer

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

In scene one, Joab realizes that he would have to fight in the front and behind at the same time. So, Joab selects the best fighters of the army of Israel and arranges them in battle positions to fight against Aram, the Syrians. Joab puts the rest of the men under the command of Abishai, his brother, and Joab arranges them in battle positions to fight against the Ammonites. Joab tells Abishai that if the Arameans or Syrians are too strong for Joab, then Abishai shall help Joab, but if the Ammonites are too strong for Abishai, then Joab shall help Abishai. Joab tells Abishai to be strong and courageous for the Israelites and the cities of their God. Joab also says, "May Yahweh do what is good in Yahweh's sight."

Pause the drama. Ask the person playing Joab, "What are you feeling or thinking?" The person might answer things like:

- I am concerned for my soldiers; or
- I am very nervous as unexpected things can happen during a battle; or
- I will fight with the best of my ability to be a good example for my soldiers.

Ask the person playing Abishai, "What are you feeling or thinking?" The person might answer things like:

- We cannot lose. We are the only ones who can stop the Syrian army from destroying the nation of Israel; or
- I will trust Yahweh to make us win this battle; or
- I am very nervous as the enemies are on both sides of the army of Israel.

Continue the drama.

Then, Joab and the troops with Joab move forward to fight the Syrians, and the Syrians flee before Joab. When the Ammonites see that the Syrians are running away from Joab and Joab's soldiers, the Ammonites also run away from Joab's brother, Abishai, and go back inside the city. Then Joab comes back to Jerusalem.

Pause the drama. Ask the person playing Joab, "What are you feeling or thinking?" The person might answer things like:

- I am sad for the soldiers who died during the battle, but I am happy that we won the battle; or
- I am thankful to Yahweh that he let me go home safely to my family; or
- I am very proud of the army I lead.

Ask the person playing Abishai, "What are you feeling or thinking?" The person might answer things like:

- I am very proud to fight with my brother, Joab; or
- I am very happy to go home; or
- I thank Yahweh a lot for this victory.

Continue the drama.

In scene two, when the Syrians realize that the Israelites have defeated them, the Syrians send messengers to get other Syrians from beyond the Euphrates River, with Shophach, the commander of Hadadezer's army, as their leader.

In scene three, when someone tells David what the Syrians are doing, David gathers all the fighting troops of Israel and crosses the Jordan. David comes to the Syrians and arranges his soldiers in battle positions against the Syrians.

Pause the drama. Ask the person playing David, "What are you feeling or thinking?" The person might answer things like:

- I am determined to defend the nation of Israel; or
- I feel stressed as I am responsible to lead the army of Israel; or
- I will need to figure out ways to defeat the Syrians together with my military leaders.

Continue the drama.

When David arranges his soldiers in battle positions against the Syrians, the Syrians fight against David. But the Syrians run away before the army of Israel, and David kills 7,000 of their chariot drivers and 40,000 of their foot soldiers. David also kills Shophach, the commander of the Syrian army.

In scene four, when the servants of Hadadezer realize that the Israelites have defeated the Syrians, they make peace with David and become David's servants. So the Syrians are not willing to help the Ammonites again.

Pause the drama. Ask the person playing one of the servants of Hadadezer, "What are you feeling or thinking?" The person might answer things like:

- I will do everything in my power to protect my family and country; or
- I am afraid to fight against David and David's army; or
- I want to have King David's protection.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 19:10–19 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

Arameans are people from Syria who people also call **Syrians**. Use the same word or phrase for "Arameans" or "Syrians" as you used in previous passages.

Use the same word or phrase for **God** and **Yahweh** as you used in previous passages. For more information on God and Yahweh, refer to the Master Glossary.

A **city** is a large town with a wall around it. Use the same word for city as you have used in previous passages.

Chariots in Syria at that time were light vehicles with two wheels and six or eight spokes on each wheel. Use the same word or phrase for chariot as you used in previous passages.

Shophach is the **military commander** of Hadadezer's army. Use the same word for a military commander as you have used in previous passages.

In this story, the **servants** of Hadadezer were more like supporters of the king Hadadezer. For more information on servant, refer to the Master Glossary. Because these people were not household servants, you may need to call these people Hadadezer's followers or supporters.

In this story, "make **peace**" means that the servants or supporters of Hadadezer surrendered and stopped fighting David's army. These people became David's servants. For more information on peace, refer to the Master Glossary.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 19:10–19

Audio Content

[webm zip](#) (15997196 KB)

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1 Chronicles 24:1–19

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 24:1–19 and put it in your hearts.

Listen to an audio version of 1 Chronicles 24:1–19 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.

6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 24:1–19 in the easiest-to-understand translation.

Pause this audio here.

In the previous passages, when King David grew old, David made his son Solomon the new king of Israel. Then David counted all of the men of the tribe of Levi and organized the men so that the men would be ready to serve in the new temple that Solomon would build for Yahweh to replace the tabernacle.

In this passage, we will now learn how David and the leaders counted the men who descended from the first high priest, Aaron, who was also a Levite. We will also learn how David and the leaders organized these men into groups to serve in the new temple. You will remember that it was the Levites who descended from Aaron who served as the priests.

The storyteller begins when he says that he will now tell us how they divided the descendants of Aaron into groups. But first, the storyteller will provide some short background information about the descendants of Aaron.

Stop here and discuss this question as a group: Tell a story in your language. As you begin the story, first tell some background information that happened long before the time of the story, but that people need to know to understand what happens in the story. Then tell the rest of your story. Pause this audio here.

Aaron had four sons, whose names were Nadab, Abihu, Eleazar, and Ithamar. But Nadab and Abihu died while their father, Aaron, was still alive. The storyteller does not retell this sinful part of the story here because his goal is to focus on how God was with David in the kingdom. But we know from Leviticus chapter 10 and also Numbers chapter three that Nadab and Abihu disobeyed Yahweh and burned the wrong kind of fire as an offering. So Yahweh punished Nadab and Abihu when Yahweh put them to death with fire.

The storyteller reminds us that Nadab and Abihu did not have any sons to take their place as priests, and so Nadab and Abihu's younger brothers, Eleazar and Ithamar, became the next priests. However, by the time of this story, Eleazar and Ithamar had grown old and died. So instead, Zadok, one of Eleazar's descendants, and Ahimelech, one of Ithamar's descendants, helped David count all of Aaron's descendants who would serve as priests in the temple. This may mean that David told Eleazar and Ahimelech what to do, and then Eleazar and Ahimelech helped to organize the men into the right groups according to the kind of work each man would do in the temple.

Stop here and discuss this question as a group: Tell a story about a time when people in your culture organized a group of people to do an important task. Pause this audio here.

Eleazar's descendants had more men who knew how to lead than Ithamar's descendants did. So David, Zadok, and Ahimelech organized the priests so that Eleazar's descendants had 16 groups with their leaders, and Ithamar's descendants had eight groups with their leaders. This means they had a total of 24 groups of men.

The storyteller explains that Eleazar's clan and Ithamar's clan included both consecrated officers and officers of God. So to make it fair for everyone, David, Zadok, and Ahimelech used lots to decide how to divide the groups of men. We are not sure how the men did this, but you will remember that to cast lots was a way people asked Yahweh's will. To do this, the men probably used a number of objects, like stones or sticks, which they may have marked in some way to represent a particular group or family. Then the men would have thrown or "cast" these lots onto the ground. The way each stone or stick landed showed how Yahweh wanted them to organize the men by the jobs each priest would do in the temple.

Stop here and discuss this question as a group: How do you make decisions in a fair way when you organize groups of people? For example, maybe you are about to play a team sport, and you need to pick which people will play on which team. Or maybe you will work together to build a house, and you need to give each person a different part of the job to do. What do you use to help make these decisions? Pause this audio here.

One of the Levite men was named Shemaiah. Shemaiah was the son of Nethanel. Shemaiah was a scribe. A scribe is a person whose job is to write down and keep important histories and other information. You will remember that at this time, most people did not know how to write, but Shemaiah wrote down the names of each of the priests while David and the other leaders watched. The storyteller says these leaders included Zadok, Ahimelech, and the heads of the fathers' houses of the priests and the Levites.

As David and the men threw the lots, they chose one family from Eleazar's descendants, then one from Ithamar's descendants. These are the names of each man they chose by lot, in the order that they chose them:

- First was Jehoiarib.
- Second was Jedaiah.
- Third was Harim.
- Fourth was Seorim.
- Fifth was Malkijah.
- Sixth was Mijamin.
- Seventh was Hakkoz.
- Eighth was Abijah.
- Ninth was Jeshua.
- Tenth was Shecaniah.
- Eleventh was Eliashib.
- Twelfth was Jakim.
- Thirteenth was Huppah.
- Fourteenth was Jeshebeab.
- Fifteenth was Bilgah.
- Sixteenth was Immer.
- Seventeenth was Hezir.
- Eighteenth was Happizzaz.
- Nineteenth was Pethahiah.
- Twentieth was Jehezkel.
- Twenty-first was Jakin.
- Twenty-second was Gamul.
- Twenty-third was Delaiah.
- And twenty-fourth was Maaziah.

Each of these groups worked in the temple in this order. And each group obeyed the rules that their ancestor Aaron had given for how to serve in the temple. It was Yahweh, the God of Israel, who had given these rules to Aaron for all of the priests to obey.

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 24:1–19 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has four scenes.

In the first scene: The storyteller says he will tell how they divided up the descendants of Aaron to serve in the temple. But first, the storyteller reminds us that Aaron had four sons. Aaron's first two sons died early, and so Aaron's two younger sons, Eleazar and Ithamar, became the priests. Now it is Zadok, a descendant of Eleazar, and Ahimelech, a descendant of Ithamar, who help David with this task to divide up all of the descendants of Aaron.

In the second scene: We learn that there were 16 leaders among the descendants of Eleazar and eight leaders among the descendants of Ithamar. Both of these family groups included consecrated officials and officials of God. So to make sure it was fair, David, Zadok, and Ahimelech cast lots to determine how to divide up the men.

In the third scene: The storyteller says that Shemaiah the scribe wrote down the men's names while David and the other leaders watched. As they cast lots to pick the men, they went back and forth between picking from Eleazar's family and Ithamar's family. Then the storyteller lists each man in the order in which they chose them.

In the fourth scene: We hear that these groups worked in the temple in this order, and each group obeyed the rules that Yahweh had given Aaron for how to serve in the temple.

The characters in this passage are:

- David
- Aaron, the first high priest
- Aaron's four sons: Nadab, Abihu, Eleazar, and Ithamar
- Eleazar's descendant Zadok, and Ithamar's descendant Ahimelech
- The heads of the families of the Levites and priests
- Shemaiah the scribe, and his father, Nethanel
- The leaders of each of the 24 groups of priests: Jehoiarib, Jedaiah, Harim, Seorim, Malkijah, Mijamin, Hakkoz, Abijah, Jeshua, Shecaniah, Eliashib, Jakim, Huppah, Jeshebeab, Bilgah, Immer, Hezir, Happizzez, Pethahiah, Jehezkel, Jakin, Gamul, Delaiah, and Maaziah
- All of the priests
- And Yahweh

As a group, pay attention to these parts of the passage's setting:

In the first scene, the storyteller says that this was how they divided up all of the priests from Aaron's family who would serve at the temple. However, the storyteller does not list all of these groups immediately. First, the storyteller will remind us of the history of Aaron's family when Aaron was still alive.

Stop here and discuss this question as a group: When you want to tell a story, but first you need to explain some important information from long ago to help your audience understand the story, how do you do this? What words or actions do you use to help people understand when each thing happened? If needed, look back at the story you told in step two to see how you did this. Pause this audio here.

Aaron had four sons named Nadab, Abihu, Eleazar, and Ithamar. But Nadab and Abihu died before Aaron died, and Nadab and Abihu did not have any children. So Eleazar and Ithamar became the next priests after Aaron.

Now that the storyteller has given that background information, the storyteller returns to the time of this story when he says that it was with the help of Zadok, who was a descendant of Eleazar, and Ahimelech, who was a descendant of Ithamar, that David organized the men the storyteller is about to list.

Stop here and discuss this question as a group: Tell a story about an important leader who did a task with the help of lesser leaders who took orders from that important leader. For example, maybe a king leads an army by giving commands to his generals, who then tell all of the soldiers what to do. Pause this audio here.

In the second scene, the storyteller now explains that there were more chief men, or leaders, among the descendants of Eleazar than among the descendants of Ithamar. This does not necessarily mean that there were twice as many overall descendants of Eleazar, but there were twice as many men among them who were qualified to serve as leaders. Because of this, they organized the men so that there were 16 leaders from Eleazar's family and eight leaders from Ithamar's family.

David and the leaders divided all of the men by casting lots, and they did this because there were consecrated officers and officers of God among both the sons, or descendants, of Eleazar and of Ithamar. We do not know exactly what the storyteller means by "consecrated officers and officers of God." However, it seems that although the men had different skills or jobs to do, it was very important to treat all of the men equally and in a fair way.

A scribe named Shemaiah, who was the son of a Levite man named Nethanel, wrote down the names of each man in this list. Shemaiah wrote these down in the presence of the king and the officials. These officials included Zadok the priest, Ahimelech son of Abiathar, and the heads or leaders of the priests and the Levites. We are not sure why the storyteller says that Ahimelech was the son of Abiathar. In the book of 1 Samuel, it says that Ahimelech was the son of Ahitub and the father of Abiathar, not Abiathar's son. Some scholars think this is an error, but others think that the Ahimelech in this story was the son of Abiathar and the grandson of the Ahimelech mentioned in 1 Samuel. Either way, you should translate the passage as it is written so that it says, "Ahimelech son of Abiathar."

Stop here and discuss this question as a group: In your community, do people ever give children the same first name as their parents or grandparents? If so, when you talk about these people, how do you say a person's name so other people know exactly which person you mean—the child, the parent, or the grandparent? In your translation, how will you say Ahimelech's name so people will understand this is the Ahimelech who was Abiathar's son? Pause this audio here.

In the original language, it is not clear what the storyteller says next. He seems to say that as David and the leaders cast the lots, they first cast for Eleazar's clan, then for Ithamar's clan, and so on back and forth until they had organized all of the groups. However, we know that Eleazar's clan had twice as many heads of family groups. We are not sure how they did this, but it may be that they cast the lots two times for Eleazar's family every time they cast the lots once for Ithamar's family.

Now the storyteller lists the names of each group leader. The first lot fell to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, the fifth to Malkijah, the sixth to Mijamin, the seventh to Hakkoz, the eighth to Abijah, the ninth to Jeshua, the tenth to Shecaniah, the eleventh to Eliashib, the twelfth to Jakim, the thirteenth to Huppah, the fourteenth to Jeshebeab, the fifteenth to Bilgah, the sixteenth to Immer, the seventeenth to Hezir, the eighteenth to Happizzetz, the nineteenth to Pethahiah, the twentieth to Jehezkel, the twenty-first to Jakin, the twenty-second to Gamul, the twenty-third to Delaiah, and the twenty-fourth to Maaziah.

Stop here and discuss this question as a group: How will you organize this list of names in your translation? Will you list the number along with each man's name, or how will you show the order? Pause this audio here.

Finally, the storyteller says that each of these groups worked in the temple in this order. And each group obeyed the rules that their ancestor Aaron had given for how to serve in the temple. The storyteller also reminds us that it was Yahweh, the God of Israel, who gave these rules to Aaron for all of the priests to obey.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

*Embodying the Text**Embodying the Text*

Listen to an audio version of 1 Chronicles 24:1–19 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has four scenes.

The characters in this passage are:

- David
- Aaron, the first high priest
- Aaron's four sons: Nadab, Abihu, Eleazar, and Ithamar
- Eleazar's descendant Zadok, and Ithamar's descendant Ahimalek
- The heads of the families of the Levites and priests
- Shemaiah the scribe, and his father, Nethanel
- The leaders of each of the 24 groups of priests: Jehoiarib, Jedaiah, Harim, Seorim, Malkijah, Mijamin, Hakkoz, Abijah, Jeshua, Shecaniah, Eliashib, Jakim, Huppah, Jeshebeab, Bilgah, Immer, Hezir, Happizzetz, Pethahiah, Jehezkel, Jakin, Gamul, Delaiah, and Maaziah
- All of the priests
- And Yahweh

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

In the first scene, the storyteller says something like, "This is how they divided the descendants of Aaron into groups for service. Aaron had been the father of four sons named Nadab, Abihu, Eleazar, and Ithamar. But Aaron's two oldest sons, Nadab and Abihu, died without sons, while their father was still alive. So Nadab and Abihu's younger brothers, Eleazar and Ithamar, became the priests after Aaron. And it was with the help of Zadok, a descendant of Eleazar, and Ahimelech, a descendant of Ithamar, that David organized the priests into groups according to their duties."

Pause the drama. Ask the person who plays Aaron, "What are you feeling or thinking?" The person might answer things like:

- I felt sad when my sons Nadab and Abihu disobeyed, and Yahweh put them to death. But I was glad that Eleazar and Ithamar served Yahweh well; or
- I am amazed at how many people have descended from my family. Look at all of these priests!

Ask the person who plays David, "What are you feeling or thinking?" The person might answer things like:

- I want to make sure all of the priests are organized and ready to serve in the temple that my son Solomon will build for Yahweh after I die; or

Ask the people who play Eleazar and Ithamar, "What are you feeling or thinking?" The people might answer things like:

- We feel honored to help David organize all of the men in our families; or
- We are excited that we will soon have a permanent temple to serve in. Until now, we have only had the tabernacle tent!

Continue the drama.

In the second scene, the storyteller says something like, "Eleazar's clan had more qualified leaders than Ithamar's clan. So David, Zadok, and Ahimelech organized the priests according to the number of the leaders in each family. Eleazar's family had 16 leaders, while Ithamar's family had eight leaders. Both Eleazar's clan and Ithamar's clan had temple officials and spiritual leaders, so to make the process fair for everyone, they assigned each group by casting or throwing lots."

Pause the drama. Ask the people who play David, Zadok, and Ahimelech, "What are you feeling or thinking?" The person might answer things like:

- The priests will need strong leaders to keep them all organized; or
- I want to be fair when we give people different jobs and responsibilities. We should cast lots so Yahweh can make those decisions.

Continue the drama.

In the third scene, the storyteller says something like, "A Levite named Shemaiah was a scribe, and he wrote down the names of the priests in front of the king and the officials. Zadok the priest was there, and so was Abiathar's son Ahimelech and the leaders of the priests' clans and of the Levites' clans. When they threw the lots, they chose one family from Eleazar's descendants, then one from Ithamar's descendants. Each group of priests went by the name of its family leader, and they were assigned their duties in this order: The first lot fell to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, the fifth to Malkijah, the sixth to Mijamin, the seventh to Hakkoz, the eighth to Abijah, the ninth to Jeshua, the tenth to Shecaniah, the eleventh to Eliashib, the twelfth to Jakim, the thirteenth to Huppah, the fourteenth to Jeshebeab, the fifteenth to Bilgah, the sixteenth to Immer, the seventeenth to Hezir, the eighteenth to Happizzaz, the nineteenth to Pethahiah, the twentieth to Jehezkel, the twenty-first to Jakin, the twenty-second to Gamul, the twenty-third to Delaiah, and the twenty-fourth to Maaziah."

Pause the drama. Ask the person who plays Shemaiah, "What are you feeling or thinking?" The person might answer things like:

- I feel honored to help with this important task by writing these names down for David; or
- There are a lot of leaders in this list, but it will take a lot of leaders for so many priests!

Ask the people who play Zadok, Ahimelech, and the leaders of the clans, "What are you feeling or thinking?" The people might answer things like:

- We must be important if David ordered a scribe to write all of our names down like this.

Continue the drama.

In the fourth scene, the storyteller says something like, "This was the order in which each group was to serve when they entered Yahweh's temple. They had to obey the rules that their ancestor Aaron had given. Yahweh, the God of Israel, had given those rules to Aaron."

Pause the drama. Ask the people who play all of the priests, "What are you feeling or thinking?" The people might answer things like:

- We are excited about how we will serve in our new jobs in the temple! or
- We must remember all of Yahweh's rules and follow them. We remember how Aaron's sons Nadab and Abihu died when they did not follow Yahweh's rules, and we do not want to be like them!

Ask the person who plays Yahweh, "What are you feeling or thinking?" The person might answer things like:

- I am pleased that so many men will dedicate their lives to serve me in my temple; or
- It is very important that people obey my commands.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 24:1–19 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

The storyteller says that these were the divisions of Aaron's sons. In this case, Aaron's sons refers to all of Aaron's **descendants**, including the children and grandchildren of Aaron's sons. Use the same words or phrases for "sons" when it means descendants as you used in previous passages. For more information on descendants, refer to the Master Glossary.

These divisions were separate groups of men who would work together to do their tasks in the temple. Divisions are usually groups of an equal number of people who have specific work to do.

Stop here and discuss as a group what word or phrase you will use for the **divisions** of Aaron's sons. Pause this audio here.

Aaron's sons were Nadab, Abihu, Eleazar, and Ithamar. After Nadab and Abihu died, Eleazar and Ithamar became the next **priests**. You will remember that Moses, through whom God gave the people his law, was a **Levite**. And Moses's brother Aaron was also a Levite. Those Levites who were descendants of Aaron became priests. Although priests were also Levites, they were more important than the other Levites. Priests were people who worked in the tabernacle and later in the temple, once people finished building it. Priests were responsible for offering sacrifices to God on behalf of the people. Priests took care of the temple and taught the people how to worship God. Use the same words or phrases for Aaron and for priest as you used in previous passages. For more information, look up Levite and priest in the Master Glossary.

Zadok was of the "**sons**" or **descendants** of Eleazar, and Ahimelech was of the "sons" or descendants of Ithamar. This does not mean they were literally the direct sons of Eleazar and Ithamar, but rather that they were descendants of these men, such as a grandson, great-grandson, or great-great-grandson. Just as previously in this passage, use the same words or phrases for "sons" when it means descendants as you used in previous passages. For more information, look up "descendants" in the Master Glossary.

David and the men organized all of the priests under the **heads** or leaders of **fathers' houses**. The word "heads" here means top leaders or chiefs. Sometimes in the Bible, a "father's house" refers to the family members who lived in one man's house, also known as a household. However, at other times, it could refer to larger family groups who were related by a common ancestor but who lived in separate households. In this story, the term "heads of father's houses" refers to the way they divided the very large families of Eleazar and Ithamar into smaller family groups with a top leader over each group. Use the same words or phrases for heads and for

fathers' houses as you used in previous passages. For more information, look up household in the Master Glossary.

All of these men had an appointed duty or assignment for **service** in the temple. This means that the leaders gave each man a physical job to do in the temple to serve Yahweh. Use the same word or phrase for service as you used in previous passages.

David, Zadok, and Ahimelech divided the men into groups **by lot**. This means they cast lots, which was a way people asked what Yahweh wanted to do in a situation, or who Yahweh wanted to choose for a task. We do not know exactly how they did this, but people may have taken some objects like different colored stones or sticks and thrown them on the ground. Depending on how these items landed, it would then show which answer Yahweh gave. Use the same words or phrases for "by lots" that you used in previous passages.

Stop here and discuss as a group how you will talk about drawing or throwing lots. You have already talked about lots in 1 Chronicles 6:54, so use the same word or phrase here. Pause this audio here.

There were **consecrated**, or **holy officers** and **officers of God** among the descendants of both Eleazar and Ithamar. The word consecrated means holy or set apart for God, and the word officers can also mean officials or princes. We are not sure exactly what the storyteller meant by these words, but the important thing to show in your translation is that all of the priests did holy and important work for God. Use the same words for consecrated or holy and for officers or officials that you have used in previous passages. Also, if you wish, you may choose to make this a single phrase, such as "sacred officers, even officers of God." For more information, look up holy or consecrated in the Master Glossary.

The **scribe** Shemaiah recorded the men's names. Scribes were highly educated people who wrote down and kept important information, such as laws, historical records, and copies of the Scriptures. To record meant to write down and keep this information so that people could look back and remember what they had decided. Use the same word or phrase for scribe as you used in previous passages.

Stop here and discuss as a group what words or phrases you will use for "**recorded**." Look up scribe in the Master Glossary for more information. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

The scribe Shemaiah recorded the names in the presence of the **king** and of his officials. Use the same word or phrase for king as you have used previously, and refer to the Master Glossary for more information about king.

This list was the priests' appointed order for how they would serve in the **house of God** or the **temple**. The "appointed order" means the structure or organization that God gave them to follow. Here, the word temple is literally "house of God," but we know from context that David is preparing the priests for the time when they will serve in the temple that Solomon builds. Use the same word or phrase for temple, or your general phrase for "house of Yahweh," as you used in previous passages. For more information on temple, or "house of Yahweh," refer to the Master Glossary. Translate this word in the same way you have throughout 1 Chronicles.

Stop here and discuss as a group what words or phrases you will use for "**appointed order**." If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

All of the priests would serve in the temple according to the **ordinance** that Aaron gave them from **Yahweh**. Ordinance means "the prescribed way," or in exactly the way Yahweh said to do each thing. You will remember that Yahweh gave many specific instructions for the priests in the book of Leviticus and other Old Testament books. The word ordinance means the instructions or laws themselves, as well as Yahweh's command to follow those laws. "Yahweh, God of Israel" is a normal title to show that Yahweh was special to Israel. Use the same words or phrases for ordinance and Yahweh that you have used in previous passages. If needed, refer to Yahweh, God, and Israel in the Master Glossary for more information.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 24:1–19

Audio Content

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1 Chronicles 24:20–31

Hear and Heart

Hear and Heart

In this step, hear 1 Chronicles 24:20–31 and put it in your hearts.

Listen to an audio version of 1 Chronicles 24:20–31 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

Setting the Stage

Setting the Stage

Listen to an audio version of 1 Chronicles 24:20–31 in the easiest-to-understand translation.

Pause this audio here.

You will remember that in previous passages, the storyteller talked about how King David organized the families of the Levites to serve in the temple that David's son Solomon would build to replace the tabernacle after David died. First, the storyteller listed the Gershonites, the Kohathites, and the Merarites. These were the family groups of the Levites who were not priests, but who each had different tasks to serve Yahweh in the temple. Then, in the previous passage, David organized all of the male descendants of the first high priest, Aaron, so that these men would be prepared to serve in the new temple as the priests.

Now, in this passage, the storyteller will again list leaders of the Levite family groups. While this list includes many of the same names we heard in 1 Chronicles chapter 23, the storyteller now provides the names of an additional generation of Levites. The names in this list are not in quite the same order as chapter 23. Also, this time, the storyteller does not include the family of the Gershonites. We are not sure why the storyteller does this, but it may be because the Levites in this list had different duties in the temple in Jerusalem.

Stop here and remind each other of the decisions you made for how to translate the names of the Levite family leaders in chapter 23. Do you still like the decisions you made? Why or why not? Pause this audio here.

In this passage, the storyteller will first provide a list of leaders from the Kohathites and then a list from the Merarites. Finally, we will hear how they assigned each group their duties and how David and the other leaders chose and organized these men.

The storyteller begins when he says that this is the list of the leaders of the other Levite families. You will remember that inside the very large Levite tribe were several clans, and then inside each clan were these leaders over different family groups.

Stop here and discuss this question as a group: In your culture, how important is it for people to know what families their leaders come from? What can you learn about a person when you know that person's family? Pause this audio here.

Shubael descended from Amram, and Jehdeiah descended from Shubael. Although the passage does not say it here, you will remember from 1 Chronicles chapter 23 that Amram was the descendant of Kohath. Amram was also the father of Moses and Aaron, and Shubael descended from Moses's son Gershom. Now, Shubael's son Jehdeiah was the chief, or leader, of this family group.

Next, Isshiah was the oldest son who descended from Rehabiah. You will remember that Rehabiah was another descendant of Moses through Eliezer. Isshiah was the chief, or leader, of this family group.

Next, from the descendants of Izhar came Shelomoth, and from the descendants of Shelomoth came Jahath, who became the leader of his family group.

Hebron had four sons or descendants: the first was Jeriah, the second was Amariah, the third was Jahaziel, and the fourth was Jekameam.

Micah was the son or descendant of Uzziel, and Micah was also the father or ancestor of Shamir. Micah's brother was Isshiah, and Isshiah's son was Zechariah.

Merari was the father or ancestor of Mahli and Mushi. This is the same information we hear in 1 Chronicles 23. However, this next information is not clear in the original language, and we do not see it in other passages in the Bible. It seems that Merari had another son, or descendant, named Jaaziah, and Jaaziah had a son or descendant named Beno. Then the storyteller says this another way when he says that Merari's son Jaaziah had four sons named Beno, Shoham, Zaccur, and Ibri.

Mahli's son Eleazar did not have any sons. Mahli's other son, Kish, was the father of Jerahmeel.

And finally, Mushi was the father of Mahli, Eder, and Jerimoth.

The storyteller finishes when he says that this is the list of the Levites and the leaders of each family. The people cast lots to choose their different jobs, just as their relatives, the descendants of Aaron, did in the last passage. The people cast the lots in front of King David, the priests Zadok and Ahimelech, whom David chose in the last story to help him with this process, and the leaders of the families of the priests and the Levites. Finally, the people chose work for the older brothers or family leaders in the same way that they did for the younger brothers.

Stop here and discuss this question as a group: What ways do you use to choose good leaders that everyone can trust? Also, what ways do you use to assign tasks to different people so that everyone feels that others treat them fairly and equally?

Defining the Scenes

Defining the Scenes

Listen to an audio version of 1 Chronicles 24:20–31 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has two scenes.

In the first scene: The storyteller gives a list of the leaders of the other Levite families from the Kohathite and Merarite clans.

In the second scene: The storyteller tells how the people cast lots in the same way that Aaron's descendants did, and how they treated the oldest brothers the same as the youngest.

The characters in this passage are:

- The storyteller of the drama
- The people who listen as the storyteller recites
- Levi's descendants
- Amram, Shubael, and Jehdeih
- Rehabiah and Isshiah
- Izhar, Shelomath, and Jahath
- Hebron, Jeriah, Amariah, Jahaziel, and Jekameam
- Uzziel, Micah, and Shamir
- Isshiah and Zechariah
- Merari, Mahli, and Mushi
- Jaaziah, Beno, Shoham, Zaccur, and Ibri
- Mahli, Eleazar, Kish, and Jerahmeel
- Mushi, Mahli, Eder, and Jerimoth
- Aaron's descendants
- And King David, Zadok, and Ahimelech

As a group, pay attention to these parts of the passage's setting:

In the first scene, the storyteller begins when he says that this is the rest of the descendants of Levi. You will remember that in the last chapter—1 Chronicles 23—we already heard a list of the Levite family groups who would serve in the temple. However, although we see many of the same names here, you will notice that the storyteller only includes the Kohathite and Merarite clans in this list and not the Gershonites. You will also notice that the order of the families is different, and also that the storyteller gives more generations of names.

When you listen to this list, it is important to understand that in Bible times, people often used the word "son" to mean a descendant, and "father" to mean an ancestor. For example, when the storyteller says that Shubael was from the sons of Amram, we know from 1 Chronicles 23 that Amram was not Shubael's father but rather his great-grandfather.

Stop here and discuss this question as a group: In your language, what words do you use to describe the relationship between an ancestor and a descendant? If you want to say that a person descended from a particular ancestor, but you do not know or do not want to say exactly how many generations are between these people—like their son, grandson, great-grandson, or great-great-grandson—how would you say this? Pause this audio here.

You will also notice that from each family group, the people chose one male descendant to lead. However, in the original language, the storyteller does not always use the title "chief" or leader beside this person's name. Also, in the original language, the storyteller does not use exactly the same words or order of the names when he describes each family group and leader. However, some English translations choose to organize the names in a similar way throughout to make this clearer.

Stop here and discuss this question as a group: How will you translate this list of families and leaders so that it is clear and easy for your audience to understand in your language? What would be the best way to structure the order of the names for each family group and leader? Do you need to use the word "leader" or "chief" every time to make it clear how they chose each person? What other translation choices would it help to discuss? Pause this audio here.

First in the list, the storyteller says, "Of the sons of Amram: Shubael; of the sons of Shubael: Jehdeiah." This means that Jehdeih, who they chose to lead this family group, was a descendant of Shubael, and Shubael was a

descendant of Amram. Although the storyteller does not say it here, you will remember that Amram was a descendant of Kohath, or a Kohathite.

Second, the storyteller says, "As for Rehabiah, from his sons: Isshiah the chief." This means that Isshiah was a descendant of Rehabiah, and Isshiah became the leader of this family group. Again, you will remember from the previous list in chapter 23 that Rehabiah was also a descendant of Kohath.

Third, the storyteller says, "From the Izharites: Shelomoth; from the sons of Shelomoth: Jahath." This means that Jahath was a descendant of Shelomoth, and Shelomoth was a descendant of Izhar. In 1 Chronicles 23, the storyteller says this name "Shelomith," but we know that this is the same person as "Shelomoth" in this passage. Again, you will remember that Izhar was a descendant of Kohath, and so Jahath became the leader for this family group among the Kohathite clan.

In the original language, it is not clear what the storyteller says about the fourth family group. However, most translations say that of the sons or descendants of Hebron, Jeriah was the chief or first leader, Amariah was the second leader, Jahaziel was the third leader, and Jekameam was the fourth leader. Again, you will remember that Hebron was a descendant of Kohath, which means this family group was also part of the Kohathite clan.

Fifth, the storyteller says, "The son of Uzziel: Micah; from the sons of Micah: Shamir." Then the storyteller continues, "The brother of Micah: Isshiah; from the sons of Isshiah: Zechariah."

This means that Micah and Isshiah were sons of Uzziel, and the leaders chose Micah's son Shamir and Isshiah's son Zechariah. Again, you will remember from chapter 23 that Uzziel's family descended from Kohath, which means they were part of the Kohathite clan.

Sixth, the storyteller says, "The sons of Merari: Mahli and Mushi. The son of Jaaziah: Beno." Then the storyteller continues, "The sons of Merari: from Jaaziah: Beno, Shoham, Zaccur, and Ibri." Scholars disagree about how to translate these descendants of Merari. Part of what makes this difficult is that in the original language, it is unclear how Jaaziah relates to Merari. Some translations list Jaaziah as a third son of Merari, along with Mahli and Mushi, rather than simply a descendant of Merari. However, chapter 23 only mentions Mahli and Mushi, so we do not know if this is correct. Another thing that is uncertain is that while the word "Beno" could be the name of a son, it could also mean "his son." Unfortunately, because Jaaziah, Beno, Shoham, Zaccur, and Ibri are not mentioned anywhere else in the Bible, we cannot know for sure what the storyteller meant. However, while we do not know the exact order of the generations, we can be sure that these men descended from Merari.

Stop here and discuss this question as a group: How will you translate this part of the passage where we are uncertain exactly what the storyteller means? For example, here are some possible ways you could say it:

- The sons of Merari were Mahli, Mushi, and Jaaziah. Merari's son Jaaziah had four sons. The names of these sons were Beno, Shoham, Zaccur, and Ibri; or
- From the descendants of Merari, the leaders were Mahli and Mushi. From the descendants of Merari through Jaaziah, the leaders were Beno, Shoham, Zaccur, and Ibri; or
- Mahli, Mushi, and Jaaziah were descendants of Merari. Jaaziah had three sons: Shoham, Zaccur, and Ibri.

Pause this audio here.

Seventh, the storyteller says, "From Mahli: Eleazar, who had no sons." And then the storyteller continues, "From Kish, the son of Kish: Jerahmeel." Again, we remember from 1 Chronicles 23 that both Eleazar and Kish were sons of Mahli. So it seems clear here that the storyteller means that Mahli had two sons, Eleazar and Kish, and that Eleazar had no sons, but Kish's son Jerahmeel became the leader of this family group. Also, once again, we know from the previous chapter that Mahli was a descendant of Merari, which means this family group was from the Merarite clan.

Finally, the storyteller says, "And the sons of Mushi: Mahli, Eder, and Jerimoth." Again, we remember that Mushi was also a descendant of Merari.

Now, the storyteller shows us he has finished this list when he says, "These were the Levites, according to their family groups." Then the storyteller tells us some background information about how the people chose these

family group leaders. We hear that the "heads of each father's house and their younger brothers alike" cast lots just like the clan of Aaron did in the last passage to choose the priests. You will remember that when people cast lots, they were asking Yahweh to tell them his will. So it seems important not only that Yahweh decided these leaders, but also that they were fair about the way they divided up the tasks among the family groups.

The storyteller says that they cast the lots in the presence of King David, Zadok, Ahimelech, and the heads of the fathers' houses of the priests and the Levites. You will remember that "heads of fathers' houses" means the leaders of each family group. And you will also remember that Zadok and Ahimelech were leaders over the priests who helped King David to assign the other leaders and tasks among the family groups of Aaron in the last passage.

Finally, the storyteller says that as they cast the lots in front of King David, Zadok, Ahimelech, and the other leaders, they chose work for the older brothers, or family leaders, in the same way that they did for their younger brothers.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Embodying the Text

Embodying the Text

Listen to an audio version of 1 Chronicles 24:20–31 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will dramatize the passage.

This passage has two scenes.

The characters in this passage are:

- The storyteller of the drama
- The people who listen as the storyteller recites
- Levi's descendants
- Amram, Shubael, and Jehdeih
- Rehabiah and Isshiah
- Izhar, Shelomath, and Jahath
- Hebron, Jeriah, Amariah, Jahaziel, and Jekameam
- Uzziel, Micah, and Shamir
- Isshiah and Zechariah
- Merari, Mahli, and Mushi
- Jaaziah, Beno, Shoham, Zaccur, and Ibri
- Mahli, Eleazar, Kish, and Jerahmeel
- Mushi, Mahli, Eder, and Jerimoth
- Aaron's descendants
- And King David, Zadok, and Ahimelech

As a group, act out the passage twice. You should act out the passage in your own language.

For this step, choose one person to play the part of the author of Chronicles. This person will read or recite this passage out loud to the rest of the group in your language. Everyone else in the group will play the role of an ancient Israelite who listens to the passage.

First, the person who plays the author should read or recite the passage out loud without stopping. Pay attention to the flow and the focus of the passage. Help the reader if some of the names are difficult. If the passage is too hard to remember, you can also play the audio recording out loud.

While you do this, imagine you are an ancient Israelite who listens to this list of descendants and the men who became leaders of these Levite family groups. Remember how important it was for the Israelites that Yahweh was their God, and also how important the Levites were because Yahweh chose them to serve him. Not just anyone could serve before Yahweh, so it was very important for people to know which families these men came from and also that Yahweh chose these men himself, as the people cast lots.

Pause this audio here and recite the passage.

The group should listen to this passage a second time. At certain points in the drama, pause the drama and ask the person who plays the character, "What are you feeling or thinking?" The person who plays the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and read or recite the passage a second time.

The following is an example of the drama and possible responses.

The storyteller begins and says something like, "From Amram's descendants, Shubael was the leader, and from Shubael's descendants, Jehdeiah was the leader. From Rehabiah's descendants, Isshiah was the leader. From Izhar's descendants, Shelomoth was the leader, and from Shelomoth's descendants, Jahath was the leader. From Hebron's descendants, Jeriah was the leader, Amariah was second, Jahaziel was third, and Jekameam was fourth. From Uzziel's descendants, Micah was the leader, and from Micah's descendants, Shamir was the leader, along with Micah's brother, Isshiah. From the descendants of Isshiah, Zechariah was the leader. From Merari's descendants, Mahli and Mushi were the leaders. From Merari's descendants through Jaaziah, Beno, Shoham, Zakkur, and Ibri were the leaders. From Mahli's descendants, Eleazar was the leader, though he had no sons. From Mahli's descendants through Kish, Jerahmeel was the leader. And from Mushi's descendants, Mahli, Eder, and Jerimoth were the leaders."

Pause the reciting. Ask the person who plays the author of Chronicles, "What are you feeling or thinking?" The person might answer things like:

- This is a long list of names to recite, but I want to make sure the Israelites know that the right men led these Levite family groups; or
- The tribe of Levi is the most important tribe in all of Israel, because Yahweh chose the Levites to serve him. So I know all of the Israelites will be very interested to know this information.

Ask the people who play the Israelites who listen as the author recites, "What are you feeling or thinking?" The people might answer things like:

- Family is very important in our Israelite culture. To know who a leader is, and whether we can trust that person, we must know what family they come from; or
- Other people may not recognize the names of these ancestors, but we remember stories that our parents and grandparents told about these people. So these names mean a lot to us!

Continue the reciting.

The storyteller continues and says something like, "This was the list of the Levites, with the leaders of each family. Like their brothers, Aaron's descendants, these Levites also asked God to choose which jobs each man should do. So they threw lots in front of King David, Zadok, Ahimelech, and the leaders of the priests and the other Levite families. They chose work for the family leaders in the same way that they did for their younger brothers."

Pause the reciting. Ask the person who plays the author of Chronicles, "What are you feeling or thinking?" The person might answer things like:

- People need to know not only that Yahweh chose these men, but also that the people did everything while King David and the other leaders watched. This way, no one lied or cheated; or
- It is good that the people used the same process here to choose the leaders and assign work for these Levites as they did for the priests from Aaron's family. This shows that they did things in an orderly and careful way.

Ask the people who play the Israelites who listen as the author recites, "What are you feeling or thinking?" The people might answer things like:

- Only Yahweh can know for sure if a person will do good or bad things as a leader, so it is good to know that Yahweh himself chose these men; or
- We know that leaders have a lot of power and that sometimes leaders use that power to take advantage of other people. But we are glad to know that they chose the work for each man to do in a fair and equal way.

Filling the Gaps

Filling the Gaps

Listen to an audio version of 1 Chronicles 24:20–31 in the easiest-to-understand translation.

Pause this audio here.

In this step, the group will discuss key terms and words in this passage.

In this passage, the storyteller tells us about the rest of the sons, or descendants, of **Levi**. You will remember that the Levites are people who belong to the tribe of Levi, one of the 12 tribes of Israel. Moses, through whom God gave the people his law, was a Levite. And Moses's brother Aaron was also a Levite. Those Levites who were descendants of Aaron became **priests**, and we heard about those priests in the previous passage. In this passage, we hear about the Levites who were not descendants of Aaron but who helped the priests in their duties. Use the same word or phrase for Levi as you used in previous passages. Look up Levite and priest in the Master Glossary for more information.

Throughout the passage, the storyteller talks about the **sons** of different men. You will remember that in the original language, this word could mean a man's literal son, but it could also mean a more distant **descendant**, like a grandson, a great-grandson, or even many generations apart. In fact, often "the sons of" an early ancestor like Levi could mean a group of related people that was very, very large—sometimes even many thousands of people! Use the same word or phrase for "sons of" as you used in previous passages when it means descendants, and use the same word or phrase throughout this passage. Look up descendant in the Master Glossary for more information.

The storyteller says that of the sons of Rehabiah, Ishiah was the **chief**, or **leader**. You will remember that chief means the leader of the family group. You will also remember that although the storyteller does not use the word chief to describe every leader in this passage, we understand that each man was a leader of that man's family group. Use the same word or phrase for chief or leader as you used in previous passages, and use the same word or phrase throughout this passage.

These were the leaders of the Levites according to their **fathers' houses**. You will remember that sometimes in the Bible, a father's house could refer to the family members who lived in one man's house, also known as a household, but other times it could refer to larger family groups who were related by a common ancestor but who lived in separate households. In this story, the term "leaders of fathers' houses" refers to the way they divided the very large families of the Levites into smaller family groups with a top leader over each group. Use

the same words or phrases for "leaders of fathers' houses" as you used in previous passages. And for more information, look up household in the Master Glossary.

Just like the descendants of Aaron, their **relatives**, did in the last passage, here the people **cast lots** to choose these leaders of the Levite family groups. You will remember that to cast lots was the way people determined what Yahweh wanted to do or who Yahweh wanted to use in a certain situation. We do not know exactly how they did this, but people may have taken some objects, like different colored stones or sticks, and thrown them on the ground. Depending on how these items landed, it would then show the people which answer Yahweh gave. Use the same words or phrases for relatives and for "cast lots" that you used in previous passages. The storyteller calls these descendants the brothers of Aaron, but these could be anyone related to Aaron. Use the same word or phrase for relatives as you have used in previous passages.

In this story, the storyteller calls David "**King** David." Use the same word or phrase for king as you used in previous passages. Look up king in the Master Glossary for more information.

The storyteller reassures us that the people chose work for the **oldest** brothers in the same way that they did for the youngest. In the original language, the word here for "oldest" means the same thing as the word for chief or leader that we see earlier in the passage. And the word "youngest" means insignificant, small, or even less privileged. So the emphasis here seems to be on each person's authority or power more so than their physical age, although often in this culture, the older people had more authority and were the leaders. Use the same word for oldest, head, or chief as you have in previous passages.

Stop here and discuss as a group what word or phrase you will use for **youngest**. If you have already translated this word in another book of the Bible, use the same word that you have used there.

Speaking the Word

Speaking the Word

Listen to an audio version of the passage in the easiest-to-understand translation.

Pause this audio here.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step.

Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage.

Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene.

Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

1 Chronicles 24:20–31

Audio Content

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