

## Lesson 29 Micah, Nahum, Habakkuk, Zephaniah

### STUDY QUESTIONS

1. Recall this background from II Kings 21-22

PROPHET	YEAR BC	EVENTS
Isaiah	740-700	Hezekiah's reforms
	721	Fall of Samaria to Assyria
Micah	742-687	Manasseh's corrupt rule 55 yrs.
	698-642	Isaiah possibly beheaded Amon reigns two year killed by servants Josiah reigned 31 years, renewed the covenant reformed religion slain in Egyptian/Assyrian war
Zephaniah	640	
Habakkuk	605	
Nahum	620	The fall of Assyria 612
Jeremiah	626-587	Jehoahaz reigns 3 mths, exiled to Egypt Jehoiakim reigns 10 yrs
		597
	587	Zedekiah, vassal, Fall of Jerusalem, second exile, Jerusalem, Temple destroyed

2. What does God say through Micah, this common man from a small Judean village? What will avert the approaching doom and who is its instrument? How is Jerusalem pictured in the "latter day"?

3. Zephaniah is a man from courtly life in Jerusalem, educated and cultured. What is the difference between his prophecy and Micah's? What does God say will happen to Assyria after God has used that nation for His purposes?

4. Habakkuk prophesies the rise of what nation? He raises an important question: "Why is a just God silent when the wicked swallows up the righteous?" What does God reply?

### Lamentation 1 (Jeremiah's dirge after the first exile) and prayer.

**Isaiah had prophesied that Assyria would not prevail over Jerusalem.** Hezekiah had seen the Assyrians, flushed with victory at Lachish, encamp at the walls of Jerusalem with determination to take it.

But as Isaiah had foretold, they were turned away by God through the agency of a plague and returned to Nineveh. Here the great Sennacherib was killed by two sons. Another son, Esarhaddon, brought Assyria to the zenith of its power which soon, however, began to wane. To the south and east enemies were gaining strength. Soon the Assyrians had troubles that made them release their hold on the lands they had wasted in their heyday. By the end of nearly sixty years of brutal rule under Manasseh and Amon in Jerusalem (years in which no prophet raised his voice because of these brutal anti-God kings), the Assyrians were weak enough for Amon's son, King Josiah to begin a campaign to reclaim the Davidic lands.

**King Josiah attempts a great reform.** Jeremiah and Zephaniah spoke out at the beginning of Josiah's reign about the religious ruin left behind by his two predecessors. This Davidic king's heart was in the right place; and when, during restoration of the crumbling Temple, a book of the Law was found, its contents brought him to a sincere repentance. Renewing the ancient covenant between God and His people, he began the most thorough-going reform of any of the Davidic Kings. Review chapter 23 of II Kings to recall both the corruption he worked to remove, and how he went about it. Even though powerful vested interests with commercial tie-ins to idol worship and a corrupt priesthood resisted, Josiah rolled up his sleeves in a courageous cleansing of society. The prophets were heartened. Jeremiah, who prophesied under Josiah and his successors, temporarily relaxed. Silent for a time, he hoped that his prophetic work had been accomplished this easily. Along with Josiah's pure identification with The Lord's religion, he saw himself as a savior of the ravaged land of Israel. Only ruins and mixed populations had been left by Assyria, but he was determined to restore the boundaries of the Davidic kingdom, reclaiming God's country. He had early successes because weakened Assyria had withdrawn its hand from Israel. Josiah is killed and hopes are dashed. However with the weakening of Assyria, the old enemy to the south, Egypt, also saw its opportunity and set out to expand its influence. Ostensibly to help Assyria fight the rising threat of Babylon, in 609 Egypt marched up through Judah and Israel to join forces with Assyria at Carchemish. The battle was not decisive. Nineveh had already fallen to the Babylonians in 612. By 604 Babylon would be exacting

tribute from Syro/Palestine. However, Neco did temporarily hold all the land to the Euphrates River. Josiah, trying to head Neco off of the territories he hoped to claim, met him in battle at Megiddo and was killed. All the rekindled Davidic hopes fell with him. Two of his sons presented themselves to Pharaoh Neco at Riblah. Neco took the first, Jehoahaz, as hostage for insurance against revolt, and put his brother, Shallum, or Jehoiakim on the throne in Jerusalem. Jehoiakim was vassal only temporarily to Egypt; Jerusalem soon found itself under Babylon's control. In the fourth year of Jehoiakim, Babylon defeated an Egyptian army at Carchemish (Jer 46:2) and again at Hamath. A year later the Babylonian king, Nebuchadnezzar, marched through the Holy Land and conquered Ashkelon, ultimately reaching the Nile River. Through all this upheaval, the prophets, especially Jeremiah, kept warning, "Don't play politics. Don't rely on any of these powers to save you." This was to counter Jehoiakim's belief that being in alliance with Egypt would save him from vassalage to Babylon. These false hopes, resting in armies rather than in God, were clung to even by the last king before the fall of Jerusalem, Zedekiah, who also looked for help from Egypt against Babylon. In opposition to these kings, Jeremiah kept calling the people to trust only in God. God said, "Don't play politics, political power cannot save you. Instead, surrender to Babylon and you will live." Imagine that as a believable answer to a proud people!

**Politics are not the answer.** When John Paul II flew back from a trip to New Guinea a few years ago, he was exhausted from a strenuous schedule but still had to answer the questions of the reporters who travel with him. Sometimes those questions were silly and aggravating which he continued to take in good humor, replying, "It is innocent" to "What do you think of all those bare breasted women you saw in New Guinea?" But one reporter chided him, asking why he didn't speak out about the political bondage these people bear because of the corrupt governments. This touched a nerve. He shouted at this reporter, "Politics aren't the answer. You of all people should know that!" With this answer he was standing in the line of the prophetic voices of Jeremiah and all the prophets who echoed the same. "You cannot trust war machines, numbers of men, political alliances, or any such thing.

264 Lesson 29 Micah, Nahum, Habakkuk, Zephaniah

You cannot trust liberation politics either if they are based on the

acquisition of power. Man's might means nothing to God. Trust God, believe in Him, and you will have life."

**Where does the prophet Micah come into this history?** Micah, like Isaiah and the other eighth century prophets (Amos, Hosea) thundered for God about the social injustices of those who considered themselves godly. He was a country person, a peasant from a small town southwest of Jerusalem, who viewed the big cities as source of evils that oppressed the poor. Lands were confiscated by the powerful, and peasants put off the property that had been their livelihood; judges were corrupt; even priests lived for wages and took bribes. God's Law wholly condemned these practices and, cries the prophet, He will soon send recompense. Doom, doom, doom! Yet despite the inevitable punishment, Micah has words of assurance that after judgment a remnant will be spared. In time these will receive the loving-kindness of God that the promises of prophecy will be fulfilled.

**With Micah we look to the future for the Davidic King to lead that remnant.** The fourth chapter tells of the latter days and the role that Jerusalem will have in the restoration. This duplicates Isaiah chapter 2 word for word . evidently they were aware of each other's work. Chapter five holds the prophecy of the Messiah's birth used by the Jewish rabbis in Herod's court to guide the magi to Bethlehem. In the profound way of prophecy, the passage refers to Him as having His origin in ancient times. The God-Man Jesus had His origin before His creation of Adam. When was the origin of the second Person of the Holy Trinity? He had no origin, but the prophet catches a human glimpse of His eternity, which is a truth beyond human comprehension. The famous sixth chapter tells God's requirements of His creature Man: God does not desire hollow sacrifices, but a contrite heart; not external observances, but justice, and a humble walk with God.

**Nahum is the shortest book in the Old Testament.** An exultation of the prophet over the fall of Nineveh (capitol of Assyria), it is powerful poetry, but hardly significant in terms of faith. A taunt song is sung over the dreaded lion, Assyria; God has avenged its savagery. Lions are a part of the architectural scene in ruins of Nineveh and were prominent in

Assyrian art work. But where are they now? Nahum gloats over the final defeat of Asshurbullit in 605, “No more shall your name be perpetuated.”

**Zephaniah is the courtly prophet.** When Assyria came to the end of its world domination, and Josiah ruled from Jerusalem, another prophet arose in Jerusalem. Zephaniah was a man of the court, related to King Hezekiah. From his position of privilege he had little to say about the poor; perhaps he didn't notice, or perhaps from his prophetic insights on the poor in spirit, he believed them to be the favored of God. A strong preacher on the Day of the Lord he, like Amos, sees clearly that That Day will not be a day of vindication but rather a day of judgment. A popular belief had been strengthened by the bloodless defeat of Sennacherib at the gates of Jerusalem: God would save Jerusalem from new enemies like He had saved her then; He would show every nation whose they were!

**The prophets warned that this cockiness was wrongheaded.** Zephaniah lashes out at officials and judges who are like evening wolves who leave nothing for the morning. The Day of the Lord would be a sifting time and their inflated pride would not make it through the sifter. Amid denunciations and threats there was only one hope and that was reserved for the little ones, the poor in spirit, the humble ones, the anawim of Yahweh. Maybe, if they were very small, very righteous and very obedient they would be hidden on the terrible Day of the Lord and make it through the Divine sieve. That the little ones of God who obediently carry out His commands are saved is the theme of Zephaniah. The Messiah, gathering the lame and outcast, will make this remnant renowned among the peoples.

**Habakkuk is the philosopher.** In this time of trouble, Habakkuk asks God an important question. Yes, God is using the nations for His purpose, but he asks, “Why does the all powerful God let the strong and wicked devour the weak who are more righteous than their enemies? Then Habakkuk goes out to wait and watch for God's reply. When it comes it is so undramatic it might be overlooked. Yet it is the truth St.

Paul builds on as the answer for the Christian's life in Christ: “The righteous shall live by faith.” Is this an answer? In answer to “Why do the righteous suffer?” God replies, “The righteous shall live by faith”? Does that make sense to the Lachish father and his children, who with all their possessions on their backs, are driven into exile? Or to the survivors who have lost family and possessions in the siege of Jerusalem? Is that an answer to people in similar situations today? With meditation, it is a sufficient answer. God's ways are far above Man's ways, yet each individual will find meaning in whatever happens to him if he trusts God. Nothing can conquer the human spirit when God is its stay; not exile, not suffering, not even death.

**The righteous man lives by faith.** Time also plays an important role in this answer. The meaning of suffering will only be revealed in time. Then looking back it will be clear, but only if the man of faith can trust God and wait unafraid for the answer. “If it seem slow, wait for it. It will come, it will not delay.” We must continue to trust in the face of all difficulties; God's answer is coming that will make everything fall in place. Certainly Jesus, whose advent is six hundred years in the future, will answer the waiting of the faithful Jews. He will be God's answer to His faith community. But that answer must be appropriated by every individual. This spiritual answer of Habakkuk had little to do with the kind of material answers that Israel hoped for. It has to do rather with the meaning to life under the worst of human conditions. Victor Frank found that meaning in the German concentration camps of WWII, as did Shcharansky in Russian prisons, and Navarro in Cuban prisons, along with countless others in the more ordinary difficulties of life. The testimonies of thousands to the power of faith in God are convincing. The righteous man lives by faith.

# GOD'S WORD

Influenced by Amos, Hosea and Isaiah 4:1-4

Influenced by Nahum 2:13

Influenced by Isaiah 40:9-52:7

## MICAH

← ASSYRIA

## ZEPHANIAH

## NAHUM

## HABAKKUK

	MICAH	ZEPHANIAH	NAHUM	HABAKKUK
<b>TIMES</b>	JOTHAM AHAZ HEZEKIAH <small>Tiglath Pileser Shalmaneser Sargon II Sennacherib</small>	JOSIAH <small>Assyria's defeat Babylon's rise Egypt's rise</small>	JOSIAH <small>Nineveh falls 612 Assyria falls 605</small>	JEHOIAKIM JEHOIACHIN ZEDEKIAH <small>first exile 597</small> <small>Egypt and Babylon threaten</small>
<b>BACK-GROUND</b>	Fall of Jerusalem postponed from Moresheth- small town in Judah Lachish taken - close by Micah is a common man resistance to the prophet 2:6 HOLY SPIRIT 3:8	TIME OF REVIVAL great-grandson of Hezekiah Zephaniah is a courtier he helped the reform	Nahum is a contemporary of Jeremiah	Habakkuk is a philosopher of Judah an unknown contemporary of Jeremiah
<b>JUDGMENT</b>	DOOM . . . . . PROMISE on Samaria oppression of the poor haughtiness unjust rulers( Ahaz) false prophets and worship Exile 4:10 All conspire against God	PUNISH PRINCES (left-overs of Amon and Manasseh) False gods, foreign attire Punish those growing fat, rich. DAY OF THE LORD wrath on all the earth, priest, prophet officials.	A TAUNT SONG OVER THE FALL OF NINEVEH  POWERFUL POETRY	How long? Where is God? Salvation? Why is God inactive? Why do you use the wicked to punish the righteous? Answers: I am raising Chaldeans as judge Wait and persevere - they will get their reward Woe to tyrants!
<b>WHAT GOD REQUIRES</b>	REMEMBER not sacrifice, but justice love kindness walk humbly	Seek the Lord Inquire of Him Humility - obedience SMALLNESS - no haughtiness <b>ANAWIM</b>		THE JUST MAN LIVES BY FAITH 3:17
<b>MESSIANIC PROMISE</b>	The Remnant gathered 2:12 flow to Jerusalem Peace Vengeance on enemies Anawim, Heseb, Sins forgiven Rescue - redeemed Bethlehem birth place	Remnant pastured Reversal of Babel ON THAT DAY The Lord Immanuel Renewed in His Love He saves the lame and outcast		Babylon will be punished God lives - idols are dead God : remember mercy renew your work advance of warlike might of Yawheh for salvation of people 3:13

## Lesson 29 Micah, Nahum, Zephaniah, Habakkuk Synopsis

### MICAH

1. God's trial and coming judgment sins, north or south, are the same Samaria judged, Judah's wound literary puns on city names destruction comes city by city
2. woe to the oppressors of the poor the doom of an evil time prophet is told "be quiet" women don't want to hear they'd like him to preach of wine the remnant is to have a messiah rulers unjust, false prophets lead people go astray, bribes are taken Micah is filled with the Spirit leaders (Ahaz?) pervert justice they presume upon the Lord Zion is plowed, Jerusalem ruined
4. yet, in the latter day - Is. 2:2-4 God's house to be established in Jerusalem where all will come there shall be no more war the messiah will be judge the lame will be the remnant dominion shall be Jerusalem's but doom, for now, Daughter Zion you will be redeemed then all nations will be threshed
5. a siege is laid against us the messiah is from Bethlehem he will be shepherd to the flock seven Judean leaders will save us the remnant will be in exile but will have the upper hand on that day is punishment

6. God's suit against His people let us reason together (Isaiah 1) remember my goodness to you don't bring sacrifices, but justice loving kindness and humility can I forget the deceitful ways? the lies, social injustice, violence? doom - you shall be desolate
7. woe! I become like summer fruit when it is gathered (Amos) the godly man has perished all are evil, not one to be trusted doom - the prophet will look to God Israel speaks, "fallen, I shall rise the Lord is light in my darkness I will be delivered" Jerusalem will then be larger and the rest of the earth desolate nations will see and be dismayed they shall fear because of God at end of the trial, God will show steadfast love and forgiveness as He has sworn to our fathers

### NAHUM

1. the end of Assyria has come God's nature is to avenge and be wrathful against enemies this is just judgment of God against a godless nation a taunt song against those who plot against God though strong and many they will be cut off and pass away quote of Isaiah 40:9, 52:7
2. the fall of the city of Nineveh strong picture of the destruction Assyrian lions have devoured God will devour them

3. woe to the bloody city filled with dead bodies without end I am against you, says the Lord all who see will shrink, "wasted is Nineveh, and who bemoans her?" no better than all the countries she despoiled, Ethiopia, Egypt the sword will cut you off the mighty men are grasshoppers the sun rises and they fly away your people are scattered all will clap their hands over you

### ZEPHANIAH

1. the prophet is great-grandson of Hezekiah King of Judah the revival under Josiah Baal worship, priests denounced Day of the Lord comes prepare for a day of reckoning pagan religious practice punished there will be distress and anguish terrible things will happen on the day of the wrath of the Lord
2. there is hope for the little ones those repentant who seek humility but doom to the Philistines to be destroyed till none is left there shall be a remnant of Judah Moab and Ammon will be judged the remnant shall plunder them Egypt shall be slain by the sword Nineveh and Assyria, destroyed
3. woe also to disobedient Jerusalem officials, judges are untrustworthy the priests and prophets, wanton nothing has changed the people corrections have not helped Babel's effects will be reversed

deeds of haughtiness removed it will be the *anawin* who are left there will be truth, not deception judgments will be taken away King of Israel, the Lord, will dwell in the midst like a bridegroom He takes His bride with joy He will restore all at the end

### HABBAKUK

1. why is God not saving? inactive God answers: He is doing a work Babylon will judge for Him God raises Babylon, swift, fierce God, why are you silent when the wicked swallow the righteous? when they are slain mercilessly?
2. the prophet goes off to pray he waits for his answer ; it comes write it in big letters the righteous shall live by faith nothing else matters woe to Nebuchadnezzar he shall be plundered woe to those who think they are out of reach to those who take part in tyranny pride brings its own destruction to trust idols is stupid the Lord is in His holy Temple let the earth be still before Him
3. a prayer of Habbakuk the warlike advance of God He comes to vindicate His people the living God crushes the wicked vision leaves the prophet shaken the just man lives by faith God is his strength and salvation

## I. Historical times of these prophets (outline 25 - Hezekiah through Josiah)

## II. Micah

## A. He is the last great prophet of the 8th century B.C.

## 1. Amos, the first, then Hosea, and Isaiah

a. Micah 7:1 compare to Amos 8:1

b. influenced by Isaiah

1) 4:1-4 compare with Is 2:2-4

2) begins his prophecy with a trial like Isaiah

## 2. he is contemporary with Isaiah

## 3. he prophesied under Jotham, Ahaz, and Hezekiah ca. 742-687

a. Israel falls during Micah's time

1) the fate of Samaria is described in 1:6

2) the towns on Sargon II's route 711B.C. are listed in 1:10-1:1

b. Judah's destruction is forestalled 150 yrs by Hezekiah's reform

1) Sennacherib's campaign is described 1:9

2) Judean strongholds are taken - Lachish is close to Moresheth

## B. His home is Moresheth, a small town southwest of Jerusalem

## 1. he is a rustic country man with the point of view of the common folk

a. he believed like Amos that immoral civilization was fit for disaster

b. his personal reflections and experiences

1) he was filled with the Holy Spirit to declare sins 3:8

2) "do not preach thus," people did not believe 2:6

3) they would listen if he preached about wine 2:11

3) the prophet will wait and watch for God 7:7 like Habakkuk

## 2. he had experienced peasant landholders oppression 2:2

## C. His prophecies influenced Hezekiah's reform (714-701) 2:6ff

## D. He was prophesying at the time of invasion of Sennacherib 701

## E. His book of prophecy has problems

## 1. the text is in a poor state of preservation

## 2. the structure of his prophecy is to alternate oracles of doom with promise a. doom

1) 1:2-16 a trial of Judah and Samaria, their sins to be cured by death 2)

2) 3:2-11 woe against oppressors of the poor

3) 3:9-12 woe to leaders who abhor justice and presume

4) 4:8-5:1 Jerusalem, woe and groan, exile is coming

5) 5:10-6:2 in that day idolatry will be rooted out

## 6) 6:9-7:7 social injustices will be punished b.

promise

1) 2:12-13 a remnant will be gathered and a king will lead

2) 4:1-7 Zion will be the hub of the world; there will be peace

3) 5:2-9 king's birthplace is Bethlehem; He shall shepherd a flock

4) 6:3-8 don't bring sacrifices, God requires only justice, kindness and a humble walk with God

5) 7:16 ff larger countries will see that the end of the trial will result in steadfast love, compassion and forgiveness

## 3. the catalogue of national sins is the same, north and south

a. idolatry 1:7, 6:16

b. covetousness 2:2

c. oppression 2:2

d. violence 2:2, 3:10, 6:12, 7:2

e. false prophets 2:6, 11

f. corrupt princes 3:1-3, prophets 3:5-7, priests 3:11

g. bribery 3:9-11, 7:3

h. dishonesty 6:10, 11

## 4. Micah's messianic insights

a. the birth of the Messiah in Bethlehem 5:2 quoted by Herod's counselors Mt 2:5-6, Jn 7:40-43

1) He shall come forth who will rule Israel

2) His origins are of old from ancient days

a) double meaning - Adam to David

b) Second Person of the Trinity - origins beyond time

3) He shall be a shepherd 5:4, 7:14

a) feeding the flock

b) going before the flock, making a way 2:13

4) He shall be judge of nations 4:3

b. the remnant of the people will be in exile 5:8

1) then gathered like sheep in a sheepfold 2:12

2) the king will go before them, the Lord at their head 2:13

c. the place where this Messiah rules will be Jerusalem 4:1ff

## III. Nahum

## A. Nothing is known of the prophet, mentioned nowhere else in scripture

1. he is contemporary of early writing of Jeremiah, Zephaniah, possibly Habakkuk - during the reign of Josiah

2. he writes a taunt song - a form of poetry with vivid, powerful imagery

- B. Nineveh of Assyria will fall
  1. punished for sin in ignoring God
  2. she will be utterly destroyed
  3. nations, be warned by the fall of Nineveh
    - a. Babylon destroys Nineveh 612 B.C.
    - b. battle of Carchemish Egypt and Assyria fight Babylon 609
    - c. Babylon defeats Assyria 605
- C. Judah will be vindicated

#### IV. Zephaniah

- A. He wrote in the early years of Josiah - contemporary to early Jeremiah
  1. he reflects the unrelieved gloom of Manasseh and Amon's rule
    - a. the almost absolute turning away from Yahweh
    - b. the state encouraged heresy and apostasy
    - c. the perversion of prophet and priest and king
    - d. there is a tradition - at the end of his life Manasseh repented
      - 1) see II Chron 33:10 and 33:19
      - 2) see the Prayer of Manasseh ( RSV Oxford Bible)
  2. he stimulated the Josiah reform
- B. He was a member of the court
  1. a descendant of Hezekiah
  2. lived part of his life under the regime that totally undid Hezekiah's work
  3. knew the interior workings of the ruling class of Jerusalem
    - a. insight into the meaning of sin, pride, revolt, lying of its leaders
    - b. he was not in touch with social ills of the poor
- C. His prophecy is certain in its judgments
  1. for Jerusalem
    - a. against the idolatry, Baal worship 1:2-6
    - b. against her officials 3:3, her prophets 3:4, her priests 3:4
  2. against those growing fat thinking the Lord doesn't care 1:12
  3. against the Philistines 2:5, Moab and Ammon 2:8ff, Ethiopia 2:12, Assyria in 2:13 depicted the same as Nahum
  4. against all the proud and lofty (also Isaiah)
    - a. the sin of Babel was presumption against heaven 3:9
    - b. proudly exultant ones will be removed 3:11
  5. The Day of the Lord
    - a. there will be punishment of the official's and king's sons 1:8
    - b. false religious practice is abominable 1:9

4

- c. a day of wrath, distress and anguish 1:15,18, 2:2,3 Rev 6:1-17
- d. there will be an end of all the inhabitants of the earth 1:18
- e. eventually fear will be gone
- 6. later there will be promised blessings
  - a. He will restore fortunes of Judah 2:7
  - b. Babel's punishment reversed 3:9, all will speak the same language
  - c. the humble and lowly will be left - honest and unafraid
  - d. judgments will be taken away, no more fear of evil
  - e. God will:
    - 1) rejoice over renewed Israel 3:17 with singing
    - 2) renew her in His love 3:17
    - 3) remove disaster from her 3:18
    - 4) deal with all her oppressors
    - 5) save the lame, gather the outcast
    - 6) change shame into praise and renown
    - 7) bring Israel home restored

#### V. Habakkuk

- A. Contemporary to Jeremiah (Neco and Assyria are defeated, the rise of Babylon)
- B. The prophecy of a deep thinker
  1. a dialogue between God and the prophet
  2. God, explain your strange ways with the world
    - a. first complaint and God's reply 1:2-4
      - 1) your inactivity is intolerable when evil is flourishing
      - 2) God's reply - 1:5-11 - I am about to punish evil by raising Babylon
    - b. second complaint and reply 1:12-17
      - 1) how can you punish the somewhat righteous by those worse? 1:13
        - a) the Babylonians worship their own ability and strength 1:16
        - b) will they keep slaying nations forever? 1:17
      - 2) the Lord's reply 2:1-4
        - a) **The righteous man lives by faith**
        - b) Babylon shall be punished for the wine they force Judah to drink. 2:5, 2:15 - for their arrogance and idolatry 2:5-19
- 4. he responds to God's solutions
  - a. a prayer - remember your work of old 3:1-15
  - b. confidence in God - faith is the only answer! 3:16 ff a liturgical hymn

Audio-visuals with this lesson review from Solomon through the Fall of Jerusalem.