

March 15
Lesson 3 (NIV)

CONSEQUENCES FOR INJUSTICE

DEVOTIONAL READING: [Psalm 130](#)

BACKGROUND SCRIPTURE: [Habakkuk 2](#)

HABAKKUK 2:6–14

⁶ “Will not all of them taunt him with
ridicule and scorn, saying,

‘Woe to him who piles up stolen
goods
and makes himself wealthy by
extortion!

How long must this go on?’

⁷ Will not your creditors suddenly
arise?

Will they not wake up and make
you tremble?

Then you will become their prey.

⁸ Because you have plundered many
nations,
the peoples who are left will
plunder you.

For you have shed human blood;
you have destroyed lands and
cities and everyone in them.

⁹ Woe to him who builds his house by
unjust gain,
setting his nest on high
to escape the clutches of ruin!

¹⁰ You have plotted the ruin of many
peoples,

shaming your own house and
forfeiting your life.

¹¹ The stones of the wall will cry out,
and the beams of the woodwork
will echo it.

¹² Woe to him who builds a city with
bloodshed
and establishes a town by
injustice!

¹³ Has not the LORD Almighty
determined
that the people’s labor is only
fuel for the fire,
that the nations exhaust
themselves for nothing?

¹⁴ For the earth will be filled with the
knowledge of the glory of the
LORD
as the waters cover the sea.”



Photo: Cebas / iStock / Thinkstock

KEY VERSE

*Woe to him who builds a city with blood-
shed and establishes a town by injustice!*

—[Habakkuk 2:12](#)

JUSTICE AND THE PROPHETS

Unit 1: God Requires Justice

LESSONS 1–5

LESSON AIMS

After participating in this lesson, each learner will be able to:

1. List some characteristics and consequences of injustice.
2. Contrast “the knowledge of the glory of the Lord” with human knowledge and its consequences.
3. Make a plan to exchange unholy human thought for “the knowledge of the glory of the Lord” in one regard in the week ahead.

LESSON OUTLINE

Introduction

- A. Gone with the Fire
- B. Lesson Context
- I. First Woe (HABAKKUK 2:6–8)
 - A. Unbridled Greed (v. 6)
 - B. Unexpected Punishment (vv. 7, 8)
To Rob a Thief
- II. Second Woe (HABAKKUK 2:9–11)
 - A. Built to Escape Evil (vv. 9, 10)
Living High
 - B. Buildings Protest Evil (v. 11)
- III. Third Woe (HABAKKUK 2:12–14)
 - A. Fiendish Cities (v. 12)
 - B. Futile Human Efforts (v. 13)
 - C. Future Divine Plan (v. 14)

Conclusion

- A. Justice for All
- B. Prayer

C. Thought to Remember

HOW TO SAY IT

Babylonians	Bab-ih-low-nee-unz.
Jehoiachin	Jeh-hoy-uh-kin.
Edom	Ee-dum.
Habakkuk	Huh-back-kuk.
Obadiah	O-buh-dye-uh.
seraphim	sair-uh-fim.
Zechariah	Zek-uh-rye-uh.

Introduction

A. Gone with the Fire

One of the most riveting scenes in the classic movie *Gone with the Wind* is the burning of Atlanta. The scene is incredible to watch—the intensity of the flames, the collapse of all the buildings. As the city burns, Rhett Butler says to Scarlett O’Hara, “There goes the last of the Old South.” Everything they had amassed was gone with the fire.

The destruction of all that Judah had amassed took several years to accomplish. However, when God had finished with his discipline of the people, the old Judah was just as surely gone.

B. Lesson Context

Today’s lesson is taken once again from the writings of the prophet

Habakkuk (see lesson 2). The Lesson Context from last week’s study therefore applies, and so that material need not be repeated here. Even so, more can be said. **Habakkuk 2** begins with Habakkuk’s description of himself standing watch on a tower to wait for the Lord’s response to his objections (**Habakkuk 2:1**). The Lord tells Habakkuk to record on tablets the “revelation” he is about to receive so that a messenger can deliver it (**2:2**). Though the prophecy could be read and understood easily, it was ambiguous regarding its timing. But when the time came, events unfolded quickly (**2:3**).

The Lord also described the lawless, arrogant attitude and lifestyle of the typical Babylonian leader (**Habakkuk 2:4, 5**). In this way, God emphasized that he was not unaware of their faults; nevertheless, he had work for them to do.

I. First Woe (**HABAKKUK 2:6-8**)

A. Unbridled Greed (v. 6)

6a. “Will not all of them taunt him with ridicule and scorn, saying,

Him refers to the Babylonian Empire, personified as a single representative person. The word *them* refers to nations and people who are the victims of the Babylonians’ aggression and brutality (**Habakkuk 2:5**). The Babylonians will

experience an unpleasant role reversal: the people they victimize will be in a position to *ridicule* them (see also **Isaiah 23:13**).

The Hebrew word translated *taunt* can also be rendered “proverb” (examples: **1 Kings 4:32**; **Proverbs 1:1**; **Ezekiel 12:22**). In certain contexts like this one, the word can take on negative overtones, such as “byword” (example: **Psalms 44:14**). In context, Habakkuk describes a mocking kind of speech, perhaps similar to what is referred to today as trash talk. It is only fitting that such language be directed toward the Babylonians, a people who have become renowned for ravaging other peoples and their lands and possessions.

6b. “Woe to him who piles up stolen goods

Woe introduces judgment (**Amos 5:18**; see lesson 1). This particular woe is the first of five within **Habakkuk 2** (see also **Habakkuk 2:9, 12, 15, and 19**). The judgment introduced is directed against the one who takes what is not his, a clear violation of Israel’s eighth commandment (**Exodus 20:15**).

What Do You Think?

Which problem should take priority in being addressed: greed that leads to injustice, or the injustice itself?

Digging Deeper

Does the answer change depending on local context? Why, or why not?

We do well to note that the Babylonians never pledged faithfulness to a covenant with God. Though they have their own laws that prohibit stealing and other offenses, they are not bound by the Ten Commandments in the same way that the Israelites are. Even so, the Babylonians still violate what they know to be right (compare [Romans 2:14, 15](#)). The Babylonians simply do not care about theft when conquered people are concerned. The wealth of weaker nations is theirs for the taking.

6c. “and makes himself wealthy by extortion! How long must this go on?”

The phrase *makes himself wealthy by extortion* probably is an idiom that implies involvement in threats of violence. Such a person is part of a group whose members are as “thick as thieves.” Like any thief or extortionist, the Babylonians’ trade practices burden their trade partners and take no concern for the needs of others. Habakkuk points out that even the Babylonians’ normal legal practices are unethical and immoral.

The prophet himself has already asked the question *how long?* ([Habakkuk 1:2](#); see lesson 2). Here the question is a part of the taunt that the people of the earth direct against the seemingly invincible Babylonians.

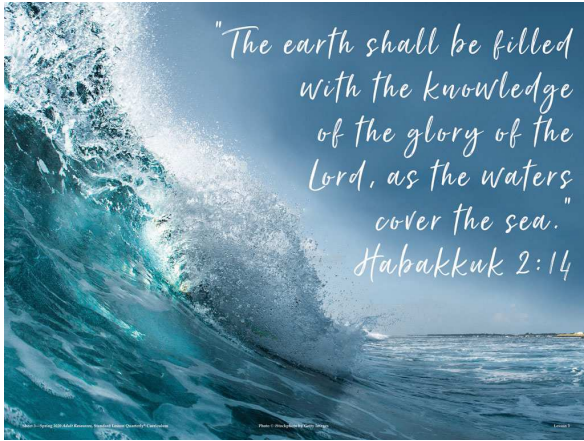
B. Unexpected Punishment (vv. 7, 8)

7a. “Will not your creditors suddenly arise? Will they not wake up and make you tremble?”

The word *creditors* refers to those in the previous verse whose possessions have been unjustly seized by the Babylonians. The vagueness of this word could refer to many different groups of people since Babylon oppresses many different nations. This prophecy therefore expresses God’s concern not only for Judah but for all who suffer because of Babylon. Eventually, however, the Babylonians will be on the receiving end of hostile treatment.

Although this verse is addressed to *you*—the Babylonians—this text may never be read by any of them. Even if they do read it, they are not the intended audience. Judah remains Habakkuk’s focus. The prophecy’s intent is to reassure Judah that the people’s oppressors will not always have the upper hand.

The role reversal pictured will be sudden and unexpected. This agrees with the Lord’s earlier word that when the fulfillment of the prophet’s “revelation” occurs, it will come without delay ([Habakkuk 2:3](#)). God says that the problem will not continue indefinitely. The Babylonians will receive their just deserts. The tables will be turned when the abuser becomes the abused.



Visual for Lesson 3. Ask the class to focus on verse 14, imagining what the earth will be like when it is filled with this knowledge, before closing in prayer.

The language anticipates the description of the suddenness of Jesus' return. People will be feeling quite comfortable and at ease when sudden destruction comes—destruction they cannot escape (1 Thessalonians 5:1-3).

What Do You Think?

What are some practical ways to exercise a faith that says "God is still in charge" during periods of societal unrest?

Digging Deeper

How would you explain to someone that such faith isn't a blind faith, but is faith based on the evidence of history?

7b. "Then you will become their prey."

This idea builds on the previous one.

The word translated *prey* refers to the spoils of victory (compare the translation of the same word in [Isaiah 42:24](#)). The Babylonians take an abundance of spoils from those they conquer. But soon it will be their turn to experience the trauma of powerlessness in the face of a stronger foe (compare [Proverbs 29:1](#); [Ezekiel 39:10](#); [Zechariah 2:8, 9](#)). Indeed, Babylon will fall to the Persians in 539 BC (see [2 Chronicles 36:20](#)).

8. "Because you have plundered many nations, the people who are left will plunder you. For you have shed human blood; you have destroyed lands and cities and everyone in them."

This verse again emphasizes the reversal of fortunes that the Babylonians will suffer. Those who have suffered because of the Babylonians' cruelty will no doubt take pleasure in gaining the upper hand on their tormenter. Obadiah's rebuke of Edom also applies to Babylon: "As you have done, it will be done to you" ([Obadiah 15](#); compare [Isaiah 33:1](#); [Habakkuk 2:17](#); [Galatians 6:7](#)).

Condemning the Babylonians for destroying both *lands and cities* is a way of holding them accountable for the mistreatment that happens throughout every nation where they hold power (compare [Jeremiah 50:17, 18](#)). The note of violence against *everyone in them* further emphasizes the totality of Babylonian

guilt. They have not harmed just one city or one group of people; everyone who deals with Babylon suffers.

TO ROBA THIEF

A popular genre of movies is the heist flick, in which characters assemble to commit a bold robbery. The victim of the theft is usually a person who gained wealth by dishonest means. Such a movie has an appeal across cultures, as the existence of such movies originally produced in many of the world's languages demonstrates.

In the comedic Spanish-language heist movie *To Rob a Thief*, two former thieves plot to rob the biggest thief they know: a TV infomercial producer. That shyster had made a fortune by selling worthless products to poor Latino immigrants. The two would-be thieves assemble a team of ordinary refugees to pull off a bold crime of revenge. The plot involves gaining entry into a well-guarded mansion, accessing a vault, and then getting the money off the property.

To Rob a Thief has joined the ranks of many other Hollywood “caper” movies. But the basic plot is centuries old. Though the Babylonians had long stolen from others, they would be stolen from by the very people they had wronged. There's more than a ring of truth to the axiom “What goes around, comes around.” How

do we keep from getting caught in that vicious loop?

—J. E.

II. Second Woe **(HABAKKUK 2:9–11)**

A. Built to Escape Evil (vv. 9, 10)

9. “Woe to him who builds his house by unjust gain, setting his nest on high to escape the clutches of ruin!”

This is the second of the woes uttered by Habakkuk in our lesson text. It calls attention to the Babylonians' breaking of the tenth commandment by their *unjust gain* brought on by covetous desire (compare [Exodus 20:17](#); see on [Habakkuk 2:6b](#), above). Such a person *builds his house* with self-centered pride (compare [Jeremiah 22:13](#)). Habakkuk compares him to a bird that sets its *nest on high* in order to escape potential threats. The higher the structure, the more secure is the resident from *ruin* or harm—or so he thinks (contrast [Isaiah 10:12–14](#)). This person seeks to remove himself or herself from the problems of society by residing above it all. This person wants to live in the fortress of an enclave of wealth, which is untouched by the poor and needy.

What Do You Think?

How can you recognize when your desire for something crosses the

line into greed or covetousness?

Digging Deeper

What blind spots do you see in others in this regard? How will you keep those blind spots from becoming your own?

The prophet's language echoes again what the prophet Obadiah says of the arrogance of the people of Edom. They have built their dwellings in "the clefts of the rocks," and they feel safe from any danger ([Obadiah 3](#)). But the Lord says, "Though you soar like the eagle and make your nest among the stars, from there I will bring you down" (v. 4).

LIVING HIGH

Since the eighteenth century, the phrase *high life* has been an English expression describing a lifestyle of luxury. In the 1920s, however, the term developed a very literal application.

The economic growth of the roaring twenties brought a construction boom to New York City. The wealthiest business people in the city sought to live above it all—literally. The idea of a penthouse apartment was born. Those who could afford them built luxury apartments on the top floors of buildings, apartments with views of the city above the crowds.

Habakkuk's description of the proud Babylonians sounds eerily like the finan-

cial high rollers of the 1920s. But just as the financial boom raised them up high, the stock market crash of 1929 brought them down. What "penthouses" might God be preparing to bring low in our lives?

—J. E.

10. "You have plotted the ruin of many peoples, shaming your own house and forfeiting your life."

The Lord highlights the violence wrought by the Babylonians against *many peoples*. The Babylonians view what they do as a legitimate expression of their power and dominance. The plotting of the *ruin* of these people described here may refer to the way in which the Babylonians abuse helpless people and take their goods in the process of constructing their own lavish homes.

What Do You Think?

In what contexts of modern injustice will declarations of shame be either effective or ineffective? Why?

Digging Deeper

In what ways do [1 Corinthians 4:14](#); [6:5](#); and [15:34](#) influence your response?

According to the Babylonians' worldview, "might makes right." But God sees their actions for what they really are: a

sin against him and against themselves (compare [Jeremiah 26:19](#); [Habakkuk 2:16](#), not in our text). From the safety of a fortress-home, the greedy person continues to oppress the poor. The sin is so serious that God says this person has shamed his *own house*, referring to the inner person. Therefore, that person's *life* is now forfeit; the God of justice will respond with wrath.

B. Buildings Protest Evil (v. 11)

11. “The stones of the wall will cry out, and the beams of the woodwork will echo it.

We sometimes say, “If these walls could talk.” Oh, the stories an old house could tell! The aforementioned house has been constructed with suspect motives and methods. Habakkuk pictures the *stones* and wooden *beams* crying out against their selfish builders (compare [Joshua 24:27](#); [Luke 19:40](#)). The house may be solid structurally and made of the highest quality materials, but it will not be able to withstand the Lord's judgment.

Sadly, the Babylonians are not alone in their repulsive building practices. The prophet Jeremiah, a contemporary of Habakkuk, speaks of how King Jehoiachin of Judah has constructed his house unrighteously. He has done so by withholding fair wages from those who did the work ([Jeremiah 22:13](#)). A king who

rules the Lord's covenant people should possess an understanding of what he requires ([Deuteronomy 17:18–20](#)). But this king has acted no better than the Babylonians.

For this reason, Jehoiachin and his people will find themselves in Babylonian captivity ([Jeremiah 22:25–27](#)). This will happen even though the Babylonians overall are arguably more wicked than the people of Judah.

III. Third Woe ([HABAKKUK 2:12–14](#))

A. Fiendish Cities (v. 12)

12. “Woe to him who builds a city with bloodshed and establishes a town by injustice!

Habakkuk now presents his third *woe* against the Babylonians. This *woe* builds on the previous two. The prophet pronounces judgment on the Babylonians for the heartless way in which they have built entire towns and cities. Accusing them of building *a city with bloodshed* does not mean that blood is literally a building material. Instead, the accusation focuses on the means by which the people came to build. In this case, violence and *injustice* account for the prosperity that built the cities (compare [Ezekiel 22:2](#)). Spilled blood will cry out like the stones and beams in [Habakkuk 2:11](#)

(above), and it will cry out for the Lord's vengeance, even as Abel's blood cried out from the ground to indict his brother Cain ([Genesis 4:10](#)).

Once more the Babylonians are not alone in their guilt for such deplorable actions. The leaders in Jerusalem, the site of Solomon's great temple, built that city using the same resources highlighted by Habakkuk: *bloodshed* and *injustice* ([Micah 3:9, 10](#); see lesson 4).

B. Futile Human Efforts (v. 13)

13. “Has not the LORD Almighty determined that the people's labor is only fuel for the fire, that the nations exhaust themselves for nothing?”

Thus far in this series of charges directed against the Babylonians, the Lord's name has not been mentioned. Now it becomes explicit that he is the one who will hold these people accountable for their actions. His intention is that all that the Babylonians have constructed—the houses and towns of which they are so excessively proud—will be cast into the *fire* (compare [Isaiah 50:11](#)). The builders are willing to *exhaust themselves* as they pour themselves into their work, since they are certain that what they do will last far into the future. But God says that their work will come to *nothing*.

Jeremiah uses language very similar

to Habakkuk's as part of an extensive message of judgment on Babylon (see [Jeremiah 50; 51](#)). The walls and gates of Babylon will be destroyed by fire ([51:58](#)). Centuries later, the apostle Peter will write of a similar conflagration to occur on the day of the Lord, the day when Jesus returns ([2 Peter 3:10](#)).

C. Future Divine Plan (v. 14)

14. “For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea.”

Like many passages from the prophets, the predictions of doom and gloom are not the last word. Habakkuk ends this section with a word of hope, looking forward to a time when there will be universal acknowledgment of the Lord God.

The prophet Isaiah, whose ministry began well before Habakkuk's, also spoke of a global *knowledge of the glory of the Lord*, even using the same water comparison that Habakkuk does ([Isaiah 11:9](#)). All people will be engulfed by this spiritual deluge. There will be no holdouts who continue to deny the greatness and majesty of the Lord.

What Do You Think?

What are some ways to use [Habakkuk 2:14](#) as a faith anchor in the face of injustice?

Digging Deeper

How can we ensure that we won't use the promise of this verse as an excuse not to act against injustice?

People such as the Babylonians, who view themselves as invincible, will find themselves brought to their knees before almighty God. They will learn what real glory is (compare [Exodus 16:6, 7](#)). It is not found in the accomplishments of empires such as Babylon, which are destined for the fire as Habakkuk has just declared. Rather, it is found in the worldwide recognition that the Lord reigns supreme as “all in all” ([1 Corinthians 15:28](#)).

It is true, as the seraphim proclaimed to Isaiah during his prophetic call, that even now “the whole earth is full of [God's] glory” ([Isaiah 6:3](#); see also [Numbers 14:21](#)). But the knowledge or recognition of that glory is something that proud, defiant individuals and nations refuse to acknowledge. Individuals see evidence of that glory every day, but will not humble themselves in worship to the source, the creator God.

But a day is coming when “every knee should bow ... and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father” ([Philippians 2:10, 11](#); compare [Isaiah 45:23](#)). Habakkuk sees that day of global glory coming. The administration of final judgment at the

end of time when Jesus returns may well be part of what Habakkuk meant when he declared that the whole earth will fully know the glory of the Lord. True justice carried out by an all-wise God will be something glorious indeed!

In the last chapter of his book, Habakkuk looks forward to a time when God's glory will cover the heavens and the earth will be filled with his praise ([Habakkuk 3:3](#)). This promise comforted the suffering saints of Habakkuk's day and gives hope to Christians today. Centuries after Habakkuk, the apostle Peter offered similar hope when he wrote that we “participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed” ([1 Peter 4:13](#)).

Conclusion

A. Justice for All

What *Gone with the Wind* so dramatically portrayed about the 1864 burning of Atlanta is what Habakkuk said awaited the Babylonians. All their possessions would be fuel for the fire ([Habakkuk 2:13](#)). This is in fact the future that awaits the entire world (again, [2 Peter 3:10](#)). Today's lesson reminds us that the Lord will make certain that justice is carried out against evildoers.

“Justice for all” is very easy to say and desire. But putting hands and feet to this

desire is quite another matter. Cries for justice echo throughout every society. Acts of violence against individuals or groups are followed by demands that justice be served and those responsible for the violence be punished. Systems that methodically keep people in positions to be mistreated are protested because they perpetuate injustice—sometimes on a massive scale. The whole world longs for justice.

Today’s study from Habakkuk, along with the testimony of Scripture as a whole, assures us that God will right all wrongs committed by human beings. Sinners may escape the punishment required by human law, but they cannot dodge Heaven’s law so cleverly.

B. Prayer

Father, may the works of our hands anticipate the day when the earth will know your glory. We pray in Jesus’ name. Amen.

C. Thought to Remember

The Lord, the righteous judge, makes certain that justice prevails.

INVOLVEMENT LEARNING

Enhance your lesson with [NIV Bible Student](#) (from your curriculum supplier)

and the reproducible activity page (at www.standardlesson.com or in the back of the NIV Standard Lesson Commentary Deluxe Edition).

Into the Lesson

Before class, write these situations on the board:

A 10-year-old leaves dirty clothes on the floor.

A 15-year-old wants to set his own bedtime.

A young teen refuses to shower regularly.

A 9-year-old keeps leaving toys outside.

A 7-year-old cheats at board games.

Have the class speculate as to what the natural consequence of each bad decision may be. Jot responses on the board.

Alternative. Distribute copies of the “Consequotation” exercise on the activity page, which you can download. Have students work in pairs to complete the puzzle as directed.

After either activity say, “The fact is, actions have consequences. Let’s see what the ancient prophet Habakkuk learned from God in that regard.”

Into the Word

Divide the class into three groups. Give each group one of these Scripture segments:

Powerful Plunderers Group:

[Habakkuk 2:6-8](#)

High Houses Group: [Habakkuk 2:9-11](#)

Bloody Builders Group: [Habakkuk 2:12-14](#)

Have groups summarize their texts with four-line poems. Give them about 15 minutes to work. For groups slow to start, use one or more of the following as samples:

Powerful Plunderers Group ([Habakkuk 2:6-8](#)):

*A nation that lies, cheats, and steals
May enjoy luxury and sumptuous
meals.
But the tables will turn one day,
And they will be the ones who pay!*

High Houses Group ([Habakkuk 2:9-11](#)):

*They build their castles in the sky
And look down on the one who passes
by.
But when their houses are filled with
strife,
They'll lose their home and lose their life!*

Bloody Builders Group ([Habakkuk 2:12-14](#)):

*They have it all and still want more,
So they build a kingdom by blood and
war.
But the world is not conquered by any
who sin.
At the end of it all, only God wins!*

Next, make and distribute copies of the following matching activity for learners to complete individually. Inform learners that this is a Bible speed drill; you will call time in 60 seconds.

HUMAN THOUGHT VS. GOD'S WISDOM

- 1. Get rich by charging high interest rates
 - 2. Enjoy life by eating and drinking in quantity
 - 3. Build luxurious houses while others are in need
 - 4. Sacrifice the good of family to build wealth
 - 5. Seek stability through bribes and bloodshed
 - 6. Work oneself to death to get rich
- a. [Proverbs 11:29](#)
 - b. [Proverbs 15:25](#)
 - c. [Proverbs 23:20, 21](#)
 - d. [Proverbs 23:4](#)
 - e. [Proverbs 28:8](#)
 - f. [Proverbs 29:4](#)

Directions: Match the example of wrong thinking against the wisdom of God found in Proverbs.

[Do not put these expected matches on the handout: 1—e; 2—c; 3—b; 4—a; 5—f; 6—d]

Option. Distribute copies of the “From the Dustbin of History” exercise from the activity page. After learners complete it in pairs, discuss why people don’t seem to learn the lessons that the examples of

failed despots have to teach.

Into Life

From the matching exercise above, challenge learners to choose the proverb that speaks to them most strongly. Ask for volunteers to state which and why, but don't put anyone on the spot. Propose that they pray over it daily in the week ahead, having the goal of exchanging an unholy human thought for "the knowledge of the glory of the Lord." State your intention to ask at the beginning of next week's class how things went.

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

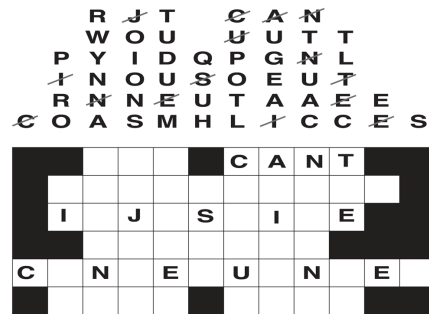
[Activity Page \(March 15—Consequences for Injustice\)](#)

CONSEQUENCES FOR INJUSTICE

Lesson 3, Habakkuk 2:6-14, NIV

CONSE-QUOTATION

Drop letters from the columns above into the grid below. When done correctly, you will find a *consequential* quotation from an American politician. (We started the puzzle for you!)



FROM THE DUSTBIN OF HISTORY

Read the following stories of despots and state their identities. Cover the hints below; look at them only as a last resort.

- _____ was known for brutality and sexual perversion. He declared himself to be a god and appointed his horse as a senator! In the end, officers in his own guard assassinated him.
- _____ was a leading figure of the French Revolution. Upon taking power, he used the infamous guillotine and other means to execute thousands during his Reign of Terror. His own government turned on him and executed him with the same guillotine used on others.
- _____ ruled by mercilessly slaughtering his own people. His Khmer Rouge party forced thousands of his citizens to dig their own graves in what are now known as the Killing Fields. He died of a heart attack while waiting for an international tribunal to take him into custody.

Hints: 1=He was a Roman Emperor. 2=His name begins with the letter "R." 3=His two names each have three letters and each begins with a "P."

Copyright © 2019 by Standard Publishing. Permission is granted to reproduce this page for ministry purposes only. Not for resale. Reproducible Student Activity Page 484