

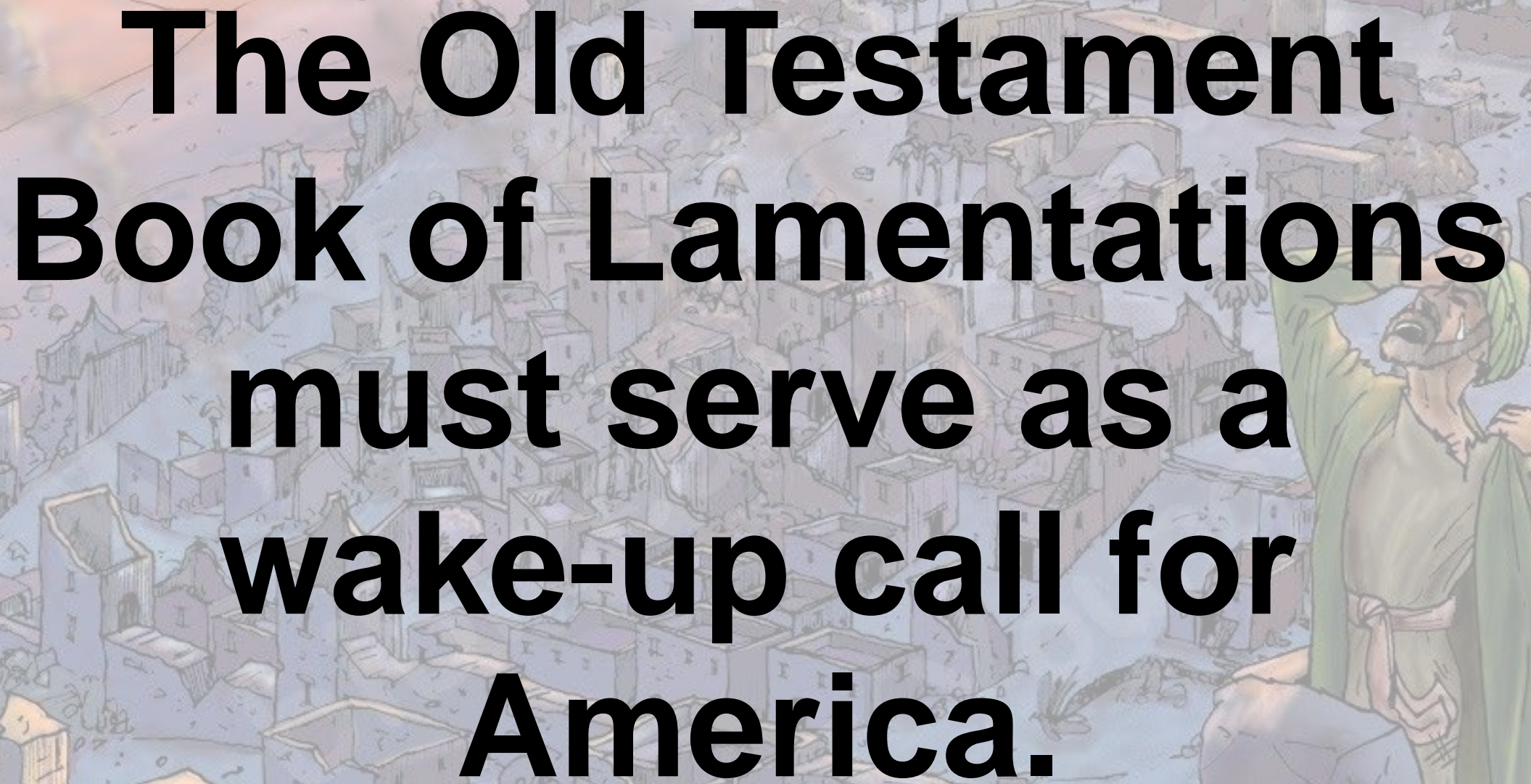


The background is a detailed illustration of a city in ruins. The buildings are mostly skeletal remains, with some walls still standing but many roofs missing. The color palette is muted, with a lot of greys, browns, and a pale blue sky. In the foreground on the right, a man with a beard, wearing a green robe and a green turban, stands on a stone wall. He has his right hand raised to his forehead, looking out over the city with a look of despair or grief. The overall mood is one of devastation and sorrow.

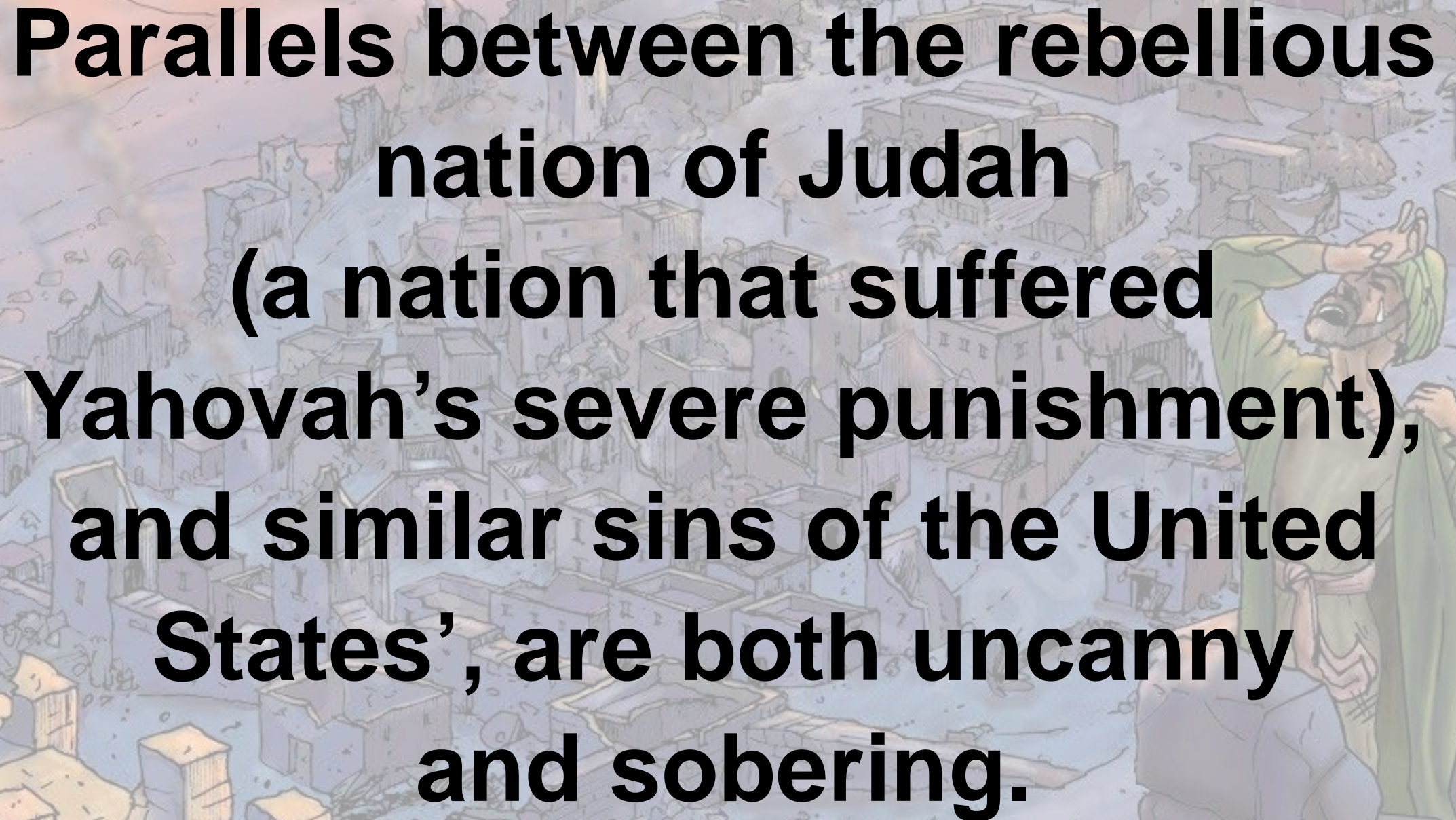
# Lamentations

**An Old Testament**

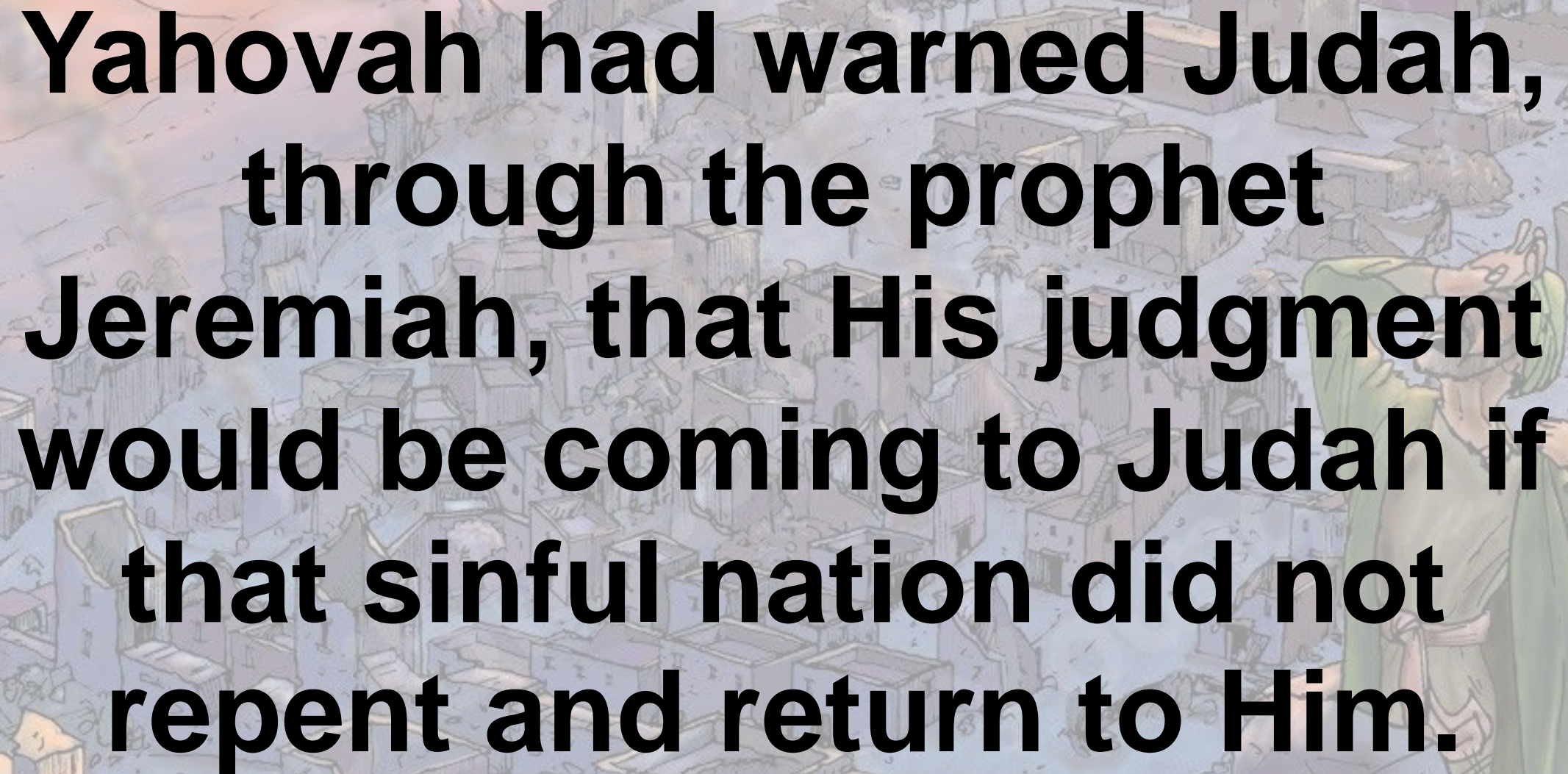
**Warning To America**

A man in a green robe stands on a stone wall, looking out over a vast, ruined city. The city is filled with rubble and broken buildings, suggesting a scene of destruction. The man's expression is one of grief or despair, with his hand raised to his face. The background shows a hazy, orange-tinted sky, possibly at dawn or dusk. The overall scene is a powerful illustration of the Book of Lamentations.

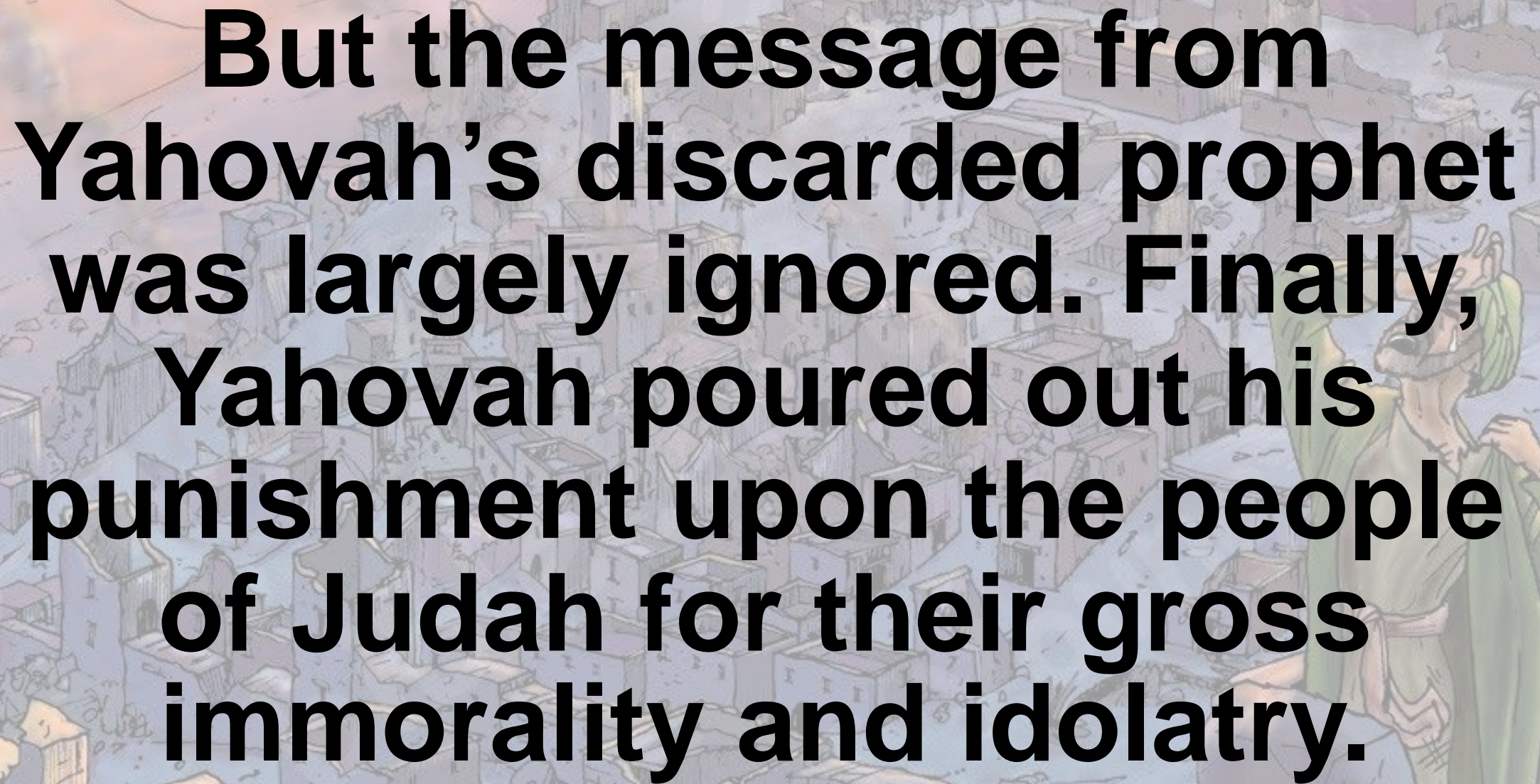
**The Old Testament  
Book of Lamentations  
must serve as a  
wake-up call for  
America.**

The background features a detailed illustration of a city in ruins, with many buildings reduced to rubble. In the foreground on the right, a man with a beard, wearing a green robe and a green turban, stands on a stone wall. He has his right hand raised to his forehead in a gesture of despair or grief, looking out over the devastated city. The overall color palette is muted, with a lot of greys, browns, and a soft blue/purple sky, creating a somber and desolate atmosphere.

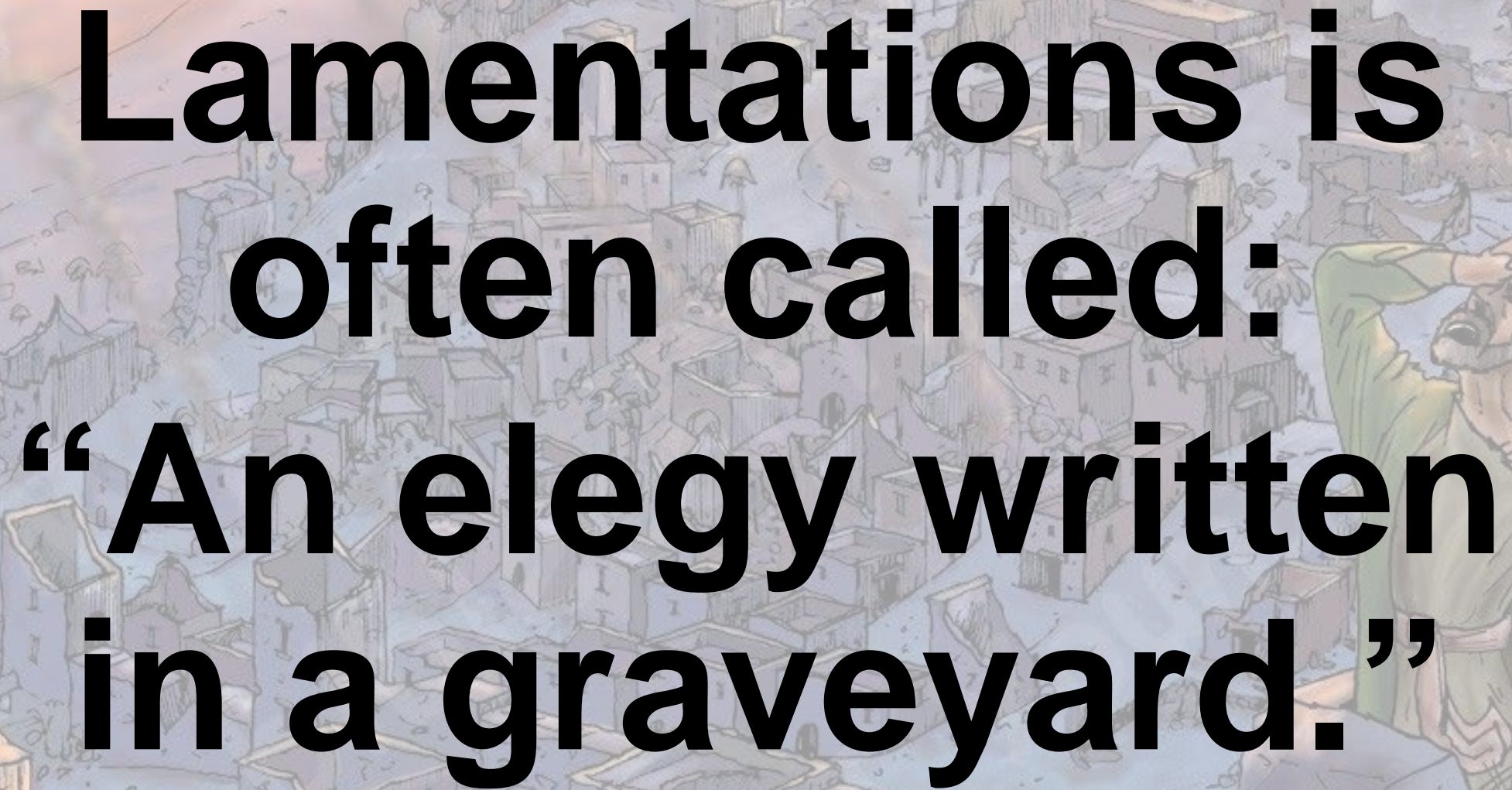
**Parallels between the rebellious  
nation of Judah  
(a nation that suffered  
Yahovah's severe punishment),  
and similar sins of the United  
States', are both uncanny  
and sobering.**

The background is a detailed illustration of a city in ruins. The buildings are mostly grey and brown, with many windows missing and walls crumbling. In the foreground on the right, a man in a green robe and a green turban stands on a stone wall, looking out over the city. The sky is a mix of orange and blue, suggesting a sunset or sunrise. The overall tone is somber and dramatic.

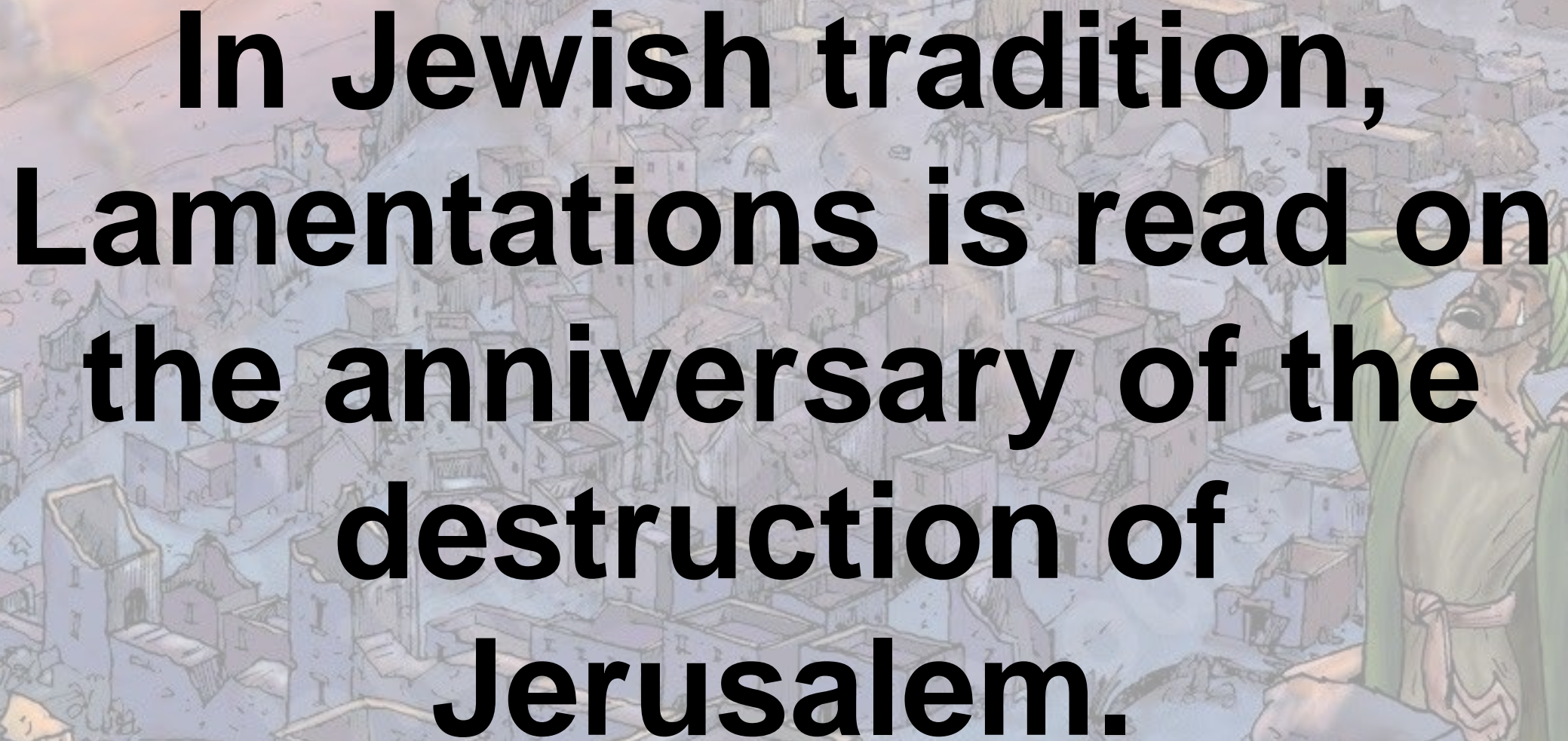
**Yahovah had warned Judah,  
through the prophet  
Jeremiah, that His judgment  
would be coming to Judah if  
that sinful nation did not  
repent and return to Him.**



**But the message from Yahovah's discarded prophet was largely ignored. Finally, Yahovah poured out his punishment upon the people of Judah for their gross immorality and idolatry.**

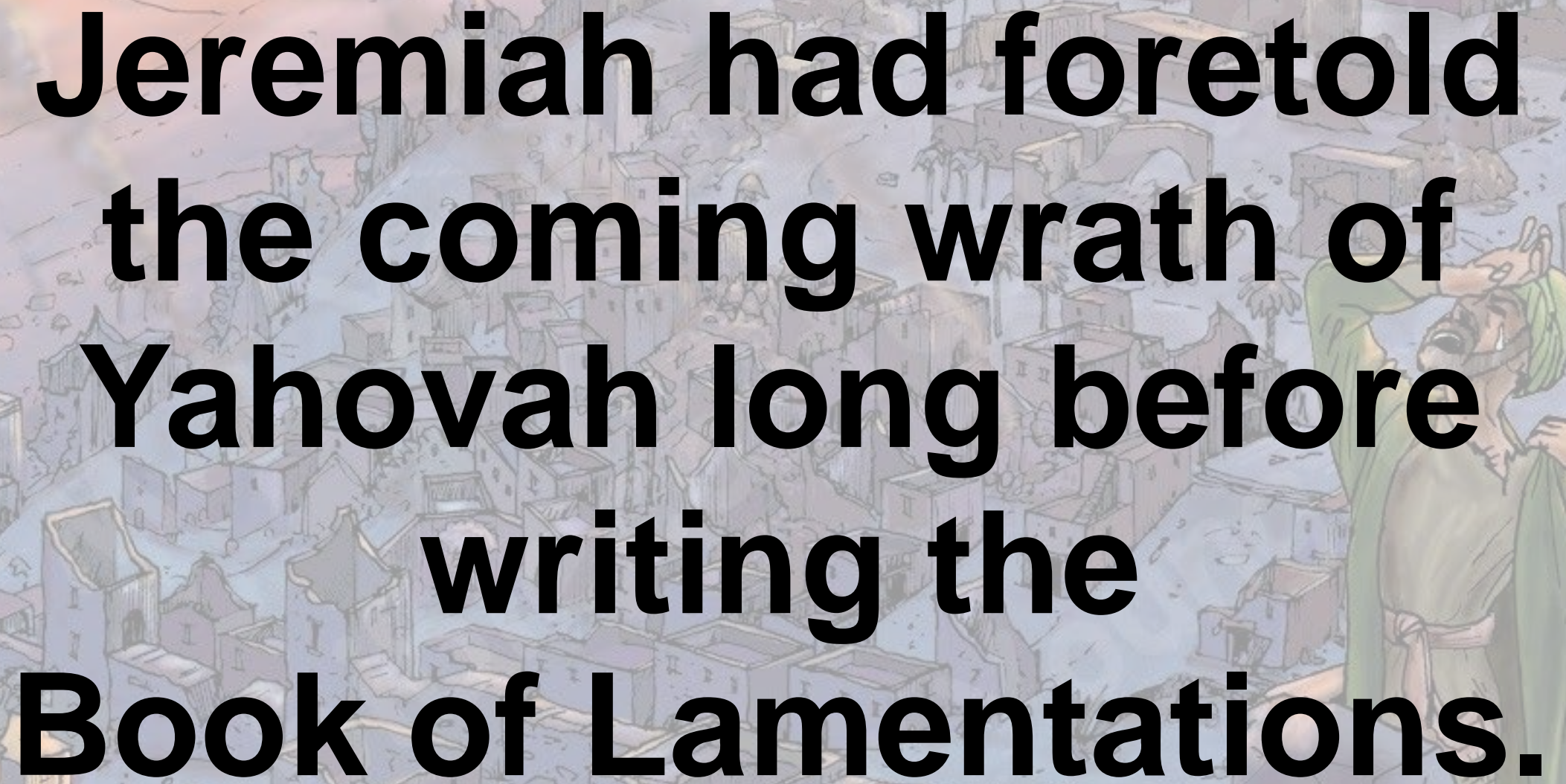
The background is a detailed illustration of a city in ruins. The buildings are mostly skeletal remains, with some smoke or dust rising from the debris. In the foreground on the right, a man with a beard, wearing a green robe and a green turban, stands on a stone wall. He has his right hand raised to his forehead in a gesture of despair or grief, looking out over the destroyed city. The overall color palette is muted, with a lot of greys, browns, and the green of the man's clothing.

**Lamentations is  
often called:  
“An elegy written  
in a graveyard.”**

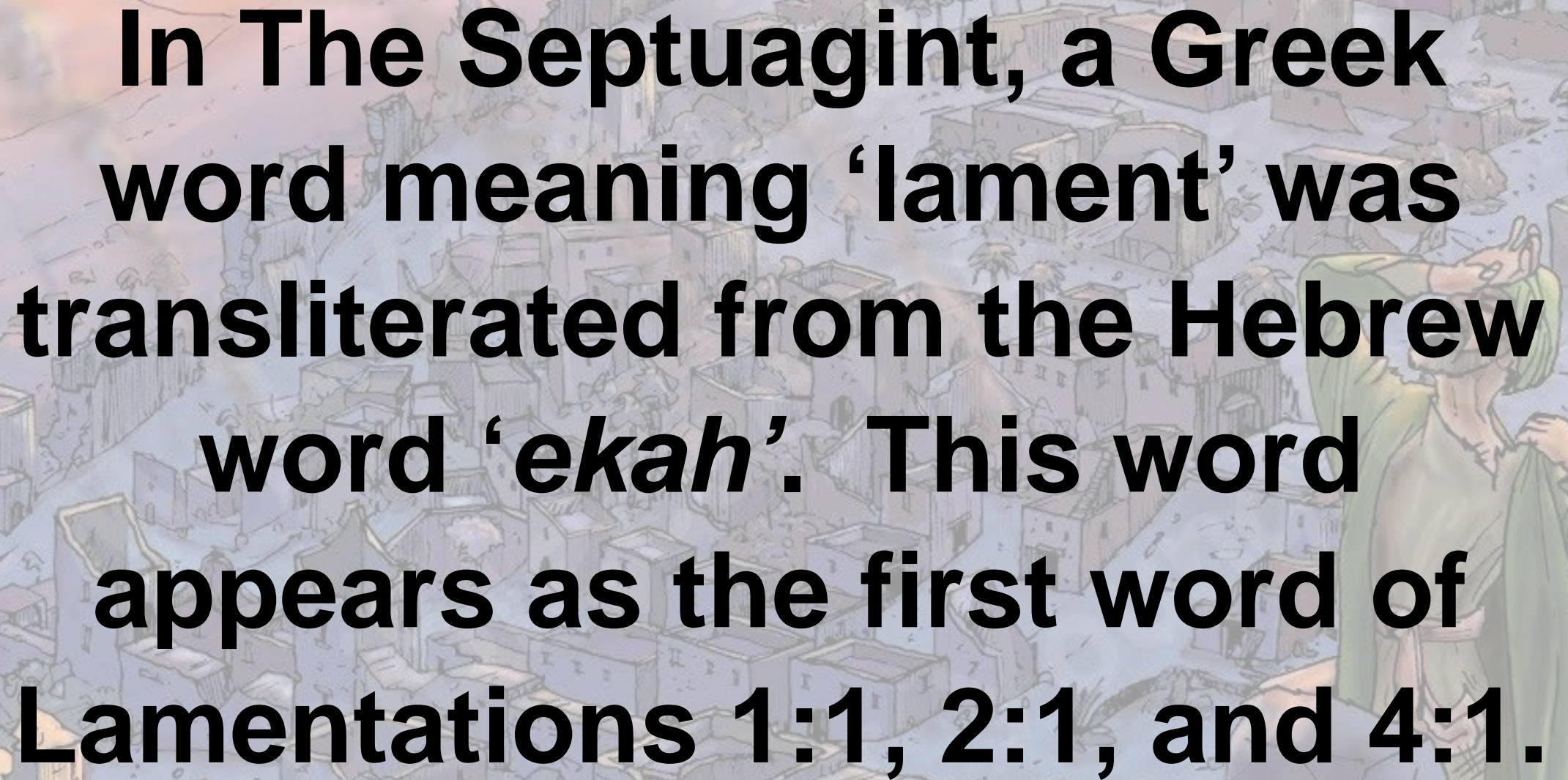
An illustration of a man in a green robe and turban standing on a stone wall, looking out over a city of ruins. The city is depicted with many broken buildings and debris, suggesting a scene of destruction. The background shows a hazy, orange-tinted sky, possibly at dawn or dusk. The overall style is that of a traditional drawing or painting.

**In Jewish tradition,  
Lamentations is read on  
the anniversary of the  
destruction of  
Jerusalem.**

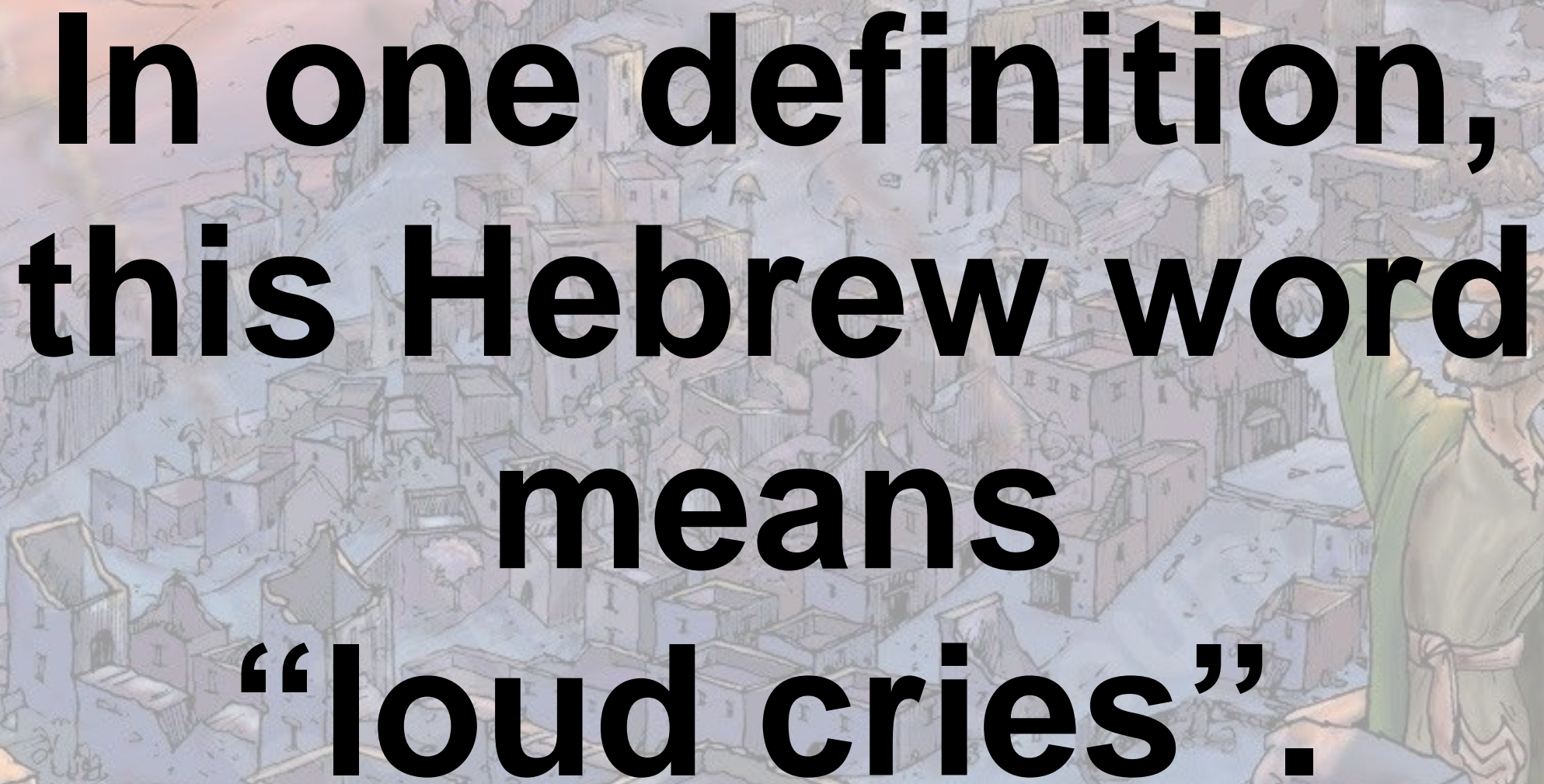


An illustration of a man in a green robe and turban, likely a prophet, standing on a stone wall and looking out over a vast, ruined city. The city is filled with rubble and broken buildings, suggesting a scene of destruction. The background shows a hazy, orange-tinted sky, possibly at dawn or dusk. The man's expression is one of sorrow and contemplation.

**Jeremiah had foretold  
the coming wrath of  
Yahovah long before  
writing the  
Book of Lamentations.**

The background is a detailed illustration of a city in ruins. The buildings are mostly grey and brown, with many missing roofs and crumbling walls. In the foreground on the right, a person wearing a green robe and a green turban stands on a stone ledge, looking out over the city. The sky is a mix of orange and purple, suggesting a sunset or sunrise. The overall mood is one of desolation and sorrow.

**In The Septuagint, a Greek word meaning ‘lament’ was transliterated from the Hebrew word ‘*ekah*’. This word appears as the first word of Lamentations 1:1, 2:1, and 4:1.**

A man in a green robe and turban stands on a stone wall, looking out over a vast, ruined city. The city is filled with rubble and broken buildings, suggesting a scene of destruction. The background shows a hazy, orange-tinted sky, possibly at dawn or dusk. The man's expression is one of contemplation or sorrow as he surveys the devastation.

**In one definition,  
this Hebrew word  
means  
“loud cries”.**

The background is a detailed illustration of a city in ruins, with many buildings reduced to rubble. In the foreground on the right, a man with a beard, wearing a green robe and a green turban, stands on a stone wall, looking out over the city with a somber expression. The sky is a mix of orange and purple, suggesting a sunset or sunrise.

**Megiloth (Megilloth)**

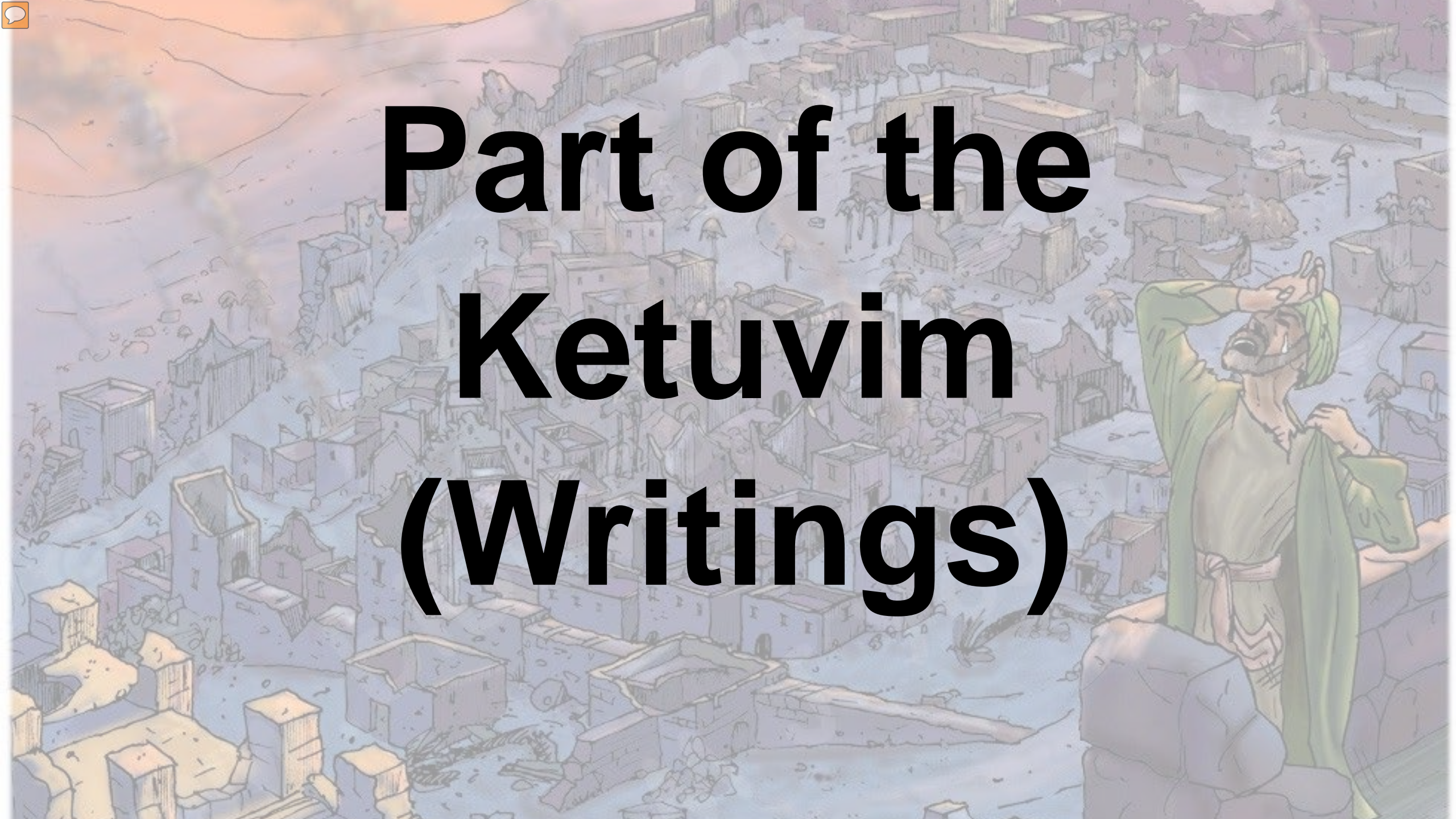
**Song of Song (Shir Hashirim)**

**Ruth (Rut)**

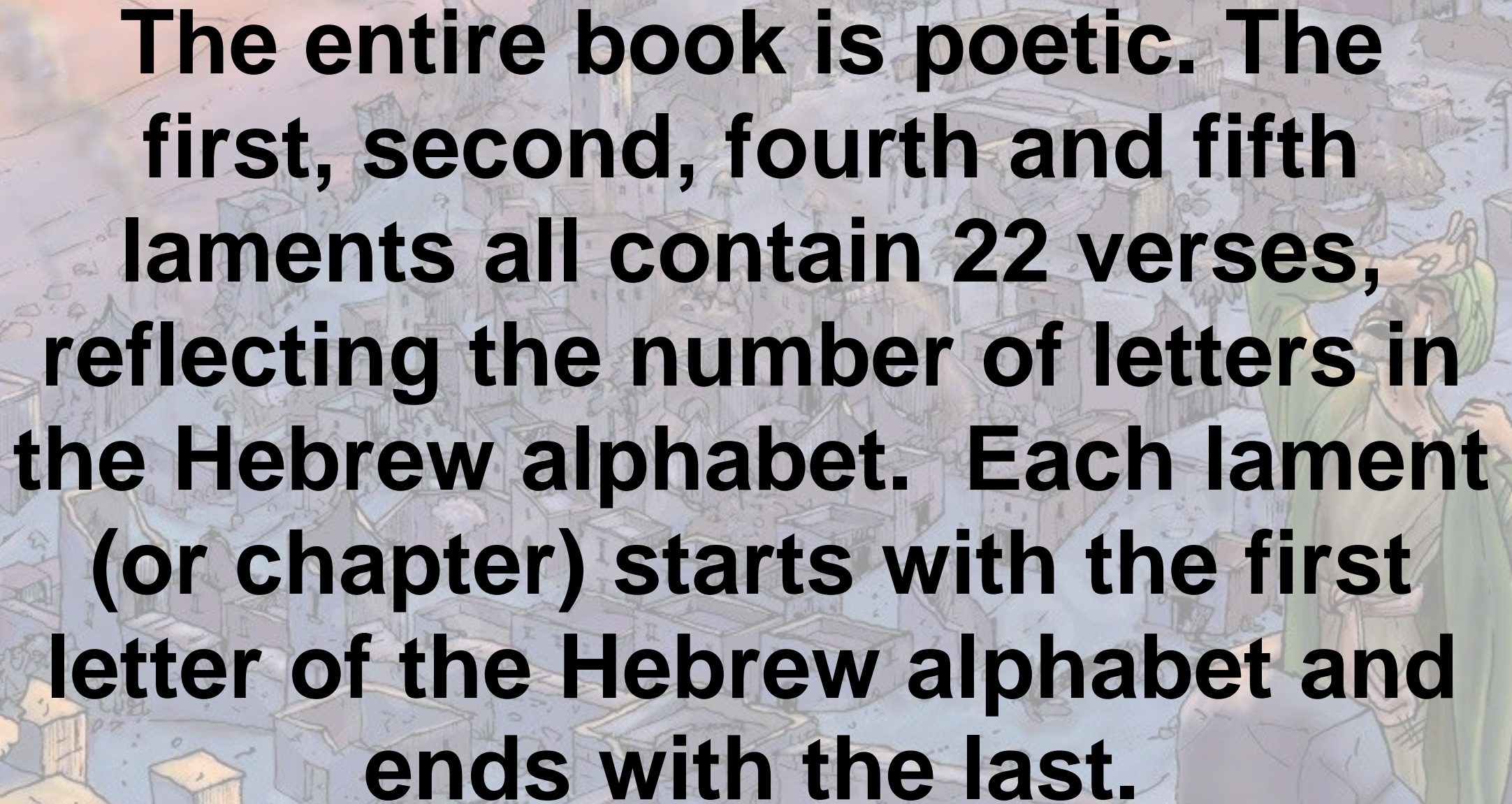
**Lamentations (Eikhah)**

**Ecclesiastes (Qohelet)**

**Esther (Ester)**

A man in a green robe stands on a stone wall, looking out over a vast, ruined city. The city is filled with rubble and broken buildings, suggesting a scene of destruction. The sky is a hazy, orange-brown color, and the overall atmosphere is one of desolation and despair. The man's expression is one of grief or contemplation as he gazes over the ruins.

# **Part of the Ketuvim (Writings)**

The background is a detailed illustration of a city in ruins. The buildings are mostly rectangular blocks, many of which are partially destroyed or reduced to rubble. The color palette is muted, with shades of blue, grey, and brown, suggesting a somber and desolate atmosphere. In the foreground on the right, a man with a beard, wearing a long green robe and a turban, stands on a stone wall. He has his right hand raised to his forehead in a gesture of despair or grief, looking out over the city. The overall scene conveys a sense of profound loss and mourning.

**The entire book is poetic. The first, second, fourth and fifth laments all contain 22 verses, reflecting the number of letters in the Hebrew alphabet. Each lament (or chapter) starts with the first letter of the Hebrew alphabet and ends with the last.**



**Lamentations Has Five Chapters:**

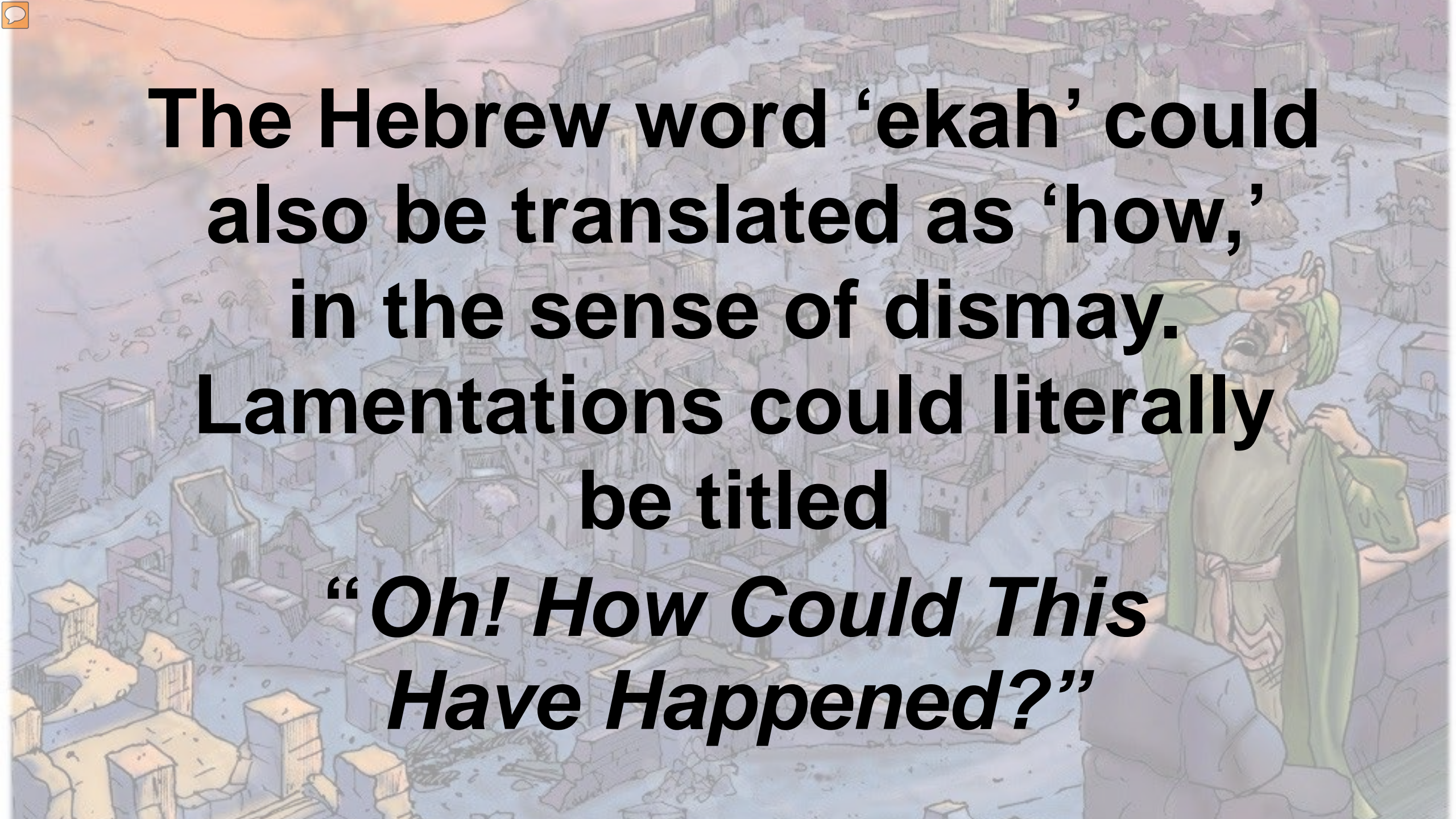
**Jerusalem's Misery and Desolation  
(Chapter 1)**

**The Lord's Anger against His People  
(Chapter 2)**

**Judah's Complaint -- and Basis for  
Consolation (Chapter 3)**

**The Contrast between Zion's Past and Present  
(Chapter 4)**

**Judah's Appeal to the Lord for Forgiveness  
and Restoration (Chapter 5)**

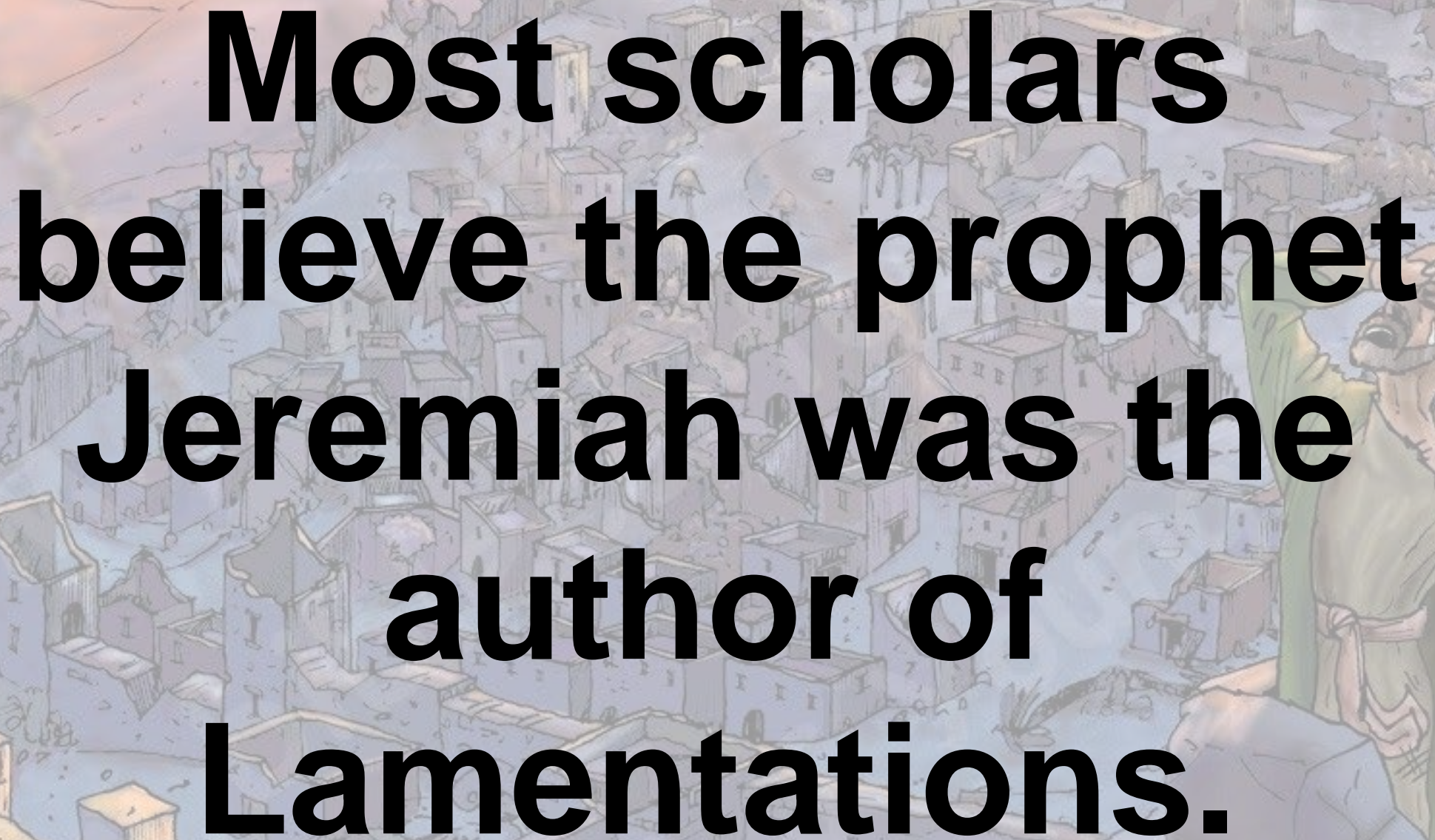
The background is a detailed illustration of a city in ruins. The buildings are mostly skeletal remains, with some walls still standing but many roofs missing. The color palette is muted, with a lot of greys, browns, and a soft, hazy light. In the foreground on the right, a man with a beard and a green turban-like head covering is shown from the chest up. He is wearing a green robe and has his right hand raised to his forehead in a gesture of despair or grief. He is looking out over the city. The overall mood is one of devastation and sorrow.

**The Hebrew word ‘ekah’ could also be translated as ‘how,’ in the sense of dismay.**

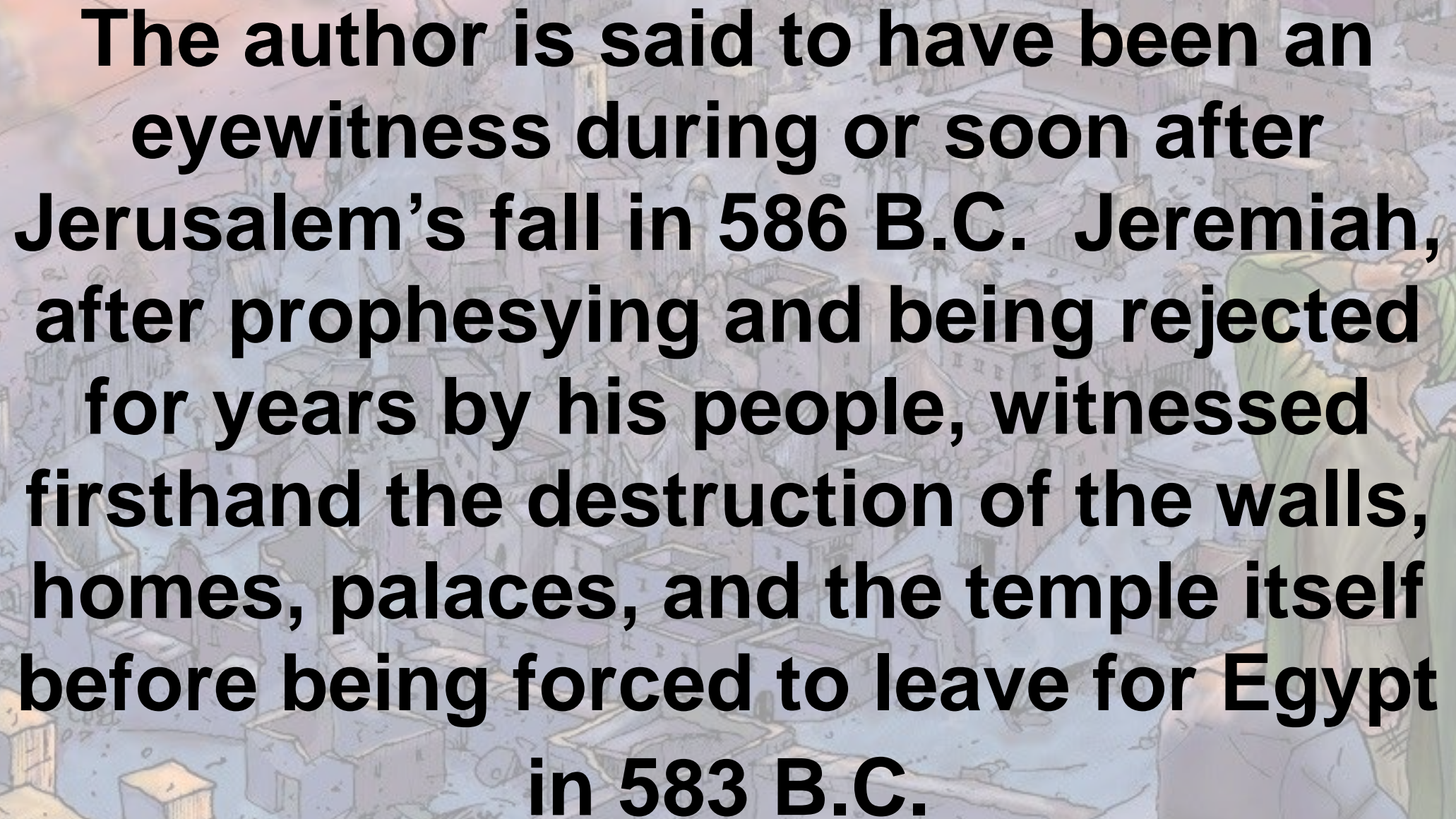
**Lamentations could literally be titled**

***“Oh! How Could This Have Happened?”***

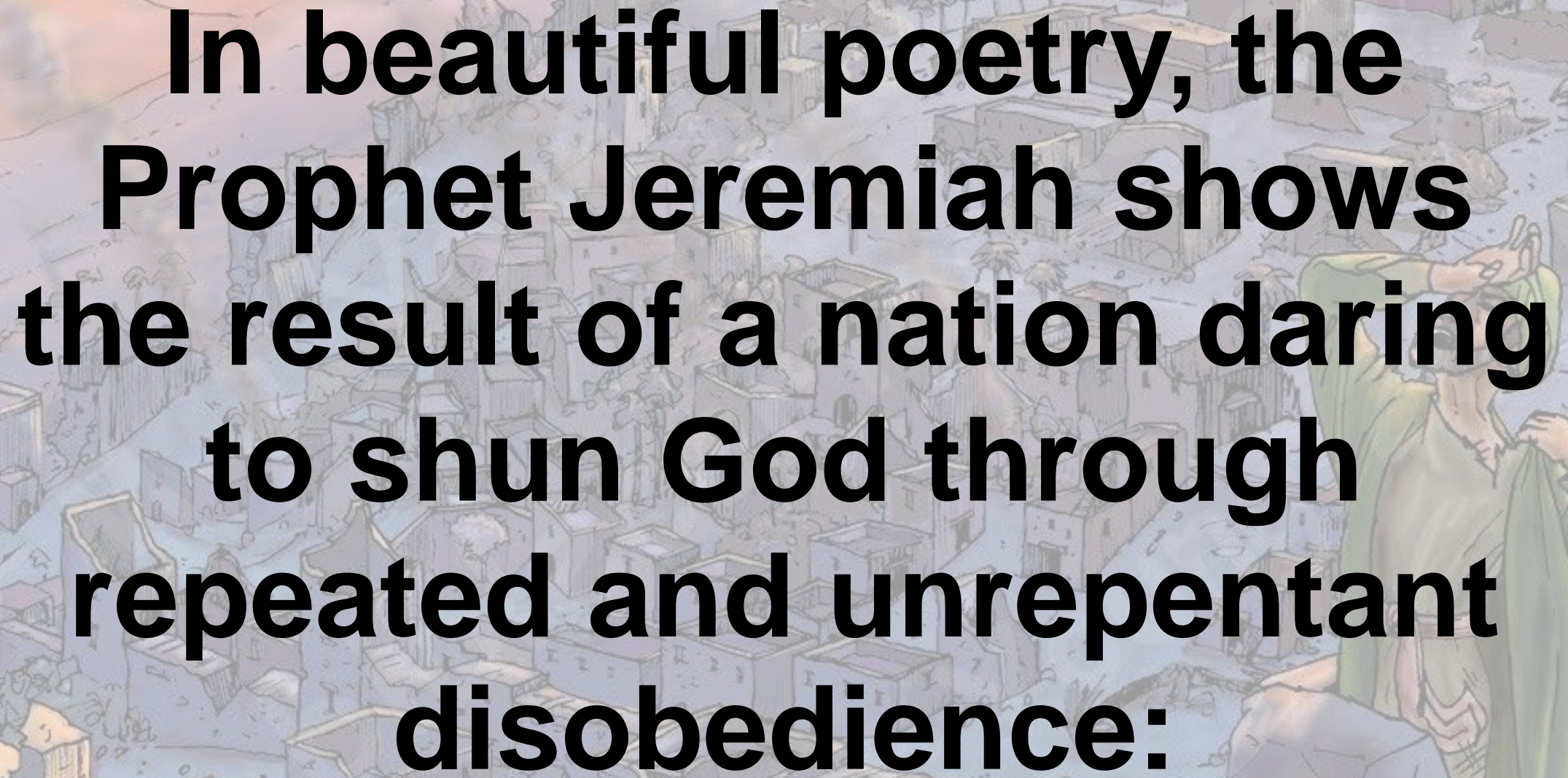


An illustration of a prophet, likely Jeremiah, standing on a stone wall. He is wearing a green robe and a green turban, and has a beard. He is looking out over a city that has been completely destroyed, with only the ruins of buildings and walls remaining. The sky is a hazy, orange-brown color, suggesting a sunset or sunrise. The overall mood is one of despair and lamentation.

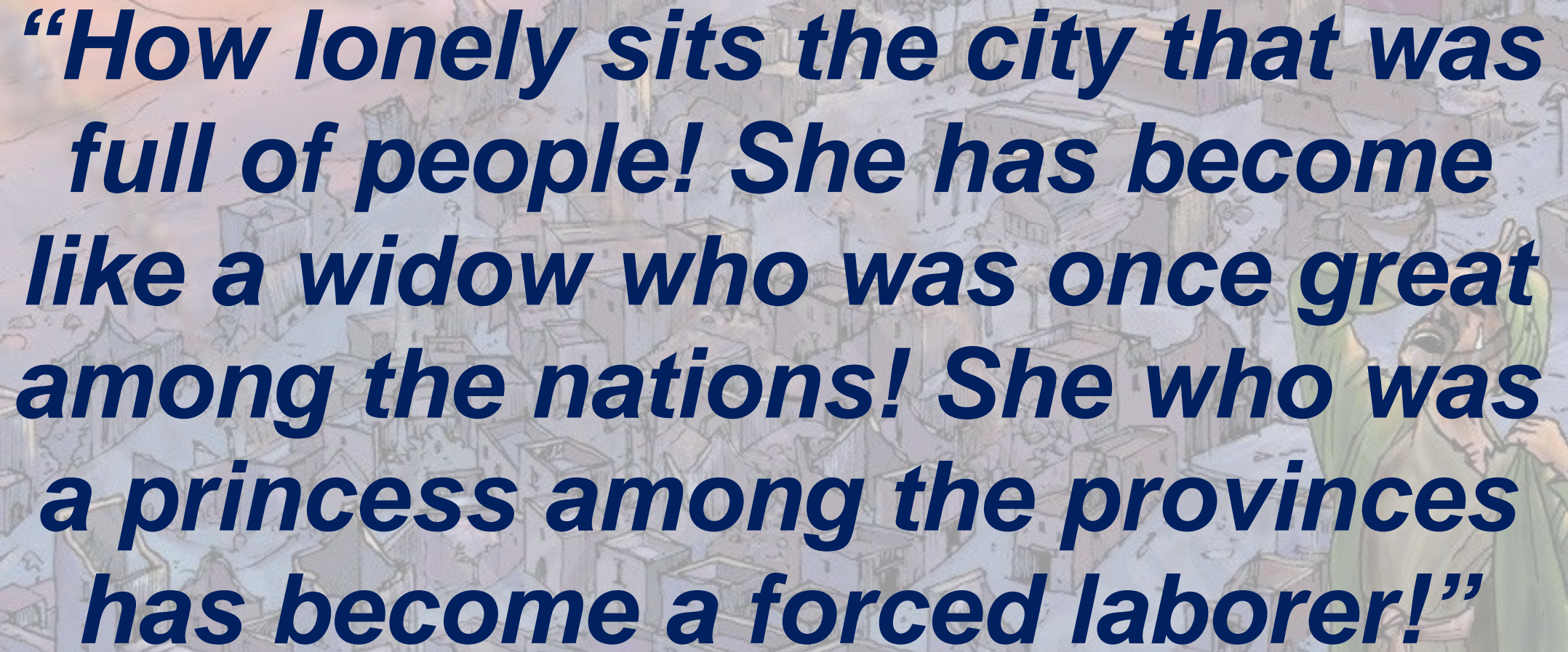
**Most scholars  
believe the prophet  
Jeremiah was the  
author of  
Lamentations.**

An illustration of a city in ruins, likely Jerusalem, with a man in a green robe standing on a stone wall in the foreground, looking out over the devastation. The background shows a dense urban landscape with many buildings that have been destroyed or are in various stages of ruin. The sky is a hazy, light blue and purple, suggesting a dawn or dusk atmosphere. The overall style is that of a historical or biblical illustration.

**The author is said to have been an eyewitness during or soon after Jerusalem's fall in 586 B.C. Jeremiah, after prophesying and being rejected for years by his people, witnessed firsthand the destruction of the walls, homes, palaces, and the temple itself before being forced to leave for Egypt in 583 B.C.**

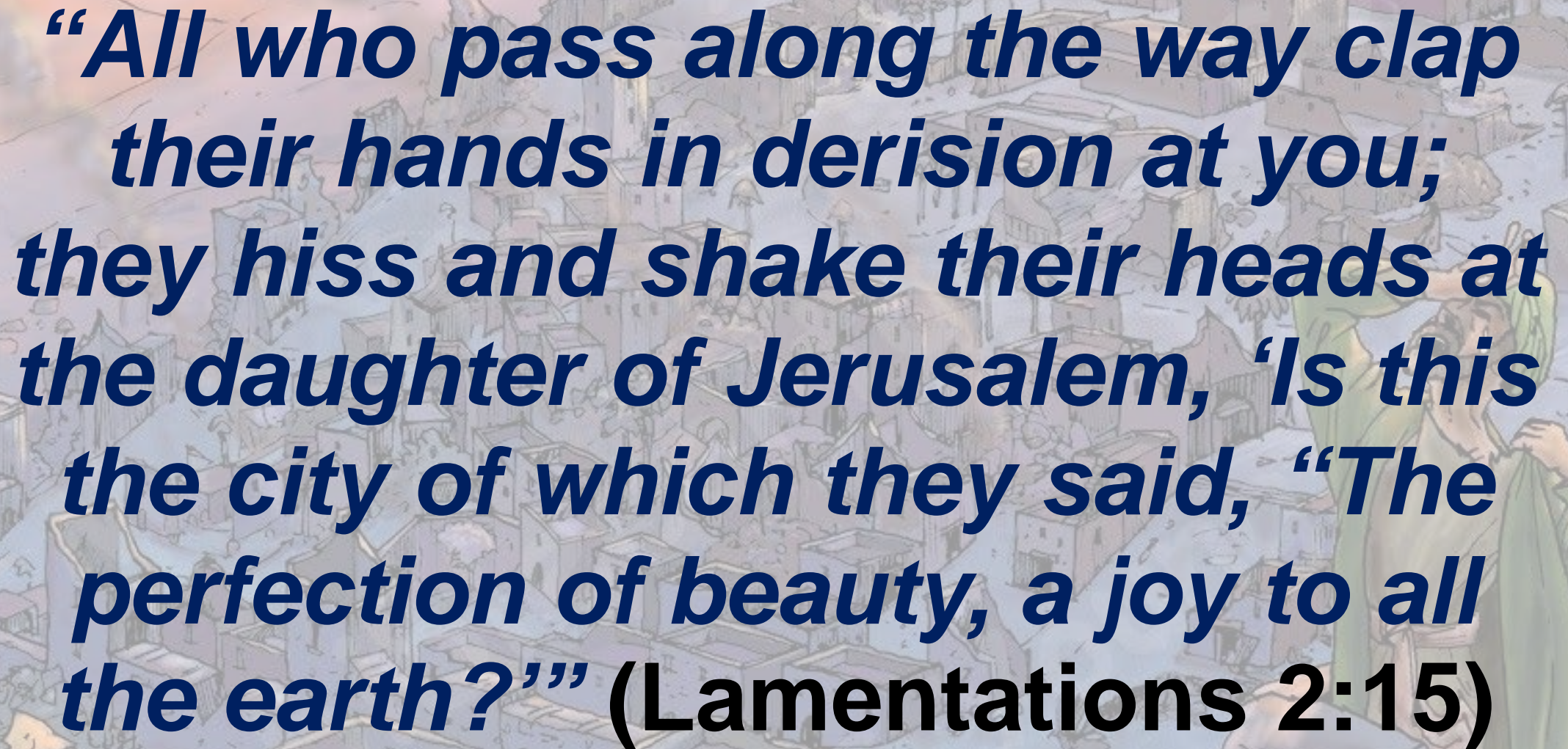
The background is a detailed illustration of a city in ruins. The buildings are mostly skeletal remains, with some smoke or dust rising from the rubble. In the foreground on the right, a man wearing a green robe stands on a stone wall, looking out over the city. The overall color palette is muted, with a lot of greys, browns, and a soft blue/purple hue, suggesting a somber and desolate atmosphere.

**In beautiful poetry, the Prophet Jeremiah shows the result of a nation daring to shun God through repeated and unrepentant disobedience:**

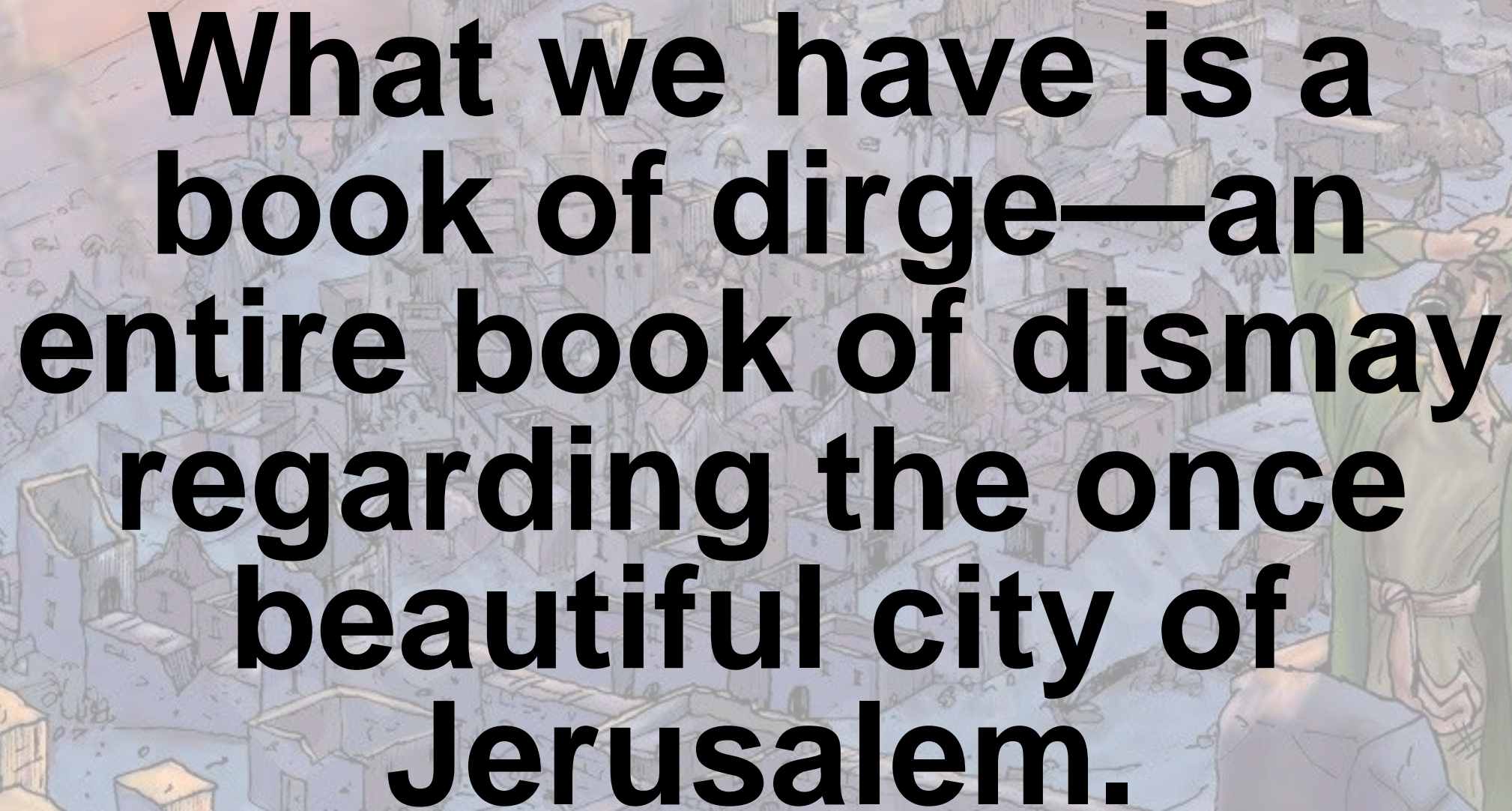
The background features a detailed illustration of a city in ruins. The buildings are depicted as simple, rectangular blocks, many of which are partially destroyed or crumbling. The color palette is muted, with shades of blue, grey, and brown, suggesting a somber and desolate atmosphere. In the foreground on the right, a woman with dark hair, wearing a long green robe, stands on a stone ledge. She is looking out over the city with a pensive or sorrowful expression. The overall scene conveys a sense of loss and abandonment.

***“How lonely sits the city that was full of people! She has become like a widow who was once great among the nations! She who was a princess among the provinces has become a forced laborer!”***

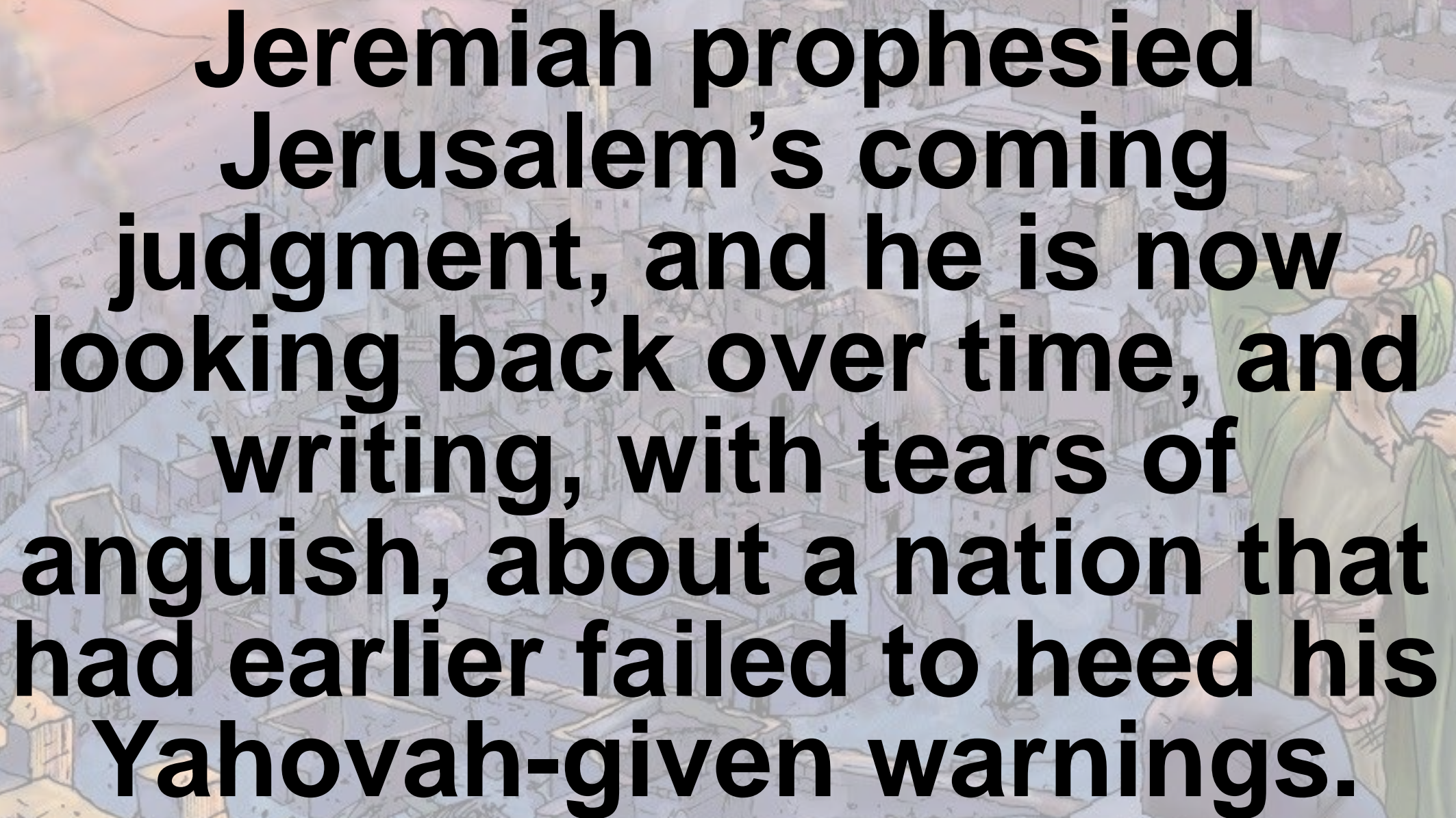
**(Lamentations 1:1)**

An illustration of a city in ruins, with many buildings reduced to rubble. In the foreground, a woman wearing a green robe stands on a stone wall, looking out over the devastation. The background shows a vast expanse of destroyed structures under a hazy, orange-tinted sky.

***“All who pass along the way clap their hands in derision at you; they hiss and shake their heads at the daughter of Jerusalem, ‘Is this the city of which they said, “The perfection of beauty, a joy to all the earth?”” (Lamentations 2:15)***



**What we have is a  
book of dirge—an  
entire book of dismay  
regarding the once  
beautiful city of  
Jerusalem.**

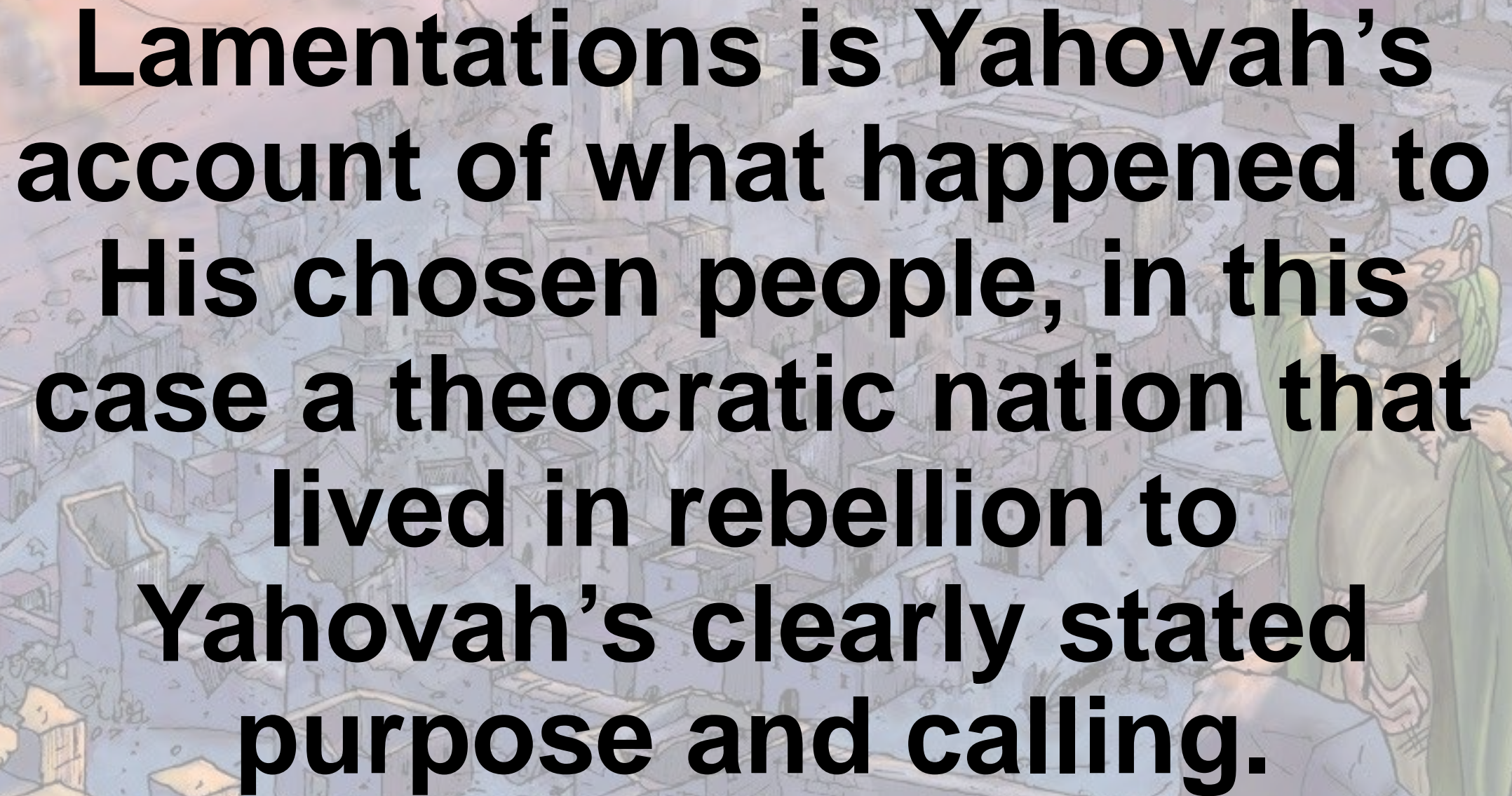
An illustration of a man in a green robe and turban, likely the prophet Jeremiah, standing on a stone wall and looking over a vast, ruined city. The city is filled with rubble and broken buildings, suggesting a state of complete destruction. The background shows a hazy, orange-tinted sky, possibly at dawn or dusk. The man's expression is one of sorrow and reflection.

**Jeremiah prophesied  
Jerusalem's coming  
judgment, and he is now  
looking back over time, and  
writing, with tears of  
anguish, about a nation that  
had earlier failed to heed his  
Yahovah-given warnings.**

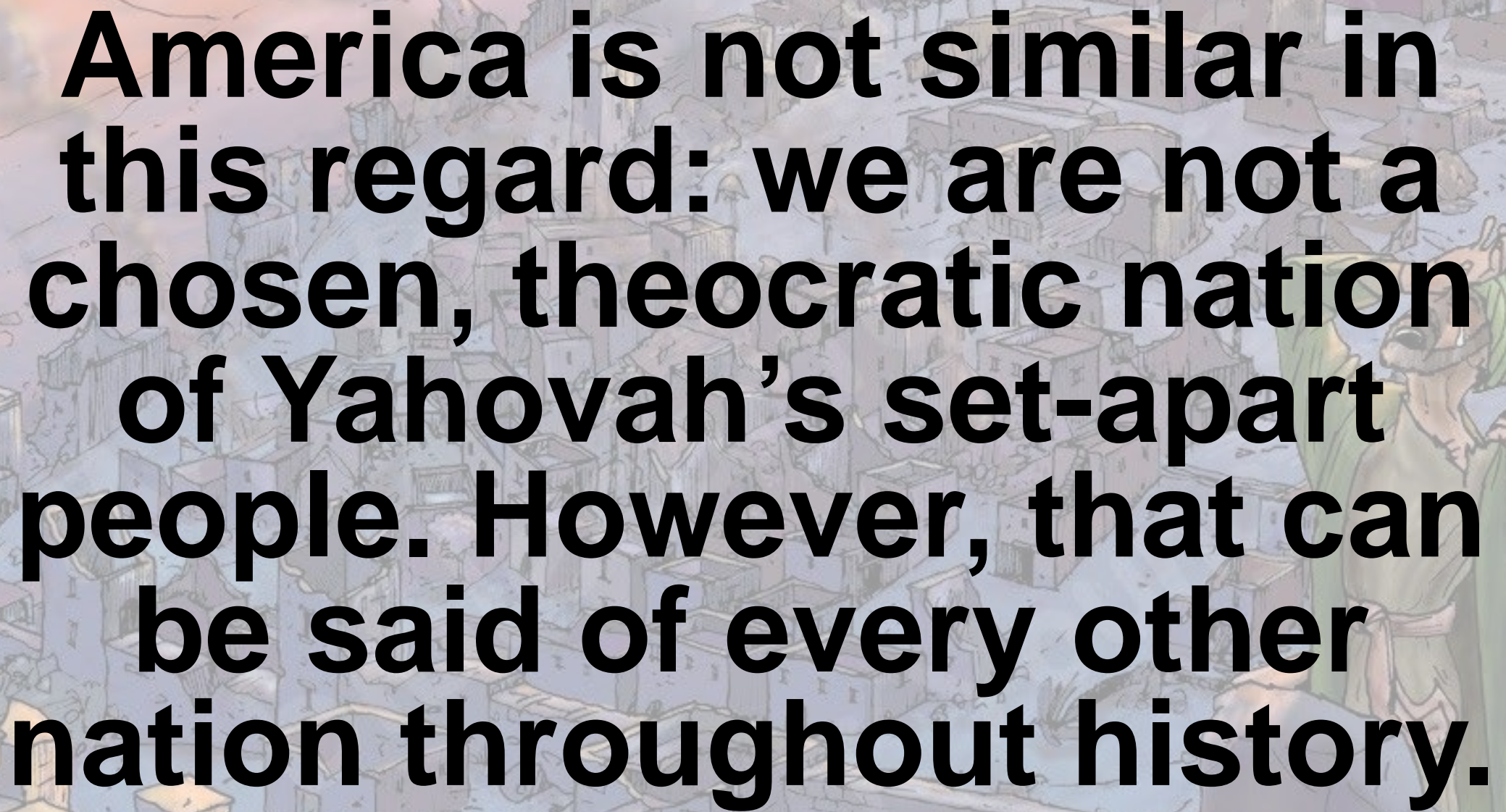
The background is a detailed illustration of a city in ruins. The buildings are mostly rectangular and appear to be made of stone or brick, many of which are partially destroyed or reduced to rubble. The color palette is muted, with shades of blue, green, and brown. In the foreground, a man with a beard, wearing a green robe and a green turban, stands on a stone wall. He is looking out over the city with a somber expression, his hands raised to his head. The overall atmosphere is one of desolation and tragedy.

**The parallels to  
America are not  
hard to see.**

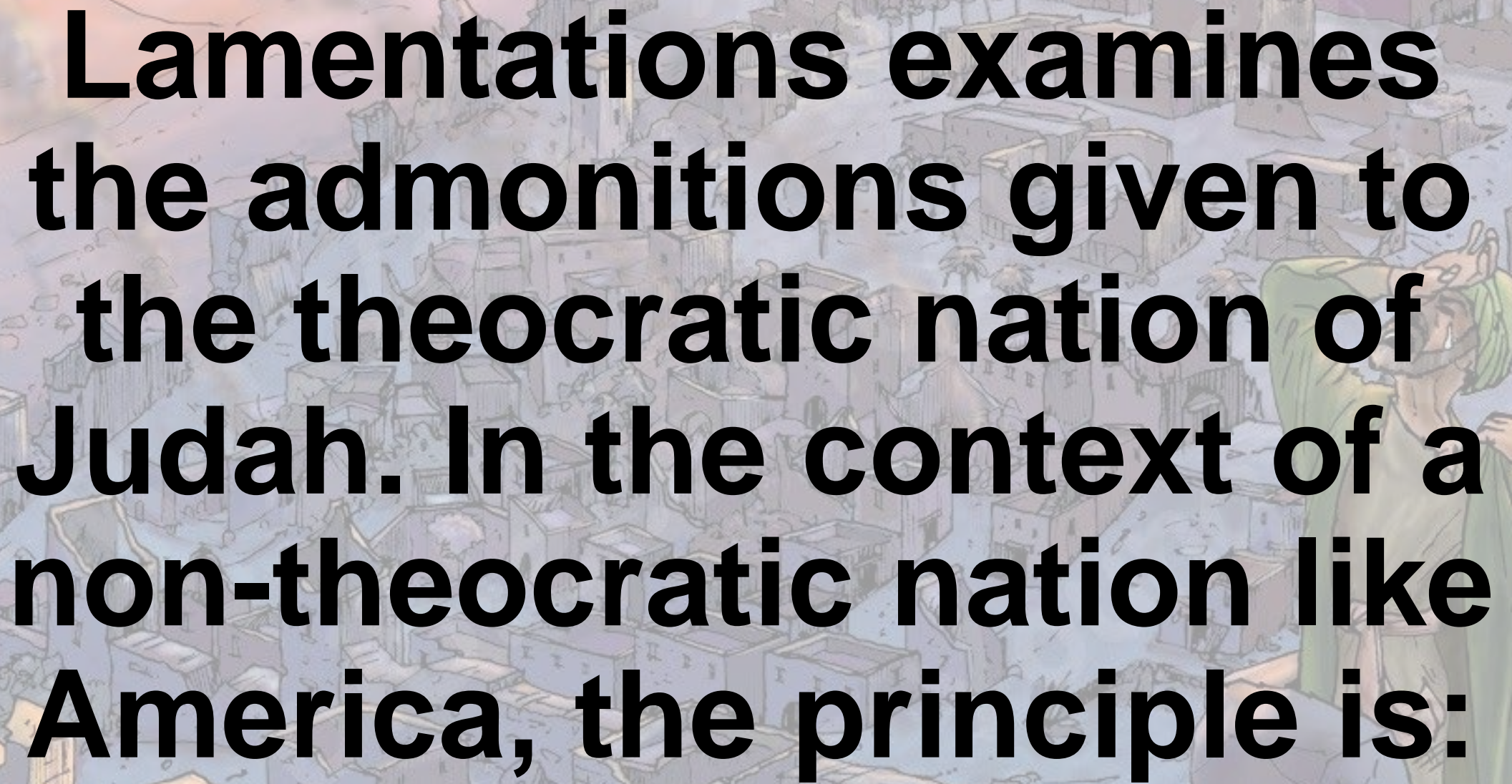


The background is a detailed illustration of a city in ruins. The buildings are mostly skeletal remains, with some walls still standing but many roofs missing. The color palette is muted, with a lot of greys, browns, and a soft, hazy light. In the foreground on the right, a man with a beard, wearing a long green robe and a matching head covering, stands on a stone wall. He has his right hand raised to his forehead in a gesture of despair or grief, looking out over the devastation. The overall mood is one of sorrow and desolation.

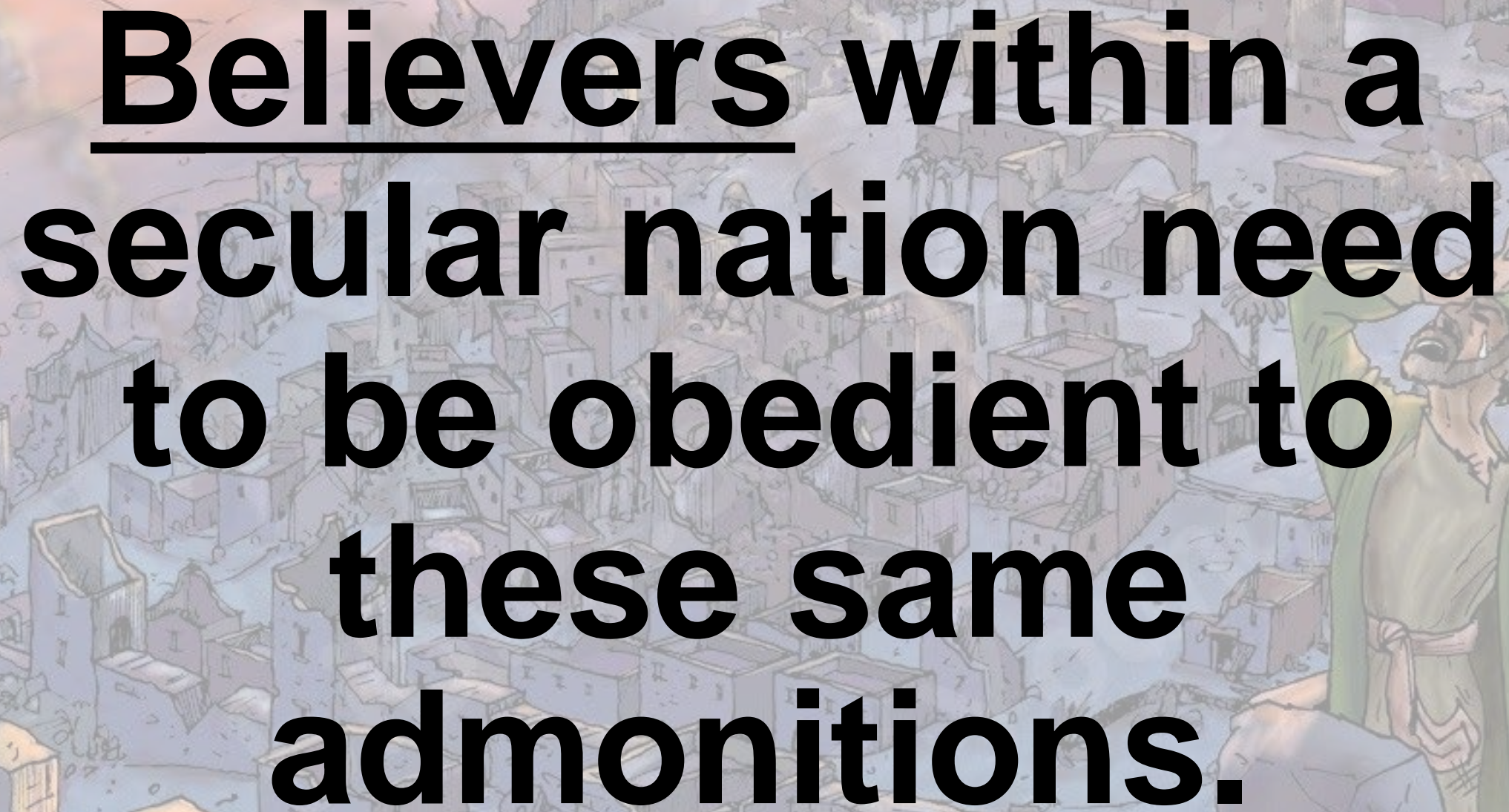
**Lamentations is Yahovah's account of what happened to His chosen people, in this case a theocratic nation that lived in rebellion to Yahovah's clearly stated purpose and calling.**

The background is a detailed illustration of a city, possibly Jerusalem, with a man in a green robe standing on a balcony on the right side. The city is depicted with various buildings, streets, and a hazy atmosphere. The text is overlaid on this illustration in a large, bold, black font.

**America is not similar in this regard: we are not a chosen, theocratic nation of Yahovah's set-apart people. However, that can be said of every other nation throughout history.**

An illustration of a person in a green robe and turban, seen from the side, looking out over a vast, ruined city. The city is depicted with many broken-down buildings and structures, suggesting a state of desolation and mourning. The background is a hazy, light blue and purple sky. The text is overlaid on the left side of the image.

**Lamentations examines the admonitions given to the theocratic nation of Judah. In the context of a non-theocratic nation like America, the principle is:**

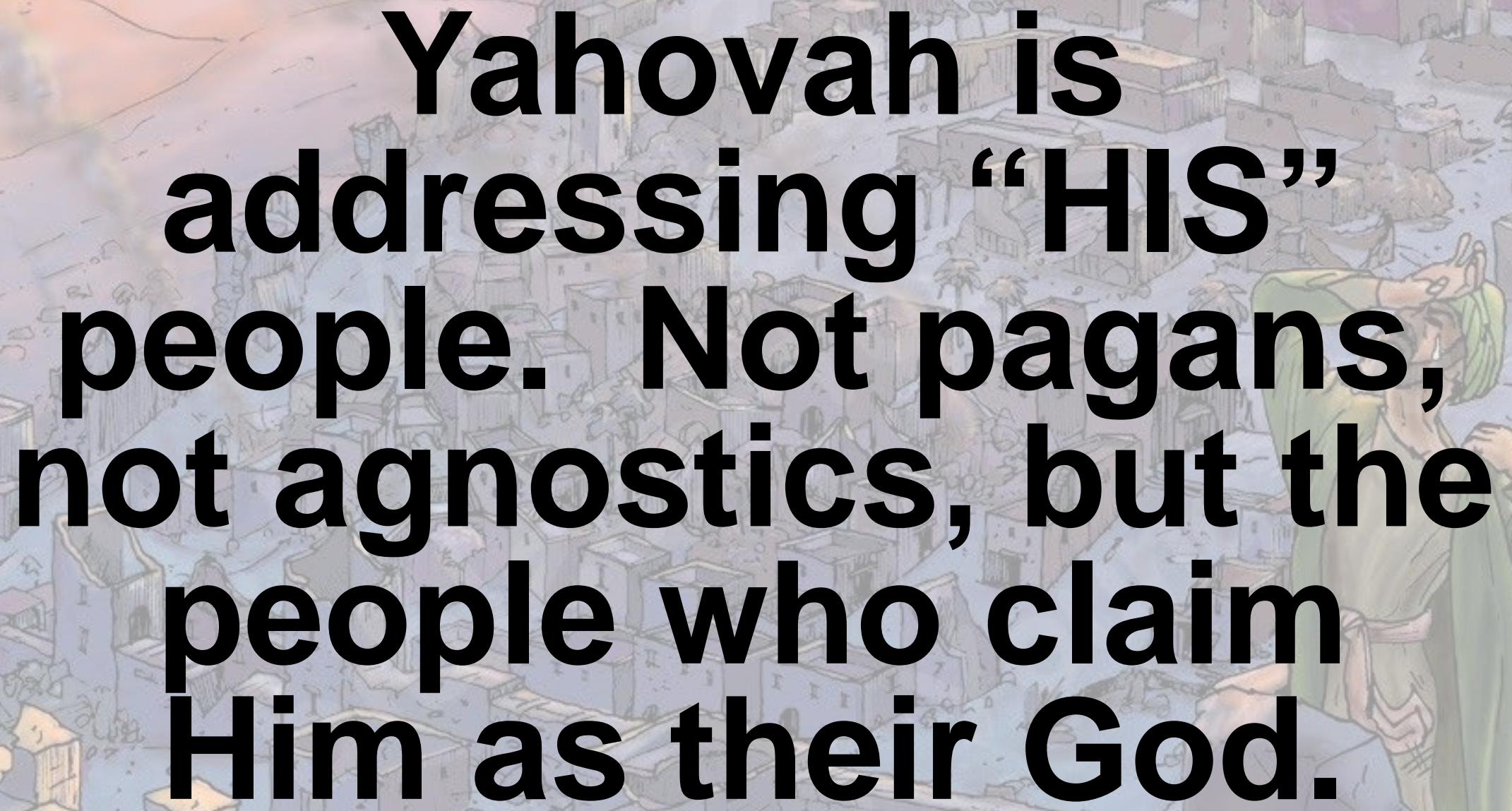
A man in a green robe and turban stands on a stone wall, looking out over a vast, desolate city of ruins. The city is filled with broken buildings and rubble, suggesting a state of complete destruction. The sky is a hazy, orange-brown color, and the overall atmosphere is one of despair and loss. The man's expression is one of grief or contemplation as he surveys the wreckage.

**Believers within a  
secular nation need  
to be obedient to  
these same  
admonitions.**

The background features a detailed illustration of a city with various buildings and structures. In the foreground on the right, a man with a beard, wearing a green robe, is shown in a prayerful pose with his hands raised and head tilted back. The overall scene is set against a soft, hazy sky.

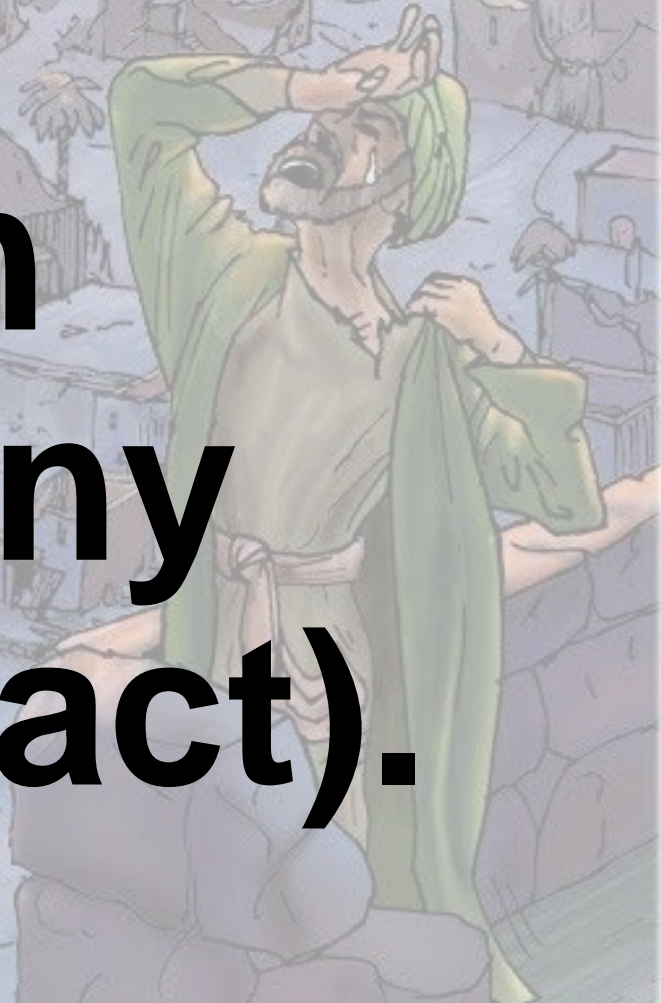
**This fact is underscored by  
2 Chronicles 7:14:**

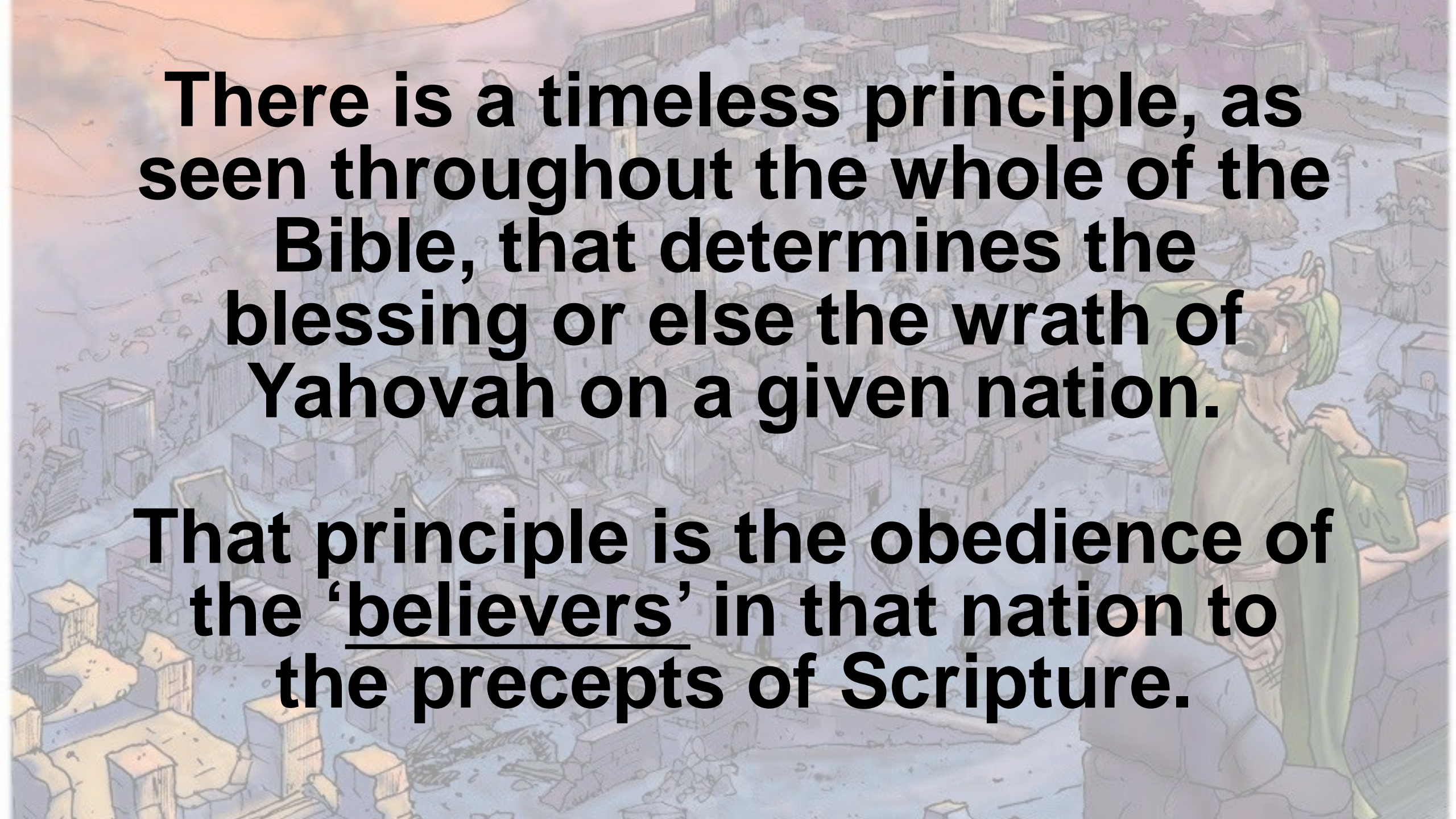
***[If] My people who are called  
by My name humble  
themselves, and pray and seek  
My face, and turn from their  
wicked ways, then I will hear  
from heaven, will forgive their  
sin and will heal their land.***

The background features a detailed illustration of a city, possibly Jerusalem, with numerous buildings and a prominent stone wall in the foreground. A person wearing a green robe and a turban-like head covering stands on the wall, looking out over the city. The scene is set against a hazy, orange-tinted sky, suggesting a sunrise or sunset. The overall style is that of a classic religious illustration.

**Yahovah is  
addressing “HIS”  
people. Not pagans,  
not agnostics, but the  
people who claim  
Him as their God.**

**In that respect He is  
addressing  
Christians in  
America, (or any  
other nation in fact).**

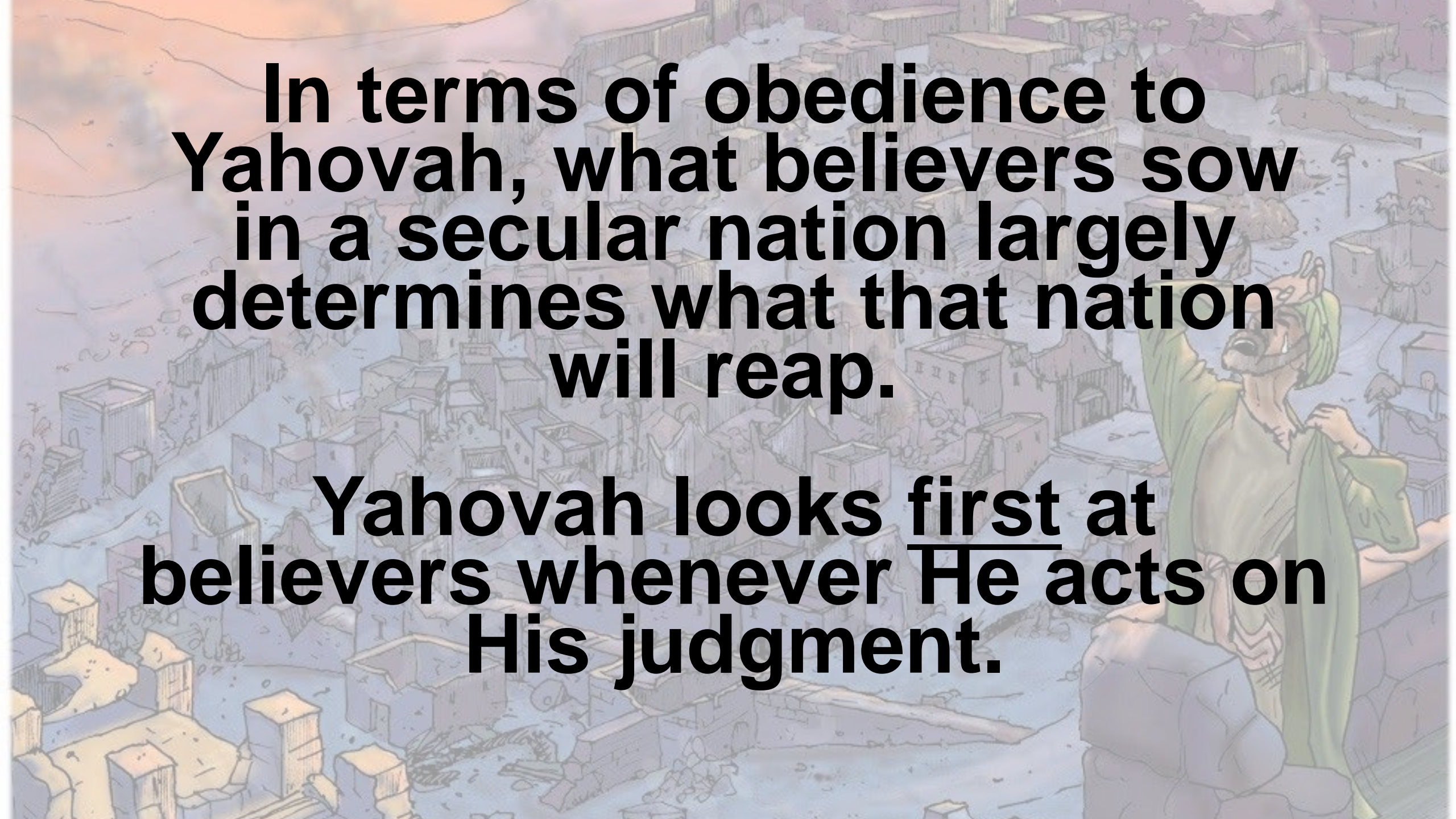




**There is a timeless principle, as seen throughout the whole of the Bible, that determines the blessing or else the wrath of Yahovah on a given nation.**

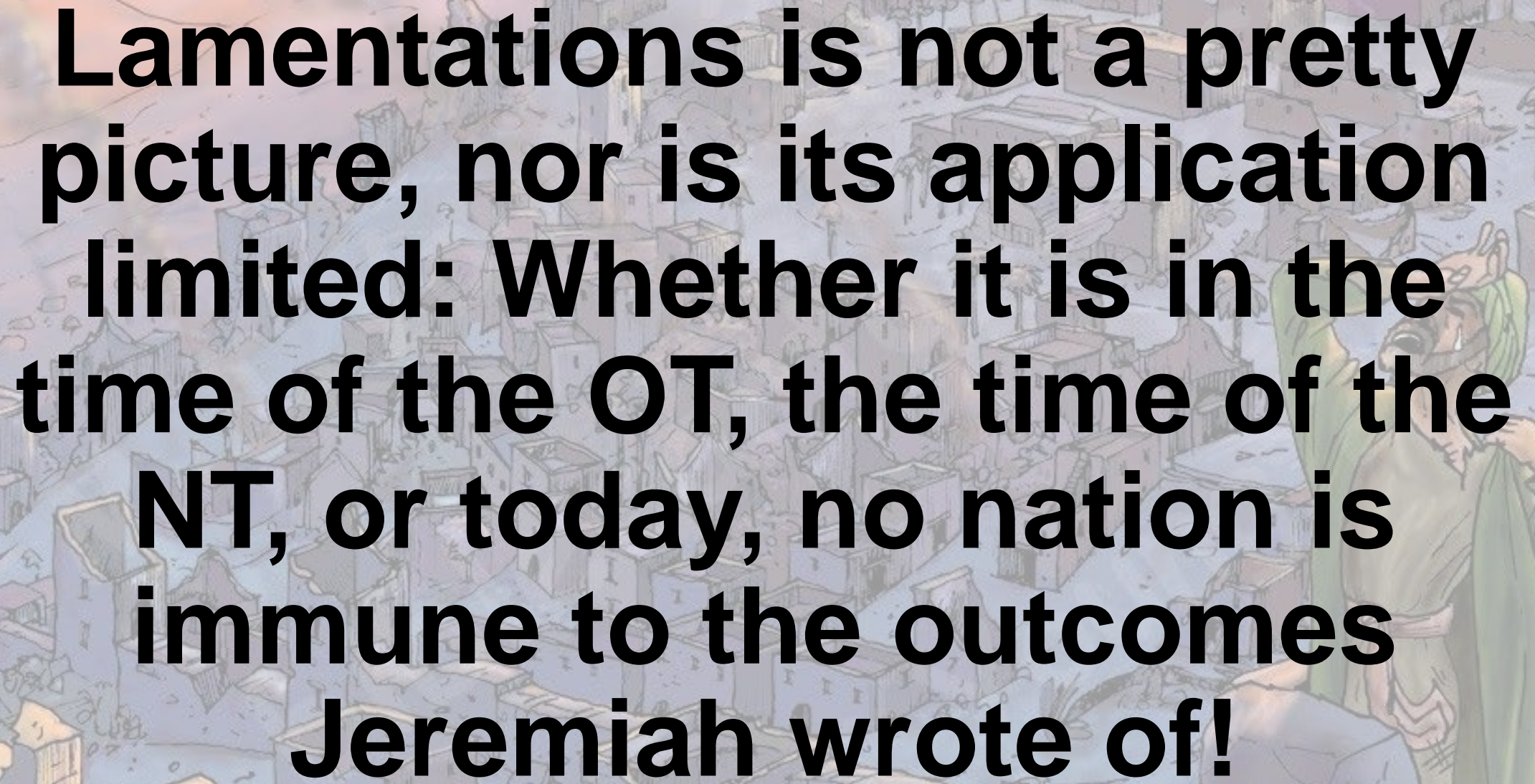
**That principle is the obedience of the 'believers' in that nation to the precepts of Scripture.**



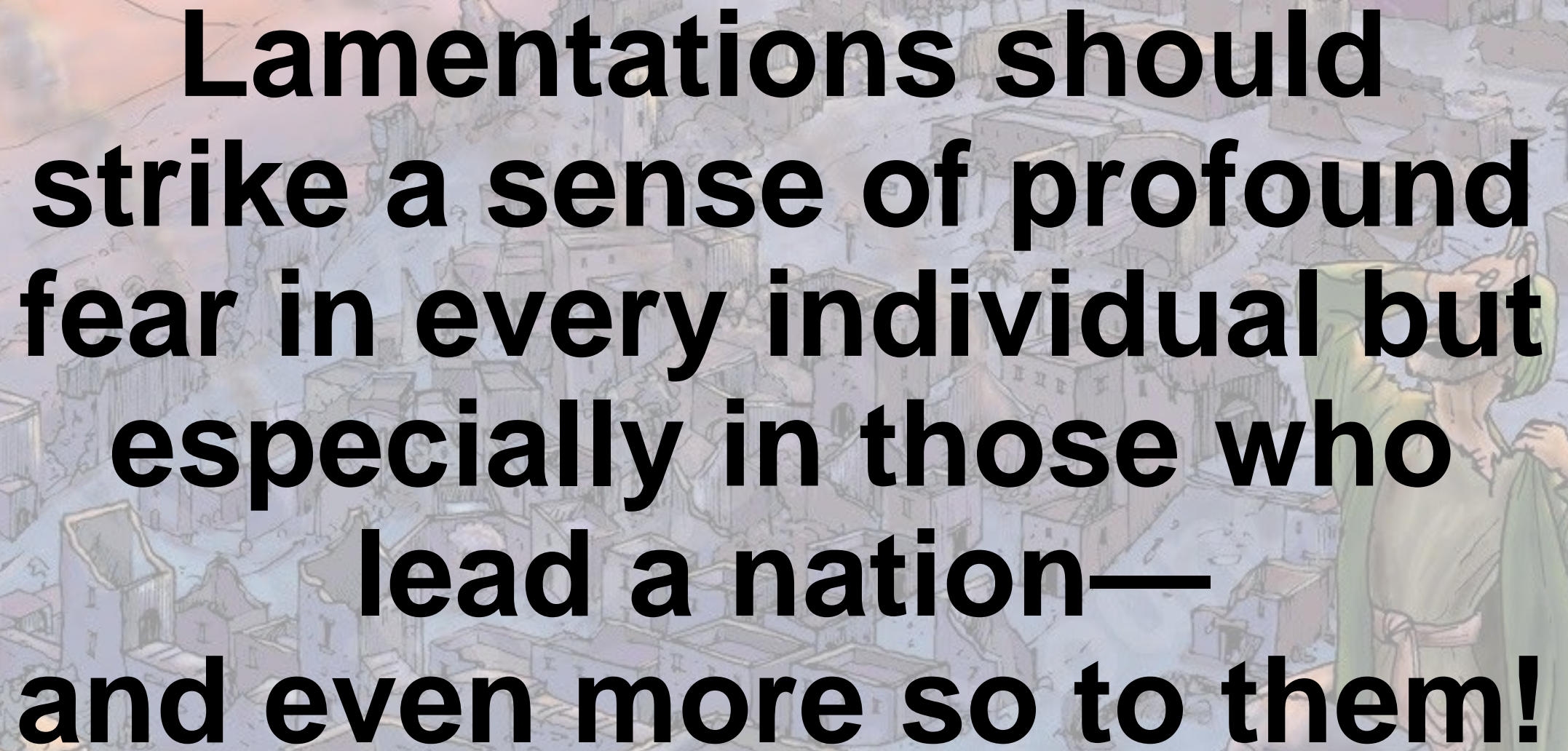


**In terms of obedience to Yahovah, what believers sow in a secular nation largely determines what that nation will reap.**

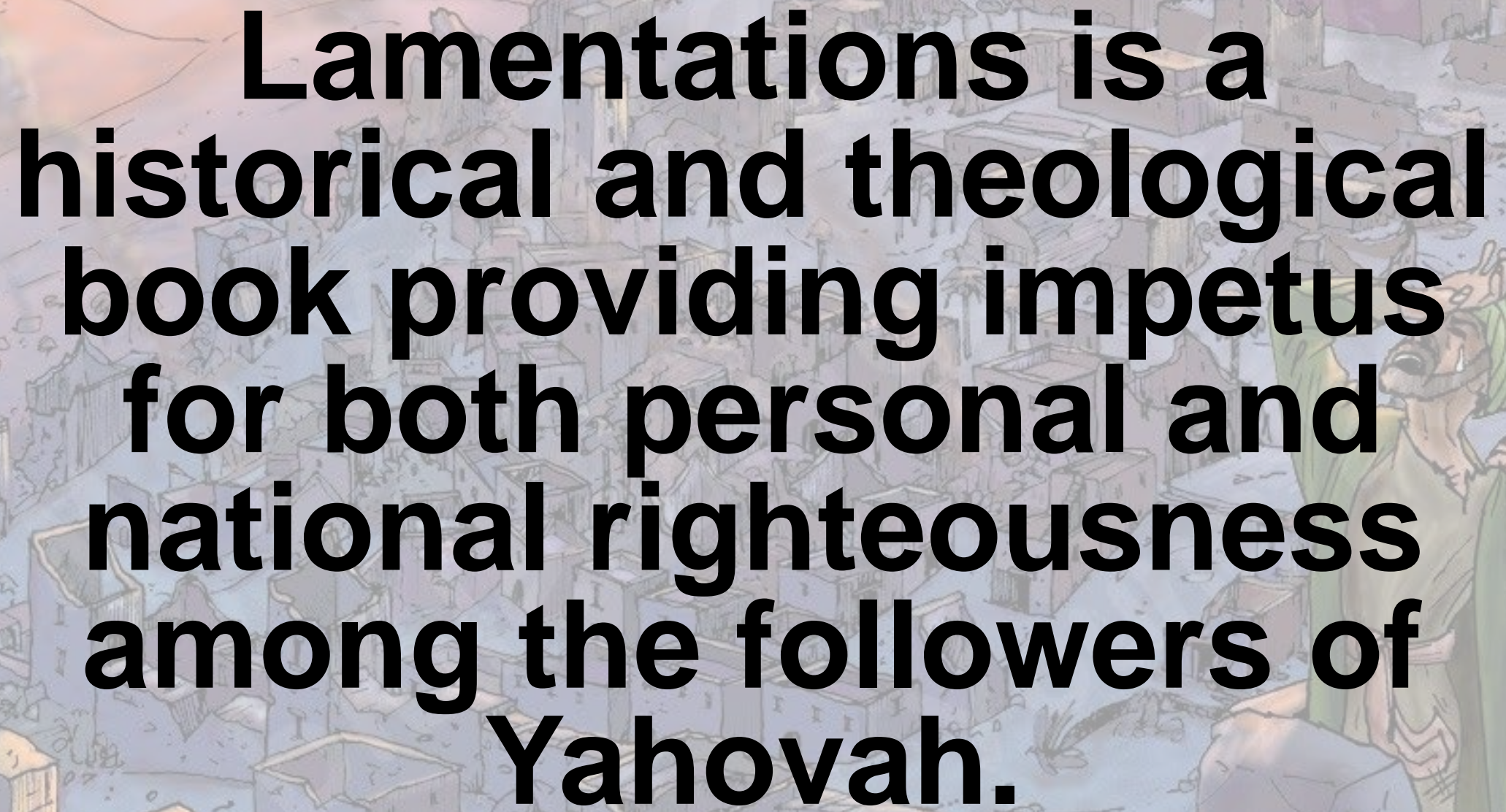
**Yahovah looks first at believers whenever He acts on His judgment.**

The background is a detailed illustration of a city in ruins. The buildings are mostly grey and brown, with many windows missing and walls crumbling. In the foreground on the right, a man with a beard, wearing a green robe and a green head covering, stands on a stone wall. He has his hands raised to his face in a gesture of grief or despair, looking out over the city. The sky is a pale, hazy blue, suggesting a somber atmosphere.

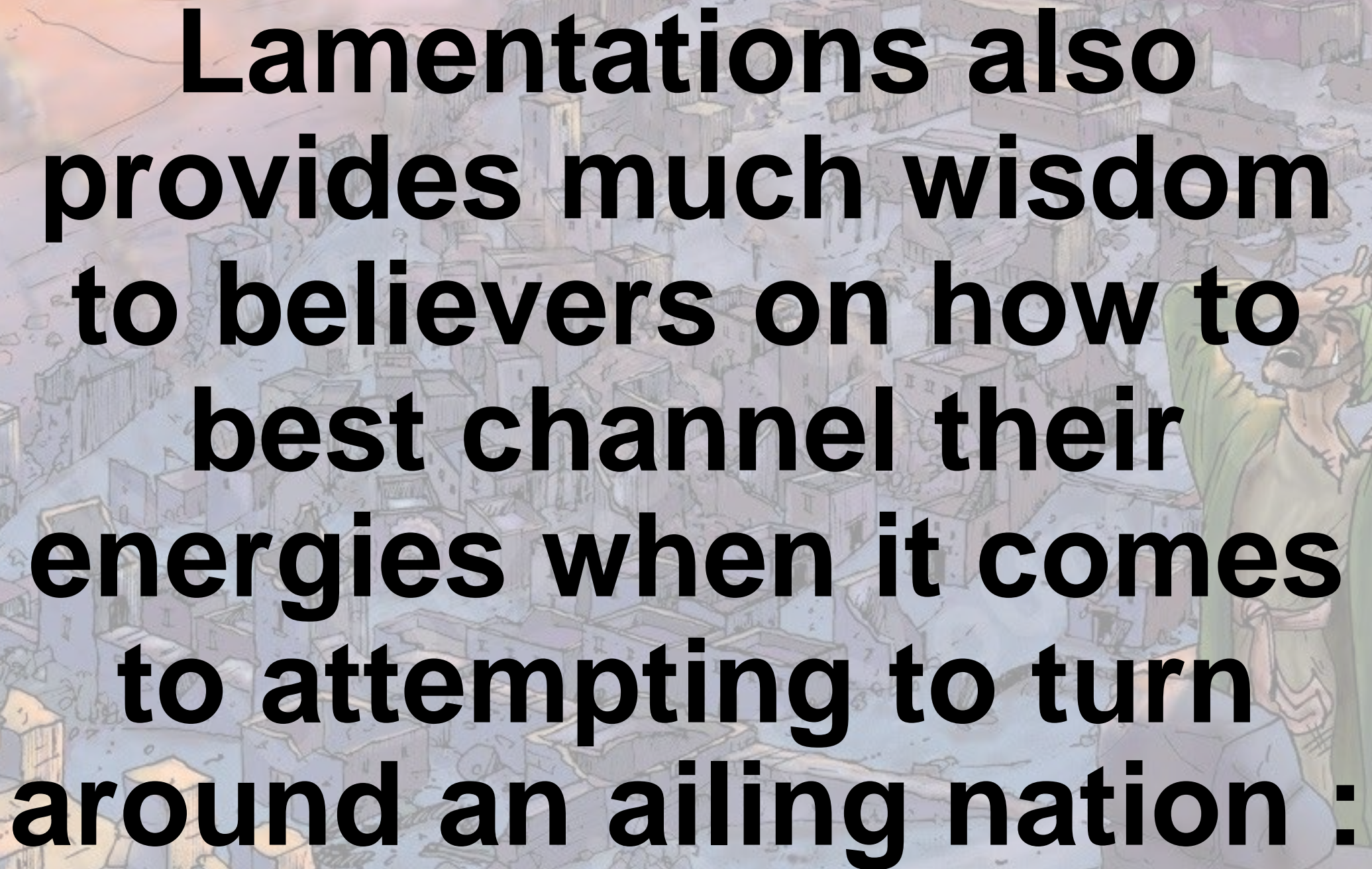
**Lamentations is not a pretty picture, nor is its application limited: Whether it is in the time of the OT, the time of the NT, or today, no nation is immune to the outcomes Jeremiah wrote of!**



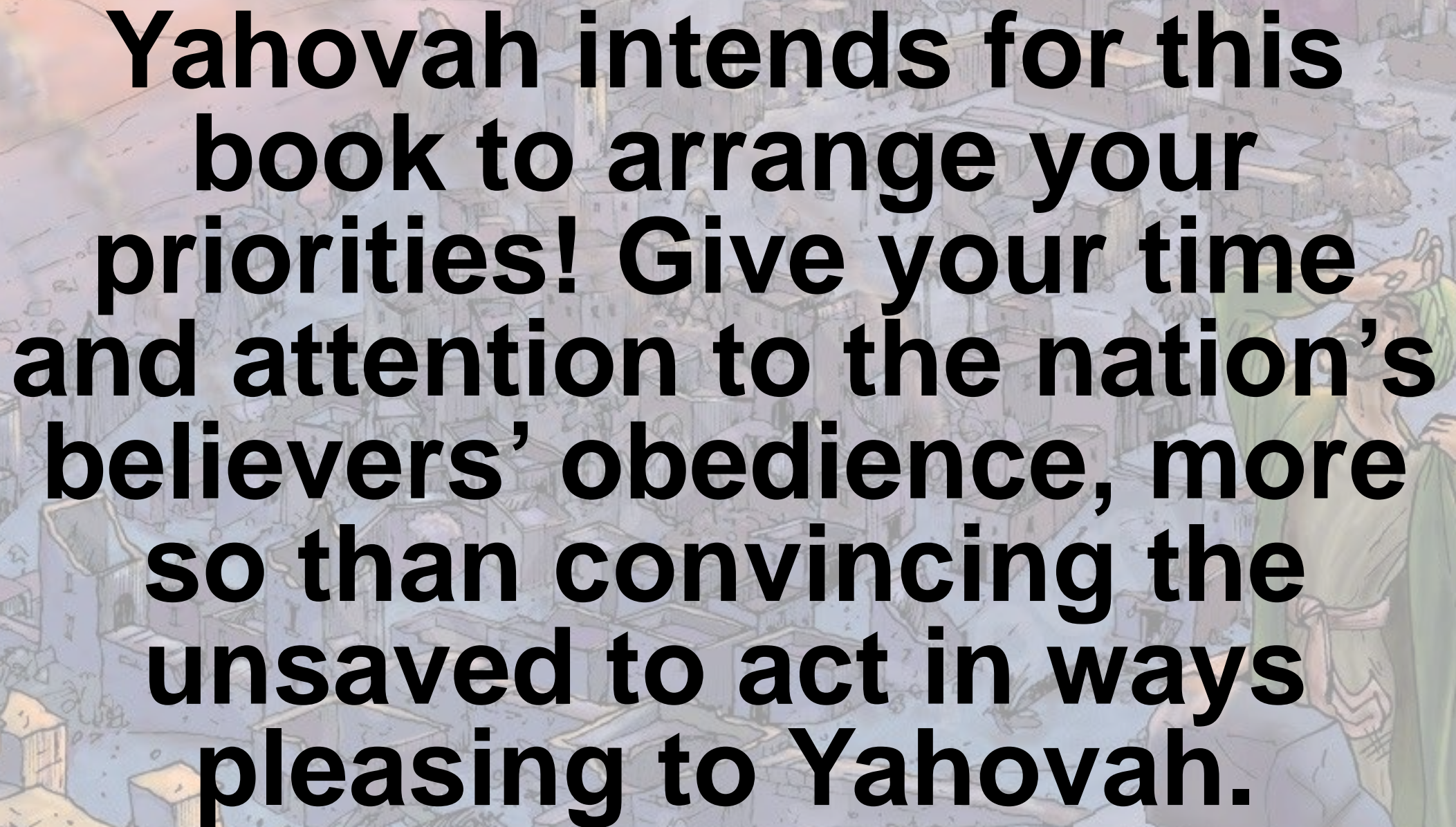
**Lamentations should  
strike a sense of profound  
fear in every individual but  
especially in those who  
lead a nation—  
and even more so to them!**

The background is a detailed illustration of a city in ruins. The buildings are mostly skeletal remains, with some walls still standing but many roofs missing. The color palette is muted, with a lot of greys, blues, and browns, suggesting a somber and desolate atmosphere. In the foreground on the right, a man with a beard and a green turban-like head covering is shown from the chest up. He is wearing a long green robe and has his right hand raised to his forehead in a gesture of despair or grief. He is looking out over the city. The overall scene conveys a sense of loss and mourning.

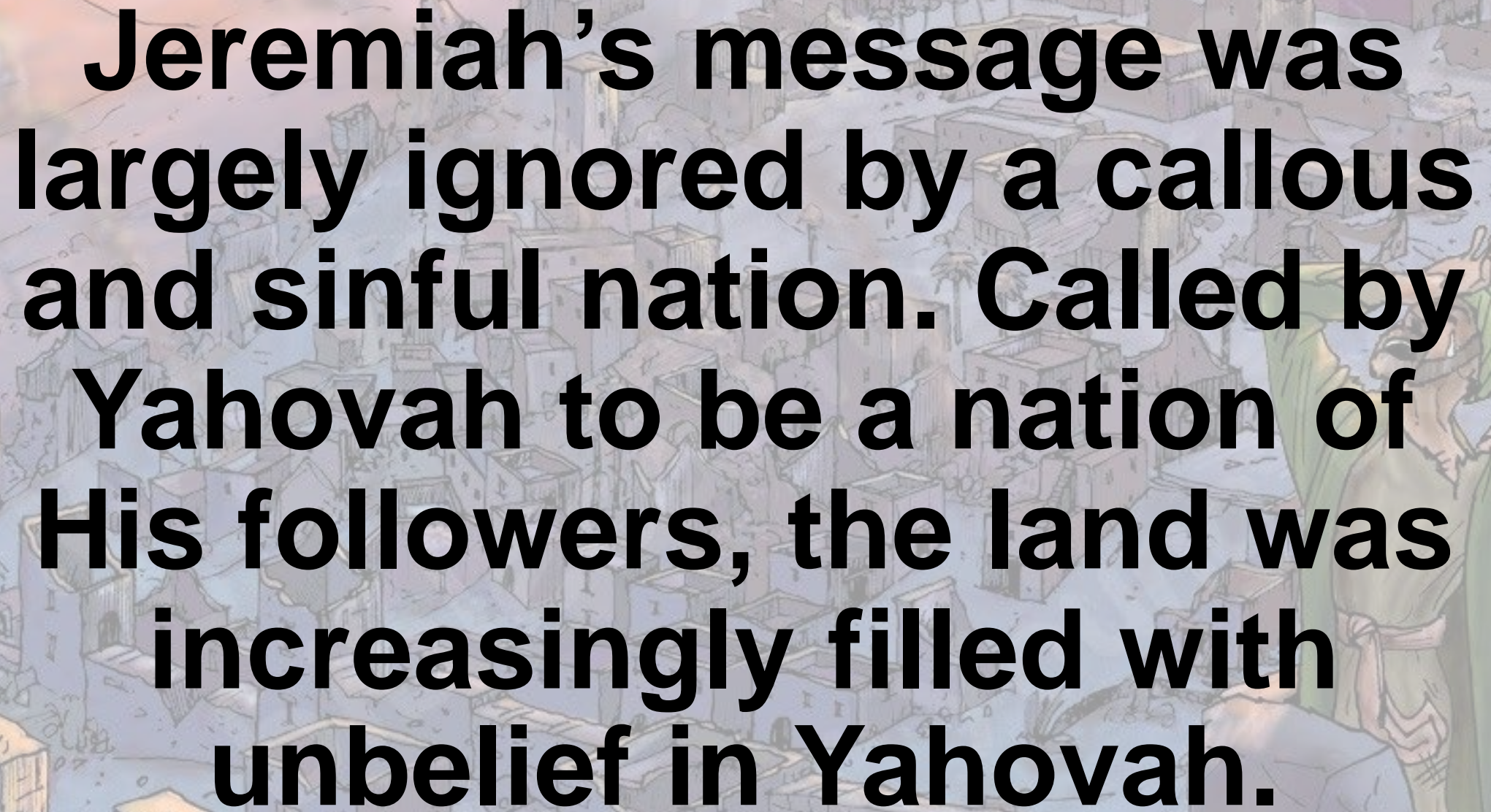
**Lamentations is a historical and theological book providing impetus for both personal and national righteousness among the followers of Yahovah.**

The background features a detailed illustration of a city in ruins. The buildings are mostly skeletal remains, with some smoke or dust rising from the ground. In the foreground on the right, a man with a beard, wearing a green robe and a green turban, stands on a stone ledge. He has his right hand raised to his forehead in a gesture of despair or grief, looking out over the destroyed city. The overall color palette is muted, with greys, browns, and the green of the man's clothing.

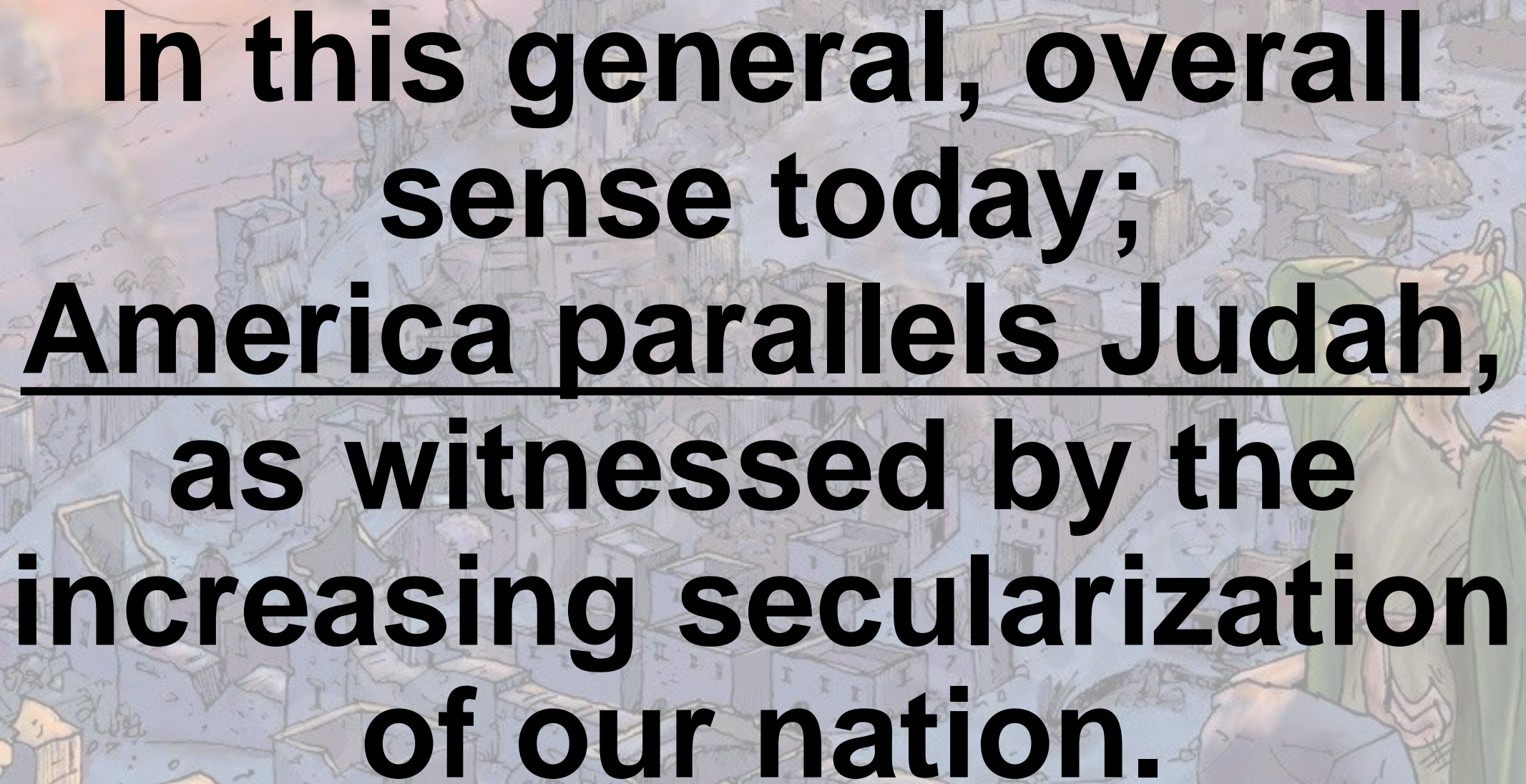
**Lamentations also provides much wisdom to believers on how to best channel their energies when it comes to attempting to turn around an ailing nation :**

The background features a detailed illustration of a city with numerous buildings and rooftops. In the foreground on the right, a person wearing a green robe and a head covering is shown from the waist up, looking out over the city. The overall style is that of a classic comic book or pulp magazine illustration.

**Yahovah intends for this book to arrange your priorities! Give your time and attention to the nation's believers' obedience, more so than convincing the unsaved to act in ways pleasing to Yahovah.**

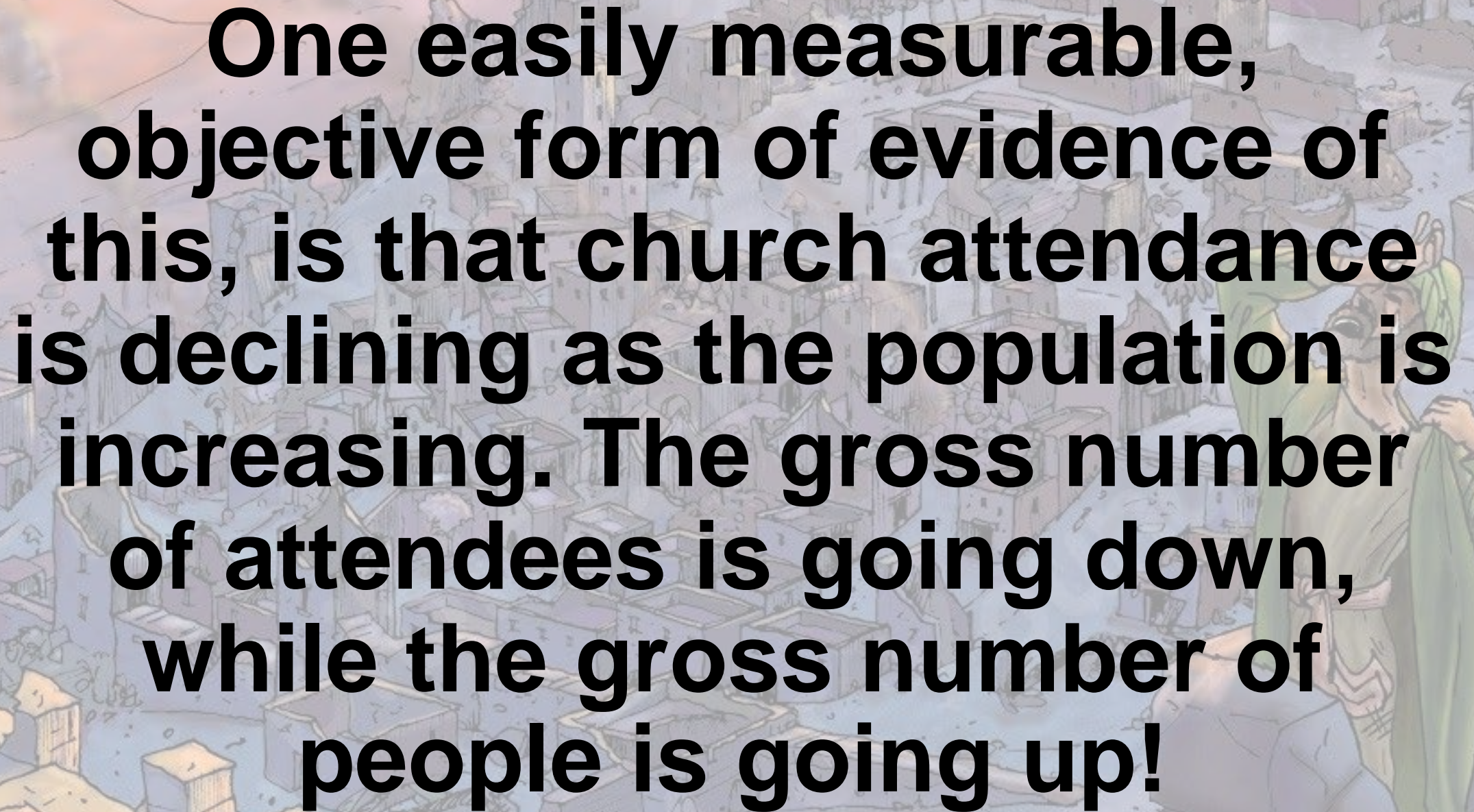
An illustration of a man in a green robe and turban, likely a prophet, standing on a stone wall and looking over a city. The city is depicted with many buildings, some of which are in ruins or under construction. The background shows a hazy, mountainous landscape under a soft, orange and yellow sky, suggesting a sunset or sunrise. The overall style is that of a classic religious illustration.

**Jeremiah's message was largely ignored by a callous and sinful nation. Called by Yahovah to be a nation of His followers, the land was increasingly filled with unbelief in Yahovah.**

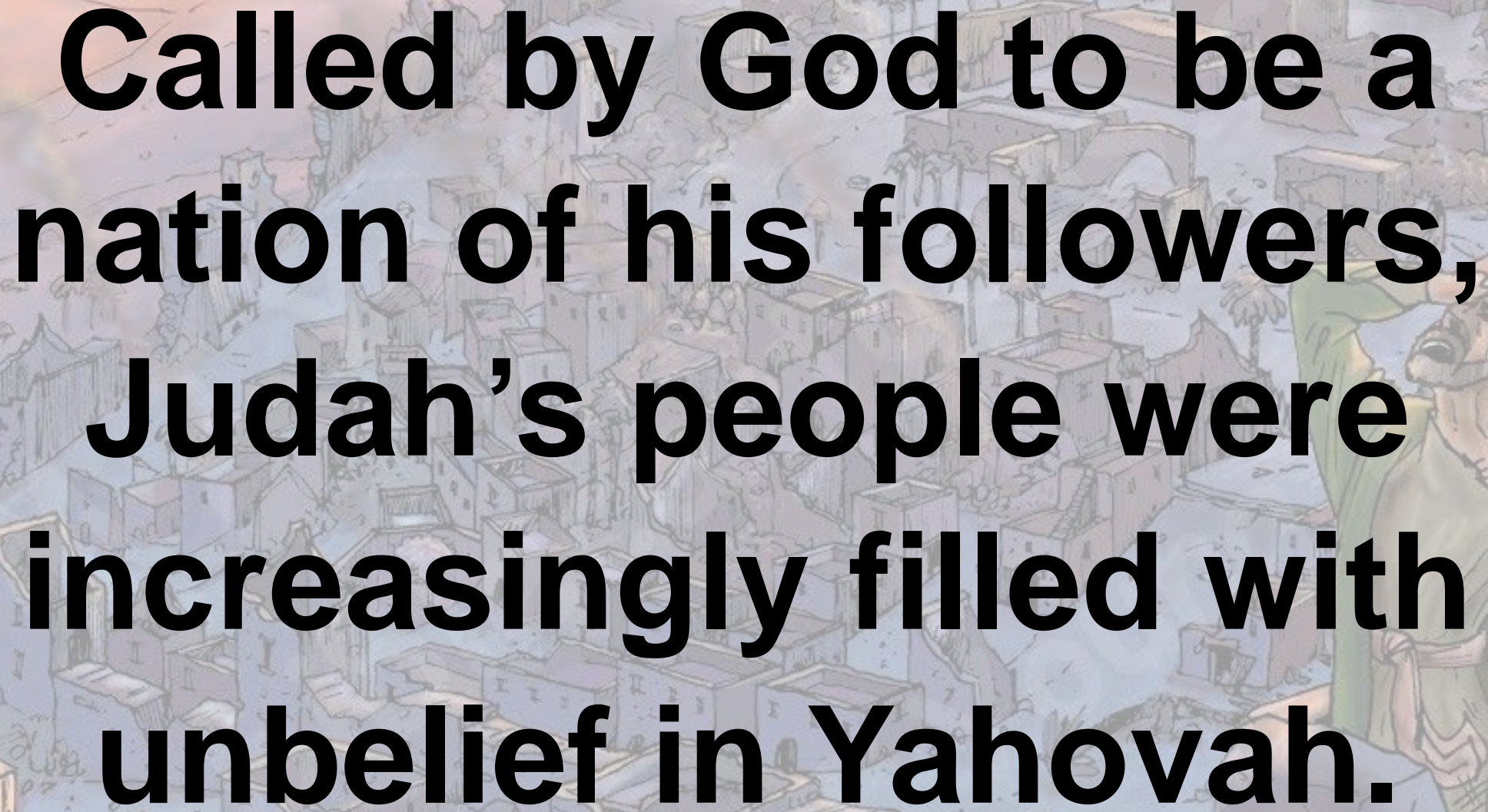
The background is a faded, artistic illustration of a city, possibly Jerusalem, with a person in a green robe standing on the right side. The text is overlaid on this background.

**In this general, overall  
sense today;  
America parallels Judah,  
as witnessed by the  
increasing secularization  
of our nation.**

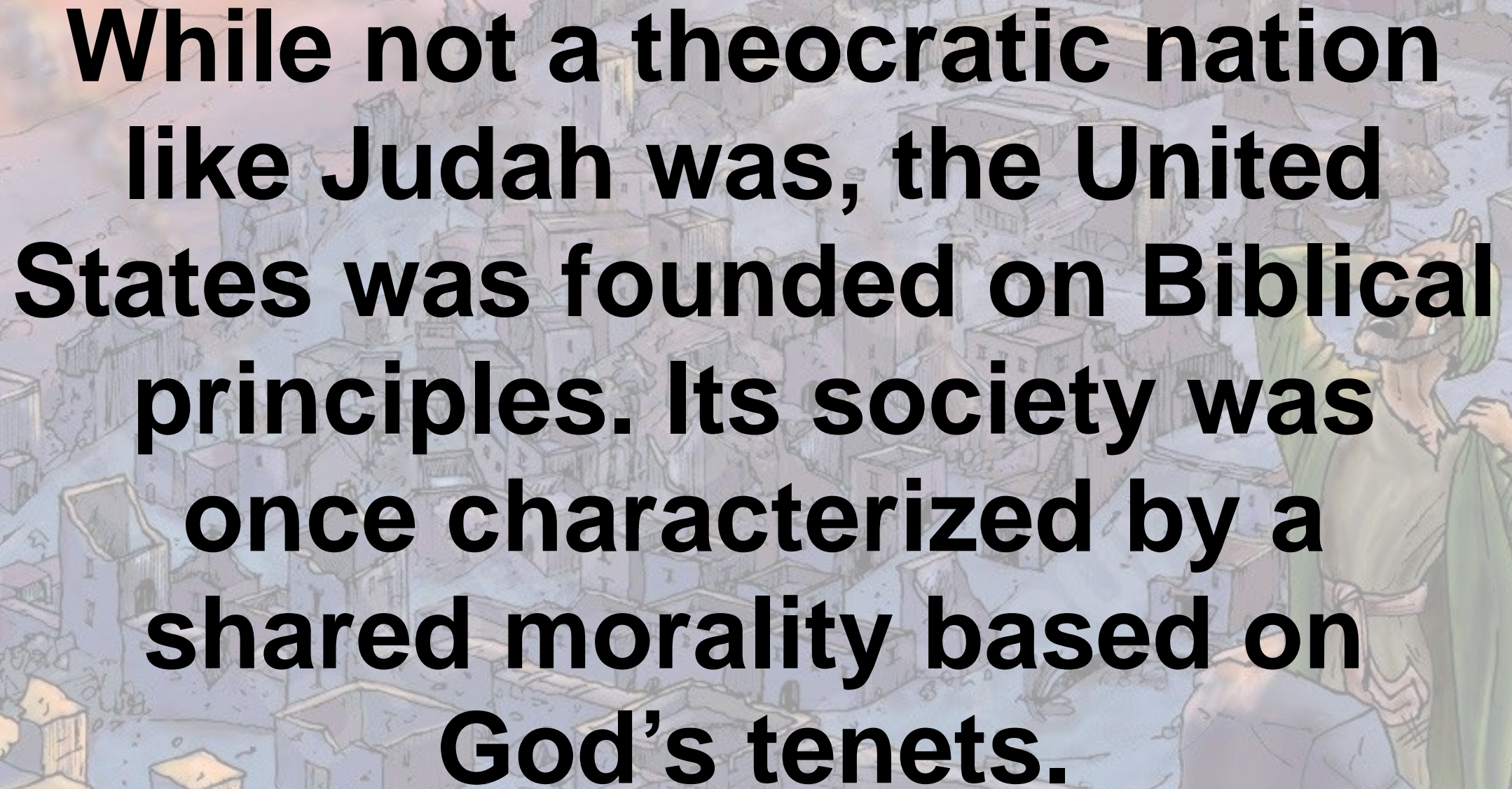


The background features a detailed, hand-drawn illustration of a cityscape. The buildings are rendered in a sketchy, textured style with various shades of blue, purple, and brown. In the foreground on the right, a person wearing a long green robe is depicted from the waist up, looking towards the left. The overall scene is set against a soft, hazy sky with a gradient from light blue to a pale orange or pinkish hue, suggesting a dawn or dusk setting. The text is overlaid on this scene in a large, bold, black font.

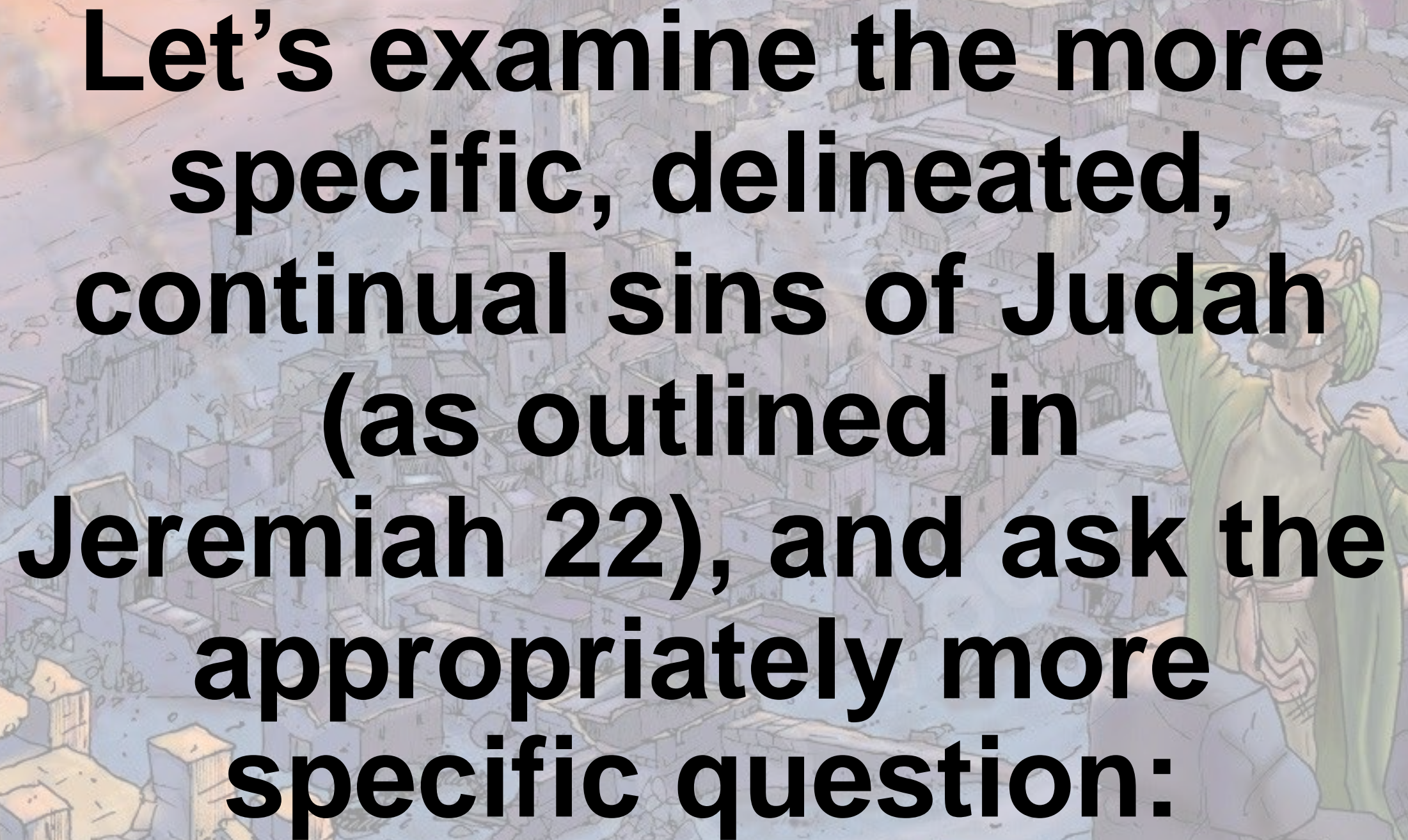
**One easily measurable, objective form of evidence of this, is that church attendance is declining as the population is increasing. The gross number of attendees is going down, while the gross number of people is going up!**

A man in a green robe and turban stands on a stone wall, looking out over a vast, ruined city. The city is filled with rubble and broken buildings, suggesting a state of desolation. The background shows a hazy, orange-tinted sky, possibly at dawn or dusk. The man's expression is one of concern or contemplation.

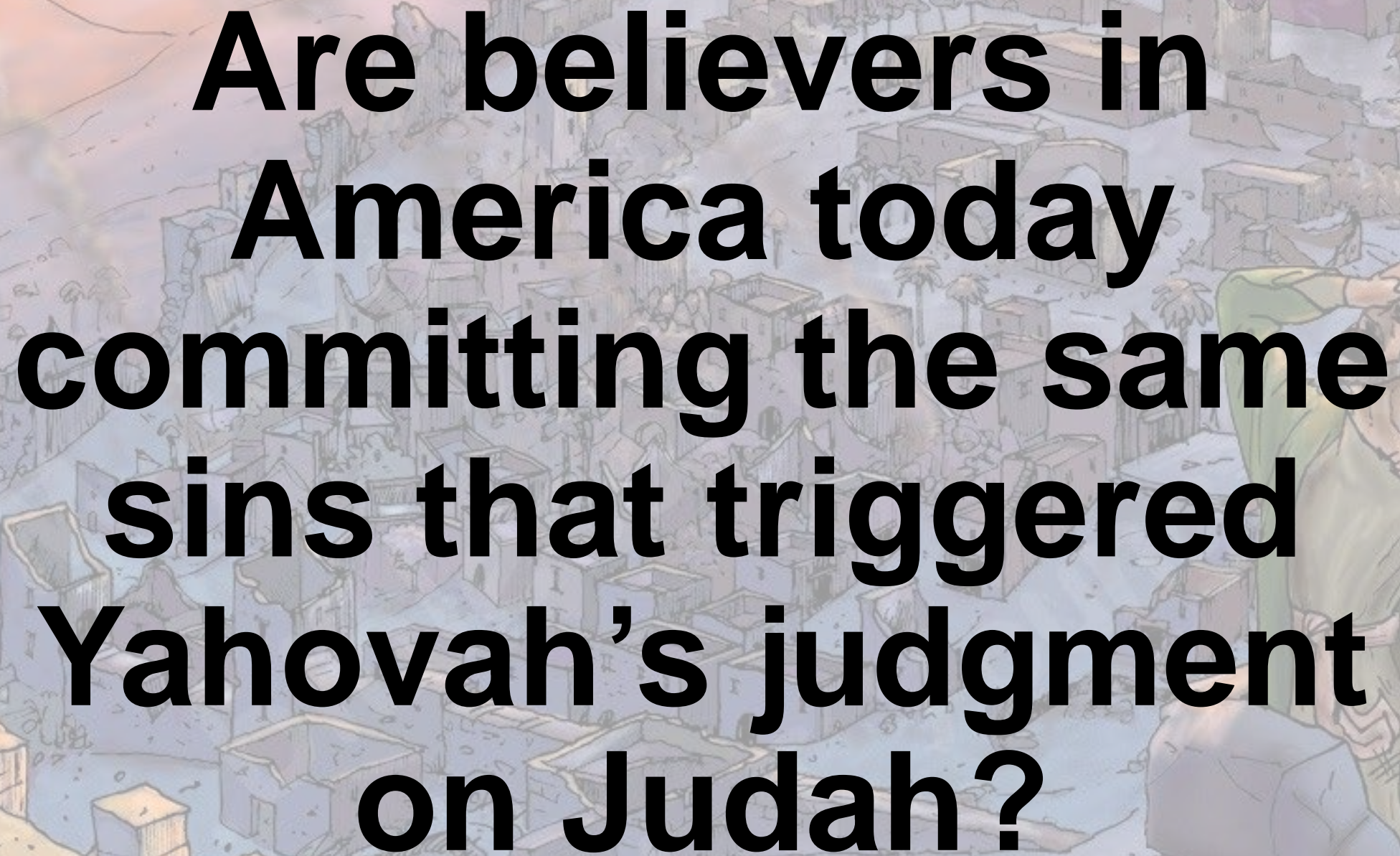
**Called by God to be a nation of his followers, Judah's people were increasingly filled with unbelief in Yahovah.**

The background is a detailed illustration of an ancient city, likely Jerusalem, with numerous buildings and a prominent stone wall. In the foreground on the right, a man with a beard, wearing a green robe and a turban, stands on a balcony or wall, looking out over the city. The overall style is that of a classic illustration or painting.

**While not a theocratic nation like Judah was, the United States was founded on Biblical principles. Its society was once characterized by a shared morality based on God's tenets.**

An illustration of a man with a beard, wearing a green robe and a green turban, standing on a stone wall and looking out over a city. The city is depicted with many buildings and a hazy, orange-tinted sky. The text is overlaid on the image in a large, bold, black font.

**Let's examine the more specific, delineated, continual sins of Judah (as outlined in Jeremiah 22), and ask the appropriately more specific question:**

The background is a detailed illustration of a city in ruins. The buildings are mostly rectangular blocks, many of which are partially destroyed or reduced to rubble. The color palette is muted, with shades of blue, grey, and brown, suggesting a desolate and somber atmosphere. In the foreground on the right, a man with a beard, wearing a green robe and a green turban, stands on a stone wall. He is looking out over the city with a hand to his forehead, as if in distress or contemplation. The overall scene conveys a sense of historical tragedy and divine judgment.

**Are believers in  
America today  
committing the same  
sins that triggered  
Yahovah's judgment  
on Judah?**

The background is a detailed illustration of a city, possibly Jerusalem, with a man in a green robe standing on a stone wall on the right side. The city is rendered in a sketchy, artistic style with various buildings and structures. The overall color palette is muted, with a lot of greys, browns, and greens.

**These sins fall into one of four categories:**

**-THE IDOLATRY OF BELIEVERS**

**-THE DISOBEDIENCE OF BELIEVERS**

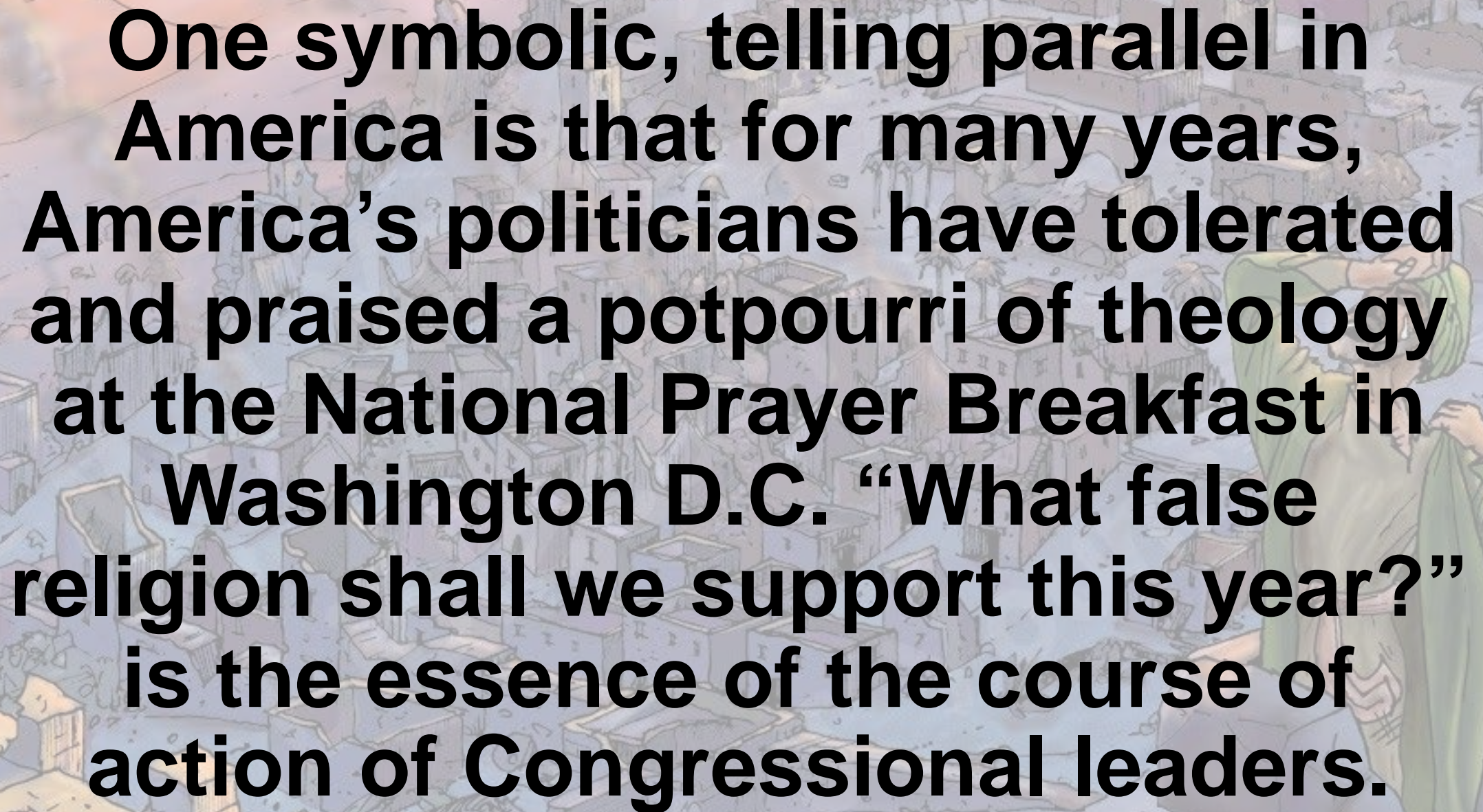
**-EXPLOITATION BY BELIEVERS**

**-A LACK OF SUPPORT FOR ISRAEL BY BELIEVERS**

The background is a detailed illustration of a city in ruins, likely Jerusalem. The buildings are mostly stone and brick, many of which are crumbling or partially destroyed. In the foreground on the right, a man with a beard, wearing a green robe and a green turban, stands on a stone wall. He has his right hand raised to his forehead, looking out over the city with a distressed expression. The sky is a mix of orange and blue, suggesting a sunset or sunrise. The overall tone is somber and dramatic.

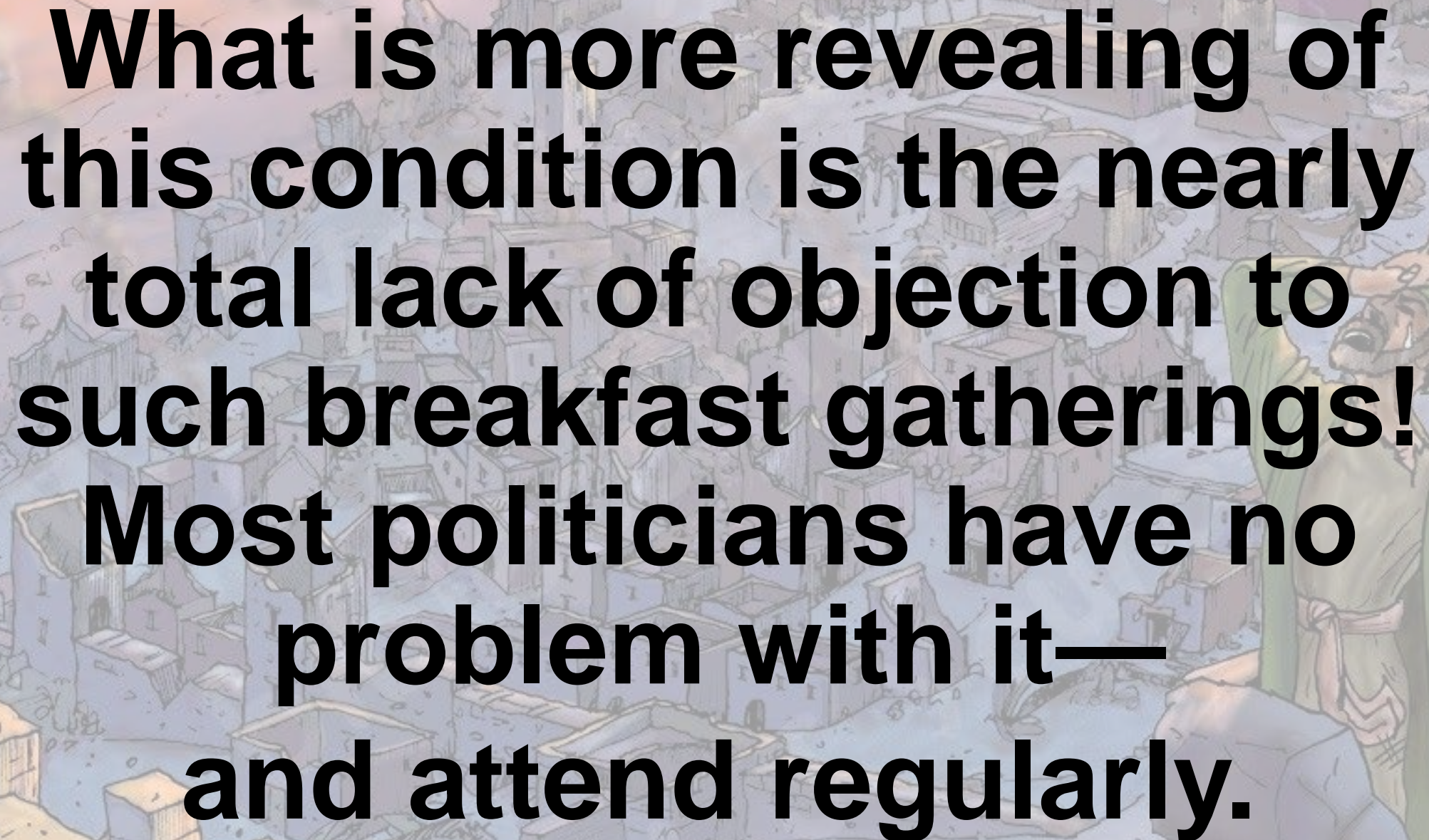
# **THE IDOLATRY OF BELIEVERS**

**Jeremiah states that Yahovah will judge the nation of Judah based on her worship of other Gods.**

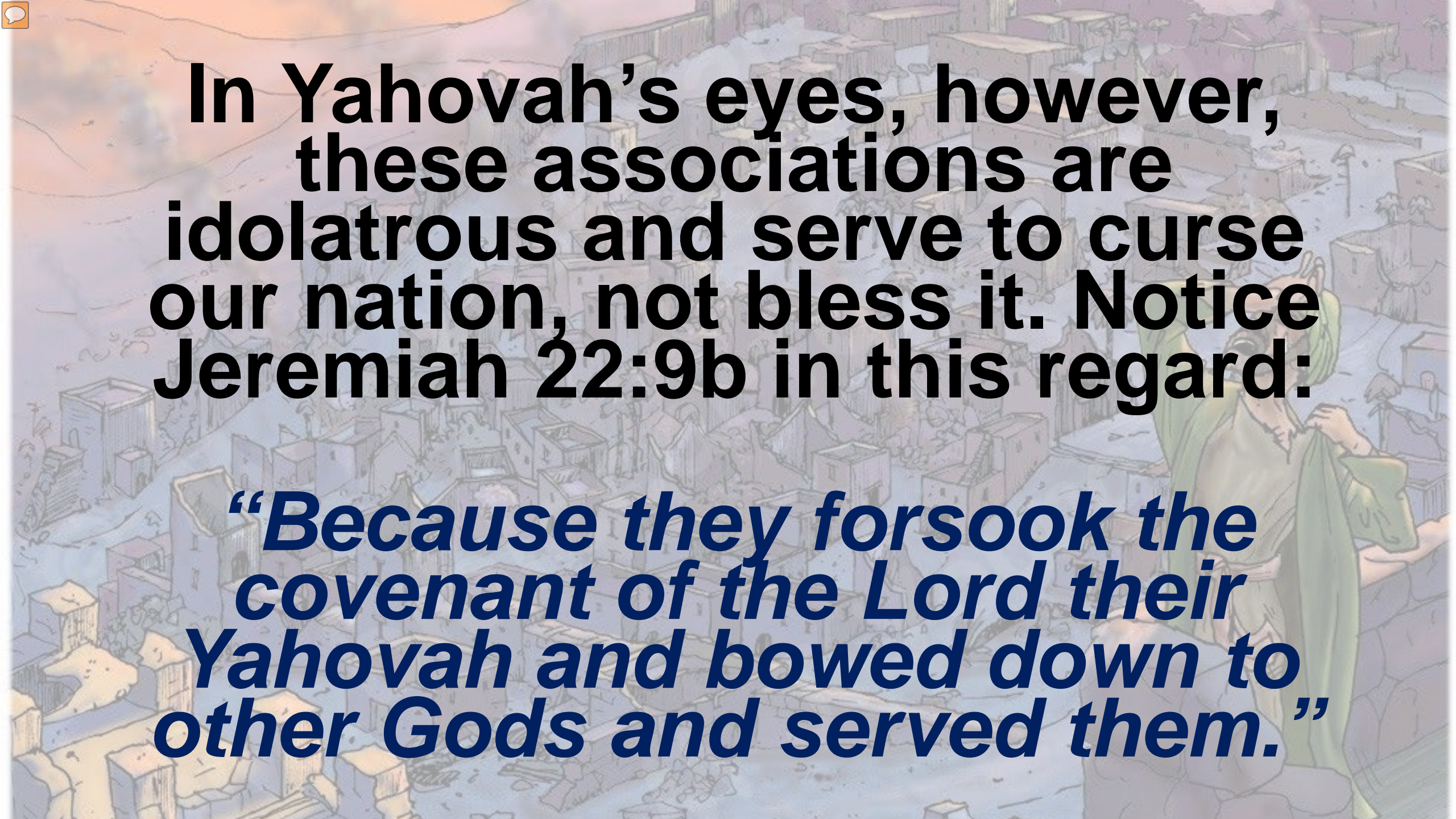
The background features a stylized, sketch-like illustration of a cityscape with various buildings and structures. On the right side, a woman wearing a long green dress is depicted, looking towards the left. The overall color palette is muted, with soft blues, greys, and greens.

**One symbolic, telling parallel in America is that for many years, America's politicians have tolerated and praised a potpourri of theology at the National Prayer Breakfast in Washington D.C. "What false religion shall we support this year?" is the essence of the course of action of Congressional leaders.**



The background features a detailed illustration of a city with numerous buildings and structures. In the foreground on the right, a man with a beard, wearing a green robe and a green turban, stands on a stone balcony. He has his right hand raised to his forehead in a gesture of distress or contemplation. The overall scene is rendered in a soft, painterly style with a muted color palette.

**What is more revealing of this condition is the nearly total lack of objection to such breakfast gatherings! Most politicians have no problem with it—and attend regularly.**

The background features a detailed illustration of a city with numerous buildings and structures. In the foreground on the right, a man wearing a green robe and a turban stands on a rooftop, looking towards the city. The overall scene is rendered in a soft, painterly style with a warm, slightly hazy atmosphere.

**In Yahovah's eyes, however, these associations are idolatrous and serve to curse our nation, not bless it. Notice Jeremiah 22:9b in this regard:**

***“Because they forsook the covenant of the Lord their Yahovah and bowed down to other Gods and served them.”***

The background is a detailed illustration of a city in ruins, with many buildings reduced to rubble. In the foreground on the right, a person wearing a green robe and a turban-like head covering stands on a stone ledge, looking out over the city. The overall color palette is muted, with a lot of greys, browns, and a soft blue/purple sky.

**Idolatry was one of the main reasons  
Yahovah judged Israel.**

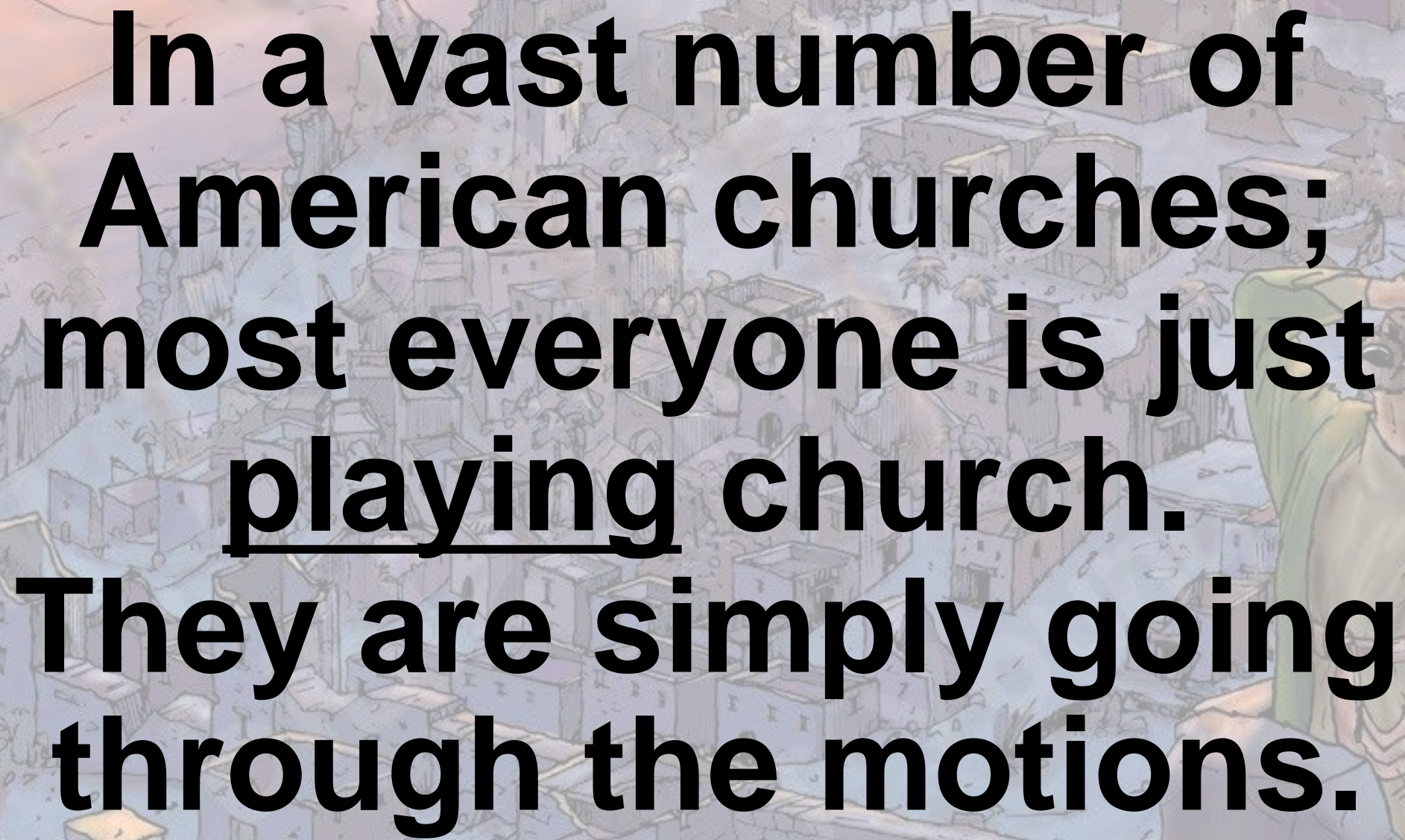
**Yahovah judges a nation relating to  
the idolatry of the believers who live  
there. One of the manifestations of  
idolatry is a believer distancing his  
heart from the one true God and  
trying to fill the resulting void with  
anything other than Yahovah.**

The background features a detailed illustration of a city, likely Jerusalem, with numerous buildings and a central tower. In the foreground on the right, a man with a beard and a green robe stands on a stone wall, looking out over the city. The overall scene is rendered in a soft, painterly style with a warm, golden light.

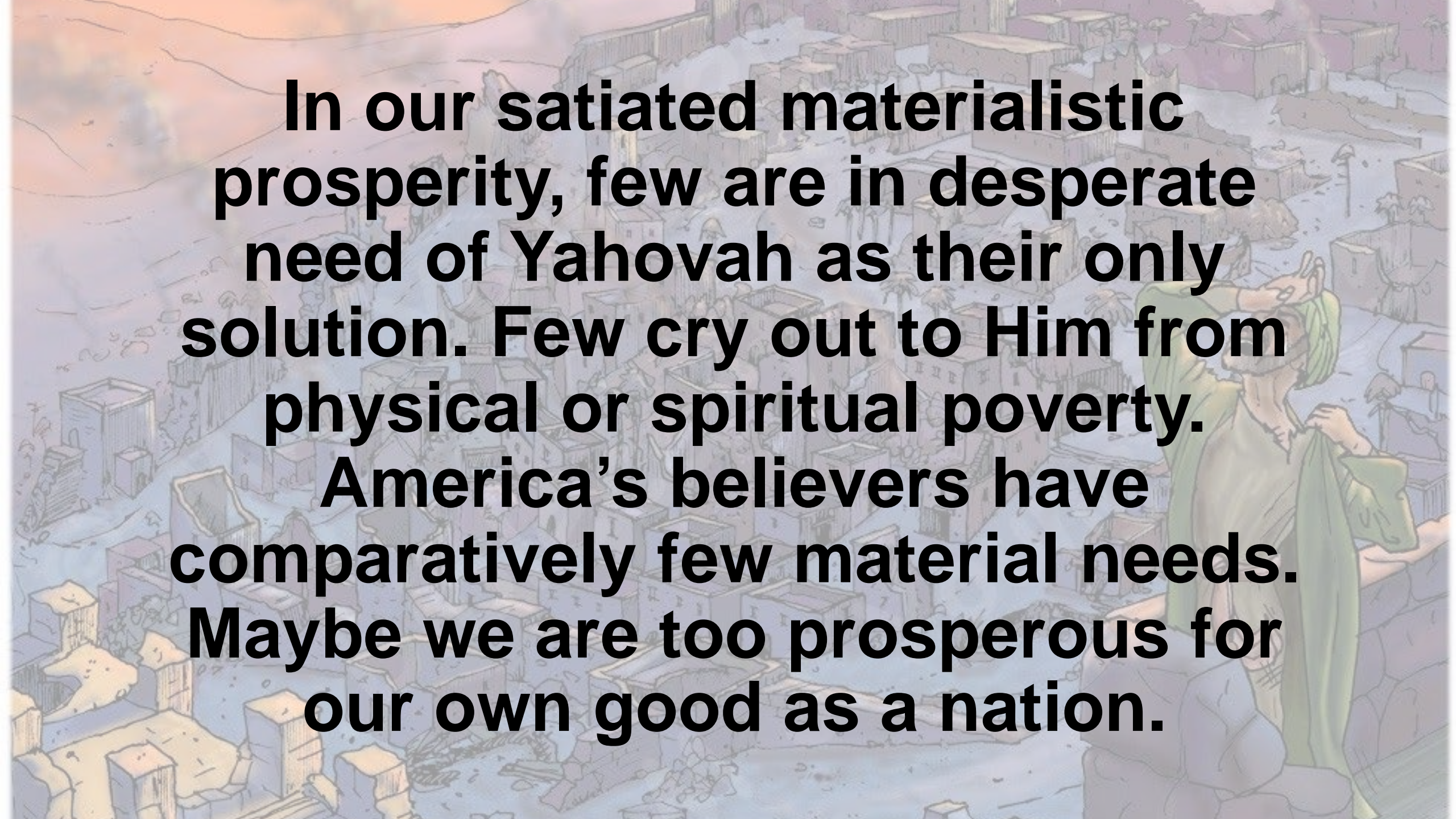
# THE DISOBEDIENCE OF BELIEVERS

**Jeremiah 22:21 informs us that Judah was a materially prosperous nation like America,**

***“I spoke to you in your prosperity; but you said, ‘I will not listen!’ This has been your practice from your youth, that you have not obeyed My voice.”***

The background is a detailed illustration of a city, possibly Jerusalem, with a man in a green robe standing on a stone wall on the right side. The city is rendered in a sketchy, artistic style with various buildings and structures. The text is overlaid on this background.

**In a vast number of  
American churches;  
most everyone is just  
playing church.  
They are simply going  
through the motions.**



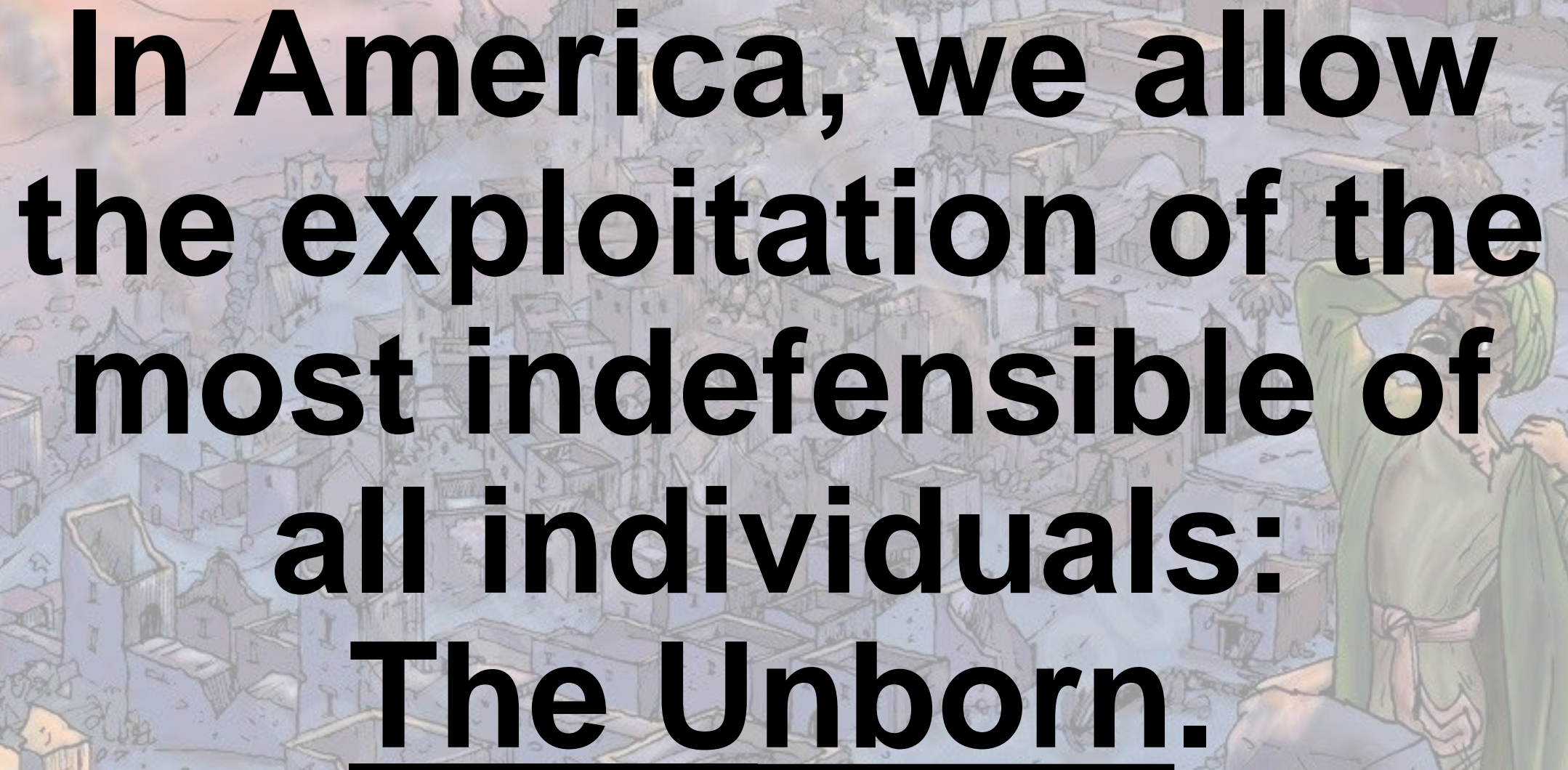
**In our satiated materialistic prosperity, few are in desperate need of Yahovah as their only solution. Few cry out to Him from physical or spiritual poverty.**

**America's believers have comparatively few material needs. Maybe we are too prosperous for our own good as a nation.**

The background features a detailed illustration of a city with various buildings and structures. In the foreground on the right, a man with a beard and a green turban, wearing a green robe, stands on a stone wall, looking out over the city. The overall style is that of a traditional illustration or painting.

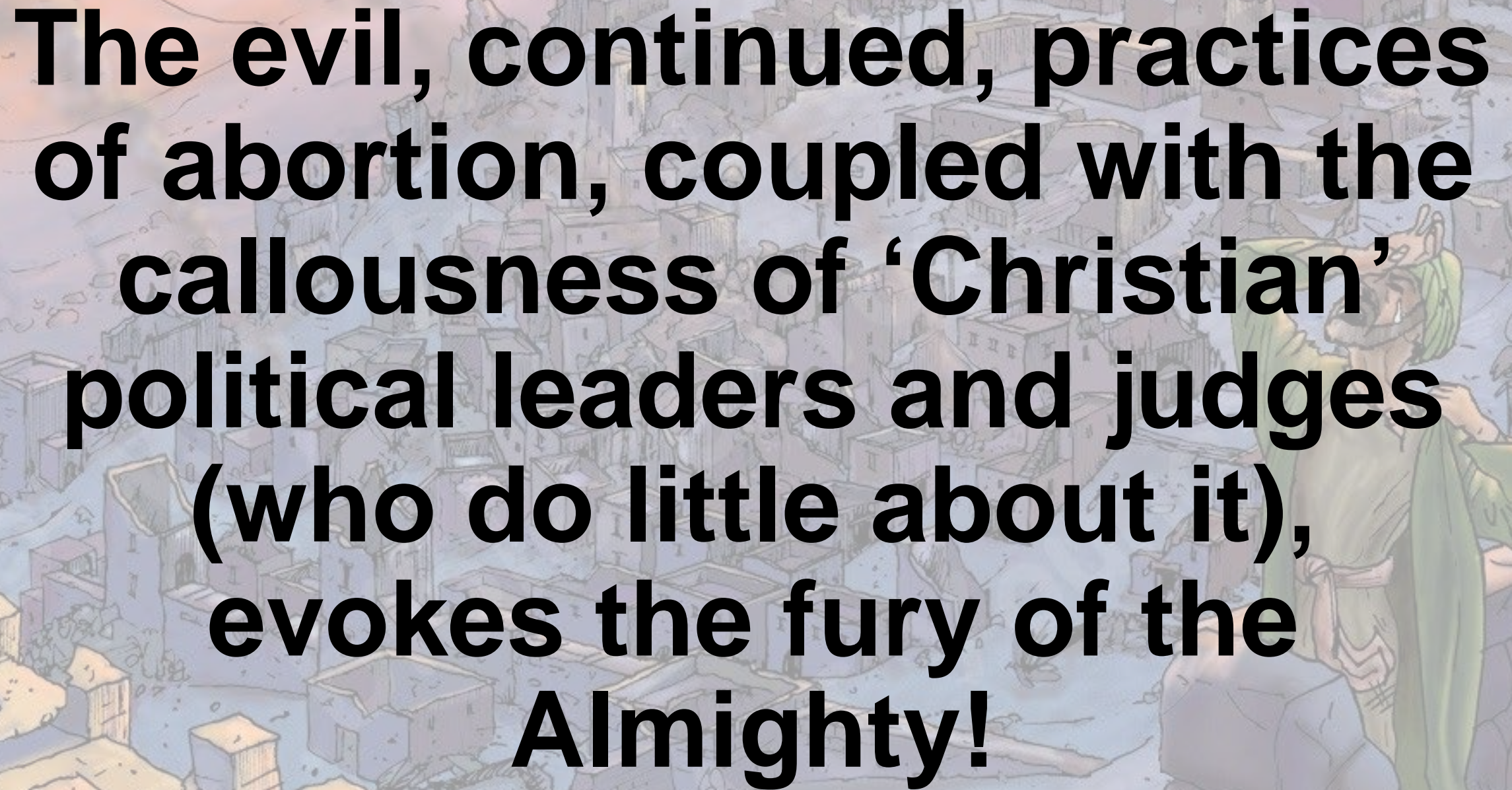
# **EXPLOITATION BY BELIEVERS**

**The third reason Yahovah judged Judah came from the self-absorbed orientation of His people: Yahovah's followers in the OT were engaged in various acts of exploitation of others.**

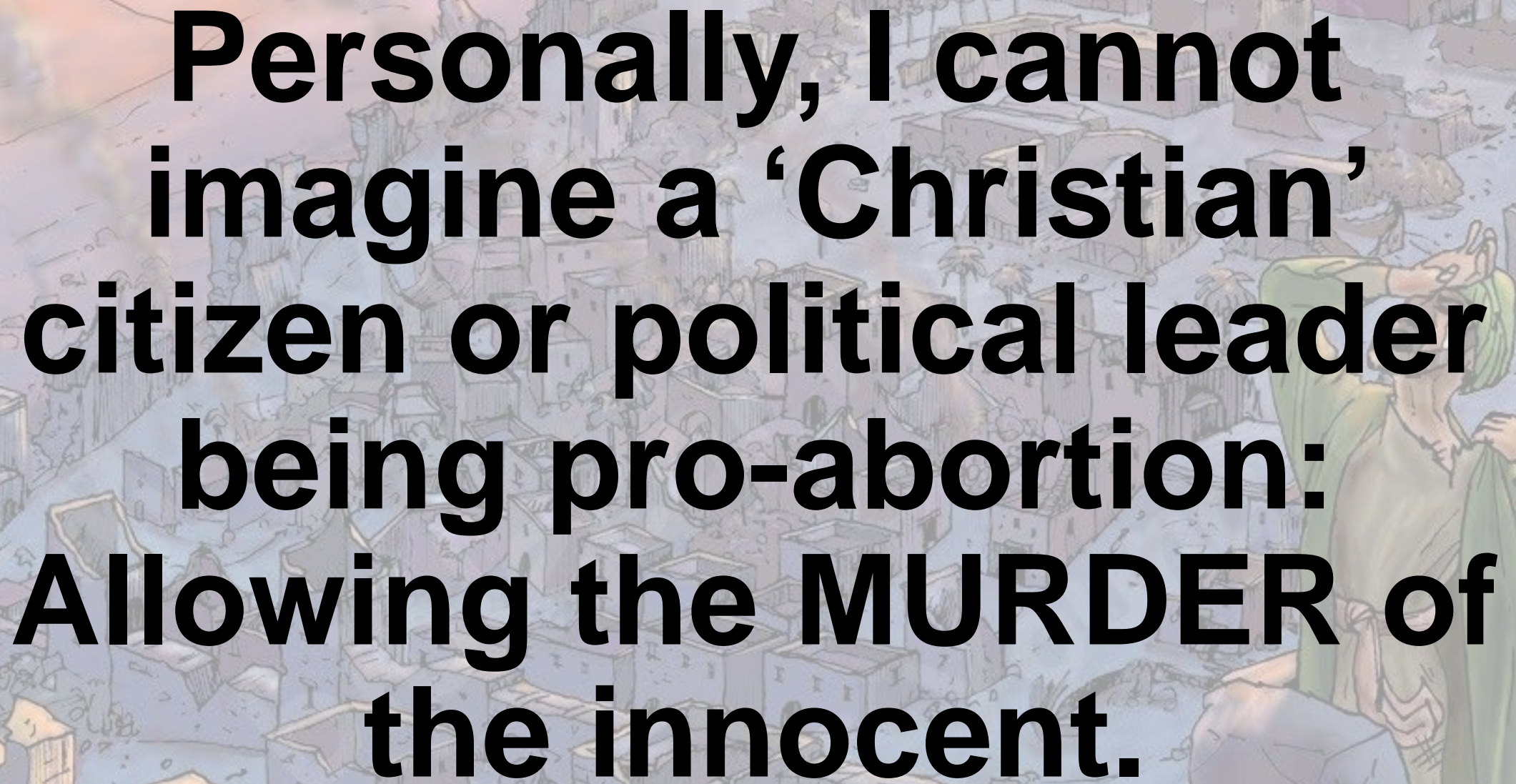
The background is a faded, blue-toned illustration of a city. In the foreground on the right, a woman in a green dress stands on a stone ledge, looking out over the city. The city itself is depicted with various buildings, some appearing to be in ruins or under construction. The overall style is that of a classic comic book illustration.

**In America, we allow  
the exploitation of the  
most indefensible of  
all individuals:  
The Unborn.**

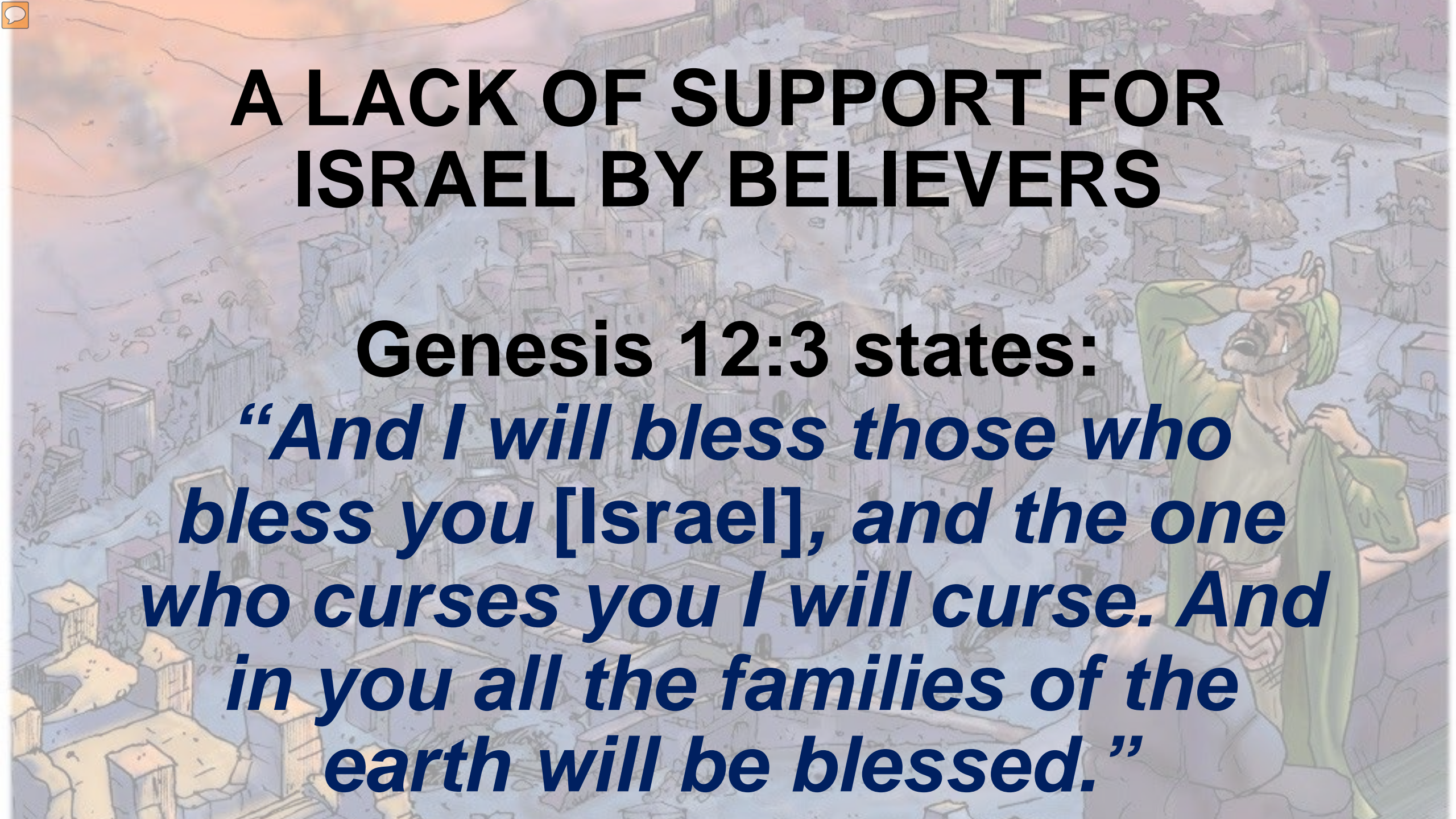


The background features a detailed illustration of a city in a state of complete ruin. The buildings are reduced to rubble, with smoke rising from the debris. In the foreground on the right, a man with a beard, wearing a green robe and a turban, stands on a stone ledge, looking out over the devastated city. The overall color palette is muted, with greys, browns, and a soft orange glow in the sky, suggesting a scene of desolation and tragedy.

**The evil, continued, practices  
of abortion, coupled with the  
callousness of ‘Christian’  
political leaders and judges  
(who do little about it),  
evokes the fury of the  
Almighty!**

The background is a detailed illustration of a city, possibly Jerusalem, with a person in a green robe standing on a balcony in the foreground. The text is overlaid on this scene.

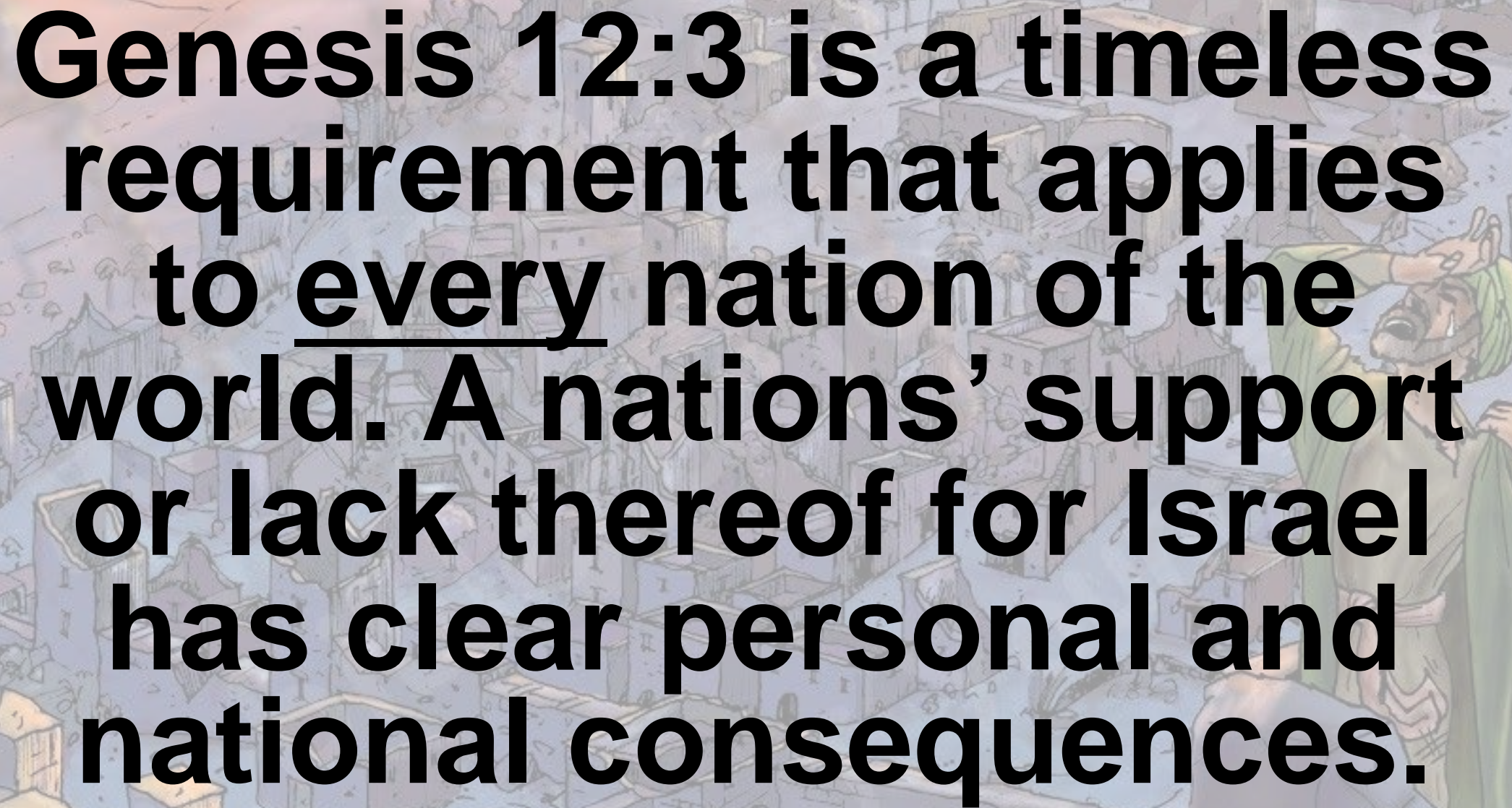
**Personally, I cannot  
imagine a 'Christian'  
citizen or political leader  
being pro-abortion:  
Allowing the MURDER of  
the innocent.**

The background features a detailed illustration of a city with various buildings, including domes and minarets, rendered in a sketchy, artistic style. In the foreground on the right, a man with a beard, wearing a green robe and a green turban, stands with his hands raised to his forehead, looking upwards with a pained or distressed expression. The overall color palette is muted, with soft blues, greys, and greens.

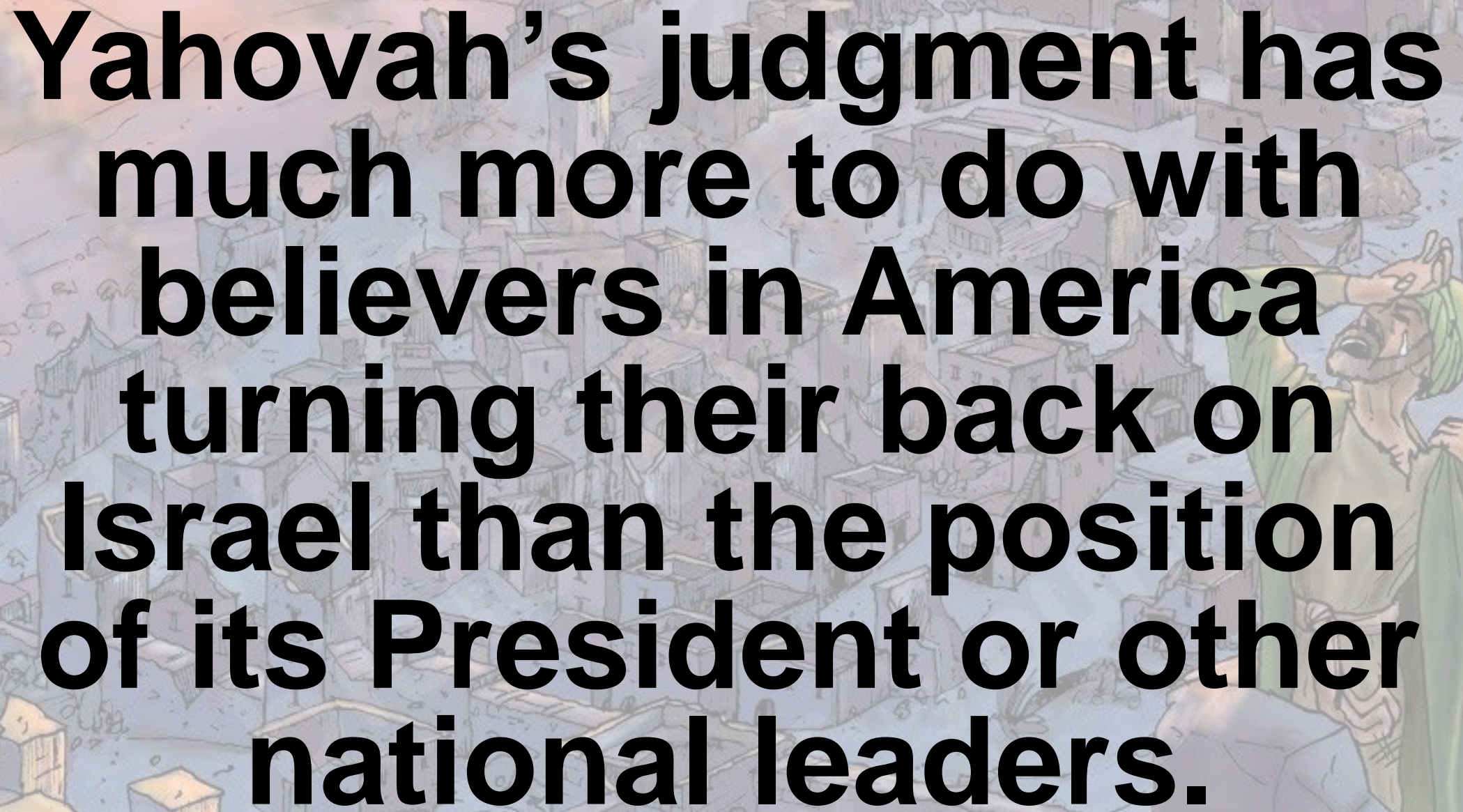
# A LACK OF SUPPORT FOR ISRAEL BY BELIEVERS

**Genesis 12:3 states:**

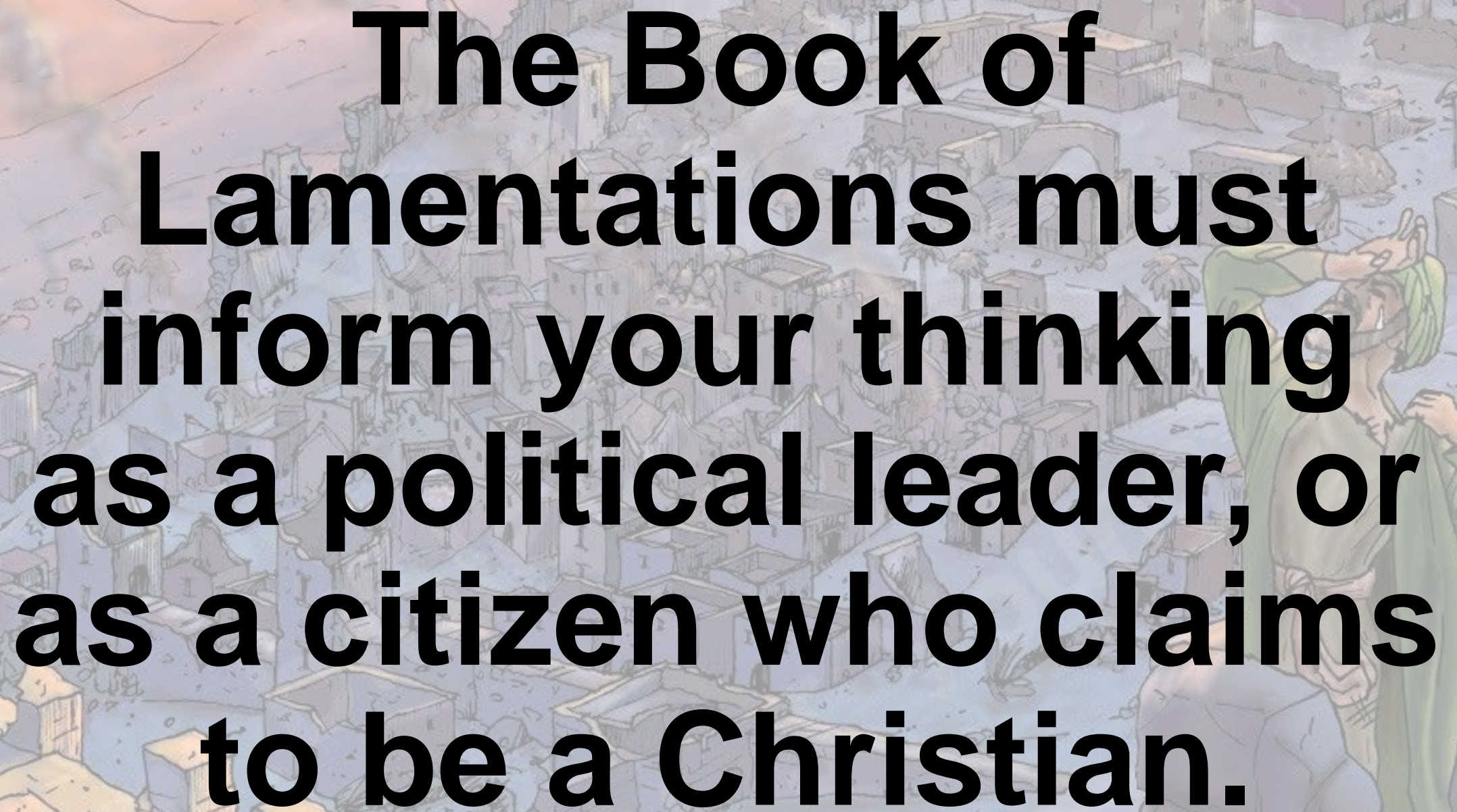
***“And I will bless those who bless you [Israel], and the one who curses you I will curse. And in you all the families of the earth will be blessed.”***

The background features a detailed illustration of a city, possibly Jerusalem, with numerous buildings and a man in a green robe standing on a stone wall, looking out over the city. The text is overlaid on this scene.

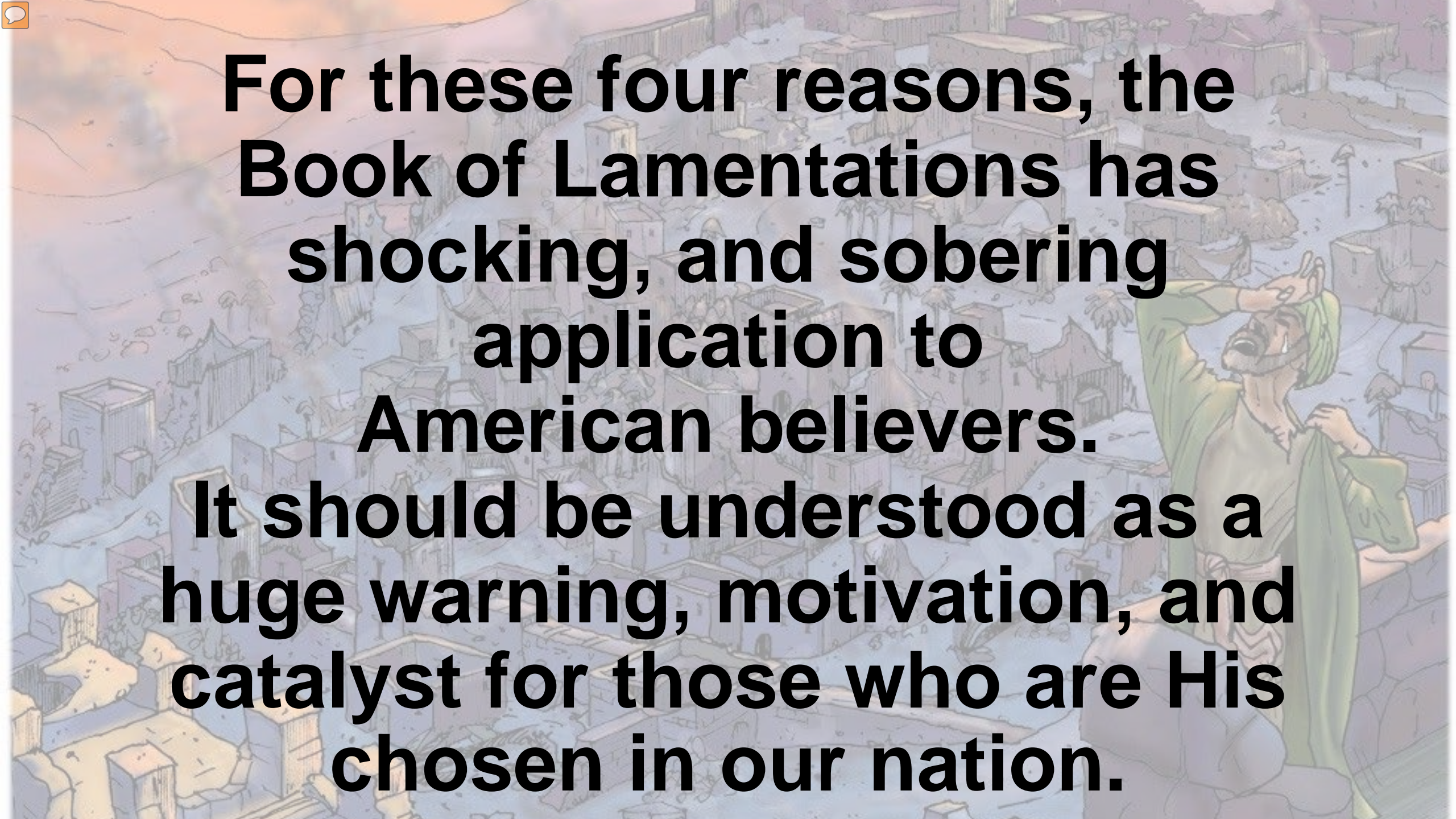
**Genesis 12:3 is a timeless requirement that applies to every nation of the world. A nations' support or lack thereof for Israel has clear personal and national consequences.**

The background is a detailed illustration of a city in ruins. The buildings are mostly grey and brown, with many windows missing and walls crumbling. In the foreground on the right, a man with a beard and a green turban-like head covering is shown from the chest up. He is wearing a green robe and has his hands raised to his head in a gesture of despair or prayer. The sky is a pale, hazy blue. The overall tone is somber and dramatic.

**Yahovah's judgment has much more to do with believers in America turning their back on Israel than the position of its President or other national leaders.**

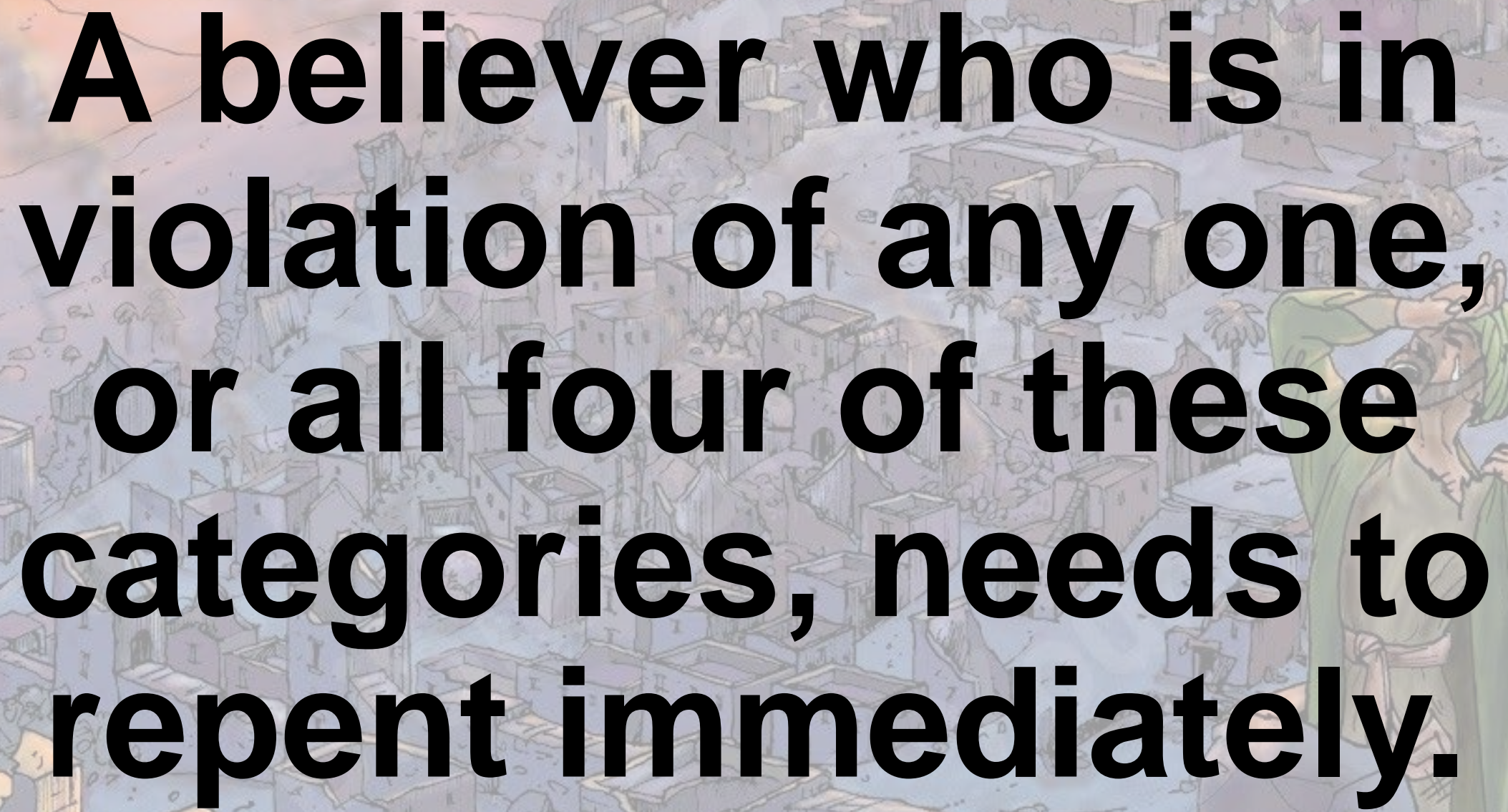
The background features a detailed illustration of a city in ruins, with many buildings reduced to rubble. In the foreground on the right, a person wearing a green robe and a turban-like head covering stands on a stone ledge, looking out over the devastation with a somber expression. The overall color palette is muted, with a mix of greys, blues, and earthy tones, suggesting a scene of desolation and tragedy.

**The Book of  
Lamentations must  
inform your thinking  
as a political leader, or  
as a citizen who claims  
to be a Christian.**

The background features a detailed illustration of a city in ruins, with many buildings reduced to rubble. In the foreground on the right, a man with a beard, wearing a green robe and a green turban, stands on a stone ledge. He has his right hand raised to his forehead in a gesture of despair or grief, and his left hand is clasped in prayer. The overall scene is one of devastation and sorrow.

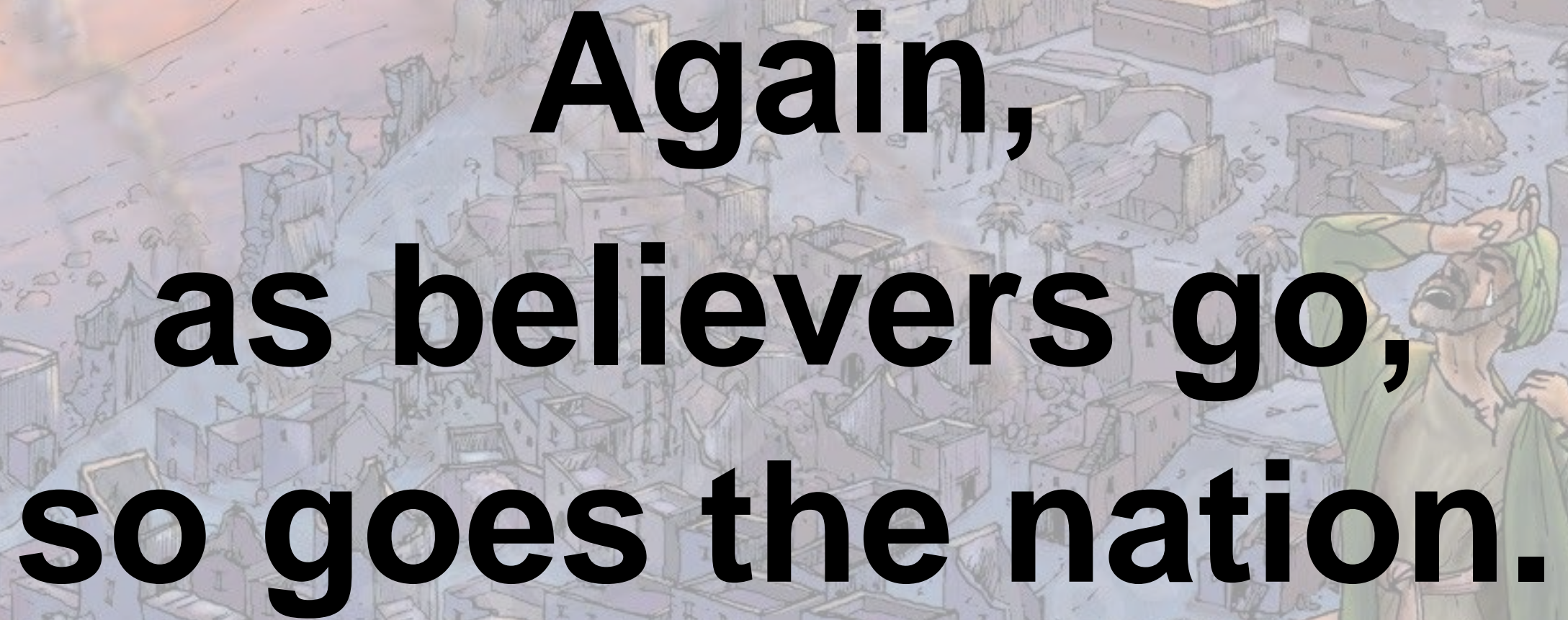
**For these four reasons, the  
Book of Lamentations has  
shocking, and sobering  
application to  
American believers.**

**It should be understood as a  
huge warning, motivation, and  
catalyst for those who are His  
chosen in our nation.**

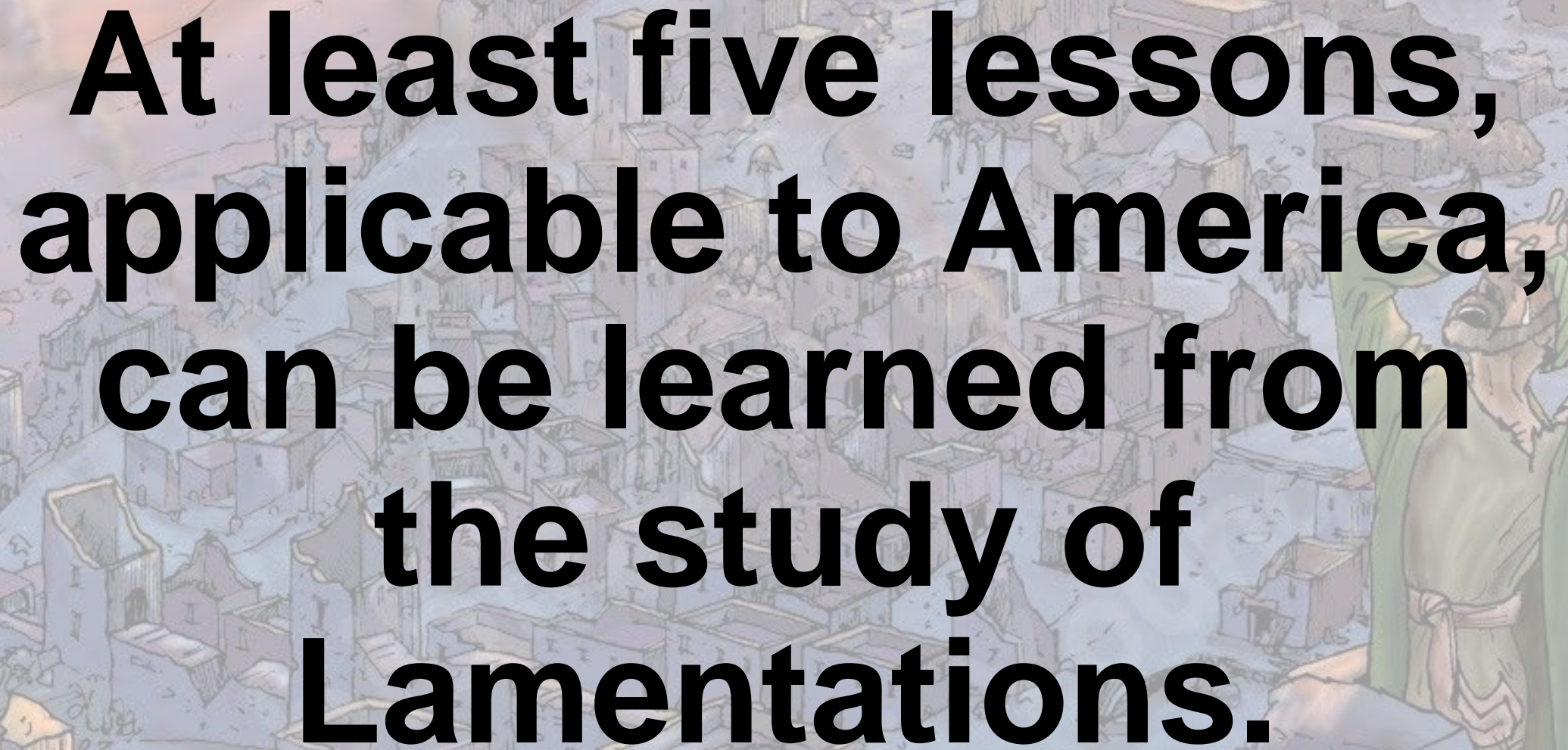
The background features a detailed illustration of a city in a state of complete ruin. The buildings are reduced to rubble, with smoke rising from the debris. In the foreground on the right, a man wearing a green robe and a turban stands with his hands raised to his head in a gesture of despair or prayer. The overall color palette is muted, with shades of blue, grey, and brown, creating a somber and desolate atmosphere.

**A believer who is in violation of any one, or all four of these categories, needs to repent immediately.**



A man in a green robe and turban stands on a stone wall, looking out over a vast, ruined city. The city is filled with numerous small, rectangular buildings, many of which are partially destroyed or in ruins. The scene is set against a backdrop of a hazy, orange-tinted sky, suggesting a sunset or sunrise. The overall atmosphere is one of desolation and despair.

**Again,  
as believers go,  
so goes the nation.**

The background is a detailed illustration of a city in ruins. The buildings are mostly skeletal remains, with some walls still standing but many roofs missing. The color palette is muted, with a lot of greys, browns, and a soft, hazy light. In the foreground on the right, a man with a beard, wearing a green robe and a green turban, stands on a stone ledge. He has his right hand raised to his forehead in a gesture of despair or grief, looking out over the city. The overall mood is one of profound sorrow and desolation.

**At least five lessons,  
applicable to America,  
can be learned from  
the study of  
Lamentations.**

The background features a detailed illustration of a city in ruins, with many buildings reduced to rubble. In the foreground on the right, a woman with her hair in a green turban and wearing a green robe stands on a stone wall, looking out over the devastation. The sky is a hazy, light blue and purple, suggesting a dawn or dusk setting.

## **A. YAHOVAH STEPS BACK FROM NATIONS WHEN BELIEVERS SIN**

**It follows that if Yahovah does not hesitate to judge His own people in the Old Testament, He would not hesitate to judge His own people in the New Testament, or His own people in today's world.**



## **B. YAHOVAH OFFERS HOPE AND COMPASSION**

***We read in Lamentations 3:22-24:***

***“The Lord’s lovingkindnesses indeed never cease, for His compassions never fail. They are new every morning; great is Your faithfulness.”***

***“The Lord is my portion,” says my soul, “Therefore I have hope in Him.”***



## **C. YAHOVAH USES SURROGATES TO ACHIEVE HIS PURPOSES**

**In Lamentations, Babylon is not mentioned - Yahovah is described as the One who will deal with Judah's sin.**  
**The conclusion is that Babylon was the surrogate instrument of Yahovah to achieve His ultimate purposes.**

The background features a detailed illustration of a city in ruins. The buildings are mostly skeletal remains, with some smoke or dust rising from the debris. In the foreground on the right, a person wearing a green robe and a turban-like head covering stands on a stone wall, looking out over the city with a hand to their forehead in a gesture of grief or despair. The overall color palette is muted, with a lot of greys, browns, and a soft, hazy light.

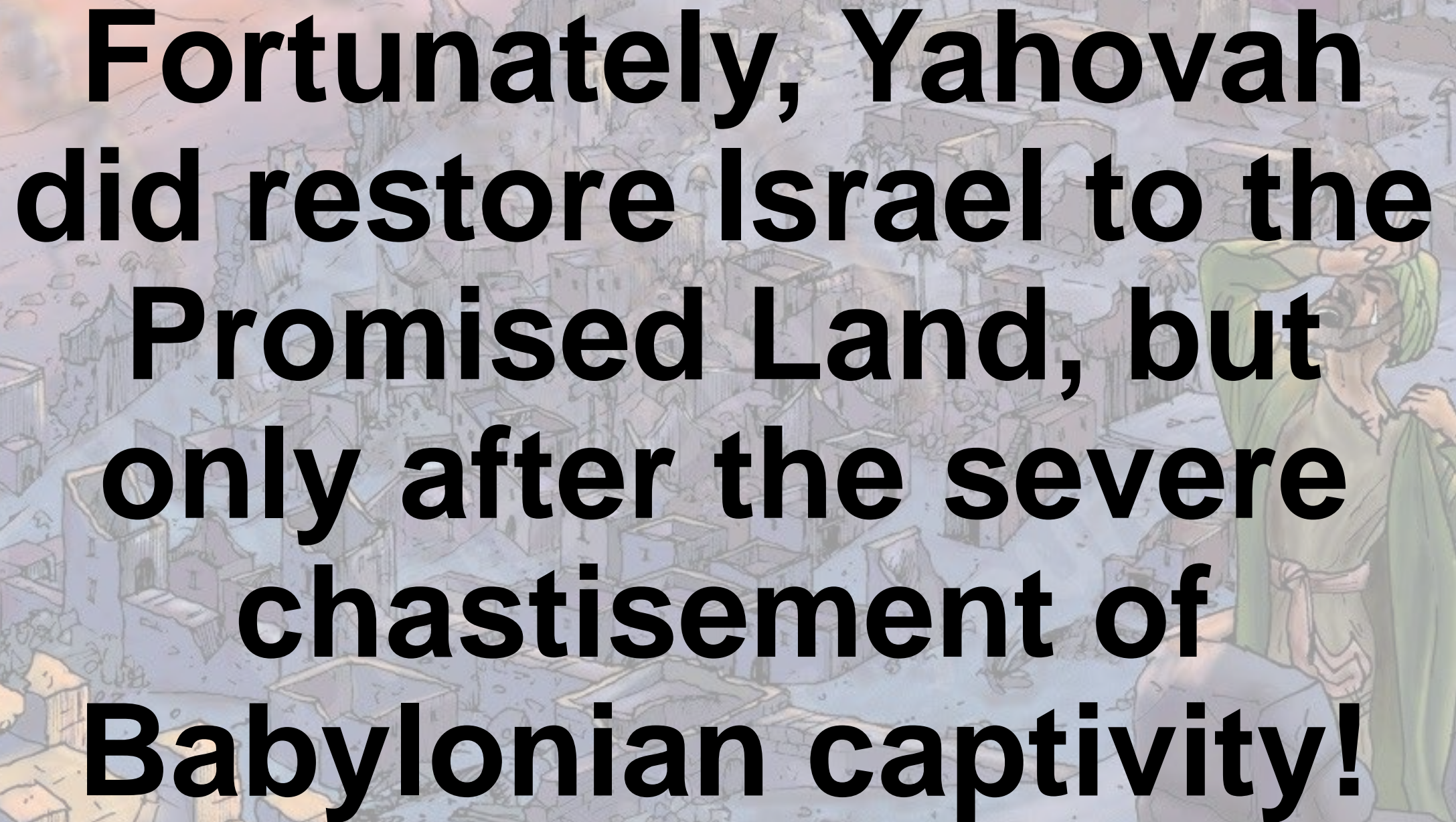
# **D. YAHOVAH IS A GOD OF FORGIVENESS AND RESTORATION**

**Lamentations recounts Yahovah's sweeping judgment—a judgment that will forever end the hope of both Israel's salvation and the fulfillment of His earlier promises and covenants to the nation.**

The background features a detailed illustration of a city with numerous buildings and structures. In the foreground on the right, a man with a beard, wearing a green robe and a turban, stands with his hands raised in a gesture of blessing or prayer. The overall scene is set in a warm, golden light, suggesting a sunrise or sunset.

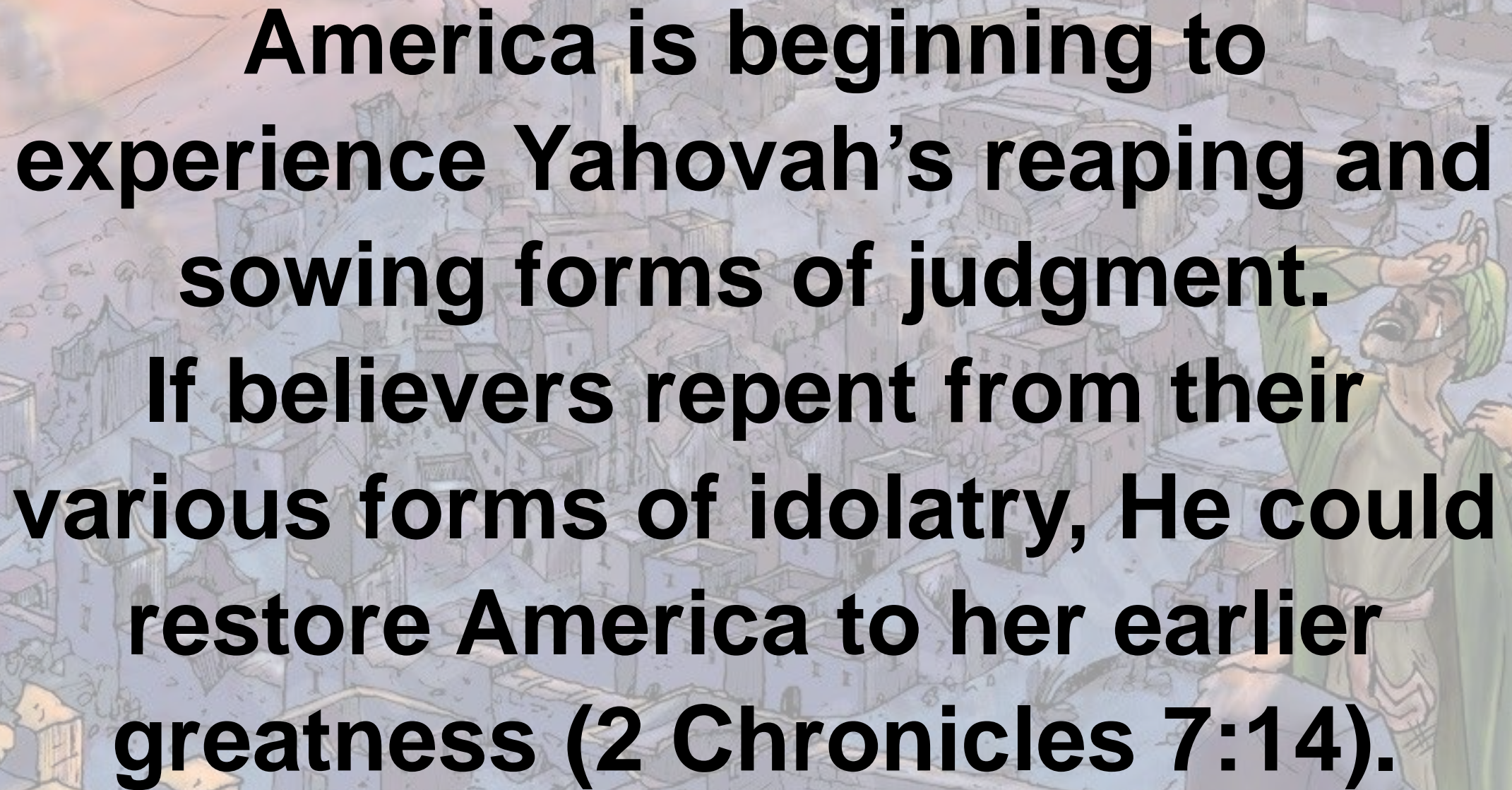
**That promise is stated in Genesis 12:1–3:**

**<sup>1</sup> Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: <sup>2</sup> And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: <sup>3</sup> And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.**


The background features a detailed illustration of a city in ruins, with many buildings reduced to rubble. In the foreground on the right, a man with a beard, wearing a green robe and a green turban, stands on a stone ledge, looking out over the devastation with a somber expression. The overall color palette is muted, with a mix of blues, greys, and earthy tones, suggesting a scene of desolation and historical significance.

**Fortunately, Yahovah  
did restore Israel to the  
Promised Land, but  
only after the severe  
chastisement of  
Babylonian captivity!**





**America is beginning to experience Yahovah's reaping and sowing forms of judgment. If believers repent from their various forms of idolatry, He could restore America to her earlier greatness (2 Chronicles 7:14).**

The background is a detailed illustration of a city in ruins. The buildings are mostly skeletal remains, with some walls still standing but many roofs missing. The color palette is muted, with a lot of greys, browns, and a soft, hazy light. In the foreground on the right, a man with a beard and a green turban and robe stands on a stone wall, looking out over the city with a look of grief or despair. His hands are raised to his head. The overall mood is one of desolation and sorrow.

# **E. LAMENTATIONS IS A PORTRAIT OF THE MESSIAH**

**Lamentations serves as an  
illustrative precursor:  
illuminating one facet of the  
coming Messiah.**

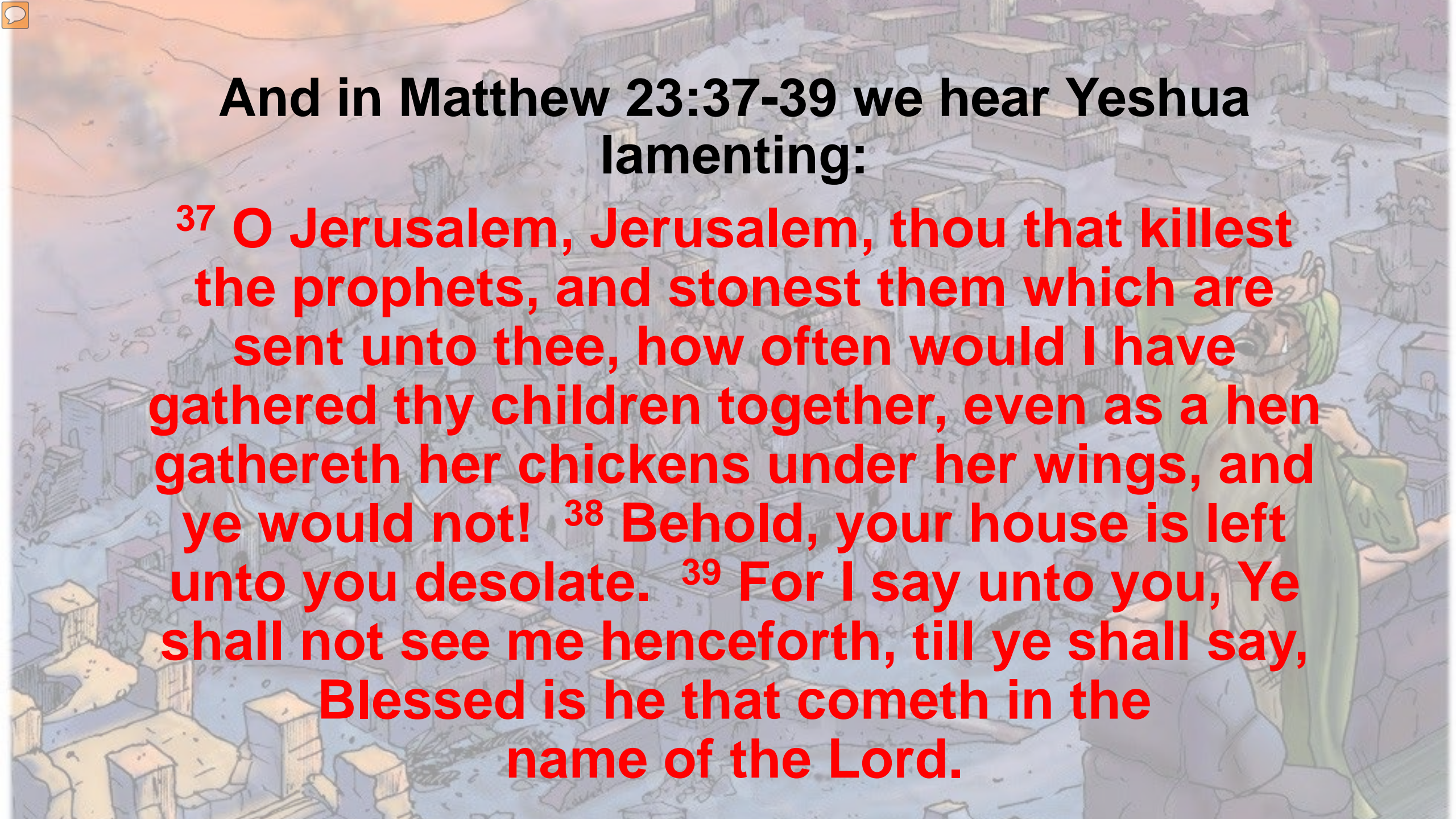
**As Jeremiah wept  
over the sin of  
Jerusalem, so too  
would Yeshua.**





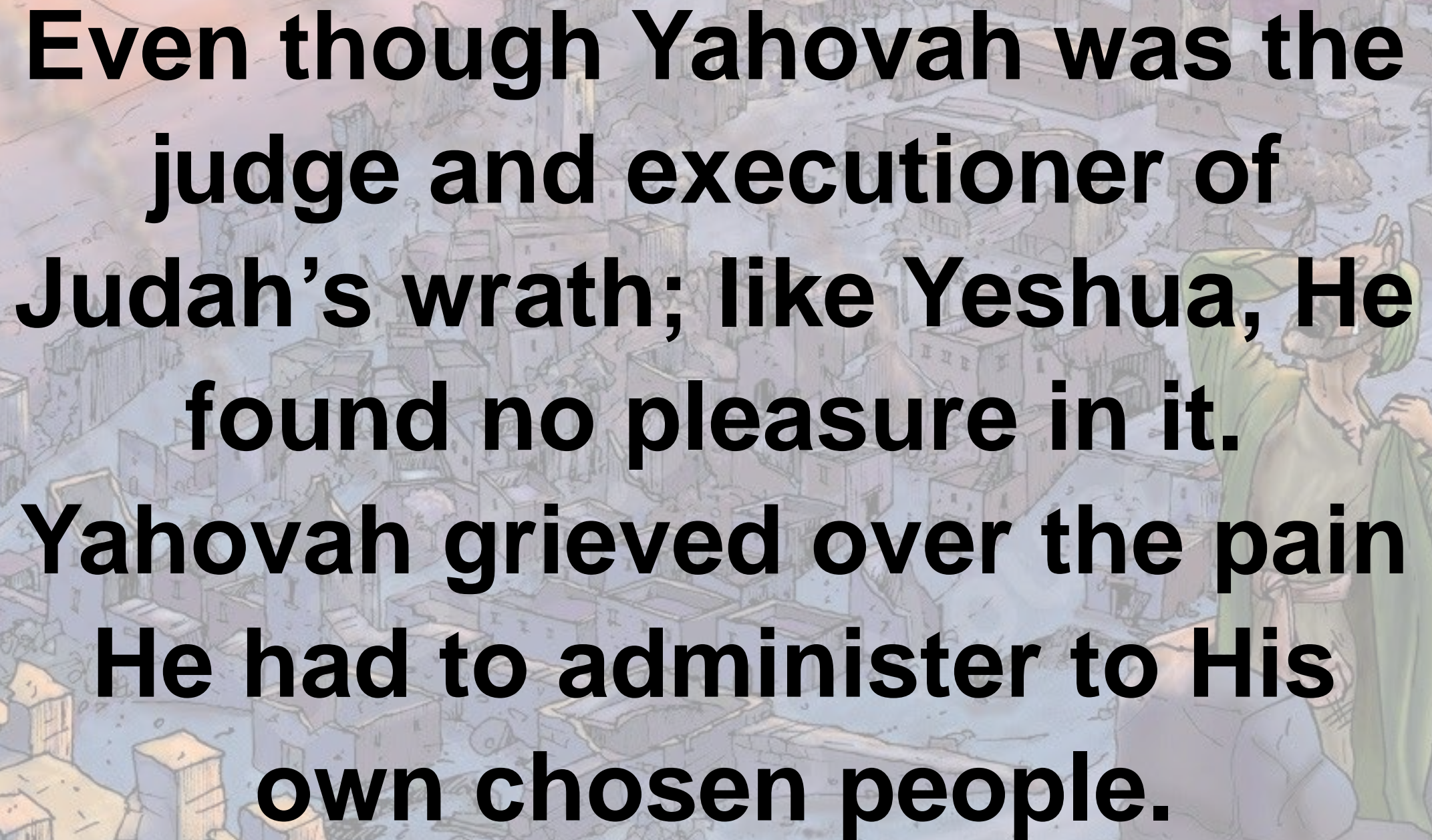
In Lamentations 3:48-49  
Jeremiah states:

***48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people. 49 Mine eye trickleth down, and ceaseth not, without any intermission.***



**And in Matthew 23:37-39 we hear Yeshua lamenting:**

**<sup>37</sup> O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! <sup>38</sup> Behold, your house is left unto you desolate. <sup>39</sup> For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.**

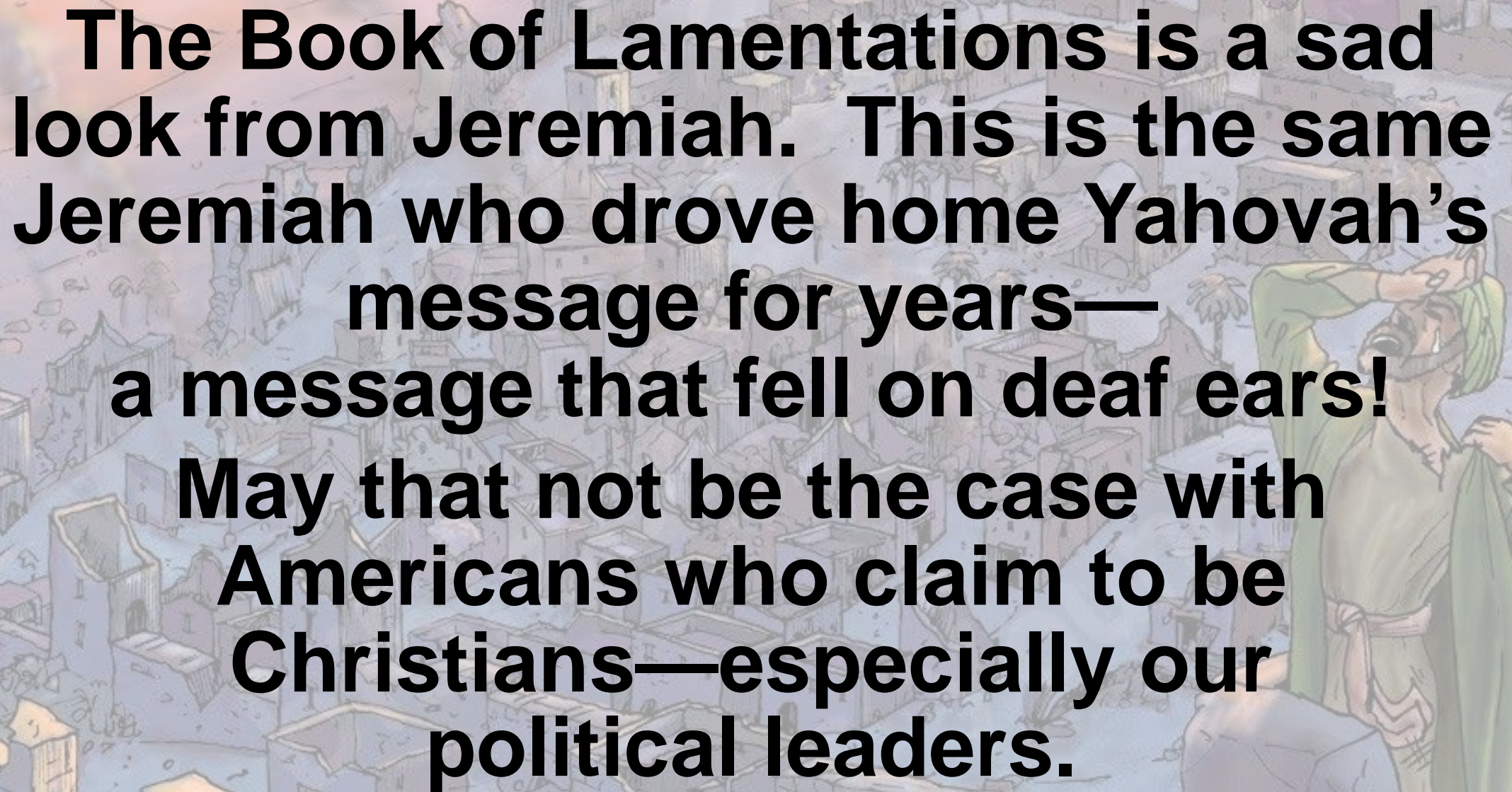
The background features a detailed illustration of a city, likely Jerusalem, with numerous buildings and a prominent stone wall. A man with a beard, wearing a green robe and a green turban, stands on the wall, looking out over the city. The scene is set against a soft, hazy sky with a warm, orange glow on the left side, suggesting a sunrise or sunset. The overall style is that of a classic religious illustration.

**Even though Yahovah was the  
judge and executioner of  
Judah's wrath; like Yeshua, He  
found no pleasure in it.  
Yahovah grieved over the pain  
He had to administer to His  
own chosen people.**



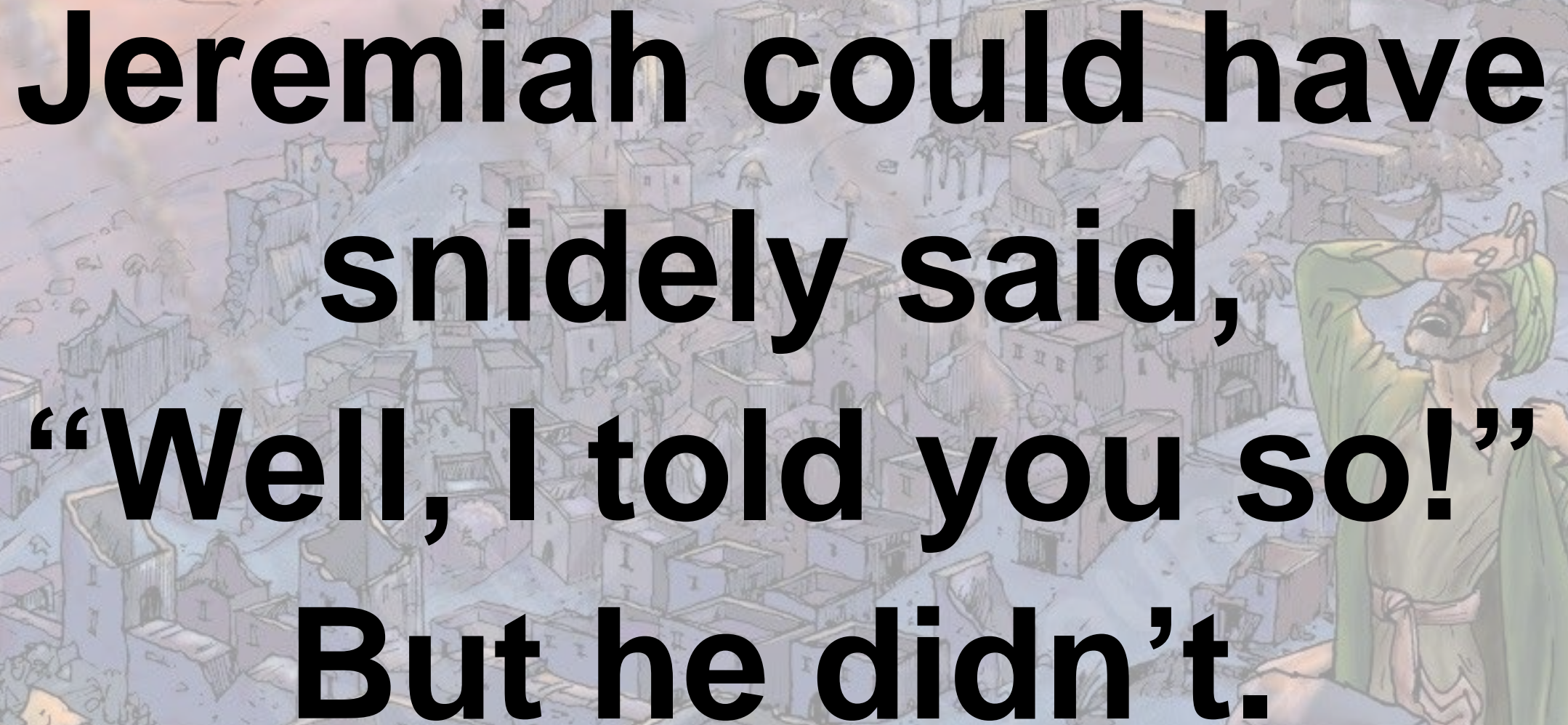
**In Isaiah 63:9, the prophet speaks of the coming Messiah. He says this of Yeshua from the Old Testament:**

***“In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His mercy He redeemed them, and He lifted them and carried them all the days of old.”***

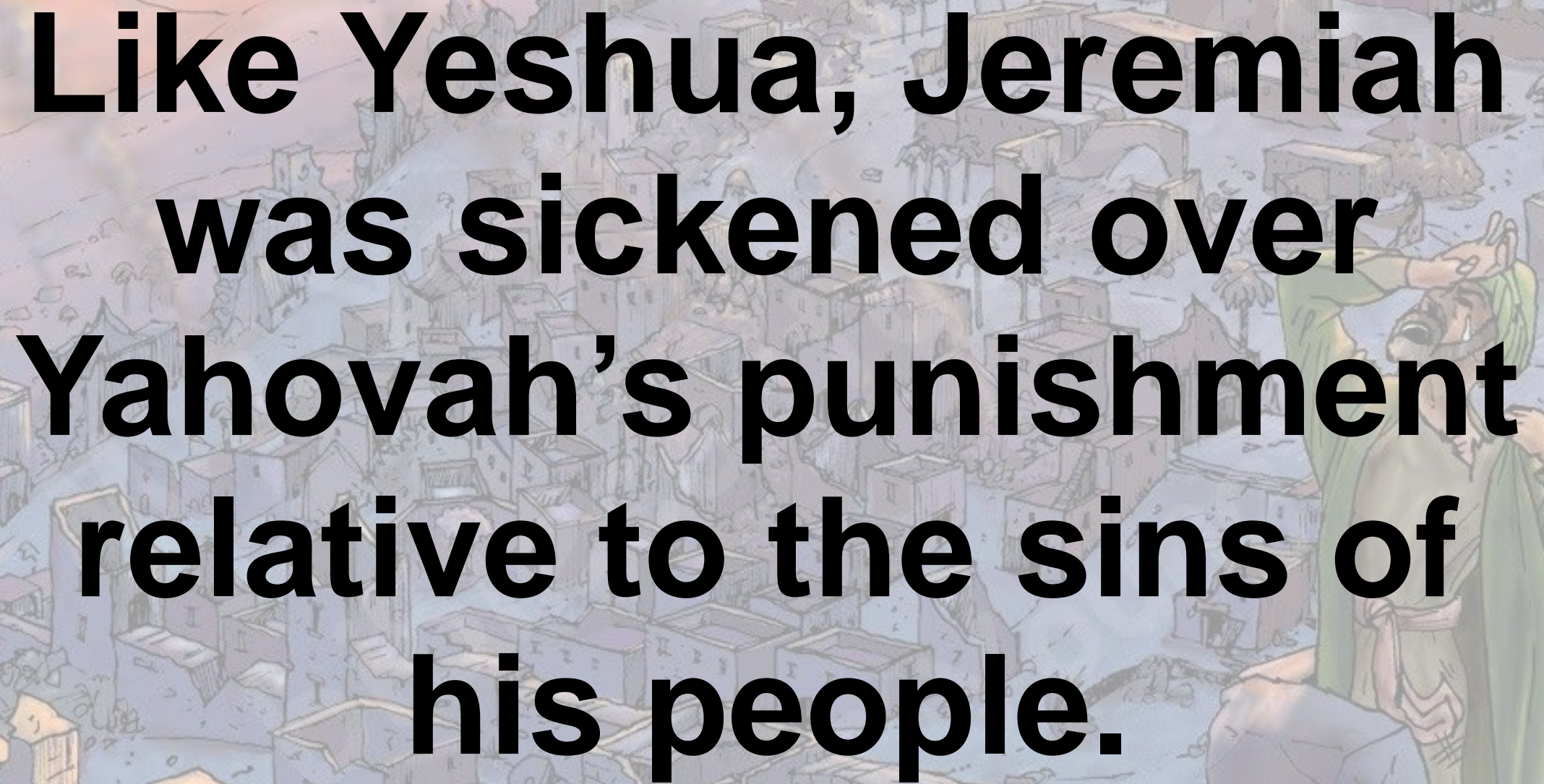
The background is a detailed illustration of a city in ruins. The buildings are mostly skeletal remains, with some walls still standing but many missing. The color palette is muted, with a lot of greys, browns, and a soft, hazy light. In the foreground on the right, a man with a beard and a green turban-like head covering is shown from the chest up. He is wearing a long green robe and has his right hand raised to his forehead, looking out over the city with a look of despair or grief. The overall mood is one of sorrow and devastation.

**The Book of Lamentations is a sad look from Jeremiah. This is the same Jeremiah who drove home Yahovah's message for years—a message that fell on deaf ears! May that not be the case with Americans who claim to be Christians—especially our political leaders.**

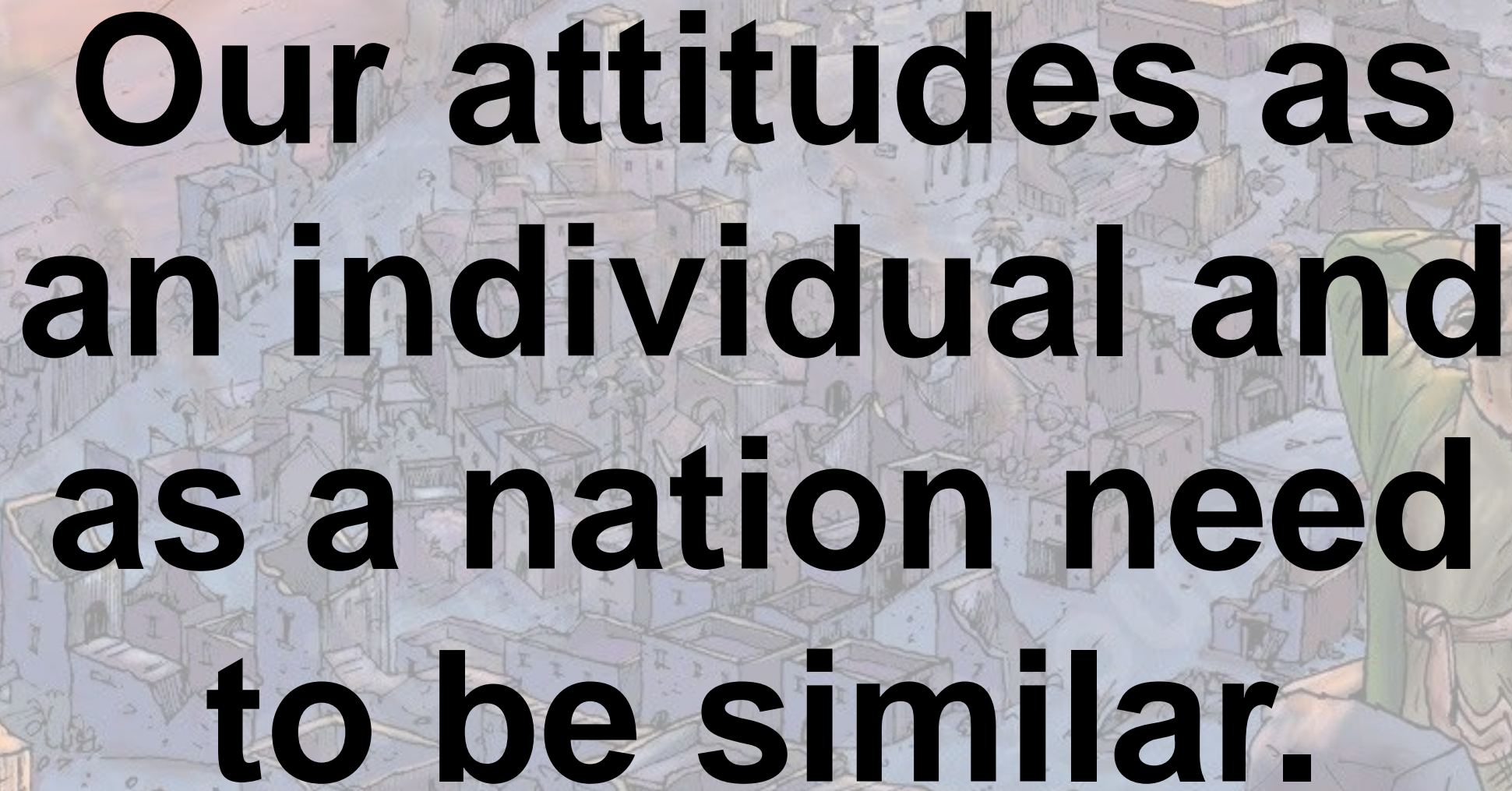




**Jeremiah could have  
snidely said,  
“Well, I told you so!”  
But he didn’t.**

An illustration of a man in a green robe standing on a stone wall, looking out over a vast, ruined city. The city is filled with rubble and broken buildings, suggesting a scene of destruction. The man has his hands raised to his head, and his expression is one of grief or despair. The background shows a hazy, orange-tinted sky, possibly at dawn or dusk. The overall style is that of a religious or historical illustration.

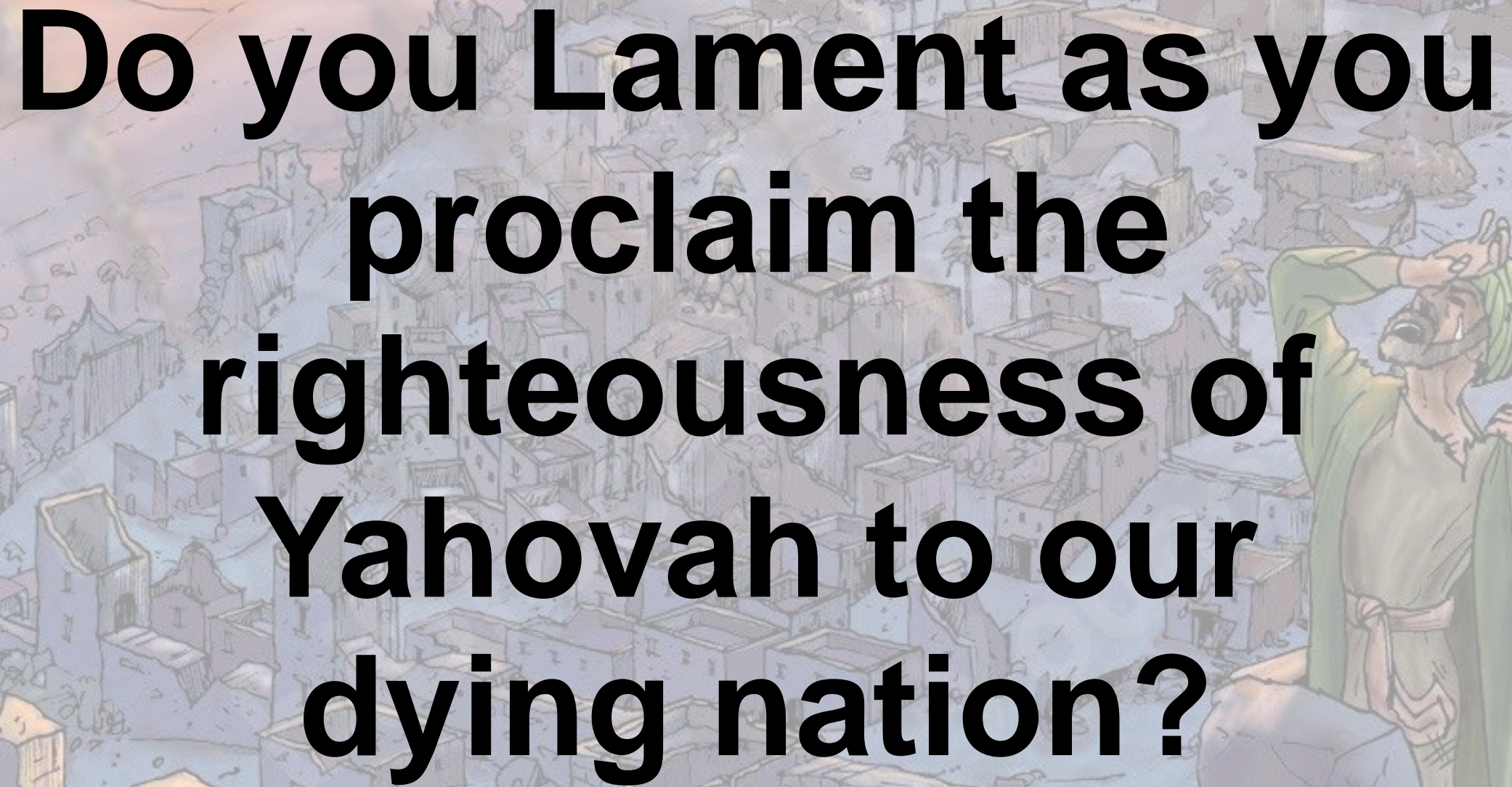
**Like Yeshua, Jeremiah  
was sickened over  
Yahovah's punishment  
relative to the sins of  
his people.**

A person wearing a green robe and a green head covering stands on a stone wall, looking out over a vast, densely packed city. The city is rendered in a sketchy, illustrative style with muted colors. The text is overlaid on the image in a large, bold, black font.

**Our attitudes as  
an individual and  
as a nation need  
to be similar.**

A person wearing a green robe and a green head covering stands on a stone wall, looking out over a vast, ruined city. The city is filled with numerous stone buildings, many of which are in various states of decay and destruction. The scene is set against a backdrop of a hazy, orange-tinted sky, suggesting a sunset or sunrise. The overall atmosphere is one of desolation and contemplation.

**How about you?**

A man in a green robe and turban stands on a stone wall, looking out over a vast, ruined city. The city is filled with broken buildings and debris, suggesting a scene of destruction. The man's expression is one of grief or despair, with his hand raised to his forehead. The background shows a hazy, orange-tinted sky, possibly at dawn or dusk.

**Do you Lament as you  
proclaim the  
righteousness of  
Yahovah to our  
dying nation?**

The background is a detailed illustration of a city in ruins. The buildings are mostly skeletal remains, with some walls still standing but many roofs missing. The color palette is muted, with a lot of greys, browns, and a soft, hazy light. In the foreground on the right, a man with a beard, wearing a green robe and a green turban, stands on a stone wall. He has his right hand raised to his forehead, looking out over the city with a look of despair or grief. The overall mood is one of desolation and sorrow.

# Lamentations

**An Old Testament**

**Warning To America**



Jeremiah 1:2-3 tells us the names of the kings who ruled during the time when Jeremiah was prophesying. They are:

1. Josiah
2. Jehoiakim
3. Zedekiah

So, let's go through a chronology of the kings of Judah during this time period.

## **First, Let's Fill in the Blanks**

We've just noticed three kings mentioned so far in Jeremiah 1:2-3 – Josiah, Jehoiakim, and Zedekiah.

### **Shallum**

But there's also a king between Josiah and Jehoiakim. His name was Shallum (A.K.A. Jehoahaz).

### **Jehoiachin**

And there's a king between Jehoiakim and Zedekiah. That's Jehoiachin (A.K.A. Jeconiah or Coniah).

### **Gedaliah**

And then there's not a king after Zedekiah but a Babylonian-appointed governor named Gedaliah. A man named Ishmael follows and lastly we have a Johanan. These last three were not kings, but did have some form of ruling power over the Jews after the Babylonian exile.

## **The Longer List of Kings**

So, the longer list of kings looks like this:

1. Josiah
2. Shallum
3. Jehoiakim
4. Jehoiachin
5. Zedekiah



## 6. (*Maybe Gedaliah and Ishmael and Johanan*)

Now that we have our complete list of kings, let's remind ourselves of some facts about these six men.

### **Josiah**

First, Josiah was 8 years old when he assumed the throne (2 Kings 22:1; 2 Chronicles 34:1). He was king for 31 years. He died battling Pharaoh of Egypt at Megiddo (2 Kings 23:29).

### **Shallum/Jehoahaz**

Then Shallum or Jehoahaz his son was made king (2 Chronicles 36:1). He was 23 years old at that point (2 Chronicles 36:1). He reigned for only 3 months and was then exiled to Egypt by the Pharaoh (2 Chronicles 36:3).

### **Jehoiakim/Eliakim**

Pharaoh then set up Eliakim or Jehoiakim a son of Josiah to be king at the age of 25 (2 Chronicles 36:4). He ruled 11 years (2 Chronicles 36:5). Then he was exiled to – not Egypt like what happened to Shallum/Jehoahaz – but to Babylon with some Temple things (2 Chronicles 36:6-7). His death is mysterious and we don't seem to know how it happened.

### **Jehoiachin/Jeconiah/Coniah**

Then Jehoiachin the son of Jehoiakim was made king. He was 18 years old at that point. And he reigned only 3 months and 10 days (2 Chronicles 36:9). He was then exiled to Babylon with some more Temple stuff, 10,000 people, 7,000 soldiers, 1,000 craftsmen, and all the best warriors. Only the poorest were left.

Jehoiachin surrendered to Babylon in Nebuchadnezzar's eighth year (2 Kings 24:12). We see him in the last chapter of the book of Jeremiah treated well by the king of Babylon (Jeremiah 52:31-34).

### **Zedekiah/Mattaniah**

In his place, with only *losers* left in Jerusalem, Mattaniah or Zedekiah was made king of Israel.

Now, in 2 Kings 24:17 it says that Zedekiah was Jehoiachin's *uncle*. But 2 Chronicles 36:10 says he was Jehoiachin's *brother*. How do we deal with this seeming contradiction?

It's pretty simple. The term *brother* [אָח or *ach*] in 2 Chronicles can be more general and refer to *kinsman* or *countryman* or *relative*. So then Zedekiah was Jehoiachin's *uncle* – which makes him Josiah's son.

Zedekiah was 21 years old when he becomes king. He reigns 11 years (2 Chronicles 36:11). Under his rule everything is exiled and destroyed.

And if you're calculating the years – Jeremiah was probably about fifty-two years old when Jerusalem was destroyed by Babylon in 586 BC.

## **Gedaliah**

Then we have Gedaliah, the son of Ahikam, son of Shaphan.

Ahikam by the way is a man who delivered Jeremiah from Jehoiakim's murderous intentions.

Gedaliah *reigned* – *if you can call it that* – for two months. Then he was murdered by Ishmael who was from the royal family.

## **Ishmael**

I don't know that you can say that Ishmael reigned at all in any sort of way. But he was the next man to "rule" the Jews in a twisted sort of way. He ran away with the people to the neighboring nation of Ammon.

## **Johanan**

And lastly, the would-be hero Jehohanan rescues the Jews from Ishmael. But then he goes against God's will and brings the Jews to Egypt.

And historically in the book of Jeremiah, that's the last we know of the Jews and their rulers in the land of Israel.

## **Summary**

So, that's the list of kings who ruled during Jeremiah's prophetic ministry from 641 BC to some time after the exile in 586 BC.