

g Which were also made of brasfe

18 The pottes also and the s besomes, and the instruments of musike, and the basins, and the incense dishes, and all the vessels of brasfe wherewith they ministred, toke they away.

19 And the bowles, and the ashpannes, & the basins, & the pottes, and the candlesticks, & the incense dishes, and the cuppes, & all that was of golde, and that was of siluer, toke the chief steward away,

20 With the two pillers, one Sea, & twelue brasen bulles, that were vnder the bases, which King Salamón had made in y<sup>e</sup> House of the Lord: the brasfe of all these vessels was without<sup>h</sup> weight.

h It was so muche in quantity.

21 And concerning the pillers, the height of one pillar was eightene cubites, & a threde of twelue cubites did compass it, and the thickenes thereof was foure fingers: it was holow.

22 And a chapter of brasfe was vpon it, and the height of one chapter was fife cubites with networke, & pomegranates vpon the chapters roude about, all of brasfe: the seconde pillar also, and the pomegranates were like vnto these.

23 And there were ninetie & six pomegranates on a side: and all the pomegranates vpon the net worke were an<sup>i</sup> hundreth rounde about.

i But because of the roundnes no more colde be lene but nintye and six.

24 And the chief steward toke Sheraiáh the chief Priest, and Zephaniáh<sup>k</sup> the seconde Priest, and the three keepers of the dore.

k Which serued in the hie Priests stead, if he had any needfullie impediment.

25 He toke also out of the citie an Eunuche, which had the ouersight of the men of warre, and<sup>l</sup> seuen men that were in the Kings presence, which were founde in the citie, and Sophér capitaine of the holte who mustred the people of the land, and thre score men of the people of the land,

l In the 2. King, 25, 19 is red but of fife: thole were the most excellent and the other two, which were not so noble, are not there mentioned with them.

y were founde in the middes of the citie.

26 Nebuzar-adán the chief steward toke them, and broght them to the King of Babel to Ribláh.

27 And the King of Babel smote them, and slewe them in Ribláh, in the land of Hamáth: thus Iudáh was caryed away captiue out of his owne land.

28 ¶ This is the people, whome Nebuchadnezzár caryed away captiue, in the<sup>m</sup> seuenth yere, *even* thre thousand Iewes, and thre and twentic.

m Which was the latter end of the seuenth yere of his reigne & the beginning of the eight.  
n In the latter end also of y<sup>e</sup> yere, and the beginning of the ninetenth.  
"Ebr. Jonias."

29 In the<sup>n</sup> eighteenth yere of Nebuchadnezzár he caryed away captiue from Ierusalém eight hundreth thirtie & two<sup>o</sup> persones.

30 In the thre and twentieth yere of Nebuchadnezzár, Nebuzar-adán the chief steward caryed away captiue of the Iewes seuen hundreth fourtie and fife persones: all the persones were foure thousand and six hundreth.

31 And in the seuen and thirtieth yere of the captiuitie of Ichoiachín King of Iudáh, in the twelfth moneth, in the fife and twentieth day of the moneth, Euil-merodach King of Babel, in the first yere of his reigne, <sup>o</sup> lifted vp the head of Ichoiachín King of Iudáh, and broght him out of prison,

o That is, restored him to libertie and honour.

32 And spake kindly vnto him, and set his throne aboue the throne of the Kings, that were with him in Babel,

33 And changed his prison<sup>p</sup> garments, and he did continually eat bread before him all the dayes of his life.

p And gave him princelie apparel.

34 His porcion was a<sup>q</sup> continual porcion giue him of the King of Babel, euery day a certeine, all the dayes of his life vntil he dyed.

q That is, he had allowance in the court, & thus at length he had rest & quietnes because he obeyed Ieremiáh the Prophet, where as the other were cruelly ordered, that wolde not obey him.

# LAMENTACIONES.

## CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalém, & And sheweth that they are plagued because of their finnes. The first and seconde chapter begynne euery Verse according to the letters of the Ebrewe Alphabet. The third hath the thre Verses for euery letter, & the fourth is as the first.

a The Prophet wondereth at the great iudgement of God seing Ierusalém, which was so strong & so full of people, to be now destroyed and desolate.

**H**ow doeth<sup>a</sup> the citie remaine solitarie that was full of people: she is as a widow: she that was great among the nacions and<sup>b</sup> princeesse amog the prouinces, is made tributarie.

b Which had chief rule ouer many prouinces and countreys.

2 She wepeth continually in the<sup>c</sup> night, & her teares runne downe by her cheekes: amog all her<sup>d</sup> louers, she hath none to comfort her: all her friends haue delt vnfaithfully

c So that she taketh no rest.  
d Meaning, the Egyptians and Assyrians, w<sup>h</sup> promised helpe.

with her, & are her enemies.

3 Iudáh is caryed away captiue, because<sup>e</sup> of affliction, and because of great seruitude: she dwelleth among the heathé, & findeth no rest: all her persecuters toke her in the streites.

e For her crueltie toward the poore and oppression of seruants, Ierem. 34, 11.

4 The wayes of Ziôn lament, because no man cometh<sup>f</sup> to the solemne feasts: all her gates are desolate: her Priests sigh: her virgines are discomfited, and she is in<sup>g</sup> heauines.

f As they used to come vp, w<sup>h</sup> myrrh & ioye. Plal. 42, 4.  
"Ebr. bismat."

¶ Her aduersaries<sup>h</sup> are the chief, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, & her children are gone into captiuitie before the enemie.

g That is, haue rule ouer her, Deu. 28, 44.

6 And from the daughter of Ziôn all her beautie is departed: her prices are become Nnn.i.

# The yoke of finnes.

# Lamentacions.

# Gods wrath.

**h** As men pined away w<sup>th</sup> sorow & that haue no courage.

**i** In her miserie she considered y<sup>e</sup> great benefites & comodities she had lost.

**k** At her religion and seruing of God, which was y<sup>e</sup> greatest griefe to the godlie.

**l** She is not ashamed of her sinne, although it be manifest.

**m** God forbid death that the Ammonites & Moabites shulde enter into the Congregation of the Lord, and vnder the he coprehendeth all enemies.

**n** Thus Ierusalem lamenteth, mouing others to pite her and to learne by her example.

**o** This declarerth that we shuld acknowledge God to be the autor of all our afflictions, to the intent that we might seke vnto him for remedie.

**p** Mine heauy finnes are continually before his eyes, as he that tyeth a thing to his hand for a remembrance.

**q** He hathe troden them vnder fote as they tread grapes in the wyne presse.

**r** Which because of her pollution was separate from her houshold, Leu. 15, 19, and was abhorred for the time.

**s** Her mouth.

**l**ike harts that finde no pasture, & thei are gone without strength before the pursuer.

**Jerusalem** remembred the daies of her affliction, and of her rebellion, and all her pleasant things, that she had in times past, when her people fell into the hand of the enemy, & none did helpe her: y<sup>e</sup> aduersaries sawe her, & did mocke at her<sup>k</sup> Sabbaths. Ierusalem hathe grievously sinned, therefore she is<sup>i</sup> in derision: all y<sup>e</sup> honoured her, despite her, because thei haue sene her filthines: yea, she sigheth and turneth backward.

**Her filthines** is in her skirtes: she remembred not her last end, therefore she came downe wonderfully: she had no comforter: O Lord, beholde mine affliction: for the enemy<sup>j</sup> is proude.

**The enemy** hathe stretched out his had vpon all her pleasant things: for she hathe sene the heathen entre into her Sanctuarie, whome<sup>k</sup> thou didest comande, that they shulde not entre into thy Church.

**All her people** sigh and seke their bread: they haue giuen their pleasant things for meat to refresh the soule: se, O Lord, & consider: for I am become vile.

**Haue ye no regarde**, all ye that passe by this way: beholde, & se, if there be any<sup>n</sup> sorowe like vnto my sorowe, which is done vnto me, wherewith the Lord hathe afflicted me in the day of his fierce wrath.

**From aboute** hathe<sup>o</sup> he sent fyre into my bones, which preuaile against them: he hathe spred a net for my fete, & turned me backe: he hathe made me desolate, & daily in heauines.

**The yoke of my trasgressions** is bounde vpon his hand: they are wrapped, and come vp vpo my necke: he hathe made my strength to fall: y<sup>e</sup> Lord hathe deliuered me into their hands, nether am I able to rise vp.

**The Lord** hathe troden vnder fote all my valiant men in the middes of me: he hathe called an assemblie against me to destroy my yong men: the Lord hathe troden the wine presse vpon the virgine the daughter of Iudah.

**For these things** I wepe: mine eye, *euem* mine eye casteth out water, because the comforter that shulde refresh my soule, is farre from me: my children are desolate, because the enemy preuaile.

**Zion** stretcheth out her hands, and there is none to comfort her: the Lord hathe appointed the enemies of Iakob rounde about him: Ierusalem is<sup>r</sup> as a menstruous woman in the middes of them.

**The Lord** is righteous: for I haue rebelled against his<sup>s</sup> commandement: heare, I pray you, all people & beholde my sorow: my virgines and my yong men are gone into captiuitie.

**I called** for my louers, *but* they deceiued me: my Priests and mine Elders perished in the citie while they fought their meat to refresh their soules.

**Beholde**, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauines: the sword spoyleth abroad, as death doeth at home.

**They haue heard** that I mourne, *but* there is none to comfort me: all mine enemies haue heard of my trouble, & are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

**Let all their wickednes** come before thee: do vnto them, as thou hast done vnto me, for all my transgressions: for my sighs are many, and mine heart is heauie.

## CHAP. II.

**How** hathe the Lord<sup>a</sup> darkened the daughter of Zion in his wrath! and hathe cast downe from<sup>b</sup> heauen vnto the earth the beautie of Israel, & remembred not his<sup>c</sup> fote stole in the day of his wrath!

**The Lord** hathe destroyed all the habitacions of Iakob, and not spared: he hathe throwen downe in his wrath the strong holdes of the daughter of Iudah: he hathe cast them downe to the ground: he hathe polluted the kingdome and the princes thereof.

**He** hathe cut off in his fierce wrath all the<sup>d</sup> horne of Israel: he hathe drawe backe his<sup>e</sup> right hand from before the enemy, and there was kindled in Iakob like a flame of fyre, which deuoured rounde about.

**He** hathe bee<sup>f</sup> his bowe like an enemy: his right hand was stretched vp as an aduersarie, and slewe all that was pleasant to the eye in the tabernacle of the daughter of Zion: he powred out his wrath like fyre.

**The Lord** was as an enemy: he hathe deuoured Israel, & consumed all his palaces: he hathe destroyed his strong holdes, and hathe increased in the daughter of Iudah lamentacion and mourning.

**For he** hathe destroyed his tabernacle, as a garden, he hathe destroyed his congregacion: y<sup>e</sup> Lord hathe caused the feasts & Sabbaths to be forgottē in Zion, & hathe despised in the indignacion of his wrath the King and the Priest.

**The Lord** hathe forsaken his altar: he hathe abhorred his Sanctuarie: he hathe giue into the hand of the enemy the wallles of her palaces: thei haue made a<sup>g</sup> noyse in the House of y<sup>e</sup> Lord, as in the day of solenitie.

**The Lord** hathe determined to destroye the wall of the daughter of Zion: he stretched out a line: he hathe not withdrawn his had from destroying: therefore he made the rampart<sup>h</sup> and the wall to lament: they were destroyed together.

**f** That is, they dyed for hunger.

**t** Of desiring vengeance against the enemy, read Iere. 11, 20. & 18, 21. *Or, gather the like grapes.*

**a** That is, brought her fro prosperitie to aduersitie.

**b** Hathe giuen her a mock iore fall.

**c** Alluding to the Temple or to the Arke of the couenant, which was called the fote.

**d** Meaning, the glorie and strength, as 1. Sam. 2, 1.

**e** That is, his succour which he was woune to sed vs, whē our enemies oppressed vs.

**f** Shewing, y<sup>e</sup> there is no remedie but destruction, where God is the enemy.

**g** As the people were accustomed to praise God in the solene feastes with a lowde voice, so now the enemies blaspheme him with sloweing & crying.

**h** This is a figuratiue speech, as y<sup>e</sup> was, when he said, the wayes did lament, Chap. 1, 4: meaning, y<sup>e</sup> this sorowe was so great that the insensible things had their parts thercof.

9 Her gates are sonke to the ground: he hath destroyed and broken her barres: her King and her princes are among the Gentiles: the Lawe is no more, nether can her Prophetes receiue any vision frō the Lord.

*Or, fynde.*

10 The Elders of the daughter of Zión sit vpon the ground, and kepe silence: they haue cast vpon dust vpon their heades: they haue girded the selues with sackcloth: the virgines of Ierusalem hang downe their heades to the ground.

11 Mine eyes do faile w<sup>th</sup> teares: my bowels swell: my lieuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings swoune in the stretes of the citie.

*Or, feint.*

12 They haue said to their mothers, Where is "bread and drinke? when they swoune as the wounded in the stretes of the citie, & whē they gaue vpon the gost in their mothers bosome.

*Ebr. whear & wyne.*

*Ebr. powred out the soule.*

13 What thig shal I take to witnes for thee? what thing shal I cōpare to thee, o daughter Ierusalem: what shal I likē to thee, that I may comfort thee, o virgine daughter Zión? for thy breache is great like the sea: who can heale thee?

*i Meaning, y her calamitie was so euident that it was no wincles.*

14 Thy Prophetes haue looked out vaine, and foolish things for thee, and they haue not discovered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee falsē prophecies, and causes of banishment.

*k Because the false Prophe- ties called the selues seers, as the other were called, therefore he sheweth that they saw amisse, because they did not reprove the peoples fautes, but flattered them in their finnes, which was the cause of their destruction.*

*Or, boundens.*

15 All that passe by the way, clappe their handes at thee: they hisse and wagge their head vpon the daughter Ierusalem, saying, Is this the citie that men call, The perfection of beautie, and the ioye of the whole earth?

16 All thine enemies haue opened their mouthe againt thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue founde and sene it.

*Leu. 26. 14. deu. 28. 25.*

17 \*The Lord hath done that which he had purposed: he hath fulfilled his worde that he had determind of olde time: he hath thrown done, and not spared: he hath caused thine enemy to reioice ouer thee, and set vpon the horne of thine aduersaries.

*Iere 14. 17. chap. 1. 16.*

18 Their heart cryed vnto y<sup>e</sup> Lord, O wall of y<sup>e</sup> daughter Zión, let teares runne downe like a riuer, day and night: take thee no rest, nether let the apple of thine eye cease.

19 Arise, crye in the night: in y<sup>e</sup> beginning of the watches powre out thine heart like water before the face of the Lord: lift vpon thine hands toward him for y<sup>e</sup> life of thy yong childre, that faint for hunger in the corners of all the stretes.

20 Beholde, o Lord, and confidre to whome thou hast done thus: shal the women cat their frute, and children of a spanne long?

*Or, bringe vp in their owne hands.*

shal the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

21 The yong and the olde lye on the ground in the stretes: my virgines and my yong mē are fallen by the sworde: y<sup>e</sup> haste slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my "terrors rounde about, so y<sup>e</sup> in the day of the Lords wrath none escaped nor remained: those that I haue nourished & broght vp, hath mine enemy consumed.

CHAP. III.

I Am the man, that hath sene afflictio in the rod of his indignation.

2 He hath led me, and broght me into darcknes, but not to light.

3 Surely he is turned againt me: he turneth his hand againt me all the day.

4 My flesh and my skinne hath he caused to waxe olde, & he hath broke my bones.

5 He hath buylded againt me, & cōpassed me with gall, and labour.

6 He hath set me in darke places, as they that be dead for ever.

7 He hath hedged about me, that I can not get out: he hath made my chaines heauie.

8 Also when I crye and shoute, he shutteth out my prayer.

9 He hath stopped vpon my waies with heuen stone, and turned away my paths.

10 He was vnto me as a beare lyg in waite, & as a lion in secret places.

11 He hath stopped my waies, & pulled me in pieces: he hath made me desolate.

12 He hath bent his bow and made me a marke for the arrowe.

13 He caused the arrowes of his quier to entre into my reins.

14 I was a derision to all my people, and their song all the daye.

15 He hath filled me with bitternes, & made me drunken with worme wood.

16 He hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule, was farre of frō peace: I forgot prosperitie,

18 And I said, My strēgth & mine hope is perished from the Lord,

19 Remēbring mine affliction, & my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords mercies that we are not consumed, because his cōpassions faile not.

23 They are renewed euerie morning: great is thy faithfulness.

24 The Lord is my porcion, saith my soule: therefore wil I hope in him.

25 The Lord is good vnto them, that trust in him, & to the soule that seeketh him.

Nnn. ii.

*Or, enemies, whom I feared*

Chap. III.

a The Prophet

complained

of the punish-

ments and af-

flictions that

he endured by

the false Pro-

phetes & hypo-

crites, when

he declared

the destruction

of Ierusalem,

as Ierem. 20. 2.

b He speaketh

this as one

felt Gods hea-

uie iudgements,

whē he greatly

fearde, & there-

fore feared

them out with

this diuersitie

of wordes.

c This is a

great tentaci-

on to the god-

lie, when they

se not the frute

of their prai-

ers, and cau-

seth them to

thinke that

they are not

heard, which

thing God se-

theth to do, that

they might

praise more ear-

nestly and the

ostenser.

d And kepth

me in holde, as

a prisoner.

e He hath no

pitie on me.

f Ebr. fanner.

g With great

anguish & sor-

rowe he hath

made me to

lose my sense.

h Thus with

paine he was

driven to and

fro betwene

hope and dis-

paire, as y<sup>e</sup> god-

lie oft times

are, yet in the

end the Spirit

getteth the vic-

torie.

i He sheweth

that God thus

visiteth to ex-

ercise his to the

intent that he

reby they maie

knowe them

selues and fele

his mercies.

j Considering

the wickednes

of man, it is

maruel that

anie remaineth

aliue: but only

that God for

his owne mer-

cies sake and

for his promes

will euer haue

his Church to

remaine though

they be neuer

so fewe in nō-

ber, Isa. 1. 9.

k We fele thy

benefites daily

l The godlie

put their who-

le confidence in

God, & there-

fore luke for

none other in-

heritance, as

psal. 16. 5.

# The yoke in youth.

# Lamentacions. Great famine.

**m** He sheweth that we can neuer begin to timely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger.  
**n** He murmureth not against God, but is patient.  
**o** He humbleth him selfe as they that falle downe & their face to the grounde, & so with patience waiteth for succour.  
**p** He taketh no pleasure in it, but doeth it of necessitie for our amendment, when he suffereth the wicked to oppress the poore.  
**q** He doeth not desire therein.  
**r** He sheweth that nothing is done without Gods providence.  
**s** That is, aduersitie, and prosperitie, Amos 3, 6.  
**t** When God afflicteth him.  
**u** That is, both heartes & handes: for els to lift vp & handes is but hypocrisie.

**1 Cor. 4, 13.**

**¶** I am overcome with fore weeping for all my people.

**¶** Read Ierem. 57, 16, how he was in the myerie dungeon.

26 It is good bothe to trust, and to waite for the saluation of the Lord.  
 27 It is good for a man that he beare the yoke in his youth.  
 28 He sitteth alone, and kepeth silence, because he hath borne it vpon him.  
 29 He putteth his mouth in the dust, if there maie be hope.  
 30 He giueth his cheke to him that smiteth him: he is filled ful with reproches.  
 31 For the Lord wil not forsake for euer.  
 32 But though he send affliction, yet wil he haue compasfion according to the multitude of his mercies.  
 33 For he doeth not punish willingly, nor afflict the children of men.  
 34 In stamping vnder his fete all the prisoners of the earth,  
 35 In ouerthrowing the right of a man before the face of the most high,  
 36 In subverting a man in his cause: the Lord seeth it not.  
 37 Who is he then that saith, and it cometh to passe, & the Lord commandeth it not?  
 38 Out of the mouth of the most high proceedeth not euil and good?  
 39 Wherefore then is the liuing man sorrowful? man suffereth for his sinne.  
 40 Let vs serche and trye our waies, & turne againe to the Lord.  
 41 Let vs lift vp our hearts with our handes vnto God in the heauens.  
 42 We haue sinned, and haue rebelled, therefore thou hast not spared.  
 43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine & not spared.  
 44 Thou hast couered thy self w<sup>th</sup> a cloude, that our praiere shulde not passe through.  
 45 Thou hast made vs as the \* offcoursing and refuse in the middes of the people.  
 46 All our enemies haue opened their mouth against vs.  
 47 Feare, and a snare is come vpon vs with desolation and destruction.  
 48 Mine eye casteth out riuers of water, for destruction of my daughter of my people.  
 49 Mine eye droppeth without staie and ceaseth not,  
 50 Til the Lord loke downe, and beholde from heauen.  
 51 Mine eye breaketh mine heart because of all the daughters of my citie.  
 52 Mine enemies chased me sore like a birde, without cause.  
 53 They haue shut vp my life in the dungeon, and cast a stone vpon me.  
 54 Waters flowed ouer mine head, then thought I, I am destroyed.  
 55 I called vpon thy Name, O Lord, out of the lowe dungeon.  
 56 Thou hast heard my voice: stoppe not

thine eare from my sigh & from my crye.  
 57 Thou drewest nere in the daye that I called vpon thee: thou saidest, Feare not.  
 58 O Lord, thou hast maintained the cause of my soule, & hast redeemed my life.  
 59 O Lord, thou hast sene my wrong, iudge thou my cause.  
 60 Thou hast sene all their vengeance, & all their deuises against me,  
 61 Thou hast heard their reproche, O Lord, & all their imaginations against me:  
 62 The lippes also of those that rose against me, and their whispering against me continually.  
 63 Beholde, their sitting downe & their rising vp, how I am their song.  
 64 \* Giue them a recompence, O Lord, according to the worke of their hands.  
 65 Giue them sorowe of heart, euenly curse to them.  
 66 Persecute with wrath and destroye the from vnder the heauen, O Lord.

## CHAP. IIII.

**H**OW is the \* golde become so dimmed? the moiste syne golde is chaged, & the stones of the Sanctuarie are scattered in the corner of euerie strete.  
 The noble men of Zion comparable to syne golde, how are they esteemed as earthen pitchers, euen the worke of the hands of the potter!  
 Euen the dragons drawe out the breasts, & giue sucke to their yong, but the daughter of my people is become cruel like y<sup>d</sup> of triches in the wilderness.  
 The tongue of the sucking childe cleaueth to the rooffe of his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.  
 They that did fede delicately, perish in the stretes: they that were brought vp in skarlet, embrace the dongue.  
 For the iniquitie of the daughter of my people is become greater then the sinne of Sodóm, that was destroyed as in a moment, and none pitched campes against her.  
 Her Nazarites were purer then y<sup>s</sup> snowe, and whiter then the milke: they were more ruddie in body, then the red precious stones: they were like polished saphir.  
 Now their visage is blacker then a cole: they can not knowe them in the stretes: their skinne cleaueth to their bones: it is withered, like a stocke.  
 They that be slaine with the sworde are better, then they that are killed with hunger: for they fade awaie as they were stricken through for the frutes of the field.  
 The handes of the pitiful women haue sodden their owne children, which were their meat in the destruction of my daughter of my people.

**z** Meaning, the cause wherefore his life was in danger.

**Psalm. 28, 4.**

**Or, as afflictions beate.**

**a** By the golde he meaneth the Princes, as by the stones he vnderstandeth the Priests.

**Or, hid.**

**Or, sinner.**

**b** Which are of smale estimation & haue none honour.

**c** Though the dragons be cruel, yet they pitie their yong and nourish them, & thing Ierusalem doeth not.  
**d** The women forsake their children as the ostriche doeth her eggs, Iob. 39, 17.

**Gene. 19, 25.**

**Or, no strength war against her.**

**e** They that were before moste in Gods fauour, are now in greatest abomination vnto him, Nomb. 6, 2.

**f** Forlacke of fode they pyne away, and consume.

CHAP. V.

The prayer of Ieremiâh.

**R**emembre, ô Lord, what is come vpon vs: a consider, and beholde our reproche.

2 Our inheritance is turned to the strangers, our houses to the aliantes.

3 We are fatherles, euen without father, & our mothers are as widowes.

4 We haue dronke our <sup>b</sup> water for money, & our wood is folde vnto vs.

5 Our neckes are vnder persecution: we are weary, and haue no rest.

6 We haue giuen our <sup>c</sup> hands to the Egyptians, & to Affhûr, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their <sup>d</sup> iniquities.

8 Seruants haue ruled ouer vs, none wolde deliuer vs out of their hands.

9 We gate our bread with the <sup>e</sup> peril of our liues, because of the sworde of the wilderness.

10 Our skin was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Ziôn, & the maidens in the cities of Iudâh.

12 The princes are hanged vp by <sup>f</sup> their hand: the faces of the Elders were not had in honour.

13 They toke the yong men to grinde, and the children fell vnder <sup>g</sup> the wood.

14 The Elders haue ceased from the <sup>h</sup> gate & the yong men from their songs.

15 The ioye of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: we now vnto vs, that we haue sinned.

17 Therefore our heart is heavy for these things, our <sup>i</sup> eyes are dimme,

18 Because of the mouraine of Ziôn which is desolare: the foxes runne vpon it.

19 But thou, ô Lord, remainest for <sup>k</sup> euer: thy throne is frô generacion to generaciô.

20 Wherefore dost thou forget vs for euer, & forsake vs so long time?

21 Turne thou vs vnto thee, ô Lord, and we shalbe turned: renew our dayes as of olde.

22 But thou hast vtterly reiectet vs: thou art exceedingly angrie against vs.

<sup>a</sup> This prayer as is thought, was made when some of the people were carryed away captiue, others as the poore remained, and some went into Egypt & other places for succour: albeit it seemeth that <sup>f</sup> Prophet foreseeing their misery to come, thus prayed.  
<sup>b</sup> Meaning, their extreme seruitude and bondage.  
<sup>c</sup> We are ioyned in league and amitie w<sup>th</sup> them, or haue submitted our selues vnto them.  
<sup>d</sup> As our fathers haue bene punished for their sinnes, so we that are culpable of <sup>e</sup> same sinnes, are punished.  
<sup>e</sup> Because of <sup>f</sup> enemy that came from the wilderness, and wolde not suffer vs to go, & take our necessaries fode.  
<sup>f</sup> That is, by <sup>g</sup> enemies hand.  
<sup>g</sup> Their claue was so great, that they were not able to abide it.  
<sup>h</sup> There were no more laws nor forme of commune welth  
<sup>i</sup> With wep<sup>ing</sup>.  
<sup>k</sup> And therefore thy countenance, and mercies can neuer faile.  
<sup>l</sup> Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuerter vs, and thus God worketh in vs before we can turne to him, Ierem. 31, 18.

<sup>g</sup> He meaneth that these things are come to passe the before, contrary to all mens expectation.  
<sup>h</sup> Some referre this to <sup>i</sup> blind men, which as they went, stumbled on the blood, whereof the citie was full.  
<sup>i</sup> Meaning, the heathen which came to destroy the, colden not abyde them.  
<sup>k</sup> Our face.  
<sup>l</sup> That is, the enemies.  
<sup>m</sup> He sheweth two principal causes of their destruction: their crueltye, & their vaine confidence in man: for they trusted in the helpe of the Egyptians.

<sup>m</sup> Our King Iosiah, in whome rode our hope of Gods fauour, and on whome depended our state & life, was slayne whome he called anointed, because he was a figure of Christ.  
<sup>n</sup> This is spoken by derisiô.

<sup>o</sup> Or, shew thy iniquities.  
<sup>p</sup> He comforteth the Church by <sup>q</sup> after fauour yeres their sorowes shal haue an end, where as the wicked shulde be tormented for euer.

# EZEKIEL

## THE ARGUMENT.

**A**fter that Iehoiachin by the counsel of Ieremiâh & Ezekiel had yelded him self to Nebuchadnezar, and so went into captiuitie with his mother & diuers of his princes & of the people, certeine beganne to repent and murmur that they had obeyed the Prophets counsell, as though the thing which they had prophesied, shoulde not come to passe, & therefore their estate shoulde be stil miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by new visions & reuelations shewed

Non.iii.