

Woe to America

Micah 2:3-5

[3]Therefore thus saith Ahayah; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.

[4]In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields.

[5]Therefore thou shalt have none that shall cast a cord by lot in the congregation of Ahayah.

Jasher 63:2-3

[2]And it came to pass after the death of Levi, when all Egypt saw that the sons of Jacob the brethren of Joseph were dead, all the Egyptians began to afflict the children of Jacob, and to embitter their lives from that day unto the day of their going forth from Egypt, and they took from their hands all the vineyards and fields which Joseph had given unto them, and all the elegant houses in which the people of Israel lived, and all the fat of Egypt, the Egyptians took all from the sons of Jacob in those days.

[3]And the hand of all Egypt became more grievous in those days against the children of Israel, and the Egyptians injured the Israelites until the children of Israel were wearied of their lives on account of the Egyptians.

Isaiah 3:1-9

[1]For, behold, the Lord, Ahayah of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

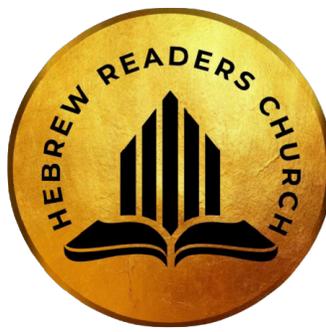
[2]The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

[3]The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

[4]And I will give children to be their princes, and babes shall rule over them.

[5]And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

[6]When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:



[7]In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

[8]For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against Ahayah, to provoke the eyes of his glory.

[9]The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

Hebrews 5:11-14

[11]Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

[12]For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of Alahayim; and are become such as have need of milk, and not of strong meat.

[13]For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

[14]But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Zephaniah 1:12-13,16

[12]And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, Ahayah will not do good, neither will he do evil.

[13]Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

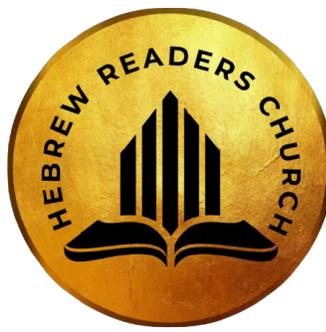
[16]A day of the trumpet and alarm against the fenced cities, and against the high towers.

Amos 3:6

[6]Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and Ahayah hath not done it?

Zephaniah 1:17-18

[17]And I will bring distress upon men, that they shall walk like blind men, because they have sinned against Ahayah: and their blood shall be poured out as dust, and their flesh as the dung.



[18]Neither their silver nor their gold shall be able to deliver them in the day of Ahayah's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Proverbs 16:5

[5]Every one that is proud in heart is an abomination to : though hand join in hand, he shall not be unpunished.

Jeremiah 50:31-34

[31]Behold, I am against thee, O thou most proud, saith the Lord Ahayah of hosts: for thy day is come, the time that I will visit thee.

[32]And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

[33]Thus saith Ahayah of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go.

[34]Their Redeemer is strong; Ahayah of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

Jeremiah 51:1-6

[1]Thus saith Ahayah; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

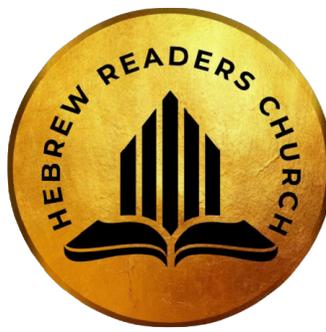
[2]And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

[3]Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

[4]Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

[5]For Israel hath not been forsaken, nor Judah of his Alahayim, of Ahayah of hosts; though their land was filled with sin against the Holy One of Israel.

[6]Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of Ahayah's vengeance; he will render unto her a recompence.



Jer 51:47

Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

Isaiah 13:9

[9]Behold, the day of Ahayah cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

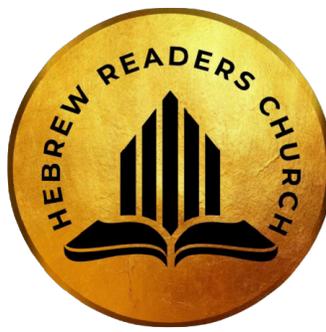
2 Esdras 15:19

[19]A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

Josephus War of the Jews Bk. 5: Ch. 10: Par. 1-3

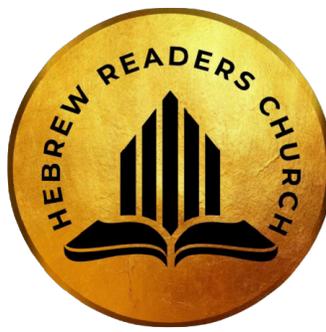
1... however, John and Simon, with their factions, did more carefully watch these men's going out than they did the coming in of the Romans; and if any one did but afford the least shadow of suspicion of such an intention, his throat was cut immediately.

2. But as for the richer sort, it proved all one to them whether they staid in the city, or attempted to get out of it; for they were equally destroyed in both cases; for every such person was put to death under this pretense, that they were going to desert, but in reality that the robbers might get what they had. The madness of the seditious did also increase together with their famine, and both those miseries were every day inflamed more and more; for there was no corn which any where appeared publicly, but the robbers came running into, and searched men's private houses; and then, if they found any, they tormented them, because they had denied they had any; and if they found none, they tormented them worse, because they supposed they had more carefully concealed it. The indication they made use of whether they had any or not was taken from the bodies of these miserable wretches; which, if they were in good case, they supposed they were in no want at all of food; but if they were wasted away, they walked off without searching any further; nor did they think it proper to kill such as these, because they saw they would very soon die of themselves for want of food. Many there were indeed who sold what they had for one measure; it was of wheat, if they were of the richer sort; but of barley, if they were poorer.



When these had so done, they shut themselves up in the inmost rooms of their houses, and ate the corn they had gotten; some did it without grinding it, by reason of the extremity of the want they were in, and others baked bread of it, according as necessity and fear dictated to them: a table was no where laid for a distinct meal, but they snatched the bread out of the fire, half-baked, and ate it very hastily.

3. It was now a miserable case, and a sight that would justly bring tears into our eyes, how men stood as to their food, while the more powerful had more than enough, and the weaker were lamenting [for want of it.] But the famine was too hard for all other passions, and it is destructive to nothing so much as to modesty; for what was otherwise worthy of reverence was in this case despised; insomuch that children pulled the very morsels that their fathers were eating out of their very mouths, and what was still more to be pitied, so did the mothers do as to their infants; and when those that were most dear were perishing under their hands, they were not ashamed to take from them the very last drops that might preserve their lives: and while they ate after this manner, yet were they not concealed in so doing; but the seditious every where came upon them immediately, and snatched away from them what they had gotten from others; for when they saw any house shut up, this was to them a signal that the people within had gotten some food; whereupon they broke open the doors, and ran in, and took pieces of what they were eating almost up out of their very throats, and this by force: the old men, who held their food fast, were beaten; and if the women hid what they had within their hands, their hair was torn for so doing; nor was there any commiseration shown either to the aged or to the infants, but they lifted up children from the ground as they hung upon the morsels they had gotten, and shook them down upon the floor. But still they were more barbarously cruel to those that had prevented their coming in, and had actually swallowed down what they were going to seize upon, as if they had been unjustly defrauded of their right. They also invented terrible methods of torments to discover where any food was, and they were these to stop up the passages of the privy parts of the miserable wretches, and to drive sharp stakes up their fundamentals; and a man was forced to bear what it is terrible even to hear, in order to make him confess that he had but one loaf of bread, or that he might discover a handful of barley-meal that was concealed; and this was done when these tormentors were not themselves hungry; for the thing had been less barbarous had necessity forced them to it; but this was done to keep their madness in exercise, and as making preparation of provisions for themselves for the following days.

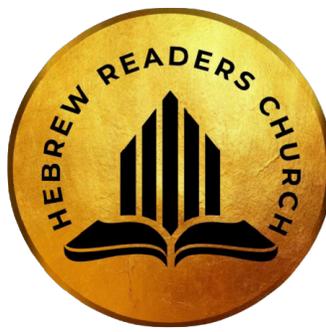


These men went also to meet those that had crept out of the city by night, as far as the Roman guards, to gather some plants and herbs that grew wild; and when those people thought they had got clear of the enemy, they snatched from them what they had brought with them, even while they had frequently entreated them, and that by calling upon the tremendous name of Alahayim, to give them back some part of what they had brought; though these would not give them the least crumb, and they were to be well contented that they were only spoiled, and not slain at the same time.

Josephus War of the Jews Bk. 5: Ch. 12: Par. 2-3

2.... When Titus had therefore encompassed the city with this wall, and put garrisons into proper places, he went round the wall, at the first watch of the night, and observed how the guard was kept;...

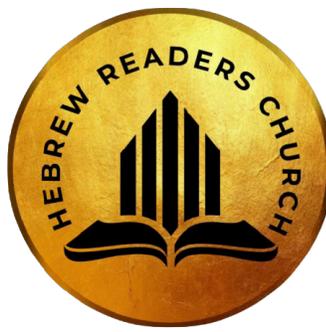
3. So all hope of escaping was now cut off from the Jews, together with their liberty of going out of the city. Then did the famine widen its progress, and devoured the people by whole houses and families; the upper rooms were full of women and children that were dying by famine, and the lanes of the city were full of the dead bodies of the aged; the children also and the young men wandered about the market-places like shadows, all swelled with the famine, and fell down dead, wheresoever their misery seized them. As for burying them, those that were sick themselves were not able to do it; and those that were hearty and well were deterred from doing it by the great multitude of those dead bodies, and by the uncertainty there was how soon they should die themselves; for many died as they were burying others, and many went to their coffins before that fatal hour was come. Nor was there any lamentations made under these calamities, nor were heard any mournful complaints; but the famine confounded all natural passions; for those who were just going to die looked upon those that were gone to rest before them with dry eyes and open mouths. A deep silence also, and a kind of deadly night, had seized upon the city; while yet the robbers were still more terrible than these miseries were themselves; for they brake open those houses which were no other than graves of dead bodies, and plundered them of what they had; and carrying off the coverings of their bodies, went out laughing, and tried the points of their swords in their dead bodies; and, in order to prove what metal they were made of they thrust some of those through that still lay alive upon the ground; but for those that entreated them to lend them their right hand and their sword to despatch them, they were too proud to grant their requests, and left them to be consumed by the famine. Now every one of these died with their eyes fixed upon the temple, and left the seditious alive behind them. Now the seditious at first gave orders that the dead should be buried out of the public treasury, as not enduring the stench of their dead bodies. But afterwards, when they could not do that, they had them cast down from the walls into the valleys beneath.



Josephus War of the Jews: Bk6: Ch. 3: Par. 3-4

3. Now of those that perished by famine in the city, the number was prodigious, and the miseries they underwent were unspeakable; for if so much as the shadow of any kind of food did any where appear, a war was commenced presently, and the dearest friends fell a fighting one with another about it, snatching from each other the most miserable supports of life. Nor would men believe that those who were dying had no food, but the robbers would search them when they were expiring, lest any one should have concealed food in their bosoms, and counterfeited dying; nay, these robbers gaped for want, and ran about stumbling and staggering along like mad dogs, and reeling against the doors of the houses like drunken men; they would also, in the great distress they were in, rush into the very same houses two or three times in one and the same day. Moreover, their hunger was so intolerable, that it obliged them to chew every thing, while they gathered such things as the most sordid animals would not touch, and endured to eat them; nor did they at length abstain from girdles and shoes; and the very leather which belonged to their shields they pulled off and gnawed: the very wisps of old hay became food to some; and some gathered up fibres, and sold a very small weight of them for four Attic [drachmae]. But why do I describe the shameless impudence that the famine brought on men in their eating inanimate things, while I am going to relate a matter of fact, the like to which no history relates, (15) either among the Greeks or Barbarians? It is horrible to speak of it, and incredible when heard. I had indeed willingly omitted this calamity of ours, that I might not seem to deliver what is so portentous to posterity, but that I have innumerable witnesses to it in my own age; and besides, my country would have had little reason to thank me for suppressing the miseries that she underwent at this time.

4. There was a certain woman that dwelt beyond Jordan, her name was Mary; her father was Eleazar, of the village Bethzob, which signifies the house of Hyssop. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon, such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose.



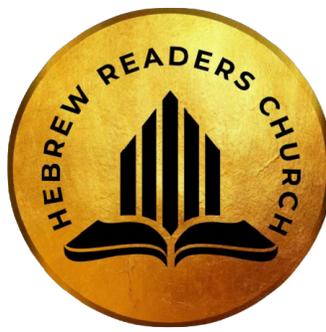
This put the poor woman into a very great passion, and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of commiseration of her case, would take away her life; and if she found any food, she perceived her labors were for others, and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with any thing but with her passion and the necessity she was in. She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, "O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us, even before that slavery comes upon us. Yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets, and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews."

Deuteronomy 28:56

[56]The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

Josephus War of the Jews: Bk6: Ch. 3: Par. 4

...As soon as she had said this, she slew her son, and then roasted him, and eat the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them, and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them, "This is mine own son, and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also." After which those men went out trembling, being never so much affrighted at any thing as they were at this, and with some difficulty they left the rest of that meat to the mother.



Upon which the whole city was full of this horrid action immediately; and while every body laid this miserable case before their own eyes, they trembled, as if this unheard of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die, and those already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries.

2 Kings 6:25-30

[25]And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

[26]And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

[27]And he said, If Ahayah do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

[28]And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

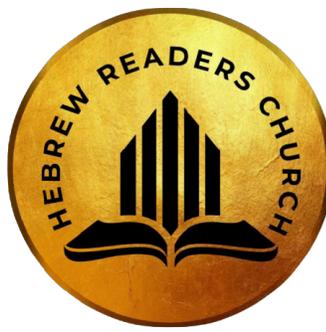
[29]So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

[30]And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh.

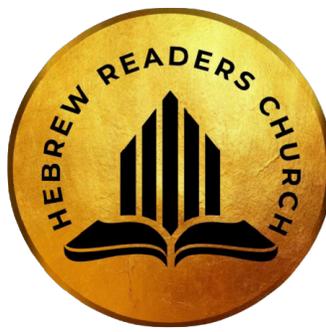
Josephus War of the Jews Bk 6: Ch. 5: Par. 2-3

A false prophet (19) was the occasion of these people's destruction, who had made a public proclamation in the city that very day, that Alahayim commanded them to get upon the temple, and that there they should receive miraculous signs of their deliverance. Now there was then a great number of false prophets suborned by the tyrants to impose on the people, who denounced this to them, that they should wait for deliverance from Alahayim; and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes. Now a man that is in adversity does easily comply with such promises; for when such a seducer makes him believe that he shall be delivered from those miseries which oppress him, then it is that the patient is full of hopes of such his deliverance.

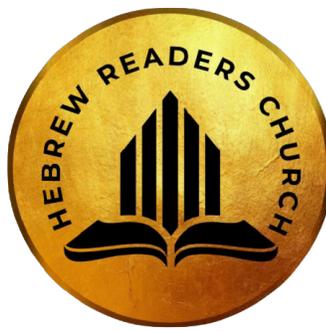
3. Thus were the miserable people persuaded by these deceivers, and such as belied Alahayim himself; while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but, like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that



Alahayim made to them. Thus there was a star (20) resembling a sword, which stood over the city, and a comet, that continued a whole year. Thus also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, (21) [Nisan,] and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it. At the same festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner (22) [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if Alahayim did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that the signal foreshowed the desolation that was coming upon them. Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius, [Jyar,] a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the temple,] as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence." But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to Alahayim in the temple, (23) began on a sudden to cry aloud, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!" This was his cry, as he went about by day and by night, in all the lanes of the city.



However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say any thing for himself, or any thing peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare; yet he did not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, "Woe, woe to Jerusalem!" And when Albinus (for he was then our procurator) asked him, Who he was? and whence he came? and why he uttered such words? he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him. Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, "Woe, woe to Jerusalem!" Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force, "Woe, woe to the city again, and to the people, and to the holy house!" And just as he added at the last, "Woe, woe to myself also!" there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same presages he gave up the ghost.



Isaiah 13:12,15

[12]I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

[15]Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.

2 Esdras 15:15-19

[15]For the sword and their destruction draweth nigh, and one people shall stand up and fight against another, and swords in their hands.

[16]For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

[17]A man shall desire to go into a city, and shall not be able.

[18]For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

[19]A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

Isaiah 13:16-17

[16]Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

[17]Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.