

**“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.”
(Zeph. 3:8.)**

Beloved, has it dawned upon you that the very name of our God is Jealous, and that bestowing worship or the least affection upon any so-called deity than the God of the Bible and the 5-points of Calvinism — is idolatry, and constitutes unpardonable spiritual whoredom? Our God is a jealous God, and will not tolerate the least bit of infidelity — i.e., heresy or false doctrine, and/or fornication; to wit:

“And he said, behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves: FOR THOU SHALT WORSHIP NO OTHER GOD: FOR THE LORD, WHOSE NAME IS JEALOUS, IS A JEALOUS GOD: lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. Thou shalt make thee no molten gods.”(Ex. 34:10-17)

This matter of the Spirit of Jealousy and the Law of Jealousy occupies most of chapter 5 in the Pentateuch, plus much of several other passages of Scripture, involving — a unique trial to determine guilt or innocence of a wife accused of adultery — ending with some version of the following at the hands of the testing priest; to wit: *“And when he (the priest) hath made her to drink the (mystical holy) water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.”* (Num. 5:27.) To wit:

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him. And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his. And every man’s hallowed things shall be his: whatsoever any man giveth the priest, it shall be his. And the LORD spake unto Moses, saying, Speak unto the children of

Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner; And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. And the priest shall bring her near, and set her before the LORD: And the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water: And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering; and the priest shall have in his hand the bitter water that causeth the curse: And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse: But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband; Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell; And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot; And the woman shall say, Amen, amen. And the priest shall write these curses in a book, and he shall blot them out with the bitter water; And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter. Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar; And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water. And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled; Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law. Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity."(Num. 5:5-31)

This unique testing and punishing process — installed as a part of the Holy Mosaic Criminal Code — shows how contemptible and despicable the sins of heresy and fornication and adultery are — and have always been — in the eyes of a Holy God.

The little book of Nahum is unique, and deals with the decline and fall of the great Assyrian empire (with capital at Nineveh) the amazing spiritual revival and national repentance about 150 years earlier, under the preaching of Jonah; to wit:

“Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us, what is thine occupation? And whence comest thou? What is thy country? And of what people art thou? And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? For the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the lord, and said, We beseech thee, O Lord, we beseech thee let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hath done as it pleased thee. So they took up Jonah, and they cast him forth into the sea: and the sea ceased her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows. Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the fish's belly, And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh

believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."
(Jonah, chapters 1,2,3)

Beloved, the story of Jonah, his trip down the bowels of the great fish, and the repentance of the entire population of the mighty Assyrian Empire — all as reported and described by the Holy Ghost — is probably unequaled in human history. Can you imagine such a thing happening in the mighty empire known with scorn as the United States of America, in 2012? The sin, heresy, and sodomite debauchery prevailed in ancient Assyria (c. 862 B.C.), but they repented in sackcloth and ashes — from the least of them to the greatest of them. Which saved their empire from total destruction until the days of the prophet Nahum — or about 150 years. They repented at the preaching of Jonah, but they only grew worse at the preaching of Nahum. America repented at the Gospel preaching of early American fire-and-brimstone messages from God. (E.g., Alexis de Tocqueville). But no more. Same-sex marriages would have blown Tocqueville's mind. About 150 years of grace squandered. The old prophet Nahum's message to filthy sodomite America rings true today. To-wit: Get over it, America. God no longer protects or blesses you.

"The burden of Nineveh. The book of the vision of Nahum the Elkoshite. God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on His adversaries, and he reserveth wrath for his enemies."
(Nahum 1:1-2)

(NOTE: Some 150 years earlier, Nineveh repented at the preaching of Jonah. Time passed. Nineveh no longer repented at the preaching of the prophet Nahum — although it was God's warning the same as that of Jonah, and likewise the message of the Holy Ghost as recorded in the Book of Nahum.)

Young America repented at the preaching of the likes of Jonathan Edwards. E.g., Alexis de Tocqueville (1805 - 1859), *Democracy in America*, 1835. *"I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there. In the fertile fields and boundless prairies, and it was not there. In her rich mines and her vast world commerce, and it was not there. Not until I went into the churches of America and heard her pulpits, aflame with righteousness, did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great."* Beloved, this evil American nation has long ago ceased to be good or great. In fact, America is cursed of God, and is doomed, awaiting her final destruction as by Noah's flood and Lot's holocaust. Tocqueville also said: *"The American Republic will endure until the day Congress discovers that it can bribe the public with the public's money."*

I love you. Amen.