Jeremiah Chapter 13

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Chapter 13

Theme: By two illustrations and blasting their pride, Jehovah warned yet again for them to repent or else.

Outline:

1-11 Linen Girdle Shows Judah's Ruin

12-14 Wine Bottles Show Judah's Ruin

15-17 Pride Kept Judah from Repenting

18-21 Pride of Rulers Would Bring Ruin

22-27 Adultery Judged By a Jealous God

Preparatory Reading: Isaiah 20; Ezekiel 16.

Related Links:

1. *Introduction to the Book of Jeremiah … here.*
2. Exposition of Isaiah 20.
3. The Worst Sin *(Self-Righteousness).*
4. Spiritual or Religious Adultery, *here.*

Introduction:

1. Jehovah's prophets were dramatic, and Jeremiah was certainly dramatic in the first half of this chapter.
2. Jehovah made every effort to turn His people back to him, but they would not lay His appeals to heart.
3. Why? Because of pride, which is arrogant confidence that resists and resents reproof and instruction.
4. Never forget that anything in your life that competes with God is an act or spirit of adulterous betrayal.
5. He can and will bring your life to absolute worthlessness, like the linen girdle here, if you resist Him.
6. He can and will bring blinding darkness and stumbling into your life, like with wine, if you disobey.

Linen Girdle Shows Judah's Ruin – Verses 1-11

1 Thus saith the LORD unto me, Go and get thee a linen girdle, and put it

upon thy loins, and put it not in water.

A. Our glorious God told Jeremiah to try another approach to the Jews – a graphic example.

B. **Girdle** = A belt worn round the waist to secure or confine garments, thus outside the clothing and decoratively important to appearance. The Bible use was a fine accessory (Exodus 28:8,39; I Sam 18:4; II Sam 20:8; Matt 3:4; Acts 21:11; I Pet 1:13; Rev 1:13).

C. This girdle was to be of linen, not wool or leather, and it was not to be washed, but fine.

D. Remember, Isaiah wore hardly anything for three years as an illustration (Is 20:1-6).

E. Lesson: Illustrations must be used wisely, but God directed His prophets to be dramatic.

2 So I got a girdle according to the word of the LORD, and put it on my loins.

A. Our faithful Jeremiah did exactly what God told him without altering the instructions.

B. He put the girdle on his loins, outside his clothes of course; girdles were not underwear.

C. Let us see that Jeremiah looked snazzy, like an Italian silk suit with a fine leather belt.

D. Lesson: When God tells you to do something, do not add, subtract, turn left, turn right.

3 And the word of the LORD came unto me the second time, saying,

A. The object lesson for Judah continued with the next set of instructions for Jeremiah.

B. He was not to look fine for long (we do not know how long). Let the picture develop.

C. Lesson: Always be ready for God to teach you something else to do better for Him.

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

A. God told Jeremiah to take the linen girdle and bury it in the rock beside the Euphrates.

B. The Euphrates, the great river it was, had originated in the Garden of Eden (Gen 2:14).
   1. It was Israel's northern boundary that God promised to Abram and David conquered.
   2. The trip from Jerusalem to the Euphrates River would have been about 500 miles.
   3. It was so great that it was called the flood in scripture, as Joshua did (Joshua 24:2,15).
   4. It ran through the city of Babylon, as we have learned, perfect for Cyrus (Is 44:27).
   5. It runs from Turkey through Syria and Iraq to join the Tigris for the Persian Gulf.
   6. Why the Euphrates? We are not told for sure, but Judah would walk there as captives.

C. The hole of the rock, which was by the Euphrates, is an obscure place we cannot know, but likely near the water so it would get wet when the river flooded and then dry again.

D. Lesson: If you do not understand a Bible rule for your life, you should obey it anyway.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

A. Jeremiah did exactly what God told him to do, no matter what he thought of the order.

B. The Euphrates, the great river it was, had originated in the Garden of Eden (Gen 2:14).
   1. It was Israel's northern boundary that God promised to Abram and David conquered.
   2. The trip from Jerusalem to the Euphrates River would have been about 500 miles.
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C. The hole of the rock, which was by the Euphrates, is an obscure place we cannot know, but likely near the water so it would get wet when the river flooded and then dry again.

D. Lesson: Be ready always to be a fool for Jesus, for others will not understand (I Pet 4:4).

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

A. This object lesson covered some period of time, which our prophet called many days.

B. The trip from Jerusalem to the Euphrates River would have been about 500 miles or so.

C. He was to retrieve the linen girdle he had hid in a hole of the rock beside the Euphrates.

D. Lesson: When God gives you something to do, do not fret if it does not work instantly.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

A. Jeremiah had to dig to find the girdle. The many days likely deposited silt/soil over it.

B. The girdle was marred. **Marred** = To spoil, impair. To damage so as to render useless.

C. A girdle was to bind up loose clothes for movement by an attractive addition to clothing.

D. Lesson: If things go from bad to worse after obeying, recall Jacob's thigh and this girdle.

8 Then the word of the LORD came unto me, saying,

A. Now Jeremiah gets revelation from Jehovah the third time to explain this object lesson.

B. Until this time, Jeremiah had to make two long trips without explanation for the trips.

C. Lesson: When God shows truth to you, love and do it. Your obedience will bring more.

D. Lesson: Our God is the faithful and loving God that will not leave us hanging forever.

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

A. The linen girdle had been beautiful when bought at Neiman Marcus but was now ruined.

B. The girdle was marred. **Marred** = To spoil, impair. To damage so as to render useless.

C. In the same way, God would destroy Judah's beauty and prosperity by a ruinous army.
   1. God did not mar pride, but rather cause for it; this is metonymy of cause and effect.
   2. Everything that the Jews took pride in, especially Jerusalem, God would destroy it.

D. Note the damnable pride – destructive pride – reflecting God's previous mercy to them.
   1. This is the first mention of their pride, and rebuke of pride is limited to this chapter.
   2. While Judah was proud, Jerusalem was worse due to God's favor upon the capital.
   3. We will meet further with the pride of the Jews again in this chapter (Jer 13:15,17).

E. Lesson: Hate pride – all and any idea or thought that you are decent, good, acceptable.

F. Lesson: The more God favors you, hate pride even more for it will grow in your heart.

G. Lesson: Pray against pride and for humility in every way, especially self-righteousness.

H. Lesson: Be careful every time you talk about sin, for you are likely implying goodness.

10 This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

A. God explained with perfect clarity to Jeremiah and the Jews the meaning of the lesson.
   1. He declared His opinion of the Jews, even His chosen people – they were evil people.
   2. He identified and listed the main sins of the Jews: (a) refusing to hear His many warnings, (b) living after the depraved wickedness of their own foolish hearts, and (c) choosing to obey and serve and worship the false gods and idols of pagan nations.

B. The girdle represented the Jews, and God would reduce it to nothing for their many sins.

C. The blessed LORD Jehovah reduced the nation to desolation and the people to captives.

D. Lesson: Avoid God's wrath by heeding His words, hating your heart, loving Him only.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

A. Here is a further explanation for the use of a girdle in this object lesson for all the Jews.
   1. A girdle is tight around a man's loins, so Jehovah was tight around the Jews in love.
   2. He chose to love them over all other nations, which were but fodder for His people.

B. Here is a further explanation for the use of a girdle in this object lesson for all the Jews.
    1. Read and weep! Jehovah chose them as His people for His name, praise, and glory.
    2. Read and weep! How could they have been all that to Him? by His blessings to them.
    3. Read and weep! The wicked rebels did not appreciate Him and only gave Him grief.

C. Lesson: God chose you out of this world, so you should crave to glorify Him before all.

D. Lesson: He has done far more for you than He ever did for Israel, so you owe him more.

E. Lesson: There is no better goal for life than to exalt His people, name, praise, and glory.

Section Lessons

A. Lesson: Illustrations must be used very wisely, but God allows preachers to be dramatic.

B. Lesson: When God tells you to do something, do not add, subtract, turn left, turn right.

C. Lesson: Always be ready for God to teach you something else to do better for Him.

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Wine Bottles Show Judah's Ruin – Verses 12-14

12 Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

A. Judah would not hear, so he would ruin them like the girdle, yet He gave another picture.

B. Jeremiah was to preach that every bottle was to be filled with wine in its simplest sense.
    1. The Jews thought Jeremiah quite elementary or foolish, for his words were obvious.
    2. The Jews loved talk of wine, for they were given to much (Hosea 3:1; Micah 2:11).

3. See beyond the words to the sense dictated by the following – they were the bottles!
4. They would be filled with wine and drunkenness and dashed against each other.

C. Lesson: Hear and read God's word very carefully, lest you are fooled by your ignorance.

D. Lesson: Never miss the lesson of God's word being preached by distraction to words.

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

A. The LORD did not have literal wine in view but rather confused drunkenness by war.

B. David wrote about wine of astonishment, which is terrible for those at risk (Ps 60:1-3).
1. All of Judah would be drunk – stupefied in confusion, fear, and unable to function.
2. The bottles God would fill were the inhabitants, including civil and religious rulers.
3. The audience God sent Jeremiah against earlier would be put in a stupor (Jer 1:18).
4. There would not be any left (outside a holy remnant) that would be able to function.

C. God uses drunkenness as judgment, for He is the Author of Confusion (Isaiah 29:9-16).

D. For much more Bible evidence that Jehovah is indeed the *Author of Confusion* … Is God the Author of Confusion? (4 sermons).

E. Lesson: We should properly fear alcohol for the debilitating reduction of righteous wits.

F. Lesson: Note three levels – church (Eph 5:18), deacons (I Tim 3:8), bishops (I Tim 3:3).

14 And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

A. Here is the horrible conclusion to this graphic representation – all would be destroyed.

B. The filled bottles, fathers and sons, would be dashed against each other and destroyed.

C. Staggering and stumbling, Judah would collapse by God and the Chaldean onslaught.

D. Yet, though not stated here, He would not make a full end of them (Jer 4:27; 5:10,18).

E. Lesson: Do not misunderstand this holy God. Sufficient sins can remove all His mercy.

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Pride Kept Judah from Repenting – Verses 15-17

15 Hear ye, and give ear; be not proud: for the LORD hath spoken.

A. Jeremiah commanded and exhorted the wicked nation to humble themselves and listen.

B. Pride is damnable (damnation at Corinth), in that it brings God's and man's judgment and destruction, so be greatly aware (Pr 11:2; 15:33; 16:18-19; 17:19; 18:12; 29:23).

C. You cannot and will not hear rightly when you have pride (Pr 5:1; 8:33; 22:17; 26:12).

D. When God speaks, in Jeremiah or any other place or way, you should listen in great humility, for your best thoughts ever had are not worth being allowed in His presence.

E. Humbling yourself to God's words is the best test of humility or pride. Love preaching!

F. Lesson: Pride is damnable and destructive; it will ruin you while you flatter yourself.

G. Lesson: Every thought or word that you are good or at least okay is a self-righteous lie.

H. Lesson: Every idea that you measure up and others need to notice is damnable deceit.

I. Lesson: Any self-righteous thought of your goodness is the worst sin of all (Pr 26:12).

J. Lesson: The best test of humility or pride is humbling yourself to preaching, so love it.

16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

A. Here are consequences of pride keeping Jews from humbling themselves in repentance.

B. How could they give God glory? Humble themselves to repent of sin (Joshua 7:19-20).

C. If they did not, and they did not, then the ruin described would surely come upon them.

D. If they thought they were confused and fearful now, God would make it much worse.

E. Since you have a pampered and protected life, try to imagine soldiers destroying all.

F. Lesson: God often judges by blinding and darkening until a man is in gross darkness.

G. Lesson: The world is upside down; it is your privilege by obedience to be right side up.

H. Lesson: Confessing sin by declaring Him right and you a sinner gives God great glory.

I. Lesson: Make your life great, worth living, and most enjoyable by glorifying our God!

J. Lesson: If you do not do this, God's chastening will devour you inside out (Ps 32:3-4).

17 But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD'S flock is carried away captive.

A. Though Jeremiah bounced back and forth, he would and did lament Jerusalem's ruin.

B. Note again the prophet's inspired observation and condemnation of their horrible pride.

C. Jehovah's flock, the sheep of His pasture, could have had it all, but were rather captives.

D. Lesson: Your best life depends on your humility before God to hate all your thoughts.

E. Lesson: Preachers are your best friend, only if they ridicule your ideas (II Cor 10:4-6).

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Pride of Rulers Would Bring Ruin – Verses 18-21

18 Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory.

A. God's word addresses all alike, whether prince or pauper, for all are equal before God.

B. Note again from the previous section the problem of pride – here on the part of rulers.

C. **Principality** = The position, dignity, or dominion of a prince or chief ruler; sovereignty; supreme authority. The sovereignty, rule, or government of the prince of a small or dependent state. This is the only use of this word in the O.T. See verse below (Jer 13:21).

D. We cannot prove which king; we know Jehoahaz and Jehoiachin were taken from office by Pharaohnechoh and Nebuchadnezzar, respectively (II Kings 23:30-34; 24:6-17).

E. Lesson: It does not matter how much success you have in life, hate all proud thoughts.

F. Lesson: God can and will easily take away any position, power, or influence you have.

19 The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

A. An interpretation here that makes excellent sense are the cities of Egypt, south of Judah.

1. Isaiah called the hire sent to Egypt the burden of the beasts of the south (Isaiah 30:6).
2. Daniel will refer to the Ptolemies of Egypt as the kings of the south (Daniel 11:5-6).
3. It is a fact during lives of Isaiah and Jeremiah that the Jews of Judah looked to Egypt.
4. It did not take long before Babylon kept Egypt at home from helping (II Kgs 24:7).
5. Egypt's cities would be shut up from sending help and shut up from taking refugees.
6. No nation wanted to get involved in this war unless on the side of mighty Babylon.

B. A better interpretation of the first half is for other cities in Judah south from Jerusalem.
   1. Judah was by far the largest tribe in area, with Jerusalem north of Judah in Benjamin.
   2. The far reaches of its territory would have been 80-100 miles southeast of Jerusalem.
   3. Nebuchadnezzar's ruin of Judah would be so thorough as to take all southern cities.
   4. The emphasis of the verse by words *all of it* and *wholly* suggests this interpretation.
   5. And this view agrees with the previous chapter (Jer 12:11-12), where the Chaldeans would devour from one end of the land to the other end; no flesh shall have peace, not even the distant and isolated cities of south Judah that were far from Jerusalem.
   6. The rebel Jews after Jerusalem was burned went to Egypt, but little was said earlier.
   7. The cities in southern Judah would be deserted, for the Jews would be fled or dead.

C. Lesson: Ordinary safety has no meaning or value when God must chasten or judge men.

D. Lesson: Extraordinary measures will not work either as God promises (Pr 11:21; 16:5).

20 Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?

A. Still addressing the king, God warned about the Chaldean army coming from the north.

B. God had entrusted the king with the flock of His people, but it was prophetically captive.

C. Lesson: God can tear apart blessings He previously gave you, if you proudly resist Him.

D. Lesson: One of the worst lessons of the Bible is the loss of children by neglect or folly.

21 What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail?

A. We accept the singular male pronoun here to be Nebuchadnezzar, not God this time.
   1. The next clause, though plural, involves the same entity, the Chaldean invaders.
   2. Nebuchadnezzar came to punish Judah the last time for the rebellion of Zedekiah.

B. The Jews would have nothing to say, for the Judah rebels had provoked Babylon often.
   1. Jehoiakim submitted to Nebuchadnezzar three years and then rebelled (II Kgs 24:1).
   2. Then it was Zedekiah's rebellion that brought the wrath of Babylon (II Kings 24:20).

C. The Jews provoking of God and Nebuchadnezzar brought their just judgment on Judah.
   1. The Jews provoking of Jehovah caused Him to send His servant Nebuchadnezzar.
   2. The Jews provoking of Babylon directed the king and army to be punishers of Judah.
   3. The Jews provoking of Babylon led to great Jewish terror due to the Chaldean anger.

D. Lesson: Here is a bad example to teach yielding to win authority (Pr 25:15; Eccl 10:4).

E. Lesson: When you persist in sin, you turn everything against yourself (Pr 8:36; 13:15).

Section Lessons

A. Lesson: It does not matter how much success you have in life, hate all proud thoughts.

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Adultery Judged By a Jealous God – Verses 22-27

22 And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

A. Jeremiah closed the sermon with an invitation, *Wilt thou not be made clean (Jer 13:27)?*

B. Here he repeated for their stupidity the sin bringing God's judgment of previous verses.
   1. What great mercy, for the prophet to ask a question for them, *Why is this happening?*
   2. Yet, they should not have thought the question, for God had fairly told them often.
   3. Jeremiah preached it many times before; other prophets preached it for 1000 years.

C. Religious or spiritual adultery was the chief sin, for Jehovah was justly a Jealous God.
   1. These sinners and rebellious nation had adored false gods since Egypt (Jer 11:6-10).
   2. Adultery is an exceptionally cruel and monstrous violation of a loving relationship.
   3. Our jealous God frequently detailed adultery when condemning idolatry … *Spiritual Adultery, here.*

D. God's judgment is described as discovering skirts and uncovering heels – exposing.
   1. These are terms of judgment of adulteresses and/or of what soldiers did to women.
   2. Skirts, the lower clothing of a woman, are thrown over her head to expose her body.
   3. Shoes are ripped off as part of the stripping process to leave her exposed to soldiers.
   4. These actions against the nation were literal and religious, both without any restraint.

E. **Discover** = To remove the covering from; to bare, uncover. To disclose or expose to view (anything covered up, hidden, or previously unseen), to reveal, show.
F. Lesson: Never discipline your children without calmly and clearly explaining their sin.
G. Lesson: Do you know the world hates God, and He hates it? Then stop flirting with it.
H. Lesson: Imagine the worst adultery you can. You are it for not hating the world (Ja 4:4).

23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

A. He asked and answered questions and exhorted to repentance, but Jeremiah knew better.
B. As God and Moses exchanged 1000 years earlier, these were stiff-necked rebel sinners.
C. The obvious nature of an Ethiopian's skin color or a leopard's spots cannot be changed.
D. Neither could these wicked rebels go against their nature and stop sinning to do good.
E. Lesson: Rather than a lesson of total depravity, this is stubbornness of wicked rebels.
F. Lesson: What faults are you known for, so that others say, *That is just the way they are?*

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

A. Due to the unrepentant sinning and willful stubbornness, God would scatter all the Jews.
B. **Stubble** = The straw of grain-stalks, etc. gathered after the crop has been harvested, thus the dry chaff, leftover pieces, leaves, fragments, and light remains that blow away.
C. Lesson: God can reduce you to nothing, which stubble most certainly is, for your sins.

25 This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

A. God explained Himself perfectly – this is what you have chosen and I must give to you.
    1. These foolish, rebellious, wicked Jews had forgotten GOD Jehovah for mere idols.
    2. Instead of trusting Him, the true and living God, they trusted the lies about a stump.
B. The LORD Jehovah justly measured out the portion and measure their sins called for.
C. Lesson: What do your sins deserve by His word or moral logic? He will pay you in full.
D. Lesson: Never forget God's rule for sin – be sure your sin will find you out (Num 32:23).
E. Lesson: The wages of sin is death, and He will pay, but He gives eternal life (Rom 6:23).

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

A. God promised to put a woman's lower garments over her face to leave privates exposed.
    1. He perfectly and justly turned the beauty and honor of Judah and Jerusalem to shame.

2. Here is the best cure for pride rebuked earlier – reduce the criminal to total shame.
3. Women decorate faces and hair, but shame in war ignores them to expose nakedness.

B. **Discover** = To remove the covering from; to bare, uncover. To disclose or expose to view (anything covered up, hidden, or previously unseen), to reveal, show.

C. If you think this too graphic, you do not know God or the Bible, for there is much worse.

D. Lesson: All sin carries with it shame, if known, and God will help make all such known.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

A. Here is the sin of Judah – she was a religious, spiritual adulteress deserving judgment.
1. Adulteries in the plural – Judah had chased many religious lovers (Jer 3:1; 11:15).
2. Neighings in the plural – noise mares/stallions make when seeking to mate (Jer 5:8).
3. Lewdness – lascivious, unchaste in Bible usage (Jeremiah 11:15; Ezekiel 23:21,44).
4. Whoredom – the action of a whore; fornication with strangers outside the marriage.
5. Abominations – despicable things God loathes and hates; here the worship of idols.
6. Judah's idolatry included these things figuratively and often such literal debauchery

B. The holy God of the Bible, whose mind is too pure to approve any evil, chose the words.
1. If Christians today get squeamish, it is due to being part of an effeminate generation.
2. If Christians today get squeamish, it is due to not knowing the holy, Jealous God.
3. The best comparison, example, and illustration of disloyalty to God is vile adultery.
4. For any with hearts and minds formed by scripture, try Ezekiel chapters 16 and 23.

C. Note the exclamation mark in the conclusion of the sermon. God's judgment is coming!

D. As a faithful prophet, to offer mercy again, or to aggravate their sins, Jeremiah asked.
1. *Wilt thou not be made clean?* Why not repent to try to avoid God's just punishment?
2. *When shall it once be?* How can you be so stubborn as to never repent of your sins?

E. Lesson: Let horrible adultery and its betrayal convict you to never even disappoint God.

F. Lesson: Never say almost with king Agrippa. Instead, say altogether yes, and right now.

G. Lesson: If God ever puts conviction in your heart, run with it as fast as you can to Him.

H. Lesson: Why do you procrastinate? Why foolishly presume on this God to be merciful?

Section Lessons

A. Lesson: Never discipline your children without calmly and clearly explaining their sin.

B. Lesson: Do you know the world hates God, and He hates it? Then stop flirting with it.

C. Lesson: Imagine the worst adultery you can. You are it for not hating the world (Ja 4:4).

D. Lesson: Rather than a lesson of total depravity, this is stubbornness of wicked rebels.

E. Lesson: What faults are you known for, so that others say, *That is just the way they are?*
F. Lesson: God can reduce to nothing, which stubble most certainly is, for your rebellion.
G. Lesson: What do your sins deserve by His word or moral logic? He will pay you in full.
H. Lesson: Never forget God's rule for sin – be sure your sin will find you out (Num 32:23).
I. Lesson: The wages of sin is death, and He will pay, but He gives eternal life (Rom 6:23).
J. Lesson: All sin carries with it shame if known, and God will help make all such known.
K. Lesson: Let horrible adultery and its betrayal convict you to never even disappoint God.
L. Lesson: Never say almost with king Agrippa. Instead, say altogether yes, and right now.
M. Lesson: If God ever puts conviction in your heart, run with it as fast as you can to Him.
N. Lesson: Why do you procrastinate? Why foolishly presume on this God to be merciful?