

2 Samuel 13 - Amnon Rapes Tamar; Absalom Murders Ammon; The Consequences of David's Sin

III. David's foes (13:1—20:26)

(1) Turmoil in David's immediate family (13:1—18:33)

(A) Absalom kills Ammon, who raped Tamar, and Absalom flees (13:1-39)

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(A) Absalom kills Ammon, who raped Tamar, and Absalom flees (13:1-39)

1 Now it was after this that Absalom the son of David had a beautiful sister whose name was Tamar, and Amnon the son of David was in love with her.

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1 Sometime after this, David's son Amnon fell in love with David's other son Absalom's beautiful sister Tamar.

1 And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.

- Absalom and Tamar were David's children by Maacah, the daughter of the king of Geshur (3:3); Amnon was David's son by Ahinoam the Jezreelitess (3:2)

— The marriage of Abram and Sarai shows that marriage between the children of the same father by different mothers was sanctioned by early Hebrew custom, though forbidden by Levitical legislation (Lev 18:9)

- The events of this chapter probably occurred about 987 BC

David's lust for many wives produced many siblings with different mothers. His firstborn son Amnon was the presumed heir to the throne. Palace life indulged his every need. Servants catered to his position and preferences. These privileges were evidently not enough to make him content.

2 But Amnon was so frustrated on account of his sister Tamar that he made himself ill, for she was a virgin, and it seemed too difficult to Amnon to do anything to her.

2 Amnon was so frustrated because of his sister Tamar that he made himself ill, for she was a virgin, and it seemed hard to Amnon to do anything to her.

2 Amnon became so emotionally distressed that he fell sick over his half-sister Tamar. She was a virgin, and Amnon found it difficult to do anything to her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her.

- Evidently, Amnon had no desire to marry Tamar, which he might have been able to do with David's consent (Cf. Gen 20:12), although the Mosaic Law forbade men from marrying their father's daughter (Lev 18:11)

- He had few opportunities to see the unmarried members of the royal harem, probably none to see Tamar alone

3 But Amnon had a friend whose name was **Jonadab**, the son of Shimeah, David's brother; and Jonadab was a very clever man.

3 But Amnon had a friend whose name was Jonadab, the son of Shimeah, David's brother; and Jonadab was a very shrewd man.

3 Meanwhile, Amnon had a friend named Jonadab, who was the son of David's brother Shimeah. Now Jonadab was a very shrewd man.

3 But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtil man.

- "...Jonadab" - was a cousin of Amnon and Tamar

— He may have been trying to secure his own political future with Absalom

— As often happens, when Amnon was frustrated because it "seemed impossible" to break God's laws and royal customs to get what he wanted, an evil adviser showed him how to get what he wanted

4 And he said to him, "Why are you, the king's son, so depressed morning after morning? Will you not tell me?" So Amnon said to him, "I am in love with Tamar, the sister of my brother Absalom."

4 He said to him, "O son of the king, why are you so depressed morning after morning? Will you not tell me?" Then Amnon said to him, "I am in love with Tamar, the sister of my brother Absalom."

4 "Why are you so depressed these past few mornings," Jonadab asked Amnon, "since you're a son of the king? Why not tell me?"

Amnon replied, "I'm in love with my brother Absalom's sister Tamar."

4 And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 Jonadab then said to him, "Lie down on your bed and pretend to be ill; when your father comes to see you, say to him, 'Please have my sister Tamar come and give me food to eat, and have her prepare the food in my sight, so that I may see *it* and eat from her hand.'"

5 Jonadab then said to him, "Lie down on your bed and pretend to be ill; when your father comes to see you, say to him, 'Please let my sister Tamar come and give me *some* food to eat, and let her prepare the food in my sight, that I may see *it* and eat from her hand.'"

5 Jonadab advised him, "Lie down and pretend to be sick. When your father visits you, ask him, 'Please let my sister Tamar come and give me something to eat that she prepares especially for me, and after she makes dinner for me, let her feed it to me personally.'"

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

6 So Amnon lay down and pretended to be ill; when the king came to see him, Amnon said to the king, "Please have my sister Tamar come and make me a **couple of pastries** in my sight, so that I may eat from her hand."

6 So Amnon lay down and pretended to be ill; when the king came to see him, Amnon said to the king, "Please let my sister Tamar come and make me a couple of cakes in my sight, that I may eat from her hand."

6 So Amnon lay down and pretended to be sick. When the king came to visit him, Amnon asked the king, "Please let my sister Tamar come and make some of her bread especially for me, so she can feed it to me personally."

6 So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

- It is evident that the king's children lived in different houses. Probably each of the king's wives lived with her children in one particular compartment of the palace.

- "...couple of pastries" - the Hebrew word used for cakes is from the root for "heart."

Perhaps these were heart-shaped cookies. Also, there may be a play on words in the use of this term.

7 Then David sent a messenger to the house for Tamar, saying, "Go now to your brother Amnon's house, and prepare food for him."

7 Then David sent to the house for Tamar, saying, "Go now to your brother Amnon's house, and prepare food for him."

7 So David sent for Tamar back at the palace, telling her, "Please go to your brother Amnon's home and prepare some food for him."

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house, and he was lying *in bed*. And she took dough, kneaded *it*, made pastries in his sight, and baked the pastries.

8 So Tamar went to her brother Amnon's house, and he was lying down. And she took dough, kneaded *it*, made cakes in his sight, and baked the cakes.

8 Tamar went to her brother Amnon's home, where he was lying down. She brought along some dough, kneaded it, prepared some cakes especially for him, baked them,

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 Then she took the tray and served *them* to him, but he refused to eat. And Amnon said, "Have everyone leave me." So everyone left him.

9 She took the pan and dished *them* out before him, but he refused to eat. And Amnon said, "Have everyone go out from me." So everyone went out from him.

9 and emptied the baking skillet just for him, but he refused to eat.

"Send everybody out of here," Amnon said. So everyone left the room.

9 And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 Then Amnon said to Tamar, "Bring the food into the bedroom, so that I may eat from your hand." So Tamar took the pastries which she had made and brought them into the bedroom to her brother Amnon.

10 Then Amnon said to Tamar, "Bring the food into the bedroom, that I may eat from your hand." So Tamar took the cakes which she had made and brought them into the bedroom to her brother Amnon.

10 Amnon told Tamar, "Bring the food into my private bedroom, so I can eat it with you personally." So Tamar took the cakes she had prepared and brought them into the private bedroom for her brother Amnon.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 When she brought *them* to him to eat, he took hold of her and said to her, "Come, **sleepwith me**, my sister."

11 When she brought *them* to him to eat, he took hold of her and said to her, "Come, lie with me, my sister."

11 But as soon as she brought them near him to eat, he overpowered her and told her, "Come here and have sex with me, my sister!"

11 And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

- "...sleep with me" - David had violated God's will by "sleeping" (*skb 'm*) with Bathsheba, with her consent; Amnon violated God's will by "laying" (*skb 't*) with Tamar, forcing her against her will

12 But she said to him, "No, my brother, do not violate me, for such a thing is not done in Israel; do not do this disgraceful sin!

12 But she answered him, "No, my brother, do not violate me, for such a thing is not done in Israel; do not do this disgraceful thing!

12 "No, my brother!" she kept telling him. "Don't humiliate me like this! This just isn't done in Israel! Don't do this utterly foolish thing!

12 And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly.

Lust speaks to and listens only for our own sinful desires. Lust-filled people seek their way at any cost. When Amnon raped Tamar, he was numb to the consequences for Tamar, for other family members, for his servants, or for the nation's need for integrity. Lust distorts our thinking so we see God as an enemy and people as objects to be manipulated, abused, devoured in order to please ourselves.

13 As for me, where could I get rid of my shame? And as for you, you will be like one of the fools in Israel. Now then, please speak to the king, for he will not withhold me from you."

13 As for me, where could I get rid of my reproach? And as for you, you will be like one of the fools in Israel. Now therefore, please speak to the king, for he will not withhold me from you."

13 And what about me? Where will I go to escape this disgrace? And as for you, you'll be known as one of Israel's greatest fools! So please talk to the king, because he won't withhold me from you!"

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

- Tamar was stalling for time when she suggested that Amnon ask David for permission to marry her, since the Mosaic Law did not permit this type of marriage (Lev 18:9); however, this law may not have been strictly observed at this time

14 However, he would not listen to her; since he was stronger than she, he violated her and slept with her.

14 However, he would not listen to her; since he was stronger than she, he violated her and lay with her.

14 But he was unwilling to listen to what she was saying. Since he was stronger than she was, he forced her into having sex with him.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

- Such loss of a maiden's virginity was an unbearable curse in Israel (Deut 22:13-21)

— Moreover, such relationships between half brothers and sisters were strictly forbidden in the Law

— Those guilty of such things were to be cut off from the covenant community (Lev 20:17)

— In this case, of course, Tamar was innocent since she had been assaulted (Deut 22:25-29)

15 Then Amnon hated her with a very great hatred; indeed, the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, "Get up, go *away!*"

15 Then Amnon hated her with a very great hatred; for the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, "Get up, go away!"

15 Afterwards, though, Amnon hated her very intensely. As a result, his hatred for her exceeded the love that he had previously for her. So Amnon told her, "Get up! Leave!"

15 Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

- Immediately after Amnon raped Tamar, he and others multiplied the sins against her

— Clearly Amnon's attraction to Tamar was only selfish infatuation; after he violated Tamar, he hated ("victim shamed") her and wanted no more contact with her

- To add insult to injury and in further violation of the Law, Amnon sent Tamar away

— This suggests not only his desire to have her gone from his immediate presence but also his repudiation of her as a bride

— He had humbled a virgin and the Law demanded that he marry her (Deut 22:29)

Deut 22:29: then the man who had sexual relations with her shall give the girl's father fifty *shekels* of silver, and she shall become his wife, because he has violated her; he is not allowed to divorce her all his days.

16 But she said to him, "No, because this wrong in sending me away is greater than the other that you have done to me!" Yet he would not listen to her.

16 But she said to him, "No, because this wrong in sending me away is greater than the other that you have done to me!" Yet he would not listen to her.

16 Even so, she tried to tell him, "No! After all, it's more wrong to send me away than what you just did to me!"

But he was unwilling to listen to her.

16 And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his young man who attended him and said, "Now throw **this woman** out of my *presence*, and lock the door behind her!"

17 Then he called his young man who attended him and said, "Now throw this woman out of my *presence*, and lock the door behind her."

17 So he called out to a young man who was serving him, and told him: "Send this woman away from me and lock the door after her."

17 Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

- "...this woman" - Amnon further demeaned Tamar's identity from the king's daughter, the princess, his half-sister, and a virtuous virgin, to "this woman."

— Amnon's lust for serving self now demanded that she go away

18 Now she had on a long-sleeved garment; for this is how the virgin daughters of the king dressed themselves in robes. Then his attendant took her out and locked the door behind her.

18 Now she had on a long-sleeved garment; for in this manner the virgin daughters of the king dressed themselves in robes. Then his attendant took her out and locked the door behind her.

18 Now she was clothed in a long sleeved, multi-colored ornamental tunic, commonly worn by the king's virgin daughters. When Amnon's servant threw her out and locked the door after her,

18 And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 Tamar took ashes *and put them* on her head, and tore her long-sleeved garment which *was* on her; and she put her hand on her head and went *on her way*, crying out as she went.

19 Tamar put ashes on her head and tore her long-sleeved garment which was on her; and she put her hand on her head and went away, crying aloud as she went.

19 Tamar rubbed her head with ashes, tore her tunic that she was wearing, put her hand to her head, and ran off, crying aloud as she went away.

19 And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.

- Tamar's reaction to all this—putting ashes on her head and tearing her royal robe (Cf. 13:31; Job 2:12)—shows the intensity of her sorrow at losing her purity and perhaps any further opportunity for marriage

20 Then Absalom her brother said to her, "Has Amnon your brother been with you? But now keep silent, my sister, he is your brother; do not take this matter to heart." So Tamar remained and was **isolated** in her brother Absalom's house.

20 Then Absalom her brother said to her, "Has Amnon your brother been with you? But now keep silent, my sister, he is your brother; do not take this matter to heart." So Tamar remained and was desolate in her brother Absalom's house.

20 Later, her brother Absalom asked her, "Has Amnon, that brother of yours, raped you? Then keep quiet about your half-brother for now, my sister. Stop taking this so personally." From that time on, Tamar lived in continuous desolation within her brother Absalom's house.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.

- When Tamar got to the house of her brother Absalom, he suspected at once what had happened. No doubt he knew full well the propensities of Amnon.

— With plans for vengeance already developing in his own mind, he counseled his sister to remain silent about the matter and to stay in his house, which would give Amnon no inkling of angry feelings toward Amnon

— Silence denied Tamar the legal recourse to restore her future. Instead, he left her desolate (unmarried and childless) while he plotted deadly revenge. Absalom's choice sought to satisfy his own sense of justice.

— But all the while he was in secret "nursing his wrath to keep it warm," and only "biding his time" to avenge his sister's wrongs, and by the removal of the heir-apparent to the throne, perhaps further also his own ambitions

- "...isolated" - in Hebrew it means unmarried and childless, which was, at the time, a living death for a Jewish woman (Cf. 20:3)

21 Now when King David heard about all these matters, he became very angry.

21 Now when King David heard of all these matters, he was very angry.

21 When King David heard all about these developments, he flew into a rage over it.

21 But when king David heard of all these things, he was very wroth.

- He was content merely to be angry, since he himself had been guilty of adultery; he took no action

— David satisfied himself with feelings of grief and anger instead of pursuing justice for Tamar

— His lack of appropriate action stemmed from his affection toward his son and his habitual failure to discipline members of his family

22 But Absalom did not speak with Amnon either good or bad; for Absalom hated Amnon because he had violated his sister Tamar.

22 But Absalom did not speak to Amnon either good or bad; for Absalom hated Amnon because he had violated his sister Tamar.

22 But Absalom never said a word, either good or bad, to Amnon. Nevertheless, he hated Amnon because he had humiliated his sister Tamar.

22 And Absalom spoke unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

- After being further violated by the insensitive, unjust response from Amnon and his servants, Tamar's virtue and righteous responses starkly contrast with those responsible for her care:

— Amnon filled himself with hatred for Tamar

— Amnon demeaned Tamar's identity from the king's daughter, the princess, his half-sister, and a virtuous virgin, to "this woman" (v17). His lust for serving self now demanded she go away.

— Absalom demanded that Tamar remain quiet about the crime (v20), which denied her legal recourse to restore her future. Instead, she "lived in continuous desolation" while he plotted deadly revenge. His choices sought to satisfy his own sense of justice, and possibly advance his standing for the throne.

— Jonadab, Tamar's wicked cousin, conspired in her rape and was later silent about the gross injustice

— Maacah, mother of Tamar and Absalom, never confronted David, her husband and the king

— When David learned of the rape, he "was furious" (v21) but did nothing; Scripture doesn't record any conversation with his daughter or anyone on her behalf

Vindication and justice due to the guilty party will not come for many until God's final judgment. However, time never lessens sins's offense or weakens justice.

23 Now it came about after two full years that Absalom had sheepshearers in Baal-hazor, which is near Ephraim, and Absalom invited all the king's sons *to celebrate*.

23 Now it came about after two full years that Absalom had sheepshearers in Baal-hazor, which is near Ephraim, and Absalom invited all the king's sons.

23 Two full years later, Absalom took some men to Baal-hazor near Ephraim to shear his sheep. He also invited all of the king's sons to come.

23 And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which is beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king and said, "Behold now, your servant has sheepshearers; may the king and his servants please go with your servant."

24 Absalom came to the king and said, "Behold now, your servant has sheepshearers; please let the king and his servants go with your servant."

24 Absalom had gone to the king to ask him, "I've brought some men to shear the sheep. Won't you please come and join me, along with your senior staff?"

24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

25 But the king said to Absalom, "No, my son, we should not all go, so that we will not be a burden to you." Though he urged him, he would not go; but he blessed him.

25 But the king said to Absalom, "No, my son, we should not all go, for we will be burdensome to you." Although he urged him, he would not go, but blessed him.

25 But King David declined, saying to Absalom, "No, my son, we won't all go, since that would be too much trouble for you." Although Absalom begged David, he would not go, even though he did give his blessing.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

- David's lax habits became a liability again when he declined Absalom's invitation to a long-distance trip for celebration with all David's sons

26 Then Absalom said, "If not, please have my brother Amnon go with us." But the king said to him, "Why should he go with you?"

26 Then Absalom said, "If not, please let my brother Amnon go with us." And the king said to him, "Why should he go with you?"

26 So Absalom responded, "If you aren't coming, please allow my brother Amnon to accompany us."

The king asked, "Why should he go with you?"

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

- Two long years passed before Absalom effected his plan for retaliation

— He hosted a festival to celebrate the time of sheep shearing, a custom observed in Israel from earliest times (Gen 38:12-13; 1 Sam 25:2,8)

— He invited and urged his father David to join him at Baal Hazor (about six miles south of Shiloh), the scene of the festivities, but David declined

— Absalom then requested that Amnon attend in David's place, a request the king reluctantly granted. In the midst of the merriment, the servants of Absalom, on a prearranged signal, attacked and murdered the unsuspecting Amnon. Thus a murder avenged a rape.

27 Nevertheless Absalom urged him, so he let Amnon and all the king's sons go with him.

27 But when Absalom urged him, he let Amnon and all the king's sons go with him.

27 But Absalom kept begging David until he sent Amnon and all of David's sons to accompany Absalom.

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

- Since Absalom had shown no sign of desiring revenge, David reluctantly permitted Amnon to attend the party

28 Then Absalom commanded his servants, saying, "See now, when Amnon's heart is cheerful with wine, and I say to you, 'Strike Amnon,' then put him to death. Do not fear; have I not commanded you myself? Be courageous and be valiant."

28 Absalom commanded his servants, saying, "See now, when Amnon's heart is merry with wine, and when I say to you, 'Strike Amnon,' then put him to death. Do not fear; have not I myself commanded you? Be courageous and be valiant."

28 Then Absalom instructed his young men, "Please keep watching Amnon until he's drunk. Then I'll tell you, 'Attack Amnon!' As soon as I do, kill him and don't be afraid! You have your orders, so be strong and brave!"

28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

29 And the servants of Absalom did to Amnon just as Absalom had commanded. Then all the king's sons got up and each mounted his mule and fled.

29 The servants of Absalom did to Amnon just as Absalom had commanded. Then all the king's sons arose and each mounted his mule and fled.

29 So Absalom's young men did to Amnon just as they had been ordered, but the rest of David's sons jumped up, mounted their mules, and escaped.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

- Murder had again followed sexual sin in David's family

— As David mourned the death of another son and suffered the absence of another, did he think of his own past actions?

— Once we have suffered the consequences of our sin, we are more aware of what our sin does to others and how deeply we offend God

A thousand years after David, James (Jesus' brother) wrote about the progress of unchecked sin (James 1:14-15). David's family shows how our inherited sin nature grows and spreads sin unless it is halted by repentance and renewal by God's Spirit.

30 Now it was while they were on the way that the report came to David, saying, "Absalom has struck and killed all the king's sons, and not one of them is left."

30 Now it was while they were on the way that the report came to David, saying, "Absalom has struck down all the king's sons, and not one of them is left."

30 While they were still on the road, this rumor came to David: "Absalom has struck down all of the king's sons and none of them has survived."

30 And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

- Having heard that Absalom had slain all of his other sons, David fell into inconsolable anguish

— David probably thought God had judged him severely, but it later became clear that God had been merciful

— Even when he later knew that the report was unfounded and that only Amnon was dead, he could not be comforted (v36)

31 Then the king stood up, tore his clothes, and lay on the ground; and all his servants were standing by with clothes torn.

31 Then the king arose, tore his clothes and lay on the ground; and all his servants were standing by with clothes torn.

31 David arose, ripped his clothes in anguish, and collapsed to the ground while all of his staff stood by with their own clothes torn.

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

- David satisfied himself with feelings of fury instead of pursuing justice for Tamar; the results included death

32 And Jonadab, the son of Shimeah, David's brother, responded, "Let my lord not assume that they have put to death all the young men, the king's sons, for only Amnon is dead; because this has been set up by the intent of Absalom since the day that he violated his sister Tamar.

32 Jonadab, the son of Shimeah, David's brother, responded, "Do not let my lord suppose they have put to death all the young men, the king's sons, for Amnon alone is dead; because by the intent of Absalom this has been determined since the day that he violated his sister Tamar.

32 But David's brother Shimeah's son Jonadab reported, "Your majesty, don't assume they've killed all of the young men—the king's sons—only Amnon has died, since that was Absalom's intention from the day Amnon raped his sister Tamar.

32 And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

33 So now, may my lord the king not take the report to heart, claiming, 'all the king's sons are dead'; but only Amnon is dead."

33 Now therefore, do not let my lord the king take the report to heart, namely, 'all the king's sons are dead,' for only Amnon is dead."

33 Now your majesty, don't be concerned about this rumor that all the king's sons have died, because only Amnon is dead."

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

- Jonadab's words to comfort David reveal that he had known the truth about Absalom's plot to murder and Amnon's rape of Tamar; he remained silent until it served his purposes

34 Now Absalom had fled. And the young man who was the watchman raised his eyes and looked, and behold, many people were coming from the road behind him by the side of the mountain.

34 Now Absalom had fled. And the young man who was the watchman raised his eyes and looked, and behold, many people were coming from the road behind him by the side of the mountain.

34 Meanwhile, Absalom had run away. While the young man standing watch was looking around, all of a sudden he observed many people coming down the road behind and to the west of the mountain! So the watchman left his post and reported, "I have seen men coming from the direction of Horonaim."

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

35 And Jonadab said to the king, "Behold, the king's sons have come; so it has happened according to your servant's word."

35 Jonadab said to the king, "Behold, the king's sons have come; according to your servant's word, so it happened."

35 Jonadab told the king, "Look! Here come the king's sons. This thing has turned out just like your servant reported."

35 And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is.

36 As soon as he had finished speaking, behold, the king's sons came and raised their voices and wept; and the king and all his servants also wept very profusely.

36 As soon as he had finished speaking, behold, the king's sons came and lifted their voices and wept; and also the king and all his servants wept very bitterly.

36 Just as he finished his comments, the king's sons arrived, crying loudly. At this, with tears overflowing, the king and his entire staff wept bitterly.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.

37 Now Absalom had fled and gone to Talmai the son of Ammihud, the king of Geshur. And *David* mourned for his son every day.

37 Now Absalom fled and went to Talmai the son of Ammihud, the king of Geshur. And *David* mourned for his son every day.

37 Absalom continued to flee, eventually going to Ammihud's son King Talmai of Geshur, while King David continued to mourn for his son every day.

37 But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day.

- Absalom fled to his maternal grandmother's house (3:3)

38 So Absalom had fled and gone to **Geshur**, and was there for three years.

38 So Absalom had fled and gone to Geshur, and was there three years.

38 After fleeing to Geshur, Absalom remained there for three years.

38 So Absalom fled, and went to Geshur, and was there three years.

- "...Geshur" - "bridge"; a region NE of Bashan, adjoining Argob and Aram, conquered by Jair of Manasseh, but left in the hands of the original inhabitants (Joshua 13:13; Deut 3:14;

2 Sam 15:8)

39 And *the heart of King David* longed to go out to Absalom; for he was comforted regarding Amnon, since he was dead.

39 *The heart of King David* longed to go out to Absalom; for he was comforted concerning Amnon, since he was dead.

39 Meanwhile, King David longed to visit Absalom, since he was moved to compassion over Amnon's death.

39 And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

Any deviation from God's design robs individuals, couples, families, communities and cultures of God's best. Throughout David's life, he experienced suffering that was a direct result of his sin (Deut 28:15-68). David also experienced suffering that was evidence of sin's toll on creation, nature and humanity (Rom 8:20-21). And, like Tamar, David often experienced suffering that was a direct result of being righteous (Job; 1 Peter 4). Once we have suffered sin's consequences, we are more aware of what our sin does to others and how deeply we offend God.

The law as to premeditated murder (Num 35:21) gave him no hope of remaining with impunity in his own country. The cities of refuge could afford him no sanctuary, and he was compelled to leave the kingdom. There Absalom remained for three years though his father, finally consoled, longed to have him return again.

Consequences of David's Sins

- (1) The child that Bathsheba bore died
- (2) Amnon raped Tamar
- (3) Absalom shunned his brother Amnon
- (4) Absalom murdered Amnon
- (5) Absalom left the country and his family
- (6) David became an even more passive father

David's family had become dysfunctional. It is remarkable how often children repeat the sins of their parents (Cf. Gen 12:13; 26:7). However, God can break that imitation chain. When David sowed to the flesh, he reaped what the flesh produced. Moreover, he reaped the consequences of his actions even though he had confessed his sin and been forgiven for it. Underline it, star it, mark it deeply upon your conscious mind: *Confession and forgiveness in no way stop the harvest*. He had sown; he was to reap. Forgiven he was, but the consequences continued. This is exactly the emphasis Paul is giving the Galatians even

in this age of grace (Gal 6:7). We are not to be deceived, for God will not be mocked. What we sow we will reap, and there are *no exceptions*.

Believers who grudgingly refuse to forgive others develop bitterness and resentment that often erupts in rage with words that cannot be unsaid.

Selfish ambition can drive you to dishonor or slander others, even your siblings, cousins or parents.

The common sin of pride deceives us that we can contain evil desires with more rules, routines, threats, accountability partners, self-help programs, New Year's resolutions, or by trying harder next time.

More Christians have memorized 1 John 1:9 than Rom 6:12-13. 1 John 1:9 deals with how to handle sin *after* we have committed it; it is corrective theology. Rom 6:12-13 deals with how to handle sin *before* we commit it; it is preventive theology. We need to pay more attention to Rom 6:12-13. One of the purposes of 2 Sam 13 is to help the reader prevent this type of sin, rather than to help us to recover from it, having fallen. It is a strong warning against letting our passions lead us, because of the consequences that will follow. David's family shows how our inherited sin nature grows and spreads sin unless it is halted by repentance and renewal by God's Spirit.

Application

(1) Do you count the cost of your sin? Believers who grudgingly refuse to forgive others develop bitterness and resentment that often erupts in rage with words that cannot be unsaid.

(2) Selfish ambition can drive you to dishonor or slander others, even siblings, cousins, or parents.

(3) The common sin of pride deceives us that we can contain evil desires with rules, routines, threats, accountability partners, self-help programs, New Year's resolutions, or by trying harder next time. This pride fuels lust, and lust seeks escape from God's will. Lust festers, grows, and eventually explodes into sin.

(4) All people are responsible for their own sin. Are you trying to excuse yourself for sin by blaming your upbringing, an addiction, bad advice, a personality trait, and a particular circumstance?

(5) Amnon's lust, David's inaction, and Absalom's pride spurred one another on to do more evil and to lead those they were responsible for into sin. How might your cutting words, demeaning actions, lack of compassion, or open violation of laws encourage others to sin?