



The Sins of the Father

2 Samuel 13

From Charles Swindoll:

“Grace means that God, in forgiving you, does not kill you. Grace means that God, in forgiving you, gives you the strength to endure the consequences. Grace frees us so that we can obey our Lord. It does not mean sin’s consequences are automatically removed. If I sin and in the process of sinning break my arm, when I find forgiveness from sin, I still have to deal with a broken arm.”

Two Truths in this Narrative

1. God's prophetic word is true.
 2. The sins of one generation can impact the next generation.
- And this chapter will reflect David's sin with Bathsheba and then his sin against Uriah, as promised by the Lord.



Names to Know in Chapter 13

1. **Amnon: David's firstborn**

- **Mother: Ahinoam of Jezreel (wife #1)**

2. **Absalom: David's thirdborn son**

- **Mother: Maacah of Geshur (wife #3)**

3. **Tamar: daughter of David**

- **Mother: Maacah of Geshur (wife #3)**

*The boys would have been in their late teens/early 20s;
Tamar obviously younger

2 Samuel 13:1-2

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 loved 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.

*Merrill dates this event in 987 B.C.



2 Samuel 13:3-5

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

The Trap is Set

2 Samuel 13:6-13

Do you see a parallel here to another
OT story?





Tamar Resists, Verbally & Physically

- She is definitive: “No, my brother...”
- In fact, Tamar includes a form of the word *no* in the first four consecutive clauses of her response.
- She says, “do no violate me,” a clear reference to rape.
- And she appeals to his conscience, reminding him that this is a “disgraceful thing” that is “not done in Israel.”

Tamar Sees the Big Picture

- She reminds Amnon about the lasting impact of his actions on both their lives.
- The theft of her virginity would place on her a personal “reproach” that she could never “get rid” of.
- As for Amnon, it would ruin his reputation as well, causing him to be thought of “like one of the fools in Israel.”

A Final Appeal by Tamar

- She urges Amnon to delay—not permanently forgo—his sexual desire.
- If sexual intimacy was his objective, she asserted that he might still have it without the attached disgrace or ruin if he would first “speak to the king” and obtain permission to marry her.



However...Leviticus 20:17

17 If there is a man who takes his sister, his father's daughter or his mother's daughter, so that he sees her nakedness and she sees his nakedness, it is a disgrace; and they shall be cut off in the sight of the sons of their people. He has uncovered his sister's nakedness; he bears his guilt.



2 Samuel 13:14-16

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

Unfortunately...

- Amnon will not be swayed, and he ravishes his sister.
- His physical desire now achieved, Amnon “hated her with a very great hatred.”
- What Amnon thought to be love was simply lust, and I believe he is experiencing guilt and shame over what he has done, which produces a “hatred with which he hated her...greater than the love with which he had loved her.”

What Does the Torah Say About Rape?



Before We Answer That...

What do “they” say
about the OT as it
pertains to women?



What “They” Say:

“If you were not already engaged when the rape occurred, you and your rapist were required to marry each other, without the possibility of divorce.”

- Rachel Held Evans, author of *A Year of Biblical Womanhood*

“The laws [in Deut 22:23-29] do not in fact prohibit rape; they institutionalize it...”

- Harold Washington, St. Paul School of Theology

“Your objective divinely inspired Bible is full of sanctioned rape.”

- Official Twitter account of The Church of Satan

Let the Scripture Speak

- If we look at the verses in question, we will see an interesting distinction that is somewhat lost to us in our English translations.
- In English, the two words I want to examine are “seizes” and “forces.”
- In Hebrew, they are *taphas* and *chazaq*.

Deuteronomy 22:28-29

28 “If a man finds a girl who is a virgin, who is not engaged, and **seizes (*taphas*)** her and lies with her and they are discovered, **29** then the man who lay with her shall give to the girl’s father fifty shekels of silver, and she shall become his wife because he has violated her; he cannot divorce her all his days.



טָפַח (tāphas)

- The verb used to explain what happened to the woman is טָפַח (tāphas).
- *Tāphas* means to “lay hold [of],” or “wield.”
- As one Hebrew scholar explains, *tāphas* does not, in and of itself, infer assault; it means she was “held,” but not necessarily “attacked.”

Furthermore

- *Tāphas* is often used to describe a capture.
- *Tāphas* also appears in Genesis 39:12; when Potiphar's wife tried to seduce Joseph, she seized (*tāphas*) him to wear down his resolve.
- Daniel Block notes that, unlike the law in verses 25-27, this law has neither a cry for help, nor an account of male violence.
- It's likely that the woman in verses 28-29 experienced overwhelming persuasion, perhaps an erosion of her resolve, but not necessarily a sexual assault.

Don't Hear What I'm Not Saying

- This does not mitigate the seriousness of the act.
- The woman of Deuteronomy 22:28-29 was indeed violated; she was dishonored and humiliated.
- However, verses 28-29 do not necessarily indicate she was raped.



Deuteronomy 22:25-27

25 “But if in the field the man finds the girl who is engaged, and the man **forces** (*chazaq*) her and lies with her, then only the man who lies with her shall die. **26** But you shall do nothing to the girl; there is no sin in the girl worthy of death, for just as a man rises against his neighbor and murders him, so is this case. **27** When he found her in the field, the engaged girl cried out, but there was no one to save her.



One More Detail

- Unlike the previous two laws in vv. 23-27, vv. 28-29 points out that the man and the woman were caught in the act; whereas verses 25-27 refer to the man and the woman as separate persons, verses 28-29 refer to them as a unit.
- One Hebrew scholar sees this detail as another reason to believe vv. 28-29 did not describe a rape, but rather mutual consent.

Therefore:

- Had the author of Deuteronomy, Moses, (and the Holy Spirit who inspired him) intended to depict this as a sexual assault, it seems unlikely that he would have chosen *tāphas* instead of *chazaq* – the verb used just before it.
- Given the lexical differences between *chazaq* and *tāphas*, and how closely they appear in these two consecutive laws, it seems more likely that these two distinct verbs are meant to convey two distinct scenarios.

Furthermore

- *Tāphas* does not appear in either of the biblical stories describing sexual assault that were written after the Law.
- When later biblical authors depicted a rape, they used *chazaq* rather than *tāphas*.



What's the Point?

OT law does **NOT** require a woman to marry a man who rapes her.

That man would be sentenced to death.

Back to Amnon...



2 Samuel 13:14

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

Amnon is guilty of violating the Torah law of Deuteronomy 22:25-27, not 22:28-29.

And according to that law, the man who commits *chazaq* shall die.

2 Samuel 13:17-19

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.” **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. **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.

Not Only Does He Cast Her Aside

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

- **Tamar's clothing:**

Since it was the father's responsibility to preserve their daughters until marriage, it seems that David encouraged and rewarded his virgin daughters' sexual purity by providing them with a status-confirming robe.

Why Do I Think That?

- Tamar's reaction:

“Tamar put ashes on her head and tore her long-sleeved garment which was on her,” and overwhelmed by shock and grief, she “put her hand on her head and went away, crying aloud as she went.”



2 Samuel 13:20-22

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. **21** Now when King David heard of all these matters, he was very angry. **22** But Absalom did not speak to Amnon either good or bad; for Absalom hated Amnon because he had violated his sister Tamar.

Not Long Afterward...

- Absalom speaks with Tamar regarding what happened with Amnon.
- While she doesn't speak, this conversation confirms that Tamar told Absalom everything.
- Tamar has been condemned to a life of desolation (unmarried and childless)—living death for a Hebrew woman.
- Absalom reassures his sister and begins to plot his revenge.

Where is David?

- David was “very angry.”
- The conduct of his firstborn son was both a shame and an embarrassment to the royal family.
- He can’t force Amnon to marry Tamar without violating Torah law.
- And it seems, he is not willing to exercise the death penalty of Deuteronomy 22.



Absalom as Kinsman Redeemer

- He “hated Amnon because he had violated his sister Tamar.”
- Shrewdly, however, he “did not speak to Amnon either good or bad.”
- Absalom would seek revenge in due time.



2 Samuel 13:23

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.

14 Miles
north of
Jerusalem



2 Samuel 13:24-27

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.” **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. **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?” **27** But when Absalom urged him, he let Amnon and all the king’s sons go with him.

Absalom Plans a “Party”

- Absalom makes a calculated request, inviting David and his royal court to the celebration.
- David refuses, but then Absalom makes a 2nd request: “please let my brother Amnon go with us.”
- David’s response: “Why...?”
- But Absalom deceives his father.



2 Samuel 13:28-29

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.” **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.



Absalom's Servants Resist

- This is the firstborn son of the king, after all.
- But Absalom assures them that he will take full responsibility for the act.
- This must have felt like poetic justice to Absalom (think how this parallels Amnon's crime).





This Party Really Died...

“Then all the king’s sons arose and each mounted his mule and fled.”

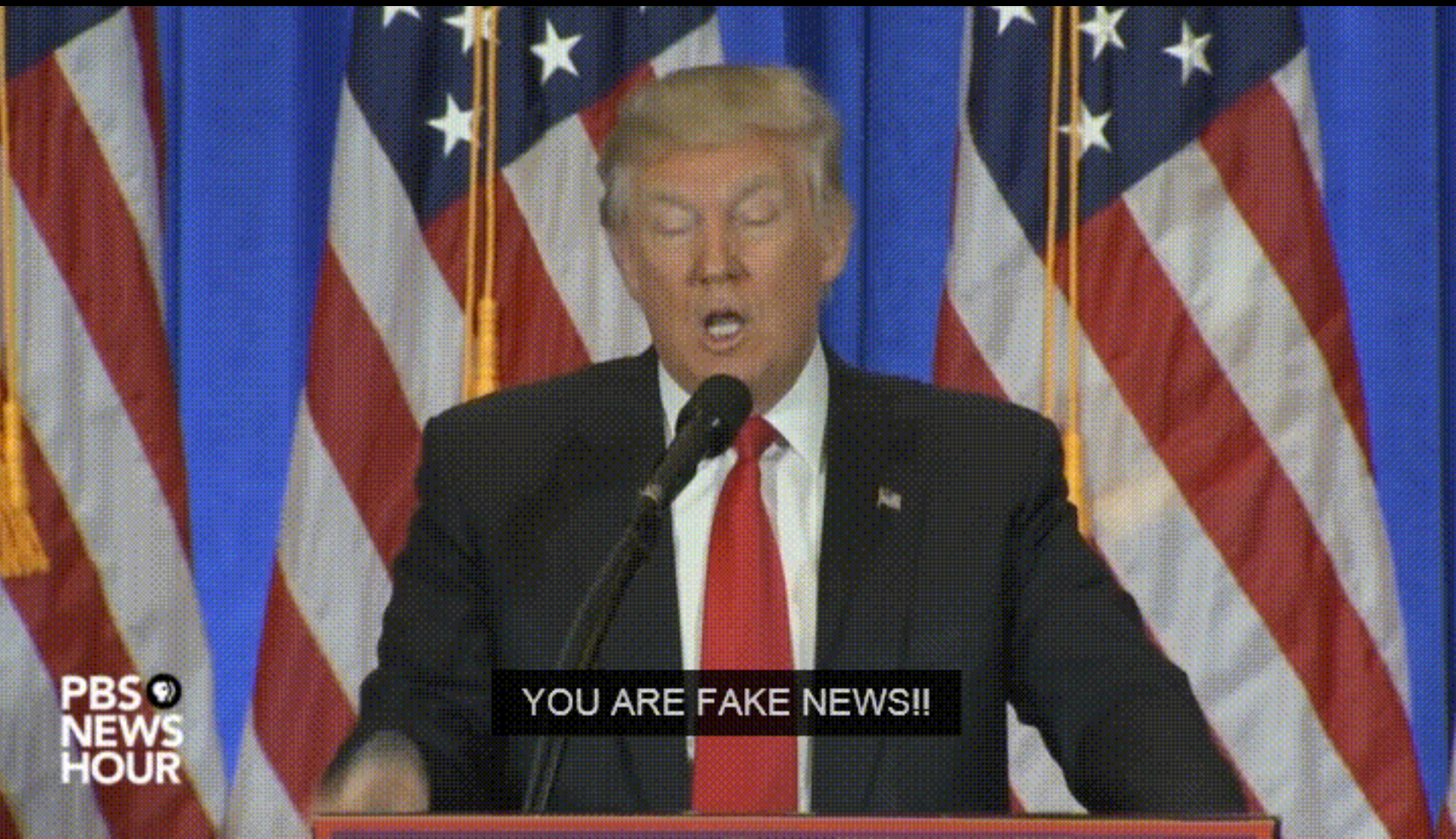
The escape was probably disorganized and took David’s sons in multiple directions, which would explain the false account in the following verses.



2 Samuel 13:30-31

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





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2 Samuel 13:32-33

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. **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."

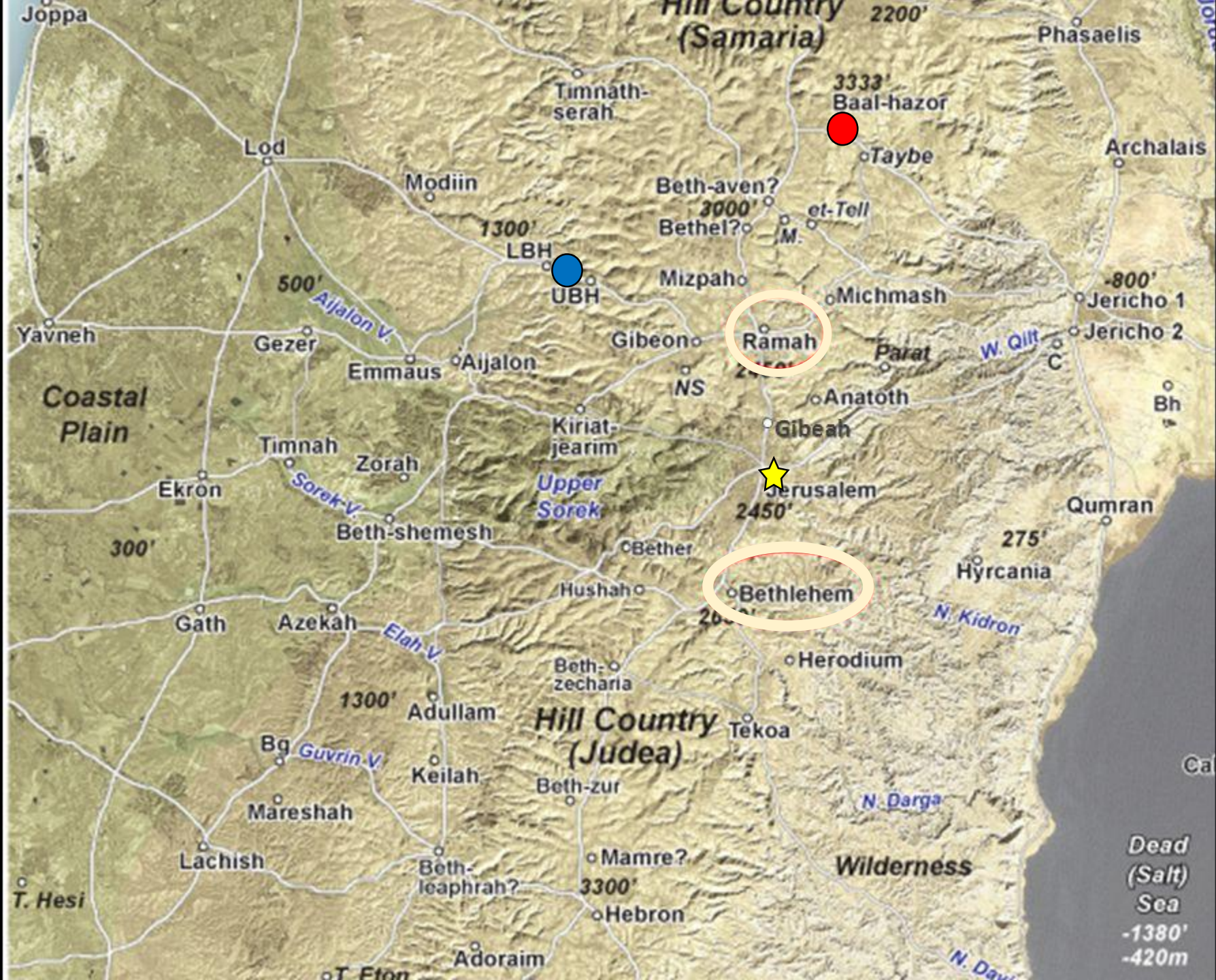
2 Samuel 13:34-36

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. **35** Jonadab said to the king, “Behold, the king’s sons have come; according to your servant’s word, so it happened.” **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.

Jonadab's Report is Confirmed

- As the watchman saw a group coming into the city from the west (Horonaim Road, northwest of Jerusalem).
- Baal-hazor is north, and David's sons are returning from the west, which indicates that they took a circuitous rout back to the city.





2 Samuel 13:37-39

37 Now Absalom fled and went to Talmi the son of Ammihud, the king of Geshur. And David mourned for his son every day. **38** So Absalom had fled and gone to Geshur, and was there three years. **39** The heart of King David longed to go out to Absalom; for he was comforted concerning Amnon, since he was dead.

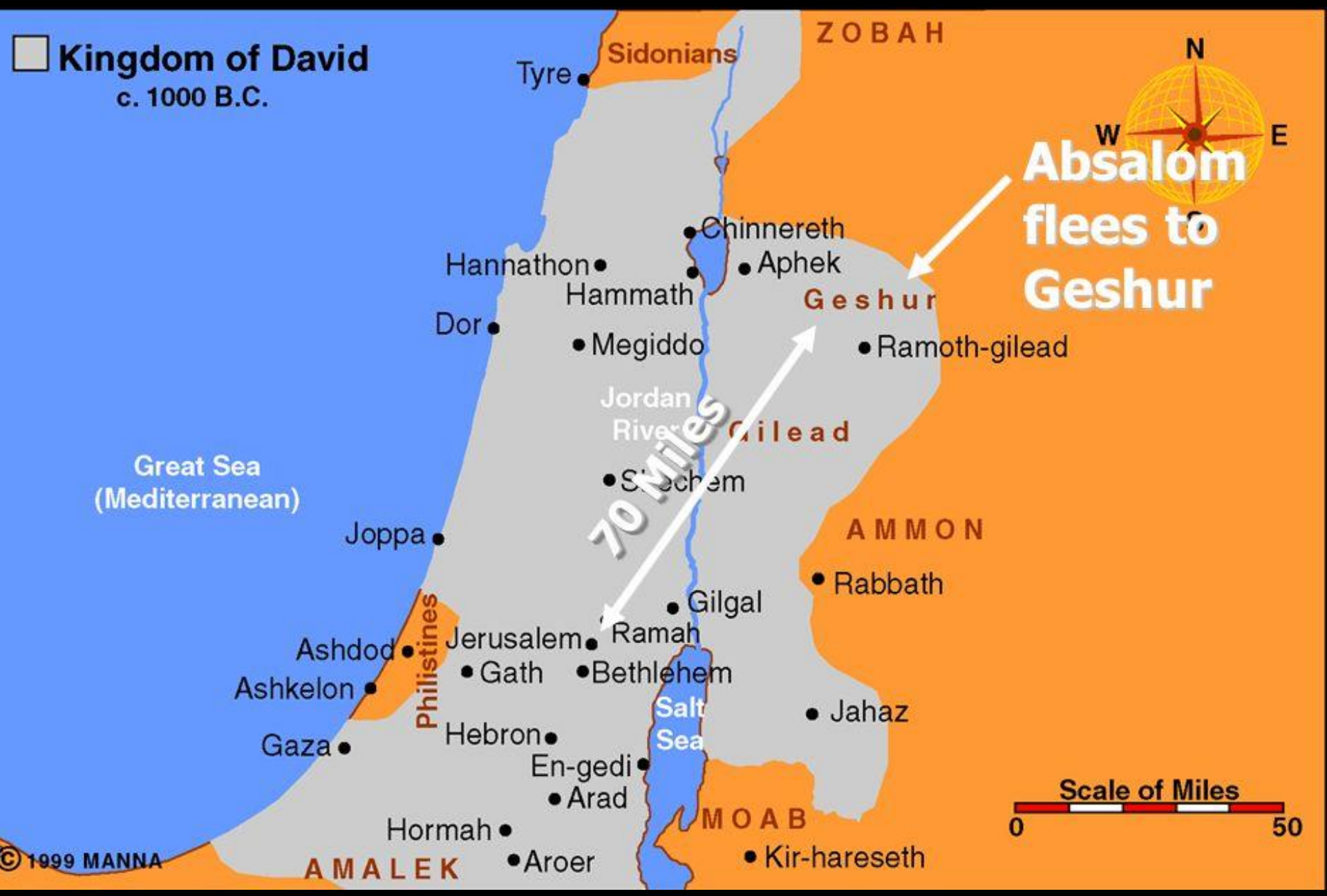


Kingdom of David
c. 1000 B.C.



**Absalom
flees to
Geshur**

70 Miles



Absalom Also Flees to a King

“Talmi the son of Ammihud, the king of Geshur”

Why?

Absalom’s “mother was Maacah”

Who?

“the daughter of Talmi, king of Geshur (1 Chr. 3:2)”

“David mourned for his son everyday”

- For 3 years David grieved over his son, while Absalom lived in exile in Geshur.
- Do you see the parallels between David and Absalom?
 - A young David had once been forced to live outside Israel to elude the king
- Perhaps it was David’s empathy for Absalom’s separation from family and nation that made him long “to go out to Absalom.”

David Yearns for Reconciliation

- And it seems that Absalom is now the heir apparent to the throne.
 - David's firstborn, Amnon, is dead.
 - David's 2nd son is Daniel (Chileab), and it is presumed that he died prematurely.
 - Absalom sits next in line.
- By the way, the 4th son is Adonijah, and he will make his claim to the throne later.



From *The OT Roots of Our Faith*:

“The results of David’s sin with Bathsheba became evident in his relations with his sons, for how can a father discipline his children when he knows that he has done worse than they? When David’s son Amnon rapes Tamar . . . David is very angry (II Sam. 13:21), and yet David takes no action, for he, too, has committed his own sexual offense. The upshot is that Tamar’s brother, Absalom, murders Amnon (II Sam. 13:29), but David again does nothing, for he, too, has a murder on his head.”

Consequences of David's Sin

1. The child that Bathsheba bore died.
2. Amnon raped Tamar.
3. Absalom broke off communication with his brother, Amnon.
4. Absalom murdered Amnon.
5. Absalom left the country and his family.
6. David had become an even more passive father.



Many Know 1 John 1:9

“If we confess our sins,
he is faithful and just to
forgive us our sins and to
cleans us from all
unrighteousness.”



But We Must Know Romans 6:12-13

12 Let not sin therefore reign in your mortal body, to make you obey its passions. **13** Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness.



Next Week: The Son Comes Home



