

2 Samuel 11:6-13:22 • Chapter Study

INTRO

One Winter back East, a couple burglars broke into a house, tripping the alarm.

Knowing they only had a few minutes, they grabbed what they could & ran to their car parked in the driveway.

They gunned the engine, but the tires just spun on the ice.

When they caught, the car jerked backward, ramming into a snow bank next to the house.

Once they got the car under control, they drove away.

A couple hours later back home, while going through their loot, the door burst open & the police rushed in.

They knew who the burglars were because the impression of their license plate was left in the snow bank.

The sin we think is secret, *isn't*.

The Rest of the Story

Sunday we'll take a close look at that infamous ch in D's story when he messed up with Bathsheba.

She sent D word their tryst produced a child.

Since her husband Uriah, one of David's commanders, was away on deployment, there's no doubt D's the father.

The scandal had the potential to do great harm in the Kingdom, so David tried to cover it up.

Sounds like a story ripped from today's headlines.

The set up for all this is this ...

In ch10, Joab had led the army of Israel against an alliance of Ammonites & Syrians and defeated them.

The defeated Ammonites fled to their capital at Rabbah; a fortress Israel wasn't prepared to lay siege to.

Some time later, David sent Joab and an even larger army to finish the job.

It's while they're laying siege to Rabbah & D's chilling at home that he has his trust with Bathsheba.

Since it's a protracted siege, Joab head back to Jrz to bring the King a report

⁶ Then David sent to Joab, *saying*, "Send me Uriah the Hittite." And Joab sent Uriah to David. ⁷ When Uriah had come to him, David asked how Joab was doing, and how the people were doing, and how the war prospered.

After Joab delivers his report, he tells Joab to send Bathsheba's husband Uriah home.

Note that Uriah wasn't Jewish; he was a Hittite, an empire that had ruled Canaan many yrs before.

Uriah had joined David yrs before, when he was on the run from Saul.

He'd proven himself a great warrior & fiercely loyal to David.

He was numbered among David's mighty men.

Uriah went to Jrz and gave David another update.

David then got to the real reason why he'd summoned Uriah; he told him to enjoy a lil R&R before returning to the siege.

⁸ And David said to Uriah, "Go down to your house and wash your feet." So Uriah departed from the king's house, and a gift *of food* from the king followed him.

We live in a military town here, with 3 bases nearby. We know how it is when the troops return after being deployed for months; the homecoming is emotionally-charged.

David had been on many campaigns & knew how strong the desire was to get home.

He was counting on that here.

To encourage a happy time, he sent some food so he and Bathsheba could have a good meal together.

Clever move.

⁹ But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house. ¹⁰ So when they told David, saying, "Uriah did not go down to his house," David said to Uriah, "Did you not come from a journey? Why did you not go down to your house?" ¹¹ And Uriah said to David, "The ark and Israel and Judah are dwelling in tents, and my lord Joab and the servants of my lord are encamped in the open fields. Shall I then go to my house to eat and drink, and to lie with my wife? As you live, and as your soul lives, I will not do this thing."

Next morning, David learned Uriah had spent the night at the palace door.

BTW: This report clues us in= D's servants *knew* what was going on.

They knew he was covering his tracks.

David's trying to keep it all hush-hush, but the palace staff knew exactly what was going on.
David called Uriah back in & with friendly words expressed his **concern** over Uriah's failure to go home.
Was everything okay? Was there some problem?
Did he know he had permission to spend the night with his wife?
Was there a problem with the missus? Were they having a spat?

Uriah says spending the night at the palace wasn't due to any of that.
Rather, it was out of his solidarity with his men in the field laying siege to Rabbah.
It wasn't right he could enjoy the comforts of home when all the men he served with were sleeping in tents & eating MRE's.
Uriah was a man of duty who saw his presence in Jrz as part of his service of God & the King.
It wasn't a time for comfort & pleasure.
Even though **he was in Jrz**, his **mindset** was still that of a soldier at war.

Contrast Uriah's mindset to David's.
David was in Jrz taking his ease when he **ought** to have been in Ammon at war.
Uriah has that exact perspective!
Because he does, he won't get tangled up in David's deceit.

But David is king, & Uriah can't return to the front until he's released.
So David tries again to get him to go home for the night. This time he adds some pressure.

¹² Then David said to Uriah, "Wait here today also, and tomorrow I will let you depart." So Uriah remained in Jerusalem that day and the next. ¹³ Now when David called him, he ate and drank before him; and he made him drunk. And at evening he went out to lie on his bed with the servants of his lord, but he did not go down to his house.

David set a place at the royal table for Uriah & loaded him up on food & drink.
Court etiquette required Uriah partake of the king's fare.

And of course, the servants had been told to make sure they kept his cup filled.
David knew alcohol often alters one's convictions & thought wine would weaken Uriah's sense of duty.
But loyalty wasn't just a **mask** Uriah wore to impress the King, as his behavior the 2nd night proved.
Even though he was snookered, his sense of duty to his men, to God, & to David prevailed.
And it makes what David does next all the more shameful.

¹⁴ In the morning it happened that David wrote a letter to Joab and sent it by the hand of Uriah. ¹⁵ And he wrote in the letter, saying, "Set Uriah in the forefront of the hottest battle, and retreat from him, that he may be struck down and die."

David sent a sealed message back to Joab w/orders to send Uriah on a suicide mission.

If Uriah wouldn't go along with David's plan to provide cover for Bathsheba's pregnancy, he'd have to get him out of the way so he could **marry** Bathsheba.
Consider how far David's gone in moral declension.
Adultery is bad enough. NOW he's plotting **murder**.
This is a political cover-up that employs the highest levels of national power to commit a horrible crime.
Uriah was the kind of person most rulers **dream** about; wish they had!
A man **uncompromising duty & fierce loyalty**.
He sacrifices self-interest for the betterment of the nation.

And he's incredibly skilled at what he does, as his being numbered among the mighty men proves.
But David's perception is now so tweaked by sin & guilt, he sees Uriah as a **threat** instead of an asset & gives the order for his execution.

When we live in sin, when we walk in the flesh instead of the Spirit, our relationships get all messed up.
Our best & dearest friends look like enemies, while those who drag us down seem allies.

Uriah's actions at Jrz warranted a **medal**. Instead, he got a letter; with orders that would lead to his death.

¹⁶ So it was, while Joab besieged the city, that he assigned Uriah to a place where he knew there *were* valiant men. ¹⁷ Then the men of the city came out and fought with Joab. And *some* of the people of the servants of David fell; and Uriah the Hittite died also. ¹⁸ Then Joab sent and told David all the things concerning the war, ¹⁹ and charged the messenger, saying, "When you have finished telling the matters of the war to the king, ²⁰ if it happens

that the king's wrath rises, and he says to you: 'Why did you approach so near to the city when you fought? Did you not know that they would shoot from the wall?'

In the report given David would be a specific account of what happened.

They got nearer the wall than was wise and the defenders were able to pick them off.

Joab knew when David heard this he'd be angry since there was a time in the period of the Judges when something similar had happened

²¹ Who struck Abimelech the son of Jerubbesheth? Was it not a woman who cast a piece of a millstone on him from the wall, so that he died in Thebez? Why did you go near the wall?'

So, Joab tells the messenger, IF David mentions this ...

—then you shall say, 'Your servant Uriah the Hittite is dead also.'

Then David would realize they'd attacked the wall because it was the way Joab went about carrying out David's orders to off Uriah.

²² So the messenger went, and came and told David all that Joab had sent by him. ²³ And the messenger said to David, "Surely the men prevailed against us and came out to us in the field; then we drove them back as far as the entrance of the gate. ²⁴ The archers shot from the wall at your servants; and *some* of the king's servants are dead, and your servant Uriah the Hittite is dead also." ²⁵ Then David said to the messenger, "Thus you shall say to Joab: 'Do not let this thing displease you, for the sword devours one as well as another. Strengthen your attack against the city, and overthrow it.' So encourage him."

While it was an Ammonite weapon that felled Uriah, David killed him.

Uriah was more a **murder** victim than a casualty of war.

The message of Uriah's death was delivered to David.

He thought he'd dodged a bullet.

He forgot that secret sin on Earth is open scandal in heaven.

²⁶ When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. ²⁷ And when her mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the Lord.

With Uriah out of the way, David waited till Bathsheba's mourning was complete, then married her.

He hoped people would assume marrying Uriah's widow was his way of honoring Uriah's sacrifice.

But David's cover-up is the **worst** kept secret in Jerusalem.

Many knew **exactly** why he married Uriah's widow; benevolence had nothing to do with it.

Ch12

¹ Then the Lord sent Nathan to David.

God had not been distant or disinterested till now.

The HS had been at work from the beginning, warning & convicting David.

But he'd refused to listen.

When the prophet Nathan went to see the king with a Word from God, David was still on a downward path.

It's gotten steeper with each decision to ignore God & pursue sin.

Though David thinks he's safe because he's avoided **public** shame, he's in truth sliding down a greased pole to ruin.

So God does what **needs to be done** to rescue him.

Some here/listening are walking the same pitiful path.

You've gotten so wrapped up in sin you're blind to your peril.

You've managed to keep it a secret & think you're safe.

Your **supposed safety** is your greatest danger because you've built up an inertia carrying you swiftly to destruction.

That's precisely the end the devil plotted from the beginning; wks, mns, yrs ago.

Put a frog in boiling water, it'll hop out.

Put it in room-temperature water it'll sit there--Chillin'.

Begin heating that water slowly, the frog will sit content, till it's cooked.

Satan is a master frog-cooker.

When David first decided to stay home rather than led the army to battle, if someone had told him that decision would result in adultery with one of his best friend's wives, he'd have laughed at the ridiculousness of the

suggestion.

As David lay in bed moments after Bathsheba left it, & someone told him he'd soon murdered his friend, David would floundered into a rage, furiously denying the possibility.

Research reveals sex addicts began their slide into moral oblivion with something as seemingly small as *National Geographic* with its pictures of native women.

The murderer on death row didn't begin there.

He **ends** there because yrs before he never took control of his anger, which grew over time into a murderous rage.

The woman who leaves her 3 children & husband of 20 yrs doesn't **begin** there.

She begins by watching soap operas with their twisted ideas of romance & morality.

When we **begin** down the path of moral & spiritual compromise, we laugh off the possibility one day we'll end up in jail, the gutter, or walking away from everything we hold dear & sacred.

It's the **nature** of sin to **grow** & infiltrate every level of our being.

That's why Scriptures likens sin to **leaven**.

As bad as David's sin already is, if not for God's intervention **here**, it would've gotten worse.

He sent Nathan with a tough message.

God knows where **you** are today.

He's got your spiritual address & loves you too much to let you rush to doom.

He'll send some Nathan to challenge you.

Who knows: This message **may be** your Nathan.

¹ Then the Lord sent Nathan to David. And he came to him, and said to him: "There were 2 men in 1 city, 1 rich and the other poor. ² The rich *man* had exceedingly many flocks and herds. ³ But the poor *man* had nothing, except 1 little ewe lamb which he had bought and nourished; and it grew up together with him and with his children. It ate of his own food and drank from his own cup and lay in his bosom; and it was like a daughter to him. ⁴ And a traveler came to the rich man, who refused to take from his own flock and from his own herd to prepare 1 for the wayfaring man who had come to him; but he took the poor man's lamb and prepared it for the man who had come to him."

Nathan not only had a **Word of Knowledge** about David's sin, he received a **Word of Wisdom** in how to confront the king.

Since David was in **cover-up mode**, a straight-forward challenge would be vehemently denied.

So Nathan pitched his challenge as a request for David's judgment on a matter.

A rich man took his poor neighbor's family pet & served it as lamb-chops to a guest.

⁵ So David's anger was greatly aroused against the man, and he said to Nathan, "As the Lord lives, the man who has done this shall surely die! ⁶ And he shall restore 4-fold for the lamb, because he did this thing and because he had no pity."

David is **steamed**; this was just **wrong**! // He's to give his neighbor 4 sheep; then he's to be put to death.

In David's estimation, such a warped-mind can't be allowed to live.

Then Nathan sets the hook -

⁷ Then Nathan said to David, "You *are* the man!

"Talkin' 'bout U broh!"

As we read these next words, note careful God's **tone** with David.

While David has expressed a violent outrage that wanted to kill a guy over the theft of a sheep,

Yet what David's done is SO MUCH WORSE – watch God's heart in these words.

And remember how David's story begins with the accolade that he was a man after God's heart.

Thus says the Lord God of Israel: 'I anointed you king over Israel, and I delivered you from the hand of Saul. ⁸ I gave you your master's house and your master's wives into your keeping, and gave you the house of Israel and Judah. And if *that had been* too little, I also would have given you much more!

Anger? Rage? Fury? Or disappointment, heartache?

Sure God's angry at David's sin

Psalm 7:11 God *is* a just judge, and God is angry *with the wicked* every day.

But these aren't words of wrath; their words of firm but gentle rebuke.

The words of a disappointed Father, whose child has foolishly & needlessly messed up. What **real NEED** had David's sin met? What NEED had lying with Bathsheba provided for?

None! Not a one.

Because any real **NEED** David had God would have taken care of. **In fact, always had.** God had **never** let David down. He will never let **us** down.

⁹ Why have you despised the commandment of the Lord, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife *to be* your wife, and have killed him with the sword of the people of Ammon. ¹⁰ Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.'

This is the plaintive cry of a heart-broken & betrayed friend.

Till now, David's avoided dealing with his sin as the abomination it was.

But God lays it bear: David is a **murdering adulterer!**

Deep down, David **knew** it, no matter how hard he tried to justify & rationalize it.

That's why he blew up at Nathan's story. His **anger** was **fueled** by his **guilt**.

We often get angry with the things we see in others we don't like in ourselves.

We know **our sin** is wrong, but **refuse** to deal with it as we **ought**.

We vent a sense of proper morality by getting angry at the sin we see in others but excuse in ourselves.

Throw a rock at a pack of dogs; the one who yelps is the one that got hit.

David is crushed by the realization of how far he's fallen from God.

He needs to understand that the wages of sin are death.

While blessing comes from God, **only harm** comes from sin.

When God says the "sword" will not depart from David's house, he means war will continually trouble it.

And indeed, it did.

David announced that the rich man in Nathan's story would have to pay **4**-fold.

David lost **4** of his sons: Bathsheba's infant, Amnon, Absalom, & Adonijah.

¹¹ Thus says the Lord: 'Behold, I will raise up adversity against you from your own house; and I will take your wives before your eyes and give *them* to your neighbor, and he shall lie with your wives in the sight of this sun.

¹² For you did *it* secretly, but I will do this thing before all Israel, before the sun.'

David's motive ever since lying with Bathsheba has been to hide his sin.

But hidden sin retains its hold over our soul, so God tells David it has to be answered, exposed.

It can't be swept under the rug.

It has to be openly dealt with so David & everyone else realizes the king is not above the law.

¹³ So David said to Nathan, "I have sinned against the Lord." And Nathan said to David, "The Lord also has put away your sin; you shall not die.

David's confession is immediate & complete. He holds nothing back.

He doesn't **qualify** his sin or in any way diminish its severity.

He accepts his guilt without condition.

David is broken & has nothing to say. He's undone by how deeply he's hurt God.

This is both **honest confession & sincere repentance**.

And because of that, Nathan replies with the unqualified acknowledgement of God's forgiveness.

¹⁴ However, because by this deed you have given great occasion to the enemies of the Lord to blaspheme, the child also *who is* born to you shall surely die."

Nathan told David while God forgave his sin there were still **consequences** for what he'd done.

Be not deceived. God is not mocked. Whatsoever a man sows, that shall he also reap.

God's forgiveness **restores us to fellowship** with God.

But it doesn't always remove the consequences of the choices we make.

I may forgive you for dinging my car door in the parking lot.

But forgiveness doesn't make the dent disappear or the paint magically re-appear.

In His infinite wisdom, God **allows** consequences that we might learn NOT to repeat our foolishness.

While brutal, the death of the child born of David & Bathsheba's illicit tryst went far in curing David's life-long moral weakness with women.

Never again do we read of his sexual dalliance.

Nathan speaks here of how David's sin has provided fodder for God's enemies to blaspheme.

Listen: Kings, rulers, emperors have practiced cover-ups for thousands of yrs.

Anything they deem may impair their power is ruthlessly dealt with.

And those who oppose them, political enemies, work hard to uncover anything that can diminish their power.

The unscrupulous even make stuff up.

But just because the world operates that way, doesn't excuse God's people doing the same.

In this entire affair with Bathsheba & Uriah, David's acted **no** different than a Persian Darius, Greek Alexander, or Roman Caesar.

It gave the enemies of God a convenient point of attack because as God's chosen king, David was supposed to be **different**.

If the child of his illicit union was allowed to grow, he'd be a rallying point for the enemies of God.

Also, the child was conceived while Bathsheba was still the wife of Uriah.

Legally, the child's parentage would always be a question.

Its place in terms of the throne would be a cause of unending intrigue.

¹⁵ Then Nathan departed to his house. And the Lord struck the child that Uriah's wife bore to David, and it became ill. ¹⁶ David therefore pleaded with God for the child, and David fasted and went in and lay all night on the ground. ¹⁷ So the elders of his house arose *and went* to him, to raise him up from the ground. But he would not, nor did he eat food with them.

Even though Nathan's foretold the child's death, David does what a good dad ought to; Pray earnestly for the child's recovery.

He lies on the ground in the tent housing the ark // He's so emotionally torn, his appetite departs.

¹⁸ Then on the 7th day it came to pass that the child died. And the servants of David were afraid to tell him that the child was dead. For they said, "Indeed, while the child was alive, we spoke to him, and he would not heed our voice. How can we tell him that the child is dead? He may do some harm!"

David was such a wreck during the infant's *illness*, his staff feared learnin of its death would send him over the edge.

¹⁹ When David saw that his servants were whispering, David perceived that the child was dead. Therefore David said to his servants, "Is the child dead?" And they said, "He is dead." ²⁰ So David arose from the ground, washed and anointed himself, and changed his clothes; and he went into the house of the Lord and worshiped. Then he went to his own house; and when he requested, they set food before him, and he ate. ²¹ Then his servants said to him, "What *is* this that you have done? You fasted and wept for the child *while he was* alive, but when the child died, you arose and ate food." ²² And he said, "While the child was alive, I fasted and wept; for I said, 'Who can tell *whether* the Lord will be gracious to me, that the child may live?' ²³ But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

Though Nathan foretold the child's death, David didn't take a fatalistic stand toward its illness.

He knew God was gracious & might relent of the judgment He'd announced.

As long as there was a glimmer of hope, he held on.

But there was no point in continuing to hope, pray, & fast when the opportunity for grace had passed.

David knew while God is merciful; He's also righteous.

If his child was to be the object of justice instead of grace, he trusted God knew best, and would praise Him for **whatever** came.

David knew there's life after death, and that one day, he would see his child again.

²⁴ Then David comforted Bathsheba his wife, and went in to her and lay with her. So she bore a son, and he called his name Solomon. Now the Lord loved him, ²⁵ and He sent *word* by the hand of Nathan the prophet: So he called his name Jedidiah, because of the Lord.

David did his grieving **before** the child died, Bathsheba **after**.

They were now married & David consoled his wife by giving her special attention.

In the process of time she again conceived & gave birth to a son they named **Peace**; Solomon.

God then sent word to David that His favor rested on Solomon – making it clear he was to be the sone the throne

would pass to.

To commemorate that, he was nicknamed Beloved of Yahweh = Jedidiah.

Now: Back to the Siege of Rabbah

²⁶ Now Joab fought against Rabbah of the people of Ammon, and took the royal city. ²⁷ And Joab sent messengers to David, and said, "I have fought against Rabbah, and I have taken the city's water *supply*. ²⁸ Now therefore, gather the rest of the people together and encamp against the city and take it, lest I take the city and it be called after my name."

The siege of the Ammonite capital was almost over.

Once they took the water supply, it was just a matter of time before Rabbah had to surrender.

Joab didn't want anyone saying *he* was the hero, so he sent an urgent message for David to come & make the final assault.

Joab remembered yrs before when the people had sung, Saul's slain his thousands and David his tens; of thousands and how that irked Saul.

He doesn't want that to replay all over again with him and D.

²⁹ So David gathered all the people together and went to Rabbah, fought against it, and took it. ³⁰ Then he took their king's crown from his head. Its weight *was* a talent of gold, with precious stones. And it was *set* on David's head. Also he brought out the spoil of the city in great abundance.

The fortune taken in the conquest of Rabbah was staggering.

A talent of gold was abt 80 lbs, so this wasn't the everyday crown a king wore to signify his rule.

This was a ceremonial affair that required attendants to help hold it up.

³¹ And he brought out the people who *were* in it, and put *them to work* with saws and iron picks and iron axes, and made them cross over to the brick works. So he did to all the cities of the people of Ammon. Then David and all the people returned to Jerusalem.

The Ammonites became a huge work-force to produce the grand public work projects David planned.

Administrating such massive public works along with their labor pools required a massive expansion in the size of the **government bureaucracy**.

That, in turn, had to be supported by **increased taxes**, which in their assessing & collecting would add even more to the size of government, requiring **more taxes** still.

It was of this very thing decades before Samuel warned Israel about if they demanded a king.

The burden of too many taxes under David & Solomon will one day lead to civil war.

Ch 13

¹ After this Absalom the son of David had a lovely sister, whose name *was* Tamar; and Amnon the son of David loved her.

Absalom & Tamar were David's children by his wife *Maacah*. (3:3)

Amnon was David's **firstborn** son by *Ahinoam*. (3:2)

Following in his father's lustful footsteps, he was attracted to his gorgeous half-sister Tamar.

He thought he was "in love"; but we'll see he was in fact, just "in lust."

² Amnon was so distressed over his sister Tamar that he became sick; for she *was* a virgin. And it was improper for Amnon to do anything to her.

Well, yeah = **Incest!**

But Amnon wasn't distressed over the moral sickness of hots-for-sis.

He's distressed because common sense & decency place her out-of-bounds.

³ But Amnon had a friend whose name *was* Jonadab the son of Shimeah, David's brother. Now Jonadab *was* a very crafty man. ⁴ And he said to him, "Why *are* you, the king's son, becoming thinner day after day? Will you not tell me?" Amnon said to him, "I love Tamar, my brother Absalom's sister."

Cousin Jonadab was a **clever schemer**. He saw something strange was going on with Amnon and asked what.

⁵ So Jonadab said to him, "Lie down on your bed and pretend to be ill. And when your father comes to see you, say to him, 'Please let my sister Tamar come and give me food, and prepare the food in my sight, that I may see it and eat it from her hand.'" ⁶ Then Amnon lay down and pretended to be ill; and when the king came to see him, Amnon said to the king, "Please let Tamar my sister come and make a couple of cakes for me in my sight, that I

may eat from her hand.”⁷ And David sent home to Tamar, saying, “Now go to your brother Amnon’s house, and prepare food for him.”⁸ So Tamar went to her brother Amnon’s house; and he was lying down. Then she took flour and kneaded *it*, made cakes in his sight, and baked the cakes.

David’s palace was a complex of buildings with each wife & her children occupying their own quarters. Following his cousin’s sly scheme, Amnon feigned illness.

David heard something was wrong & came to check on him.

When he did, Amnon said he knew he’d feel better if Tamar were to make him something to eat.

David told Tamar to attend to her half-brother’s request.

She came and set to work making him something to eat.

⁹ And she took the pan and placed *them* out before him, but he refused to eat. Then Amnon said, “Have everyone go out from me.” And they all went out from him. ¹⁰ Then Amnon said to Tamar, “Bring the food into the bedroom, that I may eat from your hand.” And Tamar took the cakes which she had made, and brought *them* to Amnon her brother in the bedroom. ¹¹ Now when she had brought *them* to him to eat, he took hold of her and said to her, “Come, lie with me, my sister.” ¹² But she answered him, “No, my brother, do not force me, for no such thing should be done in Israel. Do not do this disgraceful thing! ¹³ And I, where could I take my shame? And as for you, you would be like one of the fools in Israel. Now therefore, please speak to the king; for he will not withhold me from you.” ¹⁴ However, he would not heed her voice; and being stronger than she, he forced her and lay with her.

Amnon made his intentions clear = He wanted to have sex with her.

Her protest was fast & furious.

She appeals to his respect of her person, which is of no concern to him.

So she appeals to his sense of morality, which he also ignores.

The threat of regret won’t stay him.

The loves he claims he has for her would stop him at her request. That too is brushed aside.

Realizing he’s not going to be stopped, she tries a delay Ask Pops for permission to wed her.

She knows David would never consent. She’s trying *anything* to get out of there.

Nothing will stop the lust-drunk Amnon, so he rapes her.

¹⁵ Then Amnon hated her exceedingly, so that the hatred with which he hated her *was* greater than the love with which he had loved her. And Amnon said to her, “Arise, be gone!” ¹⁶ So she said to him, “No, indeed! This evil of sending me away *is* worse than the other that you did to me.” But he would not listen to her. ¹⁷ Then he called his servant who attended him, and said, “Here! Put this *woman* out, away from me, and bolt the door behind her.” As soon as Amnon’s lust was sated, he did a complete 180.

He despised Tamar and had her expelled.

Tamar protested that Amnon used her, then made it look as if SHE was the guilty one, as though she’d seduced him instead of he raping her!

The flip-flop of emotions in Amnon is common in those driven by immoral compulsions.

The compulsion blinds them to reason; all they can think about is doing what they want.

Then, as soon as they do it, the blinders fall & they see themselves for the weak, pathetic thing they are and hate themselves.

Self-loathing is too painful to bear, so they shift guilt to the object of their desire, blaming it for their weakness.

As we track this story over the next chs, note how David’s children repeat his tendencies in the affair with Uriah & Bathsheba.

Amnon exhibits the same lust, impatience, & abuse of power.

¹⁸ Now she had on a robe of many colors, for the king’s virgin daughters wore such apparel. And his servant put her out and bolted the door behind her. ¹⁹ Then Tamar put ashes on her head, and tore her robe of many colors that *was* on her, and laid her hand on her head and went away crying bitterly. ²⁰ And Absalom her brother said to her, “Has Amnon your brother been with you? But now hold your peace, my sister. He *is* your brother; do not take this thing to heart.” So Tamar remained desolate in her brother Absalom’s house.

Tamar went to her Absalom bearing marks that made plain what had happened to her.

That torn garment meant she was no longer a virgin, the ashes, that a great calamity had fallen to her.

The rape could very well ruin her chances for marriage.

Absalom verified his suspicions that Amnon was the cause of his sister's grief, then counseled her to stay with him & keep silent about the matter; he'd defend her honor.

As David's firstborn, Amnon stood in line to inherit the throne.

Absalom saw his sister's rape as an opp to advance his own cause to take the throne away from Amnon.

He could get rid of Amnon under the *pretense* of revenging Tamar.

That's why he told her to keep silent about it instead of running to Papa for him to deal with it.

Absalom didn't want David dealing with Amnon.

He wanted to do it so he could make sure he was out of the way altogether and the throne would fall to him.

²¹ But when King David heard of all these things, he was very angry. ²² And Absalom spoke to his brother Amnon neither good nor bad. For Absalom hated Amnon, because he had forced his sister Tamar. Any qualms Absalom may have had about getting rid of Amnon *before* were now out of the way.

He could justify his hatred & murder of his brother because of what he'd done.

But he submerged his intentions under a *veil of disinterest* – shielding his plans from Amnon.

This hints at something *sinister* we'll see later.