

Title: The Fulfillment of God's Word

Scripture: 2 Samuel 13

Series: The Promise of the Messianic Kingdom

1. Introduction:

- a. Beloved, I will start by saying that our chapter is a mess. Today's chapter delves into the wickedness that permeates the human heart that, if left unrestrained by God's grace, destroys everything and everyone around. Our chapter deals with Jonadab's craftiness and immorality, Amnon's lust and rape, David's anger and injustice, and Absalom's hate and murder.
- b. It is a difficult chapter to stomach. The sins recorded here are so perverse that the reader is shocked to see them flow from the house of David, the kingdom of God.
 - i. We conclude that such sins offend the conscience of even the unbelievers.
 1. **1 Corinthians 5:1A** It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans...
- c. However, amid the perversity in this chapter, we find the fulfillment of God's Word, which is vital. God's sovereignty is unmatched, and His Word is always trustworthy. This is the lesson today that we must cling to. Even in the worst times, God's faithful Word is marching forward, accomplishing its very purpose.
- d. Today, I would like to share this chapter by focusing on the five main characters it presents.

2. Tamar, the victim:

- a. It is easy for us to be so disgusted by Amnon's actions that we forget that Tamar was a real person who was irrevocably damaged. Today, we aim to see and feel her pain and to learn about sin's devastating consequences.
- b. As we read, we sense overwhelming sympathy welling up for Tamar. She is the innocent victim whose life is forever changed by the selfish actions of the four other characters in our story. Tamar is the only character in this chapter to speak with godly wisdom, and yet she is completely ignored.
- c. Let us summarize the awful events:
 - i. We see Tamar tricked (7-10), trapped (10-11), ignored (14 and 16), raped (14), despised (15), banished (17), and ruined (18-20).
- d. Our story tells us that Amnon takes hold of her. He is stronger than Tamar, and she cannot get away. Amnon invites his half-sister to submit to his lustful desires willingly.
 - i. Rape was shameful conduct that could be punishable by death, but this was more than rape. This was incestuous rape, a greater abomination according to Covenant Law.
 1. **Leviticus 20:17** "If a man takes his sister, a daughter of his father or a daughter of his mother, and sees her nakedness, and she sees his nakedness, it is a disgrace, and they shall be cut off in the sight of the children of their people. He has uncovered his sister's nakedness, and he shall bear his iniquity."

2. **Deuteronomy 27:22** “Cursed be anyone who lies with his sister, whether the daughter of his father or the daughter of his mother.’ And all the people shall say, ‘Amen.’
 3. At a minimum, Amnon should have been cut off from Israel. To be cut off was to be excommunicated (banished). The punishment required that Israel turn its back on such an individual and that the individual would be forbidden from the temple, worship, and the presence of God. Effectively, the person would have no hope of heaven upon death. It was a severe sin that spoke of an unregenerated and apostate heart.
- e. So naturally, Amnon’s request repulses Tamar. She called Amnon, brother, reminding him of how gross the situation was. She called it an **outrageous sin that should never be committed among God’s people**.
- i. She proceeds to beg for her reputation. **As for me, where could I carry my shame?**
 1. This was not a holy act of love. There was no honor. She would live in shame for the rest of her life.
 - ii. She begs him to consider his own reputation. **As for you, you would be as one of the outrageous fools in Israel.**
 1. The word fool is **nâbâl**. It describes a stupid, wicked (especially impious), foolish,

and vile person. Amnon would be considered a wickedly perverted, godless wretch.

a. A **nâbâl** will do **nebâlâh**. A term that refers to flagrant godlessness such as rape (single or repeated), premarital unchastity, and homosexual relations.

2. Tamar pled with her brother to consider the consequences for her and him.

f. Unable to stop him, Tamar must suffer a great indignity, and once Amnon is done, he adds the highest insult to injury. The Bible tells us that **Amnon hated her with very great hatred, so that the hatred with which he hated her was greater than the love with which he had loved her**. He says two words to her in the original language (up and out). Get out! Tamar protests; kicking her out now was a greater violation than the first.

g. He calls for his attendants and says to them, **“Put this woman out of my presence and bolt the door after her.”** In the Hebrew, the word ‘woman’ is not in the text. He says, “Get this (thing) out,” as if Tamar were trash.

h. Raped, manhandled, and dumped, Tamar is disconsolate.

i. Tamar puts ashes on her head.

1. Ashes represent death and repentance as if Tamar knows she has died and feels sinfully dirty before God.

ii. She tore her clothing, which symbolized her virginity.

1. Tamar is expressing her grief and anger in the face of death. Her purity had been murdered.
- iii. Tamar puts her hands on her head.
 1. Missing her torn-off veil, she puts her hands on her head as a sign of grief and shame.
- iv. She departed the house screaming in agony.
 1. The terrible cries were a sign of her sorrow and distress.
- v. Tamar is a pitiful creature to behold.
- i. The Bible tells us that Absalom, her full brother, can immediately discern what had happened. He endeavors to console her, but he cannot.
 - i. Her state of continuous emotional distress produced hatred for Amnon in Absalom.
 - ii. According to the Bible, Tamar lived in her brother's house for the rest of her life. No one would marry her; she was considered damaged goods. Tamar **lived a desolate life**. In other words, Amnon's deeds utterly destroyed his sister.
- j. Beloved, this passage is not easy to read, but we must. The true lesson from this portion of Scripture is that this type of evil can come from any human heart. If we are left devoid of God's keeping grace, we could sin in terrible ways. It is ugly and horrifying, but it is the default condition of the human heart.
 - i. **Romans 7:18** For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out.

- ii. Oh, beloved, how desperately do we need God's saving grace?
 - 1. **Psalm 19:13** Keep back your servant also from presumptuous sins; let them not have dominion over me! Then I shall be blameless, and innocent of great transgression.
- iii. Let us be warned of the danger of unbridled passion, and let us run to **God, who is our refuge and strength, a very present help in trouble:**
 - 1. **Genesis 4:7** If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it.”

3. Amon (unbridled lustful passion)

- a. Amnon supposedly “**loved**” his half-sister Tamar and became frustrated to the point of illness because of his desire for her. The bible tells us that **Tamar was a virgin, and it seemed impossible for him to do anything to her**. What a scary statement. We know what he had in mind. From the beginning, we see that Tamar’s assessment of Amnon is correct. He is simply **nâbâl**; godless.
- b. The story shocks us. How could a brother so treat his sister? But we are unprepared for what we read about next. **Then Amnon hated her with very great hatred, 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, “Get up! Go!”**

- i. We are shocked, but our shock is only for a moment because we see that Amnon's supposed 'love' was only lust, and we know lust and hatred are natural companions. Lustful passions treat others with contempt as we use and abuse people instead of cherishing them. The opposite sex becomes something to take and conquer. Pleasure is emphasized above relationship and morality.
- ii. No, beloved, Amnon never loved Tamar. He convinced himself that he did, but it was not true. Amnon only lusted. Once he was done with her, he despised her. Amnon was a wretched, immoral man. All sexual immorality is a grave sin.
 1. **1 Corinthians 6:13B** ...The body is not meant for sexual immorality, but for the Lord, and the Lord for the body.
 2. **1 Corinthians 6:18** Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.

4. Jonadab (Immoral Wisdom)

- a. Jonadab was Amnon's friend and David's nephew. He is described as a very wise man. Jonadab devised the plan used by Amnon. Beloved, Jonadab is the most dangerous man in the whole story. It was he who taught Amnon how to fulfill the lust of his heart. Jonadab can disseminate evil everywhere. He is dangerous because he has wisdom without scruples,

skills without ethics, insight without integrity. He is wise but godless, so his wisdom is only carnal and demonic.

- b. Jonadab does not care about morality. He only wants to succeed in wisdom, solving a problem. He enables Amnon, disgraces his female cousin, and is disloyal to his uncle, the king.
- c. Beloved, we need to pray that if God has given us some wisdom, He would also add integrity and sincerity so that we may keep ourselves from craftiness.
- d. Godless wisdom is not just a secular problem. Many of us have seen it within the church. Those with the greatest gifts can pose the gravest threat, for unless their gifts are wrapped in godliness, they multiply disaster among Christ's flock.
 - i. **James 3:13-17** Who is wise and understanding among you? By his good conduct let him show his works in the meekness of wisdom. (14) But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. (15) This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic. (16) For where jealousy and selfish ambition exist, there will be disorder and every vile practice. (17) But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere.

5. David (Angered Injustice)

- a. **When King David heard of all these things, he was very angry.** David was furious. David heard how Amnon had disgracefully manipulated him into making Tamar a victim. He heard how Amnon had abused Tamar (his daughter), how he had banished her, and how she was seen and heard running and screaming through the streets with ripped robes. He saw the aftermath, a destroyed woman, existing in her brother Absalom's house. David heard about all these things, and he was very angry. But that was all. David was furious; he could scarcely contain his rage. But, unfortunately, he did.
- b. Beloved, there was something right about David's anger. It should have led to a righteous result. His anger should have led to justice for Tamar. Amnon should have been severely punished (excommunicated) and Tamar exonerated. Instead, Amnon is not held accountable, Tamar receives no justice from her father and king, and Absalom's hatred for his brother also spreads to his father. David did nothing.
- c. It is possible that David's failure to act was motivated by his own sinful past. After all, how could he call Amnon to account when he had violated Bathsheba and eliminated her husband? David might have seen himself as a hypocrite. And yet, David's feelings on the matter do not negate his responsibility as a father and king. He was the spiritual leader of both his kingdom and his family. He had to maintain justice, whether he was personally compromised or not. We might understand David's reluctance to act, but we

cannot excuse it. Better than any other man, David knew what a terrible sin had just been committed.

- d. Therefore, Amnon remains an unpunished felon, Tamar suffers as damaged goods, and Absalom becomes a seething vigilante.
- e. At this point, David was no better than the high priest Eli. He placed fatherly love for his son higher than the will and justice of the Lord.
 - i. **1 Samuel 2:28-29A** Did I choose him out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, to wear an ephod before me? I gave to the house of your father all my offerings by fire from the people of Israel. (29) Why then do you scorn my sacrifices and my offerings that I commanded for my dwelling, and honor your sons above me...
 - 1. Beloved, there is a great lesson here. Idolatry in the people of God will not be tolerated. We must be keepers of the 1st and 2nd commandments. We cannot have any other gods before us, not even our children. We do not live for our children. We live to honor and glorify God. Eli forgot this. David forgot this. May you always remember this!
- f. At this point, David does not remind anyone of the perfect king to come. He is no picture of Jesus Christ, for Christ will be perfect in judgment.
 - i. **Psalms 9:7-8** But the LORD sits enthroned forever; he has established his throne for justice,

(8) and he judges the world with righteousness;
he judges the peoples with uprightness.

6. Absalom (Embittered Hatred)

a. Beloved, our narrative in chapter 13 begins with Amnon's supposed love and ends with Absalom's real hatred. Absalom's hatred, at first glance, seems right to us.

i. We would argue that it is perfectly fair for him to execute judgment when his father had not, but what Absalom did was not judgment; it was vigilantism.

ii. It seems like Absalom could not stand the thought of Amnon walking free, getting away with how he treated his sister.

1. So, he became bitter enough to kill and eventually cause a civil war.

iii. But Absalom's bitterness clouded the truth about God. Bitterness always does. Amnon would never get away with what he had done. David's lack of executing earthly justice does not leave Amnon free and clear. The divine judge will hold Amnon accountable. Beloved, the unrepentant wicked person is never absolved. He cannot cheat God.

1. **Hebrews 10:31** It is a fearful thing to fall into the hands of the living God.

2. **Isaiah 3:11** Woe to the wicked! It shall be ill with him, for what his hands have dealt out shall be done to him.

- iv. Absalom's only recourse was to commit the matter to the divine judge, but he would not, so he sinned gravely.
- b. Absalom's hatred was patient. He gave no public clue of his hatred, nor did he take hostile action toward Amnon—Absalom's hatred was a calm, patient rage that would wait for the right time.
 - i. After two years, the moment arrived. Absalom was having a sheep-shearing party; it would be a perfect time to shear sheep and kill his brother like an animal.
- c. Absalom manipulates his father to permit Amnon's presence. The plan was to wait until Amnon was drunk; then, at their master's signal, Absalom's men were to kill him. Everything went as planned, and after killing his brother, Absalom flees (fearing that perhaps David would act this time).
- d. Beloved, there is also a lesson here for us. Absalom is not a rare exception but the universal rule. Absalom is everyman.
 - i. We are quick to avenge ourselves, to make others pay because we truly do not believe in the just and sovereign God. We want judgment according to our timetable, but God's judgment on the unrepentant is infinitely more severe than any human judgment.

7. Conclusion:

- a. We have four portraits of ungodly men in our text. The tragedy, however, appears when we look beyond

the separate depictions to the whole picture; no one is doing righteousness in Israel.

- b. Beloved, we have come through 2 Samuel 13, where disaster follows disaster, and life in David's kingdom is driven by lust, conniving, weakness, and hatred.
 - i. A shattered woman remains ignored by justice and unrestored by murder.
 - ii. God is never mentioned in the whole chapter.
- c. So what is God doing in all this? Has the kingdom He established spun out of control, its course ruled by the sin of men? Has God lost control or forgotten his people?
 - i. We have already been given divine insight to the happenings of this chapter:
 1. **2 Samuel 12:10-11A** 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.' (11) Thus says the LORD, 'Behold, I will raise up evil against you out of your own house...
 2. Are not the actions of our current chapter the fulfillment of God's words in our previous one? Many have pointed out the appropriateness of the disaster: Amnon's sexual abuse of Tamar corresponds to David's with Bathsheba, and Absalom's premeditated murder of Amnon paralleling David's with Uriah. In this wicked episode, amid man's deplorable sins, God is fulfilling his word of judgment against the house of

David. Humanly speaking, everything seems to be going terribly, yet God is fulfilling his word.

3. God has not lost control over His universe or his people. He is there, bringing his word to pass. He is showing us the trustworthiness of His Word.

d. God did not cause this evil.

i. **James 1:14** But each person is tempted when he is lured and enticed by his own desire.

e. But even in man's evil, God will be glorified:

i. **Romans 3:5** But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.)

8. Benediction:

a. **Psalms 147:6** The LORD lifts up the humble; he casts the wicked to the ground.

Public Reading of Scripture Psalm 147:1-6