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# 2SAMUEL 13

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## 2Samuel 13:1–13

## Amnon Rapes Tamar; Absalom Kills Amnon

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Doctrines Covered	Doctrines Alluded To		
Doctrine of Entitlement Arrogance	4 Generation Degeneracy	The Davidic Timeline	The Doctrines of Inspiration
	Laws of Divine Establishment	Polygamy	

Chapters of the Bible Alluded To			
2Samuel 5	2Samuel 11	2Samuel 12	Psalms 51

Psalms Appropriately Exegeted with this Chapter			

Other Chapters of the Bible Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

Definition of Terms	
<b>Anti-societal arrogance</b>	This is where a person rebels against societal norms and standards, to the point where, if society classifies some as right, he questions it; if society classifies something as wrong, he does it. He looks at other people who adhere to these rules with disdain and sees them as inferiors. A great many filmmakers suffer from this sort of arrogance. They attempt, in their films, to continually push the envelope when it comes to societal mores. Because they question society’s conventions, they see themselves as superior and insightful to those who abide by them. However, from time to time, they we latch on to an axiom of counter-culture morality and display it with great self-righteousness (such as, <i>tolerance</i> ).
<b>Criminal arrogance</b>	Criminal arrogance seeks to solve problems by violence and/or by criminal actions. The modus operandi of a person in criminal arrogance is criminal behavior. Believers are susceptible to this kind of arrogance just as unbelievers are.
<b>Installment retribution; installment discipline</b>	Our sins and often our addictions can be so great, that God cannot simply discipline us and we start from zero again. God has to, on several occasions subsequent to confessing our sins to God, make us face the results of our sins, to the point where we choose God over our addiction. This is how David was cured from his sexual addiction.
<b>interlocking Systems of Arrogance</b>	The interlocking systems of arrogance refers to many clusters of sins which have a tendency to interlock with one another. That is, a person may become involved in one cluster of sins, and that will interlock with another cluster of sins, so that he become vulnerable to this other cluster of sins that did not appeal to him in the first place.
<b>Laws of Divine Establishment</b>	These are the laws for a nation and morality for a people which applies to believers and unbelievers alike. A nation which adheres to the laws of divine establishment will be a great nation with freedom and societal order.
<b>Psychopathic arrogance</b>	Psychopathic arrogance is total divorcement from all reality. It is a result of bad decisions, not genetics. It is intense concentration on self. Emotions take precedence over reason.

Definition of Terms	
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers).
<b>Reversionism</b>	Reversionism is the act of reverting to a former state, habit, belief, or practice of sinning. Reversionism is the status of the believer who fails to execute the plan of God for the Church Age. He returns to his pre-salvation modus operandi and modus vivendi. This means that the believer gets out of fellowship and stays out of fellowship.
<b>Sexual arrogance; sexual addiction</b>	This is the points where sexual desire overrides all else in a person's psyche. It overrides reason, compassion, protocol. Just as the drug addict might be willing to do nearly anything for a fix; so the sexually addicted will be willing to do and even risk anything in order to fulfill their lusts. For the sexual addict, the object of his sexual lust is simply an object; his sexual lust does not indicate any sort of love is involved; not even <i>like</i> .
Some of these definitions are taken from <a href="http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml">http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/termsanddefs.htm">http://www.wordoftruthministries.org/termsanddefs.htm</a> <a href="http://www.realttime.net/~wdoud/topics.html">http://www.realttime.net/~wdoud/topics.html</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	

### An Introduction to 2Samuel 13

**Introduction:** 2Sam. 13 is quite an amazing chapter. When David had been **restored to fellowship**, God warned him: *So says Jehovah, "Listen up, I will raise up evil against you out of your 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 the sun."* (2Sam. 12:11). In this chapter, the first portion of God's promise is fulfilled: *"I will raise up evil against you out of your own house."* David's eldest son, Amnon, will rape his half-sister, Tamar. Tamar's older brother, Absalom, will then plot to kill Amnon. This is the evil from David's own house that he will face. The sins which David committed would find their parallels in the crimes committed by his own children.

I was tempted to either present this as two chapters or to give the outline below:

#### Matthew Henry's Simple Outline of 2samuel 13

Section	General Information
<b>Part I</b>	Amnon ravishing Tamar, assisted in his plot to do it by Jonadab his kinsman, and villainously executing it (vv. 1-20).
<b>Part II</b>	Absalom murdering Amnon for it (vv. 21-39).

These two sections are further abbreviated by Keil and Delitzsch: Amnon's Incest and Absalom's Fratricide.

From Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 13 introduction.

All of David's sons and one daughter are found in this chapter—three of whom are named—yet Jehovah Elohim is not mentioned. We develop a greater understanding of their living arrangements, their morality, their character and their relationship to God. For most of them, it appeared as though they had no relationship to God.

This chapter is also another **installment of discipline** for David because of his taking of Bathsheba, a married woman, and then his killing of her husband. The background for this is found in in **2Sam. 11** ([HTML](#)) ([PDF](#)) and in **2Sam. 12** ([HTML](#)) ([PDF](#)). As has been discussed in 2Sam. 12, David had gone so far in his lust for Bathsheba (and for women in general), that this needed to be dealt with severely, or that would be a mark of David's life forever more, which would destroy the kingdom of Israel and his position as king. Obviously, when David is in fellowship, it is no longer discipline, but suffering for blessing, and the suffering is to make it clear to him, at the most fundamental level, that his alley cat ways cannot continue. In fact, this suffering, which is directly related to his sin of 2Sam. 11, will eventually cure his continued sexual lust.

Sexual lust, sexual addiction and sexual arrogance are very much a part of this and previous chapters of Samuel. The **sexual arrogance gate** ([HTML](#)) ([PDF](#)) is one place to go for background teaching on this. **Degeneracy sins** ([HTML](#)) ([PDF](#)) is covered in **2Sam. 11** ([HTML](#)) ([PDF](#)). There are a great many other related doctrines both found in **2Sam. 11** and **2Sam. 12** ([HTML](#)) ([PDF](#)).

In the past, David had great men heading his army who could go to war and lead a great army against most of their enemies. David would be consulted, but, for the most part, David was not required to be involved in wartime matters on a day to day basis. So, for a few years, David had some time to tomcat around. His soldiers—which would be much of the male population—would be off to war in the Spring, so that David, the most eligible and sought after non-bachelor in town, could fancy the womenfolk. We do not know how long this continued. Some [timelines](#) suggest as long as 10 years.

A Portion of the Davidic Timeline			
Bible Truth 4U	Reese's Chronology Bible	Scripture	Narrative
	1006 B.C.	2Sam. 10:1–14 1Chron. 19:1–15	Conflict with the Ammonites.
		2Sam. 10:15–19 1Chron. 19:16–19	David defeats the Aramæans.
		2Sam. 11:1 1Chron. 20:1a	Conflict with Ammonites is resumed. 1Chron. 20:1 <a href="#">And it happened after the year had ended, at the time kings go forth, Joab led out the power of the army and wasted the country of the sons of Ammon. And he came and besieged Rabbah. But David stayed at Jerusalem. And Joab struck Rabbah and destroyed it.</a>
	1005 B.C. c. 1016 B.C. (Klassen)	2Sam. 11:2–25	David's sin with Bathsheba. He has her husband, Uriah the Hittite, killed in battle.
	1004 B.C. c.1016 B.C. (Klassen)	2Sam. 11:26–12:23 Psalm 32 51	David marries Bathsheba. David is rebuked by Nathan. David calls for God's forgiveness and cleansing.
1000 B.C.	1003 B.C. c. 1015 B.C. (Klassen)	2Sam. 12:24–25	Birth of Solomon. David is approximately 40 years old (BT4U).
		2Sam. 12:26–31 1Chron. 20:1b–3	Conflict with Ammonites is concluded.
990 B.C.	1002 B.C.	2Sam. 13:1–22	David's son, Amnon, rapes David's daughter, Tamar.

A Portion of the Davidic Timeline			
Bible Truth 4U	Reese's Chronology Bible	Scripture	Narrative
	1001–999 B.C.998 B.C. (Klassen – date was changed; typo in Reese)	2Sam. 13:23–39	David's son Absalom kills Amnon and flees. 2Sam. 13:23 <i>And it happened after 2 full years Absalom had sheepshearers in Baal-hazor, beside Ephraim. And Absalom invited all the king's sons.</i> 2Sam. 13:38 <i>And Absalom fled and went to Geshur, and was there 3 years.</i>

See the entire **Davidic Timeline** ([HTML](#)) ([PDF](#)).

When we get to 2Sam. 11, David had gotten to the point where he lusted after a woman and took her without regards to her marital status (Bathsheba). And then, because he was unable to manipulate her husband, David had this noble man killed in battle. As a result, David's suffering for blessing will include the death of their infant son (2Sam. 12), the rape of his daughter Tamar and the murder of David's son, Amnon (2Sam. 13) followed by the rebellion of Absalom against David (2Sam. 14–18). All of this is based upon David's sin with Bathsheba and her husband Uriah.

As we have studied earlier, David will suffer because of his sin; however, because most of this suffering will occur while David is in fellowship, it will be suffering for blessing as opposed to discipline from God. How God dealt with David was not a series of random events, but each related directly to the sins committed by David.

It was David himself who determined that his restitution should be fourfold: *"As the LORD lives, the man who has done this deserves to die, and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."* (2Sam. 12:5b–6).

### What Each Installment of Restitution Means

David's Suffering	What It Meant
The death of the son of David and Bathsheba.	There is no lasting joy in sin; nothing good comes of sin. 2Sam. 12b
The rape of Tamar. Amnon allowed his sexual lust to take control and overpower his good sense.	David illegitimately took Bathsheba; and it may possibly be seen as a rape (although the text is not clear at this point), simply because David, the most powerful man in Israel, had Bathsheba trapped with him at his palace. 2Sam. 13a
Amnon is killed by Absalom's servants. Absalom allowed his revenge lust to overpower his good sense.	Uriah (Bathsheba's husband) is killed in battle by the orders of Joab, David's servant. 2Sam. 13b
Absalom rebels against David. Absalom allows his lust for power to overpower his good sense.	David rebelled against God, knowing that he was not to multiply wives to himself. 2Sam. 14–19

David knew from the Word of God what he was doing was completely wrong. However, he allowed his sexual lust to overrule his good sense.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Have you ever wanted to take a liberal and shake him and reason with him and then shake him again and then reason with him, until you finally get him past his faulty liberal thinking? You know that, if given enough time,

enough shaking, and if you spent enough time reasoning with him, showing him again and again examples where liberal solutions make a country worse and not better, you could finally straighten him out. But it would take time and great effort to reach down past all of his false knowledge and prejudices and confusion to a core of rational thinking that you could build upon. This is what God is doing with David, but with his sexual sins. God is showing David how giving in to his unbridled lust results in suffering for the entire country.

What David has done will affect his life and the direction of nation Israel for the next 10 years. This is because God stepped in, by means of Nathan, and put a halt to David's unbridled sexual desires. Had God not done this and had David not responded, Israel could have fallen as a nation during those 10 years or soon thereafter.

Recall from 1Sam. 15, that King Saul had done wrong, and God sent Samuel to speak to Saul. This was a crossroads in the life of Saul and in the life of Israel.

**Application:** The greater your authority, influence and/or social circle, the more affect your sin nature is going to have on other people. Do not think that God is going to give you some great position of authority so that you can simply use your authority to satisfy your sexual lusts.

Because we are going to be dealing with several of David's children in this chapter, it might be good just to see who they are and how they fit into this narrative that we are studying. I will bold the names of those who are mentioned several times in this chapter. This chart originally appeared in **2Sam. 5** ([HTML](#)) ([PDF](#)).

What I will do is list every Scriptural reference of each wife and all of David's children. When this person is prominent in a chapter, then the entire chapter will be indicated, as opposed to the individual verses.

Those who play a part in this chapter will be noted in boldface.

### David's Sons and Daughters

1. In Hebron, **Amnon** (2Sam. 3:2 13 1Chron. 3:1 4:20) by Ahinoam, the Jezreelitess (1Sam. 14:50 25:43 27:3 30:5 2Sam. 3:2).
  2. Daniel (1Chron. 3:1) by Abigail, the Carmelitess (1Sam. 25 27:3 30:5 2Sam. 3:2–3 1Chron. 3:1) (who is not to be confused with Abigail, David's sister (2Sam. 17:25 1Chron. 2:16–17)).
  3. **Absalom** (2Sam. 3:3 13 14 16 18 19 20:6 1Kings 15:2, 10 (?) 1Chron. 3:2 2Chron. 11:20–21 Psalm 3:1) by **Maacah**, the daughter of **Talmi**, king of Geshur (2Sam. 3:3 1Chron. 3:2).
  4. **Tamar** (2Sam. 13 1Chron. 3:9) daughter by **Maacah**. We do not know whether or not David had more daughters, but **Tamar** figures in prominently with David's life, so she must be mentioned along the way. Since daughters are typically left out of genealogies, it is reasonable to suppose that David had roughly an equal number of daughters as sons.
  5. Adonijah (2Sam. 3:4 1Kings 1–2 1Chron. 3:2) by Haggith (2Sam. 3:4 1Kings 1:5, 11 2:13 1Chron. 3:2). Although Adonijah will play barely a supporting role in this chapter (never mentioned by name); he will later make his own play for the throne against Solomon in the 1<sup>st</sup> chapter of Kings.
  6. Shephatiah (2Sam. 3:4 1Chron. 3:3) by Abital (2Sam. 3:4 1Chron. 3:3).
  7. Ithream (2Sam. 3:5 1Chron. 3:3) by Eglah (2Sam. 3:5 1Chron. 3:3)
8. In Jerusalem, Shimea (also called Shammua) and Shobab (2Sam. 5:14 1Chron. 3:5 14:4) both by **Bathsheba** (2Sam. 5:14 11–12 2Kings 1–2 1Chron. 3:5 Matt. 1:6).
  9. Nathan (by **Bathsheba**) (2Sam. 5:14 1Chron. 3:5 14:4 Luke 3:31)
  10. Solomon (by **Bathsheba**). He reigned 40 years (2Sam. 5:14 12 1Kings 1–11 1Chron. 3:5 22:5–16 29:1 2Chron. 1–9). Solomon wrote Song of Solomon, Ecclesiastes and much of Proverbs.
  11. Ithar, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada and Eliphelet (by David's other wives) (2Sam. 5:15–16 1Chron. 3:6–8 14:5–6).

David had other unnamed children by his unnamed mistresses.

If there is only one verse in 2Sam. 3 and one in 1Chron. 3, then we know nothing else about this son (and mother) apart from them being in David's line, as these are simply genealogical listings.

We will go into much greater detail as to who is who, and their interactions as we get further along in David's life. Obviously, when there is more than one son to a king, almost anything can happen.

## Chapter Outline

## Charts, Maps and Short Doctrines

In that era, a king taking many wives and mistresses was not out of the ordinary. In fact, certain successful and dynamic men were able to pull this off, and that is what David did. He began with Michel, whom he temporarily lost, the love of his youth; but, when in reversionism, he took to himself 2 more wives (Ahinoam and Abigail), and this began his problems with sexual lust and polygamy.

Some sins, up to a certain point, do not destroy a person's life. However, David's sexual lust had begun to define him as a person and to take him into areas of his sin nature which people for centuries have found shocking.<sup>1</sup> He has reached a point where, if he continues with succumbing to this lust—and he is clearly addicted—he would destroy Israel and die the sin unto death. So, this chapter continues shaping David's thinking, making it clear to him why succumbing to his sexual lust for so many years was wrong.

What happens in this chapter is a clear result of his sexual lusts and polygamy over the years. In fact, to prepare for this chapter, you may want to examine the **Doctrine of Polygamy** ([HTML](#)) ([PDF](#)).

Three of David's children in particular play prominent parts in this chapter. The first two are Absalom and Tamar, who are David's son and daughter by Maacah. Maacah is David's only royal wife. She is the daughter of Talmai, the king of Geshur. It is possible that David married her for political reasons—to have a strong political alliance with Geshur—but he apparently liked this woman and had 2 children by her. David obviously had little to do with raising his children; but this royal woman raised her children to be royalty—it was in her training and she passed this along, the best that she could. However, essentially, she raised these 2 as a single mother. The strong hand of a father to guide these children was never there.

According to R. B. Thieme, Jr., Maacah and her royal father are Hurrians.

### A Brief History of the Hurrians

1. According to R. B. Thieme, Jr., the names *Job* and *Samson* are both Hurrian names.
2. The Hurrians were an Indo-European people who migrated into the valley of the Tigris and Euphrates rivers during the middle bronze age (2100–1550 B.C.).
3. They lived in the Khabur River valley for roughly a millennium.
4. The Hurrians had two great enemies: the Hittites in the north, who mostly lived in the area that we today called Turkey; and the Egyptians in the south.
5. During the time of Joseph, the Hurrians controlled Egypt as the Hyksos dynasty. The Egyptian words are heqa khasewet, which mean "foreign rulers," although it is also given the meanings *prince of the desert*, *shepherd king*. R. B. Thieme, Jr. calls this a Hyksos dynasty; wikipedia says only the dynasty in Egypt around 1600 B.C. is properly the Hyksos dynasty.
6. The Hurrians occupied the area of Edom before it was Edom. The descendants of Esau pushed them out. Deut. 2:12
7. The Hurrians became famous as aristocratic rulers in the ancient world, ruling over the Mitannis, various states of Palestine.
8. They were famous for both the horses and chariots, which apparently gave them a military edge.
9. The Hurrians also conquered India, and the Indian honor code is apparently based upon the Hurrians

<sup>1</sup> If you go to any website today that disparages the Bible, there is a 50-50 chance that David will be mentioned on that site in a disparaging way.



## A Brief History of the Hurrians

- honor code.
10. When the Egyptians marched north during the 16<sup>th</sup> dynasty (around 1600 B.C.), they encountered the Hurrians in Syria. There appears to have been a bond that formed. The Egyptians were impressed with the honor code and the horsemanship of the Hurrians.
  11. The ruling Hurrians knights often sent their children to Egypt to be educated. In turn, the Egyptians gave them a civilization, to which they adapted to, and eventually took it over. When their kids came back with a good education, they decided, that is a country worth ruling over.
  12. This would have been around 1620–1530 B.C. and is properly known as the Hyksos dynasty.
  13. It is not clear to me whether these two dynasties in Egypt under rule by Hurrians were both called Hyksos; or why one is properly Hyksos and the other is not; nor is it clear how close the Hurrian groups were which took control of Egypt on those two occasions.
  14. Apparently, during the time of David, there is this small Hurrians nation called Geshur and David marries the king's daughter named Maacah. This occurs probably immediately after David is made king over southern Israel in Hebron (compare 1Sam. 30:5 and 2Sam. 3:2–3).
  15. R. B. Thieme, Jr. calls this nation one of the last stands for the Hurrian knights.
  16. David's two children, Absalom and Tamar, are both half-Hurrian (on their mother's side).
  17. Absalom and Tamar were primarily brought up by their mother, who taught them the Hurrian honor code. An honor code is simply a code of chivalry or, if you will, a system of morality.
  18. The idea is, a true aristocracy is based upon following an honor code. This is one way in which aristocrats are differentiated from the hoi polloi.
  19. On the surface, Absalom could have been a great man. He had Bible doctrine from his father and the teaching of the honor code from his mother. However, it becomes apparent that David did not teach this boy Bible doctrine, and that became a part of his tragic flaw.

### Sources:

<http://en.wikipedia.org/wiki/Hurrians> accessed January 8, 2012.

[http://en.wikipedia.org/wiki/Sixteenth\\_dynasty\\_of\\_Egypt](http://en.wikipedia.org/wiki/Sixteenth_dynasty_of_Egypt) accessed January 8, 2012.

<http://en.wikipedia.org/wiki/Hyksos> accessed January 8, 2012.

R. B. Thieme, Jr. lectures from the David series, series 631, lesson #292.

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### A Map of the Early Hurrian Empire



From: <http://upload.wikimedia.org/wikipedia/commons/c/c8/Orientmitja2300aC.png>

The other mother here—Ahinoam—was one of David's first wives, probably his first after Michel and he were separated by circumstances. David would have met Ahinoam the Jezreelitess<sup>2</sup> when he was out in the desert wilderness running from Saul—maybe she was one of the people who came to him, or the adult daughter of someone who had come to him (1Sam. 22:2). Her name means *my brother is delightful (pleasant, beautiful)*; and David's marriage to her was probably a result of her being very attractive (which is suggested by her name). However, we know next to nothing about this woman, other than these things. She is nearly always mentioned in conjunction with Abigail, David's other wife of that early era (who was a very classy and intelligent woman) and she bears David's firstborn son, Amnon.

What seems to be suggested here is, David is first and foremost attracted to Ahinoam and he marries her and immediately has a son by her. However, when he meets a woman with character and spunk—Abigail—David thinks, "Now, that's the kind of woman I want!" And so he marries her, probably while Ahinoam is pregnant with Amnon.

Let's summarize what we know.

### The Three Mothers: Ahinoam, Abigail and Maacah

1. David's first wife is Michel, and she is not in view here. He married her, they had to separate; King Saul gave her to another man, and then David reclaimed her. However, because she expressed her negative volition toward doctrine in her disapproval of David's dancing when he brought the Ark to Jerusalem, she is not a factor here.
2. While separated from Michel and while out on the road, David apparently met Ahinoam; and they will have a child once David is made king in Hebron. This would be Amnon. 2Sam. 3:2
3. Then David, in the course of a workday, ran into Abigail, who was smart, gorgeous, and she had spunk.

<sup>2</sup> Jezreel is a city in Issachar, but there appears to also be a Jezreel in Judah, not too far from Carmel (Joshua 15:56).

## The Three Mothers: Ahinoam, Abigail and Maacah

At this point, David decided to marry a second woman (at this time, Michel would have been out of the picture, but he was married to Ahinoam). 1Sam. 25:18–44

4. It would not be a stretch to think that Ahinoam did not like another woman being brought in as David's second wife.
5. David then married Maacah, and we know very little about this marriage. Her father was a king of a small country apparently under Israel's control. As was often the case, a marriage between Maacah and David was brought about probably as a treaty. However, interestingly enough, the King of Geshur would have been quite a distance away from David, with the northern king of Israel between them. However, it is possible that this king saw the writing on the wall and decided, he needed to be allied with David when it came to the long-term. David had raided a number of Geshurites groups down south and decimated them, killing even the women and children.
6. David apparently like Maacah, and she would have brought things to the table that Ahinoam and Abigail did not; she was royalty, so she would have been raised as royalty. David was king. This is a good match. Therefore, David had at least 2 children by her (Absalom and Tamar). 2Sam. 3:3 13:1
7. Ahinoam thought she was the first wife (or the second wife with Michel out of the picture); and, all of a sudden, she has 2 other women to contend with.
8. At some point in time, David was made ruler of Judah and all of these women lived with David in Hebron, where they began to have their children. Ahinoam and Abigail were both acquired when David was hiding out from Saul; but we do not know when the others became a part of David's life.
9. Like many divorced and single mothers, Ahinoam apparently over-indulges her son Amnon and she finds her emotional strength in him. He becomes her little man, her little king. So, Amnon apparently grows up without any real responsibilities, expecting to become king. His life was all about being entitled.
10. Interestingly enough, Amnon does not appear to be particularly intelligent on his own (he will require guidance in this chapter in order to develop a scheme to get what he wants: his half-sister, Tamar. .
11. Abigail has a son by David, and he never engages in any of these things. We do not hear from him, although he would have been roughly the age of Amnon and Absalom. Abigail appears to be a fairly independent woman, and it is possible that she raises her son to be independent of this entire palace intrigue. Also, she would probably have been heir to her former husband's fortune, which could have been considerable.
12. At no time does her son, Daniel, become involved in a power struggle or a serious dispute with his half-brothers. He is not mentioned in these chapters of political intrigue.
13. Maacah's children, Absalom and Tamar, although probably in their mid-teens when this chapter occurs, have a natural ascendancy to a throne, simply because they are the children with a royal mother and a royal father. However, there is no indication of an entitlement mentality in Absalom until later chapters of Samuel.
14. David, having a half-dozen or so wives is well on his way to developing sexual arrogance or a degenerate sexual addiction. David's children, for the most part, will be anything but honorable and royal because he does not appear to raise or train any of them. Being king and having so many wives certainly suggests that David simply does not have the time to be a father to his children. As a result, he is often over-indulgent with his kids and he has a blind-side when it comes to his children.
15. Polygamy will make David into a weak father. His wives will fend the best that they can with their children; some will raise good or great children (Abigail and Bathsheba) and some will raise flawed children (Ahinoam) and some will raise a mixed bag (Maacah).
16. I cannot recall any individual passage which clearly associates any of David's children with Jesus Christ, the God of Israel. So, it is even possible that not all of his children are believers. Recall that, in this chapter, one which brings out more information of 3 of David's children, God's name is never mentioned even once in the text. Nothing could be worse for David than to (1) not participate in the raising of his children and (2) not give them enough gospel information in order to be saved, which means he will not be able to spend eternity with them.
17. No parent is perfect; every parent makes mistakes in raising their children. However, the worst mistake would be raising a child apart from Jesus Christ, the God of Israel.

Doctrines like this allow you to have a feel for how many moving parts are involved here. God's ideal is one husband, one wife, and x amount of children. David's many wives means this part of his life will be quite messy indeed.

### Chapter Outline

### Charts, Maps and Short Doctrines

What will be clear by this narrative is, Amnon has no training whatsoever. He suffers from David's sexual lust, and is willing to do anything to satiate his desires. He will lie and deceive, as long as it takes him where he wants to go. In this chapter, he will plot to get his half-sister Tamar alone with him in a room and then he will rape her; after which, he will throw her out of his palace. He is a despicable, selfish, and heartless man.

Essentially, over the years, David has impregnated a lot of single mothers. When it comes to training up any of his children, he waits a long time before he recognizes that this is a part of his responsibility. So, we know there are so many single mothers living off the state; that is essentially what was going on with David's wives. They lived off the state; David was more than generous with their living quarters, as we find that Amnon and Tamar live in separate homes and that they appear to have a staff under them—but it is also clear that Amnon is a lusting, self-centered young man with little or no self-control. Here is where a father is important. Mothers often have a difficult time disciplining their children and they are too softhearted about it. Amnon probably reminded Ahinoam of David, so he was almost a surrogate for David. Therefore, she indulged this little boy until he became a young man with raging hormones and no ability to control them. A father exerts external controls on his sons until they grow to a point where they can control themselves. Amnon did not have this. His father was the King of Israel and his father had many other wives and sons; so King David could be the hands-on parent that he needed to be.

Essentially what we have in the United States are single mothers living off the state. Here are some recent statistics to tell us how well children of such mothers fare.

### Single Parent Statistics

1. Births to unmarried women constituted 36 percent of all births in 2004, reaching a record high of nearly 1.5 million births. Over half of births to women in their early twenties and nearly 30 percent of births to women ages 25-29 were to unmarried women>
2. Along with the number of births to unmarried women, the birth rate for unmarried women rose in 2004. The 2004 rate of 46 births per 1,000 unmarried women ages 15-44 matches the historic high reported a decade earlier, in 1994.
3. Between 1980 and 1994, the birth rate for unmarried women ages 15-44 increased from 29 to 46 per 1,000. Between 1995 and 2003, the rate has fluctuated little, ranging from 43 to 45 per 1,000.
4. In 1995, nearly six of 10 children living with mothers only were near the poverty line. About 45 percent of children raised by divorced mothers and 69 percent by never-married mothers lived in or near poverty, which was \$13,003 for a family of three in 1998.
5. 75% of children/adolescents in chemical dependency hospitals are from single-parent families.
6. More than one half of all youths incarcerated for criminal acts lived in one-parent families when they were children.
7. 63% of suicides are individuals from single parent families.
8. 75% of teenage pregnancies are adolescents from single parent homes.

A child needs the strong hand of his or her father combined with the love and nurturing of his or her mother.

In our society, many have rejected God as all-sufficient, so we believe that it is up to the federal and state governments to step in and help us when we make mistakes. The unintended consequences are, single women realize that they do not have to be that careful about having sex because the government will either help them abort an unwanted child or will help pay for them to raise this child. Let's say this young single mother lives at home and her parents are giving her jazz, now and again, for her mistake; she can now say, "You can't tell me what to do" and then gather up government benefits like food stamps and housing and strike out on her own. Before such government benefits, a single mother would be living at home, under the roof of her own parents, and they would help her raise the child and, at the same time, make it clear that this was a serious mistake that she has made. So, even though she was dumb enough to have sex with a man she was not married to, with her parents giving her jazz, it was unlikely she would have a second child out of wedlock. However, because of the welfare state, I have met hundreds of single women who have 4 or 5 or 6 or more children.

I bring all of this up because David's wives are essentially living off the state and bringing up his children as single mothers. Therefore, we will expect his children to have a disproportionate number of screw-ups, ne'er-do-wells, narcissists and criminals.

From <http://www.singleparentsucces.org/stats.html> where the sources of these stats are given.

## Chapter Outline

## Charts, Maps and Short Doctrines

What happens when you have children who are raised only by the mother, who have a sense of entitlement, and the ability to get much of what they want? This results in 2Sam. 13.

**Application:** It is not the material things that you give your children that count; it is the time and training that both parents give these children.

**Application:** Our society has determined that we should just give money, food and housing to these single mothers and that will solve the problem. Note here that all of David's wives and children have all of their physical needs met. He is the king. So no one suffers from want. However, his children end up in great conflict because David, the father, does not take the time to train them. The key to raising children properly is a good father, not meeting all of their physical needs.

**Application:** For all intents and purposes, women are told in the United States that, if they have children out of wedlock, Uncle Sam will pay for their food and housing. The less responsibility that they exhibit, the greater will be their remuneration from the government. No job, no husband means more money and a better house. In other words, our government encourages women to do everything wrong and will pay them to do so. It is the old adage: tax something if you want less of it; subsidize something if you want more of it. The more rich people are taxed, the fewer rich people there will be; the more single mothers are given, the more single mothers there will be.

**Application:** Taking this one step further, how do you solve these problems? Simply removing welfare for single mothers would solve this problem, although, this could not be done overnight. Such people would have to be weaned off of welfare and life subsidies. This is done by limiting freedom and requiring greater responsibility. Food stamps (or, the food stamp card) should be limited to milk, cereal, fresh fruits and vegetables, meat, chicken and fish. Prepared and packaged food should be disallowed; and sweets and junk food should be disallowed. Those on housing, each year, must contribute more to their own housing, which means they must earn more from year to year, so that they can contribute more. New applicants should be screened more rigorously; those with family would be disallowed help.

Okay, back to David, Amnon, Tamar and Absalom.

**Part I: Amnon Rapes Tamar:** What happens in this chapter is, Amnon, David's oldest son, lusts after Tamar his half-sister (vv. 1–2). He has a ner-do-well friend, Jonadab, one of David's nephews, who suggests a plan to get him alone in the same room with Tamar (vv. 3–5). So, Amnon goes ahead with Jonadab's plan, which involves

acting sick (as if he had been poisoned) and asking for Tamar to come and feed him directly (vv. 6–10). When they are alone, and Tamar begins to feed Amnon, he grabs her and forces her to have sex with him, despite her pleas not for him to do this (vv. 11–14). Given the era and her position, Tamar’s virginity is meaningful; and now that she no longer a virgin, she is tainted, even though this was not her fault. Amnon, meanwhile, having satisfied himself, now hates Tamar as strongly as he lusted after, and orders her thrown out (vv. 15–16). Again, Tamar tries to reason with Amnon, and he is not interested; he has her thrown out of his palace and she wanders about crying (vv. 17–19). Her brother Absalom figures out pretty quickly what was going on and her father David is quite angry (vv. 20–21). However, nothing appears to come from David’s anger.

**Part II: Absalom Kills Amnon:** Absalom apparently bides his time with Amnon, pretending as though he has no strong feelings about Amnon, one way or the other (vv. 22–23). He sets up a party to coincide with the shearing of his sheep at his ranch in northeastern Israel and he asks his father, the king, who politely refuses (vv. 24–25). Who Absalom wants at the party is Amnon, so he specifically asks King David to see to it that Amnon is there, and David agrees to that (vv. 26–27). Having everything in Jerusalem put into place, Absalom instructs his own servants to pay attention to Amnon, and when he is slightly drunk and when Absalom gives the go-ahead, his servants are to kill Amnon (v. 28). Absalom’s plan comes off without a hitch, and Amnon is killed before his eyes (v. 29a). All of his brothers, also attending the party, panic, and jump on their mules and make a run for it (v. 29b).

**Part III: The Aftermath:** David is at his palace in Jerusalem and he receives a report from up north that Absalom has killed all of his sons (v. 30). David and his servants begin crying and tearing their clothing (v. 31). Jonadab suddenly steps up and tells David that Absalom killed Amnon only, which was something that he had purposed to do 2 years ago (vv. 32–33). David’s watchman sees a cloud of dust and many people coming quickly along the mountainside, and Jonadab steps forward once more and says, “Those are your sons coming.” (vv. 34–35). The king’s sons come into the palace to a great deal of emotion while Absalom flees to the district of Geshur where his grandfather rules, remaining there for 3 years (vv. 36–39).

As in any narrative in the Bible, there is a lot more that we can get out of this other than the general plot points and character developments, which is what will endeavor to do in the next 300 pages or so.

Most of the history of David’s life, beginning here and continuing to 2Sam. 23, is not found in the book of Chronicles (apart from a few isolated incidents).

You will have some difficulty relating to the cultural norms and experiences found in this chapter. First thing is, Tamar, as a young girl, was never alone with any of her half-brothers. It is likely that she was never even alone with her own brother, Absalom. This simply did not occur in that era, particularly among royalty. It is possible that part of this was simply due to having smaller homes with fewer rooms. A young woman would simply not be alone in a room with a male. A typical house was a 10' square, one-room dwelling. So, how could a young boy and girl be alone? For royalty, even though they had more rooms and larger rooms, but the norms for the women were the same—young women did not accidentally end up alone with young men.

Secondly, virginity was the norm and understood to be the norm. A woman had sex with one man and one man only throughout her entire life. Dating, premarital sex, and experimentation were virtually unknown to these people. Adultery was a sin punishable by death (Lev. 20:10). Because of this, even rape was viewed differently; and it was not abnormal for a man who has raped a woman to be first fined and placed into an undissolvable marriage with the woman he has raped (Deut. 22:28–29).

## Chapter Outline

## Charts, Maps and Short Doctrines

I added a number of new translations to this study, so let me tell you a little about them:

New Translations Used in this Chapter			
Scripture	Date/Media	Accuracy	Commentary
An American Translation by William Beck	1976 Book (relatively rare)	This is free translation which is moderately close to the Hebrew.	Very readable translation.
The Christian Community Bible	1971 conception <a href="http://www.bibleclaret.org/bibles/english.htm">http://www.bibleclaret.org/bibles/english.htm</a> You download the actual text.	This is a free translation which is moderately close to the Hebrew.	Very readable translation.
The Common English Bible	2010 <a href="http://www.biblegateway.com/versions/Common-English-Bible-CEB/">http://www.biblegateway.com/versions/Common-English-Bible-CEB/</a>	This is a free translation which is moderately close to the Hebrew.	Very readable translation.
The New Berkeley Version	1969 Book (reasonably easy to find)	This is a free translation which is moderately close to the Hebrew.	Very readable translation.
The Ferrar-Fenton Bible	Begun 1853; first published in 1903. <a href="http://thetenccommandmentsministry.us/ministry/ferrar_fenton/pdf/second-samuel.pdf">http://thetenccommandmentsministry.us/ministry/ferrar_fenton/pdf/second-samuel.pdf</a>	This is a reasonably accurate translation which is moderately close to the Hebrew.	Dates are included with the text. All versions I have found on the internet are an image of the book, so text cannot be copied and pasted.
Webster's Bible Translation	1833 <a href="http://studylight.org/desk/?I=en&amp;query=2+Samuel+13&amp;section=1&amp;translation=wbt&amp;oq=2sam%252013&amp;new=1&amp;sr=1&amp;nb=2sa&amp;ng=13&amp;ncc=13">http://studylight.org/desk/?I=en&amp;query=2+Samuel+13&amp;section=1&amp;translation=wbt&amp;oq=2sam%252013&amp;new=1&amp;sr=1&amp;nb=2sa&amp;ng=13&amp;ncc=13</a>	This is a very nearly word-for-word translation from the ancient Hebrew.	This is written in "proper" English and is relatively accurate. The source I use has the words not actually found in the text with brackets. <a href="#">Bible Database</a> has this version, but without the brackets.

In every verse, at least 2 or 3 of these provide a fresh perspective of the text.

One more thing: God presents truth to us in a variety of ways. In the epistles, it was concentrated doctrine; in the psalms, it is through poetry; but here, it is by means of an historical narrative. The amount of doctrinal material in this chapter is going to be phenomenal. When all is said and done, there will be over 300 pages of commentary on this one chapter. There will be episodes and situations which are unique to the Word of God; and we will be able to understand those lessons, even though they took place over 3000 years ago, and there is no running commentary written into the Word of God to tell us the lessons that we need to understand. These things will be revealed in the narrative itself.

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**Amnon Rapes Tamar: Introduction**

Slavishly literal:

Moderately literal:

And so he is after so: and to Absalom, a son of David, a sister, beautiful, and her name, Tamar. And so desires her Amnon, a son of David.

2Samuel  
13:1

And it was, after these things that David's son Absalom had [lit., to Absalom] a beautiful sister, and her name [was] Tamar. And [another] son of David's, Amnon, lusted after her.

And it came to pass after these things that David's son Absalom had a beautiful sister whose name was Tamar. Another of David's sons, Amnon, lusted after her.

Here is how others have translated this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation<sup>3</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

<sup>3</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).



Latin Vulgate	And it came to pass after this that Ammon the son of David <u>loved</u> the sister of Absalom the son of David, <u>who</u> was very beautiful, and her name was Thama.
Masoretic Text (Hebrew)	And so he is after so: and to Absalom, a son of David, a sister, beautiful, and her name, Tamar. And so desires her Amnon, a son of David.
Peshitta (Syriac)	AND it came to pass after this, that Absalom the son of David had a sister <u>whose</u> name was Tamar; and Amnon the son of David <u>loved</u> her.
Septuagint (Greek)	And it happened after this that Absalom the son of David had a very beautiful sister, and her name was Tamar; and Amnon the son of David <u>loved</u> her.

Significant differences: *And it came to pass* or *it happened after this* are reasonable translations from the Hebrew text. The relative pronoun found in the English of the Latin and Syriac is not out of line with the actual Hebrew.

The final verb is legitimately translated *to love, to desire*. The English translation of the Latin text dramatically changes the word order.

So, even though the English translation seems slightly different, there is nothing which calls into question the Hebrew text of this verse.

### Thought-for-thought translations; paraphrases:

Christian Community Bible	Now David's son Absalom had a beautiful sister named Tamar. It happened that Amnon, another of David's sons, loved her..
Common English Bible	<b>Amnon rapes Tamar</b> Some time later, David's son Amnon fell in love with Tamar the beautiful sister of Absalom, who was also David's son.
Contemporary English V.	David had a beautiful daughter named Tamar, who was the sister of Absalom. She was also the half sister of Amnon, who fell in love with her.
Easy English (Pocock)	David had a son called Absalom and another son called Amnon. Absalom had a beautiful sister called Tamar. Amnon loved Tamar.
Easy-to-Read Version	David had a son named Absalom. Absalom's sister was named Tamar. Tamar was very beautiful. Another one of David's sons, Amnon [Amnon was half-brother to Absalom and Tamar. They all had David as their father, but Amnon had a different mother. See 2Sam. 3:2-3.],...
Good News Bible (TEV)	David's son Absalom had a beautiful unmarried sister named Tamar. Amnon, another of David's sons, fell in love with her.
<i>The Message</i>	Some time later, this happened: Absalom, David's son, had a sister who was very attractive. Her name was Tamar. Amnon, also David's son, was in love with her.
New Berkeley Version	About 990 B.C. AFTER THIS, IT DEVELOPED that David's son Amnon fell in love with a beautiful sister of David's son Absalom, whose name was Tamar.
New Living Translation	<b>The Rape of Tamar</b> Now David's son Absalom had a beautiful sister named Tamar. And Amnon, her half brother, fell desperately in love with her.

### Partially literal and partially paraphrased translations:

American English Bible	Now, AbSalom (one of David's sons) had a very pretty sister named Tamar, and AmNon (another son of David) was in love with her. 2 In fact, he was so smitten with her that he was sick. Tamar (his sister) was a virgin, and AmNon would have done anything to have her.
Ancient Roots Translinear	So afterward, Absalom the son of David had a beautiful sister, named Tamar. Amnon the son of David loved her.

Beck's American Translation	Later, the following happened. Absalom, David's son, had a beautiful sis. Her name was Tamar. And Amnon, David's son, fell in love with her.
God's Word™	After this, David's son Amnon fell in love with Tamar, the beautiful sister of David's son Absalom.
New American Bible	<i>Amnon's Rape of Tamar.</i> After this, the following occurred. David's son Absalom had a beautiful sister named Tamar, and David's son Amnon loved her [2Sam. 3:2-3 1Chron. 3:9].
NIRV	Some time later, David's son Amnon fell in love with Tamar. She was the beautiful sister of Absalom. He was another one of David's sons.
New Jerusalem Bible	After this, the following events took place. Absalom son of David had a beautiful sister whose name was Tamar; Amnon son of David fell in love with her.
New Simplified Bible	David had a beautiful daughter named Tamar. She was Absalom's sister. She was also the half sister of Amnon. Amnon fell in love with her.
Revised English Bible	The following occurred some time later. David's son Absalom had a beautiful sister named Tamar, and David's son Amnon fell in love with her.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Now after this, it came about that Absalom, David's son, had a beautiful sister, whose name was Tamar; and David's son Amnon was in love with her.
Complete Jewish Bible	Now Avshalom the son of David had a beautiful sister named Tamar. Some time after the previous events, Amnon the son of David fell in love with her.
HCSB	Some time passed. David's son Absalom had a beautiful sister named Tamar, and David's son Amnon was infatuated with her.
JPS (Tanakh—1985)	This happened sometime afterward: Absalom son of David had a beautiful sister named Tamar, and Amnon son of David became infatuated with her.
NET Bible®	<b><i>The Rape of Tamar</i></b> Now David's son Absalom had a beautiful sister named Tamar. In the course of time David's son Amnon fell madly in love with her [Heb "Amnon the son of David loved her." The following verse indicates the extreme nature of his infatuation, so the translation uses "madly in love" here.]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.
New Advent Bible	And it came to pass after this that Amnon the son of David loved the sister of Absalom the son of David, who was very beautiful, and her name was Thama.
The Scriptures 1998	And after this it came to be that Abshalom son of Dawid? had a lovely sister, whose name was Tamar, and Amnon son of Dawid? loved her.

### Literal, almost word-for-word, renderings:

The Amplified Bible	ABSALOM SON of David had a fair sister whose name was Tamar, and Amnon [her half brother] son of David loved her.
Context Group Version	After this, Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David gave allegiance to her.
English Standard Version	Now Absalom, David's son, had a beautiful sister, whose name was Tamar. And after a time Amnon, David's son, loved her.
English Standard V. – UK	<b>Amnon and Tamar</b> Now Absalom, David's son, had a beautiful sister, whose name was Tamar. And after a time Amnon, David's son, loved her.
exeGes companion Bible	<u>AMNON AND TAMAR</u> And so be it, after this, Abi Shalom the son of David has a beautiful sister, and her name is Tamar;

LTHB	and Amnon the son of David loves her;... And afterward it happened that Absalom the son of David had a beautiful sister, and her name was Tamar. And Amnon the son of David loved her.
Modern KJV	And it happened after this Absalom the son of David had a beautiful sister whose name was Tamar. And Amnon the son of David loved her.
New RSV	Some time passed. David's son Absalom had a beautiful sister whose name was Tamar; and David's son Amnon fell in love with her.
Syndein/Thieme	And it came to pass after this {after the Fall of Rabah, cursing of the 1st installment of discipline turned into blessing, and a period of prosperity and intake of doctrine that followed}, that Absalom, the son of David, had an 'extremely beautiful' {yapheh} sister, whose name was Tamar.
Updated Bible Version 2.11	And it came to pass after this, that Absalom the son of David had a beautiful sister, whose name was Tamar; and Amnon the son of David loved her.
Young's Updated LT	And it comes to pass afterwards that Absalom son of David has a fair sister, and her name is Tamar, and Amnon son of David loves her.

**The gist of this verse:** One of David's son, Amnon, has a strong lust for his half-sister Tamar, the sister of Absalom.

### 2Samuel 13:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
'achărêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

These two words together literally mean *after so*; however, they appear to mean *afterward, afterwards, after these things, after this, [and] after that*. See Gen. 15:14 23:19 25:26 Lev. 14:36 Deut. 21:13 1Sam. 10:5.

**Translation:** *And it was, after these things...* Most of Samuel is in chronological order, with a few glosses.<sup>4</sup> Phrases like this indicate that first the incidents which are spoken of in the previous chapter occurred, and then these things happen afterwards.

The order is both logical and chronological. David sins with Bathsheba and has her husband killed (2Sam. 11). Then Nathan speaks to David and causes him to understand that he has sinned (2Sam. 12), which led us into his confession of this sin, in **Psalm 51** ([HTML](#)) ([PDF](#)).

There is an implication that what happened before leads to what will occur in this chapter. David's sins and lusts lead us to this chapter where he sees them played out with his own family.

I mentioned the term *glosses*. This is material which was likely added after these chapters were written. A good example of this is 2Sam. 3:2–5, where David's family is given. It is not clear that they had all been born at the time that this chapter was written. The length of David's reign, given in 2Sam. 5:4, was likely added after these events occurred and were recorded. Now this in no way detracts from the inspiration of the Scriptures—God simply allowed for these glosses, which could have been added by David at a later time or by Solomon, after his father had died. As mentioned in the footnote, most often, these glosses are simple objective facts.

### 2Samuel 13:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
Additional meanings of the lâmed preposition: <i>with reference to, as to, with regards to, belonging to.</i>			
'Ăbîyshâlôwm (אָבִישָׁלוֹם) [pronounced <i>ub-ee-shaw-LOHM</i> ]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
An alternate form of this word is 'Ab <sup>e</sup> shâlôwm (אָבִשָׁלוֹם) [pronounced <i>ahb<sup>e</sup>-shaw-LOHM</i> ].			
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

<sup>4</sup> A gloss is a brief explanatory note or translation of a difficult or technical expression usually inserted in the margin or between lines of a text or manuscript. This would be added after the original manuscript was written. Most of the time, glosses are objective facts which are helpful to the reader—the length of David's reign (2Sam. 5:5) or the updated name of a city or place. Such things may be added after the original text was written, and sometimes even added by the original author or someone close to the original author.

## 2Samuel 13:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âchôwth (אָחֻוֹת) [pronounced aw-KHOWTH]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun	Strong's #269 BDB #27
yâpneh (יָפְנֵה) [pronounced yaw-FEH]	<i>fair, beautiful, attractive; handsome</i>	feminine singular adjective	Strong's #3303 BDB #421
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #8034 BDB #1027
Tâmâr (תָּמָר) [pronounced taw-MAWR]	<i>palm-tree, date-palm and is transliterated Tamar</i>	feminine singular proper noun	Strong's #8559 BDB #1071

Interestingly enough, this, when used as a simple noun, is a masculine singular noun; however, as a name, it is considered a feminine singular noun, since it is applied to women.

**Translation:** ...that David's son Absalom had [lit., to Absalom] a beautiful sister, and her name [was] Tamar. In this first verse, all of the principle characters of this chapter are introduced: David, Absalom, Amnon and Tamar.

Geshur is a piece of land directly east of the Sea of Galilee (then the Sea of Chinnereth). When David was on the run from Saul, he was nowhere near Geshur. When David ruled over the southern kingdom for 7 years, he would have to go through then central and northern portion to get to Geshur. However, when he ruled over all Israel, then David's kingdom butted up against Geshur. So, it would seem logical that David, after he became king over all Israel, probably made an alliance with Talmi, the King of Geshur and married his daughter. However, as we have already studied in the introduction, [There was a long war between the house of Saul and the house of David. And David grew stronger and stronger, while the house of Saul became weaker and weaker. And sons were born to David at Hebron: his firstborn was Amnon, of Ahinoam of Jezreel; and his second, Chileab, of Abigail the widow of Nabal of Carmel; and the third, Absalom the son of Maacah the daughter of Talmi king of Geshur \(2Sam. 3:1–3\).](#) So, somehow, David made an alliance with the king of Geshur while he was at war with the house of Saul. We are never given any of the particulars here, as to who made the first move; or how David knew the king of Geshur. We simply know that David's 3<sup>rd</sup> son is Absalom, a grandson of Aramæan royalty.

At the time that David married Maacah, the daughter of Talmi, he already had 2 other wives (Ahinoam and Abigail), so it is reasonable that this is a political marriage and that his father-in-law was cool with a David having several wives (which suggests he also probably had several wives). Whereas, it was culturally acceptable for a king to have many wives, this was not God's preference (Deut. 17:17).

Like the ruler of any small kingdom, Talmi would have kept up with current events and the nations around him. He knew of the split between northern and southern Israel, between the house of Saul and the house of David, and he probably had known Saul and had met David at one time or another. What appears to be the case is, Talmi picked David as the man who would likely prevail and was determined to set up an alliance with him, as opposed to being allied with the house of Saul. My guess is, Talmi wanted a clear alliance with Israel, believed

strongly that David would prevail, and proposed an alliance with David when he was still involved in a civil war. Whether this was a political calculation or a spiritual one, we do not know.

It should be added that Talmai, the king of Geshur, was not a political genius who necessarily studied Saul and David carefully and chose David. Many people were aware that David would become the next king over all Israel. Samuel anointed David as king over all Israel back in 1Sam. 16 and Jonathan recognized that God would remove David's enemies and impediments to the throne in 1Sam. 20:12–15.

Maacah, daughter of Talmai, was likely very attractive, and she and David had 2 very attractive children, Absalom and Tamar. Absalom appears to have all of the potential of David with his charisma, intelligence and good looks. Tamar is an incredibly beautiful woman who arouses the lusts even in her own half-brothers.

These children are probably all in their teens and early 20's at this time (I lean toward these children as being in their middle teens). This may help you to understand how a chronologer comes up with his date for this time period. We have these children born to David in Hebron in 2Sam. 3; for them to reach a stage in their lives where clearly understand sex and rape, that would be about 20 years later. Since David is facing **installment retribution**, his sin with Bathsheba would have occurred probably a year or so earlier.

### 2Samuel 13:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âhêb (אָהַב) [pronounced <i>aw-HAYV<sup>b</sup></i> ]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #157 BDB #12
'Am <sup>o</sup> nôwn (אֲמֹנִי) [pronounced <i>ahm<sup>o</sup>-NOHN</i> ]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** *And [another] son of David's, Amnon, lusted after her.* David's 2<sup>nd</sup> wife, after Michel (who was out of the picture at the time), appears to have been Ahinoam, who was probably a very attractive woman, but not really what David was looking for in a wife and companion (which became even more clear after they married). So David has one son by her (or, one who is named). Amnon is the eldest son, and the heir to the throne because his is David's firstborn. However, Absalom is born of two royal parents, and has a claim to the throne, bearing that in mind.

Amnon is quite the odd duck here. He is David's son, heir to the throne; he has his own house. He is probably handsome and intelligent. So Amnon could probably have his choice of a number of different women. However, he is strongly attracted to his half-sister Tamar. As we will find out, that is simply a powerful sexual attraction. It is not the Hebrew word which tells us this, but the text of this chapter. As soon as Amnon has his way with her, he throws her out of his house (v. 17). So, this man is an emotional wreck. He will do anything to scheme to have his way with his half-sister; but then, after he has her, he hates her (v. 15) and he hates her even more than he desired her. So Amnon is overly-emotional, he is hard-headed, he thinks of no one but himself and his own desires, and he has little or no self-control.

Given what we know about David, it is reasonable to suppose that his children have healthy libidos.

### Amnon's Sexual Obsession

1. We do not know the ages of Amnon, Tamar or Absalom, but it is reasonable to assume that they are probably in their teens.
2. Amnon quite obviously developed sexually but not emotionally.
3. Amnon required the firm hand of a father to teach him about women and the proper way to relate to women. David did not do this, so there is this great lack in Amnon's training.
4. Amnon had apparently developed a crush on Tamar, his half-sister, which developed into a sexual obsession.
5. A person with a sexual obsession has no actual interest in the soul of the object of his obsession.
6. Amnon cares nothing for Tamar personally; he apparently knows very little about her personality, likes, dislikes, or anything else.
7. He is obsessed with her sexually and desires only to take her sexually.
8. His brain has not processed what this will do to her; how this will affect her; nor does Amnon have any plan as to what happens after he takes her.
9. Amnon does not consider the taboo involved with having sex with one's relatives nor does he consider any of the consequences of having sex with Tamar.
10. His obsession is with her physicality and with whatever superficial things that he has observed of her.
11. His desire is to satiate his sexual obsession, but for the consequences to be damned.
12. Again, the key is his lack of training. No one has taken Amnon and has taught him that every time that he acts, there is a series of consequences which take place. No one has taken the time to teach Amnon that, just as other people's thoughtless acts can hurt him; his thoughtless acts can similarly hurt other people.
13. As a result, Amnon has no concept of sympathy or empathy. He does not see where his acts will lead; or, if he can anticipate what might happen, then he does not care as to the results of his actions. He has no sympathy for others; he is unable to put himself in the place of others to see how his actions really affect them.
14. Therefore, Amnon's sexual obsession has nothing to do with love or affection. It is only about self-satisfaction.

Having sexual desires is not a sin; acting on those desires improperly—outside of marriage, in masturbation, with obsessive thoughts, with pornography, in a homosexual relationship, in an incestuous act, or with someone who is underage—is the sin.

### Chapter Outline

### Charts, Maps and Short Doctrines

Our verse reads: *And it was, after these things that David's son Absalom had [lit., to Absalom] a beautiful sister, and her name [was] Tamar. And [another] son of David's, Amnon, lusted after her.* The key verb is 'âhêb (אָהַב) [pronounced *aw-HAYV*<sup>6</sup>], which means *to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like*. Strong's #157 BDB #12. Because of Amnon's treatment of Tamar, before and after he rapes her, I believe that *to lust* is the proper way to render the final verb.

David could not have been married very long to Ahinoam for very long before he met Abigail and decided, “Hmm, this woman is more my style.” As we have studied back in 1Samuel 25, she was quite an impressive women who, for reasons that we do not know, was hooked up with a worthless husband, Nabal.

These 3 wives, Ahinoam, Abigail and Maacah, do not start having children until David is made king over southern Israel and has his headquarters in Hebron (2Sam. 3:2–3). How does the timing of this work? According to Reese’s chronology, David marries Abigail in 1027 B.C. (1Sam. 25), which suggests that he had already been married to Ahinoam for, say, 6 months to a year. David moves to Philistia after a run-in with Saul and stays there for a year (1Sam. 27). Jonathan and Saul are killed in battle, and David becomes king over southern Israel (1Sam. 31), which would have been in 1025 B.C. (Reese’s chronology). So, we are looking at a year or two of marriage before David’s first two wives begin to have children. As has been deduced, David probably married Maacah while king in southern Israel and had 2 children by her. All of this chapter, logically, takes place about 20 years after the birth of these children. So this chapter takes place about 1005 B.C.; and, according to Reese, 1002 B.C. The chronology and dates can be found here: the **Davidic Timeline** ([HTML](#)) ([PDF](#)).

David, His Wives, and the Children born to him in Hebron						
David						
David’s wives	<i>Ahinoam</i>	Abigail	<i>Maacah</i>	Haggith	Abital	Eglah
David’s children	<i>Amnon</i>	Chileab	<i>Absalom</i> <i>Tamar</i>	Adonijah	Shephatiah	Ithream

This all comes from 2Sam. 3:1–5. Those italicized above play a part, directly or indirectly (as mothers), in this chapter. Ahinoam, David’s first wife, no doubt told her firstborn, Amnon, that he was entitled to the throne as the firstborn. Maacah, although probably a believer in Jehovah Elohim, taught her son Absalom that he was true royalty, unlike his older two brothers, but to hold back and keep it inside until the time is right. These characterizations are logical, play out in this chapter, but are not specifically found in the Bible (that is, you will not find a verse that specifically states that Amnon is a sexually-obsession narcissistic psychopath, but this conclusion may be drawn based upon his actions).

What is clearly lacking in the upbringing of these children is David’s strong hand as a father; as a man who understands the desires of a man. We know this based upon 3 things: (1) the actions of Amnon and Absalom in this chapter; (2) David’s inability to deal with Amnon objectively; (3) and the fact that David continued to collect wives and mistresses, suggesting that he spent very little time with his current wives. Women and children require a lot of time. A man cannot go off chasing after other women if he is engaged fully with his current family (in David’s case, *families*). The amount of time that he spends with his children would be not unlike the time a divorced dad spends with his.

Chapter Outline

Charts, Maps and Short Doctrines

And so he binds up to Amnon to make [himself] sick because of Tamar, his [half-] sister for a virgin [is] she, and so he is difficult, in eyes of Amnon, to do to her anything.

2Samuel 13:2

And it is distressing to Amnon to be grieved [or, *weakened with sickness*] because of Tamar, his half-sister, for she [is] a virgin. Therefore, it is impossible, in the eyes of Amnon, to do anything to her.

Because his half-sister, Tamar, is a virgin, Amnon was distressed to the point of illness, for he thought that it was impossible for him to do anything to her.



Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	And he was <u>exceedingly fond</u> of her, so that he fell sick <u>for the love</u> of her: for as she was a virgin, <u>he thought it</u> hard to do any thing dishonestly with her.
Masoretic Text (Hebrew)	And so he binds up to Amnon to make [himself] sick because of Tamar, his [half-] sister for a virgin [is] she, and so he is difficult, in eyes of Amnon, to do to her anything.
Peshitta (Syriac)	And Amnon was much grieved on account of his sister Tamar; for she was a virgin; and <u>Amnon felt</u> unable to say anything to her.
Septuagint (Greek)	And Amnon was distressed even to sickness, because of Tamar his sister; for she was a virgin, and it seemed very difficult in the eyes of Amnon to do anything to her.

Significant differences: Because this is so difficult in the Hebrew, we would expect ancient translations to be freer in their interpretation. In the Latin, we have Amnon being *exceedingly fond* and having *love* for her, although these words do not appear in the Greek (I base this upon the English translation from the Latin). In the Syriac and Greek, Amnon is treated as the subject of the first verb, which it is not. However, that smooths out the translation.

The Latin leaves out Tamar's name and the fact that she is Amnon's half-sister. In the final sentence, the Latin interprets *in the eyes of Amnon* as *he thought it...* This is a reasonable interpretation. The English translation of the Syriac has this as *Amnon felt*.

### Thought-for-thought translations; paraphrases:

Common English Bible	Amnon was so upset over his half sister that he made himself sick. She was a virgin, and it seemed impossible in Amnon's view to do anything to her.
Contemporary English V.	But Tamar was a virgin, and Amnon could not think of a way to be alone with her. He was so upset about it that he made himself sick.
Easy English (Pocock)	But Amnon loved her so much that he became ill. Tamar was a young unmarried girl. So, Amnon could not do anything to her.
Easy-to-Read Version	...was in love with Tamar. Tamar was a virgin [A woman who has not had sexual relations with anyone.]. Amnon did not think he should do anything bad to her. But Amnon wanted her very much. Amnon thought about her so much that he made himself sick [Or, "Amnon thought up a plan to pretend he was sick."].
Good News Bible (TEV)	He was so much in love with her that he became sick, because it seemed impossible for him to have her; as a virgin, she was kept from meeting men.
<i>The Message</i>	Amnon was obsessed with his sister Tamar to the point of making himself sick over her. She was a virgin, so he couldn't see how he could get his hands on her.
New Berkeley Version	Amnon felt so frustrated about his sister Tamar that it made him ill, because she was a virgin, and it seemed to Amnon impossible to get in touch with her.
New Century Version	Tamar was a virgin. Amnon made himself sick just thinking about her, because he could not find any chance to be alone with her.
New Life Bible	Amnon was so troubled because of his sister Tamar that he became sick. She was a woman who had never had a man, and Amnon thought how hard it would be to have her.
New Living Translation	Amnon became so obsessed with Tamar that he became ill. She was a virgin, and Amnon thought he could never have her.

### Partially literal and partially paraphrased translations:

American English Bible	In fact, he was so smitten with her that he was sick. Tamar (his sister) was a virgin, and AmNon would have done anything to have her.
Ancient Roots Translinear	Amnon troubled and sickened because of his sister Tamar, for she was a virgin. In Amnon's eyes to do anything for her was an accomplishment.
Beck's American Translation	Amnon felt to anxious about his half-sister Tamar he got sick, because she was a birgin and he found it impossible to make love to her.
God's Word™	Amnon was so obsessed with his half sister Tamar that he made himself sick. It seemed impossible for him to be alone with her because she was a virgin.
New American Bible	He was in such anguish over his sister Tamar that he became sick; she was a virgin, and Amnon thought it impossible to do anything to her.
NIRV	Amnon's sister Tamar was a virgin. It seemed impossible for him to do what he wanted to do with her. But he wanted her so much it almost made him sick.
New Simplified Bible	Tamar was a virgin. Amnon could not think of a way to be alone with her. He was so upset about it that he made himself sick.
Revised English Bible	Amnon was so tormented that he became ill with love for his half-sister, for he thought it an impossible thing to approach her since she was a virgin.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And he was so deeply in love that he became ill because of his sister Tamar; for she was a virgin, and so it seemed hard to Amnon to do anything to her.
Complete Jewish Bible	Amnon became so obsessed with his sister Tamar that he became ill, for she was a virgin, and Amnon thought it would be impossible to approach her.
HCSB	Amnon was frustrated to the point of making himself sick over his sister Tamar because she was a virgin, but it seemed impossible to do anything to her.
JPS (Tanakh—1985)	Amnon was so distraught because of his [half-]sister Tamar that he became sick; for she was a virgin, and it seemed impossible to Amnon to do anything to her.
NET Bible®	But Amnon became frustrated because he was so lovesick [Heb "and there was distress to Amnon so that he made himself sick."] over his sister Tamar. For she was a virgin, and to Amnon it seemed out of the question to do anything to her.
New Advent Bible	And he was exceedingly fond of her, so that he fell sick for the love of her: for as she was a virgin, he thought it hard to do anything dishonestly with her.

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And Amnon was so troubled that he fell sick for his [half] sister Tamar, for she was a virgin, and Amnon thought it impossible for him to do anything to her.
A Conservative Version	And Amnon was so frustrated that he fell sick because of his sister Tamar. For she was a virgin, and it seemed hard to Amnon to do anything to her.
Context Group Version	And Amnon was so aggravated that he fell sick because of his sister Tamar; for she was a virgin; and it seemed hard to Amnon to do anything to her.
<i>Emphasized Bible</i>	And it so troubled Amnon, that he made himself ill on account of Tamar his sister, for, a virgin, was she, and it was monstrous in Amnon's own eyes, to do, anything, unto her.
English Revised Version	And Amnon was so tormented that he made himself ill because of his sister Tamar, for she was a virgin, and it seemed impossible to Amnon to do anything to her.
exeGesés companion Bible	...and Amnon is so depressed he falls sick for his sister Tamar; for she is a virgin; and it is marvellous in the eyes of Amnon to work aught to her.
Ferrar-Fenton Bible	...and Amnon grieved until he made himself ill because of Thamar his cousin, for she was a maiden. But it was difficult in the opinion of Amnon to acquire her in any way.

Heritage Bible	And Amnon was so distressed that he was worn <i>out</i> on account of his sister, Tamar, because she was a virgin, and it was difficult in the eyes of Amnon to do to her anything..
LTHB	And Amnon was distressed, even to becoming sick, because of his sister Tamar. For she was a virgin, and it was hard in the eyes of Amnon to do anything to he.
Modern KJV	And Amnon was so troubled that he fell sick for his sister Tamar, for she was a virgin. And Amnon thought it hard for him to do anything to her.
New King James Version	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.
New RSV	Amnon was so tormented that he made himself ill because of his sister Tamar, for she was a virgin and it seemed impossible to Amnon to do anything to her.
Syndein	And Amnon became so frustrated that he made himself ill {lusting} because of his sister Tamar . . .for she was a virgin. {b@thuwlah - a special word for a virgin - meaning that she was not only a literal virgin but one with integrity. She was satisfied with her state and willing to wait for her right man to both marry and have relations with a man} And Amnon considered it impossible to do anything at all to her..
Young's Updated LT	And Amnon has distress—even to become sick, because of Tamar his sister, for she is a virgin, and it is hard in the eyes of Amnon to do anything to her.

**The gist of this verse:** David's eldest son, Amnon, has allowed his lust for his half-sister to be fixated in his mind to the point that, this consumed his thinking to the point of seeming ill.

### 2Samuel 13:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsârar (רָצַר) [pronounced <i>tsaw-RAHR</i> ]	<i>to press, to compress; to bind up, to bind together; to lay hold of; to shut up; to oppress, to persecute, to treat with hostility; intransitive meanings: to be distressed [stressed, in anguish]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; probably a homonym	Strong's #6887 BDB #864 and #865
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'Am <sup>e</sup> nôwn (אֲמֹנֹן) [pronounced <i>ahm<sup>e</sup>-NOHN</i> ]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
châlâh (חָלָה) [pronounced <i>chaw-LAW</i> ]	<i>to make oneself sick [with grief]; to feign sickness [illness]</i>	Hithpael infinitive construct	Strong's #2470 BDB #317

The basic understanding of this word is *to polish, to wear down*. The end result is, something is worn down. When applied to a person, this can refer to *sickness, weakness* or simply being *worn down*.

## 2Samuel 13:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ba'ăbûwr (בִּבְעַב) [pronounced <i>bah-ġu<sup>b</sup>-VOOR</i> ]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721
Actually a combination of the bêyth preposition ( <i>in, into, at, by, near, on, with, before</i> ) and 'ăbûwr (בִּבְעַב) [pronounced <i>ġaw<sup>v</sup>-BOOR</i> ] which means <i>a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective</i> . Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721.			
Tâmâr (תַּמָּר) [pronounced <i>taw-MAWR</i> ]	<i>palm-tree, date-palm and is transliterated Tamar</i>	feminine singular proper noun	Strong's #8559 BDB #1071
'ăchôwth (אָחוּת) [pronounced <i>aw-KHOWTH</i> ]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #269 BDB #27

**Translation:** *And it is distressing to Amnon to be grieved [or, weakened with sickness] because of Tamar, his half-sister,...* The first thing that we need to look at here is the grammar of the Hebrew, which is quite difficult. *Amnon* is not the subject of the verb but the indirect object of the verb because *Amnon* is preceded by the lâmed preposition (*to, for*). So the subject of the verb is somewhat indefinite here, referring back to the situation described in v. 1 (*And it was, after these things that David's son Absalom had [lit., to Absalom] a beautiful sister, and her name [was] Tamar. And [another] son of David's, Amnon, lusted after her.*). So, the situation of having a sister that he lusted after was *binding, distressing, stressing or anguish* to Amnon. This construction is out of my depth insofar as my knowledge of Hebrew goes, but Keil and Delitzsch<sup>5</sup> render this as literally "it became narrow (anxious) to Amnon, even to making himself ill." Therefore, I am reasonably confident that I am correctly interpreting this verse, grammatically speaking.

Also, in this portion of v. 2, we have the Hiphil infinitive construct of *châlâh* (חָלָה) [pronounced *chaw-LAW*], which means, *to make oneself sick [with grief]; to feign sickness [illness]*. Strong's #2470 BDB #317. If you have read ahead, you know that Amnon is going to feign sickness later on in this chapter. He is not feigning sickness right now; nor is he physically ill. The verb has the fundamental meaning *to polish, to wear down*. Amnon has allowed himself to become so infatuated with Tamar, that he is *worn down, grieved, in a state*, so to speak. Have you ever seen a woman that, it is difficult to stop staring at her because she is so attractive? Let's say, she is stimulating to look at, and you cannot hide your obvious interest. Amnon is to that point and beyond. Now, he is the king's son, the eldest, the one in line for the throne, so he has to have a certain protocol about his life; however, this whole Tamar thing has just put him into a state where he cannot hide his desire for her.

The words found here, along with Amnon's obsession with Tamar, indicate that he is giving an inordinate amount of time to thinking about his half-sister Tamar. Had he real responsibilities which consumed much of his day, it would have been more difficult for him to obsess as he is. One of the reasons work is such an innate necessity is, it requires us to focus on something other than ourselves. Amnon is able to focus only upon his own desires and the fixation of his desires, Tamar. This fixation borders on a mental illness. At the very least, Amnon is completely and totally self-absorbed, because he only desires Tamar for what she can do for him.

<sup>5</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 13:1–22.

The use of this word *châyâh* is known as foreshadowing. Amnon will later, in the chapter, *make himself sick*, in order to get close to Tamar.

Then the Bible does something which we find now and again—it clearly defines the relationships of the people the narrative is about. We saw this way back in Gen. 16:3, where the relationships of Abraham, Sarah and Hagar, their slave-girl, are clearly laid out. They were laid out by God the Holy Spirit because Abraham was about to make a very bad decision and introduce another moving part into his marriage (Hagar, the Egyptian girl). As a slave-girl, she had a place in their family; but not as a surrogate mother. Here, the God the Holy Spirit does the same thing. He indicates that Tamar is Amnon's sister. So, Amnon may be in this state of great lust, but listen, this is Amnon's half-sister we are talking about.

**Application:** There are points at which we need to put on the brakes, so to speak. You may be a teacher with a beautiful student—a student with such beauty and grace, you cannot believe it. However, you are that student's teacher—your relationship is thus defined, and to change that is to take unfair and sinful advantage of the student. The same thing is true of people in authority in the workplace. You may have a secretary who is the most beautiful doll you have ever seen, but, *she is your secretary*. Here is when your self-control must kick in. Here is where you recognize that your lust is not the overriding factor, but your relationship is. Obviously, the same thing is true if you are married and you come across a member of the opposite sex that you find incredibly attractive; that person is simply out of bounds, and, believe it or not, you have control over what you think about. The same self-control must be applied if you are attracted to members of your gender or if you find yourself attracted to minor children. Simply having a sexual desire does not mean that you ought to fixate on that sexual desire nor does it mean that you ought to act on that sexual desire. God has made clear the boundaries within which our sexual desires may be expressed: in the confines and boundaries of marriage.

Amnon was exercising very little self-control—almost none. He did not just out and out rape her, but part of this reason was, he could not find a point in time when they are alone together.

As is hinted in this verse, which the strong emotional language and the construction of this sentence (which suggests that Amnon allows himself to be overpowered by his own lust). Amnon is a very emotion young man who is used to being gratified. If he wants something, he generally gets it.

How does this happen? Recall that his mother, Ahinoam, is David's first wife (David's actual first wife, Michel, at that time, was out of the picture). So she is pregnant with Amnon or she has this marriage with a wonderful and admired leader, David, and suddenly, David brings home Abigail. "Honey, I'm home, and I brought with me a second wife." We do not know how exactly this all played out, but Abigail, for many reasons, was more appealing to David, so he brought her home and began to spend more of his time with her. That left Ahinoam as his first wife, but not as valued. So, she has this young man, and she over-compensates, she becomes dependent upon her son's love, and she completely messes up her son's development. Ultimately, the responsibility for this is on David's shoulders, but she, as a responder, had little to respond to in David, so she got this from his son, Amnon, who is David's spitting image.

So, Amnon is a monster. He is raised mostly by his mother, who was no doubt hurt when David began to bring home new wives; and her female soul responds to Amnon rather than to David. He becomes her little man and her little king; the little man that she teaches no discipline or self-restraint to.

Amnon's obsessive behavior did not suddenly appear. People do not go from being normal to being obsessive psychopaths overnight. His mother would have observed this behavior and either ignored it or rewarded it. His father, David, observed very little of this behavior because he was king, he had other wives, and therefore, his life was taken up by other responsibilities. In fact, when it came to his wives and children, David simply showed little or no responsibility whatsoever.

Can we excuse David because of the time in which he lived? Many wives was the norm for a king. Here's the thing: David had studied the Bible—we know this because of the moving of the Ark of God. He tried to do so and it was unsuccessful. He studied the Bible, and then he successfully moved the Ark. So David knew that he was

not supposed to multiply wives to himself as a king (Deut. 17:17). David clearly knew where he was falling short of God's grace; and that is why he is facing this installment discipline or this installment of retribution. David is going to have his nose rubbed in his shortcomings again and again. The end result is, he will settle down with one woman, he will become a good father to his second family, and he will not go out tom-cattling after different women. God will cure David's sexual addiction. Recall, the first installment was the death of his son by Bathsheba and this second installment will be the rape of his daughter Tamar by Amnon.

You may personally have problems with this. You may think, "Why is God allowing all of this evil stuff to occur? How is it right for Tamar to suffer in order for David to be straightened out?" God allows these things to occur; God does not make these things happen. Everything in this chapter is a result of the exercise of David's free will; Amnon's free will; Tamar's free will; and Absalom's free will. All of this was set into motion because of David's sexual addiction. My point is, David has caused all of this. David is simply facing the results of everything that he set into motion.

**Application:** People with power, authority and influence have great responsibility in their actions. When a huge number of Congressmen withdrew monetary support for our soldiers in Vietnam, they set into motion millions of events which resulted in the horrible deaths of millions of people, followed by a spread in communism to all over the world. The evil of that one act of voting by mostly liberal politicians caused some of the greatest suffering ever known throughout the world. Unfortunately, few politicians really witness first-hand the evil of their actions; and they almost always deny the evil of their actions.

In this narrative, David will fully face the consequences of years of bad decisions.

So far, this is what we have in v. 2: [And it is distressing to Amnon to be grieved](#) [or, *weakened with sickness*] [because of Tamar, his half-sister,...](#) It appears to be the case the Amnon was physically affected because of his sexual obsession. As R. B. Thieme, Jr. taught<sup>6</sup> in this lesson, Amnon's arrogance + Amnon's frustrated = physical illness. Amnon was actually affected physically because of his sexual obsession with Tamar. The mind is very powerful, and what occurs in our thinking can result in real, physical illness. People who are under great stress who cannot handle it are often more susceptible to various illnesses, e.g., the cold or a simple flu. Somehow—we do not know exactly how this works yet—we are mentally capable of reducing our body's natural resistance to some illnesses.

## 2Samuel 13:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b <sup>o</sup> thûwlâh (הַלֹּוֹתָב) [pronounced <i>beth-oo-LAWH</i> ]	<i>virgin; a virginal male; a newly married woman, young women; cities; states</i>	feminine singular noun	Strong's #1330 BDB #143
hîy' (אִיהַ) [pronounced <i>hee</i> ]	<i>she, it; also used as a demonstrative pronoun: that, this</i>	3 <sup>rd</sup> person feminine singular, personal pronoun	Strong's #1931 BDB #214

**Translation:** [...for she \[is\] a virgin.](#) God the Holy Spirit further defines the relationships: Tamar is a virgin and she is waiting for her right man. She is a princess, like her mother; and she anticipates marrying royalty. The norms and standards of that day required that a woman be a virgin when married. Even one slip up in the life of such a woman, and marriage was almost out of the question.

<sup>6</sup> From the 1972 David series, lesson 631\_0293.

The fact that Tamar's virginity is mentioned gives us a peek into the norms and standards of that time. As we will find out, her virginity is extremely important. In that era, it is apparent that no royal suitor was interested in a woman who was not a virgin.

Amnon was well aware of the social norms of his day. At one time, these were the norms of society in the United States. In fact, when I was a young male, it was common for one to expect to marry a virgin. Because there is such indulgence in our age (I write this in 2011), let me pass on some statistics: 48% of women were virgins at marriage in 1960-64; this dropped precipitously to 21% of the women who married in 1975-79.<sup>7</sup> Even today, if someone poses any question or opinion on the internet about virginity and marriage, there will be a flurry of respondents, and a significant number of them in favor of marrying as a virgin. The statistics I have heard most lately suggest that only 1 woman in 20 is a virgin at marriage. However, a change which occurs in society does not make that which is wrong right, or vice versa. It is still God's plan for all sexual exploration and gratification to take place within the confines of marriage.

In any case, Amnon knew that Tamar was not going to simply fool around because that was far outside of the norms of that time and place.

What should be also noted is, Amnon at no time thinks about Tamar's soul. Amnon does not know what Tamar thinks, how she feels about this or that, what she likes and what she dislikes. He knows that she is a virgin, which would be expected, but he does not know what is in her soul. A real relationship is based upon a coalition of two souls, not the coalition of two bodies. As Miss Manners writes: *A gentleman and a lady both pretend that they are cultivating each other for common interests, shared humor, or whatever—and then they both act surprised when passion strikes them like lightning. This shock is considered exciting by proper ladies and gentlemen, who regard instant matings, based on the idea that we all have standard parts that may be fitted together interchangeably, to be dull as well as distasteful.*<sup>8</sup>

At first, the impression is, Amnon has this great puppy dog crush on Tamar, despite being her half-brother. However, it is going to become apparent that, whatever age Amnon happens to be, this is not an innocent crush. He has a great lust for Tamar, but he cares nothing for her soul or for her person. As we will find out, after he rapes her, he will throw her outside, not the least concerned for her well-being, her mental state or her future. Amnon wants self-gratification and nothing else, a fact which will become clear as we continue in this chapter.

Amnon is an arrogance man-boy. He is incapable of love. He has his desires, his "needs" and he has no thought or consideration for others. This will become quite clear as this chapter plays out. It will also become clear that David has a blind side when it comes to his children. He is unable to see them for what they really are. This is probably a lot of guilt compounded with his own sexual arrogance.

## 2Samuel 13:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (I) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

<sup>7</sup> [http://www.chron.com/CDA/archives/archive.mpl/1985\\_6556/1-woman-in-5-a-virgin-before-marriage-statistics-s.html](http://www.chron.com/CDA/archives/archive.mpl/1985_6556/1-woman-in-5-a-virgin-before-marriage-statistics-s.html) accessed November 4, 2011; the article was from 4/13/1985.

<sup>8</sup> Judith Martin, *Miss Manners' Guide to Excruciatingly Correct Behavior*; Warner Books, ©1982, p. 293

## 2Samuel 13:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâlâ' (פָּלָא) [pronounced paw-LAW]	<i>to do that which is extraordinary [marvelous, incredible], to do that which is unusually difficult [which may or may not be a miracle], to do an extraordinary thing</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #6381 BDB #810
The Niphal also includes the following meanings, if the context does not point to a particular action: <i>to be beyond one's power, be difficult [nearly impossible] to do; to be difficult to understand; to be wonderful, be extraordinary.</i>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'êynayim (עֵינַיִם) [pronounced éay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine plural construct	Strong's #5869 (and #5871) BDB #744
Together, the bêyth preposition and the construct 'îynêy (עֵינַיִם) [pronounced éee-NAY], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of; as _____ sees things to be.</i>			
'Am <sup>e</sup> nôwn (אֲמֹנֹן) [pronounced ahm <sup>e</sup> -NOHN]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'âsâh (עָשָׂה) [pronounced éaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	Qal infinitive construct	Strong's #6213 BDB #793
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #510
m <sup>e</sup> 'ûwmâh (מְאוּמָה) [pronounced m <sup>e</sup> -oo-MAW]	<i>anything, in any way; at all; it is usually found in negative sentences; therefore, with the negative, it is often rendered nothing</i>	indefinite singular pronoun/adverb	Strong's #3972 BDB #548

**Translation:** Therefore, it is impossible, in the eyes of Amnon, to do anything to her. Because Tamar is a virgin, and because virginity was expected, particularly in a royal marriage, Tamar was protected and it would be rare for her to be alone with any male. By the Mosaic Law, if a woman came to the marriage bed, but was not a virgin and was hated by her husband for that reason, she could be stoned to death (Deut. 22:16–21). So, there would be no lax social time where Amnon and his virgin half-sister would be spending any time alone together.



It appears as if Tamar is nearly under lock and key. At this point in her life, she apparently does not go out and she is never left alone with a man. There don't appear to be socials going on, where young people can slip away. Maacah, Tamar's mother, appears to be protecting her. So, there is no point at which Amnon can envision a time where they might be alone together. Tamar is watched over and protected and she is not going to be allowed to be alone with any of her half-siblings. She is not being protected from Amnon per se; she is being protected from all young men like Amnon.

Amnon has obviously thought about this situation on many occasions, and, in his opinion, the chances of him having a relationship with Tamar were nil.

There seems to be no implication here of a relationship, a marriage, or anything like that. His lust may seem so great to him that, he might even view a long-term relationship with her as ideal; but, the reality is very different. However, we do not know what he is thinking, apart from having a great lust for his sister and a desire for self-gratification, at any cost.

This verse reads: *And it is distressing to Amnon to be grieved [or, weakened with sickness] because of Tamar, his half-sister, for she [is] a virgin. Therefore, it is impossible, in the eyes of Amnon, to do anything to her.* We do not know much about Tamar at this point. What I suspect is, once these children began to reach puberty, Tamar was protected and kept under lock and key. She was simply not allowed to freely associate with her half-brothers. We do not know how smart she was or how perceptive she was. However, as a general rule, girls tend to mature more quickly than boys; and Tamar's mother was royalty; therefore, it is reasonable to assume that she received better training than Amnon did. Kids, when they interact, often recognize character flaws, although they may not specifically verbalize them. You may have a childhood friend, and that friend may do some things which you recognize as wrong. At this point, you are tested as to your own training. Do you go along with them because they are your friend, or do you step back from the activity? My guess is, if Tamar had any early exposure to Amnon, she probably recognized that this boy was flawed.

As a teacher, I recall one of my good girls coming up to me and talking about a date that she had with one of my bad boys. She understood immediately some of the choices that she faced and that this young man wanted to influence her to do wrong. I don't recall any of the specifics, but I do recall that she understood that this was a guy who wanted to do that which was wrong and influence her in the same way. I recall the young man because he routinely cheated on my tests and I had the toughest time catching him doing it. I probably would have not even realized it if he were not such an arrogant little snot<sup>9</sup> to tried to rub my nose in it (that he cheated and I did not catch him). My point is, this young lady recognized that this young man had serious character flaws. So, it is very possible that Tamar recognized the character flaws of Amnon, depending upon whether they spent time together in their youth or not.

Again, this verse reads: *And it is distressing to Amnon to be grieved [or, weakened with sickness] because of Tamar, his half-sister, for she [is] a virgin. Therefore, it is impossible, in the eyes of Amnon, to do anything to her.* We are told essentially one thing about Tamar that Amnon knows, that she is a virgin. I would assume that this is a result of knowing the norms and standards of that day; but it ought to strike you as odd that this would be mentioned. We are seeing this, to some degree, from Amnon's viewpoint, and it is possible—this seems to be partly what might be suggested here—is that Amnon has the odd kink of desiring to deflower a virgin. Whether this figures into the narrative or not is a matter of speculation; however, her virginity is mentioned here in relationship to Amnon. What is suggested is, he sees this as a game; he sees this as reaching some sort of goal. Again, Tamar's feelings are never considered. What she thinks about all of this is never deemed important by Amnon. As R. B. Thieme, Jr. said<sup>10</sup> (I am paraphrasing), *arrogant men are stimulated and gratified from sexually abusing a woman.* Such men desire to rape, humiliate and/or deflower women. Women are seen only as objects of their pleasure and they never consider a relationship as a two-way street. Such arrogance is incapable of love. What Amnon says and what he does will indicate that, despite his obsession with Tamar, he actually has very little interest in her. He is probably incapable of having a normal male-female relationship.

<sup>9</sup> Kids do grow up; kids do mature and learn the difference between right and wrong. So, there is no telling what this kid is like today.

<sup>10</sup> From the 1972 David series, lesson 631\_0293.

Furthermore, arrogant men are often overly competitive men. There is nothing wrong with competition; but arrogant men seem to be incapable of turning it off. They are inordinately competitive. So, they are competitive in a relationship with others, always trying to show that they are better in this way or that. Or they are competitive in this situation of desiring to be the first man to take Tamar. As R. B. Thieme, Jr. said<sup>11</sup> (again, this is paraphrased), *Arrogance will always despise that which arrogance can conquer. Whether in sex or in business or in athletics or in any field of competition in life, arrogance despises what it conquers. You cannot have any kind of a relationship with an arrogant person.* One of the reasons we know Amnon to be arrogant is, his obsession with Tamar is increased by the fact that she is so unobtainable. Let me give you an example: it is okay to find a movie star attractive. Jennifer Lopez is a beautiful woman and it is normal for a male to acknowledge this. However, when the same man has an obsession with her, and has an excessive interest in her, and tries in some way to meet her—that is arrogance. The fact of her being unattainable, when this actually increases a person's interest, indicates that person is particularly arrogant.

Here is what we have so far: **And it was, after these things that David's son Absalom had [lit., to Absalom] a beautiful sister, and her name [was] Tamar. And [another] son of David's, Amnon, lusted after her. And it is distressing to Amnon to be grieved [or, weakened with sickness] because of Tamar, his half-sister, for she [is] a virgin. Therefore, it is impossible, in the eyes of Amnon, to do anything to her.** Amnon is miserable. Amnon has never been taught any empathy; he has not been taught any self-discipline; he has not been taught to put off his desires until tomorrow. Children who are raised without training and self-discipline grow up to be miserable teens and miserable adults. Amnon is clearly unhappy and frustrated, and even when he gets what he wants, his unhappiness will not change.

## Chapter Outline

## Charts, Maps and Short Doctrines

### Amnon Rapes Tamar: the Planning, which Involves King David

**And to Amnon an associate and his name [is] Jonadab ben Shimeah, brother of David. And Jonadab [is] a man of intelligence very.**

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13:3

**Amnon has [lit., to Amnon] an associate whose [lit., and his name] name [is] Jonadab, the son of Shimeah, David's brother. And Jonadab is a very intelligent man.**

**Amnon also has a friend whose name is Jonadab son of Shimeah, David's brother. Jonadab is a man of great intelligence.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	Now Amnon had a friend, <u>named</u> Jonadab the son of Semmaa the brother of David, a very wise man.
Masoretic Text (Hebrew)	And to Amnon an associate and his name [is] Jonadab ben Shimeah, brother of David. And Jonadab [is] a man of intelligence very.
Peshitta (Syriac)	But Amnon had a friend <u>whose</u> name was Jonadab, the son of Shimeah David's brother; and Jonadab was a very wise man.
Septuagint (Greek)	Now Amnon had a friend, and his name was Jonadab, the son of Shimeah the brother of David: and Jonadab was a very cunning man.
Significant differences:	The second phrase is not translated exactly in the English translation of the Latin and Syriac.

<sup>11</sup> From the 1972 David series, lesson 631\_0293.

**Thought-for-thought translations; paraphrases:**

Contemporary English V.	Amnon had a friend named Jonadab, who was the son of David's brother Shimeah. Jonadab always knew how to get what he wanted,...
Easy English (Pocock)	But Amnon had a friend called Jonadab. He was the son of David's brother Shimeah. Jonadab was a very clever man.
Easy-to-Read Version	Amnon had a friend named Jonadab son of Shimeah. (Shimeah was David's brother.) Jonadab was a very clever man.
<i>The Message</i>	Amnon had a good friend, Jonadab, the son of David's brother Shimeah. Jonadab was exceptionally streetwise.
New Berkeley Translation	But Amnon had a friend named Jonadab, the son of David's brother Shimeah, and Jonadab was a shrewd person.
New Life Bible	But Amnon had a friend whose name was Jonadab. He was the son of David's brother Shimeah. And Jonadab was very good at making plans.
New Living Translation	But Amnon had a very crafty friend-his cousin Jonadab. He was the son of David's brother Shimea [Hebrew <i>Shimeah</i> (also in 13:32), a variant spelling of Shimea; compare 1 Chr 2:13.].

**Partially literal and partially paraphrased translations:**

American English Bible	Well, AmNon had a friend named JoNadab (the son of SamaA, David's brother). And JoNadab was a very wise man.
Ancient Roots Translinear	Amnon had a neighbor, named Jonadab, the son of Shimeah David's brother. Jonadab was a very wise man.
Beck's American Translation	But Amnon had a friend by the name of Jonadab, a son of Shimea, David's brother. Jonadab was a very smart man.
New Simplified Bible	Amnon had a friend named Jonadab. He was the son of David's brother Shimeah. Jonadab usually knew how to get what he wanted.
Today's NIV	Now Amnon had an adviser named Jonadab son of Shimeah, David's brother. Jonadab was a very shrewd man.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	But Amnon had a friend whose name was Jonadab, the son of Shimeah, David's brother: and Jonadab was a very wise man.
Complete Jewish Bible	But Amnon had a friend named Yonadav the son of Shim'ah David's brother; and Yonadav was a very shrewd fellow.
JPS (Tanakh—1985)	Amnon had a friend named Jonadab, the son of David's brother Shimah; Jonadab was a very clever man.

**Literal, almost word-for-word, renderings:**

A Conservative Version	But Amnon had a friend whose name was Jonadab, the son of Shimeah, David's brother. And Jonadab was a very sly man.
English Standard Version	But Amnon had a friend, whose name was Jonadab, the son of Shimeah, David's brother. And Jonadab was a very crafty man.
exeGesés companion Bible	And Amnon has a friend, and his name is Yah Nadab the son of Shimah the brother of David; and Yah Nadab is a mighty wise man:
Heritage Bible	And to Amnon was a friend, whose name was Jonadab, the son of Shimeah, David's brother, and Jonadab was a very skillful man..
LTHB	And Amnon had a friend, and his name was Jonadab the son of Shimeah, David's brother. And Jonadab was a very shrewd man.

Syndein	Now Amnon had an intimate friend {a cousin}, whose name was Jonadab, the son of David's brother Shimea. And Jonadab was a man of extreme cunning.
Third Millennium Bible	But Amnon had a friend whose name was Jonadab, the son of Shimeah David's brother; and Jonadab was a very subtle man.
World English Bible	But Amnon had a friend, whose name was Jonadab, the son of Shimeah, David's brother; and Jonadab was a very subtle man.
Young's Updated LT	And Amnon has a friend, and his name is Jonadab, the son of Shimeah, David's brother, and Jonadab is a very wise man,.

**The gist of this verse:** Amnon has a friend, Jonadab, who is David's nephew.

### 2Samuel 13:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>lê</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʾAm <sup>e</sup> nôwn (אֹנָן) [pronounced <i>ahm<sup>e</sup>-NOHN</i> ]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
rêa <sup>c</sup> (עַר) [pronounced <i>RAY-ahg</i> ]	<i>associate, neighbor, colleague, fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun	Strong's #7453 BDB #945

**Translation:** Amnon has [lit., *to Amnon*] *an associate...* What Amnon has a friend; but one must understand, that in order to have a true friend, one needs to have a true capacity for friendship. Criminals can pal around together and call one another brother, but, when the situation calls for it, one often turns on the other. So Amnon knows people, and they are probably very much like him—lacking in character.

### 2Samuel 13:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shêm (שָׁמָה) [pronounced <i>shame</i> ]	<i>name, reputation, character</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8034 BDB #1027
Yôwnâdâb (יֹנָדָב) [pronounced <i>yoh-naw-DAWB</i> ]	<i>Yah is willing; Yah is noble [liberal, has impelled]; transliterated Jonadab</i>	masculine singular proper noun	Strong's #3082 & #3122 BDB #220

The more formal spelling of this is Y<sup>e</sup>hōwnâdâb (יְהוֹנָדָב) [pronounced *yah-hoh-naw-DAWB*], which is, properly Strong's #3082.

## 2Samuel 13:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Shim <sup>e</sup> âh (שמעה) [pronounced <i>shim-GAW</i> ]	<i>report, fame, reputation</i> and is transliterated <i>Shimeah</i>	masculine singular proper noun	Strong's #8092 & #8093 BDB #1035
Hitchcock gives the alternate meanings <i>that hears, or obeys; perdition</i> . The alternate spelling for this proper noun is Shim <sup>e</sup> â' (שמעה) [pronounced <i>shim-GAW</i> ]. Strong's #8092.			
'âch (אח) [pronounced <i>awhk</i> ]	<i>brother, kinsman</i> or <i>close relative</i>	masculine singular construct	Strong's #251 BDB #26
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced <i>daw-VEED</i> ]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** ...whose [lit., and his name] name [is] Jonadab, the son of Shimeah, David's brother. David had several brothers, and most of them were worthless. Shimeah is the third eldest child of Jesse. We barely ever see David's brothers in Scripture, and, when we do, they are generally portrayed in a negative light. So, we have a man probably without character (Shimeah) having a son. What are the changes that this son lacks character as well?

When I was a teacher, and I had a problem kid, when I met the parents, the reason that this kid was a problem was quite obvious. He had lousy parents. They either indulged him, had no control over him, and/or had no clue as to what this kid was like. I remember one conference with parents and several others, and I pointed out that their kid drew marijuana leaves on everything—on all of his school folders—and I told them, *this is your problem, your kid is smoking too much dope*. Well, not only were they shocked that I said this, but so were some administrators who were there as well. The parents were unable to see their own child with even a modicum of objectivity.

Shimeah, David's brother, is never shown to have any personal honor; there is never any greatness that the Bible recognizes in him; so his son, Jonadab, is probably equally deficient in character.

It is reasonable to ascertain that Amnon, being of low character, would have sought out a friendship with someone else who was of low character, under the principle that *water seeks its own level*. When we read about what Amnon does to Tamar, we will conclude that Amnon was a lousy human being who deserved to die. However, later on in this chapter, we are going to see Jonadab also attempt to manipulate additional circumstances in order for him to gain the favor of David. In fact, Jonadab is going to allow his *friend* Amnon to be killed, and he will use his death in order to try to manipulate David the king. However, with David, it won't work. David will not allow himself to be manipulated.

David has 3 great nephews (or, *had* in the case of one). Joab, Asahel and Abishai, all by David's sister Zeruiah. They have become his generals and these are brave and tough men (Asahel was killed by Abner back in 2Sam. 2). However, Jonadab is not a part of David's army. Jonadab hangs out with Amnon and, apparently, they spend much of their time thinking of evil stuff to do.

It is very possible the Jonadab discovered, early on, that Amnon is deficient when it comes to thinking, and Jonadab likes that. Here is the next king, he isn't too bright, and he likes hanging out with Jonadab. Jonadab will be able to use that to his own advantage. Amnon will use Jonadab to his advantage, because he can think up stuff that Amnon could not.

These young men have become friends under the principle that *water seeks its own level*.

### The “Friendship” of Amnon and Jonadab

1. Amnon, as the eldest of David’s sons, sees himself as entitled to anything that he wants.
2. If he cannot get something legitimately, and he wants it, then he will take it in any way that he can. We will see this with Tamar, his half-sister, and how he will rape her and then discard her like trash.
3. Jonadab is extremely intelligent—his plan will be brilliant—but he lacks personal character.
4. David has some great nephews, whose names come up in Scripture over and over again. They are great war heroes.
5. Jonadab is not one of these great nephews.
6. Both he and Amnon appear to be layabouts, because they hang out together, and they do not seem to have jobs to do.
7. Amnon is next in line for the throne, and he expects for things to be handed to him easily. He is entitled.
8. Jonadab’s father does not have David’s status, nor is his father have any sort of power and status in the kingdom, so Jonadab hooks up with Amnon.
9. They have a symbiotic relationship. Jonadab wants greatness, but he does not want to have to achieve it as his other cousins have—in battle. Amnon expect greatness to be thrust upon him, but he lacks the mental agility of his father. So Jonadab will use Amnon’s expected position and Amnon will use Jonadab’s brain.
10. Arrogant people often have friendships where they use the other person. This is exactly the friendship that Amnon and Jonadab have. As long as one person can get from the other what he wants, the friendship continues.
11. Jonadab would like to become prime minister of Israel; he wants to be the brains behind Amnon. In this chapter, he sets himself up to become just that.
12. Now, these men may have had some limited affection for one another, but much of it is based upon one man being deficient and the other man filling that deficiency.
13. Jonadab is deficient in power and status; Amnon is deficient in brain power.
14. It is possible that Jonadab did not realize what Amnon would do when he gets Tamar alone. However, Jonadab does not appear to go to David in order to straighten any of this out in the end. We will hear from Jonadab again in this chapter, but not in connection with the rape that will occur.
15. Later in this chapter, Jonadab will recognize that Amnon has become a liability to him getting what he wants in life—a free ride. So Jonadab will use Amnon’s death to his own advantage.
16. Jonadab will reveal at the end of this chapter that he knew all along that Amnon would be killed by Absalom; but he did not warn “his friend.” What kind of a friendship is that?
17. Both of these young men are arrogant layabouts; they feel entitled and they do not feel as if they need to work for anything.
18. Both of these young men will show themselves to be heartless when it comes to getting what they want.
19. Therefore, they have a bond here; but it is purely symbiotic. Once it becomes clear to Jonadab that Amnon no longer has a straight shot to the throne, he reassesses their friendship and, for all intents and purposes, betrays Amnon in the end.
- 20.

**Application:** You cannot depend upon an arrogant person for friendship; you cannot depend upon a person who lacks character for friendship.

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## 2Samuel 13:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Yôwnâdâb (יְוֹנָדָב) [pronounced <i>yoh-naw-DAWB</i> ]	<i>Yah is willing; Yah is noble [liberal, has impelled]; transliterated Jonadab</i>	masculine singular proper noun	Strong's #3082 & #3122 BDB #220
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct	Strong's #376 BDB #35
châkâm (חָכָם) [pronounced <i>khah-KAWM</i> ]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	feminine plural adjective construct	Strong's #2450 BDB #314
This word tends to be applied in a very positive way, even when those being spoken of might not be highly regarded in God's eyes. The Pharaoh of Egypt called in wise men in Ex. 7:11, just as the pharaoh of Joseph's day called in wise men in his era (Gen. 41:8). However, Joseph is proclaimed wise by the pharaoh in Gen. 41:39. This word can be applied to craftsmen who are well-skilled in their craft (Ex. 35:10). This word is used over and over again in the book of Proverbs (Prov. 3:5–7, 35) in a very positive sense. However, in 2Sam. 13:3, it is clearly used of a man who is intelligent, whose advice is accurate, but the intention is evil.			
m <sup>e</sup> ʾôd (מְאֹד) [pronounced <i>m<sup>e</sup>-ODE</i> ]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

**Translation:** *And Jonadab is a very intelligent man.* As noted in the Hebrew exegesis above, the intelligence of this man can be used for good or for evil. Even though this is exactly the same word used for *wise* in Proverbs, here, the use of this word is not necessarily a great compliment. It should be obvious that many men are wise; but what they use their wisdom for is far more important. As we will find, Jonadab was quite adept at manipulating people and situations.

It is Jonadab who is going to teach Amnon how to manipulate the situation so that he can be alone with Tamar. Now, why are we introduced to him? This is because David, after he had taken Bathsheba, tried to manipulate her husband into being with his wife while his brothers were at war. What we see is, all this evil that David did comes back on him. The same things that he did against Uriah and Bathsheba were done to him.

It is clear that Jonadab wants power and influence, but he recognizes that, on his own, there is no way that he can attain these things. However, through Amnon, he has his door to power, influence and wealth. If he becomes the chief advisor to the king (and Amnon is next in line for the throne), then Jonadab gains all of those things, but with very little work. He just puts himself in a position to advise Amnon, and, as we will find out, his advice is both evil and brilliant. He will set up a situation where it is clear David will actually order his virgin daughter to spend time with Amnon—time that could potentially involve them being alone together. Furthermore, if you read this for yourself, you will not understand just how brilliant Jonadab's plan will be.

We do not know how this information got out—that Jonadab would advise Amnon how to get his sister alone. However, God the Holy Spirit saw to it that either Jonadab or Amnon revealed this information; or that one of Amnon's servants—loyal to David—after the fact, realized what had happened and told David. My theory is, after the rape of Tamar occurred, David began a half-hearted investigation, which then petered out. That Jonadab had something to do with this probably came out in the investigation. However, all of that is just speculation. Whoever wrote this history would have had access to this information in some way or another.

I tend to land on the side of non-supernatural when it is reasonable. This does not mean that I believe that God is impotent, but that He does not often overrule the laws of the world that He put into motion. For this reason, I would take the position that whoever wrote these words came upon the details of this narrative in a very natural manner. God the Holy Spirit did not sit on his shoulder dictating to him this chapter word by word and verse by verse. At the same time, the stamp of divinity of God the Holy Spirit is found on each and every word and on each and every phrase. In this way, everything in this narrative is both fully human, gathered with normal and natural means; and fully divine, inspired by God the Holy Spirit. See the various **doctrines of inspiration** linked to from [here](#). David, in a superficial investigation, questioning some of Amnon's servants, probably put this together.

And so he says to him, "Why [are] you so listless, O son of the king, in the morning in the morning? [Will] you not make [this] known to me?" And so says to him Amnon, "Tamar, sister of Absalom my brother I am desiring."

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And he [Jonadab] said to him, "Why [are] you so listless [or, *despondent*], O son of the king, morning after morning? [Will] you not make [this] known to me?" Amnon said to him, "I continually desire Tamar, the sister of Absalom, my [half] brother."

And Jonadab asked him, "Why are you so listless every single morning? You are the king's son! Won't you tell me what the problem is?" Amnon answered him, "I continually desire Tamar, my brother Absalom's sister."

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And he said to him: Why do you grow so lean <u>from day to day</u> , O son of the king? why do you not tell me the reason of it? And Amnon said to him: I am in love with Tamar the sister of my brother Absalom.
Masoretic Text (Hebrew)	And so he says to him, "Why [are] you so listless, O son of the king, in the morning in the morning? [Will] you not make [this] known to me?" And so says to him Amnon, "Tamar, sister of Absalom my brother I am desiring."
Peshitta (Syriac)	And he said to Amnon, O son of the king why are you so losing weight <u>from day to day</u> ? Will you not tell me? And Amnon said to him, I love Tamar, my brother Absalom's sister.
Septuagint (Greek)	And he said to him, What ails you, that you are weak like this? O son of the king, <u>morning by morning</u> ? Will you not tell me? And Amnon said, I love Tamar the sister of my brother Absalom.

Significant differences: *Amnon* is not found in the first phrase, but added in the Syriac probably for clarity. *In the morning in the morning* is no doubt an idiom for *day after day, every single day, morning after morning*; which explains the idiomatic translations above.

In the final sentence, *to him* is not found in the Greek.

#### Thought-for-thought translations; paraphrases:

Christian Community Bible	"Oh son of the king, why do you look so miserable morning after morning? Will you not tell me?" Amnon replied, "I love Tamar, sister of my brother Absalom."
Common English Bible	. "Prince," Jonadab said to him, "why are you so down, morning after morning? Tell me about it." So Amnon told him, "I'm in love with Tamar, the sister of my brother Absalom."



Contemporary English V.	...and he said to Amnon, "What's the matter? You're the king's son! You shouldn't have to go around feeling sorry for yourself every morning." Amnon said, "I'm in love with Tamar, my brother Absalom's sister."
Easy-to-Read Version	Jonadab said to Amnon, "Every day you look thinner and thinner! You are the king's son! {You have plenty to eat, so why are you losing weight?} Tell me!"
Good News Bible (TEV)	Jonadab said to Amnon, "You are the king's son, yet day after day I see you looking sad. What's the matter?" "I'm in love with Tamar, the sister of my half brother Absalom," he answered.
<i>The Message</i>	He said to Amnon, "Why are you moping around like this, day after day--you, the son of the king! Tell me what's eating at you." "In a word, Tamar," said Amnon. "My brother Absalom's sister. I'm in love with her."
New Berkeley Translation	He observed to him, "Why this wasting away morning after morning, you king's son; would you not tell me?" Amnon confessed to him, "It is Tamar, sister of my brother Absalom; I am in love with her!"
New Century Version	He asked Amnon, "Son of the king, why do you look so sad day after day? Tell me what's wrong!"
New Living Translation	Amnon told him, "I love Tamar, the sister of my half-brother Absalom." One day Jonadab said to Amnon, "What's the trouble? Why should the son of a king look so dejected morning after morning?" So Amnon told him, "I am in love with Tamar, my brother Absalom's sister."

#### Partially literal and partially paraphrased translations:

American English Bible	Then JoNadab asked AmNon, 'Why are you so puny every morning, O son of the king. tell me what's wrong.' And AmNon, told him, 'It's Tamar, my brother AbSalom's sister. I love her.'
Ancient Roots Translinear	He said to him, "Why are you, the king's son, poor from morning to morning and you tell me nothing?" Amnon said to him, "I love Tamar, my brother Absalom's sister.
Beck's American Translation	"Why are you, the king's son, so haggard morning after morning?" he asked him. "Won't you tell me?" "I'm in love with Tamar, Absalom's sister," he answered.
<i>God's Word</i> <sup>TM</sup>	He asked Amnon, "Why are you, the king's son, so worn out morning after morning? Won't you tell me?" "I'm in love with Absalom's sister Tamar," he answered.
NIRV	He asked Amnon, "You are the king's son, aren't you? So why do you look so worn out every morning? Won't you tell me?" Amnon answered, "I'm in love with Tamar. She's the sister of my brother Absalom."
New Simplified Bible	Jonadab said to Amnon: »You are the king's son. Even so day after day I see you looking sad. What is the problem?« Amnon answered: »I am in love with Tamar, the sister of my half brother Absalom.«
Revised English Bible	...and he said to Amnon, 'Why are you, the king's son, so low-spirited morning after morning? Will you not tell me?' Amnon told him that he was in love with Tamar, his brother Absalom's sister.

#### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And he said to him, O son of the king, why are you getting thinner day by day? will you not say what your trouble is? And Amnon said to him, I am in love with Tamar, my brother Absalom's sister.
HCSB	...and he asked Amnon, "Why are you, the king's son, so miserable every morning? Won't you tell me?" Amnon replied, "I'm in love with Tamar, my brother Absalom's sister."

JPS (Tanakh—1985)	He asked him, "Why are you so dejected, O prince, morning after morning? Tell me!" Amnon replied, "I am in love with Tamar, the sister of my brother Absalom!"
Judaica Press Complete T.	And he said to him, "Why are you becoming so thin, O' son of the king, from morning to morning? Will you not tell me?" And Amnon said to him, "I love Tamar, the sister of Absalom."
NET Bible®	He asked Amnon [Heb "and he said to him."], "Why are you, the king's son [An more idiomatic translation might be "Why are you of all people.?"], so depressed every morning? Can't you tell me?" So Amnon said to him, "I'm in love with Tamar the sister of my brother Absalom."
New Advent Bible	And he said to him: Why do you grow so lean from day to day, O son of the king? Why do you not tell me the reason of it? And Ammon said to him: I am in love with Thamar the sister of my brother Absalom.

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	He said to Amnon, Why are you, the king's son, so lean and weak-looking from day to day? Will you not tell me? And Amnon said to him, I love Tamar, my [half] brother Absalom's sister.
Concordant Literal Version	And he said to him, Why, O son of the king, are thou emaciated this way from day to day? Will thou not tell me? And Amnon said to him, I love Tamar, my brother Absalom's sister.
Updated <i>Emphasized Bible</i>	So he said to him,—Why are you looking so wretched—a king's son too—morning by morning? Will you not tell me? And Amnon said to him, With Tamar, my brother Absolom's sister, am I in love.
English Standard Version	And he said to him, "O son of the king, why are you so haggard morning after morning? Will you not tell me?" Amnon said to him, "I love Tamar, my brother Absalom's sister."
exeGesés companion Bible	and he says to him, Why are you, the son of the sovereign, so poor morning by morning? Why not tell me? And Amnon says to him, I love Tamar the sister of my brother Abi Shalom.
Ferrar-Fenton Bible	...so he asked him, "Why, now, are you like this? A king's son downhearted morning after morning! Why not tell me?" So Amnon said to him, "It is about Thamar, the cousin of Absalom, whom I love!"
Heritage Bible	And he said to him, Why are you, the king's son, just dangling in need from dawn to dawn? Will you not cause it to stand out boldly to me? And Amnon said to him, I love Tamar, the sister of Absalom, my brother..
Syndein	{The Weak Prince} And he {Jonadab} 'said to'/'inquired to gain advantage over' him, "O 'son of the King' {a formal title of the crown prince (next in line to the throne)}, why are you so depressed . . . morning after morning? {when the arrogant are frustrated, they become depressed} Will you not tell me?" And Amnon replied unto him, "I am in love with Tamar . . . my brother Absalom's sister." {'love' in itself is nothing - it is only as good as the character of the person who utters the phrase. So, here it just means this arrogant prince has found an object of his self-gratification - to satisfy his narcissus syndrome or maybe she is just a challenge}.
Webster's Bible Translation	And he said to him, Why [art] thou, [being] the king's son, pining from day to day? wilt thou not tell me? And Amnon said to him, I love Tamar, my brother Absalom's sister.
Young's Updated LT	And he says to him, "Why are you thus lean, O king's son, morning by morning? Do you not declare to me?" And Amnon says to him, "Tamar—sister of Absalom my brother—I am loving."

**The gist of this verse:** Jonadab asks Amnon why he is so despondent. Amnon tells him that he desires his half-sister Tamar.

### 2Samuel 13:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
maddu'a (מדוע) [pronounced <i>mah-DOO-ahg</i> ]	<i>why, wherefore, on what account, and it is probably a contraction of a word which means what being known</i>	adverb	Strong's #4069 BDB #396
'attâh (אתה) [pronounced <i>aht-TAW</i> ]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
kâkâh (כך) [pronounced <i>KAW-kaw</i> ]	<i>like this; thus, so</i>	adverb	Strong's #3602 BDB #462
dal (דל) [pronounced <i>dahl</i> ]	<i>frail, helpless, powerless, weak, listless, languid, sluggish; [one who is] low, poor, needy</i>	masculine singular noun/adjective	Strong's #1800 (and #1803) BDB #195
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
melek <sup>e</sup> (מלך:) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בקר) [pronounced <i>BOH-ker</i> ]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בקר) [pronounced <i>BOH-ker</i> ]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

**Translation:** *And he [Jonadab] said to him, "Why [are] you so listless [or, despondent], O son of the king, morning after morning? As we will find out, neither Jonadab or Amnon are very good people; so, under the principle, water*

seeks its own level, they hung out together. Hebrews in that day tended to be very demonstrative, so Jonadab would get up to hang out with his friend, Amnon, and he was lethargic and listless; he did not seem as though he wanted to do anything. This occurred day after day after day. It was something that Jonadab saw; it was probably something which Amnon did intentionally.

Jonadab calls Amnon *son of the king*. The idea is, “What is your problem? You’re the king’s son. You can do pretty much anything that you want to do. You’re next in line for the throne. You’ve got it made, dude. So, why are you acting like such a little bitch?” (I am attempting to put this into 2011 vernacular).

The phrase *in the morning, in the morning* simply indicates that this occurs day after day after day. They probably get up and hang out together from the earliest morning. And, each morning, Amnon seems to despondent.

*Said* is in the imperfect, which can either indicate a longer conversation, or a conversation over several days; or it can simply indicate the present tense as we understand it. In this case, Jonadab had asked Amnon this question several times, probably over a period of several days. Have you ever seen someone who was so taken by his own emotional state that he wanted to milk it for all it is worth? That appears to be what we have heard. Amnon is listless and sad, and he wants Jonadab to spend a little time asking him, so that Jonadab will appreciate the depth of his sadness.

## 2Samuel 13:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i> ]		interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.	Strong's #none BDB #209
lô' (לא or לוּא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Hă lô' together expect an affirmative answer. In fact, these two words together present a question with an obvious, self-evident answer.			
nâgad (גָּדַד) [pronounced <i>naw-GAHD</i> ]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

**Translation:** [Will] you not make [this] known to me?” This final phrase indicates that Jonadab did not ask this question once; he asked Amnon on several occasions, “What is wrong with you?” Each time, Amnon said, “Nothing, not a thing. What do you want to do today?”

Essentially, what is being said here is, “You were listless yesterday, and I asked you ‘What’s wrong?’ and you said ‘nothing.’ You were listless the day before, and I asked you what is wrong, and you said ‘nothing’ again. What is the deal? Why won’t you be straight with me? Why won’t you tell me?” This phrase simply indicates that Jonadab asked Amnon on several occasions what was wrong with him, and Amnon gave no explanation whatsoever. Amnon simply tried to look even more despondent, something he had gotten down to a science. As will become clear in this chapter, Amnon is a great actor. He is a master of expression. One thing that I learned about actors over the year is, they are very good at expressing their emotions—they are able to let their emotions

be seen by the things that they do, they way that they speak and the things that they say. Amnon feels sad and listless, so he is very good at expressing this. He makes Jonadab dig deep in order to find out why.

### 2Samuel 13:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
The imperfect tense does not always indicate continued action. My hypothesis is, the imperfect tense when following the wâw consecutive can simply refer to the next action which occurs. So the duration of the verb is not the key factor but the succession of events is what is being developed.			
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
'Am <sup>o</sup> nôwn (אמון) [pronounced <i>ahm<sup>o</sup>-NOHN</i> ]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
'êth (את) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Tâmâr (תמר) [pronounced <i>taw-MAWR</i> ]	<i>palm-tree, date-palm and is transliterated Tamar</i>	feminine singular proper noun	Strong's #8559 BDB #1071
'âchôwth (אחות) [pronounced <i>aw-KHOWTH</i> ]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular construct	Strong's #269 BDB #27
'Ăbîyshâlôwm (אבִּישַׁלֹּוֹם) [pronounced <i>ub-ee-shaw-LOHM</i> ]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
'âch (אח) [pronounced <i>awhk</i> ]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #251 BDB #26
'ânîy (אני) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
'âhêb (אהב) [pronounced <i>aw-HAYV<sup>o</sup></i> ]	<i>desiring, breathing after; loving; delighting in</i>	Qal active participle	Strong's #157 BDB #12

**Translation:** Amnon said to him, “I continually desire Tamar, the sister of Absalom, my [half] brother.” Finally, Amnon explains. They are probably alone at this time. Amnon says, “Tamar.” Those are the first words out of his mouth (actually, the untranslated direct object is what he says first, and then *Tamar*. This throws all of the emphasis upon the name *Tamar*. Essentially, Amnon is blaming Tamar for the way that he feels.

He explains the relationship, which Jonadab probably already knows. “She’s the sister of Absalom, my brother.” As we have studied, Absalom and Tamar have the same mother and father; and David is the father of Absalom, Tamar and Amnon. By explaining her in this way, Amnon gives the impression that she is afar off, in a place where he cannot touch her. This is not necessarily *afar off* geographically, but in terms of culture—he had no chance with this woman. It was unfeasible, as she was his half-sister.

This is the second time in 4 verses that Absalom has been mentioned, and yet, he is not a part of the action here. What is probably occurring is, Absalom protects his sister. Absalom watches over her, and when she is out in public, Absalom is there with her, protecting her. So, much of the time when Tamar is named, it is always in conjunction with her older and very protective brother.

We find subtlety throughout the Scriptures. There are so many times where a custom or a practice is revealed, without saying anything about that custom or practice. When speaking of Tamar, it is normal to insert her brother’s name in the same breath, because he is there with her, preserving her honor and protecting her. This would have been a part of his training from a royal mother.

Jamieson, Fausset and Brown: *In Eastern countries, where polygamy prevails, the girls are considered to be under the special care and protection of their uterine brother, who is the guardian of their interests and their honor, even more than their father himself (see on Gen. 34:6-25).*<sup>12</sup>

So, for Amnon, Absalom is the obstacle. Absalom is why Amnon is unable to get Tamar alone. Now, note how different these two half-brothers are. Amnon wants to take Tamar sexually, and he will do anything to make that happen. However, he does not even feel any real affection for her (which will become clear later in this chapter). Absalom sees his sister as a woman who should be protected; whose honor must be protected.

Here’s the verse again: Amnon said to him, “I continually desire Tamar, the sister of Absalom, my [half] brother.” When Amnon explains what the problem is, he begins with the 1<sup>st</sup> person singular personal pronoun, *I*. That is who is important in all of this? *Amnon*. He’s the one that Amnon thinks about; his needs, his desires. What he does is put in the Qal active participle, which indicates continual action, which may or may not be at successive intervals. We had this word back in v. 1, and it means *to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God’s love [toward men, people of Israel, righteousness]; to like*. Given the Qal active participle, Amnon is obsessing about Tamar nearly all the time.

**Application:** For many men and women, they are thrown into a tizzy when someone else says, “I love you.” Their brain goes into overdrive and often they see this as a statement of long-time commitment. Amnon is declaring his love of Tamar to his friend Jonadab. However, this declaration of love is meaningless. The key is not the words *I love you* but the person who is saying these words. If he has no character, then his declaration of love is meaningless as well. If this is a man of solid character, then his declaration of love means something.

I know a guy that, when he met this woman for the first time, he told her that he would marry her. They did eventually get married. Their marriage was a mess. It is because the guy was a nutjob. If someone declares undying love to you within, say, 1 week of meeting you, I would suggest running the opposite direction. A restraining order might be worth looking into. Unless you two have spent every moment together for that entire week, you have barely begun to peel aside the layers of onion.

<sup>12</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 13:4.

This intense desire of Amnon means nothing. He has no character so his feelings do not last. This will become crystal clear as we proceed in this chapter.

Amnon simply has a deep and abiding sexual desire for Tamar. As we will see, this will last just as long as he is unsatisfied; once he has had her, he will hate her as strongly as he desired her (v. 15). As long as you understand that Absalom's character is the issue rather than his words, what happens in this chapter will make perfect sense.

So, Amnon is not declaring this deep, abiding love for his half-sister; he is not saying that his love is so strong, it will overcome the social restrictions he and Tamar face. Amnon is simply expressing a very strong sexual desire for Tamar. He may or may not recognize that this is all that he has. However, men like Amnon are not necessarily known for their deep introspection.

**Application:** If you have a daughter, this is the kind of man that you warn your daughter about. There are men who will say or do anything to satisfy themselves. Such men come in all different packages with many different personalities. You cannot look at what is superficial about a man and draw conclusions about them. You cannot think, "Well, Charlie Brown is so shy and has such a difficult time with women; and he comes from such a good background, that I think he could be a great husband." These are all superficialities and these characteristics could be applied to Amnon. Whether a guy is smooth or clumsy, rich or poor, from an aristocratic background or from the wrong side of the tracks; all of these things are superficialities. Creeps don't wear a hat reading, "I'm a creep; don't get involved with me."

**And so says to him, Jonadab, "Lie down upon your bed and feign sickness and has come in your father to see you. And you have said to him, 'Comes in, please, Tamar, my sister and she gives me to eat bread and she has prepared in my eyes the food with the intent that I see [it being prepared] and I have eaten from her hand.' "**

2Samuel  
13:5

**So Jonadab said to him, "Lie down on your bed and feign sickness. When your father has come to see you, you will say to him, 'Please let Tamar, my sister, come and give me bread to eat. She will prepare the food in my sight for the purpose that I may see [it being prepared] and I will eat [it] from her hand.' "**

**So Jonadab said to Amnon, "First lie down on your bed and feign sickness until you father comes to see you. Then say to him, 'Please allow Tamar, my sister, to come and give me bread to eat. This way, she can prepare the food in my sight so that I can see it being prepared. I will eat it from her hand.' "**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

And Jonadab said to him: Lie down upon your bed, and feign being sick: and when your father will come to visit you, say to him: Let my sister Thamar, I pray you, come to me, to give me to eat, and to make me a mess, that I may eat it at her hand.

Masoretic Text (Hebrew)

And so says to him, Jonadab, "Lie down upon your bed and feign sickness and has come in your father to see you. And you have said to him, 'Comes in, please, Tamar, my sister and she gives me to eat bread and she has prepared in my eyes the food with the intent that I see [it being prepared] and I have eaten from her hand.' "

Peshitta (Syriac)

And Jonadab said to him, Lie down on your bed and pretend that you are sick; and when your father comes to see you, say to him, Let my sister Tamar come and give me food to eat and make me a couple of cakes in my sight, that I may see it and eat it from her hand.

Septuagint (Greek)

And Jonadab said to him, Lie upon your bed, and make yourself sick, and your father shall come in to see you; and you shall say to him, Let Tamar my sister

come, and feed me with morsels, and let her prepare food before my eyes, that I may see and eat at her hands.

Significant differences: The words *with morsels* are not actually found in the Greek, but implied by the verb. The English translation of the Latin leaves out *in my eyes*. The Syriac adds a *couple of cakes* as the object of what is being prepared.

### Thought-for-thought translations; paraphrases:

Contemporary English V.	Jonadab told him, "Lie down on your bed and pretend to be sick. When your father comes to see you, ask him to send Tamar, so you can watch her cook something for you. Then she can serve you the food."
Easy English (Pocock)	Jonadab said, 'Go to bed and pretend to be ill. Then your father will come to visit you. Say to him, "Please ask my sister Tamar to come and give me some food. I would like to watch her while she makes it. Then she can feed me." '
Easy-to-Read Version	Jonadab said to Amnon, "Go to bed. Act like you are sick. Then your father will come to see you. Tell him, 'Please let my sister Tamar come in and give me food to eat. Let her make the food in front of me. Then I will see it, and eat it from her hand.'"
Good News Bible (TEV)	Jonadab said to him, "Pretend that you are sick and go to bed. When your father comes to see you, say to him, 'Please ask my sister Tamar to come and feed me. I want her to fix the food here where I can see her, and then serve it to me herself.' "
<i>The Message</i>	"Here's what you do," said Jonadab. "Go to bed and pretend you're sick. When your father comes to visit you, say, 'Have my sister Tamar come and prepare some supper for me here where I can watch her and she can feed me.'"
New Berkeley Version	Jonadab went on to suggest to him, "Lie down on your couch, and make out that you are sick. Your father will come to see you; then say to him, 'Oh please, let my sister Tamar come and give me something to eat. Have her fix the meal before my eyes, so that I may be able to see what I eat from her hand!'"
New Living Translation	"Well," Jonadab said, "I'll tell you what to do. Go back to bed and pretend you are ill. When your father comes to see you, ask him to let Tamar come and prepare some food for you. Tell him you'll feel better if she prepares it as you watch and feeds you with her own hands."

### Partially literal and partially paraphrased translations:

American English Bible	And JoNadab said to him, 'Go to bed and act like you're sick. And when your father comes to see you, tell him, 'Send my sister Tamar to prepare my food before me and feed me, so I can see her, and eat from her hands.'
Ancient Roots Translinear	Jonadab said to him, "Lay over your pallet, sickened. As your father comes to see you, say to him, 'Please, bring my sister Tamar to dine on bread with me, and make the dinner in my eyes. Therefore I will see it and eat from her hand.'"
Beck's American Translation	"Lie down on your bed," Jonadab told him. "Act sick, and when your father comes to see you, tell him, 'Please let my sister Tamar come and feed me and prepare food before me so that I can watch her and eat from her hand.' "
<i>God's Word</i> ™	Then Jonadab told him, "Lie down on your bed. Act sick, and when your father comes to see you, say to him, 'Please let my sister Tamar come to feed me. She can prepare a meal in front of me as I watch her, and she can feed me.'"
New American Bible	Then Jonadab replied, "Lie down on your bed and pretend to be sick. When your father comes to visit you, say to him, 'Please let my sister Tamar come and encourage me to take food. If she prepares something in my presence, for me to see, I will eat it from her hand.'"
NIRV	"Go to bed," Jonadab said. "Pretend to be sick. Your father will come to see you. When he does, tell him, 'I would like my sister Tamar to come and give me



something to eat. Let her prepare the food right here in front of me where I can watch her. Then she can feed it to me.' "

New Jerusalem Bible	Then Jonadab said, 'Take to your bed, pretend to be ill and, when your father comes to visit you, say, "Please let my sister Tamar come and give me something to eat; let her prepare the food where I can see. What she gives me I shall eat." '
New Simplified Bible	Jonadab said: »Pretend that you are sick and go to bed. When your father comes to see you, say to him: 'Please ask my sister Tamar to come and feed me. I want her to fix the food here where I can see her. Then she can serve it to me.'«

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then Jonadab said to him, Go to your bed, and let it seem that you are ill: and when your father comes to see you, say to him, Let my sister Tamar come and give me bread, and get the food ready before my eyes, so that I may see it and take it from her hand.
Complete Jewish Bible	Yonadav said to him, "Lie down on your bed, and pretend you're sick. When your father comes to see you, say to him, 'Please let my sister Tamar come and give me food to eat, and have her prepare the food where I can watch. I'll eat what she serves me.'".
NET Bible®	Jonadab replied to him, "Lie down on your bed and pretend to be sick [This verb is used in the Hithpael stem only in this chapter of the Hebrew Bible. With the exception of v. 2 it describes not a real sickness but one pretended in order to entrap Tamar. The Hithpael sometimes, as here, describes the subject making oneself appear to be of a certain character. On this use of the stem, see GKC 149-50 §54.e.]. When your father comes in to see you, say to him, 'Please let my sister Tamar come in so she can fix some food for me. Let her prepare the food in my sight so I can watch. Then I will eat from her hand.' "
NIV – UK	Go to bed and pretend to be ill, Jonadab said. When your father comes to see you, say to him, 'I would like my sister Tamar to come and give me something to eat. Let her prepare the food in my sight so that I may watch her and then eat it from her hand.'

### Literal, almost word-for-word, renderings:

American KJV	And Jonadab said to him, Lay you down on your bed, and make yourself sick: and when your father comes to see you, say to him, I pray you, 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.
exeGesés companion Bible	And Yah Nadab says to him, Lie down on your bed and make yourself sick: and when your father comes to see you, say to him, I pray you, have my sister Tamar come and cut me bread to chew and work cuttings in my eyes that I may see and eat from her hand.
Ferar-Fenton Bible	J'onadab, however, replied, "Lie on your bed, and sham sickness; when your father will come to see you. Then say to him, "Will you send Thamar, my cousin, and let her make cakes before my eyes, so that I may see it, and I will eat from her hand.' "
Heritage Bible	And Jonadab said to him, Lie down on your bed, and <i>pretend to be worn out</i> ; and your father will come to see you, and you say to him, Please, let my sister Tamar come, and feed me food, and make the food before my eyes that I may see and eat from her hand.
LTHB	And Jonadab said to him, Lie down on your bed and pretend to be ill. And your father will come in to see you, and you shall say to him, Please let my sister Tamar

	come in and give me food to eat. And she shall make the food before my eyes, so that I may see and may eat from her hand.
Modern KJV	And Jonadab said to him, Lay down on your bed and make yourself sick. 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 so that I may see and eat it at her hand.
Syndein	Consequently, Jonadab said unto him {Amnon}, "Lay down on your bed and pretend to be sick {to feign illness}. Now when your father comes to see you, say unto him {David}, please/'I pray you', let my sister Tamar come, and give me something to eat. Let her prepare the food in my sight, that I may watch and eat it from her hand."
Webster's Bible Translation	And Jonadab said to him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say to him, I pray thee, let my sister Tamar come, and give me food, and dress the food in my sight, that I may see [it], and eat [it] at her hand.
Young's Updated LT	And Jonadab says to him, "Lie down on your couch, and feign [as if you are] sick, and your father has come in to see you, and you have said unto him, "Let, I pray you, Tamar my sister come in and give me bread to eat; and she has made the food before mine eyes so that I see it, and have eaten from her hand."

**The gist of this verse:** Jonadab advises Amnon to pretend to be sick. When his father comes, David will ask that his sister come and feed him so that he can actually watch her prepare the meal and eat the food from her hands. The implication is, Amnon believes that he is being poisoned and he wants someone he trusts feeding him.

A true friend might say, "This obsession of yours is improper. She is your sister. So, you cannot take this thing any further. Besides, the Mosaic Law forbids this sort of thing. Lev. 18:9 20:17." Not Jonadab. The Mosaic Law was not of any concern to him. What is right or wrong was not the issue. He and Amnon were of the new generation and they made their own rules. So, the rightness or wrongness of Amnon's listless lust is not an issue to either of the young men.

There's one more thing—Jonadab does not care one whit for Tamar. He does not quiz Amnon as to his intentions. He is not concerned with Amnon is obsessed or whether he might have real feelings for Tamar. He is interested in his buddy Amnon, the next king; so he wants to assist the next king in any way that he can. Jonadab needs an in with royalty. He is the son of David's brother, and has a limited status in Israel. So he gains his status through his association with Amnon.

**Application:** We see this sort of thing often in the celebrity world, where a variety of hangers-on will get close to a celebrity. Some often provide drugs for the celebrity.

### 2Samuel 13:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55

## 2Samuel 13:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
Yôwnâdâb (יֹדָבָב) [pronounced yoh-naw-DAWB]	<i>Yah is willing; Yah is noble [liberal, has impelled]; transliterated Jonadab</i>	masculine singular proper noun	Strong's #3082 & #3122 BDB #220
shâkab (שָׁכַב) [pronounced shaw-KAH <sup>b</sup> V]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7901 BDB #1011
‘al (עַל) [pronounced ‘ah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
mishkâb (מִשְׁכָּב) [pronounced mish-AW <sup>b</sup> V]	<i>bed, couch; bier; laying down, the act of lying down</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4904 (from #7901) BDB #1012

**Translation:** So Jonadab said to him, “Lie down on your bed... Jonadab devises a plan that is brilliant. What he is hoping to do is to get Amnon and Tamar together in the same room alone. Jonadab’s plan is actually based upon what Amnon looks like to him—he is listless and unmotivated, and possibly is not sleeping or eating much. So, Jonadab tells Amnon to first lay down on his bed. This is quite easy for Amnon to do.

**Application:** Dishonest people will spend a great deal of time on ill-gotten gain. They could spend the same amount of time actually working, and they would have the same income. There are people who tear the copper and aluminum wire out of houses and then drive it on over to a metal recycler and sell it. All of this is a lot of work, to say nothing of the enormous damage they have caused to the property that they vandalized. However, they do not care one whit for the damage which they have caused, and they do not mind the work involved, as long as the end result is ill-gotten gain. People in all walks of life, in business, in school and in the armed forces, will go to great lengths to steal this or that, whereas the same time invested into legitimate work would have resulted in the same benefits.

## 2Samuel 13:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
châlâh (חָלָה) [pronounced chaw-LAW]	<i>to make oneself sick [with grief]; to feign sickness [illness]</i>	2 <sup>nd</sup> person masculine singular, Hithpael imperative	Strong's #2470 BDB #317

The basic understanding of this word is *to polish, to wear down*. The end result is, something is worn down. When applied to a person, this can refer to *sickness, weakness* or simply being *worn down*.

## 2Samuel 13:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
According to the NET Bible: This verb is used in the Hithpael stem only in this chapter of the Hebrew Bible. With the exception of v. 2 it describes not a real sickness but one pretended in order to entrap Tamar. The Hithpael sometimes, as here, describes the subject making oneself appear to be of a certain character. On this use of the stem, see GKC 149-50 §54.e. <sup>13</sup>			

**Translation: ...and feign sickness.** We had this exact same word earlier, which word was used to describe Amnon. Amnon looked ill to Jonadab. He apparently was not eating much, he was losing sleep, and he was being very demonstrative about his feelings. Maybe he sighed a lot; maybe he indicated disinterest in nearly everything that Jonadab suggested. So, this will not be difficult for Amnon to feign being ill. It is pretty much what he is doing right now.

The implication will be, this is not just a natural sickness. Jonadab is not going to say this out loud, nor will Amnon give a reason for his illness. However, the reason for his feigned sickness is going to be implied in this verse and throughout this passage.

Jonadab has been coming over to hang out with Amnon, and this has gotten pretty boring, with Amnon acting all passive and what not, so he might as well spend a few days in bed acting as if he is sick. It is not going to be that much different than what he has been doing.

## 2Samuel 13:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וי) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

The wâw conjunction is used as ❶ a simple copulative, used to connect words and sentences, in which case it is usually rendered *and*. ❷ It can be used to explain one noun or clarify one noun with another, in which case it is rendered *even* or *yea* (see Job 5:19 Dan. 4:10). ❸ The wâw conjunction can introduce two nouns, where the first is the genus and the second is the species; in which case, we would render it *and particularly, and specially, and namely, and specifically* (and it can be used the other way as well) (see 2Kings 23:2 Psalm 18:1 Isa. 1:1 2:1 Zech. 14:21). ❹ It can be prefixed to a verb also by way of explanation; it could be reasonably rendered as a relative pronoun (*who, which*) (see Gen. 49:25 Job 29:12 Isa. 13:14). ❺ It can be used to begin an apodosis (the *then* portion of an *if...then...* statement) (see Gen. 2:4, 5 40:9 48:7). ❻ It is used between words and sentences in order to compare them or to mark their resemblance (1Sam. 12:15 Job 5:7). ❼ When doubled, it can mean *both...and...* (Num. 9:14 Joshua 7:24 Psalm 76:7). ❽ It can be prefixed to adversative sentences or clauses and rendered *but, and yet, although, otherwise* (Gen. 2:17 15:2 17:20 Judges 16:15 Ruth 1:21 Job 15:5 6:14). ❾ And, what we were after, is the wâw conjunction can be used in disjunctive sentences; that is, it can be rendered *or* (which will help us to understand what Jephthah does) (Ex. 21:17 Lev. 5:3 Deut. 24:7). ❿ Finally, the wâw conjunction can be used before causal sentences and rendered *because, for, that, in that* (Gen. 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered *so that, therefore, wherefore* (2Kings 4:41 Isa. 3:14 Ezek. 18:32 Zech. 2:10); and before final and consecutive sentences, which mark an end or an object: *in order that* (Gen. 42:34 Job 20:10 Isa. 13:2). To paraphrase Gesenius, *frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition and is reasonably rendered then.*<sup>1</sup>

<sup>13</sup> NET Bible from <http://bible.org/netbible/index.htm?2sa13.htm> accessed December 12, 2011 (footnote).

## 2Samuel 13:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #935 BDB #97
'âb (אָב) [pronounced aw <sup>b</sup> v]	<i>father</i> , both as the head of a household, clan or tribe; <i>founder, civil leader, military leader</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1 BDB #3
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	Qal infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7200 BDB #906

**Translation:** *When your father has come to see you,...* Amnon's father, King David, is going to be called upon to come and see him. David was not a completely absent father. He loves his children and he probably indulges them. He is not unlike the divorced dad who lives down the street from his family. He will drop in on occasion but he is not there for all of the day to day stuff.

Although Jonadab does not suggest this, it is reasonable that, if Amnon does this for a couple of days and David does not show up, then he will make a request for his father David to come to him. In any case, getting his father to come to him is the easy part. That will happen.

## 2Samuel 13:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #935 BDB #97
nâ' (אָנֹ) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

## 2Samuel 13:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Tâmâr (תַּמָּר) [pronounced <i>taw-MAWR</i> ]	<i>palm-tree, date-palm</i> and is transliterated <i>Tamar</i>	feminine singular proper noun	Strong's #8559 BDB #1071
’âchôwth (אָחוּת) [pronounced <i>aw-KHOWTH</i> ]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #269 BDB #27

**Translation:** ...you will say to him, 'Please let Tamar, my sister, come... Jonadab is speaking to Amnon, and he says, "Here is what you say to your father, David..." The request will be for David to get Tamar to come to him.

When I first read this, I admit, I didn't get it. Why would this make sense to David? Why would David simply grant the wish of his son Amnon simply because he is sick. Here is the key: Amnon is going to pretend that he believes that he has been poisoned. There will be people all around most of the time, so he is not going to say this out loud to his father. However, he is going to say enough to his father that David will understand. No accusations are leveled; no suspects are named; Amnon simply wants someone he can trust come to feed him. You will note that exactly what Amnon wants is very precise. To another sovereign, the meaning is quite clear. They will speak the same language and understand exactly what is being said, but without saying it.

## 2Samuel 13:5e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bârâh (בָּרַח) [pronounced <i>baw-RAW</i> ]	<i>to give to eat, to cause to eat</i>	3 <sup>rd</sup> person feminine singular, Hiphil imperfect; with the 1 <sup>st</sup> person singular suffix	Strong's #1262 BDB #136
lechem (לֶחֶם) [pronounced <i>LEH-khem</i> ]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536

**Translation:** ...and give me bread to eat. Tamar is to come to him and give him bread to eat. But, Amnon does not simply stop here. His directions become more precise. What he asks will tell David what Amnon believes is going on.

## 2Samuel 13:5f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 <sup>rd</sup> person ffeminine singular, Qal perfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i>			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 1 <sup>st</sup> person singular suffix	Strong's #5869 (and #5871) BDB #744
Together, the bêyth preposition and ʿayin mean <i>in my eyes</i> and they usually mean, <i>in my sight, in my opinion, to my way of thinking, as I see it.</i>			
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bir <sup>e</sup> yâh (בֵּירָה) [pronounced <i>beer-YAW</i> ]	<i>food</i>	feminine singular noun with the definite article	Strong's #1279 BDB #135

**Translation:** *She will prepare the food in my sight...* Amnon wants to watch Tamar prepare the food. He needs to see this. She is not going to bring food from her home; she is not going to bring into Amnon something that someone else has made; she is going to prepare the food right before his eyes.

Amnon will be pretending to be sick; and it may be because of natural causes; but it may be because he is being poisoned. Therefore, he is requesting to be able to watch Tamar prepare the food.

## 2Samuel 13:5g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l <sup>e</sup> maʿan (לְמַעַן) [pronounced <i>l<sup>e</sup>-MAH-gahn</i> ]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive maʿan (מַעַן) [pronounced <i>MAH-gahn</i> ], which means <i>purpose, intent</i> , combined with the lâmed preposition (which is the only way that it is found in Scripture).			

## 2Samuel 13:5g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun	Strong's #834 BDB #81
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7200 BDB #906

**Translation:** ...for the purpose that I may see [it being prepared]... Amnon emphasizes here what he wants. He has two words to indicate purpose or intent. The purpose for all of this is, he is able to see Tamar prepare the food. So, twice, in two different ways, Amnon indicates that he needs to see the food prepared. This is key. At this point, David will certainly understand that Amnon has some fear that he is ill because he might be being poisoned.<sup>14</sup>

Do you see how brilliant this is? Jonadab does not suggest that Amnon come right out and say he is being poisoned; because he does not know who else might hear him say that. So, he speaks to his father, whom he trusts, and asks for his sister, whom he trusts, to come in and nurse him back to health with food that he sees being prepared.

Following through will be of the utmost importance to David, his father. His son's life is in his hands. Therefore, King David will be unable to refuse this request.

## 2Samuel 13:5h

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #398 BDB #37
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3027 BDB #388

<sup>14</sup> Surprisingly enough, very few commentators say anything about the idea of David being poisoned. R. B. Thieme, Jr. mentions it once, that I am aware of. Many others, like Gill, Barnes and Wesley, suggest that the problem is, the food of Amnon's servants was just too much for him. Too spicy? Too foreign? Or that Amnon could only eat food that he could watching being prepared. How goofy is that?



**Translation:** ...and I will eat [it] from her hand.' ” Amnon will watch the food being prepared and then he will eat the food directly from Tamar’s hand. So, what will be key here is, Tamar will take care of Amnon and she will concentrate on the food; she will prepare where Amnon can see, and she will not allow the food out of her sight. It will go from her hand into Amnon’s mouth. In this way, there will be no chance that he is poisoned.

Now all of this is a ruse, but it is a very clever ruse. This explains why David would grant such a request, why no one is going to be suspicious, and why Tamar, of all people, would be called upon to come in and feed him. You see, Tamar is not in line for becoming king. Amnon is the #1 son to become king. There are another 8 or 9 sons who would like to see Amnon out of the picture, which puts them closer to the throne. Tamar is a daughter, so she is not going to be the next king. This is brilliant!

Although it is not really clear whether Jonadab realizes what Amnon wants to do, if given the chance, I suspect, knowing how young undisciplined boys talk to one another, that Jonadab knew that Amnon was going to take Tamar sexually, no matter what, if given the opportunity. However, given how Jonadab tells Amnon to communicate to his father; where much of what is communicated is never spoken; it is possible that Amnon and Jonadab never talked about what Amnon would do when he gets Tamar alone with him in a room.

The plot hatched by Jonadab is brilliant, perverse and subtle.

### Summary Points on Jonadab’s Advice

1. Our passage reads: **So Jonadab said to him, “Lie down on your bed and feign sickness. When your father has come to see you, you will say to him, ‘Please let Tamar, my sister, come and give me bread to eat. She will prepare the food in my sight for the purpose that I may see [it being prepared] and I will eat [it] from her hand.’ ”**
2. Jonadab is a hanger-on. He is not the great military man that his cousins Joab and Abishai are; so he will never achieve the social status that they have. He appears to be a lazy ne’er-do-well who enjoys coming up with plots that will manipulate people like chess pieces on a chessboard. So, he becomes a friend of Amnon’s, who is next in line for the throne. He does not judge Amnon or call him on any of his behavior or ideas. He goes along with this, hoping to hold a position of high authority with few requirements as they both become older.
3. Jonadab’s scheme is brilliant. He presents the actual problem as being unspoken. Amnon is to act as if he is sick; which is easy to pull off, because he has been acting listless recently anyway. However, Amnon is to step it up a notch. He is to act even more sick until his father, King David, comes to see him.
4. He will ask King David to allow Tamar, his half-sister, to come and make food before his eyes, so that he can see it being made; and then to eat the food from her hands.
5. The implications of poisoning are all over this request, but they are subtle. Amnon never uses these words, but it is clear that poisoning is what is implied.
6. The implication that Amnon is being poisoned is key. His request, David’s honoring that request, and Tamar coming as requested all make perfect sense, given that understanding.
7. Tamar has no interest in the throne; she is a young woman; and therefore, not in line for David’s throne. Because of this, she can be trusted. It is unlikely that she would poison Amnon.
8. It is possible that Tamar, more than the other children of David, exhibited a substantial amount of personal integrity as well.
9. David’s other sons, all younger than Amnon, may be interested in becoming king over all Israel; so they all have a reason to kill Amnon.
10. Therefore, if Tamar shows up to Amnon’s home and makes the food right in front of him, and feeds him, then there is little or no chance that she would poison him, either intentionally or unintentionally.
11. Some poisons are used to kill a person over a longer period of time, so that they get sick and die. If the person eats untainted food for a time, and drinks untainted liquids, then the poison can be diluted and flushed out of his system. This is what Amnon was suggesting by having Tamar cook for him.
12. When Amnon says these things to David, there are servants milling about; so he cannot just come out and say, “Listen, Father, I think I am being poisoned.” He has to be subtle. Amnon’s instructions as to what Tamar will do while Amnon is watching, is the key to all of this.

### Summary Points on Jonadab's Advice

13. This is a request that David cannot refuse. No way can he tell his son, "Yeah, maybe you're being poisoned, but I cannot send Tamar here." David *must* go along with what Amnon will ask him to do. This is too serious a situation to ignore and the request that Amnon has is reasonable and logical.
14. This is one of the most brilliantly crafted human plans in the Bible. Jonadab is perversely brilliant, coming up with a plan that will manipulate both King David and Tamar in such a way that, King David and Tamar cannot say *no*, yet King David will have no inclination to send someone to watch over Tamar, just in case.
15. Tamar herself has no reason to suspect that it is Amnon who has developed an evil plot. Therefore, she takes no precautions.
16. This plot reveals to us that an extremely clever man (Jonadab) and an excellent actor (Amnon) can be very shady and disreputable characters.

**Application:** This is one good reason why you ought to give a wide-berth to Hollywood types in your thinking. They may be brilliant, personable and handsome, but so were Amnon and Jonadab.

### Chapter Outline

### Charts, Maps and Short Doctrines

Since this is all Jonadab's idea, we ought to examine just who he is:

### Jonadab's Lack of Character

1. As has been proposed before, both Jonadab and Amnon are irresponsible layabouts who spend their time thinking up evil things to do.
2. We have seen that they have a symbiotic relationship, where one supplies the deficiencies that the other one has.
3. Although we do not have an example of this, it is not abnormal for a manipulator to use flattery in order to manipulate others. Most of us are susceptible to flattery. A woman tells us that we are smart, good-looking and desirable, and we men tend to believe it. We tend to view a woman who says such things as very observant and perceptive. So, very likely, Jonadab established his relationship with Amnon using flattery, and he probably uses it whenever necessary.
4. Jonadab is clearly a manipulator, who knows how to move people around on a chess board; to get them to do his bidding.
5. Jonadab is more than willing to use his talent for manipulation in order to cultivate his friendship with Amnon.
6. If Amnon was not in line to become king, the Jonadab would not be hanging around him as a friend.
7. In other words, Jonadab wants to use his friendship with Amnon in order to advance his own career.
8. His ability to use people and then toss them aside will become clear at the end of this chapter where Jonadab allows his "friend" Amnon to be killed so that he can use this to his own advantage.
9. In this way, Amnon and Jonadab are very similar. They use the people around them to get what they want; and once they get what it is that they want, they cast these people out. Both Amnon and Jonadab will do this in this chapter.
10. Because of Jonadab's character flaws, he could never be a true friend; therefore, he could not be a good husband or a good business partner. He would be continually looking to play things out to his own advantage.
11. Jonadab has the intelligence to do nearly anything that he sets his mind to. However, he does not have the character to back it up.
12. Jonadab is not willing to work hard for what he wants; he is not willing to show himself to be an honorable and valued ally and friend. He wants to use people and move them around on a chess board so that the end result is to his own advantage.
13. At the end of this chapter, we will find out that Jonadab can be both dishonest, cunning and conspiratorial. He is not a man you can simply turn your back on, if he has the ear of any rival.
14. However, he is slimy and tricky; he manages to walk away from a situation that he has manipulated without

## Jonadab's Lack of Character

leaving any fingerprints. That is, after being manipulated, you may not have any idea that Jonadab was the one who did it to you.

15. Jonadab's intelligence, lack of moral fiber, and his ability to manipulate others, made him the perfect "friend" for Amnon.

David, as king, recognizes that he could be surrounded by sycophants, yes-men and manipulators, if he is not careful. So, at the end of this chapter, he will perceive that something is not right with Jonadab and Jonadab will never become part of David's full-time staff.

### Chapter Outline

### Charts, Maps and Short Doctrines

Now that we know what kind of a person Jonadab is, let's see if we can figure out what he wants from life.

## Jonadab's Aspirations

1. As ought to be clear, Jonadab's scheme is brilliant, which indicates that he is a brilliant man.
2. Jonadab has chosen to hook up with Amnon, one of the worst sons of David, but the next man in line for the throne. Therefore, we know that Jonadab is opportunistic. He does not really care one way or the other about Amnon's lack of ambition or (lack of) character.
3. It is clear that Amnon needs an advisor; someone who is smarter than he is.
4. Since Jonadab will show himself so able to manipulate King David, it is reasonable to assume that Jonadab regularly manipulates Amnon.
5. This relationship is the best of all possible worlds for Jonadab. Jonadab will have nearly the same prestige as Amnon when Amnon becomes king; without the worry of being assassinated in a regime change.
6. Jonadab, as Amnon's top advisor, will have great power. He can both outsmart Amnon, whenever necessary, and wield power and influence by advising Amnon.
7. At the same time, he has no personal responsibility for what happens. When a king makes a decision, that decision is hung around the king's neck. Even two of our worst presidents—Jimmy Carter and Barack Obama—at no time do you see either one of them blaming one of their bad decisions on an advisor. Many of the decisions which take place in the White House do not involve the President meditating in a room, but listening to a half-dozen to a dozen advisors talk things out, until the President finally makes a decision, based upon the advice of one or several persons in that room. However, even these two presidents, after making a bad decision, held a press conference and blamed one of their advisors for the decision.
8. So, Jonadab, a prime minister, gets much of the power and influence, but without having any responsibility for the outcome. This is what he wants for his future.
9. What happens in this chapter will foreshadow such a relationship—Jonadab will provide the advice and Amnon will act upon it. Amnon will also, eventually, bear the responsibility for what happens. Jonadab will not.
10. At no time does Jonadab express any concern about Tamar. He never says, "Just what is it that you plan to do, Amnon?" He's not all that concerned with the results of his schemes.
11. As a result of taking Jonadab's advice, Amnon become indebted to him. He also recognizes just how brilliant Jonadab is. Therefore, Amnon will want to keep Jonadab around.
12. Their relationship is symbiotic; Amnon uses Jonadab and Jonadab uses Amnon. Jonadab is smart enough to make Amnon think that he is using Jonadab.
13. The more that Amnon appreciates Jonadab's brilliance and the more he is indebted to him, the more likely it will be that Jonadab will become Amnon's advisor, both as prince and king over Israel.
14. As a top advisor to Amnon, bad advice to Amnon will result in criticism of Amnon, not of criticism of Jonadab. Everyone will associate the bad results with the person who gives the orders, not the man behind the scenes.

## Jonadab's Aspirations

15. What job could be more cushy than advisor to the king? Jonadab will take life easy and be well-remunerated for it.

Jonadab likely recognized Amnon early on as his ticket to a cushy life.

### Chapter Outline

### Charts, Maps and Short Doctrines

There are people who work hard for what they have. They may put in 10, 12 and 16 hour days; they may seem like workaholics to others. Generally speaking, such people amass a reasonable amount of wealth. However, there are others who work perhaps 3 or 4 hours during the 8 hours they are supposed to work, and goof off the rest of the time. However, they want the same things as the person who works twice and three times as long has.

Similarly, there are people of a certain character who have the brains and the ability to succeed in life, but they intentionally choose unsavory or even dishonest means to get ahead. Even if there is a legitimate pathway before them, they simply choose to take the illegitimate route. These are people with serious character flaws.

Jonadab has the ability to succeed and he has the connections. He could have become a legitimate statesman. He could have examined Amnon and decided, "This man is defective; let me move on to another friendship." He could have gone to his Uncle David and said, "Sir, I admit that I am not skilled in the art of war, but allow me a chance to function under your authority and I will do right by you. If you want me to empty your latrine each day, then that will be my duty." He simply had to be willing to endure hard work and to start at the bottom. However, this was not in Jonadab's character. He wanted to get ahead with as little effort as possible, manipulating others to get them to do his bidding and to further his ends.

Our verse reads: [So Jonadab said to him, "Lie down on your bed and feign sickness. When your father has come to see you, you will say to him, 'Please let Tamar, my sister, come and give me bread to eat. She will prepare the food in my sight for the purpose that I may see \[it being prepared\] and I will eat \[it\] from her hand.'"](#)

## Jonadab's Plan

1. Jonadab is like the writer and director of a film.
2. He wants to manipulate people so that, at the very end, Amnon will be alone with Tamar.
3. Amnon has set this whole thing up with his acting despondent. Jonadab will use that. "You keep acting sick; in fact, play this out to the point that your father comes to see you."
4. Jonadab knew the relationship of David and his sons. He knew that David was an overindulgent father because he was mostly an absentee father.
5. The unspoken word in all of this will be *poisoned*. Amnon will act sickly, and, for his young age, as royal family, poisoning is always a possibility.
6. When there are various rivals vying for power in a palace, sometimes poisoning is used to take out one person in order to move someone else ahead.
7. So, when David comes to see Amnon, Amnon will describe what he wants done: he wants to see Tamar, an outsider, someone who is not in line for the throne, come in to his home and bake bread for him so that he can watch her mix and bake the bread, and then she will feed this to him.
8. This seems very reasonable to King David, who is aware that palace intrigue occurs. He also understands that Tamar would be brought in as a person with nothing to gain by Amnon's death. However, David will allow for Amnon to observe her every move when she bakes the bread for him.
9. David suspects nothing evil from Amnon, who looks too sick to commit evil; and will go along with what Amnon has requested.
10. So David, the king, will order Tamar, his daughter, to go to the home of Amnon.
11. At that point, Jonadab is not concerned about what Amnon will do. He will have done his part, and, in return, he will have Amnon's enduring appreciation and trust.

## Jonadab's Plan

12. And if anything goes bad, Jonadab has left no fingerprints behind. Everyone acts in a manner consistent with their character, and there is nothing which occurs that would cause anyone to think that Jonadab is behind all of this. Only Amnon knows that.

This is certainly one of the most brilliant plans in human history.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

One more doctrine:

## Entitlement Arrogance and Amnon

1. We have already discussed Amnon and his mother, Ahinoam.
2. We have surmised that Ahinoam was upset that David brought another wife (several, in fact), into their home, and this left her to bring up their child alone. David provided for them financially, but, because he was king and because he had several wives, David was not there with them.
3. However, Ahinoam raised her son with the idea that he would be king because he was the firstborn son to the first wife of David (setting Michel aside, momentarily, with whom David apparently had no children).
4. So Amnon was raised in such a way as to feel entitled to the throne of Israel. It was not something that he had to earn or deserve, work for or prepare for. He was firstborn, and so it is his.
5. Although people are not typically the firstborn of a king, they can still be guided to think that they are entitled. Many people today think that Wall Street types and billionaires have somehow taken money that was to them, and we had, in the years 2011 and 2012 several demonstrations by the so-called *occupy movement*, which could have been renamed *the entitlement movement*. This was a fascinating gathering of people because, they first gathered, and, a few months later, began to develop some sort of manifesto to explain why they had gathered.
6. Amnon expects the kingdom; and he will feel no moral pangs about taking Tamar in the verses which follow.

At some point in time, I need to develop the **Doctrine of Entitlement Arrogance**.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

**And so lays down Amnon and so he feigns illness. And so comes the king to see him. And so says Amnon unto the king, “[Let] come, please, Tamar, my sister and she will make cakes before my eyes—a pair of cakes—and I will eat from her hand.”**

2Samuel  
13:6

**So Amnon laid down and feigned illness, so the king came to see him. Amnon then said to the king, “Please let Tamar, my sister, come [to me] and she will make cakes in my sight—a pair of cakes—that I will eat from her hand.”**

**So Amnon laid down and pretended to be sick, causing the king to come see him. Amnon then asked the king, Please let Tamar, my sister, come to me so that she can make cakes in my sight—a pair of cakes—so that I can eat them from her hand.”**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	So Ammon lay down, and made as if he were sick: and <u>when</u> the king came to <u>visit</u> him, Ammon said to the king: I pray thee let my sister Tamar come, and make in my sight two little messes, that I may eat at her hand.
Masoretic Text (Hebrew)	And so lays down Amnon and so he feigns illness. And so comes the king to see him. And so says Amnon unto the king, "[Let] come, please, Tamar, my sister and she will make cakes before my eyes—a pair of cakes—and I will eat from her hand."
Peshitta (Syriac)	So Amnon lay down and pretended to be sick; and <u>when</u> the king came to see him, Amnon said to the king, Let Tamar my sister come and make me a couple of cakes in my sight that I may eat from her hand.
Septuagint (Greek)	So Ammon laid down and made himself sick; and the king came in to see him. And Amnon said to the king, Let my sister Tamar come to me, and make a couple of cakes in my sight, and I will eat them at her hand.

Significant differences: The English translations from the Latin and Syriac both have *and when* to translate the wâw consecutive (which is found in several English translations below). The English translation from the Latin reads *to visit* rather than *to see* (there is probably no underlying difference here either). The Greek and, apparently the Syriac, leave out *please*; however, that particle of entreaty could be used simply to indicate that this is a request that is being made, and therefore can be translated *let*.

The verb *to make cakes* is eventually followed by *a couple of cakes*. The verb itself may simply mean to do a special kind of baking; however, it is only found twice in the Old Testament, so we are unable to determine its exact meaning. The Latin, Syriac and Greek chose to translate this verb simply *to make*.

In other words, there are a few apparent differences, but none of these differences indicate that these ancient translators had a slightly different text before them than I have.

### Thought-for-thought translations; paraphrases:

Common English Bible	So Amnon lay down and pretended to be sick. The king came to see him, and Amnon told the king, "Please let my sister Tamar come and make a couple of heart-shaped cakes in front of me so I can eat from her hand."
Contemporary English V.	So Amnon went to bed and pretended to be sick. When the king came to see him, Amnon said, "Please, ask Tamar to come over. She can make some special bread [Or "heart-shaped bread" or "dumplings."] while I watch, and then she can serve me the bread."
Easy-to-Read Version	So Amnon lay down in bed and acted like he was sick. King David came in to see Amnon. Amnon said to King David, "Please let my sister Tamar come in. Let her make two cakes for me while I watch. Then I can eat from her hands."
Good News Bible (TEV)	So Amnon pretended that he was sick and went to bed. King David went to see him, and Amnon said to him, "Please let Tamar come and make a few cakes here where I can see her, and then serve them to me herself."
<i>The Message</i>	So Amnon took to his bed and acted sick. When the king came to visit, Amnon said, "Would you do me a favor? Have my sister Tamar come and make some nourishing dumplings here where I can watch her and be fed by her."
New Berkeley Version	Amnon, accordingly, lay down and pretended illness. When the king came to see him, Amnon repeated to him, "Oh please, let my sister Tamar come and make a couple of cakes before my eyes; then I may be able to eat from her hand!"
New Life Bible	So Amnon lay down and pretended to be sick. When the king came to see him, Amnon said to him, "I beg you, let my sister Tamar come and make two loaves beside me, that I may eat from her hand."

New Living Translation So Amnon lay down and pretended to be sick. And when the king came to see him, Amnon asked him, "Please let my sister Tamar come and cook my favorite dish [Or a couple of cakes; also in 13:8, 10.] as I watch. Then I can eat it from her own hands."

**Partially literal and partially paraphrased translations:**

American English Bible So, AmNon went to bed and pretended to be sick. And when the king came to see him, AmNon said, 'Send my sister Tamar to me, and have her bake a couple of biscuits, and I'll eat them from her hands'

Ancient Roots Translinear Amnon lay sickened. The king came to see him, and Amnon said to the king, "Please, bring Tamar my sister to do two favorite pancakes in my eyes, and I will dine from her hand."

God's Word™ So Amnon lay down and acted sick, and the king came to see him. Amnon asked the king, "Please let my sister Tamar come and make some bread in front of me, and she can feed me."

New American Bible So Amnon lay down and pretended to be sick. When the king came to visit him, Amnon said to the king, "Please let my sister Tamar come and prepare some fried cakes before my eyes, that I may take food from her hand."

NIRV So Amnon went to bed. He pretended to be sick. The king came to see him. Amnon said to him, "I would like my sister Tamar to come here. I want to watch her make some special bread. Then she can feed it to me."

New Jerusalem Bible So Amnon lay down and pretended to be ill. The king then came to visit him and Amnon said to the king, 'Please let my sister Tamar come and make a cake or two where I can watch. What she gives me, I shall eat.'

New Simplified Bible So Amnon went to bed and pretended that he was sick. King David went to see him. Amnon said: »Please have Tamar come and make a few cakes here where I can see her. Then she can serve them to me.«

Revised English Bible So Amnon lay down and pretended to be ill. When the king came to visit him, he said, 'Sir, let my sister Tamar come and make a few bread-cakes in front of me, and serve these to me with her own hands.'

Today's NIV So Amnon lay down and pretended to be ill. When the king came to see him, Amnon said to him, "I would like my sister Tamar to come and make some special bread in my sight, so I may eat from her hand."

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English So Amnon went to bed and made himself seem ill: and when the king came to see him, Amnon said to the king, Please let my sister Tamar come and make me one or two cakes before my eyes, so that I may take food from her hand.

Complete Jewish Bible So Amnon lay down and pretended he was sick. 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 here where I can watch, and I'll eat what she serves me."

Judaica Press Complete T. And Amnon lay down and feigned sickness; and the king came to see him, and Amnon said to the king, "Let my sister Tamar come now, and make two dumplings before my eyes; that I may eat from her hand."

New Advent Bible So Amnon lay down, and made as if he were sick: and when the king came to visit him, Amnon said to the king: I pray you let my sister Thamar come, and make in my sight two little messes, that I may eat at her hand.

New Heart English Bible So Amnon lay down and faked being sick. 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."

NIV, ©2010

So Amnon lay down and pretended to be ill. When the king came to see him, Amnon said to him, "I would like my sister Tamar to come and make some special bread in my sight, so I may eat from her hand."

**Literal, almost word-for-word, renderings:**

Context Group Version      So Amnon lay down, and feigned himself sick: and when the king came to see him, Amnon said to the king, Let my sister Tamar come, I beg of you, and make me a couple of cakes in my sight, that I may eat from her hand.

exeGesés companion Bible      So Amnon lies down and makes himself sick:  
and when the sovereign comes to see him  
Amnon says to the sovereign, I pray you,  
have Tamar my sister come  
and bake me a couple of cakes in my eyes,  
that I may chew from her hand.

Ferar-Fenton Bible      Amnon consequently lay down, as if sick, and the king came to see him, when Amnon said to him: "I wish you to send Thamar my cousin and let her prepare food and do the cooking before my sight, so that I may see it, and I will eat after her hand!"

Fred Miller's Revised KJV      So Amnon lay down and made himself sick: and when the king had come to see him, Amnon said to the king, I beseech you, let Tamar my sister come and make me a couple of cakes in my sight, that I may eat at her hand.

Heritage Bible      And Amnon lay down, and *pretended* to be worn out, and the king came to see him, and Amnon said to the king, Please, let Tamar, my sister, come, and make for me a couple of cakes before my eyes, that I may be fed from her hand..

LTHB      And Amnon lay down and pretended to be ill. And the king came to see him. And Amnon said to the king, Please let my sister Tamar come, and she shall make two cakes before my eyes, and I shall eat from her hand.

Modern KJV      And Amnon lay down and made himself sick. And when the king had come to see him, Amnon said to the king, Please let my sister Tamar come and make me a couple of cakes in my sight, so that I may eat at her hand.

Syndein      So Amnon went to bed and pretended to be sick. And when the king {David} was came to visit him {Jonadab probably made sure the king knew his oldest son was 'ill'}, Amnon said unto the king, "Please/'I pray you', let Tamar, my sister, come, and prepare me a couple of crapes {rolled pancakes} in my presence, that I might eat from her hand." {Note: Amnon is implying that someone is trying to poison him. But David, is naïve toward his oldest son and will not catch on to the stupidity of this situation. Tamar is protected in David's castle and has no business leaving without her servants and coming to an unprotected place, even if it is with her older half-brother.}

Young's Updated LT      And Amnon lies down, and feigns himself sick, and the king comes in to see him, and Amnon says unto the king, "Let, I pray you, Tamar my sister come, and she makes before mine eyes two cakes, and I eat from her hand."

**The gist of this verse:**

Amnon executes Jonadab's plan. He pretends to be sick, his father, King David, comes to see him, and he makes the request for Tamar to come and make food for him, so that he can watch the food be made.



## 2Samuel 13:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâkab (שָׁכַב) [pronounced <i>shaw-KAH<sup>b</sup>V</i> ]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7901 BDB #1011
'Am <sup>e</sup> nôwn (אֲמֹנִי) [pronounced <i>ahm<sup>e</sup>-NOHN</i> ]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châlâh (חָלָה) [pronounced <i>chaw-LAW</i> ]	<i>to make oneself sick [with grief]; to feign sickness [illness]</i>	3 <sup>rd</sup> person masculine singular, Hithpael imperfect	Strong's #2470 BDB #317

The basic understanding of this word is *to polish, to wear down*. The end result is, something is worn down. When applied to a person, this can refer to *sickness, weakness* or simply being *worn down*.

**Translation:** [So Amnon laid down and feigned illness...](#) The plan is brilliant, and Amnon puts it into action immediately. After all, he has acted mopey and despondent for a while anyway. All Amnon needs to do is to crank it up a notch. Therefore, him laying down and acting ill is pretty much a continuation of the show he was already putting on. Amnon was already acting listless because he wanted his sister; so all those around him—his servants and his mother (if she is there)—would think, “That was his problem; he was really sick all this time.”

One of the brilliant aspects of Jonadab's plan is, the maintenance of continuity. After Jonadab and Amnon meet, Amnon does not do anything radically different. He keeps acting sickly; he just acts more sickly. No one in his own household will suspect that anything is amiss.

## 2Samuel 13:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בָּוֵא) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

## 2Samuel 13:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7200 BDB #906

**Translation:** ...so the king came to see him. We know very little about David's interaction with his sons, except that it was not really enough. I suspect that days, weeks and even months could go by without David checking in on some of his sons. The reason I can make such a statement is, these sons will show little or no character in their actions. They will behave pretty much like little heathen, even though their father is a spiritual giant.

As an aside, David's sexual arrogance bled into other areas (see [David's Sexual Arrogance](#)). Pretty much everything associated with his sexual arrogance was distorted. Therefore, all things related to David's right woman, to marriage and family would, as a result of his sexual arrogance, be distorted, tainted and/or neglected. Therefore, David's first set of children, for the most part, turned out pretty badly. However, his second set of children, by one woman, Bathsheba, turned out pretty good, despite their obvious flaws (all we know about is Solomon; but it is reasonable to assume that Nathan led a reasonable spiritual life, as he is in the line of Christ through Mary).

However, in this case, Amnon's sickness—particularly because it appeared to many to have begun weeks or months ago—seemed quite serious, and David came to him. It is unclear whether David was summoned by Amnon's staff or if Amnon himself called for his father come to him.

**Application:** Children cannot be raised by a parent who is just there for the emergencies. King David is obviously available to Amnon, but, as is suggested here, only in emergencies. With so many wives and so many children, King David could not get around to give them all the time and attention that they needed. Therefore, it is obvious that a man and a woman who are married need to do everything that they can to remain married if they have children. The worst thing parents can do to their children is divorce. Close behind divorce is continued arguing or having an affair. Anything that leads to a parent being unable to properly raise his or her child is the wrong path for a parent to take.

**Application:** As a believer in Jesus Christ, children are a great blessing which God has bestowed upon us. Our focus ought to be on our children. God made this fairly simple: just treat your children as you want God to treat you. Treat them in such a way that, when they are no longer under your authority, they will act in such a way that they will be blessed in this life. That means teaching, discipline and guidance.

**Application:** Most of the time when two married people argue, it is because one or both parents are focused on each other rather than on their children, who are their responsibility. If, by any chance, the argument is about the children, the father is in charge. What he says goes. Now, if you are a woman, you may see this as unfair, but this is God's design. If you are careful who you married, then the first time your husband overrules your good advice, the end results will reveal this. A smart man will recognize that his wife has a great deal to offer and that he ought to listen to her from time to time. A smart man will recognize when he overruled his wife's advice, that was a mistake.

**Application:** We often complain about our position in life; we have not received that promotion that we believe that we deserve. We have not reached the authority level that we believe is appropriate for our talents. Authority requires responsibility. There is nothing more important than how you raise your children. That involves absolute

authority combined with absolute responsibility. There is rarely anything greater than your impact as a person on your children. With few exceptions, there are few jobs which involve that kind of responsibility and that kind of impact. The way you raise your children can impact them, their children, and their children's children.

**Application:** It is a mistake to think that the problem with David is, he has too many children. The problem is, he has too many families because he has too many wives. Parents, depending upon their abilities, can raise 4 children or a dozen children almost as easily as they can raise one child. The teaching and training is not just given by the parents, but, at some point, reenforced by the care and teaching of the older siblings. If you have, say, 4 or more children, then you are going to naturally get your oldest children involved in the raising of the youngest. This is the best training a young adult can have. They learn to take their life's focus off of themselves (an occupational hazard for all teens and pre-teens) and to focus on someone who is smaller, weaker and more needy.

**Application:** Parents and teachers have been doing this for years: taking the older or more advanced children, and have them help the younger or less advanced children. Both sets of children receive great dividends in the process. For example, an older children who tutors or teaches a younger child has the things which he or she is teaching ingrained much more into their own thinking as a result of having to present this material to someone else. As a teacher, I never had a full understanding and appreciation for geometry until I taught it. At that point, I realized, "Wow, this is really great stuff!"

### 2Samuel 13:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced waw]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Am <sup>e</sup> nôwn (אמון) [pronounced ahm <sup>e</sup> -NOHN]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek <sup>e</sup> (מלך) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
bôw' (בו) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #935 BDB #97
nâ' (נא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
Tâmâr (תמר) [pronounced tau-MAWR]	<i>palm-tree, date-palm and is transliterated Tamar</i>	feminine singular proper noun	Strong's #8559 BDB #1071

## 2Samuel 13:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âchôwth (אָחוּת) [pronounced aw-KHOWTH]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #269 BDB #27

**Translation:** Amnon then said to the king, "Please let Tamar, my sister, come [to me]... Whatever niceties in this conversation took place are ignored, and we get right to the request. Amnon certainly puts on a show here. He has to make a clear request to his father, and to seem very ill at the same time.

The particle of entreaty here does not necessarily need to be translated as *please, I pray thee*, etc.; As several ancient translators did, this could simply be put into the form of a request, as the use of this particle indicates a polite request. So, many translators have, at this point, "Let Tamar, my sister, come [to me]."

I also added the *to me* for clarity, but Amnon apparently does not use that. Obviously, Tamar would be coming to him; but Amnon goes directly to her purpose in coming, which is the next phrase.

Gill: *I pray thee let my sister Tamar come; he calls her sister, as Jonadab had directed, the more to blind his design; though it is much that so sagacious a man as David was had not seen through it; but the notion he had of his being really ill, and the near relation between him and Tamar, forbad his entertaining the least suspicion of that kind.*<sup>15</sup>

## 2Samuel 13:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâbab (בָּבַל) [pronounced law <sup>b</sup> -VAH <sup>B</sup> V]	<i>to make [bake] cakes, to cook bread</i>	3 <sup>rd</sup> person feminine singular, Piel imperfect	Strong's #3823 BDB #525
This is a verb with two sets of meanings; this set of meanings is found only her in 2Sam. 13.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'êynayim (עֵינַיִם) [pronounced gay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 1 <sup>st</sup> person singular suffix	Strong's #5869 (and #5871) BDB #744

Together, the bēyth preposition and 'ayin mean *in my eyes* and they usually mean, *in my sight, in my opinion, to my way of thinking, as I see it*.

<sup>15</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 13:6.

## 2Samuel 13:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh <sup>e</sup> tayim (שֵׁתַּיִם) [pronounced sh <sup>e</sup> t-TAH-yim]	two, two of, a pair of, a duo of	feminine numeral construct	Strong's #8147 BDB #1040
Spelled here sh <sup>e</sup> ttêy (שֵׁתַּיִ) [pronounced sh <sup>e</sup> ht-TAY].			
l <sup>e</sup> bîbôth (לֶבֶבֹת) [pronounced l <sup>e</sup> b-ee-BOHTH]	cakes [made in a frying pan; probably with lots of fat]; bread	feminine plural noun	Strong's #3834 BDB #525

**Translation:** ...and she will make cakes in my sight—a pair of cakes—... The verb *to make cakes* only occurs twice in the Old Testament (it does have a homonym); so it may mean *to bake, to cook, to prepare in a particular way*. Therefore, many translators did not include the word *cakes* twice. I simply translated it as part of the verb, as that was the meaning given it by BDB.

As was spoken of before, the whole scheme here is to make David think that Amnon is being poisoned. Again, Amnon, for whatever reason, may not be able to state this outright. Surely there are people hovering about, coming in and out of whatever room he is in; so he is speaking to David almost in code here. At first, it seems as though Amnon just wants some sympathy—someone to come in and cook him his favorite meal. For him, it is Tamar's cakes (or, so goes his story). However, Amnon inserts into his request that these cakes be made *in my sight* (literally, *before my eyes*). So it is clear that Amnon does not want Tamar to make these cakes at her house and then drop them by; he is making a request that he be able to see the cakes being made. David, as a king, understands what Amnon is implying—he is implying that he might be the victim of poisoning, so that he needs to see the food prepared by someone he trusts, and someone from outside his immediate circle of friends, relatives, acquaintances and servants. In other words, if he is being poisoned, or suspects that he is being poisoned, this is a very reasonable request.

David is going to understand what is happening under the circumstances; as a king, the possibility of being poisoned was always there. Furthermore, David is also able to get Tamar to go to Amnon's home. Obviously, there was enough going on between the families, that Amnon could not simply make this request directly to Tamar. He could not even simply ask his father to get Tamar over there; all of this has to be related to the fact that Amnon thinks that he is being poisoned, but he cannot just come out and say it.

Notice that the plan is not to send a note to Tamar. This would have come completely out of the blue. She may barely know who Amnon is; or know little about him, as they are raised in separate families. So a request to her directly would be unexpected and possibly not honored. King David telling her what to do would result in immediate obedience.

As I have remarked before, this is a brilliant plan. David will say enough to Tamar to get her to go over to see Amnon and to bake some cakes there in front of him. David may not specifically come out and tell Tamar that Amnon thinks that he is being poisoned; but he might say to Tamar, "If Amnon has an unusual request, honor it; he is very sick right now."

The idea in David's mind will be, if Amnon is being poisoned, his strength will come back with Tamar there feeding him unadulterated food. At that juncture, they will have to take further steps to determine who is poisoning Amnon. So, David is probably several steps ahead of what is happening—in his own mind—and he has no clue that Amnon is playing him.

You see, David takes this very seriously. Something like this was unknown in his household and in the household of Saul. However, it is not a new idea. Therefore, David is thinking way ahead of this situation, as to who it might

be, how they might be caught, what he will have to do as king. Getting Tamar over there to fulfill Amnon's request is, by the time that David leaves Amnon's home, in David's rearview mirror. He is thinking ahead, as many great men do, having no idea that he has just been duped by his own son, the actor.

## 2Samuel 13:6e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bârâh (בָּרַח) [pronounced <i>baw-RAW</i> ]	<i>to cut, to cut apart; to eat; to choose [i.e., to cut and separate out]</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #1262 BDB #136
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3027 BDB #388

**Translation:** *...that I will eat from her hand.* This final request clinches the ruse. Amnon wants to not only watch his food being prepared by an outside person, but then, he wants to eat this food from that person's hand. Without casting any aspersions or overtly suggesting that anything is going on, Amnon has conveyed to his father David that he believes he is being poisoned by someone inside of his house, and he is depending upon an outside person to come in and revive him. He will watch every step of the process to make certain that he is eating untainted food.

It ought to be clear that, more is said than this one sentence that is recorded. If David comes to see his son, we would assume that they will spend more time together than 17 seconds. Very likely, after the perfunctory *hello's* and *how-do-you-feel*, David no doubt asked his son, "What can I do for you?" or "How can I help?" It is unlikely that Amnon blurted out, "Send Tamar to me to make bread in front of me." It should seem clear that *"Please let Tamar, my sister, come [to me] and she will make cakes in my sight—a pair of cakes—that I will eat from her hand."* is not all that was said during this meeting. We only know what Amnon said.

This request should not be perceived by David as a selfish, childish request, as Guzik<sup>16</sup> as suggested. If David felt like Amnon was just being a big baby about all of this, David would have braced Amnon, saying, "What is wrong with you, boy; you're a young man now. Don't act like a damn baby." The brilliance of Jonadab's plan is, it does not come off in a way that Amnon seems like a baby making a childish request. The brilliance of Jonadab's plan is, David, by this time, is thinking way out ahead of sending Tamar in to bake bread cakes for Amnon. David's mind is on what he will do if Amnon recovers after eating from Tamar's hand. How will he, David, find the culprit poisoner? At no time, does anyone, apart from Amnon, even think about Jonadab. His hands are dirty, and yet no one knows. He is the true poisoner here, poisoning the relationships of David, Amnon, Absalom and Tamar.

<sup>16</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 13:6–10. Most of the commentators did a horrible job exegesis of this passage. Jamieson, Fausset and Brown write *To the king Amnon spoke of Tamar as "his sister," a term artfully designed to hoodwink his father; and the request appeared so natural, the delicate appetite of a sick man requiring to be humored, that the king promised to send her. The cakes seem to have been a kind of fancy bread, in the preparation of which Oriental ladies take great delight. Tamar, flattered by the invitation, lost no time in rendering the required service in the house of her sick brother.* Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 136–8.

This verse reads: **So Amnon laid down and feigned illness, so the king came to see him. Amnon then said to the king, “Please let Tamar, my sister, come [to me] and she will make cakes in my sight—a pair of cakes—that I will eat from her hand.”**

### A Summary of 2Samuel 13:6

1. Jonadab’s plan proceeds without a hitch.
2. This plan is brilliant, in part, because of what it does not say.
3. Amnon does not come out and say that he has been poisoned. However, the words that he uses cause David to immediately jump to this conclusion.
4. Therefore, Amnon’s solution to this problem is reasonable: get someone into his house that he knows he can trust—someone who is above reproach—and he will observe her making his food.
5. David is emotionally caught up in all of this. His eldest son, the young man who David believes will be the next king, appears to be dying from having been poisoned, and David is quite wrought.
6. Being a brilliant man, David is probably thinking several steps ahead at this time. Who is behind this? Who might the poisoner be? How will we lay a trap to catch him?
7. David’s blind spot is Amnon himself. David does not really know his son nor did he take the time to properly raise him. So, David’s over-indulgent love blinds him to what Amnon is doing.
8. Furthermore, this plot is so good and Amnon is so good at what he is doing, few parents would have figured out that they are being deceived.
9. Although David is worried that his son, Amnon, is being poisoned, he does not recognize that what is poisoned here is Amnon’s soul. David has no idea as to the depth of Amnon’s degeneracy.
10. David could be faulted in one way: if he knew his son and his son’s penchant for deceit, David would have possibly been suspicious.
- 11.

It is very likely that David, when writing the book of Proverbs to teach his son Solomon, thought about his sons that went astray. For instance, **A wise child is a father's joy, a foolish child a mother's grief** (Prov. 10:1). Or, Prov. 10:6–9 **Blessings are on the head of the upright, but the mouth of the godless is a cover for violence. The upright is remembered with blessings, the name of the wicked rots away. The wise of heart takes orders, but a gabbling fool heads for ruin. Anyone whose ways are honourable walks secure, but whoever follows crooked ways is soon unmasked.** Note the contrast.

#### Chapter Outline

#### Charts, Maps and Short Doctrines

Amnon’s soul is corrupt in many ways. For one, he is intentionally deceiving his father right here. This indicates that Amnon has little respect for his father. The mastermind of this plot, Jonadab, also has little respect for King David, because this plot revolves around getting David to do what they want him to do. That David is king of all Israel is of no concern to them. He is simply a chess piece to be moved about on a chessboard.

**Application:** When arrogant and duplicitous people use you, they are not your friends.

#### Chapter Outline

#### Charts, Maps and Short Doctrines

### Amnon Rapes Tamar: King David is Duped

**And so sends David unto Tamar to the house, to say, “Come, please, a house of Amnon your brother and make for him the food.”** 2Samuel 13:7

**Therefore, David sent [a message] to Tamar at the palace [lit., house, residence], saying, “Go now to the house of your brother Amnon and prepare a meal [lit., food] for him.”**

**Therefore, David sent a message to Tamar at the palace, saying, “Go now to the house of your brother Amnon and prepare some meals for him.”**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	Then David sent home to Tamar, saying: Come to the house of thy brother Amnon, and make him a mess.
Masoretic Text (Hebrew)	And so sends David unto Tamar to the house, to say, “Come, please, a house of Amnon your brother and make for him the food.”
Peshitta (Syriac)	Then David sent for Tamar, and said to her, Go <u>now</u> to your brother Amnon's house and prepare food for him.
Septuagint (Greek)	And David sent to Tamar to the house, saying, Go <u>now</u> to your brother's house, and prepare food for him.

Significant differences: The Syriac leaves out *to the home [of tamar]*. Now in the Greek and Syriac are both reasonable translations for the particle of entreaty. The Latin apparently leaves this word out altogether. The Hebrew has a definite article in front of *food*, which is lacking in the other ancient languages. The significance of this will be discussed in the exegesis.

#### **Thought-for-thought translations; paraphrases:**

Contemporary English V. Easy English (Pocock)	David told Tamar, "Go over to Amnon's house and fix him some food." So David sent a message to Tamar in the palace. He said, 'Go to your brother Amnon's house. Make him some food.'
Easy-to-Read Version	David sent messengers to Tamar's house. The messengers told Tamar, "Go to your brother Amnon's house and make some food for him."
Good News Bible (TEV)	So David sent word to Tamar in the palace: "Go to Amnon's house and fix him some food."
<i>The Message</i>	David sent word to Tamar who was home at the time: "Go to the house of your brother Amnon and prepare a meal for him."
New Berkeley Version	David sent to the palace to Tamar, with the instructions, "God now to your brother Amnon's house and prepare food for him." Footnote: David of all men should have seen through the scheme, but his sin had deadened his discernment.
New Living Translation	So David agreed and sent Tamar to Amnon's house to prepare some food for him.

#### **Partially literal and partially paraphrased translations:**

Ancient Roots Translinear	David sent to Tamar's house, saying, "Please go to your brother Amnon's house and make dinner for him."
<i>God's Word</i> ™	David sent for Tamar at the palace. "Please go to your brother Amnon's home," he said, "and prepare some food for him."
New American Bible	David then sent home a message to Tamar, "Please go to the house of your brother Amnon and prepare some food for him."
Revised English Bible	David sent a message to Tamar in the palace 'Go to your brother Amnon's quarters and prepare a meal for him.'

#### **Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	Then David sent to the house for Tamar and said, Go now to your brother Amnon's house and get a meal for him.
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Complete Jewish Bible	David sent this instruction home to Tamar: "Go now to your brother Amnon's house, and prepare him some food."
New Advent Bible	Then David sent home to Thamar, saying: Come to the house of your brother Ammon, and make him a mess.

**Literal, almost word-for-word, renderings:**

American KJV	Then David sent home to Tamar, saying, Go now to your brother Amnon's house, and dress him meat.
exeGesés companion Bible	And David sends home to Tamar, saying, Go now to the house of your brother Amnon and work him cuttings.
Ferar-Fenton Bible	David, therefore, sent to Thamar at her house to say, "Come to the house of Amnon, your cousin, and make him cakes."
Heritage Bible	And David sent to Tamar at the house, saying, Walk now to your brother, Amnon's house, and make for him food.
Modern KJV	And David sent home to Tamar, saying, Go now to your brother Amnon's house, and prepare food for him.
Syndein	Then David 'sent a message' to Tamar, saying, "Go please {an order from the King to a royal princess - polite, but an order} now to your brother Amnon's palace, and prepare {another order} him food."
Updated Bible Version 2.11	Then David sent home to Tamar, saying, Go now to your brother Amnon's house, and dress him food.
Young's Updated LT	And David sends unto Tamar, to the house, saying, "Go, I pray you, to the house of Amnon your brother, and make for him food."

**The gist of this verse:** David sends a royal message to Tamar to go to Amnon's home and to make food for him.

**2Samuel 13:7a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Tâmâr (תָּמָר) [pronounced taw-MAWR]	palm-tree, date-palm and is transliterated Tamar	feminine singular proper noun	Strong's #8559 BDB #1071

## 2Samuel 13:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (תֵּיב) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article and the directional hê suffix	Strong's #1004 BDB #108

**Translation:** *Therefore, David sent [a message] to Tamar at the palace [lit., house, residence],...* Most of the time when we have the common verb *to send*, the words *messenger, message* are implied.

The definite article here indicates that we are speaking of a specific residence. This implies that Tamar lives in the palace with the king. If it were her own house, it would be more likely for this to read, *her house*. This would not be unusual; certainly a young woman would be guided and protected by her family. Since we are probably speaking of David's main residence, the translation *palace* is apt.

Gill<sup>17</sup> suggests that she is living with her brother Absalom at this point in time. However, I think that v. 20b (*And Tamar lived in the house of her brother Absalom, but she was desolate*) indicates a change of residence. This chapter of the Bible seems to be fairly specific about which houses we are speaking of, so when we have David sending a message to Tamar at *the* house (palace), it is likely this is the king's palace, although possibly an apartment of sorts attached to the palace, either for Tamar alone or for her and her mother.

No matter where she is living now, it is clear that she is well-protected there and that Amnon could not simply "drop by;" hence the need for this plan of Jonadab's.

You may recall how David tried to manipulate Uriah the Hittite, but he could not because Uriah had a great personal integrity. Here, David has been completely manipulated. It is because David sends this message that Tamar must go to Amnon's home.

## 2Samuel 13:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>go, come, depart, walk; advance</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
nâ' (אָנֹ) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

<sup>17</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 13:7.

## 2Samuel 13:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'Am <sup>e</sup> nôwn (אֲמֹנִי) [pronounced ahm <sup>e</sup> -NOHN]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
'âch (אָח) [pronounced awhk]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #251 BDB #26

**Translation:** ...saying, "Go now to the house of your brother Amnon... Even though David includes the article of entreaty, this is an order from both the king and her father; the imperative mood indicates that there is no time to be wasted here; she is to come right on over.

The construction of the Hebrew here, referring to Amnon as *your brother*, indicates that this is the actual text of the message that David sends to Tamar.

Again, the idea is, his own servants or someone in his household is poisoning Amnon, so he needs to get some untainted food, and that will come by means of Tamar. This is an emergency that needs to be attended to immediately, is what David would be thinking right now. Because this is an emergency, no one has any time to think this through or to offer an alternative approach.

A word ought to be said about these residences. It is both reasonably clear and logical that Amnon and Absalom have their own houses. If Amnon lived at the palace or in an apartment adjacent to the palace, it would be less likely that he would have his own separate staff, including his own cook. David would not have to send a message to Tamar if they all lived together. Tamar will later be said to live with Absalom in his house for most of her life; and Absalom has a ranch in northeastern Israel. So, logically, David, Amnon and Absalom all live in separate residences scattered throughout Jerusalem. We are not certain about Tamar or their respective mothers. However, Absalom and Amnon are both potential future kings; therefore, it would be logical for them to assume autonomous lives. Furthermore, Absalom has a ranch, so it would make little sense for him to have this ranch, and yet live in close association with his father in Jerusalem. Therefore, Amnon and Absalom both apparently live separate from their father and probably have some sort of official state business which they oversee (which is part of their training), as well as pursuing whatever career or vocation that strikes them.

## 2Samuel 13:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 <sup>nd</sup> person feminine singular, Qal imperative	Strong's #6213 BDB #793

## 2Samuel 13:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
bir <sup>a</sup> yâh (בִּירְיָה) [pronounced beer-YAW]	<i>food</i>	feminine singular noun with the definite article	Strong's #1279 BDB #135

**Translation:** ...and prepare a meal [lit., *food*] for him.” The fact that we have the words *the food* here (actually, one word in the Hebrew with a definite article prefix) suggests to us that this is an edited portion of the message. Probably in the note, David indicated what kind of food Amnon had requested, and the imperative mood tells her that he wants this food prepared right there before Amnon. Amnon's request to his father was fairly specific; we can reasonably assume that David listened and offered the same specificity in his instructions to Tamar. However, there is not a lot of reason for us to read through a complete repetition of Amnon's exact directions, so God the Holy Spirit did not include the entire text of David's message.

You will note that David has been completely duped here by his own, not-so-mentally-nimble son, Amnon. As king, David is supposed to be a little smarter and a little more on the ball than those around him. He certainly has advisors, but no one catches on to this scheme. David is made to believe that there is another plot afoot, a plot to kill Amnon by poisoning, so he does not realize that this other plot is part of the manipulation.

This certainly indicates that Jonadab and Amnon make up quite the devious team. Jonadab is smart enough to devise a scheme that will fool even David; and Amnon is a good enough actor to pull it off. We see this all of the time in movies. There are so many actors that could not write a few lines of decent dialogue for themselves, but when given the dialogue from a good writer and given good direction, they can sell it. This is Amnon; he is more than able to sell his predicament to his father David and David falls for it. Jonadab knew what needed to be said and how Amnon needed to say it. When a director of a movie is good, you never think about him. You do not realize that he is there. He has his fingerprints on every scene in the movie, in every nuance of his actors' voices, but, if he is good, you take the movie at face value and never consider that there was one man behind all of this directing the action, setting up the camera angles, and tweaking for the dialogue and the characters played by the actors.

One thing that a director often wants to happen is, for us to become emotionally involved in some of his characters. When you are emotionally involved, you want the best for that character. David is emotionally involved with Amnon here. He is concerned that his child might be poisoned. Therefore, this emotional involvement causes David to be blind to how he is being set up. His concern for Amnon and his over-thinking about Amnon possibly being poisoned, blinds David to the fact that he is being manipulated.

**Application:** People are often deceived in two ways. They are honest themselves and they simply expect honesty from those with whom they deal. Or, they have trapped themselves in their own arrogance, and it never occurs to them that someone can put something over on them.

One more thing needs to be said about David being deceived: he does not know his own child. He does not know who Amnon is. He does not know what Amnon is capable of. Because David does not know his own child, Amnon is able to deceive David. This happens all over the world. Children—particularly in their teens—try their hand at manipulating their parents. All parents need to be aware of this and ready for it when it happens.

**Application:** As a parent, you need to know your child, both his good and bad points. You need to recognize that your child will attempt to manipulate you.

**Application:** Being smart does not mean that you are people-smart; and, even if you are people-smart, some people are simply able to deceive you. Do not go through life, even with Bible doctrine, thinking that you will be able to figure out every person who is deceptive. You will be deceived in life.

Vv.6–7: So Amnon laid down and feigned illness, so the king came to see him. Amnon then said to the king, “Please let Tamar, my sister, come [to me] and she will make cakes in my sight—a pair of cakes—that I will eat from her hand.” Therefore, David sent [a message] to Tamar at the palace [lit., *house, residence*], saying, “Go now to the house of your brother Amnon and prepare a meal [lit., *food*] for him.”

### A Summary of 2Samuel 13:6–7

1. David is a smart man; he is people-smart and he has doctrine in his soul.
2. Even so, his son Amnon has deceived him. There is no indication that David had any suspicion of Amnon about anything.
3. As an overindulgent father, David was first put off guard with his son being extremely sick—possibly deathly ill, although no such verbiage is ever used.
4. Part of the brilliance of Jonadab’s plan is, much of it is not stated. At no time does Amnon utter the words “I think I am being poisoned” or “I think that I may die.”
5. Rather than overplay his hand, Amnon uses subtlety and allows his father to fill in what is unsaid.
6. David can certainly be faulted here—he does not know the character of his own son and he did not participate in raising this boy. Therefore, Amnon’s soul kinks can be partially laid upon David.
7. Had David known his son, he would have been suspicious with almost anything that he proposed; however, David was blind to this boy’s evil ways.
8. Amnon is nearly to old to be corrected at this point. David had a chance when this boy was young; however, this boy’s soul is completely distorted.
9. David’s daughter, Tamar, is usually well protected. She appears to live in the palace complex guarded by the palace guard.
10. Jonadab’s plan will get her out of the palace, away from David and from the palace guard. She will become very vulnerable.
11. Amnon will appear to be quite helpless when she comes to him. He will appear to be in need.
12. Tamar’s desire to take care of him, to be the good sister, will blind her to what is going on.
13. Although Tamar is protected physically, it is clear that her father never sat her down and said, “Listen, dear, I want to tell you what boys are like.” So her soul will be completely unprepared for what Amnon will do.
14. She will come to Amnon’s home alone, without a guard. Amnon’s illness will be seen as an emergency. She is old enough to leave the palace on her own. She will be dressed in recognizable garb, so that anyone who sees her will know who she is.
15. Since her father David does not know what is really going on, he believes that his daughter will leave the protection of the palace to enter into the protection of Amnon’s guards.
16. David is too overwrought to take any additional precautions. He is worried about Amnon; it never occurs to David to be worried about Tamar.

Young women need to take a lesson here: some men will do anything to have sex with you. They will lie, deceive or say and do things to make you think that they are one kind of person, when they are not.

### Chapter Outline

### Charts, Maps and Short Doctrines

If a person digs enough, it will be clear that there are many applicable lessons from the Bible to us today. The fact that this takes place 3000 years ago and that David and his family are royalty does not lessen the Bible’s ability to be relevant to us today. Men and women have not changed. Some men will do anything and say anything in order to take a woman sexually. The drive is that strong for a man. If a man has a flawed character, then his treatment of women will be doubly flawed. Amnon is so flawed here that he has no interest in taking this opportunity to develop a friendship with Tamar, to explore a possible relationship with her, despite her being a half-sister. He will exploit this situation to rape her.

David is no different than any divorced father today. David is not there with his children day and night, so he is unable to properly raise them. David’s thoughts have been all about chasing skirt when he is not concentrating on the problems of his kingdom; just as a divorced dad’s thoughts might be all about chasing skirt when he is not burdened with the pressures of life.

One of the reasons that God makes divorce so difficult to legitimately attain is, the children involved are hurt in this process. Not only is the security of having both parents removed from them, but the training a child needs from both parents is lost. Even a father who is divorced who is a decent guy cannot be with his children enough to give them the training that they need for life. The end result is, little monsters are raised, like Amnon and Jonadab (Jonadab appears to have soul kinks because his father does).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Let’s stop for a moment and take a look at our principle characters and who they are, based upon the narrative in this chapter.

### A Psychological Profile of These People So Far

The Person	Commentary
David	David is a weak and indulgent father. He has not been around to raise his son Amnon and he does not know Amnon’s true character.
Amnon	Amnon is a shiftless, lazy layabout who thinks of no one but himself. He has a sense of entitlement—he expects to be made king, and character development is never seen as part of the picture. He is obsessive and he lacks any sense of empathy.
Jonadab	Jonadab is also lazy and shiftless and he has found out that he can (1) manipulate people and (2) think circles around most people. He recognizes that his father, in comparison to King David, is the failure, and that he will go nowhere in life sticking with his father. In coming to know Amnon, he sees him as a kindred soul, someone he can advise and eventually score a job as the King’s advisor (that king being Amnon). He is content to be the one behind the scenes pulling the strings. He puts up with Amnon’s whining about Tamar because he is using Amnon as well. When Amnon becomes a liability, Jonadab will attempt to use him in his death.
Tamar	Tamar is an innocent, thoughtful woman who has been taught nothing about the evil in some men’s hearts. She is obedient, capable; but unprepared for being out in the real world.
Ahinoam	Ahinoam is Amnon’s mother and the person who actually raised Amnon. It is clear that she indulged him and made him to think that he was entitled to whatever he desired. No doubt, she was angry that David suddenly began to bring home more wives, and that she sought her emotional fulfillment in raising her son. In fact, as is the case with some single mothers, she possibly attempted to gain emotional fulfillment in being friends with her son.

Amnon and Jonadab are probably both psychopaths, which characteristics will be further examined in [v. 15](#).

You should take note of how all of this goes back to David’s sexual arrogance or sexual addiction. He is unable to function as a good father because he has several wives. He is unable to develop a good relationship with any of his wives or any of his children because he has spent much of his time tom-cattin around.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

## Amnon Rapes Tamar: the Execution of the Plan

And so goes Tamar a house of Amnon, her brother and he is lying down. And so she takes the dough and so she kneads [it], and so she makes [cakes] to his eyes. And so she bakes the cakes.

2Samuel  
13:8

So Tamar went to the house of Amnon her brother, and he was lying down. She took the dough and kneaded [it], and makes the cakes before his eyes. Then she baked the cakes.

So Tamar went to the house of her brother Amnon, and he was lying down. She took the dough and kneaded it, making the cakes in his sight. Then she baked the cakes.

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	And Thamar came to the house of Ammon her brother: but he was laid down: and she took meal and tempered <u>it</u> : and dissolving it in his sight she made little messe.
Masoretic Text (Hebrew)	And so goes Tamar a house of Amnon, her brother and he is lying down. And so she takes the dough and so she kneads [it], and so she makes [cakes] to his eyes. And so she bakes the cakes.
Peshitta (Syriac)	So Tamar went to her brother Amnon's house; and he was lying down. And she took dough and kneaded <u>it</u> and baked cakes.
Septuagint (Greek)	And Tamar went to the house of her brother Amnon, and he was lying down: and she took the dough and kneaded <u>it</u> , and made cakes in his sight, and baked the cakes.

Significant differences: The Latin, Greek and Syriac all have a pronoun following *to knead*; in the Hebrew, this is taken for granted. The Syriac lacks one of the verbs (the verb for *making cakes*); and the Syriac also leaves out that this is done in Amnon's sight. I have no clue as to what the Latin is saying at the very end.

### Thought-for-thought translations; paraphrases:

Common English Bible	So Tamar went to her brother Amnon's house where he was lying down. She took dough, kneaded it, made heart-shaped cakes in front of him, and then cooked them.
Contemporary English V.	When she got there, he was lying in bed. She mixed the dough, made the loaves, and baked them while he watched.
Easy English (Pocock)	So Tamar went to Amnon's house. Amnon was lying down. Tamar mixed together some flour and water. Amnon watched her as she made the bread. Then she cooked i.
Easy-to-Read Version	So Tamar went to the house of her brother Amnon. Amnon was in bed. Tamar took some dough, pressed it together with her hands, and cooked the cakes. She did this while Amnon watched.
Good News Bible (TEV)	She went there and found him in bed. She took some dough, prepared it, and made some cakes there where he could see her. Then she baked the cakes...
<i>The Message</i>	So Tamar went to her brother Amnon's house. She took dough, kneaded it, formed it into dumplings, and cooked them while he watched from his bed.
New Century Version	So Tamar went to her brother Amnon's house, and he was in bed. Tamar took some dough and pressed it together with her hands. She made some special cakes while Amnon watched. Then she baked them.
New Life Bible	So Tamar went to her brother Amnon's house. He was lying down. And she took dough and made loaves so he could watch. Then she baked them ready to ea.

New Living Translation When Tamar arrived at Amnon's house, she went to the place where he was lying down so he could watch her mix some dough. Then she baked his favorite dish for him.

### Partially literal and partially paraphrased translations:

American English Bible So, Tamar went to the house of her brother AmNon and found him in bed. Then she took some dough and mixed it, made biscuits there in front of him, and fried them,...

Ancient Roots Translinear Tamar went to her brother Amnon's house as he laid. She took dough, and kneaded and cooked his favorite pancakes in his eyes.

Beck's American Translation So Tamar went to her brother Amnon's home. He was lying down. She took the dough, kneaded it, made flat loaves while he was watching her, and baked the loaves.

God's Word™ So Tamar went to her brother Amnon's home. He was lying down. She took dough, kneaded it, made flat bread in front of him, and cooked it.

New American Bible Tamar went to the house of her brother Amnon, who was in bed. Taking dough and kneading it, she twisted it into cakes before his eyes and fried the cakes.

NIRV So Tamar went to the house of her brother Amnon. He was lying in bed. She got some dough and mixed it. She shaped the bread right there in front of him. And she baked it.

New Jerusalem Bible Tamar went to the house of her brother Amnon who was lying there in bed. She took dough and kneaded it, and she made some cakes while he watched, and baked the cakes.

New Simplified Bible She went there and found him in bed. She prepared dough and made some cakes there where he could see her. Then she baked the cakes.

Today's NIV So Tamar went to the house of her brother Amnon, who was lying down. She took some dough, kneaded it, made the bread in his sight and baked it.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English So Tamar went to her brother Amnon's house; and he was in bed. And she took paste and made cakes before his eyes, cooking them over the fire.

Ferar-Fenton Bible Thamar, therefore, went to the house of Amnon, her cousin, and he was lying down. Then she took the dough and kneaded it, and made pancakes, and baked the cakes,...

Judaica Press Complete T. And Tamar went to her brother Amnon's house, and he was lying down. And she took the dough, and kneaded it, and she prepared the dumplings before his eyes, and she cooked the dumplings.

New Advent Bible And Thamar came to the house of Amnon her brother: but he was laid down: and she took meal and tempered it: and dissolving it in his sight she made little messes.

NET Bible® So Tamar went to the house of Amnon her brother, who was lying down. She took the dough, kneaded it, made some cakes while he watched [Heb "in his sight."], and baked them [Heb "the cakes."].

### Literal, almost word-for-word, renderings:

exeGesés companion Bible So Tamar goes to the house of her brother Amnon; and he lies down: and she takes dough and kneads and bakes in his eyes and ripens the cakes:

Modern KJV And Tamar went to her brother Amnon's house. And he had lain down. And she took flour and kneaded it, and made cakes in his sight, and baked the cakes.



Syndein

Consequently, Tamar went to her brother Amnon's palace and he was 'laying down {pretending to be ill}'. And she took dough, and kneaded it and folded, and made crapes in his presence, and did bake the crapes. {Note: This action was the culmination of the lust of Amnon, the plotting of Jonadab, and the authority of David. David is an innocent dupe. But part of this phase of his discipline, is the part he will take in the rape of Tamar.}

Young's Updated LT

And Tamar goes to the house of Amnon her brother, and he is lying down, and she takes the dough, and kneads [it], and makes cakes before his eyes, and cooks the cakes.

**The gist of this verse:**

Tamar goes to Amnon's home, and he is lying down when she arrives.

### 2Samuel 13:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הלך) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
Tâmâr (תָּמָר) [pronounced <i>taw-MAWR</i> ]	<i>palm-tree, date-palm and is transliterated Tamar</i>	feminine singular proper noun	Strong's #8559 BDB #1071
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʾAm <sup>e</sup> nôwn (אֲמוֹנֹן) [pronounced <i>ahm<sup>e</sup>-NOHN</i> ]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
ʾâch (אָח) [pronounced <i>awhk</i> ]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #251 BDB #26

**Translation:** So Tamar went to the house of Amnon her brother,... Tamar does as she is told. She is obedient and innocent. There is no indication whether she understands what is going on (that Amnon appears to believe he is being poisoned) or whether she is just going there to make a favorite food for Amnon because he is sick. My guess is, the latter. However, she follows the directions originally laid out by Amnon's friend, although I doubt that she had any suspicions as to why she was doing this.

We have no idea how she viewed Amnon. She may or may not have viewed him as a creepy half-brother or she may have viewed him with some slight sisterly affection. I suspect that she really gave him very little thought. We tend to think about people that we see regularly; and the implication is, these half-sisters and brothers knew about one another, but they did not seem to spend a lot of time together. In many ways, the boys are competitors. So Amnon has met Tamar and is enraptured by her; but there are not enough regular family gatherings where he believes that he has a chance to pursue her. Furthermore, we would not expect there to be family gatherings, as these sons become old, as all of them potential kings and would, therefore, see themselves in competition with one another.

It is possible that, based upon the directions in the note (which would have been very specific), that she may have had a suspicion that Amnon was being poisoned (which, is just a ruse to get her there in the first place).

My own guess—and this is simply conjecture—is that she has a normal, sisterly fondness for Amnon and may even look up to him. She might even be in boy-crazy mode, something that many young women go through. Further, I don't think that she fully realizes that David's suspects that Amnon is being poisoned. She goes to Amnon dutifully and cheerfully and innocently. I don't believe that she has any idea as to the evil which is about to befall her.

### 2Samuel 13:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוּהוּ) [pronounced <i>hoo</i> ]	<i>he, it; himself as a demonstrative pronoun: that, this</i>	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong's #1931 BDB #214
shâkab (שָׁכַב) [pronounced <i>shaw-KAH<sup>B</sup>V</i> ]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	Qal active participle	Strong's #7901 BDB #1011

**Translation:** ...and he was lying down. Here, Amnon does not have to make any clever conversation; he can simply watch her and fantasize about her. As we will see, Amnon's professed love for her is not very deep at all. He is simply taken in by Tamar's great beauty.

The verb used here also foreshadows what is going to happen. This word is used to simply lay down, but it is also used for sexual relations as well. Movies do this with music. In the movie *Jaws*, before a shark would strike, we would often here that low, repetitive music indicating to us that there is a shark about to strike. In literature, this foreshadowing is done with a simple word or phrase.

### 2Samuel 13:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bâtsêq (בָּצֵק) [pronounced <i>baw-TSAYK</i> ]	<i>dough [leavened, before being leavened], flour</i>	masculine singular noun with the definite article	Strong's #1217 BDB #130

## 2Samuel 13:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
lûwsh (שול) [pronounced loosh]	<i>to knead [dough]</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #3888 BDB #534

**Translation:** *She took the dough and kneaded [it],...* Although one source suggested that the dough here was leavened and another claims it is not; this is what one does when making a bread that is leavened. It is kneaded and allowed to rise.

## 2Samuel 13:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
lâbab (בבל) [pronounced law <sup>b</sup> -VAH <sup>B</sup> V]	<i>to make [bake] cakes, to cook bread</i>	3 <sup>rd</sup> person feminine singular, Piel imperfect	Strong's #3823 BDB #525
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿêynayim (עֵינַיִם) [pronounced ʿay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

The lâmed preposition + ʿayin mean, literally *to [for] [one's] eyes; before [one's] eyes*. The sense is *before any one*.

**Translation:** *...and makes the cakes before his eyes.* She has prepared the flour into a doughy substance and is shaping the cakes<sup>18</sup> while Amnon watches. Tamar has no reason to have her radar up; she has no reason to be suspicious of Amnon. Everything is, to her, as it seems to be. Her concentration is upon making these cakes.

We get some view into homemaking in the past of 3000 years ago. For those of you who have made bread (without a bread-making machine), this is pretty much what you do. Amnon is there watching the ingredients which she puts into the bread. Making the cakes is, mixing the ingredients and then shaping them and putting them into pans.

The cover story is, he believes that he is being poisoned. Therefore, he watches intently. If this were real, he would be watching the ingredients that she uses; however, since this is a ruse, he is watching her.

<sup>18</sup> I have seen nearly a dozen commentators and translators say that these are heart-shaped cakes. I have no clue nor does it seem pertinent to the narrative. There is nothing in the Hebrew that indicated to me that these are heart-shaped cakes. Also, I don't really care.

## 2Samuel 13:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253
bâshal (לָשַׁב) [pronounced baw-SHAHL]	to cook [especially flesh], to bake, to simmer, to smoulder; to boil	3 <sup>rd</sup> person feminine singular, Piel imperfect	Strong's #1310 BDB #143
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
l' bîbôth (לְתוֹבְלִים) [pronounced l' b-ee-BOHTH]	cakes [made in a frying pan; probably with lots of fat]; bread	feminine plural noun with the definite article	Strong's #3834 BDB #525

**Translation:** Then she baked the cakes. Then she places these pans into some kind of a fire, and the way this is done, insures that the cakes are evenly baked. That is, they cook from the sides and top as well as from the bottom (which is the case for making cakes or breads).

All of this suggests that we are in a room which is both a living room and a kitchen. There is a place for Amnon to lie upon where he can watch Tamar; and all of the things which she needs in order to bake bread is right there in front of Amnon. There is a slight possibility that this is a dining room-kitchen combination, because, in some cultures, people ate laying on their sides at a banquet setting. That would be what Amnon might be laying on.

Barnes suggests<sup>19</sup> that Amnon is in one room on a bed or sorts watching through the open door as Tamar makes this bread. Although this is possible, what occurs in the next two verses suggests that Amnon is in the same room with Tamar at this point in time.

Treasury of Scriptural Knowledge quotes a Mr. Jackson about what this kitchen was like and how this cooking probably occurred: "They have a small place built with clay, between two and three feet high, having a hole at the bottom for the convenience of drawing out the ashes, something similar to that of a brick-kiln. The oven is usually about fifteen inches wide at top, and gradually grows wider to the bottom. It is heated with wood; and when sufficiently hot, and perfectly clear from smoke, having nothing but clear embers at bottom, which continue to reflect great heat, they prepare the dough in a large bowl, and mould the cakes to the desired size on a board or stone placed near the oven. After they have kneaded the cake to a proper consistency, they pat it a little, then toss it about with great dexterity in one hand till it is as thin as they choose to make it. They then wet one side of it with water, at the same time wetting the hand



<sup>19</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 13:9.

and arm with which they put it into the oven.”<sup>20</sup> The photograph best represents pictures of ancient ovens which I have seen. Periodically, the ashes would be cleaned out and put outside by the door (at least, that is what appeared to happen in Amnon’s household, as will be implied in v. 19).

**And so she takes the pan and so she empties [it] to his faces. And so he refuses to eat. And so says Amnon, “Take out every man from upon me.” And so goes out every man from upon him.**

2Samuel  
13:9

**She then took the pan and emptied [it] before him, but [lit., *and so*] he refused to eat. Then Amnon said, “Send out every man from beside me.” So every man went out from beside him.**

**Tamar then took the pan and emptied it out before him, but he refused to eat the cakes. Amnon then ordered, “Send everyone out away from me.” Therefore, everyone went out away from him.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And taking <u>what she had boiled</u> , she poured it out, <u>and set it</u> before him, <u>but</u> he would not eat: and Amnon said: Put out all persons from me. And when <u>they had put</u> all persons out.
Masoretic Text (Hebrew)	And so she takes the pan and so she empties [it] to his faces. And so he refuses to eat. And so says Amnon, “Take out every man from upon me.” And so goes out every man from upon him.
Peshitta (Syriac)	And she took the <u>cakes</u> and <u>placed them</u> before him; but he refused to eat. And Amnon said, Let every one go out from <u>the house</u> . And they went out every man from <u>the house</u> .
Septuagint (Greek)	And she took the frying pan and poured them out before him, and he would not eat. And Amnon said, Send out every man from about me. And <u>they removed</u> every man from about him.

Significant differences: In the English translation from the Latin, she takes out what she had cooked (boiled) rather than the pan. In the English translation from the Syriac, she *sets [places]* them before him. *Cakes* specifically are also named in the translation from the Syriac.

In the Hebrew, a series of consecutive actions are often strung together by a series of *wâw* consecutives, as we have here. However, in the English translations of the Syriac and Latin (and Greek even), the third phrase is begun with a *but* (in the Greek, this is an *and*). Amnon’s order in the Syriac apparently includes the words *the house*. This is also found again in the final phrase of the Syriac.

Finally, in the final phrase of the English translation from the Latin and the Greek, some group of people are doing the *putting out*.

As I note from time to time, these are some real differences in the text. However, you will notice that all of these differences are trivial, non-doctrinal, and cause no dramatic changes in the narrative.

#### Thought-for-thought translations; paraphrases:

<sup>20</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 13:8.

Christian Community Bible	But when she took the pan and set the cakes before him, he refused to eat and said, "Send everyone outside." After they all left,....
Contemporary English V.	Then she took the bread out of the pan and put it on his plate, but he refused to eat it. Amnon said, "Send the servants out of the house." After they had gone, ...
Easy English (Pocock)	She served it on a pan in front of Amnon. But he refused to eat it.
Easy-to-Read Version	Amnon said, 'Everyone must leave the room.' So, everyone left him.
Good News Bible (TEV)	Then Tamar took the cakes out of the pan and set them out for Amnon. But Amnon refused to eat. Amnon said to his servants, "Get out of here. Leave me alone!" So all of his servants left the room.
<i>The Message</i>	...and emptied them out of the pan for him to eat, but he wouldn't. He said, "Send everyone away"---and they all left.
New Berkeley Version	But when she took the cooking pot and served him, he wouldn't eat. Amnon said, "Clear everyone out of the house," and they all cleared out.
New Century Version	But when she took the pan and served them p before him, he refused to eat. Instead, Amnon demanded, "Every man out of my presence!" So they all withdrew.
New Life Bible	Next she took the pan and served him, but he refused to eat.
New Living Translation	He said to his servants, "All of you, leave me alone!" So they all left him alone. And she took the dish and held it out in front of him. But he would not eat. Amnon said, "Have everyone leave me." So everyone left him.
	But when she set the serving tray before him, he refused to eat. "Everyone get out of here," Amnon told his servants. So they all left.

#### **Partially literal and partially paraphrased translations:**

American English Bible	...and then she took the frying pan and laid them before him, but he wouldn't eat them.
Ancient Roots Translinear	And AmNon said, 'Send all the men away from me.' So they sent all the men away.
New American Bible	She took the poured baking-pan in front of him, but he refused to eat. Amnon said, "All men proceed from me." And all the men proceeded from him.
NIRV	Then she took the pan and set out the cakes before him. But Amnon would not eat; he said, "Have everyone leave me." When they had all left him.
New Jerusalem Bible	Then she took the bread out of the pan and served it to him. But he refused to eat it.
Revised English Bible	"Send everyone out of here," Amnon said. So everyone left him.
	She then took the pan and dished them up in front of him, but he refused to eat. Amnon said, 'Let everyone leave me!' So everyone withdrew.
	...she took the pan and turned them out before him. But Amnon refused to eat and ordered everyone out of the room. When they had all gone,...

#### **Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	And she took the cooking-pot, and put the cakes before him, but he would not take them. And Amnon said, Let everyone go away from me. So they all went out.
Complete Jewish Bible	Then she took the pan and turned them out in front of him, but he refused to eat. Amnon said, "Have everyone leave me"; and everyone left him.
Ferar-Fenton Bible	...and took the fry-pan and the dough to him, but he refused to eat.
JPS (Tanakh—1985)	Suddenly Amnon exclaimed, "Let every one go out from me!"
	They all went out from him.
	She took the –pan and set out [the cakes],– [meaning of the Hebrew uncertain] but Amnon refused to eat and ordered everyone to withdraw. After everyone had withdrawn,...

New Advent Bible	And taking what she had boiled, she poured it out, and set it before him, but he would not eat: and Ammon said: Put out all persons from me. And when they had put all persons ou.
NET Bible®	But when she took the pan and set it before him, he refused to eat. Instead Amnon said, "Get everyone out of here!" [Heb "from upon me."] So everyone left [A few medieval Hebrew mss have "and they removed everyone" (Hiphil preterite with vav consecutive 3cp, rather than Qal preterite with vav consecutive 3cp).].
NIV, ©2010	Then she took the pan and served him the bread, but he refused to eat. "Send everyone out of here," Amnon said. So everyone left him.

### Literal, almost word-for-word, renderings:

English Standard Version	And she took the pan and emptied it out before him, but he refused to eat. And Amnon said, "Send out everyone from me." So everyone went out from him.
Fred Miller's Revised KJV	And she took a pan and poured them out before him; but he refused to eat. And Amnon said, All men go out from me. And every man went out from him.
LTHB	And she took the baking pan and poured out before him. But he refused to eat, and Amnon said, Cause every man to go out from me. And every one of them went out from him.
NASB	She took the pan and dished [Lit poured] them out before him, but he refused to eat. And Amnon said, "Have everyone go out from me." So everyone went out from him.
New King James Version	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.
Syndein	Then she took a pan, and served {the crapes} out before him . . . but he refused to eat. And Amnon said, "Have all the men depart from me". And they went out every man from him.
Young's Updated LT	And she takes the frying-pan, and pours out before him, and he refuses to eat, and Amnon says, "Take you out every one from me;" and they go out every one from him.

**The gist of this verse:** Tamar finishes baking the cakes and pours them out before Amnon. Amnon asks for all of his servants to leave the room (and possibly, the house entirely).

## 2Samuel 13:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mas <sup>o</sup> rêth (מַרְשֵׁת) [pronounced <i>mahs-RAYTH</i> ]	<i>[frying] pan, dish</i>	masculine singular noun with the definite article	Strong's #4958 BDB #602

**Translation: She then took the pan...** Like much of this narrative, we have successive actions held together with wâw consecutives. This is very common in Hebrew narrative. We like to mix our conjunctions up; but, literally, in this verse, we have *and so...and so...and so...and so...* The wâw consecutive combined with a number of imperfect tenses simply indicate successive action, rather than continuous action.

We have the common verb *to take, to seize, to grab*—the verb used when she *took* the dough—which simply means that she has the pan in which she cooked the cakes in her hand. No doubt, she had on an oven mitt, grabbed it with some sort of unheated tongs, or handled it with some insulation between her hand and the pan, as the pan would be quite hot.

Although the word *pan* occurs only here; it is reasonable that this is what we are speaking of. This could refer to the handle of the pan as well. It is the context of this passage combined with other ancient translations that make its meaning reasonable.<sup>21</sup>

### 2Samuel 13:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsaq (יָצַק) [pronounced <i>yaw-TSAHK</i> ]	<i>to pour (out), to cast, to flow (out), to empty</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #3332 BDB #427
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6440 BDB #815

Together, they mean *before him, before his face, in his presence, in his sight, in front of him.*

**Translation: ...and emptied [it] before him,...** Amnon has requested that everything be done in front of him by Tamar and she simply follows orders. He saw her mix the ingredients, bake it, and now she bring the bread over and dumps it out in front of him. I have no idea exactly what people in the ancient world ate on—whether he had a plate, bowl or simply a cloth towel onto which the food was dumped. During the time of Abraham, 1000 years earlier, people used stone, clay and copper jars. By the time of Joseph, still 800 years before David, marvelous ceramic pottery was being produced in the Palestine area.<sup>22</sup> Therefore, I would assume that Amnon has some sort of an earthenware dish upon which the cakes were placed.

There are several major misunderstandings when it comes to the wâw consecutive followed by a verb in the imperfect tense.

### The Wâw Consecutive and the Imperfect Tense

The misunderstandings: the imperfect tense often refers to a continuous action, an action which takes place over a period of time, a set of independent acts that occur over a period of time, or a future action.

<sup>21</sup> At least one commentator spoke of all the unusual words here, but this is about the only unusual word in this passage.

<sup>22</sup> *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 4, p. 824.



## The Wâw Consecutive and the Imperfect Tense

There are times when the punctiliar nature of the imperfect verb is clear, as it is here. Tamar grabs the pan of bread and then dumps out the bread. There is no indication here that these are prolonged actions. Therefore, for many centuries, it was taught that a wâw conversative then made the continuous action punctiliar; that is, an imperfect tense is then made (converted) into a perfect tense.

Both of these explanations are wrong. What is really happening is, the action is just being moved along successively. The wâw consecutive followed by an imperfect in the midst of several similar constructions simply indicate that we are looking at a series of successive actions. Anytime you see several wâw consecutive stringing together several imperfect verbs, we are simply observing the action as it occurs, as sequential events. The action of the verbs may be punctiliar or continuous; but the Hebrew construction is focusing upon the consecutive nature of the actions.

This may help to explain a great many passages in the Old Testament.

### Chapter Outline

### Charts, Maps and Short Doctrines

Therefore, the imperfect tenses here do not indicate that Tamar is spending a lot of time picking up the pan and dumping the contents out in front of Absalom. It simply indicates that these are actions which occurred in successive order, one after the other.

### 2Samuel 13:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
mâ'ên (מֵאֵן) [pronounced <i>maw-AIN</i> ]	<i>to refuse, to be unwilling; to cease, to leave off</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #3985 BDB #549
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to devour, to consume, to destroy</i>	Qal infinitive construct	Strong's #398 BDB #37

**Translation:** ...but [lit., and so] he refused to eat. Recall that all of this is a ruse to get Amnon and Tamar together alone in the same room. So Amnon refuses to eat.

Again, we have a wâw consecutive followed by an imperfect verb, which simply indicates that this is the next thing which happened. Now, in this case, the verb *to refuse, to be unwilling to* could indicate prolonged action.

### 2Samuel 13:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253

## 2Samuel 13:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Am <sup>e</sup> nôwn (אמון) [pronounced ahm <sup>e</sup> -NOHN]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
yâtsâ' (יצא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperative	Strong's #3318 BDB #422
kôl (כָּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'iysh (איש) [pronounced eesh]	<i>man, each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35
Together, these mean <i>anyone, any man, every man, everyone</i> .			
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 <sup>st</sup> person singular suffix	Strong's #5920, #5921 BDB #752

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*. Some translators rendered this *away from*.

**Translation:** Then Amnon said, “Send out every man from beside me.” First order of business for Amnon is to empty the room. Amnon does not say to everyone, “Leave, get out of here.” He issues orders to his guards (I would assume) to send everyone out. That would indicate that inside of Amnon’s house, there were a lot of people. If he had 2 or 3 people standing about, he would have said, “Get out of here.” However, he uses the Hiphil imperative; and the Hiphil is the causative stem. So he is giving orders to 2 or more people to empty out his house, which, therefore, must have at least 5 or so other people there, for whatever reason.

Amnon asks for every man to be taken out; but this is the generic use of *man* so that we can understand this to mean *everyone*. This order was made in such a way to indicate that Tamar would be remaining with him.

We can understand that—given this false scenario—Amnon believes that he is being poisoned, so he brings in an outside person to serve him untainted food. It is even possible that his servants and palace staff have an idea as to what he suspects at this time (Amnon, again, does not really suspect anything, as he is not really ill). Emptying the palace is in line with this false scenario that Amnon has created.

## 2Samuel 13:9e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3318 BDB #422
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
îysh (אִישׁ) [pronounced eesh]	<i>man, each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35
Together, these mean <i>anyone, any man, every man, everyone</i> .			
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			

**Translation:** *So every man went out from beside him*. Everyone who is in his palace, is escorted out or leaves of their own accord. The fact that Amnon issues this order to 2 or more men to remove a larger number of men, indicates that there is a lot of activity going on in Amnon's palace. He may be a very young man—as young as 15 or 16—but apparently the king has him overseeing a number of things. With him in this palace would be his palace staff; but he appears to have bodyguards and assistants and workers there as well.

Sending everyone away could indicate that Amnon is going to eat and then fall asleep; and this many people would keep him awake. I would not be surprised if this wasn't common for Amnon to do, in his self-absorbed world.

Given Amnon's duplicity and character, my guess is, he is in his late teens or early 20's at the very oldest; and that Absalom and Tamar are a year or so younger (Tamar may be as young as 14 or 15). That they are teens with individual responsibilities is not out of the question for the king's sons.

Again, Tamar may or may not know the situation Amnon has created. However, the little we know about her, leads us to think that she is a reasonably intelligent young lady, so that she may understand that Amnon believes himself to have been poisoned. In any case, it is doubtful that she believes Amnon himself guilty of some nefarious plot (which is exactly what is going on here).

My point is, Tamar is not a woman of the world; she probably does not understand exactly how men are and how evil they can be; and no one has sat her down to tell her. So, even at this point, where everyone is being ordered out of the palace, it is doubtful that she suspected that Amnon was up to something.

A young woman who is brought up to be suspicious of men would, at this point, begin to get a little suspicious, if not uneasy. Given how she will react later, it is reasonable to see Tamar as being in her middle teens, without having had a boyfriend or any idea what men are like.

Let's take a brief look at Tamar in this situation.

### Tamar's Situation and Psyche

1. Tamar has been ordered by her father to go to Amnon and to bake bread for him.
2. Given the description of what she does, it is obvious that Amnon's directions were understood by her. This suggests that David's note to her was probably more explicit.
3. We have no idea whether or not she understood that Amnon was being poisoned (as per his cover story). We do not know what was going through her head at this time.
4. When Amnon began to clear out the room, this should have given Tamar pause.
5. Apparently, Tamar did not yet thoroughly understand men, and she had no training in understanding men. So, there is no indication at this point that she is panicked or concerned with Amnon sending everyone out of his home.
6. As the husband of many wives with very little time for his children, David has apparently not taught his children what to look out for in this world.
7. So Tamar is here, innocent, like a lamb being led to the slaughter.
8. She does not appear to recognize the danger; and/or she does not seem to understand how to extricate herself from this situation.
9. Tamar is there by orders of her father, the king. Therefore, she reasonably feels safe, believing that her father would not put her in danger.

Here is an important **application** from all of this: we need to begin advising our children of how other children will try to influence them—and before these things occur. We need to warn them that they will be tempted with drugs, with cutting school, with pre-marital sex, with crime, and with a number of different things. We need for them to understand that, when the situation begins going in that direction, they need to separate themselves and come home. It is a very difficult thing, because we want our children to maintain their innocence as long as possible, and not to spend their lives being overly paranoid. However, we also have to realize that it is the devil's world out there, and they need to be attuned to that fact.

#### Chapter Outline

#### Charts, Maps and Short Doctrines

And so says Amnon unto Tamar, "Bring the food [into] the (private) room and I will eat from your hand." And so takes Tamar the cakes which she had made and so she brings [them] to Amnon, her brother, the (private) room-ward.

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Then Amnon said to Tamar, "Bring the food [into] the [private] room and I will eat [it] from your hand." So Tamar takes the cakes which she had made and she brings [them] to Amnon, her brother, into the (private) room.

Then Amnon said to Tamar, "Bring the food into the private room and I will eat it from your hand." So Tamar takes the cakes which she had made and she brings them to Amnon, her brother, into the private room.

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	Amnon said to Tamar: Bring the mess into the chamber, that I may eat at thy hand. And Tamar took the little messes which she had made, and brought them in to her brother Amnon in the chamber.
Masoretic Text (Hebrew)	And so says Amnon unto Tamar, "Bring the food [into] the (private) room and I will eat from your hand." And so takes Tamar the cakes which she had made and so she brings [them] to Amnon, her brother, the (private) room-ward.
Peshitta (Syriac)	And Amnon said to Tamar, Bring the food into the chamber that I may eat from your <u>hands</u> . And Tamar took the cakes which she had made and brought them into the chamber to Amnon her brother.
Septuagint (Greek)	And Amnon said to Tamar, Bring in the food into the <u>storeroom</u> , and I will eat of your hand. And Tamar took the cakes which she had made, and brought them to her brother Amnon into the chamber.
Significant differences:	I am not 100% certain of what kind of a room they went into. My thinking is, this is probably a separate room, a bedroom, for Amnon specifically. The Greek has <i>storeroom</i> here. The English translation from the Syriac has <i>hands</i> instead of <i>hand</i> .

### Thought-for-thought translations; paraphrases:

Common English Bible	Then Amnon said to Tamar, "Bring the food into the bedroom so I can eat from your hand." So Tamar took the heart-shaped cakes she had made and brought them to her brother Amnon in the bedroom.
Contemporary English V.	...he said to Tamar, "Serve the food in my bedroom." Tamar picked up the bread that she had made and brought it into Amnon's bedroom.
Good News Bible (TEV)	Then he said to her, "Bring the cakes here to my bed and serve them to me yourself." She took the cakes and went over to him.
<i>The Message</i>	Then he said to Tamar, "Bring the food into my bedroom, where we can eat in privacy." She took the nourishing dumplings she had prepared and brought them to her brother Amnon in his bedroom.
New Berkeley Version	Then Amnon said to Tamar, "Bring the food into the bedroom as I may eat from your hand." Tamar accordingly took the cakes she had made and brought them into the bedroom to her brother Amnon.
New Life Bible	Then Amnon said to Tamar, "Bring the food to my room, so I may eat from your hand." So Tamar took the loaves she had made and brought them to her brother Amnon in his room.
New Living Translation	Then he said to Tamar, "Now bring the food into my bedroom and feed it to me here." So Tamar took his favorite dish to him.

### Partially literal and partially paraphrased translations:

American English Bible	Then AmNon said to Tamar, 'Carry the food into my bedroom and I'll eat it from your hands there.' Well, Tamar took the biscuits she had made and carried them into her brother AmNon's bedroom.
Ancient Roots Translinear	Amnon said to Tamar, "Bring the dinner to the recess, and I will dine from your hand." Tamar took the pancakes which she made and brought them to the recess to Amnon her brother.
New American Bible	Amnon said to Tamar, "Bring the food into the bedroom, that I may have it from your hand." So Tamar picked up the cakes she had prepared and brought them to her brother Amnon in the bedroom.
NIRV	Then he said to Tamar, "Bring the food here into my bedroom. Please feed it to me." So Tamar picked up the bread she had prepared. She brought it to her brother Amnon in his bedroom.

New Jerusalem Bible	Amnon then said to Tamar, 'Bring the food to the inner room, so that I can eat what you give me.' So Tamar took the cakes which she had made and brought them to her brother Amnon in the inner room.
New Simplified Bible	He said to her: »Bring the cakes here to my bed and serve them to me.« She took the cakes and went over to him.
Revised English Bible	...he said to Tamar, 'Bring the food over to the recess so that I may eat from your own hands.' Tamar took the cakes she had made and brought them to Amnon her brother in the recess.
Today's NIV	Then Amnon said to Tamar, "Bring the food here into my bedroom so I may eat from your hand." And Tamar took the bread she had prepared and brought it to her brother Amnon in his bedroom.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	Then Amnon said to Tamar, Take the food and come into my bedroom, so that I may take it from your hand. So Tamar took the cakes she had made and went with them into her brother Amnon's bedroom.
Complete Jewish Bible	Amnon said to Tamar, "Bring the food into the room, so that I can have you serve me. Tamar took the cakes she had made and brought them into the room to Amnon her brother.
New Advent Bible	Amnon said to Thamar: Bring the mess into the chamber, that I may eat at your hand. And Thamar took the little messes which she had made, and brought them in to her brother Ammon in the chamber.
NET Bible®	Then Amnon said to Tamar, "Bring the cakes into the bedroom; then I will eat from your hand." So Tamar took the cakes that she had prepared and brought them to her brother Amnon in the bedroom.

**Literal, almost word-for-word, renderings:**

American KJV	And Amnon said to Tamar, Bring the meat into the chamber, that I may eat of your hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.
exeGesés companion Bible	And Amnon says to Tamar, Bring the cuttings into the chamber, that I may chew from your hand. And Tamar takes the cakes she worked and brings them into the chamber to her brother Amnon:
Heritage Bible	And Amnon said to Tamar, Bring the food into the apartment, and I will be fed from your hand. And Tamar took the cakes which she had made, and brought them to Amnon, her brother, into the apartment..
LTHB	And Amnon said to Tamar, Bring the food into the inner room, and I shall eat from your hand. And Tamar took the cakes that she had made and brought them in to her brother Amnon, into the inner room.
NASB	Then Amnon said to Tamar, "Bring the food into the bedroom [Or inner room], 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.
Syndein	And Amnon said unto Tamar, "Bring the food into the bed-chamber, that I may eat from your hand." Then Tamar took the crapes which she had made, and brought them into the bedroom to Amnon her brother.
Young's Updated LT	And Amnon says unto Tamar, "Bring the food into the inner chamber, and I eat from your hand;" and Tamar takes the cakes that she has made, and brings in to Amnon her brother, into the inner chamber.

**The gist of this verse:** Amnon then asked for Tamar to bring the food into his bedroom (or an inner room) so that he could eat the food she made from her hand.

<b>2Samuel 13:10a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Am <sup>e</sup> nôwn (אָמֹנִי) [pronounced <i>ahm<sup>e</sup>-NOHN</i> ]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Tâmâr (תָּמָר) [pronounced <i>taw-MAWR</i> ]	<i>palm-tree, date-palm and is transliterated Tamar</i>	feminine singular proper noun	Strong's #8559 BDB #1071
bôw' (בָּאוּ) [pronounced <i>boh</i> ]	<i>to take in, to bring, to come in with, to carry</i>	2 <sup>nd</sup> person feminine singular, Hiphil imperative	Strong's #935 BDB #97
bir <sup>e</sup> yâh (בֵּירָיָה) [pronounced <i>beer-YAW</i> ]	<i>food</i>	feminine singular noun with the definite article	Strong's #1279 BDB #135
cheder (חֲדָר) [pronounced <i>KHEH-dehr</i> ]	<i>chamber, room, private room; private office; innermost part; inward parts</i>	masculine singular noun with the definite article	Strong's #2315 (and #2316) BDB #293

**Translation:** Then Amnon said to Tamar, “Bring the food [into] the [private] room... Amnon is clearly in charge. He first barks out orders to have everyone removed from the house; and now he orders Tamar to bring the food into a private room. My guess is, a private room will have no windows and probably no outside walls; that it is a room fully contained within Ammon's palace. Amnon's request does not seem unusual to Tamar, as she will comply. This makes me believe that Tamar is fairly innocent at this point in her life. It suggests to me that she does not sense any danger in this situation. It is also reasonable to assume that Amnon's acting is spot-on, so that he appears to her to be very ill, and therefore, quite harmless to her.

We do not know for certain what this room was. It is reasonable to assume that this is a private bedroom for Amnon. Given that he is “sick,” it should seem normal to Tamar to feed him on his bed. It is reasonable to suppose that Amnon is still acting sick, so that he may even appear weak and tired to Tamar.

This ruse was devised to get Tamar and Amnon alone in the same room. That is where they were at this time. However, there is no doubt, at this moment, that Amnon means evil to Tamar. With all of his servants out of the palace and with Tamar in a private room—a room with no outside walls or windows—Amnon will be able to do whatever he wants to do. Her screams will not penetrate to the outside.

## 2Samuel 13:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bârâh (בָּרַח) [pronounced <i>baw-RAW</i> ]	<i>to cut, to cut apart; to eat; to choose [i.e., to cut and separate out]</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #1262 BDB #136
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #3027 BDB #388

**Translation:** ...and I will eat [it] from your hand.” He requests that Tamar feed him. Under the scenario that Amnon has constructed, that perhaps he is being poisoned, he will be able to look at Tamar as she feeds him, to discern if there is any evil in her. A young woman as Tamar would have a difficult time of feeding poisoned food to Amnon—again, based upon the scenario that Amnon has painted.

However, that is not what is really going on. Tamar may understand all of this to be that she is simply taking care of her half-brother. From her viewpoint, there is nothing that strikes Tamar as being off. We do not know whether she realizes that Amnon is being poisoned (as per the scenario he has constructed); but all that he does is consistent with that scenario.

Even if Tamar does not fully appreciate the setup, she is there by orders of her father King David. If your father has ordered you to do something, it would never occur to you that thing is dangerous. So, no matter what Tamar is thinking, whether she fully understands that Amnon thinks he is being poisoned; she is there at the command of her father, the king. So when Amnon wants to be fed in his bedroom; this is a simple request to her.

## 2Samuel 13:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #3947 BDB #542
Tâmâr (תָּמָר) [pronounced <i>taw-MAWR</i> ]	<i>palm-tree, date-palm and is transliterated Tamar</i>	feminine singular proper noun	Strong's #8559 BDB #1071
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84



## 2Samuel 13:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
לֶבְבוֹתַי (תּוֹבֵבֵל) [pronounced l <sup>e</sup> b-ee-BOHTH]	<i>cakes [made in a frying pan; probably with lots of fat]; bread</i>	feminine plural noun with the definite article	Strong's #3834 BDB #525
אֲשֶׁר (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun	Strong's #834 BDB #81
עָשָׂה (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #6213 BDB #793

**Translation:** *So Tamar takes the cakes which she had made...* We have the 3<sup>rd</sup> time the common verb *to take* is used. This is the same word that means *to take in marriage* and *to seize*. This may be telegraphing two of the themes to come in this chapter.

These cakes are cooling down, as everyone was removed from the palace first.

Amnon is going to take her to a private room, so it will be more difficult for her to get away from him; and her screams would not be heard outside of the house, as they are in a room within the house.

When Jonadab devised this plan, we do not know what he expected to happen. However, Amnon, being a young man, filled with lust, had determined that he was going to have his half-sister, no matter what.

## 2Samuel 13:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
וַ (or וּ) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
בָּוֹא (בָּוֹא) [pronounced boh]	<i>to take in, to bring, to come in with, to carry</i>	3 <sup>rd</sup> person feminine singular, Hiphil imperfect	Strong's #935 BDB #97
לְ (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
אֲמֹנֹן (אֲמֹנֹן) [pronounced ahm <sup>e</sup> -NOHN]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
אָח (אָח) [pronounced awhk]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #251 BDB #26

## 2Samuel 13:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
cheder (חֶדֶר) [pronounced KHEH-dehr]	chamber, room, private room; private office; innermost part; inward parts	masculine singular noun with the definite article; with the directional hê	Strong's #2315 (and #2316) BDB #293

**Translation:** ...and she brings [them] to Amnon, her brother, into the (private) room. Tamar, obedient and kind, brings this food that she made to Amnon, her brother, into the private room, not realizing what is about to transpire. She is there on her father's orders; this is her own half-brother. She is an unsuspecting lamb before the slaughter.

Tamar happens to be the kind of person who is innocent and what Amnon is planning against her does not appear to occur to here at any point in this narrative. We are going to find out that Tamar is a very smart woman, and can think under pressure. However, at this point, she does not appear to be suspicious in any way.

There is no doubt that Amnon had a mother who loved him; a mother who wanted the best for him. However, mothers alone are not equipped to bring up a young man. They need a tough father who will sweat their shadows into the wall when necessary. David was not that father. He needed a father who taught him, in no uncertain terms, that maltreating women is the worst thing a man can do; and, if necessary, to make this point by using a switch. This is certainly not the first time that Amnon expressed aberrant behavior. I say that, because men generally do not go from zero to rape. That is illogical. Amnon must have revealed, from time to time, unsavory attitudes and actions—and he needed a father to nip such things in the bud.

And so she brings [the cakes] near to him to eat and so he grabs in her and so he says to her, "Come! Lie down with me, my sister."

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When she brought [the cakes] to him to eat, he grabbed her and said to her, "Come! Lie down with me, my sister!"

When she brought Amnon near to eat the cakes, he grabbed her and ordered, "Come here! Have sex with me, my sister!"

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And when she had <u>presented</u> him <u>the meat</u> , he took hold of her, and said: Come lie with me, my sister.
Masoretic Text (Hebrew)	And so she brings [the cakes] near to him to eat and so he grabs in her and so he says to her, "Come! Lie down with me, my sister."
Peshitta (Syriac)	And when she had brought <u>them</u> to him to eat, he took hold of her and said to her, Come lie with me, my sister.
Septuagint (Greek)	And she brought <u>them</u> to him to eat, and he caught hold of her, and said to her, Come, lie with me, my sister.

#### Significant differences:

The first verb seems to be different in the Latin, although their meanings are not dramatically different. The verb, in the Hebrew, seems to imply that there is something being brought near, which would be the cakes. The Latin calls this *the meat* (which, I would guess, could simply stand for *food*); and English translation of the Syriac and Greek both have *them* (although this is not actually found in the Greek).

The Latin leaves out *to her* after *said*.

### Thought-for-thought translations; paraphrases:

Common English Bible	When she served him the food, he grabbed her and said, "Come have sex with me, my sister."
Contemporary English V.	But as she was taking it over to him, he grabbed her and said, "Come to bed with me!"
Easy-to-Read Version	She started to feed Amnon, but he grabbed her hand. He said to her, "Sister, come and sleep with me."
Good News Bible (TEV) <i>The Message</i>	As she offered them to him, he grabbed her and said, "Come to bed with me!" But when she got ready to feed him, he grabbed her and said, "Come to bed with me, sister!"
New Century Version	She went to him so he could eat from her hands, but Amnon grabbed her. He said, "Sister, come and have sexual relations with me."
New Living Translation	But as she was feeding him, he grabbed her and demanded, "Come to bed with me, my darling sister."

### Partially literal and partially paraphrased translations:

Ancient Roots Translinear	As she approached him to eat, he fortified and said to her, "Come lie with me, my sister."
<i>God's Word</i> ™	When she handed it to him to eat, he grabbed her and said, "Come to bed with me, Tamar!"
New American Bible	But when she brought them close to him so he could eat, he seized her and said to her, "Come! Lie with me, my sister!"
NIRV	She took it to him so he could eat it. But he grabbed hold of her. He said, "My sister, come and have sex with me."
New Jerusalem Bible	And as she was offering the food to him, he caught hold of her and said, 'Come to bed with me, sister!'

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And when she took them to give them to him, he put his arms round her and said, Come to bed, my sister.
Ferar-Fenton Bible	...and she offered him the food, but he seized her and said, "Come to me! Lie with me! My cousin!"
HCSB	When she brought them to him to eat, he grabbed her and said, "Come sleep with me, my sister!"
JPS (Tanakh—1985)	But when she served them to him, he caught hold of her and said to her, "Come lie with me, sister."
New Advent Bible	And when she had presented him the meat, he took hold of her, and said: Come lie with me, my sister.
NET Bible®	As she brought them to him to eat, he grabbed her and said to her, "Come on! Get in bed with me [Heb "lie with me" (so NAB, NASB, NRSV); NCV "come and have sexual relations with me."], my sister!"
NIV – UK	But when she took it to him to eat, he grabbed her and said, Come to bed with me, my sister.

### Literal, almost word-for-word, renderings:

Heritage Bible	And she brought to him to eat, and he seized her, and said to her, Come, lie down with me, my sister.
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New King James Version	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."
Syndein	Sexual Arrogance of Amnon - Criminal Arrogance} 11~~And when she had brought them to him to eat, he 'seized her with violence overpowering' {chazaq - Hiphil stem} her, and said unto her, "Copulate with me, my sister." {actually this is tamer then the actual Hebrew - he used vulgar language here}.
World English Bible	And when she had brought <i>them</i> to him to eat, he took hold of her and said to her, Come lie with me, my sister.
Young's Updated LT	And she brings near unto him to eat, and he lays hold on her, and says to her, "Come, lie with me, my sister."

**The gist of this verse:** Tamar brings the cakes into Amnon's inner room, and when she comes near to him, he grabs her and orders her to have sex with him.

### 2Samuel 13:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâgash (נָגַשׁ) [pronounced naw-GASH]	to bring near, to bring here; to cause to draw near, to cause to approach	3 <sup>rd</sup> person feminine singular, Hiphil imperfect	Strong's #5066 BDB #620
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to devour, to consume, to destroy	Qal infinitive construct	Strong's #398 BDB #37

**Translation:** When she brought [the cakes] to him to eat,... Tamar, still not suspicious of Amnon, brings the cakes near for him to eat. There is no actual direct object here, but the verb seems to imply that she is bringing something near to him. The purpose or result is, he will eat [them]; which obviously implies food. That is the intended purpose, in the mind of Tamar; but not in the mind of Amnon.

### 2Samuel 13:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253
châzaq (חָזַק) [pronounced khaw-ZAHK]	to take hold [of something], to grab, to hold fast, to gain [take] possession of; to strengthen, to make strong, to support; to repair; to display strength [power]; to prevail [upon]	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #2388 BDB #304

## 2Samuel 13:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #88

**Translation: ...he grabbed her...** Tamar and Amnon are alone in an inner room—probably his bedroom, but a private room, nonetheless—and this is inside of a house or palace which has been emptied out. There is no one in the room with them and there is no one in the outer room either, as Amnon sent them all out. Therefore, whatever noise she makes is not going to be heard by his servants and bodyguards and staff. Therefore, he grabs her, not fearing that she can do anything about it. He is stronger than she is, and he catches her unawares, and screaming will not help her.

With regards to the bēyth preposition, this occasionally is used with this verb, more or less to indicate that which is grabbed (the bēyth preposition indicates nearness). *He takes hold of her; he holds fast to her; he prevails against her; he displays his strength against her.* Amnon, with his strong grip, has both taken hold of her and has clearly indicated his power over her.

Once Amnon grabbed her, this changed everything. He was in control; he did not seem sick or weak; and Tamar, no doubt, had sudden chills of fear, not fully understanding what was going on. However, it is reasonable to suppose that, at this point on, she was afraid and she no doubt recognized that she was in a difficult place.

## 2Samuel 13:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #510

**Translation: ...and said to her,...** *Said* is in the imperfect tense, indicating that he kept speaking to her, repeating the words which follow, and/or saying other things as well.

## 2Samuel 13:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (אוב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	2 <sup>nd</sup> person feminine singular, Qal imperfect	Strong's #935 BDB #97

## 2Samuel 13:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâkab (שָׁכַב) [pronounced shaw- KAH <sup>B</sup> V]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	2 <sup>nd</sup> person feminine singular, Qal imperative	Strong's #7901 BDB #1011
‘îm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 1 <sup>st</sup> person singular suffix	Strong's #5973 BDB #767
’âchôwth (אָחֻוֹת) [pronounced aw- KHOWTH]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #269 BDB #27

**Translation:** ...“Come! Lie down with me, my sister!” Exerting one’s power over another is part of the sexual drive of the rapist, which is what Amnon will become at this point. Calling her, “My sister” also suggests that she is forbidden fruit, of sorts, which excites Amnon. Calling her *my sister* is a sexual turn on for him. She will call him *my brother*, which is an attempt to restore order and their proper relationship.

Amnon is allowing his sexual desires to completely take a hold of him, very much as his father David had done with Bathsheba. He is concerned with one thing and one thing only, and that is the satisfaction of his desire for Tamar. Nothing else can penetrate Amnon’s desire. She can scream, she can try to reason with him, she can try to resist. None of this can reach him. This is how strong the control of sexual arrogance (or sexual addiction) can be.

When studying the taking of Bathsheba by David, we never got any details. He was the king; he could demand her audience; and he had her in a private room and he had sex with her. We do not know if their was forced; we do not know if Bathsheba simply understood that there was nothing that she could do and simply gave in. With Amnon, this is clearly rape.

Amnon believe that he is entitled and he is clearly a very arrogant young man. At no time does he appear to take into consideration the thoughts or feelings of Tamar. He will, for a few minutes of sexual pleasure, change her life forever, and this never seems to enter into his arrogant brain.

You may recall the model developed by R. B. Thieme, Jr., known as the **Interlocking Systems of Arrogance**. The interlocking systems of arrogance refers to many clusters of sins which have a tendency to interlock with one another. That is, a person may become involved in one cluster of sins, and that will interlock with another cluster of sins, so that he become vulnerable to this other cluster of sins that did not appeal to him in the first place. We may best understand this by using an analogous situation. A person has no interest in taking heroin or cocaine; however, he begins smoking a little marijuana, because that is harmless enough (in his own mind). At some point in time, when faced with the chance to use heroin or cocaine, he succumbs, something he would not have done prior to using marijuana. In this way, marijuana is often called a gateway drug. Well, for various individuals, they have areas of weakness which become their gateway entrance into the interlocking systems of arrogance. David began with sexual arrogance, which became more and more pronounced. Eventually, this led him to commit adultery and then murder—things that he would have never considered before. His sexual arrogance made him vulnerable to other sin clusters. This was studied in much more detail in 2Samuel 11 ([HTML](#)) ([PDF](#)).

Amnon has nurtured his sexual obsession with Tamar and he has treated it as something special; so that when he has her in the same room with him, he engages in two sets of sins—**sexual arrogance** and **criminal arrogance**. Raping Tamar is a crime. Rape is only partially a sexual sin; it is also a sin of violence, a criminal act where the arrogant rapist seeks to dominate or control his victim, which gives him as much pleasure as the sexual act itself.

One gate which I am presently developing is the **anti-societal arrogance** gate. Part of what is going on here is, Tamar is forbidden fruit. She is Amnon's half-sister, and therefore, she is off limits, both by the Law of God (Lev. 18:6–18) and societal norms (which were mostly based upon the Mosaic Law). She is also a virgin, and therefore, being saved for her future husband. This was also a norm of Jewish society for a man and a woman to be virgins at marriage (Ex. 22:16–17). So Amnon, in taking Tamar, was also violating the norms of his society (as well as the law of God). This describes so many film makers in Hollywood, who consider themselves edgy and pushing the bounds of societal morality; they are immersed in anti-societal arrogance.

So that you understand what it means to have entered into this or that gate of arrogance, let's look at it this way: many of us men have been out on dates with women who were physically inferior to us. They were smaller, weaker, and more fragile. However, for the vast majority of us, it never occurs to us to overpower this woman because we find her desirable. It is never even a thought in our heads that we have superior physical power and that we could use that against this woman. However, when Amnon and Tamar were alone, that is the first thing that Amnon thought about. We do not know if this rape was contemplated in advance, but we do know that, when the opportunity presented itself, Amnon overpowered Tamar with his superior strength and raped her. This is both criminal and sexual arrogance, where her thoughts, desires, and future life are never a part of his consideration. Who or what Tamar is, is never factored into Amnon's thinking. In this way, the gates of **criminal, sexual and psychopathic arrogance** have all interlocked. To some degree, Amnon has given over control to his desires, much as a drug addict gives in to his lust for being high.

However, we do not get to the rape yet. Tamar will attempt to talk Amnon out of this.

**And so she says to him, “No, my brother, you will not force [humble, humiliate] me, for he is not done therefore in Israel. Do not do this vile [and senseless] act.**

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**But she said to him, “No, my brother, you will not force [humble, humiliate] me, for such [a thing] is not done in Israel. Do not commit this vile [shameful and senseless] act.**

**But she said to him, “No, my brother, stop! Do not humiliate me, for such a thing is not done in Israel. Do not commit this horrible [vile and senseless] act.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	She <u>answered</u> him: <u>Do not so</u> , my brother, do not force me: for no <u>such thing</u> must be done in Israel. Do not thou this folly.
Masoretic Text (Hebrew)	And so she says to him, “No, my brother, you will not force [humble, humiliate] me, for he is not done therefore in Israel. Do not do this vile [and senseless] act.
Peshitta (Syriac)	And she <u>answered</u> him, No, my brother, do not <u>treat</u> me <u>shamefully</u> ; for no such folly ought to be done in Israel.
Septuagint (Greek)	And she said to him, No, my brother, do not humble me, for it ought not to be so done in Israel; do not do this disgraceful thing!.

Significant differences: Latin and Syriac translations have *answered* rather than *said*. The English translation from the Latin has *do not so* rather than simply *no*. Although the Latin, Syriac and Greek all have her second phrase as a command, the imperfect could

stand as a command in the Hebrew (all of the Ten Commandments are in the imperfect tense; they are not imperatives). The negative often indicates that the imperfect should act like an imperative.

In her third phrase, there are two particles, and the second one is difficult to translate here. Many translators went with *such thing*. You will find quite a variety of renderings below for that reason.

Finally, the Syriac appears to have combined her final two phrases (perhaps some words were missing in their manuscripts); so we have the Niphal (passive voice) and *this folly* found together at the end of the Syriac. These are in separate phrases in the other ancient renderings.

### Thought-for-thought translations; paraphrases:

Common English Bible	But she said to him, "No, my brother! Don't rape me. Such a thing shouldn't be done in Israel. Don't do this horrible thing.
Contemporary English V.	She answered, "No! Please don't force me! This sort of thing isn't done in Israel. It's too disgusting!
Easy English (Pocock)	Tamar said, `No, my brother. Do not *rape me. Nobody in *Israel should do this. It is such a terrible thing.
Easy-to-Read Version	Tamar said to Amnon, "No, brother! Don't force me to do this! Don't do this shameful thing! Terrible things like this should never be done in Israel!
Good News Bible (TEV) <i>The Message</i>	"No," she said. "Don't force me to do such a degrading thing! That's awful! "No, brother!" she said, "Don't hurt me! This kind of thing isn't done in Israel! Don't do this terrible thing!
New Berkeley Version	She pleaded with him, "Oh no, my brother, do not force me; for this sort of thing must not be done in Israel! Not this disgraceful act!
New Century Version	Tamar said to him, "No, brother! Don't force me! This should never be done in Israel! Don't do this shameful thing!
New Life Bible	But she said, "No, my brother. Do not make me. For such a thing is not done in Israel. Do not do this bad and foolish thing!

### Partially literal and partially paraphrased translations:

Ancient Roots Translinear	She answered him, "No, my brother, <i>do not</i> humble me! For it is never so done in Israel. <i>Do not</i> do this vileness.
Beck's American Translation	"No, my brother," she told him, "don't rape me; that shouldn't be done in Israel. Don't do such an ungodly thing!
<i>God's Word</i> ™	"No," she told him, "don't rape me! That shouldn't be done in Israel. Don't do this godless act!
NIRV	"Don't do this, my brother!" she said to him. "Don't force me to have sex with you. An evil thing like that should never be done in Israel! Don't do it!
New Jerusalem Bible	She replied, 'No, brother! Do not force me! This is no way to behave in Israel. Do not do anything so disgraceful!
New Simplified Bible	She said: »No! Do not force me to do this disgraceful thing. It is evil.
Revised English Bible	She answered, 'No, my brother,, do not dishonour me. Such things are not done in Israel; do not behave so infamously.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And answering him, she said, O my brother, do not put shame on me; it is not right for such a thing to be done in Israel: do not this evil thing.
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Ferar-Fenton Bible	But she replied, "No, my cousin, I will not, for such a thing should not be done in Israel! Do not commit such a crime as that!.
HCSB	"Don't, my brother!" she cried. "Don't humiliate me, for such a thing should never be done in Israel. Don't do this horrible thing!
JPS (Tanakh—1985)	But she said to him, "Don't, brother. Don't force me. Such things are not done in Israel! Don't do such a vile thing!
NET Bible®	But she said to him, "No, my brother! Don't humiliate me! This just isn't done in Israel! Don't do this foolish thing!
NIV – UK	Don't, my brother! she said to him. Don't force me. Such a thing should not be done in Israel! Don't do this wicked thing.

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	She replied, No, my brother! Do not force and humble me, for no such thing should be done in Israel! Do not do this foolhardy, scandalous thing!
A Conservative Version	And she answered him, No, my brother, do not force me, for no such thing ought to be done in Israel. Do not do thou this folly.
Context Group Version	And she answered him, No, my brother, do not humble me; for no such thing should be done in Israel: don't do this senseless shame.
Darby Translation	And she said to him, No, my brother, do not humble me; for no such thing is done in Israel: do not this infamy.
English Standard Version	She answered him, "No, my brother, do not violate me, for such a thing is not done in Israel; do not do this outrageous thing.
English Standard V. – UK	She answered him, "No, my brother, do not violate [Or humiliate; also verses 14, 22, 32] me, for such a thing is not done in Israel; do not do this outrageous thing.
exeGesés companion Bible	And she says to him, No, my brother, humble me not; for such ought not to be worked in Yisra El: work not this folly:
Heritage Bible	And she said to him, No, my brother, do not look down with harshness upon me, because such is not done in Israel; do not do this foolishness..
New RSV	She answered him, `No, my brother, do not force me; for such a thing is not done in Israel; do not do anything so vile!
Syndein	And she answered him, "No {an expression of her negative free will}, my brother, do not violate/rape me . . . for such thing should not be done in Israel {Israel here is used in the sense of a nation under the laws of establishment of God}. Do not do this criminal act. {Note: Arrogant people have no respect for either the feelings of others or the free will expressions of others. Tamar reminds her brother that first of all incest is an offense with capital punishment as the stated judgment. And, for a future king to commit the crime of rape, what message does that send to his nation about crime? She does NOT say this is a sin -so it is likely she does believe Amnon is a saved man.}.
A Voice in the Wilderness	And 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!.
World English Bible	She answered him, No, my brother, do not force me; for no such thing ought to be done in Israel. Don't you do this folly.
Young's Updated LT	And she says to him, "Nay, my brother, do not humble me, for it is not done so in Israel; do not this folly.

**The gist of this verse:** Tamar tells Amnon not to humiliate her by raping her.

## 2Samuel 13:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** *But she said to him,...* These are the first words that Tamar said which are recorded. Up until now, only her actions have been recorded. We will find that, she is a reasonably intelligent woman (as we would have expected), who is able to attempt to reason with Amnon.

## 2Samuel 13:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אל) [pronounced <i>al</i> ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb];; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
<p>'al can mean ❶ <i>nothing</i>; ❷ it can act as the adverb of negative, much like מִן; ❸ it can take on the idea of <i>may [do not do so]</i>; ❹ it is used simply as a negative, but, like the Greek μή, it is put only in what are called subjective propositions, and thus is only found with the imperfect tense (the other negative in the Hebrew is not so confined); ❺ 'al is used most often as a conjunction of prohibiting, dehorting, deprecating, wishing that anything <i>not</i> be done. It can be used in an imprecation. ❻ It can be used interrogatively, meaning <i>whether</i> when a negative reply is expected; <i>have [you] not</i>.</p>			
'âch (אח) [pronounced <i>awhk</i> ]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #251 BDB #26

**Translation:** *...“No, my brother,...* Tamar fully understands what Amnon intends to do. Up until this instance, she did not realize how she have been set up.

Tamar refused Amnon 4 times—she uses a negative 4 times in this verse, obviously expressing her own volition. So, it is as if she has said, “No...no...no...no.” First, she simply tells Amnon “No.” She adds *my brother*, hoping that this might soften him; to make him realize their relationship. A brother is suppose to protect his sister; and saying *my brother* is supposed to dig this understanding out of his soul. However, his father David did not teach him about how women should be treated and protected, rather than used and cast aside. This is the great damage that David has done to his sons—he has raised them without giving them the time and training that children need. Since he had many wives, he allowed his wives to bring up his children.

## 2Samuel 13:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אל) [pronounced <i>a]</i>	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb];; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
'ânâh (עָנָה) [pronounced <i>gaw-NAW</i> ]	<i>to humble [humiliate], to mishandle, to afflict; to force; to oppress [depress]; to be humiliated; to weaken [afflict] oneself [say, with fasting]</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #6031 BDB #776

This is a homonym and the other set of meanings are very different.

**Translation:** ...you will not force [humble, humiliate] me,... Although we have an imperfect in this phrase, the negation often turns an imperfect into an imperative. Therefore, we ought not to be confused or upset if a translation says, *Do not humiliate me* or *do not force me to do this*. With this, Tamar is expressing her own volition; she indicates that she does not want to do this at all.

I have only guessed at Tamar and Amnon's ages. Based upon all that happens, she is probably quite young—15 or 16—and he is not much older—18 or 19. She was a virgin but she seems to understand what Amnon is about to do. Whether she understands in detail is unclear; but she appears to understand that Amnon is going to rape her. That means, she must understand the mechanics of rape, at least to some limited extent.

## 2Samuel 13:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לא or לוּא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #6213 BDB #793
kên (כן) [pronounced <i>kane</i> ]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

## 2Samuel 13:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>All of the BDB meanings are listed here: 1) <i>so, therefore, thus (adverb)</i>; 1a) <i>thus, so</i>; 1b) <i>just so</i>; 1c) <i>therefore</i>; 1d) <i>so ... as (paired with adverb)</i>; 1e) <i>then</i>; 1f) <i>forasmuch as (in phrase)</i>; 1g) <i>(with preposition)</i>; 1g1) <i>therefore, this being so (specific)</i>; 1g2) <i>hitherto</i>; 1g3) <i>therefore, on this ground (general)</i>; 1g4) <i>afterwards</i>; 1g5) <i>in such case</i>; 2) <i>right, just, honest, true, veritable (adjective)</i>; 2a) <i>right, just, honest</i>; 2b) <i>correct</i>; 2c) <i>true, veritable</i>; 2d) <i>true!, right!, correct! (in assent)</i>.</p>			
<p>b<sup>e</sup> (ב) [pronounced b<sup>eh</sup>]</p>	<p><i>in, into, at, by, near, on, with, before, against, by means of, among, within</i></p>	<p>a preposition of proximity</p>	<p>No Strong's # BDB #88</p>
<p>Yis<sup>e</sup>rā'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]</p>	<p><i>God prevails; contender; soldier of God; transliterated Israel</i></p>	<p>masculine proper noun</p>	<p>Strong's #3478 &amp; #3479 BDB #975</p>

**Translation:** ...for such [a thing] is not done in Israel. You will note that I translated the adverb as a noun. Recognize that Tamar is thinking and talking fast under these circumstances, and I may be making what she says sound more carefully said than it was.

While struggling, Tamar is attempting to reason with her half-brother. A sexual union between a brother and a sister was not allowed in Israel; the Law of Moses spoke against it. Culturally, this thing is wrong to do. Lawfully, it is wrong to do.

Tamar first appeals to his own personal morality and responsibility, that, as an older brother, he is to look out for his younger sister. Then she appeals to Amnon on the basis of the law. This is illegal, what he is about to do; both having sex with her as her brother and raping her (Lev. 18:9 Deut. 22:25–26).

Tamar tells Amnon that such a depraved act ought not to take place in Israel. The *Pulpit Commentary* gives the background for her statement.

### The Grounds for Tamar's Objection

1. The character of their God. "You will be holy, for I am holy" was the language of God to Israel; (Lev. 11:44) and it was repeated to Christians (1Peter 1:15–16). The injunction could not have been addressed cannot now to the worshipers of other gods.
2. Their own consecration to God. Israel was separated by God from other people to be his own people, devoted to the practice of purity and righteousness (Lev. 20:24, 26). All their history, laws, and institutions had this for their aim, and were adapted to it. In like manner Christians are "called to be saints", (Rom. 1:7) chosen of God, "that they should be holy and without blame before him in love" (Eph. 1:4) The Son of God is called Jesus, because he came to "save his people from their sins" (Matt. 1:21). The purpose of his love and self-sacrifice for them is to "redeem them from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Tit. 2:14, Revised Version). This aim is expressed by the rite by which they are consecrated to God and introduced into his kingdom it is a baptism, a washing from uncleanness. For this they are united into a holy fellowship, with sacred ministries and services, and godly discipline; and all the inspired instructions and admonitions addressed to them, and expounded to them by their teachers, have manifestly the same end and tendency. With all and above all, the Spirit which dwells amongst them and gives life and reality to all their communion, worship, and service, is the Holy Spirit, and his work is to regenerate and sanctify their nature, and produce in them all goodness.
3. The wonders by which they have been redeemed and consecrated. Ancient Israel, by a long succession

### The Grounds for Tamar’s Objection

of supernatural revelations, marvelous miracles, and providential interpositions. The Church of Christ, by the incarnation of the Eternal Word, and all that followed in the life, death, resurrection, and ascension of our Lord, and the miraculous bestowment and works of the Holy Ghost. Yea, every true Christian is himself, as such, a product of the Spirit's supernatural power, being **"born again," "born of the Spirit"**. (John 3:3, 6) Thus it is that this **"holy nation"** is perpetuated in the earth.

4. Their privileges and hopes. **"The children of Israel"** were **"a people near unto God"** (Psalm 148:14). He was their "Portion;" they enjoyed his special presence, guidance, government, and defence. In a yet more emphatic sense Christians have God as their God, enjoy constant union and communion with him, and are assured of his love and sympathy, care and protection. Moreover, to them is given, more clearly and fully than to the Old Testament Church, the hope of eternal life. And what is this hope? It is that of seeing God and being like him, (1Jn. 3:2) of becoming **"a glorious Church, not having spot, or wrinkle, or any such thing, but holy and without blemish"** (Eph. 5:27); presented **"faultless before the presence of his glory"** (Jude 1:24) It is to be admitted into the "New Jerusalem," into which nothing unholy can enter. (Rev. 21:27) The condition of realizing this blessedness is purity of heart that **"holiness without which no man shall see the Lord"** (Matt. 5:8; Heb. 12:14) it is clear that in such a community nothing unholy **"ought to be done,"** however common elsewhere. Such things are utterly inconsistent with their position, their knowledge, their professions, and their prospects.

Although many of the quotations above come from the New Testament; this same approach is also true in the Old Testament, known to Tamar and possibly to Amnon.

The text of this doctrine comes from The Pulpit Commentary, 1880 - 1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 13:12. There was some slight editing that took place

Chapter Outline

Charts, Maps and Short Doctrines

### 2Samuel 13:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾal (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb];; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
<p>All of the BDB Qal meanings for this word are: 1a1) to do, work, make, produce; 1a1a) to do; 1a1b) to work; 1a1c) to deal (with); 1a1d) to act, act with effect, effect; 1a2) to make; 1a2a) to make; 1a2b) to produce; 1a2c) to prepare; 1a2d) to make (an offering); 1a2e) to attend to, put in order; 1a2f) to observe, celebrate; 1a2g) to acquire (property); 1a2h) to appoint, ordain, institute; 1a2i) to bring about; 1a2j) to use; 1a2k) to spend, pass.</p>			
ʾêth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

## 2Samuel 13:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
n <sup>e</sup> bâlâh (הַלְבָּהּ) [pronounced n <sup>eb</sup> vaw-LAW]	<i>deceit, deceitful act, senseless deed, vile act, disgraceful thing; punishment for a vile or shameful act</i>	feminine singular noun with the definite article	Strong's #5039 BDB #615
zô'th (זֹתָה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine singular of zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

**Translation:** Do not commit this vile [shameful and senseless] act. In my translation of 'âsâh (אָסָה) [pronounced ġaw-SAWH], I strayed slightly, using *commit* rather than *do, make, construct, manufacture*. That seemed to fit better with the word which followed. Again, she says *no* for the 4<sup>th</sup> time, pleading with Amnon not to commit this vile and shameful act.

What Amnon is about to do is a shameful act, a disgraceful thing. Tamar tries to penetrate his conscience. She is searching for anything in Amnon's soul that she can touch with words.

In fact, it appears as if Tamar is appealing to the Scriptures at this point. Dinah, the daughter of Jacob, was raped by Shechem, and when her brothers heard, they would be furious that Shechem would **commit [such] a vile [shameful and senseless] act in Israel** (Gen. 34:7b). She uses the exact same words as found in Gen. 34:7. In fact, let me give you all of Gen. 34:7 **The sons of Jacob had come in from the field as soon as they heard of it, and the men were indignant and very angry, because he had done an outrageous thing in Israel by lying with Jacob's daughter, for such a thing must not be done.** Although it is difficult to do a word-for-word comparison, since we are speaking in English and not in Hebrew, but there are 8 words in the latter 2/3<sup>rd</sup>s of Gen. 34:7 which Tamar uses. 8 of the 13 words<sup>23</sup> which Tamar first speaks to Amnon come right out of the Bible (the word *to do, to make* is repeated in both passages)! Even though these are very common words, it is very rare to find such continuity between two passages unless the latter passage is quoting the first.

So, this is a fascinating revelation, that Tamar knows the Scriptures. Although it is possible that these words found in both passages is a coincidence, it is more likely something that Tamar pulls out of her soul. Now, who is Tamar's mother? Maacah, the royal princess-daughter of Talmi, the king of Geshur. And Tamar knows Scripture. We can only speculate how Tamar has come to know the Word of God, but I would suggest that this came from her mother's excellent training—a mother who was born in a gentile country.

I just heard a stat today—and I am going to assume it is true—that half of the fortune 500 companies were founded by immigrants. I don't know if that is an exaggeration; if it includes sons of immigrants; or what; but, what I have noticed is, immigrants often understand the values of the United States much better than people whose family has lived in the U.S. for hundreds of years. Immigrants have lived elsewhere, so they know what the rest of the world is like. They recognize the vitality and blessing which is fundamental to the United States.

I bring this up because, there are immigrants to Israel who understand their spiritual heritage and appreciate their spiritual heritage much more than many of the Israelites do. Maacah and her daughter Tamar represent the first and second generation of immigrants from Geshur to Israel; and it is apparent that both of them have picked up and appreciate Israel's spiritual heritage. We would reasonably assume this because Tamar would have received most of her training from her mother and because she essentially quotes Scripture here.

<sup>23</sup> There is actually a 9<sup>th</sup> word that Tamar uses, which is found in Gen. 34:7b; however, Tamar uses it as the sign of a direct object and Gen. 34:7 uses that word as a preposition.

And me—where do I cause to go my shame?  
And you—[even] you—are like one of the fools  
in Israel. And now, speak, please, unto the  
king, for he will not keep me back from you.”

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13:13

And me—where can I make my shame go?  
And you—you will be like one of the fools [that  
is, a man completely lacking spiritual  
understanding] in Israel. Therefore, please,  
speak to the king, for he will not keep me from  
you.”

Consider me—I will not be able to make my shame go away. Think about yourself—you will be thought of as a fool in Israel—a man without spiritual understanding. Therefore, please, just speak to the king, and he will not keep me from you.”

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	For I will not be able to <u>bear</u> my shame, and you will be as one of the fools in Israel: <u>but rather</u> speak to the king, and he will not <u>deny</u> me to you.
Masoretic Text (Hebrew)	And me—where do I cause to go my shame? And you—[even] you—are like one of the fools in Israel. And now, speak, please, unto the king, for he will not keep me back from you.”
Peshitta (Syriac)	And <u>as for</u> me, where shall I <u>carry</u> my shame? And as for you, you would be <u>reckoned</u> as one of the fools in Israel. Now therefore, speak to the king; for he will not withhold me from you.
Septuagint (Greek)	And I, where shall I remove my reproach? And you shall be as one of the fools in Israel. And now, speak to the king, for surely he will not keep me from you.

Significant differences: The Syriac adds a couple of words to the beginning and the Latin appears to leave off the first couple words in the Hebrew altogether. There is a word in the Hebrew meaning *to bear, to carry* (as found in the Latin and Syriac translations), but that is not the Hebrew found here (although it is fairly similar).

The Syriac appears to add another verb to her second question.

In the third phrase, *now therefore* is a legitimate rendering; *but rather* (from the Latin translation) seems to be a stretch. The final verb in the Latin—*to deny*—is close to the Hebrew word, but not an exact match.

#### Thought-for-thought translations; paraphrases:

Christian Community Bible	Where will I hide my shame? And you yourself would be regarded as a foolish man by all the people. So please, talk to the king for he will not keep me from you.”
Common English Bible	Think about me—where could I hide my shame? And you—you would become like some fool in Israel! Please, just talk to the king! He won't keep me from marrying you.”
Contemporary English V.	Think of me. I'll be disgraced forever! And think of yourself. Everyone in Israel will say you're nothing but trash! Just ask the king, and he will let you marry me.”
Easy English (Pocock)	Think about me. I will always feel ashamed. And you will be like a wicked fool in *Israel. Please talk to the king. I am sure that he will let you marry me.
Easy-to-Read Version	I would never get rid of my shame. And people would think that you are just a common criminal. Please, talk with the king. He will let you marry me.”

Good News Bible (TEV)	How could I ever hold up my head in public again? And you---you would be completely disgraced in Israel. Please, speak to the king, and I'm sure that he will give me to you."
<i>The Message</i>	Where could I ever show my face? And you--you'll be out on the street in disgrace. Oh, please! Speak to the king--he'll let you marry me."
New Berkeley Version	As for me, where could I get rid of my shame? And you, on your part, would you become like one of that immoral pack in Israel? Just speak to the king now, because he would not refuse my becoming yours."

### Partially literal and partially paraphrased translations:

American English Bible	For, how could I ever handle the scandal? And you'll be considered one of the fools in IsraEl. So, speak to the king, because he'll let you [marry me]!"
Ancient Roots Translinear	For me, where would I go with my insult? And as for you, you will be the vile one in Israel. Now, please, speak to the king; for he will not constrain me from you."
Beck's American Translation	Where could I go with my disgrace? And you will be like one of the vulgar fools in Israel! Now talk to the king. He will not keep me from marrying you."
<i>God's Word</i> <sup>TM</sup>	Where could I go in my disgrace? And you will be considered one of the godless fools in Israel! Speak to the king. He won't refuse your request to marry me."
New American Bible	Where would I take my shame? And you would be labeled a fool in Israel [A fool in Israel: a play on nebala (v. 12), "terrible crime," lit., "folly."]. So please, speak to the king; he will not keep me from you [Gn 34:7-8]."
NIRV	What about me? How could I ever get rid of my shame? And what about you? You would be as foolish as any evil person in Israel. Please speak to the king. He won't keep me from getting married to you."
New Jerusalem Bible	Wherever should I go? I should be marked with this shame, while you would become disgraced in Israel. Why not go and speak to the king? He will not refuse to give me to you.'
New Simplified Bible	»How could I ever hold up my head in public again? And you, you would be completely disgraced in Israel. Please speak to the king. I am sure he will give me to you.«
Revised English Bible	Where could I go and hide my disgrace? You would sink as low as the most infamous in Israel. Why not speak to the king for me? He will not refuse you leave to marry me.'

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	What will become of me in my shame? and as for you, you will be looked down on with disgust by all Israel. Now then, go and make your request to the king, for he will not keep me from you.
Complete Jewish Bible	Where could I go with such shame? And as for you, you will be regarded as one of Isra'el's vulgar brutes. Now therefore, please! Speak to the king, because he won't keep me from you."
Ferar-Fenton Bible	And would you expose me to scorn? And expose yourself as one of the blackguards in Israel? But, you—speak, I pray, to the king, for he would not refuse me to you!"
HCSB	Where could I ever go with my disgrace? And you--you would be like one of the immoral men in Israel! Please, speak to the king, for he won't keep me from you."
Judaica Press Complete T.	And I, where shall I lead my shame? And as for you, you shall be like one of the profligate men in Israel. And now I beg of you to speak to the king, for he will not withhold me from you."
New Advent Bible	For I shall not be able to bear my shame, and you shall be as one of the fools in Israel: but rather speak to the king, and he will not deny me to you.



NET Bible®	How could I ever be rid of my humiliation? And you would be considered one of the fools [Heb "and you will be like one of the fools."] in Israel! Just [Heb "Now."] speak to the king, for he will not withhold me from you."
NIV – UK	What about me? Where could I get rid of my disgrace? And what about you? You would be like one of the wicked fools in Israel. Please speak to the king; he will not keep me from being married to you.

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	And I, how could I rid myself of my shame? And you, you will be [considered] one of the stupid fools in Israel. Now therefore, I pray you, speak to the king, for he will not withhold me from you.
Context Group Version	And I, where shall I carry my shame? And as for you, you will be as one of the shameless people in Israel. Now therefore, I beg of you, speak to the king; for he will not withhold me from you.
exeGesés companion Bible	And I, where goes my reproach? And as for you, you become as one of the fools in Yisra El; and now, I pray you, word to the sovereign; for he withholds me not from you.
Heritage Bible	And I, where shall I cause my reproach to walk? And you, you shall be as one of the fools in Israel. And now, speak, please, to the king, because he will not withhold me from you.
Modern KJV	And I, where should I cause my disgrace to go? And you, you shall be as one of the fools in Israel. But now, please speak to the king; for he shall not withhold me from you.
NASB	As for me, where could I get rid of [Lit cause to go] my reproach? And as for you, you will be like one of the fools [Or disgraceful ones] in Israel. Now therefore, please speak to the king, for he will not withhold me from you."
New RSV	As for me, where could I carry my shame? And as for you, you would be as one of the scoundrels in Israel. Now therefore, I beg you, speak to the king; for he will not withhold me from you.'
Syndein	{Tamar's Ruse to Forestall Rape} "What about me? {idiom: literally: 'and I?'} where shall I get rid of my disgrace/shame? And 'what about you'/as for you, you shall be as one of the criminals of Israel. Now therefore, please/'I pray you', speak to the king . . . for he will not 'hinder you from marrying me'/ 'withhold me from you'. {Note: A demoralized woman in rape is lost. Tamar is keeping her head and thinking. She tries 3 tactics that should work with most people. First, she points out to her brother that once raped, she can never marry. The day the bible was written was very legalistic and judgmental. A princess only has a few suitors anyway. And, none would believe that a princess, as protected as they are, did not really consent. Next, she points out that as a criminal, her brother was not likely to be elevated to king. Third, she says just ask your father, David, he will deny you nothing. So we can marry and no disgrace would be on either of us (wrong - but a good attempt to delay).}.
World English Bible	I, where shall I carry my shame? and as for you, you will be as one of the fools in Israel. Now therefore, please speak to the king; for he will not withhold me from you.
Young's Updated LT	And I—where do I cause my reproach to go? And you—you are as one of the fools in Israel; and now, speak, I pray you, unto the king; for he does not withhold me from you."

**The gist of this verse:**

Tamar continues to try to reason with Amnon, asking him what can she do with her shame; and telling him that he will be viewed as a fool in Israel. As a last ditch effort, she suggests that Amnon go to David to ask for her hand in marriage.

## 2Samuel 13:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
'ân (אן) [pronounced <i>awn</i> ]	<i>where, whither</i>	adverb with the hê local	Strong's #575 BDB #33
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to lead [away], to cause to go [away], to bring, to cause to depart, to cause to come, to cause to walk</i>	1 <sup>st</sup> person singular, Hiphil imperfect	Strong's #1980 (and #3212) BDB #229
Although Strong treats #1980 and #3212 as two separate verbs, Gesenius and BDB treat them as the same verb.			
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
cher <sup>e</sup> pâh (חֶרְפָּה) [pronounced <i>kher-PAW</i> ]	<i>a reproach, a taunt, scorn, shame, disgrace</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #2781 BDB #357

**Translation:** *And me—where can I make my shame go?* Tamar is going to carry this shame of rape forever. In that age, virginity was quite meaningful, and a lifetime commitment to one man and one woman was the norm. Here, she is a king's daughter, but one who has been debased.

In the American culture, we have lost sight, to a great degree, of the idea of one man and one woman, marrying as virgins and staying married for their entire lives. Sex is something which God designed to be shared between one man and one woman; and it is something that is not shared outside of their marriage. This was the norm in Israel.

Proof of virginity was a part of the marriage bed and certain court cases were decided based upon the proof of a young woman's virginity (Deut. 22:13–21).

Therefore, even having been raped, Tamar will be seen as having been spoiled; even though this is not her fault or any of her doing. Furthermore, Tamar will see herself as having been spoiled, having been taken; and for her, there is no social life with a man in the future.

## 2Samuel 13:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

## 2Samuel 13:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kaph or k <sup>e</sup> (כּ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective construct	Strong's #259 BDB #25
nâbâl (נָבֵל) [pronounced naw <sup>o</sup> -VAWL]	<i>stupid, foolish, fool, foolish with regard to spiritual matters, having no spiritual understanding; foolishly impious</i>	masculine plural adjective with the definite article	Strong's #5036 BDB #614
b <sup>e</sup> (בּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

**Translation:** *And you—you will be like one of the fools* [that is, a man completely lacking spiritual understanding] *in Israel*. You may recall some of the wives that David had, and one of them was Abigail, whose husband's name was Nabal. Nâbâl means *foolish; stupid, un understanding of spiritual matters*. In Israel, the nation God chose for Himself, believers were to pride themselves upon knowing the Word of God. This was seen as a good and wonderful thing. Tamar, thinking as quickly as she can under these circumstances, warns her half-brother Amnon that he is just going to be one of many fools in the land; those who have no spiritual understanding. Amnon is the king's son; Amnon is next in line for the throne—and Tamar tells him that he will be regarded as just some fool. The implication here that he lacks any spiritual wisdom (which he certainly does lack) indicates that Amnon, in line for the throne of Israel, will be thought of as some gentile; a man lacking in any spiritual understanding. She is not calling Amnon a fool; she is suggesting to him that this is how others will think of him.

It is like a 1<sup>st</sup> or 2<sup>nd</sup> generation American coming up to some idiot who is marching for socialism or communism, and he calls the protestor unpatriotic, stupid and/or anti-American. The recent arrival has a better understanding of what our country is all about than this stupid, unpatriotic protestor, whose ancestors could have even come over on the Mayflower.

Tamar is trying to be polite; she is not calling Amnon a fool; she is saying that he is *like* a fool. He is acting like any gentile who was raised without any spiritual training. He is acting as if he has been brought up in a country where there is no Word of God; where the people have no idea of how they ought to act.

In the end, Amnon will die, like a fool; and, to some extent, he will die by being in the midst of a bunch of fools.

## 2Samuel 13:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i> ]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w <sup>e</sup> + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 <sup>nd</sup> person masculine singular, Piel imperative	Strong's #1696 BDB #180
nâ' (נָא) [pronounced <i>naw</i> ]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
ʿel (עַל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** [Therefore, please, speak to the king,...](#) Then Tamar tries a stalling tactic. She suggests to Amnon that he ask David for her. However, simply speaking of their mutual father, the king, is hopefully going to throw some cold water on his ardor. However, Amnon has allowed himself to be filled with sexual lust to the point where nothing would stop him at this point. This ought to remind you of David in 2Sam. 11.

## 2Samuel 13:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

I'm not sure if these mean anything together. However, I thought I would at least list the places where we find them together. *After* a negative, kîy is often rendered *but*; however, here, it proceeds a negative. Owen, ESV, God's Word™ and the KJV render this *but [he, they] could not*; LITV: *but [he] did not*; Young: *but not*; HNV: *for he could not* in Judges 1:19.

## 2Samuel 13:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
māna' (מָנַע) [pronounced maw-NAHṢ]	<i>to keep back, to restrain, to withhold, to hold back</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #4513 BDB #586
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4480 BDB #577

**Translation:** ...for he will not keep me from you.” Tamar has to speak fast, attempting in any way to dissuade Amnon from raping her. She suggests that he can do this legitimately, by asking their mutual father for her hand in marriage. Obviously, David would not give Tamar to Amnon simply to take for sex. But he would possibly unite them as husband and wife. What Tamar is suggesting is rather slick here. She knows from the Law of Moses that she cannot marry her brother (Lev. 18:9 20:17 Deut. 27:22).<sup>24</sup> However, since Amnon was unmoved by the way that she quoted Scripture or by appealing to the Law; so Tamar takes a chance. Amnon may not even know that incest is forbidden and marriage between a brother and a sister is forbidden. However, she suggests this to Amnon, as her last ditch effort.

There is no reason to think that Tamar wanted this, but she was certainly trying anything that she could in order to stop this man from attacking her.

Now, I want you to take notice that, despite being physically overpowered, Tamar is thinking constantly. Her mind is not blank. She is trying every way possible to reason with her brother Amnon; trying to get him to think about something other than his own desires. However, no amount of reasoning would have worked. You know what would have worked? If David, the father, walked in on them at this instant. David would have blown up and beat Amnon within an inch of his life (if David were a good father). However, David is an absentee father, so Tamar has to depend upon her wits. Obviously, there is no reasoning with Amnon. His highest goal here is the satiation of his sexual lust.

Let's look at the previous two verses and summarize all the Tamar has said.

## Tamar's Pleas

Scripture	Text/Commentary
But she said to him, “No, my brother,	Tamar appeals to Amnon on the basis of familiarity. They are brother and sister and an older brother should protect and defend his younger sister from harm and mischief.
you will not force [humble, humiliate] me,	She expresses her own volition; she tells him not to do this. Tamar is indicating in no uncertain terms that she does not want to do this.

<sup>24</sup> I don't buy into Gill's assertion [reference follows] that Tamar was ignorant of the law or that she expected the king to overrule the Law of Moses. Tamar appears to be trained in the Mosaic Law; because she both quotes it and then asks her half-brother to recognize that this sort of thing is not done in Israel. Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 13:13. Poole makes the exact same false assertion.

### Tamar's Pleas

Scripture	Text/Commentary
for such [a thing] is not done in Israel.	Tamar appeals to Amnon on the basis of the law; this sort of thing—relations between a brother and sister—is not allowed in Israel. It is against the law of Moses.
Do not commit this vile [shameful and senseless] act.	She appeals to Amnon's conscience. What he is about to do is vile, shameful and senseless.
And me—where can I make my shame go?	Tamar appeals to Amnon's empathy or even sympathy. Taking her virginity would change her life forever, she would always be shamed by him. She is the most well-known single woman in all of Israel. Being raped would cost her everything and there is nowhere that she can hide.
And you—you will be like one of the fools [that is, a man completely lacking spiritual understanding] in Israel.	She appeals to Amnon on the basis of his own reputation. He would be a fool to rape his own sister. He would be looked down upon by all of Israel. Today, we might even say, "What kind of a loser would rape his own sister?"
Therefore, please, speak to the king, for he will not keep me from you."	Finally, her last appeal is, "Speak to the king and he will give me to you as your wife." She is assuming at this point—at least for argument's sake—Amnon has a powerful desire for her, and David could and would allow them to be married. Tamar does not want this, but it is the final thing that comes to her mind which may stop Amnon.

This suggests to me that, Tamar told someone—David probably—everything that happened and every word that she said the Amnon.

This also tells us that, even in this great crisis, Tamar is thinking. Her mind is functioning, and she is attempting to appeal to Amnon in any way possible. So Tamar is not just an incredibly beautiful woman, but she is intelligent and she knows doctrine.

As has been mentioned, v. 12 is very similar to a verse out of the Bible; suggesting that Tamar knows the Bible fairly well, as it existed in that day.

Chapter Outline

Charts, Maps and Short Doctrines

The problem is, Amnon is so overpowered by his own lust and so lacking in empathy, that there is nothing that Tamar could say that would dissuade him from this rape. Much as we hate such a thing, once Tamar was in this house alone with Amnon, her fate was sealed, and the remainder of her life would be marked by his arrogance. Even after Amnon had died, Tamar would continue to be affected by his vicious act of rape.

You might be thinking that this is cruel of God, allowing all of this to happen. You may think that God is making a point with David by allowing David's daughter to be raped. However, that is not what is going on. God is allowing the free will of man to function. David's son, Amnon, is the way he is because of David, not because of God. God did not make Amnon do this. David neglected his responsibility to properly raise Amnon, because David was busy chasing skirt and collecting wives and mistresses. Even if David would have realized what was happening and stopped at 2 or 3 wives,<sup>25</sup> and concentrated on raising his own children, none of this would have taken place. However, it is clear that his own son, Amnon, did not respect David. He manipulated David. You do not manipulate people that you respect. As we are observing, Amnon is heartless, selfish and indifferent to the feelings of others. It does not matter to him that he is changing Tamar's life forever. Amnon cannot be

<sup>25</sup> This is not an argument for a man to stop at 2 or 3 wives; I am simply trying to be objective here.

dissuaded through conscience, through the Word of God, through the rule of law, or by simple compassion. He is allowing himself to be ruled by his sexual passions, just like his father.

**And he had not been willing to listen in her voice and so he increases in strength more than her [or, holds fast above her] and so he forces her and so he lies down to her.**

2Samuel  
13:14

**But he was not willing to listen to her voice. Therefore, he increased his strength over her [or, he holds (her) tightly above her] and then he manhandled [or, humiliated, forced] her and then he had sexual relations with her.**

**But he was not willing to listen to her. He first overpowered her and manhandled and humiliated her. Then he raped her.**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	But he would not hearken to her <u>prayers</u> , but <u>being stronger overpowered</u> her and lay with her.
Masoretic Text (Hebrew)	And he had not been willing to listen in her voice and so he increases in strength more than her [or, holds fast above her] and so he forces her and so he lies down to her.
Peshitta (Syriac)	But he would not listen to her; but, <u>being stronger</u> than she, he forced her and lay with her and disgraced her.
Septuagint (Greek)	But Amnon would not hearken to her voice; and he strengthened [himself] against her, and humbled her, and lay with her.

**Significant differences:** In the Hebrew, Amnon does not listen to her *voice*. In the Latin, it is her *prayers* and the Syriac translation simply says *her* (which is reasonable). The Latin and Syriac translate the 2<sup>nd</sup> phrase as if it were a participle rather than an imperfect. Both leave out the next conjunction (which would be done for grammatical considerations). *To overpower* (the English translation from the Latin) is close to the Hebrew word but not an exact translation. The Syriac switches the order of the final two verbs.

#### **Thought-for-thought translations; paraphrases:**

Common English Bible	But Amnon refused to listen to her. He was stronger than she was, and so he raped her.
Contemporary English V.	But Amnon would not listen to what she said. He was stronger than she was, so he overpowered her and raped her..
Easy-to-Read Version	But Amnon refused to listen to Tamar. He was stronger than Tamar. He forced her to have sexual relations with him.
Good News Bible (TEV)	But he would not listen to her; and since he was stronger than she was, he overpowered her and raped her.
New Century Version	But Amnon refused to listen to her. He was stronger than she was, so he forced her to have sexual relations with him.
New Life Bible	But Amnon would not listen to her. Being stronger than she, he made her lay with him.
New Living Translation	But Amnon wouldn't listen to her, and since he was stronger than she was, he raped her.

#### **Partially literal and partially paraphrased translations:**

American English Bible	But AmNon wouldn't listen to her. So he overpowered her, went to bed with her, and raped her.
Ancient Roots Translinear	He would not hear her voice, but fortified and humbled her, laying with her.
Beck's American Translation	But he refused to listen to her, overpowered her, forced her down, and raped her.
God's Word™	But Amnon wouldn't listen to her. He grabbed his sister and raped her.
New American Bible	But he would not listen to her; he was too strong for her: he forced her down and raped her.
New Simplified Bible	Amnon wouldn't listen to her. He grabbed his sister and raped her.
Revised English Bible	But he would not listen, he overpowered and raped her.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But he would not give attention to what she said: but being stronger than she, he took her by force, and had connection with her.
JPS (Tanakh—1985)	But he would not listen to her; he overpowered her and lay with her by force.
New Advent Bible	But he would not hearken to her prayers, but being stronger overpowered her and lay with her.
NET Bible®	But he refused to listen to her [Heb "to her voice."]. He overpowered her and humiliated her by raping her [Heb "and he humiliated her and lay with her."].

### Literal, almost word-for-word, renderings:

English Standard Version	But he would not listen to her, and being stronger than she, he violated her and lay with her.
Heritage Bible	And he did not breathe in agreement to attentively hear her voice, and, seizing her, he looked down with harshness upon her, and lay down with her..
LTHB	But he was not willing to listen to her voice. And he was stronger than she, and humbled her, and lay with her.
Modern KJV	But he would not listen to her voice; but being stronger than she, he forced her and lay with her.
Syndein	But he refused to listen to her and because he was stronger than she was, he overpowered her and raped her. {Note: This is an act of sexual arrogance and power arrogance - the same two states of soul that David had when he violated Bathsheba - the wife of Uriah the Hittite. So this is the 2nd installment of punishment to David for his failure with Bathsheba (the death of their baby of the sexual act was the 1st installment).}
Young's Updated LT	And he has not been willing to hearken to her voice, and is stronger than she, and humbles her, and lies with her.

**The gist of this verse:** Amnon was not listening to what Tamar had to say. He held her down and raped her.

## 2Samuel 13:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וי) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518



## 2Samuel 13:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âbâh (אָבָה) [pronounced aw <sup>b</sup> -VAWH]	<i>to be willing, to consent</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #14 BDB #2
'âbâh with the negative means <i>to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do.</i>			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâma <sup>c</sup> (שָׁמַע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive construct	Strong's #8085 BDB #1033
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6963 BDB #876

**Translation:** *But he was not willing to listen to her voice.* Amnon was so overcome with sexual desire and his power over his sister, that he would not listen to her voice. He would not allow any of the reasoning or rationality to penetrate his own thinking. Whether he was yelling and growling at this time, or simply did not allow these words to affect his thinking, we do not know.

The perfect tense suggests that, as soon as she started talking, he made a decision not to listen to her, not to pay attention to a thing that she said.

## 2Samuel 13:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
châzaq (חָזַק) [pronounced khaw-ZAHK]	<i>to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2388 BDB #304
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4480 BDB #577

**Translation:** *Therefore, he increased his strength over her* [or, *he holds (her) tightly above her*]... This verb allows some latitude in interpretation. It certain means that he increases his strength, as most translations acknowledge.

However, this verb can also mean that he adheres to Tamar or holds her tightly. If we interpret the verb in that way, then the following preposition logically means *above*. So he is holding her down, if we understand the verb in that way.

The fact that Amnon is exerting his strength and continues to exert it, indicates that Tamar is fighting back, but she is much weaker than he is.

### 2Samuel 13:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (אָנָה) [pronounced ʿaw-NAW]	<i>to humble [humiliate], to mishandle, to afflict; to force; to oppress [depress]; to be humiliated; to weaken [afflict] oneself [say, with fasting]</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6031 BDB #776

**Translation:** ...and then he manhandled [or, humiliated, forced] her... As a part of the rape, Amnon hurt his sister; he manhandled her, he afflicted her, he forced himself upon her. Using 3 different verbs to describe what Amnon is doing—all imperfect verbs—indicated that he struggled to rape her. He used all of his power and strength to overpower her and this continued and continued. This manhandling that occurs here suggests the removal of her clothing or that he touches her all over as he holds her down. He keeps increasing her strength and simultaneously, he humiliates her.

### 2Samuel 13:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâkab (שָׁכַב) [pronounced shaw-KAH <sup>B</sup> V]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7901 BDB #1011
ʿêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #853 BDB #84

**Translation:** ...and then he had sexual relations with her. This verb can mean several different things, but, in this context, it really means that Amnon has sex with Tamar or, even, Amnon rapes Tamar. This act is brought to fruition.

This action began with a perfect tense and an infinitive construct—where Amnon would not listen to Tamar—and then he continues with 3 imperfect verbs, which suggest a time period over which he did this. This may have all taken 5 or 10 minutes; but it would have seemed like a very long time to Tamar.

Affixed to these 3 verbs (or to a preposition) is the 3<sup>rd</sup> person feminine singular suffix. Tamar's name is not used in this verse. She has become an object. Amnon won't listen to her; he could not care what is in her soul. Tamar is *she*, *a her*. She is the object of his desire and the object he is defiling. He does not consider her soul or her feelings or her future. On a human level, she means nothing to Amnon.

Amnon suffers from both psychopathic arrogance, criminal arrogance and sexual arrogance. He wants what he wants when he wants it. A normal man will encounter hundreds or thousands of attractive women throughout his life. Simply being attracted to someone does not mean that a man gets to take that woman to bed. As believers, we know that there is one relationship for us, and that is marriage, and that is the only person we are supposed to bed—and that, after marriage. Amnon is infatuated with Tamar, even though he knows nothing about her, and he rapes her. In real life, even if you meet your right person and you are sure of it, you do not run off and get married the next day. It is normal to take some time and to get to know the person and to make sure. Amnon does not recognize any of this; he does not believe that he ought to work for anything. He sees something, he wants it, and he takes it. We will discuss this in greater detail when we look at what a **psychopathic person** is, and how Amnon fits the bill almost in every regard.

Amnon has no sense of self-sacrifice nor is he empathic; therefore, he would be a lousy king over Israel. God will allow him to be removed from the line of David.

As you may recall with David, the actual act of sex with Bathsheba is not given but a half of a verse; whereas, the results of this act continue on for a very long time. God has chosen to keep David alive, so the results of his action are going to continue for much of the rest of his life. However, Amnon is going to pay the ultimate price for this rape—God will allow him to be killed.

In 2Sam. 11, it is not clear whether David's sex with Bathsheba is consensual or not. There was not enough information in that chapter to tell us one way or the other. It appeared to be consensual, but the narrative of the chapter would have allowed for her to passively submit. The narrative would even allow for a rape such as we have here. David obviously did not allow people in the room with him when he took Bathsheba. It is only this narrative here, which is a part of David's learning the hard way, that suggests that David may have raped Bathsheba. Or, simply been able to take her because of his great power and authority. Bathsheba may have felt as if she had no real choice in the matter.

What I am suggesting here is, there is a parallel, between what God allows to occur within David's family, and what David did to Bathsheba. Amnon clearly rapes Tamar; and this suggests that David, while he may not have violently raped Bathsheba, had put her in a position where she did not feel as though she had a choice. He was the king of the land and he could order anyone to do anything.

With Bathsheba, there appeared as though there would be no subsequent contact. That is, David does not appear to call her to his palace day after day (nothing in the narrative suggests this); but she did contact him when she realized that she was pregnant, which would have been 1–2 months later.

Amnon is done with Tamar. He has taken what he wanted. She no longer engages his sexual lust. Amnon has not even the slightest interest as to what is in her soul; he doesn't care what she is thinking, what she is feeling, or what will happen to her. He's finished.

There is a spiritual parallel here as well. David began in sexual arrogance, as he began to collect wives, until he got to the point where he simply chased skirt and took women, regardless of their marital status. Then, his sexual arrogance interlocked with criminal arrogance, and he had Bathsheba's husband killed in battle. Amnon appears to have interlocked in a similar fashion. He obsesses for months (or years) over Tamar and her beauty and the fact that she is unattainable. Then he hears a plan that will bring her to him, and when he gets her alone, he rapes her, going from sexual arrogance to criminal arrogance.

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## Chapter Outline

## Charts, Maps and Short Doctrines

**Amnon Rapes Tamar: the Aftermath**

There are some commentators who really came up short at this point. Amnon will go from a great lust to hating Tamar. Clarke writes *Amnon's conduct to his sister was not only brutal but inexplicable. It would be easy to form conjectures concerning the cause, but we can arrive at no certainty.*<sup>26</sup> This is explicable. We can understand what is happening with Amnon.

**And so hates her Amnon a hatred great very so that great the hatred which he hated her more than the love which he loved her. And so says to her Amnon, "Stand up! Depart!"**

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**Consequently, Amnon hated her [with] a very great hatred so that greater [was] the hatred he hated her [with] more than the love [with] which he had loved her. Therefore, Amnon said to her, "Stand! Go!"**

**Consequently, Amnon hated her with a very strong hatred which was greater than the lust when he had lusted after her. Therefore, Amnon ordered her, "Get up and get out!"**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	Then Amnon hated her with an exceeding great hatred: so that the hatred wherewith he hated her <u>was</u> greater than the love with which he had loved her before. And Amnon said to her: Arise, and get thee gone.
Masoretic Text (Hebrew)	And so hates her Amnon a hatred great very so that great the hatred which he hated her more than the love which he loved her. And so says to her Amnon, "Stand up! Depart!"
Peshitta (Syriac)	Then Amnon hated her exceedingly; so that the hatred with which he hated her <u>was</u> greater than the love with which he had loved her. And Amnon said to her, Arise, be gone.
Septuagint (Greek)	Then Amnon hated her with very great hatred; for the hatred with which he hated her <u>was</u> greater than the love with which he had loved her, for the last wickedness was greater than the first. And Amnon said to her, Get up, and get out!
Significant differences:	The verb <i>to be</i> is inserted in all of the English translations to smooth out the translation.

**Thought-for-thought translations; paraphrases:**

Common English Bible	But then Amnon felt intense hatred for her. In fact, his hatred for her was greater than the love he had felt for her. So Amnon told her, "Get out of here!"
Contemporary English V.	Then Amnon hated her even more than he had loved her before. So he told her, "Get up and get out!"
Easy English (Pocock)	Then Amnon deeply hated her. In fact, he hated Tamar more strongly than he had loved her before. He said to her, 'Get up. Go away.'
Easy-to-Read Version	Then Amnon began to hate Tamar. Amnon hated her much more than he had loved her before. Amnon said to Tamar, "Get up and get out of here!"
Good News Bible (TEV)	Then Amnon was filled with a deep hatred for her; he hated her now even more than he had loved her before. He said to her, "Get out!"

<sup>26</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 13:15.

<i>The Message</i>	No sooner had Amnon raped her than he hated her--an immense hatred. The hatred that he felt for her was greater than the love he'd had for her. "Get up," he said, "and get out!"
New Berkeley Version	Then at once Amnon's feelings turned to bitterest hatred; indeed, the hatred with which he hated her surpassed the love with which he had loved her. Amnon dismissed her, "Get up, and get out!"
New Living Translation	Then suddenly Amnon's love turned to hate, and he hated her even more than he had loved her. "Get out of here!" he snarled at her.

#### **Partially literal and partially paraphrased translations:**

American English Bible	Well, [after he was finished], AmNon started to hate her. In fact, his hatred was greater than the love he once had for her. And he told her, 'Now, get up and go!'
Ancient Roots Translinear	Amnon hated her with a hundredfold great hatred. The hatred that he hated her was greater than the love that he loved her. Amnon said to her, "Rise and go!"
<i>God's Word</i> ™	Now, Amnon developed an intense hatred for her. His hatred for her was greater than the lust he had felt for her. "Get out of here," he told her.
New American Bible	Then Amnon felt intense hatred for her; the hatred he felt for her far surpassed the love he had had for her. Amnon said to her, "Get up, leave."
NIRV	Then Amnon was filled with deep hatred for Tamar. In fact, he hated her now more than he had loved her before. He said to her, "Get up! Get out!"
New Jerusalem Bible	Amnon was then seized with extreme hatred for her; the hatred he now felt for her was greater than his earlier love. 'Get up and go!' he said.
Revised English Bible	After that Amnon developed an intense hatred for her. His hatred for her was greater than the lust he felt for her. »Get out of here,« he told her.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	Then Amnon was full of hate for her, hating her with a hate greater than his earlier love for her. And he said to her, Get up and be gone.
Complete Jewish Bible	But then he was filled with utter revulsion for her - his hatred of her was even greater than the love he had had for her before. Amnon said to her, "Get up, and get out of here!"
Ferar-Fenton Bible	Then Amnon hated her with a very great hatred; —for the hatred with which he hated her was greater than the lust which he had lusted for her, and Amnon said to her, "Get up! Be off!"
HCSB	After this, Amnon hated Tamar with such intensity that the hatred he hated her with was greater than the love he had loved her with. "Get out of here!" he said.
JPS (Tanakh—1985)	Then Amnon felt a very great loathing for her, indeed, his loathing for her was greater than the passion he had felt for her. And Amnon said to her, "Get out!"
New Advent Bible	Then Ammon hated her with an exceeding great hatred: so that the hatred wherewith he hated her was greater than the love with which he had loved her before. And Ammon said to her: Arise, and get you gone.
NET Bible®	Then Amnon greatly despised her [Heb "and Amnon hated her with very great hatred."]. His disdain toward her surpassed the love he had previously felt toward her [Heb "for greater was the hatred with which he hated her than the love with which he loved her."]. Amnon said to her, "Get up and leave!"
NIV – UK	Then Amnon hated her with intense hatred. In fact, he hated her more than he had loved her. Amnon said to her, Get up and get out!

#### **Literal, almost word-for-word, renderings:**

Context Group Version	Then Amnon spurned her with exceeding great indifference; for the indifference with which he spurned her was greater than the love with which he had gave allegiance to her. And Amnon said to her, Arise, go.
Green's Literal Translation	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, Rise, be gone.
Heritage Bible	And Amnon hated her with a hatred exceedingly great, 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, Rise, walk..
Modern KJV	Then Amnon hated her with a great hatred. And 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 and go.
New RSV	Then Amnon was seized with a very great loathing for her; indeed, his loathing was even greater than the lust he had felt for her. Amnon said to her, 'Get out!'
Syndein	{The Arrogant Psychological Fragmentation of Amnon} Then Amnon hated her with an intense hatred { sane' . . . sane' - doubling of the verb - very Strong} for the hatred with which he hated her was greater than the love with which he had loved her. Then Amnon said to her, "Get up . . . get out {two commands}." {Note: Fragmentation is the state such as where a homosexual rapist in prison rapes and kills a child molester because in his version of arrogant self-righteousness, he sees the child rapist as despicable. So, it refers to inconsistent thinking. This passage has to be interpreted in terms of the day it was written. So, RBT says that once Tamar was a 'raped princess', in the warped thinking of this day, she was a 'ruined person' and not worthy of Amnon's 'love' anymore. So, now hate, rape, from 'love' all in a little time. Amnon's thinking is fragmented and unorganized. He caused her 'social disgrace' (well to those who JUDGE her as ruined - stupid and evil-thinking people).}
World English Bible	Then Amnon hated her with exceeding great hatred; for the hatred with which he hated her was greater than the love with which he had loved her. Amnon said to her, Arise, be gone.
Young's Updated LT	And Amnon hates her—a very great hatred—that greater is the hatred with which he has hated her than the love with which he loved her, and Amnon says to her, "Rise, go."

**The gist of this verse:** Amnon's lust turns to hatred. He hates Tamar and wants her out of her house. He orders her to leave.

### 2Samuel 13:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced waw]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sânê' (שָׂנֵא) [pronounced saw-NAY]	<i>to hate, to loath, to be hateful, to be filled with animosity</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #8130 BDB #971
'Am <sup>e</sup> nôwn (אֲמֹנִי) [pronounced ahm <sup>e</sup> -NOHN]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54

## 2Samuel 13:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sin'âh (שִׂנְאָה) [pronounced <i>sihn-AW</i> ]	<i>hate, hating, hatred</i>	feminine singular noun	Strong's #8135 BDB #971
g°dôlôwth (גְּדוֹלוֹת) [pronounced <i>g°-doh-LOHTH</i> ]	<i>great things, mighty things, immutable things; significant, astonishing, incredible and/or mind-blowing things; proud things, impious things</i>	feminine singular adjective	Strong's #1419 BDB #152
m°ôd (מְאֹד) [pronounced <i>m°-ODE</i> ]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

**Translation:** *Consequently, Amnon hated her [with] a very great hatred...* This may confuse some of you, so let me see if I can help you out. I used to have an acquaintance who was a skirt chaser. He confided to me once that, when he was done, he could not wait for the woman to leave. He did not want to here her jabber on about this or that; he simply wanted her to be gone. So, after Amnon had raped Tamar, and had received pleasure for himself, his dramatic lust for her became hatred. Whatever it was, Amnon looked at her and simply hated her.

We might get clever in the psychological department and suggest than Amnon hated her because he hated himself for what he has done. Gill writes, *Having gratified his lust, his conscience stung him for it, that he could not bear the sight of the object that had been the instrument of it.*<sup>27</sup> Jamieson, Fausset and Brown write: *It is not unusual for persons instigated by violent and irregular passions to go from one extreme to another. In Amnon's case the sudden revulsion is easily accounted for; the atrocity of his conduct, with all the feelings of shame, remorse, and dread of exposure and punishment, now burst upon his mind, rendering the presence of Tamar intolerably painful to him.*<sup>28</sup> I am certain that many psychologists would agree with this assessment, or, at the very least, put a very similar spin to it.

However, we are simply looking at this from the standpoint of how Amnon feels, and God the Holy Spirit tells us that he has an intense hatred for Tamar.

## 2Samuel 13:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
g°dôlôwth (גְּדוֹלוֹת) [pronounced <i>g°-doh-LOHTH</i> ]	<i>great things, mighty things, immutable things; significant, astonishing, incredible and/or mind-blowing things; proud things, impious things</i>	feminine singular adjective	Strong's #1419 BDB #152

<sup>27</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 13:15.

<sup>28</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 13:15.

## 2Samuel 13:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sin'âh (שִׂנְאָה) [pronounced <i>sihn-AW</i> ]	<i>hate, hating, hatred</i>	feminine singular noun with the definite article	Strong's #8135 BDB #971
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
sânê' (שָׂנֵא) [pronounced <i>saw-NAY</i> ]	<i>to hate, to loath, to be hateful, to be filled with animosity</i>	3 <sup>rd</sup> person masculine singular, Qal perfect with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #8130 BDB #971
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ahăbâh (אֲהָבָה) [pronounced <i>ah-hu<sup>b</sup>-VAW</i> ]	<i>[human] love; sexual desire</i>	feminine singular noun often translated like a verb	Strong's #160 BDB #13
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'âhêb (אָהֵב) [pronounced <i>aw-HAYV<sup>b</sup></i> ]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #157 BDB #12

**Translation:** ...so that greater [was] the hatred he hated her [with] more than the love [with] which he had loved her. Here we have it confirmed that Amnon acted on impulse. Whatever Amnon wanted, he strove to get; but not in a legitimate way. He had this extreme and obsessive passion for Tamar, and now, he is angry with her; he hates seeing her; he does not want her there. This loathing which he has of her is greater than the lust that he had before.

The Modern Language Bible (The New Berkeley Version) footnotes this, saying, *There had been no love, but only animal desire; hence the repulsive feeling when that desire had been satisfied.*<sup>29</sup> Keil and Delitzsch, in one of their unusually plain-spoken comments, write: *Amnon had no sooner gratified his animal passion, than his love to the humbled sister turned into hatred, which was even greater than his (previous) love, so that he commanded her to get up and go. This sudden change, which may be fully explained from a psychological point of view, and is frequently exemplified still in actual life, furnishes a striking proof that lust is not love, but simply the gratification of the animal passions.*<sup>30</sup>

To sum this up more succinctly, arrogant people hate the people that they use.

<sup>29</sup> *The Modern Language Bible (The New Berkeley Version)*, Revised Edition; ©1969 by Hendrickson Publishers, Inc.; p. 328 (footnote).

<sup>30</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 13:15–22.



I am sure there is some deep-seated reason for this sudden change of attitude. Seeing Tamar may have made Amnon realize what a failure he was as a human being; the only way he could get a woman was to rape her. And now he is disgusted with himself and seeing her increases this disgust. Who knows? Whatever the situation, Amnon has a terribly damaged soul and he is destroying everything in his path. Very much like his father.

The Bible is telling us how warped the soul of a young man can be. Amnon was handsome, intelligent, privileged and rich; and someday, he would have power. However, he was not raised with a firm hand of discipline; he was raised by his mother, who expected him to be king; but also, apparently, indulged him far too much.

Amnon's father is King David. Do you think that there was much that he could ask for that he could not get? A damaged soul is caused by no clear enforced discipline; Amnon rarely heard the word *no*. He got pretty much whatever he wanted. We will see later, that David is unable to even try Amnon or to punish him in any way. He is a weak father and Amnon is a monster because of the lack of discipline in his soul.

**Application:** Today, there are several liberal groups who contend that there are far too many young Black men in jail, and that there is a disproportionate number of them, and that is all based upon prejudice. Poppycock! It is based upon the fact that most of these boys were raised by a single mother. They are a bunch of Amnon's running around, with no enforced discipline, with unregulated souls. They cannot be reasoned with; they take what they want; and, eventually, the only control is to take them out of society and put them in jail. A civil rights group can rightly blame our government and the system for this—but it is not because our society hands out tougher sentences against Blacks; it is because our welfare system encourages single mothers and pays for them to live and to have children.

As discussed earlier in this chapter, a disproportionate number of men raised by single mothers are criminals. We learn this from Amnon, David's son who lived 3000 years ago.

So far, we have [Consequently, Amnon hated her \[with\] a very great hatred so that greater \[was\] the hatred he hated her \[with\] more than the love \[with\] which he had loved her](#). Sex is not love, but it can be an expression of love. A similar situation is presented in Ezek. 23:17, when it is the woman who goes out a-whoring (as they say in the KJV). [And the Babylonians came to her into the bed of love \[sexual lust\], and they defiled her with their whoring lust. And after she was defiled by them, she turned from them in disgust](#). Here, seeing Israel as a *whoring female* simply indicates that Israel pursued the gods and evil practices of the Babylonians; and after being ensnared by their lusts, they turned away in disgust. Ezek. 23 is quite an amazing chapter, how Israel chased after the gods and practices of all of these various nations; and God would bring these nations against her.

### 2Samuel 13:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #510
'Am <sup>o</sup> nôwn (אמון) [pronounced <i>ahm<sup>o</sup>-NOHN</i> ]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54

## 2Samuel 13:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qûwm (קום) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	2 <sup>nd</sup> person feminine singular, Qal imperative	Strong's #6965 BDB #877
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	<i>go, come, depart, walk; advance</i>	2 <sup>nd</sup> person feminine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229

**Translation:** Therefore, Amnon said to her, “Stand! Go!” Amnon gives her two short commands: “Get up! Leave!” There is no discussion; there is no tenderness; there is no apology. He is the villain and he is treating Tamar as the villain.

There is an interesting literary approach in this verse: we see Amnon's name twice; we do not see Tamar's name at all. So this is all about Amnon; it has nothing to do with Tamar. Insofar as he is concerned, she is a nothing; she is just an attractive set of flesh and bones to be discarded. Her life and her soul mean nothing to Amnon.

Amnon is an extremely arrogant person and, therefore, he has no capacity for love. He has obsessed about Tamar for weeks, possibly for months or years—and yet, when in the same room with her, his sexual, criminal and psychopathic arrogance all kick in at once, and he rapes her. When it is all over, then he hates her. Absolutely no capacity for love.

One of the gates of the interlocking systems of arrogance is the psychopathic arrogance gate. This appears to be the gate through which Amnon entered into the interlocking systems of arrogance. Psychotic arrogance is total divorcement from all reality. It is a result of bad decisions, not genetics, although genetics may play a limited role. It is intense concentration on self. Emotions take precedence over reason.

### Characteristics of the Psychopathic Personality and Amnon

Psychopathic Personality Trait	Amnon (and Jonadab)
<b>Glibness/Superficial Charm</b>	We do not know enough about Amnon in order to make this judgement. However, it is not impossible to imagine that Amnon could be quite charming. At the very least, we will eventually find that his half-brother, Absalom, who will kill him, has this charm.
<b>Grandiose Sense of Self Worth</b>	From Robert Hare and Paul Babiak, taken from Wikipedia [citation below]: <i>Psychopaths...see...themselves as superior beings, with an exaggerated sense of entitlement. They often appear arrogant, opinionated, domineering, and cocky. It is not uncommon for psychopaths who have conned people to describe them as weak, inferior beings who deserved to be taken advantage of. Psychopaths often have grandiose, self-centered goals, and they believe that they can become anything they want to be. However, they often fail to appreciate the work, skill and discipline it would take to achieve such goals..</i> This is a sense of entitlement on steroids. This is a person who believes that he is great; he is wonderful, and he deserves it all. Amnon was certainly raised with a clear sense of entitlement. He believes that he is entitled to the throne and to Tamar and to anything else that he wants.

## Characteristics of the Psychopathic Personality and Amnon

Psychopathic Personality Trait	Amnon (and Jonadab)
<b>Need for Stimulation/prone to Boredom</b>	Amnon spends much of month beginning this chapter laying about, fantasizing about Tamar. He is so taken with her, yet cannot see a road by which he can get her, that he has become bored and listless.
<b>Pathological Lying</b>	When Jonadab suggests a way to get Tamar, the fact that it involves lying to his father is no problem for Amnon. Although we have no idea whether Amnon was a pathological liar, his act before his father was effective and appeared to come naturally to him.
<b>Conning/manipulative</b>	Both Jonadab and Amnon are manipulative personality types. Jonadab is setting Amnon up to be his in for a palace job when Amnon becomes king; and Amnon manipulates his father in order to get Tamar into his home alone.
<b>Lack of Remorse or Guilt</b>	Once Amnon had satisfied himself sexually, he did nothing to apologize to Tamar. He threw her out onto the street as if she were waste.
<b>Shallow Emotional Response</b>	According to Robert D. Hare, <i>psychopaths do not feel emotions as deeply as an average person. Although they are not totally unemotional, their emotions are deceptive in such a way that some clinicians describe them as "proto-emotions: primitive responses to immediate needs</i> [from Wikipedia, citation below]. Amnon has no interest in Tamar as a person. He makes no effort to get to know her; he gives no thought to, "I am so physically attracted to her; should I consider pursuing this forbidden relationship?" He simply wishes to take her physically.
<b>Emotional immaturity</b>	A person who is emotionally mature either takes what he wants or he engages in crappy behavior to get what he wants. He never considers whether he deserves the thing that he wants; he never considers legitimately working toward that thing that he wants.
<b>A lack of growth or maturity</b>	Amnon does not learn from experience. He does not recognize that there is a way to get what you want; and that there are some things that you may want, but that you are not able to get them. As a person grows and matures, they learn from their experiences and from past mistakes; Amnon does not appear to have matured at all (we are assuming that he is 15–19 years old, which, in the ancient world, is old enough to be a man).
<b>Abnormal self-centeredness</b>	This entire incident is about satiating the lusts of Amnon. The world revolves around him. We do not know if he had any business to transact that day or not, but he sends everyone out of his place so that he can rape Tamar. There is not a single thought given over to his responsibilities or to the feelings of Tamar.
<b>Lack of Introspection</b>	A psychopath does not seem to take time to examine his own thinking and desires and to evaluate his plans and actions. He only sees plans and actions as a means to self-gratification of some sort. There is nothing in this narrative to suggest that Amnon gave any thought to his own thoughts, motivations and desires.

## Characteristics of the Psychopathic Personality and Amnon

Psychopathic Personality Trait	Amnon (and Jonadab)
<b>Lack of Objective Moral Standards; Amoral in Thinking</b>	The psychopath's concept of morality revolves around his own personal desires. If he wants something, then what he does to get that something is good. Those who stand in his way, he sees as problematic, although not necessarily immoral. What is right and wrong is not something which is clearly defined in his own thinking; nor does he have any interest in developing any sort of morality, applicable to himself and to others. There is no indication in this narrative that rightness or wrongness was ever a consideration to Amnon. He lied to his father and then raped his half-sister. Whereas most people could identify these as far from being moral, such thinking did not appear to influence Amnon.
<b>Callous/lack of Empathy</b>	Wikipedia reads: <i>At an extreme they [psychopaths] are simply unable to understand the emotional states of other people, except in a purely detached, intellectual sense. Other people are thus little more than objects for their personal gratification.</i> . Amnon showed no response to Tamar's emotion pleas, before or after the rape. He wanted what he wanted. He appears to be unaffected by what he has done to her. He throws her out into the street with no concern for what he has done to her.
<b>Parasitic Lifestyle</b>	Amnon has time to lay about his palace and to hang out with Jonadab. He does not seem to have any serious responsibilities. Jonadab looks to hook up with Amnon in order to secure his own future.
<b>Poor Behavioral Controls</b>	Despite Tamar's heartfelt pleas, Amnon rapes her. Despite all of the social norms against rape and incest, Amnon acts on his lusts. He exhibits no self-control with respect to what he knows to be right or wrong, at least in theory.
<b>Promiscuous Sexual Behavior</b>	We do not know anything about Amnon's past sexual behavior. It is possible that he had little or no experience. However, he did know enough to be able to rape Tamar.
<b>Early Behavioral Problems</b>	We have no way of looking into Amnon's early life, although it appears as though his father was not there to raise him, and it is reasonable to assume that his mother was somewhat bitter about additional wives being brought into the mix. Therefore, he both took the place of David for his mother and was groomed, in the sense of expectation, for the throne.
<b>Lack of Realistic Long Term Goals</b>	<i>Hervey Cleckley suggested from 1941 that psychopaths lack an ability to be aware of what life really means - the common emotion or purpose that gives rise to the various personal and social goals and responsibilities that normal people have</i> [from Wikipedia]. Amnon's interest is in self-gratification. He seems to give no thought to his responsibility as heir to the throne. He is apparently doing nothing to prepare himself to become king, even though he expects that to come to pass. Amnon takes no time to consider what taking Tamar is going to do to his life (this is also related to his lack of empathy). Y <sup>e</sup> howah God does not appear to be a part of his life in any way.
<b>Impulsivity</b>	When given the idea of how he could get Tamar into his house alone, Amnon springs into action. We have no idea whether he planned this rape out in advance or whether he acted impulsively.

## Characteristics of the Psychopathic Personality and Amnon

Psychopathic Personality Trait	Amnon (and Jonadab)
<b>Irresponsibility</b>	A psychopath gives little thought to the consequences of his actions. As the king's son, Amnon is showing no thought to his station in life. He seems to lead a life of ease without doing anything that a prince might do in preparation for such responsibility.
<b>Lack of Remorse</b>	The Bible at no time reveals that Amnon is sorry for what he did or has any misgivings whatsoever for what he did to Tamar. Although we are not given much of a view into his psyche here, there is no indication that Amnon ever recognized the harm he had done.
<b>Failure to Accept Responsibility for Their Own Actions</b>	The Bible does not reveal that Amnon, upon retrospection, reconsiders his actions and recognizes that he did wrong and that it was all of his fault. I would surmise that Amnon gave little thought to what he did to Tamar nor did he ever accept the responsibility for what he did.
<b>Many Short Term Relationships</b>	We do not have a history here for Amnon; but his relationship with Tamar involved months or years of fantasy followed by a rape which took a few minutes; and he was done with her.
<b>Juvenile Delinquency</b>	We are not aware of Amnon's past.
<b>Criminal Versatility</b>	We do not know whether Amnon expanded his criminal behavior to include other things besides rape.

What fascinates me is, even though during this time, no one had any clue as to what a psychopathic personality was, there is enough information in this narrative to easily classify Amnon as one. I have found this sort of thing over and over again in the Word of God.

Mankind, as we move along in history, discovers this or that; and so often, we find that in the Bible. As an example, man, over the past few hundred years, discovered air. It's been all around us all this time, but it took man some time before he discovers it. Furthermore, we find out just how important the atmosphere is to our very lives. In Gen. 1, where God is restoring the earth, one of the first things that He makes is atmosphere, and He spends an entire day doing that one thing. 5000 or 6000 years later, man discovers this, yet back in Gen. 1:6–8, we find out that God made it and that He spent one entire day on it.

Most of these characteristics were taken from:

<http://www.oregoncounseling.org/Handouts/PsychopathicPersonality.htm> and  
<http://en.wikipedia.org/wiki/Psychopathy#Characteristics> accessed February 11, 2012.

I added the *Lack of Introspection* and *Lack of Objective Moral Standards* and some others.

It was R. B. Thieme, Jr. who made this connection for me in his series on David.

### Chapter Outline

### Charts, Maps and Short Doctrines

This is the kind of son that David raised and it is all because of his sexual lust and his polygamous ways. A man cannot chase skirt and properly raise his children. Children raised by single mothers are often spoiled and undisciplined. Simply giving these children things appears to be how they were appeased. Tamar was raised well because her mother had lived elsewhere and she fully embraced the Jewish culture and religion. But the rest of David's kids were not worth a damn—and all of that is David's fault.

**Application:** There are a lot of men like Amnon out there. I certainly don't mean those who will use any ruse to isolate you and rape you, but they will use any ruse to have sex with you. From Chuck Smith: *If that fellow who's*

coming on so strong, the fellow who's desiring to have sex with you before you get married, trying to rush things, trying to give you the old baloney about, "Everybody does it, and after all how are we gonna know if we're really matched or not." He's not really looking to give true love and meaningful love. He's putting on a big act, so he can gratify his own fleshly desires. When you no longer satisfy those fleshly desires, he'll discard you, and you're gonna be left heartbroken, disillusioned. That's not the kind of love you need, that's not the kind of love you want. That's not the kind of love that God wants you to have. God wants you to have a meaningful experience of love, and the sex act is not intended to just be a clinical, biological action, fulfilling certain biological drives. But it is intended to be an expression of real love. You'll find that in marriage and no place else. People though are sadly deceived, especially in this world in which we live today, because Hollywood has made the big lie, and people are gullible and have fallen for it.<sup>31</sup> Guzik also has a similar quotation, attributing it to Smith: *Let me give a friendly, fatherly, tip unto all of you young girls, who may be in the position of Tamar, in that you have some fellow who is really pressing hard to have sex with you. He is the soul of kindness. He is very attentive. He calls all the time. He opens the door for you. He brings you flowers, but he's pushing hard for a sexual relationship. Don't give in. If you really love him, make him wait until you're married. If he really loves you, he will. Over, and over, time and again, the fellow will press and press until he has taken you to bed, and that's the last you see or hear from him. You're no longer a challenge. He's conquered, and he's off for new conquests. If you really love him and want him, make him wait. If you really love God, and love yourself, make him wait.*<sup>32</sup>

If David had done his job as a father, he would have trained Amnon to exercise the self-control. He would have taught Tamar all about men like Amnon. When sin creeps into a family, as it did with David and Bathsheba, that sin can potentially destroy the family, for several generations (Gen. 15:16 Ex. 34:7 Num. 14:18). See, for example **4 Generation Degeneracy**, in **Lesson #153** of the Genesis lessons ([PDF](#)).

V. 15 reads **Consequently, Amnon hated her [with] a very great hatred so that greater [was] the hatred he hated her [with] more than the love [with] which he had loved her. Therefore, Amnon said to her, "Stand! Go!"**

### Sex and Love

1. Although sex and love are related, they are two very different things.
2. Amnon, although he greatly desired his half-sister Tamar, he did not love her. He did not even know her.
3. Amnon had no interest in Tamar's soul or her life. Therefore, he had no love for her.
4. Amnon himself had no capacity for love. He felt more strongly about Tamar than any other woman, yet he raped her and then throws her out (vv. 17–18).
5. Men are capable of have sexual desires for women they do not love; in fact, for women they do not even like.
6. Sex is an expression of love, but it cannot stand on its own.
7. God has designed for sex to be confined to the (male-female) marriage relationship.
8. As has been shown again and again in many surveys, it is married couples who have the most sex, not single people.
9. As love grows, generally the sex improves. However, the opposite is not necessarily true. Love is not based upon having a good sexual relationship. Love is a relationship which exists between a male and a female soul.
10. The stability and permanence of marriage allows complete abandonment on the part of the man and the woman. That is, they are with someone with whom they feel safe and loved, which allows for frank and open discussion and actions.
11. A person who is involved in any of the interlocking systems of arrogance is incapable of love.
12. Amnon has felt incredible lust for Tamar, but once his lust was gratified, he feels nothing but hatred for her.
13. The gratification of one's lust does not lead to love. In this situation, it has led to hatred.

<sup>31</sup> From Chuck Smith's Through the Bible Commentary C2000 Series via e-sword; 2Sam. 13:15. Using a quotation from someone does not mean that I endorse their teachings in general.

<sup>32</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 13:15; this sounds very similar to Chuck Smith.

## Sex and Love

14. It never occurs to Amnon to hate himself for what he has done to Tamar; he, instead, hates Tamar.
15. This does not mean that the average male involved in a sexual relationship will hate the woman. This is the sort of response typical of those suffering from sexual arrogance.<sup>1</sup>
16. Many men are willing to enter into sexual relationships where no love is involved. Although love can develop from such a relationship and it is even possible for right man/right woman to enter into such a relationship, more than not, the relationship simply ends.
17. The key to love is the soul. What the people think about one another is fundamental. Sex is simply an expression of love.
18. God designed marriage to be the proper place to express sexual desire.
19. Bear in mind, any male or female trying to find some other way is doomed to fail.
20. This portion of David's life is all about David and his sexual arrogance. He was no doubt charming and great company, but he was incapable of developing a fulfilling relationship with a woman as he had, for instance, with Jonathan.
21. David's sexual arrogance has been a train wreck. There is wreckage everywhere because of David's sexual arrogance.
22. Tamar's rape is a result of David's arrogance.
23. This is why, after 6000 years or so of recorded human history, there has never been a satisfactory substitute found for marriage. Living together, homosexual relationships, polygamy or random hookups are not stable, are not completely fulfilling, and do not contribute to the stability of a nation.<sup>2</sup>

<sup>1</sup> I have used the illustration of a former roommate of mine who slept with many women; and confessed to me that, once he was done, he could not wait for the woman to leave. He hated the interaction which followed a sexual liaison.

<sup>2</sup> As a side-note, this is not a way to improve the devil's world. The idea is, a stable society, which is based upon marriage and family, allows the best environment for the spreading of the gospel and the teaching of the Word of God.

### Chapter Outline

### Charts, Maps and Short Doctrines

**And so she says to him, “No, reasons—the evil the great the this from another which you have done against me to send me away.” And he would not to listen to her.** 2Samuel 13:16

**She then said to him, “No, for this evil is greater than the other which you have done against me—to send me away.” But he would not listen to her.**

**She then said to him, “No, because sending me away is even a greater evil than what you have already done to me.” But he refused to listen to her.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

She answered him: The evil which now you do against me, in driving me away, is greater than that which you did before. And he would not hearken to her.

Masoretic Text (Hebrew)

And so she says to him, “No, reasons—the evil the great the this from another which you have done against me to send me away.” And he would not to listen to her.

Peshitta (Syriac)

And she said to him, So now, since you have done this great evil to me, you send me away? But he would not listen to her.

Septuagint (Greek)

And Tamar spoke to him concerning this great mischief, saying, this is greater than the other that you did to me, to send me away. But Amnon would not hearken to her voice.

## NETS (Greek)

And she said to him, There is no cause; this evil in sending me away is greater than the other that you do to me. And he would not breathe in agreement to attentively hear her..

## Significant differences:

Because of the clunkiness of the Hebrew, we are going to expect this to contain a lot of differences in the middle. The Latin begins with the verb *to answer*, which is a different verb in the Hebrew than what we find. The English translations of the Latin, Greek and Syriac all ignored the first couple of words. Interestingly enough, the Greek actually reads, *no, my brother*; which neither English-from-the-Greek translation acknowledge (the original LXX translators may have believed that this is what that troublesome word should have been—which would have simplified the translation greatly).

The English translation from the Latin was the verb *to do* twice, instead of just once, as we find in the Hebrew. They also tack on the adverb *before*, which does help to express what is found here.

Although the first English translation from the Greek above (The Complete Apostles Bible) appears to have the phrase *concerning this great mischief* separate from what Tamar says, it is actually a part of what she says.

The New English Translation of the Septuagint inexplicably goes wonky in the final sentence, introducing a number of words not found in the Greek. The Greek, apart from *my brother* is quite close to the Hebrew. For whatever reason, both of these English translations are very far from the Greek they translate from. I mention this, because such a thing might occur in the Latin and Syriac, which languages I am unequipped to work with.

**Thought-for-thought translations; paraphrases:**

Common English Bible	"No, my brother!" [Correction; Heb uncertain; cf LXX, Vulg] she said. "Sending me away would be worse than the wrong you've already done." But Amnon wouldn't listen to her.
Contemporary English V.	She said, "Don't send me away! That would be worse than what you have already done." But Amnon would not listen.
Easy English (Pocock)	Tamar said, 'No. You have already done something wicked to me. But it is worse to send me away.' But he refused to listen to her.
Easy-to-Read Version	Tamar said to Amnon, "No! Don't send me away like this. That would be even worse than what you did before!"
Good News Bible (TEV)	"No," she answered. "To send me away like this is a greater crime than what you just did!" But Amnon would not listen to her;...
<i>The Message</i>	"Oh no, brother," she said. "Please! This is an even worse evil than what you just did to me!" But he wouldn't listen to her.
New Berkeley Version	She cried to him, "Surely you would not be the cause of such a wrong, more terrible even than the other you have done to me, to drive me away!" But he would not listen to her...

**Partially literal and partially paraphrased translations:**

American English Bible	And she said, 'No, O brother! For sending me away like this is even worse than the terrible thing that you just did to me.' However, AmNon wouldn't listen.
Ancient Roots Translinear	She said to him, "No! Sending me after this evil cause is greater than another doing it." But he would not hear her.



God's Word™	She said to him, "No, sending me away is a greater wrong than the other thing you did to me!" But he wouldn't listen to her.
NIRV	"No!" she said to him. "Don't send me away. That would be worse than what you have already done to me." But he refused to listen to her.
Revised English Bible	She answered, 'No, the great wrong, your sending me away, is worse than anything else you have done to me.' He would not listen to her;...

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And she said to him, Not so, my brother, for this great wrong in sending me away is worse than what you did to me before. But he gave no attention to her.
Complete Jewish Bible	"No," she objected, "because throwing me out like this is an even worse thing than what you've already done to me!" But he wouldn't listen to her.
Ferar-Fenton Bible	But she replied to him, "Do not add to this great wrong, that you have done to me, by driving me out!" He would not, however, listen to her,...
HCSB	"No," she cried, "sending me away is much worse than the great wrong you've already done to me!" But he refused to listen to her.
JPS (Tanakh—1985)	She pleaded with him, "Please don't —commit this wrong; to send me away would be even worse— [Meaning of Hebrew uncertain] than the first wrong you committed against me." But he would not listen to her.
Judaica Press Complete T.	And she said to him, "Do not do this wrong (which is) greater than the other one that you did to me, by sending me away." But he would not listen to her.
NET Bible®	But she said to him, "No I won't, for sending me away now would be worse than what you did to me earlier!" [Heb "No, because this great evil is [worse] than the other which you did with me, by sending me away." Perhaps the broken syntax reflects her hysteria and outrage.] But he refused to listen to her.
NIV – UK	No! she said to him. Sending me away would be a greater wrong than what you have already done to me. But he refused to listen to her.

### Literal, almost word-for-word, renderings:

Barnes (updated)	The sense of the passage probably is, "And she spoke with him on account of this great wrong in sending me away, greater than the other wrong which you have done me (said she), but he hearkened not unto her." The Hebrew text is probably corrupt, and the writer blends Tamar's words with his own narrative.
Concordant Literal Version	And she said to him, `Because of the circumstances this evil is greater than the other that you have done with me--to send me away;' and he has not been willing to hearken to her,...
Context Group Version	And she said to him, Not so, because this great wrong in putting me out is [ worse ] than the other that you did to me. But he would not listen to her.
Updated <i>Emphasized Bible</i>	But she said to him—No occasion for this greater wrong, after what you have done with me, to put me away! Nevertheless he would not hearken unto her.
exeGesés companion Bible	And she says to him, No! This evil in sending me away is greater than the other that you worked me. - and he wills to not hearken to her.
Heritage Bible	And she said to him, There is no cause; this evil in sending me away is greater than the other that you do to me. And he would not breathe in agreement to attentively hear her..
King James 2000 Version	And she said unto him, There is no cause: this evil in sending me away is greater than the other that you did unto me. But he would not hearken unto her.

LTHB	And she said to him, No, for this evil is greater than the other that you have done to me, to send me away. But he was not willing to listen to her.
Modern KJV	And she said to him, <i>There is</i> no cause. This evil in sending me away <i>is</i> greater than the other that you did to me. But he would not listen to her..
New King James Version	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.
Syndein	But she replied to him, "Do not become the cause of this greater evil. To throw me out . . . after what you have done to me." But he refused to listen to her. {Note: This is hard for most of us to understand that there could be something worse then the rape by her brother! Throwing her out at this moment is the GREATER evil! By throwing her out, it would be implied that it was Tamar not Amnon who was responsible for this act of evil.}
Updated Bible Version 2.11	And she said to him, Not so, because this great wrong in putting me forth is [worse] than the other that you did to me. But he would not listen to her.
A Voice in the Wilderness	And she said to him, For what reason? This evil to send me away is worse than the other that you have done to me. But he would not listen to her.
World English Bible	She said to him, Not so, because this great wrong in putting me forth is <i>worse</i> than the other that you did to me. But he would not listen to her.
Young's Updated LT	And she says to him, "Because of the circumstances this evil is greater than the other that you have done with me—to send me away;" and he has not been willing to listen to her.

**The gist of this verse:** Tamar tells Amnon that to throw her out is a greater evil than his raping her. He is still not interested in listening to her.

### 2Samuel 13:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>lê</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
'al (אל) [pronounced <i>al</i> ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb];; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
'ôwdôth (אודות) [pronounced <i>oh-DOTH</i> ]	<i>cause, reason for; the occasion of; causes, circumstances; properly turnings</i>	feminine plural noun	Strong's #182 BDB #15

Because this is cumbersome, Gesenius suggests that this is the blending of two readings:

## 2Samuel 13:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
ʾôwdôth (אוֹדוֹת) [pronounced <i>oh-DOTH</i> ]	<i>cause, reason for; the occasion of; causes, circumstances; properly turnings</i>	feminine plural noun	Strong's #182 BDB #15
Together, ʿal ʾôwdôth (אוֹדוֹת עַל) [pronounced <i>gahl-oh-DOTH</i> ] mean <i>on account of the causes, on account of; because of; concerning; on the occasion of.</i>			
And....			
ʾel (עַל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾôwdôth (אוֹדוֹת) [pronounced <i>oh-DOTH</i> ]	<i>cause, reason for; the occasion of; causes, circumstances; properly turnings</i>	feminine plural noun	Strong's #182 BDB #15
There is not a particular reading given for these two words together. However, it is probably not much different from the previous two words together.			
On the other hand, Brown-Driver-Briggs suggests a completely different reading, one of the words I cannot find in my Hebrew lexicon. I do not know where they got this reading from; not do many of the letters match up. For that reason, since I am unable to really make a comment on it, I have left it out (see Strong's #182 BDB #15 in BDB).			
Let me suggest an entirely different approach; because ʿal (עַל) [pronounced <i>a/</i> ] and ʾel (עַל) [pronounced <i>ehl</i> ] are almost identical words (in the original Hebrew, of capital letters only, they would be identical words), it is possible that one was dropped out of the text (dropping a word out of the text is one of the most common errors to be found in the transmission of the Hebrew text). This would give us, <i>No, [and] for this reason...</i>			
The Greek reads, <i>no, my brother</i> ; which is in keeping with what she has said previously in the chapter; suggesting that this was either the Hebrew reading, or what the Greek translators believed the Hebrew reading to be.			
However, the clunky Hebrew does not mean that this is not what she said. Remember, this woman has just been raped, so we may be able to determine what she means simply by assuming that the words found in the Hebrew are the words she used.			
râʾâh (רַעַה) [pronounced <i>raw-GAW</i> ]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun with the definite article	Strong's #7451 BDB #949
g°dôlôwth (גְּדוֹלוֹת) [pronounced <i>g°-doh-LOHTH</i> ]	<i>great things, mighty things, immutable things; significant, astonishing, incredible and/or mind-blowing things; proud things, impious things</i>	feminine singular adjective with the definite article	Strong's #1419 BDB #152

## 2Samuel 13:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zô'th (זֹת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine singular of zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'achêr (אַחֵר) [pronounced ah-KHEHR]	<i>another, following, other as well as foreign, alien, strange</i>	feminine singular adjective/substantive	Strong's #312 BDB #29
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
'îm (עִם) [pronounced ġeem]	<i>with, at, by near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 1 <sup>st</sup> person singular suffix	Strong's #5973 BDB #767
lâmed (לְ) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	Piel infinitive construct with the 1 <sup>st</sup> person singular suffix	Strong's #7971 BDB #1018

**Translation:** [She then said to him, “No, for this evil is greater than the other which you have done against me—to send me away.”](#) Even if you read a dozen English translations, you may not be aware of the problem that we have in this verse. When Tamar begins to speak, she throws in a word which is both rare and clunky in the Hebrew. We would expect there to be, for instance, another particle to help smooth things out.

Gill comments: [this evil in sending me away is greater than the other that you have done unto me; not that this was a greater sin, but it was a greater evil or injury to her, that being done secretly, this openly; being turned out in that open manner, it might look as if she was the aggressor, and had drawn her brother into this sin, or however had consented to it; had it been kept a secret, she would not have been exposed to public shame and disgrace, and she might have been disposed of in marriage to another; it would not have been known to the grief of her father, to the revenge of Absalom, and to the dishonour of religion; besides, the sin of Amnon might have been more easily excused, if any excuse could be made for it, as that it arose from the force of lust, and a strong impure affection, but this from barbarity and inhumanity.](#)<sup>33</sup>

<sup>33</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 13:16 (the Biblical text was updated).

A fairly literal rendering of v. 16a into English is: [And so she says to him, “No, reasons—the evil the great the this from another which you have done against me to send me away.”](#) What she begins to say is difficult to understand. For this reason, and because the Greek is different, many suggest that there are textual problems here.

I have listed the alternate ways of dealing with the textual problems of this verse, and listed them in the order of best solution.

<b>The Textual Problems of 2Sam. 13:16a</b>	
Opinion from...	Text/Commentary
Kukis option #1	The word <i>ʿel</i> (אֵל) [pronounced <i>ehl</i> ] was dropped out of the text, because it is nearly identical to the negative which would have preceded it. <a href="#">She then said to him, “No, for this evil is greater than the other which you have done against me—to send me away.”</a>
Kukis option #2	Tamar was simply upset and speaking poor Hebrew because she has just been raped. <a href="#">And so she says to him, “No, reasons—this evil [is] greater more than another which you have done against me to send me away.”</a>
Greek Septuagint	This should read <i>no, my brother</i> ; which is in keeping with previous verses. <a href="#">And Tamar spoke to him concerning this great mischief, saying, “This is greater than the other that you did to me, to send me away.” But Amnon would not hearken to her voice</a>
Gesenius	This is the result of taking two different readings and merging them (see above for more details).
BDB	Brown-Driver-Briggs offers a completely different reading, which can be found on p. 15 under Strong’s #182.

Often, the simplest explanations are the best. Therefore, the first 3 options like explain the problems with this text. Gesenius and BDB offer up explanations which are quite complex and they are offered up without any real justification (which is not a failing on their part, as there are many places in Scripture where there is problems with the text—most of them quite minor—so neither set of authors could really have time to fully investigate and substantiate every problematic reading. Otherwise, the result may have been a 5 volume lexicon.

You are no doubt thinking, “Well, this really doesn’t make a whole lot of difference to me. Most of the translators translate this particular portion of Scripture in a fairly similar manner; so what is the big deal?” Part of the big deal is, even when there are textual problems, the meaning and doctrinal content of any given passage rarely suffers.

## Chapter Outline

## Charts, Maps and Short Doctrines

One more minor point to deal with—there is no comparative in the Hebrew as there are in the English; we have all of the specific forms of words to indicate that we are dealing with a comparative. However, the Hebrew does have a way of expressing a comparative, and that is what we find here.

Like every other translator, I smoothed out the English translation to where it makes perfect sense: [She then said to him, “No, for this evil is greater than the other which you have done against me—to send me away.”](#) My approach was to assume one word dropped out or that Tamar spoke in a discordant manner because she had just been raped. Both approaches would allow for the translation above.

Because our culture in the United States has become so coarse and indulgent, it is going to be difficult to understand exactly what is going on here. Tamar has been defiled; she is the king’s only daughter and she is no longer a virgin. She can claim to have been raped, but everyone will wonder if, perhaps, she just didn’t give in the Amnon’s smooth moves; or even that she was the aggressor. So, Tamar is now damaged goods, and her

prominence makes her even more damaged. Even the king's unmarried daughter is not a virgin. David is known, by this time, for his sexual indulgences (even though God is taking care of this). And now his daughter, a non-virgin, will be painted with the same brush.

How can I bring this into our culture? Let's say you date a woman for a month, and you think she is beautiful, desirable and fun to be with. And then you find out in the previous year, she slept with 30 different guys, many of them one-night stands. Your opinion of her and your interest in her might change quite a bit. In that day and age, Tamar would be seen like the woman who has had 30 sexual partners in a year.<sup>34</sup> This may seem like a horrible double standard but, that was the culture in that day and age.

There is one more thing to consider; Amnon, sending her away, like this; while she is in such a state of mind, will turn this private offense into a public scandal.<sup>35</sup> Everyone will know and Tamar will be publically humiliated. She will be unable to go outside or out into the public for years.

Furthermore, Amnon, being the creep that he is, will likely brag about this as a sexual conquest. After all, he now hates Tamar more than he lusted after her before; so her feelings mean less than nothing to him (they meant nothing to him when he was lusting after her; and now less than that, because he now hates her). So what he has done—seduced Tamar (according to him) or was seduced by her (according to him)—will be what he will brag to everyone he knows. Or, this is what Tamar thinks he will do (which is very likely).

Again, to get your brain to where you can understand what the mores of that day were, imagine today that it is well-known that she has had 30 guys in her bed over the past year; or 300—whatever number turns your stomach; and that is how Tamar was perceived and it is how she believed she was being perceived.

So Tamar, once the hottest item of the kingdom, being a beautiful woman of aristocratic descent, is now become some whore, in the eyes of many; and how can a marriage of value and aristocracy now be arranged for her? How can any many consider her as his bride, when he will always wonder, did she simply give in to her half-brother Amnon in a moment of weakness? Did she act as a sexual aggressor with her own half-brother? Will she do it again?

Furthermore, Tamar could not be a part of an arranged political marriage to solidify a treaty between two countries, as was the case with her mother, because she was no longer a virgin. In that culture, attempting to pawn off the king's daughter as a virginal wife would probably result in war because of the great insult perpetrated against the other country.

So, Amnon, taking her—raping her—is a great evil. But now, just sending her away—throwing her out of the house, no longer a virgin—is a much greater evil.

My guess would be, she would hope that Amnon, due to his great overpowering lust for her would marry her. He is not her first choice, but royalty often married for a variety of reasons, many of which had nothing to do with love. This would almost guarantee him passageway to the throne of David and she would be queen of the land. So, despite the fact that this union would be with Amnon, this was not something which would be a terrible option to her. Again, that is a culture and a time very different from today.

Also, bear in mind, she is a very young woman—probably in her middle teens—and she knows little or nothing about men. So, she may misread Amnon's lust as desire or even love; and she may think that she can work with him and chip away at his rough edges. We do not know exactly what is in her mind, of course; but she recognizes that he is her only shot at marriage.

No doubt, there are men and women gasping right now in confusion, thinking to themselves, "A marriage without love? How can she even consider such a thing?"

<sup>34</sup> And if 30 was not your number, then 300? Whatever number of partners it would take for you to look at this woman in a different light and think *euwww*.

<sup>35</sup> From Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 13:16.

Then consider one more thing: her mother, obviously a favorite of David's, as he has 2 children by her, is now pretty much separate from her husband David, because he has other wives and mistresses and, up until 2Sam. 11, he spent a great deal of his time tomcatting about (chasing women). So, her understanding of marriage was not based upon one man and one woman, united by love, together as one unit, together as a team. She would have seen marriage as a political union. However, due to the morals and standards of those days, her options were now limited to one man, the man who took her virginity, Amnon.

But Amnon wants her gone; he wants to throw her out.

This is a blessing to Tamar. The last person in the world she ought to have a lifetime relationship with is Amnon. Even though she has faced one of the most difficult times of her life, and that this difficulties will continue to the end of her life (the scars of her rape and the inability to remarry), her life would have been far worse if Amnon married her. So, in this slight way, God has delivered her. She will never personally interact with Amnon ever again.

**Application:** We have all had difficult times in our lives; and we have all interacted with difficult people. We are in the devil's world and we need to recognize that this will happen from time to time. What we do not know is how many times we have been delivered from difficult situations and difficult people that we will never know about. As believers, we have a target on our back, and, if Satan had his way, we would suffer innumerable attacks. If you want to see what Satan would do to you, read the book of Job. However, because Job's life has already been immortalized in the Word of God; the believer's relationship to God does not have to be shown again and again to be a real thing (a very few of us would be able to survive what Job endured; most of us would not). What God allows into our lives is for our benefit and God is able to mix all of these things—the good, the bad and the horrible—together for good.

**Application:** I have been fired from several jobs. When I was young, these firings were justified; as I got older and more responsible, many of these firings were not. Sometimes, the boss was just flat out wrong to fire me. However, at no time was I ever fired when God did not bring something better along or He took the situation and worked it out for my eventual benefit.

**Application:** Very early in my adult life, I was beginning to listen to doctrine, but I felt like I was spinning my wheels in my profession. As a substitute teacher in California, I worked for 4 years without getting a full-time job, which was quite frustrating to me. When it became apparent that it was typical for substitutes to work for many years before being hired, that was a source of frustration to me, and I eventually ended up in Texas. This was a great beneficial chain of events, even though I did not think so at the time. I was simply unhappy with a job that lacked a decent pay and benefits; and that I had to continue to work as a janitor in order to make ends meet. And there appeared to be no end in sight, so I began to look elsewhere for a teaching job. I came to understand that this was God working through events to move me from point A to point B, and the end result I have come to appreciate more each and every day. However, it took difficult circumstances for me at that time to get me to here. **We know that all things work together for good to those who love God, to those who are called according to His purpose** (Rom. 8:28). Today, I would proudly display the bumper sticker, "I wasn't born here, but I got here as quick as I could."

My point being, God used difficult circumstances to make my life better. Here is something we will have to take on faith: if Tamar is a growing believer—and we do not know that yet—then God will use this to make her life better.

## 2Samuel 13:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וי) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

## 2Samuel 13:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lō' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âbâh (אָבָה) [pronounced aw <sup>b</sup> -VAWH]	<i>to be willing, to consent</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #14 BDB #2
'âbâh with the negative means <i>to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do.</i>			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâma' (שָׁמַע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive construct	Strong's #8085 BDB #1033
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #510

**Translation:** [But he would not listen to her.](#) When Tamar begged Amnon not to rape her, he would not listen to her. Now he is about to throw her out of the palace, as if she is just some whore, and she objects, and again, he will not listen to her. Amnon is only interested in his own needs and desires. How the things that he does impact others is not his concern.

When David took Bathsheba, he was much the same way. He was interested only in his own needs and desires; and he cared little for how this impacted those around him.

Amnon has no thought to how he has affected his half-sister's life from thereon in. That he has ruined her for life, that he has hurt her, that she will never be the same—not really an issue to him. He does not want her around him, so he is throwing her out. He is not going to listen to her incessant pleading. He is not interested. He got what he wanted; the next thing he wants is, Tamar gone, out of his palace.

2Sam. 13:16 reads [She then said to him, "No, for this evil is greater than the other which you have done against me—to send me away."](#) [But he would not listen to her.](#)

## A Summary of 2Samuel 13:16

1. First Amnon raped Tamar and now he was going to throw her out of his palace.
2. Virginity, in that era, was very important. Most men would not consider marrying a non-virgin.
3. Furthermore, Tamar was probably a very young teen; I estimate that she was 14–16 years old. Therefore, what happens to her here is an embarrassment far beyond anything that most of us could imagine.
4. Tamar, as a woman, would probably be part of an arranged marriage to establish an alliance, much as was the case with her mother and David.
5. However, because Tamar is no longer a virgin, she could not establish a treaty with a marriage; and she



## A Summary of 2Samuel 13:16

- could not marry another aristocrat because she is no longer a virgin.
6. It was normal, in that era and in that society, for a woman to have sexually been with one man and one man only. This strengthened marriages; this strengthened the family unit.
  7. Despite the fact that this was a rape, in Tamar's mind, Amnon is her one man.
  8. Although it may seem odd to us, in this era for a woman to marry her rapist; our era, where a woman might sleep with many different men was beyond their comprehension of that era.
  9. A woman marrying and divorcing would be nearly incomprehensible in that era as well.
  10. So, for Tamar, Amnon was her man; even though he raped her, it would be normal for her to spend the rest of her life with him. This was an option in the Law for a man who has seduced a woman. Ex. 22:16–17
  11. In fact, when a man rapes a virgin, he has put himself into an undissolvable marriage. Deut. 22:28–29
  12. However, Amnon would have none of this. In having sex with Tamar and then throwing her out—in essence, putting her out of his life completely—he has done an even greater evil against her than the rape.
  13. Part of what might be going on is, Amnon recognizes that Tamar is a royal woman; that she is of royal blood; and that he is not. Rape is more than a simple sexual conquest; many times, rape is exerting one's power over another. This is particularly gratifying to the arrogant ass who sees himself as inferior to his victim. By raping her, he brings her down to his level.
  14. Amnon, by taking from Tamar her virginity, is taking something that no one else could ever take again from her. This is criminal arrogance and sexual arrogance combined.
  15. Arrogant people despise the people that they use; this explains how Amnon could treat Tamar with such cruel indifference.

I recognize that you have a difficult time grasping this concept, that Tamar would actually be willing to marry her rapist. However, the cultural norm of a woman being with only one man was deeply embedded in this culture; and the norms and standards which you have from human viewpoint can be equally deeply embedded in your soul.

Also, very different in that culture, was women, of a young age, being alone with a man. Recall that the entire evil plot of Jonadab was getting Tamar alone in a room with Amnon. That sort of thing did not just accidentally happen. Although Tamar had grown up with Amnon and the rest of her half-brothers, there was not even a minute's time where she was ever left alone with any of her brothers.

### Chapter Outline

### Charts, Maps and Short Doctrines

2Sam. 13:16 reads **She then said to him, "No, for this evil is greater than the other which you have done against me—to send me away." But he would not listen to her.** In addition to raping Tamar, Amnon then exposed her to great public humiliation afterward.

## A Public Humiliation Following a Private Humiliation

1. Tamar has just faced the most horrible humiliation in her life. She was raped by her own half-brother.
2. Also, and even more importantly, Tamar is in a state of hysteria; she is upset and disoriented and she is bleeding, because she is no longer a virgin.
3. If Amnon puts her outside, she faces great public ridicule. What she is wearing has blood on it in the vaginal region. What happened to her will be obvious to anyone who sees her.
4. To walk through the public streets after being alone with her half-brother and being raped, and bleeding, would be a horrible public humiliation.
5. She has no clue how her half-brother, Amnon, will portray this incident; but those who see her will draw their own conclusions.
6. After being raped and then being forced into the public streets, Tamar was humiliated privately and then

## A Public Humiliation Following a Private Humiliation

- publically.
7. Taking the most horrible private humiliation that Tamar has ever had and turning this into a public humiliation makes everything that much worse.
  8. Everyone in the city knew who Tamar was. She would have been the equivalent to a celebrity in those days, being the king's beautiful daughter. As a result, everyone would also know that she is no longer a virgin and that Amnon was the other party.
  9. Gossip being what it is, the public would have had different ideas as to how that happened. It is not clear that anyone realized that she had been raped, because of being publically thrown out of Amnon's house.
  10. People will wonder if she seduced Amnon, her half-brother; if she allowed herself to be seduced by her own half-brother.
  11. By throwing her out onto the street, Amnon is saying, "I have rejected you; I don't want you in my home."
  12. People would draw their own conclusions.
  13. The end result is, Tamar will probably live a secluded life for at least the next 2 years.

Although this will devastate Tamar's young life, bear in mind that she does have doctrine in her soul and she will find her way out of this, despite never being married.

### Chapter Outline

### Charts, Maps and Short Doctrines

**And so he calls his boy serving him and so he says, "Send away, please, this one from upon me the street-ward and lock the door after her."**

2Samuel  
13:17

**Instead [lit., *and so*], he called his boy, the one serving him, and said, "Please send this one from upon me to the street and lock the door behind her."**

**Instead, he called his servant-boy and said, "Please send this \_\_\_ from over me into the street and lock the door behind her."**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	<u>But calling</u> the servants that ministered to him, he said: Thrust this woman out from me: and shut the door after her.
Masoretic Text (Hebrew)	And so he calls his boy serving him and so he says, "Send away, please, this one from upon me the street-ward and lock the door after her."
Peshitta (Syriac)	Then he called his servant who ministered to him, and said to him, Put <u>now</u> this woman out of my house, and bolt the door after her.
Septuagint (Greek)	And he called his servant <u>who had charge of the house</u> , and said to him, Put this woman out from me, and shut the door behind her.

#### Significant differences:

The English translation of the Latin begins with a *but* and translates *to call* as a participle rather than as an imperfect.

The Greek has *in charge of the house* rather than *serving him*. The function could be quite different and the sets of words are quite different. The Greek also leaves out the particle of entreaty (which can be translated *please, now*).

#### Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English (Pocock)	He called in his servant and said, "Throw this woman out and lock the door!" He called his servant in and said, "Take this woman out of here. Lock the door when she has gone."
Easy-to-Read Version	Amnon called his servant and said, "Get this girl out of this room, now! And lock the door after her."
Good News Bible (TEV)	...he called in his personal servant and said, "Get this woman out of my sight! Throw her out and lock the door!"
<i>The Message</i>	He called for his valet. "Get rid of this woman. Get her out of my sight! And lock the door after her."
New Berkeley Version	...and called the attendant who waited on him, "Come, get this woman outside, out of my sight; and lock the door behind her!"
New Living Translation	He shouted for his servant and demanded, "Throw this woman out, and lock the door behind her!"

### Partially literal and partially paraphrased translations:

American English Bible	So he called his head servant in and said to him: 'Take her away from me, then throw her outside and lock the door!'
Ancient Roots Translinear	He called his lad minister, and said, "Please send this from me to the road, and secure the door after her."
<i>God's Word</i> <sup>TM</sup>	Then he called his personal servant and said, "Get rid of her. Put her out, and bolt the door behind her."
New American Bible	He would not listen to her, but called the youth who was his attendant and said, "Send this girl outside, away from me, and bar the door after her." Several translations continued the end of v. 16 into v. 17.
New Jerusalem Bible	He called his personal servant. 'Rid me of this woman!' he said. 'Throw her out and bolt the door behind her!'
Revised English Bible	He summoned the servant who attended him and said, 'Rid me of this woman; put her out and bolt the door after her.'

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then he gave a cry to the servant who was waiting on him and said, Put this woman out, and let the door be locked after her..
Complete Jewish Bible	...he called his personal servant and said, "Get rid of this woman for me! Throw her out, and lock the door after her!"
Ferar-Fenton Bible	...but called to an attended who waited on him, and said, "Drive this woman out at once from me into the street, and lock the door after her!"
Judaica Press Complete T.	And he called his youth, his servant, and he said, "Send now this one away from me, outside, and lock the door after her!"
NET Bible®	He called his personal attendant and said to him, "Take this woman out of my sight [Heb "send this [one] from upon me to the outside."] and lock the door behind her!"
NIV – UK	He called his personal servant and said, Get this woman out of here and bolt the door after her.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	...and calls his young man, his servant, and said, "Send away, I pray you, this one from me without, and bolt the door after her;".
Darby Translation	Then he called his young man that attended upon him, and said, Put now this [woman] out from me, and bolt the door after her.
English Standard Version	He called the young man who served him and said, "Put this woman out of my presence and bolt the door after her."
exeGesés companion Bible	And he calls his lad who ministers to him

	and says, Send this away from me now and enclose the door after her.
Heritage Bible	And he called his servant that ministered to him, and said, Send this [this, zot. Note that all his respect for her is gone. In disgust he refers to her as this! He no longer refers to her as sister, nor even as woman. She is only a this now, since he has satisfied his lust upon her. So very often this is the way that men treat women after they have used them to satisfy their lust.] ___ away from me now outside, and bar the door after her..
LTHB	And he called his young man who attended him, and said, Now put this one out from me, and bolt the door after her.
Syndein	{The Indifference of Arrogance} 17~~Then he shouted for his valet/'his servant waiting on him', and commanded, "'Throw out with violence' this {tramp} . . . NOW . . . away from me - OUT {she was only allowed to wear one item of clothing - a royal slip} and bolt the door after her. {Note: Amnon was implying his sister was a nymphomaniac. He was not correct in the way he treated her. Arrogant people blame others for their weaknesses. And, in his arrogance now he maligns his righteous sister.}
A Voice in the Wilderness	Then he summoned his servant who attended him, and said, Send this woman out away from me, and bolt the door behind her.
World English Bible	Then he called his servant who ministered to him, and said, Put now this woman out from me, and bolt the door after her.
Young's Updated LT	And calls his young man, his servant, and says, "Send away, I pray you, this one from me without, and bolt the door after her;"

**The gist of this verse:** Amnon calls for his young servant to throw her out and to bolt the door behind her.

### 2Samuel 13:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
na'ar (נָעַר) [pronounced <i>NAH-gahr</i> ]	<i>boy, youth, young man; personal attendant, slave-boy</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5288 & #5289 BDB #654
shârath (שָׂרַת) [pronounced <i>shaw-RAHTH</i> ]	<i>servicing, ministering</i>	Piel participle with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #8334 BDB #1058

The Greek has, instead, *the one ruling (presiding, standing) over the house* (who would be the head of all servants in the house).

**Translation:** *Instead* [lit., *and so*], *he called his boy, the one serving him,...* Amnon calls to his servant-boy. This is considerably different from the Greek (which has, instead, *the one ruling over the house*) and suggests that, although Amnon called his personal servant to take care of this matter, his personal servant is not the head servant of the household. This servant-boy would be answerable primarily to Amnon and he would take care of Amnon's personal needs and wants.

You will recall that, previously in this chapter, Amnon told everyone to get out. This suggests that he either had a large staff and/or that there was some sort of business which was transacted within his own palace. Given the actions of Amnon, my guess is, he had limited responsibilities, but he probably had a reasonably large staff, as the next in line to become king. This means, he would have had bodyguards (of course), a personal servant, a cook, a housekeeper, as a suggested bare minimum of attendants. Whatever royal responsibilities that he had, he may have had men who actually took care of that work as well. This is an educated guess as to the number of his servants, based upon him calling for a specific servant and having told everyone earlier to leave the palace.

The Hebrew does not differentiate between a house or a palace; so I am making an assumption, as the royal heir to the throne, that Amnon is in a relatively large house, which would have been seen, at that time, as a royal palace (inferior to that of the king's, but a pretty nice house, nonetheless).

His mother is not mentioned, which suggests that this is Amnon's house apart from his mother, although that is also conjecture, but a reasonable one.

The picture I am trying to paint, and this is not conjecture, is the Amnon is a spoiled, self-centered layabout who has chosen to spend this day servicing his own desires. This suggests that he had nothing pressing on his calendar to take care of; or that his servants and bodyguards and staff simply knew what needed to be done, and they took care of these things. Given his nature, as no doubt his mother was aware, and his father slightly aware, it is likely that his responsibilities in this world were limited. Perhaps (more conjecture) he had been given responsibilities and he shirked them, chose to spend the time hanging out with Jonadab instead; and took care of things at the last minute, assigning the task to various servants and underlings. These assumptions and observations which I have made fit well with his position as heir to the throne and his complete self-centeredness that he exhibits.

In the introduction, I had mentioned *single parents*, and what happens when a mother raises her child without the firm hand of a father. Every one of David's wives knew that they would grow old in this palace with David (they appeared to live in separate houses which may or may not have been linked); and that what they had of David was a child or two. Many of these mothers saw this child as the next king. However, this was also their little boy, and having no strong hand closely involved in the raising of their child (David had about 10 wives and about that many mistresses), they often indulged their children, so that the children grew up feeling entitled with various sets of morals. Amnon thought of no one but himself and he believed that he was entitled to take whatever he could take. After all, he was born into wealth; he was firstborn and therefore the king's natural replacement; and, he had a great deal of freedom in his daily affairs, as appears to be the case of this chapter.

### 2Samuel 13:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
shālach (שלח) [pronounced <i>shaw-LAKH</i> ]	<i>send, send for [forth, away], dismiss, deploy, put forth, stretch out, reach out</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7971 BDB #1018

## 2Samuel 13:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâ' (נָא) [pronounced <i>naw</i> ]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
zô'th (זֹאת) [pronounced <i>zoth</i> ]	<i>here, this, this one; thus; possibly another</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 <sup>st</sup> person singular suffix	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
chûts (חוּץ) (צִדְדוֹ) [pronounced <i>khoots</i> ]	<i>outside, street; out of the city (the fields, country, deserts); our of doors, abroad</i>	masculine singular noun with the definite article and the hê locale	Strong's #2351 BDB #299

**Translation:** ...and said, "Please send this one from upon me to the street... In contrast to Tamar's speech, which was convoluted and rough, Amnon speaks very formally, using several prepositions and the particle of direct object and his language is very structured, very simple, very direct and spoken from a man who knew exactly what he wanted to have done. Amnon had the experience of knowing how to tell his servants to do exactly what he wanted them to do, and this is clearly revealed in the words that he chooses.

Amnon uses the particle of entreaty as a formality, and it indicates that he is clear-headed and very capable of dealing with his servants to get what he wants done.

He calls *Tamar, this, this one*; and it is even possible that he paused after saying *this*, giving a slight smile, moving his eyes in her direction. Perhaps the intention was to call her *this whore, this tramp* without saying the word. One translation has *this \_\_\_\_\_*, which is an excellent rendering of what we find here.

Amnon's use of prepositions is clear; he says *from upon me, from against me, from over me*. He is drawing a picture for the servant here of an insatiable woman who was on top of him, a woman that he is now tired of and wants removed from his home. Would that servant gossip? Would that servant say, "These were the master's exact words?" You be the judge.

Tamar is to be taken from him and sent *outside, out in the street*. Now, this suggests that he lives in a home which is completely separate from the home that Tamar lives in; that there is no set of apartments all next to one another, but that, in order for Tamar to go home, she has to go out in the public streets to get there. This suggests that, after living out in Ziklag with limited resources and two wives—both of whom may have been in David's tent

at the same time (or, in adjacent tents)—David was very careful to design specific and separate residences for his families. Again, the lack of mention of his mother suggests that Amnon lives in his own palace, separate from the other families and separate from his mother.

I have assumed throughout that these are teenagers that we are talking about—that Tamar is in her early or mid teens and Amnon is a few years older. As royalty, and in that day and age, they would have had their own homes and responsibilities.

Tamar has just been raped; yet Amnon portrays what happened as being very different, by the simple use of these two prepositions *from upon*; and now Amnon is going to essentially have her thrown out into the street.

Tamar is royalty on both sides of her family. She will not lay at the doorstep of Amnon and cry. She'll walk away, crying, eventually going back to her home or to Absalom's.

### 2Samuel 13:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâ'al (נָאֵל) [pronounced <i>naw-GAHL</i> ]	<i>to bar, bolt or lock</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #5274 DB #653
deleth (דֶּלֶת) [pronounced <i>DEH-lehth</i> ]	<i>door, gate; figuratively for a door [gate] [to crocodile jaws]; door [lid of a chest]; lips of men; door [to an easily-accessible woman]</i>	feminine singular noun with the definite article	Strong's #1817 BDB #195
'achar (אַחַר) [pronounced <i>ah-KHAHR</i> ]	<i>after, following, behind</i>	preposition with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #310 BDB #29

**Translation:** *...and lock the door behind her.* This final order is quite striking. Amnon does not simply have Tamar thrown out; he tells his servant to lock the door behind her. He is saying, "Get this tramp out of here; I am done with her; and don't let her come back inside for any reason."

Amnon continues to humiliate Tamar in any way that he can. He does not apologize, he does not walk her to the door; he does not consider what she has to say. He hates her. He is no longer interested in her. Bear in mind, Amnon spent weeks or months or even years lusting after his half-sister. He set up a ruse to get her into his house alone with him, a ruse which would have taken no less than 2 or 3 days to do, and possibly a week or so to accomplish. We do not know how long her rape took. Perhaps Amnon raped her in a few minutes and it was all over; perhaps he raped her several times. The Bible gives us no clue, although his strong hatred for her suggests that he rapes her, and it is all over; his lust for her turns into hatred.

He calmly and directly tells his servant what to do; there is no confusion in what Amnon wants. His thinking is organized, his orders are clear and concise; and given without any thought to Tamar, her feelings, and how this will impact her for the rest of her life.

Amnon is the one who has done evil. He plotted to get Tamar there, which involved lying to his own father. Then, once she arrived, a dutiful half-sister, he raped her. By throwing her out in this manner, Amnon is, in one sense, shifting the blame from himself to Tamar. He acts as if she had done something wrong, so he has to remove her from his domicile.

The Bible further tells us that Amnon hates her, and arrogant people will try to destroy that which they hate. So he will try to ruin her life even further.

**Application:** If you are single and looking at various people and considering them as being a part of your life, then consider Amnon and Tamar here. We don't know what Amnon looked like, but he may have been very attractive, seeing that he was a son of David. It is because of people like him, you look into the soul of the people you associate with. You can start up a relationship with someone else which is primarily physical; but, at some point in time, you are going to find out that they have a soul, and some of the things that they are thinking, you may not approve of. Charm, personality and a good exterior do not make up for having a defective soul. Although Amnon is an extreme example, the principle is the same. With a little work, he could have been a very charming person; but in his soul is seething hatred and psychotic reactions. This is why a relationship depends upon the melding of the souls and not of the bodies.

Sin never festers alone and isolated; sin always has a corrupting influence. Tamar, who represents innocence here, is corrupted and destroyed by sin.

### Tamar—a Picture of Innocence Destroyed by Sin

A princess; the daughter of David and Maacah (of Geshur), and sister of Absalom; distinguished for her beauty, modesty, domesticity, obedience (v. 8), tender heartedness, piety, and misfortunes. In her we see an illustration of...

1. Purity pursued by licentious desire (v. 2).
2. Simplicity beset by wily designs (v. 5).
3. Kindness requited by selfish ingratitude (vv. 9, 10).
4. Confidence exposed to enticing persuasions and perilous temptation (v. 11).
5. Virtue overpowered by brutal violence (v. 14).
6. Innocence vilified by guilty aversion (v. 17). "So fair had she gone forth on what seemed her errand of mercy, so foully had she been driven back" (Edersheim). "Let no one ever expect better treatment from those who are capable of attempting their seduction; but it is better to suffer the greatest wrong than to commit the least sin" (Matthew Henry).
7. Sorrow assuaged by brotherly sympathy (v. 20).
8. Injury avenged with terrible severity (v. 28).

We have a myriad of modern-day examples of this. The homosexual disease AIDS has infected huge numbers of non-homosexuals. Although this is a disease spread principally through homosexual contact, it can be spread by addicts using the same needles, an infected blood supply, or by an infected man because of a homosexual act, giving this disease to a woman (it is not abnormal or unusual for homosexual men to also have sex with women).

The text of this doctrine comes from The Pulpit Commentary, 1880 - 1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 13:7.

#### Chapter Outline

#### Charts, Maps and Short Doctrines

Amnon called his boy, the one serving him, and said, "Please send this one from upon me to the street and lock the door behind her." What is Amnon thinking at this point? He simply has lost all of his interest in Tamar, and he throws her away like waste. In fact, Amnon does not even bother to go to the trouble to put her out himself; he has his servant throw her out. It is possible that what Amnon hopes to suggest (and he may even outright say this to his buddies) that she came after him; that she was forward with him. And he finally had to just throw her out. In his own thinking, this may get him off the hook for rape. If he treats her like a tramp and a whore; then it is his word against hers as to what took place.

Bear in mind that Amnon is also in psychopathic arrogance; and he is thinking only of himself. He could be charged with rape. So, best approach is to make it appear as if she came on to him. In a few minutes, he can



develop enough reasonable doubt in the mind of anyone. His own servant will testify, “He told me to ‘send this one from upon me to the street and to lock the door behind her.’ Those were his exact words.”

C. Smith makes the point<sup>36</sup> that Solomon wrote a great deal about the importance of raising a child correctly because of what happened in his own family. He could see the chaos of the lives of his half-brothers and half-sisters, who were so undisciplined that, David bypassed them all to make Solomon king. Now, according to R. B. Thieme, Jr., it is not really Solomon who wrote Proverbs, but who learned it from his father, David. So, David recognized what a mess up he had been as a parent, taught these lessons to Solomon, who then recorded them. In any case, it ought to be obvious by Amnon’s actions, that he is a lousy person, and that David is, in part, to blame for that. A portion of the Proverbs are David tell Solomon what is important in life and how one ought to act—things which David should have taught to his other sons and daughters, but did not.

**And to her a tunic undergarment of extremities for so put on daughters of the king, the virgins, robes. And leads out her his serving one the street [outside] and he bolted the door after her.**

2Samuel  
13:18

**And she had [lit., and to her] a tunic undergarment [which extended to her] palms, for this [is what] daughters of the king wore—the virgins—[these kinds of] robes. His servant led her out [to] the street (outside) and he [then] bolted the door behind her.**

**And she had a long-sleeved tunic undergarment—for this is what the daughters of the king wore—his virgin daughters wore such clothing. Amnon’s servant led her outside to the street and then locked the door behind her.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And she <u>was clothed</u> with a long robe: for the king's daughters <u>that were</u> virgins, <u>used such kind of</u> garments. Then his servant thrust her out: and shut the door after her.
Masoretic Text (Hebrew)	And to her a tunic undergarment of extremities for so put on daughters of the king, the virgins, robes. And leads out her his serving one the street [outside] and he bolted the door after her.
Peshitta (Syriac)	[nothing]. Although there is a v. 18 in the Syriac, it is really the first half of v. 19; what we understand as v. 18 is missing entirely from the Peshitta.
Septuagint (Greek)	And she <u>had on herself a multi-colored</u> undergarment, for so were the king's daughters <u>that were virgins attired in their</u> apparel. And his servant led her forth, and shut the door behind her. Instead of <i>undergarment</i> , the Complete Apostles' Bible had <i>robe</i> instead (which is an incorrect translation from the Greek).

Significant differences: The Hebrew phrase *and to her* can indicate ownership of something, and often a verb is implied. So the first few differences in the first phrase are explained by that.

I am unclear as to where the translation *multi-colored* came from. It is found in the English translation for the Greek (the Greek word is not a part of the New Testament vocabulary and therefore, unknown to me). Several English translators have also followed suit with this translation. However, the sense in my translation from the Hebrew is the most accurate, from what I can gather. The Hebrew, at the end of this thought, simply has *the virgins robes*. I was at a loss for translating this into the English and making it stand in a manner that makes sense. You will note

<sup>36</sup> From Chuck Smith’s Through the Bible Commentary C2000 Series via e-sword; 2Sam. 13:17.

that the English translation from the Latin and the Greek add several words to try to smooth this out (in the Greek, there are several words added as well).

The final two phrases match up completely.

As was noted, this verse is absent entirely in the Syriac, which splits up v. 19 into vv. 18–19.

### Thought-for-thought translations; paraphrases:

Christian Community Bible	(Now Tamar was wearing a long robe with sleeves like the virgin daughters of the king used to wear.) So the servant brought her out, bolting the door behind her.
Contemporary English V.	The servant made her leave, and he locked the door behind her. The king's unmarried daughters used to wear long robes with sleeves [One possible meaning for the difficult Hebrew text.].
Easy English (Pocock)	So Amnon's servant took her out of the room. He locked the door when she had gone. Tamar was wearing a special coat with long sleeves. The king's daughters wore this type of coat while they were still young unmarried girls.
Easy-to-Read Version	So Amnon's servant led Tamar out of the room and locked the door after her.
Good News Bible (TEV)	The servant put her out and locked the door. Tamar was wearing a long robe with full sleeves, the usual clothing for an unmarried princess in those days.
<i>The Message</i>	The valet threw her out and locked the door behind her. She was wearing a long-sleeved gown. (That's how virgin princesses used to dress from early adolescence on.)
New Berkeley Version	Now she had on a long-sleeved dress that reached to the feet, because that was the sort of robe the virgin daughters of the king were accustomed to wear. And his attendant drove her outside, bolting the door after her.
New Century Version	So his servant led her out of the room and bolted the door after her. Tamar was wearing a special robe with long sleeves, because the king's virgin daughters wore this kind of robe.
New Life Bible	Now she was wearing a dress which covered her arms. For this is how the king's daughters dressed when they had never had a man. The man who helped Amnon took her out and locked the door behind her.
New Living Translation	So the servant put her out and locked the door behind her. She was wearing a long, beautiful robe [Or a robe with sleeves, or an ornamented robe. The meaning of the Hebrew is uncertain.], as was the custom in those days for the king's virgin daughters.

### Partially literal and partially paraphrased translations:

American English Bible	Well, all she was wearing at the time was a long-sleeved slip, for that's what the virgin daughters of the king wore under their clothes. But the servant led her outside, and then he locked the door behind her.
Ancient Roots Translinear	A multicolored coat was over her, for the king's virgin daughters so clothed in robes. His minister proceeded her to the road, and secured the door after her.
Beck's American Translation	(She wore a garment with long sleeves. That was the kind of robes the king's daughters wore if they were virgins.) So his servant took her out and bolted the door behind her.
<i>God's Word</i> ™	(She was wearing a long-sleeved gown. The king's virgin daughters wore this kind of robe.) So his servant took her out and bolted the door behind her.
New American Bible	Now she had on a long tunic, for that is how virgin princesses dressed in olden days. When his attendant put her out and barred the door after her,...
NIRV	So his servant threw her out. Then he locked the door behind her.

Tamar was wearing a beautiful robe. It was the kind of robe the virgin daughters of the king wore.

New Jerusalem Bible	(She was wearing a magnificent dress, for this was what the king's unmarried daughters wore in days gone by.) So the servant put her out and bolted the door behind her.
New Simplified Bible	The servant forced her to leave. He locked the door behind her. The king's unmarried daughters used to wear long robes with sleeves.
Revised English Bible	The servant turned her out and bolted the door. She had on a long robe with sleeves, the usual dress of unmarried princesses.
Today's NIV	So his servant put her out and bolted the door after her. She was wearing a richly ornamented [The meaning of the Hebrew for this phrase is uncertain.] robe, for this was the kind of garment the virgin daughters of the king wore.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Now she had on a long robe, such as in past times the king's virgin daughters were dressed in. Then the servant put her out, locking the door after her.
Complete Jewish Bible	She was wearing a long-sleeved robe (this was how they used to dress the king's daughters who were virgins). His servant took her out and locked the door after her.
Ferar-Fenton Bible	Now she wore a long-sleeved robe, such as the daughters of the king wore, with a maiden's cloak, yet his valet sent her out into the street, and locked the door after her.
JPS (Tanakh—1985)	She was wearing an ornamental tunic [or, "a coat of many colors." Meaning of Hebrew uncertain], for maiden princesses were customarily dressed—in such garments— [Meaning of Hebrew uncertain. Emendation yields "(thus) in olden times," me'olam.]. His attendant took her outside and barred the door after her.
Judaica Press Complete T.	Now she had on a striped tunic, for in this manner the king's virgin daughters dressed, in robes. And his servant brought her outside, and locked the door after her.
New Advent Bible	And she was clothed with a long robe: for the king's daughters that were virgins, used such kind of garments. Then his servant thrust her out: and shut the door after her.
NET Bible®	(Now she was wearing a long robe [The Hebrew expression used here (????????? ?????????, kÿtonet passim) is found only here and in Gen 37:3, 23, 32. Hebrew ????? (pas) can refer to the palm of the hand or the sole of the foot; here the idea is probably that of a long robe reaching to the feet and having sleeves reaching to the wrists. The notion of a "coat of many colors" (KJV, ASV "garment of divers colors"), a familiar translation for the phrase in Genesis, is based primarily on the translation adopted in the LXX ?????α π???????? (citona poikilion) and does not have a great deal of support.], for this is what the king's virgin daughters used to wear.) So Amnon's [Heb "his"; the referent (Amnon) has been specified in the translation for clarity.] attendant removed her and bolted the door [The Hebrew verb is a perfect with nonconsecutive vav, probably indicating an action (locking the door) that complements the preceding one (pushing her out the door).] behind her.
NIV, ©2010	So his servant put her out and bolted the door after her. She was wearing an ornate [The meaning of the Hebrew for this word is uncertain; also in verse 19.] robe, for this was the kind of garment the virgin daughters of the king wore.
NIV – UK	So his servant put her out and bolted the door after her. She was wearing a richly ornamented robe, for this was the kind of garment the virgin daughters of the king wore.

### Literal, almost word-for-word, renderings:

The Amplified Bible	Now [Tamar] was wearing a long robe with sleeves and of various colors, for in such robes were the king's virgin daughters clad of old. Then Amnon's servant brought her out and bolted the door after her.
Darby Translation	Now she had a vest of many colours upon her; for so were the king's daughters that were virgins apparelled. And his attendant brought her out, and bolted the door after her.
English Standard Version	Now she was wearing a long robe with sleeves [Or a robe of many colors (compare Gen. 37:3)], for thus were the virgin daughters of the king dressed. So his servant put her out and bolted the door after her.
exeGesés companion Bible	And she has a coverall coat on her: for with such mantles were the virgin daughters of the sovereign enrobed: and his minister brings her out and encloses the door after her.
Green's Literal Translation	And a long tunic was on her, for so the virgin daughters of the king usually dressed. And his attendant brought her robes outside, and bolted the door after her.
Heritage Bible	And on her was a long tunic, because the robes of the king's daughters who were virgins were <i>clothed</i> with such garments. And his servant brought her out, and barred the door after her..
LTHB	And a long tunic was on her, for so the virgin daughters of the king usually dressed. And his attendant brought her robes outside, and bolted the door after he.
NASB	Now she had on a long-sleeved garment [Lit a varicolored tunic]; 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.
Syndein	Now 'she was wearing'/'on her'/ a 'chemise with long sleeves' {k@thoneth - an undergarment/petticoat (though RBT prefers 'chemise')} . . . for it was customary for the king's daughters who were virgins dressed {under their robes}. Then his servant seized her and caused her to go outside and bolted the door after her. {Note: In his cruelty Amnon knew exactly what he was doing. The royal princess wore a long sleeved chemise that no one else was allowed to wear. Once she married, then she must wear the short sleeve type. Well Amnon threw her out on the street wearing only her 'royal sign of her virginity'. Tamar would become a social outcast to all the people of this day - a terribly wrong and anti-grace attitude - but still the prevailing attitude of the day.}.
A Voice in the Wilderness	And she had on a tunic of many colors, for the king's virgin daughters wore such robes. And his servant brought her outside and bolted the door behind her.
World English Bible	She had a garment of various colors on her; for with such robes were the king's daughters who were virgins dressed. Then his servant brought her out, and bolted the door after her.
Young's Updated LT	And upon her is a long coat, for such upper robes do daughters of the king who are virgins put on, —and his servant takes her out without, and has bolted the door after her.
<b>The gist of this verse:</b>	She is thrown out, wearing the royal clothing that the virgins of the king wore. The servant bolts the door behind her.

## 2Samuel 13:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

## 2Samuel 13:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #510
k <sup>e</sup> thôneth (תֹּנֶת) [pronounced <i>keith-OH-neath</i> ]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine singular construct	Strong's #3801 BDB #509
Rarely in the absolute state; spelling for the absolute state: kuttôneth (כֹּתֶנֶת) [pronounced <i>koot-TOE-nehth</i> ].			
paç (פַּח) [pronounced <i>pass</i> ]	<i>extremity; flat [of hand or foot], palm; of a tunic reaching to the palms and soles</i>	masculine plural noun	Strong's #6446 BDB #821
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kên (כֵּן) [pronounced <i>kane</i> ]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
I do not find a listing for these two together in BDB. However, in 1Sam. 5:7, they are rendered as follows: <i>how things were, that [it was] so, what was happening, how it was.</i>			
lâbash (שָׂבַל) [pronounced <i>law<sup>b</sup>-VAHSH</i> ]	<i>to put on, to clothe, to be clothed, to wear</i>	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #3847 BDB #527
bath (בַּת) [pronounced <i>bath</i> ]	<i>daughter; village</i>	feminine plural construct	Strong's #1323 BDB #123
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
b <sup>e</sup> thûwlâh (הַלֹּוֹתָב) [pronounced <i>beth-oo-LAWH</i> ]	<i>virgin; a virginal male; a newly married woman, young women; cities; states</i>	feminine plural noun with the definite article	Strong's #1330 BDB #143
m <sup>e</sup> îyl (מִעֵיל) [pronounced <i>m<sup>e</sup>GEEL</i> ]	<i>robe, upper coat or cloak</i>	masculine plural noun	Strong's #4598 BDB #591

**Translation:** *And she had [lit., and to her] a tunic undergarment [which extended to her] palms, for this [is what] daughters of the king wore—the virgins—[these kinds of] robes.* This ought to fascinate you that, after a rape and then additional deplorable behavior from Amnon, the Bible begins to talk about what Tamar is wearing. The long undergarment distinguishes Tamar from the rest of the population. We wear undergarments as a matter of proper training, but such garments were more rare in the ancient world, and, apparently, only a small portion of the population wore such extravagant clothing. It is possible that the sleeve which came out to the palms, were visible no matter what these women wore. Such undergarments were a mark of royalty and aristocracy, so they were

shown off by the sleeves that came all the way out to the palms. In any case, based upon the information that we have, that seems to be the best understanding of what she is wearing. The idea is, she can be clearly distinguished as the royal virgin daughter of the king by what she is wearing.

Other exegetes have gone into greater detail as to what she was wearing. Jamieson, Fausset and Brown, for instance, write: *As embroidery in ancient times was the occupation or pastime of ladies of the highest rank, the possession of these parti-colored garments was a mark of distinction; they were worn exclusively by young women of royal condition. Since the art of manufacturing cloth stuffs has made so great progress, dresses of this variegated description are now more common in the East.*<sup>37</sup> The pulpit commentary says *This was probably a long tunic with sleeves, so woven as for the colours to form patterns like those of the Scottish tartans.*<sup>38</sup> Keil and Delitzsch remark more upon the irony here, that *Amnon's servant treated Tamar like a common woman, and turned her out of the house.*<sup>39</sup> Here she is, the king's virgin daughter, and Amnon's servant puts her out of doors like some common whore.

Since cameras and jpeg files and the printing of newspapers with full color photographs were rather rare in those days, the average person did not know what the king's sons or daughters actually looked like. However, if a woman was seen with such an undergarment, where the sleeves extended out beyond the robe, the average person would know, *this is David's daughter, Tamar*. No doubt, there was a celebrity culture then as there is now—albeit, more limited—and the celebrities of the day would have been David and his royal family. So, the people may have talked about them, but they did not know what all of them looked like. However, this identified Tamar as one of the king's daughters (the implication here is, David has other daughters). So, even though the average person seeing Tamar would not know who she is by her face, they would know by her clothing—particularly, this undergarment, which at once distinguished her from the common people and from married daughters of the king.

Amnon has just implied to his servant boy what happened, and no doubt, he will speak to others about this. Many were in Amnon's palace and they were told to leave when Tamar arrived. So people will cobble together this and that piece of information. The brother of a friend of the servant heard this; someone else saw this woman, who was obviously royalty, wandering through the streets. So, many people, gossips that they are, celebrity-obsessed as some are, would be developing a whole narrative to describe what has happened. *She was crying? Well, I hear that the king's son had to throw her out, from her being on him. I heard that from someone who was there and heard it directly from the king's son.*

One of the keys to the rumors which would spread is, Tamar will be identified by her clothing, which people saw when she went to Amnon's palace and when she left. Seeing this girl wander about in this clothing, told the casual observer just who this woman was.

The final two words here are rather difficult—the *virgins robes*. These *robes* would refer to outer clothing, and they are dealt with separately here, but it is unclear what is being said. Tamar would have arrived wearing her robe—suitable for the virgin daughters of the king—with an undergarment beneath, but which can be seen because the sleeves extend to the palms of the hands. Was her robe left at the palace of Amnon? Was it picked up by the servant and thrown out with her? Amnon, in order to rape her, had to disrobe her, at least partially, which would suggest that her robe was forcefully removed (this is conjecture). The emphasis upon the undergarment seems to indicate that Tamar is thrown outside wearing this undergarment only. Her royal robe may have been thrown out with her, it might be sitting in the street next to Amnon's front door; and it may be left in his palace. It is only mentioned here, in v. 18, and will not be mentioned again. That may be a literary device which suggests that this royal robe was discarded, for whatever reason. Tamar may not even be aware of where her

<sup>37</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 13:18. Several others had a similar take, speaking of both the embroidery and what may have been embroidered; flowers, birds, or whatever. However, what is key is, this is what distinguished her from the hoi polloi.

<sup>38</sup> The Pulpit Commentary, 1880 - 1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 13:17.

<sup>39</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 13:18.

robe is, due to having just been raped and thrown out in the street. Did she leave it in the street? Does Amnon still have it? She doesn't remember. That would be the inference I might take from this singular mention here. Only the Pulpit Commentary remarks about the confusion as to where her outer robe is, suggesting even that it got laid aside while cooking for Amnon.<sup>40</sup>

The Greek text is very similar; where we have this mention of the outer garment just there, unrelated to the text elsewhere.

I want you to think back for just a moment to think about Tamar's speech. It was difficult to translate; it did not fit together well. It was very difficult to translate and there were numerous theories offered. But, when we got to Amnon's words, they were clear, grammatically correct and easy to understand. Now we are talking about Tamar's clothing—again, the words are a little jumbled and difficult to translate again. So, this all suggests to me that we are back to Tamar's take on these events, which indicates great emotional stress.

She is wearing the undergarments which identify her as aristocracy; but it is unclear where her outer garment is. It is mentioned, but in such a way that it is not clear if she has it on, is it draped over her shoulder, is it laying on the ground, or still back in Amnon's palace.

### 2Samuel 13:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #3318 BDB #422
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #853 BDB #84
shârath (שָׂרַת) [pronounced <i>shaw-RAHTH</i> ]	<i>servicing, ministering</i>	Piel participle with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #8334 BDB #1058
chûts (חוּץ) (חוּצוֹ) [pronounced <i>khoots</i> ]	<i>outside, street; out of the city (the fields, country, deserts); our of doors, abroad</i>	masculine singular noun with the definite article	Strong's #2351 BDB #299

**Translation:** [His servant led her out \[to\] the street \(outside\)...](#) Amnon gave clear directions to his servant, and this indicates that his servant does exactly what he was told to do. Amnon's directions were clear and concise; and the actions taken by the servant are clear and concise.

Leading Tamar to the street outside is in the imperfect. This took some time; this took some urging; this took some effort on the part of the servant. So, Amnon's servant leads Tamar to the door, and, because of her

<sup>40</sup> The Pulpit Commentary, 1880 - 1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 13:18.

emotional and mental state, he is struggling with the situation, bringing all things to a simple close. Amnon and his staff inside of their palace; and this dirty tramp has been thrown out into the street where she belongs (that is the impression that Amnon hopes to make).

### 2Samuel 13:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâ'al (נָאֵל) [pronounced <i>naw-GAHL</i> ]	<i>to bar, bolt or lock</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5274 DB #653
deleth (דֶּלֶת) [pronounced <i>DEH-lehth</i> ]	<i>door, gate; figuratively for a door [gate] [to crocodile jaws]; door [lid of a chest]; lips of men; door [to an easily-accessible woman]</i>	feminine singular noun with the definite article	Strong's #1817 BDB #195
'achar (אַחַר) [pronounced <i>ah-KHAHR</i> ]	<i>after, following, behind</i>	preposition with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #310 BDB #29

**Translation:** ...and he [then] bolted the door behind her. When it comes to bolting the door behind her, this is the perfect tense. It just happens. It takes a moment. Amnon's servant does not struggle with this. Tamar is outside, perhaps laying on the ground crying, and he closes the door and bolts it shut, which action takes a moment.

Tamar has just faced the most unexpected and humiliating action against her, and now, she is standing outside, possibly half-dressed, bleeding and crying.

Let's summarize what we have so far.

### Tamar, the Law and the Outside World

- Vv. 16–18 read: She then said to him, "No, because sending me away is even a greater evil than what you have already done to me." But he refused to listen to her. Instead, he called his servant-boy and said, "Please send this \_\_\_ from over me into the street and lock the door behind her." And she had a long-sleeved tunic undergarment—for this is what the daughters of the king wore—his virgin daughters wore such clothing. Amnon's servant led her outside to the street and then locked the door behind her.
- Amnon recognizes that he could be on the hook for rape. So, he makes it appear as if she came on to him.
- The Law reads "If there is a betrothed virgin, and a man meets her in the city and lies with her, then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry for help though she was in the city, and the man because he violated his neighbor's wife. So you shall purge the evil from your midst. But if in the open country a man meets a young woman who is betrothed, and the man seizes her and lies with her, then only the man who lay with her shall die. But you shall do nothing to the young woman; she has committed no offense punishable by death. For this case is like that of a man attacking and murdering his neighbor, because he met her in the open country, and though the betrothed young woman cried for help there was no one to rescue her. If a man meets a virgin who is not betrothed, and seizes her and lies with her, and they are found, then the man who lay with her shall give to the father of the young woman fifty shekels of silver, and she shall be his wife, because he has violated her. He may not divorce her all his days." (Deut. 22:23–27)
- It is highly unlikely that Amnon knew the law word-for-word, but he certainly understood rape.
- Therefore, if Amnon tosses Tamar out into the street; if he speaks to his servant in such a way as to



## Tamar, the Law and the Outside World

- suggest that Tamar came on to him, then he is okay.
6. Tamar may or may not have cried for help; everyone was outside and Amnon had taken her into the inner room.
  7. When Amnon called for his servant, he would have been finished with the rape, they would not be together in the same place, and he would have stepped outside this inner room to call for his servant.
  8. Meanwhile, Tamar is there shaken, probably in his bed or whatever they had in that day, upset, and trying to reason with Amnon.
  9. By throwing his sister out into the street, Amnon is indicating his personal disgust for her. The Bible tells us that he truly felt this disgust; and people knowing anything about this incident will draw their own conclusions. Some will believe that Tamar came on to her own half-brother.
  10. Now, even if this is not the prevailing opinion, Tamar is completely humiliated. At her age, sex is an overwhelming experience to begin with; on top of that, she was raped. On top of that, she is thrown to the street, while she is still gathering her thoughts and her clothes.
  11. Not only is this an extremely unpleasant experience for Tamar, but she is absolutely mortified by it. When she comes to her senses, when the shock wears off, she will likely not want to see anyone or talk to anyone. As suggested before, she will probably spend a year or two in seclusion because of all this.
  12. Someone—probably David—concluded that this was clearly a rape. That is why we have this narrative here which is explicit and unambiguous about that point.
  13. However, as a weak and indulgent father, David does nothing about this. He just gets angry and little else.
  14. At the same time, David does not publish the details of what occurred—not at that time.
  15. Therefore, based upon rumors, observations, and even upon David's failure to act, people will draw their own conclusions as to what happened between Tamar and Amnon.
  16. Amnon will not be executed and Tamar will live the next 2 years with her brother, (presumably) in seclusion.

You may ask, "Where is God in all of this?" But have you seen God's name? Has Tamar, Amnon or Jonadab spoken of God? Did David speak about God? This is life in a royal family apart from God.

### Chapter Outline

### Charts, Maps and Short Doctrines

**And so takes Tamar ashes upon her head and a tunic undergarment of the extremities which [is] upon her, she tore. And she so places her hand upon her head and so she goes—going—and she cried.**

2Samuel  
13:19

**Then Tamar takes ashes upon her head and she tears her tunic undergarment [which extended to her] palms. She placed her hand upon her head and she keeps wandering [aimlessly]; and she cried.**

**Then Tamar places ashes upon her head and she tore long-sleeved tunic undergarment. With her hand upon her head, she then wandered aimlessly and she cried.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

And she put ashes on her head, and rent her long robe and laid her hands upon her head, and went on crying.

Masoretic Text (Hebrew)

And so takes Tamar ashes upon her head and a tunic undergarment of the extremities which [is] upon her, she tore. And she so places her hand upon her head and so she goes—going—and she cried.

Peshitta (Syriac) <sup>18</sup>And Tamar took ashes and put them on her head, <sup>19</sup> And she tore the embroidered garment which she wore; then she laid her hands on her head, and went away crying mournfully.

Septuagint (Greek) And Tamar took ashes, and put them on her head. And she tore the multi-colored undergarment that was on her, and she laid her hands on her head, and went crying continually. The Complete Apostles' Bible left out *multi-colored* which is in the Greek and translated in the previous verse. They also mistranslated *undergarment* as *robe* (which I have corrected above).

Significant differences: The English translation from the Latin has *put* instead of *takes*. The English translation from the Syriac describes the undergarment as *embroidered* rather than having long sleeves. The Greek apparently describes this garment as being *multi-colored*. The English translation from the Latin has *robe*; but this ought to be *undergarment*.

For reasons I cannot explain, the Latin, Syriac and Greek all have *hands* instead of *hand*. Only the Greek appears to take cognizance of the repetition of the 2<sup>nd</sup> to the last verb, using the word *continually* at the end.

#### Thought-for-thought translations; paraphrases:

Contemporary English V. Tamar tore the robe she was wearing and put ashes on her head. Then she covered her face with her hands and cried loudly as she walked away.

Easy English (Pocock) Tamar put ash on her head. She tore her special coat. She put her hands on her head. Then she cried loudly as she went away.

Easy-to-Read Version Tamar tore her robe of many colors and put ashes on her head. Then she put her hand on her head and began crying [This was the way people showed how very sad and upset they were.]. I am serious. This is really what to the footnote says.

Good News Bible (TEV) She sprinkled ashes on her head, tore her robe, and with her face buried in her hands went away crying.

*The Message* Tamar poured ashes on her head, then she ripped the long-sleeved gown, held her head in her hands, and walked away, sobbing as she went.

New Berkeley Version Tamar sprinkled ashes on her head, tore the seams of the full-length dress she was wearing placed her hand on her head [Signs of deep mourning (Esther 4:1 Jer. 2:37)], and went wailing on her way.

New Living Translation But now Tamar tore her robe and put ashes on her head. And then, with her face in her hands, she went away crying.

#### Partially literal and partially paraphrased translations:

American English Bible So, Tamar took ashes and put them on her head, and she ripped the slip she was wearing, then she put her hands on her head and ran away screaming.

New Jerusalem Bible Tamar put dust on her head, tore the magnificent dress which she was wearing, laid her hand on her head, and went away, crying aloud as she went.

New Simplified Bible Tamar tore the robe she was wearing. She put ashes on her head. Then she covered her face with her hands. She cried loudly as she walked away.

Today's NIV Tamar put ashes on her head and tore the ornamented [The meaning of the Hebrew for this word is uncertain.] robe she was wearing. She put her hands on her head and went away, weeping aloud as she went.

#### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And Tamar, in her grief, put dust on her head; and she put her hand on her head and went away crying loudly.

Ferar-Fenton Bible	Then Tamar threw dust on her head, and tore the long-sleeved robe she wore, and spread her hands over her face, and went weeping.
HCSB	Tamar put ashes on her head and tore the long-sleeved garment she was wearing. She put her hand on her head and went away weeping.
JPS (Tanakh—1985)	Tamar put dust on her head and rent the ornamental tunic she was wearing; she put her hands on her head [A gesture of wild grief; compare Jer. 2:37], and walked away, screaming loudly as she went.
Judaica Press Complete T. NET Bible®	And Tamar put ashes on her head, and she went about, crying aloud as she went. Then Tamar put ashes on her head and tore the long robe she was wearing. She put her hands on her head and went on her way, wailing as she went.
NIV – UK	Tamar put ashes on her head and tore the ornamented robe she was wearing. She put her hand on her head and went away, weeping aloud as she went.

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And [she] put ashes on her head and tore the long, sleeved robe which she wore, and she laid her hand on her head and went away shrieking and wailing.
Darby Translation	And Tamar put ashes on her head, and rent her vest of many colours which was on her, and laid her hand on her head, and went away, crying out as she went.
English Standard Version	And Tamar put ashes on her head and tore the long robe that she wore. And she laid her hand on her head and went away, crying aloud as she went.
exeGesés companion Bible	And Tamar takes ashes on her head and rips the coverall coat on her and sets her hand on her head: and in walking, walks on crying.
Green's Literal Translation	And Tamar put ashes on her head, and tore the long tunic on her, and put her hand on her head, and left; going on and crying ou.
LTHB	And Tamar put ashes on her head, and tore the long tunic on her, and put her hand on her head, and left; going on and crying out.
NASB	Tamar put ashes [Or dust] on her head and tore her long-sleeved [Lit varicolored tunic] garment which was on her; and she put her hand on her head and went away, crying aloud as she went.
New King James Version	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.
Syndein	And Tamar put dust on her head, and 'tore in pieces' her 'chemise with long sleeves' that was on her {so in her great sense of honor, she was not qualified in her own mind to wear the sign of a virgin - so she tore it off and started home to Castle Zion naked}, and 'covered her face with her hands'/'laid her hands on her head', and went on and on and on . . . crying aloud and sobbing. {Note: The verb for going on is doubled again very strong in the Hebrew. It is a picture of this beautiful woman wandering naked through all the streets for everyone to see her disgrace. She is now mortified and covering her face - as some women finding themselves naked would do - and grieving over her lost status in life - remember this is the GREATER evil that her brother did to her in her own viewpoint.}.
World English Bible	Tamar put ashes on her head, and tore her garment of various colors that was on her; and she laid her hand on her head, and went her way, crying aloud as she went.
Young's Updated LT	And Tamar takes ashes for her head, and the long coat that is on her she has rent, and puts her hand on her head, and goes, going on and crying.
<b>The gist of this verse:</b>	Tamar puts ashes on her head and tears her royal under-garment, and then walks through the streets crying.

## 2Samuel 13:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #3947 BDB #542
Tâmâr (תָּמָר) [pronounced <i>taw-MAWR</i> ]	<i>palm-tree, date-palm and is transliterated Tamar</i>	feminine singular proper noun	Strong's #8559 BDB #1071
'êpher (אֵפֶר) [pronounced <i>Ā-fer</i> ]	<i>ashes; figuratively, worthlessness</i>	masculine singular noun	Strong's #665 BDB #68
'al (לְעַל) [pronounced <i>ġahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
rô'sh (רֹאשׁ אוֹ שָׂאֵר) [pronounced <i>rohsh</i> ]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #7218 BDB #910

**Translation:** [Then Tamar takes ashes upon her head...](#) Although it is not clear where Tamar found ashes, she does and she takes them—seizes them—and they are put upon her head. One commentator suggests that these came from the cooking which she had just done. More than likely, out the front door was a place where the ashes from the stove was dumped, and these were used by Tamar. Placing ashes (and/or dust) on the forehead and face indicates mourning in the Hebrew culture (Joshua 7:6 2Sam. 1:2 Job. 2:12 42:6). She is mourning the loss of her virginity and the likely loss of a marriage in the future.

## 2Samuel 13:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
k <sup>e</sup> thôneth (תְּנוּתָהּ) [pronounced <i>keith-OH-neath</i> ]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine singular construct	Strong's #3801 BDB #509
Rarely in the absolute state; spelling for the absolute state: kuttôneth (כּוּתְנוּתָהּ) [pronounced <i>koot-TOE-nehth</i> ].			
paç (פַּס) [pronounced <i>pass</i> ]	<i>extremity; flat [of hand or foot], palm; of a tunic reaching to the palms and soles</i>	masculine plural noun with the definite article	Strong's #6446 BDB #821

## 2Samuel 13:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʿal (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5920, #5921 BDB #752
qâraʿ (עָרָה) [pronounced kaw-RAHG]	<i>to bend, to tear apart; to tear out, to tear away; to cut in pieces [with a knife]; to cut out; to tear with words [i.e., to curse]</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #7167 BDB #902

**Translation:** ...and she tears her tunic undergarment [which extended to her] palms. You will recall from the last verse, we do not really know the location of her outer robe. It either remained behind in Amnon's room, or it was thrown out with her; but there is nothing said about it in this verse, which suggests that it had not crossed her mind. So, it may even be left laying in the street, she may have grabbed it and put it over her shoulder or she may not have access to it. However, with regards to her undergarment, she is wearing that, and she tears it. Tearing one's own garment is also a sign of grief.

No matter what lies Amnon will spread, this is Tamar's testimony as to what happened. She may not be thinking of it in those terms—in fact, she is likely functioning on instinct to a situation she has never faces before. Her life has been changed forever, and she mourns for the promise of her youth and her lost virginity. She tears her tunic undergarment one time. The ashes on her head and the torn garment indicate great mourning.

## 2Samuel 13:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שִׂיַם) [pronounced seem]; also spelled sûwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #7760 BDB #962
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3027 BDB #388
ʿal (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
rô'sh (רֶשֶׁת אוֹ שֵׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #7218 BDB #910

**Translation:** *She placed her hand upon her head...* As above, this must be another sign of mourning. Gill suggests that this is grief and shame that she is conveying (Jer. 2:37). She is not covering her face, as one may do today when crying, but the hand is apparently upon her head.

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Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive absolute	Strong's #1980 (and #3212) BDB #229

The **infinitive absolute** has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add *ing* to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form.<sup>41</sup>

w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
zâ'âq (צָעַק) [pronounced zaw-ḤAHK]	<i>to cry out, to call, to cry</i>	3 <sup>rd</sup> person feminine singular, Qal perfect; pausal form	Strong's #2199 BDB #277

Kelley gives 4 uses of the perfect tense, the third being *a perfect may be translated in the present tense when it represents a verb of perception, attitude, disposition, or mental or physical state of being*.<sup>42</sup> I make this reference because I would have expected to see a Qal imperfect here.

**Translation:** *...and she keeps wandering [aimlessly]; and she cried.* We have the verb *to go, to depart, to walk* twice here. When a Qal infinitive absolute follows its cognate verb, it emphasizes the duration or the continuation of the action of the verb.<sup>43</sup> This suggests that she begins wandering aimlessly. She does not think, what is the quickest, least public path to get to my home (or to go to Absalom's home (her brother). She does not run to that house as quickly as she can. She just starts to wander about, like a woman in shock (which she is).

As noted in the text of the Hebrew exegesis above, we would have expected to see *cry* in the imperfect tense. However, this describes a disposition or mental state of being, so it is legitimate in this situation to translate the perfect tense (usually, this is an accomplished action) as a present tense. The continuing action seems to be encompassed by the repetition of the verb *to walk*. It is more likely that, her crying continued for a time and then stopped, but that she wandered about in shock.

At some point in time, she will recount this incident to Absalom and possibly to her father, and she will look back, remembering that she kept wandering about and that she had cried.

<sup>41</sup> *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

<sup>42</sup> *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 86.

<sup>43</sup> *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

What appears to be the case, based upon vv. 20–21, Absalom persuades Tamar not to say a word about what happened, and he would go to his father David in order to get justice in this matter.<sup>44</sup> Interestingly enough, the Bible will tell us about some incidents, and even with the description, we sometimes have to investigate and even make educated guesses in order to determine what has happened. This will be discussed further in v. 21.

Although the text of this chapter does not speak of God, if you are reading this, you are undoubtedly thinking about God and how He works into all of this.

### Why Did God Remove the Wall of Protection Around Tamar?

1. Although we do not know anything about Tamar's spiritual condition at this time, it is reasonable to assume that she is a bright young lady and a decent human being.
2. She appears to know something about the Law of God; although it is unclear just how much she has learned. It is possible that she has simply been taught some morality from her mother. For instance, if she ever expressed an interest in one of her half-brothers, she may have been taught that is forbidden simply on the basis of contemporary morality.
3. David did not do anything with regards to helping Amnon and Absalom to grow spiritually; so we may reasonably assume that he did not direct Tamar's spiritual growth either.
4. So, although Tamar is undoubtedly a nice person, we have no clue as to whether or not she is even a believer.
5. In her hasty attempt to dissuade Amnon from raping her, Tamar never mentions the name of God. This suggests that she is either not a believer or she is not spiritually mature. A believer, with any amount of doctrine, when going through a difficult time, will either look to God or think about God or even be mad at God—but we do not see this at all with Tamar.
6. For all we know, God may have allowed this to happen to either push Tamar toward Y<sup>e</sup>howah Elohim or to jump start her spiritual life.
7. If I was to make an educated guess, it would be that none of these three children—not Amnon, not Tamar and not Absalom—have believed in the God of Israel. Recall that, even when David came to Amnon while he was pretending to be sick, David said nothing about God.
8. In other words, there may not have been an reason for God to protect Tamar apart from the fact that she is David's daughter.
9. In any case, what God does not remove from our lives, He expects us to endure.
10. We live in the devil's world, so we cannot expect sunshine and lollipops every day of the week—even if we are mature believers.
11. When all is said and done, despite the fact that Amnon has committed a heinous sin, this is within the plan of God. God has allowed this to happen.
12. Therefore, we may reasonably conclude that God's purposes will be fulfilled, despite the offensiveness of Amnon's act.
13. We are promised that **all things work together for good to them who love God** (Rom. 8:28). Therefore, if Tamar is a mature believer (which I doubt); then this will be to her long-term benefit. If she is not a mature believer, then this could possibly jump-start her spiritual life.
14. There are no guarantees in Scripture that we will live without heartache or difficulties. The guarantee is, God will work these things together for good.
15. Whatever the Lord does not deliver us from, He expects for us to endure.
16. Even in the worst possible disaster, God is able to bless us.
17. In all difficulties, God makes it clear that He is able to work that in together with the rest of your life for good.
18. This is one way that God is glorified, both to man and to angels.

We know very little about Tamar. All we know about her life after this is, after naming the sons of David in 13, we read: **[These were] all the sons of David, besides the sons of the concubines, and Tamar [was] their sister** (13:9).

<sup>44</sup> What I have noticed over the years is, when it comes to who knew what and who wrote what down, from time to time, we will come across clues buried in the text.

## Chapter Outline

## Charts, Maps and Short Doctrines

And so says unto her Absalom, her brother, “Has Amnon, your brother, been with you? And now, my sister, be silent—your brother [is] he. You will not put to your heart to the word the this.” And so stays Tamar—and desolate—in a house of Absalom her brother.

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13:20

Then Absalom, her brother, said unto her, “Has Amnon, your brother, been with you? Now, therefore, be silent, my sister—he [is] your brother. Do not place this matter in your heart.” Consequently, Tamar remained in the house of Absalom her brother—desolate [and alone].

Then Absalom, her brother, tenderly said to her, “Has Amnon, your brother, been with you? Now, therefore, be silent, my sister, because he is your brother. Do not ruminare on this matter.” Consequently, Tamar chose to remain in the house of Absalom her brother, desolate and alone.

Here is how others have translated this verse:

## Ancient texts:

Latin Vulgate

And Absalom her brother said to her: Has your brother Amnon lain with you? But now, sister, hold your peace, he is your brother: and afflict not your heart for this thing. So Thamar remained pining away in the house of Absalom her brother.

Masoretic Text (Hebrew)

And so says unto her Absalom, her brother, “Has Amnon, your brother, been with you? And now, my sister, be silent—your brother [is] he. You will not put to your heart to the word the this.” And so stays Tamar—and desolate—in a house of Absalom her brother.

Peshitta (Syriac)

And Absalom her brother said to her, Has Amnon your brother lain with you? But hold now your peace, my sister; he is your brother; do not take this deed to your heart. So Tamar remained horrified in the house of Absalom her brother.

Septuagint (Greek)

And Absalom her brother said to her, Has your brother Amnon been with you? Now then, my sister, be silent, for he is your brother: be not careful to mention this matter. So Tamar dwelt as a widow in the house of her brother Absalom.

Significant differences:

The original Hebrew text has Absalom asking Tamar if Amnon has *been* with her; the verb *lain* (as in the Latin and Syriac) is not used here. The English translation from the Latin lacks the personal pronoun affixed to *sister*.

*Hold your peace* is a reasonable translation of the Hebrew verb *be silent*. The *is* in *he is your brother* is implied in the Hebrew, so it is reasonable to find it in the translation.

The most important difference here is, the Greek adds the word *to speak, to say, to mention* in the middle of this verse, which goes along with *this word (this matter, this thing)*. It is possible that this was added to smooth out the translation in the Greek. I don't think that this was dropped out of the text, because what we have is a very full sentence in the Hebrew.

The Greek appears to have that Tamar remained as a *widow* in her brother's house. This word is not found in the New Testament, so I cannot say that is what word is really found here; but I find this rendering in two different translation from the Greek. Although we have the odd word *horrified* in the English translation from the Syriac, there original Hebrew word has this is close meaning.



**Thought-for-thought translations; paraphrases:**

Christian Community Bible	Her brother Absalom spoke to her, "Has your brother Amnon been with you? Be calm and do not take this to heart for he is your brother." Desolate as she was, Tamar stayed in her brother Absalom's house..
Common English Bible	Her brother Absalom said to her, "Has your brother Amnon been with you? Keep quiet about it for now, sister; he's your brother. Don't let it bother you." So Tamar, a broken woman, lived in her brother Absalom's house.
Contemporary English V.	Tamar's brother Absalom said to her, "How could Amnon have done such a terrible thing to you! But since he's your brother, don't tell anyone what happened. Just try not to think about it." Tamar soon moved into Absalom's house, but she was always sad and lonely.
Easy English (Pocock)	Her brother Absalom said to her, 'Has your brother Amnon been with you? Be quiet now, my sister. Do not allow this matter to upset you. He is your brother.' So, Tamar lived in her brother Absalom's house. She was deeply sad and lonely.
Easy-to-Read Version	Then, Tamar's brother Absalom said to her, "Have you been with your brother Amnon? Did he hurt you? Now, calm down sister. Amnon is your brother, {so we will take care of this}. Don't let it upset you too much." So Tamar did not say anything. She quietly went to live at Absalom's house [Or, "Tamar lived in her brother Absalom's house, a ruined woman."].
Good News Bible (TEV)	When her brother Absalom saw her, he asked, "Has Amnon molested you? Please, sister, don't let it upset you so much. He is your half brother, so don't tell anyone about it." So Tamar lived in Absalom's house, sad and lonely.
<i>The Message</i>	Her brother Absalom said to her, "Has your brother Amnon had his way with you? Now, my dear sister, let's keep it quiet--a family matter. He is, after all, your brother. Don't take this so hard." Tamar lived in her brother Absalom's home, bitter and desolate.
New Century Version	Absalom, Tamar's brother, said to her, "Has Amnon, your brother, forced you to have sexual relations with him? For now, sister, be quiet. He is your half-brother. Don't let this upset you so much!" So Tamar lived in her brother Absalom's house and was sad and lonely.
New Life Bible	Absalom her brother said to her, "Has your brother Amnon been with you? Be quiet now, my sister. He is your brother. Do not take this to heart." So Tamar stayed in her brother Absalom's house, sad and alone.
New Living Translation	Her brother Absalom saw her and asked, "Is it true that Amnon has been with you? Well, my sister, keep quiet for now, since he's your brother. Don't you worry about it." So Tamar lived as a desolate woman in her brother Absalom's house.

**Partially literal and partially paraphrased translations:**

American English Bible	Later, her brother AbSalom asked her, 'Has your brother AmNon been with you? If so, my sister, don't say anything, because he's your brother! Don't put it into your heart to say anything about this.'
Ancient Roots Translinear	So thereafter, Tamar lived as a widow in the house of her brother AbSalom. Absalom her brother said to her, "Was Amnon your brother with you? Now silence, my sister. He's your brother; never establish your heart on this word." Tamar dwelled desolate in her brother Absalom's house.
Beck's American Translation	"Has your brother Amnon been with you?" her brother Absalom asked her/ "Now, my sister, be quiet. He's your brother. Don't take this to heart." So Tamar stayed there, a despondent woman, at the home of her brother Absalom.
<i>God's Word</i> ™	Her brother Absalom asked her, "Has your brother Amnon been with you? Sister, be quiet for now. He's your brother. Don't dwell on this matter." So Tamar stayed there at the home of her brother Absalom and was depressed.

New American Bible	Her brother Absalom said to her: "Has your brother Amnon been with you? Keep still now, my sister; he is your brother. Do not take this so to heart." So Tamar remained, devastated, in the house of her brother Absalom.
NIRV	When her brother Absalom saw her, he spoke to her. He said, "Has Amnon, that brother of yours, forced you to have sex with him? My sister, don't let it upset you. Don't let it bother you. He's your brother." After that, Tamar lived in her brother Absalom's house. She was very lonely.
New Jerusalem Bible	Her brother Absalom said to her, 'Has Amnon your brother been with you? Sister, be quiet; he is your brother; do not take the matter to heart!' Tamar, however, went back to her brother Absalom's house inconsolable.
New Simplified Bible	Tamar's brother Absalom said to her: »How could Amnon have done such a terrible thing to you! But since he is your brother, do not tell anyone what happened. Just try not to think about it.« Tamar soon moved into Absalom's house. She was always sad and lonely.
Revised English Bible	Her brother Absalom asked her, 'Has your brother Amnon been with you? Keep this to yourself; he is your brother. Do not take it to heart.' Forlorn and desolate, Tamar remained in her brother Absalom's house.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And her brother Absalom said to her, Has your brother Amnon been with you? but now, let there be an end to your crying, my sister: he is your brother, do not take this thing to heart. So Tamar went on living uncomforted in her brother's house.
Complete Jewish Bible	Avshalom her brother said to her, "Has Amnon your brother been with you? But now, my sister, keep quiet; because he's your brother. Don't take the matter to heart." But Tamar remained desolate in her brother Avshalom's house.
Ferar-Fenton Bible	But Absalom her cousin asked her, "Has Amnon your cousin been with you? However, at present, keep silent, my cousin, for he is your relative; do not lay this matter to heart." Consequently Thamar was quiet and secluded herself in the house of Absalom her cousin.
JPS (Tanakh—1985)	Her brother Absalom said to her, "Was it your brother Amnon [Hebrew, <i>Aminon</i> ] who did this to you? For the present, sister, keep quiet about it; he is your brother. Don't brood over the matter." And Tamar remained in her brother Absalom's house, forlorn.
Judaica Press Complete T.	And Absalom her brother said to her: "Has Aminon your brother been with you? But now, my sister, remain silent; he is your brother; do not take this thing to heart!" and Tamar stayed in solitude in her brother Absalom's house.
New Advent Bible	And Absalom her brother said to her: Has your brother Amnon lain with you? But now, sister, hold your peace, he is your brother: and afflict not your heart for this thing. So Thamar remained pining away in the house of Absalom her brothe.
NET Bible®	Her brother Absalom said to her, "Was Amnon your brother with you? Now be quiet, my sister. He is your brother. Don't take it so seriously [Heb "Don't set your heart to this thing!"]!" Tamar, devastated, lived in the house of her brother Absalom.
New Heart English Bible	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.

### Literal, almost word-for-word, renderings:

English Standard Version	And her brother Absalom said to her, "Has Amnon your brother been with you? Now hold your peace, my sister. He is your brother; do not take this to heart." So Tamar lived, a desolate woman, in her brother Absalom's house.
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Fred Miller's Revised KJV	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 regard this thing. So Tamar remained desolate in her brother Absalom's house.
Green's Literal Translation	And her brother Absalom said to her, Has your brother Amnon been with you? But now, my sister, keep silent. He is your brother. Do not set your heart on this thing. And Tamar lived in the house of her brother Absalom, but she was desolate.
Heritage Bible	And Absalom, her brother, said to her, Has Amnon, your brother, been with you? Even at this time, my sister, be silent; he is your brother; do not hold this word in your heart. So Tamar sat down desolate in the house of Absalom, her brother..
Modern KJV	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 set your heart on this thing. And Tamar remained desolate in the house of her brother Absalom.
Syndein	{Counsel of Absalom} Then Absalom, her brother, said unto her, "Has Amnon, your brother, been with you?" {in his tenderness and maturity here, Absalom is using a euphemism 'been with you' meaning raped/had sex with her. The point in Amnon in his arrogance used vulgar language, where Absalom in his sympathy used the euphemism - there is a time to use them. Another point here: 'A man's alertness is a woman's protection. Absalom from his very question indicates he suspected bad intentions on the part of Amnon for a while.} {Tamar must indicate a positive response so Absalom continues:} "Do not plan revenge, my sister . . . {Idiom: literally 'but hold now your peace'} for he {Amnon} is your brother. Do not worry/brood over this thing." {Idiom: literally 'but do not put your heart to this thing'} Consequently Tamar remained desolate/a destroyed woman' in her brother Absalom's house. {Note: Absalom gave very good advice. To bad he does not take the same advice himself! The principal is 'vengeance is Mine, saith the Lord'. But under his distorted honor code, when David does nothing to punish his favorite 'first born son', Absalom will murder him to avenge his full sister's disgrace.}.
Thieme	And her brother Absalom said to her, "Has Amnon your brother been with you? Now hold your peace [i.e., do not plan revenge], my sister. He is your brother; do not take this to heart [put this matter out of your mind]." Consequently, Tamar lived, a desolate woman [a woman in recluse], in her brother Absalom's house [palace].
Third Millennium Bible	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.
Young's Updated LT	And Absalom her brother says unto her, "Has Amnon your brother been with you? and now, my sister, keep silent, he is your brother; set not your heart to this thing;" and Tamar lives—but desolate—in the house of Absalom her brother..

**The gist of this verse:** Tamar eventually finds her way to Absalom, her brother, and he asks her if Amnon had sex with her. He tells Tamar to say nothing and to not think about this. She would remain in the house of Absalom after this time.

### 2Samuel 13:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55

## 2Samuel 13:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #413 BDB #39
'Ăbîyshâlôwm (אבִּישׁלֹוֹם) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
'ăch (אח) [pronounced awhk]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #251 BDB #26

**Translation:** Then Absalom, her brother, said unto her,... It is reasonable to ask, *in the previous verse, she is wandering around; and now Absalom is talking to her; so what happened?* Tamar wandered about for quite awhile, crying, dust on her head, her undergarment torn. Someone, no doubt, either contacted Absalom or took Tamar to Absalom. Tamar, who originally told Absalom what had happened (which is this verse—her words are left out)—remembers being outside Amnon's house, tearing her garment and putting ashes upon her head, and then wandering about, and the next thing that she hears is Absalom's voice. She is in such a state that she does not really know what happens in between, apart from her wandering and crying. How Absalom is suddenly there talking to her is what is in Tamar's recalled experience, but the in-between experiences quickly faded from her thinking. Literarily, this is what the author of this chapter is conveying because this is probably how Tamar remembers the incident. I suspect that the author is David, but he probably heard this was Absalom who heard it from Tamar. As we will study, it appears as if David held a preliminary, if not perfunctory, investigation, into this matter, and then he just let it drop.

There are a number of hidden things in the Hebrew. Here, we have the preposition *unto*, which indicates great respect. We might understand this to convey tenderness and compassion on Absalom's part.

## 2Samuel 13:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced heh]		interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.	Strong's #none BDB #209
'Am <sup>o</sup> nôwn (אֲמֹנֹון) [pronounced ahm <sup>o</sup> -NOHN]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224

## 2Samuel 13:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘îm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #5973 BDB #767

**Translation:** ...“*Has Amnon, your brother, been with you?* All languages have euphemisms for sex, and this is one which has come down to us into the English. Literally, this reads, *Has Amnon, your brother, been with you?* There are no words for sex here, but this is what Absalom means. He is asking Tamar if she has been raped, without using vulgar terms. Again, this is Absalom being tender with his sister, piecing together the information, both from what Tamar says and how she looks.

Absalom receives an answer from Tamar. He may have repeated this question while she is sobbing; he may be holding her. She may answer with a nodding of her head; she may be sobbing, “yes.” We don’t know. But it is apparent that she has answered Absalom with what he says next. Therefore, what we are reading is simply one side of this conversation, but which is enough to takes us to the end of this situation.

Because this verse will tell us that Tamar will live with Absalom, it suggests that they lived separately prior to this time. My guess would be that, as the virgin daughter of the king, that Tamar lived in the palace with David or she lived with her mother, Maacah. Absalom, at some point in time, either found out that Tamar had gone to Amnon’s home or coaxed this information from Tamar.

The very fact that Absalom asks this particular question—*has Amnon, your brother, been with you?*—suggests that Absalom had suspicions about Amnon all along. Amnon was a half-brother that Absalom had a very low opinion of.

## 2Samuel 13:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (עַתָּה) [pronounced <i>gaht-TAWH</i> ]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w <sup>e</sup> + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
’âchôwth (אָחוּת) [pronounced <i>aw-KHOWTH</i> ]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #269 BDB #27

## 2Samuel 13:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chârash (שָׁרַח) [pronounced <i>chaw-RASH</i> ]	<i>to be silent, to exhibit silence, to keep silent; to cause to be silent; to be deaf, to be dumb; to bear silently; to hold one's peace</i>	2 <sup>nd</sup> person feminine singular, Hiphil imperative	Strong's #2790 BDB #361

**Translation:** *Now, therefore, be silent, my sister—...* Absalom understands that Tamar has been raped, and, while consoling her and gathering more information, Absalom formulates some kind of a plan. He knows that he has to deal with this, and he intends to. He asks for Tamar to be silent. It is not that she wants to talk and Absalom is hushing her up; but for her to keep silent about this matter. This will be further confirmed by a few words that follow. In fact, nearly everything that we find in this verse indicates a tenderness and caring on the part of Absalom for his sister Tamar.

Whether Absalom is saying, "There, there, my sister" (its Hebrew equivalent) or do not talk about this matter with anyone else, is not completely clear at first. However, we know that Absalom indicates the latter at least. As her brother and protector, Absalom takes it to his heart to think about avenging her.

I am certain that you have been wronged at one time or another; and you probably thought about the situation for a long time, devising different ways to deal with the situation or plotting some sort of revenge, even if only imagined. Absalom told Tamar to try not to think about this; but he would not stop thinking about it himself.

So there is no misunderstanding, **God says, "Vengeance is Mine; I will repay."** (Rom. 12:19b; Deut. 32:35). So, even though we may be rooting for Absalom within our own hearts for him to bash Amnon, this is not our prerogative. When we are harmed, we are not allowed to exact revenge.

Absalom, who apparently does not know Deut. 32:35, will take this matter into his own hands. Again, God is never mentioned in this chapter, which suggests that none of these teens are believers.

## 2Samuel 13:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âch (אָח) [pronounced <i>awhk</i> ]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #251 BDB #26
hûw' (אוּהוּ) [pronounced <i>hoo</i> ]	<i>he, it; himself as a demonstrative pronoun: that, this</i>	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong's #1931 BDB #214

**Translation:** *...he [is] your brother.* Here is why Tamar is to remain silent about this matter. Amnon is her brother and, as they both know, is next in line with the king. So, a scandal could tear the country apart (see the parallel to David's taking of Bathsheba; this scandal will tear the country apart).

You will recall that, prior to being raped, Tamar tried to reason with Amnon. This indicates that she is a logical and reasonable person. Absalom recognizes that he is able to reason with Tamar and to get her to respond to reason, so that is what he does here.

Absalom, although he is telling Tamar to be calm and to let this go, that is certainly not the way that he feels. He will let his anger and desire for revenge seethe within his soul for the next two years, plotting out a careful revenge. He will allow his anger to fester and to drive him.

Absalom, despite his lack of training by David, was apparently an able and competent young man, with a reasonable amount of compassion and intelligence. However, he will allow himself for the next 2 years to be driven by mental attitude sins toward his brother Amnon. What this will do is lessen the man Absalom and lead him into living on the basis of the drives of his sin nature. While these drives are not base and as thoughtless as Amnon's, he is going to destroy his potential by living for years under revenge motivation.

**Application:** You cannot allow yourself to be driven by any mental attitude sins, regardless of whether it is anger, revenge motivation, sexual lust, jealousy, etc. The longer that you allow yourself to be guided and motivated by your baser nature, the more it destroys your integrity and/or your potential. We have two examples of this: Amnon allowed his sexual lust to drive him to a point of rape; and Absalom allowed his revenge motivation to drive him to the point of murder. Although Amnon may not have much potential, Absalom apparently does, given his mother and father. However, this will be squandered in his actions to avenge his sister.

**Application:** I write this in the year 2011, and we have had the so-called *occupy* movement, where groups of revolutionaries, malcontents, old hippies and college students would gather and even camp out in places, in order to register their general dissatisfaction with the world in general and the United States in particular. Although it was nearly impossible to coax a coherent message from the many occupy groups, they eventually settled on the idea that, they are the 99% and the most wealthy were the 1%; and somehow, because of this wealth disparity, they had been short-changed. Having watched the TEA party, of a few years before, which became organized and tended to be rational and coherent, this occupy movement was much less rational and much more emotional. The latter movement tended to be motivated by their lusts; the 1% had things and power that they did not have (and assumed that they would never have), and they wanted this wealth and power. Even though these people grew up in a country where those in great poverty could rise to great positions of wealth and power (e.g., Bill Clinton, Clarence Thomas, Herman Cain), these people wanted to protest and, somehow, change society and make everything equal and just, whatever that means. Their motivations appeared to be primarily the mental attitude sins of greed, lust and envy; which motivations can lead to no good end. A person and a movement (a corporation) cannot be motivated by mental attitude sins and expect for the end to be good. It just will not happen.

So, despite the fact that Absalom is clearly tender with Tamar and clearly concerned; and despite the fact that he will do what he can on her behalf, and despite the fact that, as a son of royalty, he has great potential; he will destroy himself and his future by allowing mental attitude sins to drive him and motivation him.

## 2Samuel 13:20e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced <i>a</i> ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb];; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
shîyth (שִׁיִּת) [pronounced <i>sheeth</i> ]	<i>to put, to set, place; to appoint; to arrange, to set in order; to found; to station</i>	2 <sup>nd</sup> person feminine singular, Qal imperfect	Strong's #7896 BDB #1011
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

## 2Samuel 13:20e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lêb (לֵב) [pronounced lay <sup>b</sup> v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #3820 BDB #524
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

**Translation:** [Do not place this matter in your heart.](#)” Absalom asks Tamar to try not to think about what has happened. He has gotten enough from her to take a course of actions. He will begin with David (we are assuming this, based upon v. 21).

**Application:** You have no doubt faced an unjust situation in the past; and in the future, you will be treated harshly or unfairly as well. That is the nature of life in this world. You let it go and you put it in God’s hands. Now, obviously, if this is a crime, you certainly report it and you allow the legal process to work. However, in most situations, we are wronged by people we know, barely know or don’t know; and it is not a crime; it is just an unkind, unjust action taken against us. God is able to deal with these things. And, just in case this helps, it is greatly relaxing to step back and to tell God, “I am pissed off at so-and-so [you are rebounding] and this matter is now officially in Your hands.” Personally, I have had so many people do me wrong that I have forgotten the names and faces of most of them. I cannot tell you how much more relaxing it is to put judgment in God’s hands and then to forget about it. You are not expending your energy on an effort that will lead nowhere and have no satisfactory conclusion.

So far, Absalom’s advice to Tamar is [Then Absalom, her brother, said unto her, “Now, therefore, be silent, my sister—he \[is\] your brother. Do not place this matter in your heart.”](#) It is good advice. Amnon is not worth the bother; there should be no thought given to this man or what he has done. There is very little that Tamar can do at this point. Abraham does not curse; he does not promise to kill Amnon. He treats his sister with tenderness and compassion.

It will be apparent that Absalom will pursue this legally, through their father, who ought to judge rightly. This will be the inference of v. 21. Once it is in his hands of the court, then they both should leave this situation alone.

**Application:** Even though we have the verse, [an eye for an eye, a tooth for a tooth](#); this is merely setting up the parameters of justice, which justice is taken care of by an unbiased court system. The Mosaic Law has this verse, but it also has laws of evidence, an appeals process for some crimes, etc. So, this must be taken in its context and not taken out and used as a justification for personal vendettas. When a matter is in the hands of the court, that is the end of the matter for the victims. Regardless of the final verdict—in this case, no charges will be filed—the proper response is to let it go. Whatever injustice is gotten away on earth is put into the Lord’s hands. We ought never to get in the way of the Lord’s justice.



## 2Samuel 13:20f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH<sup>pe</sup>V</i> ]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #3427 BDB #442
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâmêm (שָׁמֵם) [pronounced <i>shaw-MAIM</i> ]	<i>desolate, deserted, made desolate; laid waste [to]; appalled, awestruck; deflowered</i>	feminine singular, Qal active participle	Strong's #8074 BDB #1030
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʾĀbîyshâlôwm (אָבִישָׁלוֹם) [pronounced <i>ub-ee-shaw-LOHM</i> ]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
ʾâch (אָח) [pronounced <i>awhk</i> ]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #251 BDB #26

**Translation:** Consequently, Tamar remained in the house of Absalom her brother—desolate [and alone]. This suggests that Tamar and Absalom had lived apart; or their living together as brother and sister was not a permanent arrangement. Here, it appears to be more of a permanent arrangement.

Throughout this chapter, there is a repetition of words and phrases which contrast *then and now*, as it were. Back in v. 8, Tamar goes to [the house of Amnon, her brother](#). This goodwill mission of Tamar going to Amnon's house, was to take care of her brother. Now, she is in the house of Absalom, her brother, who will take care of her for the next two years.

As was suggested earlier, that we are told that Tamar remained in the house of Absalom indicates that she did not live there before. It is reasonable to suppose that she lived with her mother Maacah, in one of the royal houses or apartments. It is possible that she lived with the king, but that is less likely. However, now, at least for the next two years, Tamar will be staying with her brother Absalom.

The state the Tamar will be as one who is desolate or deserted. Often, this is used for a city which has been destroyed by an enemy military force. This suggests to us that Tamar, for at least two years, avoided any social engagements. She did not go to royal parties, she did not develop any sort of business; so she not attend royal dinners. She remained desolate in the house of Absalom. The verb *to remain* in the imperfect tense, indicated that this was a long period of time (for a 15 or 16 year old girl, 2 years of virtual isolation is a very long time).

### Chapter Outline

### Charts, Maps and Short Doctrines

Tamar was raped, she was thrown out into the street, and the next thing she knows, she is being comforted by her brother.

## Tamar Remained in the House of Absalom, Her Brother

1. For many years, Tamar was safe and protected in her home. We do not know if she lived in the palace of David or lived with her mother. However, the implication of the text is, she did not live with Absalom her brother.
2. It is very normal for a younger sister to look up to her older brother and to do so for a very long time—even into her 20's and 30's.
3. Tamar's own father, David, sent her to Amnon's. Now, whereas, she did not blame David (insofar as we know), she felt no real fatherly protection from him.
4. In this passage, she is with Amnon and he is soft-spoken and comforting. Her looking to him as her protector is natural, particularly under these circumstances.
5. We do not have either of these young people praying to God, invoking God's name, or speaking about God. Therefore, it is possible that David did not even evangelize them.
6. Given the protection and comfort that Tamar felt with her older brother Absalom, she moves in with him and stays there, desolate and alone for the next two years.
7. I keep saying two years, because two years from now, Absalom will act.
8. Tamar is humiliated by this incident, and she can choose, in her life with Absalom, to have limited contact with the outside world.
9. She will take, apparently, 2 years to mend; and it will take Absalom that long to be able to take revenge upon Amnon.
10. Tamar's name will not be found in any future narratives.
11. Whereas David's nephews by his sister Zeruah will be mentioned from time to time; Tamar will not be.
12. The big problem is, it is not apparently that Tamar has any relationship to God.

We often think that, providing food and housing for the children of single mothers is the solution to many of their problems. Amnon, Absalom and Tamar all had food and shelter in abundance; they were the children of the king. What they lacked—and this is far more important—was God.

### Chapter Outline

### Charts, Maps and Short Doctrines

**Application:** I have known many people who, from time to time, are put into isolation or are bed-ridden or who are out of work, and this happens nearly to all of us. The trick is to use this time wisely. Tamar, whether a believer or not, must have known about the faith of her father, about the Ark, about the written Word of God. This could have been a time for her to grow spiritually. When God gives you some time off—regardless of the circumstances—it is reasonable to suppose that God is giving you this time to grow in grace and in the knowledge of His Word. Now, I do not mean to read your Bible every day for 10 minutes. You put yourself under the authority of an ICE<sup>45</sup> Bible teacher. If there is none in your area (and that is quite possible) there are a couple dozen excellent teachers who provide their teaching on the internet and other churches which will send you Bible teaching without obligation. I have this collected in [the List](#).

**Application:** It does not matter what the circumstances are. You may be laid up with a variety of ailments, you may be unjustly fired, you may be on vacation, or whatever; you will find yourself with time off, just as Tamar finds herself with these 2 years of seclusion. God means for you to use this time for your spiritual growth. God has a plan and a purpose for you on this earth, and this is ascertained through spiritual growth.

The last word on Tamar.

## What We Know About Tamar's Future

1. The only verse that we have after this which makes reference to Tamar is 1Chron. 3:9 [These were all the sons of David, besides the sons of the concubines, and Tamar their sister](#). This followed a list of

<sup>45</sup> A pastor who teaches the Word of God via isagogics, categories and exegesis.

## What We Know About Tamar's Future

- David's sons by his wives.
2. If David had other daughters, they are not listed. Only Tamar is listed here.
  3. There is the possible implication here that Tamar became very family oriented, after her time in humiliation. Her brother Absalom will eventually be gone; her rapist half-brother will be dead; but there are all of these others, and she is their sister.
  4. Although family dynamics often differ, there is often the cool aunt or the cool uncle or the cousin that everyone likes.
  5. This appears to be the implication here. Tamar became a sister to the rest of her half-brothers. She possibly had a place in their lives.
  6. But, more importantly, we never find out about David's sons named in Chronicles or Tamar, whether any of them were believers. Solomon and Nathan, because they are in the line of Christ, were both probably believers. Unfortunately, we have no idea about the others.

This inference was first developed by R. B. Thieme, Jr. in his 72David Series, Lesson 631\_0302. To the best of my knowledge, I am not aware of anyone who has developed a life for Tamar after her shame has subsided.

### Chapter Outline

### Charts, Maps and Short Doctrines

Apparently, David will find out what happens. Although the Bible does not give us the exact details, it appears that Absalom goes to David and tells him what happened, seeking justice for his sister. After all, David somehow must record this incident in the Word of God. Much of what we find here appears to be fairly intimate with regards to Tamar.

You may note that no one appears to be doing the right thing. In the next verse, we will find that David does not act. In this verse, Tamar will have two years to grow spiritually, but we have no evidence that she did. Absalom seems to approach this situation as he should, as the comforting brother, and then taking this matter to court; but he will eventually take matters into his own hands. And, quite obviously, there probably isn't a single nice thing I could say about Amnon or Jonadab. You may recall [the Book of the Judges](#). This is what these few chapters remind me of—everyone does what is right in his own eyes (Judges 17:6 21:25). This is why there was no real greatness in the Judges. This is why so many men were so flawed and such failures—because we are not designed to live in this world apart from divine viewpoint. Who is the key to all of this? David. And yet, David has a damaged soul because of his sexual addiction. He is recovering, but he has not recovered yet. The next verse will confirm this. Tamar, Absalom and Amnon should be able to take their cues from David; they should be able to look up to their father and recognize what makes him tick, but David's sexual arrogance has made that impossible.

**Application:** This is what life is like without mature believers and without Bible doctrine. Everything seems to be out of kilter. We can always look at a situation after the fact and determine, "He shouldn't have done that." However, the key is, there is a lack of wisdom (a lack of Bible doctrine) and, therefore, no one makes any good decisions. This helps to explain how it is possible for there to be so much drama, and yet, no one calls out the name of God; no one thinks about any divine principles. People just act based upon their emotions.

David's eventual recovery will change everything. One of his sons will be Solomon, and Solomon will record, among other things, much of what his father taught him. And, even though Solomon will himself wrestle with his own demons, he would be, for a time, one of the greatest kings in the world—a king that other members of royalty wanted to visit and wanted to meet. However, this recovery of David will be long in coming. When we sin and name this sin to God, we have recovered and we are back in fellowship. However, when we develop a degenerate pattern of life—we allow ourselves to become addicted to some pleasure or we enter into the interlocking systems of arrogance—then it takes a much longer time to recover. For David, it will take 10 years before his soul is functioning as it should be.

## Chapter Outline

## Charts, Maps and Short Doctrines

## The Impotent King

There are some textual problems with v. 21.

## Textual Criticism and 2Samuel 13:21

The MT text for this verse reads: [And the King David heard all the things the these and so he is very angry.](#)

The Septuagint (LXX—Greek text) adds this: [...but he did not grieve the spirit of his son Amnon because he \[David\] loved him \[Amnon\], since he was his firstborn.](#)

This next verse is fascinating because there are two dramatically different takes on this verse; the Hebrew text (the Masoretic text) and the Greek text (the LXX). The LXX adds a whole other sentence at the end, which is very informative, with 3 parts. Knowing just this, we could reasonably conclude that the text in the Greek was most probably correct. It is common for words and sometimes entire sentences to drop out of the Hebrew text. I don't mean common like every chapter, but when there is a problem with the text, a letter being dropped out, a word being dropped out or a sentence being dropped out are the most common of the textual problems. There are two basic reasons for this occurring: (1) the copyist writes down a letter or a set of letters, looks back up to the original text, and goes to the wrong place, leaving out a few letters or a few words; (2) A manuscript becomes so worn before it is copied, that portions of that manuscript become damaged and unreadable. A scribe spills his Mountain Dew or Starbuck's coffee on it, for instance. These problems can occur at any time when manuscripts are being hand-copied. So, most manuscripts had this second line when the LXX was translated. However, since the LXX and the MT were both preserved separately by completely different groups of people, the MT became compromised and the LXX survived. That is exactly what happened here. This is further been confirmed by the Dead Sea Scrolls, which contain a few words from this second sentence (enough to confirm all of the additional text).

Now, although it is important to have the confirmation of the Dead Sea Scrolls, that is not necessary. No Greek translator for the LXX read a verse and decided, "You know what, I think I need to add a few words here in order to explain really what is going on—so I am just going to make some stuff up." Many of these translators respected this as the Word of God. Many of them had personal integrity and were attempting to translate the Hebrew into Greek, so that their society could benefit. There is no indication that any LXX translator simply threw in an extra verse here or there when they felt the need.

So there is no misunderstanding, the Hebrew text is the Word of God, as it was originally written. The Greek text is a translation of the Word of God, and, therefore, is not necessarily as accurate. The copies of the Hebrew text that we have are copies made of copies made of copies. So, damages to the manuscript and miscopying are things which occurred. However, we are more certain of the individual words and letters of the Bible than we are of the words and letters of any other ancient book; in fact, the Bible is transmitted more accurately than Shakespear was.<sup>46</sup>

As a person who exegetes the Word of God, my primary interest is in the accuracy of the text along with a reasonable understanding of what these words mean. As you have seen throughout most of this chapter (and all any other chapter I have exegeted), the differences between the Masoretic text and the various ancient translations are extremely minor.

Just in case, you of course realize that there is no Mountain Dew or Starbuck's coffee around during this era, right? I think there was only 7Up and Folders.

<sup>46</sup> Josh McDowell, *Evidence that Demands a Verdict, Historical Evidences for the Christian Faith, Volume I*; Thomas Nelson Publishers (Nashville). ©1972, 1979 by Campus Crusade for Christ, Inc.; pp. 19–20.

## Chapter Outline

## Charts, Maps and Short Doctrines

And the king David heard all the words the these and so he burns toward him greatly. And he did not cause grief to the spirit of Amnon his son for he loved him for his firstborn he was.

2Samuel  
13:21

When King David heard all of these things, he was greatly angered with Amnon [lit., *with him*]. But he did not offend his son Amnon's spirit because he loved him because he was his firstborn.

When King David heard all these things, he was greatly angered with Amnon. However, he did not offend his son Amnon's spirit because he loved him because he was his firstborn.

Here is how others have translated this verse:

**Ancient texts:**

Dead Sea Scrolls	[When King David] heard about [all these things, he was furious. But he would not inflict pain on his son Amnon's spirit, because he lo]ved him, since [he was his] firstborn. What is bracketed is actually missing from the Dead Sea Scrolls because the manuscript is worn and old. However, there are enough words here to support the LXX reading.
Latin Vulgate	And when king David heard of these things he was exceedingly grieved: and he would not afflict the spirit of his son Amnon, for he loved him, because he was his firstborn.
Masoretic Text (Hebrew)	And the king David heard all the words the these and so he burns toward him greatly. And he did not cause grief to the spirit of Amnon his son for he loved him for his firstborn he was. The second sentence is taken from the LXX.
Peshitta (Syriac)	But when King David heard all these things, he was exceedingly displeased.
Septuagint (Greek)	And King David heard of all these things, and was very angry; but he did not grieve the spirit of his son Amnon, because he loved him, for he was his firstborn.
Significant differences:	In the Latin, we have <i>grieved</i> rather than <i>angered</i> and there is no direct object in the Latin (properly, there is no prepositional phrase <i>toward him</i> ). The lack of an object is observed in the Syriac and Greek as well.

The Greek, Latin and Dead Sea Scrolls agree on the second sentence.

**Thought-for-thought translations; paraphrases:**

Christian Community Bible	When king David heard of this, he was very angry but he did not like to scold Amnon because he loved him as his first-born..
Common English Bible	When King David heard about all this he got very angry, but he refused to punish his son Amnon because he loved him as his oldest child [LXX, DSS(4QSam <sup>a</sup> ); MT lacks but he refused. oldest child].
Contemporary English V.	When David heard what had happened to Tamar, he was very angry. But Amnon was his oldest son and also his favorite, and David would not do anything to make Amnon unhappy. <i>But Amnon. . . unhappy</i> : The Dead Sea Scrolls and one ancient translation; these words are not in the Standard Hebrew Text.
Easy English (Pocock)	King David heard what had happened. He was very angry.
Easy-to-Read Version	King David heard the news and became very angry.
Good News Bible (TEV)	When King David heard what had happened, he was furious.
<i>The Message</i>	King David heard the whole story and was enraged,,...
New Living Translation	When King David heard what had happened, he was very angry [Dead Sea Scrolls and Greek version add But he did not punish his son Amnon, because he loved him, for he was his firstborn.].

**Partially literal and partially paraphrased translations:**

American English Bible	Now, when King David heard what happened, he was furious. But he wasn't angry with his son AmNon, since he was his firstborn.
Ancient Roots Translinear	King David heard all these words and he flared a hundredfold.
Beck's American Translation	When king David heard about all this, he got very angry [Greek adds <i>But he didn't hurt his son Amnon because he loved him and he was his firstborn</i> ].
God's Word™	When King David heard about this, he became very angry. But David didn't punish his son Amnon. He favored Amnon because he was his firstborn son.
New American Bible	King David, when he heard of the whole affair, became very angry. He would not, however, antagonize Amnon, his high-spirited son; he loved him, because he was his firstborn.
NIRV	King David heard about everything that had happened. So he became very angry.
Revised English Bible	When King David heard the whole story he was very angry; but he would not hurt Amnon because he was his eldest son and he loved him [ <b>but he...loved him:</b> so Greek; Hebrew omits].

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	But when King David had news of all these things he was very angry; but he did not make trouble for Amnon his son, for he was dear to David, being his oldest son.
Ferar-Fenton Bible	When David heard the whole of these things, he was very angry.
JPS (Tanakh—1985)	When King David heard about all this, he was greatly upset [Septuagint adds "but he did not rebuke his son Amnon, for he favored him, since he was his first-born", compare 1Kings 1:6].
New Advent Bible	And when King David heard of these things he was exceedingly grieved: and he would not afflict the spirit of his son Amnon, for he loved him, because he was his firstborn.
NET Bible®	Now King David heard about all these things and was very angry [The LXX and part of the Old Latin tradition include the following addition to v. 21, also included in some English versions (e.g., NAB, NRSV, CEV): "But he did not grieve the spirit of Amnon his son, because he loved him, since he was his firstborn." Note David's attitude toward his son Adonijah in 1 Kgs 1:6].
NIV – UK	When King David heard all this, he was furious.
<i>The Scriptures</i> 1998	And Sovereign Dawid? heard all these reports, and he was very wroth.

**Literal, almost word-for-word, renderings:**

Brenton	And king David heard of all these things, and was very angry; but he did not grieve the spirit of his son Amnon, because he loved him, for he was his first-born.
Context Group Version	But when king David heard of all these things, he was very angry, but he did not grieve the spirit of his son Amnon because he gave allegiance to him, since he was his firstborn.
English Standard V. – UK	When King David heard of all these things, he was very angry [Dead Sea Scroll, Septuagint add <i>But he would not punish his son Amnon, because he loved him, since he was his firstborn</i> ].
exeGesés companion Bible	And sovereign David hears of all these words and he is mightily inflamed:
Green's Literal Translation	And King David heard all these things, and it angered him very much.
Heritage Bible	And King David attentively heard all these words, and he burned exceedingly..
LTHB	And King David heard all these things, and it angered him very much.
New RSV	When King David heard of all these things, he became very angry, but he would not punish his son Amnon, because he loved him, for he was his firstborn [Ms Gk: MT lacks but he would not punish . . . firstborn].

Syndein

{David Ignores Leviticus 20:17 - Trial and Judgment of Offender} 21~~Now when king David heard of all these things, he became extremely angry . . . {Septuagint adds:} "But, he {David} did not trouble the spirit/life of his son Amnon, because he was his firstborn {the crown prince}." {Note: This last line may or may not be in the original manuscripts. RBT says that the Septuagint translation and the works of Josephus had this line. But it does explain why David did not follow Lev 20:17 and hold a trial. If he was found guilty, Amnon would have been put to death. Now 'he got angry' is interesting. Quite often one we love does wrong and we get angry because they embarrassed YOU! 'How could he do this to ME?' or 'How can he be from my loins?' type questions. No righteous indignation here.}

Updated Bible Version 2.11

But when King David heard of all these things, he was very angry, but he did not grieve the spirit of his son Amnon because he loved him, since he was his firstborn.

A Voice in the Wilderness  
World English Bible  
Young's Updated LT

But when King David heard of all these things, he was extremely furious.

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

And king David has heard all these things, and it is very displeasing to him.

**The gist of this verse:**

King David was very angry when he heard what happened, but he did nothing about it because Amnon was his firstborn.

**2Samuel 13:21a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
melek <sup>e</sup> (מֶלֶךְ:) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced <i>daw-VEED</i> ]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
shâma <sup>c</sup> (שָׁמַע) [pronounced <i>shaw-MAHÇ</i> ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #8085 BDB #1033
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced <i>daw<sup>b</sup>-vawr-EEM</i> ]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

**Translation:** *When King David heard all of these things,...* David has to be able to record this information for the Word of God. How he received this information, is not clear to us. I have previously suggested that Tamar told her brother Absalom and Absalom probably told David, expecting him to take action. That is the simplest, most direct way for David to hear about what happened.

However, simply because of the phrase *all these things*, it suggests to me that David did some investigation and called in a few people and asked them questions about the incident. This is conjecture, but I believe that David wanted to appear as if he were doing something. However, he was simply putting off the inevitable, that he was too weak to make a decision here about what to do with Amnon.

Recall that David is not yet fixed. He has not come to the point where he is in good shape, spiritually speaking. Although he had come to himself by judging himself (when Nathan spoke to him of the poor man and his little ewe lamb); he was not yet right, and this is evidence of David's inability to deal with some aspects of his life. Rebound is not the complete solution to an ingrained lust addiction; and the lustful addiction can bleed into many different areas of the life. Amnon has committed rape and has essentially destroyed the life of Tamar. Something ought to be done about this, if only just fining Amnon and/or removing him from the royal line.

This helps us with one of the problems of sin. David is in a position to deal with the sin that Amnon committed. However, David essentially committed the same sin with Bathsheba. How can he condemn his own flesh and blood for doing what he just did?

Liberals love this sort of moral ambiguity and the accompanying hypocrisy. When it turned out that a wife-cheating Newt Gingrich was leading the charge against a president who lied to Congress about his affairs, this was a delicious turn of events for liberals. Liberals love the idea that person X cannot condemn person Y if they have both committed the same sins (in the case of Clinton and Gingrich, similar sins; Clinton's sin was lying to Congress about having an affair).

## 2Samuel 13:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
The wâw conjunction later followed by a wâw consecutive can sometimes form a conditional or a causal sentence, and be reasonably rendered <i>if...then; when...then; when..., but if..., though...;because...therefore</i> .			
chârâh (חָרָה) [pronounced khaw-RAWH]	<i>to burn, to kindle, to become angry, to evoke great emotion</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2734 BDB #354
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
m <sup>e</sup> ôd (מְאֹד) [pronounced m <sup>e</sup> -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

**Translation:** *...he was greatly angered with Amnon* [lit., *with him*]. Now, there was no question about it; David was extremely angry with Amnon. It is not as if he loved Amnon and not Absalom or Tamar. He loved his children, but much of it was out of guilt. Have you ever seen the iconic ex-husband come by to pick up the kids and he buys them things in order to gain their love? This is David. He was not there as a father to bring his children up. He was king, he had several wives, and raising these children was something that he left to his wives.



Therefore, we have a number of children, all with David's genes, but none with David's personal hand of training. So one grows up one way, another grows up another way, because they are solely dependent upon the guidance and training of their respective mothers.

David was angry with Amnon, but that is as far as he took it. It is possible that David began an investigation into the incident; and it is possible that he either figured out that Jonadab had a hand in this or a servant of Amnon's informed David that is what happened. This would be one way that David would have been familiar with that aspect of this incident. However, even if King David launched an investigation, he clearly did nothing about it, which caused his son Absalom to deeply resent him.<sup>47</sup>

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Clarke: To this verse the Septuagint add the following words: Καὶ οὐκ ἐλυπήσῃ τὸ πνεῦμα Ἀμνῶν τοῦ υἱοῦ αὐτοῦ, ὅτι ἠγάπα αὐτὸν, ὅτι πρωτοτοκὸς αὐτοῦ ἦν; **“But he would not grieve the soul of Amnon his son, for he loved him, because he was his first-born.”** The same addition is found in the Vulgate and in Josephus, and it is possible that this once made a part of the Hebrew text.<sup>48</sup>

As discussed earlier, this is where the Masoretic text ends this verse. However, as is clear in the Dead Sea Scrolls and confirmed in the LXX and the Latin Vulgate, there are a few more thoughts in this verse which were somehow lost in the MT.

This has happened a handful of times with the book of Samuel; and, from the reading I have done, it appears as though Samuel is the poorest or one of the mostly poorly preserved books of the Old Testament. Now, its preservation is still much better than the preservation of any other ancient text, even the words of Shakespear are not as well preserved.<sup>49</sup>

Now, when stepping off into the Greek Septuagint, it must be remembered that these words are not inspired by God the Holy Spirit. This is a Greek translation from words inspired from the Holy Spirit. Therefore, we look at the general meaning, but we do not look too deeply, so to speak.

The following text is not found in the Hebrew, but it is found in the Greek LXX and in the Latin Vulgate. Small portions of this text is found in the Dead Sea Scrolls (much of the text of the Dead Sea Scrolls cannot be read).

### 2Samuel 13:21c Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
οὐκ (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
λυπεῖν (λυπέω) [pronounced <i>loo-PEH-oh</i> ]	<i>to make sorrowful; to affect with sadness, cause grief, to throw into sorrow; to grieve, offend; to make one uneasy, cause him a scruple</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3076

<sup>47</sup> We can reasonably come to this conclusion because Absalom will rape all of the wives and mistresses who were left behind when David has to leave Jerusalem because of Absalom's rebellion. Everything that Absalom will do after this will indicate a lack of respect for his father David and for his father's position as a king and a judge.

<sup>48</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 13:21.

<sup>49</sup> Josh McDowell, *Evidence that Demands a Verdict*; ©1972 by Campus Crusade for Christ; p. 22.

## 2Samuel 13:21c Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i> ]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter noun, accusative singular	Strong's #4151

The entire Thayer list: 1) *the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son; 1a) sometimes referred to in a way which emphasizes his personality and character (the \\\Holy\\ Spirit); 1b) sometimes referred to in a way which emphasizes his work and power (the Spirit of \\\Truth\\); 1c) never referred to as a depersonalized force; 2) the spirit, i.e. the vital principal by which the body is animated; 2a) the rational spirit, the power by which the human being feels, thinks, decides; 2b) the soul; 3) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting; 3a) a life giving spirit; 3b) a human soul that has left the body; 3c) a spirit higher than man but lower than God, i.e. an angel; 3c1) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men; 3c2) the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ; 4) the disposition or influence which fills and governs the soul of any one; 4a) the efficient source of any power, affection, emotion, desire, etc.; 5) a movement of air (a gentle blast); 5a) of the wind, hence the wind itself; 5b) breath of nostrils or mouth.*

Amnon (ἄμνων) [pronounced <i>ahm-nohn</i> ]	transliterated <i>Amnon</i>	indeclinable proper noun	no Strong's #
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
huios (υἱός, οὔ, ό) [pronounced <i>hwee-OSS</i> ]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
autou (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; for him, to him</i>	3 <sup>rd</sup> person masculine singular pronoun; genitive/ablative case	Strong's #846

**Translation:** *But he did not offend his son Amnon's spirit...* From the Greek text, it appears as if David did not even speak roughly to his son, Amnon. He did not want to even offend his spirit. You may think that preservation of a child's self-esteem is relatively new; it goes back as far as this passage (if not further). David did not want to crush the strong spirit of his son, because David, no doubt, felt guilty about neglecting him and not training him properly; so, he indulges this boy.

As an aside, many years ago, when I was teaching, a student gave the wrong answer. Now, whereas we teachers are supposed to be encouraging, not wanting to damage their little spirits, I said, loudly, "Wrong, wrong, wrong!" The class found this quite amusing; and my guess is, they almost all knew it was a wrong answer, but had never heard a teacher before call it a wrong answer.

So David is afraid to offend young Amnon in any way. He may have committed a terrible sin, but David did as well. What good can come of David beating down his own child, David must have reasoned in his own mind.

### 2Samuel 13:21d Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
Hóti can also mean <i>because (that), for (that), how (that), (in) that, though, why.</i>			
agapaō (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor [goodwill, benevolence]; to delight in</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #25
auton (αὐτόν) [pronounced ow-TAHN]	<i>him</i>	3 <sup>rd</sup> person masculine singular pronoun, accusative case	Strong's #846

**Translation:** ...because he loved him... The reasons why David did not take lawful action against his son are given here. He loves Amnon, and here, this is an emotional love. It overrides David's objective thinking. In the same way, Amnon loved Tamar; his love, which was lust, overrode his objective thinking. He gave no thought to destroying Tamar's life. This goes back to David's lust for Bathsheba; it overrode his objective thinking.

We will later find that Absalom's desire for revenge superceded his calm and royal demeanor; and he will have Amnon killed in front of all of his brothers. Amnon was not willing to allow God to exact vengeance upon Amnon.

### 2Samuel 13:21e Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
prōtotokos (πρωτοτόκος) [pronounced proh-tot-OK-oss]	<i>firstborn [of man or animals]; the beginning [first] [of a new series]; figuratively: preeminent [chief, supreme, highest ranking] [one of a group]</i>	Adjective/noun; masculine singular, nominative case	Strong's #4416
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 <sup>rd</sup> person masculine singular pronoun; genitive/ ablative case	Strong's #846
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #2258 (imperfect of Strong's #1510)

**Translation:** ...because he was his firstborn. Amnon was the king to be. David had seen him in that light for all of his life. He was also David's first child, and, emotionally, David could not get over this.

David, as a man, had several weaknesses: he was a skirt-chaser; and, as a father, he was a lousy disciplinarian.

## David was a Lousy Disciplinarian

Commentator	Commentary
C. Smith	<i>That is why no doubt the reason why Solomon wrote so much about the importance of disciplining children. He saw in his own family the effect of the lack of discipline, because David was not a disciplinarian. Here he didn't say a thing to Amnon. Another son that rebelled against him later on, it said that David never once said anything to displease that child. Now that doesn't make a child love you! The child actually hated David and rebelled against him. Solomon, seeing this in his own home, wrote so much about the importance of disciplining a child. "The foolishness of the world is bound up in the heart of the child, but the rod of instruction driveth it far from him. If you spare the rod, you'll spoil the child. A child left to himself is going to bring disgrace to his mother." All of these things about discipline, the necessity of discipline and all, because David was such a totally poor disciplinarian.<sup>50</sup></i>
Blaikie	<i>David's failure in the government of his family was due in part to the excessive, even morbid, tenderness of his feelings towards his children, especially some of them. He may also have thought of his family circle as too exclusively a scene for relaxation and enjoyment; he may have forgotten that even though there is a call for much vigilance and self-denial.<sup>51</sup></i>
Wilier	<i>By this example we see that children whom their parents spare to correct will in the end be a grief unto them.<sup>52</sup></i>
Schlier	<i>Chastisement without love is an outrage; no father is at liberty to plague or torture his child; but a love that cannot chastise is no love, and reaps a poor reward. A child that does not at the proper time feel the father's rod becomes at last a rod for his father.<sup>53</sup></i>
Guild	<i>Ofttimes the child whom the father loves most (as David did Amnon) becomes his greatest grief by too much indulgence.<sup>54</sup></i>

Most of the quotations came out of the Pulpit Commentary.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

We have just spent several pages on one verse, which may or may not have been preserved accurately in the Hebrew. We know that God is perfect. We know that He is capable of doing anything (within the confines of His perfect character). Most of us understand how important the Word of God is. So, why didn't God perfectly preserve His Word so that we do not spend 2 pages considering what may or may not have been in the original Hebrew?

The question is simply this: since God is perfect, omniscient and omnipotent; and since His Word is of the utmost importance to our lives; why did God not, therefore, perfectly preserve His Word?

### Why is the Word of God not Perfectly and Supernaturally Preserved?

<sup>50</sup> From Chuck Smith's Through the Bible Commentary C2000 Series via e-sword; 2Sam. 13:1–39.

<sup>51</sup> The Pulpit Commentary, 1880–1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 13:30.

<sup>52</sup> The Pulpit Commentary, 1880–1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 13:30.

<sup>53</sup> The Pulpit Commentary, 1880–1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 13:30.

<sup>54</sup> The Pulpit Commentary, 1880–1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 13:30.

1. Anyone who has any formal training in the Scriptures (and many who have had informal training) are aware that the Bible has not been perfectly preserved. There are alternate readings, there is text which has been dropped out, and a number of things which indicate to us that, the manuscripts which we have are not perfect.
2. The question is, *why?* After all, God is omnipotent; God could have chosen to perfectly preserve the Word of God exactly as it was originally recorded.
3. First of all, God did not want there to be veneration or worship of the Scriptures themselves. We respect the ancient manuscripts which have been preserved and we work hard to make the information of these Scriptures available, but there is no church of the Holy Scriptures where a supernaturally preserved manuscript is under glass and men all go there to worship it. We are never given objects to worship in Christianity (or, in the worship of Jehovah Elohim).
4. The key to the Word of God is, to get the information from the Word of God into our souls. This cannot be done if the Scriptures themselves are an object of worship.
5. The Bible needed to be translated into the languages of the people. If we had the Greek, Aramaic and Hebrew manuscripts perfectly preserved, then there might be less call for them to be translated into another language. After all, what we have is perfect, so why would you want to change perfect? As a result, only scholars of these 3 languages would be able to study and appreciate the Word of God.
6. How many scholars of these languages would dare to try to teach the Scriptures by providing a modern translation of this or that passage? This may have been seen as adding to or taking from the Scriptures.
7. The focus of teaching would either be removed from the actual content of the Word of God, as there would be those who had no such formal training. So, veneration of the manuscripts themselves in the original languages would result in teaching that is separate from the Scriptures or the teaching would be so focused on each letter and word that little learning would occur. Let me give you an example: Keil and Delitzsch have written an excellent commentary of the Scriptures, but it is so thick with language and language references that it is hard to read and understand even a single paragraph before your mind goes numb.
8. If I know that I have access to the exact perfect words of God, recorded as they were originally in the original languages, I am going to be much less likely to translate these words imperfectly into another language. There may be some countries and churches which would even forbid such a thing from being done. However, I am less overwhelmed by this perfection if I know there are a few textual problems here and there. As a result, we have hundreds of translations into so many different languages. I personally refer to over 50 translations into the English alone. Furthermore, I have come to appreciate many of the looser translations to the point where, once and awhile, I understand a verse only because I see how the NIV or the Living Bible translated it, and the meaning becomes more clear to me than I find in the KJV, the NKJV or the NASB.
9. The textual problems which exist—and there are many in the book of Samuel, for example—have absolutely no affect upon our doctrinal understanding. There are at least 4 places in the text of 2Sam. 13 where there are major problems with the text. No matter how what text and what version we choose to believe is the original text, our understanding of the fundamentals of the faith are unchanged. I cannot choose one set of readings, someone else chooses another set of readings, and the end result are two very different theologies. That will not happen, even with the errors and textual problems that exist.
10. Consequently, God has allowed the imperfections of the world to have an effect upon the text of the Word of God without destroying its power or its meaning. As believers, this is reflected in our lives. We fail again and again; but, as long as we remain alive on this earth, God's plan continues for our lives, despite our imperfections.
11. Because the text is imperfect, there is not an overwhelming need to make every Bible translation into a word-for-word translation. What the New Living Translation may lack in exactness of translation, it makes up for in reaching people who would not have any interest in reading the King James Version. The gospel and most fundamental doctrines are as clear in the Living Bible as they are in the KJV.
12. Similarly, we have other translations in simple English, so that a person on a 6<sup>th</sup> grade reading level and lower can understand what he is reading.
13. We know from history that the Catholic church persecuted and even executed those who attempted to get the Word of God into the hands of the people in a language that they understood. That is key. The idea of having services in Latin is absolutely ridiculous; there is nothing that can be learned, unless the

- people know Latin.
14. We develop an appreciation for the scribes who preserved the Scriptures over the past 3000 or so years. We have come to learn what they did and the lengths that they went to in order to preserve the Word of God.
  15. Knowing the lengths that the Scribes went to in order to preserve the Word of God tells us that they had tremendous respect for those old manuscripts as the Word of God. This indicates to us that the Bible was recognized as the Word of God very early on.
  16. God has given us enough manuscripts of various kinds so that we can determine, in almost every case, exactly what is in the Word of God. In the places where we have difficulty, most of these difficulties are minor, and involve number or modernized spellings or change of script. I may come up to a verse that I do not have a complete grasp of; however, I almost never come up to a verse where I am unable to understand it or explain it because I might not have the exact correct text to work from or text which is close enough to the original to work from. In other words, almost never do I come across a verse and say, "Well, I do not have a clue as to how this should actually read in the original language; and therefore, I have no clue as to how to explain it." I may be unhappy with my explanation, but it is almost never because of a problem with the text.
  17. As a result of text being imperfect, there have been men of all sorts of spiritual gifts rise up and tackle the problem of textual criticism, and their thoughts and work on these matters are often quite helpful in determining what is to be found substantively in any verse. God has granted men spiritual gifts which allow them to deal with imperfect text.
  18. The inexact text (and some of this is a result of the changing of the spelling of some words or the insertion of glosses) keeps people from getting weird with the text, and looking for hidden messages unearthed by various numerology methods. There are some goofballs out there who claim to find the Kennedy assassination and a variety of other things hidden in the text of the Word of God by taking, say, every tenth letter and stringing the results together, but this falls apart as, by the end of Gen. 1, we do not truly know what the tenth letter was (which may be, by the way, because of a simple change in spelling a word).
  19. I would argue that, the pastor who is moderately obsessed with determining the correct text will also, in this search for the correct text, be able to best present the meaning of the passage in question to his congregation.
  20. One may reasonably argue that God has preserved His Word. There is nothing more hated and more attacked throughout world history than God's Word (except for the Jewish people). Yet, we have 26,000 full and partial manuscripts of the New Testament (no other ancient manuscript has anywhere near that many preserved copies) and the time between the original manuscripts being written and the first copies to emerge is far shorter for the New Testament than for any other ancient document.
  21. When it comes to the Old Testament, its accuracy was preserved in a much different way. For many years, our Old Testament text was based upon principally one manuscript copied perhaps 1300 years after the canon for the Old Testament was closed. Since then, only a handful of manuscripts have been discovered—and then came along the Dead Sea Scrolls, which confirmed the accuracy of the few manuscripts that we have. 2Sam. 13 is perhaps one of the weakest and most poorly transmitted chapters in all of the Bible. And yet, the problems we unearthed in this chapter have nothing to do with the fundamentals of the faith. We are not questioning any of God's attributes, the advent of His Son, His death on the cross for our sins, etc. The textual problems that we come across do not affect the information that we have.
  22. Now, although there are only 7 or so complete or near complete ancient manuscripts of the Old Testament (along with the Dead Sea Scrolls), the Old Testament has been preserve in the Greek, the Latin, the Syriac, the Arabic, etc. So, when we are confused about, say, the meaning of this or that word, this or that phrase, or about the transmission of the text, we have several other languages to go to, translations made 1000–2000 years ago and more (from more ancient manuscripts than we possess today), and we can see how they understood it.
  23. One may argue as to the corruptness and apostasy of the Catholic church; however, St. Jerome's Latin translation (which was adopted by the Catholic church) is outstanding; it is accurate; and it has been preserved by the Catholic church, despite the problems within that institution. And, if one ignores the apocrypha, you can pick up any English translation approved by the Catholic church and use that as your

main Bible, and your spiritual life will not be harmed.

24. In John Lee's *The Greatest Book in the World*, we read: *It seems strange that the text of Shakespeare, which has been in existence less than two hundred and eight years, should be far more uncertain and corrupt than that of the New Testament, now over eighteen centuries old, during nearly fifteen of which it existed only in manuscript...With perhaps a dozen or twenty exceptions, the text of every verse in the New Testament may be said to be so far settled by general consent of scholars, that any dispute as to its readings must relate rather to the interpretation of the words than to any doubts respecting the words themselves. But in every one of Shakespeare's thirty-seven plays there are probably a hundred readings still in dispute, a large portion of which materially affects the meaning of the passages in which they occur.*<sup>1</sup> Assuming the truth of this quotation, that would make the Bible supernaturally but not perfectly preserved.

One of the very best books available on the topic of the Bible, its transmission, the ancient manuscripts, etc. is Geisler and Nix's *General Introduction to the Bible*. Somewhere in this book, there are additional points on this very topic. I audited a couple of classes at a Bible institute as a young believer and getting this text was one of the greatest blessings from attending that institute.

I have given this example before, but I find it to be very instructive: when the Dead Sea Scrolls were discovered, there was a word-by-word, letter-by-letter comparison between the text of Isa. 53 in the Dead Sea Scrolls (100 B.C.) and the Masoretic text (A.D. 900). There are 166 words in Isa. 53, but only 17 letters are different. 10 of these letters represent a slightly different spelling of the same word and 4 letters represent minor stylistic changes (such as, conjunctions). The most dramatic difference in these manuscripts, copied down over 1000 years apart from one another, is the 3 letter word *light* in v. 11, which had been dropped out of the MT.<sup>55</sup>

<sup>1</sup> Taken from Josh McDowell, *Evidence that Demands a Verdict*; ©1972 by Campus Crusade for Christ; p. 22. He takes this from p. 15 of John Lee's *The Greatest Book in the World*; who is quoting an unnamed author from an article in the *North American Review*.

## Chapter Outline

## Charts, Maps and Short Doctrines

The entire verse reads: **When King David heard all of these things** [about the rape of Tamar], **he** [David] **was greatly angered with him** [Amnon]. **But he did not offend his son Amnon's spirit because he loved him because he was his firstborn.** People have a variety of ideas about children. One of those ideas is, allow the child's spirit to soar; allow him to express himself fully. Do not break his spirit. King David appeared to subscribe to this philosophy, so David essentially let this go, apparently without any formal charges and without a trial.

Meyer (quoted by Guzik): *They say a man never hears his own voice till it comes back to him from the phonograph. Certainly a man never sees the worst of himself until it reappears in his child*<sup>56</sup>. The Pulpit Commentary: *The legal punishment for Amnon's crime was "the being cut off in the sight of the people"*(Lev. 20:17). *But how could David, who had himself committed crimes for which death was the appointed penalty, carry out the law against his firstborn for following his example? Still, he might have done more than merely give Amnon words of reproof. Eli had done as much, and been punished with the death of his sons for his neglect of duty. (1Sam. 2:34) The sin of David's son had been even more heartless than theirs; and could David hope to escape the like penalty? It would have been wise to have given proof that his repentance included the suppression of the crime to which his previous conduct had given encouragement. But David was a man whose conduct was generally governed by his feelings. He was a creature of warm and often generous impulse, but his character lacked the steadiness of thoughtful and consistent purpose.*<sup>57</sup>

<sup>55</sup> Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1968, p. 263.

<sup>56</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 13:21–22.

<sup>57</sup> The Pulpit Commentary, 1880 - 1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 13:21.

We do not know what kinds of thoughts went through David's mind. No doubt he blamed himself, to some degree, because he sent Tamar there to feed Amnon. So, in not wanting to punish Amnon, that could have been a part of his rationalization. He no doubt recognized what a lousy father he had been, realizing that he had fathered a rapist. Furthermore, David was a skirt-chaser and it is possible that he raped Bathsheba.

When David looked into the mirror, he saw Amnon. Therefore, David saw himself as partially culpable there as well. David had no doubt thought about transferring his kingship to Amnon, and all that entailed; and this was a pleasant thought, retaining power in the Davidic line and passing it along to his cherished firstborn. He can't very well beat down the spirit of Amnon and expect him to be king, so David might think.

What surprised me was, some ancient commentators justified David taking no action. Abarbinel suggests that there were not enough witnesses to convict; and ancient Jewish commentators said that virgins should not be allowed to be alone with men.<sup>58</sup> The text here tells us why David did not pursue justice—he did not want to offend the spirit of Amnon. It is possible that David justified this to himself, thinking he should not have allowed Tamar to be alone with Amnon and saying to himself, "There were no witnesses." However, that would simply be rationalization and nothing less. This does not justify David's inaction before God, which is why we needed to have the rest of this verse preserved as it was in the LXX, the Latin, by Josephus and in the Dead Sea Scrolls.

David has responsibilities, both as a father and as the king.

### The Pulpit Commentary on David's Non-Action

1. In Israel (as in Persia and other Eastern countries) the king, as viceregent of heaven, had a large discretionary power of dispensing with the penalties of the Law; but it behooved him to exercise it without partiality and on sufficient grounds. Although David's omission to punish is not expressly condemned, yet the consequences by which it was followed show that it took place (not, as some have supposed, on "principle," or because it was "impossible" for him to do otherwise, but) without such grounds.
2. The affection of a father. This, however, ought not to have prevented punishment by a father or judge; as it did, being inordinate and blamable, in 1Sam. 2:22, 30.
  - 1) The rank of the offender; the king's son, his firstborn, heir to the crown. But he was not above the law; nor less guilty than another of inferior position would have been. "God is no respecter of persons.
  - 2) The transgression and forgiveness of the king himself. Nevertheless, whilst both may have exerted a pernicious influence, Amnon was responsible for his own conduct; and David's exemption (only from legal punishment) rested on grounds which did not exist in the case of his ungodly and impenitent son. The king's wrath proves his full conviction of Amnon's guilt and his moral abhorrence of its enormity: his failure to "grieve," or inflict suffering upon him, indicates his own weakness and dereliction of duty. "Punishment is an effort of man to find a more exact relation between sin and suffering than this world affords us. A duty is laid upon us to make this relationship of sin to suffering as real, and as natural, and as exact in proportion as it is possible to be made. This is the moral root of the whole doctrine of punishment. But if the adjustment of pain to vice be the main ground of punishment, it must be admitted that there are other ends which society has in view in its infliction. These secondary elements in punishment appear to be
    - (1) the reformation of the offender;
    - (2) the prevention of further offences by the offender;
    - (3) the repression of offences in others" (Edward Fry, Nineteenth Century, No. 79, p. 524).

I've only recently discovered *The Pulpit Commentary*. It is an example of how Bible doctrine has been taught carefully in centuries past.

From *The Pulpit Commentary*; 1880 - 1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 13:21.

<sup>58</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 13:21.



The entire verse reads: **When King David heard all of these things [about the rape of Tamar], he [David] was greatly angered with him [Amnon]. But he did not offend his son Amnon's spirit because he loved him because he was his firstborn.**

### Summary Points for 2Samuel 13:21

1. We do not know how David found about his son, Amnon, raping his daughter Tamar.
2. We have assumed that Tamar told Absalom, her brother; and that he spoke to his father.
3. It is reasonable that David had a preliminary but informal investigation.
4. However, it is clear that David takes this investigation nowhere because he does not even want to offend the spirit of his son Amnon—Amnon who raped Tamar.
5. This indicates a terrible weakness on the part of David, in that he is unable to view or treat his children objectively.
6. The rape of the King's daughter is a terrible offense.
7. Amnon should be cut off from the line of David and fined; at the very least. Banishment would also be reasonable. Execution would not have been a bad choice.
8. It is David's duty, both as king and as a father, to properly deal with the sin of Amnon.
9. When you assume the authority then you must take the responsibility that goes with it. David is Amnon's father and he is Amnon's king. He must take responsibility here for what Amnon has done.
10. As a father, David needs to condemn this act and possible even cut off his son.
11. As king, David needs to investigate this matter and publically try Amnon and remove him from Israel.
12. However, David is unable to do the right thing.
13. There is one certain factor: David does not want to offend the spirit of his son.
14. There is one implied factor: David may not be able to see his son as having done anything worse than he, David the King, had done.
15. Therefore, David allows himself to be angry about this; but David does not do his job as a king or as a father to actually deal with the situation.
16. David, if he were a great king at this time, would have been able to deal with this act of Amnon objectively. However, David is still recovering from his sexual and criminal arrogance, and his actions here are not those of a great king.
17. It is David's duty as king to treat his son as a criminal and to criminally prosecute him. David's kingdom is going to splinter, in part, because of David's indulgence toward Amnon.
18. The end result will be, Amnon will be murdered; and David's other favorite son, Absalom, would first desert the kingdom and then, later, lead a revolution against David.
19. Absalom, by himself, cannot start a revolution. However, David has been sowing the seeds of revolution all along: his affair with Bathsheba, his killing of Uriah, and his no-bill of Amnon's crime. Each bad decision on David's part is another chink in David's armor; more evidence that he is not up to the job; and Absalom simply needs to work these angles, which are known to many of the citizens of Israel.
20. David is not expressly condemned for his lack of action; God the Holy Spirit leaves it up to the pastor-teacher (or, commentator) to properly explain and apply this verse.
21. David, even if he were an unbeliever, is responsible to act. Under the **laws of divine establishment**, positions of authority involve great responsibility. There is no such thing as a position of authority where there is no responsibility.
22. God will continue to work on David, actually allowing him to be de-throned, so that he learns to appreciate his responsibilities. The entire purpose of God putting pressure upon David is to improve him spiritually and with regards to his position as king.

John Knox: *Kings, then, have not absolute power to do in their government what pleases them; their power is limited by God's Word; so that if they strike not where God has commanded to strike, they and their throne are criminal and guilty of the wickedness which abounds upon the face of the earth for lack of punishment.*<sup>59</sup>

When the leaders of a nation do not prosecute crime, they begin to erode the fabric of the nation they have responsibility for.

We have an example of this occurring today, which is being almost ignored<sup>60</sup> by our news media. President Obama has at least two relatives who are illegal aliens living in the United States. One of them has been arrested for drunken driving. Even though the president has taken to selectively enforcing the laws he wants to enforce with regards to immigration (he will send criminals back to their point of origin); he has not yet done this for his uncle.<sup>61</sup> This is another example of, one should be willing to accept the responsibility that goes with authority.

We have another example of this today (I write this in early 2012). The Attorney General Eric Holder has presided over *Operation Fast & Furious*, which has allowed guns to be taken into Mexico from the United States to be used by the drug cartels.<sup>62</sup> As the authority here, Eric Holder should either ferret out those who were evil enough to devise such a plan, or he should fall on his sword and resign, at the bare minimum. That is what it means to take responsibility commensurate with one's authority. If these guns were allowed to "walk" in order to make a case for stricter gun legislation, then Holder (or someone below him) has committed a crime.

## Chapter Outline

## Charts, Maps and Short Doctrines

There are a couple of applications that we ought to be able to make from this. There is a very good reason for law enforcement beyond punishment for a crime committed; when law enforcement is involved, this ends the matter altogether. When the law is enforced, there is no continued tit for tat. If the Hatfield's kill a McCoy and then a McCoy will a Hatfield, when does it end? It ends, ideally speaking, when the law arrests those guilty for murder and prosecutes them to the full extent of the law. The law takes revenge out of the hands of the private citizen and deals with the matter objectively. In most cases, once the law has acted, that is the end of the matter.

Secondly, justice must be done, both by the law and by parents. A person in authority cannot simply let a challenge to his authority slide. As a teacher, I was faced with this all of the time. If a student said or did something which was clearly perceived by the other students as wrong, most of them expected me to do something about it. Absalom, Tamar and Amnon all know what happened; and so does David. David, as the royal king, the judge over Israel, ought to have done something about it. Fining, reprimanding and banning Amnon would have been good for the kingdom as a whole and it would have probably kept Absalom from acting rashly. Absalom would be next in line to be king; and he would have been seen as a good choice because he maintains his cool and objectivity, despite what Amnon did. However, when David did not act, that left Absalom in the position of having to decide, what does he, as the brother of Tamar, do.

Finally, a judgement rendered and a punishment administered puts a tidy end to any matter. That is, even if Amnon is not executed but banished, it allows him to start from scratch and to contemplate the horrible sin that he committed. Spiritually, we have this every time that we rebound. We name our sin to God; because Jesus died for that particular sin, it is forgiven and we are temporally restored to fellowship. In other words, we can begin anew with God.

<sup>59</sup> *The Pulpit Commentary*; 1880 - 1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from of e-sword, 2Sam. 13:21.

<sup>60</sup> Some media outlets have ignored this story altogether; others have reported it once. Compare this to 90 media stories in less than a week from one source on once presidential hopeful Herman Cain and allegations which were made against him.

<sup>61</sup> See <http://www.thebostonchannel.com/r/29023855/detail.html> accessed December 24, 2011.

<sup>62</sup> [http://www.cbsnews.com/8301-31727\\_162-57338546-10391695/documents-atf-used-fast-and-furious-to-make-the-case-for-gun-regulations/](http://www.cbsnews.com/8301-31727_162-57338546-10391695/documents-atf-used-fast-and-furious-to-make-the-case-for-gun-regulations/) accessed December 24, 2011.

**Application:** You are probably not going to preside over a murder trial; but you will face unruly children from time to time as a parent. You have to deal with their punishment, both for the sake of the child being punished and for the sake of the children who are bystanders.

**Application:** Part of the process of dealing with wrongdoing is getting your child to ‘fess up to what he has done wrong. This natural approach to wrongdoing is ingrained in all of us who have exercised some amount of authority. That makes the translation of this into our spiritual lives much easier to make.

**Application:** You cannot indulge your children. You cannot look the other way when they do wrong. You cannot participate in trying to win their affection, no matter which parent you are, no matter what the circumstances are (separation, divorce). Your thinking must be upon properly raising that child, which means, sometimes you will be hard on them and sometimes you will discipline them. Sometimes, it will appear as if you have broken their spirit and sometimes they will hate you. When you have authority, then you also have responsibility.

**Application:** And, quite obviously, you cannot overlook the sins of your children, even if they are the same sins that you committed in your youth (or continue to commit).

As an addendum to this verse, David knew about the importance of raising a child correctly, by the bad example of Eli and his sons; and the teaching that we will find in the book of Proverbs about raising a son—which are things which Solomon recalled from David raising him—tells us that David knew how to raise a child.

David learned from his mistakes and he became an excellent parent. Much of what we find in the book of Proverbs is what David taught Solomon, as is implied in Prov. 1:1–9 **The Proverbs of Solomon, son of David, king of Israel: To know wisdom and instruction; to discern the words of understanding; to receive instruction in prudence, justice, and judgment, and uprightness; to give sense to the simple, knowledge and discretion to the young man. The wise hears and increases learning, and the understanding ones gets wise counsel, to understand a proverb and an enigma; the words of the wise, and their acute sayings. The fear of Jehovah is the beginning of knowledge; fools despise wisdom and instruction. My son, hear your father's instruction, and do not forsake the law of your mother; for they shall be an ornament of grace to your head, and chains for your neck.**

**Practical Parenting From Proverbs by Richard J. Boone**

Scripture	Text/Commentary
Prov. 3:12: "For whom the LORD loves He corrects, Just as a father the son in whom he delights."	This teaches us that discipline is a natural part of the parent-child relationship. This discipline is motivated, not by anger or hatred, but by love, the kind of natural affection parents should have toward their children. This proverb is quoted in Heb. 12:5-11 (go ahead, pause here to read the passage) with the following practical points: (1) Correction is to bring children into subjection under their parents (v. 9); (2) Correction is to produce reverence of the child toward the parent(s) (v. 9); (3) Correction is for the profit of the child (v. 10); (4) Correction is not pleasurable to the giver or receiver of it (v. 11); and (5) Correction gets results (v. 11). Every parent needs to remember these helpful observations, all of which are found in Proverbs.

## Practical Parenting From Proverbs by Richard J. Boone

Scripture	Text/Commentary
<p>Prov. 13:24: "He who spares his rod hates his son, but he who loves him disciplines him promptly."</p>	<p>"Rod," as used here and in other passages. can take various forms - a literal rod for spanking, or some other form of corrective discipline toward a child. Lest we lapse into a tangential discussion of what the "rod" in this passage is, though, note what the proverb is actually teaching: (1) Failure to discipline our children is evidence of a lack of love for them. (2) Loving discipline, to be effective, must be administered promptly. While this is not a call for rash action, it is a call for timely discipline which correspond to the nature and time of an unruly act. Though it has many applications, Eccl. 8:11 should also be considered in the realm of this brief study.</p>
<p>Prov. 19:18: "Chasten your son while there is hope, and do no set your heart on his destruction."</p>	<p>I have stated publicly many times here that as parents we have, for all practical purposes, about 20 years to raise our children properly. Along that 20-year time line, where are you with your child(ren)? This proverb teaches us to instruct and correct our children while we can have influence on them - there will come a time when we won't! A failure to discipline (as the second half of this verse is rendered by the NKJV) allows the child to continue on a destructive course. But note who sends the child on this course - the parent(s)!</p> <p>As render in the KJV, the second part of v. 18 states, "Let not thy soul spare for his crying." If this is the accurate translation, then the practical lesson about sentimentality enters the picture. Parents tend to do all within their power to avoid unpleasant experiences for their children, even to the point of not disciplining them. Solomon teaches that our sentimentality must not take precedence over instructing and correcting our children.</p>
<p>Prov. 22:6: "Train up a child in the way he should go, and when he is old he will not depart from it."</p>	<p>Remember that we are talking about training our children - that includes instruction, counsel along the way, and correction when necessary. This proverb teaches: (1) Parents must do their part - a properly trained child does not happen by accident. It takes focus, purpose and persistence to accomplish the task. (2) To the greatest results, children must be taught and trained while they are young. We cannot wait until they are 8,10,12,15 years old, etc., to begin training them. Timothy was trained from "childhood" (2 Tim. 3:15). (3) Finally, we learn from this proverb that the teaching and training we give our children affects them for the rest of their lives. It is quite predictable that what a child is in childhood and adolescence, that he will be the same in adulthood. Parents, we cannot take our responsibility to raise our children lightly!</p>
<p>Prov. 22:15: "Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him."</p>	<p>From this we learn three simple, useful lessons. (1) Children will misbehave. They will not always be the perfect little angels we want them to be or assume them to be. (2) The rod of correction will drive foolishness away and bring a child into subjection to parents. Please note the Solomon says a rod of "correction," not a rod of "destruction." No, he is not advocating child abuse. He is simply stating that corrective discipline, even with a rod (corporal punishment, spanking, etc.), can and will teach a child to properly behave. Of course this assumes that parents are loving and consistent in their use of such methods.</p>

## Practical Parenting From Proverbs by Richard J. Boone

Scripture	Text/Commentary
<p>Prov. 23:13-14: "Do not withhold correction from a child, for if you beat him with a rod, he will not die. You shall beat him with a rod and deliver his soul from hell."</p>	<p>First, observe that this is not option - it is a command: "Do not withhold correction from a child." Second, it teaches that corrective spankings will not cause permanent damage to a child. Note the term "corrective" as I use it here; not "destructive." Thirdly, proper corrective discipline can deliver a child's soul from hell! Parents can send their children to or deliver their children from hell, depending on their application of these proverbs and other parenting instructions in God's word. Eli was partially responsible for the wickedness of his sons "because he did not restrain them" (1 Sam. 3:13).</p>
<p>Prov. 29:15: "The rod and reproof give wisdom, but a child left to himself brings shame to his mother."</p>	<p>Proper discipline imparts wisdom to children. They learn from their mistakes so as not to repeat them again. If they repeat them, then consistent, timely repeated discipline can teach the lesson. In fact, several disciplinary actions may be required, but a child soon (eventually) learns that there are set guidelines which are enforced, and will strive to remain within them. But we also note who bears the shame for a lack of discipline - the parents! An undisciplined child will make him-/herself known and will be a bad reflection upon the parents of that child.</p>
<p>Prov. 29:17: "Correct your son and he will give you rest; Yes, he will give delight to your soul."</p>	<p>Discipline's purpose is really long-term. While it may be unpleasant for the moment, it has a greater goal in mind - to produce a happy, well-adjusted, fruitful member of society at large and to lead one to faithful service as a citizen in God's kingdom. Ultimately, that is what every Christian parent wants in and for their children. Discipline helps to accomplish this. As time passes and as parents do their work properly, the dividends are countless. All of them bring peace and delight to a parent's soul. It allows a parent to pillow his or her head at night thankful for their children and their manner of life, instead of fretting over what their children, even when grown, might try next.</p>

Taken from: <http://www.ntchurch.com/files/wordsoftruth/past/parenting.htm> accessed December 23, 2011.

I also came upon good material by Peggi Klubnik called *Biblical Principles of Child Rearing; A Study from the book of Proverbs*. From <http://biblicalresources.org/files/37669995.pdf> accessed December 23, 2011. Most of the time, I avoid sourcing women authors when it comes to exegeting the Bible. However, in this realm, exceptions can certainly be made.

### Chapter Outline

### Charts, Maps and Short Doctrines

In pulling the previous doctrine, I took it directly from a person and website that I know nothing about; what was written was reasonable, so I used it. I also referenced a female writer, something I almost never do. How come?

### Questionable Sources

1. From time to time, I will quote from this or that commentary or this or that pastor; and I occasionally add that, this quotation does not indicate that I support that pastor's teaching. So, why quote from them at all?
2. There are certain topics that many denominations and even cults are able to teach.
3. For instance, when it comes to apologetics, much of this can be done apart from a good understanding of Bible doctrine or the mechanics of the spiritual life. When I was a very young Christian, I even read some Jehovah Witness material, and stuff that they wrote on evolution and apologetics was reasonable. Their theology, on the other hand, is quite objectionable.

## Questionable Sources

4. When the Worldwide Church of God, led first by Herbert W. Armstrong and then by Garner Ted Armstrong, was a cult, they put out some excellent material on evolution; which material I retain to this very day because it is some of the best material I have read.<sup>1</sup> The doctrine of this church was misguided, and much of it was made palatable because Garner Ted Armstrong was an excellent and persuasive public speaker; but the church, at that time, was a cult (I understand that they have reformed since then?<sup>2</sup>).
5. There are certain areas where good and correct Bible doctrine are not an issue: apologetics, including studies of evolution versus the Bible, and things related to the laws of divine establishment.
6. Raising a child properly falls under the laws of divine establishment. Anyone who follows the principles of the Bible with regards to child-rearing can have insights on this process. This is because, the laws of divine establishment were designed for all mankind, and not just for believers.
7. Understanding the laws of divine establishment explains a lot. Why do you, as a doctrinal believer, like some Mormons, but, for the most part, are put off by Jehovah's Witnesses? The key reason is, the Mormons function, for the most part, under the laws of divine establishment. Therefore, they do a good job with raising their children and they understand patriotism, authority and hard work.
8. Many churches do very little beyond teach the laws of divine establishment. However, following these laws are very good for all people, believers and unbelievers alike. Therefore, Charlie Brown, who used to be a deplorable human being, now goes to the First Church of Divine Establishment down the street, and he is a better person because of it. Why? Because he is learning and adhering to the laws of divine establishment. This does not mean that the First Church of Divine Establishment has accurate doctrine or even understands salvation; it simply means that they teach principles of better living which are based upon the Bible.
  - 1) This church may help a person stop substance abuse. A person who does not use drugs and does not involve himself in drunkenness is far better off than a person who is intoxicated or under the influence.
  - 2) A person who understands the value of hard work, even if he is working for \$5/hour is much better off than the person who believes that the government (or richer people) somehow own him a living.
  - 3) A person who understands that children cannot simply run free, but require serious training and discipline will have better children than the parent who does not want to harm the spirit of their children by harsh treatment.
  - 4) A person who is honest and honorable in their business dealings as a far greater asset to society and far more trustworthy than one who cuts corners or engages in morally questionable business practices.
  - 5) Therefore, it is possible for a church to teach such things, and for people to go to this church and come out as better people. They may not be saved and they may not have a clue about the spiritual life; but, insofar as society is concerned, they are better people.
9. Therefore, it is not impossible to find good tips of raising children from a variety of sources—including from women teachers, even if you are a male—as long as it conforms to the teaching of the Bible and with the laws of divine establishment (which is a subset of Bible teaching that applies to believers and unbelievers alike).
10. On the other hand, when it comes to salvation, the Christian way of life, spiritual mechanics, and the interpretation of this or that passage, then a doctrinal church or pastor is the only way to go. See The List ([HTML](#)) ([PDF](#)) for more information in this area.

See the **Doctrine of the Laws of Divine Establishment** ([HTML](#)) ([PDF](#)).

<sup>1</sup> <http://www.ucg.org/booklet/creation-or-evolution-does-it-really-matter-what-you-believe/oddities-nature-defy-evolution/> is an example of some of the work that they did at one time; however, I have yet to find online booklets as good as they put out concerning the “evolution” of certain types of animals. At the bottom of that page, there is a series of articles where they examine specific animals and animal traits in the light of evolution, and that information is very good and appears to be accurate and logical.

<sup>2</sup> I read a few things on the site of the Worldwide Church of God which strike me as being still questionable. Cults tend to be very legalistic and, therefore, they become obsessed with minor things, like the celebration of Christmas. Now, it is certainly unlikely that Jesus was born on Christmas day; that there are a lot of pagan notions associated with the celebration of Christmas; however, that does not mean that we ought to disdain or ignore Christmas. Christmas is a good time to teach salvation by faith alone in Christ alone; it is a good time to teach grace; it is a good time to recognize that we have been saved by the sacrificial death of our Lord. It is also worth noting to your children that people all around the world know what Christmas is, and most of them know, to some limited degree, what Christmas represents. Furthermore, our nation recognizes Christmas as a national holiday,<sup>63</sup> but because our leaders believed in Santa Claus, but because they believed in Jesus Christ. Even the secular wikipedia says of the federal holiday, Christmas: *A worldwide holiday that celebrates the birth of Jesus Christ. Popular aspects of the holiday include decorations, emphasis on family togetherness, and gift giving. Designated a federal holiday by Congress and President Ulysses S. Grant in 1870.*<sup>64</sup> In my opinion, the celebration of Christmas opens the doorway to Jesus Christ in many homes, even those of atheists. My guess is, such people spend more time trying to teach and explain what is going on, in their opinion, to their children, that, at some point, even their own children wonder, “What is the big deal here?”

### Chapter Outline

### Charts, Maps and Short Doctrines

The reason why some movements and philosophies are so evil is, they reject the laws of divine establishment. So socialism and communism are evil, not simply because they reject Jesus Christ, the Savior of mankind; and the salvation of the Bible, but they also reject simple laws of divine establishment. This is the problem with the so-called 99% movement (also called the Occupy Movement<sup>65</sup>) today—they reject the laws of divine establishment. They function on the basis of personal greed. They point out the greed that they believe exists in people they do not like (bankers and Wall Street types) and yet, allow their souls to wallow in greed and self-interest.

I apologize for the series of tangents here. I went from David and his inaction; to David and his patently skills, which were poor to begin with, and then improved; to what David taught in the book of Proverbs about child rearing (these notes coming from a couple of sources); and then to the use of questionable sources. Let's return to this chapter of 2Samuel.

### Chapter Outline

### Charts, Maps and Short Doctrines

At this point, Absalom has a choice. He can either accept David's decision or he can choose to take revenge on his brother Amnon.

### Absalom's Will Choose Revenge

1. Absalom is face with a problem: he took the information to David, before the royal court, and his father David has done nothing. Given v. 20 and given Absalom's urging for Tamar to let this matter go, we may reasonably assume that Absalom first took this crime before David, his father, for a proper adjudication.
2. David, because he has not yet recovered from his sexual arrogance, he is not acting objectively as the King of Israel. A king ought to judge rightly, even if the defendant is his own son. David should have, at the very least, passed along the disposition of this case to someone like Joab—to a neutral third party—and he should have stayed out of it.
3. David as a mature believer would have been able to do the right thing.
4. David as a man still inside the arrogance system is unable to act as he should.
5. Absalom everyday sees the vicious destruction of soul that his half-brother Amnon wreaked on Tamar.
6. He believed, as do many people, that a rape that was not avenged by the law ought to be personally

<sup>63</sup> See [http://www.thehistoryofchristmas.com/ch/in\\_america.htm](http://www.thehistoryofchristmas.com/ch/in_america.htm) for a history of Christmas in the United States.

<sup>64</sup> From [http://en.wikipedia.org/wiki/Federal\\_holidays\\_in\\_the\\_United\\_States](http://en.wikipedia.org/wiki/Federal_holidays_in_the_United_States) accessed December 23, 2011.

<sup>65</sup> It is possible that, this movement may no longer exist; I write this in 2011.

## Absalom's Will Choose Revenge

- avenged. He believed that his hatred, conspiracy and eventual murder of Amnon was justified, as would many people.
7. The Law of Moses lays out steps which are to be pursued legally, and Absalom pursued these steps, but to no avail.
  8. So Absalom faces a choice: does he put this into the Lord's hands or does he take this matter into his own hands?
  9. Deut. 32:35 [God is speaking] "Vengeance belongs to Me; I will repay. In time their foot will slip, for their day of disaster is near, and their doom is coming quickly."
  10. So, if Absalom knew any of the Word of God, he understand that there was a judicial system set up, which corresponded to the judicial system set up in Israel by his father David. And, as a back up, this is Y<sup>e</sup>howah Elohim, to Whom belongs vengeance.
  11. We have this verse quoted again in the New Testament, so we don't accidently relegate this to Old Testament times: **As much as it is possible, live in peace with everyone. Don't take revenge, dear friends. Instead, let God's anger take care of it. After all, Scripture says, "I alone have the right to take revenge. I will pay back, says the Lord."** (Rom. 12:18–19; Deut. 32:35).
  12. I suspect that Absalom did not know the Bible. I suspect that he did not know Deut. 32:35. He may have even been an unbeliever. Therefore, Absalom will do the exact wrong thing.
  13. Whenever Amnon is spoken of, Absalom will hold his peace—in private or in public. If he runs into Amnon—and we do not know whether he did or not—Absalom will hold his peace. He will treat Amnon just like any other person.
  14. This is all a part of a plot that Absalom with instigate against Amnon. Amnon humiliated his sister, so Absalom will kill Amnon.
  15. So, rather than allow God to take His vengeance out on Amnon, Absalom plots out this vengeance and carries out this evil plan.

What could be more sad to David than to lose his children, particularly if they are unbelievers and he would never see them again?

### Chapter Outline

### Charts, Maps and Short Doctrines

## Absalom Kills Amnon: the Waiting

**And had not spoken Absalom with Amnon, to from evil and as far as good; for hated Absalom Amnon upon a word that he humiliated Tamar his sister.** 2Samuel 13:22

**And Absalom had not spoken with Amnon, from evil to good; for Absalom hated Amnon on account of the matter when he had humiliated Tamar his sister.**

**Now Absalom had not spoken with Amnon, either good or evil; for Absalom hated Amnon because Amnon had humiliated Tamar his sister.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

But Absalom spoke not to Amnon neither good nor evil: for Absalom hated Amnon because he had ravished his sister Thamar.

Masoretic Text (Hebrew)

And had not spoken Absalom with Amnon, to from evil and as far as good; for hated Absalom Amnon upon a word that he humiliated Tamar his sister.

Peshitta (Syriac)

And Absalom spoke to his brother Amnon neither good nor bad; for Absalom hated Amnon because he had forced his sister Tamar.



Septuagint (Greek) And Absalom spoke not to Amnon, from evil to good, because Absalom hated Amnon, on account of his humbling of his sister Tamar.

Significant differences: For whatever, it has been customary to say *good or evil*; and that is what we have in nearly every English translation, including that made from the Latin and Syriac. The final verb means *to humble [humiliate], to mishandle, to afflict; to force; to oppress [depress]; to be humiliated; to weaken [afflict] oneself [say, with fasting]*. The English translation from the Latin and Syriac are close, but not exactly the same.

### Thought-for-thought translations; paraphrases:

Common English Bible	Absalom never spoke to Amnon, good word or bad, because he hated him for raping his sister Tamar.
Contemporary English V.	Absalom treated Amnon as though nothing had happened, but he hated Amnon for what he had done to his sister Tamar.
Easy-to-Read Version	Absalom began to hate Amnon. Absalom did not say one word, good or bad, to Amnon. Absalom hated Amnon because Amnon had raped his sister Tamar.
Good News Bible (TEV)	And Absalom hated Amnon so much for having raped his sister Tamar that he would no longer even speak to him.
<i>The Message</i>	...but he didn't discipline Amnon. David doted on him because he was his firstborn. Absalom quit speaking to Amnon--not a word, whether good or bad--because he hated him for violating his sister Tamar.
New Berkeley Version	...but Absalom exchanged not a word with Amnon, either bad or good; for Absalom lived in hatred of Amnon because of the way he had forced his sister Tamar.
New Life Bible	But Absalom did not speak good or bad to Amnon. Absalom hated Amnon because he had put his sister to shame.
New Living Translation	And though Absalom never spoke to Amnon about this, he hated Amnon deeply because of what he had done to his sister.

### Partially literal and partially paraphrased translations:

American English Bible	Nor did he say anything bad or good to AbSalom about AmNon. However, AbSalom detested AmNon, because of his raping of his sister Tamar.
Ancient Roots Translinear	Absalom never spoke to Amnon for good unto evil. But Absalom hated Amnon over that word of humbling his sister Tamar.
Beck's American Translation	Absalom wouldn't speak a word to Amnon because Absalom hated him for raping his sister Tamar.
<i>God's Word</i> <sup>TM</sup>	Absalom wouldn't speak at all to Amnon. He hated Amnon for raping his sister Tamar.
NIRV	Absalom never said a word of any kind to Amnon. He hated Amnon because he had brought shame on his sister Tamar.
New Jerusalem Bible	Absalom, however, would not so much as speak to Amnon, since he hated Amnon for having raped his sister Tamar.
New Simplified Bible	Absalom hated Amnon so much because he raped his sister Tamar. He would not speak to him anymore.
Revised English Bible	Absalom did not speak a single word to Amnon, friendly or unfriendly, but he hated him for having dishonored his sister Tamar.
Today's NIV	And Absalom never spoke to Amnon again; he hated Amnon because he had disgraced his sister Tamar.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But Absalom said nothing to his brother Amnon, good or bad: for he was full of hate for him, because he had taken his sister Tamar by force.
Complete Jewish Bible	As for Avshalom, he refused to say a word to Amnon, either good or bad; for Avshalom hated Amnon for having raped his sister Tamar.
JPS (Tanakh—1985)	Absalom didn't utter a word to Amnon, good or bad, but Absalom hated Amnon because he had violated his sister Tamar.
New Advent Bible	But Absalom spoke not to Amnon neither good nor evil: for Absalom hated Amnon because he had ravished his sister Thamar.
NIV – UK	Absalom never said a word to Amnon, either good or bad; he hated Amnon because he had disgraced his sister Tamar.

**Literal, almost word-for-word, renderings:**

English Standard Version	But Absalom spoke to Amnon neither good nor bad, for Absalom hated Amnon, because he had violated his sister Tamar.
exeGesés companion Bible	...and Abi Shalom words to his brother Amnon neither good nor evil: for Abi Shalom hates Amnon, for word that he abased his sister Tamar.
Heritage Bible	And Absalom did not speak to Amnon bad or good, because Absalom hated Amnon over the word by which he had looked down with harshness upon Tamar, his sister..
Syndein	And Absalom did not speak to his brother Amnon with respect to either good nor evil . . . nevertheless, Absalom hated Amnon {sane' - perfect tense - completed action - he hated and would until he killed him}, because he had raped his sister Tamar. {Note: This is Absalom's distortion of his 'honor code' - similar to Japan's bushido code. Absalom did not let Amnon know the depth of his hatred for him. And, instead of letting God punish Amnon, Absalom will think about it, and think about it, until revenge was his. When poise becomes a façade for hatred, then it is hypocrisy.}
World English Bible	Absalom spoke to Amnon neither good nor bad; for Absalom hated Amnon, because he had forced his sister Tamar.
Young's Updated LT	And Absalom has not spoken with Amnon either evil or good, for Absalom is hating Amnon, because that he humbled Tamar his sister.

**The gist of this verse:** Absalom either did not speak to Amnon at all or, if they had any interaction, it was neutral; Absalom did not let on that he hated Amnon because of what Amnon had done to Tamar, their sister.

<b>2Samuel 13:22a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ו <sup>e</sup> (or ו <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
לֹא (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

## 2Samuel 13:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #1696 BDB #180
ʾĀbîyshâlôwm (אָבִישׁיבָא) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
ʿîm (עִם) [pronounced ġeem]	<i>with, at, by near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
ʾAm <sup>e</sup> nôwn (אֲמוֹנָן) [pronounced ahm <sup>e</sup> -NOHN]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
The lâmed prefixed preposition and min together almost always form what BDB calls a <i>terminus a quo</i> , which means a <i>starting point, the earliest possible date, or end from which</i> . <sup>66</sup> We can render the two together as <i>for from, even from, from</i> .			
ra <sup>c</sup> (עָרָ) [pronounced rahġ]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular noun	Strong's #7451 BDB #948
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿad (דַּעַ) [pronounced ġahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
ṭôwb (טוֹב) [pronounced toh <sup>b</sup> v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

<sup>66</sup> *Dictionary of Foreign Words in English*; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

## 2Samuel 13:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>As a noun, this can mean <i>the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]</i>.</p>			

**Translation:** *And Absalom had not spoken with Amnon, from evil to good;...* Although several translations indicate that Absalom never spoke to Amnon at all, it is unclear whether he did not speak to him. At this point, it is unclear how much contact that these half-siblings had with one another. Unlike cousins, for instance, who might be brought together continually as young children and later as young adults, these are children by the different wives of David; so there would have been some natural competition if not animosity between them, because each mother would try to assert her own superior position with David; and each son would be vying to be the next king. Therefore, whether Absalom and Amnon had regular or any contact with one another, is unclear. We know that they lived in separate residences, but beyond that, we don't know. Did they have regular duties which involved them going to the king's palace? Perhaps. Were they gathered for certain holidays or certain religious celebrations? Perhaps.

The preposition used here suggests that there was contact between these half-brothers, and in this contact, Absalom was apparently perfunctory if not mildly pleasant. Amnon never got the impression that Absalom hated him and Amnon never thought that Absalom was trying to *butter him up*, as it were. If Absalom spoke too well of Amnon or to Amnon, that would have seemed suspicious.

Absalom is cunning. What he is not going to do is seem as if he is avoiding Amnon, or that he bears a grudge against him. There is no evil and no good in the interaction. So, assuming that they might have regular or irregular contact, Absalom does not let on that he knows exactly what happened. Amnon, after a point, would have assumed that Tamar did not tell Absalom what Amnon had done to her.

The obvious reaction is for Absalom to tear on over to Amnon's house and want to have it out with him. That doesn't happen. It is reasonable to suppose that Amnon had readied himself for that sort of a confrontation. However, for 2 years, it never comes. Amnon may have hired an extra guard, told his bodyguards to be particularly observant, or taken whatever precautions he believed to be necessary. After all, he knew what he had done was wrong and that would naturally bring upon him Absalom's wrath. However, there was no wrath forthcoming. Months passed by, which might have even included some interaction, and Absalom does not give the slightest clue that he knows what happened.

In the previous verse, I suggested that Absalom went to his father David and told him what happened. That would have been the most logical way for David to find out what occurred. The Greek text suggests that David took this information under advisement, but did not act upon it. He loved Amnon, and the logical step would be to hold a trial and then to execute or excommunicate Amnon. This never happens. Logically, to Absalom, step #1, tell his father David, the king and ultimate authority, and then allow the wheels of justice to turn. However, those wheels did not turn.

A few days go by; a few weeks go by, and Absalom realizes that his father is not going to act. Absalom knows, for him to get close to Amnon, Amnon has to let his guard down. Absalom wants to kill Amnon; he wants to watch Amnon die right in front of him because he violated his sister. Yet Amnon is next in line for the throne, so Absalom cannot easily get to him. So Absalom lays low. He does not apparently spend additional time with David trying to move him into a course of action; Absalom just lets it go—or so it appears.

Assuming that Absalom went to David in the first place, we would have to also assume that this was a matter that took place privately. That is, Absalom did not make a scene when speaking to his father, so that every person heard what was going on. Absalom appears to be extremely intelligent, reserved and quite devious. There would be the problem, even for David, to seize Amnon. I am suggesting that Absalom had the foresight to speak with

his father privately about this matter; and enough sense to realize that, if nothing had been done by his father David, then nothing would be done. All of this time, Absalom played it cool. He revealed no animosity toward his half-brother Amnon.

Wesley writes: *[Absalom] said nothing at all to him, about that business. He neither debated it with him, nor threatened him for it; but seemed willing to pass it by with brotherly kindness. If he had wholly forborne all discourse with him, it would have raised jealousies in Amnon and David.*<sup>67</sup> Gill: *[Absalom] said nothing at all to him about the rape of his sister; not that he was sulky with him, and would not converse with him at all; for then Amnon would have mistrusted that he was meditating revenge, and therefore would have been upon his guard; but on the contrary he talked freely, and in appearance friendly, on other things, the better to conceal his hatred of him, and his design to avenge the injury of his sister.*<sup>68</sup>

### 2Samuel 13:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
sânê' (שָׂנֵא) [pronounced <i>saw-NAY</i> ]	<i>to hate, to loath, to be hateful, to be filled with animosity</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #8130 BDB #971
ʾĀbîyshâlôwm (אָבִישָׁלוֹם) [pronounced <i>ub-ee-shaw-LOHM</i> ]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾAm <sup>o</sup> nôwn (אֲמֹנֹן) [pronounced <i>ahm<sup>o</sup>-NOHN</i> ]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
ʿal (עַל) [pronounced <i>gahʿ</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity	Strong's #5921 BDB #752
dâbâr (דָּבָר) [pronounced <i>daw<sup>b</sup>-VAWR</i> ]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular construct	Strong's #1697 BDB #182
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

<sup>67</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 13:21.

<sup>68</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 13:21.

## 2Samuel 13:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânâh (עָנָה) [pronounced <i>gaw-NAW</i> ]	<i>to humble [humiliate], to mishandle, to afflict; to force; to oppress [depress]; to be humiliated; to weaken [afflict] oneself [say, with fasting]</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6031 BDB #776
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Tâmâr (תָּמָר) [pronounced <i>taw-MAWR</i> ]	<i>palm-tree, date-palm</i> and is transliterated <i>Tamar</i>	feminine singular proper noun	Strong's #8559 BDB #1071
'âchôwth (אָחוּת) [pronounced <i>aw-KHOWTH</i> ]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #269 BDB #27

**Translation:** ...for Absalom hated Amnon on account of the matter when he had humiliated Tamar his sister. The second half of this verse gives us an explanation, of sorts, as to *why* Absalom did not say anything good or evil about Amnon. Absalom kept quiet about this matter—apart from speaking to his father—because he hated Absalom so much. This is the Piel form of the verb, which indicates great intensity.

Here is a key—Absalom does not want to lose it when he interacts with Amnon. He desperately hates Amnon; but he knows nothing will happen as long as Amnon is suspicious of Absalom. Absalom controls his rage. Whereas, Amnon was unable to control his lust, Absalom controls his rage. The end game is seeing Amnon dead; there is no end-game if he expresses his anger about Amnon to anyone.

This tells us that Absalom is brilliant, self-controlled (to some extent), and willing to be devious in order to achieve his goals. He has assessed the situation and recognizes that his father, King David, is not going to do anything about this incident.

So we have the king and his two sons, both princes, both next in line for the throne. David, after having taken Bathsheba (we are never told definitively that he raped her, but in the parallel discipline that God places on David, Amnon does rape Tamar). David recognizes the evil which he has done; but he is unable to judge Amnon, his son, for essentially doing the same thing. All the text tells us is, this is because David loved Amnon. There may have been the contributing factor—and I am speculating here—of David thinking, “Amnon is doing the same thing that I did; he is just acting in accordance with what he inherited from me; how can I punish him for that?” We cannot look into David’s brain, and the Bible tells us that, David’s feelings for his son Amnon, kept him from pursuing this matter to its logical conclusion (a trial and the execution/excommunication of Amnon).

Amnon is an emotional wreck. He desires his half-sister so much, that he developed an elaborate plot to rape her; and then, immediately after having his way with her, he hates her—and this hatred is strong than his previous desire for her. Now, for at least a year, he will be always looking over his shoulder, wondering if Absalom will strike.

Absalom is cool and calculating about the matter. He has determined in his own mind what the end game needs to be—he needs to kill Amnon because his father David will not. This requires him to realistically evaluate this situation. Just as Amnon was willing to plot and scheme to take Tamar, Absalom has to be willing to plot and scheme to take Amnon down.

Our passage reads: [And Absalom had not spoken with Amnon, from evil to good; for Absalom hated Amnon on account of the matter when he had humiliated Tamar his sister.](#) So, we know that Absalom hates Amnon, but this is apparently kept secret from everyone else, including, perhaps, his own sister. Absalom cannot kill Amnon unless he can get close to him; and he cannot get close to Amnon unless Amnon suspects nothing. Therefore, Absalom must keep his personal feelings under control. When someone mentions Amnon, Absalom does not suddenly chime in, “That lousy SOB; I’d kill him if I could.” He says nothing good or evil; he just bides his time.

Let me suggest what Absalom is trying to do is, make it appear as if this was something that happened; it happened in the past; and that, after enough time goes by, Absalom is going to let it go. He is not going to hold a grudge against Amnon. That is what Absalom wants others to think.

Now, you may be thinking, *go, Absalom; yea, Absalom. Amnon did not get his just rewards so Absalom ought to take care of these matters himself. Justice must be served!* However, what we are seeing with Absalom is hatred, revenge motivation, anger; all of which will come out as a self-righteous, vengeful act. You cannot take a plethora of mental attitude sins and think that acting upon them is going to end up being a good thing. Much as I, millenniums later, despise Amnon for his vicious act; it is not up to Absalom to act. That prerogative is David’s. Now, if years in the future, Absalom assumes the throne of Israel, then he may act as king to try and convict Amnon. Or, if he is never given the opportunity to act, then he has to let it go. He has to put it into God’s hands, and God would deal with both David and Amnon (David for not prosecuting Amnon and Amnon for raping his own sister).

Absalom, with his plotting, will destroy his own future. Since Amnon sinned as he did, it is reasonable that David would not allow Amnon to succeed him on the throne. However, Absalom will murder Amnon and then flee Israel and remain outside of Israel for several years. When David allows Absalom to return to Israel, David will not speak to Absalom, which causes more hurt feelings. Now, bear in mind, people are going to treat you crappy for the rest of your life. Absalom, because he allowed the mental attitude sin of hatred to fester in his soul, all kinds of mental attitude sins will crop up. As a result, Absalom will lead a revolt against his father David; and Absalom will rape David’s mistresses (2Sam. 16:22). So, note the twists and turns. Amnon did rape Tamar, an innocent woman; but, at the end, Absalom rapes 10 innocent women. So his self-righteousness is absolutely meaningless and worthless.

The Pulpit Commentary [summarizes Absalom’s life](#) from hereon out.

It is easy to sympathize with Absalom and to even takes some personal satisfaction in knowing that he will kill Amnon. However, mental attitude sins leading to revenge is not God’s plan. Absalom should have considered Lev. 19:17–18 [You will not hate your brother in your heart, but you will reason frankly with your neighbor, so that you do not incur sin because of him. You will not take vengeance or bear a grudge against the sons of your own people, but you will love your neighbor as yourself: I am the LORD.](#) Absalom needed to know the Word of God and he needed to heed the Word of God.

David may have even been thinking about Absalom, when he taught these words to Solomon: [Whoever heeds instruction is on the path to life, but he who rejects reproof leads others astray. The one who conceals hatred has lying lips, and whoever utters slander is a fool](#) (Prov. 10:17–18). The final verse may appear to be internally a contradiction—that is, if you hate someone and hide it, then you are a liar; but then, if you hate someone and slander them, you are a fool. The key is the hatred, the motivating mental attitude sin. That is what must be driven from your heart by the repeated application of naming your sins to God and the learning of Bible doctrine.

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And so he is to two years days, and so are sheep-shearers to Absalom in Baal-hazor which [is] near Ephraim. And so calls Absalom to all sons of the king.

2Samuel  
13:23

And so two years [of] days pass and Absalom's sheep-shearers are in Baal-hazor, which [is] by Ephraim. Therefore, Absalom summoned all the sons of the king [to come celebrate].

After two full years pass, Absalom's sheep shearers are in Baal-hazor which is near Ephraim. Therefore, Absalom invited all of the sons of the king to come celebrate the shearing.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And it came to pass after two years, that the <u>sheep</u> of Absalom were shorn in Baalhasor, which is near Ephraim: and Absalom <u>invited</u> all the king's sons.
Masoretic Text (Hebrew)	And so he is to two years days, and so are sheep-shearers to Absalom in Baal-hazor which [is] near Ephraim. And so calls Absalom to all sons of the king.
Peshitta (Syriac)	Now <u>from season to season</u> , Absalom had sheepshearers in Baal-hazor, which is near Ephraim; and Absalom <u>invited</u> all the king's sons.
Septuagint (Greek)	And it came to pass at the end of two whole years, that they were sheep-shearers for Absalom in Baal Hazor, near Ephraim. And Absalom <u>invited</u> all the king's sons.

Significant differences: It is difficult to literally translated the Hebrew's first phrase, so most translations says something along the lines of, *and it came to pass after two full years*. There is no word for sheep in this verse. However, there is a word for *sheep-shearers*.

I don't see a relative pronoun in the Greek. *Invited* appears to be a reasonable translation for *to call, to summon*.

#### Thought-for-thought translations; paraphrases:

Common English Bible	<b>Absalom kills Amnon</b> Two years later, Absalom was shearing sheep at Baal-hazor near Ephraim, and he invited all the king's sons.
Contemporary English V.	Two years later, Absalom's servants were cutting wool from his sheep in Baal-Hazor near the town of Ephraim, and Absalom invited all of the king's sons to be there. Cutting the wool from sheep was a time for celebrating as well as working.
Easy English (Pocock)	Two years afterwards, Absalom asked some men to come to Baal Hazor, near Ephraim. They came to cut the wool off his sheep. Absalom invited all King David's sons to come too.
Easy-to-Read Version	Two years later, Absalom had some men come to Baal Hazor to cut the wool from his sheep. Absalom invited all of the king's sons to come and watch.
Good News Bible (TEV)	Two years later Absalom was having his sheep sheared at Baal Hazor, near the town of Ephraim, and he invited all the king's sons to be there.
<i>The Message</i>	Two years went by. One day Absalom threw a sheep-shearing party in Baal Hazor in the vicinity of Ephraim and invited all the king's sons.
New Berkeley Version	Two full years later, when Absalom had sheepshearers [A time for keeping festivals (1Sam. 25:2–3)] at Baal-hazor near Ephraim, it came about that Absalom issued an invitation to all the king's sons.
New Century Version	<b>Absalom's Revenge</b> Two years later Absalom had some men come to Baal Hazor, near Ephraim, to cut the wool from his sheep. Absalom invited all the king's sons to come also.
New Life Bible	<b>Absalom Kills Amnon</b>



After two full years, Absalom had men cut the wool from the sheep in Baal-hazor, near Ephraim. And Absalom asked all the king's sons to come.  
 New Living Translation Two years later, when Absalom's sheep were being sheared at Baal-hazor near Ephraim, Absalom invited all the king's sons to come to a feast.

### Partially literal and partially paraphrased translations:

American English Bible Well, exactly two years later, they were all shearing sheep for AbSalom in BelAsor (near the land of Ephraim), because AbSalom had called for all the sons of the king.  
 Ancient Roots Translinear It was in a year of days: Absalom had shearers in the courtyards of Baal in Ephraim. Absalom called all the king's sons.  
 Beck's American Translation **Absalom Kills Amnon**  
 After two full years Absalom had men shearing sheep at Baal-hazor, which is near Ephraim, and Absalom invited all the king's sons.  
 God's Word™ Two years later Absalom had sheepshearers at Baal Hazor near Ephraim. He invited all the king's sons.  
 New American Bible **Absalom's Plot.**  
 Two years went by. It was sheep-shearing time for Absalom in Baal-hazor near Ephraim, and Absalom invited all the king's sons.  
 NIRV **Absalom Kills Amnon**  
 Two years later, Absalom invited all of the king's sons to come to Baal Hazor. It was near the border of Ephraim. The workers who clipped the wool off Absalom's sheep were there.  
 New Simplified Bible Two years later Absalom had sheep sheared at Baal Hazor, near the town of Ephraim. He invited all the king's sons to be there.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English Now after two full years, Absalom had men cutting the wool of his sheep in Baal-hazor, which is near Ephraim: and he sent for all the king's sons to come to his feast.  
 Complete Jewish Bible Two years later, when Avshalom had sheep-shearers in Ba'al-Hatzor, near Efrayim, Avshalom invited all the king's sons.  
 Ferar-Fenton Bible But when two years had passed, and they were shearing for Absalom at Bal-Khatzor, which is in Ephraim, Absalom invited all the sons of the king.  
 JPS (Tanakh—1985) Two years later, when Absalom was having his flocks sheared at Baal-hazor near Ephraim, Absalom invited all the king's sons.  
 New Advent Bible And it came to pass after two years, that the sheep of Absalom were shorn in Baalhasor, which is near Ephraim: and Absalom invited all the king's sons.  
 NET Bible® **Absalom Has Amnon Put to Death**  
 Two years later Absalom's sheepshearers were in Baal Hazor, near Ephraim. Absalom invited all the king's sons.  
 NIV – UK **Absalom Kills Amnon**  
 Two years later, when Absalom's sheep-shearers were at Baal Hazor near the border of Ephraim, he invited all the king's sons to come there.

### Literal, almost word-for-word, renderings:

Concordant Literal Version And it comes to pass, after two years of days, that Absalom has shearers in Baal-Hazor, which [is] with Ephraim, and Absalom calls for all the sons of the king.  
 Context Group Version After two full years, Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim: and Absalom summoned all the king's sons.  
 exeGeses companion Bible **ABI SHALOM DEATHIFIES AMNON**  
 And so be it, after two years of days,

Abi Shalom has sheepshearers  
in Baal Hasor beside Ephrayim:  
and Abi Shalom calls all the sons of the sovereign:.

Heritage Bible

And it was after two years of days, and with Absalom were flock shearers in Baalhazor, which is beside Ephraim; and Absalom called all the king's sons..

LTHB

And after two years it happened that Absalom had shearers in Baal-hazor, which is beside Ephraim. And Absalom called to all the sons of the king.

Syndein

David's 3rd Installment of Divine Discipline} 23~~ 'After two years'/ 'And it came to pass after two full years' {change of subject}, that Absalom had sheepshearers in Baal-Razor, which was at the border of Ephraim . . . and Absalom invited all the king's sons. {Note: Hazor was a city about 10 miles due North of Capernaum. It was a crossroads city that dominates a valley that was important for the caravans and for military purposes. The Rothschild family paid to have the city excavated in the 1950's and 1960's.} {Note: This sheep ranch is across the river from his grandfather's kingdom of Geshur. So Absalom has been plotting his revenge for two years. At the same time, David is given a two year reprieve from his discipline so he can take in doctrine to help him with the 3rd installment of discipline. Since he handles this poorly, he probably did not take in all the doctrine that he should have.}.

World English Bible

It happened after two full years, that Absalom had sheep-shearers in Baal Hazor, which is beside Ephraim: and Absalom invited all the king's sons.

Young's Updated LT

And it comes to pass, after two years of days, that Absalom has shearers in Baal-Hazor, which is with Ephraim, and Absalom calls for all the sons of the king.

**The gist of this verse:**

Absalom waits two years, and then decides to have a party for his brothers at his ranch up in Ephraim to celebrate the sheep shearing.

**2Samuel 13:23a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>o</sup> ]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
sh <sup>e</sup> nâthayim (שְׁנַתַּיִם) [pronounced sh <sup>e</sup> h-naw-thah-yihm]	two years	feminine dual noun	Strong's #8141 BDB #1040
yâmîym (יָמִים) [pronounced yaw-MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398

That the plural of days often refers to a year can be seen in Lev. 25:29 1Sam. 1:3, 20 2:19.

**Translation:** *And so two years [of] days pass...* This is a rather clunky phrase to literally translate from the Hebrew. There are various phrases very similar to *And it happened after two full years* which very good translators have gone with. Rarely will you see the word *days* in any translation.

This Hebrew verbiage suggests to me that, revenge was on Absalom's mind every day of those 2 years. Everything he did furthered along his plot to kill Amnon. Every day of those two years, he gave thought to killing Amnon.

This is important because, in two years time, Absalom could have also chosen to grow spiritually. He could have chosen to learn Bible doctrine. However—and bear this in mind—Absalom knew that his father was a great believer in the Word of God. However, his father had failed him at this great critical moment with regards to judging and punishing Amnon. So, Absalom was not interested in the God of David. Absalom was not interested in the power of the Word of God. The one time that Absalom needed to see his father follow through by following the laws of divine establishment, and David failed. Why did David fail? He was still not cured from his sexual degeneracy. David did not appear to be pursuing women as he had before, but he failed to act, to judge Amnon. It is important to keep David's sin and his degeneracy at the forefront of our minds; this explains why all of these things happen. Because David was not the man he should have been and because David was not the father he should have been, for every day of the two years, Absalom plotted the death of his half-brother Amnon.

Bear in mind, David also had 2 years under his belt, 2 years where he could have taken in doctrine and further explored his responsibilities as king. However, he will be blind-sided by Absalom, so that suggests that David still lacks objectivity with regards to his own families and a king must be objective.

*And so two years [of] days pass...* This phrase suggests that someone wrote the history of this down sometime after it all occurred. Since the first half and the second half of this chapter occur 2 years apart and since they are related topics, it is likely that someone, after all of this occurred, recorded these events. Most commentators believe that these are books written by prophets which are later sewn together or edited together (1Chron. 29:29). David would have intimate knowledge of most of what occurs; or secondary knowledge at worst; so he is very likely the author of much of this. In the alternative, David may have a very close relationship with various prophets; he relays this information to the prophets and they write it down. Given the personal nature of these events, it is hard to imagine that David does not figure into this process in some way. However, because of all the intrigue, it is uncertain when David had it all figured out. For instance, at what point did he realize that Jonadab played a part? I suspect that David suspects Jonadab's involvement near the end of this chapter (bear in mind that Jonadab, although the author of the plot of the first half of this chapter, left no fingerprints).

### 2Samuel 13:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224
gâzaz (גָּזְזוּ) [pronounced <i>gaw-ZAHZ</i> ]	<i>shearers, sheep-shearers, men who shear sheep</i>	masculine plural, Qal active participle	Strong's #1494 BDB #159
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510

## 2Samuel 13:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĀbîyshâlôwm (אָבִישׁׁלֹוֹם) [pronounced <i>ub-ee-shaw-LOHM</i> ]	<i>my father is peace</i> and is transliterated <i>Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Ba'al (לַעֲבָד) [pronounced <i>BAH-gah</i> ]	<i>owner, lord, husband; transliterated Baal when referencing the heathen god</i>	masculine singular noun	Strong's #1167 BDB #127
châtsôwr (חֲצוֹר) [pronounced <i>khaw-TSOHR</i> ]	<i>enclosure, court; settled abode; settlement, village, town</i>	masculine singular noun	a form of Strong's #2691 & #2699 BDB #346–347
Together, these are transliterated <i>Baalhazor, Baal-hazor</i> . Strong's #1178 BDB #128.			
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʿîm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
ʾEph <sup>e</sup> rayim (אֶפְרַיִם) [pronounced <i>ef-RAH-yim</i> ]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68

**Translation:** ...and Absalom's sheep-shearers are in Baal-hazor, which [is] by Ephraim. When it is time to shear the sheep, that is payday. All of this wool will be sold to various buyers and the owner of the sheep will pocket a great deal of cash. So, this is a time of celebration.

You may recall that, awhile back, David's men watched over Nabal's sheep, so that he and his men and his sheep were preserved. When Nabal was shearing his sheep, he threw a big party for everyone; but did not pay off David (1Sam. 25). Since they do not have an actual exchange at this time, Absalom and Nabal either have a contract to deliver so much wool; or what is being spent is money that they set aside to get them through those months until the shearing. Since they see light at the end of their financial tunnel, they both began to spend money. Apparently, based upon what we know about Nabal, it is common for a great party is thrown at this time of sheep being shorn.

Baal-hazor was probably near the eastern border of Israel, and it is said to be near Ephraim. Baal-hazor is named only here (there are about 6 different cities with the name Hazor in it). Most locate Baal-hazor near the border of Benjamin and Ephraim, although Gill<sup>69</sup> takes a contrary view.

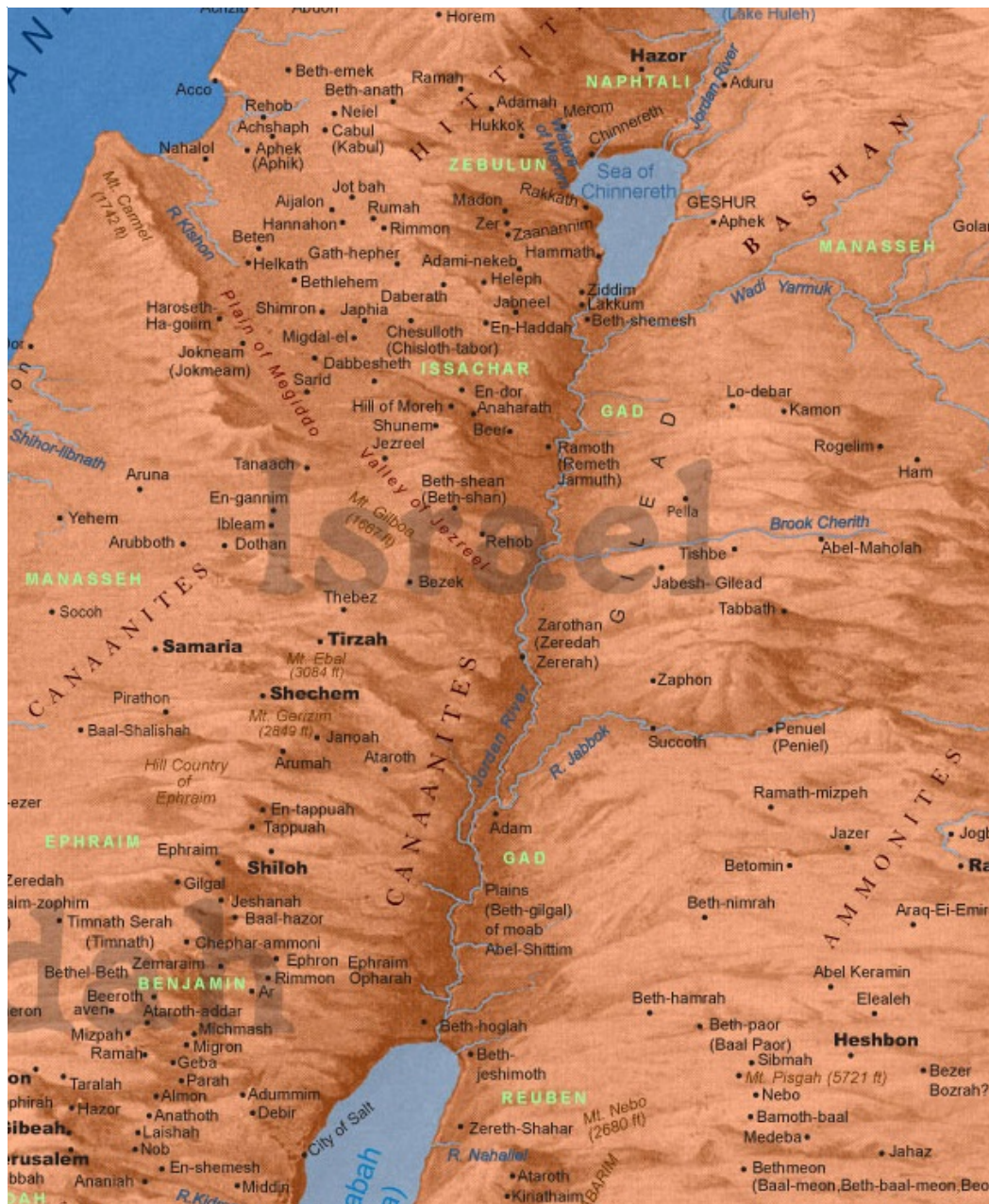
<sup>69</sup> Gill speaks of Baal-hazor is being near Ephraim the town, which he says is northeast of Jerusalem. Gill quotes several other scholars, but it appears that he is calling on their opinions to determine the location of the city of Ephraim, which is almost as difficult as determining the location of Baal-hazor. Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 13:21. Jamieson, Fausset and Brown also agrees with Gill, that Baal-hazor is only 8 miles outside of Jerusalem. Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 13:21.

What we do know from this narrative is, Baal-hazor is north of Jerusalem, far enough away to give Absalom a head-start to run from any retribution for what he will do; and yet close enough where the other sons of David can hop on mules and ride at full-speed all the way back to the palace of their father. 8 or 10 miles north of Jerusalem would place Baal-hazor in Ephraim, near the northern border of Benjamin.

I should mention that R. B. Thieme, Jr. places this *Hazor* up in Hula Valley, which is near the Sea of Chinnereth (Galilee) and the Golan heights.<sup>70</sup> This Hazor is about 8 miles north of the Sea of Galilee and has been very thoroughly studied by archeologists.<sup>71</sup> By mule, this would have been a very long ride. Bob was quite emphatic that this is the correct Hazor, which is about 100 miles north of Jerusalem.

This location of Hazor would put Absalom right next door to Geshur. He would not merely have a head-start to Geshur; he would be there before his brothers reach the Jordan valley.

When it comes to matters of ancient geography and ancient history, most of the time, I would defer to R. B. Thieme, Jr. Which location it is does not impact the narrative to which we are exposed. It certainly would have affected the ride-time to and from Jerusalem.



From; [http://www.bible-history.com/geography/ancient-israel/ot/baal\\_hazor.html](http://www.bible-history.com/geography/ancient-israel/ot/baal_hazor.html)

Geshur is a small Aramæan region, due east of the Sea of Chinnereth. Absalom's grandfather was King of Geshur, so it made sense for Absalom to have a ranch closer to his grandfather. A ranch reasonably close to Geshur suggests that Absalom visited his grandfather previously. The purpose of David's marriage to Maacah, Absalom's mother, would have been political, to establish an alliance. Therefore, it would be reasonable for Absalom to have a ranch somewhere between Jerusalem and Geshur, in that general region. His ranch could serve as a stopover point for he and/or his mother when traveling to Geshur.

<sup>70</sup> 1972 David Series lesson #631\_0307.

<sup>71</sup> See <http://hazor.huji.ac.il/> or <http://whc.unesco.org/en/list/1108> both accessed February 16, 2012.

On the map on the right, Baal-hazor is shown to be slightly south of Shiloh. Hazor is north of the Sea of Chinnereth. However, we do not know exactly where it is located, apart from being near Ephraim.

You can also see where Hazor is, north of the Sea of Chinnereth (Galilee). I lean toward the southern Baal-hazor as the site for Absalom's ranch.

David has fallen in to cosmic thinking. It was customary for kings and their sons to marry the women of the people they allied themselves to. David was already married and he should have stayed with one wife. The alliance could have been forged without a marriage. However, when David met Maacah, he was no doubt quite taken with her, and he had at least two children by her (Absalom and Tamar), indicating that they had a more stable relationship than David had with most of his wives. I suspect that David had more in common with Maacah than he had with most of his wives, as they were both royalty.

How can I put this academically? Recall that Amnon absolutely hated Tamar after raping her. What happens to some men (and women) that, after they have satisfied themselves, then they are stuck there talking to the person that they just had intimacies with. Sometimes this can be good for one of the partners but not the other. A woman, typically, can feel safe and protected and desired, and she might just start talking. The man might half-listen and think, "Hmm, that is a lot of unpleasant jabbering." There is reason to believe that this happened to David with several of his wives as, there are wives with which he had one child only. However, David had 2 children by Maacah, which indicates that they had a greater intimacy with and attraction for one another.

In any case, David went along with the norms and standards of his day, and married Maacah, simply because that was expected of him. Women were David's weak point. He made decisions based upon seeing a woman that he desired (which is what got him into this mess in the first place, along with all of this pain and suffering).

Generally speaking, we may also reasonably assume that those allied with Israel also believed in the God of Israel, at least at the point of the alliance. This indicates that some royal leaders had exercise faith in David's God. This was how Israel evangelized the regions nearby (Deut. 20:10–11 Joshua 9:15 10:1, 4, 21).

### 2Samuel 13:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and</i> <i>so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name</i> [when followed by a lamed]	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
ʾĀbîyshâlôwm (אָבִישַׁלֹּוֹם) [pronounced <i>ub-ee-shaw-LOHM</i> ]	<i>my father is peace</i> and is transliterated <i>Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

## 2Samuel 13:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** [Therefore, Absalom summoned all the sons of the king \[to come celebrate\]](#). Absalom decides to invite all of his brothers to come and join in the celebration. This suggests that Absalom might be new at this endeavor and that this represents a great new celebration of a new business venture. Given what has occurred, it is very likely that these sons of David are all relatively young, ranging probably from their teens into their 20's (and perhaps early 30's). Amnon is the oldest and Absalom is maybe a year or two younger. Both of them are likely spitting images of their father, David.

There are two ways to look at this statement, [Therefore, Absalom summoned all the sons of the king \[to come celebrate\]](#). This is a summary of what is to come, that Absalom will, before David, make this request; or, this indicates what Absalom did right then and there before going to meet with his father, the King. He sent out invitations by means of his own servants to all of his brothers.

What Absalom is doing here is very natural; very much expected, given his age and this business venture. If you have a particularly successful business venture, then you might take all of your family out to dinner or you might cart them all off to Hawaii. There is nothing which occurs here that ought to catch the attention of David, which is how Absalom planned it to be.

Furthermore, remember that all of his brothers are fairly young, in their early teens at this point, and to go to a party thrown by their older half-brother sounds superb to them. "Party at Absalom's? Outstanding!" each one remarked at receiving his formal invite (not Amnon, of course).

You will recall that Amnon required the advice of Jonadab in order to set up his plot. Absalom is a much smarter man and he plots out Amnon's death alone. We do not know how long he has owned this sheep ranch. He may or may not have acquired it during these two years. We do not know anything about his relationship to his grandfather. He may have developed that relationship specifically during these past 2 years. Everything had to come together just so, and Absalom appears to have planned this alone and it appears that he lets no one in on this plot, except for his servants who he will tell at the last minute. One may even reason that Absalom carefully chose his servants to work on his ranch, so that he could give them an order and this order would be obeyed. He cannot get all of this to come together, and cry out, "Kill him," and his servants just stand around, saying, "Not me; I can't do this." All of the details have to be right.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

### Absalom Kills Amnon: King David is Involved

**And so Absalom comes unto the king and so he says, "Listen, please, sheepshearers [are] to your servant. [Let] come, please, the king and his servants with your servant."**

2Samuel  
13:24

**Then Absalom went to the king and he said, "Listen, please, your servant has sheepshearers [lit., *sheepshearers to your servant*]. Let the king come and his servants with your servant [to celebrate]."**

**Then Absalom went to the king and he said, “Listen, please, I have hired sheepshearers. Therefore, let the king and his servants come to a celebration with your servant.”**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	And <u>he</u> came to the king, and said to him: Behold your servant’s <u>sheep are shorn</u> . Let the king, I pray, with his servants come to his servant.
Masoretic Text (Hebrew)	And so Absalom comes unto the king and so he says, “Listen, please, sheepshearers [are] to your servant. [Let] come, please, the king and his servants with your servant.”
Peshitta (Syriac)	And Absalom came to the king and said to him, Behold now your servant <u>has</u> sheepshearers; let the king and his servants go with your servan.
Septuagint (Greek)	And Absalom came to the king, and said, Behold, to your servant are sheepshearers; let now the king and his servants go with your servant.

Significant differences: The English translation of the Latin lacks Absalom’s name. The English translation of the Syriac indicates that Absalom *has* sheepshearers. This is a common way to translate the Hebrew construction *to your servant sheepshearers*. The Greek stand, is simply inserts the verb *to be* and the verb *to have* is not there. The particle of entreaty in the Hebrew could be translated *please, I pray you* (as per the Latin); it can indicate that the verb should be in the Jussive (Latin, Syriac and Greek); and it can be translated *now* (Greek).

As usual, the differences in the text are quite trivial.

#### **Thought-for-thought translations; paraphrases:**

Christian Community Bible	He himself went to the king and said, “I have shearers; so please let the king and his servants accept my invitation.”
Common English Bible	Absalom approached the king and said, “Your servant is shearing sheep. Would the king and his advisors please join me?”
Contemporary English V.	Then he went to David and said, “My servants are cutting the wool from my sheep. Please come and join us!”
Easy English (Pocock)	Absalom went to the king and said, ‘I am your servant. Some of my men are coming to cut the wool off my sheep. Please will the king and his servants come with us.’
Easy-to-Read Version	Absalom went to the king and said, “I have some men coming to cut the wool from my sheep. Please come with your servants and watch.”.
Good News Bible (TEV)	He went to King David and said, “Your Majesty, I am having my sheep sheared. Will you and your officials come and take part in the festivities?”
<i>The Message</i>	He also went to the king and invited him. “Look, I’m throwing a sheep-shearing party. Come, and bring your servants.”
New Berkeley Version	He came in before the king with the request, “See now! Your servant has some men shearing sheep; may the king and his attendants be pleased to come with your servant.”
New Century Version	Absalom went to the king and said, “I have men coming to cut the wool. Please come with your officers and join me.”
New Living Translation	He went to the king and said, “My sheep-shearers are now at work. Would the king and his servants please come to celebrate the occasion with me?”

#### **Partially literal and partially paraphrased translations:**



American English Bible	He'd gone before the king and said, 'Look, your servant has to go and do some shearing, so may the king bring along his servants [to help me].'
Ancient Roots Translinear	Absalom came to the king and said, "Please go--the king and his servants--with your servant to behold your servant's shearers. Please?"
Beck's American Translation	Absalom went to the king. "I, your servant, have men shearing sheep," he said. "Do you and your men desire to go with your servant?"
God's Word™	Absalom went to the king and said, "Since I have sheepshearers, Your Majesty and your officials are invited to feast with me."
NIRV	Absalom went to the king. He said, "I've had my workers come to clip the wool. Will you and your officials please join me?"
New Jerusalem Bible	Absalom went to the king and said, 'Now sir, your servant has the sheep-shearers. Will the king and his retinue be pleased to come with your servant?'
New Simplified Bible	He went to King David and said: »Your Majesty, I am having my sheep sheared. Will you and your officials take part in the festivities?«
Revised English Bible	He approached the king and said, 'Sir, I am shearing; will your majesty and your servants come?'

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And Absalom came to the king and said, See now, your servant is cutting the wool of his sheep; will the king and his servants be pleased to come?.
Ferar-Fenton Bible	Absalom also went to the king and said, "There is a Shearing Feast with your servant,—will the king and his ministers come to your servant?"
HCSB	Then he went to the king and said, "Your servant has just hired sheepshearers. Will the king and his servants please come with your servant?"
JPS (Tanakh—1985)	And Absalom came to the king and said, "Your servant is having his flocks sheared. Would Your Majesty and your retinue accompany your servant?"
NET Bible®	Then Absalom went to the king and said, "My shearers have begun their work [tn Heb "your servant has sheepshearers." The phrase "your servant" also occurs at the end of the verse.]. Let the king and his servants go with me."
NIV, ©2010	Absalom went to the king and said, "Your servant has had shearers come. Will the king and his attendants please join me?"
NIV – UK	Absalom went to the king and said, Your servant has had shearers come. Will the king and his officials please join me?

### Literal, almost word-for-word, renderings:

Context Group Version	And Absalom came to the king, and said, Look now, your slave has sheep-shearers; let the king, I beg of you, and his slaves go with your slave.
exeGesés companion Bible	...and Abi Shalom comes to the sovereign and says, Behold now, your servant has sheepshearers; may the sovereign, I beseech you, and his servants go with your servant.
Heritage Bible	And Absalom came to the king, and said, Behold now, to your servant are flock shearers; please let the king and his servants walk with your servant..
NASB	<b>Absalom Avenges Tamar</b> Absalom came to the king and said, "Behold now, your servant has sheepshearers; please let the king and his servants go with your servant."
New King James Version	Then Absalom came to the king and said, "Kindly note, your servant has sheepshearers; please, let the king and his servants go with your servant."
Syndein	Then Absalom went to the king, and said, "Please note that your servant {himself - Absalom} has sheep shearers {meaning they are going to have a sheep-shearing party}. Please let the king and his servants go with your servant {Absalom} {to the party}." {Note: Absalom is manipulating the king, whom he knows very well. He got

the young princes excited first. They want a party. David will decline the invitation because to the expense to Absalom for him to attend 100 miles from Jerusalem. Conspiracy needs enthusiasm. Enthusiasm takes emotion. And, emotion clouds discernment.}

World English Bible

[Absalom came to the king, and said, See now, your servant has sheep-shearers; let the king, I pray you, and his servants go with your servant.](#)

Young's Updated LT

[And Absalom comes unto the king, and says, "Lo, I pray you, your servant has shearers, let the king go, I pray you, and his servants, with your servant."](#)

**The gist of this verse:**

Absalom asks his father, King David, if he will come with him to celebrate the shearing of his sheep.

### 2Samuel 13:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
ʾĂbîyshâlôwm (אָבוּשִׁיבָא) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** [Then Absalom went to the king...](#) Most of 2Samuel is in chronological order (with few exceptions, such as the listing of David's wives, sons and daughters in 2Sam. 3). So, we may reasonably assume that v. 24 follows v. 23 in time. However, these events could have taken place simultaneously. Absalom's servants bring invitations to his brothers and Absalom himself goes personally to the king.

If v. 24 does follow v. 23, this might be Absalom's most grievous error, in inviting the king after inviting his sons. However, it could be that, Absalom sees this as a young people's gathering, but invites the king at the last minute to indicate that he is invited, but that he really just wants the young people there. This is all thinking out loud. As I exegete a verse, I consider the various motivations and logical expectations of the characters we are studying, and then I look for clues which confirm or stand in opposition to the hypotheses which I have set up.

If Absalom is going to have a celebration which involves all of the king's sons, then it is expected to invite the king.

### 2Samuel 13:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253

## 2Samuel 13:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
gâzaz (גִּזְזוּ) [pronounced gaw-ZAHZ]	<i>shearers, sheep-shearers, men who shear sheep</i>	masculine plural, Qal active participle	Strong's #1494 BDB #159
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ebed (עֶבֶד) [pronounced GE <sup>B</sup> -ved]	<i>slave, servant</i>	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #5650 BDB #713

**Translation:** ...and he said, “Listen, please, your servant has sheepshearers [lit., *sheepshearers to your servant*]. David, a former shepherd, certainly understands that time frame associated with sheep, when they are typically cut (it would be reasonable to shear them in the spring, so that they have less wool for the summer months). And David is fully aware that this is payday, given his background as one who was a shepherd, confirmed by his run-in with Nabal. In 1Sam. 25.

We do not know if it is common for the sons of David to gather together. My guess is, this did not usually happen. However, Absalom appears to be a young man; that this might be an early venture of his—his first business, if you will—and this would be an ideal time to gather and have a party.

In fact, David probably appreciated the interest that Absalom has shown in becoming a sheep rancher, as David was a shepherd boy through much of his youth (1Sam. 16:11, 19 17:20, 28). It makes a person feel proud that his son or daughter has decided to pursue the same vocation that he was once in. Who knows? Maybe Absalom took on this profession specifically to disarm his father. We don't know that to be a fact, but, for *two years of days*, Absalom plotted out Amnon's death.

As has been previously pointed out, when the wool is shorn and sold, that is a great payday for the sheep owner. At this point, many sheepshearers celebrate (again, something that we know from 1Sam. 25).

This approach indicates that this is not a “house-painting” party; that is, Absalom has sheepshearers, so he is not calling upon the king and his brothers to give him a hand; but that aspect is already covered. By saying this, Absalom both indicates the reason for this celebration as well as suggest that, everyone is to wear their party clothes and not their work clothes.

## 2Samuel 13:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
nâ' (אָנֹכִי) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿebed (עֶבֶד) [pronounced GE <sup>B</sup> -ved]	<i>slave, servant</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5650 BDB #713
ʿîm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
ʿebed (עֶבֶד) [pronounced GE <sup>B</sup> -ved]	<i>slave, servant</i>	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #5650 BDB #713

**Translation:** *Let the king come and his servants with your servant [to celebrate].*” The king is going to travel with an entourage (a retinue). Even around his own sons, David will have men with him, which will be both personal servants and bodyguards. So Absalom invites his father, King David, along with whomever he deems fit to accompany him.

Absalom’s plan is to get Amnon there to his ranch; and he would rather not have his father, the king, there, with his bodyguards and servants. However, Absalom cannot very well ask that the king direct Amnon to come without making this sound as if this is a celebration that the entire family should enjoy. Therefore, he speaks to the king about his coming.

As we continue this narrative, I want you to think back to 2Sam. 11:6–13, when David called in Uriah the Hittite, the husband of Bathsheba, the woman David had just impregnated. David tried to manipulate Uriah; he tried to get Uriah to go to his home, putting Uriah in a very difficult spot—does he obey his king or does he stay faithful to his comrades in arms? So, earlier in this chapter, Amnon manipulated David into sending Tamar to him; and now Absalom will manipulate David into sending Amnon up to Absalom’s party. And David, still being unrealistic about the family life that he had, fell right into Absalom’s trap.

**Application:** We may have a lot of ideas about how the world should be and how that it ought to adjust to our personal sins; but the laws of divine establishment hold firm, even with regards to David and his alternative lifestyle (which, as has been noted, in those days was very common for a king).

Our verse reads: *Then Absalom went to the king and he said, “Listen, please, your servant has sheepshearers [lit., sheepshearers to your servant]. Let the king come and his servants with your servant [to celebrate].”* Absalom actually does not want his father to attend this party, but it is expected that he ask his father to come.

## 2Samuel 13:24 Summarized

1. As noted earlier, Absalom, Amnon and Tamar are all quite young. If I were to guess, they are all in the middle teens, which is, for children of that era, early adulthood.
2. Although Amnon was a layabout, Absalom began a business at his young age; he had a ranch where he had sheep.
3. This occupation would put his father, David, at ease. David, no doubt, had warm and fuzzy feelings about his life as a shepherd, which we may deduce from David writing about it in the psalms; and David having some perspective in his life combined with Bible doctrine.
4. Of all his sons, this is probably the first business that any of them has started. So, David, beaming with pride, will like this. This will have David somewhat off-guard.
5. Absalom will have to be tricky and hope for the best in his plot. He wants his brother Amnon to attend this event, but not his father. He has to ask his father first.
6. Absalom intends to kill Amnon at this party. Therefore, Amnon needs to attend the party. There is no reason for a party unless Amnon is there to die.
7. If King David and his military entourage are at the party, they could stop an attack upon Amnon quickly.
8. Therefore, Absalom will first secure a negative answer from David on his attendance; and then he will manipulate David into requiring Amnon to attend.
9. If King David blesses the party, then David certainly cannot say, "Amnon cannot go." Obtaining a blessing here is a significant plot point.

Absalom had a lot of moving parts in his plan. He was obviously a brilliant young man.

### Chapter Outline

### Charts, Maps and Short Doctrines

**And so says the king unto Absalom, "No, my son, no please we come all [of] us and we are not heavy upon you." And he urges in him and he was not willing to come. And so he blesses him.**

2Samuel  
13:25

**Then the king said to Absalom, "No, my son, let us not all go that we are not burdensome on you." And he urged him, but [lit., *and*] he was not willing to go. However [lit., *and*], he blessed him.**

**Then the king said to Absalom, "No, my son, let us not all go so that we are not a burden to you. Absalom yet urged him, but David declined to attend the festivities. However, David did bless Absalom.**

Here is how others have translated this verse:

#### Ancient texts:

Dead Sea Scrolls

The king said [to Absalom, "No, my son, we should not] all go, [or] we will be a burden to you." And though he *pressed* [the 4QSAM2 reads *ptsr*; whereas the MT reads *prts*; two letters were simply reversed when the text was copied] him, he would] not [go, but he blessed him]. I bring in the Dead Sea Scrolls translation when there is an actual problem in the Masoretic text. What is in the brackets is unreadable text.

Latin Vulgate

And the king said to Absalom: Nay, my son, do not ask that we should all come, and be chargeable to you. And when he pressed him, and he would not go, he blessed him.

Masoretic Text (Hebrew)

And so says the king unto Absalom, "No, my son, no please we come all [of] us and we are not heavy upon you. And he urges in him and he was not willing to come. And so he blesses him. The verb *to urge* is actually not found in the MT, but is what is probably found in the original text.

Peshitta (Syriac)	And the king said to him, No, my son, let us not all now go lest we be burdensome to you. And he pressed him, but he would not go with him, but he blessed him.
Septuagint (Greek)	And the king said to Absalom, No, my son, let us not all go, and let us not be burdensome to you. And he pressed him; but he would not go, but blessed him.
Significant differences:	The English translation from the Latin includes the words <i>do not ask that</i> ; and this general phrase is not found in the Hebrew. The English translation has a <i>lest</i> midway through this verse, which is not an exact translation, but not too far off the mark.

### Thought-for-thought translations; paraphrases:

Christian Community Bible	But the king answered Absalom, "No, my son, not all of us should go lest we be a burden to you." As Absalom urged him the king refused to go personally but gave him his blessing..
Common English Bible	But the king said to Absalom, "No, my son. We shouldn't all go, or we would be a burden on you." Although Absalom urged him, the king wasn't willing to go, although he gave Absalom a blessing.
Contemporary English V.	David answered, "No, my son, we won't go. It would be too expensive for you." Absalom tried to get him to change his mind, but David did not want to go. He only said that he hoped they would have a good time.
Easy English (Pocock)	The king said, 'No, my son, we will not all go. It would be too much work for you.' Absalom tried to persuade the king. However, the king refused to go. But the king *blessed Absalom.
Easy-to-Read Version	King David said to Absalom, "No, son. We will not all go. It will be too much trouble for you."
Good News Bible (TEV)	"No, my son," the king answered. "It would be too much trouble for you if we all went." Absalom insisted, but the king would not give in, and he asked Absalom to leave.
<i>The Message</i>	But the king said, "No, son--not this time, and not the whole household. We'd just be a burden to you." Absalom pushed, but David wouldn't budge. But he did give him his blessing.
New Berkeley Version	David replied to Absalom, "I am sorry, my son; but if we all came, it would be too great a burden on you." Even when he pressed him, the king would not go, though he did wish him well.
New Century Version	King David said to Absalom, "No, my son. We won't all go, because it would be too much trouble for you." Although Absalom begged David, he would not go, but he did give his blessing.
New Life Bible	But the king said to Absalom, "No, my son. We should not all go, or we will be trouble for you." Absalom tried to talk him into going. The king prayed that good would come to him, but he would not go with him.

### Partially literal and partially paraphrased translations:

Ancient Roots Translinear	The king said to Absalom, "No, my son. Please not all of us can go for we would be-heavy over you." He burst him. He would not go, but blessed him.
<i>God's Word</i> ™	"No, Son," the king answered Absalom. "If we all go, we'll be a burden to you." Even when Absalom continued to urge him, David did not want to go, though he did give Absalom his blessing.
New American Bible	But the king said to Absalom, "No, my son, all of us should not go lest we be a burden to you." And though Absalom urged him, he would not go but began to bid him good-bye.

NIRV	"No, my son," the king replied. "All of us shouldn't go. It would be too much trouble for you." Although Absalom begged him, the king still refused to go. But he gave Absalom his blessing.
New Jerusalem Bible	'No, my son,' the king replied, 'we must not all come and be a burden to you.' And though Absalom was insistent, he would not go but dismissed him.
New Simplified Bible	The king answered: No, my son. It would be too much trouble for you if we all went. Absalom insisted, but the king would not give in. So he asked Absalom to leave.
Revised English Bible	The king answered, 'No, my son, we must not all come and be a burden to you.' Absalom pressed him, but David was still unwilling to go and dismissed him with his blessing.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the king said to Absalom, No, my son, let us not all go, or the number will be over-great for you. And he made his request again, but he would not go, but he gave him his blessing.
Complete Jewish Bible	The king replied to Avshalom, "No, my son, let's not all go - we don't want to be a burden to you." Avshalom pressed him, but he wouldn't go; however he gave him his blessing.
Ferar-Fenton Bible	But the king answered Absalom, "No, my boy, all of us cannot go now. We will not burden you." Then he pressed him, but he would not go, but he thanked him.
HCSB	The king replied to Absalom, "No, my son, we should not all go, or we would be a burden to you." Although Absalom urged him, he wasn't willing to go, though he did bless him.
JPS (Tanakh—1985)	But the king answered Absalom, "No, my son. We must not all come, or we'll be a burden to you." He urged him, but he would not go, and he said good-bye to him.
Judaica Press Complete T.	And the King said to Absalom, "No my son, let us not all go, lest we impose on you." And he pressed him, but he would not go, but he did bless him.
NET Bible®	But the king said to Absalom, "No, my son. We shouldn't all go. We shouldn't burden you in that way." Though Absalom [Heb "he"; the referent (Absalom) has been specified in the translation for clarity.] pressed [Here and in v. 27 the translation follows 4QSama pâtsar (פָּצַר) [pronounced paw-TSAHR] ("and he pressed") rather than the MT pârats (פָּרַץ) [pronounced paw-RATS] ("and he broke through"). This emended reading seems also to underlie the translations of the LXX (καί ἐβίασατο, kai ebiasato), the Syriac Peshitta (we'alseh), and Vulgate (cogeret eum).] him, the king [Heb "he"; the referent (the king) has been specified in the translation for clarity] was not willing to go. Instead, David [Heb "he"; the referent (David) has been specified in the translation for clarity.] blessed him.
NIV – UK	No, my son, the king replied. All of us should not go; we would only be a burden to you. Although Absalom urged him, he still refused to go, but gave him his blessing.
<i>The Scriptures</i> 1998	But the sovereign said to Ab?shalom, "No, my son, let us not all go now, lest we be too heavy on you." And he urged him, but he would not go. And he blessed him.

### Literal, almost word-for-word, renderings:

American KJV	And the king said to Absalom, No, my son, let us not all now go, lest we be chargeable to you. And he pressed him: however, he would not go, but blessed him.
Context Group Version	And the king said to Absalom, No, my son, let us not all go, lest we be burdensome to you. And he pressed him: nevertheless he would not go, but esteemed him.
exeGeses companion Bible	And the sovereign says to Abi Shalom, No, my son, not all of us go now lest we be too heavy to you. - and he breaches on him; but he wills to not go;

	and he blesses him.
Heritage Bible	And the king said to Absalom, No, my son; let us not all now walk, lest we be heavy to you. And he broke out with pleading upon him, and he did not breathe in agreement to walk, and blessed him..
Modern KJV	And the king said to Absalom, No, my son, let us not all go now, lest we be too heavy upon you. And he pressed him. He would not go, however, but blessed him.
Syndein	And the king replied to Absalom, "No, my son, all of us should not go {someone has to stay and mind the royal business - Absalom was counting on David's sense of duty}, so that we are not burdensome to you {Absalom was also counting on David's thoughtfulness}. Although he {Absalom} urged him {David} {putting on a front to keep David in the dark}. However he {David} kept on refusing/declining to go, but {David} blessed {barak} him {Absalom} {meaning David gave royal approval for the party and expressed 'well wished'}. {Note: Absalom is following exactly what David did to kill Uriah the Hittite. Absalom is using David's authority to isolate Amnon and kill him; just as David used his authority as king to isolate Uriah and have him destroyed.}.
World English Bible	The king said to Absalom, No, my son, let us not all go, lest we be burdensome to you. He pressed him: however he would not go, but blessed him.
Young's Updated LT	And the king says unto Absalom, "Nay, my son, let us not all go, I pray you, and we are not too heavy on you;" and he presses on him, and he has not been willing to go, and he blesses him.

**The gist of this verse:** The king clearly refuses to go to this party of Absalom's, even after being urged. However, David blesses Absalom.

There are several minor problems in the Hebrew exegesis of this verse, so we will break this down into its smallest component parts.

### 2Samuel 13:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek <sup>e</sup> (מלך:) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'el (אל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ăbîyshâlôwm (אביושלום) [pronounced <i>ub-ee-shaw-LOHM</i> ]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5



## 2Samuel 13:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]l]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb];; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1121 BDB #119

**Translation:** Then the king said to Absalom, “No, my son,... David will use 3 negatives in his answer to Absalom, indicating that he is certainly not going to be coming to this party. First of all, he begins with, “No, my son.”

There are several reasons why the king might not be going. R. B. Thieme, Jr. suggests that Absalom is counting upon his father as being responsible and remaining behind in Jerusalem to run the show as king. Since all of the royal family will be gone, this would be logical to expect. This is probably the most logical explanation. Absalom offers this to David, knowing that David will refuse; but the whole idea is to make certain that his half-brother Amnon attends this shearing party.

There is the second possibility that David will view this as a young person's thing, and excuse himself for that reason. Third possibility is, this would concentrate the Davidic dynasty in one place at one time, which is not a good idea. However, I think, in this situation, that David's responsibilities trump all else.

We are making the assumption that Absalom does not want his father to attend, which is reasonable. Absalom plans to kill Amnon in the midst of the festivities. David and his bodyguard would be quick to react to Absalom assaulting his brother Amnon. They were all warriors. There is nothing to indicate that any of David's sons are warriors. His nephews are but his sons are not. Again, for the most part—and this is in keeping with what we know about David and his sons—David appears to have been indulgent with his own sons, keeping them out of the military (or giving them minimal training and responsibilities in this field).

Amnon clearly had a staff and he clearly had some responsibilities; but it appears that he could do whatever he wanted to do on any given day, including shoot the breeze with his buddy Jonadab. Similarly, Absalom has this ranching project up in the northeast, which suggests that he has staff as well, but limited responsibilities.

## 2Samuel 13:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]l]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb];; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

## 2Samuel 13:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: "Oh, that I may not respect any man's person"); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2 <sup>nd</sup> person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word <i>let</i> .			
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	1 <sup>st</sup> person plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
kôl (כֹּל) [pronounced kohl]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article; with the 1 <sup>st</sup> person plural suffix	Strong's #3605 BDB #481

**Translation:** ...let us not all go... This is the second negative used by David, and this verse is difficult to translate word-for-word: **We will not all go, please.** This is rendered ...*let us not all now go...* by the Third Millennium Bible; ...*all of us should not go...* by R. B. Thieme, Jr.; ...*let us not all go now...* by the NKJV and Green's Literal Translation; ...*we should not all go...* by the NASB; and ...*let us not all go...* by the ESV and the Modern KJV. So, because these are the most literal translations, we have a great deal of consistency when it comes to translating this phrase. Essentially, David is begging off here, just for himself, but he asks that not all of them go. The preposition *unto* along with the particle of entreaty is all very deferential and formal. David is speaking to Absalom as royalty, and yet kindly refusing his request.

## 2Samuel 13:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kâbêd (כָּבֵד) [pronounced kaw <sup>b</sup> -VADE]	<i>to honor, to glorify, to recognize; to be great, to be vehement, to be heavy, weighty, burdensome</i>	1 <sup>st</sup> person plural, Qal imperfect	Strong's #3513 BDB #457
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5921 BDB #752

**Translation:** ...that we are not burdensome on you.” We have a third negative used here, in a different sense, but the idea is, Absalom is going to hear, “No...no...no.” This is what David intends. That David will not attend, and this is not a negotiation, is clear with the 3 negatives.

As I have suggested already, the real reason for refusing is, *someone has to stay and mind the store*. However, for whatever reasons of protocol, David makes it sound as if, this would be too much of a burden on Absalom for him to entertain David and his own retinue. So, this is couched in language to indicate that David is looking out for Absalom’s interests here.

There may be some truth to David’s response here as well. David would not be traveling there alone. Along with the king would be another 10 or 20 men; possibly more. So, it is not as if Absalom can just set one extra place for his father. His father, as king, must travel with a considerable number of people. So there would be certainly no little expense to Absalom if his father comes.

For me, I would have preferred the direct response, “Someone has to stay here and be king.” However, the implication is, “Absalom, are you stupid? I can’t leave. I’m king. You understand that, right?” So, that there is no such insult imputed to Absalom, David begs off for an entirely different reason.

### 2Samuel 13:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
pâtsar (פָּצַר) [pronounced <i>paw-TSAHR</i> ]	properly, <i>to beat, to make blunt</i> ; but means, <i>to push, to press, to urge</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #6484 BDB #823
This is commonly followed by the bêyth preposition, which indicates the person being <i>pressed</i> or <i>urged</i> .			
This verb reading is in accordance with the Greek, Latin and Syriac and is in agreement with the Dead Sea Scrolls.			
The Masoretic text reads:			
pârats (פָּרַץ) [pronounced <i>paw-RATS</i> ]	<i>to break, to break down, to destroy; to break asunder, to scatter, to disperse, to spread abroad; to break forth upon, to produce by breaking through; to act violently; to break through</i> [negative volition, a bad attitude, a mindset, or whatever]	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #6555 BDB #829
The difference between the verbs is, the last two letters have been transposed.			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong’s # BDB #88

**Translation:** *And he urged him,...* For the second time in this chapter, we have a serious textual problem (and we have many still to come). Most of the translations do not even mention this problem, because it is simply solved and most people agree upon the solution. The verb found in the Masoretic text is *to break, to break through, to scatter*; but the verb found in the Latin, Greek and Syriac means *to press, to push, to urge* (these verbs

are listed directly above in the Hebrew exegesis). So, even before the Dead Sea Scrolls were discovered, those who translated this verse from the Hebrew, made this correction, because the actual difference between the two verbs is, two letters have been transposed. When the Dead Sea Scrolls were discovered, it became known that this is what should have been found in the Hebrew text—that some scribe, somewhere between 100 B.C. and A.D. 200, mixed up the letters. What you ought to find fascinating is, the change was made to the text without having access to the Dead Sea Scrolls. This is because, the Bible was contained in many libraries. Every king of Israel and Judah was supposed to make their own person copy. It is reasonable to suppose that people were paid to provide copies of the various books of the Bible for libraries and synagogues (when they came on the scene). It would be hard to guess how many copies of the Old Testament Bible existed at the time of the Dead Sea Scrolls; it would have to be in the hundreds and possibly in the thousands.

The KJV reads *And he pressed him*. This is taken from the Greek text, rather than the Masoretic text. A rule of thumb is, if the KJV accepts the Greek text as superior, so do many modern English translations, and they rarely footnote what they have done.

Absalom is urging David to come. The imperfect means that he continues to do this. Here is what is apparently going on; Absalom really does not want his father David there, but he does want Amnon there. Amnon may choose not to go to this party, unless his father specifically asks him to (the request of the king is an order). So Absalom has to walk the line between making his father think that he really wants him to come; but, in truth, he really wants Amnon to come so he can kill him.

### 2Samuel 13:25e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לו) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âbâh (הִבָּא) [pronounced <i>aw<sup>b</sup>-VAWH</i> ]	<i>to be willing, to consent</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #14 BDB #2
'âbâh with the negative means <i>to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do</i> .			
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229

**Translation:** ...but [lit., *and*] *he was not willing to go*. David, despite the urging of Absalom, was unwilling to come to this shearing party. He simply refused to go, but in the most polite terms possible. This 4<sup>th</sup> negative suggests the thinking of David, as the verb 'âbâh (הִבָּא) [pronounced *aw<sup>b</sup>-VAWH*] is a verb of volition.

## 2Samuel 13:25f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
I based 99% of the Hebrew on Owen's work; however, he has that this is a proper noun here and it is simply the wâw consecutive. Owen tends to have an error—often a very obvious one like this—about once every few chapters. When I recheck my work, I tend to find an error in the Hebrew exegesis, I am sorry to say, every few verses.			
bâarak <sup>e</sup> (בָּרַךְ:) [pronounced <i>baw-RAHK<sup>e</sup></i> ]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1288 BDB #138

**Translation:** *However* [lit., *and*], *he blessed him*. Here, we come to something that is quite interesting. David blesses Absalom. This is significant. We know that simply because the Holy Spirit included this in the text; however, David is both blessing Absalom and this party that he is about to throw. David is throwing his official seal of approval on this party, asking God's blessing be upon it (I assume that was the intent of the blessing, but, in truth, it is just Absalom being able to con a blessing out of David). In other words, this is not going to be some rogue party, but this party is sanctioned by and approved by the King of all Israel. "*Listen, I really cannot go, but I will give my blessings to you and all that you have planned,*" is more or less what David has said in this conversation. Absalom has heard *no* perhaps a half-dozen or a dozen times by now (it is unlikely that we have the full conversation here, as suggested by the verb *to urge*), which Absalom expected, but David has blessed him. At that point, Absalom will call for David to send Amnon, since David has given his blessing. How can David give his blessings to this celebration and then refuse for his sons to attend? This is the second time that David is manipulated.

Now, could there be some superstition attached to all of this? I had a lady friend that, whenever she wanted something, she would contact various friends that she had who prayed (no matter who they prayed to) and she would solicit their prayers for this or that endeavor. Her idea was, maybe one person is praying to Buddha, another to Jesus and another to Allah; but this full-frontal assault would get her what she wanted. She was hoping that one or more of those people would have an in with God; or, even better, that these prayers coming at God from different angles would sway Him.

**Application:** If you understand prayer, and you need to be prayed for, then you solicit one or two people that know doctrine well. You don't ask everyone you see to pray for you. Most of the people you know, when they pray, are just talking to themselves. You pick a few people who understand how to get into fellowship, how to pray, and their prayers combined with yours will be effective. And, there is nothing wrong with being on a doctrinal church's prayer list as well.

Absalom wants to kill Amnon. He cannot express this out loud. He cannot tell David, "You know that sonuvabitch half-breed, half brother of mine, Amnon? I want to slit that \_\_\_'s throat!" Absalom cannot say that or even imply it. Otherwise, David would never agree to such a thing. However, Absalom manages to coax a blessing from David, believing, possibly, that this will mean good luck to him and his desire to kill Amnon.

**Application:** Our lives are not a matter of luck; our lives are not improved by manipulating others. Absalom has a good luck charm here, so to speak; and he has manipulated David to a point where he can make a request that David will honor. However, that does not mean that Absalom has made his life better in any way. He will get what he wants; but this is not going to improve his lot in life.

Before, we move on, I should say something about the pronouncement of a king in the ancient world. Kings were understood to be the closest thing to God because God has authorized this or that person to be king. So, unlike our politicians today, a king cannot say one thing on one day and then reverse himself the next day. Today, President Obama<sup>72</sup> can say,<sup>73</sup> “We had no idea how deep and wide this recession was that we inherited.” And a few years ago, he could proclaim,<sup>74</sup> “It’s not news to say that we are living in challenging times—the worst economic downturn since the Great Depression.” Many people accept that today as just another politician saying whatever he needs to say in order for there to be no blame upon him. But, that would make no sense in the time of David. A pronouncement of any kind or a law from the king is very close to a pronouncement of God or an order from God. Therefore, David giving his blessing to Absalom and this party is significant. He is saying, that this party has received royal approval from the King of Israel.

**And so says Absalom, “And not go please with us Amnon, my brother?” And so says to him the king, “For why [does] he go with you [2<sup>nd</sup> person masculine singular]?”**

2Samuel  
13:26

**Then Absalom said, “And could not, please, Amnon, my brother, go with us?” And the king said to him, “Why would he go with you?”**

**Then Absalom said, “And could not my brother Amnon come with us?” And the king said to him, “Why would he go with you?”**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And Absalom said: <u>If you wilt not come</u> , at least let my brother Amnon, I beseech you, come with us. And the king said to him: It is not <u>necessary</u> that he should go with you.
Masoretic Text (Hebrew)	And so says Absalom, “And not go please with us Amnon, my brother?” And so says to him the king, “For why [does] he go with you [2 <sup>nd</sup> person masculine singular]?”
Peshitta (Syriac)	Then said Absalom, Why should not my brother Amnon go with me? The king said to him, Why should he go with you?
Septuagint (Greek)	And Absalom said, And <u>if</u> not, let my brother Amnon go with us. And the king said to him, Why should he go with you?

Significant differences: The English translation from the Latin inserts a whole additional phrase at the beginning. The Greek inserts an *if* in this phrase, not found in the Hebrew. The English translation from the Latin inserts the word *necessary*, which fits well with their translation, but does not appear to have a matching word in the Hebrew.

#### Thought-for-thought translations; paraphrases:

Common English Bible	Then Absalom said, "If you won't come, then let my brother Amnon go with us." "Why should he go with you?" they asked him.
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<sup>72</sup> I write this in 2012.

<sup>73</sup> Not an exact quote; see <http://www.youtube.com/watch?v=Kzs7RH0boas> accessed February 16, 2012.

<sup>74</sup> From <http://www.youtube.com/watch?v=ep3lp311iM8> said November 2009, accessed February 16, 2012.

Contemporary English V.	Absalom said, "If you won't go, at least let my brother Amnon come with us." David asked, "Why should he go with you?"
Easy English (Pocock)	Then Absalom said, 'If you do not come, please let my brother Amnon come instead.'
Easy-to-Read Version	The king said, 'Why should Amnon go with you?' Absalom said, "If you don't want to go, then please let my brother Amnon go with me."
Good News Bible (TEV)	But Absalom said, "Well, then, will you at least let my brother Amnon come?" "Why should he?" the king asked.
<i>The Message</i>	Then Absalom said, "Well, if you won't come, at least let my brother Amnon come." "And why," said the king, "should he go with you?"
New Berkeley Version	So Absalom went on to suggest, "If you cannot, at least let my brother Amnon come with us." The king questioned him, "And why should he go with you?"
New Living Translation	"Well, then," Absalom said, "if you can't come, how about sending my brother Amnon with us?" "Why Amnon?" the king asked.

### Partially literal and partially paraphrased translations:

American English Bible	Then AbSalom asked, 'Well, why not just send my brother AmNon with us?' And the king asked, 'Why should he go with you?'
Ancient Roots Translinear	Absalom said, "If not you, please, my brother Amnon goes with us." The king said to him, "Why would he go with you?"
<i>God's Word</i> ™	So Absalom said, "If you won't go, then please let my brother Amnon go with us." "Why should he go with you?" the king asked him.
New Jerusalem Bible	Absalom persisted, 'Then at least let my brother Amnon come with us.' The king said, 'Why should he go with you?'

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then Absalom said, If you will not go, then let my brother Amnon go with us. And the king said to him, Is there any reason for him to go with you?
Complete Jewish Bible	Then Avshalom said, "If you won't go, then please let my brother Amnon go with us." The king said to him, "Why should he go with you?"
HCSB	"If not," Absalom said, "please let my brother Amnon go with us." The king asked him, "Why should he go with you?"
JPS (Tanakh—1985)	Thereupon Absalom said, "In that case, let my brother Amnon come with us," to which the king replied, "He shall not go with you."
New Advent Bible	And Absalom said: If you will not come, at least let my brother Amnon, I beseech you, come with us. And the king said to him: It is not necessary that he should go with you.
NET Bible®	Then Absalom said, "If you will not go [Heb "and not. "], then let my brother Amnon go with us." The king replied to him, "Why should he go with you?"

### Literal, almost word-for-word, renderings:

Context Group Version	Then Absalom said, If not, I beg of you, let my brother Amnon go with us. And the king said to him, Why should he go with you?
exeGesés companion Bible	And Abi Shalom says, If not, I pray you, have my brother Amnon go with us. And the sovereign says to him, Why have him go with you?
Heritage Bible	And Absalom said, And if not, please, let my brother, Amnon, walk with us. And the king said to him, Why should he walk with you?

Syndein

Consequently Absalom requested, "If not {if you David will not attend}, please/I pray you', permit Amnon, my brother, go with us {implying to make the party successful} {as the crown prince, it would be normal for Amnon to represent David if David was absent - so Absalom is tricking David into helping him order Amnon to attend the party - just as Amnon tricked David into ordering Tamar to Amnon's palace so Amnon could rape her}. Then the king replied to him, "Why should he go with you?" {indicating a latent suspicion on the part of David though 2 years has passed David should have had this thought 2 years ago when Amnon requested Tamar come to his palace to 'cook for him'. Why should she go??}.

World English Bible

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

Young's Updated LT

And Absalom says, "If not—let, I pray you, Amnon my brother go with us." And the king says to him, "Why does he go with you?"

The gist of this verse:

Absalom then asks his father specifically that Amnon be allowed to attend this party.

**2Samuel 13:26a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
The Septuagint here reads <i>and if not</i> . There are two other places where considerable text from the original Hebrew was apparently dropped out (vv. 21 and 27); and, in v. 25, there was a verb that was incorrectly copied. Therefore, it is not out of the question to fall back on the LXX at this point as the preferred reading (which is what nearly every other translator did).			
'Ăbîyshâlôwm (אבִּישַׁלֹּוֹם) [pronounced ub-ee-shaw-LOHM]	my father is peace and is transliterated Absalom	masculine singular proper noun	Strong's #53 BDB #5
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
The Greek text inserts an <i>if</i> at this point and nearly every English translation adopts that additional word as part of the text. It is certainly possible that this text was dropped out of the Hebrew, given all that has occurred in the text of this chapter.			
lô' (לֹא or לוֹ) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518



## 2Samuel 13:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
There are several ways this negation is used. (1) It is an absolute <i>no</i> given to a question. (2) It can be used as an interrogative when an affirmative answer is expected. 2Kings 5:26 Job 2:10 Jer. 49:9. BDB suggests that the tone of voice or the previous sentence would possibly indicate this usage. <sup>75</sup> (3) It can be used to mean <i>without</i> . 1Chron. 2:30 Psalm 59:4 Job 12:24 34:24. (4) It can be translated <i>not yet</i> . 2Kings 20:4 Psalm 139:16. (5) The negative is prefixed to adjective to negate them; to substantives to indicate that they are not that thing. Although some claim that this negation can stand on its own to mean <i>nothing</i> ; there is no clear proof of that. <sup>76</sup>			
We are going to focus on #2, as I believe that this verse is possibly mistranslated over and over again.			
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
nâ' (אנ) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
Nâ' is attached to an imperfect verb when leave is asked, or a prayer or desire is expressed. <sup>77</sup>			
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 1 <sup>st</sup> person plural suffix	Strong's #854 BDB #85
This preposition can also refer to being in one's possession or in one's keeping. This can also mean <i>to proceed from someone</i> . The key to this word is <i>close association with, close proximity to</i> beyond simple geographical proximity.			
'Am <sup>e</sup> nôwn (אֲמֹנִי) [pronounced ahm <sup>e</sup> -NOHN]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
'âch (אָח) [pronounced awhk]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #251 BDB #26

**Translation:** Then Absalom said, "And could not, please, Amnon, my brother, go with us?" Note that this is very different translation. The Modern KJV reads *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?* The Septuagint should be translated as found in the Modern KJV, but the Hebrew lacks the *if*.<sup>78</sup> The implication is, "If you, King David, cannot come, then can the crown prince, Amnon, come?" (The New Living Translation reads: "Well, then," Absalom said, "if you can't come, how about sending my brother Amnon with us?"). The change of translation which I have offered does not take

<sup>75</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 519.

<sup>76</sup> Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 425 (abbreviated).

<sup>77</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 609.

<sup>78</sup> This text is not found in the Dead Sea Scrolls.

away this approach, although my translation barely implies it, whereas all of the other translations state it almost outright.

One of the uses of this particular negation is, It can be used as an interrogative when an affirmative answer is expected. 2Kings 5:26 Job 2:10 Jer. 49:9.<sup>79</sup> Every translation which I have looked at reads, *if not*; but, in the Hebrew, there is no *if* in the Hebrew text (there is, however, an *if* in the Greek text). I have not come across a grammatical approach that says the conjunction plus this negative ought to be translated *if not*.<sup>80</sup> Both Gesenius and BDB allow for this word to be used interrogatively when an affirmative answer is expected.

In any case, the textual problem here has no real effect upon our understanding of what is going on.

The particle of entreaty is used to to express a prayer or a desire when affixed to an imperfect verb, as we have above. Therefore, I believe that the translation **Then Absalom said, "And could not, please, Amnon, my brother, go with us?"** is the most accurate.

However, because there are several glaring textual errors in this chapter, most translators (all that I am aware of), go with the Greek text at this point.<sup>81</sup> That is not an unreasonable position to take.

Now, you may wonder, at this point, *why bother? There is not much difference, right?* And you would be right; there is not a lot of difference here. My concern is to get the most accurate text to translate from, and, quite frankly, this could go either way. However, when it comes to the final understanding of this verse, either approach is nearly the same. However, it is important that you realize that, when it comes to determining how the Bible ought to be translated, that nearly every important textual problem is not a factor when it comes to understanding what is being said here. We do not have Calvinists lined up on one side of this verse and Armenians on the other (both of whom are wrong, by the way). Problems with the text rarely has any affect upon the fundamentals of the faith. So, even though you may feel I am beating a dead horse here; at the same time, you should be relieved that this, a major textual problem, will have no affect upon your faith one way or the other. This is the case for nearly every textual problem in the Word of God. I bring out these textual problems whenever I come across them, and you will find, nearly every time, that they do not affect the narrative or the doctrine being presented.

When it comes to interpretation, there is not a lot of difference. For two years, Absalom has held his peace when it came to Amnon. He did not go out of his way to cut Amnon down—he never referred to him as that *no good, rotten, dirty, low-down bastard*; nor has Absalom spoken glowingly of Amnon. Whether he agreed or disagreed with David's decision not to prosecute Amnon; and whether he agreed or disagreed to what Amnon did, was not an issue in his life—or so he portrayed it. That is what happened; it is behind us; and it is no longer an issue. That is the stoicism that Absalom presented as his front.

Although you may not have faced an issue of this emotional intensity, you have, no doubt, faced an injustice in your life, and many people—especially mature believers—let it go. The authorities over you made a decision, and you have accepted the decision, despite your own feelings. A most simple example: I believe that our taxing system is wrong, unjust and ought to be overhauled. However, I pay my taxes without a surfeit of complaining. It is just the way things are, and I accept it.

I have been fired from some jobs justly (particularly those that I had when I was young) and I have been fired from jobs unjustly. Now, I could expend a lot of energy and effort on the latter situations and even gone to court, in one case. However, this was God's way of moving me from point A to point B. Every time I have been fired without a just cause, I have either gone on to a much better job or my work load was reduced without reducing my income. Expending any amount of effort over the injustice would have been a waste of time and energy. Whatever mental attitude sins I would have entertained, against this or that person, would have affected me alone.

<sup>79</sup> Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 425 (abbreviated).

<sup>80</sup> I have not looked exhaustive for this, I admit. However, the common usage I suggest comes straight out of Gesenius.

<sup>81</sup> Again, this is the KJV correction rule; if the King James Version accepts the Greek text over the Hebrew, then most translators go along with this without even a footnote.

This is how Absalom portrayed himself. Obviously, he was not thrilled that Amnon raped his sister; he is not happy that David chose not to prosecute Amnon; but he goes on with his life. For the past two years, Absalom appears to have just allowed this matter to drop.

Here, it appears as though he wants to mend any broken fences and reconnect with his half-brother Amnon. This is implied with calling him *my brother*. And Absalom asks for Amnon to come *with us*, referring to all of David's sons. Essentially, Absalom is reminding his father that this is a celebration that all of the brothers will be taking part in; therefore, this ought to include Amnon.

### 2Samuel 13:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
melek <sup>e</sup> (מלך:) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
mâh (מה) [pronounced <i>maw</i> ]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
hâlak <sup>e</sup> (הלך) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 <sup>nd</sup> person masculine singular suffix; pausal form	Strong's #854 BDB #85

**Translation:** *And the king said to him, "Why would he go with you?"* In the various translations, we see two approaches, *why should he go with you* and *why would he go with you?* There is not enough information in the Hebrew to suggest that one approach is correct and the other incorrect. David knows what has happened between them; he chose not to indict and try Amnon. He has watched Absalom and Amnon over the past two years, intently at first, and less so as time progressed. Obviously, Amnon raping Absalom's sister would have

impacted their relationship. However, David has observed nothing, which is what Absalom wanted. Absalom wanted for there to be no clues as to his seething hatred of Amnon.

Recall what Absalom said to his sister: **“But now hold your peace, my sister. He is your brother. Do not set your heart on this thing.”** She probably has no idea what he is planning. Even she probably does not realize how much Absalom wants to tear Amnon apart with his own bare hands.

David here has not said *no*. As you will recall, when David said *no* before, about him attending this feast and celebration, we found a negation used three times, the first simply being a negative answer. There was no question, from the beginning, that David meant *no, I am not going; that is all there is to it*. Here, David poses the question, “What would Absalom go with you?” *You* is the 2<sup>nd</sup> person masculine singular suffix, suggesting the translation, “Why would Amnon, who raped your sister Tamar, go with you, Absalom?” David here is not saying *no*; he is saying, *convince me that Absalom should go*.

I want for you to look inside David’s mind for a moment. If you have children, you want them to get along; you want them to be friends and you want them to look out for one another. When you leave this earth as a parent, you want any one of your children to be able to go to any of the others for help, advice, or for social life. David wants this for his children. He may have a bunch of children by different women, but he loves these children and he wants them to get along. That is his blind spot and Absalom knows it. Absalom knows that David is weak, emotionally, when it comes to his children. Now, this is no great psychological secret: we are all tender and vulnerable with regards to our own children. We often tend to give our children the benefit of the doubt.

Now, let’s relate this back to David’s degeneracy. He used to be a skirt-chaser. He does not seem to be doing that any more. But, he still has many wives. He still has this kingly family of many children by many different women. Realistically, David has to face the fact that he has very different children, many of whom have a different claim on the throne of David, who, therefore, might be at odds with one another for this reason alone. If David were objective, he would recognize that having many wives was a mistake; and having a whole bunch of children by other women, is a mistake. At this point, he cannot simply throw his wives out save one; nor can he do the same with his children. But, he needs to realistically see the damage and the mess that he has made out of this part of his life. David is not there, yet, in his introspection. That is what these next few chapters are all about—they are making it clear that having several wives was a mistake; and that such mistakes have dire consequences.

We tend to look at this is, David took Bathsheba, and had sex with her; and now there are 10 years of troubles for this sin. Not exactly true. David’s lust for Bathsheba was something that had built up over a period of many years. In this area of his life, David had begun to sink deeper and deeper into lust for new females. It is this trend which needs to be corrected. David needs to come to a point where he recognizes that this part of his life has been out of whack from very early on. He knows that he sinned with Bathsheba; he knows that murdering her husband was wrong—both horrible sins. But David does not yet fully appreciate the mess that he has made of his life in general with regards to a wife and children. Had David stayed with one wife and many children from that wife, none of this would have happened.

**Application:** Very few of us are actually faced with this problem. Very few of us have to make a choice between being married to many women at the same time or to just one. However, most of us face the problem of being married more than once. God did not design marriage to be something that you get do-overs on. God did not design marriage to be something you could cast aside when something better comes along. Of all the decisions that you make in your life, this is the most important (after salvation, of course). Marrying a person that you lust after but do not like is a very bad idea. One of the reasons that God puts the boundaries for sex within marriage is, to keep us focused on the person’s soul that we are considering marriage to. In your own city, there are dozens and perhaps hundreds of women to whom you are physically attracted; however, there is one woman designed for your soul to interact with (or one man, if you are a woman). Therefore, you look to identify that soul.

2Sam. 13:26 **Then Absalom said, “And could not, please, Amnon, my brother, go with us?” And the king said to him, “Why would he go with you?”** Absalom had two things he wanted to get from his father David: he wanted

David to remain in Jerusalem and not come up to his party; and he wanted Amnon to attend this festive event. When asking about Amnon, Absalom did not get an immediate negative response from David, so he knew that he could press David on this matter.

**And so presses against him Absalom and so he sends with him Amnon and all sons of the king. And made Absalom a drinking party according to [the norm or standard of] a the drinking party of the king.**

2Samuel  
13:27

**But Absalom urges him so he sent Amnon and all the sons of the king with him. Then Absalom prepared a drinking party according [to the norm or standard] of a king's drinking party.**

**However, Absalom continued to urge David until David sent Amnon and all of the king's sons with him. Then Absalom put together a banquet and drinking party that rivaled a king's banquet and drinking party.**

Here is how others have translated this verse:

#### Ancient texts:

Dead Sea Scrolls	[But Absalom <i>pressed</i> [MT has <i>broke through</i> here as well] him until he sent] Amnon and [all] the king's sons [with him. <i>Absalom prepared a roy]al [feast]</i> [4QSam <sup>a</sup> reconstructed from the LXX. Not in MT.]. You will note that all we find in the Dead Sea Scrolls is a hint of the additional sentence.
Latin Vulgate	But Absalom pressed him, so that he let Amnon and all the king's sons go with him. And Absalom made a feast as it were the feast of a king.
Masoretic Text (Hebrew)	And so presses against him Absalom and so he sends with him Amnon and all sons of the king. And made Absalom a drinking party according to [the norm or standard of] a the drinking party of the king. I have adjusted the MT here to reflect the more likely verb and the additional text at the end.
Peshitta (Syriac)	But Absalom pressed him that he <u>should let</u> Amnon and all the king's sons go with him.
Septuagint (Greek)	And Absalom pressed him, and he sent with him Amnon and all the king's sons; and Absalom made a banquet like the banquet of the king.

Significant differences: The English translation of the Syriac makes David seem to be more passive than the rest of the texts, where it appears as though David took an active part in getting Amnon to attend Absalom's party.

Both the Greek and the Latin have an additional sentence added to v. 27, which appears to be in line with the Dead Sea Scrolls (which are incomplete at this point).

#### Thought-for-thought translations; paraphrases:

Christian Community Bible	But Absalom insisted until the king allowed Amnon and all the king's sons to go with him. Absalom prepared a royal feast.
Contemporary English V.	But Absalom kept on insisting, and finally David let Amnon and all his other sons go with Absalom. Absalom prepared a banquet fit for a king.
Easy English (Pocock)	But Absalom kept on asking the king. Then King David let Amnon go with all the king's other sons.
Easy-to-Read Version	Absalom kept begging David. Finally, David let Amnon and all of the king's other sons go with Absalom.
Good News Bible (TEV)	But Absalom kept on insisting until David finally let Amnon and all his other sons go with Absalom. Absalom prepared a banquet fit for a king.

The Message	But Absalom was so insistent that he gave in and let Amnon and all the rest of the king's sons go.
New Berkeley Version	But when Absalom insisted, he sent Amnon with him, together with all the king's sons.
New Life Bible	But when Absalom kept asking him, he let Amnon and all the king's sons go with him.
New Living Translation	But Absalom kept on pressing the king until he finally agreed to let all his sons attend, including Amnon. So Absalom prepared a feast fit for a king [As in Greek and Latin versions (compare also Dead Sea Scrolls); the Hebrew text omits this sentence.].

### Partially literal and partially paraphrased translations:

American English Bible	But Absalom kept insisting, so he sent Amnon and all his other sons along.
Ancient Roots Translinear <i>God's Word</i> ™	But Absalom burst to him to send Amnon and all the king's sons with him. But when Absalom urged him, he let Amnon and all the rest of the king's sons go with him.
New American Bible	But at Absalom's urging, the king sent Amnon and with him all his other sons. Absalom prepared a banquet fit for a king.
NIRV	But Absalom begged him. So the king sent Amnon with him. He also sent the rest of his sons.
New Jerusalem Bible	On Absalom's insistence, however, he let Amnon and all the king's sons to go with him. Absalom prepared a royal banquet...
New Simplified Bible	Absalom insisted until David finally let Amnon and all his other sons go with Absalom. Absalom prepared a banquet fit for a king.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But Absalom went on requesting him till he let Amnon and all the king's sons go with him. And Absalom made a great feast like a feast for a king.
Complete Jewish Bible	But Avshalom kept pressing him, so he let Amnon and all the king's sons go with him.
JPS (Tanakh—1985)	But Absalom urged him, and he sent with him Amnon and all the other princes [Septuagint adds, "and Absalom made a feast fit for a king."].
New Advent Bible	But Absalom pressed him, so that he let Amnon and all the king's sons go with him. And Absalom made a feast as it were the feast of a king.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	...and Absalom urges on him, and he sends with him Amnon, and all the sons of the king.
Context Group Version	But Absalom pressed him, and he sent with him Amnon and all the king's sons. And Absalom prepared a feast like a king's feast.
English Standard V. – UK exeGeses companion Bible	But Absalom pressed him until he let Amnon and all the king's sons go with him. And Abi Shalom breaches on him to send Amnon away with all the sons of the sovereign.
Green's Literal Translation	And Absalom urged him, and he sent Amnon with him, and all the king's sons.
Heritage Bible	And Absalom broke out <i>with pleading</i> to him, and he sent Amnon and all the king's sons with him..
Modern KJV	But Absalom pressed him, so that he let Amnon and all the king's sons go with him.
New RSV	But Absalom pressed him until he let Amnon and all the king's sons go with him. Absalom made a feast like a king's feast. The additional text is from the LXX.
World English Bible	But Absalom pressed him, and he let Amnon and all the king's sons go with him.

Young's Updated LT

And Absalom urges on him, and he sends with him Amnon, and all the sons of the king.

**The gist of this verse:**

Absalom urges David to have Amnon come to this celebration, and David gives in and specifically sends Amnon.

### 2Samuel 13:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâtsar (פָּצַר) [pronounced <i>paw-TSAHR</i> ]	properly, <i>to beat, to make blunt</i> ; but means, <i>to push, to press, to urge</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6484 BDB #823
This is commonly followed by the bêyth preposition, which indicates the person being <i>pressed</i> or <i>urged</i> .			
This verb reading is in accordance with the Greek, Latin and Syriac and is in agreement with the Dead Sea Scrolls.			
The Masoretic text reads:			
pârats (פָּרַצַּת) [pronounced <i>paw-RATS</i> ]	<i>to break, to break down, to destroy; to break asunder, to scatter, to disperse, to spread abroad; to break forth upon, to produce by breaking through; to act violently; to break through</i> [negative volition, a bad attitude, a mindset, or whatever]	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6555 BDB #829
The difference between the verbs is, the last two letters have been transposed.			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
ʾĀbîyshâlôwm (אָבִישׁלוֹם) [pronounced <i>ub-ee-shaw-LOHM</i> ]	<i>my father is peace</i> and is transliterated <i>Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5

**Translation:** *But Absalom urges him...* We have the exact same situation that we had a few verses back, that we appear to have one verb, which does not make much sense; but when two letters are transposed, the verb fits into the context of the passage. Absalom has spent some time trying to get David to attend a BBQ that he fully expects his father to decline. His father answered with three negatives right off the bat. So, when Absalom makes certain that he can get Amnon to attend, his father indicates *no*, but does not use a negative, indicating that, he could use a little convincing. So, Absalom urges him; Absalom presses him. Absalom indicates that everything is fine; that he holds no grudges. Whatever it takes, Absalom says. He is apparently able to read his father; he understood an undeniable *no* when he heard it but he understands this answer to actually be a *definite maybe*. He tries to turn both around; but he is obviously interested in Amnon attending this BBQ; he does not really want his father there.

We are not given exactly what Absalom said to convince his father. In fact, very few of Absalom's clever words have come down to us, apart from those which are perfunctory and move the plot along. Whether he and his father David talking about Amnon directly is unclear. Does David lay his cards out on the table and say, "So, what about you and Amnon? You had a rough patch a few years ago?" Or is the conversation more guarded, where neither David nor Amnon speak directly as to what is on David's mind, but artfully dance around it, while still communicating David's concerns and Absalom's responses? This specific information is simply not given to us. All we have are the implications; Absalom asked David to go, and David gave many negative responses immediately. Absalom then asks if Amnon can go, and David clearly leaves the door open for discussion, which is summed up by *Absalom urges him*.

As David wrote in Psalm 55:21 *His mouth was smooth as butter, But his heart was war. His words were softer than oil, Yet they were drawn swords*. Absalom knew what to say to David, to convince him; in his heart was murder, but his words were convincing and seemingly innocent.

In this, we learn a little more about the difference between Amnon and Absalom. Amnon was a good actor, that, when provided with a script, within his range, he could act it out. However, plot points and clever ideas are not really a part of his reportage. However, Absalom, on his own, is able to craft a plan and to put it into effect, and to handle all of the acting in order to bring it to pass. To use a movie analogy, Absalom is like an actor who also writes, directs and produces his own work. Amnon can act up a storm, within his limited range; but don't expect him to do very much apart from given very specific direction. Superficially, on the screen, these men may not seem different at all from one another; but, underneath, these are strikingly different men with completely different skill sets and a wide variance in their intelligence.

We misjudge people all of the time. We view two attractive people as being equivalent, but they can be as different as night and day. Both Amnon and Absalom are attractive young men; and both have a pathway to the throne of Israel. However, Absalom suffers from the tragic flaw syndrome; but Amnon is a tragic flaw in all respects. However, in one way, these men are equivalent—they both allow themselves to be motivated by their sin natures. Absalom is filled with hatred and revenge motivation toward Amnon, and that drives him. Amnon allowed his sexual lust to motivate and drive him. Neither one of these young men stopped to think, "Okay, I really want to do this, but is this the right thing to do? I am in line for the throne; should I allow myself to be guided and driven by my sin nature?" Neither man ever stops to take a personal inventory. Neither man is troubled by their conscience (insofar as we know).

Perhaps David was thinking of this moment, years and years later, when he began to teach his son Solomon the following: *Whoever is filled with hate disguises it with his speech, but inside he holds on to deceit. When he talks charmingly, do not trust him because of the seven disgusting things in his heart. His hatred is deceitfully hidden, but his wickedness will be revealed to the community. Whoever digs a pit will fall into it. Whoever rolls a stone will have it roll back on him* (Prov. 26:24–27).

### 2Samuel 13:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced waw]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7971 BDB #1018



## 2Samuel 13:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #854 BDB #85
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Am <sup>e</sup> nôwn (אֲמֹנִי) [pronounced <i>ahm<sup>e</sup>-NOHN</i> ]	<i>faithful</i> ; transliterated <i>Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** ...so he sent Amnon and all the sons of the king with him. David has already given his son Absalom one negative answer. David, as we will find out, is fairly soft-hearted when it comes to his two oldest boys here; and not very objective. So, when Absalom pressed him to personally come, David insisted no. However, then Absalom insisted that Amnon come, and David eventually agreed to that. He did not want to say *no* to his son twice in a row; particularly with this new and, apparently successful venture. David has not really been there for his sons—he knows that—so, now and again, he is a little indulgent—sometimes, a lot indulgent.

Note Absalom's genius. He knows that his father cannot attend because all of the royal family cannot leave Jerusalem all at the same time—particularly all in David's line. Absalom has figured out (1) his father won't tell him *no* twice and (2) only David can insure that Amnon come to this sheepshearing party. If this was simply by an invitation, Amnon could promise to come, but something comes up and he can't. With David in the picture—the king of all Israel—if he tells Amnon that he is going to attend a party, then Amnon is going to attend a party. It is that simple and that straightforward.

Did Absalom have a plan B? I suspect that he did. He might have tried to get someone to kill Amnon while he was up north at his party. However, that would have been a lot more difficult to do. Plan A (plan B is only conjecture on my part) is the plan that Absalom wants to go with.

Plan C may have been, hold another sheepshearing the next year, do about the same thing, and invite all of the king's sons again, urging the king to make Amnon come, since he missed the previous party. Remember that Absalom has waited for 2 years; he has held his peace. He has never gone to Amnon's home and said, "You lousy sonuvabitch, first chance I get, I will kill you for what you did to Tamar." Absalom played it cool. He never said anything negative or positive about Amnon. If he spoke negatively about Amnon, Amnon would know to stay away from him. If he spoke positively about Amnon, it would have sounded suspicious. So Absalom simply held

his peace, and when Amnon's name came up in conversation, Absalom just continued as if Amnon was just any other guy—as if he had no feelings about Amnon one way or the other.

Now let's look into David's head for a moment. He no doubt knew that he had failed. His daughter had been raped and he did nothing. His families were fragmented. David was not yet ready to admit to himself that this polygamy thing was not working out. Here, Absalom gives David some light. "Look, I'm having a bbq at my ranch, and I thought it would be nice if all of my brothers attended." And David likes this. His sons, they might, as young adults, learn how to get along and possible even like one another. Here is Absalom making this possible! So David jumps at the chance.

One more thing ought to be noted. We know that Amnon was an excellent actor. He fooled his father and he fooled Tamar. It is possible that Absalom was equally adept at this craft. He had gone for 2 years and no one suspected that he carried a grudge against Amnon. That requires a lot of self-discipline and acting.

I have mentioned, several times, about the seeds of revolution being sown in the land. This situation, where Amnon rapes Tamar and David does nothing. Where Absalom kills Amnon, and David does nothing, will cause many to perceive David as a weak king. After all, if he cannot keep his own family under control, how can he possibly lead the nation? In every one of these cases, David's competence is tested and he is coming up short. People are going to notice this. When Absalom foments revolution in 2Sam. 15, the seeds have already been planted. Absalom simply has to find where David is weak in the minds of others and exploit that.

We had the same thing occur in the United States 2008 and in several years prior to this. For years, I got all of these anti-George Bush emails, some slickly produced, some obscene, some just stating a few facts with a particular slant. In fact, it was this mode of attack that got me interested in politics (as an observer, not as a participant). Bush was undermined in areas where he was culpable and vulnerable (such as, overspending) and in areas where he was not (the Valerie Plame incident, as an example). The underlying principles were not important to those undermining Bush's presidency—for instance, people I heard over and over again, rail against Bush's overspending (which he certainly allowed), have not taken up the same call against his predecessor, President Obama, who spends 3X or 4X as much. Bush's overspending was vilified while Obama's was excused by the very same people.

So Absalom will use all of these weaknesses of David—all of these lapses of judgement and incorrect actions—in order to undermine his reign. It is not that Absalom actually has better judgement than David; it is not that he objects to all that David did—he just uses this as a foothold to sell himself as the better king. And this will work.

As has also occurred in this chapter, some text was apparently dropped out, but this text is found in the LXX and, there are a few letters still visible in the Dead Sea Scrolls to confirm that this text belongs in the Word of God.

### 2Samuel 13:27c Additional Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ποιεῖ (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice, to act</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4160

## 2Samuel 13:27c Additional Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer:			
1) to make:			
1a) with the names of things made, to produce, construct, form, fashion, etc.; 1b) to be the authors of, the cause; 1c) to make ready, to prepare; 1d) to produce, bear, shoot forth; 1e) to acquire, to provide a thing for one's self; 1f) to make a thing out of something; 1g) to (make i.e.) render one anything; 1g1) to (make i.e.) constitute or appoint one anything, to appoint or ordain one that; 1g2) to (make i.e.) declare one anything; 1h) to put one forth, to lead him out; 1i) to make one do something; 1i1) cause one to 1j) to be the authors of a thing (to cause, bring about).			
2) to do			
2a) to act rightly, do well; 2a1) to carry out, to execute; 2b) to do a thing unto one; 2b1) to do to one; 2c) with designation of time: to pass, spend; 2d) to celebrate, keep; 2d1) to make ready, and so at the same time to institute, the celebration of the Passover; 2e) to perform: to a promise.			
Abessalôm (αβεσσαλωμ) [pronounced <i>ahb-ehs-sah-lohm</i> ]	transliterated <i>Absalom</i>	proper singular noun	Strong's #none
potos (πότος) [pronounced <i>POT-oss</i> ]	<i>drinking, carousing; a drinking party</i>	masculine singular noun; in the accusative case	Strong's #4224
katá (κατά) [pronounced <i>kaw-TAW</i> ]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
potos (πότος) [pronounced <i>POT-oss</i> ]	<i>drinking, carousing; a drinking party</i>	masculine singular noun; in the accusative case	Strong's #4224
του (τουῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
basileus (βασιλεύς) [pronounced <i>bahs-ee-loose</i> ]	<i>leader of the people, prince, commander, lord of the land, king</i>	masculine singular noun	Strong's #935

**Translation:** Then Absalom prepared a drinking party according [to the norm or standard] of a king's drinking party. The sort of party here is going to have a lot of drinking; the word used can refer simply to drinking (alcohol) or it can refer to a drinking party. What makes more sense with a bunch of ner-do-well sons than to, when they get together, tie one on. So they will drink a lot; there will be a feast as well, but there is going to be a lot of alcohol available, as if a king were throwing this party.

We do not know all of what that means. Were there dancing girls? Was there some form of entertainment? All that is clearly suggested is, there was a lot of available alcohol, and there would be enough to reach and even surpass the amount available at a king's party. I think what is clear is, they would not run out. There were maybe a dozen or fewer healthy young men there; and with them were their personal servants and friends; and there was more alcohol than they could possibly drink.

What is important to the plot is, the great availability of alcohol. There may have been other things going on; the promise of a feast or whatever; but we simply need to know about the alcohol, because that will cause Amnon's guard to drop.

The text of this verse: **But Absalom urges him [David] so he sent Amnon and all the sons of the king with him. Then Absalom prepared a drinking party according [to the norm or standard] of a king's drinking party.** Bear in mind, all of this is brand new for these young men. This is their first great social event. Absalom has a new business, probably the first among all the king's sons; and now he is going to celebrate its success. All of the king's sons are looking forward to this celebration. They are princes in waiting; they can do pretty much anything that they want to do, and now, they want to party. For most of the sons, the king could not keep them away from this event.

The thoughts of the sons of David are, of course, conjecture on my part. David has 6 sons born to him in Hebron, all within 7 years of one another in age (**1Chron. 3:1–4**). If Amnon was 16 when he raped Tamar, he is 18 now, and the youngest boy would be 11. Although their relative ages are defined by Scripture, the actual ages of Amnon, Absalom and Tamar are unknown to us. My guess is, Amnon is around 16 when he rapes Tamar; but it is possible that he is as old as 20 or 21 (all of the other ages would be shifted to correspond, so that the youngest son of David attending would be 14).

If these boys are young, as I suspect that they are—in their teens—apart from Amnon, most of these boys were not thinking about who takes the throne next; but the idea of gathering and feasting and drinking and having a good time; that would seem quite the cool idea to them. The other sons, those born to David in Jerusalem (**1Chron. 3:5–8**), would probably be too young to attend. Solomon, for instance, was probably somewhere between ages of 3 and 5 at this time—maybe even younger.

As we study the next few verses, I want you to bear in mind the dominant authority of the king. No one can come to the king, apart from Nathan, and tell him, "O King David, sir, if I may say, the idea that you made a bad decision to send Amnon to Absalom's party." Kings were kings in part because of their great wisdom. What underling has the right to tell a king, "You really screwed up this time"?

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## Chapter Outline

## Charts, Maps and Short Doctrines

### Absalom Kills Amnon: the Execution of the Plan

**And so commands Absalom his young men, to say, "See, please, as good a heart Amnon in the wine and I have said unto you [all; and so throughout this verse], 'Strike [down] Amnon,' and you have killed him—you will not fear—is [it] not because I—even I—have commanded you? Be strong and be sons of courage."**

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**Absalom then commanded his servants, saying, "Watch, please, as Amnon's heart is pleasant with the wine, and [when] I say to you, 'Strike down Amnon,' then you will kill him. You will not fear, because is [it] not I—even I—who has commanded you? Be strong and be men of courage."**

**Absalom then commanded his servants, saying, "Watch carefully when Amnon becomes slightly inebriated. Then I will say, 'Strike him down;' at which point, you will kill him. There is no reason for you to fear, because I am the one who has commanded you to do this. Therefore, be strong and courageous."**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And Absalom had commanded his servants, saying: <u>Take notice when Ammon shall be drunk</u> with wine, and <u>when</u> I shall say to you: Strike him, and <u>kill him</u> , fear not: for it is I that command you: take courage, and be valiant men.
Masoretic Text (Hebrew)	And so commands Absalom his young men, to say, "See, please, as good a heart Amnon in the wine and I have said unto you [all; and so throughout this verse], 'Strike [down] Amnon,' and you have killed him—you will not fear—is [it] not because I—even I—have commanded you? Be strong and be sons of courage."
Peshitta (Syriac)	Then Absalom commanded his servants, saying, <u>Mark when Amnon's heart is merry with wine</u> , and <u>when</u> I say to you, Smite Amnon and <u>kill him</u> , fear not; have I not commanded you? Be courageous and be valiant.
Septuagint (Greek)	And Absalom commanded his servants, saying, <u>Take notice when the heart of Amnon shall be merry with wine</u> , and I shall say to you, Smite Amnon, and <u>kill him</u> : fear not; for is it not I that command you? Be courageous, and be valiant.

Significant differences: The words *mark* and *take notice* are reasonable English translations for *see*, *watch*. The kaph preposition can be translated as a temporal *when*. The English translation from the Latin has *shall be drunk*; this is a free translation from *Amnon's heart [being] merry with wine*. The English translation from the Latin and Syriac both carry the *when* into the phrase *I say to you*. It is not impossible that this might be the sense of the Hebrew.

The English translation from the Latin and Syriac, as well as the Greek, appear to understand Amnon as giving two commands: "Strike Amnon and kill him." In the Hebrew, this is an imperative followed by an imperfect tense (which is sometimes taken as an imperative).

The Greek actually has *sons of valor* at the end. I am unsure about the Latin and Syriac.

### Thought-for-thought translations; paraphrases:

Christian Community Bible	Then he commanded his servants, "Watch until Am - non gets drunk and when I tell you, 'Strike Amnon,' kill him. Have no fear for I myself have given you this order. Be brave and determined."
Common English Bible	Absalom commanded his servants, "Be on the lookout! When Amnon is happy with wine and I tell you to strike Amnon down, then kill him! Don't be afraid, because I myself am giving you the order. Be brave and strong men."
Contemporary English V.	But he told his servants, "Keep an eye on Amnon. When he gets a little drunk from the wine and is feeling good, I'll give the signal. Then kill him! I've commanded you to do it, so don't be afraid. Be strong and brave."
Easy English (Pocock)	Then Absalom said to his servants, "Watch Amnon. See when he has drunk too much wine. I shall say to you, "Kill Amnon!" Then you must kill him. I have ordered you to do it, so do not be afraid. Be strong and brave."
Easy-to-Read Version	Then Absalom gave this command to his servants, "Watch Amnon. When he is drunk and feeling good from the wine, I will give you the command. You must attack Amnon and kill him. Don't be afraid of being punished. After all, you will only be obeying my command. Now, be strong and brave."
Good News Bible (TEV)	...and instructed his servants: "Notice when Amnon has had too much to drink, and then when I give the order, kill him. Don't be afraid. I will take the responsibility myself. Be brave and don't hesitate!"
<i>The Message</i>	Absalom prepared a banquet fit for a king. Then he instructed his servants, "Look sharp, now. When Amnon is well into the sauce and feeling no pain, and I give the order 'Strike Amnon,' kill him. And don't be afraid--I'm the one giving the command. Courage! You can do it!"

New Berkeley Version	Absalom proceeded to issue instructions to his servants, "Keep watch now as Amnon's heart gets merry with wine and when I tell you, 'Strike down Amnon,' then kill him. Be not afraid; am I not the one who gives you the orders? Have courage; be brave!"
New Century Version	Then Absalom instructed his servants, "Watch Amnon. When he is drunk, I will tell you, 'Kill Amnon.' Right then, kill him! Don't be afraid, because I have commanded you! Be strong and brave!"
New Life Bible	Then Absalom told his servants, "Watch when Amnon's heart is happy with wine. When I say to you, 'Kill Amnon,' then put him to death. Do not be afraid. Have not I myself told you to do it? Have strength of heart."
New Living Translation	Absalom told his men, "Wait until Amnon gets drunk; then at my signal, kill him! Don't be afraid. I'm the one who has given the command. Take courage and do it!"

### Partially literal and partially paraphrased translations:

American English Bible	Then he told his servants, 'When Amnon starts feeling the wine, I'm going to tell you to strike Amnon and kill him. Don't be afraid, because I'm the one who's telling you to do this. So, be strong and act like men!'
Ancient Roots Translinear	Absalom commanded his lads, saying, "Please see when Amnon's heart <i>is</i> better with wine. <i>When</i> I say to you, 'Smite Amnon', and he dies, <i>do</i> not fear. <i>Did</i> I not commanded you? Be fortified, you are sons of courage!"
Beck's American Translation	Then Absalom gave an order to his young men. "Watch now," he said, "When the wine makes Amnon feel good, I'll tell you, 'Strike Amnon.' Then kill him. Don't be afraid. I've give you the order, haven't I? Be strong and bold."
God's Word™	Then Absalom gave an order to his servants. "Watch now," he said. "When Amnon begins to feel good from drinking too much wine, I'll tell you, 'Attack Amnon.' Then kill him. Don't be afraid. I've given you the order, haven't I? Be strong and courageous."
New American Bible	But Absalom had instructed his attendants: "Now watch! When Amnon is merry with wine and I say to you, 'Kill Amnon,' put him to death. Do not be afraid, for it is I who order you to do it. Be strong and act like warriors." The NAB then cites 2Sam. 12:10 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.
NIRV	Absalom ordered his men, "Listen! When Amnon has had too much wine to drink, I'll say to you, 'Strike Amnon down.' When I do, kill him. Don't be afraid. I've given you an order, haven't I? Be strong and brave."
New Jerusalem Bible	...and then gave this order to the servants, 'Listen carefully; when Amnon's heart is merry with wine and I say, "Strike Amnon down", then kill him. Don't be afraid. Have I not myself given you the order? Use your strength and show your mettle!'
New Simplified Bible	Absalom gave an order to his servants: »Watch now and when Amnon begins to feel good from drinking too much wine, I will tell you, Attack Amnon. Then kill him. Do not be afraid. I give this order. Be strong and courageous.«
Revised English Bible	Absalom prepared a feast fir for a king, and gave this order to his servants: 'Watch your chance, and when Absalom is merry with win and I say to you, "Strike Amnon," then kill him. You have nothing to fear; these are my orders. Be bold and resolute.'

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Now Absalom had given orders to his servants, saying, Now take note when Amnon's heart is glad with wine; and when I say to you, Make an attack on Amnon, then put him to death without fear: have I not given you orders? be strong and without fear.
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Complete Jewish Bible	Avshalom ordered his servants, "Pay close attention: when Amnon is in high spirits from drinking wine, and I say to you, 'Kill Amnon,' then strike him down. Don't be afraid - I'm the one ordering you to do it - but take courage, and be bold."
Ferar-Fenton Bible	Then Absalom instructed his attendants, saying, "Watch till you see Amnon's heart merry with wine, and when I say to you 'Stab Amnon, and kill him;' Be bold and strong-hearted."
HCSB	Now Absalom commanded his young men, "Watch Amnon until he is in a good mood from the wine. When I order you to strike Amnon, then kill him. Don't be afraid. Am I not the one who has commanded you? Be strong and courageous!"
New Advent Bible	And Absalom had commanded his servants, saying: Take notice when Amnon shall be drunk with wine, and when I shall say to you: Strike him, and kill him, fear not: for it is I that command you: take courage, and be valiant men.
NET Bible®	Absalom instructed his servants, "Look! When Amnon is drunk [Heb "when good is the heart of Amnon with wine."] and I say to you, 'Strike Amnon down,' kill him then and there. Don't fear! Is it not I who have given you these instructions? Be strong and courageous [Heb "and become sons of valor.]"
NIV – UK	Absalom ordered his men, Listen! When Amnon is in high spirits from drinking wine and I say to you, 'Strike Amnon down,' then kill him. Don't be afraid. Have not I given you this order? Be strong and brave.

#### Literal, almost word-for-word, renderings:

Concordant Literal Version	And Absalom commands his young men, saying, `See, I pray you, when the heart of Amnon [is] glad with wine, and I have said unto you, Smite Amnon, that you have put him to death; fear not; is it not because I have commanded you? be strong, yea, become sons of valor.
Context Group Version	And Absalom commanded his attendants, saying, Now watch { pl }, when Amnon's heart is merry with wine; and when I say to you { pl }, strike Amnon, then kill him; don't be afraid; haven't I commanded you { pl }? Be courageous, and be valiant.
English Standard Version	Then Absalom commanded his servants, "Mark when Amnon's heart is merry with wine, and when I say to you, 'Strike Amnon,' then kill him. Do not fear; have I not commanded you? Be courageous and be valiant."
exeGesés companion Bible	And Abi Shalom misvahs his lads, saying, Now see, when the heart of Amnon is good with wine, and I say to you, Smite Amnon! Deathify him! Awe not! I - misvah I you not? Strengthen! Sons of valour!
Heritage Bible	And Absalom commanded his servants, saying, See now when Amnon's heart is good with wine, and I say to you, Strike Amnon and kill him, do not fear because I have commanded you; seize strength, and be sons of resources..
Modern KJV	And Absalom had commanded his servants, saying, And watch when Amnon's heart is merry with wine, and when I say to you, Strike Amnon, you shall kill him. Do not fear. Have I not commanded you? Be courageous, and be brave.
Syndein	{Verses 28-29: Murder of Amnon} Now Absalom had {previously} commanded his bodyguards/servants, saying, {in this remote area Absalom's men would be protection for the unarmed guests} "Observe when 'Amnon gets high on wine/' 'Amnon gets loud with intoxication' {idiom: literally "Amnon's heart is merry with wine"}". Then I will say unto you, "Kill Amnon . . . then kill him, do not {al} be afraid . . . for I have commanded you {the weakness of his plan was that him men might get squeamish and think king David will kill me if I do this - Absalom is saying this is his responsibility} . Be strong . . . and become courageous/'men of valor'." {Note: There are two negative articles in the Hebrew: "Lo and Al". In the Greek there are

two equivalent negative articles: "Ouk and Me". 'Lo and Ouk' are the indicative negative (means absolute certainty) . . . where 'Al and Me' are the subjective negative (there is uncertainty).}

Young's Updated LT

And Absalom commands his young men, saying, "See, I pray you, when the heart of Amnon is glad with wine, and I have said unto you, Strike Amnon, that you have put him to death; fear not; is it not because I have commanded you? Be strong, yea, become sons of valour."

**The gist of this verse:**

Absalom also gives his own servants the order to observe Amnon and notice when he begins to get a little drunk. At that time, Absalom will give the order to kill him, and his servants are to then kill Amnon. Absalom encourages his men to be brave and to realize that he is giving the orders, so there is no reason to fear.

### 2Samuel 13:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâvâh (צַוָּה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #6680 BDB #845
'Ăbîyshâlôwm (אָבִישַׁלֹּוֹם) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
na'ar (נָעַר) [pronounced NAH-gahr]	<i>boy, youth, young man; personal attendant, slave-boy</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5288 & #5289 BDB #654

**Translation:** Absalom then commanded his servants,... Absalom has now set things up so that Amnon will come to Absalom's ranch for a wild, drinking party to celebrate the shearing. Now Absalom speaks to his servants. It is reasonable to suppose that he made these servants aware of what Amnon did to Tamar; it is likely that most or all of them knew Tamar as she lived with Absalom. Although Absalom and Tamar probably both kept the rape incident on the down-low for 2 years, Absalom may have used this to leverage the self-righteousness of his servants. However, that is conjecture on my part.

### 2Samuel 13:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510



## 2Samuel 13:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
râ'âh (רָאָה) [pronounced raw-AWH]	<i>look, see, behold, view, see here, listen up</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #7200 BDB #906
nâ' (אָנָּה) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
I don't think that I recall a single chapter of the Bible where this particle of entreaty is found; and in a chapter where rape and murder are both prominent.			
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison or approximation	No Strong's # BDB #453
ṭôwb (טוֹב) [pronounced toh <sup>b</sup> v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373
As a noun, this can mean <i>the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]</i> .			
According to Owen, this is the Qal infinitive construct of:			
ṭôwb (טוֹב) [pronounced tow <sup>b</sup> v]	<i>to be good [pleasant, beautiful, delightful], to be delicious, to be cheerful [happy, joyful], to be kind, to be well, to do well, to do right</i>	Qal infinitive construct	Strong's #2895 BDB #373
The noun and the vocabulary form of the verb are identical; so this may simply be the 3 <sup>rd</sup> person masculine singular, Qal perfect form? E-sword provides two versions of the KJV with Strong's numbers, and one has Strong's #2895 and the other has Strong's #2896.			
lêb (לֵב) [pronounced lay <sup>b</sup> v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
ʾAm <sup>e</sup> nôwn (אֲמֹנֹן) [pronounced ahm <sup>e</sup> -NOHN]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88

## 2Samuel 13:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yayin (יַיִן) [pronounced YAH-yin]	wine	masculine singular noun with the definite article	Strong's #3196 BDB #406

**Translation:** ...saying, "Watch, please, as Amnon's heart is pleasant with the wine,..." There are going to be 2 things for Absalom's servants to be alert to. They are to surreptitiously watch Amnon. Some of them might be going out of their way to serve the best alcohol to Amnon. These that Absalom is speaking to right now are to watch for when Amnon is inebriated to the point where, he is pleasant, perhaps somewhat animated, and his guard is down. They were not looking for him to be falling over drunk. They were looking for Amnon to reach the first stage of drinking—a slight tipsiness.

Also, remember that wine figured into David's sin with Uriah. David first tried to manipulate Uriah to going home and being with his wife, whom David had impregnated. However, Uriah had personal integrity and he knew that he could not go to his wife while his fellow soldiers were at war. We cannot really draw any parallels between Uriah and Amnon, as these men are as different as night and day; however, you will note that there are similar elements in each narrative. God the Holy Spirit wants David to continually focus upon his sin and its effects. Again, this degenerate sin—committing adultery after collecting a bunch of wives—does not simply disappear when that sin is confessed. Certain sins seem to make marks on our souls and affect us for years to come.

This was discussed in much greater detail in 2Sam. 11–12, but the idea is, David began getting further and further involved in sexual sins. He began with having several wives, and then, at some point, he just spent the spring chasing skirt while his men were at war. Remember, David had 10 mistresses as well. With Bathsheba, all self-control was gone. She was a beautiful but married woman. That did not stop David. His standards and his restraints were gone.

Therefore, with such sins of degeneracy, God has to continue to relate the pressures of David's life to this sin, if David is going to get to a point where he no longer chases women. Now, for most sins, we confess them and forget them (1John 1:9 Philip. 3:13). However, this sin of degeneracy has infected David's soul and has bled over into every other aspect of his life. If this sexual lust is left unchecked, this will mar David for the rest of his life. Therefore, God's promises through Nathan, David's sexual sins, and all that David suffers have to be brought together regularly in order to lay new ground for David to walk.

One doctrinal teacher speaks of wheel tracks, and getting into God's plan and settling down into the wheel ruts that God has laid out for us. However, this same thing is true when it comes to the unbridled function of the sin nature. With degenerate sins (drug abuse, alcoholism, sexual lusts, homosexuality, pederasty), there are wheel ruts which are formed in your soul and you continually get bogged down in these wheel ruts, over and over again. This goes beyond simply your area of weakness; these sorts of sins bleed out into every part of your life; these sorts of sins begin to be the basis for the motivation of your life. David began to recognize spring as a time when most of the men were out at war and not in Jerusalem, which gave him the opportunity to take life easy and chase women. For all intents and purposes, this could have defined David's life for several years. Such habits, if a believer is to mature and have any spiritual impact, must be broken. That is why we are studying this chapter of David.

Therefore, as David learns what happened up here at Amnon's ranch, he recognizes the similar elements; and he remembers all the evil that he has caused. Part of Alcoholics Anonymous involves people standing up in front of others and telling how screwed up their lives have been because of alcohol (or, so it is portrayed in the tv shows I have seen). This drives home to the alcoholics who are there, alcohol abuse goes much further into our lives than a night of drunkenness. The alcohol can ruin our marriages, our children, our jobs and our futures; and it is something that every alcoholic has to be cognizant of this every time he says to himself, "Hmm, I sure would like a drink right now." For the believer, we have the added power of the Holy Spirit and Bible doctrine in our souls

to help us from going down the wheel-rutted paths of degeneracy. We also have David's story here, which is a part of the Bible doctrine in our souls.

There is one more thing, when it comes to degeneracy sins—if we do not engage in them, they will never become degeneracy sins. That is, I have known people who had alcoholics in their family who chose simply not to drink (or to never drink more than 1 or 2 drinks), so that they would never fall into that pattern.

### 2Samuel 13:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #559 BDB #55
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #413 BDB #39
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i> ]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperative	Strong #5221 BDB #645
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Am <sup>e</sup> nôwn (אֲמֹנֹן) [pronounced <i>ahm<sup>e</sup>-NOHN</i> ]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54

**Translation:** ...and [when] I say to you, 'Strike down Amnon,'... The servants would not call it; Absalom would call it. Absalom would say to them, "Strike Amnon down." That would be their cue to kill Amnon. Even though Absalom apparently will not kill Amnon himself, he wants the pleasure of calling for Amnon's death moments before he is killed. He wants to give the order.

This would certainly serve two purposes: if Absalom makes the call, then his servants will all strike Amnon at once. It would assure that they all act in concert. Secondly, it gives Absalom the pleasure of ordering Amnon's death so that all could hear—particularly Amnon. He no doubt wants to see a little fear in Amnon's eyes as his death is called for.

### 2Samuel 13:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

## 2Samuel 13:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwth (מוּת) [pronounced <i>mooth</i> ]	<i>to kill, to cause to die, to put to death, to execute</i>	2 <sup>nd</sup> person masculine plural, Hiphil perfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4191 BDB #559

**Translation:** ...then you will kill him. Some translators include this as part of Absalom's command. However, in v. 28c, we have a Hiphil imperative and this is a Hiphil perfect. In v. 28c, this is clearly a command from Absalom; in v. 28d, this is what they will end up doing. Absalom is still speaking to his servants. He will give the order, "Strike Amnon" then they will kill him. This may seem a little confusing to you. Absalom is speaking to his servants and then he tells them what he will say to them, once Amnon is a little drunk: "Strike down Amnon." That is a quotation within a quotation. However, this phrase is Absalom speaking, but not what he would say to his servants when Amnon is slightly drunk. When you see this altogether with the correct quotation marks, it might make more sense to you.

## 2Samuel 13:28e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced <i>a</i> ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb];; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
yârê' (יָרֵא) [pronounced <i>yaw-RAY</i> ]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 <sup>nd</sup> person masculine plural Qal imperfect	Strong's #3372 BDB #431
hă (ה) [pronounced <i>heh</i> ]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.		Strong's #none BDB #209
lô' (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Hă lô' together expect an affirmative answer. In fact, these two words together present a question with an obvious, self-evident answer.

kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i> ]	<i>I, me; (sometimes a verb is implied)</i>	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i> ]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	1 <sup>st</sup> person singular, Piel perfect	Strong's #6680 BDB #845

## 2Samuel 13:28e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object; with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** *You will not fear, because is [it] not I—even I—who has commanded you?* Absalom reassures his servants, telling them that they will not be afraid at that time. This is as much as a statement of certainty as a command, as it is in the imperfect tense. He repeats the personal pronoun *I* indicating that this order is coming from Absalom, who is their authority. “There is no need to be afraid because of what you are going to do; because I, Absalom, have commanded you to do it.” He is clearly taking the responsibility for this act. They will do the killing, but it will be at Absalom’s orders.

## 2Samuel 13:28f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i> ]	<i>be of good courage, be strong</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #2388 BDB #304
wê (or vê) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>lê</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
chayil (חַיִל) [pronounced <i>CHAH-yil</i> ]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun	Strong's #2428 BDB #298

**Translation:** *Be strong and be men of courage.* Absalom continues to encourage his men, as if they are going into battle. Now, what they are doing is overpowering a slightly drunk narcissist. There will be, say, 3 or more men, all over Amnon, and Amnon will be slightly drunk. Amnon will hear Absalom say, “Strike Amnon down” and the next thing he will know, he is being pummeled from all sides. I would assume the attack would be with weapons. So, these servants will have Amnon out-manned, they will be in control of their faculties and he will not; and this will be suddenly and a surprise, so that there is no reason to think that it will be unsuccessful. All it takes is some nerve on their part, and Absalom tells them to be strong.

Let's take a look at the entirety of this verse, which includes a quote within a quote: **Absalom then commanded his servants, saying, "Watch, please, as Amnon's heart is pleasant with the wine, and [when] I say to you, 'Strike down Amnon,' then you will kill him. You will not fear, because is [it] not I—even I—who has commanded you? Be strong and be men of courage."** Absalom is giving his servants instructions. When Amnon is to be killed, Absalom will say, "Strike down Amnon" and his servants will then strike Amnon down, killing him.

Absalom has just gathered his servants—probably all of them attending the party, so that no one is left out of this plot. Now he lays out plan, so that they all understand what is going to happen. It is reasonable to ask...

### Why Don't Absalom's Servants Object?

1. Probably they saw Tamar come in after being raped; they probably had known her from her youth, and to see her in this state, disoriented and crying, must have been an image that stayed with these men.
2. Absalom may have told them what had happened to Tamar. Whether he told them when it occurred or whether he waited until now (which would have had even more effect); we don't know. In fact, Absalom giving them this rationalization is conjecture on my part; but it is reasonable conjecture.
3. Most of these servants can do some quick math. Their station in life is much improved if Absalom is king. Removing Amnon moves Absalom one step closer to the throne.
4. Some of these men would like to become a part of Absalom's military (assuming that he may become commander-in-chief). Strict obedience to Absalom's orders and a successful killing will show that they are up to such a task.
5. Absalom takes the blame for this killing. They are executing Amnon on his command. Although Absalom does not have the nearly absolute authority of the king, he is a prince, so most of his servants are going to obey whatever he tells them to do.
- 6.

Even though these reasons might not be compelling to your or I, Amnon has a tough set of servants who are obedient to him. Since Absalom spends time in two residences—down south in Jerusalem and further north here in Baal-hazor, he no doubt has the servants here that he expects will follow his orders.

### Chapter Outline

### Charts, Maps and Short Doctrines

**And so do servants of Absalom to Amnon as which commanded Absalom. And so they arose all sons of the king and so they mounted a man his mule and so they fled.** 2Samuel 13:29

**Consequently, the servants of Absalom did to Amnon just as Absalom had commanded. Then the sons of the king arose and they mounted each one his mule and they [all] fled.**

**Consequently, the servants of Absalom did to Amnon just as Absalom had command. Then the sons of the king suddenly arose and jumped on their mules and fled.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

And the servants of Absalom did to Amnon as Absalom had commanded them. And all the king's sons arose and got up every man upon his mule, and fled.

Masoretic Text (Hebrew)

And so do servants of Absalom to Amnon as which commanded Absalom. And so they arose all sons of the king and so they mounted a man his mule and so they fled.

Peshitta (Syriac)

So the servants of Absalom did to Amnon as Absalom had commanded them. Then all the king's sons arose, and every man mounted his mule and fled.

Septuagint (Greek) And the servants of Absalom did to Amnon as Absalom commanded them. And all the sons of the king rose up, and they mounted every man his mule, and fled.

Significant differences: The English translation of the Latin has *got up* rather than *mounted*.

### Thought-for-thought translations; paraphrases:

Christian Community Bible So Absalom's servants did to Amnon what he had commanded. On seeing this all the sons of the king hastily mounted their mules and fled..

Common English Bible So Absalom's servants did to Amnon just what he had commanded. Then all the princes got up, jumped onto their mules, and fled.

Contemporary English V. Absalom's servants killed Amnon, just as Absalom had told them. The rest of the king's sons quickly rode away on their mules to escape from Absalom.

Easy English (Pocock) So Absalom's servants killed Amnon because Absalom had ordered them to. Then all the king's sons left. They got onto their mules (a mule is an animal like a \*donkey) and they escaped.

Easy-to-Read Version So Absalom's young soldiers did what he said. They killed Amnon. But all of David's other sons escaped. Each son got on his mule and escaped.

Good News Bible (TEV) So the servants followed Absalom's instructions and killed Amnon. All the rest of David's sons mounted their mules and fled.

*The Message* Absalom's servants did to Amnon exactly what their master ordered. All the king's sons got out as fast as they could, jumped on their mules, and rode off.

### Partially literal and partially paraphrased translations:

American English Bible As the result, Absalom's servants did just as they were told, and then all the sons of the king got up on their mules and fled.

Beck's American Translation Absalom's servants did to Amnon as Absalom had ordered. Then all the king's sons got up and fled, each one rising his mule.

*God's Word*<sup>TM</sup> Absalom's servants did to Amnon as Absalom had ordered. Then all the king's sons got up, mounted their mules, and fled.

New Jerusalem Bible Absalom's servants treated Amnon as Absalom had ordered. The king's sons all leapt to their feet, mounted their mules and fled.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English So Absalom's servants did to Amnon as Absalom had given them orders. Then all the king's sons got up, and every man got on his beast and went in flight.

Ferar-Fenton Bible The attendants of Absalom consequently did to Amnon as Absalom commanded. Then all the sons of the king got up, and mounted each on his own mule, and fled.

HCSB So Absalom's young men did to Amnon just as Absalom had commanded. Then all the rest of the king's sons got up, and each fled on his mule.

JPS (Tanakh—1985) Absalom's attendants did to Amnon as Absalom had ordered; whereupon all the other princes mounted their mules and fled.

Judaica Press Complete T. And Absalom's servants did to Amnon as Absalom had commanded. And all the king's sons arose, and they rode off, each one on his mule, and they fled.

NET Bible® So Absalom's servants did to Amnon exactly what Absalom had instructed. Then all the king's sons got up; each one rode away on his mule and fled.

### Literal, almost word-for-word, renderings:

Concordant Literal Version And the young men of Absalom do to Amnon as Absalom commanded, and rise do all the sons of the king, and they ride, each on his mule, and flee.

Context Group Version	And the attendants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and every man got up on his mule, and fled.
English Standard Version	So the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and each mounted his mule and fled.
Syndein	And the bodyguards/servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons were moved with panic, and each one mounted his mule, and fled/escaped. {Note: Cowardness is the absence of thought in danger. All these sons of David were cowards. This is an indication that David did not teach his sons doctrine up to this point. Also, it is interesting that the royal choice of transportation at this time is the mule. A mule is a cross-breed between a horse and an ass. This is prohibited in Israel under the Mosaic Law - Leviticus 19:19a.}
World English Bible	The servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and every man got him up on his mule, and fled.
Young's Literal Translation	And the young men of Absalom did to Amnon as Absalom commanded. And all the king's sons rose up, and they each rode on his mule, and fled.

**The gist of this verse:** Absalom's servants did exactly as he had commanded them and killed Amnon. The remainder of David's sons got up and ran, getting on their mules and riding out of there.

### 2Samuel 13:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 <sup>rd</sup> person plural Qal imperfect	Strong's #6213 BDB #793
na'ar (נָעַר) [pronounced NAH-gahr]	<i>boy, youth, young man; personal attendant, slave-boy</i>	masculine plural construct	Strong's #5288 & #5289 BDB #654
ʾĂbîyshâlôwm (אָבִישָׁלוֹם) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
ʾAm <sup>e</sup> nôwn (אֲמֹנֹן) [pronounced ahm <sup>e</sup> -NOHN]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81



## 2Samuel 13:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, ka'āsher (כַּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i> ] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
tsāvâh (צָוָה) [pronounced <i>tsaw-VAW</i> ]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
'Ābîyshâlôwm (אָבִישׁלֹוֹם) [pronounced <i>ub-ee-shaw-LOHM</i> ]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5

**Translation:** Consequently, the servants of Absalom did to Amnon just as Absalom had commanded. Interestingly enough, we get no real description of the attack and execution of Amnon. We are simply told that Absalom's servants did exactly as Absalom had commanded them. As per the previous verse, they waited until Amnon had drunk enough to where his guard was down, and then they rose up and killed him. Absalom gave the order and they quickly followed it.

*The Pulpit Commentary: Amnon, entirely off his guard, with his senses made dull by wine, and never very wise at his best, seems to have fallen an easy prey.*<sup>82</sup>

The picture of this is, all of the king's sons are at a drinking party, they are all a bit tipsy; their guard is down (none of them had a reason to be suspicious except Amnon). Then suddenly, Absalom cries out, "Strike him down!" and his servants suddenly pounce upon Amnon and kill him. We do not even know if they used weapons or their bare hands. I like to think that several of the servants were carrying heavy metal trays, perhaps purchased from the Philistines, or other heavy objects that would not cause suspicion. One might be carving up meat with a sharp knife. So, as I envision it, there was nothing suspicious in the hands of the servants; just the implements that they would be carrying in order to serve the king's sons; and then suddenly, they use these implements as weapons and kill Absalom. He receives a vicious beat down and is murdered right in front of David's sons.

It is likely that some of Absalom's servants did have swords. After all, the king's sons are all gathered together in one place; so there needed to be guards posted about. There are some plot points left out. Did David's sons come with armed guards? If they did, Absalom would have stationed them on the perimeter of the party, away from all of the gaiety, possibly with some of his own armed guards.

David's sons strike me as mostly being a bunch of layabouts, as Amnon was, and they are all reasonably drunk at this time, and then, right before their eyes, Amnon is murdered. This was not on the list of what to expect at the BBQ. They did not expect their BBQ sauce to be the blood of Amnon.<sup>83</sup>

You may ask, why doesn't Absalom participate. At no time, in his instructions, or in this short narrative, do we read the words, "And Absalom shoved his sword through the belly of Amnon until it came out the other side." Absalom needed to appear as relaxed and as peaceful as possible. He wore no sword. He carried nothing that might be seen as a potential weapon. And he made the choice to watch and enjoy his half-brother's last moments on this earth. The other reason that Absalom did not participate in the murder of Amnon? Because this parallels David's killing of Uriah. David ordered for this murder to be done, but he did not participate in this murder himself.

<sup>82</sup> *The Pulpit Commentary*; 1880 - 1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from of e-sword, 2Sam. 13:28 (paraphrased).

<sup>83</sup> I stole this quip from R. B. Thieme, Jr., the 1972 David series, lesson #631\_0308.

Absalom will have one eye on his half-brothers and his other eye will be on the murder of Amnon, which he wants to savor. However, what goes on with the half-brothers apparently captures his attention.

The Hebrew text here is fascinating. It does not read, *And the servants of Absalom rose up and stuck down Amnon, his half-brother*. It simply reads: **And the servants of Absalom did to Amnon as Absalom had commanded**. The text does not even include the murder of Amnon or any details of the murder of Amnon.

### 2Samuel 13:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קום) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6965 BDB #877
kôl (ל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
melek <sup>e</sup> (מלך:) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** **Then the sons of the king arose...** We do not know how much that these men knew about Absalom, Tamar and Amnon. As sons of the king, it is clear that they did not live together; and it is possible that David, because he was rich enough, kept them isolated from one another. Some may have been interested in family gossip and others may have had no interest whatsoever.

There are several things that these men might stand up to do: (1) to intercede, to stop the killing of Amnon; (2) to stand united in opposition to Absalom, thinking that he might be attempting to clear the field of his rivals; or (3) to stand up in order to make a run for it.

David's other sons do not know what is going on. Remember that they are all younger than Absalom and Amnon; so they may not even be aware of what happened between Amnon and Tamar. By my estimate, the youngest son there is about 11 or so; and all of them were 13 or 14 or younger when the rape of Tamar took place. So, it is reasonable that they did not know that a rape occurred; they may not even know what a rape is.

This nicely dovetails with the idea that, Absalom kept all of his hatred and anger toward Amnon on the down-low. When he gives the order to his servants to kill Amnon, and they begin to hack away at a semi-drunk, helpless fool; the other brothers don't really appreciate what is going on.

Furthermore, young teens (which is probably their ages) think of no one but themselves. So, when they see one of their half-brothers being hacked to death, they relate it immediately to themselves. "Hey, I am also a potential king; am I about to be killed?" It may never occur to them why Absalom is killing Amnon; they may have no reason to know; so removing the impediments to him becoming king might seem the most reasonable to them.

## 2Samuel 13:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wāw consecutive	No Strong's # BDB #253
râkab (בָּכַר) [pronounced <i>raw-KAH<sup>h</sup>V</i> ]	<i>to mount, to mount and ride [sit], to ride; to ride in a chariot</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7392 BDB #938
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
pered (דָּרָב) [pronounced <i>PEH-red</i> ]	<i>mule</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6505 BDB #825

**Translation:** ...and they mounted each one his mule... The first thing that these sons of the king do is make a run for their mules. This killing shocked them; this scared them; they were probably in fear for their own lives, and they made a run for it.

Absalom, who had no ire toward his other half brothers; and no beef with any of them, probably thought that this was the funniest thing that he had ever seen. We do not know how much the future kingship was a part of his thinking and his revenge; however, it seemed clear to him at this time that his younger brothers are unimportant as rivals.

It is unclear what Absalom had in mind for his other brothers. Certainly, he had no intention of killing any of them. What seems to be the case is, he knew that his brothers were layabouts and not going to be a problem. That is, Absalom did not expect any interference from the other sons of David. Absalom wanted to kill Amnon only, and he may have had a speech planned to explain what had happened and why he did what he did. If that were the case, he had no reason to give it. In moments, all of his half-brothers stood up and made a run for their mules.

The Hebrew says nothing about them *running* to their mules. The idea is, they stand up, and the next thing you know, they are on their mules. It all happens so quickly that, in a blink of an eye, these half brothers, moving almost as one, all stand, and the next moment, they are on their mules ready to ride out of there.

The imperfect tense indicates that, even though this occurred quickly, it was a process that took place. No one was after them, but to mount up and to unhitch their mules (or to get them out of the pen) took some time. So, even though they went from standing to being on the mules; that process took a bit of time.

This actually conveys two perspectives here. From the perspective of Absalom and his servants, in the blink of an eye, the other half-brothers are on their mules. From the perspective of the half-brothers, they could not seem to move fast enough to get out of there. It seemed like every sort of impediment was in their way. It was difficult to untie the mules, they got in each other's ways, organizing their mules to get out of there was a mess, so that, for a time, they all sat there together on their mules, sort of like being in a traffic jam.

We do not know why Israel depended so much upon mules and not upon horses. There could be a variety of reasons. The ground over which men had to go was often uneven and hilly, even mountainous, which would suggest that a mule is more appropriate. Given that the Philistines had the corner on the manufacturing of iron for a long time, it is possible that those nations which horses were careful to keep them for war and for royal

purposes. It could be that, given the ages of these young men, and the terrain, a mule is more appropriate for their trip.

Mules were particularly used for royalty (1Kings 1:33). Furthermore, according to Jamieson, Fausset and Brown, *The Syrian mules are, in activity, strength, and capabilities, still far superior to ours.*<sup>84</sup> So, it could simply be that mules are the right animal for Israel in that day and time.

## 2Samuel 13:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
nûwç (נוּ) [pronounced noose]	<i>to flee, to flee from, to escape, to depart, to hasten quickly [away]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5127 BDB #630

**Translation: ...and they [all] fled.** None of these men say, “Hey, stop; we cannot let Absalom just kill one of us” or “Look, Amnon raped Tamar; that is what happened; so this is payback. We’re okay.” (Assuming that any of them even knew this). They just fled. They hopped on their mules and kept riding and riding.

By way of information from the internet, a mule walks at 4–5 mph and they can gallop 20 mph, but not for long periods of time. As we will find out, these half-brothers will ride as fast as they can; they will stick together and they will all show up at David’s palace at the same time (which is from whence I get the first two assumptions).

There are two points of view as to where these boys are right now. If they are in Ephraim, then so they are probably 10 or so miles from Jerusalem. Therefore, this is going to be a pretty long trip, probably taking a half a day. It is quite surprising that they all arrive at their father’s palace at the same time. This suggests to me that they decided to stick together as half-brothers, in case they were pursued.

In the alternative, they are 100 miles from Castle Zion, north of the Sea of Galilee and it will take them several days to get home.

Little do these young men realize, but Absalom and possibly his servants are packing to go up north<sup>85</sup> to Geshur, the small country that Absalom’s grandfather rules. We know definitely that Absalom goes there. We never hear about his servants or his ranch again. However, it would be logical for him to travel with his servants that committed this dastardly deed at his orders. Given how everything else has been planned out, I would assume that Absalom’s getaway is also well-planned. He knows how long it will take for word to reach his father David, so that he plans to be well on his way to Geshur by the time David knows what happened. Even if he is only 10 miles north of Jerusalem, he will have a long head-start before David even has figured out exactly where Absalom is and where he is going.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

<sup>84</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 13:29.

<sup>85</sup> I say *north*, if they are all located in Ephraim. If they are up where R. B. Thieme, Jr. has them—100 miles from Jerusalem—then Absalom would follow them partway to go to Geshur to stay for the next few years.

## Absalom's Act of Revenge

1. Absalom was a brilliant young man, and he mapped out all that would happen with great precision.
2. He manipulated his father, King David, into blessing this little soiree of his, which meant that, when he asked specifically for Amnon to be sent to the party, David would do this.
3. A king cannot make a pronouncement like a blessing on this party, and then act as if his own sons should not take part in such a party.
4. Absalom is motivated by revenge and mental attitude sins. He hates his half-brother Amnon for what he did, and he took revenge against him.
5. All vengeance should be left to God. Deut. 32:35 Psalm 94:1–3 Rom. 12:19
6. Two wrongs do not make a right. In this case, three wrongs. Amnon was wrong to rape Tamar, David was wrong to no-bill Amnon for this crime, and Absalom was wrong to kill Amnon. Absalom did not make things better by killing Amnon.
7. If Absalom knew anything about his own father and Bible doctrine, he would not have done this. David was wrongfully pursued by King Saul for many years, and, when given the chance on two occasions to kill King Saul, David declined. Most of David's men would have agreed to the killing of King Saul. "Look, it is either you or him. He will not stop pursuing you." And yet, David said, "I will not raise my hand against the Lord's anointed." This lack of training reflects badly on David more than it does on Absalom.
8. People who are arrogant will justify solving one wrong by committing another. It does not matter how unjustly you have been treated, that does not justify taking revenge or committing another wrong.
9. Absalom's wrong act here will escalate into revolution. Remember that Absalom is a very young man at this time; he is probably still in his teens. A few years in the future, he will be fomenting revolution against his own father. What is important to note here is, in revolting against his father, Absalom is no longer righting some wrong done against him or against Tamar. He has surveyed the landscape and now he thinks it is time to be king.
10. Apparently, there will be revolutionists and conspirators who will appeal to Absalom's arrogance and run him as their candidate.
11. Absalom certainly has leadership potential and he could have been a great successor to David. However, he lacked fundamental training from his youth; and he lacked the guidance of Bible doctrine. It is possible that Absalom was an unbeliever.
12. Do not discount the time that Absalom spends in Geshur with his grandfather, the King of Geshur. No doubt, he thinks about his royal heritage and determines in his own heart that he ought to be king.
13. It is easy to look at what David did and the mistakes he made and to point them out. This described much of President Barack Obama's campaign for presidency; he spent much of his time speaking ill of sitting President George W. Bush; and complaining of all the things that Bush did wrong. However, in office, Obama continued with huge indebtedness, deficit spending, without close Guantanamo Bay; things in Bush's legacy that he regularly railed against. So, it is easy to spot chinks in the armor of a leader; and it is relatively easy to complain about those chinks. However, Absalom is arrogant enough to believe that he can do a better job than his father.
14. What he does in this and subsequent chapters marks Absalom as a very flawed man, not fit to follow in his father's footsteps.

It does not matter that David did not offer Absalom training in God's Word as a young man. David should have, but he did not. However, as we become adults, the responsibility for our lives shifts to our shoulders. You may have had teaching in a school that emphasized self-esteem, not been given enough carrots and broccoli in your diet, and your parents may have been unbelievers—still, you have no excuse. One you enter into adulthood, you are in charge of your life and you are responsible for your decisions.

And so he is, they [are] in the way, and the message had come unto David, to say, “Struck down Absalom all sons of the king and [there is] not left behind from them one.” 2Samuel 13:30

And so it is, [while] they are on the road that a message comes to David, saying, “Absalom has struck down all the sons of the king and not one remains from them.”

And it so happens that, while the king’s sons are on the road headed home, that a message came to David, saying, “Absalom has struck down all of your sons; there is not a single one who still remains.”

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And <u>while</u> they were yet in the way, a rumour came to David, saying: Absalom hath slain all the king's sons, and there is not one them left.
Masoretic Text (Hebrew)	And so he is, they [are] in the way, and the message had come unto David, to say, “Struck down Absalom all sons of the king and [there is] not left behind from them one.”
Peshitta (Syriac)	And <u>while</u> they were on the way, the news came to David <u>that</u> Absalom had murdered all the king's sons and there was not one of them left.
Septuagint (Greek)	And it came to pass, <u>when</u> they were in the way, that a report came to David, saying, Absalom has slain all the king's sons, and there is not one of them left.

Significant differences: The English translations from the other 3 all indicate that the message came *while* the sons of the king were on the road. However, whether or not that is true, is not clear in the Hebrew text (there is a way for the Hebrew to read, *while they were on the road*; but that grammatical construction was not employed).

The English translation from the Syriac is not a direct quote of the message itself.

All of the English translations insert a *there is* in the final phrase (as even I did), but that is not found in the original text.

#### Thought-for-thought translations; paraphrases:

Common English Bible	While they were on the way, the report came to David: "Absalom has killed all of the princes! Not one remains."
Contemporary English V.	While they were on their way to Jerusalem, someone told David, "Absalom has killed all of your sons! Not even one is left."
Easy English (Pocock)	While the king's sons were on their way home, David received a message. It said, 'Absalom has killed all the king's sons. None of them are still alive.'
Easy-to-Read Version	The king’s sons were still on their way into town. But King David got a message about what happened. But the message was, “Absalom has killed all of the king’s sons! Not one of the sons was left alive.”
Good News Bible (TEV)	While they were on their way home, David was told: "Absalom has killed all your sons---not one of them is left!"
New Life Bible	While they were on their way, the news came to David, saying, "Absalom has killed all the king's sons. Not one of them is left."

#### Partially literal and partially paraphrased translations:

American English Bible	Well, as they were on their way back, a report was sent to David that AbSalom had killed all of the king's sons, not sparing even one.
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Ancient Roots Translinear	They were on the way, but the rumors came to David saying, "Absalom smote all the king's sons, with not one of them preserved."
God's Word™	While they were on their way, David heard this rumor: "Absalom has killed all the king's sons, and not a single one is left."
NIRV	While they were on their way, a report came to David. It said, "Absalom has struck down all of your sons. Not one of them is left alive."
New Jerusalem Bible	While they were on the road, word reached David, 'Absalom has killed all the king's sons; not one of them is left.'
Revised English Bible	While they were on their way, a rumour reached David that Absalom had murdered all the royal princes and that not one was left alive.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Now while they were on their way, news was given to David that Absalom had put to death all the sons of the king and that not one of them was still living.
Ferar-Fenton Bible	But while they were on the road a report reached David, saying, "Absalom has stabbed all the king's sons, and not one of them is left."
HCSB	While they were on the way, a report reached David: "Absalom struck down all the king's sons; not even one of them survived!"
NET Bible®	While they were still on their way, the following report reached David: "Absalom has killed all the king's sons; not one of them is left!"

### Literal, almost word-for-word, renderings:

Context Group Version	While they were in the way, the tidings came to David, saying, Absalom has slain all the king's sons, and there is not one of them left.
Green's Literal Translation	And it happened while they were in the highway, even the report had come to David, saying, Absalom has stricken all the sons of the king, and not one of them is left.
LTHB	And it happened while they were in the highway, even the report had come to David, saying, Absalom has stricken all the sons of the king, and not one of them is left.
Modern KJV	And it happened while they were in the way, news came to David, saying, Absalom has killed all the king's sons, and there is not one of them left.
Syndein	{Verses 30-31: False Rumor and Royal Reaction} 30~~And it came to pass {change of scene - 'how back at the castle'}, while they were still 'on the road'/'in transit', that news/'false rumor' came to David, saying, "Absalom has slain all the king's sons, so that not one of them is left." {Note: From the verses that follow, it is likely that Jonadab had a spy at the ranch who jumped a horse and using a relay system got the news to Jonadab first that Amnon was dead. The cunning Jonadab is now going to try to turn this to his advantage - correcting the rumor for David and hopefully gaining his favor.}
Young's Updated LT	And it comes to pass—they are in the way—and the report has come unto David, saying, "Absalom has struck down all the sons of the king, and there is not left of them one;"

**The gist of this verse:** A messenge comes to David and tells him that Absalom has killed all of his sons.

## 2Samuel 13:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

## 2Samuel 13:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
hêmmâh (הֵמָּה) [pronounced haym-mawh]	<i>they, those; themselves; these</i> [with the definite article]	3 <sup>rd</sup> person masculine plural personal pronoun	Strong's #1992 BDB #241
bê (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202
With the bêyth preposition, this means <i>in the way, along the way [road], near the road, by the way, on [your] journey</i> .			

**Translation:** *And so it is, [while] they are on the road...* Nearly every translation has *when* or *while* the sons of the king are on the road, riding home on their mules. Although this may be the intent of the overall text, this is not found in the Hebrew. The Hebrew simply indicates that this is something which comes to pass, which logically follows the sons of the king hopping on the mules and making a run for it.

In interpreting this passage, we will begin by making the assumption that *while* is implied here. It does make logical sense; in this verse we have both the king's sons on the road and the message coming to David. It is reasonable to suppose that these things occur at the same time.

## 2Samuel 13:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
sh <sup>e</sup> mû'âh (שְׂמוּעָה) [pronounced sh-moo-GAW]	<i>message, tidings, a report; instruction, teaching, doctrine; rumor</i>	feminine singular noun with the definite article	Strong's #8052 BDB #1035



## 2Samuel 13:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (בּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #935 BDB #97
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #413 BDB #39
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** ...that a message comes to David,... As we have seen, David is fully aware of this BBQ; he was instrumental in getting Amnon to attend. So, that they are all up in northern Israel having a BBQ is not a shock to him. However, this message comes to him, and it appears to come to him while his sons are rushing home.

Probably what happens here is—and remember, this is a setup by Jonadab—a messenger in a hood or a messenger who would not be known at the palace comes to the palace front, hands a guard this message, and hurries off before the guards can get a good look at him. Then, the contents of the message being what they are, the guards forget about the messenger and run this quickly into the palace of David, where this message is read aloud.

We are going to ask a few questions and suggest a few answers; and it will be helpful to know all that is going to occur. Therefore, this is an accurate translation of 2Sam. 13:30–32 *And so it is, [while] they are on the road that a message comes to David, saying, “Absalom has struck down all the sons of the king and not one remains from them.” Then the king rose up and tore his clothes and then laid down [upon] the earth. His servants were standing [there], [their] clothes having been torn. Then Jonadab, the son of Shimeah, David’s brother, answered, and said, “Let not my lord say [that] all the boys—the sons of the king—have been killed, for only Amnon alone has died. For, because of the command of Absalom, was this thing determined to take place [Hebrew is unclear here], from the day that Tamar, his sister, was humbled.*

David’s sons, at the first sight of blood, excitedly run for their mules and race away from Absalom’s party. Therefore, they are going to be riding as quickly as possible away from Baal-hazor. This leads us to ask...

### How Does the Message Get There before David’s Sons Do?

#### Options

#### What may have occurred

1. Jonadab, who was Amnon’s confidant, was also aware of this BBQ, and, even though he was not invited, he set up a system of messengers to keep track of what happened (or one messenger on a very fast animal). The idea is to ingratiate himself to David as he already has to Amnon. This messenger would tell Amnon what happened and possibly the messenger to come in and tell David that all of his sons have been killed.

## How Does the Message Get There before David's Sons Do?

Options	What may have occurred
2.	Jonadab figured out what was going to happen and simply sent in a false messenger so that he could come in with the actual information right afterward. This would have been rather risky. However, this messenger could quickly slip out, when Jonadab walks in and makes his own announcement. Jonadab would have to be careful to choose someone who is not known to the palace and cannot be tied to him. In this case, Jonadab has more control over this volatile situation. He picks the messenger, he sends the messenger in at the right time, the messenger plans to make a quick and surreptitious exit, and Jonadab steps up and sets everyone straight.
3.	David himself had messengers stationed to bring him any news. However, there are two problems with this theory: this is not said to be one of David's personal messengers and there is nothing said about David sending messengers to this party.
4.	Someone else, like Jonadab, knew that something might be up, and he wanted to ingratiate himself to the king by bringing news to the king first. Again, there is no evidence of this.
5.	If this message was from an eyewitness who attended the party, he got so upset when Amnon was killed, he took off right then and there to get the message to David. In his eyes, this was Absalom about to kill off all of his competition, something not unheard of in the ancient world.
6.	Jonadab had some of his own people spread rumors among the people that all of the king's sons had been killed. This may have been dangerous, because if Charley Brown walked into the palace to say, "All of the king's sons are dead" and he is asked from where he heard this, he might point to someone who could be tied to Jonadab. However, Jonadab may have spread this rumor, possibly using the servant above, who makes the announcement in the streets, and then leaves town permanently. If Jonadab went to this much trouble, most of Jerusalem would think that all of David's sons had been killed and <i>only</i> Jonadab knows better.
7.	Under all of these various scenarios, bear in mind that David's sons are both very young and they stick together. So, even if one or two of them are experienced riders, sticking together means they are held to the pace of the slowest among them.

Jonadab will come in moments later, after this incorrect message is brought, and tells David the correct news. This suggests some collusion was involved

### Chapter Outline

### Charts, Maps and Short Doctrines

## 2Samuel 13:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55

## 2Samuel 13:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nākâh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong #5221 BDB #645
ʾĀbîyshâlôwm (אָבִישׁׁלֹוֹם) [pronounced ub-ee-shaw-LOHM]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
ʾêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** ...saying, "Absalom has struck down all the sons of the king... The message which comes to David is, Absalom has killed all of his sons.

This tells us several things.

### What we learn from a message coming to David this quickly

1. First, it was not unusual or out of the ordinary for one son of the king to kill off the other sons. Although we don't see this occurring in Israel, it was certainly known to happen elsewhere.
2. Secondly, the fact that a message comes through like this indicates that someone suspected that something was up. Someone who knew about what happened between Amnon and Tamar recognized that a gathering of all the sons of David could result in violence.
3. Logically, this is Jonadab, who probably figured out the entire plot of Absalom. Both of these men obviously had great skills in this area of scheming and intrigue.
4. Whoever brought this message to David (and it may have been done via a relay of messengers) suspected that Absalom might gather all of the king's sons in order to kill them. Or he may have guessed that Absalom would use this gathering to avenge his sister Tamar.
5. It is possible that this person, who thought that something might take place, did not believe that Absalom was out to kill Amnon only.
6. This tells us that Absalom's plan was excellent. He had nearly everyone fooled. He has played it so cool that, it appears that only one person suspects that Absalom is out to kill off Amnon or all of his competition. Or, perhaps it is just one person who has any relationship to the king.
7. As was suggested earlier, this may have been coordinated with a message that Jonadab will bring to David.

We may reasonably conclude that one or more people suspected that something was up with this party; that more was going on than a simple party.

## Chapter Outline

## Charts, Maps and Short Doctrines

There are 2 possibilities here: (1) the messenger who came knew that David killed only one son, and filed a false report with David; (2) the messenger only saw Absalom kill Amnon and then he raced back to the palace, assuming that the other sons would be killed. In other words, this person either knew what happened or he did not know what happened; and if he knew what happened, then he told David a lie. There is the 3<sup>rd</sup> possibility that a random messenger comes in and says what he thinks happened; so he is posing as a messenger, but he really has no idea. This just seems unlikely.

Under possibility #2, whoever saw this occur and ran a message to David, was also shocked and upset to see the murder of Amnon, and thought that Absalom was going to kill all of David's sons right then and there. This suggests that the attack upon Amnon was shocking, brutal and callous. Furthermore, it indicates that such a messenger left before it was clear to him that Amnon was Absalom's only target.

Under #1, a messenger is intentionally bringing incorrect information to the king. That would be dangerous. The idea is to get correct information to the king before anyone else. Such a person would be considered valuable and a friend by the king. A person who brings false information would be treated quite differently. However, if the messenger simply hands a palace guard this message and hurries off, then his identify could be concealed. The idea would be that, this message would draw all of the attention, and he would not. If this is the case, then this is probably all setup by Jonadab, which I believe is the proper understanding.

## 2Samuel 13:30d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâthar (רָחַץ) [pronounced <i>yaw-THAHR</i> ]	<i>to be left over, to be left behind, to remain; to excel, to be superior [to the rest]; to gain a victory</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #3498 BDB #451
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4480 BDB #577
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective construct	Strong's #259 BDB #25

**Translation:** *...and not one remains from them.*" The message indicates that there was not a single man left standing. Now, this suggests that whoever witnessed this (and I have assumed that the original messenger did witness the murder of Amnon); that it was so shocking that he made a run for it immediately. We do not know if he is among the celebrants at the party or if he is watching from a safe distance away. However, what he sees when Amnon is killed suggests to him that Absalom is now consolidating his power. Again, this is based upon the assumption that the messenger unintentionally files a false report with David.

If this is a relay of messengers, which would have required quite a bit of coordination, then there is the slight possibility that the original message was confused. So the message that Absalom has killed Amnon at the BBQ before all the king's sons became the message that Absalom killed all the king's sons at the BBQ.

However, most of these possibilities would require great planning and the one carrying the news would have to be riding animals faster than the mules of the sons of David. Here is what is more likely: Jonadab knew about this scheme or figured it out. He knows his position as being best pals with Amnon put him in a bad position with the rest of the royal family (those who knew what happened).

Let's look at these 3 verses again: 2Sam. 13:30–32 *And so it is, [while] they are on the road that a message comes to David, saying, "Absalom has struck down all the sons of the king and not one remains from them." Then the king rose up and tore his clothes and then laid down [upon] the earth. His servants were standing [there], [their] clothes having been torn. Then Jonadab, the son of Shimeah, David's brother, answered, and said, "Let not my lord say [that] all the boys—the sons of the king—have been killed, for only Amnon alone has died. For, because of the command of Absalom, was this thing determined to take place [Hebrew is unclear here], from the day that Tamar, his sister, was humbled.*

So, Jonadab works in conjunction with a messenger who will observe the party from afar, ride back quickly before the sons, give Jonadab the lowdown, and then make a false pronouncement and then, quickly and surreptitiously leaves. Or, in the alternative, Jonadab figured out what Absalom was doing, and after this incorrect message was delivered, stood up and declared what seemed likely to him as if it he was having a prophetic vision.

The timing has to be good. Jonadab cannot give this news, and then everyone stands there for an hour discussing the two messages and then David's sons show up. They need to show up on cue.

So, let's say the Jonadab pays someone to first come in with the message that all of David's sons have been slaughtered; and then Jonadab comes in with the real news that not all of David's sons were killed, save one. Here, he has brought in the news of this death, but it is in such a way that he is the good guy. If he came in alone, and no messenger had preceded him, and he says, "Amon, my lord, has been killed by Absalom," there would always be this memory of him bringing such bad news to David. David would always associate the death of Amnon with Jonadab. However, if he considerably softens the blow of terrifically bad news; then he is, in a sense, bringing good news to David. David will see him in a positive way. This sounds like a very clever plot, does it not?

I am simply considering all possibilities. However, such a scheme dreamed up in the mind of Jonadab seems to be very much in keeping with his personality and desire for power and influence without working for it.

There are two kinds of men who desire power in this world: President George W. Bush, who is intelligent, attractive and charismatic; and Karl Rove, who is probably more intelligent but less attractive and charismatic. Assuming a close relationship between Rove and Bush, where Rove would often have Bush's ear, the Karl Rove type can wield a tremendous amount of power with fewer of the headaches. Or, if you don't like Bush and Rove, consider Dick Morris and President Bill Clinton. A top advisor to the president (king or prime minister) has a tremendous amount of power. He does not have to be brave, charismatic or attractive; he merely needs to have good information to give to the president in a timely manner, and also the ability to evaluate and synthesize such information for the president. Not everyone in this world who desires power wants to be George Bush or Bill Clinton; some want to be Dick Morris or Karl Rove. That is Jonadab; he wants to be a Dick Morris. He wants to have the king's ear. He wants to tell the king how he sees things. He wants to take the known information and break it down for the president, and then to give his best recommendations. Some people are very happy to have power and influence, but not to be out there in front. It is actually safer and easier. If need be, they can tell all of their friends, "That was my idea."

A top advisor can come to this position via hard work, an accumulation of knowledge, and a track record of good suggestions. Or, in the case of Jonadab, he can attempt to become a top advisor through duplicity. That appears to be what is occurring here.

Lets's not get ahead of ourselves. V. 30 reads: **And so it is, [while] they are on the road that a message comes to David, saying, "Absalom has struck down all the sons of the king and not one remains from them."** So, a messenger apparently comes to the guard in front, hands them the message, and scurries off. It does not appear that he actually enters into the palace because the text refers to a *message* rather than to a *messenger*. What R. B. Thieme, Jr. suggests is, Jonadab has his men start a rumor on the outside of the palace, which information comes to the king. However, that would be too unreliable to Jonadab's plot. He needs the message to come at the right time.

It needs to be message, crying and weeping, Jonadab corrects the message, and the king's sons come in. Bam boom bing. Just like that. For instance, Jonadab cannot correct the first message, everyone is standing around in torn clothes, and now they wonder for 45 minutes, who is right.

**And so stands the king and so he tears his clothes and so he lies down earth-ward. And all his servants are stationed torn of clothes.**

2Samuel  
13:31

**Then the king rose up and tore his clothes and then laid down [upon] the earth. His servants were standing [there], [their] clothes having been torn.**

**Then the king rose up, tore his clothes, and then laid down upon the ground (in great sorrow). His servants stood around him, their clothes torn as well.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	Then the king rose up, and rent his garments: and <u>fell upon</u> the ground, and all his servants, that stood about him, rent their garments.
Masoretic Text (Hebrew)	And so stands the king and so he tears his clothes and so he lies down earth-ward. And all his servants are stationed torn of clothes.
Peshitta (Syriac)	Then the king arose and tore his garments and lay <u>on</u> the earth; and all his servants stood by with their clothes rent.
Septuagint (Greek)	Then the king arose, and tore his clothes, and lay <u>upon</u> the ground. And all his servants that were standing round him tore their clothes.

Significant differences: The English translation from the Latin has the king *falling* to the ground, rather than *laying* on the ground. Even though there is no preposition in that third phrase, it is implied by the locative *hê*.

In the final phrase, most translations give the final verb an active meaning—*the servants tore their clothes*. However, the verb is a Qal passive participle and there is no 3<sup>rd</sup> person masculine plural suffix, so it should read: *clothes [which] have been torn*.

#### Thought-for-thought translations; paraphrases:

Contemporary English V.	David got up, and in his sorrow he tore his clothes and lay down on the ground. His servants remained standing, but they tore their clothes too.
Easy English (Pocock)	The king stood up. He tore his clothes. Then he lay down on the ground. All the king's servants had torn their clothes too. They stood near the king.
Easy-to-Read Version	King David tore his clothes and lay on the ground [This showed that he was very sad and upset.]. All of David's officers standing near him also tore their clothes.
Good News Bible (TEV)	The king stood up, tore his clothes in sorrow, and threw himself to the ground. The servants who were there with him tore their clothes also.

New Berkeley Version	The king arose, tore his clothes, and fell prostrate to the ground, with all his attendants standing around with their garments similarly rent.
New Century Version	King David tore his clothes and lay on the ground to show his sadness. All his servants standing nearby tore their clothes also.
New Living Translation	The king got up, tore his robe, and threw himself on the ground. His advisers also tore their clothes in horror and sorrow.

### Partially literal and partially paraphrased translations:

American English Bible	So, the king ripped his clothes and fell to the ground; and all his servants who were standing with him ripped their clothes.
Ancient Roots Translinear	The king rose, rent his cloak, and lay on the ground. All his stationed servants rent their cloaks.
God's Word™	The king stood up, tore his clothes, and lay down on the ground. All his servants were standing beside him with their clothes torn to show their grief.
New Jerusalem Bible	The king stood up, tore his clothes and threw himself on the ground. All his officers tore their clothes too.
Today's NIV	The king stood up, tore his clothes and lay down on the ground; and all his attendants stood by with their clothes torn.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then the king got up in great grief, stretching himself out on the earth: and all his servants were by his side, with their clothing parted.
Ferar-Fenton Bible	Then the king arose and tore his clothes, and laid on the ground, and all his ministers stood tearing their clothing.
JPS (Tanakh—1985)	At this, David rent his garment and lay down on the ground, —and all his courtiers stood by with their clothes rent— [Septuagint reads “and all his courtiers who were standing by him rent their clothes.”]..
NET Bible®	Then the king stood up and tore his garments and lay down on the ground. All his servants were standing there with torn garments as well.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	...and the king rises, and rends his garments, and lies on the earth, and all his servants are standing by [with] rent garments.
Context Group Version	Then the king arose, and tore his garments, and lay on the land { or earth }; and all his slaves stood by with their clothes torn.
English Standard Version	Then the king arose and tore his garments and lay on the earth. And all his servants who were standing by tore their garments.
exeGesés companion Bible	And the sovereign rises and rips his clothes and lies down on the earth; and all his servants station by with ripped clothes.
Heritage Bible	And the king rose and tore his garments, and lay down on the earth; and all his servants stationed <i>by him</i> with their garments torn..
Modern KJV	And the king arose and tore his garments, and lay on the earth. And all his servants stood by with their clothes torn.
Syndein	Then the king {David} 'arose in a state of shock', and 'ripped and tore' his clothes, and 'fell on the floor and was rolling and rolling'. And all his staff stationed there stood by with their clothes torn {only the king had the right to roll on his court floor}. {Note: This false rumor is really horrible for David. He takes it very badly. But once he takes this position, in his arrogance hangover, he can not move back from this and save face.}.

Young's Updated LT

And the king rises, and tears his garments, and lies on the earth, and all his servants are standing by with torn garments.

**The gist of this verse:**

King David rises up out of his throne, tears his clothing, and then lies on the ground. Those who are with him also tear their own clothing.

### 2Samuel 13:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) [pronounced <i>koom</i> ]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6965 BDB #877
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** *Then the king rose up...* Throughout this chapter, people have been rising up. After Amnon had raped Tamar, he told her to *get up and go!* When the sons of David observed Amnon being killed, they *rose up*, but it was to make a run for it. Here, the king hears the news that all of his sons had been killed (which is not true), and he rises up. Many times this indicates that a person is going to take a stand or reveal, by the next verb, what is in his soul.

There is a literal meaning as well. This simply tells us that the king was seated at his throne, this message is delivered, and he stands up from his throne.

You will notice that, no one questions the message. No one asks, "Is this really true?" David accepts this result immediately as true. He may search his own mind back to Absalom's request, and realize that Absalom had simply set him up and that he fell for it. So, whether this messenger is known or not to the palace, he is believed. Again, because of the wording in the previous verse, where the emphasis is upon a *message* rather than a *messenger*, that suggests that the message was delivered, but that the messenger himself did not go before the king and speak.

Now, one possibility is, this messenger was a man sent by David to observe from afar the proceedings of this party at Absalom's. However, if David was truly suspicious that something could go wrong, then he would just as likely have sent a few soldiers to also watch from a distance, and to quell anything that went wrong. So, I don't believe that David sent this messenger originally. Furthermore, that messenger would come in and give the message personally.

It is also unlikely that such a messenger would have simply elected to go up on this trip on his own. He hears that David's son Absalom is having a celebration and that all of the other sons of the king are invited, so he decides, on his own, to go up there and watch from afar. That just seems like a far-fetched thing for an individual to do. What would be his motivation?

The third possibility is, this messenger is associated with Jonadab. Jonadab knew that something was up when he heard about this invitation which Amnon got to go up to Absalom's ranch for a BBQ. Being the class A manipulator that he was, he recognized what was going on. He may have been talking to Amnon, and the directive of the king came in and Amnon was summoned by the king to Absalom's ranch for a bbq. Now, how



does he play this? Jonadab may have been disgusted with what happened between Amnon and Tamar. Jonadab may have seen the writing on the wall that, Absalom would somehow, in some way, kill Amnon. Properly using this event would give Jonadab an in with David, if he played his cards right.

So, because of his association with Amnon, Jonadab heard about this invitation. He knew what was going on from the very beginning. It is clear to him the Amnon's stock is going down; Absalom is not in his periphery of friends, but he might be able to use this to work his way into the palace.

The simplest way to work out the time factor would be to send a spy to Absalom's, to watch from afar to see what was going on. Jonadab would have access to the exact location from Amnon's invitation. So, ahead of the party, Jonadab gets a spy up there, who stakes out a good vantage point; and then waits for the action to begin. He and whatever animal he takes will have some time to rest. Perhaps he goes up a day ahead of time or a half a day ahead of time. This will give his animal enough time to rest, so that when he leaves, at the same time as the sons rush out of there, he will have the advantage. His animal will be fresher and stronger and he will not have anyone to slow him down. Since all of the sons arrive home at the same time, that means that the slowest among them set the pace. If Jonadab did this, the timing would be perfect.

### 2Samuel 13:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
qâra' (עָרָה) [pronounced <i>kaw-RAHG</i> ]	<i>to bend, to tear apart; to tear out, to tear away; to cut in pieces [with a knife]; to cut out; to tear with words [i.e., to curse]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7167 BDB #902
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ]	<i>garments, clothes, clothing, apparel</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93

**Translation: ...and tore his clothes...** David obviously believes the message; it all makes sense to him now. Absalom coming in and getting David to participate in getting all of his sons to this BBQ was a ruse so that Absalom could kill them all (just as Amnon got David to send Tamar to his home).

David felt, to some extent, responsible; and he is greatly grieved to hear of his sons being killed, and he tears the clothing which he is wearing. In the ancient world, the tearing of one's clothing indicated immense and overpowering grief.

### 2Samuel 13:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253

## 2Samuel 13:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâkab (שָׁכַב) [pronounced shaw-KAH <sup>B</sup> V]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7901 BDB #1011
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the locative hê	Strong's #776 BDB #75

**Translation:** ...and then laid down [upon] the earth. Then David lays upon the ground. This verb was used earlier in this chapter for Amnon raping Tamar and Amnon laying on his bed in a ruse, to pretend that he was ill. David lays down on the ground in great sorrow. As we have seen, the Jews were very demonstrative in their reactions to some events.

I write this in the year 2011, and Kim Jong Il has recently died. There has been, quite frankly, weird reactions from the population there, who have grieved very **demonstrably**, both at the news of his death and at his funeral, although there was a noted lack of tears on the part of the mourners.

There are a number of passages in the Old Testament where this behavior at hearing such bad news is common: Gen. 37:29, 34 Joshua 7:6 2Sam. 12:16 Job. 1:20.

## 2Samuel 13:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'ebed (עֶבֶד) [pronounced GE <sup>B</sup> -ved]	<i>slave, servant</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5650 BDB #713
nâtsab (נִצַּב) [pronounced naw-TSAH <sup>B</sup> V]	<i>stationed, left standing, stationing oneself, taking one's stand; standing [at the ready, firm]</i>	Niphal participle	Strong's #5324 BDB #662
qâra <sup>c</sup> (עָרָק) [pronounced kaw-RAHG <sup>c</sup> ]	<i>to bend, to tear apart; to tear out, to tear away; to cut in pieces [with a knife]; to cut out; to tear with words [i.e., to curse]</i>	masculine plural construct, Qal passive participle	Strong's #7167 BDB #902

Most of the time, I have my definitions match the stem and take into consideration the participle. These are simply the Qal meanings.

## 2Samuel 13:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> gâdîym (בגדִים) [pronounced b <sup>e</sup> -gaw-DEEM]	garments, clothes, clothing, apparel	masculine plural noun	Strong's #899 BDB #93

**Translation:** His servants were standing [there], [their] clothes having been torn. David's servants participated in David's grief. They stood at the ready, at their station; but they tore their clothes as well, to indicate their sorrow at David's loss.

And so answers Jonadab, son of Shimeah, brother of David; and so he says, "[Let] not say, my lord, all the boys—sons of the king—they have killed, for Amnon, to him alone, has died. For upon a mouth of Absalom, is a thing put in place from a day of humbling Tamar, his sister.

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Then Jonadab, the son of Shimeah, David's brother, answered, and said, "Let not my lord say [that] they have killed all the boys—the sons of the king—for only Amnon alone has died. For, because of the command of Absalom, was this thing determined to take place [Hebrew is unclear here], from the day that Tamar, his sister, was humbled.

Then Jonadab, the son of Shimeah (David's brother) answered, saying, "Do not think, my lord, that they have killed all of your sons—Amnon alone has died. For you see, from the very day that Tamar, Absalom's sister, was raped, did Absalom determine for this plan to take place.

Here is how others have translated this verse:

## Ancient texts:

Latin Vulgate	But Jonadab the son of Semmaa David's brother answering, said: Let not my lord the king <u>think</u> that all the king's sons are slain: Amnon only is dead, for he was appointed by the mouth of Absalom from the day that he <u>ravished</u> his sister Thamar.
Masoretic Text (Hebrew)	And so answers Jonadab, son of Shimeah, brother of David; and so he says, "[Let] not say, my lord, all the boys—sons of the king—they have killed, for Amnon, to him alone, has died. For upon a mouth of Absalom, is a thing put in place from a day of humbling Tamar, his sister.
Peshitta (Syriac)	And Jonadab, the son of Shimeah David's brother, said to him, Let not my lord the king <u>think</u> that all the king's sons are dead; for Amnon alone is dead: for Absalom had been determined to do this from the day that Amnon <u>forced</u> his sister Tamar.
Septuagint (Greek)	And Jonadab the son of Shimeah, David's brother, answered and said, Let not my Lord the king say that he has slain all the young men the sons of the king, for Amnon alone is dead; for he was appointed to death by the mouth of Absalom from the day that he humbled his sister Tamar.
Significant differences:	The English translation from the Syriac lacks <i>answered</i> . The first verb within the quotations is <i>to say</i> ; but it can be reasonably translated <i>to think</i> . The English translation from the Latin and Syriac both leave out <i>the boys</i> . The explanatory <i>for</i> is missing from the English translation of the Syriac.

The way the difficult verb/noun (*appointed, determined*) is translated in all of these ancient versions is reasonable. Amnon *humbled* his sister; however, the English translation from the Latin and Syriac render this *ravished, forced*, respectively.

### Thought-for-thought translations; paraphrases:

Christian Community Bible	But Jonadab, son of Shimeah, David's brother, said, "Don't imagine that they have killed all your sons. Only Amnon is dead, for Absalom had decided to kill him from the day Amnon raped his sister Tamar."
Contemporary English V.	Then David's nephew [The Hebrew text has "the son of David's brother Shimeah."] Jonadab said, "Your Majesty, not all of your sons were killed! Only Amnon is dead. On the day that Amnon raped Tamar, Absalom decided to kill him."
Easy English (Pocock)	But Jonadab, the son of David's brother Shimeah, said, "No, they did not kill all the king's sons. Only Amnon is dead. Amnon *raped Tamar, Absalom's sister. Ever since that day, Absalom planned to do this."
Easy-to-Read Version	But then David's brother, Jonadab son of Shimeah, said, "Don't think that all of the king's sons were killed! Only Amnon is dead. Absalom has been planning this from the day that Amnon raped his sister Tamar."
Good News Bible (TEV)	But Jonadab, the son of David's brother Shammah, said, "Your Majesty, they haven't killed all your sons. Only Amnon is dead. You could tell by looking at Absalom that he had made up his mind to do this from the time that Amnon raped his sister Tamar."
<i>The Message</i>	Just then, Jonadab, his brother Shimeah's son, stepped up. "My master must not think that all the young men, the king's sons, are dead. Only Amnon is dead. This happened because of Absalom's outrage since the day that Amnon violated his sister Tamar."
New Berkeley Version	Then Jonadab, the son of David's brother Shimeah, spoke up, "Let not my sovereign suppose that they have killed all the young men, the king's sons; because it is Amnon alone who is dead. Judging from Absalom's looks, this has been planned from the day he forced his sister Tamar."
New Century Version	Jonadab son of Shimeah, David's brother, said to David, "Don't think all the young men, your sons, are killed. No, only Amnon is dead! Absalom has planned this ever since Amnon forced his sister Tamar to have sexual relations with him."
New Living Translation	But just then Jonadab, the son of David's brother Shimea, arrived and said, "No, don't believe that all the king's sons have been killed! It was only Amnon! Absalom has been plotting this ever since Amnon raped his sister Tamar."

### Partially literal and partially paraphrased translations:

American English Bible	But then JoNadab (the son of ShimeAh, David's brother) said, 'Don't tell our lord that all his sons were killed, for it was just AmNon. He died alone at the instructions of AbSalom, for this is the same day that he had raped his sister Tamar.'
Ancient Roots Translinear	Jonadab, the son of Shimeah David's brother, answered and said, "Never say to my lord that all the lads and the king's sons died, for Amnon alone died. By the mouth of Absalom this was set from the day he humbled his sister Tamar."
<i>God's Word</i> ™	Then Jonadab, the son of David's brother Shimea, said, "Sir, don't think that all the young men, all the king's sons, have been killed. Only Amnon is dead. Absalom decided to do this the day his half brother raped his sister Tamar."
New Jerusalem Bible	Jonadab son of Shimeah, David's brother, then spoke up and said, 'Do not let my lord take to heart the report that all the young men, the king's sons, have been killed, since only Amnon is dead: for Absalom has been promising himself to do this since the day when Amnon raped his sister Tamar.'
Revised English Bible	Then Jonadab, son of David's brother Shimeah, said, 'My lord must not think that all the young princes have been murdered; only Amnon is dead. Absalom has gone

about with a scowl on his face ever since Amnon ravished his sister Tamar. I have no idea where these translators came up with *scowl*.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And Jonadab, the son of Shimeah, David's brother, said, Let not my lord have the idea that all the sons of the king have been put to death; for only Amnon is dead: this has been purposed by Absalom from the day when he took his sister Tamar by force.
Complete Jewish Bible	But then Yonadav, the son of Shim'ah, David's brother, spoke up; he said, "My lord shouldn't think they have killed all the young men, the king's sons. Only Amnon is dead; for Avshalom has meant to do this ever since the day he raped his sister Tamar.
Ferar-Fenton Bible	But J'onadab, the son of Shemiah, the brother of David, interposed, and said, "Do not let my prince think that all the young princes have been killed, —for Amnon only has been killed. For that has been determined by Absalom from the day he ravished his cousin Thamar.
HCSB	But Jonadab, son of David's brother Shimeah, spoke up: "My lord must not think they have killed all the young men, the king's sons, because only Amnon is dead. In fact, Absalom has planned this ever since the day Amnon disgraced his sister Tamar.
JPS (Tanakh—1985)	But Jonadab, the son of David's brother Shimah, said, "My lord must not think that all the young princes have been killed. Only Amnon is dead,; for this has been —decided by— [lit., "determined by the command of."] Absalom ever since his sister Tamar was violated.
Judaica Press Complete T.	And Jonadab, the son of David's brother Shimah, answered and said, "Let not my lord say that they have killed all the young men, the king's sons; for Amnon alone is dead; for by the mouth of Absalom this had been arranged from the day he forced Tamar his sister.
New Advent Bible	But Jonadab the son of Semmaa David's brother answering, said: Let not my lord the king think that all the king's sons are slain: Ammon only is dead, for he was appointed by the mouth of Absalom from the day that he ravished his sister Thamar.
NET Bible®	Jonadab, the son of David's brother Shimeah, said, "My lord should not say, 'They have killed all the young men who are the king's sons.' For only Amnon is dead. This is what Absalom has talked about [Heb "it was placed on the mouth of Absalom."] from the day that Amnon [Heb "he"; the referent (Amnon) has been specified in the translation for clarity.] humiliated his sister Tamar.
New Heart English Bible	Jonadab, the son of Shimeah, David's brother, answered, "Do not let my lord suppose that they have killed all the young men the king's sons; for Amnon only is dead; for by the appointment of Absalom this has been determined from the day that he forced his sister Tamar.
NIV – UK	But Jonadab son of Shimeah, David's brother, said, My lord should not think that they killed all the princes; only Amnon is dead. This has been Absalom's expressed intention ever since the day that Amnon raped his sister Tamar.

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	But Jonadab son of Shimeah, David's brother, said, Let not my lord suppose they have killed all the king's sons; for Amnon only is dead. This purpose has shown itself on Absalom's determined mouth ever since the day Amnon humiliated his sister Tamar.
Concordant Literal Version	And Jonadab son of Shimeah, David's brother, answers and said, `Let not my lord say, The whole of the young men, the sons of the king, they have put to death; for

English Standard V. – UK	<p>Amnon alone [is] dead, for by the command of Absalom it has been appointed from the day of his humbling Tamar his sister;"</p> <p>But Jonadab the son of Shimeah, David's brother, said, "Let not my lord suppose that they have killed all the young men, the king's sons, for Amnon alone is dead. For by the command of Absalom this has been determined from the day he violated his sister Tamar.</p>
exeGesés companion Bible	<p>And Yah Nadab the son of Shimah the brother of David answers and says, My adoni, say not that they deathified all the lads of the sons of the sovereign; for only, Amnon died: for this became set by the mouth of Abi Shalom the day he abased his sister Tamar.</p>
Heritage Bible	<p>And Jonadab, the son of Shimeah, David's brother, answered, and said, Let not my lord say that all the young men, the king's sons, are killed, because Amnon only is killed, because by the mouth of Absalom this has been put <i>in place</i> from the day that he looked down with harshness upon his sister, Tamar..</p>
LTHB	<p>And Jonadab the son of Shimeah, David's brother, answered and said, Do not let my lord say, They have killed all of the young men, the king's sons; for only Amnon is dead. For it has been settled by Absalom's command from the day of his humbling of his sister Tamar.</p>
Modern KJV	<p>And Jonadab, the son of David's brother Shimeah answered and said, Let not my lord think that they have killed all the young men, the king's sons. For only Amnon is dead. For by the mouth of Absalom this has been determined from the day that he humbled his sister Tamar.</p>
NASB	<p>Jonadab, the son of Shimeah, David's brother, responded [Lit answered and said], "Do not let my lord suppose [Lit say] they have put to death all the young men, the king's sons, for Amnon alone is dead; because by the intent [Lit mouth] of Absalom this has been determined since the day that he violated his sister Tamar.</p>
Syndein	<p>{Jonadab's Contrivance and Opportunism} 32~~And Jonadab, the son of Shimeah - David's brother - answered {answered what? You could not talk to the king in court unless he talked first. So, Jonadab must have purposely NOT torn his clothes. David would have noted the disrespect and questioned him, "Why are you not grieving?" This is just more manipulation on the part of Jonadab} and said, "Do not let my lord {David} assume/conclude that they have killed all the young men . . . the king's sons for only Amnon has died. For by the order of Absalom {idiom: literally 'by the mouth of Absalom'} it was determined from the day that he raped Tamar, his sister. {Side Note: Shimeah was Jesse's third son and David was Jesse's seventh son. Shimeah was passed over by God via the prophet Samuel when Samuel was finding God's choice for king of Israel.} {Note: David will come to realize that Jonadab has known for two years the threat to Amnon and did not warn him. This will not bode well for Jonadab.}.</p>
World English Bible	<p>Jonadab, the son of Shimeah, David's brother, answered, Don't let my lord suppose that they have killed all the young men the king's sons; for Amnon only is dead; for by the appointment of Absalom this has been determined from the day that he forced his sister Tamar.</p>
Young's Updated LT	<p>And Jonadab son of Shimeah, David's brother, answers and says, "Let not my lord say, The whole of the young men, the sons of the king, they have put to death; for Amnon alone is dead, for by the command of Absalom it has been appointed from the day of his humbling Tamar his sister.</p>

**The gist of this verse:** Jonadab stands up and refutes the messengers story, and says that only Amnon has been killed by Absalom, and it all happened because Amnon raped Tamar, Absalom's full sister.

### 2Samuel 13:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (עָנָה) [pronounced <i>gaw-NAWH</i> ]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6030 BDB #772
It is reasonable to render this <i>speak [or, answer] loudly, speak up [in a public forum]</i> . ʿânâh occasionally has a very technical meaning of giving a response in court, and could be rendered <i>testify</i> . in some contexts, this word can mean <i>to sing</i> . BDB lists this on p. 777.			
Yôwnâdâb (יֹונָדָב) [pronounced <i>yoh-naw-DAWB</i> ]	<i>Yah is willing; Yah is noble [liberal, has impelled]; transliterated Jonadab</i>	masculine singular proper noun	Strong's #3082 & #3122 BDB #220
The more formal spelling of this is Y <sup>e</sup> hōwnâdâb (יְהוֹנָדָב) [pronounced <i>yah-hoh-naw-DAWB</i> ], which is, properly Strong's #3082.			
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Shim <sup>e</sup> ʿâh (שִׁמְעָה) [pronounced <i>shim-GAW</i> ]	<i>report, fame, reputation and is transliterated Shimeah</i>	masculine singular proper noun	Strong's #8092 & #8093 BDB #1035
ʾâch (אָח) [pronounced <i>awhk</i> ]	<i>brother, kinsman or close relative</i>	masculine singular construct	Strong's #251 BDB #26
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** [Then Jonadab, the son of Shimeah, David's brother, answered,...](#) This is quite interesting. You will recall Jonadab from earlier in this narrative. He helped Amnon plot out the rape of Tamar. Both he and Amnon appeared to be layabouts with little to do. Amnon thought about having sex with his half-sister and Jonadab helped him plot this out, so that it could happen. Jonadab may or may not have known that this would have resulted in a rape—but, nevertheless, he seems to be a worthless layabout like his cousin Amnon.

Now, it is two years later. Since Jonadab is on the periphery of the royal family (he is David's nephew), he just happens to be at the palace of David at the opportune time. He would have been known to David and to the palace guard. He could have seen to it that he would be in the palace with David at this time. We do not know how or on the basis of what business that he was there. Did he follow the messenger in? Was he 2 minutes behind the messenger? Did the messenger exit while Jonadab entered? Or was Jonadab simply there, as a part of the royal family? Because the text does not read, *and so entered Jonadab*, the narrative seems to imply that he is already there, standing; while David is on the ground and David's servants are tearing their clothes. However, even that is not clear.

Now if Jonadab is standing there, then he allows David and his people to tear their clothing and cry for awhile before he speaks. In his own mind, he recognizes that he must allow the full impact of the death of all of his sons to rest upon David's soul first. He wants his news to be good news; or at least, something which is somewhat better.

Let me suggest that everyone is crying and tearing their clothing, and then they look over at Jonadab, and he is just standing there, not crying, not with torn clothes. This would explain the verb here, which usually means *to answer*. It is as if many eyes are on him, the man without torn clothes, and *he answers* their stares.

The other alternative is, Jonadab is waiting outside; his guy hands the message to the palace guard, and then walks off. Then, Jonadab gives it enough time to sink in, and he walks in and makes this announcement.

Jonadab is the kind of guy who knows how to manipulate people and to play people like chess pieces on a chess board, he no doubt had a reason to be there at this precise time. The idea here is, in my estimation, that Jonadab did not want to announce bad news to the king, even though the death of his son, Amnon, is bad news. However, if someone first says, "All your sons have died" and then Jonadab says, "No, don't worry, only Amnon is dead;" he is, in a way, delivering good news.

### 2Samuel 13:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'al (אֵל) [pronounced <i>al</i> ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb];; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'âdôwn (אֲדוֹן) [pronounced <i>aw-DOHN</i> ]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #113 BDB #10
There are actually 3 forms of this word: 'ădônây (אֲדוֹנַי) [pronounced <i>uh-doh-NAY</i> ]; 'ădônay (אֲדוֹנַי) [pronounced <i>uh-doh-NAY</i> ]; and 'ădônîy (אֲדוֹנַי) [pronounced <i>uh-doh-NEE</i> ]. The 3 <sup>rd</sup> form is found here.			
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
na'ar (נָעַר) [pronounced <i>NAH-gahr</i> ]	<i>boy, youth, young man; personal attendant, slave-boy</i>	masculine plural noun with the definite article	Strong's #5288 & #5289 BDB #654



## 2Samuel 13:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
mûwth (מוֹת) [pronounced <i>mooth</i> ]	<i>to kill, to cause to die, to put to death, to execute</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #4191 BDB #559

The Hiphil is the causative stem; some group of men caused this to happen.

**Translation:** ...and said, “Let not my lord say [that] they have killed all the boys—the sons of the king,... The way that this is phrased does not seem to indicate that he has actually seen with his own eyes all that went down. He tells David, “Don’t think that all of your sons have been killed.” (the verb *to say* can also mean *to think, to presume*). Now, this little tidbit will apparently get tucked away in David’s mind. Jonadab suddenly has information which he has never made known before.

There is something here hidden in the Hebrew that I did not catch the first 4 or 5 times through this verse, which caused me to retranslate this verse more accurately: the 3<sup>rd</sup> person plural, Hiphil perfect of mûwth (מוֹת) [pronounced *mooth*]. If David was paying attention, he caught this. Jonadab does not say, Absalom did not kill the king’s sons; Jonadab says, “They did not put to death your sons.” Do you see the problem here? How does Jonadab know that there is a *they* here? How did he figure this out? Jonadab does not have to be an observer to figure this out; nor does he need to have someone tell him what happened at the BBQ. He thought this plot of Absalom’s through, and he figured out exactly what was going to happen. He knew that the servants of Absalom would not kill all of David’s sons—but it should have gotten David’s attention that Jonadab knew that there was a *they* involved in this plot.

Was Jonadab himself at this party? We don’t know. I strongly doubt it. It is possible that Jonadab figured out what was going on, attended this party with Amnon and the other brothers, but stayed sober and near the mules, so that he could take off before anyone else. If the other sons of the king are slightly drunk, Jonadab could ride in from the party quite quickly and right before them. However, given Jonadab’s effort in the rape of Tamar, I would think that he is less hands-on than that. He would not want to be right there when Amnon is being killed. Furthermore, that would have been a lot of personal effort, which is out of character for Jonadab.

So, it is only reasonable to ask, did Jonadab—whether he has been standing there all the time or just rode up on his mule—send this other messenger to David first, so that Jonadab’s message would be informative and somewhat of a relief for David. You see, Jonadab is no longer bringing bad news, “Amnon, your son, is dead.” He is bringing good news: “You sons are all alive; only Amnon has been killed.” The previous messenger very conveniently softens the blow of Jonadab’s message. This way he seems on top of things and helpful to the king, as well as a man who has brought some emotional relief to the king. Furthermore, he is seen as a man who is well-informed or very perceptive.

Before all is said and done, I will carefully lay out **the Jonadab plot** and all that probably occurred. This will tie together all of the events and all of the thinking of the characters together.

## 2Samuel 13:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾAm <sup>e</sup> nôwn (אמון) [pronounced <i>ahm<sup>e</sup>-NOHN</i> ]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בד) [pronounced <i>bah</i> ]	<i>separation, by itself, alone</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בד) mean <i>in a state of separation, by itself, alone, apart</i> .			
mûwth (מות) [pronounced <i>mooth</i> ]	<i>to die; to perish, to be destroyed</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #4191 BDB #559

**Translation:** ...for only Amnon alone has died. He informs the king that only Amnon has died. The rest of the king's sons are on-route to the palace, perhaps to talk with their father to figure out, what to do. We must ask, how did Jonadab know this? How did David think that Jonadab knew this? If he has been standing there all this time, was Jonadab acting as if he is a prophet? If he just walked in, then no doubt, this was coordinated with the other messenger.

David is going to listen carefully to Jonadab. This is peculiar for two messengers, one after the other, to come in and offer news like this. Jonadab begins to explain, and it is this explanation which will be his own undoing:

In either scenario, Jonadab will seem suspicious. If he comes in 5 minutes after the first messenger, then how did he know? How did he realize what the first messenger had said? How did he realize that his understanding of what happened needed to be known?

The other scenario is, Jonadab has been there all the time, but he gives David and his people enough time to tear their clothing and lay on the ground and cry. This is sort of okay, because this would happen even if it were Absalom only who had died.

Here, I believe is Jonadab's thinking. David and his people are going to be in such a state that they will not carefully evaluate how Jonadab knows these things and how he just happened to walk in at this time to refute the previous messenger. Or, that they will be in such a state that, they do not ask themselves how does Jonadab know this information and why did he not share it—he's been standing here all of this time. If we go with the latter approach, which I believe is the way to go, then Jonadab doesn't stand up and speak as if he is a prophet of some sort, but as a man who pays attention to what goes on, and he simply explains what he believes has happened, based upon what he knows about the people involved.

## 2Samuel 13:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced <i>peh</i> ]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
This word can be used metaphorically for a <i>spokesman, a messenger, an orator; a commandment, expressed purpose</i> . In 2Sam. 13:32, this is rendered <i>command, intent, order, appointment</i> by translators who are generally very literal in their translation.			
ʾĀbîyshâlôwm (אָבוּשִׁיבָא) [pronounced <i>ub-ee-shaw-LOHM</i> ]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #1961 BDB #224
sûwmâh (שׂוּמָה) [pronounced <i>soom-AW</i> ]	<i>a token of unluckiness; a scowl</i>	feminine singular noun	Strong's #7760 BDB #965
This is a very unusual feminine singular noun. It is listed in the BDB, but not in Gesenius. Although BDB suggests that it is related to Strong's #7740 and #7757, it shares the Strong's # of the verb <i>to place, to put, to set, to appoint</i> . This would suggest the meaning of <i>placed, appointed, set</i> and perhaps even <i>planned, a plan</i> . The meanings above were taken strictly out of BDB and seem to have little or nothing to do with the passage.			
Literal translators in 2Sam. 13:32 render this word <i>appointed, determined, put in place, settled, to become set</i> .			
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
Together, these mean <i>since, from the time [day] when, since the day (time) of, from when, when</i> .			
ʿânâh (עָנָה) [pronounced <i>gaw-NAW</i> ]	<i>to humble [humiliate], to mishandle, to afflict; to force; to oppress [depress]; to be humiliated; to weaken [afflict] oneself [say, with fasting]</i>	Piel infinitive construct	Strong's #6031 BDB #776

## 2Samuel 13:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Tâmâr (תָּמָר) [pronounced <i>taw-MAWR</i> ]	<i>palm-tree, date-palm</i> and is transliterated <i>Tamar</i>	feminine singular proper noun	Strong's #8559 BDB #1071
'âchôwth (אָחוּת) [pronounced <i>aw-KHOWTH</i> ]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #269 BDB #27

**Translation:** For, because of the command of Absalom, was this thing determined to take place [Hebrew is unclear here], from the day that Tamar, his sister, was humbled. Jonadab is going to now reveal how smart he is and how much valuable information that he knows. At the point the Tamar had been raped by Amnon, Jonadab knew—he does not really say how—that Absalom was determined to take revenge upon his half-brother Amnon. There is one problem with this, and that is, David was first made aware of this situation, and he declined to do anything about it. So, a few days at least had passed before Absalom had determined to kill Amnon. It is reasonable to suppose that Jonadab expresses himself in this way, so that he is not laying any of the blame upon David, the man to whom he wants to ingratiate himself. However, if Jonadab has known this all along—that is, if he figured out Absalom's plot some time ago—why has he not told David prior to this? Why didn't he tell his best friend Amnon about this as well?

Jonadab may not realize it, but he is revealing very specific information. He has already said, "They have not killed all of your sons." Now he is saying that all of this took place at Absalom's command. There is even the implication that Absalom himself gave the order to kill Amnon, although that is not exactly what is being said here.

**And now, [let] not place my lord the king unto his heart a word, to say, all sons of the king are dead, for, behold, Amnon to alone is has died.**

2Samuel  
13:33

**Now, therefore, [let] not my lord the king put a word unto his heart, to think [that] all sons of the king are dead, for, behold, only Amnon is dead.**

**Now, therefore, let not my lord the king be overly upset, to think that all of his sons are dead; listen, only Amnon is dead.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

Now therefore let not my lord the king take this thing into his heart, saying: All the king's sons are slain: for Ammon only is dead.

Masoretic Text (Hebrew)

And now, [let] not place my lord the king unto his heart a word, to say, all sons of the king are dead, for Amnon to alone is has died.

Peshitta (Syriac)

Now therefore let not my lord the king think that all the king's sons are dead; for Amnon alone is dead.

Septuagint (Greek) And now let not my lord the king lay the matter to heart, saying, All the king's sons are dead: for Amnon alone is dead.

Significant differences: The English translation from the Latin has *to take* instead of *to place, to set*. *Think*, in the English translation from the Syriac, is a legitimate translation of *to say*.

### Thought-for-thought translations; paraphrases:

Common English Bible So don't let this bother you, my master; don't think that all the princes are dead, because only Amnon is dead,<sup>34</sup> and Absalom has fled." The CEB includes Absalom's escape as a part of Jonadab's information that he gives to David.

Contemporary English V. Easy English (Pocock) Don't worry about the report that all your sons were killed. Only Amnon is dead,... My master and king, do not believe the news that all your sons are dead. Only Amnon is dead.'

Easy-to-Read Version Good News Bible (TEV) *The Message* My lord and king, don't think that all of your sons are dead. Only Amnon is dead." So don't believe the news that all your sons are dead; only Amnon was killed." So my master, the king, mustn't make things worse than they are, thinking that all your sons are dead. Only Amnon is dead."

New Berkeley Version Now let there not weigh upon the heart of my master the king any such thought as, 'All the sons of the king have perished'; because it is really Amnon alone who is dead."

New Century Version My master and king, don't think that all of the king's sons are dead. Only Amnon is dead!"

New Living Translation No, my lord the king, your sons aren't all dead! It was only Amnon."

### Partially literal and partially paraphrased translations:

American English Bible And now, may my lord the king not think in his heart that all his sons have died, for it was just AmNon.'

*God's Word*<sup>TM</sup> You shouldn't burden your heart with the idea that all the king's sons are dead, Your Majesty. Only Amnon is dead.

NIRV You are my king and master. You shouldn't be concerned about this report. It's not true that all of your sons are dead. The only one who is dead is Amnon."

Revised English Bible Your majesty must not pay attention to what is no more than a rumour that all the princes are dead; only Amnon is dead.'

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English So now, let not my lord the king take this thing to heart, with the idea that all the king's sons are dead: for only Amnon is dead.

Complete Jewish Bible So my lord the king shouldn't take it as seriously as if all the king's sons are dead; only Amnon is dead."

Ferar-Fenton Bible So, now, let the king lay this matter on his heart, thinking all the sons of the king are killed, for except Amnon, none have been killed; —and Absalom had fled!" The Ferar-Fenton Bible includes a portion of v. 34 with this quotation from Jonadab.

HCSB So now, my lord the king, don't take seriously the report that says all the king's sons are dead. Only Amnon is dead."

JPS (Tanakh—1985) So my lord the king must not think for a moment that all the princes are dead; Amnon alone is dead."

New Advent Bible Now therefore let not my lord the king take this thing into his heart, saying: All the king's sons are slain: for Ammon only is dead.

NET Bible® Now don't let my lord the king be concerned about the report that has come saying, 'All the king's sons are dead.' It is only Amnon who is dead."

NIV, ©2010

My lord the king should not be concerned about the report that all the king's sons are dead. Only Amnon is dead."

NIV – UK

My lord the king should not be concerned about the report that all the king's sons are dead. Only Amnon is dead.

**Literal, almost word-for-word, renderings:***The Amplified Bible*

So let not my lord the king take the thing to heart and think all the king's sons are dead; for Amnon only is dead.

Concordant Literal Version

...and now, let not my lord the king lay unto his heart the word, saying, All the sons of the king have died, for Amnon alone [is] dead.

English Standard Version

Now therefore let not my lord the king so take it to heart as to suppose that all the king's sons are dead, for Amnon alone is dead."

exeGesés companion Bible

And now my adoni the sovereign,  
set not the word to your heart, saying,  
All the sons of the sovereign died!  
- for only, Amnon died.

Green's Literal Translation

And now, do not let my lord the king lay the word to heart, saying, All the king's sons have died; for only Amnon has died.

Heritage Bible

And now let not my lord, the king, take the word to heart, to say that all the king's sons are killed, because that Amnon only is killed.

NASB

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

Syndein

Now therefore do not let my lord the king 'worry about this rumor'/'take the thing to his heart', assuming that all the king's sons have died for it is is not true . . . for only Amnon has died.

World English Bible

Now therefore don't let 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.

Young's Updated LT

And now, let not my lord the king lay unto his heart the word, saying, All the sons of the king have died, for Amnon alone is dead.

**The gist of this verse:**

Jonadab continues talking, framing what he has to say as good news. Not all of the king's sons have died; only Amnon is dead.

**2Samuel 13:33a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i> ]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w <sup>e</sup> + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
ʾal (אֵל) [pronounced <i>al</i> ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb];; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39

## 2Samuel 13:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sîym (שִׂיַם) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #7760 BDB #962
All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give.</i> Gesenius adds: <i>to direct, to turn [in any direction]; to make, to prepare.</i>			
'ādōwn (אָדוֹן) [pronounced aw-DOHN]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #113 BDB #10
There are actually 3 forms of this word: 'ādōnây (אָדוֹנָי) [pronounced uh-doh-NAY]; 'ādōnay (אָדוֹנַי) [pronounced uh-doh-NAY]; and 'ādōnîy (אָדוֹנֵי) [pronounced uh-doh-NEE]. The 3 <sup>rd</sup> form is found here.			
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #413 BDB #39
lêb (לֵב) [pronounced lay <sup>b</sup> v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3820 BDB #524
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun	Strong's #1697 BDB #182

**Translation:** Now, therefore, [let] not my lord the king put a word unto his heart,... Jonadab draws his speaking to a conclusion with the words *now, therefore*. I am sure that he is looking right at the king, trying to see what sort of response he is getting. He tells the king not to put this thing to his heart. Some of the less exact translations suggest that he is telling the king, *don't be concerned, don't let this bother you, don't be too upset*.

Now, get this picture. David is on the ground with his clothing torn. His servants are stationed around him, and they have torn their clothing as well. Jonadab is standing there, telling David, "Don't take it so hard."

## 2Samuel 13:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55

## 2Samuel 13:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
mûwth (מוּת) [pronounced mooth]	<i>to die; to perish, to be destroyed</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #4191 BDB #559

**Translation:** ...to think [that] all sons of the king are dead,... Here is the thing that David is not to take so hard. Jonadab is repeating himself. He has already said these words, and this is the abbreviated version. Before he said, “Do not suppose my lord that all the young men—the sons of the king—are dead.” This indicates that, when he first started talking to David, he got little or no reaction. He is repeating himself. Perhaps he thinks that David did not fully understand what he said; that David was grieving too much to grasp the import of what he had to say.

## 2Samuel 13:33c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative ( <i>lo, behold</i> ), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle ( <i>if, though</i> ); an indication of a wish or desire ( <i>oh that, if only</i> ; this is a rare usage).			
ʾAm <sup>e</sup> nôwn (אֲמֹנֹן) [pronounced ahm <sup>e</sup> -NOHN]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced bah]	<i>separation, by itself, alone</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, apart</i> .			
mûwth (מוּת) [pronounced mooth]	<i>to die; to perish, to be destroyed</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #4191 BDB #559



**Translation:** ...for, behold, only Amnon is dead. This final phrase is an exact repetition from what he has already said. This suggests that he may have even rehearsed in his own mind what he would say to the king.

Again, David does not know how Jonadab knows this. All that David can suppose by what Jonadab has said is, he has deduced it.

Let's think about this for a moment. Jonadab either was in the palace before the messenger; he walked in soon after the messenger delivered after the message. If Jonadab is in the palace already, then the message is read aloud, that all of the sons of David have been killed, David and his people grieve, and then Jonadab stands up to correct him. This has to strike everyone as strange that Jonadab knows this information, as he has been standing there with them all along, and he has never shared it before.

If this was coordinated, as I believe it was, he needs to allow the messenger ample time to leave, so the messenger is not castigated for his incorrect news. If they walk in together, this would seem odd; they both are delivering news about the same event. The messenger apparently has come in from a ride from Absalom's ranch and Jonadab, probably not. If Jonadab comes in after the messenger enters, gives his message, and then leaves, then Jonadab first has to ask around, "Why is everyone tearing their clothes?" If he forgets to ask this question, then his report will seem very suspect. However, what is most problematic—and David catches this I believe—is that Jonadab lets on that he has known about this for two years. He is attempting to build his happiness upon David's unhappiness and upon the Amnon tragedy. As R. B. Thieme, Jr. has said a million times, you cannot build your happiness on the unhappiness of others.

David, all this time, is silent. I believe that he is mulling through his mind, "You knew about Absalom's desire to kill Amnon two years ago, and you are telling me this just now?" Jonadab mistook David's silence and the look on David's face for excessive grief, and being unable to really understand what Jonadab just has said to him. So he repeats it here, adding in a demonstrative, which would focus on what is important here.

So, no matter how you slice it, there are problems with Jonadab's explanation. He is not bringing good news to David if this is something we he could have prevented.

**And so flees Absalom." And so lifts up the boy—the one keeping watch—his eyes, and so he sees, and, look, people, many, going from the road after him from a side of a mountain in the descent. And has come the observer and he announced for the benefit of the king. And he says, "Men I see from the way of Oronen from the side of the mountain."**

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13:34

**Consequently, Absalom has fled." So the boy, the one keeping watch, lifts up his eyes and he looks, and, observe, there are many people coming from the road behind him from the side of the mountain descending. So the observer came and announced for the benefit of the king, saying, "I see men from the road of Oronen from the side of the mountain."**

**Consequently, Absalom fled." So the boy who was keeping watch, looked up and he observed that there were a number of people coming along the road behind him coming down along the side of the mountain. Therefore, the observer came and announced this for the benefit of the king, saying, "I see men along the road of Oronen from the side of the mountain."**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate

But Absalom fled away: and the young man that kept the watch, lifted up his eyes and looked, and behold there came much people by a by-way on the side of the mountain.

Masoretic Text (Hebrew)	And flees Absalom." And so lifts up the boy—the one keeping watch—his eyes, and so he sees, and, look, people, many, going from the road after him from a side of a mountain in the descent. And has come the observer and he announced for the benefit of the king. And he says, "Men I see from the way of Oronen from the side of the mountain." The 2 <sup>nd</sup> half of this verse came from the Greek text.
Peshitta (Syriac)	But Absalom fled. And the watchman lifted up his eyes and looked, and behold, many people were coming by the way on the side of the mountain.
Septuagint (Greek)	And Absalom escaped. And the boy—the watchman—lifted up his eyes and looked; and behold, many people went in the way behind him from the side of the mountain in the descent. And the watchman came and told the king, and said, I have seen men by the way of Horonaim, by the side of the mountain.

Significant differences:	The English translation from the Syriac lacks the word Old Testament boy.  The Latin and Syriac are based upon the MT, so they lack the addition of the Greek text. Any conflict at this point with the Septuagint above is a matter of personal translation.
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### Thought-for-thought translations; paraphrases:

Common English Bible	...and Absalom has fled." Just then the young man on watch looked up and saw many people coming on the road behind him alongside the mountain.
Contemporary English V.	...and Absalom has run away." One of the guards noticed a lot of people coming along the hillside on the road to Horonaim. He went and told the king, "I saw some men coming along Horonaim Road."
Easy English (Pocock)	Meanwhile, Absalom had run away. There was a guard on the wall of Jerusalem. He saw a crowd of people who were coming down the hill. They were on the road on the west side of the city. The guard went to the king. The guard said, 'I see a crowd of people. They are coming along the road from Horonaim. They are on the side of the hill.'
Easy-to-Read Version Good News Bible (TEV)	Absalom ran away. In the meantime Absalom had fled. Just then the soldier on sentry duty saw a large crowd coming down the hill on the road from Horonaim. He went to the king and reported what he had seen.
<i>The Message</i>	Absalom fled. Just then the sentry on duty looked up and saw a cloud of dust on the road from Horonaim alongside the mountain. He came and told the king, "I've just seen a bunch of men on the Horonaim road, coming around the mountain."
New Berkeley Version	Then, as Absalom was getting away, the young man who was on watch looked up and saw a large company approaching from the way of the mountain side behind him.
New Century Version	In the meantime Absalom had run away. A guard standing on the city wall saw many people coming from the other side of the hill.
New Life Bible	Now Absalom had run away. And the young man who kept watch looked up and saw many people coming from the road behind him by the side of the mountain.
New Living Translation	Meanwhile Absalom escaped. Then the watchman on the Jerusalem wall saw a great crowd coming toward the city from the west. He ran to tell the king, "I see a crowd of people coming from the Horonaim road [As in Greek version; Hebrew reads from the road behind him.] along the side of the hill."

### Partially literal and partially paraphrased translations:

American English Bible	Then [David's] watchman looked and saw many people coming along the road, down the side of the mountain. So he went and reported to the king, saying, 'I see men coming down the mountain along the road to OrOnen.'
Ancient Roots Translinear	Absalom disappeared. The lad watching lifted his eyes, and saw and beheld many people going in the way after him by the mountain side.
Beck's American Translation	...and Absalom has fled.: When the young man who kept watch looked up, he saw many people coming on the road from Horonaim. And he came to the king and said, "I have seen men on the mountainside along the Horonaim road [Greek; Hebrew omits this sentence and reads <i>on the road behind him on the mountainside</i> ]."
God's Word™	Absalom has fled." When the servant who kept watch looked up, he saw many people coming down the road beside the mountain west of him.
New American Bible	Meanwhile, Absalom had taken flight. Then the servant on watch looked out and saw a large group coming down the slope from the direction of Bahurim. He came in and reported this to the king: "I saw some men coming down the mountainside from the direction of Bahurim."
NIRV	While all of that was taking place, Absalom ran away. The man on guard duty at Jerusalem looked up. He saw many people coming on the road west of him. They were coming down the side of the hill. He went and spoke to the king. He said, "I see men coming down the road from Horonaim. They are coming down the side of the hill." .
New Jerusalem Bible	...and Absalom has fled.' The man on sentry duty looked up and saw a large troop coming along the road from Bahurim. The sentry came to tell the king, 'I have seen some people coming down the Bahurim road on the mountainside.
Revised English Bible	Absalom meanwhile had made good his escape. The sentry on duty saw a crowd of people coming down the hill from the direction of Horonaim. He came and reported to the king, 'I see men coming down the hill from Horonaim.'
Today's NIV	Meanwhile, Absalom had fled. Now the man standing watch looked up and saw many people on the road west of him, coming down the side of the hill. The watchman went and told the king, "I see men in the direction of Horonaim, on the side of the hill [Septuagint; Hebrew does not have this sentence.]".

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But Absalom went in flight. And the young man who kept the watch, lifting up his eyes, saw that a great band of people was coming down the slope by the way of the Horons; and the watchman came and gave word to the king, saying, I saw men coming down by the way of the Horons, from the hillside.
Ferar-Fenton Bible	...—and Absalom has fled!" Then the man on the lookout raised his eyes, and looked, and saw a great crowd of people coming along from the further road at the side of the hill.
HCSB	Meanwhile, Absalom had fled. When the young man who was standing watch looked up, there were many people coming from the road west of him from the side of the mountain.
JPS (Tanakh—1917)	But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people in a roundabout way by the hill-side.
JPS (Tanakh—1985)	Meanwhile Absalom had fled. The watchman on duty looked up and saw a large crowd coming –from the road to his rear,— [Emendation yields “down the slope of the horonaim road. The watchman came and told the king ‘I see men coming from the Horonaim road.’” Compare the Septuagint.] from the side of the hill.

NET Bible®	In the meantime Absalom fled. When the servant who was the watchman looked up, he saw many people coming from the west [Heb "behind him."] on a road beside the hill.
NIV, ©2010	Meanwhile, Absalom had fled. Now the man standing watch looked up and saw many people on the road west of him, coming down the side of the hill. The watchman went and told the king, "I see men in the direction of Horonaim, on the side of the hill [Septuagint; Hebrew does not have this sentence]."
NIV – UK	Meanwhile, Absalom had fled. Now the man standing watch looked up and saw many people on the road west of him, coming down the side of the hill. The watchman went and told the king, I see men in the direction of Horonaim, on the side of the hill.

### Literal, almost word-for-word, renderings:

Context Group Version	But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and saw that many people came on the Horonaim road, from the mountain side on the slope, and the watchman came and informed the king; he said, I saw men from the Horonaim road, from the mountain side.
English Standard V. – UK	But Absalom fled. And the young man who kept the watch lifted up his eyes and looked, and behold, many people were coming from the road behind him [Septuagint the Horonaim Road] by the side of the mountain.
exeGesés companion Bible	And Abi Shalom flees: and the lad who watches lifts his eyes and sees; and behold, much people come by the way of the mountain side behind him.
LTHB	And Absalom fled. And the young man who was watching lifted up his eyes and looked. And, behold! Many people were coming by the highway behind him, by the side of the hill.
New King James Version	Then Absalom fled. And the young man who was keeping watch lifted his eyes and looked, and there, many people were coming from the road on the hillside behind him. The Septuagint adds And the watchman went and told the king, and said, "I see men from the way of Horonaim, from the regions of the mountains."
Syndein	and Absalom has fled [this is placed with the previous verse]. Meanwhile, the young officer, who 'was on guard duty' kept the watch', lifted up his eyes, and saw something . . . and, behold, there came much people by the mountain side road {from the west} behind him . . . {Septuagint Adds the following:} on the descent. And the guard came and told the king, "I see men on the 'mountainside road'." {Note: RBT says that this young man might have been Jonathan - the brother of Jonadab who became a great general later. This would be a great contrast between the two brothers.}
Updated Bible Version 2.11	But Absalom fled. And the young man who kept the watch lifted up his eyes, and looked, and saw that many people came upon the Horonaim road, from the mountain side on the slope, and the watchman came and informed the king; he said, I saw men from the Horonaim road, from the mountain side.
World English Bible	But Absalom fled. The young man who kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill-side behind him.
Young's Updated LT	And Absalom is fleeing." And the young man who is watching lifts up his eyes and looks, and lo, much people are coming by the way behind him, on the side of the hill.
<b>The gist of this verse:</b>	Absalom has fled; and the sentry on duty sees a number of people coming toward the palace from a nearby mountain road.

## 2Samuel 13:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bârach (בָּרַח) [pronounced <i>baw-RAHKH</i> ]	<i>to go [pass] through, to flee; to hasten, to come quickly</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1272 BDB #137
ʾĀbîyshâlôwm (אָבִישׁׁלֹוֹם) [pronounced <i>ub-ee-shaw-LOHM</i> ]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5

**Translation:** *Consequently, Absalom has fled.*” These final few words really belong with v. 33. They appear to be the conclusion of what Jonadab is saying. However, if this is the case, we would assume that Jonadab has either come to this conclusion on his own, or he had some inside information (which would have suggested that he knew much of what was going to go down all along, and this would fit well with what he is saying to King David).

If this indeed is what Jonadab said, then vv. 32–34a read: *Then Jonadab, the son of Shimeah, David's brother, answered, and said, “Let not my lord say [that] all the boys—the sons of the king—have been killed, for only Amnon alone has died. For, because of the command of Absalom, was this thing determined to take place [Hebrew is unclear here], from the day that Tamar, his sister, was humbled. Now, therefore, [let] not my lord the king put a word unto his heart, to think [that] all sons of the king are dead, for, behold, only Amnon is dead. Consequently, Absalom has fled.”*

What I will do here is lay out the most likely scenario, which explains logically who did what when. This is probably correct. However, all that I really need to do is provide one single explanation which ties all of the action together logically.

### The Jonadab Plot

1. First, let's look at the text: *And so it is, [while] they are on the road that a message comes to David, saying, “Absalom has struck down all the sons of the king and not one remains from them.” Then the king rose up and tore his clothes and then laid down [upon] the earth. His servants were standing [there], [their] clothes having been torn. Then Jonadab, the son of Shimeah, David's brother, answered, and said, “Let not my lord say [that] they have killed all the boys—the sons of the king—for only Amnon alone has died. For, because of the command of Absalom, was this thing determined to take place [Hebrew is unclear here], from the day that Tamar, his sister, was humbled. Now, therefore, [let] not my lord the king put a word unto his heart, to think [that] all sons of the king are dead, for, behold, only Amnon is dead. Consequently, Absalom has fled.”*
2. After Amnon raped Tamar, Jonadab recognized that there was a problem. He may not have morally objected to what Amnon had done, but politically, he realized that this was a problem. Absalom, Tamar's brother, would not simply let this go.
3. Jonadab stored up this information. He, as the nephew of the king, had the nearly unique advantage of knowing all of the players in the royal family, and Jonadab was an observer. He knew all about these people and their motivations and what made them tick.
4. Given what he knew about Absalom and Amnon, he knew that Amnon's stock was waning.
5. Jonadab may have even found reasons to come to the palace to see his Uncle David more often after this incident.
6. When the BBQ invitation came to Amnon, Jonadab would have known about it. When orders from the

## The Jonadab Plot

- king came to Amnon, saying, "You will attend this party;" Jonadab figured out what was going on. He knew instantly this was a plot to kill Amnon.
7. He does not share this information with Amnon. He has a few days during which he could hatch out a plot. If nothing comes to mind, he can always say, "Look, Amnon, I've been thinking about this invite, and I think your life is in danger." However, Jonadab figures out an angle to work this situation.
  8. In other words, Jonadab's friendship with Amnon is quite superficial. He knows Amnon is going to be murdered, he could stop it, but he does not. He can use this to his own advantage.
  9. Probably, Jonadab told himself, "It's just a matter of time; Amnon is going to be killed. I can warn him this time, but Absalom will keep after it until Amnon has been killed. And, after all, maybe he deserves it." So Jonadab could justify to himself not telling Amnon.
  10. Jonadab, if he goes to the king and says, "Your son, Amnon, has been killed;" he will forever be remembered as the man who brought to David some of the worst news that he has ever heard. However, if someone tells David first, "All your sons are dead" and then Jonadab stands up and says, "Wrong; here is what happened;" then Jonadab is going to be remembered as the man who knew what was going on when no one else did. And he was the one who softened the bad news to David.
  11. The timing has to be perfect. Jonadab cannot stand, make this announcement, and then everyone stand around waiting for an hour to find out whether Jonadab is right.
  12. So, I believe that Jonadab dispatched a man to spy out the BBQ at Absalom's. He would have had access to the invitation and the directions, being a friend of Amnon's. If the spy gets up there long before the sons, observes what is going on, he can get back to the palace before everyone else. For the ride back, there might have even been a relay of horsemen set up. The sons of David have the pace of their ride set by the slowest person.
  13. If this is the case, someone who actually viewed what happened at Absalom's ranch could report back to Amnon with more than enough time to spare. If the location of the ranch is nearby, this operation would require one horseman and he would get back maybe 30 minutes before the king's sons. If Hazor is 100 miles away, then it would take a relay of horsemen, but the final rider would be back in Jerusalem a half a day or more before the king's sons return.
  14. In the alternative, Jonadab could simply set a rider at a point where he would see the young men returning, which would allow for him to observe that Amnon is not among them, and he could deliver the message that all the sons are dead before they get to the palace. Certainly, there would be adjacent mountains, one closer to the palace, from which those on far mountain could be observed returning. The number of riders could be determined, and they would be one short, as Amnon would not be among them. This would be enough information for Jonadab to know his was right; Amnon had been killed.
  15. So, Jonadab's observer rides to the palace, hands a message off to the palace guard, and quickly rides off. Jonadab probably would have used someone from out of town or someone who would not be recognized. Or the man wore a hood or whatever, so that the palace guard could not trace this man back to Jonadab.
  16. Meanwhile, Jonadab is at the palace, with David and the rest. For whatever reason, Jonadab has found a reason to be there.
  17. How does Jonadab know that everything went as he expected? The messenger brings the message. If there was a different result, then there would have been no message.
  18. The rider drops off the message; the message is read aloud, everyone starts weeping and crying and tearing their clothes and falling on the ground.
  19. Then, they notice Jonadab, and he is just standing there. He's not crying and he is not tearing his clothing. When all eyes are on him, he *answers and says*, "**Let not my lord say [that] they have killed all the boys—the sons of the king—for only Amnon alone has died. For, because of the command of Absalom, was this thing determined to take place [Hebrew is unclear here], from the day that Tamar, his sister, was humbled. Now, therefore, [let] not my lord the king put a word unto his heart, to think [that] all sons of the king are dead, for, behold, only Amnon is dead. Consequently, Absalom has fled.**"
  20. You will note two things. What Jonadab says here could be logically determined by what he knows. Absalom has nothing against the other sons of the king—only against Amnon. Absalom was going to kill Amnon and it was only a matter of time; but no reason to think that all the other sons are dead.

## The Jonadab Plot

21. And then Jonadab repeats what he said. Why? Because he is waiting for the sons to come into view. He cannot just stand there and defend what he says for the next hour; he has to be proven right, and it needs to happen as soon as he takes a breath and stops speaking.
22. The king will remember him as the one who softened his heartache, spoke logically and rationally when no one else did, and he knew what was going on. That was what Jonadab wanted to occur. The king would recognize that such an intelligent man would be necessary for his inner circle.
23. And that is how Jonadab uses Amnon's death to but himself into the king's palace.
24. And, right on cue, the king's sons are seen riding toward the palace.
25. Perfect timing. Jonadab is right; he is the smartest man in the room (or, so he wants everyone to think).

There are several other alternatives which could be presented. However, the series of events above fits exactly with the words of Scripture, and allows for a logical time frame and allows for the motivation of these people to be consistent with the character of these people.

It is a brilliant plot; but the timing has to be precise: the message, Jonadab's thoughts, and the coming of the king's sons have to occur one right after the other. Therefore, the message had to come from someone working for Jonadab who personally observed the king's sons riding toward the palace. He would be able to get to the palace 10–30 minutes ahead of the king's sons being observed.

### Chapter Outline

### Charts, Maps and Short Doctrines

So, what the situation seems to be is, the messenger first comes in and announces that all of David's sons are dead. This appears to have been coordinated with Jonadab, who apparently came in afterward. In the alternative, Jonadab is there with the king all this time, and the messenger comes in, give his message, and Jonadab corrects him. In the former case, Jonadab is using this incident to cement a relationship with David (which does not work); and in the latter case, everything is quite fortuitous for Jonadab—the messenger comes in, gives the message; Jonadab knows it is wrong and stands up to explain what really happened. Given what we know about Jonadab, the former situation seems to be the case. That Jonadab planned this to go down, seems to be the most likely situation, given that he is a schemer and a plotter. What seems to be clear is, David sees right through this man; and Jonadab does not become a part of David's staff.

All the while that Jonadab is speaking, David is evaluating what he is saying. How did he know these things? When did he know them? If this is the first time he is telling me, why did he wait until now? Isn't this Amnon's friend, and Amnon is now dead, and this guy knew about it in advance? If David did not roll these things over in his mind right then; he certainly did later on.

If this final sentence is not a part of what Jonadab said, then the person who wrote this includes the fact that Absalom has fled, giving us real time information as to what Absalom was doing while all the rest of this was happening. I lean toward the former explanation here. Since this information occurs later in the narrative, there seems to be little reason for the writer to include it here.

Barnes says<sup>86</sup> that this is the sequel to 2Sam. 13:29, 34a so this would read: **And the servants of Absalom did to Amnon as Absalom had commanded. And all the king's sons arose. And they each got on his mule and fled. And Absalom fled.** If these few words were placed there, then this would make perfect sense. However, these few words are sandwiched in between what Jonadab is saying and what is going on at the palace. It would seem odd to jump back to v. 29, to continue that thought for 3 words, then come back to the palace goings-on, and then, in v. 37, pick up with Absalom again.

<sup>86</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 13:34.

In any case, Absalom, who promised protection to his servants who dealt the deadly blows, cannot even protect himself,<sup>87</sup> so he leaves Israel (which is certainly a part of his plan from the beginning). Given that Absalom planned out everything else, his escape and eventual destination were certainly a part of the plan.

## 2Samuel 13:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i> ]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5375 (and #4984) BDB #669
na'ar (נָעַר) [pronounced <i>NAH-ġahr</i> ]	<i>boy, youth, young man; personal attendant, slave-boy</i>	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654
tsâphâh (צָפָה) [pronounced <i>tsaw-FAW</i> ]	<i>the one keeping watch; the lookout, the spy, the watcher, the watchman</i>	Qal active participle with the definite article	Strong's #6822 BDB #859
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'êynayim (עֵינַיִם) [pronounced <i>ġay-nah-YIM</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

**Translation:** *So the boy, the one keeping watch, lifts up his eyes...* While all of this is going on, there is a young man, with good eyesight, whose job it is to watch over all that is going on in the palace. This focuses on one young man. I don't know if there were several watchtowers and this was one young man of many; or if this young man had the sole responsibility of keeping lookout (I would assume the former).

Anyway, this young man is out there on watch, and he looks up. This does not mean that he has been sleeping all of this time. His eyes are probably scanning the perimeter for any unusual occurrences or movement; and he is listening carefully for any sounds.

Often, we hear something, and automatically, without thinking, our eyes attempt to focus on where that sound came from. I don't doubt that this is what had occurred. *Lifting up his eyes* suggests that they were not focused in this direction to begin with.

Although at least one commentator suggests that this young man is watching for the sons of the king,<sup>88</sup> that would be wrong. This is David's palace. There are going to be watchmen all about the palace and the city (2Kings 9:7). It is their job to keep David informed of anything going on around the castle and outside of the city.

Prior to all of this news coming in, David would not have men set out to look for the return of his sons, because they would not be expected until after the party, which could last a day or three. Or, getting these conflicting reports, the text does not tell us, "And so, David sets out watchmen to look for his sons." He already has watchmen out there. That would be normal procedure for any king.

<sup>87</sup> See Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 13:34.

<sup>88</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 13:34.



## 2Samuel 13:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (הָאָר) [pronounced <i>raw-AWH</i> ]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7200 BDB #906
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
'am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun	Strong's #5971 BDB #766
rab (רַב) [pronounced <i>rah<sup>b</sup>v</i> ]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine singular adjective	Strong's #7227 BDB #912
hâlak <sup>e</sup> (הֹלֵךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>those walking, those going, those who are departing; walkers, travelers</i>	masculine plural, Qal active participle	Strong's #1980 (and #3212) BDB #229
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
derek <sup>e</sup> (דֶּרֶךְ) [pronounced <i>DEH-rek<sup>e</sup></i> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun	Strong's #1870 BDB #202
'achar (אַחַר) [pronounced <i>ah-KHAHR</i> ]	<i>after, following, behind</i>	preposition with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #310 BDB #29
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsad (צֶדֶק) [pronounced <i>tzahd</i> ]	<i>side</i>	masculine singular construct	Strong's #6654 BDB #841

The phrase *from a side* means *at the side of, to the side of, on the side of, beside*.

## 2Samuel 13:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
har (הַר) [pronounced <i>har</i> ]	<i>hill; mountain, mount; hill-country, a mountainous area</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

**Translation:** ...and he looks, and, observe, there are many people coming from the road behind him from the side of the mountain... No doubt he can hear the ruckus of all these people coming down the road. He looks and sees them, and they are on the road which was behind him along the side of the mountain (Jerusalem is surrounded by mountains—Psalm 125:2).

Again, there is something which ought to be cleared up—*behind him* either indicates that, his eyes were trained one direction, but he hears something behind him and turns around to see these people riding toward the palace. In the alternative, when he comes into the palace and speaks to the king, the riders would be behind him.

At this point, the Hebrew text stops and we look at the Greek text, which is more extensive. Again, what appears to be the case is, this particular manuscript, which was eventually preserved by the Masoretes, had some significant deletions. More than likely, the text was worn or impossible to read at this point, so it is not preserved in the Masoretic text.<sup>89</sup> However, the Greek text, which was translated from the Hebrew somewhere between 300–100 B.C., has this text. So, what follows is a translation from the Hebrew (the inspired text) into the Greek. It is reasonable to assume that this is a part of the original text.

## 2Samuel 13:34d Additional Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i> ]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῆ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
katabasis (κατάβασις) [pronounced <i>kat-AB-as-is</i> ]	<i>descent; the act of descending; the place of descent; that part of the mountain where the descent is made</i>	feminine singular noun; dative, locative, instrumental case	Strong's #2600

**Translation:** ...descending. David's palace is built upon a hill. The band of brothers are descending, according to the Greek text. Therefore, the young man is probably looking north and sees on an adjacent hill these men descending down that hill along a road.

<sup>89</sup> The Samuel text is said to be the most poorly preserved text from Scripture by the Masoretes. Examples like this abound in this chapter.

### 2Samuel 13:34e Additional Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
paraginomai (παραγίνομαι) [pronounced <i>pah-ahg-EEN-ohm-ai</i> ]	<i>to come [arrive, be present]; to appear, to make a public appearance; to come near, to approach; to stand by, to come to the aid of</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #3854
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
skopos (σκοπός) [pronounced <i>skop-OSS</i> ]	<i>an observer, a watchman; the distant mark looked at, the goal or end one has in view</i>	masculine singular noun; nominative case	Strong's #4649

**Translation:** [So the observer came...](#) The observer makes certain that he knows what is going on, and then he comes into the palace to speak to David. This is the 3<sup>rd</sup> person to bring a newscast to David this evening.

### 2Samuel 13:34f Additional Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
apaggellô (ἀπαγγέλλω) [pronounced <i>ahp-ang-EHL-low</i> ]	<i>to announce</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #none
tô (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the; by means of the</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
basileus (βασιλεύς) [pronounced <i>bahs-ee-loose</i> ]	<i>leader of the people, prince, commander, lord of the land, king</i>	masculine singular noun in the dative case	Strong's #935

**Translation:** [...and announced for the benefit of the king,...](#) This is this young man's job, and it is reasonable to suppose that he can simply start speaking to the king, or come and stand before the king, and be immediately recognized.

That dative case is the dative of advantage here; and this indicates that what he will say will be for the benefit of the king.

## 2Samuel 13:34g Additional Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
λέγῳ (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak, to say; affirm over, maintain; to teach; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3004
<p>The form which is found here is εἶπεν, which, according to <a href="#">Kata Biblion Septuagint</a>, this is a form of λέγῳ (as above). My e-sword LXX does not indicate this. It does not offer up a Strong's # or definition.</p>			
ἀνῆρ (ἀνήρ) [pronounced <i>ah-NAIR</i> ]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435
horaô (ὁράω) [pronounced <i>Holy of Holies-RAW-oh</i> ], which	<i>to see with the eyes; to see with the mind, to perceive, know; to see [i.e., become acquainted with by experience, to experience]; to see, to look to: to take heed, beware; to care for, pay heed to, being seen, to show oneself, appeared</i>	1 <sup>st</sup> person singular, perfect active indicative	Strong's #3708
ἐκ (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, of</i>	preposition	Strong's #1537
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hodos (ὁδός, οὐ, ἡ) [pronounced <i>ho-DOSS</i> ]	<i>a way, road; a journey; traveling; a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun in the genitive/ablative cases	Strong's #3598
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Oronên (ωρωνέν) [pronounced <i>oh-roh-nane</i> ]	transliterated <i>Oronen</i>	feminine singular noun in the genitive/ablative cases	Strong's #none
<p>I cannot find any indication of a rough breathing here (which would give the transliteration <i>Horonen</i>. The <a href="#">Kaige text of Reigns</a> is in agreement with this.</p>			
ἐκ (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, of</i>	preposition	Strong's #1537
méros (μέρος) [pronounced <i>MEH-ros</i> ]	<i>part, portion, side, coast</i>	neuter singular noun in the genitive/ablative cases	Strong's #3313

## 2Samuel 13:34g Additional Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
oros (ὄρος, ους, τό) [pronounced <i>OH-ross</i> ]	<i>mountain, hill</i>	neuter singular noun in the genitive/ablative cases	Strong's #3735

**Translation:** ...saying, "I see men from the road of Oronen from the side of the mountain." He says what he sees, which is men coming down the road of Oronen (I have assumed that this is a proper noun), a road that the king knows, and can immediately focus upon, in his mind. And that they are moving along the side of the mountain. They are on the downhill stretch of this road.

**And so says Jonadab unto the king, "Look, sons of the king have come; as a word of your servant so he is."**

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**Then Jonadab said to the king, "Look, the sons of the king come in; as the word of your servant, so it has been."**

**Then Jonadab said to the king, "Observe, the sons of the king have arrived. Just as your servant promised, so it has come to pass."**

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	And Jonadab said to the king: Behold the king's sons are come: as your servant <u>said</u> , so it is.
Masoretic Text (Hebrew)	And so says Jonadab unto the king, "Look, sons of the king have come; as a word of your servant so he is."
Peshitta (Syriac)	And Jonadab said to the king, Behold, the king's sons come; as your servant <u>said</u> , so it is.
Septuagint (Greek)	And Jonadab said to the king, Behold, the king' sons are <u>present</u> : according to the word of your servant, so has it happened.

**Significant differences:** The Greek verb is *are at hand, are present*; rather than, *have come*. The English translation of the Latin and Syriac both have, *as your servant said*; but there is no verb in the original Hebrew.

### Thought-for-thought translations; paraphrases:

Christian Community Bible	Jonadab said to the king, "Was it not true what I said to you? It is your sons who are coming."
Common English Bible	Jonadab told the king, "Look, the princes are coming, just as I, your servant, said they would."
Contemporary English V.	Jonadab said, "Your Majesty, look! Here come your sons now, just as I told you."
Easy English (Pocock)	Jonadab said to the king, 'I was right. The king's sons are coming.'
Easy-to-Read Version	So Jonadab said to King David, "Look, I was right! The king's sons are coming."
Good News Bible (TEV)	Jonadab said to David, "Those are your sons coming, just as I said they would."

<i>The Message</i>	Then Jonadab exclaimed to the king, "See! It's the king's sons coming, just as I said!"
New Berkeley Version	Jonadab explained to the king, "See, the king's sons have arrived; it was as your servant said."
New Century Version	So Jonadab said to King David, "Look, I was right! The king's sons are coming!"
New Life Bible	Jonadab said to the king, "See, the king's sons have come. What your servant said is true."

### Partially literal and partially paraphrased translations:

Ancient Roots Translinear	Jonadab said to the king, "The king's sons are coming here as the word of your servant."
<i>God's Word</i> <sup>TM</sup>	Then Jonadab told the king, "The king's sons have come. It's just as I said."
New American Bible	So Jonadab said to the king: "There! The king's sons have come. It is as your servant said."
NIRV	Jonadab said to the king, "See, your sons are coming. It has happened just as I said it would."
Revised English Bible	Jonadab said to the king, 'Here come the royal princes, just as I said they would.'
Today's NIV	Jonadab said to the king, "See, the king's sons have come; it has happened just as your servant said."

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And Jonadab said to the king, See, the king's sons are coming; as your servant said, so it is.
Ferar-Fenton Bible	J'onadab consequently said to the king, "See! The princes are coming as your servant said, —these are they!"
HCSB	Jonadab said to the king, "Look, the king's sons have come! It's exactly like your servant said."

### Literal, almost word-for-word, renderings:

Context Group Version	And Jonadab said to the king, Look, the king's sons have come: as your slave said, so it is.
English Standard Version	And Jonadab said to the king, "Behold, the king's sons have come; as your servant said, so it has come about."
LTHB	And Jonadab said to the king, See, the sons of the king have come; as the word of your servant, so it has been.
NASB	Jonadab said to the king, "Behold, the king's sons have come; according to your servant's word, so it happened."
New RSV	Jonadab said to the king, `See, the king's sons have come; as your servant said, so it has come about.
Syndein	And Jonadab said unto the king {David}, "Behold/'Look there', the king's sons come . . . according to the word of your servant . . . so it has come to pass {the only polite way to say to a king - 'I told you so' but this is the last we hear of Jonadab - apparently David caught on to this con man and that was that for him}.
Updated Bible Version 2.11	And Jonadab said to the king, Look, the king's sons have come: as your slave said, so it is.
Young's Updated LT	And Jonadab says unto the king, "Lo, the sons of the king have come; as the word of your servant, so it has been."

**The gist of this verse:** Jonadab steps up and tells the king that he was right, that the king's sons are those arriving by the road on the side of the mountain.

## 2Samuel 13:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yôwnâdâb (יֹונָדָב) [pronounced <i>yoh-naw-DAWB</i> ]	<i>Yah is willing; Yah is noble [liberal, has impelled]; transliterated Jonadab</i>	masculine singular proper noun	Strong's #3082 & #3122 BDB #220
'el (ל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #413 BDB #39
melek <sup>e</sup> (מלך) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** [Then Jonadab said to the king,...](#) This is officially the last time that we will hear from Jonadab. He was close buddies with Amnon and Amnon is dead. In fact, to some degree, he had a hand in this. Jonadab wants to be on the king's dole in some way. He is not a soldier like his cousins; he is much better at manipulating people, which is what he is doing here. He is going to tell David, "What did I tell you, my king; am I right or am I right?" Everyone loves a person who says, "I told you so."

## 2Samuel 13:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
melek <sup>e</sup> (מלך) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
bôw' (אוּב) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #935 BDB #97

**Translation:...** ["Look, the sons of the king come in;...](#) Jonadab does not have extrasensory perception. He either deduced what happened at the party or he had an observer tell him what happened. This observer would not have attended the party, but watched from a safe distance, and then come to tell Jonadab.

If Jonadab figured out what was going on, which I believe Jonadab did, at least, to some extent; then he let his friend Amnon walk right into this trap. Now we already know that Amnon was a heartless bastard. What had gone

down between Amnon and Jonadab over the past year or so, we have no idea. Maybe Jonadab realized that Amnon was going nowhere in this life, even as the king's son; and maybe Amnon pissed him off. Whatever happened, it is likely that Jonadab figured out what was going on, and he let his friend (or former friend) walk right into the middle of it.

This also tied up a loose end in Jonadab's life. He participated in the rape of Tamar, insofar as, this was his idea. So, unless Amnon became king, Jonadab would always potentially be tied to this. This does not mean that anyone knew this at the time, but, if he ever advanced beyond Amnon, Amnon could always let it know that Jonadab helped him plot out the rape of Tamar (whether Jonadab knew this would be the end result or not).

How did his complicit actions come to be included in the Word of God. One possible way is, during the half-hearted investigation, Jonadab's name came up as a close confidant of Amnon. Or David, at this time, begins to put everything together. He here's Jonadab tell about how Absalom was planning to kill Amnon as far back as two years ago, and David has to ask himself, *how did he know this?* In the alternative, a staff person for Amnon overheard them speaking. He did not really understand all that was being said, but when Tamar was brought into the house and then raped, the servant finally understood what had been plotted. This staff person may have told David and he may have told have told Nathan, the prophet. These approaches are both conjecture. We know that somehow, someone associated with the writing of this history knew that Jonadab was the brains behind Amnon's plot to rape Tamar.

Now here Jonadab is, pointing out to the king that he is right about what he told the king, which suggests that he wants to work his way in with the king himself. He wants the king to see him as a man of invaluable wisdom and knowledge. Meanwhile, the king sees right through him.

**Application:** Be careful about those people you try to manipulate. If they are an IQ point smarter than you are, they will recognize that you are manipulating them, and they will resent you for it.

### 2Samuel 13:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular construct	Strong's #1697 BDB #182
ʿebed (עֶבֶד) [pronounced GE <sup>b</sup> -ved]	<i>slave, servant</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5650 BDB #713
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224

**Translation:** ...as the word of your servant, so it has been." Jonadab loves being right, even though he had to do some finagling to make this happen (although, we do not know exactly to what extent). This is a big "I told you



so” that Jonadab is saying to the king. Or, as Gill put it, *he seems to applaud himself, and exult at his penetration and foresight.*<sup>90</sup>

He wants the king to believe that, he is a guy with his ear to the ground; he is the guy who knows what is going on. If the king needs a newspaper, he is the king’s newspaper. If the king needs someone to rightly understand and evaluate a situation, Jonadab is putting his name out there.

However, whatever it was the Jonadab wanted—which I would guess is have a cushy job working for the king—he did not seem to get it, because we never hear from Jonadab ever again. David’s greatest military men are listed in 2Sam. 23; Jonadab is not among them. Numerous staff members are named throughout the Word of God, in the history of David; but Jonadab’s name is never among them. David apparently sized up Jonadab and decided, this was exactly the kind of man that David wanted no part of.

We only know Jonadab from this chapter. Let’s gather as much information that we can about this man.

### The Doctrine of Jonadab

1. David had several well-known nephews: the sons of his sister, Zeruah, Joab, Abishai and Asahel; these men were great soldiers and generals in David’s army. Asahel had been killed by Abner, while Asahel was pursuing him.
2. Shimeah (also *Shimea, Shammah*) was Jesse’s third eldest son, who was among those who went to war with the Philistines. 1Sam. 17:13
3. These older brothers to David did not treat him well. His eldest brother made fun of him for talking about Goliath, the giant Philistines who threatened them. 1Sam. 17:28
4. Shimeah had a son, Jonadab, who we meet for the very first time in this chapter. It is reasonable to suppose that David’s older brothers did not think a lot of David, and that this continued, despite David being made king. We do not find anything to suggest that any of David’s brothers thought highly of him; however, his sister apparently did, as David’s greatest generals are her sons.
5. Jonadab is known as a very *shrewd, crafty, cunning, wily, subtle*. There are positive translations for this noun, but these seem to be the most applicable. 2Sam. 13:3
6. We know how some of David’s brothers were to his face—in the past, they have been demeaning (1Sam. 17:28). Therefore, it is reasonable to assume that they spoke ill of him behind his back—say, Shimeah at the dinner table with his son sitting there. So, it is not out of the question for Jonadab to have been raised without respect for David. His nephews by Zeruah had respect for David, but Jonadab did not. What further backs this up is this whole situation with Jonadab attempting to manipulate David again. You do not respect people that you manipulate.
7. When Amnon, who appears to be Jonadab’s closest friend, wanted to know how to get alone with Tamar, his half-sister, it is Jonadab that hatches the plot that will result in the rape of Tamar. 2Sam. 13:5
8. We do not know how Jonadab reacted to this rape. We do not know if he was disgusted, neutral or even that he expected the rape to be the result of his scheming.
9. Jonadab liked to hang around with Amnon, who was a self-centered layabout. People tend to hang out together if they have things in common (water seeks its own level). Given all that we know about Jonadab, this suggests that he too was lazy and self-centered.
10. However, right now, Jonadab is with David; he is not with Amnon. This would suggest to me that, Jonadab, at the very least, knew that Amnon’s days were numbered; he knew that Amnon’s stock was going down. So, given what he tells David, Jonadab could have kept Amnon from being killed—at least in this instance—but he chose not to. 2Sam. 13:32
11. Jonadab seems to have little loyalty to Amnon. He is the rat who has deserted the sinking ship.<sup>1</sup> In fact, he will attempt to use Amnon’s death to his own advantage.
12. Jonadab cannot become an aid to David if David knows that he was the mastermind behind Tamar’s rape. The one person who knew this is Amnon. Therefore, Jonadab cannot ally himself with David for fear that his part in the rape would become known. If Amnon is dead, then no one else knows who manipulated

<sup>90</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 2Sam. 13:35.

## The Doctrine of Jonadab

David into sending Tamar to be raped.

- 1) As an aside, how did David know that Jonadab set up Tamar's rape?
  - 2) David did do a preliminary investigation. So he knew that Jonadab hung out with his son Amnon and he knew that they were hanging out together around the time that Tamar is raped.
  - 3) David may have known these two young men well enough to know that Jonadab was a lot smarter than Amnon.
  - 4) In the latter half of this chapter, David realizes that Jonadab is playing him. We surmise that because Jonadab does not become a part of David's cabinet. We never hear from him again.
  - 5) My guess is, David, in seeing that Jonadab is attempting to manipulate him here, suggests that he was the brains behind Tamar's rape.
  - 6) Even though this is all conjecture, it is based upon the events which take place in this chapter.
13. Suddenly, we find Jonadab telling his Uncle David, the king, that all of his sons had not been killed; only Amnon and that he, Jonadab, knew the reason why. Furthermore, he has apparently known this for a long time. 2Sam. 13:32
  14. All of the king's sons will enter into the palace, one-by-one, save Amnon, just as Jonadab had promised. 2Sam. 13:35–36
  15. This seems to mark the end of Jonadab. He is never mentioned again in Scripture. He had ingratiated himself to Amnon through his clever genius; and he was hoping to do the same with David. It apparently did not work and David will not keep him around as a loyal confidant.
  16. The biggest problem—and here, Jonadab was just too smart by half—is that he claims to know about Absalom desire to kill Amnon from nearly 2 years ago. He is just speaking now?
  17. If Jonadab knew about this nearly two years ago, why is David finding out about it right now? If he had these concerns about Absalom killing Amnon, why didn't he attempt to share these concerns with David, who could have done something about it?
  18. David certain did not need a confidant or an advisor like Jonadab, and that was clear by what Jonadab told David.

David recognized that Jonadab was an opportunist and not a friend, confidant or trustworthy advisor. Jonadab's own friend, Amnon, lay bloody, dead at Absalom's ranch, and Jonadab claims to have known about this nearly two years ago. David, even in his grief, cannot use a man like Jonadab in his cabinet.

Who knows? Perhaps Jonadab is the inspiration for Prov. 24:11–12 [Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter. If you say, "Behold, we did not know this," does not He who weighs the heart perceive it? Does not He who keeps watch over your soul know it, and will He not repay man according to his work?](#)

Why do we find this narrative in the Bible? It is very likely that you will know someone like Jonadab; someone who does not work hard, but is intelligent and chooses to manipulate people to get what he wants. He is not your friend; he will never be loyal to you; and he will even use your death as a stepping stone to promotion.

Honorable people often do not understand con men, which is what Jonadab is. They often judge people as if they are honorable as well. It is a natural tendency for people to judge one another by their own standards and opinions. This narrative is a warning to believers to not be easily taken in by a con man (or a con woman).

<sup>1</sup> This is R. B. Thieme, Jr.'s description of Jonadab in the 1972 David series, lesson #631\_0311.

And so he is as his finishing to speak, look, sons of the king came in. And so they lift up their voice and so they weep. And also the king and his servants wept a weeping great exceedingly.

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And so it is, as he finishes speaking, observe, the sons of the king came in. And they lifted up their voices and wept. And furthermore, the king and his servants wept an exceedingly great weeping.

And it happened that, just as he finished speaking, all observed that the king's sons entered. They lifted up their voices to weep. The king and his servants also wept with them—with great emotion.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And <u>when he made an end of speaking</u> , the king's sons also <u>appeared</u> : and coming in they lifted up their voice, and wept: and the king also and all his servants wept <u>very much</u> .
Masoretic Text (Hebrew)	And so he is as his finishing to speak, look, sons of the king came in. And so they lift up their voice and so they weep. And also the king and his servants wept a weeping great exceedingly.
Peshitta (Syriac)	<u>As soon as</u> he had finished speaking, behold, the king's sons came and lifted their <u>voices</u> and wept; and also the king and all his servants wept <u>very bitterly</u> .
Septuagint (Greek)	And it came to pass when he had finished speaking, that behold, the king's sons came, and lifted up their voice and wept; and the king also and all his servants wept with a very great weeping.

Significant differences: The beginning of the Latin and Syriac are not exactly what we find in the Hebrew, but they are close. The English translation from the Latin has the king's sons *appearing and coming in*; in the Hebrew, *they come in*. The English translation from the Syriac has *voices* rather than *voice*, but my two English translations above use *voices* instead. At the very end of this verse in the English translations from the Latin and Syriac, we have several words which are not translated exactly as they are found in the Hebrew. However, that seems to be the gist of what the words indicate.

#### Thought-for-thought translations; paraphrases:

Common English Bible	When Jonadab finished speaking, the princes arrived. They broke into loud crying, and the king and his servants cried hard as well.
Contemporary English V.	No sooner had he said it, than David's sons came in. They were weeping out loud, and David and all his officials cried just as loudly.
Easy English (Pocock)	The king's sons arrived at the moment when Jonadab finished speaking. They were crying very loudly. The king and all his servants cried very loudly too.
Easy-to-Read Version	The king's sons came in just after Jonadab said that. They were crying loudly. David and all of his officers began crying. They all cried very hard.
Good News Bible (TEV)	As soon as he finished saying this, David's sons came in; they started crying, and David and his officials also cried bitterly.
<i>The Message</i>	He had no sooner said the words than the king's sons burst in—loud laments and weeping! The king joined in, along with all the servants—loud weeping, many tears.
New Berkeley Version	He had barely finished his speaking when the king's sons arrived. They raised their voices in weeping; the king too, with all his attendants, wept most loudly.
New Century Version	As soon as Jonadab had said this, the king's sons arrived, crying loudly. David and all his servants began crying also.

#### Partially literal and partially paraphrased translations:

American English Bible	And just as he finished speaking, {Look!} the king's sons came in, shouting and crying. And the king and all his servants cried and bawled with them.
Ancient Roots Translinear	As he was finished speaking, behold, the king's sons came and lifted their voice and wept. The king and all his servants also wept with great weeping a hundredfold.
God's Word™	When he finished speaking, the king's sons arrived and cried loudly. The king and all his men also cried very bitterly.
NIRV	As he finished speaking, the king's sons came in. They were sobbing out loud. The king and all of his servants were also sobbing very bitterly.
New Jerusalem Bible	He had scarcely finished speaking when the king's sons arrived and wept aloud; the king and all his retinue wept aloud too.
Revised English Bible	As he finished speaking, the princes came in and broke into loud lamentations; the king and all his servants also wept bitterly.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And while he was talking, the king's sons came, with weeping and loud cries: and the king and all his servants were weeping bitterly.
Complete Jewish Bible	The moment he finished speaking, the king's sons came, cried out and wept; and the king too, with all his servants, cried out in great pain.
Ferar-Fenton Bible	And by the time he had ceased speaking, the king's sons arrived and lifted up their voices and wept, and the king and all his ministers also wept, —a very great weeping. And he mourned over his son all the year.
Judaica Press Complete T.	And it was as soon as he had finished speaking that, behold, the king's sons came and raised up their voices and cried, and also the king and all his servants wept profusely.
NET Bible®	Just as he finished speaking, the king's sons arrived, wailing and weeping [Heb "and they lifted their voice and wept."]. The king and all his servants wept loudly [Heb "with a great weeping."] as well.
The Scriptures 1998	And it came to be, as soon as he had finished speaking, that look, the sons of the sovereign came, and they lifted up their voice and wept. And the sovereign too, and all his servants wept very bitterly.

### Literal, almost word-for-word, renderings:

Context Group Version	As soon as he had made an end of speaking, look, the king's sons came, and lifted up their voice, and wept: and the king also and all his slaves wept very intensely.
English Standard Version	And as soon as he had finished speaking, behold, the king's sons came and lifted up their voice and wept. And the king also and all his servants wept very bitterly.
exeGesés companion Bible	And so be it, as soon as he finishes wording, behold, the sons of the sovereign come and lift their voice and weep: and the sovereign also and all his servants weep a mighty great weeping:
Heritage Bible	And it was, he finished speaking, and behold, the king's sons came, and lifted up their voice, and wept; and the king also, and all his servants wept very greatly..
Modern KJV	And it happened as soon as he had made an end of speaking, behold, the king's sons came. And they lifted up their voice and wept. And the king also and all his servants wept with a great weeping.
New King James Version	So it was, as soon as he had finished speaking, that the king's sons indeed came, and they lifted up their voice and wept. Also the king and all his servants wept very bitterly.
Syndein	{Hypocrisy of the King's Sons} 36~~And it came to pass, as soon as he {Jonadab} had finished speaking, that, behold, the king's sons arrived, and lifted up their voice

Webster's Bible Translation	<a href="#">and wept</a> {they hated Amnon so this is shear hypocrisy for the benefit of King David}. <a href="#">And the king also and all his courtiers wept with very great weeping.</a> <a href="#">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 exceedingly.</a>
Young's Updated LT	<a href="#">And it comes to pass at his finishing to speak, that lo, the sons of the king have come, and they lift up their voice, and weep, and also the king and all his servants have wept—a very great weeping.</a>

**The gist of this verse:** Just as Jonadab finishes speaking, the sons of the king come in, and everyone is weeping.

### 2Samuel 13:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison or approximation	No Strong's # BDB #453
kâlâh (כָּלָה) [pronounced kaw-LAWH]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	Piel infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3615 BDB #477
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct	Strong's #1696 BDB #180

**Translation:** [And so it is, as he finishes speaking,...](#) We do not know all that Jonadab had to say. We are given a few sentences above, and even those sentences are repetitive (suggesting that, if his news to the king took longer, then he repeated himself many times). However, we can picture him with his ears listening carefully to

what is going outside the palace, while he is speaking. So he says, “Behold, the king’s sons have come in, just as your servant said would happen;” and he stops speaking. He wants the king to view him as being a font of knowledge and a cool head during times of stress. After all, his own buddy, Amnon is dead, so he needs a new gig and a new place to hang, and who better to provide this than the king himself?

Jonadab is a user. He has no core. He will take a variety of situations and he tries to turn them to his advantage. He attempts to manipulate those about him in order to get what he wants. Right and wrong, to him, are relative concepts. What is right for him is to advance himself. After all, a man of his brilliance who is related to the king ought to be able to find a place.

David stores up all of this information, and he will probably mull it over in the near future. What he will remember again and again is, “Jonadab figured out that Absalom was going to murder Amnon at this BBQ, but he does not warn his own friend about this. What kind of a friend is that?” David is a smart people person, and he apparently decides that does not want Jonadab on his team. Jonadab will never be heard from again in Scripture.

### 2Samuel 13:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong’s #2009 (and #518, 2006) BDB #243
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine plural construct	Strong’s #1121 BDB #119
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong’s #4428 BDB #572
bôw’ (אוּב) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong’s #935 BDB #97

**Translation:** ...observe, the sons of the king came in. For Jonadab, his timing could not have been more perfect. He brings the king the news that not all of his sons are dead and, when his sons are spotted at a distance coming down the mountain, Jonadab says, “That’s got to be them.” And, he stops speaking, just as the king’s sons rush through the palace door. Just as he said, the king’s sons all come in, except for Amnon.

### 2Samuel 13:36c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong’s # BDB #253
nâsâ’ (נָשָׂא) [pronounced <i>naw-SAW</i> ]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong’s #5375 (and #4984) BDB #669
qôwl (קוֹל) [pronounced <i>kohl</i> ]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong’s #6963 BDB #876

## 2Samuel 13:36c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253
bâkâh (הִכָּב) [pronounced baw-KAW]	to weep, to cry, to bewail	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1058 BDB #113

**Translation:** *And they lifted up their voices and wept.* Here, it is a tough call. Are they weeping because they are upset and just missed dying (to their own thinking). Are they just a bunch of crybabies? Are they crying because of their brother Amnon, which is probably a phoney sorrow that they work up.

Remember, at the beginning of this chapter, we don't have these young men hanging out with Amnon; it is Jonadab who hangs out with Amnon. So, there is no indication that it is routine six for these sons of David's to hang out together.

My suspicion is, most of these boys are teens (or early 20's, at the very oldest), and they are a bunch of softies, spoiled by their mothers and indulged by their father. So, in their own thinking, they just escaped death and now they are home and safe, and they all start crying like little babies. Waa, waa, waa.

## 2Samuel 13:36d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced gahm]	also, furthermore, in addition to, even, moreover	adverb	Strong's #1571 BDB #168

Together, the wâw conjunction and the gam particle might mean *together with, along with, joined with, and, furthermore, and furthermore.*

melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'ebed (עֶבֶד) [pronounced GE <sup>b</sup> -ved]	slave, servant	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5650 BDB #713
bâkâh (הִכָּב) [pronounced baw-KAW]	to weep, to cry, to bewail	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1058 BDB #113
bekîy (יִכָּב) [pronounced behk-EE]	weeping; a dropping [of water]; a distillation [of water]	masculine singular noun	Strong's #1065 BDB #113

## 2Samuel 13:36d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gādōwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i> ]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
m <sup>e</sup> ōd (מְּוֹד) [pronounced <i>m<sup>e</sup>-ODE</i> ]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

**Translation:** *And, furthermore, the king and his servants wept an exceedingly great weeping.* David has already received the news from Jonadab that Amnon is dead and that Absalom has fled. So he will look around his sons to find his two favorites, and they aren't there, his oldest boys—just as Jonadab said. Therefore, David cries.

There is an interesting story in the verb tenses; the young men cry, imperfect tense, indicating that this was prolonged. David and his servants cry, and it may have gone on for 5 minutes or an hour (whatever men would do), and it was heartfelt, given the additional words that our found here. But, David brings it to a close. He weeps for a time and then he stops. Apparently, his crybaby sons keep crying, not so much about Amnon, but about what a big scare they just had.

We don't know what was in David's mind. Did he look these boys over and think, "These sissies are mine? I sired these crybabies?" David had two men who were his sons—Amnon and Absalom—who were men, despite their failures and shortcomings. So David was greatly affected by what had happened. Absalom killed Amnon and then Absalom fled the jurisdiction of the king.

Perhaps, as he wept, David recalled the words of Nathan: "*Why have you despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites. 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.*" (2Sam. 12:9–10). David knows that this is but one incident. Nathan promised David that this would continue.

What would have nipped this in the bud is if David took action to begin with regarding Amnon. If David simply put him on trial, convicted him, and, as king, devised a punishment for Amnon—even if it was banishment and not death—all of this goes away. All David had to do was the right thing. However, because David was not yet objective and because his sins of lust had seeped into other aspects of his life, David could not treat Amnon objectively. He could not admit to what Amnon had done, the heinousness of the crime, and he could not punish Amnon as he should have been punished.

**Application:** Addictive sins tend to take control of one's entire life. These degenerate sins cannot be kept from bleeding into the rest of a person's life. In this case, David's obsession with women allowed him to dismiss what Amnon had done. David was unable to deal with Amnon objectively.

**Application:** Those who practice homosexual acts can have reasonable political ideas; they can understand free enterprise and the supply-side economics. However, as their addiction to homosexual activity becomes more pronounced, the more they tend to vote for Democrats and liberals because they accept and celebrate homosexual behavior.

So David's sins of lust have seeped into his ability to properly administer justice and therefore, his love for Amnon and his understanding of his sin made it impossible for David to act objectively.



**Application:** You cannot compartmentalize degenerate and addictive sins. They will always bleed over into the rest of your life. Whether it is drugs, drinking, addictive gambling, homosexual acts or ever obsessive heterosexual behavior—all of these bleed into the rest of your life.

## Chapter Outline

## Charts, Maps and Short Doctrines

### Absalom Flees to His Grandfather in Geshur

And Absalom fled. And so he goes unto Talmi ben Ammihur, king of Geshur. And so he mourns because of his son all the days.

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But [lit., *and*] Absalom fled and went to Talmi ben Ammihur, the king of Geshur. Consequently, David mourned because of his son all the time.

But Absalom fled to his grandfather Talmi, the son of Ammihur, the king of Geshur. Consequently, David continued to mourn because of his son.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	<u>But</u> Absalom fled, and went to Tholomai the son of Ammiud the king of Gessur. And David mourned <u>for</u> his son every day.
Masoretic Text (Hebrew)	And Absalom fled. And so he goes unto Talmi ben Ammihur, king of Geshur. And so he mourns because of his son all the days.
Peshitta (Syriac)	<u>But</u> Absalom fled, and went to Talmi. the son of Ammihud, the king of Geshur. And David mourned <u>for</u> his son many days.
Septuagint (Greek)	And Absalom fled, and went to Talmi son of Ammihud the king of Geshur, to the land of Hamaachad: and King David mourned upon his son continually.

Significant differences: The Latin and Syriac appear to begin with an adversative conjunction; the Hebrew has a simple conjunction here. In the final sentence, David mourns *upon* [because of] his son; the Latin and Syriac appear to have *for* (based upon their English translations).

#### Thought-for-thought translations; paraphrases:

Christian Community Bible	As for Absalom, he fled to Tal mai son of Ammihud, king of Geshur, where he remained for three years. The CCB combines vv. 37 and 38.
Common English Bible	Meanwhile, Absalom had fled and gone to Geshur's King Talmi, Ammihud's son. David mourned for his son a long time.
Contemporary English V.	David was sad for a long time because Amnon was dead. Absalom had run away to Geshur, where he stayed for three years with King Talmi [Absalom's grandfather (see 2Sam. 3.3).] the son of Ammihud.
Easy English (Pocock)	Absalom ran away. He went to Talmi, the son of Ammihud. Ammihud was the king of Geshur. But King David was very sad about his son every day.
Easy-to-Read Version	David cried for his son (Amnon) every day.
Good News Bible (TEV)	Absalom fled and went to the king of Geshur, Talmi son of Ammihud, and stayed there three years. David mourned a long time for his son Amnon;...
<i>The Message</i>	David mourned the death of his son a long time. When Absalom fled, he went to Talmi son of Ammihud, king of Geshur.

New Berkeley Version	Absalom, meanwhile, made good his escape and came to Talmai son of Ammihur, the king of Geshur [His maternal grandfather 2Sam. 3:5]. David kept mourning over his son day after day;...
New Century Version	David cried for his son every day. But Absalom ran away to Talmai [Talmai He was Absalom's grandfather.] son of Ammihud, the king of Geshur.
New Life Bible	Absalom ran away and went to Talmai the son of Ammihud, the king of Geshur. And David was filled with sorrow for his son every day.
New Living Translation	And David mourned many days for his son Amnon. Absalom fled to his grandfather, Talmai son of Ammihud, the king of Geshur. The NLT does as several translations do; they take the final phrase and add it on to the paragraph with v. 36; and take the 1 <sup>st</sup> part of v. 37 and make it the 2 <sup>nd</sup> portion of this verse.

### Partially literal and partially paraphrased translations:

American English Bible	Well, AbSalom had run away and he went to Tholmi (the son of EmiUd, the king of GedSur) in the land of HamAchad. And King David mourned over his son for a long time.
Ancient Roots Translinear	But Absalom disappeared and went to Talmai, the son of Ammihud, king of Geshur. David mourned for his son all the days.
God's Word™	Absalom, however, fled to Geshur's King Talmai, Ammihud's son. But the king mourned for his son Amnon every day.
New American Bible	But Absalom, who had taken flight, went to Talmai, son of Ammihud, king of Geshur,... The weeping over his son, day after day, is not found in the NAB.
NIRV	When Absalom ran away, he went to Talmai, the son of Ammihud. Talmai was king of Geshur. King David sobbed over his son every day.
New Simplified Bible	David was sad for a long time because Amnon was dead.
Revised English Bible	Absalom went to take refuge with Talmai son of Ammihud king of Geshur; and for a long time while the king mourned for Amnon.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	So Absalom went in flight and came to Talmai, the son of Ammihud, the king of Geshur, where he was for three years.
Complete Apostles' Bible	But Absalom fled, and went to Talmai son of Ammihud the king of Geshur, to the land of Hamaachad: and King David mourned for his son continually.
Ferar-Fenton Bible	And he mourned over his son all the year. Absalom, however, had fled, and went to Thalli-ben-Amikhor, King of Geshur.
New Advent Bible	But Absalom fled, and went to Tholomai the son of Ammiud the king of Gessur. And David mourned for his son every day.
NET Bible®	But Absalom fled and went to King Talmai son of Ammihud of Geshur. And David [The Hebrew text leaves the word "David" to be inferred. The Syriac Peshitta and Vulgate add the word "David." Most of the Greek tradition includes the words "King David" here.] grieved over his son every day.
NIV, ©2010	Absalom fled and went to Talmai son of Ammihud, the king of Geshur. But King David mourned many days for his son.

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	But Absalom fled and went to [his mother's father] Talmai son of Ammihud, king of Geshur. And David mourned for his son [Amnon] every day.
Concordant Literal Version	And Absalom has fled, and goes unto Talmai, son of Ammihud, king of Geshur, and [David] mourns for his son all the days.

English Standard Version	But Absalom fled and went to Talmi the son of Ammihud, king of Geshur. And David mourned for his son day after day.
exeGesese companion Bible	...and Abi Shalom flees and goes to Talmay the son of Ammi Hud sovereign of Geshur; and mourns for his son every day.
Heritage Bible	And Absalom fled, and walked to Talmi, the son of Ammihud, king of Geshur. And David mourned for his son every day..
LTHB	And Absalom fled, and went to Talmi the son of Ammihud, the king of Geshur. And David mourned for his son all the time.
Syndein	For Absalom had fled, and went to Talmi {crossing the Jordan River}, the son of Ammihur - king of Geshur. {Ammihur is a Hurrian name. In the KJV it is shown as Ammihud which is a Hebrew derivative - but RBT says that is incorrect} Meanwhile, David himself mourned for his son every day.
Young's Updated LT	And Absalom has fled, and goes unto Talmi, son of Ammihud, king of Geshur, and David mourns for his son all the days.

**The gist of this verse:** Absalom flees to the home of his grandfather, the king of Geshur; and David mourns for his son continually.

### 2Samuel 13:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾĀbîyshâlôwm (אָבִישַׁלֹּוּם) [pronounced <i>ub-ee-shaw-LOHM</i> ]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
bârach (בָּרַח) [pronounced <i>baw-RAHKH</i> ]	<i>to go [pass] through, to flee; to hasten, to come quickly</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1272 BDB #137

**Translation:** [Absalom fled...](#) Because we find this phrase here, I assigned the previous *Absalom fled* with the words of Jonadab. Because those words came out of the mouth of Jonadab, God the Holy Spirit makes certain that we know, this actually happened and was not fabricated by Jonadab.

### 2Samuel 13:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
ʾel (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

## 2Samuel 13:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Tal <sup>e</sup> may (תַּלְמַי) [pronounced <i>tahl<sup>e</sup>-MAH-ee</i> ]	<i>furrowed, ridge</i> ; transliterated <i>Talmi</i>	masculine singular proper noun	Strong's #8526 BDB #1068
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘Ammîyhûwd (דְּוִיָּהוּמַע) [pronounced <i>gam-mee-HOOD</i> ]	<i>my kinsman is majesty [glory]; people of glory [praise, renown];</i> transliterated <i>Ammihud</i>	masculine singular proper noun	Strong's #5989 BDB #770

Here, the text actually reads ‘Ammîychûwr (דְּוִיָּחַוּר) [pronounced *gam-mee-KHOOR*], which means *people of majesty; one of the family [i.e., a relative]* and it would be transliterated Ammichur. Strong's #5991 BDB #770.

There are two pairs of letters in the Hebrew language which are often confounded, and that is what we find here. What is in the actual text is found directly above; what is thought to be the true reading is found above that.

What is found in e-sword's *Strong's, Tense and Mood: In the Hebrew Bible*, the scribes did not alter any text they felt had been copied incorrectly. Rather they noted in the margin what they thought the written text should be. The written variation is called a *kethiv* and the marginal note is called the *qere*. Where the translators of the Authorized Version followed the *qere* reading rather than the *kethiv*, we indicate the *kethiv* reading by the number 08675. For example, in Ge 24:33 "was set" is coded as [H7760] 08675 [H3455]. The translators used the *qere* reading that has Strong's number [H7760] but the *kethiv* reading is Strong's number [H3455]. Both words have the same meaning, "was set".

Like many of the alternate readings, you may look at this and say, "Ammihud or Ammichur; who really cares?" I insert this simply so that you can see how the text actually differs. This way, you do not have the impression that some devious organization came along after the fact and changed portions of the Bible to conform to this or that doctrine.

*Ammihud* is actually a Jewish name and *Ammichur* is Hurrian.<sup>91</sup>

melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
G <sup>e</sup> shûwr (גֶּשׁוּר) [pronounced <i>g<sup>e</sup>sh-OOR</i> ]	<i>to join; a bridge, a land of bridges</i> and is transliterated <i>Geshur</i>	masculine singular proper noun	Strong's #1650 BDB #178

**Translation:** ...and went to Talmi ben Ammihur, the king of Geshur. We are told very little information about David's wives and their children, but this helps to fill in some gaps for us.

What information can we put together concerning Talmi ben Ammihud?

### Just Who is Talmi ben Ammihur, the king of Geshur?

1. There were apparently tribes of Geshurites who lived both among the Jews and the Philistines in southwestern Judah. David actually raided these Geshurites before establishing the alliance with the king

<sup>91</sup> R. B. Thieme, Jr.'s 1972 David Series, Lesson #631\_0315.

## Just Who is Talmai ben Ammihur, the king of Geshur?

- of Geshur. 1Sam. 27:8
2. This suggests that perhaps the king of Geshur decided that it was not a good idea to have David as an enemy.
  3. Scofield suggests<sup>1</sup> that Maacah was taken in a raid, but that seems unlikely, as the kingdom of Geshur is quite a distance from Geshurites that David was raiding. Why would the king have allowed his daughter to be there?
  4. David began his reign in Hebron ruling only over southern Israel (Judah and Simeon) whereas, the house of Saul still controlled northern and central Israel. David's 3<sup>rd</sup> son is Absalom, born to him by Maacah, the daughter of Talmai ben Ammihud, the king of Geshur. 2Sam. 3:3 1Chron. 3:1–2
  5. Geshur appears to be a small Aramæan kingdom south of Maacah and east of Bashan. It appears as if this kingdom may have been mostly surrounded by Israelite territory. Deut. 3:14; Joshua 12:5 13:11, 13 2Sam. 15:8
  6. In the previous point, the Geshurites and Maachathites are often associated and this suggests that there may have been an alliance between Geshur and the Maachathites based upon the fact that Talmai's daughter is named Maacah.
  7. This is given in the context of a long and difficult war between David and the house of Saul (2Sam. 3:1). This suggests that David probably married Maacah in order to set up an alliance between himself and Talmai, who would have been due east of much of Israel. This would have put Saul's family in between Talmai and David (Talmai would be in the east and David to the south). 2Sam. 3:1–3
  8. Talmai, is, therefore, one of David's father-in-laws and an important ally of his.
  9. Talmai would be the grandfather of both Absalom and Tamar.
  10. Therefore, Maacah is foreign-born royalty who would have expected her own son, Absalom, to eventually follow David as king of Israel.
  11. Unlike Amnon, who raped his half-sister Tamar out of pure lust; Absalom killed Amnon for vengeance and justice. It would be very difficult to quantify how much of Absalom's own power-lust fed into the equation here.
  12. After Absalom killed Amnon in cold blood, he fled to Geshur, to his grandfather Talmai, suggesting that Geshur was an independent state from Israel, and yet allied with Israel. This made it a safe place for Absalom to go. Anyone who tried to seek revenge on Absalom could face execution in Geshur or set off a conflict between Israel and Geshur.
  13. Since David is married to Talmai's daughter, it is unlikely that he would do anything to jeopardize this alliance.

Absalom has determined that he will be safe in Geshur. His mother is still David's wife; his sister is still under the care of David. Therefore, Absalom would not expect for there to be a problem from his father David.

It should be noted that Treasury of Scriptural Knowledge differentiates between the Geshurites and Maachathites in the south and those northeast of Israel (in what is now Syria).<sup>92</sup> Therefore, they would remove Joshua 13:13 and 1Sam. 27:8 from this discussion. Although I do believe that these peoples are related, mostly what we get from this is, Absalom is simply fleeing to the palace of his grandfather.

<sup>1</sup> C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, 2Sam. 13:37.

### Chapter Outline

### Charts, Maps and Short Doctrines

Absalom does not flee to a city of refuge, because those cities were designed to protect those who have killed someone accidentally. Absalom's murder of Amnon was premeditated (Num. 35:21).

<sup>92</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 13:38.

## 2Samuel 13:37c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
ʾâbal (אָבַל) [pronounced <i>aw<sup>b</sup>-VAHL</i> ]	<i>to mourn, to act like a mourner, to go through the motions a ceremonies of mourning</i>	3 <sup>rd</sup> person masculine singular, Hithpael imperfect	Strong's #56 BDB #5
ʿal (עַל) [pronounced <i>gah/</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity	Strong's #5921 BDB #752
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
kôl (כֹּל) [pronounced <i>koh/</i> ]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398

Together, kôl + yâmîym are literally rendered *all the days*; together, they can also mean *in all time, all the time, perpetually, forever, always*.

**Translation:** [Consequently, David mourned because of his son all the time.](#) This is interesting, as the specific son is not named. I would suggest that this is Amnon, the young man who was killed; as it will take David some time to warm up to Absalom again. In fact, even when Absalom returns to Israel, David will not speak to him (2Sam. 14:24). Therefore, David is emotionally upset over the death of his son Amnon; and he cannot seem to forgive Absalom for what he did.

Unlike his crybaby sons who came in and all started bawling, David had a deep and sincere affection for Amnon, and he mourned for Amnon every day. David saw himself in Amnon, despite his great sin with Tamar, his half sister. Again, you will recall the contrast of the verbs associated with weeping in the previous verse. David's sons just cry and cry and cry (imperfect tense), although it is apparently because they were scared and now the bad stuff is all over. However, David's crying comes to an end (perfect tense), but he continues to have a deep sadness in his soul over the death of his son, Amnon.

God did nothing to make this happen. God simply allowed what was in the hearts of all these young men play out, and now David, because he did not take the time to properly raise either Absalom or Amnon, is gravely sad. When we have reached a point of nearly no return in satiating our own lusts, then God has to allow life to play out—for circumstances to be what they are—to reach us. When dealing with addicts—and David is an addict—he will be able to turn this thing around when he hits bottom. All that he has done is coming back to him. These many wives that he collected, these dozen children (or whatever) whom he did not properly raise, are now grown up, they have their own volition, and they are making a lot of bad decisions.

The repetition of where Absalom goes is very much in keeping with Jonadab telling David that Absalom fled to Geshur. This information is repeated here and in v. 38 simply because before, all we had was Jonadab's word.

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**And Absalom fled and so he goes Geshur and so he is there 3 years.** 2Samuel 13:38 **And Absalom fled and went [to] Geshur and he was there [for] 3 years.**

**And Absalom fled and went to Geshur and he was there for 3 years.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	And Absalom after he was fled, and come into Gessur, was there three years. In the Latin text, according to what I read, there is no v. 39 (however, the Douay-Rheims has added additional text to v. 38, apparently not found in the Latin.
Masoretic Text (Hebrew)	And Absalom fled and so he goes Geshur and so he is there 3 years.
Peshitta (Syriac)	So Absalom fled and went to Geshur, and was there three years.
Septuagint (Greek)	So Absalom fled, and departed to Geshur, and was there three years.

Significant differences: There are no real differences.

**Thought-for-thought translations; paraphrases:**

Christian Community Bible	But Absalom, after fleeing to Geshur, stayed there for three years.
Common English Bible	So Absalom fled, and departed to Geshur, and was there three years.
Contemporary English V.	David was sad for a long time because Amnon was dead. Absalom had run away to Geshur, where he stayed for three years with King Talmi the son of Ammihud. This is actually v. 37, which has v. 38 integrated into it. There are also portions of v. 38 in v. 39 as well.
Easy-to-Read Version	After Absalom had run away to Geshur, he stayed there for three year.
<i>The Message</i>	He was there three years.
New Living Translation	He stayed there in Geshur for three years.

**Partially literal and partially paraphrased translations:**

American English Bible	But AbSalom spent three years in GedSur,...
Ancient Roots Translinear	Absalom disappeared and went to Geshur, and was there three years.
Beck's American Translation	The king began to long for Absalom once he had been comforted in regard to Amnon's death.
<i>God's Word</i> <sup>TM</sup>	Absalom, having fled to Geshur, stayed there three years.
New American Bible	...and stayed in Geshur for three years.
NIRV	So Absalom ran away and went to Geshur. He stayed there for three years.
New Jerusalem Bible	When Absalom had gone to Geshur, he stayed there for three years.
New Simplified Bible	Absalom ran away to Geshur. He stayed there for three years with King Talmi the son of Ammihud.
Revised English Bible	...and David's heart went out to him with longing, as he became reconciled to the death of Amnon.

**Mostly literal renderings (with some occasional paraphrasing):**

- Bible in Basic English ...where he was for three years. And the king was sorrowing for his son all the time. I have included a portion of v. 37, so that you can see that the BBE did not ignore the words in this verse altogether.
- Ferar-Fenton Bible Thus Absalom fled and went to Geshur, and was there three years [Vv. 37–38. The Hebrew text differs greatly from the Authorized Version and the Revised, as I read it. —F.F.].
- JPS (Tanakh—1985) And –King David– [Some Septuagint manuscripts and 4QSam<sup>a</sup> read “the spirit [ruah] of the king.”] was pining away for Absalom, for [the king] had gotten over Amnon’s death.
- New Advent Bible And Absalom after he was fled, and come into Gessur, was there three year.
- NET Bible® After Absalom fled and went to Geshur, he remained there for three years.

**Literal, almost word-for-word, renderings:**

- The Amplified Bible After Absalom fled and went to Geshur, he stayed there for three years.
- English Revised Version So Absalom fled and went to Geshur, and was there three years.
- Heritage Bible And Absalom fled, and walked to Geshur, and was there three years..
- Syndein {Brief Resume of Absalom after the Murder} 38~~After Absalom fled and went to Geshur, he stayed there for three years. {Note: So now we have another period for David to recover between his bouts of installment discipline. He failed to learn what he needed for the 3rd installment, but David apparently will learn what he needs for the next installment and handles the revolution coming up beautifully.}
- Young’s Updated LT And Absalom has fled, and he goes to Geshur, and is there three years.

**The gist of this verse:** Absalom flees to Geshur and remains there for 3 years.

**2Samuel 13:38a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
’Ăbîyshâlôwm (אָבִישׁׁלֹוֹם) [pronounced <i>ub-ee-shaw-LOHM</i> ]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong’s #53 BDB #5
bârach (בָּרַח) [pronounced <i>baw-RAHKH</i> ]	<i>to go [pass] through, to flee; to hasten, to come quickly</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong’s #1272 BDB #137

**Translation:** *And Absalom fled...* It is unusual to have this phrase repeated from the previous verse, and often, that means that a copyist accidentally copied it twice. We have this where the verb is first and in the imperfect tense and Absalom’s name is second (which is the standard order for verbs and subjects in the Hebrew) back in v. 34. However, here and in v. 37, this phrase lists the subject first and the verb after in the perfect tense. The Pulpit Commentary suggests<sup>93</sup> that this information was taken from a longer narrative; that perhaps the writer of Samuel had the Memoirs of Absalom or simply had a narrative with more information, but he cut it down to two verses.

Let me offer a different theory. This phrase sets up some bookends. The first time it is used in v. 37, it marks the beginning of Absalom fleeing to Geshur. David spends his time mourning for his son Amnon; he does not really

<sup>93</sup> *The Pulpit Commentary*; 1880 - 1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 13:37.



think much about Absalom; and Absalom has fled to Geshur. However, 3 years later, David has become comforted over his the loss of his son Amnon and he now longs for his son Absalom; but Absalom has fled to Geshur (v. 38). So David's emotion begins as a great mourning for his son Amnon; but, after awhile, he begins to long for his son Absalom. This change of great emotion takes place over a period of 3 years, and all this time, Absalom is in Geshur. So, there is an arc of emotion in David's life; Absalom's life remains pretty much the same; he is staying in Geshur.

### 2Samuel 13:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
G <sup>o</sup> shûwr (גושן) [pronounced g <sup>o</sup> sh-OOR]	<i>to join; a bridge, a land of bridges and is transliterated Geshur</i>	masculine singular proper noun	Strong's #1650 BDB #178

**Translation: ...and went [to] Geshur..** In the previous verse, we are told to whom Absalom fled, which is his grandfather. However, rather than simply add on the phrase *in Geshur* to the end of v. 37, the writer then repeated v. 37a and added *and so he went [to] Geshur*. In terms of what this excess verbiage is added, either by the writer or by God the Holy Spirit is a mystery to me. We could have logically concluded that Absalom had gone to Geshur in the previous verse; and we could have added this information with little or no excess verbiage to the previous verse.

As a former math teacher, I tend to look for patterns and ask such questions, *why the heck is this here?* Once and awhile, an answer comes to me.

So, v. 37 begins like this: [And Absalom fled. And so he goes unto Talmai ben Ammihud, king of Geshur.](#) It ends with David mourning for his son Amnon. V. 38 begins like this: [And Absalom fled and so he goes Geshur...](#); which uses the exact same words from v. 37, but throws out some of those in the middle. In fact, this stands out because we do not have the lamed preposition before Geshur nor do we have the locative hê at the end of Geshur. So, the writer is writing down v. 37a again, but leaving out the middle portion of it. However, at the end of v. 38, we have the length of time and v. 39 tells us that David longs for his son Absalom. So these phrases are bookends, as I previously suggested; one for the beginning of the 3 years when David was mourning for Amnon and the other for the end of the 3 years when David is longing for Absalom. At some point in time during those 3 years, David's emotion changed objects. He went from mourning to longing. What does this tell us? The repetition here grabs our attention; and then what follows indicates that David is still controlled by his emotions. We will discuss this further in v. 39.

### 2Samuel 13:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253

## 2Samuel 13:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
shâlôsh (שָׁלוֹשׁ) [pronounced shaw-LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
shânîym (שָׁנַיִם) [pronounced shaw-NEEM]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040

**Translation:** ...and he was there [for] 3 years. The time period that Absalom spends in Geshur is given to us here. Time must be given for his father David to calm down and to stop grieving over Amnon. As we will see, David's emotions continue with great strength, but the object of his emotions change.

Given this time frame, both David and Absalom could use careful teaching from the Word of God. David was duped twice; once which led to the rape of his daughter Tamar, and then again when Amnon was murdered. David's actions were completely necessary in order for these things to play out. If David had not acted, Tamar would not have been raped and Amnon would not have been murdered. David, because he was still in recovery from sexual arrogance, was unable to act objectively, to see clearly, and to realize that he was being played in both instances.

David has 3 years and he knows that he will pay fourfold for what he has done (2Sam. 12:5). Although we are not told directly, David seems to grow spiritually over the next few years. He will begin to make some good decisions (and continue to make some bad decisions). But Absalom—he will return to Jerusalem, but he will be even less a man than he is now.

**Application:** There will be times in you life where everything is okay—your job is stable, your family life is stable, your finances are stable. So what do you do with this time? God expects you to spend that time in the Word. This does not mean that you must study 3 or 4 hours a day. There are a few people in the plan of God who put in that much time and more; but, for the average believer, a hour's study a day is about right. For nearly every waking moment of your life, you see nothing but human viewpoint. It is where you work; you hear it from your friends, you see it on tv, and you read it in your magazines and newspapers. That is the devil's plan—to immerse you in human viewpoint. When you have these nice periods of time in your life where there are no crises, then you use that time to prepare. You use that time to learn and understand the Word of God. You get under a pastor who teaches by means of ICE<sup>94</sup> principles, who understands grace and who understands the mechanics of the spiritual life, and you learn under his authority.

<sup>94</sup> Isagogics, categories and exegesis.

And Absalom fled and went [to] Geshur and he was there [for] 3 years. The Treasury of Scriptural Knowledge suggests<sup>95</sup> that this occurs 1030–1027 B.C. The Reese Chronology Bible suggests<sup>96</sup> 1001–999 B.C. See the [Davidic Timeline \(HTML\)](#) ([PDF](#)).

And so came to an end [a spirit of] David the king to go out [Greek: And the spirit of the king grew tired to go out] unto Absalom, for he had been comforted over Amnon for he was dead.

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So [the spirit of] David the king had come to an end to go out [Greek: And the spirit of the king grew tired to go out] to Absalom, for he had been comforted concerning Amnon for he was dead.

King David no longer thought to go out to Absalom for justice, for he had been comforted over Amnon because he was dead.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And king David ceased <u>to pursue</u> after Absalom, because he was comforted concerning the death of Amnon. Although this is found in the Douay-Rheims version, it is not in the Latin text.
Masoretic Text (Hebrew)	And so came to an end [a spirit of] David the king to go out [Greek: And the spirit of the king ceased to go out] unto Absalom, for he had been comforted over Amnon for he was dead.
Peshitta (Syriac)	And King David <u>longed</u> to go forth after Absalom; for he was comforted concerning Amnon, <u>seeing</u> he was dead.
Septuagint (Greek)	And the spirit of the King grew tired to go out after Absalom, for he was comforted concerning Amnon, <u>regarding</u> his death.

Significant differences: The English translation from the Latin has *to pursue* rather than *to go out*. These are different words in the Hebrew. The English translation from the Latin as *longed* rather than *to cease*; also different words in the Hebrew.

The word *spirit* appears to have been dropped out of the Hebrew text (this will be discussed in more detail in the Hebrew exegesis). What is frustrating to me is, 2 of the translations made from the Greek text, Brenton's and the Complete Apostles Bible, do not have the word *spirit* in their translation. However, that word is clearly found in the Greek, and can be confirmed in the [interlinear text](#) that is online, as well as in the [Kaige text](#). In fact, this is beginning to convince me that I ought to use one of these texts instead of the two I use, which continue to suffer from inaccuracies at places where they are most necessary to be accurate.

The English translations of the Latin and Syriac have different approaches to the final 2 words of Hebrew. Although the English translation of the Greek looks different, the Greek word behind *regarding* is the correct translation for the Hebrew word found here.

#### Thought-for-thought translations; paraphrases:

<sup>95</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 13:38.

<sup>96</sup> *The Reese Chronological Bible*; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; p. 534.

Common English Bible	Then the king's desire to go out after Absalom faded away because he had gotten over Amnon's death.
Contemporary English V.	David still felt so sad over the loss of Amnon that he wanted to take his army there and capture Absalom.
Easy English (Pocock)	David recovered after Amnon's death. Then David wanted to go to Absalom again.
Easy-to-Read Version	King David was comforted after Amnon died, but he missed Absalom very much.
Good News Bible (TEV)	...but when he got over Amnon's death, he was filled with longing for his son Absalom.
<i>The Message</i>	The king finally gave up trying to get back at Absalom. He had come to terms with Amnon's death.
New Century Version	When King David got over Amnon's death, he missed Absalom greatly.
New Living Translation	And King David, now reconciled to Amnon's death, longed to be reunited with his son Absalom [Or no longer felt a need to go out after Absalom.].

### Partially literal and partially paraphrased translations:

American English Bible	...and by then the [wrath] of the king had abated and he was no longer chasing AbSalom, for he was no longer grieving over the death of AmNon.
Ancient Roots Translinear <i>God's Word™</i>	King David finished comforting over Amnon's dying and proceeded at Absalom. King David began to long for Absalom once people had consoled him over Amnon's death.
New American Bible	All that time the king continued to mourn his son; but his intention of going out against Absalom abated as he was consoled over the death of Amnon.
NIRV	After some time the king got over his sorrow because of Amnon's death. Then he longed to go to Absalom.
New Jerusalem Bible	Once the king was consoled over Amnon's death, his anger against Absalom subsided.
New Simplified Bible	King David longed for Absalom once people had consoled him over Amnon's death.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the heart of David was wasted with desire for Absalom: for he was comforted for the death of Amnon.
Complete Jewish Bible	But as King David became reconciled to the death of his son Amnon, he was increasingly filled with longing to see Avshalom.
Ferar-Fenton Bible	King David, however, longed for Absalom, after he was consoled for the death of Amnon.
HCSB	Then King David longed to go to Absalom, for David had finished grieving over Amnon's death.
Judaica Press Complete T.	And <i>the soul</i> of King David longed to go forth to Absalom; for he was comforted concerning Amnon, being that he was dead.
NET Bible®	The king longed [tc The translation follows 4QSama in reading ?????? ?????????? (ruakh hammelekh, "the spirit of the king") rather than the MT ?????? ?????????? (david hammelekh, "David the king"). The understanding reflected in the translation above is that David, though alienated during this time from his son Absalom, still had an abiding love and concern for him. He longed for reconciliation with him. A rather different interpretation of the verse supposes that David's interest in taking military action against Absalom grew slack with the passing of time, and this in turn enabled David's advisers to encourage him toward reconciliation with Absalom. For the latter view, see P. K. McCarter, II Samuel (AB), 344, and cf. CEV.] to go to Absalom, for he had since been consoled over the death of Amnon [tn Heb "was consoled over Amnon, because he was dead."].
NIV – UK	And the spirit of the king longed to go to Absalom, for he was consoled concerning Amnon's death.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	...and [the soul of] king David determines to go out unto Absalom, for he has been comforted for Amnon, for [he is] dead.
English Standard V. – UK	And the spirit of the king [Dead Sea Scroll, Septuagint; Hebrew David] longed to go out [Compare Vulgate ceased to go out] to Absalom, because he was comforted about Amnon, since he was dead.
exeGesés companion Bible	And sovereign David concludes to go to Abi Shalom: for he sighs concerning Amnon, seeing he died.
Heritage Bible	And King David ended going after Absalom, because he was comforted over Amnon since he was dead..
LTHB	And King David determined to go out to Absalom, for he had been comforted for Amnon, for he had died.
Modern KJV	And King David longed to go forth to Absalom, for he was comforted about Amnon, since he was dead.
NASB	<i>The heart of King David longed to go out to Absalom; for he was comforted concerning Amnon, since he was dead.</i>
New King James Version	And King David [Following Masoretic Text, Syriac, and Vulgate; Septuagint reads the spirit of the king; Targum reads the soul of King David.] longed to go to [Following Masoretic Text and Targum; Septuagint and Vulgate read ceased to pursue after.] Absalom. For he had been comforted concerning Amnon, because he was dead.
New RSV	And the heart of [Ms Gk: MT And David] the king went out, yearning for Absalom; for he was now consoled over the death of Amnon.
Syndein	And the soul of king David longed to go forth to Absalom . . . {this is normal love, but is bad justice} for he received comfort concerning Amnon . . . since he was dead {this tells us that David knew Amnon was a believer and is in a better place - Doctrine of Death being applied by David}. {Note: Amnon was David's favorite son. But after a period of grieving passed, he wanted the presence of his next favorite son - Absalom. To forgive is good - but David is King and Judge - he can not afford to forget the victim. Between these two chapters we will see David return into the systems of arrogance.}.
Updated Bible Version 2.11	And the king's spirit longed to go forth to Absalom: for he was comforted concerning Amnon, seeing he was dead.
Webster's Bible Translation	And [the soul of] king David longed to go forth to Absalom: for he was comforted concerning Amnon, seeing he was dead.
Young's Updated LT	And <i>the soul of</i> king David determines to go out unto Absalom, for he has been comforted for Amnon, for he is dead.

You will note that there appears to be several approaches to this verse. David's desired to go after Absalom to bring him back to justice; or he desired to go to Absalom because he missed him; or he had gotten over his desire to legally pursue Absalom.

**The gist of this verse:** David, over 3 years times, begins to miss his son Absalom; and he is getting over the fact that his son Amnon is dead.

## 2Samuel 13:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâlâh (כָּלָה) [pronounced <i>kaw-LAWH</i> ]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	3 <sup>rd</sup> person feminine singular, Piel imperfect	Strong's #3615 BDB #477
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Note that we appear to have a masculine singular subject with a feminine singular verb. If the word *spirit* was in the Hebrew text (it is in the Greek text), this would all make sense, as *spirit*, in the Hebrew, is a feminine singular noun. That would give us: [And so the spirit of David the king had come to an end...](#)

lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct	Strong's #3318 BDB #422
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ăbîyshâlôwm (אָבִישַׁלֹּוֹם) [pronounced <i>ub-ee-shaw-LOHM</i> ]	<i>my father is peace and is transliterated Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5

If we leave the word *spirit* in the text, then we have: [And so the spirit of David the king had come to an end to go out unto Absalom...](#) The text from 4QSam<sup>a</sup> appears to have *the spirit of the king* (part of it has been obscured).

The Greek text is somewhat different here.

kaí (Καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
kopazô (κοπάζω) [pronounced <i>kop-AHD-zoh</i> ]	<i>to grow weary or tired; to cease from violence, cease raging</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2869
to (τό) [pronounced <i>toh</i> ]	<i>the; this that</i>	neuter singular definite article; accusative case	Strong's #3588

## 2Samuel 13:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>πνευμα (πνεῦμα) [pronounced PNYOO-mah]</p>	<p><i>spirit, Spirit; breath; wind [blast], air</i></p>	<p>neuter noun, accusative singular</p>	<p>Strong's #4151</p>
<p>του (τοῦ) [pronounced tu]</p>	<p><i>of the; from the, [away, out] from the; from the source of; by the; than the</i></p>	<p>masculine singular definite article, genitive/ablative case</p>	<p>Strong's #3588</p>
<p>basileus (βασιλεύς) [pronounced bahs-ee-loose]</p>	<p><i>leader of the people, prince, commander, lord of the land, king</i></p>	<p>masculine singular noun</p>	<p>Strong's #935</p>
<p>του (τοῦ) [pronounced tu]</p>	<p><i>of the; from the, [away, out] from the; from the source of; by the; than the</i></p>	<p>masculine singular definite article, genitive/ablative case</p>	<p>Strong's #3588</p>
<p>exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]</p>	<p><i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i></p>	<p>aoist active infinitive</p>	<p>Strong's #1831</p>
<p>opisō (ὀπίσω) [pronounced ohp-ISS-oh]</p>	<p><i>behind, back; after, afterwards</i></p>	<p>adverb</p>	<p>Strong's #3694</p>
<p>Abessalōm (αβεσσαλωμ) [pronounced ahb-ehs-sah-lohm]</p>	<p>transliterated <i>Absalom</i></p>	<p>proper singular noun</p>	<p>Strong's #none</p>

And the spirit of the king grew weary [or, ceased raging] to go out after Absalom...

Now, you may think this is a lot of work and a lot of discussion with regards to a possible missing word, but the key is, we want the most accurate text possible in order to get the most accurate interpretation as possible. We are going to look at a couple of translations which are generally very accurate who completely obscure the meaning of this verse.

Some of the commentators were not helpful here. I had a difficult time following Keil and Delitzsch<sup>97</sup> (which is not unusual). However, despite the confusion of their analysis of the verse, they do rightly point out *David's grief on account of Amnon's death gradually diminished as time rolled on*.<sup>98</sup> Poole<sup>99</sup> is one of the very few who points out clearly that the verb should take a feminine singular subject, and suggests *soul* (for whatever reason). Pool suggests other possibilities, most of which I don't think I but into (e.g., *the feminine gender is sometimes used of men when they show an effeminate tenderness in their disposition; which is the case here.*) Although there can be some truth to this, it is easy to affix *spirit* to the king, and that results in a feminine singular subject, and it allows for David to be revealing *an effeminate tenderness*.

**Translation:** So [the spirit of] David the king had come to an end to go out [Greek: And the spirit of the king grew tired to go out] to Absalom,... Because the Hebrew is somewhat difficult, and because the Greek text departs from the Hebrew text, I have included both above in the exegesis. The first verb is given a number of different translation by the translators above; however, the Greek and Hebrew are in agreement with regards to this verb, and it means *to cease to, to come to an end to, to finish*. So, there is something that David stops doing. I include several other translations for this word from the Hebrew, but these are either not found anywhere else (like *to pine away*) or they are almost never found elsewhere (*to destroy, to waste*) and make little sense here. So, whatever it is, David comes to an end of doing it. The imperfect tense indicates that this is a process. That is, he did not just come to the end of doing something suddenly. He wanted to do this for weeks on end; and then there was that day that he did not; but then, for 2 weeks after that, he did; and then there were a few days when he went back and forth. So, whatever it was that David came to an end of, that was a process.

In both the Greek and Hebrew, David comes to an end of *going out, going forth*. These same words are found in both the Greek and the Hebrew. However, the main verb in the Greek goes further than to simply say that David's spirit came to the end of anything. The Greek verb is *kopazô* (κοπάζω) [pronounced *kop-AHD-zoh*], which means, *to grow weary or tired; to cease from violence, cease raging*. Thayer definition only. Strong's #2869.

Where the Greek and Hebrew actually differ is, we have *David the king* in the Hebrew and *the spirit of the king* in the Greek. Since *the spirit of the king* can simply refer to David's volition, it can stand in agreement with *David the king*. The problem with the text in the Hebrew is, *David the king* is masculine singular and the verb is a feminine singular verb.

So, how do we understand this verse so far? What does it actually say and what does it actually mean? Bear in mind, the Hebrew text clearly suggests that we are missing at least one word, because the verb and the subject do not match up as they stand in the Hebrew.

<sup>97</sup> It reads: "And it (this) held king David back from going out to Absalom, for he comforted himself concerning Amnon, because he was dead." In adopting this translation of the difficult clause with which the verse commences, we take *לָכֵתוּ* in the sense of *אלכ*, as the verbs *הלכ* and *אלכ* frequently exchange their forms; we also take the third pers. fem. as the neuter impersonal, so that the subject is left indefinite, and is to be gathered from the context. For whatever reason, no thought was given to the Greek text.

<sup>98</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 13:39.

<sup>99</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 13:39. To be fair, the Pulpit Commentary mentions this as well.



## Different Interpretations of 2Samuel 13:39a

Concept	Translation	Commentary
David no longer pursue Absalom for the murder of Amnon.	Kukis <a href="#">And so came to an end David the king to go out</a> [Greek: And the spirit of the king ceased to go out] <a href="#">unto Absalom, for he had been comforted over Amnon for he was dead.</a> Also Exegesis Companion Bible.	This Is actually what is found in the Hebrew and the Greek. Except for the fact that (1) this text is difficult to understand and (2) there were several problems with the text of this chapter; there is no other reason why we would translate this much differently
David's heart yearns for his son Absalom and he desires to see him again.	Modern KJV <a href="#">And King David longed to go forth to Absalom, for he was comforted about Amnon, since he was dead.</a> Also Thieme, Updated Bible Version and Webster's.	The problem here is, the text simply does not say this. So many translators went this route that I double-checked this word twice to make certain I had it right.
David had decided to go out to Absalom (the implication here is, it is out of love for his son).	LTHB <a href="#">And King David determined to go out to Absalom, for he had been comforted for Amnon, for he had died.</a> Also CLV and Young's.	The word <i>determined</i> is not the Hebrew or Greek word that is found in the text.
David's mourning for Amnon comes to an end and his longing for Absalom begins.	Kukis possible expanded: <a href="#">And so came an end to David's mourning; and the spirit of the king went out to Absalom, for he had been comforted over Amnon, for he was dead.</a>	Here, I am simply taking a stab at this. I am guess that on two occasions, this verse became unreadable, so that even the Greek was missing some words from the Hebrew manuscript that they worked with.

I left out many other translations, because those which were not literal tended to go quite a distance from a word-for-word translation of this verse.

What appears to have happened is, there were problems with this verse that go way back. What I believe to be the case is, David does come to an end of mourning for Amnon; and that this information is given to us in the original text (which is completely lost to us). As his mourning for Amnon became less and less overwhelming, his longing for Absalom began to increase. So, the idea is, David is still unable to be objective; he is controlled by his strong emotions; and those emotions simply changed over the space of 3 years.

### Chapter Outline

### Charts, Maps and Short Doctrines

Now, quite obviously, it is much easier to go along with the 2<sup>nd</sup> and 3<sup>rd</sup> set of translations and interpret this verse based upon those verses; but, to my way of thinking, there is no reason to select those based upon the Hebrew text. Therefore, let's work from what the text actually says. [So David the king had come to an end to go out](#) [Greek: And the spirit of the king ceased (more literally, *grew weary or tired*; *ceased from violence and raging*) to go out] [to Absalom,...](#) David would have had mixed emotions toward Absalom. On one day, David would be so angry that Absalom murdered Amnon—no matter what the reason—David would want to mount up a posse, get Absalom, and bring him back to trial. A few days later, David would recognize that he misses his son Absalom as much as he misses Amnon, and that he wants Absalom back with him; and he desires to go out to find Absalom and bring him back as the prodigal son. The next day, David wants to execute Absalom. Our text does not tell us what David wanted to do when he went out to Absalom,<sup>100</sup> because that depended upon what day it was. Was

<sup>100</sup> The Greek indicates that David's spirit *ceased raging*; or *grew tired of* [raging?].

David sad about Amnon? Was David sad about the loss of both of his sons, Amnon and Absalom? So, every day, David wanted to go out and do something concerning Absalom. On one day, he wanted to take Absalom into custody and try him; the next day, to bring Absalom back and forgive him. We will find this out when Absalom is brought back, and David does not take him to trial; but he does not go to see him either. Furthermore, these ambivalent feelings of David are important, and there is a great lesson to be found in them (which we will examine in the next chapter).

In conclusion, we can take the text almost exactly as it stands, and understand that, for many days, David wanted to go out after Absalom. However, his purpose varied from day to day, depending upon David's mood. So, what we find here, that David ceased wanting to go out to Absalom, is very likely the correct text, because it allows for David to feel both compassion and love toward Absalom as well as anger and a desire for justice. In both cases, David's feeling toward Absalom were strong and motivational. Throughout these 3 years, David's actions are directed by his strong emotions. As king, he cannot allow his emotions to control his judgment.

Clarke on David's feelings for his son Absalom: *We find that he had a very strong paternal affection for this young man, who appears to have had little to commend him but the beauty of his person. David wished either to go to him, or to bring him back; for the hand of time had now wiped off his tears for the death of his son Amnon. Joab had marked this disposition, and took care to work on it, in order to procure the return of Absalom. It would have been well for all parties had Absalom ended his days at Geshur. His return brought increasing wretchedness to his unfortunate father. And it may be generally observed that those undue, unreasonable paternal attachments are thus rewarded.*<sup>101</sup>

Not to worry; the remainder of this verse will not be as difficult to translate and the text is very much the same in the Greek and the Hebrew.

### 2Samuel 13:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nâcham (נחם) [pronounced naw-KHAHM]	<i>to be sorry, to be moved to pity, to lament, to grieve, to have compassion, to pity, to suffer grief, to rue; to repent; to comfort oneself, be comforted, to comfort oneself, ease oneself</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #5162 BDB #636
'al (על) [pronounced gahl]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity	Strong's #5921 BDB #752
'Am <sup>e</sup> nôwn (אמון) [pronounced ahm <sup>e</sup> -NOHN]	<i>faithful; transliterated Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54

<sup>101</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 13:39.

**Translation:** ...for he had been comforted concerning Amnon... Time heals all wounds. There is nothing in the Bible that suggests, because you are a believer, that the death of a loved one will not wound you. When a loved one dies, there will always be a sense of loss and a longing for their company. Even though we know that this is not the end of our relationship, we know that it ends our relationship here on earth. However, as it is with the person closest to your heart, you will go from thinking about them every minute, to thinking about them every hour, to several times a day, to, eventually, several times a month. The deep pain, the sense of longing, the desire to be with them slowly fades from our lives.

**Application:** Strong emotion is a part of our lives, particularly when it comes to the loss of loved ones. However, **we do not sorrow like those who have no confidence** (1Thess. 4:13). So, there ought to be a point at which we get control of our lives and the decisions that we make, even during and soon after the loss of a loved one. This does not mean that we bury our sorrow or that our heartache disappears; it simply means that we have control over our lives and decisions, despite the deep-felt sadness due to losing a loved one.

<b>2Samuel 13:39c</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mûwth (מוּת) [pronounced mooth]	<i>to die; to perish, to be destroyed</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #4191 BDB #559

**Translation:** ...for he was dead. This is a completion in their relationship. No matter what David says, does, thinks or feels, Amnon will remain dead. This will not change in David's life. So, there would be a point in time when David would come to grips with this and accept it.

David's transfer of emotion from the loss of Amnon to the absence of Absalom indicates that he has not yet faced facts, that all of this mess rests upon his shoulders.

David will continue to allow his emotions to guide him with regards to Absalom; and that will continue the warning of God through Nathan that the sword would not depart from his house (2Sam. 12:2).

<a href="#">Chapter Outline</a>	<a href="#">Charts, Maps and Short Doctrines</a>	
<a href="#">Forward</a>	<a href="#">Doctrines Covered and Alluded to</a>	<a href="#">Chapters of the Bible Alluded To</a>
<a href="#">Psalms Appropriately Exegeted with this Chapter</a>	<a href="#">Other Chapters of the Bible Appropriately Exegeted with this Chapter</a>	<a href="#">Definition of Terms</a>
<a href="#">Introduction</a>	<a href="#">Text</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>		<a href="#">Exegetical Studies in Samuel</a>

### Addendum

It may be helpful to see this chapter as a contiguous whole:

## A Complete Translation of 2Samuel 13

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

#### Amnon's Obsession with Tamar

And it was, after these things that David's son Absalom had [lit., *to Absalom*] a beautiful sister, and her name [was] Tamar. And [another] son of David's, Amnon, lusted after her. And it is distressing to Amnon to be grieved [or, *weakened with sickness*] because of Tamar, his half-sister, for she [is] a virgin. Therefore, it is impossible, in the eyes of Amnon, to do anything to her.

And it came to pass after these things that David's son Absalom had a beautiful sister whose name was Tamar. Another of David's sons, Amnon, lusted after her. Because his half-sister, Tamar, is a virgin, Amnon was distressed to the point of illness, for he thought that it was impossible for him to do anything to her. .

#### Jonadab, Amnon's Devious Friend, Suggests a Scheme

Amnon has [lit., *to Amnon*] an associate whose [lit., *and his name*] name [is] Jonadab, the son of Shimeah, David's brother. And Jonadab is a very intelligent man. And he [Jonadab] said to him, "Why [are] you so listless [or, *despondent*], O son of the king, morning after morning? [Will] you not make [this] known to me?"

Amnon also has a friend whose name is Jonadab son of Shimeah, David's brother. Jonadab is a man of great intelligence. And Jonadab asked him, "Why are you so listless every single morning? You are the king's son! Won't you tell me what the problem is?"

Amnon said to him, "I continually desire Tamar, the sister of Absalom, my [half] brother."

Amnon answered him, "I continually desire Tamar, my brother Absalom's sister."

So Jonadab said to him, "Lie down on your bed and feign sickness. When your father has come to see you, you will say to him, 'Please let Tamar, my sister, come and give me bread to eat. She will prepare the food in my sight for the purpose that I may see [it being prepared] and I will eat [it] from her hand.' "

So Jonadab said to Amnon, "First lie down on your bed and feign sickness until you father comes to see you. Then say to him, 'Please allow Tamar, my sister, to come and give me bread to eat. This way, she can prepare the food in my sight so that I can see it being prepared. I will eat it from her hand.' "

#### Amnon Puts the Scheme into Action

So Amnon laid down and feigned illness, so the king came to see him. Amnon then said to the king, "Please let Tamar, my sister, come [to me] and she will make cakes in my sight—a pair of cakes—that I will eat from her hand."

So Amnon laid down and pretended to be sick, causing the king to come see him. Amnon then asked the king, "Please let Tamar, my sister, come to me so that she can make cakes in my sight—a pair of cakes—so that I can eat them from her hand."

Therefore, David sent [a message] to Tamar at the palace [lit., *house, residence*], saying, "Go now to the house of your brother Amnon and prepare a meal [lit., *food*] for him."

Therefore, David sent a message to Tamar at the palace, saying, "Go now to the house of your brother Amnon and prepare some meals for him."

#### Tamar Comes to Amnon's Home and He Rapes Her

## A Complete Translation of 2Samuel 13

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

So Tamar went to the house of Amnon her brother, and he was lying down. She took the dough and kneaded [it], and makes the cakes before his eyes. Then she baked the cakes. She then took the pan and emptied [it] before him, but [lit., *and so*] he refused to eat. Then Amnon said, "Send out every man from beside me." So every man went out from beside him.

So Tamar went to the house of her brother Amnon, and he was lying down. She took the dough and kneaded it, making the cakes in his sight. Then she baked the cakes. Tamar then took the pan and emptied it out before him, but he refused to eat the cakes. Amnon then ordered, "Send everyone out away from me." Therefore, everyone went out away from him.

Then Amnon said to Tamar, "Bring the food [into] the [private] room and I will eat [it] from your hand." So Tamar takes the cakes which she had made and she brings [them] to Amnon, her brother, into the (private) room. When she brought [the cakes] to him to eat, he grabbed her and said to her, "Come! Lie down with me, my sister!"

Then Amnon said to Tamar, "Bring the food into the private room and I will eat it from your hand." So Tamar takes the cakes which she had made and she brings them to Amnon, her brother, into the private room. When she brought Amnon near to eat the cakes, he grabbed her and ordered, "Come here! Have sex with me, my sister!"

But she said to him, "No, my brother, you will not force [humble, humiliate] me, for such [a thing] is not done in Israel. Do not commit this vile [shameful and senseless] act. And me—where can I make my shame go? And you—you will be like one of the fools [that is, a man completely lacking spiritual understanding] in Israel. Therefore, please, speak to the king, for he will not keep me from you."

But she said to him, "No, my brother, stop! Do not humiliate me, for such a thing is not done in Israel. Do not commit this horrible [vile and senseless] act. Consider me—I will not be able to make my shame go away. Think about yourself—you will be thought of as a fool in Israel—a man without spiritual understanding. Therefore, please, just speak to the king, and he will not keep me from you."

But he was not willing to listen to her voice. Therefore, he increased his strength over her [or, *he holds (her) tightly above her*] and then he manhandled [or, *humiliated, forced*] her and then he had sexual relations with her.

But he was not willing to listen to her. He first overpowered her and manhandled and humiliated her. And then he raped her.

### Amnon Throws Her Out of His Palace

Consequently, Amnon hated her [with] a very great hatred so that greater [was] the hatred he hated her [with] more than the love [with] which he had loved her. Therefore, Amnon said to her, "Stand! Go!"

Consequently, Amnon hated her with a very strong hatred which was greater than the lust when he had lusted after her. Therefore, Amnon ordered her, "Get up and get out!"

She then said to him, "No, for this evil is greater than the other which you have done against me—to send me away."

She then said to him, "No, because sending me away is even a greater evil than what you have already done to me."

But he would not listen to her. Instead [lit., *and so*], he called his boy, the one serving him, and said, "Please send this one from upon me to the street and lock the door behind her."

But he refused to listen to her. Instead, he called his servant-boy and said, "Please send this \_\_\_ from over me into the street and lock the door behind her."

### Absalom Comforts Tamar, After She Wanders Aimlessly

## A Complete Translation of 2Samuel 13

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

And she had [lit., *and to her*] a tunic undergarment [which extended to her] palms, for this [is what] daughters of the king wore—the virgins—[these kinds of] robes. His servant led her out [to] the street (outside) and he [then] bolted the door behind her. Then Tamar takes ashes upon her head and she tears her tunic undergarment [which extended to her] palms. She placed her hand upon her head and she keeps wandering [aimlessly]; and she cried.

And she had a long-sleeved tunic undergarment—for this is what the daughters of the king wore—his virgin daughters wore such clothing. Amnon's servant led her outside to the street and then locked the door behind her. Then Tamar places ashes upon her head and she tore long-sleeved tunic undergarment. With her hand upon her head, she then wandered aimlessly and she cried.

Then Absalom, her brother, said unto her, “Has Amnon, your brother, been with you? Now, therefore, be silent, my sister—he [is] your brother. Do not place this matter in your heart.” Consequently, Tamar remained in the house of Absalom her brother—desolate [and alone].

Then Absalom, her brother, tenderly said to her, “Has Amnon, your brother, been with you? Now, therefore, be silent, my sister, because he is your brother. Do not ruminate on this matter.” Consequently, Tamar chose to remain in the house of Absalom her brother, desolate and alone.

### King David is Unable to be Objective with Amnon

When King David heard all of these things, he was greatly angered with Amnon [lit., *with him*]. But he did not offend his son Amnon's spirit because he loved him because he was his firstborn.

When King David heard all these things, he was greatly angered with him. However, he did not offend his son Amnon's spirit because he loved him because he was his firstborn.

### Absalom Hatches a Plot

And Absalom had not spoken with Amnon, from evil to good; for Absalom hated Amnon on account of the matter when he had humiliated Tamar his sister. And so two years [of] days pass and Absalom's sheep-shearers are in Baal-hazor, which [is] by Ephraim. Therefore, Absalom summoned all the sons of the king [to come celebrate].

Now Absalom had not spoken with Amnon, either good or evil; for Absalom hated Amnon because Amnon had humiliated Tamar his sister. After two full years pass, Absalom's sheep shearers are in Baal-hazor which is near Ephraim. Therefore, Absalom invited all of the sons of the king to come celebrate the shearing.

Then Absalom went to the king and he said, “Listen, please, your servant has sheepshearers [lit., *sheepshearers to your servant*]. Let the king come and his servants with your servant [to celebrate].”

Then Absalom went to the king and he said, “Listen, please, I have hired sheepshearers. Therefore, let the king and his servants come to a celebration with your servant.”

Then the king said to Absalom, “No, my son, let us not all go that we are not burdensome on you.” And he urged him, but [lit., *and*] he was not willing to go. However [lit., *and*], he blessed him. Then Absalom said, “And could not, please, Amnon, my brother, go with us?” And the king said to him, “Why would he go with you?”

Then the king said to Absalom, “No, my son, let us not all go so that we are not a burden to you. Absalom yet urged him, but David declined to attend the festivities. However, David did bless Absalom. Then Absalom said, “And could not my brother Amnon come with us?” And the king said to him, “Why would he go with you?”

But Absalom urges him so he sent Amnon and all the sons of the king with him. Then Absalom prepared a drinking party according [to the norm or standard] of a king's drinking party.

However, Absalom continued to urge David until David sent Amnon and all of the king's sons with him. Then Absalom put together a banquet and drinking party that rivaled a king's banquet and drinking party.

### The Killing of Amnon

## A Complete Translation of 2Samuel 13

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Absalom then commanded his servants, saying, "Watch, please, as Amnon's heart is pleasant with the wine, and [when] I say to you, 'Strike down Amnon,' then you will kill him. You will not fear, because is [it] not I—even I—who has commanded you? Be strong and be men of courage."	Absalom then commanded his servants, saying, "Watch carefully when Amnon becomes slightly inebriated. Then I will say, 'Strike him down;' at which point, you will kill him. There is no reason for you to fear, because I am the one who has commanded you to do this. Therefore, be strong and courageous."
Consequently, the servants of Absalom did to Amnon just as Absalom had commanded.	Consequently, the servants of Absalom did to Amnon just as Absalom had command.
<b>David's Younger Sons, in a Panic, Return to David</b>	
Then the sons of the king arose and they mounted each one his mule and they [all] fled.	Then the sons of the king suddenly arose and jumped on their mules and fled.
And so it is, [while] they are on the road that a message comes to David, saying, "Absalom has struck down all the sons of the king and not one remains from them." Then the king rose up and tore his clothes and then laid down [upon] the earth. His servants were standing [there], [their] clothes having been torn.	And it so happens that, while the king's sons are on the road headed home, that a message came to David, saying, "Absalom has struck down all of your sons; there is not a single one who still remains." Then the king rose up, tore his clothes, and then laid down upon the ground (in great sorrow). His servants stood around him, their clothes torn as well.
Then Jonadab, the son of Shimeah, David's brother, answered, and said, "Let not my lord say [that] they have killed all the boys—the sons of the king—for only Amnon alone has died. For, because of the command of Absalom, was this thing determined to take place [Hebrew is unclear here], from the day that Tamar, his sister, was humbled. Now, therefore, [let] not my lord the king put a word unto his heart, to think [that] all sons of the king are dead, for, behold, only Amnon is dead. Consequently, Absalom has fled."	Then Jonadab, the son of Shimeah (David's brother) answered, saying, "Do not think, my lord, that they have killed all of your sons—Amnon alone has died. For you see, from the very day that Tamar, Absalom's sister, was raped, did Absalom determine for this plan to take place. Now, therefore, let not my lord the king be overly upset, to think that all of his sons are dead; listen, only Amnon is dead. Consequently, Absalom fled."
So the boy, the one keeping watch, lifts up his eyes and he looks, and, observe, there are many people coming from the road behind him from the side of the mountain descending. So the observer came and announced for the benefit of the king, saying, "I see men from the road of Oronen from the side of the mountain."	So the boy who was keeping watch, looked up and he observed that there were a number of people coming along the road behind him coming down along the side of the mountain. Therefore, the observer came and announced this for the benefit of the king, saying, "I see men along the road of Oronen from the side of the mountain."
Then Jonadab said to the king, "Look, the sons of the king come in; as the word of your servant, so it has been." And so it is, as he finishes speaking, observe, the sons of the king came in. And they lifted up their voices and wept. And furthermore, the king and his servants wept an exceedingly great weeping.	Then Jonadab said to the king, "Observe, the sons of the king have arrived. Just as your servant promised, so it has come to pass." And it happened that, just as he finished speaking, all observed that the king's sons entered. They lifted up their voices to weep. The king and his servants also wept with them—with great emotion.
<b>Absalom Exiles Himself to Geshur</b>	

## A Complete Translation of 2Samuel 13

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
But [lit., and] Absalom fled and went to Talmi ben Ammihur, the king of Geshur.	But Absalom fled to his grandfather Talmi, the son of Ammihur, the king of Geshur.
Consequently, David mourned because of his son all the time.	Consequently, David continued to mourn because of his son.
And Absalom fled and went [to] Geshur and he was there [for] 3 years. So [the spirit of] David the king had come to an end to go out [Greek: And the spirit of the king grew tired to go out] to Absalom, for he had been comforted concerning Amnon for he was dead.	And Absalom fled and went to Geshur and he was there for 3 years. King David no longer thought to go out to Absalom for justice, for he had been comforted over Amnon because he was dead.

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The following Psalms would be appropriately studied at this time:

Absalom will plot vengeance against Amnon and carry it out. These are the events which will take place over the next few years.

### The Pulpit Commentary on Absalom's Future

1. Third son (Chileab, probably, being dead) of David, by Maacab, daughter of Talmi, King of Geshur; born at Hebron, his name ("father of peace") indicating, perhaps, the hope entertained at his birth. (2Sam. 3:1-5) "The young handsome hero must have been conspicuous among the soldiers of Israel, and taken his place among the sons of David, who were "chief rulers.
2. Hatred (when about eighteen years old) and murder (after two years).
3. Flight to Geshur (ver. 38) and residence there (three years).
4. Return (2Sam. 14:23, 2Sam. 14:24) and partial reconciliation (during two years); married about this time, and father of three sons (dying in infancy, (2Sam. 14:27 2Sam. 18:18) and one daughter (Tamar, named after his sister).
5. Full reconciliation (2Sam. 14:33 2Sam. 15:1-11) and preparation for revolt (four years).
6. Conspiracy in Hebron. (2Sam. 15:12, 2Sam. 15:13)
7. Occupation of Jerusalem, (2Sam. 15:37 2Sam. 16:15-19) possession of the palace, (2Sam. 15:20-23) anointed king, (2Sam. 19:10) consultations. (2Sam. 17:1-14)
8. Pursuit of David, and defeat in battle. (2Sam. 17:24-26 2Sam. 18:1-8)
9. Slain by Joab. (2Sam. 18:9-18) 10. Lamented by David. (2Sam. 18:33 2Sam. 19:1-4) Revenge is sinful resentment. It is felt, on account of real or supposed injury, toward the person rather than the conduct of the offender; desires his suffering, not his improvement; and seeks it maliciously, deliberately, and unlawfully. "All pain occasioned to another in consequence of an offence or injury received from him, further than what is calculated to procure reparation or promote the just ends of punishment, is so much revenge" (Paley, "Mot. Ph."). It is "a kind of wild justice" (Bacon, "Essays"). Of the spirit of revenge, which was embodied in Absalom, and too often finds a place in others, observe

*The Pulpit Commentary*; 1880 - 1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 13:22.

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