

As we move into 2 Samuel chapter 13, let's set the stage for the study. If you back up just one chapter, that was God using the prophet Nathan to call out David for the sins of adultery and murder. The Lord gave David somewhere near a year for self-disclosure, gave him somewhere near a year to self-disclose those sins to God and then to ask for the Lord's help, but that was self-disclosure that never came. So God finally had to pin David down.

Now I don't suggest that God was forcing confession out of David or forcing repentance or forcing a contrite heart over his sins, not at all. The Lord never does that. He won't force that, but he will pin us down in order to let us see things clearly and then give us the chance to confess to repent and to turn away from our sins, basically for the purposes of contrition and resolution. God did that with King Saul, but the problem with King Saul was that he was just incapable of lasting contrition.

He'd only be sorry for a short period of time and it was never long-term. David is a different animal though. He is capable of long-term contrition. He's also capable of doing some detestable things just like King Saul did, but the good thing about David was that when he was faced with the truth about his sin, that ultimately his heart was the kind of heart that would go after the Lord.

That's why the Lord calls him a man after my own heart. So David has seen his sin. He has gone after the Lord. There's genuine contrition, repentance, and I guess I would put it like this.

Basically, if you're going to be stupid, at least have a teachable and redirectable spirit. David had that. All true Christians should have that, you're going to at least need that because you will make mistakes and you're going to be able, you're going to have to be able to permit the Lord to redirect you after He corrects you. Well, what followed in chapter 12 was the Lord showing David great mercy and grace.

I mean, he forgave David of two of the worst sins that a person could commit. But he also did notify David that there were going to be ongoing consequences for his sins. I told you in a previous study many weeks ago when I was teaching through the previous chapter that David was right with God, but that David was not right with people. We discussed how that is often the overlooked aspect of the forgiveness of God.

We're quick to acknowledge the forgiveness of God. We're so grateful to have that as reassurance as we move through life. But the part we often forget about is that, yes, God will quickly and permanently forgive you of your sins, if you are sincerely confessing and turning from those sins, however people may not be so quick to forgive you. They may never forgive you, and for sure, even if they do forgive you, they're not going to forget what you have done, because that's just a human impossibility.

So that's one of many good reasons why we should never take sins against others lightly. That should be something very serious to us. We should always be on guard that we are not committing offenses, as Paul would say, within the household of faith first, but then of course outside the household of faith as well, to the unbeliever and to the world. Now in chapter 13, we'll see the rotten fruit of the consequences from David's sin coming into bloom.

household is going to begin to implode upon itself. You reap what you sow, right? This is what David has reaped, or pardon me, this is what David has sown in his life. He sown for a harvest of rotten fruit, so that harvest of rotten fruit is now on its way.

God commanded monogamy but David had sown seeds of polygamy. God commanded sexual and moral purity but David had sown seeds of sexual and moral corruption and that crop is now coming in. So did David get away with any of this? Did he get away with polygamy?

Did he get away with murder? Well, chapter 13 starts to show you the answers to those questions. And when you trace back all of the problems that we're now going to be studying within the household of

David, you're going to realize all of those problems, they all come back to those little seeds that were planted. The seeds of polygamy, kind of funny that I called that a little seed, but it's just metaphor, the seed of polygamy, the seed of extramarital adultery, and then the seed of murder.

We begin reading in verse one, it says, now Absalom, David's son, had a beautiful sister whose name was Tamar. And after a time, Amnon, David's son, loved her. All right, you see the problem there right away? Just to give you a breakdown of the key figures of the chapter here, Amnon was David's oldest son, and his mother was a hynoem of Jezreel.

So Tamar is Amnon's half-sister. You'll need to listen to this closely to really get it. Tamar is Amnon's half-sister. Then you have Absalom, he was David's third son, and his mother was Mahah, and so Tamar is Absalom's full-blooded sister, all right?

Amnon, half-brother to Tamar, Absalom, full-birth brother to Tamar. And here are some of the consequences of polygamy. David has many wives. So he has sons and daughters that have different mothers.

If they were all children of the same two parents, none of what we're going to read in this chapter would have ever happened. This is only happening because you have a half brother and a half sister, right? Your son is a whole lot less likely to fall in love with your daughter and want to have sex with her if both of you came from the same parents and you were raised up in the same home. There's this wonderful thing in the raising of children, I guess that I will refer to as blessed in fighting among siblings.

You probably thought there can't be anything good that comes out of the fighting of siblings, but listen, that is a part of what those children need as they're developing their brother and sister relationship, and they're going to fight all of their childhood, brother fighting with sister, and guess what? That's going to help them one day to not want to have a romantic relationship with their sibling and want to marry their sibling. You know, you ask a little, a little 12 year old girl, would you ever marry your brother? Ew, gross.

You know, fighting among siblings can be a blessed thing. It's just all a part of being raised up in one household and in the right way. But instead here you'll see half siblings from different parents, a combination of different parents. They have lived very separate lives in very separate locations.

They don't know each other as brothers and sisters. They haven't smacked each other over the head because their brothers stole their little matchbox car from them. There wasn't all of that in fighting, and so they grow up basically as strangers. And because of that, now in this story, you're going to see some very undesirable attractions forming and you're going to see the development of hatred toward one another in this mixed family of David.

And then it's just going to domino effect and tear up the entire family. too. And Amnon was so tormented that he made himself ill because of his sister Tamar for she was a virgin. Love is a little bit tormenting, isn't it?

He was tormented over his love for his half-sister. Folks, he's love-sick. I'll I'll take that step further and you'll see it before long. He's lust sick too.

I'll consent that he loves her at this point, but he also lusts after her. And it says, for she was a virgin. That means she was available, but here's the problem. Amnon knows that she's not available to him.

Amnon knows the law of Moses, particularly Leviticus, chapter 18, verse 9. He knows how the Lord feels about romantic and sexual relationships forming between siblings, even if they are half-brother and half-sister. He knows that it is contrary to the law of Moses. And so we read on in verse 2 it says,

and it seemed impossible to Amnon to do anything to her.

So he is bummed out that he cannot have sex with his half sister. And I say, good, good. That is the way that it should be. Well, you shouldn't be bummed out about it, but you should stick with that point right there.

I cannot have sex with my half sister. All you have to do, if you're Amnon, you have the biblical knowledge. All you have to do is hang on to that biblical knowledge and follow that biblical knowledge. And he just may well have, if you had a good friend speaking into his ear, some very wise counsel, something like this, Amnon, what is wrong with you?

What are you thinking? How could you possibly want to have a sexual relationship with your half sister? You know what the Lord says about this. You know what God commands.

So it's time for you to put your fleshly passions aside. Stop looking at this selfishly and start putting the word of God above your own fleshly desires. But does he have that kind of friend? see what kind of friend he has.

Verse 3, but Amnon had a friend whose name was Jonadab, the son of Shamiah, David's brother. So he's a first cousin to Amnon, which would make him David's nephew. So a relative of the family, a friend and a relative and it says in Jonah dab was a very crafty man. Oh boy here we go again.

Have we not had our fill in the Old Testament scriptures of crafty men? We were told that Saul was a crafty man and boy was he and he used his craftiness for the most part for wicked intents and purposes namely in trying to keep God and David away from the throne of Israel. He wanted to keep that from himself. You know who else was a crafty person?

David. Saul was the one that pointed that out. I guess it takes one to know one. And Saul said, I recognize this in David because I got it in me.

He was right. David, he was a very crafty person. Now ordinarily, David would use his craftiness for good reasons and godly purposes, with those two exceptions involving the debacle between Bathsheba and Uriah, well, strength of craftiness can be a horrible spiritual weakness. If it isn't cautiously constrained by righteousness, it can do a lot of harm for you and for others.

You have to make your craftiness, as well as everything else in your life, subservient to the will of God. If you're a crafty person, that can be okay, so long as you are very cautious with it and you use it for godly purposes. Well, here's another crafty person. John Adab.

Husbands, please beware of your wives spending too much time at Joanne Fabrics, Michaels, and Hobby Lobby. Probably, if they do that, they're a crafty person and you are going to have to keep a very close eye. I think that's what that means here. Verse 4, And he said to him, O son of the king, why are you so haggard morning after Will you not tell me?

Amnon said to him, I love Tamar, my brother, Absalom's sister. Oh, by the way, my half-sister. Haggard means run down or worn out in English, but there's a little more to that here than just the definition for Haggard. The Hebrew word is dull, d-a-l, transliterated.

And it means weak or thin. So when the King James version translates this, it translates it as lean, that he was becoming lean. The new King James version of memory serves, translates this as he was becoming thinner. So they're stressing the weight loss of the individual, which one is right?

Is it haggard, rundown, worn out or is it lean, thin, kind of wasting away? Which one is it? Well I think it's all of that because that word *doll* in Hebrew can mean worn out and it can also mean thin and wasting away. So the fuller picture here would be that Amnon is so lovesick and lust sick that he's not eating, he's not sleeping, he's not bathing himself, he's not brushing his teeth, he's not taking care of himself.

And that is noticeable here to his friend and his first cousin, Jonadab. And it just makes sense, doesn't it? Love really is the best weight loss diet there is. ever noticed that about when people fall in love?

They start losing weight, the both of them. If you didn't know, here's how this works. If you and your sweetheart are both thin, that means you're still trying to win the other person over. If you're both fat, that means you're both secure in the relationship.

You're done trying to win her over. You've done gutter and you're both happy and content. Now don't quote me on that, probably you shouldn't write that down, but I think there's something behind that. It's a great diet.

You get all love sick, and man, you can't think about anything else, but that's sweetheart. So Amnon is losing weight, he's not showering, whatever, he's not taking care of himself, he's just in rough condition. Jonadab sees that, and once he understands the reason for it, oh this is because you have love sickness. You have lust sickness.

He's now going to give Amnon his counsel. Here it is. Verse five, Jonadab's counsel. Jonadab said to him, lie down on your bed and pretend to be ill.

I have a problem with it already because he is telling him to intentionally be deceptive. Deceptiveness is a lie. Even if you're not like out there telling a big wopper. Deceptiveness of any sort is burying false witnesses, violating one of the commandments.

So he's off on the wrong foot here. But he says, lie down on your bed and pretend to be ill. And when your father comes to see you, by the way, I've done this before to get out of school. It has worked great in the past.

But I'm saved now. And when your father comes to see you, say to him, let my sister Tamar come and give me bread to eat and prepare the food in my sight that I may see it and eat it from her hand. OK, now to state the obvious, Jonadab is a Jew. So he is a member of the family of God.

He knows the law of Moses too. He's familiar with Leviticus chapter 18, the laws about incest. He knows how God feels about Amnon's attraction. He knows that attractions are supposed to be governed by the commandments of the Lord, not by human feelings.

But his counsel is not stick with the word of God. Obey the word, no matter what you feel. That's That's not his counsel. His counsel is, hey man, if you want to do it, let's figure out a way to do it.

That's his counsel. When the world be such a better place, if everyone understood that our lives and our passions must be governed by the word of God to keep us from harm, that when we're just wildly and blindly following our passions, we're harming ourselves, we're harming others, Wouldn't it be great if the whole world knew that and actually complied with it and cared about what God said about these matters, especially sexuality and what's proper? Wouldn't it be great if it wasn't just about, well, you know, whatever you're, you know, whoever you're attracted to, love is love. No, love is not love.

There's appropriate love. There's inappropriate love. Personally, I don't care who you're attracted to. I don't care what you're attracted to.

I don't care if you're attracted to venomous snakes, but I love you and what I'm going to try to do as a minister of the gospel is I'm going to try to keep you from the harm of pursuing ungodly attractions. I'm going to try to teach you the truth, I'm going to try to stand on the word for you and try to get you to see the value in aligning your passions with the clear revelations of the scriptures from God's Word, that is the absolute best thing for you, regardless of how that might feel or seem, regardless of what it feels like you might be suppressing in order to follow God's Word, that is going to be the best thing for you. So the Jonah Dab knows all of that, instead of telling the truth in love and saying, Look, man, you are off your rocker here for the love of God. She's your half sister for the love of God.

Just love God more than you love your own fleshly passions. Don't do this thing. Instead of telling the truth in love, he decides to encourage him to pursue passions that the Lord has forbidden in his word. So I'm going to say really bad friend and really awful counselor, just really awful.

Church, do not listen to the friends that you have that love you more than they love the word of God. Do not listen to their counsel. Listen to the friends that love you, but love the word of God more and will tell you the truth in love. That's the kind of friendship you want around you.

That's the kind of counsel you want to receive from friends. Listen to friends who are willing to wound you with the truth rather than to see you destroy yourself by telling you lies and confirming your passions to be okay. Proverbs chapter 27 verse 6, faithful People are the wounds of a friend, profuse are the kisses of an enemy. If they're not telling you the truth that's good for your own soul, they are not your friend, they are your enemy.

And if they are telling you the truth in love, no matter how much they may seem like your enemy, they're actually your friend. When is the world going to see that? We don't hate them. love them.

And we're trying to be friends that speak the truth in love. Verse six, so Amnon lay down and pretended to be ill. He took the bait. He followed the advice of a horrible counselor.

And when the king came to see him, Amnon said to the king, please let my sister Tamar come and make a couple cakes in my sight that I may eat from her hand. All right, now, if I'm David, Amnon is already sus to me. I mean, I'm already suspicious of this guy. Okay, first of all, I can understand that maybe the guy could be too sick to feed himself and maybe the guy needs someone to feed him.

All right, I give that a pass. That's not the censure here for me. makes him suspicious to me is the fact that he says, I mean, why would he say this? Hey, can you send Tamar, my half-sister, let her make some food where I can watch her cook and then, you know, dad, commander, to hand-feed me in bed.

Now I'm suspicious. Like, something's not right here. This should raise red flags for David. The only thing that's appropriate here if he really is too sick to feed himself, it should be something like this.

Dad, I am as sick as a dog. I am so sick I can't even feed myself. Can you send someone to feed me? I don't care who it is.

Servant, full full-blooded sister, half-sister, ugly, burly guy with the chef hat. I don't care who it is, but can you have someone cook for me and then hand-feed me? And I don't need to watch it. So the details here are really curious.

And if I'm David, I'm saying something's off here. I'm going to send you the big, burly guy with the chef hat. He's going to do the cooking and hand-feed you. David thinks this all checks out, verse seven, then David sent home to Tamar saying, go to your brother Amnon's house and prepare food for him, verse eight.

So Tamar went to her brother Amnon's house where he was lying down and she took dough and needed it because he needed it. She took dough. I'm sorry, that was bad. That was a flashback to the olden days when I made too many bad puns.

She took dough and kneaded it and made cakes in his sight and baked the cake. So she believes he's really sick. She's just a sweet person out of the kindness of her heart. She's obeying her father.

She's trying to help her half-brother out, and she doesn't realize that he is back there, eyeing her up, looking her up and down, drooling, thinking about the things that he wants to do to her sexually. Basically, this guy is a really big pervert. That's what he is. Verse 9, and she took the pan and emptied it out before him, but he refused to eat And he refused to eat because something we didn't know, there's people in the room.

There's an audience. And he's ready to make his move. So he doesn't want the audience there. He's going to make the audience move.

It says here, and Amnon said, send everyone out from me. So everyone went out from him, everyone but Tamar, of course, she's still there in the room in the house of Amnon. Verse 10. Then Amnon said to Tamar, bring the food into the chamber that I may eat from your hand.

And Tamar took the cake she had made and brought them into the chamber to Amnon her brother. All right, if you're wondering what's happening right there, I'll tell you what's happening. All of this so far has taken place in a shared space in the house. So think living room, sitting room, something like that.

All of this is taking place in a shared space room until this moment. This is the moment where Amnon has said, hey, let's take this into the bedroom. What do you say? That's what chamber means.

That's what we're speaking of. This was moving it from a shared public space, not a public space, a shared space in his house to his bedroom. He is moving this into the bedroom and it's crazy because Mr. Too Sick to Even Eat, what's he going to do now? He's going to get up from the couch he was laying on.

He's going to walk into his bedroom, he's going to plop himself back down on his bed and then he's going to say, you know, hey baby, come in here into the bedroom and feed me by hand. I'm too sick to feed myself a wink. And now you know it wasn't my flirting that won Maggie's heart. I've just proved how awful it is.

But I guess married and 50 years old, I shouldn't be good at it anymore, should I? Good thing I'm safe. So he calls her into his bedroom. She comes in verse 11, but when she brought them near him to eat, pardon me, he took hold of her and said to her, come, lie with me, my sister.

And that does not mean, hey, let's take a nap. That means let's hit the sack. That means let's have sex. And I think I would have left out the sister part.

You know, come have sex with me, sis. I think I'd have left out the sis, the sister part. If I were him, well, if I were him I wouldn't be doing this, but yeah, this is all about. Aren't you glad you came tonight, aren't you?

You know, if you are not in a verse by verse church, you're probably never going to hear this study. And you're going to miss out on all of the spiritual lessons and really bad jokes that can come from this chapter because what pastor in his right mind if he's picking passages and picking topics, what pastor in his right mind is going to say, you know, I think tonight is a good night for 2 Samuel 13. Let's do it. Aren't you glad you're here getting the whole truth?

Lord, did we really need this one? Yes, we did. 12 she answered him no my brother do not violate me for such a thing is not done in Israel this is not appropriate in our nation do not do this outrageous thing so she knows the law of Moses too she knows how the Lord would feel about this she knows the trouble this will cause and guess what she actually cares I mean like really cares across the board. She's now going to try to talk some sense into her half-brother here.

And in the process of doing that, she's gonna fully express that the concerns that she has, the reason for not doing this, the reasons for trying to talk him out of it, they are across the board. First and foremost, she cares about what God thinks. Secondly, of course, she's a human being, So she cares about how this is going to affect her, but it doesn't stop there. She also cares about how this is going to affect her creepy half brother, Amnon, and she's even going to express a concern for the well-being of the entire nation of Israel here.

So she is like literally thinking of anything and everything here in order to try to talk him out of this, because she's thinking clearly, and she's thinking godly, she's thinking with the spiritual heart and not with their sexual organs like Amnon. She's a godly woman, and she has taken a stand on godly principles. Verse 13, as for me, she asks, where could I carry my shame? In other words, this is going to ruin my life, going to ruin my life.

And it really would ruin her life to a great degree in the culture that they lived in because the woman's honor and really a woman's entire future was all very deeply connected to her sexual purity. And if he does move forward with this, and he takes her virginity from her, it would be a huge social disgrace for her. That is forcing her to wear the metaphoric scarlet letter for the rest of her life around town. She's going to have a very difficult time finding a husband.

And if you don't find a husband, that means you're never never going to be able to have kids. You're never going to be able to own that home. You're not going to have that picket fence. So any dream you may have had about a nuclear family for yourself, that is all gone in just the course of two minutes in the gratification of the flesh in an extra or I should say premarital sexual encounter.

It's not Not a good trade-off, it's never going to be. You lose stuff in premarital and extramarital sexual encounters and those things that you lose, you can't ever get back. Reading on to verse 13, and as for you, Amnon, you would be as one of the outrageous fools in Israel. This would be so stupid and everyone would know that about you.

So that shows care for both Amnon and the entire nation of Israel. And what she's really getting around here and getting at and trying to get through to him is that this would negatively affect the way the entire nation would view him. And why might that matter? I said it to you in the breakdown of these key figures, who's Amnon?

he is the first born son of David. What does that mean? It means in the course of things, in the ordinary course of things, Amnon, he should be first in line to serve as the successor to King David. And what she's pointing out is this is going to ruin your reputation.

It's going to disgrace you, which means you may, in the course of this sexual encounter lose your chance to sit on the throne of Israel and succeed our father David you may lose that altogether if you don't for sure it is going to bring disgrace to your reputation and you're going to be a disgraced king ruling and that's not a good thing so she's making some great points here the reality is Because this will end up much worse for Amnon than even Tamar suspects right now. This sexual sin will end up getting Amnon killed and we'll be studying that next week. Reading on in verse 13. Now therefore, please Amnon speak to the king for he will not withhold me from you.

He'll let me marry you. He'll give you my hand in marriage if you just ask him. Now she may be sincere about this. It's quite possible.

She might actually believe that David would completely disregard Leviticus 18 and the law of Moses. And if I am not requested, hey, can I marry Tamar, Tamar, I really love her, that David might say, sure, go ahead. And when you consider the sexual history of David, you realize that is a possibility. This was the one aspect of the law for sure.

The David had a very difficult time obeying himself. Sexual purity stuff. So he might say, well, sure, son, I love you, you're the firstborn, whatever you want. If you want your sister, go for it.

So he may have done that. And this may have been a legitimate concession that if we take this to dad, I believe he's going to say that you can have my hand in marriage. And if he does, I am willing, I am willing to obey my father and to be your wife. And then I'll just have to make sure I pray things like, Lord, I am really sorry about Men are pigs.

You put men in charge and these men in charge have made their morons, but I don't have any choice. I'm obeying the Lord, I'm sorry, and would you still bless my life? So that all could be true. Perhaps that is true.

But I have a suspicion here. I guess I'll just say I have an opinion. And as my matter of opinion, I think that really what Tamar is trying to do is she's trying to talk her way out of this. She's trying to get out of the room.

And if you ask me, Tamar's got a little bit of that craftiness too. She got a little bit of that craftiness. I think that's what's happening here. I think she's trying to convince him, hey, just ask dad because she knows that And if he asked dad that dad is going to take the switch to Amnon's rear end and straighten him up and liberate Tamar from this awful situation.

I think that's what she's trying to do. 14, but he would not listen to her. And being stronger than she, he violated her and lay with her. He had sexual intercourse with her.

Now we would categorize this as a rape. We don't know the ins and outs of it. We don't know if she fought against him or if she was quickly submissive. We don't really know those details, but we would still categorize this as rape, and now we are in this weird scenario where there's actually three different laws from the law of Moses that all kind of converge and have something to say about what has taken place here.

First of all, as mentioned, you have Leviticus 18, God's laws against incest. The long and short of that is that if a man and a woman were related and they had a sexual relationship, that was incest, and the both of them, supposing this was premarital, the both of them were to be excommunicated from Israel. Go live with the Philistines. They do that stuff.

They'll accept you. Go live with the Ammonites. Go somewhere else, but we don't want that sort of thing in Israel. Then you had Leviticus chapter 20, God's Laws Against Adultery.

What's the difference? Adultery, fornication, fornication, sexual sin in general. That covers everything. Adultery is a specific kind of sexual sin, a specific kind of fornication.

It's an extramarital affair. So it's sex against or sexual sin against a marriage. It's a sin that involves married persons. And then you have Deuteronomy chapter 22 God's Laws Against Rape.

By the way in the case of Leviticus 20 that would, both of the partners and I know that that one doesn't pertain to this situation here, but if there were married persons involved, then both of them, if it was consensual, what's the punishment? Execution. Okay, so if you're not married, if it's premarital, you're excommunicated, if it's a sin against your marriage, it's execution. Why is that?

adultery worse than premarital sex? Yes, because premarital sex is destroying an entire family. It's a worse sin. Then you have Deuteronomy chapter 22 which is God's laws against rape.

We've covered that multiple times and somewhat recently there they had a way to determine whether the woman was consensual or whether she was resisting the sexual attack. You remember that? Like if she's in the city and she claims she screamed but no one heard her we We don't believe it because there's a lot of people in the city. Someone would have hurt her.

Someone would have helped her. And she got raped. So we think she's faking. We think she was consensual.

Now if she's out in the country, in the rural places, if she's screaming to try to get out of this rape situation, well, there's a good chance there's less people out there and she's not going to be heard. So in that case, she lives and he gets executed. Now, for sure, in this story, Amnon, whichever law you apply, he needs to be executed for this. This is rape.

But in the situation of Tamar, if she truly was non-consensual and she resisted this and she tried to get away, then she should live. She should be pardoned. She should be considered innocent. If she was consensual, she should die too.

I'll just tell you straight up. That doesn't happen to either one of them neither one of them or put the death Personally, it doesn't seem to me like Tamar should be Amnon should but he's not even put to death for this sin So verse 15 Then Amnon hated her With very great Hatred so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, get up, go. All right, single ladies, do we have any single ladies in here?

Let's see. Well, I mean, kind of. We have, yeah, we have a single lady in a relationship. This is for the folks that are watching online as well.

So for all the single ladies, I just want to say that a man can love you and lust after you at the same time and for the most part as the woman you are completely in control of which of those two you want to get from that man. The obvious and easy one is the lust. You want to get the man's lust from him all you have to do is give your body to him. That is not a recommendation.

That is a sin against the Lord. Premarital sex. So I'm not recommending that. Don't do I'm just saying, if that's your choice, you can do that.

The more difficult one is to get the love out of a man. And what does it take to get the love out of a man? It takes waiting. I don't know why.

I can't tell you what it is about the psyche of a man, but there's something to that. Waiting is necessary to develop and deepen his love. You have heard it said before, true love waits, but I say unto you, true love requires that waiting. If you give your body over to that love interest right away, here's what's going to happen.

You're going to get the lust and then any trace of love that he had for you, it was in a very immature form and it is going to quickly go away. And you guys know this stuff because they've joked about it on TV for so many decades now. It's a joke in movies that the man gets his one night stand and he doesn't

even stay the night. He wants to get out of there.

He is not going to call you back. He is not going to text. He's done because you were a conquest and he has conquered you and now he's on to his next conquest. In most situations, you could have got the love from that man, but you surrendered in the conquest.

You gave in to the lust, and that has corrupted the more pure emotions and feelings that he might have had for you at one time. That's how that works. Or 16, weren't you glad I'm moving on? But she said to him, no, my brother, for this wrong in sending me away is greater than the other that you did for me.

That was a part of Deuteronomy chapter 22 as well, right? They could have gotten married. That was a choice. If there was rape involved and both were consensual in interest, they could have just gotten married.

It says he would not listen to her, verse 17. He called the young man who served him and said, put this woman, look how quickly this guy has changed, whatever happened to Tamar, I love you. Now it's get this woman out of here, out of my presence and bolt the door after her. Lock her out.

ever want her getting back in, like delete her profile from OKQ, but get just, we're done. This is over. Now I will say this is far more likely to happen to people who do not have religious or spiritual bearing. It is, it is far less, it is far more likely to happen to people with spiritual or religious bearing, it is far less likely to happen to people without religious or spiritual bearings in their lives.

They just, it's the guilt of the sexual sin, that's what it is. So that's why it affects the religious and spiritually minded men. It's the guilt of that sexual sin. That's what causes the love to go from, you know, full on to complete opposite direction.

And you're not going to get that as much from the world, from the people who have no moral code of conduct. They have no sense of spiritual godly direction. I mean they can hop in and out of sexual relationships without any problems. doesn't bother them at all.

Now they're doing the same harm to themselves as we are, as believers who engage in these kinds of sins. It's just that they don't realize it and they don't care. They're damaging their soul, their psyche, their mind, their heart, their emotions as well. They just don't care, whereas the believer in Christ should care.

We should care about doing that damage to ourselves and to others. Verse 18, now she was wearing a long robe with sleeves for thus were the virgin daughters of the king dressed so his servant put her out and bolted the door after her and don't you come back no more. So as far the translation of long robe with sleeves. This is the age-old battle to divine what the Hebrew meant here.

It's the phrase, ketanet pasim in Hebrew. It's the same phrase that's used to speak of Joseph's coat. And what was Joseph's coat? Was it a coat of many colors?

Or was it a coat, a big long robe with big sleeves. Well, that's that's been the debate for a very long time. The King James version, the new King James version, they insist that it means coat of many colors. But the RSV way back when it was translated, they insisted no.

Quetanet, pasim, does not mean coat of many colors. It means a very long robe with big old sleeves, a big flowery roby garment. That's what it means. And And the ESV, I didn't know if you knew this or not, but the ESV is largely patterned after the RSV.

So in situations where the RSV and the King James version differ, the ESV is usually going to go with the RSV. Now, where do I stand on it? Well, I think it's of little consequence, surely. But I tend to lean toward this being coat of many colors.

And that's just because I'm a KJV and a new King James Version guy underneath all of this, underneath my new admiration for the ESV, so I tend to side with the King James Version and the new King James Version in not in manuscript choices, but in some of these cases of how to translate Hebrew words and phrases or Greek words and phrases. Again, it's of little consequence regardless. The point is she is wearing a garment that announces to the world that she is a daughter of the king. She is King David's daughter.

And with that garment, she has been raped. Now she has been kicked out of Amnon's house. She's been made very clear to, don't ever come back. You're not welcome here.

So that's the point. Verse 19. And Tamar put ashes on her head and tore the long robe that she wore, and she laid her hand on her head, something like this, and she went away crying aloud as she went. Okay, does that seem a little bit melodramatic to you?

Maybe you think she's being a little melodramatic? If you think that, I actually think you're probably not wrong about that. I think you're on to something. Now bear with me, I'm not saying she's not experiencing deep heartbreak.

I know I mean the the verses are telling us that she's distraught She's feeling this this is visceral. This is tearing her up. This is destroying her life. All of that is real.

I Just think she's being a little showy in Expressing her grief and I think there's a reason for that first of all I can prove that to you because of the putting on of ashes That is always making your grief into a show. That's saying, I am grieving, I'm torn up, and I want to make sure everyone knows about it. So that's intentionally being showy about your grief. But then there's the other part of this, you know, the hand on the head.

Like you've seen this in old musicals, this like melodramatic way of expressing her grief. Why is she doing that? because she's communicating to everyone who sees her walk out of Amnon's front door because she knows rumors are gonna start spreading. Everyone's gonna find out, and when they do, she wants them to remember, oh, I saw her coming out of Amnon's house.

And she was not smiling. She was not glowing. She was grieving. So this is very smart on her part.

She's letting the world know this was not consensual. Verse 20. And her brother, Absalom, said to her, has Amnon your brother been with you? See, it worked.

Absalom, her full blood brother, he sees her expression of guilt and he just instantly wants to know, did Amnon take advantage of you? Why would he ask that question? Why wouldn't he ask? I mean, if she's coming from Amnon's house, they all know he's sick.

If she's coming from Amnon's house grieving, why wouldn't he ask, what happened? Is Amnon dead? Is Amnon okay? Why are you grieving?

Instead, his assumption is, he didn't take advantage of you, did he? Why might he ask something like that? He might ask something like that if he knows a little bit about his brother Amnon, enough to not really trust him. Maybe he was even there to hear Amnon say to his dad, could you get her to cook me some food?

And I want to watch her while she cooks. And could you get her to hand feed me food? Just her. Only her.

I want her. But that's his suspicion. And verse 20 reading on, now hold your peace, my sister. He is your brother.

Do not take this to heart. Do not take this to heart. So Tamar lived a desolate woman in her brother Absalom's house. Okay, so what does hold your peace mean?

That means don't you worry about fixing this. I'm gonna take care of this. That's what Absalom's telling her. And Jonadab is gonna tell us in verse 32 that Absalom actually planned on handling this from the very day that, that Amnon took advantage of her.

So this is, this is, this is Absalom, her full brother saying, I'm going to take care of this. And then it says, he is your brother. Do not take this to heart. What does that mean?

Does that mean, hey, don't cause a problem here. Don't let this get too upset. I mean, he's your brother. Yeah.

I love your brother. You don't cause a family problem. Do you keep this quiet? Is that what he's saying?

No, he's saying don't take this to heart, he's your brother, he's saying don't beat yourself up about this, don't you dare let yourself take the blame here, he's your brother. You should have been able to trust him, he should have never done this to you, this should have never come from your brother. So you weren't leading him on, this isn't your fault, there wasn't anything you could have done different. brother Amnon.

He's the problem here. He's the one at fault. So don't beat yourself up. Reading on verse 20, finishing out.

So Tamar lived a desolate woman, we already read this, in her brother Absalom's house. So he ruined her life in all of the ways that I had mentioned previously. She could never land that dream husband. She was never going to have kids.

didn't have kids. She never got that house. She never got the picket fence. Never got the nuclear family.

Amnon ruined all of that. And he made her damaged goods in a society where that sort of thing really mattered. And we'll pick up there next week with her father, King David's response, so will you stand with me?