

Locked Out with God

2 Samuel 13:17 - 20

Nutshell: God gave earth to man, Ps 115:16b, and man made it a place hostile to God, effectively kicking Him out. Those whom God now befriends are constant targets of the world's unrighteousness.

I. Context: Amnon plotting and raping Tamar.

II. Text

2 Sam 13:17 And he called his page who waited on him and said, "Please send her [lit., "this," fem.] *away* from me- outside; and lock the door after her."

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

Review

- A. The Book of Kingdoms, our 1 & 2 Sam + 1 & 2 Kings, is the story of Israel's kings, beginning with the prophet Samuel, who anointed both of the first two kings, Saul and David
 1. Samuel warned Israel vs. having a king, 1 Sam 10:19, Hos 13:11
 2. **Saul** demonstrated *man's* kind of rule. God previewed *His* version of king through **David**, 1 Sam 13:14
- ✿ B. 1 Kings 15:5 says David kept God's commands *except* in the Bathsheba incident. This provides a 'game-changer' hermeneutic.
- C. David was God's chosen king, a *picture* of Messiah, but *not* the Messiah; a *reference point* for later kings of Judah, 2 Kings 14:3
 1. David was anointed king over **Judah**, 2 Sam 2, then **Israel**, 5:1-5.
 2. Trouble between the two begins in 2 Sam 2:12-32.
- D. **DAVID'S WAITING BUSINESS AS KING***
 1. Conquer Jebus (Jerusalem), where Goliath's head was, 1 Sam 17:54
 2. Retrieved the Ark from its 'wanderings', 6:1-19; tragically wrongly, 1 Chron 15:2; then rightly & joyfully
 3. Build a permanent form for the Tabernacle, the Temple.

- ★ 4. God chose *Abraham* to bless all nations. Now He chose *David*'s line to bring forth the King of all nations
- 5. 1 Sam 20:14 oath in 2 Sam 9. *OBLIGATIONS CAUGHT UP.
- E. Ammonite war
 1. David murdered to cover adultery, Ch 11. Now David, though forgiven, would see continued violence, ch 12
 2. David's son died, *not*, per Deut 24:16, as a cohort, but was 'replaced' by Solomon/ Jedediah, "adored" by God.
 3. Chap 13, Amnon was lovesick over his half-sister Tamar
 - a. Amnon deceitfully lures Tamar to his bedroom
 - b. Tamar refused his demand, giving 7 disincentives
 - c. Amnon raped her, then hated her greatly, telling her to leave. Tamar said that was worse than the rape.

Kid-speak: Amnon was a very bad person. He treated his sister Tamar like they were married, then he told her to get out! Should that make us mad? Well, we're supposed to be mad at sin. (As long as we're mad at our own sin first.)

- F. 2 Sam 13:17-20, Amnon caps off his disgraceful act by locking Tamar out. Tamar's grief is loud and long. Absalom will come to her relief.

Outline:

- I. Amnon has Tamar locked **out**, 13:17-18
- II. Tamar grieves openly and loudly, 13:19
- III. Absalom takes desolated Tamar **in**, 13:20

- G. 2 Sam 13:17, And he called his page who waited on him and said, "Please send her [lit., "this," fem.] *away* from me-outside. And latch the door after her."
 1. Reading that he now hated her is shocking, but reading this heartless act is almost more shocking
 2. Someone enslaved to his passions will find it comparatively easy to block out normal empathy
 3. We would seek a Biblical definition of such people. There are several, and they overlap.
 - a. From the Rom 1:29-31 list (23 items), we could begin with "fornicator," because of his unrestrained desire
 - b. "deviser of evil things," because of his plan (a psycho

- path by modern definition)
- c. “without discernment,” ignoring Tamar’s good sense
 - d. “without natural affection” (pretty close to modern sociopath), as he hardened his heart against the pleas of both his sister and a helpless victim
 - e. “unmerciful,” as he expelled her heartlessly
 - f. There are, of course, more in other lists, etc.

Kid-speak: Should we care about how other people feel? Yes. Did Amnon? No.

H. “He called his page”

1. He’s done with her. He probably had not looked her in the eye when he spoke to her. Now he cuts her off fully.
2. Someone else to do his ‘dirty work’
3. His poor page, who was probably as heartbroken as we are!

I. “Send **this** from me,” lit., with the feminine form of “this”

1. Not ungrammatically gruff, but unfeeling, considering
2. He got what he wanted and realized that he rejected any attachment that came with it
3. Girls! Pay attention! This guy thought he loved her!
 - a. Any guy that wants a right relationship with you will accept any boundaries you set (though he should already have them set)- like, no touching
 - b. Don’t give in to the fear that if you make things hard for men that you may miss the one you want
 - c. Trust God to sift out dudes who are duds. Rules do that.

J. “And latch the door”

1. He feared that she wouldn’t quit with her insistence on him doing right
2. And he was probably right

Kid-speak: Girls, what about boys who are nice to the girl they like but aren’t nice to everybody? They are fake.

2 Sam 13:18 And a palm-length [or sole length; lit. palm/sole] robe was on her, for the virgin daughters of the king wore such mantles.

And his attendant brought her outside, and he locked the door after her.

- K. Here we note the chronicler's storytelling technique
 1. He introduces her special dress, *then* he finishes the thought on the page locking her out
 2. The chronicler depicts what she was wearing *inside* the room before he follows the story *outside* the room
 3. He focuses on her identification, then on its consequences
- L. "A palm robe," apparently connoting its length: down to the palms. "Palm" can also be the "sole" of the foot, so perhaps floor-length as well.
 1. About half of the translations have "multi-colored" robe without any real basis in the word
 2. This is the same two words used for Joseph's robe (Sorry, Sunday school teachers.)
- M. A palm-length robe would be less practical, more ornamental. Her kind was specially designed for a king's virgin daughters, or David's daughters in particular.
 1. They were probably useful in identifying available brides for visiting dignitaries or their sons
 2. They were a symbol of honor, dignity, and breeding (Eccl 10:17)
 - a. NT word for a noble "eu-genes," well-born, Lk 19:12
 - b. Being well-born doesn't guarantee hitting the target, but at least it aims for it
 3. *Spiritually* "wellborn" is linked to studiousness, Acts 17:11
 4. Our inheritance in Christ and His kingdom bring us a dignity that must not be defiled by fornication, for God Himself avenges it, 1 Thess 4:6

Kid-speak: If you were a prince or a princess in a king's family, would you be careful not to say bad things that would make your dad, the king, look bad? What about God being our father? Isn't He a king?

- N. Now that we have her and her proper dignity pictured, we have the page (now the "attendant") doing exactly as Amnon the Pig ordered (or should we remember his royal station, as Tamar rightly sought to do?)
- O. The locked door. A travesty for Tamar, but actually worse for Amnon. He was locked in with himself!
 1. A picture of God hardening the heart. Just let man be man.
 2. However disadvantaged Tamar was from then on, it was

- nothing compared to Amnon's burden: his own piggish self
3. Enough to feel sorry for him? Hm, lemme thinkNOPE

2 **Sam 13:19** And Tamar took ash upon her head, and she tore the palm-length robe that was on her. And she put her hand on her head, and she went, going on; and she cried aloud.

- P. This looks to be the first instance of putting **ash** on one's head
1. This is a public way to express grief, calling for the community's pity.
 - a. We hold our feelings in too much, eh?
 - b. People had previously sprinkled or thrown *dust* on their heads as a sign of grief, Job 2:12; Josh 7:6
 - c. A fake mourner had *earth* on his head, 2 Sam 1:2.
 - d. There will be others
 2. Ash is a good reminder that we are but dust burning to ash! Gen 18:27
 3. (Fireplaces made ash readily available)
 4. The publicness facilitated the community's exercise of Rom 12:15, but also put them on the spot to do so.

Kid-speak: If you're really sad about something, is it OK to show it? Yes. Being sad is OK.

- Q. She tore her robe, doubtless, in whatever way was normal. Not in any indecent way.
1. Signifying that she herself was undone. In this case, also signifying that her dignity had been denigrated.
 2. Clothes-tearing occurs several times, starting in Gen 37:29

R. "She put her hand on her head"

1. Only elsewhere in Jer 2:37, as a sign of humiliation
 - a. The other references for covering the head (see below) do not have the hand
 - b. The hand might signify the suddenness of the humiliation, and/or its completeness: that even acquiring a cap would denote some level of composure left
2. David's head will be covered in his mournful retreat from **Absalom**, 2 Sam 15:30. Other instances of covering the head in humiliation, Jer 14:3-4; Esth 6:12.
3. The head and its coverings are quite significant, as we see in 1 Cor 11

- S. “And she went, going on.” Two forms of the regular word for “walk/ go/ travel/ proceed.” A sort of single mourner’s line.
- T. “And she cried aloud”
1. A word for shrieking. Hey, no covering up sin here!
 2. Again, Tamar’s amazing character comes to the fore
 - a. Rather than be intimidated by Amnon’s coercion, as is common in such cases, she refused to be unrighteously bowed into silence
 - b. Ah, that we could be so incensed against evil!

Kid-speak: Was Tamar letting everybody know that something awful had happened to her? Yes. Was she probably worried what people might think? Probably, but should that make her be quiet? No.

3. Here, “cry” was like the wailing of 1 Sam 11:4, when Nahash demanded every Israelite’s right **eye**
 - a. **Or** 1 Sam 30:4, when David and his men cried to exhaustion over their kidnapped wives and children
 - b. **Or** as in Jdg 21:2, over the civil war and the seeming loss of the tribe of Benjamin
4. For Tamar had lost something as irreplaceable as an **eye**
 - a. **And** she mourned the probable affect on her own potential for a family
 - c. **And** she mourned the breach of Israel’s own holiness, though completely blameless herself
5. This mourning was the gateway into the next segment of her life...

2 Sam 13:20 And her brother Absalom said to her, “Has your brother Aminon been with you? But now, my sister, keep silent. He *is* your brother. Do not lay this matter to heart.”

And Tamar inhabited the house of her brother Absalom, but being desolated.

- U. Her full-brother, Absalom, either heard the noise or was made aware of Tamar’s grief by another. He figured out what had happened without her having to say anything.
- V. He calls Amnon “Aminon”
1. Gill notes Jewish commentator Kimchi calling this a derisive

name mockery

2. The “Ami” part was another person’s name, meaning technician or skilled worker. Absalom may have been calling Amnon a manipulator/ schemer.
3. Perhaps Absalom had already mistrusted Amnon. Not at all unlikely as brothers who’d had most of the same training.

W. “Keep silent”

1. Poor advice. He already has his own solution in mind.
2. Contrary to Tamar’s wise publicizing of the crime, Absalom wanted to take matters into his own hands
 - a. But he probably didn’t divulge this to Tamar, knowing that she would advise against it
 - b. *And* knowing their limited legal options in this situation
 - c. In terms of a Son of David (7:14), Absalom was effectively jumping straight to judgment day

Kid-speak: Tamar’s brother Absalom is planning to kill Amnon for what he did to Tamar? Was it a good idea for Absalom to do that? No. Did he deserve it? Yes.

X. “He is your brother”

1. NOT meaning that that made it a lesser crime
2. But that its reprisal would be more complicated
3. Exod 22:16-17/ Deut 22:28-29 couldn’t be forced on him, since marrying her was technically illegal, Lev 18
4. The Deut 22:23-27 rape would be hard to prove, since it was inside the city

Y. “Don’t lay this matter to heart”

1. What he really meant was, “I’ll take care of it”
2. But also to ease her grief. His sincerity appears in his making her part of his household.

Z. “And Tamar inhabited her brother Absalom’s house, but desolate”

1. She has been part of David’s house, 13:7 Now she moved.
2. Absalom would take care of her henceforth
3. With only this, it sounds like she remained unmarried
 - a. But the wording does not definitively say that, and we, of course, hope she would be married and have a family
 - ★ b. There were other sisters (5:13), but she is the only one named among the brothers in 1 Chron 3:9 (perhaps indicating, contrary to our hopes, her single status)

4. But we already know Tamar. We know that her tragedy did not define her.
 - a. She feared God. She lived as a blessed woman.
 - b. There is always more than enough work for single women in God's community
 - c. Isa 54:1

Kid-speak: Tamar went to live with Absalom. Was Tamar the kind of person to let Mr. Bad Amnon ruin her life? No. She kept on serving God.

IV. How does this relate to Christ?

Amnon was the firstborn of David. Son of David, but very much not a Messiah. His enemy, Absalom, was no more worthy. Who will be a Son of David and Savior?

V. For the Walking Wounded (1 Thess 5:14, "Uphold the strengthless")
We must encourage the wounded to vent.

VI. Conviction (2 Tim 4:2, "Convince, rebuke"): **What have I done wrong?**
How have I lost righteousness?
Do I *prize* holiness and mourn its betrayal?

VII. Correction/ Realignment (2 Tim 4:2, "Exhort/encourage"):
How will I correct my error? How will I regain uprightness?
I will share my grief and invite others to do the same.

VIII. Schooling in Righteousness: **How will I avoid the error and follow Christ?**
Let us learn how to grieve both in worship and as friends.

Wrap-up: The world is unrighteous, 1 Jn 5:19, but they are not content to exercise unrighteousness privately and publicly, they must *inflict* unrighteousness on those who've been reconciled to God. They hate one another (Titus 3:3), but they agree to hate us the most, which is what largely identifies them as God's enemies, 2 Thess 1:4-10.

A chief comfort is that our suffering brings a unique level of fellowship with Christ, Col 1:24; Jn 15:18 - 6:4.