

Wisdom Not From Above
2 Samuel 13:3 - 10

Nutshell: Bad advice carries death.

I. Context: Amnon's obsession with his half-sister, Tamar.

II. Text

2 Sam 13:3 And Amnon had a friend, and his name *was* Jonadab the son of Shimeah, David's brother. And Jonadab *was* a very wise man.

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 tells us that David kept God's commands *except* in the Bathsheba incident. This dramatically shapes our approach to each incident in David's life.
- 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. Fulfill his oath to Jonathan through his son Mephibosheth, 9:1-13. *ALL OBLIGATIONS CAUGHT UP.
- E. The Ammonites incited war, but Israel won Round 1, 10:1-19. In Round 2, David stayed in Jerusalem, as in 10:7
 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, or Jedediah, "adored" by God.
 3. Joab gave David the Ammonite victory, 12:26-31
 4. Now David's firstborn, Amnon, is lovesick over his beautiful half-sister, Absalom's sister Tamar, ch 13

Kid-speak: Amnon was David's firstborn son. He loved his half-sister Tamar so much that he was sick. Should he snap out of it? Yeah.

- F. 2 Sam 13:3-, Jonadab will give Amnon bad advice, lacking fear of God and knowledge of sin's potential.

Outline:

- I. Jonadab's wisdom and Amnon's confession, 13:3-4
 - III. Jonadab's bad advice, 13:5
 - IV. Amnon's ploy and David's concession, 13:6-7
 - V. Tamar's willingness to help, 13:8
 - VI. Amnon's refusal to eat and acquiring of privacy, 13:9
 - VII. Amnon's devilish turn, 13:10
- G. 2 Sam 13:3, "And Amnon had an associate, and his name *was* Jonadab, the son of Shimeah, David's brother; and Jonadab was a very wise man"
1. The first "wise" men in the Bible were Pharaoh's pagan counselors, Gen 41:8, but then the word Pharaoh used of Joseph in picking him, Gen 41:39
 2. This is the main word in Proverbs for the "wise"
 - a. Hence, "wise" at its root means insight that produces results, good or bad
 - b. A pagan can be provisionally wise, given human nature and a given set of circumstances
 3. Pagan wisdom fails, of course, where it fails to calculate God's interplay

- ◆ 4. Unbelievers can employ many of the same wise principles we do- *better* than we do! Ezek 28:3
- 5. The fear of God is the beginning of *real* wisdom, Prov 9:10

Kid-speak: In the Bible, there's a good kind of wisdom and a bad kind of wisdom. Which kind do you think Jonadab has? Yeah, the bad kind.

H. Jonadab was “very” wise

1. His name means “Yah volunteers *him*” or “Yah is willing”
 - a. Like many, his name is an untruth
 - b. We name, striving to fulfill meanings, but unwilling to pay the cost. (The Jonadab of Jer 35 *did* fulfill the name.)
 - c. Son of “Shimeah,” meaning “heard”: David’s brother
2. Jonadab is David’s nephew, Amnon’s cousin
 - a. His wisdom is mentioned in light of Amnon’s sickness. We can tell we’re about to hear some advice
 - b. Jonadab will enter again at the end of the chapter with peculiar insight gained from his involvement at this stage of the incident
3. “Friend” is usually translated “neighbor,” but there’s crossover

2 Sam 13:4 And *he* said to him, “Why *are* you, the king's son, so lean morning by morning? Will you not lay it out for me?” And Amnon said to him, “I *am one* loving Tamar, sister of Absalom my brother.”

I. Jonadab’s wisdom must have included his manner. He is able to get Amnon to divulge his secret.

1. “The king’s son,” meaning, “It shouldn’t be this way-someone who can have what he wants, losing weight!”
 - a. “Won’t you lay it out for me?” Get it off your chest. You’ll feel better.
 - b. Was Jonadab seeking favor with someone who looks to be the next king? There is no further evidence of that.
 2. Amnon knows that Tamar being his half-sister is a problem, Lev 18:6, 9; 20:17; Deut 27:22
- J. In Hebrew, Amnon’s answer begins with “Tamar”
1. It could almost be, “It’s Tamar”
 2. “I am *one* loving Tamar.” Not the simpler formulation: “I

love Tamar.”

- a. His lovesickness is reflected in his mental deliberation
- b. He is confessing total obsession with Tamar

Kid-speak: Should you marry somebody you love so much you can't think straight? No. You have to be able to think straight. Is it OK to love somebody *almost* that much? Yeah, you kind of can't help it.

2 Sam 13:5 And Jonadab said to him, "Lie down on your bed and make yourself ill. Then your father will come in to see you, and you will say to him, 'Please let my sister Tamar come in and prepare me food to eat. And let her make the dish before my eyes, in order that I may see. Then I will eat from her hand.'"

- K. Jonadab's intention seems to be getting Tamar close to Amnon for conversation.
1. He is tacitly approving of sister-love. Big problem.
 2. But Jonadab did *not* suggest that Amnon get Tamar absolutely alone.
 - a. *Nor* that Tamar come into his bedroom.
 - b. *Nor*, of course, that Amnon rape her.
 3. But by suggesting the deceit of playing ill, Jonadab opened the door for Amnon to take it further
 - a. Perhaps Amnon immediately plotted his whole course of action, but even if he contrived the rest on the spur of the moment, that part was on Amnon, not Jonadab
 - b. What was on Jonadab was making deceit a basis for success *and* encouraging a romance that could not bloom
 - c. The deceit spawned further and worse deceit. Making deceit the starting point was on Jonadab. It's possibility of success (leading to worse evil) was also on Jonadab. Accepting the deceit and the rest was on Amnon.

Kid-speak: What was the evil part of Jonadab's plan? Amnon was supposed to pretend to be way more sick than he really was. That's lying.

- L. The food preparation seems to involve piquing Amnon's appetite. If he can watch the food being made, his desire for food can be reawakened.

1. Reading a bit between the lines, the ‘sense’ in this request may have hinged on Tamar’s reputation for food-preparation, perhaps with a healing speciality.
2. Anyway, this would provide the “miracle” Amnon needed to bridge the gap to Tamar

2 Sam 13:6 And Amnon lay down and made himself ill, and the king came to see him. Then Amnon said to the king, “Please let my sister Tamar come, that she may heartily prepare two heart-cakes before my eyes, and I shall eat from her hand.”

M. Bingo. Just as planned. One facet of wisdom is its ability to make good predictions.

1. Wisdom factors in known causes and projects likely outcomes. This takes a more-than-ordinary mental facility.
2. But Jonadab is one of the bad wise men we mentioned, as Jms 3:15 describes.
 - a. He *didn’t* factor in what the deceit would likely further suggest to Amnon
 - b. Nor did he fear God, which would have ruled out any misinformation that wasn’t either military or life-preserving, Prov 14:25
 - c. and which would have sought to extinguish incestuous attraction

N. Straightway, we see Amnon’s supplement to Jonadab’s plan

1. He specifically asks for *two* cakes. Hmm.. one for me and one for her?
 - a. Maybe suggesting that seeing her eat would help him eat
 - b. Again, nothing immediately suspicious about that, done in public
2. He calls them “heart-cakes,” (Holladay, “(heart-shaped) cakes”)
 - a. *and* uses the verb form of the same word for preparing them, “heartily,” a word used twice in Song of Solomon 4:9, “ravished my heart,” NKJV
 - b. But here, probably meaning that the cakes were known to have appetite-stimulating properties, *or* that they were rich (the word for heart connotes “fatty”/ “enclosed”)

2 Sam 13:7 And David sent home to Tamar, saying, "Please go to your brother Amnon's house and prepare a dish for

him."

O. "Home" means that Tamar lived in David's house

P. David doesn't specify the "heart-cakes" nor the "heartily prepare" that Amnon had said. Her compliance does include both words, though. Maybe Amnon told her.

- ✦ Q. There's no way David could have suspected Amnon would entertain the idea of crossing lines so clearly and fatally laid out in Lev 18:6, 9; 20:17; Deut 27:22- in the curses
 1. Especially with Amnon's apparent sickness
 2. And, again, no danger in Tamar cooking for Amnon in an open, populated room

Kid-speak: Was Amnon allowed to marry Tamar? No. She was his half-sister. So should he have given up on her. Yup.

3. *And* we don't know that Amnon was really plotting rape at this point
 - a. In his mind, the heart-cakes may have been a shy boy's embarrassed Valentine
 - b. But, again, he should have ruled out any romance with his half-sister
 - c. Sin hides. Fornication was tempting Amnon, but he likely wasn't admitting to himself what he wanted to to.

2 Sam 13:8 And Tamar went to her brother Amnon's house. And he was reclining.

And she took the dough, and kneaded *it*, and she heartily prepared *it* before his eyes, and she boiled the heart-cakes.

2 Sam 13:9 And she took the pan and poured *it* out before him. But he refused to eat.

Then Amnon said, "Take every man out from before me." And every man went out from before him.

R. Tamar has his own house, as does Absalom, v 20

S. He's lying down. We'd think that he would at least sit on the edge of his couch, but he's playing 'real' sick.

T. Tamar does her job, making the very cakes the very way Amnon specified (probably not that unusual; we don't have their cooking encyclopedia). A French version has "beignets."

1. She boiled them (bagel-like?)
2. She poured them out (runny French toast-like?)

Kid-speak: Was Tamar in any danger while there were other people in the room? No.

U. Amnon refused to eat

1. Is Amnon sulking because he hasn't been able to make conversation yet?
2. Everyone was probably paying attention. Is he finally going to eat and recover?
 - a. All his attendants must have been sympathetically disappointed when he still refused to eat
 - b. Therefore, no one probably saw anything bad coming when he sent them all from the room

V. We're still not in an extremely dangerous situation yet. They're still in an outer room. The attendants are probably just outside.

2 Sam 13:10 And Amnon said to Tamar, "Bring the dish into the inner room, and I shall eat from your hand."

And Tamar took the heart-cakes that she had made and brought them in to her brother Amnon, into the inner room.

W. Now there's danger, but Amnon probably looks and sounds so pathetic that Tamar cannot even now see the threat

Kid-speak: Was Tamar in danger now? Nobody else there and going into his bedroom? Yes!

X. When wisdom is not "from above" (Jms 3:15, 17), it is arguably *more* dangerous than mere foolishness

1. Solomon's "wisdom" in Proverbs is never the ungodly type.
 - a. Solomon gives wisdom's definition in her own words, Prov 1:20-33
 - b. He first ties it to the fear of God in 2:2, 6
2. James acknowledges a wisdom (3:15; 1 Cor 1:19) that is:
 - a. "Earthly," lit. "upon earth," "terrestrial." It limits itself to what is around us. (But that's a heap!)
 - b. "Soulical," based on the human soul; what is within us, 1 Cor 2:14, "natural" (Again, a small universe!)

- ★ c. “Demonic,” tapping into Satan’s rebellion
- 3. Because of who we are, when wisdom only knows earthly mechanisms and the operations of the human mind and feelings, it is always moving in the direction of the demonic
- ‡ 4. The fear of God is the only force that can jam the signal of the demonic, the merely-soulical, or the merely earthly
- 5. Jonadab had earthly and psychological wisdom but no fear of God; otherwise, his advice would have pronouncedly included the need for sexual purity

IV. How does this relate to Christ?

Christ is the wisdom of God. Hence, pure, Jms 3:17; 1 Cor 1:30.

V. For the Walking Wounded (1 Thess 5:14, “Uphold the strengthless”)
If your drawback isn’t some prevailing sin, that at least is good.

VI. Conviction (2 Tim 4:2, “Convince, rebuke”): **What have I done wrong?
How have I lost righteousness?**
Am I increasing in my ability to head off sinful probabilities?

VII. Correction/ Realignment (2 Tim 4:2, “Exhort/encourage”):
How will I correct my error? How will I regain uprightness?
I will seek a wisdom at least equal to sin’s ‘wisdom’.

VIII. Schooling in Righteousness: **How will I avoid the error and follow Christ?**
God, let my love be free of fornication & uncleanness, Gal 5:19

Wrap-up: Bad advice is what got us where we are, Gen 3. Now, we naturally prefer bad advice.

All men arrange their consciences to acknowledge God _ amount (knowing He’s there, Rom 1:21), considering it enough. Professing Christians arrange their conscience by Scriptures. Only those born again can he successfully do so.

Only good advice (Scripture) defeats bad advice. Only knowledge of our natural leaning toward bad advice can arm us to walk straight between all bad advice (“Lead us not...”).