

Hate Filling the Void of Desire

2 Samuel 13:14 - 16

Nutshell: When desire rules us, hatred becomes an extra guest we should expect.

I. Context: Tamar reasoning with Amnon not to force her.

II. Text

2 Sam 13:14 But he was not willing to listen to her voice. And he was stronger than she, and he humbled her, and he laid *with* 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 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/ Jedediah, "adored" by God.
 3. Joab gave David the Ammonite victory, 12:26-31
 4. Chap 13, David's firstborn, Amnon, lovesick over his lovely half-sister Tamar, worsens Jonadab's bad advice
 - a. Amnon plays sick to get Tamar to cook for him
 - b. He used their wish for him to eat to get everyone else out and lure her to his bedchamber. "Lie with me."
 - c. Brave and wise Tamar refused, giving 7 disincentives

Kid-speak: Who was the young lady we talked about last time who was very wise and very brave? Tamar.

- F. 2 Sam 13:14-16, With his passion satiated, hatred comes in to fill the void in Amnon's soul. He despises and ousts Tamar, who rightly states that that was worse than the rape.

Outline:

- I. Amnon forced Tamar sexually, 13:14
- II. Finished, Amnon now hated Tamar exceedingly, 13:15
- III. Tamar objects, but to no avail, 13:16
 - G. 2 Sam 13:14, "But he was not willing to listen to her voice"
 1. She had good advice
 2. In previous Bible history, "listening to a woman's voice" had gone bad because of bad advice.
 - a. Gen 3:17- Eve
 - b. Gen 16:2- Sarai; but afterwards, God told Abraham to listen to her, 21:12
 3. We should do more than just listen to good advice; we should invite and *seek* it
 - H. "And he was not willing to listen" will be repeated in 13:16
 - I. "Not willing" is a phrase that occurs 25x, 10 of them in 2 Samuel, the 3 most recent being 12:17, 6:10, and 2:21

1. What controls our willingness? Our will? Where is that? In our heart, mind; both? Or a separate faculty?
 2. Is our will attached to our *spirit* perhaps? And is our spirit our peculiar link to (or disjunction from) God? (Mind and heart being our *soul*)
 3. Anyway, our will can overrule our better judgment
- J. Man is an intelligent creature, yet one whose passions can easily override his intelligence
1. When we are impassioned, we “are not willing to listen,” even when we know what’s right, as Amnon did, having heard Tamar’s reasoning
 2. Therefore, God tells us to put *passion* to death, Col 3:5, Gk., *pathos*

Kid-speak: When we want something really bad and our brain tells us, “Yeah, but you’re not supposed to,” do we always listen to what’s right? No. That’s why we need the Holy Spirit for self-control.

3. We should express *emotion* to the max, Matt 5:12, but *knowingly* giving ourselves over to it
 - a. Not always easy to discern. Emotions induced by the Spirit can afterwards be counterfeited by our own spirits.
 - b. And our motives might be good, just removed from a justifiable context. E.g., being indignant in the Spirit, then later using it to justify fleshly, personal indignance.
 4. As always, the Word must be our guide and attentiveness our watchword.
- K. **Fornication** (sexual sin; sin against God’s gift of human sexuality) is a chief enemy of godliness
- ★ 1. It *heads* lists of **bad** traits as consistently as **love** heads good lists, Gal 5:19; Col 3:5; 1 Cor 6:9; Rom 1:29
 - 2. God created sex for *union/joining*, 1 Cor 6:16. Using it wrongly *binds* us to a hell-bound path, Prov 2:19
 - 3. Fornication’s joining capacity makes it a *unique* sin, 1 Cor 6:18
 - 4. Fornication is a sin God promises to avenge against Christian trespassers, 1 Thess 4:6
- L. Parents must put their children on the path to **marriage**
1. It’s not, “*Maybe* it will be God’s will for you to get married.” That’s unBiblical, inviting temptation and doubt.

2. Biblically, it's "God made humans, including you, for marriage. If He has some special job for you *without* marriage, you're an exception. *He'll let you know.* Otherwise, be confident in His will for you to be married."
- M. Presumably, Amnon had that instruction. But he went contrary to it, following his own impulses.
1. His training had probably included: Get real, don't dream. Marriage is a practical matter. If you get busy preparing for marriage, your daydreams can't control you.
 2. The 'urge to merge' becomes strong, but it is simply stating a fact, "Yeah, you're supposed to get married."
 - a. It's *not*, "I have to tame my desire first"
 - b. Tame your desire *while* you seek marriage.

Kid-speak: Kids, are you supposed to get married? Yes! God only chooses a few of us to do His work without being married.

- N. "But he was stronger than she, and he humbled her, and he laid her"
1. God made the male stronger; therefore, the male should be accountable x2 for the misuse of his strength over a woman
 2. Most men react properly to other men overpowering women, instinctively wishing even to kill them
 3. Woe to **institutions** that cover such crimes!
 - a. The Catholic church is one
 - b. Convents where girl victims are sent to keep them quiet
 4. Woe to **families** that cover such crimes. We'll discuss David's family in that light.
- O. "He humbled her," as in "afflict," Gen 15:13; 16:6; 2 Sam 7:10, or "humble," Deut 8:2-3; Ps 35:13
1. But in our context, there are more direct uses of the verb in this form, Gen 34:2; Deut 21:14; 22:24, 29.
 2. More to come on this.
- P. "And he laid her"
1. Not the usual expression, "laid with." The abrasive sound of it in English probably reflects the Hebrew properly.
 2. These same two phrases are in Gen 34:2, but in reverse order, with "he humbled her" afterwards
 3. But Shechem loved Dinah and wanted to marry her afterward. Amnon did not want to marry Tamar.

2 Sam 13:15 And Amnon hated her with a 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 and go!"

- Q. Amnon's greedy desire was like an inflated balloon. Now that it was deflated, a huge empty space was left in its place. His true, hateful nature rushed in to fill the vacuum.
1. Now he saw nothing desirable in Tamar. Just the opposite. Now she was a burden.
 - a. Her helplessness and need became a mirror for his utterly base and empty soul
 - b. He had no real desire for her good. No longing to care for her.
 2. Now the responsibility connected to this act hung on him odiously.
 - a. His inability for self-honesty now moved from deceiving himself about his love for her to rejecting any responsibility towards her
 - b. "I don't owe her anything!" Or even, "How dare she impose an obligation on me!"

Kid-speak: Remember how much Amnon loved Tamar? After he treated her like they were already married, he hated her and told her to go away. Was that right?

- R. **Deceit** is a similar sin to this fornication in its reversed satisfaction, Prov 20:17
1. Indeed, Amnon's deceit may have played a large part in his reversal of feelings!
 2. The "gravel" of liability now in his mouth infuriates him
 3. Ah, how *maliciously* deceiving sin is! And how fraudulent we are in yielding to it! But it is *our* sin, *our* desire!
 - a. What better picture could we have of the nature of sin!
 - b. We wish our hearts didn't have to be so badly broken hearing this story, but it does show us just how purposely vicious sin is.
 - c. It doesn't mind 'playing nice' when that's an advantage, even just as a conscience salve and a self congratulation. But it can drop that disguise quickly and easily.
 - d. Here, its colors come painfully clear. But how less cruel

is any other kind of sin?

- e. Therefore, how should we treat our own temptations of any kind? Rom 12:9. “You hate me, sin. OK, I hate you.”

S. “And Amnon hated her”

1. Instead of hating his own sin! Ps 97:10
2. Prov 9:8, Tamar was receiving the fruit of her rebuke, though it had been exceedingly mild
 - a. Tamar gave Amnon the benefit of the doubt, that he was *not* a scorner. But he was one.
 - b. She certainly had love! But now she bore its scars (like Someone else we know)
3. Prov 29:27, Amnon finds RIGHTEOUS Tamar abominable

Kid-speak: Girls, when you get old enough to get married, what about a guy who likes you because you’re pretty? Not good enough! He has to love you because of who you are!

T. “- a very great hatred”

1. “Very” + “great” occur together 25x, but only here of hatred
2. Though 2 of the vv would fit well here, of “very great” sin and iniquity
3. Again, unbalanced passions are prone to swing wildly. We spoke before of Amnon’s lack of self-control, Prov 25:28.

U. “So that the hatred with which he hated her was greater than the love with which he had loved her”

1. Such a reversal is common in men who seduce women
 - a. Preying on her gullibility, loneliness, and desire for love
 - b. The man is repaid in making his soul a deeper, stinkier hole (& maybe death); the woman in a wrecked soul
2. But such a reversal is not automatic; again, Shechem, Gen 34:3. He went from desire to love.
3. Remember that the word “love” does double duty in the OT, describing both pure love and mere physical attraction
 - a. Otherwise, we could commend the *reverse* of this description as a picture of ourselves towards God:
 - b. The degree to which we *used to* hate Him, we *now* love Him even more

V. Hate is more natural to a human than love is, Titus 3:3

1. Our unregenerate “love” is most often *self*-oriented
2. Amnon ‘came into his own’ with his hatred
3. And how we should hate people like Amnon! Ps 15:4

- a. Ps 26:5; 31:6. But observe the boundaries.
- b. Do them no ill (except justice, where it's your proper domain) and help them in their need

W. "And Amnon said to her, 'Get up. Go'."

1. Ah, how untamed desires turn us to monsters!
2. No control over his sexual desire. No control over his hatred.
3. But how should he have treated her?

Kid-speak: What are we humans better at, loving or hating? Hating! Who teaches us how to love and to hate only sin?

2 Sam 13:16 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";

but he was not willing to listen to her,

X. YLT and LSV are the only ones to translate "because of the circumstances," but I think they're right.

1. לִּשְׁמַע with a *patach* is also used as "to" in 1 Sam 27:10
 - a. Here, "to the cause," or "toward the circumstance"
 - b. Otherwise, it's mostly "no/ not." The Hebrew for "circumstances" or "cause" occurs 11x, and the other 10 are combined with לְעַל, "on."
2. But she may just be saying "(There is) no cause."

Y. Tamar once again speaks exactly: "This evil, to send me away, is greater than the other you've done with me."

1. Why? Because he had bonded them by means of sex. That could not be reversed.
2. We'll consider next time the precepts David would have had to weigh in this case. It was not easy.
3. Seemingly, the most pertinent precept was contained in Deut 22:28-30. V 30 is especially interesting in our case.
 - a. Did it foresee a brother-sister rape?
 - b. If so, Tamar was exactly right. They were now bound, and separating them was both unjust and cruel.

Z. 13:16 ends with a repeated phrase from 13:14, "And he was not willing to listen," there ending with "to her voice," here ending with, "to her."

1. Amnon found her *looks* and deportment phenomenal. But God had made an *altogether* phenomenal person in Tamar. Amnon should have admired her, but he was a cad.

2. Eccl 9:16 is the moral of a story telling of the disdain with which wisdom is generally treated in this world

Kid-speak: Even though Tamar was pretty young, is she one of the heroes of the Bible? Yes! But do heroes always get treated right? No.

IV. How does this relate to Christ?

Jesus obtained us as a bride ‘the right way’. And yet what an understatement! The right way to have an adulterous bride! The right way to settle her debt before God!

Yet Jesus is also *making* us good and wise like Tamar.

V. For the Walking Wounded (1 Thess 5:14, “Uphold the strengthless”)

Tamar’s dignity was tarnished, but not before God. What puts us out of step in this world may not do so in God’s eyes.

VI. Conviction (2 Tim 4:2, “Convince, rebuke”): **What have I done wrong?**

How have I lost righteousness?

Do I realize how damaging lack of self-control IS?

VII. Correction/ Realignment (2 Tim 4:2, “Exhort/encourage”):

How will I correct my error? How will I regain uprightness?

I will not simply try to ‘keep the damage down’ with my unbridled tongue. I resolve to bridle it and bridle me.

VIII. Schooling in Righteousness: **How will I avoid the error and follow Christ ?**

Blessed Holy Spirit, work in me Your fruit of self-mastery.

Wrap-up: Was Amnon’s reaction a matter of self-disgust? Not mainly. He had already bent his moral compass to suit his will and his desires. He *loved himself*. Now that Tamar impinged on his freedom to do his own will, he *hated her*.

Gal 6:7, Whatever we plant, we harvest. We can only direct our consequences (harvest) by choosing good and choking evil. Otherwise, evil chooses our consequences for us, and they are always undesirable.