

Introduction

Like my Dad in both good and bad ways: I inherited many of his positive traits like his commitment to doing things right and with excellence, his faithfulness to his wife and commitment to his family, his joy in helping people, his desire to always treat strangers with kindness and respect. But, I also inherited some of his not-so-positive traits, but I'd rather not talk about those (maybe you can pry some out of my wife, Amy <grin>)

1. In chapters 11 and 12 we learned not only of David's egregious sins of adultery and murder, but of the consequences he would face as a result of those sins:
 - a. There would be violence within his own house that would never truly end and some of it would be directed at him specifically (12:10)
 - b. One of his own companions would violate his wives (12:11)
 - c. All of this would be experienced publicly (12:12)
2. Throughout the rest of the book, we see these things come to fruition
3. In our passage today we're going to see how David's sin directly affected two of his sons, and in many respects see the idiom "like father like son" played out
4. We will do this by looking at the amazing similarities between David's sins and those of his two sons, Amnon and Absalom

A. The first son we'll look at is Amnon, who like David committed a grave sexual sin (13:1-22)

1. Just as David had lusted after Bathsheba, Amnon lusts after his half-sister, Tamar (READ 1-2):
 - a. You remember that David's sin with Bathsheba because with him lusting after her when he saw her taking a bath while he was walking on his roof
 - b. Amnon's sin begins when he becomes infatuated with his sister, Tamar (READ 1-2):
 - 1) The family relationships:
 - a) Amnon was David's second son (but the oldest surviving and born to him by his second wife, Ahinoam)
 - b) Absalom was David's third son but born to another wife, Maacah—this made Amnon and Absalom half-brothers
 - c) Tamar was Absalom's sister (also born to Maacah), and therefore Amnon's half-sister
 - 2) The text tells us that Amnon "**loved**" Tamar, but it becomes clear in the next few verses that this so-called love was essentially intense infatuation, even lust:
 - a) He was "**frustrated**" because of her (2a)—the word means to be bound up, be in distress
 - b) He was so emotionally distraught that "**he made himself ill**" (2b)—the NET translates this with a modern-day idiom: "**he was so lovesick over his sister Tamar.**"
 - c) He couldn't figure out a way to have her (2c): "**for she was a virgin, and it seemed hard to Amnon to do anything to her.**"

- She was a virgin and still under David's care and any relationship would have to be sanctioned by him (e.g. arrange marriage), but there is no way David would agree since the Law banned incest (Leviticus 18:6-18)
 - The phrase "**it seemed hard to Amnon to do anything to her**" is a bit ambiguous but it suggests that he could not come up with a way to satisfy his lust for her
2. Just as David's servants were complicit in his sin, so was Amnon's friend (3-5):
- a. You remember that David engages the help of his servants by having them fetch Bathsheba and bring her to his palace, and then later when he commanded Joab to send Uriah to the front and have him killed
 - b. In a similar fashion, Amnon's sin involved the help of his friend (READ 3):
 - 1) Jonadab was David's nephew and therefore Amnon's cousin
 - 2) The text tells us he was a "**very shrewd man**":
 - a. The Hebrew is literally "**a very wise man**" but all the English translations render it in a negative light as "**shrewd**" or "**crafty**" (except the KJV which uses *subtil* which is similar)
 - b. This is appropriate because the context indicates that he was good at coming up with schemes which he does for Amnon
- I was a bit like this, always coming up with devious schemes like stealing the swim coaches keys, handing out toilet paper to the cheerleaders, removing all the bubbler knobs, hiding all the lights in Towers—friends like me could get you into trouble...just like Jonadab
- 3) When Jonadab learns of Amnon dilemma, he proposes a manipulative solution (READ 4-5):
 - a) His plan involves having Amnon pretend to be too physically ill to get out of bed, and then convince David to send Tamar in to take care of him, right down to her preparing food in front of him and hand feeding him
 - b) The text doesn't say that Jonadab told Amnon to do any more than that so we really don't know if he encouraged Amnon to rape his sister
 - c) However, he was still complicit in Amnon's sin:
 - a) He should have warned Amnon that his desires were contrary to the Law
 - b) Instead, he provided the plan!
3. Just as David scheme to fulfill his lust involved manipulation and deception, so did Amnon's scheme (6-10):
- a. David tried to cover up his adultery through manipulating and deceiving Uriah
 - b. Amnon's plan was similar in that it deceived and manipulated two of his own family:
 - 1) He deceived and manipulated David so he would send Tamar to take care of him (READ 6-7)
 - 2) He deceived and manipulated Tamar (READ 8-10):
 - a) When she brings him his food, he refuses to eat—likely pretending he was too weak to feed himself—so that she will feed him with her own hands
 - b) He sends all of his servants out of the room

4. Just as David gave into and acted on his lust, so did Amnon (11-14):
 - a. We saw David cave into his lust, then to adultery, then deception, then murder
 - b. Here we see a similar pattern with Amnon when he gives into his lust and rapes his sister (READ 11-14):
 - 1) Once Tamar is close enough to touch, he grabs her and demands that she “**lie**” with him
 - 2) She does all that she can to resist and deter him:
 - a) She reminds him that he’s her “**brother**” (12a)
 - b) She begs him not to “**violate**” her (12b)
 - c) She declares that “**such a thing is not done in Israel**” (12c)
 - d) She calls it a “**disgraceful thing**” (12d)
 - e) She pleads for compassion (13): “**As for me, where could I get rid of my reproach?**”
 - f) She appeals to his own pride (13b): “**you will be like one of the fools in Israel**”
 - g) She even suggests an alternative (13c): “**Now therefore, please speak to the king, for he will not withhold me from you.**” (something David would likely not have done because it would violate the Law)
 - 3) Her pleas fall on deaf ears and Amnon over-powers her (READ 14)
5. Just as David’s sin devastated Bathsheba’s life, Amnon’s sin devastated Tamar’s life (15-22):
 - a. David’s sin impacted Bathsheba’s life in a devastating way: an unlawful pregnancy and the death of her husband
 - c. It shouldn’t surprise us then that like father like son, Amnon’s sin devastated Tamar’s life as well (READ 15-19)
 - 1) When Amnon was finished using Tamar, the text says he “**hated**” her with a hate that was even stronger than the love/infatuation he had for her and he had her literally “**thrown**” out by his servants and locked out
 - 2) His actions led Tamar to despair:
 - a) She claims his act of throwing her out was worse than what he had just done to her
 - b) According to the Law, a man who had sexual relations with a virgin was expected to marry her and pay a dowry (Exodus 22:16-17; Deuteronomy 22:28-29)
 - c) The reason for this was because in their culture, a young woman who was no longer a virgin had little hope of getting married, having children, etc. (we see this in a few verses)
 - d) We see her despair reflected in vs. 19-20 (REREAD)

<p>B. The second son we’ll look at is Absalom, who like David committed murder (13:23-29)</p>

1. Just as David carefully planned his murder of Uriah, Absalom carefully planned his murder of Amnon (READ 23-27):
 - a. David’s plot involved an intricate plan to have Uriah killed in battle
 - b. In a similar way, Absalom’s plot involved an intricate plan to have Amnon killed at a feast:
 - 1) He had waited two years to execute his plan (23): v. 32 also says that it had been Absalom’s intent since Ammon violated Tamar (READ 32)
 - 2) It was sheep shearing time and Absalom holds a celebration in a city 14 miles north of Jerusalem
 - 3) He invites all his brothers, as well as his father David, but his real intent is was to get Amnon to the feast which he accomplishes through some pleading with David

2. Just as David involved others in his plot, Absalom involved others in his plot (READ 28):
 - a. David recruited Joab to do his dirty work
 - b. In the same way, Absalom recruited his servants to do his dirty work and murder Amnon
3. Just as David murdered his loyal servant Uriah, Absalom murdered his brother (READ 29)

Conclusion (READ 13:30-39)

1. One take away for us is that as parents our sins can greatly affect our children:
 - a. David's sins led to tremendous upheaval and devastation to his family:
 - 1) His daughter Tamar had been raped, and by her own brother and one of David's sons
 - 2) His nephew helped plan it
 - 3) His son Amnon was murdered, also by his own brother and one of David's sons
 - 4) His son Absalom was now on the run
 - b. This is actually a Biblical principle and witnessed in the Scriptures:
 - 1) There are two principles in the Scriptures which appear to be contradictory, but really aren't:
 - a. We have passages like Numbers 14:18: **"The LORD is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished; he punishes the children for the sin of the parents to the third and fourth generation."**
 - b. But, we also have passages like Deuteronomy 24:16: **"Parents are not to be put to death for their children, nor children put to death for their parents; each will die for their own sin."**
 - c. Passages like Ezekiel 18:19-20 explain why this isn't a contradiction: **"Yet you ask, 'Why does the son not share the guilt of his father?' Since the son has done what is just and right and has been careful to keep all my decrees, he will surely live. 20 The one who sins is the one who will die. The child will not share the guilt of the parent, nor will the parent share the guilt of the child. The righteousness of the righteous will be credited to them, and the wickedness of the wicked will be charged against them."**
 - d. In other words, children share the guilt of their parents when they follow in the sins of their parents, and sometimes this happens for generations
 - e. The good news is that the cycle can be broken when a child chooses to walk in righteousness instead of the sins of his or her parents
 - 2) Probably the greatest examples of this in the Bible is Israel's kings:
 - a. There were 39 kings in Israel and Judah
 - b. 33 were bad kings who constantly walked in the sins of their father—like Abijam: **"walked in all the sins of his father which he had committed before him"** (1 Kings 15:3)
 - c. Only 6 were good kings, like the righteous king Asa and his son Jehoshaphat who **"walked in all the way of Asa his father; he did not turn aside from it, doing right in the sight of the LORD"** (1 Kings 22:43)
2. Another take away for us is that our sins actually hinder our ability to properly address our children's sin:

- a. David's silence regarding Amnon and Absalom's sins is conspicuous
 - 1) When he learned that Amnon raped Tamar the text says he was angry but it doesn't record any confrontation, discipline or even consequences for Absalom—in fact, it seems Absalom is still in David's good graces in vs. 24-27
 - 2) When David learns that Absalom murdered Amnon, the Bible records David mourning the loss of his son, but again no confrontation or discipline of Absalom
 - 3) The Law addressed both rape and murder with specific rules and consequences for dealing with it, but it doesn't appear David followed any of these
 - 4) One reason may be because they were his own sons
 - 5) However, another reason may be that David himself was guilty of the very same sins which makes it hard to confront such things
- b. The same is true with us—how can we address our children's sinful behavior when we are guilty of the same, especially when they may have learned it from us?
- c. The good news is, that even though we are sinful and even if our children ****inherit**** some of our sins, we can address their sins by:
 - 1) First addressing our own sins
 - 2) Second, using Christ's forgiveness of our sins as an example of how he can forgive theirs