

### Amnon's Rape of Tamar (II Samuel 13:1-39)

Read II Samuel 13:1-6. As you read, pay particular attention to verses two to three. Does this passage sound familiar? Have you read another passage in Scripture that is similar to this one? It should remind you of hasatan (Satan) in the garden. Please notice the following thematic connections between II Samuel 13:3-4a and Genesis 3:1.

- ◆ In both passages, someone is referred to as subtle, crafty or cunning.
- ◆ In both passages, after the Scripture notes that someone is subtle, the subtle one goes on to tempt someone else by asking a question.
  - Genesis 3:1—Now *the serpent was more cunning* than any beast of the field which the LORD God had made. And he said to the woman, “*Has God indeed said, ‘You shall not eat of every tree of the garden’?*”
  - II Samuel 13:3-4a—But Amnon had a friend whose name was Jonadab the son of Shimeah, David’s brother. Now *Jonadab was a very crafty man*.<sup>4</sup> And he said to him, “*Why are you, the king’s son, becoming thinner day after day? Will you not tell me?*”

We have just made what I call a thematic connection – two passages that share the same words, themes, circumstances, etc. Personally, I believe Adonai has arranged His eternal, holy words thematically. Hopefully, as we progress through this study, you also will realize this truth. It’s a very important concept to grasp. In fact, I can boldly state that making thematic connections is perhaps the fundamental tool Adonai has given to help us interpret His words. Have you noticed how often the Scriptures present a story in seemingly less detail than you desire? How often have you read a passage and then thought, “I have more questions about this passage than when I began reading it?” Although this happens often, it’s by design! Adonai is only interested in sharing His wisdom with those who will submit to His way of thinking and His program of understanding. Instead of putting all of the information you need to interpret a passage in one place, He has dispersed relevant information throughout the Scriptures and you can only gain access to that extra information by making thematic connections as we have in the present example of Amnon and the serpent. At first glance, this first connection may not seem so important. However, whenever you make one thematic connection between two passages you should always look for others. In those cases where you find multiple thematic connections, you can rest assured that Adonai planned their occurrence. If you’re not convinced that our thematic connection between Genesis 3:1 and II Samuel 13:3-4a is significant, then please note the many other ways these two passages are thematically connected!

- ◆ Genesis 2:16-17 states that the Tree of the Knowledge of Good and Evil was forbidden fruit for Adam and Chavah (Eve). II Samuel 13:2b states “It was improper for Amnon to do anything to her (Tamar).” Thus, Tamar was “forbidden fruit” for Amnon!
- ◆ In Genesis 3:6, Chavah gave Adam food (presumably from her hand). In II Samuel 13:5b, 6b and 10a, note how often the phrase, “Eat from her hand,” appears!

- ◆ In Genesis 3:7-8, Adam and Chavah sewed fig leaves to cover themselves and hid from Adonai because they were ashamed of their naked bodies. In II Samuel 13:13, Tamar stated “Where can I take my shame?”
- ◆ After Adam and Chavah sinned, the Scripture mentions Chavah’s clothes (covering) twice. II Samuel 13:18-19 mentions Tamar’s robe of many colors!
- ◆ After Adam and Chavah sinned, Adonai came and asked a question designed to tell Him why they were so distraught (Genesis 3:11). When Absalom saw Tamar weeping bitterly, he asked her if she had been with Amnon (II Samuel 13:20)!
- ◆ After sinning, Chavah was banished from the garden. Furthermore, an angel was posted to prevent her from returning to the Tree of Life. In II Samuel 13:17-18, Amnon had his servant put Tamar out of his house. He then bolted the door so she could not return.

There is still another connection we can make between Genesis 3 and II Samuel 13. After Absalom had Amnon murdered, a rumor was told David that all his sons had been murdered. Jonadab appeared on the scene and told David that the rumor wasn’t true, that only Amnon had been killed. In other words, Jonadab was telling David that ***he hadn’t been told the entire truth, only part of the truth***. Well, in Genesis 3:4-5, that’s exactly how hasatan convinced Chavah to eat the forbidden fruit! Essentially, he convinced her that Adonai had not told her the whole truth about the trees – that she could in fact eat from the Tree of the Knowledge of Good and Evil without dying.

By now it should be very obvious that these two passages are *thematically connected*. As I stated earlier, Adonai is the One Who inspired these connections. When you study thematically, your first job is to make thematic connections. Next, you need to discover the reason why Adonai intended for you to make these connections. Usually, there is information in one of the thematically connected passages that will help shed light on the other. In other words, if two passages, A and B, are thematically connected, then usually there is information in one – let’s say A – that is not in passage B. Furthermore, by making the thematic connection between A and B we will be able to better interpret B in light of the information gained from passage A. In the case at hand, let us consider what has been connected. Clearly Jonadab has been thematically connected to the serpent! He is doing everything the serpent did in Genesis 3. Therefore, the Holy One wants us to connect Jonadab to the serpent. But why? Well, what was really happening with the serpent in Genesis 3? The serpent was simply an agent of hasatan. Hasatan entered the serpent and tempted Chavah in order to get her to sin. So likewise, by connecting Jonadab to the serpent, the Holy One intends for us to see that just as hasatan had entered the serpent to tempt Chavah into sin, so likewise, hasatan entered Jonadab in order that he tempt Amnon into sinning against Tamar! This extra piece of information (the satanically inspired temptation of Amnon) was not readily evident until we were able to connect Jonadab to the serpent. We can be assured that this was Adonai’s intent because of all of the incredibly “coincidental” similarities (thematic connections) between these two passages. Thus, the story of Amnon’s rape of Tamar takes on a new dimension that was not readily evident when reading it apart from the story of Chavah’s temptation.

This is a beautiful example of how to make thematic connections and understand why they exist. The Scriptures are laden with thematic connections. Each one has been given to help you connect people, places and events so that you can gain extra information to help you more fully interpret one of the thematically connected passages. Apart from the clear thematic connections between events in II Samuel 13 and Genesis 3, we would never have known *hasatan was working through Jonadab* to tempt Amnon. However, the thematic connections have clearly shown this to be the case. For now, the main point I want you to remember is that *Amnon's rape of Tamar was satanically inspired*.

### **Thematic Reinforcements**

Believe it or not, II Samuel 13 is also thematically connected to another passage! How is the fact that Amnon had relations with his half sister (a forbidden sexual union) thematically connected to another event in II Samuel? This is thematically connected to David's sin with Bathsheba (another forbidden sexual union since she was married to another man). II Samuel 11 – 12 records the events surrounding David's sin with Bathsheba. His sin is thematically connected to Amnon's because 1) both of them allowed themselves to be tempted by a beautiful woman, 2) they both gave in to the temptation, and 3) they both sinned by having relations with the woman they desired. As I stated earlier, whenever you see one connection between two passages you should endeavor to uncover more. It turns out that there are many connections between II Samuel 11 – 12 (the story of David's sin with Bathsheba) and II Samuel 13 – 14 (the story of Amnon's sin with Tamar). In order to help you see them, I will present a side by side comparison of these chapters. And, just for the fun of it, I'll include Genesis 3-4 also.<sup>5</sup>

<b><i>Genesis 3 – 4</i></b>	<b><i>II Samuel 11 – 12</i></b>	<b><i>II Samuel 13 - 14</i></b>
Genesis 3:1-5—Chavah was <b><i>tempted</i></b> to sin by eating the forbidden fruit	II Samuel 11:1-2—David was <b><i>tempted</i></b> when he saw Bathsheba bathing	II Samuel 13:1-5—Amnon was <b><i>tempted</i></b> to sin by desiring Tamar
Genesis 3:6-7—Adam and Chavah <b><i>sinned</i></b>	II Samuel 11:3-5—David <b><i>sinned</i></b>	II Samuel 13:6-14—Amnon <b><i>sinned</i></b>
Genesis 3:8-19—Adonai <b><i>pronounced judgment</i></b> on Adam & Chavah	II Samuel 12:11-23—Adonai <b><i>pronounced judgment</i></b> on David <sup>6</sup>	II Samuel 13:32-33—Absalom <b><i>issued Amnon's death sentence</i></b> after the rape
Genesis 3:22-24—Chavah was <b><i>banished</i></b> from the garden; an angel posted to <b><i>prevent re-entry</i></b>	II Samuel 12:15-23—David is <b><i>separated</i></b> from his son because Adonai took the child <sup>7</sup>	II Samuel 13:15-18—Tamar was <b><i>banished</i></b> from Amnon's house; servant locked the door to <b><i>prevent re-entry</i></b>
Genesis 4:1-8—Cain <b><i>slew</i></b> Abel (brothers)	II Samuel 11:14-25—David has Uriah <b><i>murdered</i></b>	II Samuel 13:23-36—Absalom has Amnon <b><i>murdered</i></b> (brothers) <sup>8</sup>
Genesis 4:9-15—Cain is <b><i>driven (banished)</i></b> from		II Samuel 13:37—Absalom is <b><i>banished</i></b> from

the earth's produce		King David's presence
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As you can see, our initial connection of Amnon's sin with David's sin was right on the mark! Adonai definitely wants us to see that these two stories are thematically connected.