

Study #16

2 Samuel 13:1-39

Text:

- v. 1 In the course of time, Amnon son of David fell in love with Tamar, the beautiful sister of Absalom son of David.
- v. 2 Amnon became frustrated to the point of illness on account of his sister Tamar, for she was a virgin, and it seemed impossible for him to do anything to her.
- v. 3 Now Amnon had a friend named Jonadab son of Shimeah, David's brother. Jonadab was a very shrewd man.
- v. 4 He asked Amnon, "Why do you, the king's son, look so haggard morning after morning? Won't you tell me?" Amnon said to him, "I'm in love with Tamar, my brother Absalom's sister."
- v. 5 "Go to bed and pretend to be ill," Jonadab said, "When your father comes to see you, say to him, 'I would like my sister Tamar to come and give me something to eat. Let her prepare the food in my sight so I may watch her and then eat it from her hand.'"
- v. 6 So Amnon lay down and pretended to be ill. When the king came to see him, Amnon said to him, "I would like my sister Tamar to come and make some special bread in my sight, so I may eat from her hand."
- v. 7 David sent word to Tamar at the palace: "Go to the house of your brother Amnon and prepare some food for him."
- v. 8 So Tamar went to the house of her brother Amnon, who was lying down. She took some dough, kneaded it, made the bread in his sight and baked it.
- v. 9 Then she took the pan and served him the bread but he refused to eat. "Send everyone out of here," Amnon said. So everyone left him.
- v. 10 Then Amnon said to Tamar, "Bring the food here into my bedroom so I may eat from your hand." And Tamar took the bread she had prepared and brought it to her brother Amnon in his bedroom.
- v. 11 But when she took it to him to eat, he grabbed her and said, "Come to bed with me, my sister."
- v. 12 "Don't, my brother!" she said to him. "Don't force me. Such a thing should not be done in Israel! Don't do this wicked thing.
- v. 13 What about me? Where could I get rid of my disgrace? And what about you? You would be like one of the wicked fools in Israel. Please speak to the king; he will not keep me from being married to you."
- v. 14 But he refused to listen to her, and since he was stronger than she, he raped her.
- v. 15 Then Amnon hated her with intense hatred. In fact, he hated her more than he had loved her. Amnon said to her, "Get up and get out!"

- v. 16 “No!” she said to him. “Sending me away would be a greater wrong than what you have already done to me.” But he refused to listen to her.
- v. 17 He called his personal servant and said, “Get this woman out of here and bolt the door after her.”
- v. 18 So his servant put her out and bolted the door after her. She was wearing richly ornamented robe, for this was the kind of garment the virgin daughters of the king wore.
- v. 19 Tamar put ashes on her head and tore the ornamented robe she was wearing. She put her hand on her head and went away, weeping aloud as she went.
- v. 20 Her brother Absalom said to her, “Has that Amnon, your brother, been with you? Be quiet now, sister; he is your brother. Don’t take this thing to heart.” And Tamar lived in her brother Absalom’s house, a desolate woman.
- v. 21 When King David heard all this, he was furious.
- v. 22 Absalom never said a word to Amnon, either good or bad; he hated Amnon because he had disgraced his sister Tamar.
- v. 23 Two years later, when Absalom’s sheepshearers were at Baal Hazor near the border of Ephraim, he invited all the king’s sons to come there.
- v. 24 Absalom went to the king and said, “Your servant has had shearers come. Will the king and his officials please join me?”
- v. 25 “No, my son,” the king replied. “All of us should not go; we would only be a burden to you.” Although Absalom urged him, he still refused to go, but gave him his blessing.
- v. 26 Then Absalom said, “If not, please let my brother Amnon come with us.” The king asked him, “Why should he go with you?”
- v. 27 But Absalom urged him, so he sent with him Amnon and the rest of the king’s sons.
- v. 28 Absalom ordered his men, “Listen! When Amnon is in high spirits from drinking wine and I say to you ‘Strike Amnon down,’ then kill him. Don’t be afraid. Have not I given you this order? Be strong and brave.”
- v. 29 So Absalom’s men did to Amnon what Absalom had ordered. Then all the king’s sons got up, mounted their mules and fled.
- v. 30 While they were on their way, the report came to David: “Absalom has struck down all the king’s sons; not one of them is left.”
- v. 31 The king stood up, tore his clothes and lay down on the ground; and all his servants stood by with their clothes torn.
- v. 32 But Jonadab son of Shimeah, David’s brother, said, “My lord should not think that they killed all the princes; only Amnon is dead. This has been Absalom’s expressed intention ever since the day Amnon raped his sister Tamar.

- v. 33 My lord the king should not be concerned about the report that all the king's sons are dead. Only Amnon is dead."
- v. 34 Meanwhile, Absalom fled. Now the man standing watch looked up and saw many people on the road west of him, coming down the side of the hill. The watchman went and told the king, "I see men in the direction of Horonaim, on the side of the hill."
- v. 35 Jonadab said to the king, "See, the king's sons are here; it has happened just as your servant said."
- v. 36 As he finished speaking, the king's sons came in, wailing loudly. The king, too, and all his servants wept bitterly.
- v. 37 Absalom fled and went to Talmai son of Ammihud, the king of Geshur. But King David mourned for his son every day.
- v. 38 After Absalom fled and went to Geshur, he stayed there three years.
- v. 39 And the spirit of the king longed to go to Absalom, for he was consoled concerning Amnon's death.

(Sometimes I think when we hurt, we think we are the only ones who really know what suffering is all about!)

Introduction:

Beth Jameson in her book Hold Me tight speaks of her struggle with letting go of her fourteen-year-old daughter who is dying of leukemia, "C. W. Longenecker says, 'Life's battles don't always go to the stronger or faster man, but soon or late, the man who wins is the one who thinks he can.'

"I cannot challenge such a determined display of inner strength, but it hurts to watch her struggle. As Jamie remarks, 'It's like a long soap opera with no commercials.'

"Beth, Beth, you can make it! Now let's go! There's still a spark of 'I ain't down yet' buried beneath this heavy load of anxiety, as somehow we make it home.

"When the fight begins with himself, a man's worth something. Defeat may serve as well as victory to shake the soul and let the glory out. I discovered the truth of G. K. Chesterton's words, 'Courage is almost a contradiction in terms. It means a strong desire to live, taking the form of a readiness to die.' Kim lives the reality of Robert Frost's dictum: 'Courage is the human virtue that counts most; courage to act on a limited knowledge and insufficient evidence.' That's all any of us have. There are no yesterday leftovers of courage."

Creath Davis in his book The Making of a Winner quotes Horace Greely who puts it succinctly, "Fame is vapor, popularity an accident, riches take wings; those who cheer today will curse tomorrow. Only one thing endures:

Character."

Paula d'Arcy in Where the Wind Begins says, "But today I see that not all the why's deserve to be, should be, or will be answered. Thinking that it is so is man's desire not God's promise. In fact, we will always live in a world of many unanswered why's. And somewhere along our journey that fact simply needs to be accepted. For to demand answers to every why is like seeking to know and control the wind. In spite of our wishes, it won't be channeled. That authority is not man's. So I have placed many of my furious questions back on to my self. I am content that there are things I cannot know, and I am learning to concentrate on those I can. I am also sure that many answers, perhaps most eventually come when we aren't even looking."

"Several years ago I was sure that there were no more tears left inside of me, but now I guess that's wrong. No pain is ever totally over. We always carry our wounds, even the healed ones. A time or a place may, at times, regenerate our sadness, but it is a re-living, not a living, as Greg wisely assures me. And it's a sign, I think, that there's more grief work to be done, deeper work. Funny how grief will find you. You can postpone it, but you can't eradicate it. If it's not faced and brought out through tears, it assumes different shapes: Fears, defenses, being afraid to love or be loved, anger, hostility, resentment, bitterness. And in time, these wound more deeply than the first hurt, often without our knowing it; and we may fail to identify them as suppressed grief at all. In the long run, I guess tears are relief the kindest way."

Ultimately, it is strong arms, the answering tears, the touch of another hand which makes the unbearable, bearable; and which quiets the question why?

The following excerpts from the 1967 & 1968 echo the pain of JIM RAYBURN'S suffering:

July 30 – I am so confused, despondent, unable to pull myself together. Sometimes it's almost like strangling. I must get some air or I'll die, and yet I don't, and the succession of near worthless days continues.

April 28 – A most difficult and almost desperate day. What reason? Couldn't study or rest, and found no satisfaction in reading. Gloomy, near to despairing; felt that I am dying of creeping despair. And how long has this been so? But for brief intervals, almost four years now. I talked to the Lord about it. Before God I feel ashamed. Mt times are in his hands. He has made me know that I want his will above all else. And yet this repeated, perennial falling into such despondency - - oh, why?

August 5 – Maybe the worst day of my life. This morning in the family room I was struggling to tell Maxine that I wouldn't make it. There's no time left. O merciful Father, how much more will you allow?

"I was searching for answers that only God could give. Perhaps a quote from Omar Bradley, glued to the inside cover of Jim's checkbook is the best explanation: 'We have grasped the mystery of the atom, and rejected the Sermon on the Mount. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about living.'"

Ann Kiemel Anderson in her book Taste of Tears; Touch of God says, "Will prayed, 'Father God, it seems as if Ann and I have had all we can handle. It has been tough, but we can only go through life once. We want all you can have for us. Do no ease up, do not quit, if you see we need more.'"

SUMMARY OF WHERE DAVID IS FOR THIS STUDY:

In our first study David experienced the sorrowing loss of Jonathan and Saul in the battle against the Philistines.

David became king in the land of Judah, ruling in the city of Hebron, but Abner and Ishbosheth formed a rival kingdom in the north. There were 7(1/2) years of painful civil war that ensued and Abner and Ishbosheth both were assassinated.

David came to the throne in the city of Jerusalem and ruled over all of Israel. Things went great for a period of time because he was able to not only acquire the kingdom and a capital city, but also a beautiful palace was given to him as a gift from Hiram the king of Tyre. David was also successful in getting the ark of the covenant back to the city of Jerusalem. Militarily he won every battle that he fought in.

AT 50 years of age, David went through his mid-life crisis. HE committed adultery and then tried to cover it with murder.

In our last episode together, David was confronted by Nathan the prophet and spoken to by the Lord and chastened severely by the death of the child that was born. But God in his loving grace and kindness forgave David and Bathsheba, and the Lord pointed them to the future. A son was born to them by the name of Solomon, whom the Lord loved very greatly.

(When we hurry & help we harm & hurt God's ultimate purpose!)
(If this had been too little, I would had given you more!!)

Whereas we had SIN in chap. 11, and SORROW in chap. 12, we have SUFFERING in chap. 13.

I guess the outstanding principle that can come to our attention on this occasion is:

THE CONSEQUENCES OF TRANSGRESSION REMAIN LONG
AFTER THE TRANSGRESSION IS FORGIVEN.

(Lord how long is this going to keep going on!)

Before we actually launch into the test, we ought to read a few of the psalms that come from this period of time:

Psalm 3:1-6

“O Lord, how my adversaries have increased!
Many are rising up against me.
Many are saying of my soul,
‘There is no deliverance for him in God.’
But Thou, O Lord, art a shield about me,
My glory, and the One who lifts my head.
I was crying to the Lord with my voice,
And he answered me from his holy mountain.
I lay down and slept;
I awoke, for the Lord sustains me.
I will not be afraid of ten thousands of people
Who have set themselves against me round about.”

Psalm 4:1

“Answer me when I call, O God of my righteousness!
Thou hast relived me in my distress;
Be gracious to me and hear my prayer.

Psalm 5:1-8

“Give ear to my words, O Lord,
Consider my groaning.
Heed the sound of my cry for help, my King and my God,
For to Thee do I pray.
In the morning, O Lord, Thou wilt hear my voice;
In the morning I will order my prayer to Thee and eagerly watch.
For Thou art not a God who takes pleasure in wickedness;
No evil dwells with thee.

The boastful shall not stand before Thine eyes;
Thou dost hate all who do iniquity.
Thou dost destroy those who speak falsehood;
The Lord abhors the man of bloodshed and deceit.
But as for me, by Thine abundant lovingkindness I will enter Thy
house,
At Thy holy temple I will bow in reverence for Thee.
O Lord, lead me in Thy righteousness because of my foes;
Make Thy way straight before me.”

Psalm 25:1-5

“To thee, O Lord, I lift up my soul.
O my God, in Thee I trust,
Do not let me be ashamed;
Do not let my enemies exult over me.
Indeed, none of those who wait for Thee will be ashamed;
Those who deal treacherously without cause will be ashamed.

Make me know Thy ways, O Lord;
Teach me Thy paths.
Lead me in Thy truth and teach me,
For Thou art the God of my salvation;
For Thee I wait all the day.”

Psalm 25:16-20

“Turn to me and be gracious to me,
For I am lonely and afflicted.
The troubles of my heart are enlarged;
Bring me out of my distresses.
Look upon my affliction and my trouble,
And forgive all my sins.
Look upon my enemies, for they are many;
And they hate me with violent hatred.
Guard my soul and deliver me;
Do not let me be ashamed, for I take refuge in Thee.”

Psalm 28:6,7

“Blessed be the Lord,
Because He has heard the voice of my supplication.
The Lord is my strength and my shield;
My heart trusts in Him, and I am helped;

Therefore my heart exults,
And with my song I shall thank Him.”

Chap. 13:v. 1 In the course of time, Amnon son of David fell in love with Tamar, the beautiful sister of Absalom son of David.

Amnon was the firstborn son of David to Ahinoam, the Jezreelitess.

(2nd born was Chileab to Abigail)
(Political marriage, loyalty on both sides)

Absalom was the third-born son of David, the son of Maacah, the daughter of Talmai, king of Geshur.

Absalom was born and grew up in the house full of stepmothers and stepbrothers; bound to be tension and jealousy in this household.

His mother's name was Maacah. Her name in Hebrew comes from a word that means 'to press' or 'to squeeze.' The noun form of her name means 'oppressed' or 'depressed.' She may have been named this due to her personality.

When you read the chapters between chap. 3 and chap. 13, David was not a man who spent a lot of time at home with the kids. He was a soldier, a ruler, a judge. He had too many wives, too many children to take care of.

Absalom had a blood sister Tamar. David must have had many other daughters by concubines, but this is the only blood daughter named by wife.

(Bath 4 & 1, 10 more wives, 21 children.)

When David came to Jerusalem, David took more wives. Bathsheba had four sons, plus the one that died after birth. Then there is listed ten more wives. You can count and see he had 21 children, 20 sons and 1 daughter by named wives. The concubines and their children are not mentioned in the scripture by names.

This is a big family. And remember that Absalom was raised in this kind of atmosphere: an absent father surrounded by bickering, jealous wives. Probably the only one close to Absalom was his little sister, Tamar, and he loved her dearly.

Absalom was probably a teenager when David was involved with Bathsheba. He probably already had resentment built up against his father, and by now

he probably was really disillusioned after the scandal was known by the public. He was caught in the middle. He probably lost respect for his father along about this time.

Amnon was the oldest son Absalom the third son; and Tamar in the middle.

(Early twenties)

Amnon was her half brother. He fell in love with her. It was wrong; it was not pure, it was not right.

One historian has written, "David's self-denial and devotion to the interest of the nation became widely known, yet his children were rapidly growing to maturity and would soon try to mettle from another angle. Engrossed with state affairs, King David left his lovely children to provide their own entertainment and to go their own way and make their own immature choices, such as the case with Jonadab."

Amnon was the heir-apparent to the throne at this time.

Dr. Paul Jorden points out "In 2 Samuel 13 a tragic series of events begins involving David's adult children. By this time he had 19 sons and a daughter by his multiple wives. He also had children by his concubines, but we are not told their names or how many there were. The main characters in this story are Amnon, David's first son; Absalom, his third son; and Absalom's full sister Tamar. Absalom and Tamar were children of Maacah, who was daughter of Talmai, the king of Geshur. As far as we know, these ere the only children of David with royal lineage on both sides. The fourth character was Jonadab, David's nephew and cousin to David's children. The four were involved in a spicy story that would make a good script for modern soap opera."

Carl Laney points out, "It is noteworthy that the whole episode of Absalom's rebellion began with the same sins of which David had been guilty: sexual immortality leading to murder."

J. Vernon McGee points out, "There is that old bromide which says, 'If you are going to dance, you are going to have to pay the fiddler.' If you are going to indulge in sin, you will have to suffer the consequences. The Lord gives it to us straight in Galatians 6:7

'God is not mocked; for whatsoever a man soweth, that shall he also reap.'"

Carlson points out, "The story of Amnon in chaps. 13 & 14 formerly separated from the other units, describes how David's eldest son Amnon falls in love

with his beautiful half-sister Tamar, sister of Absalom. He rapes her and then casts her aside, bringing upon himself the wrath but not the punishment of David. On account of this, Absalom kills Amnon two years later, and is then forced to flee to the country of Geshur, where he spends three years. Absalom returns to Jerusalem and is finally reconciled with his father after two years. The events described in chapters 13 & 14 thus cover a period of seven years.”

Alexander Whyte says, “Polygamy is just Greek for a pile of manure. David trampled down the first and the best law of nature in his palace in Jerusalem and for his trouble he spent all his afterdays in a hell on earth. David’s palace was a perfect pandemonium of suspicion and intrigue, and jealousy and hatred, all breaking out now into incest, and now into murder. And it was in such a household, if such a cesspool could be called a household, that Absalom, David’s third son by his third living wife, was born and brought up. But be not deceived, God is not mocked, for whatsoever a patriarch or a prophet or a psalmist soweth, that shall he also reap. For he, saint or sinner, that soweth to his flesh, shall of the flesh reap corruption.”

Pink points out, “David was now to prove to the full the solemn truth of ‘Thine own wickedness shall correct thee, and thy backsliding shall reprove thee. Know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God and that my fear is not in thee, saith the Lord of Hosts’ (Jere. 2:19). It seems quite clear from all that follows, one of the family failings of David was that he had been too easygoing and indulgent toward his children, allowing his natural affections to override his better judgment, instead of as it should be, the judgment guiding the affections. It is not without reason and meaning that the head is set above the heart in our physical body.”

- v. 2 Amnon became frustrated to the point of illness on account of his sister Tamar, for she was a virgin, and it seemed impossible for him to do anything to her.”

Amnon is so love-sick over Tamar that he’s quit eating and has gotten ill in the process because of his frustration.

The reason is stated in the latter part of the verse: “for she was a virgin, and it seemed impossible for him to do anything to her.”

- v. 3 Now Amnon had a friend named Jonadab son of Shimeah, David’s brother. Jonadab was a very shrewd man.

It's time now to say Boo! Hiss! because here comes the VILLAIN - - Jonadab. He is a nephew of David and cousin to Amnon, Tamar, and Absalom. The text says, "He was a very shrewd man."

Since he is very shrewd, he will come up with a plan that will work for Amnon to accomplish his vile purposes.

Winter raises the question, "Who was Jonadab? Jonadab was another of David's nephews. He makes the fourth nephew to be connected with David's rule, Jonadab, Abishai, and Asahel all being in David's army. Shimeah, Jonadab's father was the third of Jesse's sons to pass by Samuel when Samuel was seeking the Lord's anointed to be king over Israel (1 Sam. 16:9).

v. 4 He asked Amnon, "Why do you, the king's son, look so haggard morning after morning? Won't you tell me?"

Jonadab comes to Amnon and says, "Why do you look so bad? Why are you not getting enough rest because morning after morning you look the same way. Won't you tell me?"

v. 4 continues: Amnon said to him, 'I'm in love with Tamar, my brother Absalom's sister.'

Now Amnon tells the truth to his friend Jonadab: He is in love with Tamar, his brother Absalom's sister.

v. 5 "Go to bed and pretend to be ill," Jonadab said. "When your father comes to see you, say to him, 'I would like my sister Tamar to come and give me something to eat. Let her prepare the food in my sight so I may watch her and then eat it from her hand.'"

Jonadab gave Amnon an idea. It was a perverted one, but it was an idea. He told Amnon to pretend to be sick and call upon Tamar to wait upon him, and while he was there in the bedroom, things would take place that Amnon wanted. He could then accomplish his purpose.

v. 6 So Amnon lay down and pretended to be ill. When the king came to see him, Amnon said to him, "I would like my sister Tamar to come and make some special bread in my sight, so I may eat from her hand."

Dr. Paul Jorden points out, "To me, the lesson in what happened is rather clear. One of David's weaknesses was his eye for the ladies, and Amnon was simply a chip off the old man's block. I would think David, being as hot-blooded as he was, would have easily recognized that Amnon's request for a

fair young thing fluttering about his house preparing a meal would stimulate more than his physical appetite.”

- v. 7 David sent word to Tamar at the palace: “Go to the house of your brother Amnon and prepare some food for him.”

(Kept Tamar at home.)

David got word back to the palace because Tamar is still living at home and Amnon evidently has his own apartment, and gives her the command to go to his house and prepare some food for him since he's ill.

- v. 8 So Tamar went to the house of her brother Amnon, who was lying down. She took some dough, kneaded it, made the bread in his sight and baked it.

When Tamar arrived, Amnon pretended to be sick by lying down. She got the dough, kneaded it, and made the bread in his sight, and baked it.

- v. 9 Then she took the pan and served him the bread, but he refused to eat. “Send everyone out of here,” Amnon said. So everyone left him.

As soon as the bread is done, he refused to eat, and then gives a command to everyone around to leave. So everyone left.

- v. 10 Then Amnon said to Tamar, “Bring the food here into my bedroom so I may eat from your hand.” And Tamar took the bread she had prepared and brought it to her brother Amnon in his bedroom.

Tamar in this situation is certainly obedient on every level, first to her father the king, and then cooperates with every command that Amnon gives to this point.

- v. 11 But when she took it to him to eat, he grabbed her and said, “Come to bed with me, my sister.”

- v. 12 “Don't my brother!” she said to him. Don't force me. Such a thing should not be done in Israel! Don't do this wicked thing.

You can sense the fear and emotion in these circumstances as he grabs her and holds her close. She says “Don't” three times in the 12th verse:

“Don't my brother!”

“Don't force me.”

“Don't do this wicked thing.”

In verse 12 she talks about the ACT and in verse 13 she talks about the PARTIES INVOLVED.

v. 13 What about me? Where could I get rid my disgrace? And what about you? You would be like one of the wicked fools in Israel. Please speak to the king; he will not keep me from being married to you.”

First she asks about herself, how she could get rid of the disgrace, and then she asks a question about him by saying, “You would be like one of the wicked fools of Israel.” And then she makes a final plea, “Please speak to the king; he will not keep me from being married to you.”

Tamar knew that if she could get him to wait for just a little bit, and if she could get him to speak to the king, the king because of his liberal feelings about marriage and relationships, would not keep Tamar from being married to Amnon.

v. 14 But he refused to listen to her, and since her was stronger than she, he raped her.

All of her pleas were unheeded, and he just refused to listen to her. And because he was stronger than she was, he forced himself upon her.

It would be very difficult to measure the spiritual, emotional, mental and physical torment that comes upon a person experiencing something like this. The psychological impact is beyond words. How difficult for a young lady in this situation to learn how to respond properly in a context of love and acceptance. How many will be the times of instant replay of this horrible, frightening experience that she's been put through by Amnon.

She has literally been totally devastated by this experience.

v. 15 Then Amnon hated her with intense hatred. In fact, he hated her more than he had loved her. Amnon said to her, “Get up and get out!”

Following the act, Amnon immediately hated her with intense hatred and he hated her more than he had loved her in the beginning.

Amnon commands her to “Get up and get out!”

When Tamar and Amnon were together in the room, he was stronger. He raped her, and then he hated her with a great hatred. He said, “Get up and get out!”

That always takes place in an illicit relationship. Invariably, the opinion of your partner will instantly change.

When you involve yourselves in unpure acts, the opinions of your partner will change. Young girls won't believe this because he will tell you that he loves you very much. You give yourself to him in this way and he will hate you. He sent her away.

Dr. Paul Jorden points out, "Certainly here we see an entirely different situation than the one with David and Bathsheba. Bathsheba had been indiscreet in exposing herself while bathing. Also there was no indication that she was an unwilling partner. Tamar seemed to be entirely innocent and made every effort to avoid the action. The blame falls squarely on Amnon for his lustful violation of his sister. The story suggests the emotions of rape. After the act, Amnon hated her exceedingly. It is not uncommon when a man has had sexual relations with an unloved woman for him to have this sense of disgust with himself and also with her. It is also not uncommon for a man to beat up on a woman with whom he has been involved sexually. And this is true though he had forced himself upon her."

v. 16 "No!" she said to him. "Sending me away would be a greater wrong than what you have already done to me." But he refused to listen to her.

She made her plea back in verses 12 & 13, and his response in verse 14 before the act was "he refused to listen to her" and carried out his act. Now she reacts again to his command to "Get up and get out" by saying "No, that it would be a greater wrong than what he had already done." And once again we see the phrase, "But he refused to listen to her."
(v. 16)

v. 17 He called his personal servant and said, "Get this woman out of here and bolt the door after her."

He calls the servant of the house to take the woman and put her outside and then bolt the door so she cannot get back in.

v. 18 So his servant put her out and bolted the door after her. She was wearing a richly ornamented robe, for this was the kind of garment the virgin daughters of the kings wore.

v. 19 Tamar put ashes on her head and tore the ornamented robe she was wearing. She put her hand on her head and went away, weeping aloud as she went.

All these are the marks of being violated and no longer being a virgin:

1. She put ashes on her head.
2. She tore her robe.
3. She put her hand on her head and went away, weeping aloud as she went.

(She evidently didn't go home, but to Absalom's house!)

- v. 20 Her brother Absalom said to her, "Has that Amnon, your brother, been with you? Be quiet now, my sister; he is your brother. Don't take this thing to heart." And Tamar lived in her brother Absalom's house, a desolate woman.

Evidently, Absalom had some idea of what Amnon was up to and figured that he had accomplished his purpose. Absalom has some weird advice when he says;

1. To be quiet, because he is your brother.
2. Don't take this thing to heart.

(Where else do you take it? Cover it and don't be so concerned!)

The tragic final statement about Tamar is "she lived in her brother Absalom's house, a desolate woman." She was probably not only desolate but devastated and depressed and discouraged to boot knowing that she now had no joyful future to look forward to.

Lev. 18:6

"None of you shall approach any blood relative of his to uncover nakedness; I am the Lord."

Lev. 18:9

"The nakedness of your sister, either, your father's daughter or your mother's daughter, whether born at home or outside, their nakedness you shall not uncover."

Lev. 18:28,29

"so that the land may not spew you out should you defile it as it has spewed out the nation which has been before you. For whoever does

any of these abominations, those persons who do shall be cut off from among their people.”

The Scriptures teach in this passage that whoever would violate his sister was to be vomited out of the land regardless. That was the law. David knew this. Get him out of the land and out of the nation Israel. This was an abomination to the Lord. David knew this, but Absalom and Amnon knew David. Amnon knew that he could get away with it. He knew David had no discipline in the home life of his boys, and that is why he had such gall and such courage to do such a terrible thing.

v. 21 When King David heard all this, he was furious.

Just like Jeffrey St. John in The Day of the Cobra describes the United States' response to the Soviet attack upon the Korean jetliner, so David is furious but he doesn't do anything about it. David is suffering from an illness of will power, which is the will power of rich people. It is the everyday state of those who have given in to the desire for well-being at any price to material prosperity as the main aim of life on the earth.

(This is all David does! Never disciplines! Never taught it at home! Solomon taught it in proverbs...)

David cannot act either with any great sense of confidence in this circumstance because of what he has already done previously in his own life.

When you read verse 21, you come to the end of this sentence, and you come to the end of all that David did. He got mad but he didn't do a thing about it.

Winter asks the question, “What were the effects of this sin on the parties effected? The following after-effects of Amnon's sin are typical of those seen in the lives of those who commit similar crimes today:

1. Amnon despised Tamar with the intensity that he had before seemed to love her, he now hated her. It is usually true that men hate those whom they have injured. Here is proof that lust is not love.
2. Absalom spoke kindly to his sister to comfort her. There was nothing he could do immediately, but he was very angry.
3. David was angry. His hands were tied. He could not punish his son for this crime when he himself had only recently committed a similar but worse one.

4. Tamar was utterly humiliated. She put ashes on her head, tore her beautiful robe, laid her hand on her head and went away crying. Her sorrow and shame are overwhelming. Such scenes are often repeated. The criminal hates his victim. The brothers of the wronged sister seek revenge. The parents are angry but helpless, and the victim is shamed.

Dr. James Dobson in his book Dare to Discipline says, "At a recent psychologist conference in Los Angeles, the keynote speaker made the statement that the greatest social disaster of this century is the belief that abundant love makes discipline unnecessary. He said that some of the little terrors who are unmanageable in the school classroom are mistakenly believed to have emotional problems. They are referred to the school psychologist for his evaluation of their difficulty, but no deep problems are found. Instead, it becomes obvious that the children have simply never been required to inhabit their behavior or restrict their impulses. Some of these children come from homes where love was almost limitless." (Little kid at racquet club! 200 2 years olds and I'll conquer the world! Discipline in proverbs.)

Genesis 34:1-8

"Now Dinah, the daughter of Leah, whom she had borne to Jacob, went out to visit the daughters of the land, and when Shechem, the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her by force. And he was deeply attracted to Dinah the daughter of Jacob, and he loved the girl and spoke tenderly to her. So Shechem spoke to his father Hamor, saying, "Get me this young girl for a wife." Now Jacob heard that he had defiled Dinah his daughter; but his sons were with his livestock in the field, so Jacob kept silent until they came in. Then Hamor the father of Shechem went out to Jacob to speak with him. Now the sons of Jacob came in from the field when they heard it; and the men were grieved, and they were very angry because he had done a disgraceful thing in Israel by lying with Jacob's daughter, for such a thing ought not to be done. But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter; please give her to him in marriage."

Genesis 34:12ff

"Ask me ever so much bridal payment and gift, and I will give according as you say to me; but give me the girl in marriage." But Jacob's sons answered Shechem and his father Hamor, with deceit, and spoke to

them, because he had defiled Dinah their sister. And they said to them, “We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us. Only on this condition will we consent to you: if you will become like us, in that every male of you be circumcised, then we will give our daughters to you, and we will take your daughters for ourselves, and we will live with you and become one people. But if you will not listen to us to be circumcised, then we will take our daughter and go.” Now their words seemed reasonable to Hamor and Shechem, Hamor’s son. And the young man did not delay to do the thing because he was delighted with Jacob’s daughter. Now he was more respected than all the household of his father. So Hamor and his son Shechem came to the gate of their city, and spoke to the men of their city, saying, “These men are friendly with us; therefore let them live in the land and trade in it, for behold, the land is large enough for them. Let us take their daughters in marriage, and give our daughters to them. Only on this condition will the men consent to us to live with us, to become one people: that every male among us be circumcised as they as circumcised. Will not their livestock and their property and all their animals be ours? Only let us consent to them, and they will live with us.” And all who went out of the gate of his city listened to Hamor and to his son Shechem, and every male was circumcised, all who went out of the gate of his city. Now it came about on the third day, when they were in pain, that two of Jacob’s sons, Simeon and Levi, Dinah’s brothers, each took his sword and came upon the city unawares, and killed every male. And they killed Hamor and his son Shechem with the edge of the sword, and took Dinah from Shechem’s house, and went forth. Jacob’s sons came upon the slain and looted the city because they had defiled their sister. They took their flocks and their herds and their donkeys, and that which was in the city and that which was in the field; and they captured and looted all their wealth and all their little ones and their wives, even all that was in the houses. Then Jacob said to Simeon and Levi, “You have brought trouble on me by making me odious among the inhabitants of the land, among the Canaanites and the Perizzites; and my men being few in number, they will gather together against me and attack me and I shall be destroyed, I and my household.” But they said, “Should he treat our sister as a harlot?”

v. 22 Absalom never said a word to Amnon, either good or bad; he hated Amnon because he had disgraced his sister Tamar.

Absalom broke all communication with Amnon. He never said another word to him, good or bad. He hated Amnon because he had disgraced his sister Tamar.

Dr. S. I. McMillen makes these interesting statements: “The moment I start hating a man, I become his slave. I can’t enjoy my work anymore because he

even controls my thoughts. My resentments produce too many stress hormones in my body and I become fatigued after only a few hours of work. The work I formerly enjoyed is now trudging. Even vacations cease to give me pleasure. The man I hate hounds me wherever I go. I can't escape his tyrannical grasp on my mind. When the waiter serves me Porterhouse steak with French fries, asparagus, crisp salad and strawberry shortcake smothered with ice cream, it might as well be stale bread and water. My teeth chew the food and swallow it, but the man I hate will not permit me to enjoy it. The man I hate may be many miles from my bedroom but more cruel than any livery driver, he whips my thoughts into such a frenzy that my innerspring mattress becomes a rack of torture."

Anger indulged in turns to bitterness and then we have some real difficulties.

Hebrews 12:15

"See to it that no one comes short of the grace of God, that no root of bitterness springing up cause trouble, and by it many be defiled."

I am sure David, at this point is saying to himself, "When will this ever stop? It just seems like one thing after another.

Psalms 42:1-11

"As the deer pants for the water brooks,
So my soul pants for Thee, O God.
My soul thirsts for God, for the living God;
When shall I come and appear before God?
My tears have been my food day and night,
While they say to me all day long, "Where is your God?"
These things I remember, and I pour out my soul within me.
For I used to go along with the throng and lead them in procession to
the house of God,
With the voice of joy and thanksgiving, a multitude keeping festival.

Why are you in despair, O my soul?
And why have you become disturbed within me?
Hope in God, for I shall again praise Him
For the help of His presence.
O my God, my soul is in despair within me;
Therefore I remember Thee from the land of the Jordan,
And the peaks of Hermon, from Mount Mizar.
Deep calls to deep at the sound of Thy waterfalls;
All Thy breakers and Thy waves have rolled over me.

The Lord will command His lovingkindness in the daytime;
And His song will be with me in the night,
A prayer to the God of my life.
I will say to God my rock, "Why hast Thou forgotten me?
Why do I go mourning because of the oppression of my enemy?"
As a shattering of my bones, my adversaries revile me,
Why are you in despair, O my soul?
And why have you become disturbed within me?
Hope in God, for I shall yet praise him,
The help of my countenance, and my God."

Psalm 43:5

"Why are you in despair, O my soul, and why are you disturbed within me. Hope in God, for I shall again praise him, the help of my countenance and my God."

You cannot imagine the feeling in the heart of Absalom. He loved his sister. He's disillusioned over his father. And back in verse 7 it was David who sends Tamar to Amnon.

David, like a fool, played right into Jonadab and Amnon's hands. He didn't know his sons. He didn't know the shrewd wicked men that they spent their time with.

Absalom hated Amnon. He hated him with a great hatred. He wouldn't speak to him. Two years he wouldn't speak to him. Two years this hatred grew and festered, and when you have a hatred like this, it leads to murder.

v. 23 Two years later, when Absalom's sheepshearers were at Baal Hazor near the border of Ephraim, he invited all the king's sons to come there.

This is about 15 miles northeast of Jerusalem where Absalom is preparing for the celebration of the shearing of the sheep.

Absalom invited all of the king's sons to come there for this occasion.

Dr. Paul Jorden says, "The story clearly illustrates the problem some fathers have in dealing with their children in times of grief or when reconciliation is indicated. It is so important to deal with problems and to do so promptly. David longed to go to Absalom for reconciliation but did not. He was angry with Amnon but did not take action. Fathers should be challenged by the story to recognize and prevent these major problems in their families and to

respond in a manner which will prevent as much as possible the tragic consequences of sin. Again, may I emphasize to teenagers the necessity of recognizing their father's responsibility to intervene in their lives when tragedy becomes a possibility."

Ackroyd points out, "Absalom, by waiting two years, creates a sense of false security for Amnon. He takes his revenge but it begins to emerge that he is concerned with more than this."

v. 24 Absalom went to the king and said, "Your servant has had shearers come. Will the king and his officials please join me?"

Here Absalom wants the whole family to join him on this occasion, so he starts by asking the king himself and all of his officials to come.

v. 25 "No, my son," the king replied. "All of us should not go; we would only be a burden to you." Although Absalom urged him, he still refused to go, but gave him his blessing.

(How often parents say no!)

Absalom really tried to urge him to come, but he still refused and finally, at least gave Absalom his blessing in what he was endeavoring to do.

v. 26 Then Absalom said, "If not, please let my brother Amnon come with us." The king asked him, "Why should he go with you?"

Absalom certainly tips his hand at this particular point by singling out Amnon among the brothers to come with him. The king then asks him, "Why should he go with you?"

v. 27 But Absalom urged him, so he sent with him Amnon and the rest of the king's sons.

I believe that David was set up for this by the fact that he turned down Absalom on his prior request. On this occasion because Absalom urged him he finally decided to give in and sent Amnon and the rest of the king's sons to the time of celebration.

v. 28 Absalom ordered his men, "Listen! When Amnon is in high spirits from drinking wine and I say to you, 'Strike Amnon down,' then kill him. Don't be afraid. Have not I given you this order? Be strong and brave."

- v. 29 So Absalom's men did to Amnon what Absalom had ordered. Then all the king's sons got up, mounted their mules and fled.

The hatred has finally come to the point of murder. And Absalom, after seething in this hatred for two years, accomplishes his mission by making Amnon pay the supreme price in the giving of his life for violating his sister Tamar.

Here the other sons got on their mules and left the scene. They left their brother murdered in a pool of blood.

- v. 30 While they were on their way, the report came to David: "Absalom has struck down all the king's sons; not one of them is left."

This is an overstatement in a crisis.

Job 1:18-22

"While he was still speaking, another also came and said, 'Your sons and your daughters were eating and drinking wine in their oldest brother's house, and behold a great wind came from across the wilderness and struck down the four corners of the house and it fell on the young people and they died. And I alone have escaped to tell you.' Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshipped. And he said, 'Naked I came from my mother's womb, and naked I shall return there. The Lord gave and the Lord has taken away. Blessed be the name of the Lord.' Through all this Job did not sin nor did he blame God."

- v. 31 The King stood up, tore his clothes and lay down on the ground; and all his servants stood by with their clothes torn.

(Death of his little son!)

Psalms 38:1-11

"O Lord, rebuke me not in Thy wrath;
And chasten me not in Thy burning anger.
For Thine arrows have sunk deep into me,
And Thy hand has pressed down on me.
There is no soundness in my flesh because of Thine indignation;
There is no health in my bones because of my sin.
For my iniquities are gone over my head;
As a heavy burden they weigh too much for me.
My wounds grow foul and fester.

Because of my folly,
I am bent over and greatly bowed down;
I go mourning all day long.
For my loins are filled with burning;
And there is no soundness in my flesh.
I am benumbed and badly crushed;
I groan because of the agitation of my heart.
Lord, all my desire is before Thee;
And my sighing is not hidden from Thee.
My heart throbs, my strength fails me;
And the light of my eyes, even that has gone from me.
My loved ones and my friends stand aloof from my plague;
And my kinsmen stand afar off.

- v. 32 But Jonadab son of Shimeah, David's brother, said, "My Lord should not think that they killed all the princes only Amnon is dead. This has been Absalom's expressed intention ever since the day Amnon raped his sister Tamar.

Well, here comes Jonadab back into the middle of the picture. He's the one who suggested to Amnon in the first place how he could get Tamar into his room and be able to accomplish the rape. Now he seems to know full well what Absalom's intentions are about taking Amnon's life. What a creep this character is!

(1. Always available to give counsel but never ready to take responsibility for the consequence!)

- v. 33 My Lord the king should not be concerned about the report that all the king's sons are dead. Only Amnon is dead."

Vos points out, "When David learned of the tragedy that occurred, he became very angry but weakly did nothing. The Septuagint adds to verse 21 and explanation that David's inaction rose from his love for Amnon his first born. David, on various occasions, seems to have been partial, weak, and indulgent, failings that could only breed more trouble. But one wonders how much of his lack of cracking down on members of his family rose from the remembrance of his own sin and God's forgiveness for what he had done. Most people find it difficult to punish another's failings that they are painfully aware of in themselves. David's lack of discipline of Amnon contributed to the developing breach between himself and Absalom."

Whereas we had MORALITY AND MURDER in chap. 11, we now have MORALITY AND MURDER and issue in chap. 13 with David's sons.

This is the second death in the family that David has now experienced. The first was Bathsheba's boy, and now the second is the firstborn son Amnon has been murdered.

- v. 34 Meanwhile Absalom had fled. Now the man standing watch looked up and saw many people on the road west of him, coming down the side of the hill. The watchman went and told the king, "I see men in the direction of Horonaim, on the side of the hill."

Ackroyd points out, "The space given to Absalom's rebellion (chap. 13:1-19:8) emphasizes its significance. David nearly lost his throne entirely, and had this happened, subsequent history would have been very different. There are indications of David's weakness and partiality. There's Absalom's ambition. There is evidence some measure of discontent and rivalry within the various tribes in areas which make up the kingdom. It is a vivid story - - so vivid that many scholars have believed it to be nearly contemporary with the events it describes."

Louis B. Smedes points out, "Healthy anger drives us to do something to change what makes us angry. Anger can energize us to make things better. Hate does not want to change things for the better, it wants to make things worse. Hate wants to belch the foul breath of death over a life that love alone creates. We make believe we are at peace while the furies rage within beneath the surface. They are hidden and suppressed. Our hate opens the subterranean faucets of venom that will eventually infect all our relationships in ways we cannot predict. Hate left to itself, denied and hidden, leaves us in a cold hell behind insulated masks of warm conviviality. Hate admitted and felt compels us to make a decision about healing miracle of forgiving."

1 John 2:9

"The one who says he is in the light, and yet hates his brother is in the darkness until now."

1 John 2:11

"But the one who hates his brother is in the darkness, and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes."

1 John 3:15

“Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.”

- v. 35 Jonadab said to the king, “See, the king’s sons are here; it has happened just as your servant said.”

See I told you so.

- v. 36 As he finished speaking, the king’s sons came in, wailing loudly. The king, too, and all his servants wept very bitterly.

It was not a very happy time at all. There was just bitter weeping over what Absalom had done in this situation, and what ultimately David had done two years earlier in failing to administer proper discipline in the circumstances.

- v. 37 Absalom fled and went to Talmai son of Ammihud, the king of Geshur. But King David mourned for his son every day.

Absalom fled north to his mother’s family. Absalom went to Grandpa Talmai’s house. He went to mom’s father and was gone for three years. He did not find in his home what he needed, so he left and he went to his grandparents.

Never underestimate the value of grandparents. Absalom hungers after the security of a family. He wanted a strong male image, and he didn’t find it in David.

- v. 38 After Absalom fled and went to Geshur, he stayed there three years.

- v. 39 And the spirit of the king longed to go to Absalom, for he was consoled concerning Amnon’s death.

(5 yrs-2 Amnon-3 Absalom)

The Houston Police Department has released a list of rules to raise delinquent children:

1. Begin with infancy to give the child everything he wants. In this way, he will grow up to believe the world owes him a living.

2. When he picks up vulgar words, laugh at him. This will teach him that he is cute.
3. Never give him spiritual training. Wait until he is 21 and then let him decide for himself.
4. Always avoid the use of the word 'wrong.' It may develop a guilt complex. This will condition him to believe later when he is arrested that society is against him and he is being persecuted.
5. Pick up everything he leaves lying around the house. Do everything for him so that he will be experienced in throwing all responsibilities off on others.
6. Let him read any printed matter he can get his hands on. Be careful that the silverware and drinking glasses are sterilized but let his mind feed on filth.
7. Quarrel frequently in the presence of your children. In this way, they won't be so shocked when the home is broken up later on.
8. Give the child all the spending money he wants. Never make him earn his own.
9. Satisfy his every craving for food, drink, and comfort. See that every sensual desire is gratified. Hold back nothing.
10. Take his part against neighbors, teachers and officers of the law. They are all prejudiced against your child.
11. When he gets into trouble, apologize for yourself by saying, 'I never could do anything with that boy, anyway.'
12. Prepare yourself for a little grief. You are likely to have it.

If what you have to do keeps you from taking care of that work you have to do it at home, and have too much to do. And you can't even justify it with the success of your work. There's no guarantee that if you discipline your children that you will have marvelous children, but you can be guaranteed that if you discipline them, you will be obeying the Scriptures.

Do you see discipline as a pain to be avoided? Or a means to avoid pain?

To discipline Absalom would have been painful for David, but not near as painful as the grief David experienced when his son died a rebel.

An unreconciled relationship breeds sores that never heal - - not even death can heal them. If you have an unreconciled relationship with one of your children, death can't even take it away.

Ackroyd points out, "We should not see in David's change of attitude any callousness about Amnon's death, but more evidently his affection for his sons, combined with a concern for the future of the kingdom. So Absalom appears as the eldest remaining son, the natural heir to the throne, even though there does not seem to have been any regular rule. At this point in the narrative, the outcome is unclear. Amnon, the eldest son, is dead. Kileab, mentioned in 3:3, is not named again. Absalom is in exile. Where does the succession lie? The danger to the kingdom is the theme of the wise woman's story."

Conclusion:

What are some of the lessons that we can learn from this particular study?

- Lesson #1: The consequences of sin remain long after the sin is forgiven.
- Lesson #2: We have a problem with MORALITY & MURDER in chap. 11 and chap. 13.
- Lesson #3: We have SIN in chap. 11, SORROW in chap. 12, and SUFFERING in chap. 13.
- Lesson #4: David has lost two of his sons by means of death.
- Lesson #5: Hatred turns to bitterness and bitterness turns to murder.
- Lesson #6: Failure to discipline and restore relationships have horrible consequences.
- Lesson #7: David fails to take disciplinary action in any of these circumstances.

Psalm 39:10-13

"Remove Thy plague from me;
Because of the opposition of Thy hand, I am perishing.
With reproofs Thou dost chasten a man for iniquity;
Thou dost consume as a moth what is precious to him;
Surely every man is a mere breath.

Here my prayer, O Lord, and give ear to my cry;
Do not be silent at my tears;
For I am a stranger with Thee,
A sojourner like all my fathers.
Turn Thy gaze away from me, that I may smile again,
Before I depart and am no more.”

Psalm 41:4

“As for me, I said, ‘O Lord, be gracious to me;
Heal my soul, for I have sinned against Thee.”

Psalm 55:1-6

“Give ear to my prayer, O God;
And do not hide Thyself from my supplication.
Give heed to me, and answer me;
I am restless in my complaint and am surely distracted,
Because of the voice of the enemy,
Because of the pressure of the wicked;
For they bring down trouble upon me,
And in anger they bear a grudge against me.

My heart is in anguish within me,
And the terrors of death have fallen upon me.
Fear and trembling come upon me;
And horror has overwhelmed me.
And I said, ‘O that I had wings like a dove!
I would fly away and be at rest.”

Psalm 61:1-4

“Hear my cry, O God;
Give heed to my prayer.
From the end of the earth I call to Thee, when my heart is faint;
Lead me to the rock that is higher than I.
For Thou hast been a refuge for me,
A tower of strength against the enemy.
Let me dwell in Thy tent forever;
Let me take a refuge in the shelter of Thy wings.”

Psalm 62:5-8

“My soul, wait in silence for God only,
For my hope is from Him.
He only is my rock and my salvation,
My stronghold; I shall not be shaken.
On God my salvation and my glory rest;
The rock of my strength, my refuge is in God.
Trust in Him at all times, O people;
Pour out your heart before Him;
God is a refuge for us.”

Psalm 63:1-8

“O God, Thou art my God, I shall seek Thee earnestly;
My soul thirsts for Thee, my flesh yearns for Thee,
In a dry and weary land where there is no water.
Thus I have beheld Thee in the sanctuary,
To see Thy power and Thy glory.
Because Thy lovingkindness is better than life,
My lips will praise Thee.
So I will bless Thee as long as I live;
I will lift up my hands in Thy name.
My soul is satisfied as with marrow and fatness.
And my mouth offers praises with joyful lips;

When I remember Thee on my bed.
I meditate on Thee in the night watches.
For Thou hast been my help,
And in the shadow of Thy wings I sing for joy.
My soul clings to Thee;
Thy right hand upholds me.

Psalm 109:21-27

“But Thou, O God, the Lord, deal kindly with me for Thy name's sake;
Because Thy lovingkindness is good, deliver me;
For I am afflicted and needy,
And my heart is wounded within me.
I am passing like a shadow when it lengthens;
I am shaken off like the locust.
My knees are weak from fasting;
And my flesh has grown lean, without fatness.

I also have become a reproach to them;
When they see me, they wag their head.

Help me, O Lord my God;
Save me according to Thy lovingkindness.
And let them know that this is Thy hand,
Thou, Lord, hast done it.”

Psalm 143:7-10

“Answer me quickly, O Lord, my spirit fails;
Do not hide Thy face from me,
Lest I become like those who go down to the pit.
Let me hear Thy lovingkindness in the morning;
For I trust in thee;
Teach me the way in which I should walk;
For to Thee I lift up my soul.
Deliver me, O Lord, from my enemies;
I take refuge in Thee.

Teach me to do Thy will,
For Thou art my God;
Let Thy good spirit lead my on level ground.”