BIBLE STUDY

Sixteen Days of Activism against Violence on Women and Children

Theme: From Peace in the Home to Peace in the World

Text: 2 Samuel 13: 1 – 33: Characters in the Text: King David; Absalom; Tamar; Jonadab; Ammon; the Servants; Sheepsharers; Other people (13: 9); King’s Sons.

Institutions in the Text: Family; Kingdom; Scene in the Text: Jerusalem; Baal Hazor near Ephraim; Kings’ Palace; Ammon’s Bedroom.

Relationships in the Text: The people in the text are Fathers and their Sons; Kings and Servants; Men and one woman. The absence of the mothers is noticeable. People relate in a hierarchical and patriarchal manner. People use craftiness and their positions as Sons of Kings to get their way through. The authority of the King David is indirectly abused by his son and his cousin.

Observation of Life in the Text: Jonadab plays an influential role in terms of giving evil advise which Amnon accepts and eventually abuse his nephew by raping her. David could have been naïve to call upon Tamar and not realising the plot of Amnon to rape her. Amnon is pretending to be ill as he was for days lustfully longing to have conjugal relations with his nephew. Amon used his strength and power to overcome his sister. Tamar was a lovely girl, a virgin, religious and culture conscious and with all these was raped, hated and rejected. And had to go public to announce that she was unholy and not worthy to be given in marriage (13: 12, 13, 15, 16, 18, 19). Absolom had a lovely sister Tamar. He tried to console his sister asking her not to take the matter at heart. He knew that Tamar was going to be raped. How could he have said: “have you been with Amnon?” He resented what Amnon did to his very sister. At the end of the story he planned and ordered the servants, the sheepsharers to kill Amnon. Jonadab is the one who advised on how the rape could be carried out. He also is the one who explains to the King David why Amnon among his sons was singled out from his sons and was killed in Baal Hazor near Ephraim (: 23, 32 – 33) two years after the act of the rape of Tamar. The servant(s): The servants obeyed instructions. They dealt with the raped girl accordingly – through her out of the door without asking questions.

What does the text say? The text says that men planned and organised rape. Fathers of the text did not see the plot of sex. A brother wanted to silence a sister not to disclose an act of rape. The brother of the raped sister plotted murder against the cousin who forced himself upon his sister. Incest was committed. Adultery was committed. Rape was committed. Religious instruction on sex was violated. Cultural barriers on sex were violated.

Interpretation and Application to 16 Days of Activism Against Violence of Women and Children: From Peace in the Home to Peace in the World

The home we have observed in 2 Samuel 13: 1 – 33 had no peace. The family ended with a raped sister, colluding brothers, unsuspecting parents and murder committed. The rape of a virgin fits in well with the myth that HIV and AIDS can be healed coitus relations with a nubile. Lust was misconstrued for love – and wonder why the author of the text keeps on writing that Amnon loved his sister Tamar – he did not – he lasted for her.
BIBLE STUDY

Umkhankaso wezinsuku eziyishumi nesithupha zokulwisana nokuhlukunyezwa kwabesifazane nezingane

Indikimba: Ukuthula ekhaya nokuthula ezweni
Text: 2 Sam. 13:1 – 33 Abalingiswa abasetekisini: Inkosi uDavide; Absalom; Tamari; Jonadabi; Ammoni: izisebenzi; Abagundi bezimvu; Abanye abantu (13:1) amadodana enkosi.

Ezinye izikhwi ezikhona
Umndeni; umbuso:
Isigameko: Jerusalema; Baal Hazori eduze nakwa-Efrayemi; isigodlo senkosi; igumbi lokulala lka Ammoni.

Impilo ephawulekayo etekisini: uJonadabu udlala indima ebalulekileyo ngokunikeza uAmmoni iseluleko esibi, asithatha wasisebenzisa ekudlengulenzi udawedaba. uDavide wayezebe ekhombise ukungaphusi emqondweni uma ayengabiza uTamari kanti wazi kahle kahle kahle kahle uAmmoni uqonde ukuba amdlwengule.

U-Ammoni uzenza ogulayo njengalokho wayesenezinsuku ezithile ekhanuka ukulala nodawedabo. Wasebenzisa amandla akhe, wamphora udawedabo. uTamari wayeyintombi enhle, engakaze alale nowesilisa, wayekwazi okubizwa kuye yinkolo kanjalo namasiko esizwe sakubo, noma kunjalo wadlwengulwa, wazondwa, wakhishwa inyumbazane. Kwadingeka ukuba akuveze obala okumehleleyo, waziveza enjengongahlanzekile nongafanele ukungena emshadweni (13:12, 13, 15, 16, 18, 19).


uJonadabi nguyenya oweluleka uAmmoni ukuthi ukudlwengula kungaphumelela kanjani.Nguyenu futhi owachazela inkosi uDavide ukuthi u-Ammoni wakhishwa iqhubu phakathi kwamadodana enkosi, wawulawa eBaal Hazor ngakwa-Efrayemi (23, 32 – 33) eminyakeni emibile emva kwezenzo sokudlwengulwa kuka-Tamari.

Izisebenzi: izisebenzi zala hele okushiwo kuzo. Zenza kuTamari njengoba kufanele - zamkhiphela ngaphandle kwendlu ngaphandle kokubuzu.
