

Bork on Fraternity; Brotherhood turns to Fratricide at ‘The Village,’ 2 Samuel 13:28

Bork, Robert H. “The Wistful Hope for Fraternity.” In *Slouching Towards Gomorrah*, 296-313 passim. New York: Regan Books, 1996.

Now take a local church. The diversity of personalities in a local church is far more intricate than that of David’s sons. Discipline and authority is established by the Scripture and enforced by the pastor.

Order, if it is to come, is the result of diverse people agreeing to function under the same set of rules and regulations, the imperative moods of the Bible. Peace and harmony, if it is to occur, will be the direct result of differences being resolved by means of the 10 biblical problem-solving devices.

The party at Baal-hazor is a front for a political assassination. The rattlesnakes have gathered. Absalom has loaded and loaded and is about to dispatch the intrusive wild mustang named Amnon.

The plot becomes operational in the next verse when Absalom reveals the mechanics of Amnon’s murder.

2 Samuel 13:28 - Now Absalom had commanded his bodyguards saying,
“Observe when Amnon gets drunk on wine; and when I say to you, ‘Kill Amnon,’
then you will cause him to die. Do not fear. Have I not commanded you myself?
Therefore, be courageous and become sons of valor.”

The words, “*Have I not commanded you myself,*” indicate that Absalom was willing to take the responsibility for the murder.

Absalom has obviously observed his brother Amnon’s inability to hold his liquor on several social occasions. When he gets tanked he gets loud, boisterous, and slaphappy and becomes a disgusting boor.

Absalom is going to allow his brother to get drunk for two reasons, first, Amnon will be easier to overcome when he gives the order to kill him and, second, everyone will see Amnon demonstrate what a truly obnoxious person he is.

For whatever the reason Absalom decided to have his bodyguards do the dirty work instead of himself and the result is another case of irony associated with David.

David raped Bath-sheba. To keep her husband from learning about the crime he committed another. He ordered Joab to place Uriah in the most dangerous assignment possible during the Israeli army’s war with the Ammonites at Rabbah. Although David arranged the circumstances, the Ammonites actually did the deed.

Now David’s son Amnon will be murdered by proxy as well. Absalom orders his bodyguards to carry out the act although he, like David, was responsible for the crime. Not trusting them to remain loyal to his mandate, Absalom implies that it is an order to be carried out from one who is in the royal family. When he says that he will take full responsibility the bodyguards are relieved of any culpability.

Iconoclastic arrogance has now advanced to the point of revenge tactics. Absalom will murder Amnon in an effort to destroy David whom he had elected to be his role model. He will avenge Tamar while simultaneously pushing David off his pedestal. The quest has become a crusade. He has through pressure and promises developed a special interest group willing to do his bidding.

Now the plot thickens to the maximum expression of civil disobedience—political assassination, in this case the murder of the Crown Prince of Israel.

12. What is about to occur contributes to the fulfillment of Nathan's prophecy in:

2 Samuel 12:10 - The sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.

13. The sword again becomes unsheathed as Absalom's men perform the cowardly act.

2 Samuel 13:29 – Absalom's bodyguards did to Amnon what Absalom had commanded. Then all the king's sons were moved with panic so that each one mounted his mule and escaped.