

# Ish-Bosheth Murdered

Notes for 26 Oct

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Read: [2 Samuel 4](#)

Recently, I posted an article about the '[Tel Dan Stele](#)'. The stele contains several lines of ancient Hebrew. The surviving inscription details that an individual killed Jehoram, King of Israel-Samaria, son of Ahab, and Ahaziah of Judah, a king of the house of David. ([Source-Wikipedia](#)). The inscription dates around the 9th century BCE. This appears to confirm that David was not a fictitious character as some biblical critics would contend. Some may not require that sort of validation, but where evidence confirms faith it gives me a lift.

The second piece of evidence that has given me a lift is from reading the book '[Legacy](#)' by [Harry Ostrer](#). It is a genetic history of the Jewish people.

One interesting piece that came out of the book was the genetic history of the *Cohanin*, plural for *Kohen*, or the priestly class. As they were only permitted to marry women of a particular pure, Jewish background, they have a unique genetic signature. By examining their Y-chromosomes (particular to males) they can determine the number of generations back to a common male ancestor. Apparently, they reckon that 106 generations have occurred since this event, and if you take each generation renewing every 25 to 30 years, then the event took place between 2650 to 3180 years ago, which is within the period of the building of the first temple. This interpretation does have some critics.

Partly my interest in following this, and looking for extra-biblical evidence, is simply because if Jewish history in the current disputed area did not exist, it places a huge question mark over the veracity of the Old Testament in particular.

It provides a certain comfort when I'm studying the history of Saul and David to discover corroborating evidence.

2 SAMUEL: 4:1-12.

- Verse 1: Saul's youngest son is called *Ish-Bosheth*. In [1 Chronicles 8:33 and 9:39](#) he is called *Eshbaal*. Also, the son of Jonathan is named *Mephibosheth* in 2 Samuel, but *Memphibaal* in [1 Chronicles 8:34 and 9:40](#). The name '[Baal](#)' is associated with idolatry.
  - Can you account for this inconsistency?
  - You may arrive at a surprising conclusion if you do a bit of research on this.
- With the death of Abner, Ish-Bosheth became discouraged and the Israelites became alarmed. What does this tell you about Abner?
- Verse 4: What is your reaction when you read this verse in parenthesis?
- Verses 5-6: Is regicide ever justified? What were the upsides and downsides on the killing of Ish-Bosheth?

- Verses 7-8: The response of Recab and Baanah to David:

*"This day the Lord has avenged my lord the king against Saul and his offspring." What does this statement inform you about Recab and Baanah?*

Is there such a thing as a 'righteous killing'?

- Verses 9-12: David's retribution was very severe. Why do you think this was the case?