

December 29, 2018

## **Uriah the Hittite...?**

I have discussed this in several books of mine, but here I shall offer powerful evidence by a detailed look at this entire chapter. Here, Scripture gives us a brief overview of some of the events and some of the mighty men of Israel who served with uncommon distinction under King David.

### 1 Chronicles 11

<sup>1</sup>Then all Israel gathered themselves to David unto Hebron, saying, 'Behold, we *are* thy bone and thy flesh. <sup>2</sup>And moreover in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, "Thou shalt feed My people Israel, and thou shalt be ruler over My people Israel".'<sup>3</sup>Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the Word of the LORD by Samuel. <sup>4</sup>And David and all Israel went to Jerusalem, which *is* Jebus; where the Jebusites *were*, the inhabitants of the land. <sup>5</sup>And the inhabitants of Jebus said to David, 'Thou shalt not come hither'.\* Nevertheless David took the castle of Zion, which *is* the city of David.

[\* That is, "You shall never scale our walls and conquer us. You won't get this far."]

<sup>6</sup>And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief. <sup>7</sup>And David dwelt in the castle; therefore they called it the city of David. <sup>8</sup>And he built [fortified or expanded] the city round about, even from Millo round about: and Joab repaired the rest of the city. <sup>9</sup>So David waxed greater and greater: for the LORD of hosts *was* with him.

<sup>10</sup>These also *are* the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to

the Word of the LORD concerning Israel. <sup>11</sup>And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time. <sup>12</sup>And after him was Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties. <sup>13</sup>He was with David at Pasdammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. <sup>14</sup>And they set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great deliverance. <sup>15</sup>Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim. <sup>16</sup>And David was then in the hold, and the Philistines' garrison was then at Bethlehem. <sup>17</sup>And David longed, and said, 'Oh that one would give me drink of the water of the well of Bethlehem, that *is* at the gate!' <sup>18</sup>And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD, <sup>19</sup>And said, 'My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with *the jeopardy* of their lives they brought it.' Therefore he would not drink it. These things did these three mightiest.

[This chapter in these parts is confusing, and there is something implied missing from the translation or the text. Often the phrase "these three" is mentioned, but we are not given the three names, sometimes only two. Then there is what appears to be contradiction, such as "he was chief of the three" but also "but he attained not to the three". Thus, it would seem that more than one group of three, such as, "the greatest three", "the second greatest three", etc. is what is intended.]

<sup>20</sup>And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three. <sup>21</sup>Of the

three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three. <sup>22</sup>Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day. <sup>23</sup>And he slew an Egyptian, a man of *great* stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. <sup>24</sup>These *things* did Benaiah the son of Jehoiada, and had the name among the three [groups of] mighties. <sup>25</sup>Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

<sup>26</sup>Also the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,

[Oddly, here, the name of the city is given, rather than calling Dodo a "Bethlehemite"; as the Dodo of v.12 is called "the Ahohite". Dodo (#1734 "loving") is actually a different form of the name David (#1732 "loving") both being from #1730 Dod (long o sound) "to boil, that is, figuratively, to love".]

<sup>27</sup>Shammoth the Harorite, Helez the Pelonite,

[Note here, with these two examples (as with the two examples in vv. 11, 12) the meaning of these two appellations is uncertain. There is no town known by any such names. Strong suggests for the second possibly "an inhabitant of an unknown [town] named Palon". However, the words may sometimes not refer to the names of towns, but the names of specific branches of some tribe of Israel named for some unrecorded patriarch; or the names could be a nickname. Harorite could refer to a "mountain man" and Pelonite "a separatist". In v.11 we have no idea what "Hachmonite" refers to: whether a town, a patriarchal subtribe, or a nickname: the word means, "skillful". In v.12 Strong suggests: "descendants of Achoach"; however, there is no such name mentioned in Scripture. Even as Scripture does not give the name of every Israelite who lived, neither does it give the name of every single Israelite city, or neighborhoods that grew out of such cities. Scripture mentions the names of prominent towns or people, or even those that

were not prominent, if it helped to establish a particular line or locality; but many towns, and of course, most people, are never mentioned at all.]

<sup>28</sup>Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,  
 [In the verses in which there are names like Tekoite (of the town of Tekoa) and Antothite (of the town of Anathoth) above, which are actually the patronymic forms of known towns, I shall underline and put in boldface to show the distinction between those that are of known towns or patriarchs, and those that are completely unknown. Also, in the name of the town of Anathoth we see a slight change in the patronymic form, which is common. It can be considered similar to our minor changes in the verb *run* or *ran*; or the change in emphasis in pronunciation from the *noun* REcord, and the *verb* reCORD.]

<sup>29</sup>Sibbecai the Hushathite, Ilai the Ahohite,  
 [Hushathite is probably referring to a descendent of the Hushah, a patriarch of a subtribe of Judah (I Chronicles 4:4); whether Ahohoite (or Achoahite) was a descendent of a patriarch or a town named Achoah, or if it refers to a nickname meaning, “fraternity, brotherhood”, is uncertain.]

<sup>30</sup>Maharai the Netophathite, Heled the son of Baanah the Netophathite, <sup>31</sup>Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite, <sup>32</sup>Hurai of the brooks of Gaash, Abiel the Arbathite, <sup>33</sup>Azmaveth the Baharumite, Eliahba the Shaalbonite,

[These are known places: Netophah was to the northeast of Bethlehem in the territory of the tribe of Judah. Oddly, we are not told the Gibeahite, but “of Gibeah” (which was in the territory of the tribe of Benjamin). Pirathonite was an inhabitant of Pirathon in Ephraim. Arbathite probably refers to an inhabitant of Beth-Arabah, a town in the territory of Judah. Bahurim was a town in the territory of Benjamin, and Shaalabbin (“a place of fox holes”), a town in the territory of Dan.]

<sup>34</sup>The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite, <sup>35</sup>Ahiam the son of Sacar the Hararite, Eliphah the son of Ur, <sup>36</sup>Hepher the Mecherathite, Ahijah the Pelonite,

[Again, these are words of unknown tribal patronyms or names of unknown towns, or nicknames: The meaning of Gizon(ite) is unknown; Hararite is another form of Hararite of v.27; Mecherathite is unknown; Pelonite is likewise, unknown, as was the other Pelonite in v.27.]

<sup>37</sup>Hezro the Carmelite, Naarai the son of Ezbai, <sup>38</sup>Joel the brother of Nathan, Mibhar the son of Haggeri, <sup>39</sup>Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruah, <sup>40</sup>Ira the Ithrite, Gareb the Ithrite, [Carmelite is clearly an inhabitant of the town of Carmel, in the tribe of near Juttah, south of Hebron, in the territory of Judah (not the Mount Carmel in the northern seaport tip of the tribe of Manasseh).

Here also we come to the first stumbling block to those Bible “scholars” who do not know God (I John 2:4)—who think that God Himself violates His Own Law! God commanded: “An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever” (Deuteronomy 23:3) David was a man after God’s Own Heart. He was not sinless. When he sinned with Bathsheba, it was *in secret*. David would not have had a forbidden enemy of God and His people as one of his most-trusted generals\* which would have been an *open sin* before all of Israel!

[\*—for that is what the Hebrew word translated “captain” means in our modern terminology.]

Yes, Saul had the evil Edomite Doeg as one of his vile henchmen; but Saul was evil. Even when David, deceived by Satan (whom God raised up to tempt David, since God tempts no man *directly*—see my book God and Evil, 280pp., pb., 18 00 + P&H) to number the people, even the extremely carnal, often evil-hearted Joab, general over all the other generals, attempted to get David to reconsider, knowing that it was in violation of what God commanded (II Samuel 24:3)—as did David’s other generals (v.4), though David, in delusion, ignored their counsel. So clearly did Joab know that what David was wanting done was wrong, Joab actually deceived David, and (I Chronicles 21:5,6; 27:4). Again, the fact that Joab was ruthless in his execution of what he believed to be right (in killing Absalom, when David

commanded against it, and especially when he felt his own power and position threatened (in the cold-blooded murders of Abner and Amasa), the fact that even a man with such darkness in his soul knew that what David commanded violated the Law of God, and that Joab detested it, speaks volumes in that Joab seemed to be a honorable person, even a moral person, in other areas. David himself lamented, “these sons of Zeruiah are too hard for me” (II Samuel 3:39), that is, Joab and his two brothers were too severe, harsh, cruel, even by extension, violent. It was their shared character. Maybe David felt threatened himself, but at the very least, they were family, and thus his heart was divided concerning how to handle them, without having it weigh upon his soul that he harshly treated his own kinsmen; which would have caused additional turmoil in David’s house—of which David already had a houseful: which was the full judgment for his offense against God *ultimately* and *first* of all (Psalm 54:1), then against Uriah, then against Eliam father of Bathsheba\* (II Samuel 11:3), then against Bathsheba herself, then against Ahithophel and any other family members hurt by the affair with Bathsheba and the sinful attempt to hide his sin by sending Uriah to the hottest place of battle and then having the rest of the force retreat to leave him alone against the enemy.

[\* Also called Bathshua, daughter of Ammiel (I Chronicles 3:5).]

These generals were not merely leaders in battle—they were David’s counsellors! How could someone whom God had cursed and forbidden to have any place in Israel be thought to have held such a lofty position. Would not Joab and the other generals have raised a stink about an enemy in the ranks, which was also an expressed Command of God forbidding such enemies?

Why do those who claim to be God’s ministers and Bible scholars, as knee-jerk reaction, merely assume that God violated His Own Law; which is what God did if He allowed David and all the other generals of Israel’s armies to blatantly violate what God commanded; if God did not so rebuke them. Remember that little town of Ai [ah-iy]? After the victory at Jericho thousands of Israelites died in the battle against the little Canaanite town of Ai (or Hai [hah-iy]) because of one Israelite’s sin in taking some booty from Jericho (which was declared to be “accursed” or “dedicated”—

all the booty of this battle being the Lord's for it represented the first fruits, the very-first battle in the Promised Land after having crossed the Jordan river). Because of David's sin in numbering the people (which God ordained) nearly 70,000 Israelites died of a pestilence delivered by an angel of the Lord with sword in hand.

Do you really think that God would have overlooked a cursed alien like an Ammonite in such powerful and prominent places engaged in all the battles of Israel during David's reign—which took Israel to its zenith (which Solomon then, carelessly and indulgently enjoyed)—which battles were unparalleled victories against all other nations...? To believe such is an insult to God! However, those who do not know God (I John 2:4) use what their sinful, carnal minds misinterpret to be “exceptions” to the Law of God—to justify their own violation of the Law of God in their own lives and the lives of their families. God does not make exceptions to His Law. Those who think that He does do not know God. This would make God untrustworthy, untrue; it would send the message of sinful modern society in subverted Christendom in which crimes are not consistently punished, and thus, the unspoken message would be: You can sin if you like: you may get away with it. God may chasten you, or He may just overlook it. He is erratic and unpredictable.”

In light of all the names of all the mighty men of David that have been mentioned up to this point, they all have been referred to by the patronymic tribal or patronymic township appellative of “-ite” or the mention of their father or town (“son of Ribai, of Gibeah”) or the name must refer to a nickname or distinction of some type. Why then would anyone merely assume (without any evidence and in light of all the moral and legal and historical and theological evidence militating against such an abominable notion) that this person was a racial Ammonite, instead of being someone descended from a man named Ammon...? or a city named Ammon. David had a son named Amnon, and the son of King Manasseh was Amon; and though those two names have different etymologies—anyone who has read the names of the genealogies of Israel throughout the Bible knows how many similar names there were; even numerous Israelites were named Ishmael. Just because a non-Israelite had a specific name did not mean that he had an exclusive monopoly

on the name and that no Isrealite could ever be so named it.

Yes, we are told that Solomon SINNED and married many strange (alien) women...! Scripture does NOT tell us that David sinned and had many strange generals...!

*Whatever is not of faith is sin; and faith is based upon the facts of the Word of God.* To believe that this general was an Ammonite (or to believe that Solomon's wife that bare Rehoboam, ancestor of all the kings of Judah; of which I will discuss more, shortly) was a racial Ammonitess—with utter lack of evidence, and in complete violation of all that we know of Scripture—is not of faith and to believe such is sin!

Oddly, Strong (in his Exhaustive Concordance and Lexicon) shows that the name *Zelek* is used in Scripture twice, both referring to the same person, and records, “From an unused root meaning to *split; fissure; Tselek*, an Israelite:—*Zelek*”.

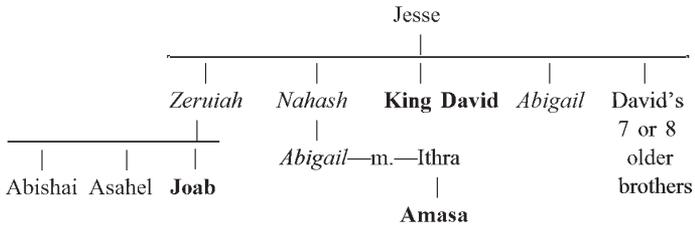
Strong imagines that this “Berothite” was a person from the town of Berothai (II Samuel 8:8); however, this cannot be the case, because that was a town of the Syrian King Hadadezer. Syrians—or more properly, *Aramaeans*, though they were often enemies of Israel, were pure kinsmen. However, had this general of David's been an Aramaean, Scripture would have so told us. Furthermore, he could not have been an Aramaean. Although pure Aramaean women could marry Israelites and their children would be Israelites in full standing in their third generation of marrying only other full Israelites, Aramaean men could marry Israelite women—but neither they nor their children would be Israelites; and therefore, it would have been sin to have an Aramaean (mighty man, pure in his generations notwithstanding) to be in a position of authority over Israelites. However, a closer examination of the verse shows that this was not one of David's generals, but General Joab's personal armour-bearer; but still, had he been an Aramaean, it would seem likely we would have been told so more specifically.

It is true that David had a garrison of 600 Philistines, of the royal city of Gath, who followed him and were loyal to him and were given a place in Israel. However, Philistines, though descended from Ham through Mizraim's grandson (and thus, being an early offshoot of the pure Egyptians; not to be confused with the Nubian-Turk [Hittite] hybrids that

replaced the true Egyptians) were Adamites and as long as they were pure in their generations, the women could marry into Israel and the men could “join unto Israel” and marry Israelite women, which are the only type of so-called “Gentiles” that is, pure kinsmen strangers, who could approach the so-called “Court of the Gentiles”, more properly, “Court of the Nations of (Kinsmen Strangers)”. The men of this garrison of Philistines, are referred to as Gittites (II Samuel 15:18); which is the patronymic form of Gath.

It needs to be understood, that Goliath was a champion of Gath, a mercenary, and not a Philistine; though his family may have intermarried some with the Philistines. Goliath and his four giant brothers are referred to as sons of the “Giant of Gath”. Before the Philistines possessed the city of Gath as their own, it had belonged to the Amorite-Canaanites among whom there was the residue of the Nephiliym blood, which were the very people whom the Israelite spies saw in their spying out the land, whom they dreaded, reporting that their great stature made them appear as grasshoppers before them. However, in the passage referring to the garrison of Gittites are not called “Philistines”—but the context of the chapter and the preceding chapter inform the astute reader of this fact.

The two men (Ira and Gareb) called “the Ithrite” or more properly, *Jithrite*, most probably were sons of Jether / Ithra (I Kings 2:32; I Samuel 17:25; I Chronicles 2:16) who was also father of the mighty man of David Amasa. Ithra married Joab’s mother’s (Zeruiah’s) sister’s (Nahash’s) daughter (Abigail), whom David raised to the position of chief general to replace Joab, whom Joab then basely murdered (and for Joab’s sins, David, on his deathbed, instructed his son and successor Solomon to have Joab put to death). Thus, Amasa [possibly also the same as Amasai of I Chronicles 12:18] was Joab’s first cousin once removed—and Joab was King David’s nephew, Joab’s mother being David’s sister Zeruiah. Thus, Amasa was David’s grand-nephew. Of course, we don’t know if Jesse sired all these children with the same wife; and some think that it is possible that some may have been David’s half-siblings, Nahash possibly being the daughter of David’s mother in a marriage previous to marrying Jesse (if this is the case, maybe David’s mother was widowed young, as was David’s wife Abigail, mother of David’s second-born son, Chileab).



It is also interesting that Nahash, though the name of a woman, David's sister, is also the name of two men—two Ammonite kings. Due to the fact that Nahash is twice a man's name, some commentators think that Nahash must be the name of a man who married Zeruiah's sister—but that is not what the text says (*sister* is not a synonym for “brother-in-law”). Furthermore, it is not unheard of in Scripture for men and women to share the same name. One of the names of Zelophehad's daughters was *Noah* (Joshua 17:3). Zelophehad was an Israelite of the tribe of Manasseh who died without having sired a son, and thus, his daughters were given his inheritance if they married men of their father's family; otherwise, the inheritance would pass to Zelophehad's brothers or other closest male kin.]

<sup>41</sup>Uriah the Hittite, Zabad the son of Ahlai,

[Here we come to the second “(rotting) fly in the apothecary's ointment that causeth it to stink”, that is, in the putrid spurious interpretations of most “Bible scholars” and those whom they blindly lead into the ditch with them, in thinking that Uriah was a Hittite—a cursed Canaanite...! Uriah was an uncommonly dedicated, selfless man. He was one of David's most-trusted guards, who guarded David's door. In the attempt to cover his adultery, David had Uriah bring him a message from the battle front, and then tried to get Uriah feeling good with a lot of good food and wine, and then sent Uriah home to his wife for the night, before going back to battle—but so honorable was he, Uriah slept in the garrison by David's door, refusing such luxuries of being with his wife, while the rest of his comrades slept on the ground on the battle front, declaring, “The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.” (II Samuel 11:11).

Also, in this story, if one digs deeply enough, one learns why Ahithophel, David's trusted counsellor, defected with Absalom in his rebellion, and gave him such wicked counsel as to defile David's concubines on the patio roof of David's palace in the sight of all Jerusalem. Ahithophel was Bathsheba's grandfather! It is preposterous that Ahithophel let his grand-daughter marry a Canaanite and that a Canaanite was entrusted with guarding King David's very door; and that a Canaanite was so honorable as was Uriah. Had Uriah been a Canaanite, his marriage to Bathsheba would have been illegitimate and unlawful. Clearly Uriah was descended from some patriarch with a similar name as Heth or Hith, or was from a town of such name, or it was a nickname, "the terror", which would allude to his military prowess. All of the same arguments that apply to Zelek the "Ammonite" of v.39 applies equally here. God ordained for the wicked Saul to have an Edomite spy, for the same reason that Christ chose an Edomite, Judas, "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matthew 18:7). We know the evil committed by Doeg; we know the evil committed by Judas... but of what evil was Uriah guilty...? None. He was sterling. The meaning of Uriah's name is "Flame of Yah(weh)". Can you see the Hittites, a vile tribe of Canaanites (who became the Turks) who were so vile that God refers to all their evil abominations, can you see one of them naming their son with the Sacred Name of the God who rejected and cursed them? For the same reason of ignorance (which is nearly blasphemous) Bible "scholars" imagine that one of Job's friends, Eliphaz the Temanite was an Edomite! That is because they incorrectly placed Job in southern Mesopotamia (where they confusedly thought that Ur of the Chaldees was), and because they did not understand the time frame in that Job was born centuries before Esau was ever born (and therefore, Eliphaz could not have been an Edomite); and they mindlessly imagine that a cursed Canaanite could have been as godly and knowledgeable about God as Job's friends were. They were great friends, they were poor counsellors. For more evidence, see my Sacred Truth Expository Commentary on Job - Introduction and Chapter 1, 60pp., 5.00 + P&H.]

<sup>42</sup>Adina the son of Shiza the **Reubenite**, a captain of the Reubenites, and thirty with him, <sup>43</sup>Hanan the son of Maachah, and Joshaphat the **Mithnite**, <sup>44</sup>Uzzia the

Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, <sup>45</sup>Jediael the son of Shimri, and Joha his brother, the Tizite, <sup>46</sup>Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

[Here we know that Reubenite is a tribe of Israel. It is not known if Mithnite was a clan of Israel, a city, or a nickname. Ashterathite refers to an inhabitant of Ashtaroth, a city in Bashan that the transjordan half-tribe of Manasseh had in their territory (formerly Ammonite territory, but the Ammonites were dispossessed of the land by the Amorites and their giant king Og). Aroerite was an inhabitant of the city of Aroer, on the north bank of the Arnon river, in the transjordan territory of the tribe of Reuben (which had been an Ammonite capital, but was taken from them by the Amorite giant King Sihon, and the Israelites then dispossessed the Amorites); or it could refer to a city by the same name 12 miles south-east of Beersheba in the territory of Judah; or it could refer to a city built by the tribe of Gad in their transjordan territory, near the city of Rabbah. Both Tizite and Mahavite are unknown descriptors, whether patriarchal, names of towns, or nicknames.

Again, we come to another stumbling block to those who don't know God and who reject His Law, the only Standard of Morality. All blindly, faithlessly imagine that this person was a Moabite, even as they blasphemously believe that Ruth was a Moabite. Why is it that they put blind faith in what God declares to what would be sin, rather than blind faith in that it was not a Moabite, and not sin; since there is no other evidence one way or the other, why do they ignore all the same evidence I established under v.39 in discussion of the "Ammonite"...? The same verse gives the Command of God that a Moabite was forever rejected by God and could not enter the congregation, which did not refer to a "church service"—but refers to any place in the society of God's people. They blindly and blasphemously believe that Ruth was a Moabite (racially), rather than an Israelite born in the Land of Moab during time of famine. If Ruth was a racial Moabite\* then King David and every single king of Judah was a bastard, a Moabite, a Canaanite, and forever rejected by God—and so was Christ Jesus, the Son of David...! Likewise, if Solomon's wife Naamah could not have been a racial Ammonitess, but an Israelite woman born in the former

lands of the Ammonites; or again, every king of Judah after Solomon would have been a mongrel, an Ammonite, a Canaanite, and cursed and rejected by God—and so would Christ have been! Such blasphemy!

[\* Understand: The Moabites and Ammonites were themselves mostly Canaanite: for Lot and his daughters, and the incestuous sons Moab and Benammi were living among Canaanites, and Moab and Benaami were cursed by God, so who else do you think that they would have married but Canaanite women, for several generations, until the tribes were populous enough to marry among themselves...? Thus the Moabites and Ammonites were doubly cursed, inheriting the curse of the Canaanites; and thus they were triply cursed, inheriting the curse of Cain, since Canaan married a woman descended from Cain (see my book, What Was the Mark that God Placed on Cain?). Even before the return of the Remnant from Babylon, Prince Zerubbabel and the High Priest Jeshua commanded the people to divorce alien wives and send them and all children by them away, as God forever commanded; and after the return both Ezra and Nehemiah did the same. In fact, a Moabite (a Horonite, a place in Moab) named Sanballat had married his daughter to a son of the High Priest and the godly Nehemiah drove him away and cleansed the congregation of all polluted blood.]

Furthermore, God Himself commanded in His Law (as I mentioned earlier) that if an Israelite man married a woman who was a pure kinsman stranger (such as an Aramaean), the descendants of that union would not be lawful Israelites until the third generation of marrying only within Israel—and thus also by this Law (Deuteronomy 23:8) and God’s Command that the kings of Israel were only to be our brothers and not strangers (Deuteronomy 17:15), David himself was not a brother, but a stranger, and so was Solomon, if Ruth was a Moabitess; and Rehoboam himself was doubly a stranger, if his mother was an Ammonitess.

[See my book, S.T.E.C. on Ruth: The Truth About Ruth: Ruth the Israelite, 328pp., 18.00 + P&H. Numerous individuals have ordered this book, saying they could not possibly see how I could claim that—and by the time they were finished they said I had convinced them beyond a shadow of a doubt. See my book, S.T.E.C. on James 2 ... Was Rahab a “Harlot”...? Was Rahab a “Canaanite”, 522pp., pb., 25.00 + P&H.]

Thus, we see the abominations spewed forth by those “Bible experts” who don’t even know God, who don’t even know Scripture, who are blind guides that lead the blind, who don’t understand Bible Law, who don’t understand Bible prophecy, who don’t understand Bible Doctrine or Theology or the

Nature of God Himself. Truly they strain at a gnat and swallow a herd of camels. They pollute all that they touch that is sacred and lead God's people astray, teaching them that what God declared to be sin and abominations are now "wonderful" so dive right in!]

<sup>47</sup>Eliel, and Obed, and Jasiel the Mesobaite.

[Likewise, Mesobaite is an unknown descriptor, whether the name of a clan, a town, or a nickname (which means, "found of Yah(weh)".)]

Note: I am currently in the process of proofing / refining this 6th volume in the series of my Miscellaneous Writings\* (which, for the most-part, are collections of my Ruminations posted at my site). However, I wrote this one today, especially to place in this volume, since my morning reading of the Scriptures covered this chapter of I Chronicles; and since although I had briefly covered the issue of Uriah in several of my books, I felt that it was necessary to undertake an exhaustive study of this issue in the covering of this entire chapter, in the portions dealing with supportive evidence that there is no reason to assume Uriah was a Canaanite (nor is there any evidence to believe that the other mighty men of David mentioned, were a racial Ammonite or Moabite)—and all reason to believe that they were not. God is not honored when His children (let alone His alleged "ministers" believe the very worst, believe in and embrace sin and abominations, and infer a putrid blasphemous blight—many of them—onto God's Holy Character.\*\*

[\* It takes about 2 to 3 months to produce each volume (and I have enough to produce another 6 after this current 6th volumes; there only being 24 hours in the day and my only having 10 fingers is all that stands in the way; since there are also dozens of other books that I am writing, annotating, or reprinting). Volume 1 (2014-2016), 530pp., pb., 25.00 + P&H; Volume 2 (2016), 628pp., pb., 29.50 + P&H; Volume 3 (2016/2017), 678pp., pb., 32.00 + P&H; Volume 4 (2017/2018), 716pp., 33.50 + P&H; Volume 5 (2018), 642pp., 30.00 + P&H.

\*\* In addition to my book, God and Evil (mentioned earlier), see my, Does God Repent...? — Can God Change His Mind...?, 506pp., 25.00 + P&H; and my highly annotated edition of Arthur Pink's, The Attributes of God, 199pp., pb., 17.50 + P&H.]

God is honored when His people trust and obey Him, even when they do not understand all the facts. Faith is not to be without and in opposition to understanding. Faith is a prerequisite to understanding—and those who have not faith are unworthy of the truth.

“But without faith *it is* impossible to please *Him*: for he that cometh to God must believe that He is, and *that* He is a rewarder of them that diligently seek Him.” (Hebrews 11:6)

Must believe that He is what...? —that He is exactly as He says that He is: Perfect, Holy, True—Immutable...! He does not change. Morality / His Law does not change. Those who believe so worship a false god and follow a false christ. Christ said,

“<sup>17</sup>Think **not** that I am come to destroy the Law, or the Prophets: I am **not** come to destroy, but to fulfil. <sup>18</sup>For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.” (Matthew 5)

Understand also what this verse actually says: First of all, please stick your head out the door or the window for a second and let me know what you see. I’ll wait... .. Are you back yet...? What did you see...? Are heaven (the sky, sun, moon, stars, clouds, etc.) and earth still there...? Really...? They are...? Whew... I was worried there for a second. Guess what...? —not one jot or tittle! Not the smallest individual letter, not the slightest flourishing hook or horn on the top of a letter, shall pass from the physical words of the Law of God, which is perfect and holy and good. What does that say about any individual law itself? What does that say about the entirety of the Law of God...? Furthermore, Christ did not say that once the heavens and earth pass that the Law will pass too. That is a false inference. In other words it is clearer for those who are logically challenged, “And it is easier for heaven and earth to pass, than one tittle of the Law to fail” (Luke 16:17). The Word of the Lord shall endure forever. Christ Himself is the Lawgiver and He said, “Heaven and earth shall pass away,

but My Words shall not pass away” (Matthew 24:35).

What God declared to be sin and abominations 4,000 years ago still are today and always will be. Sin never becomes holy behaviour. Abominations never become wholesome. Evil never becomes good. Darkness never becomes light. Immorality never becomes morality. This is why we are suffering as we are, and all of Christendom and all of civilization is about to fall—for violating all that God commanded. There is no “repentance” without turning from what God forbade and turning to what He commanded, and without confessing it as sin and asking forgiveness. Anything less is pseudo-spiritual delusion.

---