

Postflood Giants

8/6/2016

Biblical Supplementation

- **2 Peter 2:4-9** ⁴ For if God did not spare angels when they sinned, but cast them into Tartarus and committed them to pits of darkness, reserved for judgment; ⁵ and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; ⁶ and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter; ⁷ and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men ⁸ (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day with their lawless deeds), ⁹ then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment,
- **Jude 1:6-8** ⁶ And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day. ⁷ just as Sodom and Gomorrah and the cities around them, since they [i.e., these cities] in the same way as these [fallen angels] indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire. ⁸ Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties.

Extrabiblical Supplementation:

As to using extrabiblical texts, Michael Heiser insists: “The inspired New Testament writers were perfectly comfortable referencing content found in 1 Enoch and other Jewish books to articulate their theology.” “For the person who considers the Old and New Testament to be equally inspired, interpreting Genesis 6:1-4 ‘in context’ means analyzing it in light of its Mesopotamian background as well as 2 Peter and Jude, whose content utilizes supernatural interpretations from Jewish theology of their own day” (*Unseen Realm*, 98-100). Mesopotamia was the cradle of civilization. The Tower of Babel was located there, and Abram was called from there (Gen 24:10)

In implementing extrabiblical texts, Steve Quayle (*Angel Wars*, 107) says that both Eccl 16:8-9 and Jub 20:4-5 “relate that in the time of Abraham giants lived in Sodom and Gomorrah.”

- **Jubilees 20:1-5:** 1 And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons. 2 And he commanded them that they should observe the way of the Lord...4 And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land. 5 And he told them of the judgment of the giants, and the judgment of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.
- **Ecclesiasticus 16:8-9:** The ancient giants did not obtain pardon for their sins, who were destroyed trusting to their own strength: And he spared not the place where Lot sojourned, but abhorred them for the pride of their word.

Dante Fortson (*As The Days of Noah Were*, 186) also notes that the postflood Nephilim were in the Promised Land during the days of Noah:

There were multiple tribes of post flood Nephilim, but they all fall under the era of the Rephaim, the second wave of the Nephilim on earth. Those that believe in multiple incursions by the fallen angels usually put the second wave in Canaan just before the Hebrews reached the Promised Land. However, the Bible actually places their second incursion very soon after the flood....We can clearly see that several tribes of Nephilim were involved in the war that took place in Abraham’s day. The tribes included the Rephaim, Zuzims, Emims, and Amalekites....The Amalekites very existence angered God to the point that He ordered Saul to wipe them out. Saul does not obey and keeps king Agag alive against God’s will. Because of his disobedience, Saul is later replaced by David as king of Israel.

Rephaim

No Resurrection

The Rephaim in Gen 14:5 are an early group of nonhuman postflood giants. They will not experience a resurrection (Is 26:14). Heiser explains:

In Isaiah 26:14 it appears that the *metim* and the *rephaim* are identified with each other. This isn't certain, but it looks that way, since both "they's" in v. 14 likely refer back to v. 13-the other lords that ruled over Israel. This may refer to kings of old (and perhaps of giant clan lineage) that ruled over Israel but which were killed off.

I would argue, though, that in Isaiah 26:19 the dead are humans-specifically, human followers of Yahweh ("YOUR dead"-speaking of Yahweh). These believers will rise / be resurrected. In contrast the earth (the *'erets* in Hebrew) will ABORT the *rephaim*. The word *'erets* is the normal word for "earth" or "land," but it is also a synonym for Sheol. The verb here is *naphal*. In the Hiphil stem it means to "drop" and is used elsewhere as a euphemism for miscarriage or abortion. This passage is in what is known to scholars as Isaiah's "little apocalypse" (Isaiah 24-27). I take it as a reference to events associated with the Day of the Lord, when the evil spirits will be expelled or released from the Pit before their final defeat (cf. Revelation 9).¹

To check Heiser's claim, I noted this 8th definition from HALOT: "to let drop", meaning to **give birth** (cf. qal 5, MHeb. hif.; JArm. af. **to abort**)." Strong's Concordance would also define it as a miscarriage. So it can refer to an untimely birth. Thus his assertion has some lexical plausibility.

Seeming Contradiction

Some translations make it seem that Is 26:14 is contradicted by Is 26:19.

- ^{NAS} **Isaiah 26:14** The dead will not live, the departed spirits will not rise; Therefore Thou hast punished and destroyed them, And Thou hast wiped out all remembrance of them.
- ^{NAS} **Isaiah 26:19** Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits.

English Translations of Is 26:19

However, the apparent contraction might be because of a mistranslation of Is 26:19. I consulted a verity of English translations of the verse:

- ^{BBE} **Isaiah 26:19** Your dead will come back; their dead bodies will come to life again. Those in the dust, awaking from their sleep, will send out a song; for your dew is a dew of light, and **the earth will give birth to the shades.**
- ^{CJB} **Isaiah 26:19** Your dead will live, my corpses will rise; awake and sing, you who dwell in the dust; for your dew is like the morning dew, and **the earth will bring the ghosts to life.**
- ^{DRA} **Isaiah 26:19** Thy dead men shall live, my slain shall rise again: awake, and give praise, ye that dwell in the dust: for thy dew is the dew of the light: and **the land of the giants thou shalt pull down into ruin.**
- ^{GWN} **Isaiah 26:19** Your dead will live. Their corpses will rise. Those who lie dead in the dust will wake up and shout for joy, because your dew is a refreshing dew, and **the earth will revive the spirits of the dead.**
- ^{JPS} **Isaiah 26:19** Thy dead shall live, my dead bodies shall arise - awake and sing, ye that dwell in the dust - for Thy dew is as the dew of light, and **the earth shall bring to life the shades.**

¹ Michael Heiser, "Discerning the Dead, Part 2." Available at <http://drmsb.com/discerning-the-dead-part-2>. Accessed 8/6/2016. For extended discussion of Rephaim by Heiser, see <http://drmsb.com/wp-content/uploads/2015/05/Rephaim-LBD.pdf>.

- ^{KJV} **Isaiah 26:19** Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is* as the dew of herbs, **and the earth shall cast out the dead.**
- ^{LXE} **Isaiah 26:19** The dead shall rise, and they that are in the tombs shall be raised, and they that are in the earth shall rejoice: for the dew from thee is healing to them: but **the land of the ungodly shall perish.**
- ^{NAB} **Isaiah 26:19** But your dead shall live, their corpses shall rise; awake and sing, you who lie in the dust. For your dew is a dew of light, **and the land of shades gives birth.**
- ^{NAS} **Isaiah 26:19** Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, **And the earth will give birth to the departed spirits.**
- ^{NET} **Isaiah 26:19** Your dead will come back to life; your corpses will rise up. Wake up and shout joyfully, you who live in the ground! For you will grow like plants drenched with the morning dew, and the earth will bring forth its dead spirits.
- ^{NIV} **Isaiah 26:19** But your dead will live; their bodies will rise. You who dwell in the dust, wake up and shout for joy. Your dew is like the dew of the morning; **the earth will give birth to her dead.**
- ^{NLT} **Isaiah 26:19** But those who die in the LORD will live; their bodies will rise again! Those who sleep in the earth will rise up and sing for joy! **For your life-giving light will fall like dew on your people in the place of the dead!**
- ^{NRS} **Isaiah 26:19** Your dead shall live, their corpses shall rise. O dwellers in the dust, awake and sing for joy! For your dew is a radiant dew, and **the earth will give birth to those long dead.**
- ^{TNK} **Isaiah 26:19** Oh, let Your dead revive! Let corpses arise! Awake and shout for joy, You who dwell in the dust! -- For Your dew is like the dew on fresh growth; **You make the land of the shades come to life.**
- ^{YLT} **Isaiah 26:19** 'Thy dead live -- My dead body they rise. Awake and sing, ye dwellers in the dust, For the dew of herbs *is* thy dew, And **the land of Rephaim thou causest to fall.**

Rephaim YLT

I then compared the references to Rephaim in YLT:

^{YLT} **Genesis 14:5** And in the fourteenth year came Chedorlaomer, and the kings who *are* with him, and they smite the Rephaim in Ashteroth Karnaim, and the Zuzim in Ham, and the Emim in Shaveh Kiriathaim,

^{YLT} **Genesis 15:20** and the Hittite, and the Perizzite, and the Rephaim, [*cp. Gen 15:18*]

^{YLT} **Deuteronomy 2:11** Rephaim they are reckoned, they also, as the Anakim; and the Moabites call them Emim. [*cp. 2:9-12*]

²⁰ 'A land of Rephaim it is reckoned, even it; Rephaim dwelt in it formerly, and the Ammonites call them Zamzummim;

^{YLT} **Deuteronomy 3:11** for only Og king of Bashan had been left of the remnant of the Rephaim; lo, his bedstead *is* a bedstead of iron; is it not in Rabbath of the sons of Ammon? nine cubits its length, and four cubits its breadth, by the cubit of a man.

¹³ and the rest of Gilead and all Bashan, the kingdom of Og, I have given to the half tribe of Manasseh; all the region of Argob, to all that Bashan, called the land of Rephaim.

^{YLT} **Joshua 12:4** And the border of Og king of Bashan (of the remnant of the Rephaim), who is dwelling in Ashtaroth and in Edrei,

^{YLT} **Joshua 13:12** all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei; he was left of the remnant of the Rephaim, and Moses doth smite them, and dispossess them;

^{YLT} **Joshua 15:8** and the border hath gone up the valley of the son of Hinnom, unto the side of the Jebusite on the south (it *is* Jerusalem), and the border hath gone up unto the top of the hill-country which *is* on the front of the valley of Hinnom westward, which *is* in the extremity of the valley of the Rephaim northward;

^{YLT} **Joshua 17:15** And Joshua saith unto them, 'If thou *art* a numerous people, go up for thee to the forest, then thou hast prepared for thee there, in the land of the Perizzite, and of the Rephaim, when mount Ephraim hath been narrow for thee.'

^{YLT} **Joshua 18:16** and the border hath come down unto the extremity of the hill which *is* on the front of the

valley of the son of Hinnom, which is in the valley of the Rephaim northward, and hath gone down the valley of Hinnom unto the side of Jebusi southward, and gone down to En-Rogel,

^{YLT} **2 Samuel 5:18** and the Philistines have come, and are spread out in the valley of Rephaim.

²² ¶ And the Philistines add again to come up, and are spread out in the valley of Rephaim,

^{YLT} **2 Samuel 23:13** ¶ And three of the thirty heads go down and come unto the harvest, unto David, unto the cave of Adullam, and the company of the Philistines are encamping in the valley of Rephaim,

^{YLT} **1 Chronicles 11:15** ¶ And three of the thirty heads go down on the rock unto David, unto the cave of Adullam, and the host of the Philistines is encamping in the valley of Rephaim,

^{YLT} **1 Chronicles 14:9** And the Philistines have come, and rush into the valley of Rephaim,

^{YLT} **1 Chronicles 20:4** ¶ And it cometh to pass, after this, that there remaineth war in Gezer with the Philistines, then hath Sibbechai the Hushathite smitten Sippai, of the children of the giant, and they are humbled.

^{YLT} **Job 26:5** The Rephaim are formed, Beneath the waters, also their inhabitants.

^{YLT} **Psalm 88:10** To the dead dost Thou do wonders? Do Rephaim rise? do they thank Thee? Selah.

^{YLT} **Proverbs 2:18** For her house hath inclined unto death, And unto Rephaim her paths.

^{YLT} **Proverbs 9:18** And he hath not known that Rephaim are there, In deep places of Sheol her invited ones!

^{YLT} **Proverbs 21:16** A man who is wandering from the way of understanding, In an assembly of Rephaim resteth.

^{YLT} **Isaiah 14:9** Sheol beneath hath been troubled at thee, To meet thy coming in, It is waking up for thee Rephaim, All chiefs ones of earth, It hath raised up from their thrones All kings of nations.

^{YLT} **Isaiah 17:5** And it hath come to pass, As the gathering by the reaper of the standing corn, And his arm the ears reapeth, And it hath come to pass, As the gathering of the ears in the valley of Rephaim,

^{YLT} **Isaiah 26:14** Dead -- they live not, Rephaim, they rise not, Therefore Thou hast inspected and dost destroy them, Yea, thou destroyest all their memory.

Isaiah 26:19 Thy dead live -- My dead body they rise. Awake and sing, ye dwellers in the dust, For the dew of herbs is thy dew, And the land of Rephaim thou causeth to fall.

Summation of Rephaim

I highlighted the more interesting references in yellow and place the more peculiar references in red font. A conceptual play on words is discernable: Earth will give miscarriage to the earthborn. In Gr. mythology, the giants were the earthborn of Mother Earth—Gaia. The Earth will cause the fall out of the fallen. My expanded translation would be:

“Your dead will live; their corpses will rise. You who lie in the dust, awake and shout for joy, for your dew is as the dew of the dawn, but the Earth will give violent premature birth to her fallen dead earthborn Rephaim” (Is 26:19; TM). These giants will return: “Lift up a standard on the mountain of the plain, exalt the voice to them, beckon with the hand, open the portals, you rulers. ³ I give command, and I bring them: *Giants* are coming to fulfil my wrath, rejoicing at the same time and insulting” (Is 13:2-3; TM)

Canaanites

From the above analysis, we can see that a variety of postflood giants inhabited the land of Canaan shortly after the flood. Some nephologists would attribute this to a second incursion that occurred very soon after the flood. But this proposal begs several questions: Why they went specifically to the land of Canaan even before Abraham was sent there by God? Why did Noah prophesy the slavery of the Canaanites rather than their eradication (Gen 9:25-27)?² If their presence was a result of a second incursion, and thus unredeemable DNA contamination, why were many of the Canaanites submitted to subjugation, marital prohibition, or supplantation rather than extermination?

- Extermination (Dt 7:2-3; 1Sam 15:3)
- Subjugation (Gen 9:25-27; Josh 9:23; 16:10; 17:3; Judg 1:28-35; 1Kgs 9:20-21; 2Chron 8:7-9)³
- Marital Prohibition (Gen 24:3; 28:1; cp. Dt 7:2-3)
- Supplantation (Ex 23:28-30; 23:31; 33:2; 34:11,24; Lev 20:23; Num 33:52,55; Dt 9:3; 11:23; 18:12; Josh 13:6; Josh 14:12; 15:63; 23:13; Judg 1:19-33, etc.)

The postflood DNA contamination theory has problems explaining the latter three. Therefore, many would pose a moral rather genetic rationale. For example, Copan would say that the extermination order was given because the

² For the boundaries of the Canaan's descendants, the Canaanites, see Gen 10:15-20.

³ For discussion of subjugation of Gibeonites as descendants of Cain, see Odhiambo (pp.129-130). But the gist of the argument is easy to summarize. Ethnically, the Gibeonites were the Hivites who lived in Gibeon (Josh 9:3-7;11:19), as such they were descendants of Canaan (Gen 10:15-17).

Canaanites were morally and spiritually corrupt—beyond redemption (p. 66). In Dt 13:15, God gave the type of order for Israel because of idolatry (p. 165). All does not mean all, even in 1Sam 15:3 (p. 177). Rahab and her family was an exception (p. 177). Some Canaanites were driven out (p. 181); some were assimilated (p. 187). (Copan, *Is God a Moral Monster*, 66, 158-197).