

*The Theology of the Unseen Realm:
How God Uses Angels, Demons and the Holy Assembly*

“The Nephilim and the Corrupted People Groups of Canaan”

I. Introduction – The battle plan to destroy the giant clans

A. The *kherem* order carried out.

1. Many Christians have troubling moral questions over Moses’ remarks concerning the annihilation of certain people groups, including animals, within Canaan. The call is clearly “utterly destroy” (Deut. 2:34-35). The Hebrew is “*kherem*” which is a technical term meaning “to devote something to destruction.” Key texts include:



a. Deuteronomy 2:34, 35

“³⁴ So we captured all his cities at that time and utterly destroyed the men, women and children of every city. We left no survivor. ³⁵ We took only the animals as our booty and the spoil of the cities which we had captured.”



b. Deuteronomy 20:10-18

“¹⁰ When you approach a city to fight against it, you shall offer it terms of peace. ¹¹ If it agrees to make peace with you and opens to you, then all the people who are found in it shall become your forced labor and shall serve you. ¹² However, if it does not make peace with you, but makes war against you, then you shall besiege it. ¹³ When the Lord your God gives it into your hand, you shall strike all the men in it with the edge of the sword. ¹⁴ Only the women and the children and the animals and all that is in the city, all its spoil, you shall take as booty for yourself; and you shall use the spoil of your enemies which the Lord your God has given you. ¹⁵ Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations nearby. ¹⁶ Only in the cities of these peoples that the Lord your God is giving you as an inheritance, you shall not leave alive anything that breathes. ¹⁷ But you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the Lord your God has commanded you, ¹⁸ so that they may not teach you to do according to all their detestable things which they have done for their gods, so that you would sin against the Lord your God.”



1. Note particularly, verse 15 – Peace terms are only to be offered to cities far away. Cities near to the Promised Land are to remain with nothing left that “breaths” (vs. 16). Women and children were not killed in certain places, but this was not the case for the cities of the Amorites and Canaanites.
2. Unbelievers assault Christianity, or belief in God at all, because of the above texts. Richard Dawkins, *The God Delusion*, p. 31, 247) states: “The ethnic cleansing begun in the time of Moses is brought to bloody fruition in the book of Joshua, a text remarkable for the bloodthirsty massacres it records and the xenophobic relish with which it does so.”
 - a. **This lesson will deal with the reason why the order of *kherem* was required by God.**
3. The utter destruction of human life is once again highlighted by Moses. In addition to those cited earlier.
 - a. Deuteronomy 3:3,6

“³ So the Lord our God delivered Og also, king of Bashan, with all his people into our hand, and we smote them until no survivor was left. ... ⁶ We utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women and children of every city.”
4. Joshua 10:28-43. Two phrases are heavily utilized in this portion of Scripture.
 - a. “Left no survivor” – six times
 - b. “Utterly destroy” literally “put under the ban” *kherem* – four times
 - c. Note the summary statement – Joshua 10:40

“⁴⁰ Thus Joshua struck all the land, the hill country and the Negev and the lowland and the slopes and all their kings. He left no survivor, but he utterly destroyed all who breathed, just as the Lord, the God of Israel, had commanded.”

 1. “The Hill Country” includes the North.

2. “The Negev” – The Southern region of the Promised Land.

5. The targeted people groups were quite specific. The Promised Land was noted as Canaan, but not all of the people were true Canaanites as if they had been descended from Ham’s son Canaan. The books of Numbers and Joshua make a clear distinction between Canaanites, who lived by the sea and the Jordan River and the other groups living in the land (Numbers 13:29, Joshua 11:3). Some people groups were known as Canaanites but were not targeted for utter destruction.



a. Joshua 11 highlights the Northern Campaign. Note specifically Joshua 11:21:

“²¹ Then Joshua came at that time and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab and from all the hill country of Judah and from all the hill country of Israel. Joshua utterly destroyed them with their cities.”

b. By comparing the conquered groups in Joshua 10 and 11 with the names and places described in Numbers 13, we can understand why the “kherem” order was given.



1. Note Numbers 13:28-29, 32-33

“²⁸ Nevertheless, the people who live in the land are strong, and the cities are fortified and very large; and moreover, we saw the descendants of Anak there. ²⁹ Amalek is living in the land of the Negev and the Hittites and the Jebusites and the Amorites are living in the hill country, and the Canaanites are living by the sea and by the side of the Jordan.” ...



“³² So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, ‘The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are men of great size. ³³ There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.’”

c. Joshua, simply put, was to exterminate Anakim – giants.

1. Joshua 11:21-23

“²¹ Then Joshua came at that time and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab and from all the hill country of Judah and from all the hill country of Israel. Joshua utterly destroyed them with their cities. ²² There were no Anakim left in the land of the sons of Israel; only in Gaza, in Gath, and in Ashdod some remained. ²³ So Joshua took the whole land, according to all that the Lord had spoken to Moses, and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. Thus the land had rest from war.”

- a. The Hill Country of Judah refers to the Southern campaign.
- b. The Hill Country of Israel describes the Northern campaign.
- c. The descriptions probably indicate a later final completion date for the book of Joshua.

d. Further note Joshua 11:22


“²² There were no Anakim left in the land of the sons of Israel; only in Gaza, in Gath, and in Ashdod some remained.”

1. The Anakim are still in Gaza, Gath and Ashdod. Why this note? These

areas became Philistine cities. The note sets the stage for the final annihilation of the giant bloodlines under David. Remember Goliath of Gath and his brothers??


a. II Samuel 21:15-22

“¹⁵ Now when the Philistines were at war again with Israel, David went down and his servants with him; and as they fought against the Philistines, David became weary. ¹⁶ Then Ishbi-benob, who was among the descendants of the giant, the weight of whose spear was three hundred shekels of bronze in weight, was girded with a new sword, and he intended to kill David. ¹⁷ But Abishai the son of Zeruiah helped him, and struck the Philistine and killed him. Then the men of David swore to him, saying, ‘You shall not go out again with us to battle, so that you do not extinguish the lamp of Israel.’”



¹⁸ Now it came about after this that there was war again with the Philistines at Gob; then Sibbecai the Hushathite struck down Saph, who was among the descendants of the giant. ¹⁹ There was war with the Philistines again at Gob, and Elhanan the son of Jaare-oregim the Bethlehemite killed Goliath the Gittite, the shaft of whose spear was like a weaver's beam. ²⁰ There was war at Gath again, where there was a man of great stature who had six fingers on each hand and six toes on each foot, twenty-four in number; and he also had been born to the giant. ²¹ When he defied Israel, Jonathan the son of Shimei, David's brother, struck him down. ²² These four were born to the giant in Gath, and they fell by the hand of David and by the hand of his servants.”

2. Following the time of David, the giants disappear from the pages of Scripture with only a couple of possible exceptions. (Judith 16:6 – Roman Catholic apocrypha, and Jeremiah 47:5 – The LXX ends the verse with “and the remnant *Enakim* [or *Anakim*])



B. Key Text: Numbers 13:33

“³³ There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.”

1. Commentators often ignore the words of Moses in the above text, but he clearly and previously noted that the spies saw giants in the Promised Land.



a. Numbers 13:21-22

“²¹ So they went up and spied out the land from the wilderness of Zin as far as Rehob, at Lebo-hamath. ²² When they had gone up into the Negev, they came to Hebron where Ahiman, Sheshai and Talmi, the descendants of Anak were. (Now Hebron was built seven years before Zoan in Egypt.)”

2. You may be wondering where in the above verses is the mention of “giants”. They are noted three times – Ahiman, Sheshai, and Talmi. All three were from Anak. His name means “giant” or “long-neck”. The sense is that they were Anakim.

Remember that the Anakim are giants. Some Bibles call them Anakites. The Anakim were giants and therefore Nephilim. We will study them shortly.

3. The parenthetical thought (the sons of Anak are part of the Nephilim) in Numbers 13:33 in the NASU is not found in the LXX. This is the reason for the parenthesis. The thought is either from Moses or a later editor. If the latter, then it shows that some Jewish scribes believed the Anakim were from the Nephilim. Additional parenthetical thoughts are found elsewhere when Anak or his father Arba are mentioned. The NKJV makes the point obvious:



- And the name of Hebron formerly was Kirjath Arba (Arba was the greatest man among the Anakim). Then the land had rest from war. (Joshua 14:15).
- Now to Caleb ... he gave a share among the children of Judah ... namely, Kirjath Arba, which is Hebron (Arba was the father of Anak). (Joshua 15:13).
- And they gave them Kirjath Arba (Arba was the father of Anak), which is Hebron, in the mountains of Judah. (Joshua 21:11).
- Then Judah went against the Canaanites who dwelt in Hebron. (Now the name of Hebron was formerly Kirjath Arba.) And they killed Sheshai, Ahiman, and Talmai. (Judges 1:10).

- a. Joshua 15:13 notes that Arba was Anak's father. Arba, being a father or ancestor, was a giant because Joshua 14:15 states that "...Arba was the greatest man of the Anakim..."

II. Understanding which people groups were giant clans.

A. Noting location of giant clans.

1. They were located in Gaza, Gath, Ashdod, Hebron, Ammon, Bashan, Moab, Lachish, Eglon, Jerusalem, Jarmuth and other sites in the hill country.

2. See “Map of Canaan at the time of Joshua”



3. These cities, along with the regions of Ammon, Bashan, and Moab, were perfectly situated to block any attempt by the Israelites to enter the Promised Land whether from the south or east. The plan of the enemy was strategic.

B. Key names for the giant clans.



1. **Nephilim** – mentioned first in Genesis 6:1-4 and previously examined. They were the “mighty men” of antiquity and men of renown. Additionally, they were offspring from the “sons of God.”

- a. The spies said the people of the land are “strong and descendants of Anak” (Num. 13:28). They were of great size (Num. 13:32). The spies were like grasshoppers compared to them (Num. 13:33). This is obviously an exaggeration, but Moses said nothing to dispute the report. They lacked faith in God, but the report was accurate!



2. **Rephaim** – They are first mentioned in Genesis. The text reveals a battle in which four kings went to war against five kings.




- a. Genesis 14:5-7

“⁵ In the fourteenth year Chedorlaomer and the kings that were with him, came and defeated the Rephaim in Ashteroth-karnaim and the Zuzim in Ham and the Emim in Shaveh-kiriathaim, ⁶ and the Horites in their Mount Seir, as far as El-paran, which is by the wilderness. ⁷ Then they turned back and came

to En-mishpat (that is, Kadesh), and conquered all the country of the Amalekites, and also the Amorites, who lived in Hazazon-tamar.”

- b. Four of these people groups are later described as “giants”. Yet, at this time the giants are on the losing side of the battle. The Rephaim are noted. This is the most common word used in Scripture to describe “giants” in the Old Testament. It is possible that it is just another word that means “giants.” The basis for this point is because the singular form, “Rapha” is used to describe a particular giant from Gath in II Samuel 21:20,22. Nonetheless, the term more likely refers to a specific group of giants as is the case in Genesis 14:5 and later where the Rephaim are distinguished from the Amorites and other groups (Gen. 15:20,21).
- c. Note the reference to Og.




1. Deuteronomy 3:8-11

“⁸ Thus we took the land at that time from the hand of the two kings of the Amorites who were beyond the Jordan, from the valley of Arnon to Mount Hermon ⁹ (Sidonians call Hermon Sirion, and the Amorites call it Senir): ¹⁰ all the cities of the plateau and all Gilead and all Bashan, as far as Salecah and Edrei, cities of the kingdom of Og in Bashan. ¹¹ (For only Og king of Bashan was left of the remnant of the Rephaim. Behold, his bedstead was an iron bedstead; it is in Rabbah of the sons of Ammon. Its length was nine cubits and its width four cubits by ordinary cubit.)

- a. Obviously this was a people group.

- d. There is a Ugarit connection as well.



The Bible is not the only ancient writing to reference the Rephaim in the land of Canaan. Three ancient fragmentary tablets have been found among the Ugaritic material in modern day Syria have been titled *The Rephaim*. In these writings, the Rephaim are called “gods” and “divine ones” and are also considered to be deceased ancestors who had been deified posthumously.

1. From Chaffey, *Fallen*, p. 264. Hesier notes this point often in his lectures.

e. The Rephaim were indeed giants. Deuteronomy notes that the Anakim were considered Rephaim (Deut. 2:11) as well as the Zamzummim (Deut. 2:20). Og was of Bashan (Deut. 3:11), and Bashan was called the land of the Rephaim (Deut. 13:13).

1. Deuteronomy 2:11

“¹¹ Like the Anakim, they are also regarded as Rephaim, but the Moabites call them Emin.”

2. Deuteronomy 2:20

“²⁰ (It is also regarded as the land of the Rephaim, for Rephaim formerly lived in it, but the Ammonites call them Zamzummin,”

3. Deuteronomy 3:13

“¹³ The rest of Gilead and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh, all the region of Argob (concerning all Bashan, it is called the land of Rephaim.” (Automobile Illustration)

f. The conquest failed to eliminate all of the Anakim and some remained in the Philistine cities of Gaza, Gath and Ashdod. David will later defeat the giant Goliath (I Sam. 17:4,23) who was descended from the Anakim/Rephaim. He had brothers, too. Chronicles notes the final extermination.

1. I Chronicles 20:4-8

“⁴ Now it came about after this, that war broke out at Gezer with the Philistines; then Sibbecai the Hushathite killed Sippai, one of the descendants of the giants, and they were subdued. ⁵ And there was war with the Philistines again, and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, the shaft of whose spear was like a weaver’s beam. ⁶ Again there was war at Gath, where there was a man of great stature who had twenty-four fingers and toes, six fingers on each hand and six toes on each foot; and he also was descended from the giants. ⁷ When he taunted Israel, Jonathan the son of Shimea, David’s brother, killed him. ⁸ These were descended from the giants in Gath, and they fell by the hand of David and by the hand of his servants.”

g. Furthermore, there is a connection between the Rephaim and Hades. Heiser notes (*Unseen Realm*, p. 229 Emphasis Mine):

There are nearly ten references in the Old Testament to a place known as the Valley of the Rephaim. On several occasions the Philistines are described as camped there (2 Sam. 5:18,22; 23:13). Joshua 15:18 and 18:16 tell us that the Valley of the Rephaim adjoined another valley – the Valley of Hinnom, also known as the Valley of the Son of Hinnom. In Hebrew “Valley of Hinnom” is *ge hinnom*, a phrase from which the name Gehenna derives.

By the time of the New Testament, Gehenna became a designation for the fiery realm of the dead, i.e. hell or hades. This valley was the site where King Ahaz and King Manasseh sacrificed their own sons as burnt offerings to Molech (II Chron. 28:3; 33:6). The sacrifices took place at ritual centers called “topheth” (burning place) and latter the Valley of Hinnom was referred to as the place named Tophet (Jer. 7:32, 19:6).

h. There is an additional connection to Molech and the City of Ugarit. Heiser notes (IBID, p. 230):

Molech’s name appears in two snake charms from Ugarit in connection with the city of Ashtaroth (Ugaritic: *ttrt*), the place known from the biblical accounts about Og (Deut. 1:4; 9:10; 12:4). Another Ugaritic text puts the god Rpu, the patron deity of the Rephaim, in Ashtaroth as well. These texts at the very least inform us that there was a close religious association between Molech and the Rephaim. This makes sense in light of the geographical relationship between the Valley of the Rephaim and the Valley of Hinnom in the Old Testament.

i. The “Rephaim” as departed spirits. “Rephaim” may also be a designation for spirits of the dead Nephilim/giants.

1. Psalm 88:10

“¹⁰ Will You perform wonders for the dead?
Will the departed spirits rise and praise You? Selah.”

2. Proverbs 21:16

“¹⁶ A man who wanders from the way of understanding
Will rest in the assembly of the dead.”

3. Isaiah 14:9

“⁹ Sheol from beneath is excited over you to meet you when you come;
It arouses for you the spirits of the dead, all the leaders of the earth;
It raises all the kings of the nations from their thrones.”

4. Isaiah 26:14

“¹⁴ The dead will not live, the departed spirits will not rise;
Therefore You have punished and destroyed them,
And You have wiped out all remembrance of them.”

a. Rephaim may be translated as “shades” or “ghosts”, “the dead.” “The reason for the different entry is likely due to the fact that the entities are found in Sheol and are generally spoken of to remind the reader how terrifying death will be for the wicked. It is possible that these “Rephaim” are the spirits of the deceased giants.” – Chaffey, *Fallen*, p. 265

3. Zamzummin or Zuzim designated as another giant clan in Deuteronomy 2:20.

a. Deuteronomy 2:20

“²⁰ (It is also regarded as the land of the Rephaim, for Rephaim formerly lived in it, but the Ammonites call them Zamzummin,”

b. Zuzim is just another name for Zamzummin.


c. Moses refers to this group while noting that the Ammonites previously annihilated them. Therefore, Israel is to pass by the region of Ammon.

1. Deuteronomy 2:18-22

“¹⁸ Today you shall cross over Ar, the border of Moab. ¹⁹ When you come opposite the sons of Ammon, do not harass them nor provoke them, for I will not give you any of the land of the sons of Ammon as a possession, because I have given it to the sons of Lot as a possession. ²⁰


(It is also regarded as the land of the Rephaim, for Rephaim formerly lived in it, but the Ammonites call them Zamzummin,²¹ a people as great, numerous, and tall as the Anakim, but the Lord destroyed them before them. And they dispossessed them and settled in their place,²² just as He did for the sons of Esau, who live in Seir, when He destroyed the Horites from before them; they dispossessed them and settled in their place even to this day.”


2. They are great and tall as the Anakim.

 4. **Emim** – First noted in Genesis 14:5 as a part of Chedorlaomer’s coalition.

a. They are Rephaim but the Moabites called them Emim.

b. The height of both the Emim and Zuzim are compared to the Anakim (Deut. 2:10-11). The Anakim are in fact giants.

 5. **Horites** – Also noted in Deuteronomy 2:12,22 directly after describing the Zuzim and Emim. They are not specifically referred to as “giants” or “tall” but are listed with two other giant clans. They are also listed in Genesis 14:6 right after the name “Rephaim”, Zuzim and Emin. The context probably indicates that they were giants, too. Eradicated by the descendants of Esau (Deut. 2:22).

 6. **Anakim** – In Numbers 13 detail is given that the spies saw three groups that were descendants of Anak in Hebron. They are named as Ahiman, Sheshai, and Talmar (Num. 13:22). Also note that Moses compares the height of the Zamzummim and Emim to the Anakim. The Anakim are also identified with the Rephaim.

a. Deuteronomy 2:10-11

“¹⁰ (The Emim lived there formerly, a people as great, numerous, and tall as the Anakim. ¹¹ Like the Anakim, they are also regarded as Rephaim, but the Moabites call them Emim.”

 b. Height noted – Deuteronomy 2:21.

“²¹ A people as great, numerous, and tall as the Anakim, but the Lord destroyed them before them. And they dispossessed them and settled in their place.”

c. Some of the Anakim remained after the conquest.

1. Joshua 11:21-22

“²¹ Then Joshua came at that time and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab and from all the hill country of Judah and from all the hill country of Israel. Joshua utterly destroyed them with their cities. ²² There were no Anakim left in the land of the sons of Israel; only in Gaza, in Gath, and in Ashdod some remained.”

2. Note the three sites where the Anakim remain – Gaza, Gath, and Ashdod.

Goliath was from Gath (I Sam. 17:4; I Chron. 20:5). David’s mighty men defeated a few more giants in Gath as they contended with the Philistines (II Sam. 23:8-38; I Chron. 11:10-47). The likelihood is that descendants mixed with the Philistines.

d. Finally, note that the Egyptians knew of the Anakim and feared them. The Egyptians cursed their enemies through a process similar to a voodoo doll. They would make a jar or figurine with its arms tied behind the back. Then they wrote the names on the figurine along with some curses. Then they would smash the clay to pieces.

1. Clyde Billington remarks in “Goliath and the Exodus Giants”, pg. 500-501:

Four of these clay fragments, now known as execration texts, include the name *ly’anaq*, the Egyptian name for the Anakim. The name appears in a list of enemies that included other people groups from in and around the land of Canaan.



7. **Amorites**. This is another people group listed among other giant clans, but nothing is said of their height. However, a revelatory note concerning their height occurs much later within the biblical record.



a. Amos 2:9-10

“⁹ Yet it was I who destroyed the Amorite before them,

Though his height was like the height of cedars
And he was strong as the oaks;
I even destroyed his fruit above and his root below.
¹⁰ It was I who brought you up from the land of Egypt,
And I led you in the wilderness forty years
That you might take possession of the land of the Amorite.”

b. Furthermore, there was an earlier note in regard to Sihon and Og. They were both kings over the Amorites, and one is identified as Rephaim.

1. Joshua 2:10

“¹⁰ For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed.”

2. Joshua 12:4

“⁴ and the territory of Og king of Bashan, one of the remnant of Rephaim, who lived at Ashtaroth and at Edrei.”

c. The context of Amos’ comment is about the Exodus and the conquest of Canaan. The Amorites, at least for some, is synonymous with the Canaanites. They were descended from the Nephilim. This would mean to an Israelite that the population to be conquered was part of the supernatural war between Yahweh and the pagan gods (sons of God who rebelled, Deut. 32:8-9; Ps. 82).

d. Keep in mind that Og, a king of the Amorites, ruled in Bashan (Deut. 3:1-11 in specific see verse 10).

e. Also, Moses noted the unusual size of Og’s bed – probably a casket prepared before death. The dimensions of his bed are precisely those of the cultic bed in the ziggurat called Etemenanki which most archeologists identify as the Tower of Babel. (Heiser, *Unseen Realm*, p. 198).





1. Deuteronomy 3:11

“¹¹ (For only Og king of Bashan was left of the remnant of the Rephaim. Behold, his bedstead was an iron bedstead; it is in Rabbah of the sons of Ammon. Its length was nine cubits and its width four cubits by ordinary cubit.)” (One cubit is approximately 18 inches. Hence, 13.5 feet.)

III. The Battle Plan to Destroy the Giants

A. God’s design and directive

1. Forty years earlier, God brought the Israelites to the border of the Promised Land.

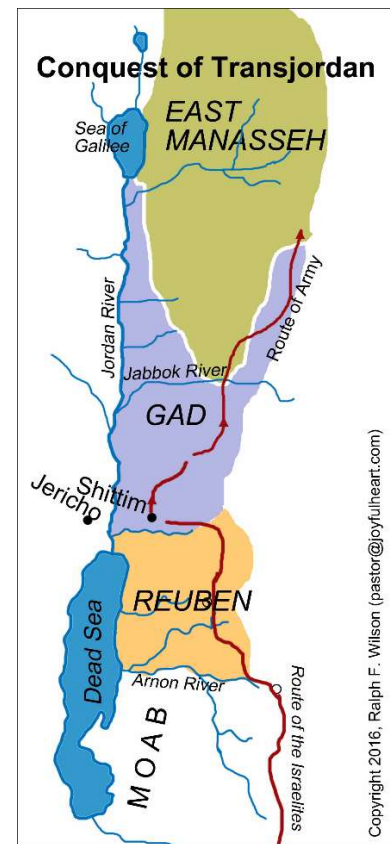
This would have been for a probable southern entrance campaign. Now, the second generation Jews will head out alongside of Canaan tracking north. The territory they would traverse was the eastern side of Canaan known as the Transjordan.

a. Map of Israel’s Transjordan Campaign.

(Note Amnon is not listed, but it is located north of the dead sea and south of Jabbok River. See Map pg. 172.)

b. Deuteronomy 2:8-23

“⁸ So we passed beyond our brothers the sons of Esau, who live in Seir, away from the Arabah road, away from Elath and from Ezion-geber. And we turned and passed through by the way of the wilderness of Moab. ⁹ Then the Lord said to me, ‘Do not harass Moab, nor provoke them to war, for I will not give you any of their land as a possession, because I have given Ar to the sons of Lot as a possession.’ ¹⁰ (The Emim lived there formerly, a people as great, numerous, and tall as the Anakim. ¹¹ Like the Anakim, they are also regarded as Rephaim, but the Moabites call them Emim. ¹² The Horites formerly lived in Seir, but the sons of Esau



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dispossessed them and destroyed them from before them and settled in their place, just as Israel did to the land of their possession which the Lord gave to them.)¹³ ‘Now arise and cross over the brook Zered yourselves.’ So we crossed over the brook Zered.¹⁴ Now the time that it took for us to come from Kadesh-barnea until we crossed over the brook Zered was thirty-eight years, until all the generation of the men of war perished from within the camp, as the Lord had sworn to them.¹⁵ Moreover the hand of the Lord was against them, to destroy them from within the camp until they all perished.

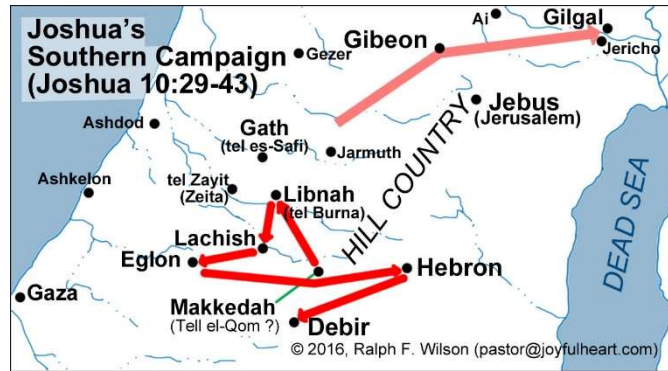
“¹⁶ So it came about when all the men of war had finally perished from among the people,¹⁷ that the Lord spoke to me, saying,¹⁸ ‘Today you shall cross over Ar, the border of Moab.¹⁹ When you come opposite the sons of Ammon, do not harass them nor provoke them, for I will not give you any of the land of the sons of Ammon as a possession, because I have given it to the sons of Lot as a possession.’²⁰ (It is also regarded as the land of the Rephaim, for Rephaim formerly lived in it, but the Ammonites call them Zamzummin,²¹ a people as great, numerous, and tall as the Anakim, but the Lord destroyed them before them. And they dispossessed them and settled in their place,²² just as He did for the sons of Esau, who live in Seir, when He destroyed the Horites from before them; they dispossessed them and settled in their place even to this day.²³ And the Avvim, who lived in villages as far as Gaza, the Caphtorim who came from Caphtor, destroyed them and lived in their place.)”

2. We learn the following:

- a. The Edomites, Moabites, and Ammonites were to be left unmolested. They have lineage with Abraham, but they are outside of the covenant people of God. Nonetheless, God allotted their land to Lot, Abraham’s nephew, and Esau, Jacob’s brother. Giants once lived in these territories (vs. 10-11, 19-21). In addition, Esau/Edom is noted in verse 22.
- b. The giant clans known in the region were the Emim and Zamzummin. The Moabites and Ammonites also drove out the Horites, the Avim and Caphtorium. The latter three are not known as giant clans, but they are nonetheless aligned with groups who were very tall.
- c. The Edomites, Moabites, and Ammonites had previously dealt with these people groups

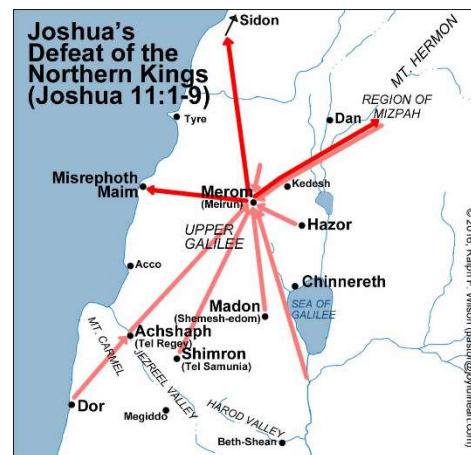
B. Joshua's Southern Campaign

1. Map



C. Joshua's Northern Campaign

1. Map



D. The wars of Joshua in review

1. After the victories over Sihon and Og, Moses died.
2. The conquest began at Jericho. A central military campaign would have the immediate effect of separating the cities of the north from those in the southern region – divide and conquer.
3. The southern campaign is described in Joshua 10:28-43.
 - a. Six editorial comments are used. “Left none remaining.” The Anakim were known to live in this region (Num. 13:28-29). Other people groups who lived there were under threat – wrong place at the wrong time.
4. The Northern Campaign is described in Joshua 11. The logic of *kherem* emerges again.
 - a. Joshua 11:21-23

“²¹ Then Joshua came at that time and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab and from all the hill country of

Judah and from all the hill country of Israel. Joshua utterly destroyed them with their cities. ²² There were no Anakim left in the land of the sons of Israel; only in Gaza, in Gath, and in Ashdod some remained. ²³ So Joshua took the whole land, according to all that the Lord had spoken to Moses, and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. Thus the land had rest from war.”

1. The Anakim are the target because they were known to live in the land – Numbers 13:28,29.
2. “The Hill Country of Judah” refers to the southern campaign while “the Hill Country of Israel” refers to the northern campaign.
3. The editorial notation confirms the writing of Joshua took place after the tribal allotment and civil war.
4. It is of note that Joshua encountered warriors from nearby Mt. Hermon in the region of Bashan (Josh. 11:3-4). Kherem was carried out (vs. 8, 12).



a. Joshua 11:8, 12

“⁸ The Lord delivered them into the hand of Israel, so that they defeated them, and pursued them as far as Great Sidon and Misrephoth-maim and the valley of Mizpeh to the east; and they struck them until no survivor was left to them.”

“¹² Joshua captured all the cities of these kings, and all their kings, and he struck them with the edge of the sword, and utterly destroyed them; just as Moses the servant of the Lord had commanded.”

5. The logic of the *kherem* emerges later in the chapter.



a. Joshua 11:21-23

“²¹ Then Joshua came at that time and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab and from all the hill country of Judah and from all the hill country of Israel. Joshua utterly destroyed them with their cities. ²² There were no Anakim left in the land of the sons of Israel; only in Gaza, in Gath, and in Ashdod some remained. ²³ So Joshua took the whole land, according to all that the Lord had spoken to Moses, and Joshua gave it for an

inheritance to Israel according to their divisions by their tribes. Thus the land had rest from war.”

b. The Anakim were the target.

5. The “*kherem*” designation is only employed for assaults in cities or locales that overlap giant clan population clusters.

a. The only exception of an indiscriminate use is found in Deuteronomy 7:1-2.

1. Deuteronomy 7:1-2

“¹ When the Lord your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you, ² and when the Lord your God delivers them before you and you defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them.”

b. Heiser clarifies in *Unseen Realm*, p. 204 [Emphasis Mine]

This passage calls for an indiscriminate *kherem* because of the indiscriminate generalization in Numbers 13:32-33. The words of Moses in Deuteronomy 7:1-2 reflect the report Moses had received forty years earlier. Its meaning is not that all inhabitants of the land are put under *kherem* because everyone is a giant. Its meaning is that, whenever they are found, the bloodline of the giant clans – descendants of the Nephilim – are to be eradicated. Once the conquest of Canaan actually begins, that is indeed how the term is used in the reports of Israelite victories. We must allow the more precise passages to inform the generalizations.

6. Once again, the object of the military campaign was to irradicate any vestiges of descendants who were the result of unholy unions between lesser *elohim* and human women. Their evil ways had to come to an end and no seed of the serpent would be permitted to infect the bloodline of Israel as well as the lineage of Christ.

a. This is the answer as to “Why was nothing left that breathes?”

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