

In the previous chapter, we explored the potential link between Cain and Canaan. We theorized that Cain's lineage may have survived the flood through Naamah, presumed to be Ham's wife, thus perpetuating the Cain line via Canaan. In Chapter 7, we'll delve deeper into Canaan's genealogy and historical significance, examining Ham's descendants and the role of Canaan's lineage in the biblical narrative.

WHO'S ON FIRST?

Genesis 10:6 lists Ham's sons in a specific order, which may not indicate their birth sequence. The genealogy of Noah's sons in Genesis 10:1 is Shem, Ham, and Japheth, while the order changes in Genesis 10:2-32, suggesting the order prioritizes other factors. Also, Genesis 9:24 refers to Ham as Noah's "younger son," contradicting the traditional birth order.

The sequence in these genealogies likely reflects narrative emphasis, cultural significance, and theological focus rather than birth order. For example, Genesis 9:18 and 9:25-27 emphasize Canaan, despite him being listed last among Ham's sons.

The timeline for the events in Genesis 9 suggests a short period post-flood. If Canaan were the youngest son of Ham, he must have fathered four sons in a brief span, which seems unlikely given the narrative pace and context. Also, the immediacy of Noah's curse on Canaan implies that Canaan was already born at that time.

Thus, the placement of Canaan in Genesis 10:6 should not be taken as an indication of his birth order. The Bible's genealogical listings serve purposes beyond recording birth sequences, and it remains plausible that Canaan might not have been Ham's youngest son.

A BABY ON THE ARK?

The possibility that Canaan was born on the ark is explored by examining Genesis 10:1 and Genesis 8:18. These verses suggest all the children of Noah's sons were born after the flood. However, an alternative interpretation allows for some children to be born during or immediately after the flood.

Genesis 10:1, interpreted broadly, doesn't strictly preclude the possibility that some sons, including Canaan, were born during or after the ark's journey. "After the flood" could refer to the general period following the flood's onset.

Genesis 8:18, about the ark's departure, doesn't explicitly mention children. The absence of mention doesn't necessarily imply no children were present. It's plausible that children were present but not highlighted.

Given these points, Canaan could have been born on the ark. This is supported when considering Canaan's lineage and narrative significance.

Genesis 6:4, if interpreted that Ham's wife, Naamah, had ties to the Nephilim, would provide an explanation for the post-flood presence of giants. Canaan, if born on the ark, could be the offspring of such a union, continuing the Nephilim lineage.

Genesis 9:18 introduces Ham as "the father of Canaan," hinting at Canaan's unique significance, potentially due to his heritage. The subsequent curse on Canaan in Genesis 9:25-27 also highlights his importance.

In conclusion, a nuanced reading of the text allows for the possibility that Canaan was born on the ark, providing a coherent explanation for the continuation of the Nephilim lineage post-flood.

TOO MUCH SPECULATION?

This study proposes Canaan was born on the ark and was Naamah's son, possibly Cain's descendant, and Ham's eldest son. While this contradicts a plain reading of the biblical text, we argue that the text supports such an interpretation. If we avoid this speculation, we still need to address the presence of the Nephilim post-flood. This interpretation, while unconventional, aligns with the broader biblical narrative and addresses the existence of the Nephilim after the flood, a topic traditional interpretations often struggle with.

MEET THE CANAANITES

Genesis 10:15-19 introduces Canaan's children. Canaan's first son, Sidon, is associated with a city infamous for idolatry and marked for judgment in the Bible. Heth, Canaan's second son, fathered the Hittites, who posed spiritual and military threats to Israel.

The "land of Canaan" was eventually overtaken by Joshua and the Israelites. The Israelites were forbidden from intermarrying with the Canaanites to prevent idol worship, as stated in Deuteronomy 7:3-4.

God also ordered the annihilation of all Canaanites in Deuteronomy 20:17. This was seen as a judgment on their wickedness and a means to prevent Israel from worshipping other gods. The command for total annihilation may have been due to the presence of "Nephilim DNA" in these tribes.

TRACING NEPHILIM

In the Old Testament, after the flood, there are five known groups identified with the Nephilim: the Anakim, the Rephaim, the Emim, the Zamzummim, and the Philistine giants, which notably include Goliath and his brothers.

The Emim and Zamzummim are regional names for the Rephaim. Goliath and the Philistine giants are also considered Rephaim, as we will discuss later. This leaves us with the Anakim and the Rephaim. Let's delve into what we can learn about each group.

THE ANAKIM

The Anakim are one of the groups in the Old Testament associated with giants or the Nephilim. When the spies sent by Moses scouted the land, they reported seeing giants, whom they identified as the sons of Anak, a patriarch of the Anakim. Numbers 13:33 records their report: "And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." This statement highlights the extraordinary stature of the Anakim, which filled the spies with fear and intimidation.

The Anakim were primarily concentrated around the city of Hebron. Joshua 11:21-22 details Joshua's campaign against them: "And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained." This passage illustrates that Joshua and his forces effectively eradicated the Anakim from the land of Israel, with the exception of those in Gaza, Gath, and Ashdod.

The presence of these giants in the land and the command to completely destroy them underscore their significance in the biblical narrative and their potential link to the Nephilim. Their imposing physical presence and the fear they instilled in the Israelites highlight the challenges faced during the conquest of Canaan.

While the Anakim were eradicated from the land of Israel, some of them remained in the Philistine territories of Gaza, Gath, and Ashdod. Interestingly, this is where we encounter Goliath and his brothers, who were of great stature and renowned for their strength and skill in battle. Their presence in these territories suggests a continuation of the Anakim line among the Philistines.

Whatever happened to the Philistines and their giants? The death of Goliath and his brothers seems to be the last of the Anakim. By the time of the Babylonian conquest and the subsequent exile, the Philistines as a distinct group fade from historical records. Their cities are eventually absorbed into other cultures and empires, and their identity as a unique people group diminishes.

THE REPHAIM

The Rephaim are another group in the Old Testament associated with giants or the Nephilim. They are frequently mentioned as a formidable and numerous people, often equated with other giant groups like the Anakim.

The Rephaim were widely dispersed throughout the region of Canaan and beyond. Deuteronomy 2:10-11 describes them: "The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; Which also were accounted giants, as the Anakims; but the Moabites call them Emims." In this passage, the word "giants" is "rephaim," thus proving the Rephaim were giants, similar to the Anakim, and known by different names in various regions.

One of the most notable figures among the Rephaim is King Og of Bashan. Deuteronomy 3:11 provides a specific description of his immense size: "For only Og king of Bashan remained of the remnant of giants [rephaim]; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man." This measurement suggests a bed over 13 feet long and 6 feet wide, underscoring Og's giant stature.

Joshua 12:4-5 confirms Og's reign over a large territory: "And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei, And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon."

In Numbers 21:35, we are told that the Israelites "smote him, and his sons, and all his people, until there was none left him alive." Thus Og, and the Rephaim, were destroyed.

The Valley of Rephaim, located near Jerusalem, is named after them (Joshua 15:8). It is here where one of the most notable battles of the Davidic dynasty took place against the Philistines.

A FUTURE FOR THE GIANTS?

The term "Rephaim" is often translated as either "giants" or "dead." For instance, Job 26:5 is usually translated as, "Dead things are formed from under the waters, and the inhabitants thereof." However, the word translated as "formed" could also be interpreted as "wait." If this is the case, the verse would read, "Rephaim wait under the waters." This could potentially reference the spirits in prison mentioned in 1 Peter 3:19-20, which says, "the spirits in prison; which were disobedient, when once the longsuffering of God waited in the days of Noah."

Furthermore, Isaiah 26:13-14 speaks of the Rephaim as deceased and declares that they shall not rise. Verse 14 reads, "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and

destroyed them, and made all their memory to perish." Since all humans have a resurrection, this verse suggests that the Rephaim might be non-human or trans-human entities who are not given the benefit or privilege of the resurrection.

While this may seem like a stretch, there's some compelling evidence to consider. Both Og and Gog are associated with battles against God's people, and they both occupy significant roles in prophetic narratives. The name "Og" means "giant," and indeed, Og was described as the last of the Rephaim, a race of giants. Similarly, Gog is associated with a massive end-times invasion of Israel in Ezekiel 38-39.

The timing of Gog's invasion, as described in Ezekiel, seems to align with the events of Revelation 9, when the Bottomless Pit is opened. This has led some to speculate that Gog could be a supernatural entity, perhaps a giant or Nephilim like Og, who is released from the pit to lead this invasion. The idea that Gog and Og could be the same entity is speculative, but it's an intriguing possibility that aligns with some of the themes and patterns in biblical prophecy.

If this speculation should be true, that would mean we can "trace Cain" from the Garden of Eden to the Battle of Gog and Magog in the last days.

Now that, is quit a lineage!