

THE LAND OF THE REPHAIM

by
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One of the more intriguing Mysteries in Scripture is the existence of the Rephaim, men of Giant stature that pop up now and then to hinder the people of YHWH. The Scriptures make no bones about equating them with the Nephilim, the Giant offspring of the Sons of Elohim who had sexual intercourse with the daughters of men before the Flood and afterwards. (Genesis 6:1.) In this Mystery we learn the nature of the Realm of the Dead and the origin of the New Testament (NT) Daimons, the Greek word for Demons or Devils. The following Passages trace this Mystery through the Scriptures:

“Where wast thou when I Laid the Foundations of the Earth? declare, if thou hast Understanding. Who hath Laid the Measures thereof, if thou knowest? or who hath Stretched the Line upon it? Whereupon are the Foundations thereof Fastened? or who Laid the Corner Stone thereof; when the Morning Stars sang together, and all the Sons of Elohim shouted for joy?” (Job 38:4-7.)

“Remember the days of old, consider the years of many Generations: ask thy father, and he will show thee. When Elyon Divided to the Nations their Inheritance, when he Separated the sons of Adam, he Set the Bounds of the people according to the Number of the Sons of Elohim. For YHWH's Portion is his people; Jacob is the Lot of his Inheritance.” (Deuteronomy 32:7-9 [LXX].)

“Now there was a day when the Sons of Elohim came to present themselves before YHWH, and Satan came also among them. And YHWH Said unto Satan, Whence comest thou? Then Satan answered YHWH, and said, From going to and fro in the Earth, and from walking up and down in it.” (Job 1:6.)

“Give unto YHWH, O ye Sons of El, give unto YHWH Glory and Strength....Elohim Standeth in the Congregation of El; he Judgeth among the elohim....I have Said, Ye are elohim, and all of you are Sons of Elyon. But ye shall Die like men, and fall like one of the Princes....For who in the Heaven can be Compared unto YHWH? who among the Sons of El can be Likened unto YHWH? Elohim is Greatly to be Feared in the Secret Council of the Holy Ones, and to be had in Reverence of all them that are about him.” (Psalms 29:1; 82:1,6-7; 89:6-7.)

Here we see the Divine Congregation, the Sons of Elohim in Assembly with YHWH at the Creation. In Canaanite Mythology, El, the Father of the gods, had 70 Sons with his consort, Asherah. These are the same 70 mentioned in Deuteronomy 32:8, under whom YHWH Divided the 70 Nations of the Gentiles by Lot. El's Lot was the people of Israel, who came out of the Gentiles.

Some of these Sons of Elohim left their First Estate and had sexual intercourse with human women and Spawned another race, the Nephilim/Rephaim. (Genesis 6:1-6; 1 Peter 3:18-20; 2 Peter 2:4; Jude 6.) The Rephaim were the “Mighty Men of Renoun,” such as the Akkadian Gilgamesh and the Canaanite Daniel, known for his Wisdom. (See, e.g., “The Epic of Gilgamesh,” and “The Tale of Aqhat,” from Ancient Near Eastern Texts Relating to the Old Testament, ed. by James B. Pritchard [Princeton: Princeton University Press, 1969, 3d ed.; Ezekiel 28:3.]

In Canaanite Mythology, the Rephaim were an Ancient Dynasty of Divine Kings, a fact reflected in Isaiah 14:9-15. When these hybrid-human Rephaim Died, they became Shades in Sheol. (See also, Ezekiel 32:17-32; cf., Psalm 86:13, “Lowest Part of Sheol”).

There was a belief among some Jews during the time of Jesus that the Daimons who Possessed humans were the Evil Pneumas of the Rephaim, who, because of Magic, had been Raised from Sheol in much the same way as the Witch of Endor Raised the Prophet Samuel from Sheol. (1 Samuel 28:7-19.) A whole “Legion” of these Daimons Possessed a Gentile whom Jesus healed, at the cost of an entire herd of pigs. (Mark 5:1-20.)

However, in the New Testament, it is the Sons of Elohim themselves, referred to as “the Angels who Sinned” (2 Peter 2:4), and as “the Angels which kept not their First Estate, but left their own Habitation” (Jude 6) -- implying some kind of Transmigration of the Psyche -- rather than their Offspring, the Rephaim, who were cast down into Tartarus (the Lowest Region of Hades, the Greek equivalent of Sheol), where they were bound by Chains of Darkness, waiting for the Judgment. These were the Pneumas Preached to and Saved by our Lord Jesus Christ, when he overcame the Law, Sin, Death and Sheol on the Third Day. (1 Peter 3:18-20; 4:6).

“And it came to pass when men began to multiply on the face of the Earth, and daughters were born unto them, that the Sons of Elohim saw the daughters of the men that they were fair; and they took them wives of all which they chose. And YHWH said, My Pneuma shall not always Strive with Man, for that he is Flesh: yet his days shall be an hundred and twenty years. There were Nephilim in the Earth in those days; and also after that, when the Sons of Elohim came in unto the daughters of men, and they bare children to them, the same became Mighty Men which were of Old, Men of Renoun.” (Genesis 6:1-4; Psalm 29:1; 89:6.)

The Nephilim (Hebrew for “Fallen Ones”), were the god-heroes of old, the basis for the Common Polytheistic Mythology of the Bronze Age. They were Divine Kings (“Sons of the Mighty Ones”) who Reigned on Earth, and were of much larger stature than normal humanity. Dynasties were traced to these Heroes. The Flood was sent to purge the Earth of these very same hybrid creatures and the great Wickedness that they had created.

Since they were hybrid beings, they may have passed on a form of immortality to their offspring, necessitating YHWH to cut short the lifespan of humanity to 120 years. This shows that the Israelites and the Canaanites shared a Common Mythology allowing certain people, like the Prophet Isaiah, to make linkages in order to convey Prophetic Information. For example, in Isaiah 14:9, where the King of Babylon is equated with the Rephaim in Sheol, and is also called Lucifer (Latin for “Bright One” [the Planet Venus], the “Son of the Dawn” (“Dawn” was a Daughter of El and Asherah), thus further identifying the King with the Rephaim.

“And it came to pass in the days of Amraphel King of Shinar, Arioch King of Ellasar, Chedorlaomer King of Elam, and Tidal King of Nations; that these made war with Bera King of Sodom, and with Birsha King of Gomorrah, Sinab King of Admah, and Shemeber King of Zeboiim, and the King of Bela, which is Zoar. And these were joined together in the Vale of Siddim, which is the Salt Sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer and the Kings that were with him, and smote the Rephaim in Ashteroth Karnaim, and the Zuzim in Ham, and the Emim in Shaveh Kiriathaim, and the Horites in their Mount Seir, unto El-Paran, which is by the Wilderness.” (Genesis 14:1-6.)

The Rephaim were equated with the Nephilim, who were also of Giant stock. It appears that the Flood did not rid the Earth of these Giants, for their spawn was still existing on the Earth at the time of Abraham. Whole tribes of these Giants were later destroyed by Moses, Joshua, Caleb, and David. David went one-on-one with the greatest Rephaim, Goliath of Gath, and he and his Mighty Men warred with Goliath's offspring for years afterwards. A Valley was named after these Giants, the Valley of Rephaim.

It is noteworthy that the Rephaim were slain in Ashteroth Karnaim by the Kings with Chedorlaomer, for that city was later ruled by Og of Bashan, who was also Rephaim. (Joshua 12:4-5.)

The Emim were Rephaim dispossessed by Moab; the Zuzim and Horites [Horim] were also Rephaim, dispossessed by Ammon and Edom. (Deuteronomy 2:9-11,19-23.)

“In the same day YHWH made a Covenant with Abram, Saying, Unto thy Seed have I Given this land, from the River of Egypt unto the Great River, the River Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.” (Genesis 15:18-21.)

Jethro, Moses' father-in-law, the Priest of Midian, was a Kenite (Descendant of Cain; some of them, like the Rephaim, must have survived Noah's Flood. (Judges 1:16; cf., Joshua 24:2,3,14,15.)

Caleb, who took possession of Hebron (the location of Abraham's tomb), was a Kenizzite (a Descendant of Esau. (Numbers 32:12; Joshua 14:6). In other words, neither Jethro nor Caleb were Israelites by blood.

“And they [the Israelite spies] brought an Evil Report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of Great Stature. And there we saw the Nephilim, the Sons of Anak, which come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.” (Numbers 13:32-33.)

Anak was the father of the Anakim, a family of Rephaim, and Arba of Hebron (Kirjath-arba), was not only the father of Anak (Joshua 21:11), but also the Grandfather of Sheshai, Ahiman, and Talmai, who were the Rephaim slain by Caleb when he conquered Hebron (Joshua 15:13-14).

“And YHWH Said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession. The Emim dwelt therein in times past, a people great, and many, and Tall, as the Anakim; which also were accounted Rephaim, as the Anakim; but the Moabites call them Emim...

“And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession. (That also was accounted a land of the Rephaim: Rephaim dwelt therein in old time; and the Ammonites call them Zamzummin; a people great, and many, and Tall, as the Anakim; but YHWH destroyed them before them; and they succeeded them, and dwelt in their stead: as he did to the children of Esau, which dwelt in Seir, when he destroyed the Horim from before them, and dwelt in their stead even unto this day: and the Avim which dwelt in Hazerim, even unto Gaza, the Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)...

“So YHWH our El delivered into our hands Og also, the King of Bashan, and all his people: and we smote him until none was left to him remaining. And we took

all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the Kingdom of Og in Bashan. All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon King of Heshbon, utterly destroying the men, women, and children, of every city. But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

“And we took at that time out of the land of the two kings of the Amorites the land that was on this side Jordan, from the River of Arnon unto Mount Hermon; (which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;) all the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the King of Bashan. For only Og King of Bashan remained of the Remnant of the 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....

“And the rest of Gilead, and all Bashan, being the Kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the Land of the Rephaim. Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-Havoth-Jair, unto this day.” (Deuteronomy 2:9-11,20-23; 3:3-11,13-14.)

This passage and the one prior to it clearly identify the Nephilim with the Rephaim. For example, the Anakim, at one time or another, are called “Rephaim,” “Nephilim,” and “Emim.” The Rephaim consisted of many tribes, many of whom are mentioned in the Chedorlaomer campaign of Genesis 14. After the Moabites, Ammonites, Edomites, and Sea Peoples (Caphthorim) dispossessed the Rephaim, the Israelites finished them off east of the Jordan, and then in Judah.

David was a leige-vassal of the King of Gath, the hometown of the most famous Rephaim, Goliath (1 Samuel 17:4). David took many Gittites with him as servants when he became Christ King of Zion (2 Samuel 15:18), which was only possible after defeating the Philistines and the Rephaim (Goliath's sons) in the Valley of Rephaim and in Gath (1 Samuel 17; 2 Samuel 5). David took Rabbah, which was a Royal City, and personally took the Crown of Malcom (the King of the Ammonites) off his head, which was made out of a talent of gold and set with precious stones, and placed it on his own head (2 Samuel 12:29-30). Rabbah is the place where the Rephaim Og of Bashan's huge bed was located (Deuteronomy 3:11).

“And at that time came Joshua, and cut off the Anakim 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 Anakim left in the land of of the children of Israel: only in Gaza, in Gath,

and in Ashdod, there remained....

“And the coast of Og King of Bashan, which was of the Remnant of the Rephaim, 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....All the kingdom of Og in Bashan, which Reigned in Ashtaroth and in Edrei, who remained of the Remnant of the Rephaim: for these did Moses smite, and cast them out. Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites; but the Geshurites and Maachathites dwell among the Israelites to this day....

“And the name of Hebron before was Kirjath-Arba; which Arba was a great man among the Anakim....And the Border [of Judah] went up by the Valley of of the Son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the Border went up to the top of the mountain that lieth before the Valley of Hinnom westward, which is at the end of the Valley of the Rephaim northward....And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the Word of YHWH to Joshua, even the city of Arba the father of Anak, which city is Hebron. And Caleb drove thence the Three Sons of Anak, Sheshai, and Ahiman, and Talmai, the Children of Anak....

“And Joshua answered them [the children of Joseph], If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the Rephaim, if Mount Ephraim be too narrow for thee....

“And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjath-Arba:) and they slew Sheshai, and Ahiman, and Talmai. (Joshua 11:21-22; 12:4-5; 13:12-13; 14:15; 15:8,13-14; 17:15; Judges 1:10.)

Absalom's grandfather was Talmai, King of Geshur (2 Samuel 3:3; 13:37). Another Talmai was the son of Anak, a Rephaim. Moreover, the city of Ashtaroth was in Geshur, where the Rephaim were defeated by Chedorlaomer (Genesis 14:5). Saul's armor after his defeat by the Philistines in Mount Gilboa was taken to the House of Ashtaroth (1 Samuel 31:10).

This raises the question of whether Absalom had Rephaim blood in his veins. Perhaps a clue is the fact that he constructed a Pillar for himself in the King's Dale (2 Samuel 18:18), otherwise known as the Valley of Shaveh (Genesis 14:17). It was in the Valley of Shaveh that Abram met Melchizedek after he defeated Chedorlaomer, the King who had earlier defeated the Emims at “Shaveh” Karnaim (Genesis 14:5). The term Shaveh (“plain”) could thus be a word with Rephaim connotations. If so, Absalom may have erected his Pillar there due to this background and his own bloodline. If the King of Geshur was of Rephaim stock, then David's conflict with Absalom was the final confrontation he had with the Rephaim.

“And there went out a Champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of bronze upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of bronze. And he had greaves of bronze upon his legs, and a target of bronze between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him....

“And the Philistine said to David, Come to me and I will give thy Flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the Name of YHWH Sabaoth, the Elohim of the Armies of Israel, whom thou hast Defied. This day will YHWH deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the Host of the Philistines this day unto the fowls of the air, and to the wild beasts of the Earth; that all the Earth may know that there is an Elohim in Israel. And all this assembly shall know that YHWH saveth not with sword and spear; for the Battle is YHWH's, and he will give you into our hands.

“And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the Army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the Earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheaf thereof, and slew him, and cut of his head therewith....And David took the head of the Philistine and brought it to Jerusalem; but he put the armor in his tent....

“But when the Philistines heard that they had Made Christ David King over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the Hold. The Philistines also came and spread themselves in the Valley of Rephaim. And David inquired of YHWH, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And YHWH said unto David, Go up; for I will doubtless deliver the Philistines into thine hand. And David came to Baal-Perazim, and David smote them there, and said, YHWH hath Broken Forth upon mine enemies before me, as the Breach of Waters. Therefore he called the name of that place Baal-Perazim [the “Breach of Baal”; at the time of David, “Baal,” which means “Lord,” was an alternate name for YHWH]. And there they left their images, and David and his men burned them. And the Philistines came up yet again, and spread themselves in the Valley of Rephaim....And David...smote the Philistines from Geba until thou come to Gazar....

“Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. And Ishbibenob, which was of the Sons of the Rephaim, the weight of whose spear weighed three hundred shekels of bronze in weight, he being girded with a new sword, thought to have slain David. But Abishai the son of Zeruah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the Light of Israel. And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the Sons of the Rephaim. And there was again a battle in Gob the Philistines, where Elhanan the son of Jaare-Oregim, a Bethlehemite, slew [the Son of] Goliath the Gittite, the staff of whose spear was like

a weaver's beam. And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was Born to the Rephaim. And when he Defied Israel, Jonathan the son of Shimeah the brother of David slew him....These four were born to the Rephaim in Gath, and fell by the hand of David, and by the hand of his servants. (1 Samuel 17:4-7,50-51,54; 2 Samuel 5:17-22,25; 21:15-22.)

Goliath and his Four Sons were Rephaim, and were from Gath. After David slew Goliath, his Sons were called the Children of the Rephaim of Gath. Some scholars believe there is a contradiction over who really slew Goliath: David vs. Elhanan, but the context of the Elhanan passage is self-explanatory. Although 2 Samuel 21:19 adds “the Brother of” instead of “the Son of,” as I have rendered it; “the Brother of” in 2 Samuel is based on the interpretation given to the parallel passage in 1 Chronicles 20:5, which states that Elhanan slew "Lahmi the Brother of Goliath the Gittite".

It is clear from the context that there were Four Children of the Rephaim, and if Lahmi was “a Brother” of Goliath, then Goliath would have been illogically a fifth son born to the otherwise unnamed Rephaim of Gath. Thus, it is more likely that Goliath had Four Sons, one of whom was probably called Lahmi. One of these Sons, Ishbibenob, almost avenged the death of his father upon David, but was slain by Abishai, David’s cousin, brother of Joab, in the nick of time.

It is also noteworthy that David took the head of Goliath to Jerusalem (1 Samuel 17:54). It could have been that David still worshipped at the old Shrine of El Elyon, and had taken his battle trophy to the Priest-King, or Melchizedek, of Jerusalem at that time. His name may have been Araunah , especially since he and David appear to have been still on excellent terms with each other when the Angel of YHWH was about to destroy Jerusalem several years later (2 Samuel 24:20-24.)

That David took the head as a trophy appears to have been a customary practice at the time since the Philistines took the head of Saul and published it in the House of their Idols and put his armor in the House of of their Goddess Ashteroth (1 Samuel 31:9-10; cf., 1 Samuel 21:8-9, where the sword of Goliath ended up in the House of YHWH at Nob). Also note, as mentioned above, that YHWH and Baal were synonyms for God at this time (cf., 2 Samuel 6:2, Baale/Baal of Judah, where the Ark of YHWH was kept, otherwise known as Kirjath-Jearim, Kirjath-Baal, or just Baal;

Joshua 15:9-10,60; 18:14; and 2 Samuel 5:20, where the Breach of YHWH is called “Baal-perazim).

“Wilt thou show wonders to the Rephaim? shall the Rephaim Arise and praise thee? Shall thy Lovingkindness be Declared in the Grave? or thy Faithfulness in Abaddon...For her house inclineth unto Death, and her paths unto the Rephaim....Her feet go down to Death; her steps take hold on Sheol....Her house is the Way to Sheol, going down to the Chambers of Death....But he knoweth not that the Rephaim are there; and that her guests are in the Depths of Sheol....Sheol and Abaddon are before YHWH: how much more then the hearts of the children of men?....The person that wandereth out of the way of Understanding shall remain in the Congregation of the Rephaim....Sheol and Abaddon are never full; so the eyes of man are never satisfied....

“The Rephaim tremble from under the Waters, and the inhabitants thereof. Sheol is Naked before him, and Abaddon hath no covering....Whence then cometh Wisdom? and where is the place of Understanding? seeing it is Hid from the Eyes of all living, and kept close from the fowls of the air. Abaddon and Death say, We have heard the fame thereof with our ears....

If mine heart have been deceived by a woman, or if I have laid wait at my neighbor's door; then let my wife grind unto another, and let others bow down upon her. For this is an heinous crime; yea, it is an Iniquity to be punished by Judges. For it is a fire that consumeth to Abaddon, and would root out all mine increase....

“Sheol from beneath is moved for thee to meet thee at thy coming: it stirreth up the Rephaim for thee, even all the Chief Ones of the Earth; it hath raised up from their thrones all the Kings of the Nations. And they shall speak and say unto thee, Art thou also become Weak as we? art thou become like unto us? Thy pomp is brought down to Sheol, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

“How art thou fallen, O Bright One, Son of the Dawn! how art thou cut down to the ground, which didst weaken the Nations! For thou hast said in thine heart, I will Ascend into Heaven, I will exalt my throne above the Stars of El: I will sit also upon the Mount of Congregation, in the Sides of the North: I will ascend above the heights of the Clouds; I will be like Elyon. Yet thou shalt be brought down to Sheol, to the Sides of the Pit....

“O YHWH our El, other lords beside thee have had dominion over us: but by thee only will we make mention of thy Name. They are Dead, they shall not live; they are Rephaim, they shall not Rise: therefore thou hast visited and destroyed them, and made all their memory to perish....Thy Dead shall Live, together with my Dead Body shall they Arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of Light, and the Earth shall bring the Rephaim to Birth. (Psalm 88:10-11; Proverbs 2:18; 5:5; 7:27; 9:18; 15:11; 21:16; 27:20; Job 26:5-6; 28:21-22; 31:9-12; Isaiah 14:9-15; 26:13-14,19.)

These passages show that the Canaanite Mythology of the Rephaim carried over into the Israelite world view. The last text above from Isaiah makes it clear that the Rephaim would be saved some day when their Savior's Dead Body would Rise and Live. This is the Old Testament background for the often misunderstood passage in 1 Peter which speaks of the Salvation of those in Sheol and Tartarus:

“For Christ also hath once suffered for Sins, the just for the unjust, that he might bring us to God, being put to Death in the flesh, but Quickened by the Pneuma: by which also he went and Preached unto the Pneumas in Prison; which sometime were disobedient, when the Longsuffering of God waited in the days of Noah, while the Ark was a preparing, wherein few, that is, eight souls were Saved by water....For this cause was the Gospel Preached also to them that are Dead, that they might be Judged according to men in the flesh, but Live according to God in the Pneuma” (1 Peter 3:18-22; 4:6).

Finally, we can see that the struggle between Jesus and the Daimons was a continuation of David's struggle with the Rephaim. Jesus Defeats Satan in the Wilderness, a Victory that brings to mind David's victory over Goliath. We can see this struggle continuing in (1) the casting out of the Daimons from the Jewish man in the synagogue (Mark 1:23-26); (2) the Daimon who called himself Legion inside the Gentile sinner. Legion addresses Jesus as “the Son of El Elyon,” the Name of the God of the Gentiles. (Mark 5:7; Luke 8:28; but just as “Son of God” in Mathew 8:29, thus showing that Mark and Luke were more Gentile oriented; (3) in the struggle with the Daimon inside the Gentile Caananite girl (Mark 7:24-30); (4) and the Exorcism of the Jewish boy after the Transfiguration (Mark 9:14-27).

Christ's final battle is with Judas, who is Possessed by Satan himself, and the leaders of Judah and Rome. Of course, the struggle between the Apostles and the Daimons after the Resurrection brings to mind the struggles with the Rephaim and David's Mighty Men, for the Apostles are the New Testament equivalents of the Mighty Men of David.

A couple of good New Testament examples of this kind of Pneumatik warfare is the struggle Paul had with the Jewish Sorcerer Elymas on the island of Cyprus (after which Saul became Paul; Acts 13:4-12), and with the Gentile slave girl Pythoness in Philippi (Acts 16:16-18). Pythonesses were oracle-prophetesses of Apollo, whose main Oracle and shrine was at Delphi. This was once the shrine of the Mother Goddess and had been guarded by a large dragon called Python, who was later conquered and slain by Apollo. After killing the Python, Apollo was called “Apollo Python,” and hence, his oracle-prophetesses were called Pythonesses. The Gentile slave girl was “Possessed with a Pneuma of Python” (Apollo was the Greek god of Prophecy), and had been Propheying that Paul,

Silas, Timothy and the "Man from Macedonia" (Epaphroditus?) were "the servants of El Elyon, which show unto us the Way of Salvation," that is, servants of the God of the Gentiles (Acts 16:17). It is intriguing to speculate that this young Pythoness later joined Paul's Cult in Philippi after her Exorcism made her less profitable to her owners (she was, after all, Prophesying the Truth), and she may have been one of the women causing trouble in Philippians 4:2 (e.g., Euodias or Syntyche). Paul called upon his "Yokefellow" (Lydia?) to make peace with them (Philippians 4:2-3).