

**Who are the “deceased” that shall not rise?
(Isa. xxvi. 14).
pp. 193 - 196**

Part of a lengthy correspondence with one of our readers included a reference to Isa. xxvi. 14 & 19, and as the subject is of importance we give it consideration here.

“They are dead, they shall not live: they are deceased, they shall not rise 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” (Isa. xxvi. 14, 19).

The first statement is one that we must not lightly pass over: “They are dead, they shall not live.” Let us make sure of each expression so that our conclusions also may be sure. Is the word “dead” the normal one for death? It is the word used of Sarah in Gen. xxiii. 4 and Joseph in Gen. 1. 24. In the future tense it is used of Adam in Gen. ii. 17. It is of Noah in Gen. ix. 29, and of Abraham in Gen. xxv. 8. With Heb. xi. as our guide we can be very sure that all these “dead” *shall* live. Isa. xxvi. 14 speaks of some of the “dead” who shall *not* live.

They shall not live.—Does this refer to resurrection life? Job uses the same word when he asks, “If a man die, shall he *live* (again)?” (Job xiv. 14). Hosea vi. 12 uses it for resurrection life: “After two days He will *revive* us, in the third day He will raise us up, and we shall *live* in His sight.” The same word is used in Hosea xiv. 7: “They will *revive* as the corn.” Quite apart from these references, however, it is obvious that if dead men are to live, that life must be life from the dead or life in resurrection.

There is a very definite contrast in Isa. xxvi. 19: “Thy dead shall live, my dead body (plural or collective) shall arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs.” Here we have the same word for “dead” as in verse 14, and the same word for “live”. In addition we have the word “awake”, which is used in connection with resurrection in Psa. xvii. 15: “I shall be satisfied, when I *awake*, with Thy likeness”, and also in Dan. xii. 2, “Many of them that sleep in the dust of the earth shall *awake*”.

It is categorically asserted in Scripture that all who are in Adam must be raised from the dead: “For as in Adam *all* die, even so in Christ shall *all* be made alive” (I Cor. xv. 22). Both I Cor. xv. and Isa. xxvi. are inspired Scripture and beyond argument. Both passages are true. There is but one conclusion possible, that the dead referred to in Isa. xxvi. were never “in Adam”; otherwise they must live again in resurrection.

Can this be substantiated from Scripture? The answer is yes, and its basis is Isa. xxvi. 14 and 19. Let us continue. “They are deceased, they shall not rise.” At first sight this seems but a repetition, but upon examination we discover that the word “deceased” is a strange one. It is “The Rephaim”. Who were the Rephaim? Were they the seed of Adam? We meet them first in Gen. xiv. 5 in company with Zuzims and the

Emims. The Emims are described in Deut. ii. 10, 11: “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.”

Zamzummims are mentioned in Deut. ii. 20, and these too were “giants”. It is important to realize that the word “giants” here is the word “Rephaim”—the Emims were also accounted Rephaim. In the A.V. the words are used interchangeably. In Josh xv. 8 we read of the “valley of the *giants*”; in xvii. 15 of the “land of the Perrizites and of the *giants*”; and in I Chron. xi. 15 and xiv. 9 the same word is found in the expression, “the valley of the Rephaim”. In I Chron. xx. 4, 6 and 8, we read of “giants” or “Rephaim” born in Gath, the birthplace of Goliath, whose brother also was a giant (*see* verse 5). One of these Rephaim had four and twenty fingers and toes, six on each hand and six on each foot, a living symbol of the beast of Rev. xiii.

The earth shall cast out the dead.—Here the word “dead” is the same as the word “deceased”, namely, “the giants” or “the Rephaim”. They shall not rise, but they are cast out of the earth. What does that mean? The word translated “cast out” is *naphal*, and is the causative, “cause to fall” as in Gen. ii. 21. “And the Lord God *caused* a deep sleep *to fall* upon Adam.”

This word *naphal* gives a name to another race of Giants who come into record of Scripture in Gen. vi. 4, where they are called “the giants”. They appear again in Numb. xiii. 33, and are there also called, “the sons of Anak”. In the days of Noah no provision was made for the salvation of one of this seed of the wicked one, so serious in the eyes of the Lord was this awful intermingling. In the days of Israel no command was given concerning the Canaanite except that of extermination, and according to Isa. xxvi. they are dead and done with, never to awake, arise or live again.

The Lord plainly tells us that the “tares” sown by the wicked one are not evil doctrines, but the “children of the wicked one”. These are bound in bundles and burned before the children of the kingdom shine forth in glory. Did the Lord use a true figure when He spoke of the tares, if the purpose of God is that these “tares” or “children of the wicked one” are to come forth from the lake of fire the redeemed of the Lord? Surely such a mighty doctrine would not be left to hang upon poor human inferences, and we accordingly reject it as being as much a lie as the words, “Ye shall not surely die”, uttered in Gen. iii. 4.

As every word in this battle for the truth is of consequence, and as even an unintentional omission may be misconstrued, we must consider one more expression, viz., “They shall not rise”. Does this mean resurrection? Job uses the word in xiv. 12 with very definite reference to resurrection: “Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised from out of their sleep.” The word is the Hebrew *qum*, which is found in the Aramaic form in Mark v. 41: “And He took the damsel by the hand, and said unto her, *Talitha cumi*: which is, being interpreted, Damsel, I say unto thee, arise.”

Isa. xxvi. 14 is written as the partial explanation of a great theme, viz., the question of “dominion”:-

“O Lord our God, other lords beside Thee have had dominion over us: but by Thee only will we make mention of Thy name” (Isa. xxvi. 13).

At the creation of Adam dominion was given to him. This he lost, but it is to be restored in Christ:-

“For unto the angels hath He not put in subjection the world to come, whether we speak Thou madest Him for a little lower than the angels we see Jesus, Who was made for a little lower than the angels the children are partakers of flesh and blood He laid not hold on angels” (Heb. ii. 5-16).

It is the character of the present age that evil triumphs and truth suffers. Cain slew his brother, built a city, and Nimrod his successor assumed dominion over the earth. This principle is true to the end, for Babylon at the close is spoken of as having dominion over the earth. The true seed remain in subjection now, but they shall reign and rule, when these “other lords” shall be no more. The purpose of the ages shall be accomplished in spite of all the opposition of the wicked one, and in spite of the fall and failure of Adam and his sons. Blessed be God for Him Who is the “last Adam”. He must reign, till He hath put all enemies under His feet.