

# The N<sup>e</sup>philim, or "Giants" of Genesis 6, etc.<sup>1</sup>

This Is Appendix 25 From The Companion Bible.

The progeny of the fallen angels with the daughters of Adam (see notes on Genesis 6, and [Appendix 23](#) are called in Genesis 6, N<sup>e</sup>-*phil*-*im*, which means *fallen ones* (from *naphal*, to fall). What these beings were can be gathered only from Scripture. They were evidently great in size, as well as great in wickedness. They were superhuman, abnormal beings; and their destruction was necessary for the preservation of the human race, and for the faithfulness of Jehovah's Word (Genesis 3:15).

This was why the Flood was brought "upon the world of the ungodly" (2Peter 2:5) as prophesied by Enoch (Jude 14). But we read of the N<sup>e</sup>*philim* again in Numbers 13:33 : "there we saw the N<sup>e</sup>*philim*, the sons of Anak, which come of the N<sup>e</sup>*philim*". How, it may be asked, could this be, if they were all destroyed in the Flood ? The answer is contained in Genesis 6:4, where we read: "There were N<sup>e</sup>*philim* in the earth in those days (that is to say, in the days of Noah); and also **AFTER THAT**, when the sons of God came in unto the daughters of men, and they bare children to them, the same became [the] mighty men (Hebrew *gibbor*, the heroes) which were of old, men of renown" (literally, *men of the name*, that is to say, who got a name and were renowned for their ungodliness).

So that "after that", that is to say, after the Flood, there was a *second* irruption of these fallen angels, evidently smaller in number and more limited in area, for they were for the most part confined to Canaan, and were in fact known as "the nations of Canaan". It was for the destruction of these, that the sword of Israel was necessary, as the Flood had been before. As to the date of this second irruption, it was evidently soon after it became known that the seed was to come through Abraham; for, when he came out from Haran (Genesis 12:6) and entered Canaan, the significant fact is stated: "The Canaanite was then (that is to say, *already*) in the land." And in Genesis 14:5 they were already known as "Rephaim" and "Emim", and had established themselves as Ashteroth Karnaim and Shaveh Kiriathaim. In chapter 15:18-21 they are enumerated and named among Canaanite Peoples: "Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Girgashites, and the Jebusites" (Genesis 15:19-21; compare Exodus 3:8,17; 23:23. Deuteronomy 7; 20:17. Joshua 12:8).

These were to be cut off, and driven out, and utterly destroyed (Deuteronomy 20:17. Joshua 3:10). But Israel failed in this (Joshua 13:13; 15:63; 16:10; 17:18. Judges 1:19,20,28,29,30-36; 2:1-5; 3:1-7); and we know not how many got away to other countries to escape the general destruction. If this were recognized it would go far to solve many problems connected with Anthropology. As to their other names, they were called *Anakim*, from one Anak which came of the N<sup>e</sup>*philim* (Numbers 13:23), and *R<sup>e</sup>phaim*, from Rapha, another notable one among them.

From Deuteronomy 2:10, they were known by some as *Emim*, and *Horim*, and *Zamzumim* (verse 20,21) and *Avim*, etc.

As *R<sup>e</sup>phaim* they were well known, and are often mentioned: but, unfortunately, instead of this, their proper name, being preserved, it is variously translated as "dead", "deceased", or "giants". These *R<sup>e</sup>phaim* are to have no resurrection. This fact is stated in Isaiah 26:14 (where the proper name is rendered "deceased", and verse 19, where it is rendered "the dead"). It is rendered "dead" seven times (Job 26:5. Psalm 88:10. Proverbs 2:18; 9:18; 21:16. Isaiah 14:8; 26:19). It is rendered "deceased" in Isaiah 26:14. It is retained as proper name "*R<sup>e</sup>phaim*" ten times (two being in the margin). Genesis 14:5; 15:20. Joshua 12:15 (margin). 2Samuel 5:18,22; 23:13. 1Chronicles 11:15; 14:9; 20:4 (margin). Isaiah 17:5. In all other places it is rendered "giants", Genesis 6:4, Numbers 23:33, where it is N<sup>e</sup>*philim*; and Job 16:14, where it is *gibbor*).

By reading all these passages the Bible student may know all that can be known about these beings. It is certain that the second irruption took place before Genesis 14, for there the *R<sup>e</sup>phaim* were mixed up with the five nations or peoples, which included Sodom and Gomorrah, and were defeated by the four kings under Chedorlaomer. Their principal locality was evidently "Ashteroth Karnaim"; while the *Emim* were in the plain of Kiriathaim (Genesis 14:5). *Anak* was a noted descendant of the N<sup>e</sup>*philim*; and *Rapha* was another, giving their names respectively to different clans. Anak's father was *Arba*, the original builder of Hebron (Genesis 35:27. Joshua 15:13; 21:11); and this Palestine branch of the *Anakim* was not called *Abraham* after him, but *Anakim* after Anak. They were great, mighty, and tall (Deuteronomy 2:10,11,21,22,23; 9:2), evidently inspiring the ten spies with great fear (Numbers 12:33). Og king of Bashan is described in Deuteronomy 3:11). Their strength is seen in "the giant cities of Bashan" to-day; and we know not how far they may have been utilized by Egypt in the construction of buildings, which is still an unsolved problem. Arba was rebuilt by the *Khabiri* or confederates seven years before Zoan was built by Egyptian Pharaohs of the nineteenth dynasty. See note on [Numbers 13:22](#).

If these N<sup>e</sup>*philim*, and their branch of *R<sup>e</sup>phaim*, were associated with Egypt, we have an explanation of the problem which has for ages perplexed all engineers, as to how those huge stones and monuments were brought together. Why not in Egypt as well as in "the giant cities of Bashan" which exist, as such, to this day? Moreover, we have in these mighty men, the "men of renown," the explanation of the origin of the Greek mythology. That mythology was no mere *invention* of the human brain, but it grew out of the traditions, and memories, and legends of the doings of that mighty race of beings; and was gradually evolved out of the "heroes" of Genesis 6:4. The fact that they were supernatural in their origin formed an easy step to their being regarded as the demi-gods of the Greeks. Thus the Babylonian "Creation Tablets", the Egyptian "Book of the dead", the Greek mythology, and heathen Comogonies, which by some are set on an equality with Scripture, or by others adduced in support of it, are all the corruption and perversion of primitive truths, distorted in proportion as their origin was forgotten, and their memories faded away.

<sup>1</sup> C:\My Documents\SCHOOLofLocalChurch\Lessons\30TheNephilim\Articles\CompanionBibleNephilim.doc

## "The Sons of GOD" in Genesis 6:2,4.

This Is Appendix 23 From The Companion Bible.

It is only by the Divine specific act of creation that any created being can be called "a son of God". For that which is "born of the flesh is flesh". God is spirit, and that which is "born of the Spirit is spirit" (John 3:6). Hence Adam is called a "son of God" in Luke 3:38. Those "in Christ" having "the new nature" which is by the direct creation of God (2 Corinthians 5:17. Ephesians 2:10) can be, and are called "sons of God" (John 1:13. Romans 8:14,15. 1John 3:1).<sup>1</sup> This why angels are called "sons of God" in every other place where the expression is used in the Old Testament. Job 1:6; 2:1; 38:7. Psalms 29:1; 89:6. Daniel 3:25. (no article).<sup>2</sup> We have no authority or right to take the expression in Genesis 6:2,4 in any other sense. Moreover, in Genesis 6:2 the Septuagint renders it "angels".

Angels are called "spirits" (Psalm 104:4. Hebrews 1:7,14), for spirits are created by God. That there was a fall of the angels is certain from Jude 6. The nature of their fall is clearly stated in the same verse. They left their own **οἰκητήριον** (*oiketerion*). This word occurs only in 2Corinthians 5:2. Jude 6, where it is used of the spiritual (or resurrection) body. The nature of their sin is stated to be "in like manner" to that of the subsequent sins of Sodom and Gomorrha, Jude 7. The time of their fall is given as having taken place "in the days of Noah" (1Peter 3:20. 2Peter 2:7), though there may have been a prior fall which caused the end of "the world that then was" (Genesis 1:1,2. 2Peter 3:6).

For this sin they are "reserved unto judgement", 2Peter 2:4, and are "in prison", 1Peter 3:19. Their progeny, called *Nephilim* (translated "giants"), were monsters of iniquity; and being superhuman in size and character, had to be destroyed (see Appendix 25). This was the one and only object of the Flood. Only Noah and his family had preserved their pedigree pure from Adam (Genesis 6:9 see note). All the rest had become "corrupt" (*shachath*) **destroyed** [as Adamites]. The only remedy was **to destroy it (defacto)**, as it had become **destroyed (de jure)**. (It is the same word in verse 17 as in verses 11,12.) See further under Appendix 25 on the *Nephilim*.

This irruption of fallen angels was Satan's first attempt to prevent the coming of the Seed of the woman foretold in Genesis 3:15. If this could be accomplished, God's Word would have failed, and his own doom would be averted. As soon as it was made known that the Seed of the woman was to come through ABRAHAM, there must have been another irruption, as recorded in Genesis 6:4, "and also **after that**" (that is to say, after the days of Noah, more than 500 years after the first irruption). The aim of the enemy was to occupy Canaan in advance of Abraham, and so to contest its occupation by his seed. For, when Abraham entered Canaan, we read (Genesis 12:6) "the Canaanite was then (that is to say, already) in the land." In the same chapter (Genesis 12:10-20) we see Satan's next attempt to interfere with Abraham's seed, and frustrate the purpose of God that it should be in "Isaac". This attempt was repeated in 20:1-18. This great conflict may be seen throughout the Bible, and it forms a great and important subject of Biblical study. In each case the human instrument had his own personal interest to serve, while Satan had his own great object in view. Hence God had, in each case, to interfere and avert the evil and the danger, of which His servants and people were wholly ignorant. The following assaults of the great Enemy stand out prominently:-

The destruction of the chosen family by famine, Genesis 50:20. The destruction of the male line in Israel, Exodus 1:10,15, etc. Compare to Exodus 2:5. Hebrews 11:23. The destruction of the whole nation in Pharaoh's pursuit, Exodus 14.

After David's line was singled out (2Samuel 7), that was the next selected for assault. Satan's first assault was in the union of Jehoram and Athaliah by Jehoshaphat, notwithstanding 2Chronicles 17:1. Jehoram killed off all his brothers (2Chronicles 21:4). The Arabians slew all his children, except Ahaziah (2Chronicles 21:17; 22:1). When Ahaziah died, Athaliah killed "all the seed royal" (2Chronicles 22:10). The babe Joash alone was rescued; and, for six years, the faithfulness of Jehovah's word was at stake (2Chronicles 23:3). Hezekiah was childless, when a double assault was made by the King of Assyria and the King of Terrors (Isaiah 36:1; 38:1). God's faithfulness was appealed to and relied on (Psalm 136). In Captivity, Haman was used to attempt the destruction of the whole nation (Esther 3:6,12,13. Compare 6:1).

Joseph's fear was worked on (Matthew 1:18-20). Notwithstanding the fact that he was "a just man", and kept the Law, he did not wish to have Mary stoned to death (Deuteronomy 24:1); hence Joseph determined to divorce her. But God intervened: "Fear not". Herod sought the young Child's life (Matthew 2). At the Temptation, "Cast Thyself down" was Satan's temptation. At Nazareth, again (Luke 4), there was another attempt to cast Him down and destroy Him. The two storms on the Lake were other attempts.

At length the cross was reached, and the sepulchre closed; the watch set; and the stone sealed. But "God raised Him from the dead." And now, like another Joash, He is **seated** and **expecting** (Hebrews 10:12,13), hidden in the house of God on high; and the members of "the one body" are hidden there "in Him" (Colossians 3:1-3), like another Jehoshaba; and going forth to witness of His coming, like another Jehoiada (2Chronicles 23:3). The irruption of "the fallen angels" ("sons of God") was the first attempt; and was directed against the whole human race. When Abraham was called, then he and his seed were attacked. When David was enthroned, then the royal line was assailed. And when "the Seed of the woman" Himself came, then the storm burst upon Him.

### NOTES

<sup>1</sup> The word "offspring" in Acts 17:28 is quite different. It is **γένος** (*genos*), which means merely *kin* or *kind*, our *genus* as being originated by God.

<sup>2</sup> In Hosea 1:10, it is not *beni-ha-Elohim*, as here, but *beni-el-chai*.