

## The *Nephilim* or “Giants” of Genesis 6, etc.

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The progeny of the fallen angels with the daughters of Adam (see notes on Genesis 6, and Appendix 23 are called in Genesis 6, Ne-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 *Nephilim* again in Numbers 13:33: "there we saw the *Nephilim*, the sons of Anak, which come of the *Nephilim*". 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 *Nephilim* 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 at 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 *Nephilim* (Numbers 13:33<sup>1</sup>), and Rephaim, from Rapha, another notable one among them.

From Deuteronomy 2:10, they were known by some as Emim, and Horim, and Zamzummim (verses 12, 20<sup>1</sup>) and Avim (verse 23<sup>1</sup>), etc.

As Rephaim 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 Rephaim are to have no resurrection. This fact is stated in Isaiah

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<sup>1</sup> Copyist err in original work, verses given here are correct.

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 a proper name "Rephaim" 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 *Nephilim*; and Job 16:14, where it is gibbor (Appendix 14. iv).

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 Rephaim were mixed up with the five nations or peoples, which included Sodom and Gomorrha, and were defeated by the four kings under Chedorlaomer. Their principal locality was evidently "Ashtaroth Karnaim"; while the Emim were in the plain of Kiriathaim (Genesis 14:5).

Anak was a noted descendant of the *Nephilim*; 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 Arbahim 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 13:33). 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 the Egyptian Pharaohs of the nineteenth dynasty. See note on Numbers 13:22.

If these *Nephilim*, and their branch of Rephaim, 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 Cosmogonies, 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.