

Numbers 13 – The Evil Report and Nephilim

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Introduction

ToDo Review

Question: There is a big debate in the Hebrew roots community about the *nephilim* and whether they were giants in the land.

See also Moshe-Leads-you-to-Meshiach-Num-10-13.pdf

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Numbers 13:31-33

One of the arguments for those who would argue that there were giants in the land is in Numbers 13

Num 13:31-33 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger ^{H2389 chazaq} than we. ³² And they brought up an evil report ^{H1681 dibbah} 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 ^{H376 ish} of a great stature. ^{H4060 middah} ³³ And there we saw the giants, the sons of Anak, *which come* of the giants, ^{H5303 nephyl}; and we were in our own sight as grasshoppers, and so we were in their sight.

One of the argument goes why doesn't Caleb speak out against the charge that there is giants in the land? Here is what Caleb says...

Num 13:30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

- 1) It's only after Caleb speaks that the question of "giant's" comes up. I suppose that the argument could be that he should have corrected the record after the claims had been made.
- 2) Maybe Caleb doesn't respond to these charged because he may not have been together the whole time and he can't say for sure that there weren't these alleged giants...he would have to prove a negative.
- 3) Caleb is trying to stay positive and remind the people where their power comes from i.e. their contract with the Creator of the universe. For him to challenge the points the these nattering nabobs of negativism are making is to diminish him and (indirectly YHVH) and elevating them. To use the

pattern of the accommodating party / creditor, you never get in a argument with debtors especially in public. A creditor does not stir up controversy.

What matters is where is your faith.

In the end this is all a sidebar, what matters is do you believe that YHWH will do what YHWH says he will do, which in this case, is defend and protect them as they take the land.

I think the bottom line mindset for these people is that they want to be god unto themselves and they want to snap their fingers and “sic god” on their enemies. Their lazy and arrogant and are offended that YHWH insists they have to participate in cleaning out the land even though their actual effort would be very low. YHWH wants Israel there to be a witness and to point the glory back to YHWH which is contrary to their plans of being their own god. RO is right. A man with a slave mindset doesn’t want to be free (that takes work) what they want rather is their own slave that they can lord over.

To GM’s point (see below), he doesn’t dispute that there are tall men even very tall men, the question is are these men demigods. He goes on to point out how he feels that this is most prevalent in our modern day way of thinking and has been throughout much of Judaism and Christianity. He quotes for example James H. Charlesworth

“During the exilic and post-exilic periods, **apocalyptic** became a major trend in Jewish thought. It was inherited by Christianity and remains an element in it to the present”.

GM’s point here (I think) is that dealing with apocalyptic matters is not what are focus should be own. I would agree, I think my least favorite book in the bible is Revelations because it’s too vague and is full of epic like metaphors which easily leads one imagination to run wild. If GM’s analysis of 1 Enoch is fair one (I haven’t studied the book) then regardless of its canonization credibility it would be reasonable for me to list this book as a least favorite as well.

Part of pretending that you’re a god is to live in a fantasy world and if it turns out (which it inevitably does) that the “big bad boogie man” is out to get you than you can say to yourself “woe is me I’m a victim” which I call the opiate of nirvana.

I would further point that the bearers of the evil report never mentions that YHWH has their back (it’s also interesting that Caleb doesn’t either).

GM is suggesting that this kind of apocalyptic mindset is what’s gripping these bearers of ~~bad~~ evil news. To this point I don’t think he makes a good case. Now it maybe that his conclusion are right (we should expect a large portion of people to have a similar mindset) but his proof is not compelling and I don’t think he connects the dots. What I would argue he is missing is the clarity of law (Torah Eden and Torah Equity). In the last paragraph he make what I consider a shocking statement when he says “Faith is not reasonable”. One of my mottos that I say frequently is the YHWH is a reasonable Elohim (Isa 1) and even emphasis the point that if you could show me that YHWH is not reasonable then I would give up the faith, after all the seems quite....reasonable. He also says in that paragraph “our fallen intellect reasons” which I don’t understand what that means. It seems to me that we should on a daily basis process the things of this world with the thing of YHWH and be able to adjudicate matter’s righteously.

Adjudicating matters (discernment if you will) requires one to be reasonable and doing it habitually and refining it as you walkout life (the Hebrew Halacha) defines your faith therefore Faith = Reason. If YHWH built his system in such a way that if you followed his instructions for his creation you would be happy and if you didn't then you won't. This sounds very American to me i.e. the pursuit of happiness. Again I say it all seems quite reasonable to me.

Notes from the Glenn McWilliams Document

Week_109_Y3_P109_6010_Sending_Spies.pdf

L 15

Since YHWH promised to evict the inhabitants of the promised land because of their wicked and unrepentant ways, it is wise for Moses to know whether there are pockets of righteous people in the land that may be protected by YHWH and spared from the destruction to come upon the wicked.

Not only does Moses request specific information about the people and the land; he also asks that the fruit of the land be brought back to the camp. While this generation of Israelites is cognizant of the fact that their ancestors once sojourned in the land of Canaan, they are personally only familiar with the land of Egypt. It is also possible that this generation of Israelites is knowledgeable about the great and devastating famine that drove their ancestors out of the land of Canaan and down into Egypt. Now the Israelites are returning to what was once reported to be a famine-stricken land. By commanding that the spies bring fruit from the land back to the camp, the Israelites see firsthand that the promised land is indeed a land flowing with milk and honey, as it was repeatedly described to them in the promises of YHWH. So the children of Israel go up into the land and search the length and breadth of it. When the spies return, they bring with them grapes, pomegranates, and figs from the promised land.

Num 13:23-25 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs. ²⁴ The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. ²⁵ And they returned from searching of the land after forty days.

This special reconnaissance mission, according to the Torah, is conducted over a period of forty days. We have noted many times in previous portions that the number forty is the number of probation and testing.¹ E.W. Bullinger writes:

Forty has long been universally recognized as an important number, both on account of the frequency of its occurrence and the uniformity of its association with a period of **probation, trial, and chastisement** - (not judgment, like the number **9**, which stands in connection with the **punishment** of enemies, but the **chastisement** of sons, and of a **covenant people**).²

L 16

¹ See Genesis 7:4, 12, 17; 8:6; 50:3; Exodus 24:18; 34:28; Numbers 13:25; 14:34; Deuteronomy 9:9, 11, 18, 25; 10:10; 1 Samuel 17:16; 1 Kings 19:8; Ezekiel 4:6; Jonah 3:4; Matthew 4:2; Mark 1:13; Luke 4:2; Acts 1:3

² Number in Scripture, E.W. Bullinger, Kregel Publications, Pg. 266

Clearly these forty days serve as a test for the land of Canaan as to whether it would live up to the hype. These forty days are also a test for the children of Israel, who are waiting to hear the news as to whether the land is indeed a good land or famine stricken. These forty days are also a test for the spies to see whether they will indeed do all that YHWH is hoping they will do.

While we may all agree it is wise for the children of Israel to send spies into the land prior to military engagement, we might ask why YHWH allows such an assignment, given the sad outcome of the event. What motive does YHWH have in conceding to the people's request to send spies into the land? I suggest that YHWH wants the spies to see exactly what they see. What do they see? After forty days of travelling throughout the land of Canaan, the appointed men return with their report.

While everything so far has been fairly smooth and positive, things quickly take a peculiar turn for the worse once the spies return. The first mistake is that the spies return and give their report not only to Moses and Aaron but also to the all the children of Israel.

Num 13:26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

For YHWH, Moses, and Aaron, this adventure is meant to be a positive affirmation of the promises of YHWH. Instead, it quickly becomes another opportunity for rebellion. Here we learn a great piece of wisdom for those in leadership. The spies do not give their report to Moses **privately** so that Moses and Aaron can prevent the negative report from going out among the people and show them only the fruit of the land as evidence of YHWH'S faithfulness to His promises. Instead, the spies give their pessimistic report to **the whole camp** at the same time.

At first, the spies report their answers to Moses' specific requests for information. Moses wants to know about the people, their cities, and the agriculture and nature of the land. This is what the spies report:

Num 13:27-29 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it. ²⁸ Nevertheless the people *be* strong ^{H5794} *az* that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there. ²⁹ The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

Upon hearing this report, the children of Israel are stirred. While the Word of YHWH concerning the land being a land flowing with milk and honey is affirmed, this positive affirmation is quickly tempered by the reality that the occupants are still living in the land and are indeed fortified in strong cities. Caleb, the spy from the tribe of Judah, quickly speaks up to hush the crowd and then declares words of encouragement to his brethren.

Num 13:30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

This lone voice was quickly shouted down, not by the crowd but by the other spies who journeyed through the land of Canaan with him.

Num 13:31-33 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger ^{H2389 chazaq} than we. ³² And they brought up an evil report ^{H1681 dibbah} 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 ^{H376 ish} of a great stature. ^{H4060 middah}. ³³ And there we saw the giants, the sons of Anak, *which come* of the giants, ^{H5303 nephyl}; and we were in our own sight as grasshoppers, and so we were in their sight.

L 15

It is important to understand that the Torah calls this secondary report an “evil report.” The Hebrew word dibah (dalet, bet, hey) means “to utter,” “to gossip,” “to whisper,” and “to give a false, negative, or evil report.” Later in the story this same word, dibah, is qualified by the Hebrew word ra (resh, ayin), which means “evil.”

Num 14:37 Even those men that did bring up the evil report upon the land, died by the plague before YHVH.

The **first report** of the spies (Num 13:27-29) is good and truthful, but the **second report** (Num 13:31-33) is false and evil. One can only attribute such lying and deceitful behavior to cowardice, faithlessness, and sin. In the first report of the spies, they give Moses the factual answers he is searching for. In their first response the spies report **just the facts**; however, after Caleb encourages the people to go up and take the land YHWH has promised to give them, **the spies resort to mixing their own opinions and interpretations with the facts**. This second report can be described as **the mixed fruit of the Tree of Knowledge of Good and Evil**. **The spies discourage the Israelites by exaggeration and fairy tales**. **These faithless cowards blatantly lie to their brethren, saying they saw “giants” in the land**. The Hebrew word translated as “giant” is the word nephil (nun, fey, yud, lammed), which is the same word used in Genesis 6.

Gen 6:1-4 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, ² That the sons of Elohim saw the daughters of men that they *were* fair; and they took them wives of all which they chose. ³ And YHVH said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years. ⁴ There were giants 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 renown.

Let me issue a very clear warning NOT to be confounded by translations. The Hebrew word nephil does not mean “giant.” The English word “giant” conjures up images of Jack and the Beanstalk and other such fairy tales of giants. The root of the Hebrew word nephil means “to fall”; thus, we may describe these people as “fallen” people. **Not fallen from heaven, as Enoch suggests, but morally fallen**. This is how Leviticus chapter 18³ describes the inhabitants that defiled the land. It is the definition of the word nephil as “fallen” that has led people to believe the fairy tale found in the book of Enoch describing the fall of the angels.

³ **Lev 18:3** After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and **after the doings of the land of Canaan**, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

These verses (Genesis 6:1-4) have been the source of a great deal of controversy over the years. Many people teach and believe that these verses describe part of a great cosmic battle that includes the fall of angels from heaven and the corruption of human genetics, which brought forth a race of giants upon the earth. I adamantly disagree with this view and believe it to be a great corruption of the Scriptures. The teaching that the “sons of Elohim” are angels while the “daughters of men” are human women comes not from the Scriptures but from the pseudepigraphical ⁴ book of 1 Enoch. While claiming to be authored by the Enoch listed in the genealogy of Seth, this book was not written until somewhere **between the second century BCE and the first century CE.** There are **several versions of the book of Enoch**, but the **Ethiopic 1 Enoch is by far the oldest and most complete version.** We should note that there was a copy of this book found among the Dead Sea manuscripts. James Charlesworth speaks of the historical significance of the manuscript in this fashion:

L 18

1 Enoch reflects the historical events immediately preceding and following the Maccabean revolt. More important, however, is the light it throws upon early Essene theology and upon earliest Christianity.⁵

It was used by the authors of Jubilees, the Testament of the Twelve Patriarchs, The Assumption of Moses, 2 Baruch, and 4 Ezra. Some New Testament authors seem to have been acquainted with the work and were influenced by it, including Jude, who quotes it explicitly (1:14f).^{6 7}

It should be evident from what has been said above that 1 Enoch is as dependent upon the Old Testament as it is influential upon the New Testament and later extracanonical literature. **During the exilic and post-exilic periods, apocalyptic became a major trend in Jewish thought. It was inherited by Christianity and remains an element in it to the present.**⁸

The book of Enoch can be broken down into five major sections.

1.	The Book of Watchers	Chapters 1-36
2.	The Book of the Similitudes	Chapters 37-71
3.	The Book of Astronomical Writings	Chapters 72-82
4.	The Book of Dream Visions	Chapters 83-90
5.	The Book of the Epistle of Enoch	Chapters 91-107

It is in the first section, the Book of Watchers, that we encounter this version of the events of Genesis chapter 6.

⁴ “**Pseudepigraphical**” describes a body of texts written between 200 B.C. and A.D. 200 and spuriously ascribed to various prophets and kings of the Hebrew Scriptures.

⁵ The Old Testament Pseudepigrapha, Volume 1, James H. Charlesworth, Doubleday, Pg. 8

⁶ Ibid.

⁷ **Jud 1:14** And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,.

⁸ Ibid.

1 Enoch 6:1-6: And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. ² And the angels, the children of the heaven, saw and lusted after them, and said to one another: ‘Come, let us choose us wives from among the children of men and beget us children.’ ³ And Semjaza, who was their leader, said unto them: ‘I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.’ ⁴ And they all answered him and said: ‘Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.’ ⁵ Then sware they all together and bound themselves by mutual imprecations upon it. ⁶ And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it.

The idea that the “sons of Elohim” are angels is clearly an “extra-biblical” concept. This “angelic” understanding is a foreign concept brought from outside the Scriptures and applied to the text of Genesis 6. So far, in all that we have studied, there has been absolutely no mention of angels, nor is there anything in this text that requires such an understanding. As we have already stated above, this is the story of two seeds or lines. We have already demonstrated that the righteous line of Seth begins with Elohim and the creation of Adam. This makes Elohim the father of Adam and his line (I warn against the idea of a biological fathering. Adam ^{L19} was created, not begotten). Metaphorically, however, the line of Seth begins with Elohim as its beginning point. The genealogy contains all “sons” as its focus. This seems to indicate that the line of Seth is, in fact, referring to the “sons of Elohim.” Many point to the use of this title elsewhere and claim it applies to angels. Let us look at the other biblical uses of this title and determine whether indeed this is the proper understanding.

The first time the title “sons of Elohim” is used outside of Genesis 6 is in the book of Job.

Job 1:6-7 Now there was a day when the **sons of Elohim** came to present themselves before YHVH, and Satan came also among them. ⁷ And YHVH said unto Satan, Whence comest thou? Then Satan answered YHVH, and said, **From going to and fro in the earth**, and from walking up and down in it.

Job 2:1-2 Again there was a day when the **sons of Elohim** came to present themselves before YHVH, and Satan came also among them to present himself before YHVH. ² And YHVH said unto Satan, From whence comest thou? And Satan answered YHVH, and said, **From going to and fro** in the earth, and from walking up and down in it.

Job 38:7 When the morning stars sang together, and all the **sons of Elohim** shouted for joy?

Three times in these passages we see reference to the title “sons of Elohim.” These passages have been twisted to say that this scene takes place somewhere in heaven where all the angels, **including the chief of the fallen angels, Satan himself, gathered. I would suggest, however, that there is nothing in these texts that teaches this.** We know from the Torah that there are three agricultural pilgrim feasts where all the men of the children of Israel go up to Jerusalem and appear before their Creator, Deliverer, and Redeemer with their firstfruits, tithes, and offerings.

Exo 23:14-17 Three times thou shalt keep a feast unto me in the year. ¹⁵ Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time

appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) ¹⁶ And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field. ¹⁷ Three times in the year all thy males shall appear before the Lord GOD.

Deu 16:16 Three times in a year shall all thy males appear before YHVH thy Elohim in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before YHVH empty:

We should note that these three feasts are connected to the agricultural life of the children of Israel. In the story of Job, therefore, **I would suggest that what we are witnessing is not some heavenly pow-wow but the very earthly, cultic practice of keeping the three pilgrim feasts.** If this is so, then the “sons of Elohim” are simply the righteous men of the children of Israel who obediently keep the feasts. Satan, on the other hand, is not a name but a description. The Hebrew word *satan* (sin, tet, nun) simply means “**adversary**” and is even applied to the “angel” or messenger of YHWH.

Num 22:22 And Elohim's anger was kindled because he went: and the angel of YHVH stood in the way for an **adversary** ^(satan) against him. Now he was riding upon his ass, and his two servants *were* with him.

L 20

Num 22:32 And the angel of YHVH said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to **withstand** ^(satan) thee, because *thy* way is perverse before me:

These are the only appearances of the term *satan* in the Torah.

It is interesting that in the book of Job, when YHWH asks the adversary where he has been, the adversary describes himself as a **vagabond going to and fro throughout the earth.** Could this be a spiritual descendant of Abel's adversary, **Cain, the vagabond?**⁹

Gen 4:14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond ^{H5110 nood} in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

We should remember that the earth would not produce for Cain or his descendants; therefore, they were forced to roam. Some would contend that this was the beginning of nomadic life. What we witness in the book of Job is the contrast between the children of Elohim, who bring of the produce of their land up to Jerusalem three times a year; and the descendants of Cain, who, in opposition to the righteous seed, wander about looking for every opportunity to oppose the line of Seth.

We should also note that the title “the sons of Elohim” is used in the Messianic Scriptures exclusively for those who have put their faith in Yeshua the Messiah and are led by the Spirit of Elohim.

Joh 1:12 But as many as received him, to them gave he power to become the **sons of Elohim**, *even* to them that believe on his name:

⁹ H5110 mourn, 1 Job 2:11 bemoaned, 1 Job 42:11

Rom 8:14 For as many as are led by the Spirit of Elohim, they are the **sons of Elohim**.

Rom 9:8 That is, They which are the children of the flesh, these *are* not the **children of Elohim**: but the children of the promise are counted for the seed.

Gal 3:26 For ye are all the **children of Elohim** by faith in Christ Jesus.

Php 2:15 That ye may be blameless and harmless, the **sons of Elohim**, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

1Jn 3:1-2 Behold, what manner of love the Father hath bestowed upon us, that we should be called the **sons of Elohim**: therefore the world knoweth us not, because it knew him not. ² Beloved, now are we the **sons of Elohim**, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Mat 5:9 Blessed *are* the peacemakers: for they shall be called the **children of Elohim**.

L₂₁

The title “**sons of Elohim**,” therefore, does not belong to angels (messengers) but to **spiritual man**. This is consistent with all we have studied so far in the Torah.

The title “**daughters of men**,” on the other hand, **belongs to the genealogy of Cain**. With its six generations, which begin not with Elohim but with Cain and end with a daughter, **there should be no difficulty understanding that the title “daughters of men” is a clear reference to the line of Cain**. What the Torah is teaching us in this story is the sad reality of the further mixing of the seed. Cain was no longer considered among the generations of Adam; thus, the line of Seth was a brand new line. **The leaven of murderous and carnal Cain had been purged from the line but not from the world**. The tares and the wheat would grow together in the world, and in this case, even cross-pollinate. The righteous line failed to keep itself holy and separate. Instead of seeking righteous wives from among the daughters of the line of Seth, these righteous men became unequally yoked with sensual women from the line of Cain and vice versa. The point of this story is the righteous line’s failure to make distinctions. This failure on the part of the righteous resulted in the corruption of the line of Seth. Without a pure line, there was little hope for the restoration of the image of YHWH or His creation. We witness Elohim’s judgment on such failures elsewhere in the Scriptures.

Isa 5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Eze 22:26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

This failure on the part of the righteous to protect their sanctity would again be their downfall later in the Torah.

Num 25:1-3 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. ² And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. ³ And Israel joined himself unto Baalpeor: and the anger of YHVH was kindled against Israel.

As for the giants, we should note that the Torah clearly states that these “giants” were already in the land in those days. There is absolutely nothing in the text that states that these “giants” were the result of an unholy coupling of angels and humans. We should also note that the word “giants” is a translation of the Hebrew word *nephil* (nun, fey, yud, lammed), the plural of which is *nephilim*. This word comes from the root word *naphal* (nun, fey, lammed), which means “to fall” or “to fall upon.” The concept of the word *nephil* or *nephilim* is that of one who falls or pounces upon another. It is the word used to describe a person who exploits others, such as a tyrant. These tyrants or morally fallen men are further described as being mighty men of “renown.”¹⁰ The Hebrew states simply that these “tyrants” were men of “name.” Since these men were tyrants or morally fallen, they can be better understood as being infamous. Thus, the passage does not describe great heroes but great morally depraved, infamous tyrants. This translation of the passage is consistent with the text that follows.

Gen 6:4-6 There were giants TYRANTS 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 renown INFAMY.⁵ And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.⁶ And it repented YHVH that he had made man on the earth, and it grieved him at his heart.

L 22

We may recall that the world of Noah was corrupt and violent.

Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Gen 6:11 The earth also was corrupt before Elohim, and the earth was filled with violence.

The description given is not of mythical giants or demigods¹¹ but of fallen and corrupt men. As long as there was a distinct and righteous line in the world, there was light in the darkness and hope of one who would come and deliver all humanity from the bondage that resulted from Adam and Chava’s sin. As long as there was a distinct and righteous line in the world, the image of Elohim, though diminished, was still seen. But when this righteous line was corrupted, the world sunk into a great and wicked darkness. So corrupt was the wheat that there was little distinction between it and the tares; therefore, YHWH cast His judgment upon the face of the earth.

In the report of the spies concerning the *nephilim* in the land of Canaan, we once again witness the mixture of fact with fiction. Just as Adam blurred and distorted the image of YHWH by mixing divine revelation knowledge with his own sensual knowledge, and just as the sons of Elohim (the righteous line of Seth) distorted the image of YHWH by mixing with the daughters of men (the unrighteous line of Cain), so too the spies in our portion distort the reputation of the promised land by mixing the facts that they saw with the fiction generated by their fear and unbelief. We know that there were men of great stature in biblical times, just as there are men of great stature today. The descendants of Anak, the Anakim, are described as being a “great and tall” people.

¹⁰ Etymology of **renown**: from re- "repeatedly" + **nomer** "to name,"

¹¹ Etymology of **demigod**: The child of sexual intercourse between a deity and a mortal

Deu 9:2 A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!

This does not, however, **make them out to be giant, semi-divine beings**. King Og and Goliath and his sons are all purported to be very big and powerful men of war.

Deu 3:11 For only Og king of Bashan remained of the remnant of giants;^{H7497 rapha} 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.

1Sa 17:4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath^{H1661 gath}, whose height *was* six cubits and a span.

Let us remember, however, that these “men” were simply “men,” not demigods or a mixture of human beings and angels. Let us also recall that all of these men were defeated in battle by the children of Israel, and they all died like men.

For those who still desire to hold on to the understanding of the nephilim as hybrids resulting from a cross between fallen angels and human beings, let me remind you that even **if this Enochian fairy tale were true, every one of the nephilim would have been destroyed in the flood and, therefore, could not possibly have been in the land of Canaan when the spies entered the land.**

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Let us also recall the fact that Abraham, Isaac, and Jacob, as well as the fathers of the twelve tribes, all lived in the land of Canaan, and not once throughout the whole patriarchal narrative do we read any such description of the inhabitants in the land of their sojourning. It is clear that the nephilim, as declared by the book of Enoch, could not possibly have existed in the land of Canaan at the time of Moses. It is for this reason that the report of the spies is called evil and false.

Unfortunately, many believers still believe this “false report” in spite of the fact that Torah has blatantly declared this testimony to be **ra dibah** or “an evil and false report.” In the Messianic Scriptures we observe a similar phenomenon involving the various false reports about the teachings of Stephen.

Act 6:11-14 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* Elohim. ¹² And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, ¹³ And set up **false witnesses**, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: ¹⁴ For we have heard him say, that this Y’shua of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

Many believers in the Christian church still contend that Stephen was martyred because he was preaching that “Jesus did away with the Torah.” Nothing could be further from the truth. The Scripture clearly warns us that the testimony that Stephen was preaching against the Torah and the Temple was FALSE! These were FALSE witnesses that said these things about Stephen. In other words, Stephen never said anything against Moses, the Torah, or the Temple. Even with the clear warning that this testimony is false, however, many continue to believe it.

The same can be said about the report of the spies. The Torah specifically declares that their second report is **evil** and **false**. There were no nephilim in the land – no giants or tyrants, and the land did not devour its inhabitants. By mixing their own faithless understanding with the facts that confirmed the Word of YHWH, the spies caused the children of Israel to lose faith and once again rebel against YHWH. The calling of the righteous is that we live by faith.

Rom 1:17 For therein is the righteousness of Elohim revealed from faith to faith: as it is written, The just shall live by faith.

As children of Israel we are to live by Word of YHWH, not by what our carnal eyes see or by what our fallen intellect reasons and our corrupt minds imagine. **Faith is not reasonable**. If we walk by faith, we shall receive the inheritance kept in store for us. If we live by our carnal senses, we shall surely discourage ourselves, be overwhelmed with fear and anxiety, and continue to wander in the wilderness.