

## THE NEPHILIM “The Chief Ones of the Earth”

*In other words, Jesus did not come to help (succor, rescue, or save) angelic beings. He came to save Abraham's seed. Because of this, he had to be made like his brothers to redeem his brothers. No redemption exists for angelic beings. God built redeemability into Adam. When he breathed spirit into Adam, man became a living soul. This life was resident in the blood of man (as well as the blood of animals [another subject for another day]) and this blood was given for atonement on the altar.*

*If angels by some means had been able to have progeny through human women, such progeny would not be in the likeness of Adam or Abraham or any other patriarch. If angelic spirit life quickened their bodies as opposed to the spirit of man, they would by definition be unredeemable just like sinning angels are unredeemable.*

*What does Scripture tell us of the ultimate fate of the Rephaim?*

Job 26:5

"The dead [*Heb: Rephaites*] are in deep anguish, those beneath the waters and all that live in them. (NIV)

*Brown-Driver-Briggs' definition-*

2342 chuwl or chiyl-

to twist, to whirl, to dance, to writhe, to fear, to tremble, to travail, to be in anguish, to be pained  
a) (Qal)

- 1) to dance
- 2) to twist, to writhe
- 3) to whirl, to whirl about

b) (Polel)

- 1) to dance
- 2) to writhe (in travail with), to bear, to bring forth
- 3) to wait anxiously

c) (Pulal)

- 1) to be made to writhe, to be made to bear
- 2) to be brought forth

d) (Hophal) to be born

e) (Hithpolel)

- 1) whirling (participle)
- 2) writhing, suffering torture (participle)
- 3) to wait longingly

f) (Hithpalpel) to be distressed

Job 26:5-6

5 "The dead tremble, those under the waters and those inhabiting them.

6 Sheol is naked before Him, and Destruction has no covering. (NKJ)

*They do not praise God-*

Ps 88:10

Do you show your wonders to the dead? Do those who are dead [Heb: *Rephaites*] rise up and praise [Heb: *yadah*] you? Selah (NIV)

Isa 14:9

Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead [*Heb: Rephaites*]for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. (KJV)

Isa 14:10

They will all respond, they will say to you, "You also have become weak, as we are; you have become like us." (NIV)

*They are essentially weak (thus differentiating them from principalities and powers).*

*Let's look at these verses in their context and examine them further.*

Isa 14:1-15

- 1 The LORD will have compassion on Jacob; once again he will choose Israel and will settle them in their own land. Aliens will join them and unite with the house of Jacob.
- 2 Nations will take them and bring them to their own place. And the house of Israel will possess the nations as menservants and maidservants in the LORD's land. They will make captives of their captors and rule over their oppressors.
- 3 On the day the LORD gives you relief from suffering and turmoil and cruel bondage,
- 4 you will take up this taunt against the king of Babylon: How the oppressor has come to an end! How his fury has ended!
- 5 The LORD has broken the rod of the wicked, the scepter of the rulers,
- 6 which in anger struck down peoples with unceasing blows, and in fury subdued nations with relentless aggression.
- 7 All the lands are at rest and at peace; they break into singing.
- 8 Even the pine trees and the cedars of Lebanon exult over you and say, "Now that you have been laid low, no woodsman comes to cut us down."
- 9 The grave below is all astir to meet you at your coming; it rouses the spirits of the departed to greet you-- all those who were leaders in the world; it makes them rise from their thrones-- all those who were kings over the nations.
- 10 They will all respond, they will say to you, "You also have become weak, as we are; you have become like us."
- 11 All your pomp has been brought down to the grave, along with the noise of your harps; maggots are spread out beneath you and worms cover you.
- 12 How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!
- 13 You said in your heart, "I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain.
- 14 I will ascend above the tops of the clouds; I will make myself like the Most High."
- 15 But you are brought down to the grave, to the depths of the pit. (NIV)

*The wording in the KJV is "chief ones of the earth . . . kings of the nations." We have certainly seen the Rephaim in prominent roles of leadership. Anak, Og king of Bashan, Goliath leading the Philistines, the three sons of Anak ruling in Hebron. I see these two phrases having their comparison in the wording of Genesis 6:4 "heroes of old, men of renown." The Hebrew word for heroes is gibbowr [1368] used extensively in Scripture to indicate might and valor. It is used to describe God, mighty men of valor in David's army, and the giant Goliath (champion). But its first use is in Gen. 6:4 in describing the Nephilim. Its next use is in Genesis 10.*

Gen 10:8-9

8 Cush was the father of Nimrod, who grew to be a mighty warrior on the earth.

9 He was a mighty hunter before the LORD; that is why it is said, "Like Nimrod, a mighty hunter before the LORD." (NIV)

Genesis 10:6-20 PP4

. . . The name itself, Nimrod from [maarad (heb 4775)], "we will revolt," points to some violent resistance to God. It is so characteristic that it can only have been given by his contemporaries, and thus have become a proper name.

In addition to this, Nimrod as a mighty hunter founded a powerful kingdom; and the founding of this kingdom is shown by the verb [wat<sup>a</sup>hiy (heb 1961)] with [w] consec. to have been the consequence or result of his strength in hunting, so that the hunting was most intimately connected with the establishment of the kingdom. Hence, if the expression "a mighty hunter" relates primarily to hunting in the literal sense, we must add to the literal meaning the figurative signification of a "hunter of men" ("trapper of men by stratagem and force," Herder) ;Nimrod the hunter became a tyrant, a powerful hunter of men. This course of life gave occasion to the proverb, "like Nimrod, a mighty hunter against the Lord," which immortalized not his skill in hunting beasts, but the success of his hunting of men in the establishment of an imperial kingdom by tyranny and power. But if this be the meaning of the proverb, [y<sup>a</sup>haowh (heb 3068) lip<sup>a</sup>neey (heb 6440)] "in the face of Jehovah" can only mean in defiance of Jehovah, as Josephus and the Targums understand it. And the proverb must have arisen when other daring and rebellious men followed in Nimrod's footsteps, and must have originated with those who saw in such conduct an act of rebellion against the God of salvation, in other words, with the possessors of the divine promises of grace.

(Note: This view of Nimrod and his deeds is favoured by the Eastern legend, which not only makes him the builder of the tower of Babel, which was to reach to heaven, but has also placed him among the constellations of heaven as a heaven-storming giant, who was chained by God in consequence. Vid., Herzog's Real-Encycl. Art. Nimrod.) (from Keil & Delitzsch Commentary on the Old Testament)

Genesis 10:8

[Nimrod] Of this person little is known, as he is not mentioned except here and in <1 Chr. 1:10> which is evidently a copy of the text in Genesis. He is called a mighty hunter before the Lord; and from <Gen. 10:10>, we learn that he founded a kingdom which included the cities Babel, Erech, Accad, and Calneh, in the land of Shinar. Though the words are not definite, it is very likely he was a very bad man. His name Nimrod may come from maarad, he rebelled; and the Targum, in <1 Chr. 1:10>, says: Nimrod began to be a mighty man in sin, a murderer of

innocent men and a rebel before the Lord. The Jerusalem Targum says: "He was mighty in hunting (or in prey) and in sin before God, for he was a hunter of the children of men in their languages, and he said unto them, Depart from the religion of Shem, and cleave to the institutes of Nimrod." The Targum of Jonathan ben Uzziel says: "From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord." The Syriac calls him a warlike giant. The word tsayid (heb 6718), which we render "hunter", signifies prey; and is applied in the Scriptures to the hunting of men by persecution, oppression, and tyranny. Hence, it is likely that Nimrod, having acquired power, used it in tyranny and oppression, and by rapine and violence founded that domination which was the first distinguished by the name of a kingdom on the face of the earth. How many kingdoms have been founded in the same way, in various ages and nations from that time to the present! From the Nimrods of the earth, God deliver the world!

Mr. Bryant, in his Mythology, considers Nimrod as the principal instrument of the idolatry that afterward prevailed in the family of Cush and treats him as an arch-rebel and apostate. Mr. Richardson, who was the determined foe of Mr. Bryant's whole system, asks, Dissertation, p. 405, "Where is the authority for these aspersions? They are nowhere to be discovered in the originals, in the versions, nor in the paraphrases of the sacred writings." If they are not to be found either in versions or paraphrases of the sacred writings, the above quotations are all false. (from Adam Clarke Commentary)

*So we see in Nimrod a typical "mighty one of old." What of men of renown? These are men of a name, namely infamy. But note this seeking after a name and its connection with Nimrod.*

Gen 11:4 (NIV)

Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth."

*This was the establishment of Babel and its infamous tower. Babel became Babylon and even in the book of Micah, Babylon is viewed as being in the region of Nimrod.*

Micah 5:6

And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders. (KJV)

*Isaiah 14:9 mentions the "chief ones of the earth." The Hebrew for "chief ones" is the word for a he-goat or a ram. Isaiah 14:9 is the only place in the KJV that it is not translated as such. The goat was used as the scapegoat and other sacrifices. Another notable use of the goats is in the sheep and goat judgment of Matthew 22.*

*Strong's definition-*

6260 `attuwd (at-tood'); or `attud (at-tood'); from 6257; prepared, i.e. full grown; spoken only (in plural) of he-goats, or (figuratively) leaders of the people: KJV-- chief one, (he) goat, ram.

Isa 34:1-8

- 1 Come near, you nations, and listen; pay attention, you peoples! Let the earth hear, and all that is in it, the world, and all that comes out of it!
- 2 The LORD is angry with all nations; his wrath is upon all their armies. He will totally destroy them, he will give them over to slaughter.
- 3 Their slain will be thrown out, their dead bodies will send up a stench; the mountains will be soaked with their blood.
- 4 All the stars of the heavens will be dissolved and the sky rolled up like a scroll; all the starry host will fall like withered leaves from the vine, like shriveled figs from the fig tree.
- 5 My sword has drunk its fill in the heavens; see, it descends in judgment on Edom, the people I have totally destroyed.
- 6 The sword of the LORD is bathed in blood, it is covered with fat-- the blood of lambs and goats, fat from the kidneys of rams. For the LORD has a sacrifice in Bozrah and a great slaughter in Edom.
- 7 And the wild oxen will fall with them, the bull calves and the great bulls. Their land will be drenched with blood, and the dust will be soaked with fat.
- 8 For the LORD has a day of vengeance, a year of retribution, to uphold Zion's cause. (NIV)

Ezek 34:17

"As for you, my flock, this is what the Sovereign LORD says: I will judge between one sheep and another, and between rams and goats. (NIV)

Matt 25:32-33

- 32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.
- 33 He will put the sheep on his right and the goats on his left. (NIV)

Ezek 39:17-29

- 17 "Son of man, this is what the Sovereign LORD says: Call out to every kind of bird and all the wild animals: 'Assemble and come together from all around to the sacrifice I am preparing for you, the great sacrifice on the mountains of Israel. There you will eat flesh and drink blood.
- 18 You will eat the flesh of mighty men and drink the blood of the princes of the earth as if they were rams and lambs, goats and bulls-- all of them fattened animals from Bashan.
- 19 At the sacrifice I am preparing for you, you will eat fat till you are glutted and drink blood till you are drunk.
- 20 At my table you will eat your fill of horses and riders, mighty men and soldiers of every kind,' declares the Sovereign LORD.
- 21 "I will display my glory among the nations, and all the nations will see the punishment I inflict and the hand I lay upon them.
- 22 From that day forward the house of Israel will know that I am the LORD their God.
- 23 And the nations will know that the people of Israel went into exile for their sin, because they were unfaithful to me. So I hid my face from them and handed them over to their enemies, and they all fell by the sword.
- 24 I dealt with them according to their uncleanness and their offenses, and I hid my face from them.
- 25 "Therefore this is what the Sovereign LORD says: I will now bring Jacob back from captivity and will have compassion on all the people of Israel, and I will be zealous for my holy name.

- 26 They will forget their shame and all the unfaithfulness they showed toward me when they lived in safety in their land with no one to make them afraid.
- 27 When I have brought them back from the nations and have gathered them from the countries of their enemies, I will show myself holy through them in the sight of many nations.
- 28 Then they will know that I am the LORD their God, for though I sent them into exile among the nations, I will gather them to their own land, not leaving any behind.
- 29 I will no longer hide my face from them, for I will pour out my Spirit on the house of Israel, declares the Sovereign LORD." (NIV)

*Let's take a look at the Scriptural references to Bashan:*

Num 21:33-35

- 33 Then they turned and went up along the road toward Bashan, and Og king of Bashan and his whole army marched out to meet them in battle at Edrei.
- 34 The LORD said to Moses, "Do not be afraid of him, for I have handed him over to you, with his whole army and his land. Do to him what you did to Sihon king of the Amorites, who reigned in Heshbon."
- 35 So they struck him down, together with his sons and his whole army, leaving them no survivors. And they took possession of his land. (NIV)

*Most of the Scriptural references to Bashan refer to King Og and the division of his land. In other words, there is a strong connection between Bashan and the mention of the Rephaim.*

Deut 3:1-7

- 1 Next we turned and went up along the road toward Bashan, and Og king of Bashan with his whole army marched out to meet us in battle at Edrei.
- 2 The LORD said to me, "Do not be afraid of him, for I have handed him over to you with his whole army and his land. Do to him what you did to Sihon king of the Amorites, who reigned in Heshbon."
- 3 So the LORD our God also gave into our hands Og king of Bashan and all his army. We struck them down, leaving no survivors.
- 4 At that time we took all his cities. There was not one of the sixty cities that we did not take from them-- the whole region of Argob, Og's kingdom in Bashan.
- 5 All these cities were fortified with high walls and with gates and bars, and there were also a great many unwalled villages.
- 6 We completely destroyed them, as we had done with Sihon king of Heshbon, destroying every city-- men, women and children.
- 7 But all the livestock and the plunder from their cities we carried off for ourselves. (NIV)

Ps 22:11-12

- 11 Do not be far from me, for trouble is near and there is no one to help.
- 12 Many bulls surround me; strong bulls of Bashan encircle me. (NIV)

Amos 4:1-3

- 1 Hear this word, you cows of Bashan on Mount Samaria, you women who oppress the poor and crush the needy and say to your husbands, "Bring us some drinks!"

2 The Sovereign LORD has sworn by his holiness: "The time will surely come when you will be taken away with hooks, the last of you with fishhooks.

3 You will each go straight out through breaks in the wall, and you will be cast out toward Harmon," declares the LORD. (NIV)

Ps 68:15-19

15 The mountains of Bashan are majestic mountains; rugged are the mountains of Bashan.

16 Why gaze in envy, O rugged mountains, at the mountain where God chooses to reign, where the LORD himself will dwell forever?

17 The chariots of God are tens of thousands and thousands of thousands; the Lord [has come] from Sinai into his sanctuary.

18 When you ascended on high, you led captives in your train; you received gifts from men, even from the rebellious-- that you, O LORD God, might dwell there.

19 Praise be to the Lord, to God our Savior, who daily bears our burdens. Selah (NIV)

Ps 68:20-26

20 Our God is a God who saves; from the Sovereign LORD comes escape from death.

21 Surely God will crush the heads of his enemies, the hairy crowns of those who go on in their sins.

22 The Lord says, "I will bring them from Bashan; I will bring them from the depths of the sea, 23 that you may plunge your feet in the blood of your foes, while the tongues of your dogs have their share."

24 Your procession has come into view, O God, the procession of my God and King into the sanctuary.

25 In front are the singers, after them the musicians; with them are the maidens playing tambourines.

26 Praise God in the great congregation; praise the LORD in the assembly of Israel. (NIV)

*They are to have no resurrection and are to be ultimately cast out of the earth.*

Isa 26:14

They are now dead, they live no more; those departed spirits [*Heb: Rephaites*] do not rise. You punished them and brought them to ruin; you wiped out all memory of them. (NIV)

Isa 26:19

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 [*Heb: naphal*, the same word from which we get Nephilim] the dead [*Heb: Rephaites*]. (KJV)

*Their habitation is in the lower depths of Sheol-*

Prov 2:18

For her house leads down to death and her paths to the spirits of the dead [*Heb: rapha*]. (NIV)

Prov 9:13-18

13 The woman Folly is loud; she is undisciplined and without knowledge.

14 She sits at the door of her house, on a seat at the highest point of the city,

15 calling out to those who pass by, who go straight on their way.

16 "Let all who are simple come in here!" she says to those who lack judgment.

17 "Stolen water is sweet; food eaten in secret is delicious!"

18 But little do they know that the dead [*Heb: rephaim*] are there, that her guests are in the depths of the grave [*Heb: sheol*]. (NIV)

*Sovereignly or by deception, canonical Scripture is silent with regard to the current influence of the spirits of the Rephaim or Nephilim. They are aberrant beings who were never intended to exist. Unlike fallen angels, they have not simply lost the place of their habitation, they have actually lost the body of their habitation.*

*This leads us to a discussion of demons and their origins. There are well know deliverance ministers who do not believe that demons are fallen angels. Derek Prince, for instance, finds it hard to believe demons have any angelic nature due to the meanness of their being and their propensity to want to inhabit a body (even that of a pig if necessary). In contrast, he has encountered evil angelic beings during sessions of intercession and spiritual warfare. One is bound (principalities and powers), the others are cast out (demons).*

*There is the further problem of Scripture indicating demons as being earth bound (walking through dry places) while Satan's host of fallen angels appear to operate in the heavenlies. What most commentators due agree on is that Scripture is silent with regard to an explicit description of an origin of demons. The three main theories are that they are the spirits of a pre-Adamic race [Scripture gives no evidence of such a happening], the fallen angels of Satan [which are portrayed as working in the heavenlies] and the spirits of the Nephilim killed in the flood and in subsequent purges. Which ever is the case (or if none is true) what is true is that Jesus has given us power over them (Mark 16:17).*

*With regard to the irruption of the Nephilim and their cause of the flood, commentators have postulated that both Peter and Jude were alluding to the Book of Enoch. Jude even quotes the book in verses 14-15. The book of Enoch states that the spirits of the Nephilim (1 Enoch 15:8-12). Mention Dale's work.*

*It is not the purpose of this study to delve into these questions. Our consideration is understanding why God would pronounce harsh judgments such as the flood and genocide. The fact remains that if this race had been left alive to infect mankind, Adam as a race would become unredeemable. The further application is understanding Jesus' prophecy with regard to the end times.*

Matt 24:37 "As it was in the days of Noah, so it will be at the coming of the Son of Man." (NIV)

*Are we living in days like Noah's? This we will examine next time.*