

## **THE NEPHILIM**

### **"The Rephaim"**

*We have looked at length at who the "sons of God" in Genesis 6 were and what sin they committed to get them cast into Tartarus (2 Peter 2:4). What we haven't done is looked at how these angels could have cohabited with women. We read in Jude about how they had left their "first estate" (vs. 6). The nature of their first estate is what I want to look into next.*

*When we think of spirits and spirit beings, we have a tendency to think of non-tangible entities with no definite limits to their powers or place of habitation. We think of them as having no form or bodies. With regard to having no limits, only the Godhead among spirit beings enjoys this privilege of omnipresence (and omnipotence and omniscience).*

#### **God, the Father-**

IKing 8:27

"But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this temple I have built! (NIV)

Jer 23:23-24

23 "Am I only a God nearby," declares the LORD, "and not a God far away?"

24 Can anyone hide in secret places so that I cannot see him?" declares the LORD. "Do not I fill heaven and earth?" declares the LORD. (NIV)

Acts 17:28a "For in him we live and move and have our being." (NIV)

#### **God, the Holy Spirit-**

Ps 139:7-10

7 Where can I go from your Spirit? Where can I flee from your presence?

8 If I go up to the heavens, you are there; if I make my bed in the depths, you are there.

9 If I rise on the wings of the dawn, if I settle on the far side of the sea,

10 even there your hand will guide me, your right hand will hold me fast. (NIV)

#### **God, the Son-**

Matt 18:20 "For where two or three come together in my name, there am I with them." (NIV)

Eph 1:22-23

22 And God placed all things under his feet and appointed him to be head over everything for the church,

23 which is his body, the fullness of him who fills everything in every way. (NIV)

*In stark contrast, our enemy satan, in fact all other spirit beings, have a definite limit to their existence.*

Job 1:7 The LORD said to Satan, "Where have you come from?" Satan answered the LORD, "From roaming through the earth and going back and forth in it." (NIV)

Dan 10:12-13

12 Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them.

13 But the prince of the Persian kingdom resisted me [*Heb. stood before me*] twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. (NIV)

*These verses in Daniel are a sermon unto themselves. The point I want to make out these verses is the finite reality of spirit beings. An angel of God was dispatched to Daniel to bring him a message. The spiritual principality (a fallen angel) of Persia was able to detain this angel for twenty-one days! Then Michael comes and they both overcame the prince Persia. [God can do all things, so why would he allow his message to be held up? Pat Duggan suggested that it is because God plays by the rules.]*

Luke 11:24-26

24 "When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, 'I will return to the house I left.'

25 When it arrives, it finds the house swept clean and put in order.

26 Then it goes and takes seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first." (NIV)

*Satan and his angels have specific places of existence and influence. They are definitively finite! Satan is not omniscient, omnipotent, or omnipresent. I bet that there are people in the body of Christ that he doesn't know personally!*

Jude 1:6-7

6 And the angels who did not keep their positions of authority but abandoned their own home-- these he has kept in darkness, bound with everlasting chains for judgment on the great Day.

7 In a similar way, Sodom and Gomorra and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire. (NIV)

*Many commentators of Jude 6-7 believe that the sin of Sodom is not being compared to the angels' sin because the sin of Sodom mentions flesh (sarx in Greek) and angels are spirits, not flesh. While it is true that angels are not flesh like mankind is flesh (thus providing weight for the argument that the sin of Sodom is being compared to the sin of the angels, in the author's estimation), they do have bodies. The two angels sent to Lot are one of numerous examples of angelic beings being seen and felt in our physical realm.*

*After describing the appearance of the four living creatures (the cherubim that guard the throne of God) and detailing their many faces, wings, and eyes, Ezekiel makes this interesting comment:*

Ezek 10:16-17

16 When the cherubim moved, the wheels beside them moved; and when the cherubim spread their wings to rise from the ground, the wheels did not leave their side.

17 When the cherubim stood still, they also stood still; and when the cherubim rose, they rose with them, because the spirit of the living creatures was in them. (NIV)

*As man has a body with a spirit residing in it (and a soul as well, 1 Thes. 5:23), so these angelic beings have a "body" within which their spirit resides. The spirit of the living creatures being in the wheels is akin to the phrase, "the life of the flesh is in the blood." This is further elucidated on in 1 Corinthians 15.*

1 Cor 15:39-41

39 All flesh is not the same: Men have one kind of flesh, animals have another, birds another and fish another.

40 There are also heavenly bodies [Gk. *somata*] and there are earthly bodies [*ibid.*]; but the splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another.

41 The sun has one kind of splendor, the moon another and the stars another; and star differs from star in splendor. (NIV)

*You can't get much clearer than "there are heavenly bodies." When Paul says that star differs from star in splendor, he is no more simply speaking of heavenly luminaries than John is when he says that the tail of the dragon swept a third part of the stars from heaven and flung them to earth or when Job says that the morning stars sang. Man has an earthly body. God formed him from the dust of the ground and named him Adam. The sons of God, the angels, are heavenly bodies, celestial beings. If one of them (or two hundred of them) decided to depart their heavenly positions and enter permanently into the physical realm of man with the purpose of cohabiting with the "daughters of men", this would by definition be abandoning their first estate and pursuing "strange flesh," flesh not of their own kind for "all flesh is not the same."*

*Angelic beings can enter the physical realm and make their influence felt therein. The actual biology of how an angel could impregnate a human, I do not know and the Word does not say. Some even hold it is impossible because of the "after its kind" law that God established in the creation. But in our day and age, transpecies genetic manipulation and organisms giving birth to things that are not after their kind is being accomplished at the hands of men. Surely if men can do it (and they are) angels could (and they did).*

*Let us examine further what the Bible has to say about this race.*

Gen 6:4-5

4 The Nephilim were on the earth in those days-- and also afterward-- when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.

5 The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. (NIV)

*Genesis says that the Nephilim were on the earth then **and afterward**. Again, this phrase is another argument against the Nephilim being the progeny of the Sethites and the Cainites. Noah was of the line of Seth. All of Cain's line was eradicated in the flood. And yet, God informs us that the Nephilim appeared on the earth before the flood and afterward.*

Num 13:32-33

32 And they spread among the Israelites a bad report about the land they had explored. They said, "The land we explored devours those living in it. All the people we saw there are of great size.

33 We saw the Nephilim there (the descendants of Anak come from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them." (NIV)

*Here in Numbers we see the main concern of the 10 spies who brought back the ill report with regard to the promised land. They had seen the Nephilim, who were sons of Anak, giants that made them feel like grasshoppers.*

Deut 2:10-12

10 (The Emmites used to live there-- a people strong and numerous, and as tall as the Anakites.

11 Like the Anakites, they too were considered **Rephaites**<sup>1</sup>, but the Moabites called them Emmites.

12 Horites used to live in Seir, but the descendants of Esau drove them out. They destroyed the Horites from before them and settled in their place, just as Israel did in the land the LORD gave them as their possession.) (NIV)

*Strong's definition-*

7497 **rapha**<sup>1</sup> (raw-faw'); or raphah (raw-faw'); from 7495 in the sense of invigorating; a giant: KJV-- giant, Rapha, Rephaim (-s). See also 1051.

*Brown-Driver-Briggs' definition-*

7497 **rapha**<sup>1</sup> or raphah- giants, Rephaim; an old race of giants

*Though the term nephilim only appears in Scripture in Genesis 6:4 and Numbers 13:33, Deuteronomy gives us interesting information. In Numbers 13 we are told that the Nephilim were sons of Anak (Anakites). Thus, Nephilim [A] = Anakite [B]. In Deut. 2:11 we are told that the Anakites were considered Rephaites. Thus, Anakite [B] = Rephaite [C]. According to the transitive law of equality, if A = B and B = C, then A = C. Thus, Nephilim = Rephaite. Unlike the sparse mention of Nephilim in Scripture, the mention of Rephaite is numerous*

Deut 2:19-23

19 When you come to the Ammonites, do not harass them or provoke them to war, for I will not give you possession of any land belonging to the Ammonites. I have given it as a possession to the descendants of Lot."

20 (That too was considered a land of the **Rephaites**, who used to live there; but the Ammonites called them Zamzummites.

21 They were a people strong and numerous, and as tall as the Anakites. The LORD destroyed them from before the Ammonites, who drove them out and settled in their place.

22 The LORD had done the same for the descendants of Esau, who lived in Seir, when he destroyed the Horites from before them. They drove them out and have lived in their place to this day.

23 And as for the Avvites who lived in villages as far as Gaza, the Caphtorites coming out from

Caphtor destroyed them and settled in their place.) (NIV)

*In the parenthetical statement (verses 20-23) is noted the different names that different people called the Rephaites, who were nephilim. We have the Zamzummities, Anakites, Horites, and Avvites which can be added to the Emites or Emims of verses 10-12. Following are the definitions of the different names.*

**Emims** = "terrors"; ancient inhabitants of Moab

**Anakims** = "long-necked"; a race of giants, descendants of Anak, which dwelled in southern Canaan

**Zamzummities** = "intriguing", from the word *zamam*- to plan, usually in a bad sense: -consider, devise, imagine, plot, purpose, think (evil).

**Horites** = "cave-dweller", a troglodyte (cave-man).

**Avvites** = "perverters"; from the word *'avvah*, to overthrow.

*None of these people groups are called by complimentary names. The Nephilim races, the fallen ones known as giants were also referred to as evil-plotters, terrors, perverse overthrowers, and cave men! Collectively, they were at times referred to as Canaanites.*

Judg 1:9-10, 20

9 After that, the men of Judah went down to fight against the Canaanites living in the hill country, the Negev and the western foothills.

10 They advanced against the Canaanites living in Hebron (formerly called Kiriath Arba) and defeated Sheshai, Ahiman and Talmai.

20 As Moses had promised, Hebron was given to Caleb, who drove from it the three sons of Anak. (NIV)

*In what kind of stance and what historical contexts do we find the Rephaim?*

Gen 12:1-6

1 The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you.

2 "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.

3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

4 So Abram left, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he set out from Haran.

5 He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Haran, and they set out for the land of Canaan, and they arrived there.

6 Abram traveled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land. (NIV)

*It was already stated that Abraham had entered the land of Canaan. Why would God make the extra mention of the Canaanites already being there? Abraham as one man with no children*

*was destined through his progeny to cleanse the land of the Nephilim present there. Remember, he and Lot separated and Lot went to Sodom.*

Gen 14:1-11

- 1 At this time Amraphel king of Shinar, Arioch king of Ellasar, Kedorlaomer king of Elam and Tidal king of Goiim
- 2 went to war against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar).
- 3 All these latter kings joined forces in the Valley of Siddim (the Salt Sea).
- 4 For twelve years they had been subject to Kedorlaomer, but in the thirteenth year they rebelled.
- 5 In the fourteenth year, Kedorlaomer and the kings allied with him went out and defeated the Rephaites in Ashteroth Karnaim, the Zuzites in Ham, the Emmites in Shaveh Kiriathaim
- 6 and the Horites in the hill country of Seir, as far as El Paran near the desert.
- 7 Then they turned back and went to En Mishpat (that is, Kadesh), and they conquered the whole territory of the Amalekites, as well as the Amorites who were living in Hazazon Tamar.
- 8 Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim and the king of Bela (that is, Zoar) marched out and drew up their battle lines in the Valley of Siddim
- 9 against Kedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar and Arioch king of Ellasar-- four kings against five.
- 10 Now the Valley of Siddim was full of tar pits, and when the kings of Sodom and Gomorrah fled, some of the men fell into them and the rest fled to the hills.
- 11 The four kings seized all the goods of Sodom and Gomorrah and all their food; then they went away. (NIV)

*King Kedorlaomer and his alliance went out and defeated the Rephaites, Zuzites, Emmites, and Horites. Three of the four races mentioned are definitely nephilim, which leads one to believe that the Zuzites were as well. They did this in response to the rebellion of the kings of Sodom and Gomorrah. Is it possible that the Nephilim races had alliances with the kings of Sodom and Gomorrah? It seems certain that not only were they allied, but that Nephilim were present in the cities which gave rise to their wickedness and necessitated their destruction.*

Gen 15:6-12; 17-21

- 6 Abram believed the LORD, and he credited it to him as righteousness.
- 7 He also said to him, "I am the LORD, who brought you out of Ur of the Chaldeans to give you this land to take possession of it."
- 8 But Abram said, "O Sovereign LORD, how can I know that I will gain possession of it?"
- 9 So the LORD said to him, "Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon."
- 10 Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half.
- 11 Then birds of prey came down on the carcasses, but Abram drove them away.
- 12 As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him.
- 17 When the sun had set and darkness had fallen, a smoking firepot with a blazing torch

appeared and passed between the pieces.

18 On that day the LORD made a covenant with Abram and said, "To your descendants I give this land, from the river of Egypt to the great river, the Euphrates--

19 the land of the Kenites, Kenizzites, Kadmonites,

20 Hittites, Perizzites, Rephaites,

21 Amorites, Canaanites, Girgashites and Jebusites." (NIV)

*In the Abrahamic blessing, possession of the lands of the Rephaites is given to Abraham and his seed. The Rephaites are what the spies of the children of Israel saw when they spied out the land. With the exception of Joshua and Caleb, they all were bound by fear and caused the 40 years of wandering in the wilderness. When the conquest began under Joshua's command, the Lord gave the cleansing command, "do not leave anything alive that breathes (Deut. 20:16). In obedience to this, Rephaites began to be exterminated. We've already read of Caleb's eradication of the three sons of Anak.*

Deut 3:10-11 (NIV)

10 We took all the towns on the plateau, and all Gilead, and all Bashan as far as Salecah and Edrei, towns of Og's kingdom in Bashan.

11 (Only Og king of Bashan was left of the remnant of the Rephaites. His bed was made of iron and was more than thirteen feet long and six feet wide. It is still in Rabbah of the Ammonites.)

*Og king of Bashan was a Rephaite. His demise is also memorialized in the conquest record in Joshua.*

Josh 12:4-6

4 And the territory of Og king of Bashan, one of the last [*not the last*] of the Rephaites, who reigned in Ashtaroth and Edrei.

5 He ruled over Mount Hermon, Salecah, all of Bashan to the border of the people of Geshur and Maacah, and half of Gilead to the border of Sihon king of Heshbon.

6 Moses, the servant of the LORD, and the Israelites conquered them. And Moses the servant of the LORD gave their land to the Reubenites, the Gadites and the half-tribe of Manasseh to be their possession. (NIV)

*Thus far, we have seen their opposition to Noah, Abraham, the children of Israel (under Moses and Joshua). All that occurred to Israel is for an example to us. All the "ites" of Canaan are somewhat representative of the demonic influences that we battle today. The taking of the land is analogous of the salvation of the soul, subjection our mind and emotions to the saving work that God accomplished in our spirit. God did not drive out all the "ites" for two basic reasons.*

Exod 23:27-30

27 "I will send my terror ahead of you and throw into confusion every nation you encounter. I will make all your enemies turn their backs and run.

28 I will send the hornet ahead of you to drive the Hivites, Canaanites and Hittites out of your way.

29 But I will not drive them out in a single year, because the land would become desolate and the wild animals too numerous for you.

30 Little by little I will drive them out before you, until you have increased enough to take possession of the land. (NIV)

*Taking all the land prior to having the strength (the increase) of holding it is like the man who was cleansed but left empty. That demon found seven others worse than himself and the latter end of the man was worse. When we are born again, God's saving grace has healed and sealed our spirit by his Holy Spirit. But all of the "problems" in our life are not eradicated overnight. As a matter of fact, we are usually not cognizant of many of the root problems we carry about. As we increase spiritually, we gain more land.*

Judg 3:1-5 (NIV)

1 These are the nations the LORD left to test all those Israelites who had not experienced any of the wars in Canaan

2 (he did this only to teach warfare to the descendants of the Israelites who had not had previous battle experience):

3 the five rulers of the Philistines, all the Canaanites, the Sidonians, and the Hivites living in the Lebanon mountains from Mount Baal Hermon to Lebo Hamath.

4 They were left to test the Israelites to see whether they would obey the LORD's commands, which he had given their forefathers through Moses.

5 The Israelites lived among the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.

*Why were not all demons bound when Jesus led captivity captive? Well, they were jurisdictionally. When the judge pronounces the sentence of guilty in a court of law, the defendant doesn't walk to prison of his own volition. The bailiff comes over and puts hand cuffs on him (binds him) and takes him to prison (casts him out). The building of the spiritual Temple, the body of Christ, is a generational work. It didn't take place twenty-four hours after the resurrection. As the Lord left the "ites" in the land to teach the children of Israel warfare, I believe he has left principalities and powers and wickedness in high places to teach us warfare. Their existence is no excuse for making a peace treaty with them (Judg. 2:1-5). He expects us to war against and defeat them.*

*The Nephilim were an abomination to the Lord. Yet, in his sovereign will, he allowed some of the races to remain to teach warfare. Demons are an abomination to the Lord as well. They are in rebellion to Him, and yet he still uses them to fulfill his purposes.*

*There is one prominent warrior in Israelite history whom God taught warfare through use of the Nephilim. He even declared in Ps. 144:1 "Praise be to the Lord my Rock, who trains my hands for war and my fingers for battle."*

1 Sam 17:4-7

4 A champion named Goliath, who was from Gath, came out of the Philistine camp. He was over nine feet tall.

5 He had a bronze helmet on his head and wore a coat of scale armor of bronze weighing five thousand shekels;

6 on his legs he wore bronze greaves, and a bronze javelin was slung on his back.

7 His spear shaft was like a weaver's rod, and its iron point weighed six hundred shekels. His

shield bearer went ahead of him. (NIV)

1 Sam 17:40-51

40 Then he took his staff in his hand, chose five smooth stones from the stream, put them in the pouch of his shepherd's bag and, with his sling in his hand, approached the Philistine.

41 Meanwhile, the Philistine, with his shield bearer in front of him, kept coming closer to David.

42 He looked David over and saw that he was only a boy, ruddy and handsome, and he despised him.

43 He said to David, "Am I a dog, that you come at me with sticks?" And the Philistine cursed David by his gods.

44 "Come here," he said, "and I'll give your flesh to the birds of the air and the beasts of the field!"

45 David said to the Philistine, "You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied.

46 This day the LORD will hand you over to me, and I'll strike you down and cut off your head. Today I will give the carcasses of the Philistine army to the birds of the air and the beasts of the earth, and the whole world will know that there is a God in Israel.

47 All those gathered here will know that it is not by sword or spear that the LORD saves; for the battle is the LORD's, and he will give all of you into our hands."

48 As the Philistine moved closer to attack him, David ran quickly toward the battle line to meet him.

49 Reaching into his bag and taking out a stone, he slung it and struck the Philistine on the forehead. The stone sank into his forehead, and he fell facedown on the ground.

50 So David triumphed over the Philistine with a sling and a stone; without a sword in his hand he struck down the Philistine and killed him.

51 David ran and stood over him. He took hold of the Philistine's sword and drew it from the scabbard. After he killed him, he cut off his head with the sword. When the Philistines saw that their hero was dead, they turned and ran. (NIV)

*What does Scripture say with regard to the origin of the giants of Gath?*

1 Chr 20:4-8 (NIV)

4 In the course of time, war broke out with the Philistines, at Gezer. At that time Sibbecai the Hushathite killed Sippai, one of the descendants of the Rephaites, and the Philistines were subjugated.

5 In another battle with the Philistines, Elhanan son of Jair killed Lahmi the brother of Goliath the Gittite, who had a spear with a shaft like a weaver's rod.

6 In still another battle, which took place at Gath, there was a huge man with six fingers on each hand and six toes on each foot-- twenty-four in all. He also was descended from Rapha.

7 When he taunted Israel, Jonathan son of Shimea, David's brother, killed him.

8 These were descendants of Rapha in Gath, and they fell at the hands of David and his men.

2 Sam 21:15-22

15 Once again there was a battle between the Philistines and Israel. David went down with his men to fight against the Philistines, and he became exhausted.

- 16 And Ishbi-Benob, one of the descendants of Rapha, whose bronze spearhead weighed three hundred shekels and who was armed with a new [sword], said he would kill David.
- 17 But Abishai son of Zeruah came to David's rescue; he struck the Philistine down and killed him. Then David's men swore to him, saying, "Never again will you go out with us to battle, so that the lamp of Israel will not be extinguished."
- 18 In the course of time, there was another battle with the Philistines, at Gob. At that time Sibbecai the Hushathite killed Saph, one of the descendants of Rapha.
- 19 In another battle with the Philistines at Gob, Elhanan son of Jaare-Oregim the Bethlehemite killed Goliath the Gittite, who had a spear with a shaft like a weaver's rod.
- 20 In still another battle, which took place at Gath, there was a huge man with six fingers on each hand and six toes on each foot-- twenty-four in all. He also was descended from Rapha.
- 21 When he taunted Israel, Jonathan son of Shimeah, David's brother, killed him.
- 22 These four were descendants of Rapha in Gath, and they fell at the hands of David and his men. (NIV)

*If Goliath's brother was a Raphaite, the so was Goliath! There are tremendous lessons to be learned with regard to the conquering of these five giants.*

*In summary, by love, the grace of giving, being transparent and honest, recognizing God's grace in our lives and seeking his strength and supply through prayer we can overcome the giants of an unclean tongue, pride, hypocrisy, gluttony and greed.*

*What marked Noah as different from his contemporaries? After all, the whole world was judged and only Noah and his family were saved, eight souls out of the whole of mankind (there goes that number eight again).*

Gen 6:9

These are the generations of Noah: Noah was a just man and perfect [*Heb. tamim*] in his generations, and Noah walked with God. (KJV)

*The Hebrew word tamim is used extensively with regard to sacrificial purity, describing acceptable animals as being without blemish. It speaks more often of physical soundness than it does of moral uprightness. Noah was perfect in his generations, in other words he had not been defiled by the incursion of the "sons of God" into his blood line. In stark contrast, the whole earth is described as corrupt in verse 11.*

*When God confronted Adam and Eve in their sin, he promised them redemption (Gen. 3:15). He then clothed them in animal skins; that is he covered them with the hides. An animal had to die to provide Adam and Eve with covering. Thus God was showing his plan of substitutionary sacrifice and was pointing to the ultimate sacrifice of the Lamb of God. Now, Genesis 5:1-3 tells us that Adam was made in the likeness of God and then begot sons in **his own** image. All of Adam's progeny were quickened by the spirit of man, the likeness of Adam. As such, all bore his sin in them and also his hope for redemption. The line of election (the family of promise) went from Adam to Seth, Seth down to Noah, Noah down to Shem, Shem down to Abraham.*

Gal 3:29

If you belong to Christ, then you are Abraham's seed, and heirs according to the promise. (NIV)

*Being in Christ grants us status as children of Abraham and thus blessed according to all the promises that God gave the patriarch. In light of this knowledge, look at Hebrews 2.*

Heb 2:16 (KJV)

For verily **he took** not **on<sup>3</sup>** [him the nature of] angels; but **he took on<sup>3</sup>** him the seed of Abraham.

*The words "him the nature of" are not in the Greek text. The words "he took on" are one Greek word, defined by Thayer as follows:*

**epilambanomai<sup>3</sup>**- to take in addition, to lay hold of, to take possession of, to overtake, to attain, to attain to

- a) to lay hold of or to seize upon anything with the hands, to take hold of, to lay hold of
- b) metaphorically, to rescue one from peril, to help, to succor

*This is why the New International Version translates the verse as following:*

Heb 2:16-17

For surely it is not angels he helps, but Abraham's descendants.

For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. (NIV)