

The Nephilim: A Primer

Walter Keith York, author of *NEPHILIM: the Fallen Ones*
latterdays@ec.rr.com

March 24, 2004

Introduction:

When I wrote the book, *NEPHILIM: the Fallen Ones*, many of my jolly pagan friends inquired, why I would choose to title a book likened to a riddle – as something that few people understood? No, my friends are not peasants (cart-blanc); they just don't see the connection between themselves and the topic of the Nephilim.

In this short article I will attempt to answer that uncomplicated query in what I hope will be plain language. Unfortunately, it is not a simple question to answer. What are Nephilim, and what part, if any, do they have in the shaping of Judeo-Christian doctrine?

In my view, the fall of man is illustrated three times in Genesis – the garden scene, the story of Cain and Abel, and the story of the flood. It is in the story of the flood that the Nephilim are first mentioned; but, in contrast to popular knowledge, the theme of the Nephilim is one that carries through the entire Bible from the very start to the very finish. Shrouded in mystery, and covered over by generations of idle musing, the Nephilim is again a common theme among UFO fanatics, crystal zealots, and every sort of New Age fancy that one could imagine. Having said all of that, I will endeavor to take a more traditional approach and bring to light what the scriptures and the Apocrypha have to say on this subject.

Nephilim

Genesis 6:1-4

When men began to increase in number on the earth and daughters were born to them, the **sons of God** saw that the daughters of men were beautiful, and they married any of them they chose. Then the LORD said, "My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years."

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.

These four verses are some of the most controversial passages in the Bible. There are a myriad of opinions concerning exactly who are the sons of God and the Nephilim. For example, in the JPS (Jewish Publication Society) translation, "the Sons of God" are rendered as "the divine beings." That's the kind of thing that the Yids do. The text clearly reads *beney haElohim* – that means "the sons of God." Sometimes

I suspect that there is some kind of worldwide Yid conspiracy: “Hey, let’s confuse everyone so much that they just leave us alone!”

To a certain degree this has worked; but the desire to further understand Hebrew scripture, and the advent of the computer and Bible code research, has forced many Goyim (kicking and screaming) down the crooked road of Yiddish comprehension.

The point that I am aiming at is the realization that “the sons of God” has a different connotation in the Old Testament (OT) than it does in the New Testament (NT). It only appears four times in the OT – בְּנֵי הָאֱלֹהִים – and all four times it refers to angels with an extremely negative connotation. In the New Testament the phrase is used differently, and has a unanimously positive connotation. So . . . a Christian reading these passages could not help being totally confused. The Yids et al. of the JPS version should know better; but they don’t – they render “divine beings” (positive).

You don’t have to don a Sherlock Holmes hat to figure out that the sons of God in this illustration are pointed out as the main cause of Yahweh’s wrath that led to the entire destruction of all flesh from the Earth. If these beings are divine, then we are all in deep trouble. So . . . let’s look at the other two OT scriptural references to the sons of God, and see if we can discern a pattern:

Job 1:7, 2:1 The Sons of God – beney haElohim – בְּנֵי הָאֱלֹהִים.

Now there was a day when **the sons of God** came to present themselves before the LORD, and (“**the**” is in the Hebrew text) **Satan** came also among them.

Again there was a day when the **sons of God** came to present themselves before the LORD, and (“**the**” is in the Hebrew text) **Satan** came also among them to present himself before the LORD.

OK . . . now let’s see if there are some subtle clues that we can pick up on here. The Satan (the adversary) wasn’t **the** Satan (הַשָּׂטָן) until he rebelled against God. Before he rebelled his name was Heylel (Lucifer), a bright angel that dwelt in the temple of the Most High in Heavenly Jerusalem. So . . . we know that this is the cast down (fallen) Lucifer of post-fall fame. Now, who do you suppose is hanging out with him? He brought down a third of the angels of heaven when he fell to earth. The folks that hang out with **the** Satan are not endorsed by Walt Disney – they aren’t collecting for the Red Cross. Da-ah? Who could they be?

I think the good book is trying to tell us in plain language that **The Sons of God – beney haElohim – בְּנֵי הָאֱלֹהִים**, are indeed fallen angels. The book of Job was written before the Torah. In the Old Testament **the Sons of God** are only attested these four times. Nowhere following the 6th chapter of Genesis does this exact phrase appear. Da-ah! Do you get it! They are the ones who caused Yahweh to destroy mankind (Genesis) and they are the ones chumming with the Satan. If they were good angels they would be מַלְאֲכֵי אֱלֹהִים (**malakey Elohim – angels of God**).

Just to clarify things so that we can in no way miss the point, the Book of Job harkens back to a time before the rebellion when all sons of God sang together – back to the very foundations of the world. Having said that, the scripture reads, כָּל בְּנֵי אֱלֹהִים -- “all sons of God,” not כָּל בְּנֵי הָאֱלֹהִים – “all the sons of God.”

Job 38:6-7 Sons of God – beney Elohim – בני אלהים

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof (of the world); When the morning stars sang together, and all the (“the” is not there in the Hebrew text) **sons of God** shouted for joy?

Can you see where I’m going here? The distinct appellation “the sons of God” has been purposely attested every time in scripture with the same negative inferences. Whereas the distinct appellation “sons of God” has been attested positive to show a sense of transformation of good angels to bad the bad angels or **the Fallen Ones. Draw your own conclusions, DYOC**; but bear in mind this is the only attestation of “sons of God” in the OT. So, from these five renderings we must draw our conclusions concerning the identity of “the sons of God” in Genesis 6. To assume any other appellation apart from the fallen angels of the Satan would be illogical in my view. “Divine beings?” Oomph!

Let’s skip ahead now – making the assumption it was “the sons of God” that messed things up in the beginning – and that they are indeed “the fallen angels.”

Jude 1:6

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.

Hmmm. Sounds like these guys are going to be kept pretty much where they are (spiritually) and brought back in the latter days to suffer the horrors of tribulation.

2 Peter 2:4

For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment.

Hmmm. It looks like Peter is saying the same thing. A pattern? Let’s look at two more:

1 Peter 3:18-20

For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit, through whom also he went and preached to the **spirits in prison** who **disobeyed** long ago when God waited patiently in the **days of Noah** while the ark was being built...

1 Peter 4:6

For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Notice here that the good book makes a distinction between spirits who are dead, and spirits who are dead but also in prison. This same distinction is made in The Revelation where Christ has the keys to both Death and Hades (**Revelation 1:18**). First let’s examine **1 Peter 3:18-20**:

You have to picture the Nazarene's frame of mind when He was sent by Yahweh to preach to the Nephilim. He had just been scourged beyond recognition and nailed naked on a cross to publicly die. Chances are He was a bit cranky. It might have gone a something like this:

“Hi gang. I'll make this brief. As you probably already know, some of your buddies just tortured me to death.”

The Nephilim all cheer with one accord.

The Nazarene continued. “I have some good news and some bad news. The good news is that you will all see life again.”

The Nephilim all cheer with one accord.

“The bad news is that Dad is going to bring you back to life to smoke your nephew little butts to the max. You will all gnaw your tongues in excruciating horror. Covered with boils more loathsome and putrescent than you can imagine, you will all die slow agonizing deaths in a poisoned world.”

The Nephilim fall silent.

The Nazarene smiles broadly. “Have a nice day.”

I realize that the two scriptures cited above smack of pre-existence and reincarnation. It sounds like both the Nephilim and the just plain old dead folks will both see life again. The difference is that the dead folks will have a chance at salvation and the folks in prison will not – they are condemned already. This sounds a lot like the resurrection of both the just and the unjust spoken of by Paul (**Acts 24:15**). **DYOC**.

Also interesting, the Greek words rendered “preached” in the two passages are altogether different words. When speaking to the imprisoned spirits, the Greek word means “to herald (as a public crier . . .)” When speaking to the just plain dead average Joe's, the Greek word means “to announce good news . . .” This speaks volumes as to the variance of tone, as touching the deliverance of the two apposing messages, and the difference between the two different listening audiences. **DYOC**.

Are these pre-doomed Nephilim mentioned in The Revelation?

Revelation 13:8

All inhabitants of the earth shall worship him – all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world.

And indeed, I can understand why the Lamb would find the behavior of the Nephilim most disquieting. After all, they totally messed up life on Earth, not to mention the fact that they were waiting to destroy Him when He first came into the world in that distant time. I wouldn't write them in my Book of Life either:

Revelation 12:1-5

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them **(cause them to fall)** to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

DYOC.

If the slant that I adhere to as explaining the Sons of God and the Nephilim sounds foreign to you, then you need to bear in mind that these precepts were held by many Jews prior to the advent of Christ. Let's take a look at Enoch I – a book of canon for 400 years and one which is still included in the Ethiopian canon.

1 Enoch 6:1-3

And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. 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.'

1 Enoch 7:1-6

And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. And they became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed all the acquisitions of men. And when men could no longer sustain them, the giants turned against them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and fish (that's what I call hard up!), and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones.

1 Enoch 12:3-4

And I Enoch was blessing the Lord of majesty and the King of the ages, and lo! the **Watchers** called me – Enoch the scribe – and said to me: 'Enoch, thou scribe of righteousness, go, declare to the **Watchers** of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves [5 wives...]

These are elaborations and further explanations of the Nephilim mentioned in Genesis 6. Illustrated is the beginning when the world was becoming populated. Let's suppose that you are an angel, but your name wasn't written in the Book of Life. What can you do? You can't play with the other folks because

you have been excluded from life. Why? The Revelation tells us that harmony and salvation were not of heaven until after the War in Heaven when Heylel and his bunch were cast out (**Revelation 12:1-12**). So . . . the disharmonious ones – the Nephilim – can only watch. Certainly, the Lord would not want to incorporate the disharmony of the heavens into the Earth experience. But, after some time goes by, the Nephilim corporately decide to play with the other children whether the Lamb has invited them or not. Somehow a way is made to force your way into life as Yahweh had not yet posted his guards at the entrance to life (the tree of life). The event described below occurs after the fall of mankind:

Genesis 3:24

. . . he placed on the east of the garden of Eden cherubim, and the flaming sword flashing back and forth to guard the way to the tree of life.

I know that, again, these references smack of pre-existence. **DYOC**. Having said that, these passages reflect the dogma of many Jews prior to the coming of the Nazarene and represent a precept that is fundamental in understanding Jewish doctrine of this period.

Already we are creating a nice stash of labels concerning the fallen angels – **Nephilim, the sons of God, Watchers**. No wonder so many Yids become shrinks.

Let's look at more scriptures and attempt to broaden our list. The next encounter with the Nephilim occurs in the book of Numbers. It might have gone something like this:

A pillar and a cloud.

Yahweh (יהוה): “Moshe . . . this is God speaking.”

Moshe (משח): He looks up. “Hi Lord. Ah . . . what's up?”

Yahweh (יהוה): “Well . . . we've got a problem. You see, we've got a big rumble coming up. And . . . ah . . . America is not a nation yet, so we don't have anyone to get superior weapons from so that we can defeat our enemies.”

Moshe (משח): He looks confused. “What does that mean, Lord?”

Yahweh (יהוה): “Well . . . it means that we will pretty much have to kill all these folks with the stuff that you have.” He makes a face. “Let's face it, Moshe – weapon making isn't your bag. Your idea of killer frisbees made from unleavened bread didn't pan out.”

Moshe (משח): “So . . . what do we do, Lord?”

Yahweh (יהוה): “This is the plan, Moshe. You send some guys out to reconnoiter.”

Moshe (משח): He looked perplexed. “Reconnoiter?”

Yahweh (יהוה): “You know . . . go ahead and check things out – see what we’re up against.”

And that’s what Moses does:

Numbers 13:27-28, 32-33. Terminator meets Beanie Boy

27 They gave Moses this account: "We went into the land to which you sent us, and it does flow with milk and honey! Here is its fruit. But the people who live there are powerful, and the cities are fortified and very large. We even saw descendants of **Anak** there.

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. We saw the **Nephilim** (with infixed yod as a noun) there (the descendants of **Anak** come from the **Nephilim** [spelled as active participle as in Genesis. 6]). We seemed like grasshoppers in our own eyes, and we looked the same to them."

Nephilim, Nophlim – you say pa-tah-toe and I say pa-tate-toe.

In biblical Hebrew, sometimes an infixed yod (י) is added to a verb to make it a noun. For example:

Verb, naba (נבא) “to prophesy . . .”

נבא. Ms (singular) participle – a prophesying male

נבאי. Ms (plural) participle – a bunch of prophesying males

נבאה. Fs (singular) participle – a prophesying female.

נבאות. Fp (plural) participle – a bunch of prophesying females.

Noun, nabi (נביא) This would now be a male, something that prophesies. “a prophet . . .”

נביאי. Prophets – a bunch of male prophets.

נביאה. Prophetess – a female prophet.

נביאות. Prophetesses – a bunch of female prophets.

Now that you get the picture:

Verb, naphal, (נפל) “to fall . . .”

נפל. Ms (singular) participle – a falling male

נפלי. Ms (plural) participle – a bunch of falling males

נפלה. Fs (singular) participle – a falling female.

נפלות. Fp (plural) participle – a bunch of falling females.

Noun, nephil, (נפיל) A male, something that fell – Fallen.

נפילי. (**Nephilim**), A bunch of male somethings that fell – Fallen.

נפילה. A female something that fell – Fallen

נפילות. A bunch of female somethings that fell – Fallen

Now, when you put the same in biblical context and put a definite article, “the” (ha, ה) in front of it, you can have a proper and a very specific appellation – **the Nephilim**, הנפיליִם = the Fallen – or as an active participle, **the Nophlim**, הנפלים – **the Fallen Ones**.

The question thus arises: With a verb that is attested many times with never a textual instance that would infer “large” or “giants,” where did this “giant” notion come from?

Well . . . heaven forbid that we modern Christians should harken back to the doctrines that the Jews held before their minds were poisoned with hatred for the Christ. Heaven forbid that we should harken back to the doctrines held by the early Christian Jews. The rendering of this word was changed because it doesn’t conveniently fit in with modern Judeo-Christian dogma. We want to keep our little doctrinal duckies in a nice neat row. Don’t get too near the flame – you might get burned!

Having said that, the term **the Nophlim**, הנפלים, – the Fallen Ones, the ones who fell – is used in the OT nine other times besides the noted attestations in Genesis and Numbers; not as a proper self-contained appellation, but as a participle that describes the actions of those mentioned in the text (usually those that fell in battle). Having said all of that, Brown-Driver-Briggs Lexicon renders “giants . . .” for the Genesis-Numbers attestations, but follows this with their usual paragraph of unintelligible abbreviations. However, at the bottom they sum it up nicely – “. . . all very precarious.” In layman’s terms, “bull-beanies.”

Having said that:

It seems obvious that the proper appellation “the giants” was purposely applied to both the Genesis-Numbers attestations to create homogeneity between the two scriptural references. The folks that Moses had checked out by the spies were described as giants; so this same appellation was tagged on to the folks mentioned in Genesis 6. There are no references to giants in Genesis 6, so Nophlim was rendered as such (as giants). Indeed, the folks in Genesis are described as:

haNophlim: The Fallen Ones.

haGiborim: The Mighty Ones.

ha’ Anishey haShem: The Men of Renown.

Having said all of that:

It is my view that if one takes a purely “textual” interpretation of the Numbers rendering, and forgoes all predispositions of same, the text must surely read:

Numbers 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. We saw **the Fallen** there (the descendants of **Anak** come from **the Fallen Ones**). We seemed like grasshoppers in our own eyes, and we looked the same to them."

So . . . the English rendering in most versions reads *the Giants that come from the Giants*. This means nothing - pigmies don’t sire giants, giants sire giants. But, if you flush your predispositions down the toilet and just apply a purely textual rendering, you get *the Fallen that come from the Fallen Ones*. You look in the entire text of the OT and you only have one proper rendering of **the Fallen Ones** – הנפלים (**the**

Nophlim, a participle without the infixed yod, Genesis 6). Then you know that the reference has to do with the guys in Genesis six. **DYOC.** But don't get too close – you might get burned.

Let's review our stash of *fallen angels* appellations:

The sons of God, the Fallen, the Fallen Ones, the Watchers (haZophim). Let's see what else we can find:

Anakim, Emim & Zamzummim (Somebody get the Raid!)

Deuteronomy 2:11-12, 19-23

11. (The **Emites** used to live there—a people strong and numerous, and as tall as the Anakites. Like the **Anakites**, they too were considered **Rephaites**, but the Moabites called them **Emites**. 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.)

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

It is difficult to discern whether the Zamzummim are a separate tribe from the Zuzim (Hebrew, "roving creatures" S2104):

Genesis 14:5

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 **Emites** in Shaveh Kiriathaim and the Horites in the hill country of Seir, as far as El Paran near the desert.

In summary, it appears that the Giants/Nephilim are made up of a number of different tribes:

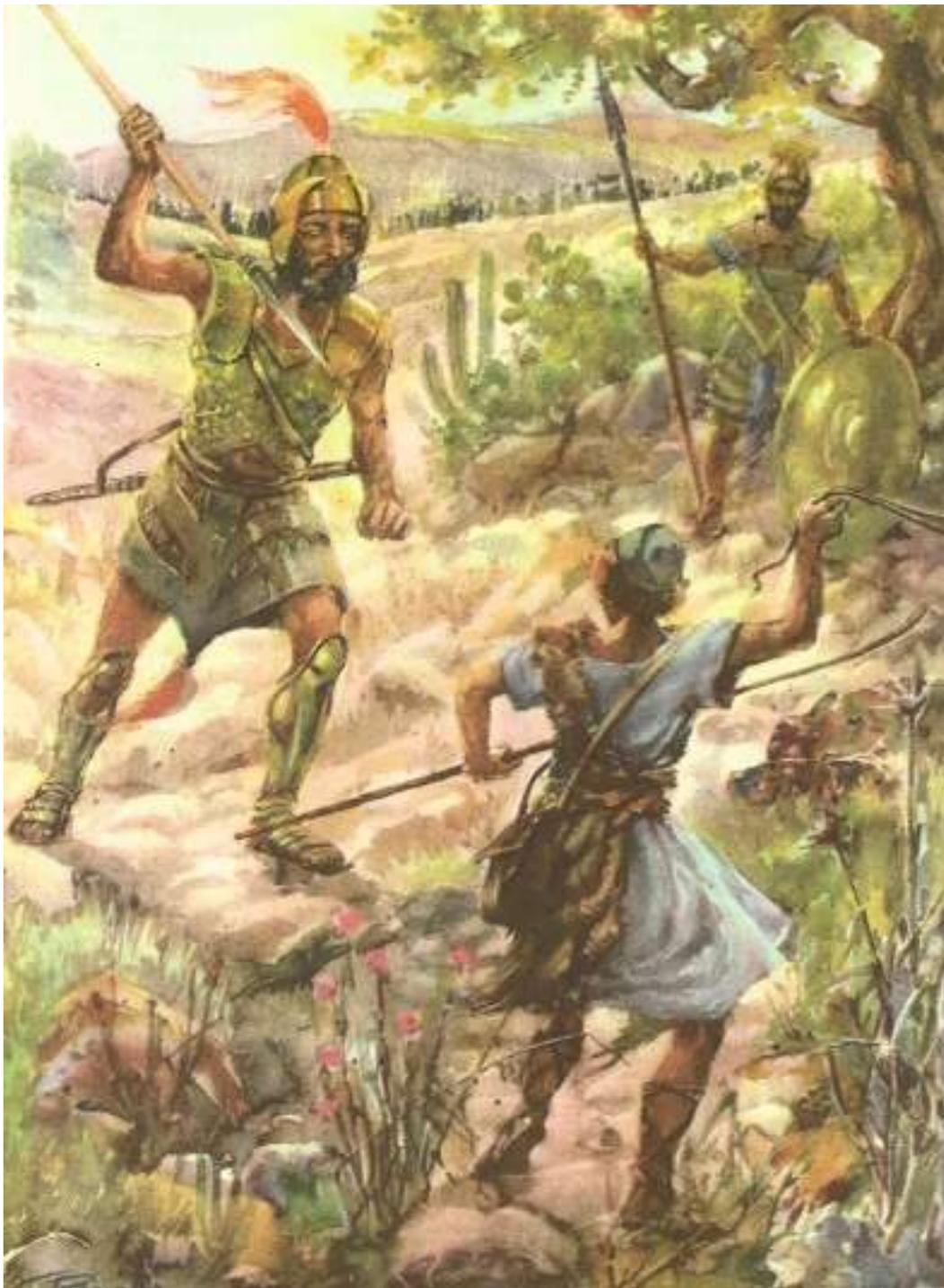
- **Anakim** “(Hebrew, "long-necked ones" S6062). Classed as Rephaim (giants). In Joshua 11:21 it is reported that Joshua purged the Anakim from the hill country, with only the cities of Gaza, Gath, and Ashdod surviving. Caleb finds Sheshai, Ahiman and Talmai in the town of Hebron, and drove them out. (Numbers 13:22, Joshua 15:14). The greatest of the Anakim was named Arba (Hebrew. "fourth" S702) (Joshua 14:15).”

- **Emim** “(Hebrew, the terrible ones" S368), “seemingly similar to the Anakim, and classed as Rephaim (giants). (Genesis 14:5, Deuteronomy 2:10,11)”
- **Zamzummim** “(Hebrew, "[evil] plotters" S2157), another race which are Rephaim (giant)/classed as Rephaim (Deuteronomy 2:20). Same status as Emim. May be the same race as the Zuzim (Genesis 14:5).”
- “The **Horim** (Hebrew, "cave-dwellers" S2752) The Horim were fought in battle of Genesis 14. Deuteronomy reports them destroyed by the LORD. (Genesis 14:5, Numbers 33:22, Deuteronomy 2:12,22) It is unclear whether or not these people were giants or not. [1 Enoch mentions monstrous creatures formed presumably due to the mating of Watchers and animals. Perhaps these Horim are similar to the trolls of secular myth and fantasy literature: horrible mutated animal/man creatures living in caves.]”

The Rephaim – Giants and Doomed Sprits of Hell.

By far the most intriguing appellation is that of **The Rephaim** – the appellation that all of the tribes of the Nephilim have in common. Interesting enough, how they are rendered in the English translations seems to be a byproduct of the text where they are found. Where the text points to “the giants” as a rendering, they are rendered “the Rephaim.” Where they are being commented upon in the absence of the giant context, they are not generally treated as a proper appellation, but are rendered more in the order of doomed spirits of Hell (Hb, "ghosts of dead, shades, spirits" S7496). **There’s no riddle here – being Nephilim (fallen angels/spirits) in the spirit world, and giants in their earthly incarnations, they are both of these things and are treated as such.**

“ . . . at a battle described in 2 Samuel 21:15-22 12:20/1 Chronicles 20, four Rephaim (or descendants of Rapha) were killed by David and his men: Ishbi-Benob, Saph, Lahmi brother of Goliath (a Gittite), and a huge man with 6 fingers on each hand and 6 toes on each foot. The scriptures also mentions the Valley of Rephaim (e.g. Joshua 15:8, 2 Samuel 5:18, 1 Chronicles 11:5, Isaiah 17:5). Deuteronomy 3 mentions the great king Og of Bashan, where after a battle according to Deuteronomy 3:11, "Only Og king of Bashan was left of the Rephaites. His bed was made of iron and was more than thirteen feet long and six feet wide..." The text goes on to say that the region of Argob in Bashan used to be known as the land of the Rephaites. Passing mention of this king and the land of the Rephaites is also made a few times in Joshua.”



Perhaps with the telling and re-telling of the Og account, King Og might have grown a few feet and a few toes; but the meaning of the Rephaim is made clear. They were giants. Some passages even allude to a single Rapha (**the Rapha**, רֹפְאִים) as the progenitor of the entire brood:

2 Samuel 21:16

And Ishbibeon, which was of the sons of **the giant**, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

“We have found so far that references to the Rephaim are scattered throughout the Old Testament, and that:

- The Nephilim in Canaan are properly termed Anakim (Deuteronomy 1:28), and that these Anakim are considered Rephaim (Deuteronomy 2:11).
- That the Emim are considered Rephaim. (Deuteronomy 2:11-12)
- That the Zamzummim (Zuzim?) are either Rephaim or considered Rephaim (Deuteronomy 2:20)
- The Rephaim were giants, and also possibly frequently had genetic mutations (such as 6 fingers/toes) (2 Sam 21 *etc.*)
- That their name is rendered in the English translations oftentimes as "ghosts, shades, spirits, and spirits of the departed". The way that Rephaim is used in the biblical text is a significant aspect of these souls as they pertain to humanity.”

The Rephaim – Doomed Spirits of Hell.

Job 26:5

The **[Rephaim – giants]** are in deep anguish, those beneath the waters and all that live in them.

NIV reads 'dead'

Isaiah 14:8-9

O LORD, our God, other lords besides you have ruled over us, but your name alone do we honor. They are now dead, they live no more; **[the Rephaim – giants]** do not rise. You punished them and brought them to ruin; you wiped out all memory of them.

NIV reads 'those departed spirits.'

Psalm 88:10

Do you show your wonders to the dead? Do **[the Rephaim – giants]** rise up and praise you?

NIV reads 'those who are dead.'

1 Enoch 15:8-12

And now, the **giants**, who are produced from the spirits and flesh, **shall be called evil spirits** upon the earth, and on the earth shall be their dwelling. **Evil spirits have proceeded from**

their bodies; because they are born from men and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. [As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offenses. **And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.**

This pre-Christian writing points to the precept that the devils (evil spirits) of the New Testament are indeed Nephilim/Nophlim. Draw your own conclusions (**DYOC**), but the last sentence above seems to point to the precept that **these Nephilim will again be born into the world and rise up against the saints (the classic Revelation precept).**

Proverbs 2:18

For her house leads down to death and her paths to the **[Rephaim]**.

NIV reads 'spirits of the dead.'

Proverbs 9:18

But little do they know that the **[Rephaim]** are there, that her guests are in the depths of [Sheol].

NIV reads 'dead.'

Proverbs 21:16

A man who strays from the path of understanding comes to rest in the company of the **[Rephaim]**.

NIV reads 'dead.'

Isaiah 14:9

[Sheol, Hell] below is all astir to meet you at your coming; it rouses the **[Rephaim]** 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.

NIV reads 'the spirits of the departed.'

Isaiah 26:19

But your dead will live; their bodies will rise. You who dwell in the dust, wake up and shout for joy. Your dew is like the dew of the morning; the earth will give birth to **[the Rephaim]**.

NIV reads 'her dead.'

With all due respect to the Yids that penned Enoch 1, I feel that it should be pointed out that they didn't just draw precepts out of thin air; but drew upon precepts and appellations of the OT as a basis of extrapolating a more detailed account of the Nophlim and their activities. Remember the Watchers (צִפְיִם, **Zophim**) – the Nophlim that grew tired of merely looking on and decided to partake of life despite the Lamb's mandates?

Curiously enough, there is a tribe known as the **Zophim (Watchers)** who also bear the proper appellation **the Giants (I Samuel 1:1)**.

Also of note is the fact that Balak and Balaam decided to erect their seven altars on the top of Mount Pisgah (**Numbers 23:14**) – a mysterious place called the field of the **Zophim (Watchers)**.

There is little doubt that this association with **Giants and Evil** puts the Watchers in a class with the Nophlim – **Fallen Angels**.

For those of you who work with the Bible codes, you will find that the codes bristle with references to **The Nophlim**. Simply use my handy list of Nophlemic pseudonyms and have at it:

אהרה דת אמים הנפלי למת

I will conceive the law of (fate of) the Emim – My fallen ones from the dead. Wrapped Torah, skip135579. **DYOC**.

נרון רב אמים אכל

I will consume Nero (n) prince of Emim. Wrapped Torah skip -15903. **DYOC**.

אמים הצפים ימי בתארם

Emim, the ones watching in the days when they appeared. Wrapped Torah, skip -65328. **DYOC**.

שמטה אמים אבד באב קור

That tribe of Emim to perish when the Father casts out. Wrapped Torah, skip 25716. **DYOC**.

I'm not particularly interested in the banterings of Bible scholars and text critics. I'm not that interested in who wrote what, when – but more interested in discerning a divine pattern in the Bible. I feel the same way about the Bible codes. And indeed – just as I believe there is a divine pattern in the Bible, I also believe that there exists a divine pattern in the Bible codes. It is one such pattern that I will attest to in this article. Bear in mind that this is not the *only* pattern to be found in the codes:

Finding an ELS (Equal-Distance Letter Sequencing) string of words in the codes that forms a sentence is just the beginning. I have found that if the codes recognize that sentence, then other sentences and phrases will be found that share a topic with it. I have also found that these topically related phrases will be found in close proximity to each other – either at the same skip (parallel terms), or close to the same skip (narrow band). And, finally, these terms will be clustered around a portion of the opened text that appears to elaborate or add to the theme of the ELS strings.

With these patterns in mind, let's take the last string above and go through the de-coding process.

The Tribe of Emim

אמנבמהמקנאוןיבלאלכעסוניבהבליה
שתחואפימארצהוואמרהנהנאאדניסורו
יתעמאלהימועמאנשימותוכלווישאליעק
וארבעימומאתשנהויקרבוימישראללמ
תהבקרוישקפיהוהאלמחנהמצרימבעמוד
ואתהשלחנואתכליוואתהמנדההטהרהוא
המליהוהבמדברסיניוידבריהוהאלמששה
האלמשהלאמדבראלבניישראלואמרתאל
השלמימעשרימוארבעהפרמימלמששימע
מהאקבלאקבהאלומהאזעמלאזעמיהוהכי
עדעזהכפתרימהיצאיממכפתדהשמידמוי
עריכמכלישראלאשרהואגרשמובאבכלאו
יקראאלהימלדקיעשמימויהיערבויהיב
תחתאחדהשיחמותלכותשבלהמנגדהרחקכ
וקראלובנימינותמתרחלותקבורבדרכאפ
ויוספוהשבשייבלנואתכלהרעהאשרגמל
רעשריתהאפההואויסעוכלעדתבניישר
ראניהאדמוחיוואמריהוההנהמקוואת
עליכמויעשוכדברמשהוידבריהוהאלאה
תכבמספרשניתבוואתמכרלכלפירבשני
תמועלצבאואלישמעבנעמיהודועלצבאמ

The Tribe of Emim – Matrix Report

1. מַטָּה אֲמִיִּם אֲבָד Skip 25716.

The tribe of Emim to perish (initial entry, 1 chance in 137).

2. שִׁמַּטָּה אֲמִיִּם אֲבָד בְּאֵב קוֹר Skip 25716.

That tribe of Emim to perish when the Father casts out.

3. אֲרַבָּה אִם שֶׁי בּוֹ הַדְּשָׁנוּ הַבֵּל Skip -25716.

I will greatly multiply through my Lamb. In him are the ashes of Abel.

4. מָה אֶקַּב לֹא קִבָּה אֵל וּמָה אֲזַעֵם לֹא זַעֵם יְהוָה Open text agreement. What? I curse, not he cursed God. And what? I denounce, not he denounced Yahweh.

NIV: How can I curse those whom God has not cursed? How can I denounce those whom the LORD has not denounced?

5. יַעַל הָאָדָם קוּה Skip -25716.

Let a waiting humanity rise.

The ELS reference is 25716 characters between rows.

There are 5 displayed terms in the matrix.

Wrapped Torah, 1.7X

The matrix spans 514350 characters of the surface text.

The matrix has 21 rows, is 30 columns wide and contains a total of 630 characters.

There are 4 significant terms in the matrix.

I started out with my handy list of Nophlemic pseudonyms. Assuming that the tribe of Emim was representative of the Nophlim in their earthly incarnations, assuming that they would be born into the world only to perish, and hoping that a hit on this phrase could reveal a matrix about same, I simply wrote “the tribe of Emim to perish” as an initial entry and hit “search.” It showed up against the odds of 1 chance in 137 as indicated by the CodeFinder: Millennium Edition Bible codes software.

I then snooped the term and found term 2.

Assuming that this might be a matrix about the tribe of Emim, and assuming that it might follow a pattern that I had observed many times in the past, I then began to look about at parallel terms to see what I could see.

I spotted term 3 on the next column over.

Assuming that this array might follow a pattern that I had observed many times in the past, I then began to look about for an *open text agreement*. I felt that the logical place would be a phrase that cut through both *my Lamb* (dark blue) and Emim (brown).

I highlighted term 4.

I then looked about and spotted term 5.

Some of you might be saying to yourselves, “Your findings read too much like riddles that need to be explained.”

The Bible reads like a riddle; but you maintain that the codes read otherwise? Where did you get this information? Plus, this array makes perfect sense to me. I will explain what this matrix means to me. **DYOC.**

That tribe of Emim to perish when the Father casts out.

“When the Father casts out.” That sounds like the tribe of Emim will be cast into outer darkness. I think it fits perfectly.

I will greatly multiply through my Lamb.

If the actions of “the Father” are indeed an integral part of the matrix theme (previous ELS term), then I maintain that this sentence refers to the first resurrection (**Revelation 20:4-6**).

In him are the ashes of Abel.

If “My Lamb” is an integral part of the theme of this matrix (sentence above), then I maintain that this is a reference to “The Lamb slain from the foundation of the world.”

How can I curse those whom God has not cursed? How can I denounce those whom the LORD has not denounced? Open text agreement.

This term runs through “My Lamb,” and “Emim.” The Lamb and Yahweh are united in purpose – what the Lamb curses (Emim) Yahweh has also cursed; and what the Lamb denounces (Emim) Yahweh has also denounced. This makes sense to me – a perfect text match. **DYOC.**

Then I spotted term 5:

Let a waiting humanity rise.

The waiting saints of the first resurrection rise to be a part of the millennial reign of Christ – the age of peace.

I think this array was put there – I don’t believe it is coincidence or senseless gibberish. I think it is very concise, well organized, and very meaningful. **DYOC.**

Conclusion:

The purpose of this article is not to sermonize and attempt to bring folks into my way of thinking; but to make people aware that the precept of the Nephilim is one of profound Biblical and historical significance that has been – for the most part – overlooked in modern theology.

Just in my lifetime there has been an explosion in crime. If the Nephilim are indeed being born into the world to make war with the saints – as the Bible and Enoch infer – this would go a long way in explaining the Nazarene’s latter days warning: ***And because iniquity shall abound, the love of many shall wax cold.***

The Bible is either a divinely inspired set of books, or the greatest hoax in the history of mankind. The glue that holds the Bible together is the apocalyptic messianic hope that forms a haunting backdrop from Job through The Revelation. Indeed, the apocalyptic messianic hope was – in Job’s own words – the only precept that enabled him to endure to the end and receive the ultimate restorative promises of God (**Job 19 25-27**).

If Nophlemic precepts trouble you then so be it. I didn’t put them there; nor did I put them in the codes. If precepts having to do with the unchanging nature of evil don’t fit into your theology, then that’s your problem and not mine. Indeed, the plumb line has been set for the Nophlim/Nephilim; but where does your soul fit into the picture? Will something else be required of you – or can you safely sit back and wait to be raptured into the cosmic buffet of the Lamb?

Indeed, the two religions that adhere to the Bible are simply counting the days to salvation:

The Latter Days Theology of the Yids

The Yids seem to be in one accord as touching latter days doctrine. I have heard it a dozen times: **“When the Messiah returns he will tell us what to do.”**

The simple fact is that every messiah that the Yids have accepted in the last two thousand years has been a phony. Da-ah? Messiah picking isn’t your bag!

The Revelation offers some valuable insights into the nature of the next messiah that the Yids will choose. And, giving their history of messiah picking, it does not seem improbable. **A plan B? Do you guys have a plan B?**

The Latter Days Theology of the Christians

The Christians have it even easier than the Yids. While the messiah is passing out bus tickets to the Yids – destination Petra – the Christians are all going to be up in the clouds looking down on the whole mess – raptured to their vantage-point of safety.

The point here is that very few people on planet Earth are at all worried about the coming tribulation - **the most prophesied event of the Bible**. The people that believe the Bible are not worried; and the people that don’t believe the Bible are not worried. Indeed, the Day of the Lord will come as a thief in the night. **A plan B? Do you guys have a plan B?**

What about Walter (me)? Where does he fit in?

When the Beast makes war with the saints (**Revelation:13:4**), Walter will be armed to the teeth and be among them. Will I be shooting at you? When your faith does not show you the favor that you desire (or feel you deserve), will you opt for **the Great Alternative that the Beast will offer?** Or, will your little voice remind you . . . *And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.* Is this warning meant only for pagans, sinners, and the Nephilim/Nophlim? Draw your own conclusions. But don’t get too close - you might get burned.

Aren’t you glad that I didn’t sermonize?

For those who would enjoy reading more insights concerning the Nephilim/Nophlim, I would suggest that you get a copy of my novel, *Nephilim: the Fallen Ones*.

Bibliography

1. *The Holy Bible: New International Version (NIV)*. 1979. Hodder & Stoughton Religious, 1998.
2. Charles, R H. *Apocrypha and Pseudepigrapha of the Old Testament*. Oxford: Clarendon Press, 1920.
3. Brown, Francis, et al. *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon*. 1906. Peabody, MA: Hendrickson, 1979.
4. Article by Alistair Roberts, Giants:Heroes of Old. Jan 27, 2000.
5. James Strong, et al. *The Exhaustive Concordance of the Bible*. Riverside Book and Bible House.
6. The Big One, the Other One, and the Woman.

Walter Keith York

