

**Vicarious Sacrifice: Grace before Judgment: God Allows 120 Years for Human & Nephilim to Believe in Messiah; for 120 years the sons of God Impregnated Human Women Producing Nephilim; the Nephilim & Humans Drowned in the Flood; Nephilim of Num 13:33 are “Big Guys” not Hybrid Angel-Humans**

**Genesis 6:3 -** Then the Lord said, “My Spirit shall not strive [ דִּיּוֹן (*diyn*): “to plead a case” ] with man forever. He is flesh yet his days are numbered and shall be one hundred and twenty years.

8. This is grace before judgment. Lucifer will be allowed to follow through on his plan and God will provide the gospel to each and all, both Homo sapiens and nephilim.
9. But after 120 years, God will impose judgment on all that reject Christ as Savior. By the time the one hundred and twenty years had elapsed, there were only eight humans left standing.
10. In the meantime, Lucifer executes his master plan with hopes of accomplishing his objective before the deadline.

**Genesis 6:4 -** The giants [ נְפִילִים (*nephilim*) ] were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. They were the mighty men who were of old, men of renown.

1. “In those days” refers to the beginning of the 120-year period of grace at which point some women had already given birth to half-breed children who grew to attain giant-sized proportions.
2. As the 120-year period advanced, there was a continuous series of births from the large female population so that the “giants” grew not only physically but in numbers.
3. During this same period, Noah and his family were in the process of building an ark. If inquired upon to explain what they were constructing, he had the opportunity to inform the inquisitor that a universal flood was coming and the only way of escape was to believe in Messiah and get on the boat with Noah and his family.
4. The necessity for the universal flood was to preserve the human line of Christ. It was imperative to remove this satanically inspired and conducted assault on the human race.

5. Once the world's waters were released, both surface and subterranean, the problem-solving device drowned all unbelievers on the earth including those referred to as giants.
6. After the flood, the stories told by Noah and his family were no doubt told to the amazement of their progeny and subsequently to those that succeeded them.
7. Over time, these "giants" were imputed enhanced, superhuman characteristics within various cultures. Pantheons were constructed for their worship and stories were told and written about what became known as the titans of classical mythology.

All ancient literature contains stories of heroes—mighty men who performed unusual, extra-natural, or supernatural feats. They were all described as half-human and half-god, demigods. In Greek tradition, Zeus, as chief god, was said to be the father of most of them including: Orpheus, Theseus, Cadmus, Perseus, Jason, Hercules, Castor, and Pollux. Although the literature is called mythology, it is not entirely mythical. It is based on the factual events of Genesis 6. As time went on, the stories were embellished and transformed by vivid imagination.

The half-angelic, half-human super race completely took over and corrupted the human race of the antediluvian civilization except for Noah and the seven members of his family. Noah and his family were not involved in this angelic corruption because they were born-again, super-grace believers. God protected them physically from the super race, who was exceedingly warlike and brutal. Eventually, for the preservation of true humanity, it was necessary for God to destroy the Nephilim.<sup>1</sup>

8. We know that the entire population of these giants was drowned in the universal flood because of the Lord's victorious proclamation to the demons that participated in the aborted attempt to pollute the integrity of the human race.
9. We have noted in 1 Peter 3:18–20, 2 Peter 2:4, and Jude 6 about how the Lord announced to these demons how their plan not only did not work, but that they would be kept "in chains in utter darkness ...until judgment" (2 Peter 2:4b).
10. Not only were the sons of god, the *bene ha 'Elohim*, proven to have failed in their mission, they also will face the judgment at the Great White Throne along with the nephilim:

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<sup>1</sup> R. B. Thieme, Jr., *Victorious Proclamation*, 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2002), 10.

**Revelation 20:13** - And the waters of the sea [ involved in the universal flood ] gave up the dead of those in it [ nephilim ]. Also death and Hades gave up the dead in them [ unbelievers in Torments and demons in Tartarus and the Abyss ]. Then they were judged each one according to their works.

11. The nephilim did not exist at the time of the Luciferian rebellion nor were they a part of the judgment imposed on the *bene ha 'Elohim* for cohabiting with human women.
12. Since they were half-angel they did not qualify to be imprisoned with human unbelievers in Torments.
13. Since they were half-human, they did not qualify to be imprisoned in Tartarus or the Abyss.
14. Consequently, they were assigned to the sea doors, a subcompartment of the Abyss mentioned in:

**Job 38:8a** - Who shut up the sea with doors?

15. Human unbelievers from Torments, fallen angels from Tartarus and the Abyss, and the Nephilim from the sea doors will all be called before the Supreme Court of Heaven, tried, convicted, and sentenced to the lake of fire. (Revelation 20:11-15)
16. Therefore, the Hebrew word נְפִילִים is translated *nephilim* and means “giant.”
17. But that translation is arrived at by further examination of the root word נָפַל (*naphal*) which means “falling on one’s face before someone of higher rank or status; falling down on the ground at the feet of a superior.”

Its meaning derives from the primary meaning of the *qal*: an entity whose necessary property is to fall, a casualty. The Nephilim (Genesis 6:4; Numbers 13:33) should be interpreted analogously. The noun seems to embody the notion, so characteristic of ancient Israel, that something gigantic, something exalted, must necessarily fall.<sup>2</sup>

<sup>2</sup> H. Seabass, “נָפַל,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Joseph Fabry, trans. David E. Green (Grand Rapids: William B. Eerdmans Publishing Co., 1998), 9:497.

18. The gigantic ones are the Nephilim who fell under the hydrologic force of the universal flood. Although they were giants, and although their mythological survivors were cast as superhuman heroes, the original Nephilim were captured by the deluge and are yet held captive by them until their ultimate comeuppance.
19. Consequently, the Nephilim that are spoken of in Numbers 13:33 are simply big guys, properly translated in the King James Version as “giants.”
20. When the Israeli spies reconnoitered the land, eleven of the men were horrified by the sight and size of the “sons of Anak.”
21. When reporting back to Moses they did not identify them as the “sons of Anak,” but in order to support their contention that it was too dangerous to take the land, they chose to use a metonymy:<sup>3</sup>

**Numbers 13:32 -** So they [ the majority report ] gave out to the sons of Israel a bad report of the land which they had spied out, saying, “The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are men of great size.

**v. 33 -** There also we saw the Nephilim [ נִפְּלִיִּם: “giants” ] (the sons of Anak are part of the Nephilim, i.e. “giants”); and we became like grasshoppers in our own sight, and so we were in their sight.” (NASB)

22. The ‘fraidy-cat spies saw truly big men that convinced them they should not enter the land.
23. To better convince Moses of the danger, they assigned to the sons of Anak the name given to the half-breeds of Genesis 6: “Nephilim – giants!”
24. The report of the eleven trumped Caleb’s recommendation to take the land in Numbers 13:30 and, as a result, the nation Israel continued her anfractuous wanderings through the Jornada for another 38 years.

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<sup>3</sup> Chris Baldick, *The Concise Oxford Dictionary of Literary Terms* (New York: Oxford University Press, 1990), 135.