

25. The proper noun, Nephilim, is erroneously interpreted to refer exclusively to the offspring of the fallen angels and human women. This was not the case and a study of the word helps resolve this.

נְפִילִים (Nephilim). A masculine noun used only in the plural meaning “giants.” The celebrated puzzling passage where this term is first used is Genesis 6:4 which merely transliterates the Hebrew word into English as Nephilim. These beings evidently appeared on the earth in the ancient past when divine beings [sons of God, i.e., fallen angels] cohabited with woman [Homo sapiens], and Nephilim [half angel, half-human], the mighty men or warriors of great fame, were the offspring.¹

26. “Mighty men or warriors of great fame” quite possibly make reference to the heroes of ancient mythology.
- (1) These Nephilim may well be the inspiration for the Greek heroes of postdiluvian times and eulogized by such legendary, pre-Homeric poets as Orpheus. He and others write of superhuman individuals such as Perseus (a son of Zeus), Thēseus, Mīnos (a son of Zeus), Hēraclēs (a son of Zeus), Jāson (leader of the Argonauts who sailed on the ship Argo to recover the Golden Fleece), and Castor and Polydeúciēs (Latin: Pollux).
 - (2) These are in contrast to the later heroes of the Trojan War: Odysseus or Ulyssēs (figures prominently in Homer’s *Iliad*) and Ajax who were humans in postdiluvian times.
 - (3) The Nephilim of Genesis 6 are characterized in ancient lore: Dion̄sus, Aesculápius, the Greek god of healing, Prométheus, a Titan, Pelops, a grandson of Atlas, and Apollō, a son of Zeus and twin brother of Ártemis.²

¹ Warren Baker and Eugene Carpenter, “נְפִילִים,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 743–44.

² Details and diacritical marks in points (1), (2), and (3) provided by M. C. Howatson, ed., *The Oxford Companion to Classical Literature*, 2d ed. (New York: Oxford University Press, 1989).

- (4) The Nephilim of Genesis 6 were not alive when the pure but fallen angelic race revolted against God prior to human history. Therefore, they were not a part of that prehistoric judgment.
- (5) As a result, they were condemned to be incarcerated until the Great White Throne judgment of post-historic jurisprudence.
- (6) Since the Nephilim were half angel but also half human, they did not qualify to be retained in either of the compartments housing angels, Tartarus and the Abyss.
- (7) Since the Nephilim were half-human but also half angel, they did not qualify to be retained in the compartment of Torments which retained humans.
- (8) Consequently, the Nephilim were relegated to the depths of the sea incarcerated behind what Job refers to as “doors”:

Job 38:8a “Who shut up the sea with doors
when it burst forth.

- (9) The compartments of Hades are revealed to be inside the earth. It is surmised that the Nephilim are retained in a sub-compartment of Hades behind these sea doors.
- (10) Since the angelic rebels had already received their sentence before human history began, then the human half of the Nephilim will be judged at the Great White Throne.
- (11) This is indicated by the Lord in Revelation 20:13a, “And the sea gave up the dead which were in it.”

NOTE: Some controversy has arisen related to the Hebrew proper noun, נְפִילִים (*Nephilim*), by the word's appearance in Numbers 13:33. This verse concludes the famous reconnoitering of Canaan which the Lord commanded Moses to execute in chapter 13. One man from each of the twelve tribes was ordered to “spy out the land” (v. 2). On their return, representatives of ten of the twelve tribes, Caleb and Joshua abstaining, gave the majority report, “(It) is a land that devours its inhabitants; and all the people whom we saw in it are men of great size” (v. 32). Caleb, who gave the minority report, recommended they “go up and take possession of it” (v. 30). The selling point by the majority is found in their frightening description of the inhabitants of Canaan:

Numbers 13:33 “There also we saw the Nephilim [נְפִילִים (*Nephilim*): “giants”] (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.

Biblical analysis reveals that these men were not the Nephilim of Genesis 6:4. The majority report was made by those who were fearful of the Canaanite population. It is true the residents were big people. Who they really were, were Anakim:

At this point their words became exaggerations and distortions. The Anakim (who were of large size) were now said to be Nephilim, the race of giants described briefly in the mysterious context of the cohabitation of the sons of God and the daughters of men (Genesis 6:4). The use of the term Nephilim seems to be deliberately provocative of fear, a term not unlike the concept of bogeyman and hobgoblins.³

This analysis reveals that the Nephilim of Genesis 6:4 were big and tall beings, half angel and half human. The translation of the word is “giants.” The Jews’ use of the term Nephilim in Numbers 13:33 is an antonomasia:

Antonomasia: From the Greek, “to call by another name”; a figure of speech in which: (1) a title or epithet is used instead of a person's name (i.e., “the Bard” for Shakespeare), or (2) a proper name is used instead of a common noun (i.e., “a Machiavelli” for a crafty, unscrupulous politician).⁴

³ Ronald B. Allen, “Numbers,” in *The Expositor's Bible Commentary: Genesis–Numbers*, gen. ed. Frank E. Gaebelin (Grand Rapids: Zondervan Publishing House, 1990), 2:812.

⁴ Coles Editorial Board, *Dictionary of Literary Terms* (Toronto: Coles Publishing Co., 1980), 16.

Therefore, the analysis indicates that this antonomasia took the proper noun “Nephilim,” and substituted it for the common noun, “giants,” in order to solicit fear and reticence in the souls of the people.

- (12) Revelation 20:14 makes the transition from the trial and verdict to the sentencing of all the dead unbelievers into the lake of fire:

Revelation 20:14 **The death [referring to the physical death of unbelievers] even Hades [Torments compartment as the temporary location of the souls of unbelievers following physical death] were thrown into the lake of fire [eternal imprisonment]. This is the second death [which follows physical death].**

27. The chapter’s conclusion in verse 15 brings us back to our discussion of the Book of Life. This book is the first of the two witnesses brought forward in the tribunal.

Revelation 20:15 **And if [εἴ (eí): 1CC: and it is true, plus the indicative mood] anyone’s name was absolutely not found [aorist passive indicative of the verb εὐρίσκω (*heurískō*) plus the negative conjunction οὐκ (*ouk*): “not found”] registered in the Book of Life, he was thrown into the lake of fire.**

28. The first witness for the Prosecution will be the Book of Life. No names of the assembled mass of unbelievers will be discovered in it since the names of each were blotted out at physical death.
29. The second witness for the Prosecution is the Books of Works, a documentation of all the incidences each one of these unbelievers performed is an effort to please God or win His approval for salvation.
30. This preposterous notion that fallen man can perform a physical or verbal act that supersedes Jesus Christ’s work on the cross is declared inadmissible.
31. In fact, the greater the work of human good an unbeliever performs the farther away from salvation he becomes. Negative volition toward the gospel starts the process of condemnation that unreversed results in the second death.

32. It should be noted that before the destruction of the universe, residents in all populated compartments of Hades are removed to a location in the third heaven awaiting the Great White Throne judgment to convene.
33. The sentence to the lake of fire is for all eternity. A perfect resurrection body must be provided for unbelievers to carry out the sentence. Their classification is Forever Life instead of Eternal Life.
34. The soul never dies therefore everyone lives forever. Where one lives forever is the issue each person must decide during his time on earth, be a witness for the Prosecution, or not?
35. Therefore, every soul is immortal. This applies to Church-Age believers who possess Eternal Life. They will acquire a resurrection body at the Rapture.
36. At the Second Advent, the church will return to earth with Christ. They will populate the millennial kingdom and the new heavens and new earth.
37. Unbelievers' souls are transferred to the Torments compartment of Hades in interim bodies. At the close of the millennial kingdom they will be transferred into heaven and appear at the Great White Throne in resurrection bodies.
38. At that tribunal, it will be determined they were not saved by grace through faith alone in Christ alone by the testimony of their names' having been blotted out of the Book of Life.
39. Reference to the Book of Works will discover that each of them performed a certain amount of works produced by human-good efforts which do not measure up to the work of Christ on the cross.
40. Dependence on human works results in condemnation to the lake of fire. Since the soul never dies, they possess Forever Life in resurrection bodies and will spend eternity in the lake of fire.