

## **Nephilim, Og's bed, the Defeat of the giants, and Jesus' proclamation of victory**

A really good resource on this topic is the Lord of Spirits' podcast with an episode called "A Land of Giants."

[Ancient Faith Podcasts-The Lord of Spirits: A land of giants](#) (Spotify also)

\*As I will explain later, I agree with Pastor John MacArthur's position that the fallen angelic beings didn't directly procreate with humans. There was a ritual in which a fallen angel/ demonic celestial being was invoked in a temple ceremony between two humans which produced the Nephilim (see the section on King Og's bed/Deut. 3:11).\* I have also been recently made aware that Pastor Doug Wilson has written a book that includes these topics.

 [The Nephilim, Hades, and Other Oddments | Doug Wilson](#)

According to modern-day scholarship: Ancient Near East mythology, in particular *the Epic of Gilgamesh*, predates the written composition of Genesis. Stories like *the Epic of Gilgamesh* were well-known and would have been familiar to people living in the ancient Near East including the Israelites. These ANE mythologies were particularly influential on the composition of Genesis 1-11. Dr. Michael S. Heiser (M.A. in the Hebrew Bible and ancient history, Ph. D. in the Semitic Languages, expert in Ancient Near East mythology) takes this concept further. In his book, *The Unseen Realm*, he writes that parts of Genesis were written as a polemic (an attack and refutation) against *the Epic of Gilgamesh* and other ANE mythologies.

"Genesis 6:1-4 is a polemic; it is a literary and theological effort to undermine the credibility of Mesopotamian gods and other aspects of that culture's worldview. Biblical writers do this frequently... Mesopotamia had several versions of the story of a catastrophic flood, complete with a large boat that saves animals and humans. They include mention of a group of sages (the apkallus), possessors of great knowledge, in the period before the flood. These apkallus were divine beings... After the flood, offspring of the apkallus mated with human women and produced quasi-divine offspring." (*The Unseen Realm*, Ch. 13: The Bad Seed) Genesis 6 and other Scriptures are in effect equating "the apkallus", the heroic sages and semi-divine beings in Mesopotamian mythology as sons of God (angelic/celestial beings) gone rogue and the kings served by the apkallus with the Nephilim.

Gilgamesh and other post-flood Babylonian kings were said to be  $\frac{2}{3}$  apkallus and  $\frac{1}{3}$  human. He was said to be descended from the divine king Lugalbanda and the Mesopotamian goddess Ninsun. [The Angels Who Left Their Former Estate - The Whole Counsel Blog](#) \*Bible skepticals point to parallels between Genesis and the Epic of Gilgamesh to undermine the validity of the Bible. However it actually does the opposite. According to Scriptures, Abraham's family is from Ur of the Chaldeans in the middle of the Babylonian civilization. The Epic of Gilgamesh appears to have been written down around the same time period as Abraham lived and was based on an oral tradition that was widespread at that time. So Abraham likely was familiar with the Epic and heard it through oral retellings from his family and community as was common practice back in ancient times.\*

### **Genesis 6, 2 Peter 2, and Jude 6:**

When man began to multiply on the face of the land and daughters were born to them, **the sons of God** saw that **the daughters of man** were attractive. And they took as their wives any they chose. Then the Lord said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years." **The Nephilim** were on the earth in those days, and also afterward, when **the sons of God came in to the daughters of man** and they **bore children to them**. These were **the mighty men** who were of old, **the men of renown**. The Lord saw that the **wickedness of man** was great in the earth, and that every intention of the thoughts of his heart was only **evil continually**. And the Lord regretted that he had made man on the earth, and it grieved him to his heart." Genesis 6:1-6

"But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. And many will follow their sensuality, and because of them the way of truth will be blasphemed. And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep. For if **God did not spare angels when they sinned**, but cast them into **hell** and committed them to **chains of gloomy darkness** to be kept until the judgment; if he **did not spare the ancient world**, but preserved **Noah, a herald of righteousness**, with seven others, when he brought **a flood** upon the world of the ungodly;" 2 Peter 2:1-5

“And **the angels who did not stay within their own position** of authority, but **left their proper dwelling**, he has kept **in eternal chains** under gloomy darkness until the judgment of the great day— just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of **eternal fire**.” Jude 6-7

The *MacArthur Study Bible*’s commentary notes explains how these 3 passages are interconnected:

On Genesis 6:2: “**6.2 sons of God...daughters of man**. The sons of God, identified elsewhere almost exclusively as angels (Job 1:6; 2:1; 38:7), saw and took wives of the human race. This produced an unnatural union which violated the God-ordained order of human marriage and procreation (Gen. 2:24). Some have argued that the sons of God were the sons of Seth who cohabited with the daughters of Cain; others have suggested they were perhaps human kings wanting to build harems. But the passage puts strong emphasis on the angelic vs. human contrast. The NT places this account in sequence with other Genesis events and identifies it as involving fallen angels who indwelt men (*see notes on 2 Pet. 2:4, 5; Jude 6*). Matthew 22:30 does not necessarily negate the possibility that angels are capable of procreation, but just that they do not marry. To procreate physically, they had to possess human, males, bodies.” (By the way the king’s harem view has truth to it as I will explain later)

On 2 Peter 2:4 “**angels when they sinned**. These angels, according to Jude 6, “did not stay within their own position of authority,” i.e., they entered men who promiscuously cohabited with women. Apparently this is a reference to the fallen angels of Gen. 6 (sons of God): 1) before the flood (2 Pet. 2:5; Gen. 1:1-3) who left their normal state and lusted after women...**cast them into hell**. Peter borrows a word from Greek mythology for hell, *tartarus*. The Greeks taught that *tartarus* was a place lower than Hades reserved for the most wicked of human beings, gods, and demons. The Jews eventually came to use this term to describe the place where fallen angels were sent. It defined for them the lowest hell, the deepest pit, the most terrible place of torture and eternal suffering. Jesus, in spirit, entered the place when his body was in the grave, and proclaimed triumph over the demons during the time between his death and resurrection (*see notes on Col. 2:14; 1 Pet. 3:18-19*)”

I will talk about Jesus' spirit going to Tartarus and the other compartments of Sheol during the 3 days his body was in the tomb later on. The association between *tartarus* and the place where the fornicating fallen angels were sent is from Second Temple Jewish literature like the book of Enoch.

On Jude 6: “**angels who did not stay**. This apostasy of fallen angels is described in Gen. 6:1-4 as possessing men who then cohabited with women. *See note on 2 Pet. 2:4*. The transition to Sodom and Gomorrah in Jude 7 points to the similitude of the sin of homosexuality and what these angels did in Gen. 6.”

I am aware of the Sethite view of Genesis 6 and that there was disagreement even among the church fathers about this subject.

<https://robibradshaw.com/chapter5.htm>

### **Og's bed, Heiros Gamos, and Gilgamesh**

The significance of Og's bed:

When the Israelites went into the Promised Land, they were told to eliminate the giants of the land, the Rephaim and the sons of Anak.

**Numbers 21: 33-35:** “Then they turned and went up by the way to Bashan. And Og the king of Bashan came out against them, he and all his people, to battle at Edrei. But the Lord said to Moses, “Do not fear him, for I have given him into your hand, and all his people, and his land. And you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon.” So they defeated him and his sons and all his people, until he had no survivor left. And they possessed his land.”

**Deuteronomy 3:11:** “(For only Og the king of Bashan was left of the remnant of the Rephaim. Behold, his bed was a bed of iron. Is it not in Rabbah of the Ammonites? Nine cubits was its length, and four cubits its breadth, according to the common cubit.)”

Dr. Michael S. Heiser in his book *The Unseen Realm* reveals this about Og's bed:

“Its dimensions (9x4 cubics) are precisely those of the cultic bed in the ziggurat called Etemenanki-which is the ziggurat most archaeologists identify as the Tower of Babel referred to in the Bible. Ziggurats functioned as temples and divine abodes. The unusually large bed at Etemenanki was housed in “the house of the bed” (bit ersi). It was the place where the god Marduk and his divine wife, Zarpanitu, met annually for ritual lovemaking the purpose of which was divine blessing upon the land.” (*The Unseen Realm*, Chapter 24: The Place of the Serpent) It should be noted that the actual bed was not found but an ancient blueprint describing the bed was discovered.

**Og's bed and the bed at Etemenanki were mating beds where the demonic ritual that produced the Nephilim, the Rephaim, and the other giants took place.** The Greeks called this practice Hieros Gamos (sacred marriage, yes an ironic name). [Etemenanki :Real Life](#)

“As ritually expressed, there are three main forms of the *hieros gamos*: between [god and goddess](#) (most usually symbolized by statues); **between goddess and priest-king (who assumes the role of the god)**; and **between god and priestess (who assumes the role of the goddess)**. In all three forms there is a relatively fixed form to the ritual: a procession that conveys the divine actors to the [marriage](#) celebration; an exchange of gifts; a purification of the pair; a [wedding](#) feast; a preparation of the wedding chamber and bed; and the secret, nocturnal act of intercourse. In some traditions this appears to have been **an actual physical act between sacred functionaries who impersonate the deities**; in other traditions it appears to have been a symbolic union. On the following day the marriage and its consequences for the community are celebrated.” [Hieros Gamos: Britannica](#)

“The term has had its widest use in the study of kingship in the city cultures of the ancient Near East... One of these is **the sexual union of the king and a "priestess"** as an episode in the lengthy ancient Babylonian Akitu (New Year) festival. The model for this rite is already given in Sumerian myths and temple customs...Among the rites performed in the new temple was the sacred wedding ceremony of the god and his consort Baba, lasting seven days. **Apparently such a marriage was an expected part in the liturgy for each one of the important**

**deities already present in Sumerian culture**, as it was later in Babylonian cults, and still later throughout Assyrian and also West Semitic cults...The *hieros gamos* rite, attached to the New Year festival and celebrated in various cultic centers, symbolized the union of the king of the city and the city's goddess, represented sometimes by the king's consort, more often by a *hierodoulē*, a female servant of the sanctuary, a "priestess."...It is this **type of mythological configuration that served as a model for the Sumero-Akkadian kings**, and it is this type of mythology with its many themes, subthemes, and variations that formed the pattern of kingship and religion in the entire world of the ancient Near East.”

[Encyclopedia.com: Hieros Gamos](https://www.encyclopedia.com/hieros-gamos)

More info can be found at:

<https://www.historyonthenet.com/sacred-marriage-and-sacred-prostitution-in-ancient-mesopotamia>

<https://bibleresources.americanbible.org/resource/prostitution-in-the-bible>

Traces of this ritual still exist in modern times. Daijosai (the Emperor's union with the sun goddess at his ascension): After Japan's surrender in WW2, as part of the reforms the Emperor is required to downplay his divinity and the sexual aspect is lessened. The ceremony done nowadays is likely a very tame version of the original ceremony. [CNN: Japan's Emperor has a dinner date with a sun goddess](https://www.cnn.com/2019/05/06/japan/emperor-daijosai/index.html) :“The Emperor will spend around six hours with the sun goddess in two different halls. There are different theories about what happens during the ceremony, which is only attended by the Emperor, two “maidens,” and the sun goddess, Breen said.

In the 1920s, the belief accepted by the state was that the Emperor had conjugal relations with the sun goddess, according to Breen. Both halls are furnished with a bed covered with a silk sheet – and the theory was that the Emperor lay on the bed, covered himself with a sheet, and waited for the sun goddess to come down from heaven and enter his body...The ceremony dates back to around the 7th century, when it was created to reinforce the idea that the Emperor received his right to rule from the sun goddess...Until the 20th century, Japanese rulers were considered the living embodiment of gods...Critics say Daijosai is an example of the state funding a religious rite – and harks back to an era when the Emperor was considered the human embodiment of a god.”

As I stated in my previous writings [☰ The Nations, the Tower, and the redemption](#) and [☰ Eden, the Holy Temple and Mountain of God](#) ,the gods (and goddesses) of the ancient nations were fallen angelic beings/demons. **Deuteronomy 32:16-17, 1 Corinthians 10:20, Jeremiah 46:25, Exodus 12:12:** In the passage about the Passover an often missed part of the passage is the fact that God by bringing the plagues is executing judgment on the gods (demons) of Egypt and showing His supremacy.

[http://www.stat.rice.edu/~dobelman/Dinotech/10\\_Egyptian\\_gods\\_10\\_Plagues.pdf](http://www.stat.rice.edu/~dobelman/Dinotech/10_Egyptian_gods_10_Plagues.pdf)

The reason why God disinherited the nations at Babel was because they had chosen to worship the angelic beings and chosen to reject God so God rejected them. The word Babylon comes from the Greek Βαβυλών transliterated into Latin letters. In Hebrew it is בָּבֶל *bā·ḥel*. In both the Hebrew and LXX Old Testament it is used in Genesis 10:10 as one of the cities of Nimrod's kingdom and where the Tower was built (Genesis 11:9). [https://biblehub.com/hebrew/bavel\\_894.htm](https://biblehub.com/hebrew/bavel_894.htm) In Hebrew it is related to the word for "confusion" but in the ancient languages of the Mesopotamia Bābili meant "gate of the gods".

<https://www.worldhistory.org/babylon/> The tower was a temple of which they wanted to merge heaven and earth. It was also where humanity started to re-enact the pre-flood temple rituals which had produced the pre-flood Nephilim, the Rephaim and Anakim were post-flood giants/Nephilim. "Babylon was where people sought to "make a name (*shem*) for themselves" by building a tower that reached to the heavens, the realm of the gods. The city is cast as the source of sinister activity and knowledge... The biblical writer wastes no time in linking this act to the earlier divine transgression of Genesis 6:1–4:.. That passage sought to portray the giant quasi-divine Babylonian culture heroes (the *apkallus*) who survived the flood as "men of renown" or, more literally, "men of the name [*shem*]." Those who built the Tower of Babel wanted to do so to "make a name [*shem*]" for themselves. The building of the Tower of Babel meant perpetuating Babylonian religious knowledge and substituting the rule of Babel's gods for rule by Yahweh." <https://www.logos.com/grow/really-happened-tower-babel/> In Babylonian legends, some of the apkallus were said to have "survived" the flood. None of the apkallus actually survived in a literal sense but they "survived" in the sense that someone at Babel must have re-discovered the pre-flood ritual. Gilgamesh is said to have descended from the divine king Lugalbanda and the



Mesopotamian goddess Ninsun. He was conceived from a form of hieros gamos where his father the king Lugalbanda (who was also a Nephilim) had ceremonial sex with a priestess who in the ritual played the role of Ninsun (**Divine king/Nephilim, demon/goddess Ninsun**, and a human priestess, **2 parts divine**, 1 part human,  $\frac{2}{3}$  **god** and  $\frac{1}{3}$  human. To be clear :Gilgamesh's parents were both human beings but from the perspective of the ritual, Gilgamesh was of "divine" origin).

**Men of Renown:** "The Nephilim were on the earth in **those days**, and **also afterward**, when the sons of God came in to the daughters of man and they bore children to them. These were the **mighty men** who were of old, **the men of renown.**" Genesis 6:4

To have renown means to be famous and to have made a name for yourself. The men of renown were the legendary men of ancient mythology especially those described as demigods. The Nephilim were on the Earth in those days (before the flood), and also afterwards (after the flood). It is possible that over time through embellishment and exaggeration, the legend of these demigods became more and more fantasy than reality. Nevertheless, the way people like Gilgamesh got famous and made a name for themselves in the first place was that they had powers and capabilities beyond that of an ordinary person.

### **The defeat of the Giants: The Flood and the Conquest of Canaan**

God sent the Flood of Noah's day as judgment against the fallen angels and the humans who had participated or allowed the Nephilim rituals to happen. Scriptures never state the exact reasons why the fallen angels had chosen to cohabit with humans other than saying that human women were "attractive". In the Lord of Spirits podcast, a theory was put forth that the fallen angels were trying to re-shape humanity from being in God's image into their own image. I agree with that theory and have an additional reason. From my reading of 2nd Temple Jewish literature like the book of Jubilees and Enoch and my understanding of Scriptures, I get a sense that the fallen angels did this because they realized that humanity was



destined to eventually be co-rulers with God over all of creation including the angelic beings (1 Corinthians 6:3). Their cohabitation with humans was a jealous attempt to subvert that plan and claim back some of the authority for themselves. Their “attraction” to human women was that the children “procreated” ritually would be under their control. It was an attempt to put their “children”, the giants, in charge of the rest of humanity while being the puppet masters pulling the strings. Regardless of the reasons and whether or not my theory is right, it was an extreme violation of God’s natural order and extreme times call for extreme measures.

**Genesis 6:11-12** “Now the earth was corrupt in God's sight, and the earth was filled with violence. And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth.”

The books of Jubilees and Enoch are explicit in linking the violence directly to the Nephilim. Although the Genesis account of the flood does not directly link the violence with the Nephilim, we know from other passages in Scriptures that under demonic influence people can have extraordinary strength as well as extreme psychosis.

**Luke 8: 26-29** :Then they sailed to the country of the Gerasenes, which is opposite Galilee. When Jesus had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. When he saw Jesus, he cried out and fell down before him and said with a loud voice, “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me.” For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.)

**Before God sent the Flood, He sent Noah to warn people to turn from their ways.** “if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly;” 2 Peter 2:5

Norman Hillyer, *1 & 2 Peter, Jude Understanding the Bible Commentary Series*: “**A preacher** (keryx); herald; cf. 1 Tim. 2:7; 2 Tim 1:11; the only other NT

occurrences of the noun). Although Genesis says nothing about Noah preaching, there was a well-established tradition that he did so: “Many angels of God now consorted with women and begat sons, who were overbearing and disdainful of every virtue... But Noah, indignant at their conduct...urged them to come to a better frame of mind and amend their ways.” (Josephus, Ant. 1:73-74) “Noah preached repentance, and those that obeyed were saved” (1 Clement 7:6)”

<https://books.google.com/books?id=S28JSO6zvl4C&printsec=copyright#v=onepage&q&f=false>

<https://www.thegospelcoalition.org/themelios/review/1-and-2-peter-jude-new-international-biblical-commentary/>

Noah preached a message of repentance to everyone including the Nephilim. Every person that heeded Noah had access to the boat and was spared.

<https://copiousflowers.wordpress.com/2021/02/08/five-ish-angelic-falls-and-three-human-falls/>

Satan rebelling and tempting Adam and Eve is the first angelic rebellion. These angels in the Flood narrative are partaking in the 2nd rebellion or maybe more accurately this is the 2nd act of the rebellious angels. This would be included in the category of the 3rd rebellion of humanity against God.

## **The Conquest of the Promise Land**

At the Tower of Babel, the nations chose to worship the angelic beings as their gods rather than YHWH. In order to redeem the nations, a Messiah would be sent to point the Gentile nations back to God. A nation that was holy and devoted to God would need to be established for that to happen. That nation was Israel. To be a nation of which the Messiah could emerge from there needed to be a place where the people of that nation could live. The place chosen for that nation was the Promised Land. The problem was that in the place where God had promised the Israelites there were already tribes/nations living there. Even worse, the dominant tribes of the land had mighty giants living among them. Keep in mind that the

giants were being produced by demonic forces who were opposed to God and His plan to establish Israel. The conquest of Canaan was a spiritual war as much as it was a physical war.

There appears to be 4 different ways the Israelites were told to react to the tribes they encountered. 1. To leave them alone: Edomites, Moabites, and Ammonites (Deuteronomy 2), unfortunately those nations would chose to be enemies of Israel

2. To make peace with and put them under tribute. Only attack if they refused the peace offer: enemies who had opposed Israel, Deuteronomy 20:10-15

3. To drive out and dispossess them: people who lived in the Promise Land but who were not part of the Canaanites listed for destruction, Numbers 33:52-53, notice that the purpose was to destroy the temples/high places and the metal images not the people)

4. To wipe them out not just drive out :the Hittites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites Deuteronomy 20:16-18

There were 2 reasons given for the conquest of Canaan. The land was promised to Abraham's descendants (Genesis 15:18-21). The people who were living in those lands were defiling the land (Genesis 15:14-16, Leviticus 18). All the acts forbidden in Lev. 18 were common practices in the nations.

The four-tier system could be explained in this way:

1. The Edomites, Moabites, and Ammonites were related to Abraham. Esau was a grandson of Abraham and the founder of the Edomites. The Moabites and Ammonites were descended from his nephew Lot. Their land was included in the promised territory that would be given to Abraham's descendents but was excluded from the Promise Land given to the Israelites. Since they were related to Abraham this was not a violation of the promise God gave to Abraham. Another reason why they were allowed to keep their land was that they had gone to war against the giants living in their land and had eliminated them.

**Deuteronomy 2:10-12:** “(The Emim had dwelt there in times past, a people as great and numerous and tall as the Anakim. They were also regarded as giants, like the Anakim, but the Moabites call them Emim. The Horites formerly dwelt in Seir, but the descendants of Esau dispossessed them and destroyed them from before them, and dwelt in their place, just as Israel did to the land of their possession which the Lord gave them.)”

**Deuteronomy 2:20-23** “(That was also regarded as a land of giants; giants formerly dwelt there. But the Ammonites call them Zamzummim, a people as great and numerous and tall as the Anakim. But the Lord destroyed them before them, and they dispossessed them and dwelt in their place, just as He had done for the descendants of Esau, who dwelt in Seir, when He destroyed the Horites from before them. They dispossessed them and dwelt in their place, even to this day. And the Avim, who dwelt in villages as far as Gaza—the Caphtorim, who came from Caphtor, destroyed them and dwelt in their place.)”

Note that the Edomites, Moabites, and Ammonites were still considered wicked nations so the Israelites were told not to intermix and intermarry with these people.

2. The enemies they were to put under tribute were people who had gone to war against Israel but resided outside of the Promise Land. “Thus you shall do to all the cities that are very far from you, which are not cities of the nations here.”

Deuteronomy 20:15

3. The people the Israelites were told to dispose of their land were tribes that lived in the Promise Land that had not produced giants; however they were wicked and had done nothing to stop the Rephaim/Anakim from dominating the land. They were to be exiled from their land and their land given to the Israelites.

4. The tribes the Israelites were told to wipe out were tribes that had giants living among them or they had given refuge to the giants and protected them.

<https://blogs.ancientfaith.com/wholecounsel/2018/10/09/here-there-be-giants/> :

“In **Numbers 13**, **12 spies** are sent to scout out the land as the people of Israel draw near to Canaan. The spies return and report that they have **seen the ‘Anakim’** in the land, in the south, near Hebron, and that the **‘Anakim’ are Nephilim (Num 13:22, 28, 33)**. This news causes most of the spies, and the

majority of the people, to refuse to enter the land for **fear of the ‘Anakim’**. This rebellion **is punished by forty years** wandering in the wilderness. Deuteronomy identifies the ‘Anakim’ as related to the ‘Rephaim’, and with a third group of giants whom the Moabites referred to as the ‘Emim’, or ‘feared ones’ (Deut 2:10-11). Throughout the narratives of the conquest beginning in Numbers and Deuteronomy and continuing in Joshua, it has been noted that **in some cities and locations, God commands complete and total destruction of the residents**, and in others, the people in the land are merely dispossessed and their land given by God to Israel. **A careful reading of the text reveals that those places where total destruction is mandated are the places in which the ‘Anakim’ dwell, while those where ‘Anakim’ have not been cited are spared total annihilation.** This is made especially clear by the summary of Joshua’s conquest in **Joshua 11**, which culminates with the statement that the mission has been accomplished because **Joshua had cut off all the ‘Anakim’ from the land and had devoted their cities to destruction (v. 21).** We are told in verse 22 that the only ‘Anakim’ who survived judgment at the hands of Israel had done so by fleeing to three Philistine cities, Gaza, Gath, and Ashdod. Goliath, the giant slain by the Prophet David, came to oppose Israel from Gath (1 Sam 17), marking him out as one of these surviving ‘Anakim’. David, as king of Israel, completed the task of the conquest and unification of the land, conquering the city which would become Jerusalem, for example. One of these tasks which fell to David and his military lieutenants was the final eradication of the giants who had escaped to the Philistine lands. These battles are described, with details concerning the size and power of these giants, in 2 Samuel 21:15-22.

The text of Numbers, Deuteronomy, and Joshua do not describe a ‘holy war’ or genocide directed at a particular ethnicity of human beings, but of **a war waged by the worshippers of Yahweh, the God of Israel, against his spiritual enemies, demonic powers that had come to dominate the region of Canaan and the Transjordan.”**

More info: <https://drmsb.com/the-giant-clans-and-the-conquest/>

Keep in mind that even in cities that were to be destroyed there were people who were spared. Rahab the prostitute is in the genealogy of David and Jesus. Uriah the Hittite (the husband of Bathsheba) was one of David’s mighty men and descended

from one of the tribes the Israelites were told to wipe out. Remember that in ancient times, your primary identity/ethnicity was based on the God/gods you worshiped. If you started worshiping a different god than members of your community, you would be considered no longer a member of that community. Ruth 1:16-17 And each nation had rituals that showed your loyalty to that god/community. “And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.” Genesis 17:14 Of course in the New Covenant we have baptism and not circumcision as a mark of being in our community. Even a Nephilim in the Old Testament could join the Israelite community through circumcision and if a Nephilim exists today they can join the Christian community by baptism.

The reason why we don't see Nephilim/ giants run amok today is that they were wiped out not just in Canaan but in the other places they resided. Many ancient civilizations have stories about wars against the giants. Ancient Greek mythology talks about a time period called the Gigantomachy where the giants were killed off (Josephus linked the Nephilim to the Greek Giants)

[https://www.greekmythology.com/Myths/The\\_Myths/Gigantomachy/gigantomachy.html](https://www.greekmythology.com/Myths/The_Myths/Gigantomachy/gigantomachy.html) <https://www.theoi.com/Gigante/Gigantes.html>

In pre-Christian Ireland there were legends about how the ancient settlers of Ireland battled against the giants of the land.

<https://www.ancient-origins.net/myths-legends-europe/fomorians-destructive-giants-irish-legend-009349>

In ancient times the distinction between mythology, legend, and history were not as well-defined as they are today. Like the *Epic of Gilgamesh*, the other ancient mythologies have elements of truth but with distortions. The giants in ancient mythology are described as being impossibly tall (some up to 70 feet, Gilgamesh is described in some versions of the story to be 18 feet tall) while Goliath in Scriptures is described as being 6 feet 9 inches to 9 feet 9 inches tall (depending on the textual variant). As a reminder the issue wasn't that the giants were tall but that the giants were being produced by the forces of the demonic realm and were wreaking havoc in the lands where they resided. \*Weren't the giants considered men of renown according to Genesis? This is an educated guess but what might have happened was that in the beginning these mighty men were seen as heroes.

However just like before the flood, the proliferation of the giants brought violence and strife to the land. This is why the giants in ancient mythology are often described as brutes. After eliminating the giants, many civilizations maintained stories of the heroic giants and later differentiated the heroic giants as demigods while the rest of the giants were described as monsters.\*

### **Jesus' proclamation of victory over the spirits in prison, His visit to the realm of the dead**

The demonic spirits/ fallen angels who participated in the Nephilim producing ritual were sent to everlasting chains in the Abyss/Tartarus. All rebellious angels including Satan will eventually be in everlasting chains however some of them get to experience the chains early.

In between the time of His death and His resurrection, Jesus' spirit went to the realm of the dead. Jesus descended into Sheol/Hades for two purposes: 1) to proclaim His victory over the demonic forces, including the fallen angels who were in prison for participating in creating the Nephilim. 2) To rescue the Old Testament saints from Sheol. **1 Peter 3:18-20** "For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, in which he went and proclaimed to the spirits in prison, because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water."

**(MacArthur SB commentary): "3:19 proclaimed.** Between Christ's death and resurrection, his living spirit went to the demon spirits bound in the abyss and proclaimed that, in spite of his death, he had triumphed over them (*see notes on Col. 2:14-15*). **spirits in prison.** This refers to fallen angels (demons) who were permanently bound because of heinous wickedness...**3.20 did not obey... in the days of Noah.** Peter further explains that the abyss is inhabited by bound demons who have been there since the time of Noah, and who were sent there because they overstepped the bounds of God's tolerance with their wickedness."

**Ephesians 4:4-10** "There is one body and one Spirit—just as you were called to the one hope that belongs to your call— one Lord, one faith, one baptism, one God



and Father of all, who is over all and through all and in all. But grace was given to each one of us according to the measure of Christ's gift. Therefore it says,

“When he ascended on high he led a host of captives,  
and he gave gifts to men.”

(In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.)”

**(J-Mac SB): “lower regions, the earth.** These are in contrast to the highest heavens to which he afterward ascended (cf. Ps. 139:8; 15; Isa. 44:23). The phrase here does not point to a specific place, but to the great depth, as it were, of incarnation, including Christ’s descent, between his crucifixion and resurrection beyond the earth, the grave, and death, into the very pit of the demons, “the spirits in prison” (*see notes on Col. 2:14-15; 1 Peter 3:18-19*)”

In the Old Testament, Sheol is described as the place of the dead for both the righteous and unrighteous. In 2nd Temple literature the realm of the dead, Sheol, is described as having 3 different compartments. The New Testament seems to affirm this principle (i.e. Jesus refers to Abraham’s bosom and the place of torment in the parable of the rich man and Lazarus ,Luke 16:19-31. As mentioned before, Peter the Apostle refers to Tartarus as the place where the fallen angels are chained, 2nd Peter 2:4. Elsewhere in Scriptures, Tartarus is referred to the Abyss or the prison of spirits <https://www.gotquestions.org/what-is-the-abyss.html>)

<https://www.desiringgod.org/articles/what-is-sheol> :“The language varies, but in general one can find references to the righteous compartment of Sheol via terms like “paradise,” “Abraham’s bosom,” and “heaven” or “heavens.” References to the unrighteous compartment of Sheol are made using terms like “Gehenna,” and sometimes more generic terms for the place of the dead like “Sheol” and “Hades” are used as more specific terms to refer to where the unrighteous dead dwell. Finally, Tartarus, the prison for evil angels, was conceived of as the lowest compartment of Sheol.”...

“But in order to be raised from the dead, someone would have to break down the gates of Sheol. Someone would have to destroy the enemy’s bunker and plunder death’s goods. Someone would have to take the keys to death and Hades in order to shine light into the place of great darkness and overcome it. This is, of course, exactly what Christ does in his descent. “Great is your steadfast love toward me; you have delivered my soul from the depths of Sheol.” (Psalm 86:13) As the Apostles’ Creed tells us, Jesus “descended to the dead.” What this means is that Jesus experienced death as all humans do — his body was buried, and his soul departed to the place of the dead, Sheol. Then in his resurrection, he defeated death and the grave and kicked down Sheol’s gates from the inside.” Sheol/Hades is the intermediate realm of the dead. (Rev. 20:14)

The way of salvation was the same before Jesus’ death and resurrection as it is now which is through faith (Hebrews 11).

<https://drmsb.com/does-believing-in-plural-deities-make-any-difference/> : “The Hebrew term for faith (*aman*) is built on the same root word meaning loyalty or fidelity (*amuna*). Salvation is thus to be identified with moving one’s loyalty from one god to another, described as “believing” (*aman*) in Yahweh. The same connection is found for the NT words for faith (*pistis*) and loyalty (*pistos*). When the Philippian jailer was told to “believe in the Lord Jesus Christ” he was being asked to move his spiritual loyalties from his god to Jesus. From the way the story progresses, it appears he made his ultimate confession of which god he worshipped at his baptism. It was common in the ancient Near East to make one’s official “conversion” to another deity very public, since there was no such thing as private religion at that time.”

The issue was that the power of sin and death was not defeated until Jesus’s death and resurrection. The saints of the Old Testament went to Sheol (albeit the paradise side) until they were rescued by Jesus. Jesus brought them out of the realm of the dead into the real paradise , the heavenly realm of God.

[Christ’s Descent to the Dead](#) : “The descent teaches that, between his death and resurrection, Jesus’s human soul continued consciously to exist in this intermediate state, specifically in Paradise or Abraham’s Bosom, the righteous compartment of the dead. This view of the intermediate state and Jesus’ existence in it between his

death and resurrection is reflected in texts like [Matthew 12:40](#), [Luke 23:43](#), [Acts 2:27–31](#), and [Romans 10:7](#).

But Jesus didn't just experience the intermediate state between his death and resurrection; he gained and proclaimed victory over its master, Death, and transformed Paradise. This victory and transformation are by virtue of his penal substitutionary death and his unique nature as the God-Man. First, Jesus gains victory over death by experiencing it on our behalf. In [Revelation 1:18](#), Jesus says, "I died, and behold I am alive forevermore, and I have the keys of Death and Hades." Because he is both the completely righteous Messiah and also God in the flesh, when he enters the place of the dead, he does so as the one that Death cannot hold. His words indicate that he is now in possession of the keys to the realms of Death and Hades, having taken them from their masters in his descent."... "This basic threefold importance of Christ's descent—solidarity in experiencing death as all humans do, proclaiming victory to all the dead, and **releasing the OT saints**—was virtually ubiquitous in the early church from the second century onward. **From Justin Martyr, Irenaeus, and Tertullian to Augustine, Ephrem the Syrian, and Maximus the Confessor, early Christians wholeheartedly, clearly, and repeatedly affirmed the view of the descent described above.** It was **confessed in the Apostles's and Athanasian Creeds** in the clause descendit ad inferos, which translates to "he descended to the dead." There is some contemporary confusion here, as many English versions of the Apostles's Creed read "he descended into Hell," which comes from a synonymous Latin phrase, descendit ad inferna. What we must understand is that these two phrases in early Medieval Latin would have been synonymous. Inferna, from which we get our English word "infernal" and which today indicates torment, would have simply meant "place of the dead" at the time of its inclusion in the Apostles's Creed, and it was synonymous with inferos. The Creeds did not mean by descendit ad inferna that Jesus went to Hell, if by Hell we mean "place of torment"; rather, they meant what we said above, that Jesus's human soul resided in the place of the dead, and specifically the righteous compartment, between his death and resurrection."

The Harrowing of Hell from the Eastern Orthodox perspective

<https://www.christianitytoday.com/scot-mcknight/2018/march/holy-saturday-what-happened-on-saturday-to-jesus.html>

No one can stop God's plan, not the fallen angels, not the Nephilim, not the crucifixion of Jesus (1 Corinthians 2:7-8). Human's original destiny, which the fallen angels tried to subvert, of being co-rulers over creation is fulfilled through Christ (Romans 8:16-20). Jesus' death and resurrection was the original plan (Ephesians 1:4-6). One day as part of the divine council, under God's authority, we will judge all of creation including the righteous angels and the fallen ones.  
<https://www.gotquestions.org/judge-angels.html>

As stated before my previous writings that this article builds upon are:

☰ The Nations, the Tower, and the redemption

and ☰ Eden, the Holy Temple and Mountain of God

