



Moshe is the power of God to forgive the sins of His people drawing a parallel with Scripture in *Shemot / Exodus 34* from Parashat Ki Tisa where God declares His glory before Moshe. Truly great is the power of the Lord (ועתה יגדל נא פת) (אֵל נְיָ פֶאֶשֶׁר דְּבַרְתָּ) to forgive sins, having mercy, grace, and a compassionate heart. The Lord declares that He will bring Caleb and Joshua into the land because they remained faithful to Him. The Lord says that they have a different spirit, a spirit that follows the Lord fully (ועבדי כלב עקב היתה ריח אחרת עמו וימלא אחריו) (והביא תיו אל הארץ אשר בא שמה וירעו יורשנה). The Lord then spells out the number of years the people will remain in the wilderness, 40 years will be spent in the wilderness according to the days they spent spying out the land (14:34). The Lord then speaks to Moshe detailing when the people enter the land of Canaan they are to make an offering by fire to the Lord in a specific way (15:1-23). The Lord says that there is one Torah for the people in the land, for the native and for the alien who sojourns among the people (15:29). Atonement is to be made for the person who sins unintentionally, but the person who despises the Torah of the Lord is to be cut off from his people (15:30-31). We are then told לח דבר אל בני ישראל וראל ואמרת אליהם ועשו להם ציצת על כנפי בגדיהם לד רתם ונתנו על ציצת הכנף פתיל תכלת: לט וקה לכם לציצת וראיתם אתו וזכרתם את כל מצות יהוה ועשו יתם א תם ול א תתורו אחרי לבבכם ואחרי עיניכם אשר-אתם זנים אחריהם. מ למען תזכרו ועשו יתם את-כל-15:38 *Speak to the sons of Israel, and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue. 15:39 'It shall be a tassel for you to look at and remember all the commandments of the Lord, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot, 15:40 so that you may remember to do all My commandments and be holy to your God. (NASB)* Tzitzit are meant as a reminder of the Mitzvot of the Lord that we are to be holy to our God.

In this week's study from Parashat Shelach Lecha (שלח לך) we will be looking at *Bamidbar / Numbers 13:1-14:7*, Moshe מ'שה לתור את-ארץ כנען sent the men to spy out the land of Canaan. Moshe asked the men to examine the land, was it good or bad, the cities are they open or fortified, are there trees, and to bring back some fruit of the land. So, the men went up to spy out the land. It is interesting that in Moshe's instruction to examine the land and the people, the spies focus more on the people than the land. Scripture says 13:21 *So they went up and spied out the land from the wilderness of Zin as far as Rehob, at Lebo-hamath. (NASB)* with no mention of the people living in Rehob and Labo-hamath. However, the spies describe the people who live in Hebron as the Ahiman, Sheshai, and Talmai the descendents of Anak. While examining the land, only two men have eyes of faith whereas the others were dominated by their physical senses. In this day and age, do we have eyes of faith? How much of our lives have been dominated by our physical senses?

**פרשת שלח לך ספר במדבר פרק יג פסוק יז-כב**

יז וישלח א תם מ'שה לתור את-ארץ כנען וי אמר אליהם עליו זה בנגב ועליתם את-הקדר: יח וראיתם את-הארץ מה-הוא ואת-העם הי' נשב עליה החזק הוא הרפה המעט הוא אם-רב: יט

**Bamidbar / Numbers 13:17-22**

13:17 When Moses sent them to spy out the land of Canaan, he said to them, 'Go up there into the Negev; then go up into the hill country. 13:18 'See what the land is like, and whether the people who live in it are strong or weak, whether they are few or many. 13:19 'How is the land in which they live, is it good or bad? And how are the cities in which they live, are they like open camps or with fortifications? 13:20 'How is the land, is it fat or lean? Are there trees in it or not? Make an effort then to get some of the fruit of the land.' Now the time was the time of the first ripe grapes. 13:21 So they went up and spied out the land from the wilderness of Zin as far as Rehob, at Lebo-hamath. 13:22 When they had gone up into the Negev, they came to Hebron where Ahiman, Sheshai and Talmai, the descendants of Anak were. (Now Hebron was built seven years before Zoan in Egypt.) (NASB)

ומה הארץ אשר הוא י' שוב בה הטובה הוא אם-רעה ומה הערים אשר הוא יושב בהם הבמחנים  
 אם במבצרים: כ' ומה הארץ השמנה הוא אם-רזה היש בה עץ אם-אין והתחזקותם ולקוחתם מפרי  
 90 הארץ והימים ימי בכורי ענבים: [שני] כא' ויעלו ויתרו את-הארץ ממדבר-צן עד-רח' ב' לב' א'  
 תמת: כב' ויעלו בנגב ויב' א' עד-חברון ושם אחימן ישישי ותלמי ילידי הענק וחברון שבע שנים  
 ובנתה לפני צ' ען מצרים:

According to sefer *Bamidbar / Numbers*, Anak (ענק) and the descendents of Anak,  
 95 the Anakim (אנקים, Anakites) were well known because of their strength and  
 height. According to the interpretation of these spies they were considered to  
 have been a race of giant people who were called the נפילים (Nephilim). The first  
 question that comes to mind is “who are the נפילים (Nephilim)?” How are we to  
 understand these Scriptures where these men claim that the sons of Anak are the  
 100 נפילים (Nephilim)? What is meant by the spy’s description of the sons of Anak as  
 the נפילים (Nephilim)? To begin our study of the נפילים (Nephilim) we search the  
 Hebrew bible for all occurrences of the word נפילים (Nephilim).

Searching the Hebrew bible, it is interesting to discover that this location  
 in *Bamidbar / Numbers 13* is the only location the word נפילים (Nephilim) is  
 105 spelled as נפילים in the entire Tanach (Torah, Neviim, and Cetuvim). Another  
 connected text in the Torah to the verses this week is found in *Bereshit / Genesis*  
*6:4*. Here the Nephilim is written with a defective spelling; this defective spelling  
 (הנפלים) which occurs 10 times in the Tanach. The search results are shown  
 110 below.

**ספר בראשית פרק ו**

ועש' רים שנה: ד' הנפלים היו בארץ בימים ההם וגם אחרי-כן אשר יב' או בני האל הים  
 אל-בנות האדם וילדו להם המה הגב' רים אשר

**ספר במדבר פרק יג**

בני ענק מן-הנפלים ונדי בעינינו כחגבים וכן היינו בעיניהם:

**ספר יהושע פרק ח**

כה ויהי כל-הנ' פלים ביום ההוא מאיש ועד-אשה שנים עש' ר' אלף כ' ל' אנשי העי: כו  
 120 ויהושע ל' א-השיב ידו אשר נטה בפידון עד אשר החזרים

**ספר שופטים פרק כ**

איש: מו ויהי כל-הנ' פלים מבנימן עש' רים וחמישה אלף איש ש' לף חרב ביום ההוא  
 125 את-כל-אלה אנשי-חיל: מז ויפגו וינסו המדברה אל-סלע

**ספר מלכים ב פרק כה**

הנשארים בעיר ואת-הנ' פלים אשר נפלו על-המלך בב' ואת יתר הקמון הגלה נבזר אדן  
 רב-טבחים: יב ומדלת הארץ השאיר רב-טבחים לכ' רמים

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**ספר ירמיה פרק לט**

הַנְּשֹׂאִים בְּעִיר וְאֶת-הַנְּפִלִים אֲשֶׁר נָפְלוּ עָלֶיהָ וְאֶת יְתֵר הָעַם הַנְּשֹׂאִים הַגְּלָה נְבוּזַרְאֲדָן  
רַב-טַבָּחִים בְּבָל: י וּמִן-הָעַם הַדְּלִים אֲשֶׁר אִין-לָהֶם מְאוּמָה

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**ספר ירמיה פרק נב**

הַנְּשֹׂאִים בְּעִיר וְאֶת-הַנְּפִלִים אֲשֶׁר נָפְלוּ אֶל-מֶלֶךְ בְּבָל וְאֶת יְתֵר הָאָמּוֹן וּן הַגְּלָה נְבוּזַרְאֲדָן  
רַב-טַבָּחִים: טז וּמִדֵּל וְהָאֲרֶץ הַשְּׂאִיר נְבוּזַרְאֲדָן

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**ספר יחזקאל פרק לב**

כָּלֶם חֲלָלִים הֵנּוּ פְּלִים בְּחָרָב: כג אֲשֶׁר נִתְּנוּ קִבְרֵי תִיהָ בְּיַרְכְּתֵי-בוּר וַיְהִי קִהְלָה סְבִיבוֹת  
קִבְרֵתָהּ כָּלֶם חֲלָלִים נ פְּלִים בְּחָרָב אֲשֶׁר-נִתְּנוּ חֲתִית

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**ספר יחזקאל פרק לב**

כָּלֶם חֲלָלִים הֵנּוּ פְּלִים בְּחָרָב אֲשֶׁר-יִרְדּוּ עָרְלִים | אֶל-אֲרֶץ תַּחְתִּיזוֹת אֲשֶׁר נִתְּנוּ חֲתִיתָם  
בְּאֲרֶץ חַיִּים וַיֵּשׁ אִין כְּלָמָתָם אֶת-יִוְרְדֵי בוּר: כה בְּתוֹךְ

**ספר תהילים פרק קמז**

יד סוּמָךְ יְהִי וְהָ לְכָל-הַנְּפִלִים וְזוֹקֵף לְכָל-הַכְּפוּפִים: טו עֵינַי כֹּל אֶלֶיךָ יֵשׁ בְּרוּ וְאִתָּה  
נִוְתָן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ: טז פּוֹתַח אֶת-אֲדָךְ וַיִּמַּשׁ בְּיַעַ לְכָל-חַי

150 Examining these Scriptures carefully along with our English translation, there are only two verses in the Tanach that give a transliteration of the Hebrew text in our English bibles as “Nephilim.” The first is found in sefer *Bereshit / Genesis 6:4* and the second in sefer *Bamidbar / Numbers 13*. Studying the etymology of the word נפילים (Nephilim), the word is derived from the Hebrew root נפל meaning  
155 “to fall.” Note that the biblical use of the word נפל includes the meaning “to cause to fall,” or “to fall upon,” which may also be translated as “to kill,” or “to ruin.” Brown-Driver-Briggs Lexicon gives the meaning as “Giants” and argues that the word comes from the Hiphil causative stem. One wonders how the Hiphil causative stem would transform the word נפל meaning “to fall” to refer to  
160 “giants.” I believe Brown-Driver-Briggs Lexicon has been influenced in part by the LXX translation of the Torah text.

I have spoken to many people on these verses; it is believed by many according to personal opinion, tradition, and extra biblical texts that the Nephilim refer to a race of children who are the offspring of fallen angels who cohabited with the “daughters of men” (women) to produce giant offspring. The question  
165 that I have: “Is this the best interpretation for the word Nephilim (נפילים)?” One of the difficulties with the text is the reference to the “Sons of God” (בְּנֵי הָאֱלֹהִים) found in the same verse in sefer *Bereshit / Genesis 6:4*. This Scripture verse has been used by many to justify the interpretation of angels having sexual relations with women. Other Scripture verses used as a proof text for the angel theory are  
170 found in the book of Job where the sons of God presented themselves before the throne of God in heaven. It is interesting though that in all of the Tanach, the

phrase “Sons of God” (בְּנֵי הָאֱלֹהִים) occurs only four times, twice here in *Bereshit / Genesis 6*, and two times in the book of *Iyov / Job 1 and 2*. The Scripture from *Bamidbar / Numbers 13* does not include a reference to the “Sons of God” (בְּנֵי הָאֱלֹהִים). Let’s examine the scriptures from *Bereshit / Genesis* chapter 6.

Studying the surrounding context of *Bereshit / Genesis 6:4* we find that God is discontented with mankind. We also find that these passages describe the נפילים (Nephilim) as being “men” using two different Hebrew Words. The first word is “בְּנֵי” which is the construct form of word for “son” (בֵּן) to mean “sons of,” and the word “אֲנָשִׁי” is also written in the construct form meaning “men of.” The Hebrew text in the Torah does not use words for describing Angels. Also, based upon the context of the verses, God was not happy with the men of the earth because their hearts were consistently focused upon evil. In addition to this, God was not happy with what was going on between the sons of God, the נפילים (Nephilim), and the daughters of men. So the question is “do these verses and specifically the נפילים (Nephilim, 6:4) refer to men or to fallen angels?”

Additional insights may be gleaned on the usage of the word נפילים (Nephilim) by examining the other occurrences of the word הנפילים in the Scriptures from our search results we obtained earlier.

### פרשת בראשית ספר בראשית פרק ו פסוק א-ד

א וַיְהִי כִּי-הִחֲלָה הָאָדָם לָרַב עַל-פְּנֵי הָאֲדָמָה וּבָנֹת יְלָדוּ לָהֶם: ב וַיֵּרְאוּ בְנֵי-הָאֱלֹהִים אֶת-בָּנוֹת הָאָדָם כִּי טֹבוֹת הֵנָּה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ: ג וַיֵּי אַמְרָן יְהוָה לֵאמֹר רֹחֵץ בְּאָדָם לֵעָלֶם בְּשָׁגָם הוּא כִּשְׂרָר וְהָיוּ יַמְיוֹ מֵאָה וָעֶשֶׂר רִים שָׁנָה: ד הַנְּפִלִים הָיוּ בְּאֶרֶץ בְּיָמֵים הָהֵם וְגַם אַחֲרֵי-כֵן אֲשֶׁר יָבֹאוּ בְּנֵי הָאֱלֹהִים אֶל-בָּנוֹת הָאָדָם וַיְלָדוּ לָהֶם הֵמָּה הַגִּבּוֹרִים רִים אֲשֶׁר מְעוֹלָם אֲנָשִׁי הַנָּשִׁים:

Studying these other occurrences of the word הנפילים (Nephilim), it is interesting that a connection can be made between fallen-ness and the “fallen warriors” from old according to *Ezekiel 32:27*, where the Masoretic Text reads “gibborim nophelim” (גִּבּוֹרִים נֹפְלִים) translating to mean “fallen mighty ones.” Note the similarity in the text on the parallel use of the Hebrew word “gibborim” (גִּבּוֹרִים) for mighty one in *Ezekiel 32:27* as compared to *Bereshit / Genesis 6:4* (הַגִּבּוֹרִים). The *Bereshit / Genesis 6:4* text has the defective spelling of the word in *Ezekiel 32:27*, these are identical words having the same meaning.

### ספר יחזקאל פרק לב פסוק כז

כז וְלֹא אֵי שְׁכַבּוּ אֶת-גִּבּוֹרִים נֹפְלִים מְעַרְלִים אֲשֶׁר יָרְדוּ-שְׂאוֹל בְּכָל-יְמֵי-חַיֵּיהֶם מִלְחָמָתָם וַיִּתְּנוּ אֶת-חַרְבֹּתָם תַּחַת רַאשֵׁיהֶם וַתְּהִי עֲוֹן תָּם עַל-עֲצָמוֹתָם כִּי-חַתִּית גִּבּוֹרִים בְּאֶרֶץ חַיִּים:

The text in Ezekiel says here ‘Nor do they lie beside the fallen heroes of the uncircumcised, who went down to Sheol (the grave) with their weapons of war and whose swords were laid under their heads. According to *Ezekiel 32:27* the “gibborim Nophelim” (גִּבּוֹרִים נֹפְלִים) were also known as the heroes of the uncircumcised men (מְעַרְלִים). In *Bereshit / Genesis 6:4* the נפילים (Nephilim) are described as “ancient warriors” and are also known in the Scriptures as “the men of

### Bereshit / Genesis 6:1-4

6:1 Now it came about, when men began to multiply on the face of the land, and daughters were born to them, 6:2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. 6:3 Then the Lord said, ‘My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.’ 6:4 The 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. Those were the mighty men who were of old, men of renown. (NASB)

### Ezekiel 32:27

32:27 ‘Nor do they lie beside the fallen heroes of the uncircumcised, who went down to Sheol with their weapons of war and whose swords were laid under their heads; but the punishment for their iniquity rested on their bones, though the terror of these heroes was once in the land of the living. (NASB)

*renown.*" Scripture describes them as having a very honorable burial having their swords placed under their heads. These "*gibborim Nophelim*" (גִּבּוֹרִים נֹפְלִים) "ancient warriors" and "men of renown" lived for war, fighting, and battle hence the reason for the laying of their swords under their heads, they lived by the sword and they died by the sword. In our text for this week from *Bamidbar / Numbers 13:32-33* the descendents of Anak are described as the נֹפְלִים (Nephilim). The spies said that these giant people are native to the land of Canaan drawing a parallel with these mighty warriors saying they are the נֹפְלִים (Nephilim). By using the "Nephilim" terminology, the fearful men of Yisrael were describing the inhabitants of Canaan as men who were professional killers, men of war. The metaphoric use of words to describe large/mighty men (giants) in the land of Canaan is also found elsewhere in the Tanach, in *Amos 2:9* where the Lord reminds the prophet that he "*destroyed the Amorites before you, whose height was as the height of cedar trees*" (אנכי השמדתי את האמרי מפניהם אשר כגבה ארזים גבהו וחסן הוא כאלונים ואשמיד פרוי ממעל). Now the phrase "*height was as the height of cedar trees*" (מפניהם) (אשר כגבה ארזים גבהו) does not mean these Anakim were literally the size of trees. The wording is a metaphor that illustrates it was the Lord who fought the battles and won, the Lord enabled Yisrael to overcome their enemies. Based upon these verses, it appears that *Bamidbar / Numbers 13* may be connected to *Bereshit / Genesis 6:4* forming a parallel saying that "*the Nephilim were on the earth in those days*" (prior to the Flood) and the people believed that these people were like the נֹפְלִים (Nephilim), men of war and might in the land of Canaan in *Bamidbar / Numbers 13*. Now an additional complication is added by the reading from *Bereshit / Genesis 6:4* that includes the description of the "*sons of God*" and our understanding of the nature of the נֹפְלִים (Nephilim) who bore children with the daughters of man. According to Ezekiel, the scriptures seem to indicate they were the ancient warriors, the men of renown. Some suggest that the sons of God were fallen angels based upon the reading of the book of *Iyov / Job*. According to the book of *Iyov / Job*, the "*sons of God*" refer to angelic beings that have access to the presence of God (God's throne). (see *Iyov / Job 1:6, 2:1, and 38:7*). Thinking on the phrase "*sons of God*" both men and angels have been described as being the children of God. Take for example Yeshua's words in the Ketuvei Shelachim (Apostolic Writings) Yeshua said "*Blessed are the peacemakers, for they shall be called sons of God*" in *Matthew 5:9*. Based on Yeshua's teaching here the "*sons of God*" is a reference to redeemed human beings and not angels. Were the antediluvian peoples all considered the "*sons of God*" having been born from Adam the first man who would also have been known as the "*son of God*?" It appears that the phrase "*sons of God*" has a broader use than simply that as a reference to heavenly angels.

So, how are we to understand these scriptures based upon the biblical texts? Mentioned earlier, the Hebrew word used to describe the נֹפְלִים (Nephilim) is transliterated only twice in our English translation of the Tanach, once from sefer *Bereshit / Genesis 6* and once from sefer *Bamidbar / Numbers 13*. In our verses for this week (*Bamidbar / Numbers 13*) we find that the descendants of Anak (Children of Anak) are described as the נֹפְלִים (Nephilim), shown in the following portion of Scripture.

13:30 Then Caleb quieted the people before Moses and said, 'We should by all means go up and take possession of it, for we will surely overcome it.' 13:31 But the men who had gone up with him said, 'We are not able to go up against the people, for they are too strong for us.' 13:32 So they 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. 13:33 'There also we saw the Nephilim (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.' 14:1 Then all the congregation lifted up their voices and cried, and the people wept that night. 14:2 All the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, 'Would that we had died in the land of Egypt! Or would that we had died in this wilderness! 14:3 'Why is the Lord bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?' 14:4 So they said to one another, 'Let us appoint a leader and return to Egypt.' (NASB)

**פרשת שלח לך ספר במדבר פרק יג, יד פסוק ל-לג, א-ד**

265 ל וַיִּהְיֶה כָּלֵב אֶת-הָעָם אֶל-מִנְשֵׁהוּ וַיֹּאמֶר עַל־הַנֶּעֱלֶה וַיִּרְשָׁנוּ אֶתְהָא כִּי-יָכוֹל נוֹכַח לָהּ: לֹא וְהִיאֲנִשִּׁים אֲשֶׁר עָלוּ עִמּוֹ אָמְרוּ לֵאמֹר לֹא נוֹכַח לַעֲלֹת אֶל-הָעָם כִּי-חַזֶּק הוּא מְמַנּוּ: לֵב וַיִּצִיאוּ דַבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֶתְהָא אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֶתְהָא אָרֶץ אֵלֶּת יְיֹשְׁבֵיהָ הוּא וְכָל-הָעָם אֲשֶׁר-רָאִינוּ בְּתוֹכָהּ אַנְשֵׁי מְדוּת: לֵג וַיִּשֶׁם רָאִינוּ אֶת-הַנְּפִלִים בְּנֵי עֲנָק מִן-הַנְּפִלִים וַגְּהִי בְּעֵינֵינוּ כַּחַגְבִּים וְכֵן הֵייוּ בְּעֵינֵיהֶם: א וַתִּשָּׂא כָל-הָעֵדָה וַיִּתְּנוּ אֶת-קוֹלָם וַיִּבְכּוּ הָעָם בְּלִילָהּ הַהוּא: ב וַיֵּלְנוּ עַל-מִנְשֵׁהוּ וְעַל-אֶהָרֶן כֹּל בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אֲלֵהֶם כָּל-הָעֵדָה לֹא-מִתְּנוּ בְּאָרֶץ מִצְרַיִם אוֹ בְּמִדְבַר הַזֶּה לֹא-מִתְּנוּ: ג וְלָמָּה יֵה וְהָ מִבְּיַא אֶתְנוּ אֶל-הָאָרֶץ הַזֶּה אֵת לִנְפֹל לְבַחֲרֵב נְשִׁינוּ וְטַפֵּנוּ יִהְיוּ לְבַז הַלְּוֹא טוֹב לָנוּ שׁוּב מִצְרַיִמָּה: ד וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו נִתְּנָה רֵאשִׁי וַיִּשׁוּבָה מִצְרַיִמָּה:

275 According to these Scriptures, Anak was a Canaanite because he lived in the land of Canaan. Therefore, it is logical to assume that the נפילים (Nephilim) mentioned here are also human rather than angelic hybrid beings. The verses in sefer *Bamidbar / Numbers 13* do not explain much about these people other than the description given by the spies the נפילים (Nephilim) as a reference that these men were very strong, very tall, and lived in fortified cities. In addition to this, contrary to the understanding of many people if we look at the Hebraic understanding on the description of a race of people in the Scriptures, the נפילים (Nephilim) are not described as a race of people in the Tanach. In the Tanach, a race of people is generally designated by their founding male ancestor, like the Israelites were descendents of Yisrael and the Anakim were the descendents of Anak. The נפילים (Nephilim) are never described as being descended from anybody. The נפילים (Nephilim) is always used as a reference to someone being mighty, strong, and very tall. In addition to this, the נפילים (Nephilim) are described in the Torah just prior to the flood and then following the flood. If the נפילים (Nephilim) were a race of peoples outside of simply being a designation for (description of) mighty men, there would be a contradiction in scripture which indicates there were only eight persons who made it through the flood on Noah's Ark.

295 In addition to our present analysis of the Hebrew text, a comparison of other earlier translations of the Torah may be advantageous for us to help understand the meaning of the text in *Bereshit / Genesis 6:1-7*. Next, let's compare the Hebrew (Masoretic text) and Aramaic (Targum Onkelos) translations of the Scripture verses in *Bereshit / Genesis 6:1-7*.

**Masoretic Text (מסורה)**

300 **ספר בראשית פרק ו פסוק א-ז**  
א וַיְהִי כִּי-תִחַל הָאָדָם לָרֵב עַל-פְּנֵי הָאֲדָמָה וּבָנוֹת יִלְדוּ לָהֶם: ב וַיִּרְאוּ בְנֵי-הָאֱלֹהִים הַיָּם אֶת-בָּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ: ג וַיֹּאמֶר יְהוָה לֹא-גִדּוֹן רוּחִי בָאָדָם לְעַלְמָד כִּי בִשְׂרָפָה הוּא בֶּשָׂר וַיְהִי יָמָיו מָצָא וַעֲשֵׂה רִים שָׁנָה: ד הַנְּפִלִים הָיוּ בְּאָרֶץ

**Genesis 6:1-7**  
6:1 Now it came about, when men began to multiply on the face of the land, and daughters were born to them, 6:2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. 6:3 Then the Lord said, 'My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one

בַּיָּמִים הָהֵם וְגַם אַחֲרֵי-כֵן אֲשֶׁר יָבֹאוּ בְנֵי  
הָאֱלֹהִים הַיִּם אֶל-בָּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הַמַּה  
הַגִּבּוֹרִים אֲשֶׁר מֵעוֹלָם אֲנָשֵׁי הַשָּׁמַיִם: פ  
[מפסיר] ה וַיֵּרָא יְהוָה כִּי רַבָּה רָעַת הָאָדָם  
בָּאָרֶץ וְכָל-יֶצֶר מַחְשָׁבֹת לִבּוֹ רָק רַע כָּל-  
הַיּוֹם: ו וַיִּנְחַם יְהוָה כִּי-עָשָׂה אֶת-הָאָדָם  
בָּאָרֶץ וַיִּתְעַצֵּב אֵל-לִבּוֹ: ז וַיֹּאמֶר יְהוָה  
אֲמַחֶה אֶת-הָאָדָם אֲשֶׁר-בָּרָאתִי מֵעַל פְּנֵי  
הָאֲדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ עַד-עוֹף  
הַשָּׁמַיִם כִּי נַחַמְתִּי כִּי עָשִׂיתִם:

hundred and twenty years.’ 6:4 The 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. Those were the mighty men who were of old, men of renown. 6:5 Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. 6:6 The Lord was sorry that He had made man on the earth, and He was grieved in His heart. 6:7 The Lord said, ‘I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.’ (NASB)

## Targum Onkelos (תרגום אנקלוס)

### תרגום אנקלוס ספר בראשית

### Genesis 6:1-7

א וַתְּהִי כִּד שֶׁרִיאָו בְּנֵי אֲנָשָׁא לְמַסְגִּי עַל אֲפִי  
אַרְעָא "אֲדַמְתָּא" וּבְנִתָּא אִיתִילִידָא לְהוֹן: ב וַחֲזוּ  
בְנֵי רַבְרַבִּיא יְת בְּנֵת אֲנָשָׁא אַרְי שְׁפִירָן אִינִין  
וּגְסִיבּוּ לְהוֹן גִּשִׁין מִכּ ל דְּאַתְרַעִיא "דְּאִיתְבַּחְרוּ":  
ג וַאֲמַר יוֹי לֹא יתְקַיִים דְּרָא בִישָׁא הִדִּין קִדְמִי  
לְעֵלָם בְּדִיל דְּאִנּוֹן בְּסַרָּא וְעוֹבְדִיהוֹן בִּישִׁין אַרְכָּא  
וְהִיב לְהוֹן מָאָה וְעֶסְרִין שָׁנִין אִם יתּוֹבּוּן: ד  
גִּבְרִיא הוּוּ בְּאַרְעָא בְּיוֹמָא הָאִינּוֹן וְאַף בְּתַר  
כִּי דְעָלִין "דִּי עֵלִין" בְּנֵי רַבְרַבִּיא לְוֹת בְּנֵת  
אֲנָשָׁא וַיִּלְדוּ לְהוֹן מְנַהוֹן אִנּוֹן גִּבְרִיא  
דְּמִיעֵלְמָא "דְּמִן עֵלְמָא אֲנָשִׁין דְּשַׁמְא" דְּשַׁמּוֹן:  
ה וַחֲזָא וְגִלִי קִדְמִי יוֹי אַרְי סְגִיאַת בִּישַׁת אֲנָשָׁא  
בְּאַרְעָא וְכָל יֶצֶרָא הִרְהוֹר מַחְשָׁבֹת לְבִיָּה לְחוֹד  
בִּישׁ כ' ל יוֹמָא: ו וַתֵּב יוֹי בְּמִמְרִיָּה אַרְי עֵבֵד יְת  
אֲנָשָׁא אֲדָם בְּאַרְעָא וַאֲמַר בְּמִמְרִיָּה לְמַתְבַּר  
תּוֹקְפָהוֹן כְּרַעוּתִיהָ: ז וַאֲמַר יוֹי אֲמַחִי יְת אֲנָשָׁא  
דְּבִרִיתִי דִּי בְרָאתִי מֵעַל אֲפִי אַרְעָא מִיֵּאֲנָשָׁא עַד  
בְּעִירָא וְעַד רַחֲשָׁא וְעַד עוֹפָא דְּשַׁמְא אַרְי תְּבִית  
תְּבִית בְּמִמְרִיָּה אַרְי עֵבֵדְתִּינּוֹן:

6:1 Now it came about, when men began to multiply on the face of the land, and daughters were born to them, 6:2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. 6:3 Then the Lord said, ‘My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.’ 6:4 Heroes (strongmen) were in the land in those days and also those the sons of the master had sexual relations with the daughters of men and took possession of them, they being heroes (strong men) who were eternally famous. 6:5 Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. 6:6 The Lord was sorry that He had made man on the earth, and He was grieved in His heart. 6:7 The Lord said, ‘I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.’ (NASB)

Shown above are the scriptures from both the Masoretic Text and the Targum Onkelos on *Bereshit / Genesis 6:1—7*. The English and Hebrew are shown in parallel. The English translation is taken from the NASB translation for both the Hebrew and Aramaic, however for the Aramaic text I give the literal translation for the first part of verse 4 to show the differences in the languages. This should provide some insight into the meaning behind the text in question, the הנפלים (Nephilim) were on the earth in those days.

ספר בראשית פרק ו פסוק א-ז

ד הנפלים היו בארץ בימים ההם וגם אחרי כן אשר יב או בני האל הים אל-בנות האדם וילדו להם המה הגב רים אשר מעולם אנשי השם:

Genesis 6:4

315 6:4 The 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. Those were the mighty men who were of old, men of renown.

תרגום אנקלוס ספר בראשית

320 ד גיבריא הוּו בארעא ביומא האינון נאף בתר בין דעלין"די עלין" בני רברביא לות בנת אנשא וילדו להון מנהון אנון גיבריא דמיעלמא"דמן עלמא אנשין דשמא"דשמן:

Genesis 6:4

325 6:4 Heroes (strongmen) were in the land in those days and also those the sons of the master had sexual relations with the daughters of men and took possession of them, they being heroes (strong men) who were eternally famous. (Literal)

Here comparing the Aramaic text to the Hebrew text, it is interesting that the word הנפלים (Nephilim) is replaced with the word גיבריא (Gibarayah) in the Aramaic translation. Notice also that the word גיבריא (Gibarayah) is very close to the Hebrew word הגב רים (Gibborim) meaning "mighty man" or "strong man." The word גיבריא (Gibarayah) is repeated in the same verse in the Aramaic translation and is translated as "heroes / strong men." It is safe to say that גיבריא (Gibarayah) may be translated in the same way as "heroes / strong men" in both locations in Bereshit / Genesis 6:4. Note also that there is a close proximity of the Semitic languages Hebrew and Aramaic. Take for example the word for "between" is בין in both the Hebrew and Aramaic languages. Therefore, the words גיבריא (Gibarayah) and הגב רים (Gibborim) have a Semitic connection and the same meaning. Based on this simple analysis of the Aramaic and Hebrew texts shown above, we find an early rabbinic interpretation for the meaning of the word הנפלים (Nephilim). The הנפלים (Nephilim) is a name that is given to an ordinary man who had the extraordinary ability for making war and hence the reason for the translations use of the word גיבריא (Gibarayah). If we consider the context of these verses and the reason God destroyed the earth using a global flood, the reason that is given is because of the great wickedness of mankind that was throughout all of the earth ( וירא זהוה פי רבה רעת האדם בארץ וכל יצר ) 6:5 Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. (NASB) This verse 6:4 appears to provide the reason for the wickedness of the men in those days. We know from history that when an army would make its way through to conquer a nation, especially an army filled with wicked/evil men, the men of war would have the women of the nation they were conquering, they would rape and pillage the land. Take for example today in the Sudan, the Muslim army's rape, mutilate, and kill the women, of the land and especially the Christian women living in Sudan. The wickedness of man in those

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days, in the days of Noah was so great, these mighty men of war would just take whatever woman they wanted, having their way with them, and possibly even destroying/killing the women afterwards. These verses most likely do not do justice to the extent of wickedness that was occurring in those days. The הנפלים (Nephilim) is a title that is given to these evil wicked mighty men of war. God was greatly grieved over the wickedness of that generation. The wickedness of that generation was so great and the sin of the people was so extensive that the only way to redeem the land was to destroy all life that existed on the face of the earth in those days. Note that according to Parashat Massei (*Bamidbar / Numbers 33:1-36:13*) we know the Torah requirement for murder in the instruction on the kinsman redeemer and the cities of refuge. A murderer must be put to death in order to redeem the land in which the blood of the slain person has fallen. There was no sacrifice of atonement that could be made for the sin of premeditated murder. The life of the person who killed (the murderer) is taken to make atonement for the slain (see *Bamidbar / Numbers 33:55*) and redeem the land. This is why God needed to bring a global flood, to redeem the land from sin, to slay all the men of the earth and the great wickedness and sin that existed in the earth in those days. Praise the Lord that He saved Noah and his sons. Praise the Lord that Noah and his sons were righteous men.

It is interesting that a source text for the belief that the הנפלים (Nephilim) and the sons of God are fallen angels is found in the book of Jubilees in the Pseudepigrapha (the Apocrypha). Note that Oxfords Concise Dictionary states that the Pseudepigrapha is a “*spurious or pseudonymous writings, especially Jewish writings ascribed to various biblical patriarchs and prophets but composed between BCE.200 BC–CE 200.*” The writing of these books is contemporary, within a few hundred years, with the timeframe in which Yeshua walked this earth. Reading through the book of Jubilees, it appears the author of the book has taken it upon himself to rewrite portions of the Torah (i.e. *Bereshit / Genesis* and *Shemot / Exodus*, etc) adding his own commentary and expanding upon key texts in the Torah such as in *Bereshit / Genesis 6*. A biblical scholar George Brooke says, “*Rewritten Bible texts generally redact a coherent overall editorial purpose of some kind.*” George lists the book of Jubilees as his prime example, one whose agenda he says is “*easy to determine*” in the section titled “*Rewritten Bible*”, found in *L.H. Schiffman and J.C. VanderKam (eds.), Encyclopedia of the Dead Sea Scrolls, Oxford University Press, 2000, pp. 777-781*. The idea is that the author of the book of Jubilees introduces into the narrative various themes of his own that is not consistent with the scriptural account found in the Torah. The reason or purpose in most cases was to emphasize some spiritual truth. In the rabbinic mindset, it was more important to teach a spiritual truth that could be applied to one’s life than to adhere strictly to all of the facts. According to James VanderKam, a foremost authority on Jubilees, he suggests that there are four ‘fundamental thematic features of the book (see *James VanderKam, ‘The Origins and Purpose of the Book of Jubilees’, in M. Albani et al. (eds.), Studies in the Book of Jubilees TSAJ, 65; Tübingen: Mohr Siebeck, 1997, pp. 3-24*) include (1) a jubilean chronological system and a solar calendar; (2) the Torah and the covenant; (3) separation of the pure chosen line from the impure gentiles; and (4) a priestly line culminating in the election of Levi as Cohanim (Priests). According to the book of Jubilees, the Torah account

405 did not adequately explain the reasons recorded in *Bereshit / Genesis 6* on the  
destruction of the Earth by flood. The Author of the book of Jubilees was  
emphasizing the severity and extent of the sin of humanity in those days. Jubilees  
states that the true reason of the sin of humanity that led to the flood which is not  
introduced in the Torah, is the intermarriage between the sons of God and the  
410 daughters of men interpreted to mean that these giant children were those of fallen  
angels who had intercourse with women. *Jubilees 5:1-4* states the following: *5:1*  
*And it came to pass when the children of men began to multiply on the face of the*  
*earth and daughters were born unto them, that the **angels of God** saw them on a*  
*certain year of this jubilee, that they were beautiful to look upon; and they took*  
*themselves wives of all whom they chose, and they bare unto them sons and they*  
415 *were giants. 5:2 And lawlessness increased on the earth and all flesh corrupted*  
*its way, alike men and cattle and beasts and birds and everything that walks on*  
*the earth -all of them corrupted their ways and their orders, and they began to*  
*devour each other, and lawlessness increased on the earth and every imagination*  
*of the thoughts of all men (was) thus evil continually. 5:3 And God looked upon*  
420 *the earth, and behold it was corrupt, and all flesh had corrupted its orders, and*  
*all that were upon the earth had wrought all manner of evil before His eyes. 5:4*  
*And He said that He would destroy man and all flesh upon the face of the earth*  
*which He had created. (Pseudepigrapha, Jubilees)* The author of jubilees  
introduces a punishment for the wicked children of the illegitimate unions  
425 between the angels and the daughters of men that their lives would be cut short by  
violence. James Kugel wrote in his book *Traditions of the Bible: A Guide to the*  
*Bible as it was at the Start of the Common Era, Cambridge, MA: Harvard*  
*University Press, 1998, pp. 183-185*, that this shortening of life occurred prior to  
the flood, that these hybrid children would be killed by the sword separately  
430 where as the rest of the world having itself become corrupted would be latter  
destroyed by the flood waters (see *Kugel, Traditions of the Bible, pp 208*).  
Studying the book of Jubilees, the author of Jubilees does not interpret *Bereshit /*  
*Genesis 6:3* in terms of human longevity but for those of the hybrid children. The  
lives of these giant children would be shortened. In addition to these things,  
435 comparing the book of Jubilees, with the Masoretic text, the Septuagint, and the  
Samaritan Pentateuch, it is interesting there are some significant divergences  
contained in the reproduction of the Torah in Jubilees. The Masoretic Text,  
Septuagint (LXX), and Samaritan Pentateuch (SP) diverge significantly in matters  
of chronology. In general, the patriarchs in the Masoretic text live longer than  
440 they do in SP. Jubilees' states that Noah lived longer than any other on earth, this  
conforms to the SP tradition, but not to the Masoretic text, in which Methuselah  
lived 969 years (according to the SP, Methuselah lives only 720 years). There is  
other evidence that Jubilees' chronological system is closely related to that of the  
SP. In both Jubilees and SP, the flood occurred "*anno mundi*" meaning "*at the*  
445 *time of the creation of the world*" in 1307, whereas in the Masoretic text it does  
not occur until 1656, and in the LXX it is even later, in 2242. The differences in  
dates are related to the differences in the age of these men as recorded in the  
various texts. That Jubilees and the SP have the same date for the flood strongly  
suggests that the life spans of the antediluvians assumed by Jubilees is the same as  
450 that in SP, which is confirmed by Jubilees' explicit statement that Noah was the  
oldest man who ever lived, other than Enoch who lived forever. In addition to

455 this, the author of Jubilees modifies the story of Yaakov (Jacob) and Esav. The biblical Yaakov is a deceiver who lies to obtain his father's blessing. The book of Jubilees goes to great lengths to avoid this portrait of Yaakov for example when Revekah suggests the plan of deception, Yaakov protests, saying, "I (Yaakov) will look to him (Isaac) like one who does what is wrong" (*Jubilees 26:8*). Later on Jubilees avoids the implication that Jacob actually lied to his father. While *Bereshit / Genesis* records him saying "I am Esau" to Isaac (*Bereshit / Genesis 27:19, 27:24*), Jubilees has him speak what is technically still the truth saying "I am your son" (*Jubilees 26:13, 26:19*). This concern for Jacob's obedience emerges again when Revekah urges Jacob to leave for the land of Haran. The author wants to avoid the impression that Jacob would have left his aged father without receiving approval. (*Jubilees 27:6*). The author of the book of Jubilees changing a significant portion of the Torah text lead us to question the validity of accepting the written Jubilees account of the "sons of God" as a reference to fallen angelic beings who cohabited with human women in the Hebrew text in *Bereshit / Genesis 6:4*. In addition to the book of Jubilees, the book of Enoch also describes such things that the giants were upwards of 450 feet tall which is a little difficult to believe. I do not take the writings of the Pseudepigrapha as authoritative for these express reasons. Study the Pseudepigrapha for yourself and you will find more than these that are mentioned for the purpose of our study on the נִפְלִיִּים (Nephilim).

475 It is also advantageous to examine the Greek translation of Bereshit / Genesis. The following is the portion of Scripture from the LXX on *Bereshit / Genesis 6:1-6*.

### ΓΕΝΕΣΙΣ 6:1-6

480 <sup>1</sup>καὶ ἐγένετο ἡνίκα ἤρξαντο οἱ ἄνθρωποι πολλοὶ γίνεσθαι ἐπὶ τῆς γῆς καὶ θυγατέρες ἐγενήθησαν αὐτοῖς. <sup>2</sup>ἰδόντες δὲ οἱ υἱοὶ τοῦ θεοῦ τὰς θυγατέρας τῶν ἀνθρώπων ὅτι καλαὶ εἰσιν ἔλαβον ἑαυτοῖς γυναῖκας ἀπὸ πασῶν ὧν ἐξελέξαντο. <sup>3</sup>καὶ εἶπεν κύριος ὁ θεὸς οὐ μὴ καταμείνη τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις εἰς τὸν αἰῶνα διὰ τὸ εἶναι αὐτοὺς σάρκας ἔσονταί δὲ αἱ ἡμέραι αὐτῶν ἑκατὸν εἴκοσι ἔτη. <sup>4</sup>οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις καὶ μετ' ἐκεῖνο ὡς <sup>5</sup>ἂν εἰσεπορεύοντο οἱ υἱοὶ τοῦ θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων καὶ ἐγεννώσαν ἑαυτοῖς ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ' αἰῶνος οἱ ἄνθρωποι οἱ ὀνομαστοί. <sup>6</sup>ἰδὼν δὲ κύριος ὁ θεὸς ὅτι ἐπληθύνθησαν αἱ κακίαι τῶν ἀνθρώπων ἐπὶ τῆς γῆς καὶ πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ αὐτοῦ ἐπιμελῶς ἐπὶ τὰ πονηρὰ πάσας τὰς ἡμέρας. <sup>7</sup>καὶ ἐνεθυμήθη ὁ θεὸς ὅτι ἐποίησεν τὸν ἄνθρωπον ἐπὶ τῆς γῆς καὶ διενόηθη.

495 According to the LXX, *Bereshit / Genesis 6:4* states <sup>4</sup>οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις καὶ μετ' ἐκεῖνο ὡς ἂν εἰσεπορεύοντο οἱ υἱοὶ τοῦ θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων καὶ ἐγεννώσαν ἑαυτοῖς ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ' αἰῶνος οἱ ἄνθρωποι οἱ ὀνομαστοί. *6:4 And the giants were upon the earth in those days. And after*

### Bereshit / Genesis 6:1-6

6:1 And it came to pass when began men many to become upon the earth, and daughters were born to them. 6:2 were beholding and the sons of God, the daughters of men, that they are good, that they took to themselves women from all of whom they chose. 6:3 And said the Lord God, no way should stay my spirit with these men, on account of their being flesh; will be and their days a hundred twenty years. 6:4 And the giants were upon the earth in those days. And after that, continually entered the sons of God to the daughters of men, and procreated for themselves. Those were the giants, the ones from the eon, the men renowned. 6:5 Beholding and the Lord God that were multiplying the evils of men upon the earth, and all that man considered in his heart was diligently upon the wicked things all the days, 6:6 and God pondered that he made the man upon the earth and he considered it. (Literal Translation)

*that, continually entered the sons of God to the daughters of men, and procreated for themselves. Those were the giants, the ones from the eon, the men renowned.*

500 The Greek translation of the Torah substitutes the word γίγαντες (giants) in place of נִפְלִיִּים (Nephilim). The KJV translation of the Bible translates this verse using the word “giants” is consistent with the LXX denoting the influence the LXX had in the translation of the Hebrew text into English. Based upon the LXX translation, the context indicates that there were men of great stature (height) who were considered giants. These tall men were known as the “men of renowned”  
505 (ἄνθρωποι οἱ ὀνομαστοί), mighty warriors. The LXX translation is consistent with our understanding of the נִפְלִיִּים (Nephilim) from the Hebrew Scriptures being mighty men who had the ability for being mighty warriors. The Septuagint (LXX) is the oldest known Greek translation of the Tanach dating back to the 3<sup>rd</sup> century CE that was translated by 72 Hebrew scholars (Rabbis). This is the  
510 earliest extant translation (into Greek) of the Torah and provides for us a very early rabbinic interpretation on these verses from *Bereshit / Genesis 6:1-6*. The conclusion we can make based upon these verses translated into Greek is that the נִפְלִיִּים (Nephilim) were men of great stature and were known as mighty warriors who shed the blood of the innocent upon this earth. In order for the earth to be  
515 redeemed, their destruction by a global flood was the only solution.

If these claims about the נִפְלִיִּים (Nephilim) were made to Yeshua, what do you think he would have said? According to Yeshua’s words in the Ketuvei Shelachim (Apostolic Writings), while speaking to the Sadducees, angels are not engaged in sexual relations (see *Matthew 22:23-30*).

### KATA MATΘAIION 22:23–30

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν 24 λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.  
525 25 ἦσαν δὲ παρ’ ἡμῖν ἑπτὰ ἀδελφοί: καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφήκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ: 26 ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. 27 Ὑστερον δὲ πάντων ἀπέθανεν ἡ γυνή. 28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. 29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ: 30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ’ ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν.

535 Here in *Matthew 22*, the Sadducees were testing Yeshua by questioning him about the Levirate Law. The Levirate Law is the name of an ancient custom ordained by Moses, by which, when an Israelite died unexpectedly, his surviving brother was required to marry the widow, so as to continue his brother's family through the son that might be born of that marriage (see *Bereshit / Genesis 38:8, Devarim / Deuteronomy 25:5-10, and Ruth 3 and 4:10*). The objective of the Levirate Law was “to rise up seed to the departed brother.” The Sadducees were

### Matthew 22:23-30

22:23 On that day some Sadducees (who say there is no resurrection) came to Jesus and questioned Him, 22:24 asking, ‘Teacher, Moses said, ‘If a man dies having no children, his brother as next of kin shall marry his wife, and raise up children for his brother.’ 22:25 ‘Now there were seven brothers with us; and the first married and died, and having no children left his wife to his brother; 22:26 so also the second, and the third, down to the seventh. 22:27 ‘Last of all, the woman died. 22:28 ‘In the resurrection, therefore, whose wife of the seven will she be? For they all had married her.’ 22:29 But Jesus answered and said to them, ‘You are mistaken, not understanding the Scriptures nor the power of God. 22:30 ‘For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. (NASB)

**Note** that today we are a people a society of entertainment, of fantastic stories, fantasy, science fiction, and movies. The idea of fallen angelic beings having sex with women and producing the offspring of giants tickles the ears and makes for really good story telling. But according to the Scriptures, is this really what happened in history past?

545 trying to catch Yeshua in some issue of doctrine. Yeshua's response to their question was that they were grossly mistaken in their understanding of Scripture; the angels are not engaged in the act of sexual relations as the Sadducees were trying to say about men and women after the resurrection. If we are to believe what Yeshua said, then fallen angels would likewise not be involved in sexual relations and that there is no need for angels to procreate with the daughters of men (women). Therefore, based on these scriptures, the נפילים (Nephilim) was actually a reference to the corrupt men of renown that were notorious for their violent exploits against mankind as indicated in *Bereshit / Genesis 6:1-5*. When considering all of Scripture, these men were very evil men, so evil that it grieved God to the point of destroying the earth by a global flood. In addition to this, the fact that these נפילים (Nephilim) are described in the generations following the flood is significant. They are unrelated to the pre-flood peoples since all were destroyed in the global flood. So the question for us today is "do we acknowledge the truth or do we really serve our own idea of reality?" "Would you rather believe a fantastic story of angels and men and giant children or the truth of what Scripture is really saying?"

560 The most significant point of this week's Parashah is on the twelve spies that were sent into the Land of Canaan. After going through the land, ten men out of twelve were afraid. These fear filled men were trying to invoke an emotion fear filled response from the people when coming back from spying the land. In the Scriptures this week, only two men, Joshua and Caleb, had eyes of faith having true faithfulness to God; the kind of faithfulness that God Himself responds saying that these men have a different spirit than the rest. The other men embellished their report and in doing so they told a lie by taking the apparent truth out of context and in fear. We can see the fear in their hearts by their description in *Bamidbar / Numbers 13:31-33*.

570 **פִּרְשֵׁת שְׁלַח לַךְ סֵפֶר בַּמִּדְבָּר פָּרַק יג פְּסוּק ל-לג**  
 לֹא וְהָאֲנָשִׁים אֲשֶׁר עָלוּ עִמּוֹ אָמְרוּ ל' אֵל נֹכַח לְעֵלּוֹת אֶל-הָעָם כִּי-חֲזָק הוּא מִמֶּנּוּ: לֵב וַי' צִיָּאוֹ דִּבַּת הָאָרֶץ אֲשֶׁר תָּרוּ א' תָּהָ אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר א' תָּהָ אָרֶץ א' כִּלְתַּת יְיֹשְׁבֵיהָ הוּא וְכָל-הָעָם אֲשֶׁר-רָאִינוּ בְּתוֹכָהּ אֲנָשִׁי מְדוּתִים: לֵג וְשָׁם רָאִינוּ אֶת-הַנְּפִלִים בְּנֵי עֲנָק מִן-הַנְּפִלִים וְנָהִי בְּעֵינֵינוּ כְּחַגְבִּים וְכֵן הָיִינוּ בְּעֵינֵיהֶם:

575 In these scriptures, the men said "we saw the descendents of Anak" (13:28), "we were like grasshoppers in our own sight" (13:33) and "so were we in their sight" (וְשָׁם רָאִינוּ אֶת-הַנְּפִלִים בְּנֵי עֲנָק מִן-הַנְּפִלִים וְנָהִי בְּעֵינֵינוּ כְּחַגְבִּים וְכֵן הָיִינוּ בְּעֵינֵיהֶם). The description of feeling like grasshoppers (כְּחַגְבִּים) in their own sight and then stating that the Anakim thought so too is simply fear speaking. These unfaithful men left out the most important element that God was with them. Joshua and Caleb remembered that the main issue was not military strength. Was it military strength that brought the plagues upon the nation of Egypt? Was it numerical superiority that caused Pharaoh to let the people go? Was it by their own power that the Red Sea split in two and allowed Yisrael to escape the Egyptian army? Was it by their strength that caused manna to rain down from heaven in the desert for food? No, the real issue was the faithfulness of God and our faithfulness in God. When God made His promises to Avraham what did Avraham choose to

**Bamidbar / Numbers 13:31-33**

13:31 But the men who had gone up with him said, 'We are not able to go up against the people, for they are too strong for us.' 13:32 So they 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. 13:33 'There also we saw the Nephilim (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.' (NASB)

do? Did he choose to believe his senses and past experiences in life or believe in the power of God and in the Word of the Lord? According to *Bereshit / Genesis 15:6* the scriptures say *וְהֵאֱמַן בַּיהוָה וַיַּחְשְׁבֶהָ לוֹ צְדָקָה. 15:6 Then he believed in the Lord; and He reckoned it to him as righteousness. (NASB)* The Aramaic translation says *וְהֵיִמִין בְּמִימְרָא דִּי וַחֲשֵׁבָהּ לִיהּ לְזַכּוֹ. 15:6 Then he believed in the Word of the Lord; and He reckoned it to him as righteousness.* Avraham believed the Word (Memra, מִימְרָא) of the Lord and God counted it to him as righteousness. When the ten men reported what they saw, their hearts were not in the right place. Caleb and Joshua saw God's promises that the land was good, it was cultivated, and that there were people living there. The Lord has previously said all of these things, that He was giving this good and plenty land to the descendents of Avraham. Joshua and Caleb saw God's promises and believed. After these evil men's report, Joshua and Caleb did and said the following:

**פִּרְשֵׁת שְׁלַח לֶךְ סֵפֶר בַּמִּדְבָּר פֶּרֶק יָד פְּסוּק ו-ט**

וַיְהוֹשִׁיעַ בֶּן-נּוּן וְכָלֵב בֶּן-יִפְתָּה מִן-הַתְּרֵיִם אֶת-הָאָרֶץ קָרְעוּ בְּגָדֵיהֶם: ז וַיֹּאמְרוּ אֶל-כָּל-עַדְתַּת בְּנֵי-יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֲתָנָה טוֹבָה הָאָרֶץ מְאֹד מְאֹד: [שְׁלִישִׁי] ח אִם-חֲפֹץ בְּנֵי יִהְיֶה זֶה וְהִבִּיא אֲתָנוּ אֶל-הָאָרֶץ הַזֹּאת וַיִּתְּנָהּ לָנוּ אָרֶץ אֲשֶׁר-הִוא זָבֹת חֶלֶב וְדָבָשׁ: ט אַךְ-בַּיהוָה אֵל-תִּמְרָדוּ וְאַתֶּם אַל-תִּירְאוּ אֶת-עַם הָאָרֶץ כִּי לַחֲמֹנֵי הֵם סָר צֶלֶם מַעֲלִיָּהֶם וַיְהוֹה אֲתָנוּ אֵל-תִּירְאֵם:

According to these scriptures, the basis of their faith was (i) *'If the Lord is pleased with us, then He will bring us into this land,'* (אִם-חֲפֹץ בְּנֵי יִהְיֶה זֶה וְהִבִּיא אֲתָנוּ), (ii) *do not rebel* (אֵל-תִּמְרָדוּ), (iii) *do not fear the people of the land* (אֵל-תִּירְאוּ אֶת-עַם הָאָרֶץ), (iv) *the Lord is with us* (וַיְהוֹה אֲתָנוּ), and (v) *Their protection has been removed from them, and the Lord is with us; do not fear them* (כִּי לַחֲמֹנֵי הֵם סָר צֶלֶם מַעֲלִיָּהֶם וַיְהוֹה אֲתָנוּ אֵל-תִּירְאֵם). The most interesting thing according to the Hebrew text Joshua said the people of the land will "be like bread to them" (כִּי לַחֲמֹנֵי הֵם).

In those days "manna" fell from the sky and the children of Yisrael gathered it at sunrise. As the sun rose, the manna melted away. These scriptures tell us that God is on their side to protect them and provide for their needs. It is interesting that Joshua says *"do not rebel against the Lord"* in verse **14:9**. Joshua also says they will consume them (the people of Canaan) like bread. But, when the people rebelled, did they realize they were in fact rebelling? Most likely not, they probably thought they were being sensible. The point is in order for God to act on His promises, the people would have had to jump in and march to the land of Canaan, and expect miracles from God to keep them alive. Essentially, the people that came out of Mitzrayim (Egypt) did not expect God to work miracles like He had done previously. The message for us today is when we seek the Lord are we expecting a miracle from the God? When we pray do we really believe God hears our prayers? If we are not expecting God to work, is this a form of rebellion against the Lord God Almighty? For the people in the wilderness to NOT expect God to work miracles in their lives, this was the essence of rebelling against God. If we are not living for the Lord, if we are not expecting that God is going to work a miracle in someone's life when we share Yeshua (Jesus) with

**Bamidbar / Numbers 14:6-9**

14:6 Joshua the son of Nun and Caleb the son of Jephunneh, of those who had spied out the land, tore their clothes; 14:7 and they spoke to all the congregation of the sons of Israel, saying, 'The land which we passed through to spy out is an exceedingly good land. 14:8 'If the Lord is pleased with us, then He will bring us into this land and give it to us a land which flows with milk and honey. 14:9 'Only do not rebel against the Lord; and do not fear the people of the land, for they will be our prey. Their protection has been removed from them, and the Lord is with us; do not fear them.' (NASB)

635 them, is this not the very essence of rebellion against the Lord? Is there anything  
that God is calling you to do today that threatens your lives, your personal and  
640 physical security like the people here are facing? Yeshua came to preach the  
gospel, heal the sick, deliver the captives from sin, and to make an offering in his  
own blood upon the cross by laying down his life. How much of this could have  
happened without the supernatural intervention of God? Absolutely not one  
645 thing, the very presence of Yeshua, his birth, was a miracle of God. What is it  
that motivates God to intervene with His power? The answer is “FAITH”  
unconditional faith in Yeshua, and in the promises of God. We need to eat, sleep,  
and live by faith, seeing by faith, hearing by faith, all that we are and all that we  
650 do needs to be done in faith. The message that Joshua and Caleb gave is  
consistent with scripture in the Ketuvei Shelachim according to sefer *Ivrit /  
Hebrews 11*. Faith (πίστις) is defined as “(1) conviction of the truth of anything,  
belief; in or of a conviction or belief respecting man's relationship to God and  
divine things, generally with the included idea of trust and holy fervour born of  
655 faith and joined with it (2) relating to God – the conviction that God exists and is  
the creator and ruler of all things, the provider and bestower of eternal salvation  
through Christ (3) relating to Christ – a strong and welcome conviction or belief  
that Yeshua is the Messiah, through whom we obtain eternal salvation in the  
kingdom of God (4) belief with the predominate idea of trust (or confidence)  
660 whether in God or in the Messiah, springing from faith in the same.” Look at  
how the great men of the Bible are described in *Ivrit / Hebrews* chapter *11* with  
respect to the kind of faith (πίστις) that they had.

### *Ivrit / Hebrews 11*

- 660 • *11:1 Now faith is the assurance of things hoped for, the conviction of things not seen. 11:2 For by it the men of old gained approval. 11:3 By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.*
- 665 • *11:4 By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.*
- 670 • *11:5 By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God.*
- 675 • *11:7 By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.*
- 680 • *11:8 By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.*

685 • *11:11 By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised.*

690 • *11:17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son 11:18 it was he to whom it was said, 'In Isaac your descendants shall be called.'*

695 • *11:20 By faith Isaac blessed Jacob and Esau, even regarding things to come.*

700 • *11:21 By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.*

705 • *11:22 By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.*

710 • *11:23 By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's edict. 11:24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter,*

715 • *11:30 By faith the walls of Jericho fell down after they had been encircled for seven days.*

720 • *11:31 By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.*

725 • *11:32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, 11:33 who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions, 11:34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight. 11:35 Women received back their dead by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection;*

730 The message of Joshua and Caleb is consistent with *Ivrit / Hebrews* chapter 11. We are to walk by faith and not by sight. Note how we say “walk by faith” this is an action oriented view of our faith. Our actions will show forth the faith that we have. If your life demonstrates faith then God will not be ashamed to be called our God (*Ivrit / Hebrews 11:16*, διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεός). Joshua and Caleb walked by faith and not by sight and as a result encouraged the people to take courage, be confident because God is with us. Yeshua’s response to the Sadducees was that Angels do not give or take in marriage, there will be no sexual relations in heaven nor are there any sexual relations here on earth between Angels and men. Based upon a careful analysis of the Scriptures, the נפילים

730 (Nephilim) was actually a reference to the corrupt men of renown that were  
notorious for their violent exploits against mankind as indicated in *Bereshit /*  
*Genesis 6:1-5*. The spies feared and called the people of the land the נפילים  
(Nephilim) which led to the people spending another 40 years in the wilderness.  
Because of the people's fears they were not able to take hold of the promises of  
God. What is it that keeps you from taking hold of the promises of God in your  
735 life? Do you acknowledge the truth of the Scriptures or do you serve your own  
version of reality? This is a very important question regarding salvation. If you  
serve our own idea of reality with regard to salvation (*how God saves your soul*),  
and choose not to following in the way of salvation the Lord God Almighty has  
provided you are dead in God's eyes and there is no light inside of you. Today  
740 more than ever we must believe in the authority of the Word of God (the Bible)  
acknowledging the truths that are found in the scriptures. The truth we know for  
certain is that Yeshua died for our sins and lives today! Do you want life  
everlasting? Do you want to walk by faith like Caleb and Yoseph did? Do you  
want to be a blessing to the Lord and pleasing in His sight? If you want all of  
745 these things, you may begin by asking the Lord Yeshua into your life and ask him  
to send His Ruach HaKodesh (Holy Spirit) to guide and direct you in His ways.  
If you would like to renew your walk with the Lord, ask the Lord from the bottom  
of your heart to restore you to a new and deeper relationship with Him now and  
forever. Let's Pray!

750

Heavenly Father,

755 Thank You for Your Holy Word and for making an everlasting covenant  
with me in Your Son Yeshua. I believe the Scriptures that Yeshua (Jesus) had  
come to this earth by the mighty power of Your hand. I believe the purpose of  
Yeshua, as it is laid down in Scripture, was to become my atoning sacrifice, His  
life was laid down on my behalf for the forgiveness of my sins. I believe by faith  
that Yeshua established an everlasting covenant in His blood for me. Please  
760 forgive me of my sins, and heal me both spiritually and physically Lord. Please  
come into my life and make your dwelling place in me. I ask you to send your  
Ruach HaKodesh (Holy Spirit) to live inside of me. Write your Word on my  
heart as you promised in the Scriptures, lead me, guide me, direct me, and help  
me to know your ways as I study Your Holy Word. Most importantly Lord help  
765 me to apply Your Word to my life for the glory of Your Name! I thank You Lord  
for Your grace and mercy. Today I make a covenant with You in Your Son  
Yeshua, Yeshua gave His life to me and now I give my life to You. Thank you  
for everything you have done for me. To Your Name be the glory, the honor, and  
the praise forever and ever.

770

In Yeshua's (Jesus') Name I pray!

Amen

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**What to pray:**

- 780 • *Ask the Lord to increase your faith.*
- *Ask the Lord to help you live your life by faith like Joshua and Caleb did in Bamidbar / Numbers 13-14.*
- 785 • *Thank the Lord for lifting the burden of sin and revealing His truth in this day and age of unbelief.*

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**Be Blessed in Yeshua, Christ our Messiah!**

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
“Yeshua” King Messiah forever and ever