

## Nepilim and Nafal

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When you read in Bereshit about the Nepilim and you see in English it is translated as Giants then you another verse in Bamidbar about the Spies saying there are Nepilim in the land. It seems to confirm the earlier account. What we want to look at it the verb and other nouns, which are used from the word Nepal. In this way, we can examine is that they meant was giants or was that a translator's preference.

The first Hebrew word we will look at is Nafal (Nun-Fey-Lamed) and reference 5307. It is a verb and found in the NEHC on page 825-828 and in the BDB starting on page 656. The general meaning is to fall.

Fall in the sense of an attitude.

Bereshit/Genesis 4:5, 6

5 for Kayin and his gift he had no regard. Kayin became exceedingly upset **and his face fell** (vayip'lu וַיִּפְּלוּ). 6 Yehovah said to Kayin: Why are you so upset? Why has your face **fallen** (naf'lu נָפְלוּ)?

Kayin fallen face was to lose esteem.

Fall in the sense of sleep.

Bereshit/Genesis 15:12

12 Now it was, when the sun was coming in , that deep slumber **fell** (naf'lah נִפְּלָה) upon Avram- and here, fright and great darkness **falling** (nofelet נִפְּלֶת) upon him!

To fall down in sleep or a deep sleep.

Shemuel Aleph/I Samuel 26:12

12 So David took away the spear and the water jar at Saul's head, and they left. No one saw or knew or woke up; all remained asleep; a deep sleep from the LORD had fallen upon them.

This was most definitely a deep sleep.

Fall in the sense of death.

Shemot/Exodus 19:21

Ex. 19:21 Yehovah said to Moshe: Go down, warn the people lest they break through to Yehovah to see, and many of them fall;  
Moshe was warned if the people rushed forward they would fall or die.

Vayiqra/Leviticus 26:8,36

7 You shall pursue your enemies, and they will fall before you to the sword; 8 five of you will pursue a hundred, and a hundred of you, a myriad pursue, your enemies falling before you to the sword.

36 Now those that remain among you-I will bring faintness into their hearts, in the lands of their enemies, they will be set-in-pursuit by the sound of a leaf blown-about, they will flee as if in flight from a sword and will fall, though there is no pursuer!

In both of these verses we see to fall down here was also to die.

Fall in the sense of injured.

Shemot/Exodus 21:18

Ex. 21:18 When men quarrel, and a man strikes his neighbor with a stone or with (his) fist, yet he does not die, but rather takes to his bed:

Here the man falls into his bed.

Animal fall down

Shemot/Exodus 21:33

Ex. 21:33 When a man opens up a pit, or when a man digs a pit, and does not cover it up, and an ox or a donkey falls into it,

Here the animal literally falls into a pit.

Vayiqra/Leviticus 11:38

38 But if water is put on the seed and (part) of their carcass falls on it, it is tamei for you.

This is the carcass which falls.

Bow down

Bereshit/Genesis 17:3, 17

3 Avram fell upon his face. God spoke with him, saying

17 But Avraham fell on his face and laughed, he said in his heart: To a hundred-year-old man shall there be (children) born ? Or shall ninety-year-old Sara give birth?  
In both of these verses we see Avram and later Avraham bowed down as one would fall.

Bereshit/Genesis 44:14

14 Yehuda and his brothers came into Yosef's house -he was still there- and flung themselves down before him to the ground.

The Brothers of Yosef bowed down to him as he saw in his dream.

From these verses you can see that Nafal is truly to fall. So we know that whatever meaning the nouns derive from it will be a form of to fall.

Lets look at the next masculine noun Nefel. It is the same root as the verb Nafal. It is reference number 5309 and is found in the NEHC on page 828 and in the BDB on page 658 and 659.

Iyyov/Job 3:16

16 Or why was I not like a buried stillbirth, Like babies who never saw the light?

Again similar to one who died.

Tehillim/Psalms 59:8 (9)

8 let them melt, let them vanish like water; let Him aim His arrows that they be cut down;

Fall down as one who dies.

Kohelet/Ecclesiastes 6:3

3 Even if a man should beget a hundred children and live many years—no matter how many the days of his years may come to, if his gullet is not sated through his wealth, I say: The stillbirth, though it was not even accorded a burial, is more fortunate than he.

Here we see Melekh Shlomo state a man not satisfied is no better than a stillborn.

Lets look at the next masculine noun Mefal (Mem-fey-lamed). It is reference number 4651 and is found in the NEHC on page 748 and in the BDB on page 658.

Yyov/Job 41:23 (15)

15 The layers of his flesh stick together; He is as though cast hard; he does not totter  
Here he does not fall.

Amos 8:6

4 Listen to this, you who devour the needy, annihilating the poor of the land,  
5 saying, “If only the new moon were over, so that we could sell grain; the sabbath, so  
that we could offer wheat for sale, using an *ephah* that is too small, and a shekel that is  
too big, tilting a dishonest scale, 6 and selling grain refuse as grain! We will buy the  
poor for silver, the needy for a pair of sandals.”

Lets look at the next feminine noun Mapalah or Mapelah. It is reference number 4654  
and is found in the NEHC on page 748 and in the BDB on page 658.

Yeshiyahu/Isaiah 17:1

1 The “Damascus” Pronouncement. Behold, Damascus shall cease to be a city; It shall  
become a heap of ruins.

Here we see that to ruin something is similar to a fall but of a city.

Yeshiyahu/Isaiah 23:13

13 Behold the land of Chaldea—This is the people that has ceased to be. Assyria,  
which founded it for ships, Which raised its watchtowers, Erected its ramparts, Has  
turned it into a ruin.

It is the same with this verse.

Yeshiyahu/Isaiah 25:2

2 For You have turned a city into a stone heap, A walled town into a ruin, The citadel  
of strangers into rubble, Never to be rebuilt.

A ruin city is one taken down.

Lets look at the next feminine noun Mapelet. It is reference number 4654 and is found in  
the NEHC on page 748 and in the BDB on page 658.

Shofetim/Judges 14:8

8 Returning the following year to marry her, he turned aside to look at the remains of  
the lion; and in the lion’s skeleton he found a swarm of bees, and honey.

These remains are of the fallen Lion.

Mishlei/Proverbs 29:16

**16** When the wicked increase, offenses increase, But the righteous will see their downfall.

The downfall or fallen of the wicked.

Yechezqel/Ezekiel 26:15,18

**15** Thus said the Adonai Yehovah to Tyre: The coastlands shall quake at the sound of your downfall, when the wounded groan, when slaughter is rife within you.

**18** Now shall the coastlands tremble On the day of your downfall, And the coastlands by the sea Be terrified at your end.

The downfall is the end of death of the kingdom or the king.

Yechezqel/Ezekiel 27:27

**27** Your wealth, your wares, your merchandise, Your sailors and your pilots, The men who made your repairs, Those who carried on your traffic, And all the fighting men within you—All the multitude within you—Shall go down into the depths of the sea On the day of your downfall.

Here again is the downfall of the person or kingdom.

Yechezqel/Ezekiel 31:13, 16

**13** Upon its fallen trunk all the birds of the sky nest, and all the beasts of the field lodge among its boughs

**16** I made nations quake at the crash of its fall, when I cast it down to Sheol with those who descend into the Pit; and all the trees of Eden, the choicest and best of Lebanon, all that were well watered, were consoled in the lowest part of the netherworld.

Here again the trees are metaphoric of the kingdoms, which are tall and majestic.

Yechezqel/Ezekiel 32:10

**10** I will strike many peoples with horror over your fate; And their kings shall be aghast over you, When I brandish My sword before them. They shall tremble continually, Each man for his own life, On the day of your downfall.

The fall of the people we be the end of their power here.

From all of these we see that Nafal and the other nouns have a general meaning of to fall or fallen one or ones. So lets look at the scriptures in Bereshit and Bamidbar.

That brings us now to the word Nepilim, which is a masculine plural noun. It is reference number 5303 and found in the NEHC on page 825 and in the BDB on page 658.

Bereshit/Genesis 6:4

4 The giants were on earth in those days, and afterward as well, when the divine beings came in to the human women and they bore them (children)- they were the heroes who were of former ages, the men of name.

Bamidbar/Numbers 13:33

33 (for) there we saw the giants-the Children of Anak (come) from the giants- we were in our (own) eyes like grasshoppers, and thus were we in their eyes!

First, we have one event between the two events. The flood. We know it states that the flood killed off all that had breath and only Noah and his family survived. So we know these two references could not be related.

Bereshit/Genesis 7:

17 The Deluge was forty days upon the earth. The waters increased and lifted the Ark, so that it was raised above the earth; 18 the waters swelled and increased exceedingly upon the earth, so that the Ark floated upon the face of the waters. 19 When the waters had swelled exceedingly, yes, exceedingly over the earth, all high mountains that were under all the heavens were covered. 20 Fifteen cubits upward swelled the waters, thus the mountains were covered. 21 Then expired all flesh that crawls about upon the earth-fowl, herd-animals, wildlife, and all swarming things that swarm upon the earth, and all humans; 22 all that had the breath of the rush of life in their nostrils, all that were on firm-ground, died. 23 He blotted out all existing-things that were on the face of the soil, from man to beast, to crawling thing and to fowl of the heavens, they were blotted out from the earth. Noah alone remained, and those who were with him in the Ark. 24 The waters swelled upon the earth for a hundred and fifty days.

You can see only the people on the Ark were alive so any connection between Nepilim in Bereshit and Bamidbar is impossible. What my thought is that a translator into English not knowing what Nepilim was used the Bamidbar account to make it Giants.

Also, the Benei HaElohim are not fallen Angels or Messengers. The word Nafal meaning to fall but this would have to be applied to the Nepilim, which were the offspring and not the Benei HaElohim.

Places were we see Benei HaElohim.

Bereshit/Genesis 6:4

4 The giants were on earth in those days, and afterward as well, when the divine beings came in to the human women and they bore them (children)- they were the heroes who were of former ages, the men of name.

Iyyov/Job 1:6

6 One day the divine beings presented themselves before Yehovah, and the Adversary came along with them

Iyyov/Job 2:1

1 One day the divine beings presented themselves before Yehovah. The Adversary came along with them to present himself before Yehovah.

The only thing we can derive from these is that the divine messengers can take the form of human beings and procreate. There is nothing else that can be determined.

So where does that leave us? We know these would not necessarily be Giants by the text in Bereshit 6:4. In Bamidbar 13:33, from the context you might say it is. But since there is no evident that they are related it is a jump to assume this. Therefore, they were mighty fallen ones. Maybe in reference with the violence described in Bereshit 6. The later text could also be see as those who were not following after Yehovah as a mighty fallen ones. The Giant part was to frighten the Yisraelim.