

A BRIEF ANALYSIS OF THE BOOKS OF ZECHERIA SITCHIN

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Zecheria Sitchin was a Russian-born American twentieth- and twenty-first century author of the popular Earth Chronicles series of books. (Mr. Sitchin passed away in 2010. I will therefore be referring to him in the past tense.)

I first discovered Sitchin's books almost twenty-five years ago. Not knowing where to begin, I read the first book that I came across, which was *Genesis Revisited*. Although I found the thesis intriguing, it was not until I experienced my own encounter with a UFO that I went back and read all of the books of the Earth Chronicles series. Although I could write an entire book on this subject, for now I will primarily concentrate on his first book, *The 12th Planet*.¹

THE NEFILIM

The central thesis that Sitchin presented in *The 12th Planet* is that the ancient Sumerian texts document the existence of extraterrestrial beings who the people of that time referred to as the gods. According to Sitchin, those colonists from the

¹ All references to Sitchin's work is from the *12th Planet*, unless otherwise denoted with a citation to another work.

planet Nibiru (i.e., “the 12th planet”) are referred to in the Hebrew Bible as the “Nefilim” (i.e., Nephilim) (Genesis 6:4).

According to the Sumerian texts, the gods were associated with a preternatural species known as the Anunnaki/Anunna gods. Sitchin asserted that the Anunnaki were only the “rank-and-file” gods, and that it was the Nefilim who were the elite rulers. However, this is not what the ancient records, including the Bible, report. According to the Sumerian texts, the Anunnaki were a race of divine beings. They are sometimes associated with the underworld (e.g., Nergal, Ningishzida, etc.); although, most of them cannot be limited to this classification. Indeed, the word Anunnaki itself means “those of princely blood,” or “royal offspring” of Anu² (Gwendolyn 1998: 7; Leeming 2005: 21). Therefore, the Anunnaki were, for the most part, an elite class among their race (as opposed to the Igigi). Indeed, this is mostly how they are portrayed in the Mesopotamian texts.

According to the Bible, the Nefilim were not the gods, but rather they were the progeny of carnal relations between the sons of the Elohim³ (i.e., the Anunnaki/Anunna gods) and human-beings. Therefore, the Nefilim were the hybrid offspring of the Anunnaki. The following excerpt from my book explains this:

Sitchin claimed to have translated the word Nephilim down to the original Semitic root *n-ph-l*, which he concluded could be interpreted to mean “to be cast down.” According to his interpretation, this could mean that these were beings who descended down to the Earth from the skies. However, this is unlikely because, according to Genesis 6.4, the Nephilim were the hybrid offspring of human females and the “sons of God.” Therefore, the Nephilim would not have descended down to Earth if they had been born on Earth. Another more common interpretation stems from the word *npl/naphal*, which means “fallen” (Coxon 1999: 619-620). Therefore, the word Nephilim would seem to be the plural form of this word; which could be interpreted to mean that the Nephilim were the “fallen ones.” Judeo-

² Anu was the original supreme patriarch of the gods.

³ For more on the subject of the Elohim, see the essay posted on my website, aerikvondenburg.com, titled: “Heiser is Wrong.”

Christians attribute this definition to the fallen angels who were cast out of heaven, along with Lucifer. However, this too is not an accurate definition. This is because the Nephilim themselves were not the so-called fallen angels, but rather they were the alleged progeny of those illicit copulations. The fallen designation would seem to be a derogatory reference to such offspring—perhaps the equivalent of the present-day term “bastard.” However, this too is unlikely because the Nephilim were described as “mighty men,” and the “men of renown.” In other words, they were described in honorable terms.

It is therefore likely that the translation most likely stems from the Aramaic noun *npyl/naphil*, which means “giants” (Brown, et al. 1906: 658; Jastrow 1903: 923; Coxon 1999: 619-620). Indeed, this is how the word appears in a majority of the original translations. This Aramaic term may have been appealing to the Hebrews because the word could have a double meaning, in that it could denote a race of giants who were causing the downfall of the world (Jastrow 1903: 923). However, this interpretation does not rule out a non-human genus, since—as will be explicated further ahead—the reason for their so-called “giant” stature may be attributed to their extraterrestrial genetics.

The link between the Nephilim and the giants is found in the following biblical passage:

The land, which we passed through to spy it out, is a land that eats up its inhabitants; and all the people whom we saw in the midst of it are men of extraordinary size. And there we saw the Nephilim, the sons of Anak, who are from the Nephilim; so that we became grasshoppers, and the same way we became in their eyes.

—Numbers 13.32-33

The “sons of Anak” is a reference to the name of a giant who is called Anak⁴ (Joshua 21.11). An etymological conflation between the name Anak, and the sons of Anak—who are also referred to as the Anakim—and the Mesopotamian Anunnaki is unlikely; although it is possible that there was indeed a relationship between these beings nevertheless.

⁴ According to *Peake's Commentary on the Bible* (edited by M. Black, Routledge, 2001), and *The Hebrew and English Lexicon of the Old Testament* (edited by Francis Brown, Oxford University Press, 1906), the word Anak means “long neck”; which is most likely a reference to his giant stature.

Therefore, the Nefilim were the giants. However, the fact that they were the so-called “giants” does not negate the possibility of an extraterrestrial genus. This is because the presence of those tall-statured beings accords with reports in our own times of sightings of extraterrestrial humanoids who are described as exceptionally “tall” (Davis 2014: 44, 49; Mack 1999: 67, 75, 194; Tumminia 2007: 314). Therefore, the extraterrestrial nature of the Nefilim remains possible, albeit in a revised context.

NIBIRU

According to Sitchin, the extraterrestrial Nefilim came from an undiscovered planet in our own solar-system that the Sumerians referred to as “Nibiru.” However, there are numerous problems with this theory.

The following is an excerpt from *The Secret Universe*, in which the existence of Nibiru is examined:

No evidence exists that indicates that Nibiru was any planet in our solar-system that has not yet been discovered. Furthermore, in the Babylonian Enuma Elish text, Nibiru seems to be referred to not as a planet but rather as a star. Sitchin also asserted that Nibiru was referred to as “the planet of crossing,” which he believed was a reference to its unique orbit. However, according to the Babylonian Mul-Apin text, other planets, such as Venus, Mars, and Saturn, were also referred to as planets that “crossed the sky” (Watson and Horowitz. 2011: 65, 67, 189). Moreover, in this modern age of advanced technology (e.g., the Hubble telescope), it is extremely unlikely, if not utterly impossible, that another life-supporting planet in our own solar system has not yet been discovered. Furthermore, these texts are younger than the older Sumerian reports, and therefore most likely do not reflect the original definition. The original Sumerian texts all describe Nibiru (i.e., Nibru, or Neburu) in local terms; namely, as a city. It was also described as a location that could be reached by boat,⁵ and where the “black-headed people” (i.e., Earthlings) also dwelled.⁶ If these descriptions are accurate, they nullify an extraterrestrial location. However, all of the

⁵ Enki and the World Order

⁶ Lament for Nibru

different descriptions could be telling us that the Mesopotamian's understanding of Nibiru was not much better than our own. Moreover, if the city really was as grand as the Sumerian texts indicate, then it is certainly peculiar that it has never been found on Earth—especially when other major cities of the same era and location have been found. Therefore, even though Sitchin's Nibiru theory is most likely incorrect, until the city is located on our own planet, it cannot be ruled out that it existed on some other.

In 2016, another planet in our solar system was allegedly discovered. I say “allegedly” because at the time of writing, only its indirect effects have been detected. Of course, an undiscovered planet in our own solar-system would seem to fit with Sitchin's Nibiru theory. However, this hypothetical planet, which at this time is being referred to as “Planet Nine,” is out of the immediate range of the Sun, which means that life on Planet Nine would not be possible. Sitchin asserted that the Nephilim were able to evolve in such a sunless environment because the planet was warmed from an interior source. However, I have not been able to locate any text, both inside or outside of Mesopotamia, that indicates this. Indeed, Sitchin does not cite a source for this. Moreover, even if lifeforms could exist in such an inhospitable environment, they most certainly would not appear like life that has evolved on a sun-effected planet. Scientists at the California Institute of Technology who are studying Planet Nine, believe that *if* this planet does exist (or any other undiscovered planet in our own solar system) it would most likely be another cold dead “ice giant” (e.g., Uranus and Neptune). If the planet had some sort of interior heat source, and because heat is usually associated with light, it should be easier to detect. However, neither Planet Nine nor Sitchin's twelfth planet have been observed directly. Indeed, this purported planet is so far out in the dark abyss of space that its surface is not even reflecting any Sun light at all. It can therefore be concluded that Planet Nine cannot be Nibiru, and therefore Sitchin's theory pertaining to this particular subject cannot be correct.

Another problem that I have with Sitchin's Nibiru theory is that he associates this alleged “planet” with the symbol of the winged disk. However, this is not what the winged disk represents. For more on this topic, please see my essay “Debunking Ancient Aliens Debunked” at www.aerikvondenburg.com, so as not to be redundant.

IMMORTALITY OF THE NEFILIM

Sitchin attributed the incredibly long life-spans of the “Nefilim” to their biological clocks, which were purportedly set to the time-frame of their own planet. The central problem of this theory is that no scientific evidence, or even credible inductive hypothesis, exists that indicates that time would pass at a different rate according to orbit cycles.

However, it is true that the gravitational mass of a planet can effect the rate of time. This is what physicists refer to as “gravitational time dilation.” The problem is that Sitchin's theory does not have anything to do with mass and gravity. Furthermore, even if he were to have referred to the gravitational time dilation effect, the gravitational mass of Nibiru would have to be impossibly large to account for the millennia-old lifespans of the Anunnaki. In this case, Nibiru should be easy to detect. Furthermore, in a gravitational context, if the “Nefilim were on the Earth,” as Genesis 6:4 attests, then they would have been subjected to the same temporal rate that we ourselves experience. This is further evidence that Sitchin’s theory cannot be true.

THE TREE OF LIFE

Sitchin believed that the Tree of Life referred to life spans (Sitchin 1990: 189); however, this is not what the ancient reports, in the form of both texts and artwork, indicate.

The subject of the Tree of Life is extensive. I will therefore not submit a detailed explanation in this brief treatise. Indeed, this is a subject that I spend an entire chapter on in my book. Anyone interested in this topic will need to read the Esoteric Edition of *The Genesis of Revelation*, titled: *The Secret Universe: An*

Exploration of the Extraterrestrial Deity Hypothesis and the Mysteries of the Universe. What will be shown is that Sitchin's interpretation of the Tree of Life was also not accurate.

ROCKETSHIPS OF THE NEFILIM

Sitchin seemed to be wholly unaware of present-day UFO reports, which indicate that UFOs appear to operate on a type of technology that human-beings have yet to discover. Instead, he compares the aerial vehicles of the extraterrestrial gods to “rocket ships,” and describes space travel in terms of trajectories and splashdowns. However, it is evident that UFOs do not operate on this type of modern terrestrial technology. The following is an excerpt from my book, in which this difference is addressed:

[. . .] the NHIs [extraterrestrials] to be able to transcend the limitations of known physics. Indeed, this is what contactees are reporting (Mack 1999: 58). This not only explains why so-called “UFOs” are seen making high-speed turns that are impossible to do without its pilot being killed by g-forces, and this not only explains why sonic booms are never reported (Davis 2014: 97, 144; Kean 2010: 124), but it also explains how they can travel extreme distances without taking millennia to do so.

THE DELUGE

Sitchin acknowledged that archaeological evidence indicates that the world-wide deluge that is reported in the Bible never happened. However, after acknowledging the evidence he then proceeded to disregard it! The information that he cited to overturn the scientific evidence is the Mesopotamian texts (e.g., the Zuisudra, Atra Hasis, Utnapishtim stories), which report that it did happen! This is an egregious offense. The undeniable fact is that stratum that has been uncovered

by archaeological excavations does not attest to the existence of a flood of that magnitude. Note: this is another subject that I go into more extensively in my book.

TIMELINE OF EVENTS

Sitchin dated the presence of the Nefilim on Earth back to 445,000 years ago. However, the archaeological evidence does not indicate the existence of any type of civilization that goes back even nearly that far.

The oldest civilizations on the planet do not go back farther than approximately 6000 years ago. Even if one were to associate Sumer with the earlier Ubaid period (circa seventh century BCE), the time-line would still be grossly erroneous.

The only way that this theory can be possibly excused is to surmise that the remnants of such earlier settlements have not yet been discovered. Nevertheless, this supposition would still not apply to the locations that Sitchin referred to, such as Eridu. The fact is that the dating of Eridu does not extend past the Ubaid period (Encyclopedia Britannica Online s.v. Eridu).

IN VITRO ADAM

Despite my numerous disagreements with Mr. Sitchin, I must also admit that I have found some plausibility in his genetic intervention theory. Although Sitchin postulated that the terrestrial that was used in this *in vitro* experiment was the hominid *Homo-erectus*, I contend that the primate *Heidelbergensis* (i.e., *Homo-rhodesiensis*) is a better candidate. This new conjecture posits that the genetic line of *Heidelbergensis* could have separated into two branches. The first could have naturally evolved into Neanderthals, while the second could have become the first

artificially engendered *Homo-sapiens*. This not only explains the anthropomorphic appearance of the Anunnaki/gods/Elohim but why we human-beings have jumped so far from out of the animal world. Moreover, in my book, I show how this type of intervention is similar to present-day reports of alien abduction events, in which sperm and ova are collected for the purpose of engendering a hybrid race.

METHODOLOGY

Another significant problem is that Sitchin did not always cite his sources. This is especially problematic when he omits a source after submitting a controversial claim that requires justification. When I have attempted to locate the original sources that he does provide, I have not always been able to do so.

Furthermore, as his critics have so spitefully pointed out, it is true that he was not qualified to render his own translations. Conversely, to be fair, it should also be acknowledged that even mainstream scholars, in some instances, most likely devise their translations – either consciously or subconsciously – according to their own understandings as well. I submit the image of the winged disk as evidence of this (which is explicated in my essay “Debunking Ancient Aliens Debunked,” which is available at www.aerikvondenburg.com).

IN SUMMARY

My intention is not to bash Zecheria Sitchin. I actually appreciate his open mind and independent spirit. I am only attempting to make the case that, although I believe that he was pointed in the right direction, we must admit that his methodology was flawed. Indeed, Sitchin was so careless that I have to wonder if he has done more to harm the extraterrestrial deity hypothesis than to help it.

Nevertheless, Sitchin's books can be regarded as a rudimentary introduction to the topic at best.

What I aim to do in my own work is to not only repair some of Sitchin's mistakes but to provide new and more reliable findings as well.

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