

				Hivites/Avvim
--	--	--	--	---------------

1. In his excellent and scholarly work (*Giants: Sons of the Gods*), Douglas Van Dorn identifies giant tribes mentioned by Moses in the Torah (the first 5 books of the Bible, often referred to as “the Law.”) Notice the frequency of giants mentioned in the first 5 books of the Bible alone!
2. The descendants of Noah’s son Ham reveal the human lineage of some of the giant clans. (This is why many hold to the theory that the giant gene passed from Ham’s wife and was reintroduced into the human race after the flood.)
  - a. Ham’s son Canaan (the one cursed in Genesis 9:27) was the forefather of the Horites, Hivites, and the Hittites.
  - b. Ham’s son Cush was the forefather of the Amalekites.
3. The descendants of Noah’s son Shem did not include any giant connection. This is important because Shem was the forefather of Abram (Abraham), Isaac, and Jacob who are, of course, in the ancestral line of Christ. Thus, the seed line of the Messiah was preserved intact, without corruption of the Nephilim genome. (See Douglas Van Dorn, p. 97.)
4. Two odd stories about Abraham confirm the need for a pure bloodline for the Messiah—one not connected in any way to the Nephilim.
  - a. Genesis 12, Abram and Sarai concoct a story that Sarai is Abram’s sister in order to protect Abram while they sojourned in Egypt. After Pharaoh took Sarai to add to his harem, the Lord plagued Pharaoh’s house until he returned Sarai, untouched, to Abram. The Bible makes it clear that the Egyptians had contact with and perhaps had interbred with giants (I Chron. 11:23).
  - b. As most are aware, a similar incident with Abraham took place in Genesis 20 and in Genesis 26, Isaac used the “she is my sister” ploy as well. Both of these incidents involved Abimelech, and both times the wives of these men were spared the indignity and pollution of Abimelech and his men when Abimelech discovered the situation. In Abraham’s case, the Lord gave Abimelech a revelatory dream to prevent the corruption. Because of the location of Abimelech’s kingdom and other circumstantial evidence, some suggest Abimelech may have been infected with the Nephilim gene. While mere conjecture (the Bible doesn’t say), it is interesting to note how God protected His seed line through Abraham.
5. Genesis 34 contains another weird Old Testament story, this time involving Jacob’s sons, Levi and Simeon. They were guilty of the first genocide mentioned in the Bible, utterly destroying the city of Shechem. The reason? The prince of Shechem had taken Dinah (Jacob’s daughter) into his harem. The prince was so taken with Dinah that he proposed intermarriage between his people and the Jews. Levi and Simeon agreed on one condition: that all the men of the land be circumcised. The prince agreed, and the men

underwent the procedure. Levi and Simeon attacked Shechem while the men of the land were in “early recovery,” utterly destroying the population. Interestingly Shechem (the prince) was son of Hamor the Hivite—he was related to the giants and the city was a stronghold for the hybrid giant race.

NOTE: Jacob cursed his sons for their actions *because he feared the Canaanites and the Perizzites would team up against him. Both were giant tribes (Genesis 34:30, 49:5-7)!*

6. Douglas Van Dorn comments:

As an addendum to these stories in the later parts of Genesis, it should be noted that Jewish traditions say that the Sons of Israel were fighting with giants on a regular basis. In the *Testament of Judah*, for instance, we read about how Judah killed a king named Achor, “a giant of a man” (Tjud 3:5) and how Jacob killed Belisath, “King of all kings” and a giant “twelve cubits tall” (Tjud 3:7)....Obviously, the Jews a long time ago thought that this was a land full of amazing people.

7. No matter one’s position on Genesis 6, the repeated and clearly-stated presence of post-flood giants begs the question, “Where did they come from?” The supernatural view of Genesis 6 answers that question. Those who deny that view universally fail to provide a satisfactory explanation, opting to ignore the giants, and hoping others do as well.

H. The Strange Case of the Amalekites (Ex. 17:8-16)

1. The Amalekites were not mere descendants of Esau, though a tribe of Amalekites is attributed to his lineage. Careful examination of all of the Biblical evidence clearly leads to the conclusion that there were several tribes called Amalekites, all of whom were related to giants.
  - a. Abraham was involved with Amalekites in the Genesis 14 war, generations before Esau’s birth.
  - b. Moses had instructed the Israelites not to despise the descendants of Esau (Deut. 23:7), and yet Moses went to war with Amalekites. This leads us to believe that Moses’ Amalekites were not the same as the descendants of Esau.
  - c. Israel was to utterly destroy the inhabitants of Canaan, but they were not permitted to harm the descendants of Esau, because Jacob and Esau were brothers (Deut. 2:5-8).
  - d. Esau (Jacob’s brother) took his wives from among the Hivites, a giant clan (Gen. 36:2). Esau eventually moved to the land of Seir the Horite who likely was a giant (Gen. 36:20; Deut. 2:12, 22). Esau (Isaac’s son, brother of Jacob) intermingled with giant tribes and abandoned Canaan.

- e. The Amalekites with whom Moses fought were likely a very ancient race of giants, predating Esau. Numbers 24:20 records Balaam's description of the Amalekites as "the first among the nations." This could hardly be said of the descendants of Esau.
  - f. Therefore, while Esau's clan of Amalekites were certainly related to giants, they are not the same Amalekites as Abraham encountered, nor are the clan with whom Moses fought.
2. Exodus 17:8-16 tell of the Hebrew peoples' first national encounter with Amalekites.
- a. Because of a famine and at the behest of Joseph who was now in high command in Egypt, Jacob moved to Egypt and began the 400+ year sojourn of the Hebrew people in Egypt.
  - b. When their sojourn in Egypt was complete, God delivered His people from Egypt and would return them to Canaan. Exodus 3:8 speaks of the abundance of the land, but it also mentions the challenges—Canaanites, Hittites, Amorites, Perizzites, and Hivites all peopled the land. All of them were giant clans. Moses highlighted the tremendous challenge God's people would face!
  - c. On their way to Mt. Sinai, God's people come under attack from a fierce giant clan—the Amalekites.
    - 1) The Bible is not alone in mentioning this Amalekite tribe. Arabian literature references a figure named *Imlaq*—the Arabian name for Amalek. And, guess what? *Imlaq* means "giant"!
    - 2) Van Dorn gives much detail regarding the extra-biblical references to the Amalekites on pages 106-107 of his book, *Giants: Sons of the Gods*.
    - 3) Though Moses prevailed over the Amalekites, this is not the last time they would threaten the Hebrew people. As Bible students are well aware, they return time again—all the way through the days of Saul!
- I. Headed to the Promised Land...Again (Deut. 2, 3)
- 1. In Deuteronomy 2 Moses gives a summary of the geo-political situation of Canaan at the close of the Hebrews' wandering in the wilderness:
    - a. The Israelites would pass through the area dominated by Esau's descendants, but they would not war with them (2:4-8). Esau's descendants had previously destroyed the Horites, a giant clan, and had taken their land for possession (2:12, 22).
    - b. The Israelites would also pass by the land of the Moabites, Lot's descendants. God commanded them not to "distress" the Moabites as well (2:9). The Moabites had displaced the Emims, a giant clan "tall as the Anakims" (2:10-11).
    - c. The Israelites would also pass by the possessions of the children of Ammon, the Ammonites. This tribe also descended from Lot and the Lord

destroyed the Zamzummims, helping the Ammonites settle the land. The Zamzummims, of course, were a giant clan (2:19-21).

- d. Moses also records the Avvim were supplanted by the Caphtorim, a people group likely from Crete with connections to the Egyptians and Philistines. Many scholars identify them as practically identical to the Philistines. They populated the area of Gaza in Canaan. (The Bible does not specifically identify the Avvim as giants. They were likely indigenous people who lived on Canaan's southern Mediterranean coast.)
2. Many critics of the Bible view the God of the Old Testament in a dim light. They accuse Him of being genocidal and sadomasochistic, among other things. However, the supernatural view of the Bible solves this issue. Van Dorn aptly comments:

God would not let Israel *touch* many different peoples, let alone utterly destroy them. He promised he would not fight for Israel in a battle like that. But the giants were a different breed (literally). They had become utterly wicked over the centuries, and this is on top of the fact that they were preternatural creatures. Besides this, if the giants were in the land and the people mixed with them, then the promise of the Seed of Eve would be stopped cold. Satan may have greatly desired this, but God would not let anything hinder his prophecy (Van Dorn, p. 123).

The early history of national Israel is a strong testimony to giants in the Bible. These were not singular anomalies (as could be argued if Goliath were the sole Biblical giant). They were tribes of people who occupied territory in and around Canaan. They were not part of God's original created order. Those who reject the supernatural view must grapple with the question, "Where did they come from?" Without the supernatural, answers are hard to find.