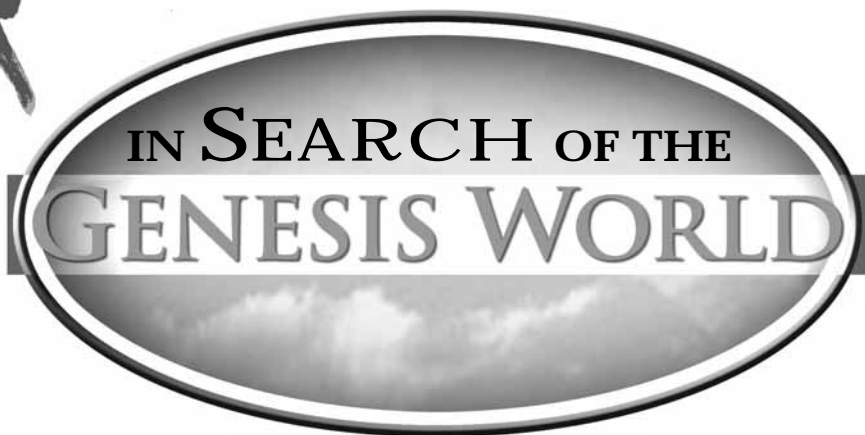

The book cover features a dark brown, textured background. A large, detailed fern frond is positioned on the left side, extending from the top towards the bottom. In the center, there is a light-colored oval with a dark border. Inside the oval, the text is arranged as follows: "IN SEARCH OF THE" in blue, "GENESIS WORLD" in large red letters, and "DEBUNKING THE EVOLUTION MYTH" in black.

IN SEARCH OF THE  
**GENESIS WORLD**

DEBUNKING THE EVOLUTION MYTH

ERICH A. VON FANGE



IN SEARCH OF THE  
**GENESIS WORLD**

**DEBUNKING THE EVOLUTION MYTH**

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*I will tell you of new things, of hidden things unknown to you.*  
*Isaiah 48:6b*



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PART ONE



**A WORLD VERY DIFFERENT**

## PREFACE

**I**t would be difficult to find a better opening statement for this book than the one John Lightfoot made in 1682: “A few and new observations upon the book of Genesis. The most of them certain, the rest probable, all harmless, strange, and rarely heard of before.”<sup>1</sup>

Over the past several decades some very special persons influenced my thinking and my search for insights on the ancient world. This book could not have been written without them, though I take full responsibility for what appears on these pages. For different reasons I salute and thank the following for what they consciously or unconsciously did for me: Bill Rusch, Charles C. Anderson, Albert Reiner, George Rode, Arthur W. von Fange, Arthur Custance, Alfred Rehwinkel, J. A. O. Preus, Shirley Weinau, Erich H. Kiehl, Norman Utech, Jim Sauer, Immanuel Velikovsky, David Noel Freedman, Abdullah Alireza and his sons Teymour and Fahd, Joe Oppenheim, Norman Macbeth, John Whitcomb, Henry Morris, Chuck Wagner, Edgar and Margaret Riep, William Corliss, Doug Sharp, Paul Anderson, Lorella Rouster, Ralph Lohrengel.

Above all I thank my wife, Esther, and my children, Paul, Ruth, Lois, Jana, and Judi for their patience and encouragement.

**DISCLAIMER:** Please note that the dates in this book are almost always based on the assumptions and beliefs of evolutionists about time. As this book makes clear, I have never found reasons to accept such millions and billions as valid. I fully accept the teachings of the Bible that we live on a young, created earth.

Erich A. von Fange, PhD

## FOREWORD

Readers of this book will encounter a no-nonsense, comprehensive search for the Genesis World. In chapter 1 Erich von Fange explores the fallacy that evolutionary science is objective, unbiased, and accurate. His quotes by James Lovelock, Søren Løvtrup, Michael Wilson, and David Childress are critical to the belief that the evolutionary model of origins is a kind of mantra that covers all “scientific” efforts to discover the real truth. Chapter 2 presents an exhaustive review of the place of metals in the possible development of the ancient past. The author proposes that the Old Testament view shows a better, more accurate framework of early history.

Dr. von Fange presents an exhaustive review of the framework for understanding the belief that man and dinosaurs existed together on a young earth. With a broad list of references, he points out that dinosaurs were created during creation week; they may have lived at the time of Job; some human footprints and dinosaur tracks together may be genuine; dragons are dinosaurs; and dinosaur species not already extinct were included on Noah’s ark and died later in extreme environments.

Citing the limitations of archaeological research, von Fange covers the three areas of scholarly archeology: (1) field archeology, (2) linguistic studies, and (3) biblical studies, showing how they can fit neatly with what the Bible describes and teaches.

There is an elaborate explanation and clarification on two attempts (Charles Totten and Harold Hill) to verify “Joshua’s long day” as recorded in the Bible, even though these apparent scientific theories were proven to be false. The author concluded the long day really happened. “The Bible does not need to be proved. It is believed by faith.”

There is an interesting coverage of “the art of misquoting Ussher.” The author exposes all the sloppy and dishonest statements ridiculing Archbishop James Ussher’s dating of the beginning of the earth at 4004 BC. After an exhaustive review of evolutionary statements about what Ussher said and what Ussher really published in his original volume, the author concludes: “Ussher is roughly correct and the pronouncements of evolutionists are precisely wrong.” He points out that many evolutionary scientists see “only what they expect to see.”

Readers will enjoy the “incredible Piltdown hoax” where the author concludes “a skull made monkeys out of anthropologists.” All believers of evolution should read this chapter as a warning to those scientists who have an emotional religious belief in proving a theory that has “wishful thinking” as its motivation for carelessly interpreting the facts. Evidently the many doctoral dissertations and other scholarly studies on Piltdown Man are acts of worship of the false religion of evolution rather than critical, scholarly efforts.

In reviewing the large amount of data about plants and trees in the ancient world, it is concluded that the Christian who accepts the biblical record has nothing to fear from observing the data.

The chapter on astronomy shows that it is the most speculative of all fields of science. Examples of scientists being professionally punished for discovering data that contradicted the pre-conceived ideas of evolutionary astronomers point out that what Einstein said is true today: “A theory informs you of what you are permitted to see.”

Readers will find that when it comes to the evolutionary explanation of extinctions, the denial of catastrophes in the past, and the supposed history of animal domestication, it is “the blind leading the blind.” The biblical framework of history may not tell us everything, but it can make a good fit for the limited contemporary data we have. The author shows how eight fictions on the supposed evolution of the horse demonstrate how wishful thinking of evolutionists has replaced the bare facts in order to support the questionable theory of evolution.

After a comprehensive review of the opinions of scholars and cranks about prehistory, Erich von Fange recommends the Bible as the best framework for the past because any human attempt at the reconstruction of the past is full of assumptions. No one was there to record the infinite details of the drama.

I especially enjoyed certain clever, telling comments inserted into the texts, such as:

- “Interpretations begin with mountains of speculation based on molehills of evidence.”
- “What does one do when irresistible bones are found in immovable strata?”



## FOREWORD

- “Vast amounts of scholarly energy are devoted to the art of explaining away inconvenient evidence.”
- “Many experts are only interested in ‘proving’ their own opinions.”
- “Evolution’s ‘big lie’: Creation is factless faith and evolution is faithless fact.”

In conclusion, the reader is led to a choice between faith in the Triune God of the Bible or faith in the triune god of evolution, that is, father time (unlimited billions of years), mother nature (only natural processes), and lady luck (chance probabilities). Dr. von Fange has presented a strong case for the former.

David A. Kaufmann, PhD, Secretary, Creation Research Society

## CHAPTER ONE

# WHAT CAN WE REALLY KNOW ABOUT THE ANCIENT WORLD?

### A Search for History

Ancient history holds special attraction for those who like to tackle great mysteries. For them, searching out the past is an intriguing adventure. It is no exaggeration to say that millions around the world are deeply engrossed in genealogy, searching for their ancestors. Some years ago the television special and book *Roots* captivated a nationwide audience.<sup>1</sup> Libraries stock sections of books that attempt to track the history of humankind, of the earth, and of the universe.

How can we uncover the real story of ancient times? Is the Bible the key for unlocking these mysteries? The first impulse for some people might be to run to the nearest encyclopedia or textbook to learn the basics of ancient history. Is the best way to learn about the past by taking courses at a university? Is it possible that the textbooks have it all wrong? After a lifetime of studying the literature dealing with the past, William Corliss concluded, “The entire picture of human exploration and colonization of our planet is probably radically different from what we have been led to believe.”<sup>2</sup>

Similarly, British scholar Richard Rudgley summed up his thorough study of the ancient world by declaring that “the widely accepted view of the human story is wildly inaccurate,” and “preconceived opinions have repeatedly led to the rejection of evidence that does not fit with present archaeological dogmas.”<sup>3</sup>

## Where is the Truth?

As I shall point out and document, things are not simple. We soon discover, for example, that lectures, television specials, textbooks, and articles are always written within the bonds and the boundaries of a prevailing theory in the mind of the writer. There is no secret about this. Albert Einstein said it well: “A theory informs you of what you are permitted to see!”<sup>4</sup> Thus what fits is used; what does not fit is discarded or attacked or ignored. This is why a bad theory can look very good when all the evidence against it is not allowed to be considered.

In this book I discuss two sharply contrasting beliefs about the ancient world: (1) that there existed a young, created world; and (2) an old world evolved through time and chance. The Bible presents origins and history within the framework of an all-powerful God who directs the course of history. The last place some would look for truth is the first place many others seek it. No matter what one believes about the ancient world, there are difficulties. Let us examine more closely the Bible as a framework for exploring the ancient past.

- “Whatever wisdom may be, is far off and most profound—who can discover it?” (Ecclesiastes 7:24)
- “Great are the works of the LORD; they are pondered by all who delight in them.” (Psalm 111:2)
- “Search the past, the time before you were born, all the way back to the time when God created man on the earth. Search the entire earth.” (Deuteronomy 4:32 TEV)
- “Who is this that darkens my counsel with words without knowledge?” (Job 38:2)
- “They say that what is right is wrong, and what is wrong is right; that black is white and white is black; bitter is sweet and sweet is bitter.” (Isaiah 5:20 TLB)
- “A friendly discussion is as stimulating as the sparks that fly when iron strikes iron.” (Proverbs 27:17 TLB)

These passages reflect some of the excitement as well as some of the problems and mysteries in exploring the past.

## Is Scientific Method the Way to Go?

The lifeblood of science is the scientific method. This method includes the following elements: State a problem that can be tested; state your theories; gather and analyze all the available relevant data; draw tentative conclusions; repeat the study, preferably by other scientists. Fundamental to the method is healthy criticism of what is currently believed to be true about a hunch or a theory.<sup>5</sup> Is evolution a

## WHAT CAN WE REALLY KNOW ABOUT THE ANCIENT WORLD?

good example of how scientific method is used? An ardent evolutionist included the following in a letter to the *Kansas City Star*:

[T]he evidence to support organic evolution relies on reason and common sense, not mythology, as does the Bible. The various sciences used as evidence in favor of organic evolution are in themselves quite provable: classification of species, homology, analogy, vestigial organs, physiology, embryology, paleontology, anthropology, geology and astronomy.<sup>6</sup>

We disagree, of course. This quote is an example of what many students today are taught at our universities. As this book unfolds I shall examine other similar statements. For the present let us consider the following statements made by scholars who point out that anyone who conducts a study soon runs into problems of bias. We find this very illuminating statement by an evolutionist who speaks of the pecking order among the sciences, as stated by a Nobel Laureate at Columbia University:

[A]n intellectual hierarchy exists in science, with mathematics and theoretical physics on top, experimental physics just beneath, and then further down, chemistry and perhaps astronomy. Geology and paleontology, which deal with dirty objects like rocks are considerably lower on the list, and biology—at least the parts that deal with soft squishy things like entire organisms—is at the bottom. Anthropology, psychology, and the “soft sciences” like sociology are not on the physicist’s list at all.<sup>7</sup>

As you go lower and lower on the list, there is less and less real science happening. This does not sound encouraging because many of the books that tell us about the past are from the “soft” sciences at the lower end of the pecking order. Potential error and bias lurk everywhere. A good illustration comes from Joseph Alsop, a scholar of ancient history, who discovered many examples of experts confounded with remarkable regularity. For example, in a study of Phoenicians and Greeks, he concluded that experts frequently place paralyzing straitjackets onto hard facts, for the sole purpose of justifying their own preconceived notions.<sup>8</sup> Truth seldom emerges in his view. In another, more general view of history, one authority, Paul Johnson, stated:

The study of history is . . . humbling to discover how many of our glib assumptions, which seem to us novel and plausible, have been tested before, not once but many times and in innumerable guises; and discovered to be, at great human cost, wholly false.<sup>9</sup>

James Lovelock assesses much of the scientific establishment in this way: He stated that nearly all scientists have traded freedom of thought for good working conditions, a steady income, tenure, and a pension.<sup>10</sup> They are also constrained by bureaucratic forces, from the funding agencies who make clear in advance what

they want “discovered,” and by the tribal rules of the discipline to which they belong. He calls the peer review a self-imposed inquisition. It has degenerated into a well-meaning but narrow-minded nanny of an institution to ensure that scientists work according to the current party line and not as curiosity or inspiration might move them. They are thus entrapped in rigid dogma.

The following two comments were made by people who have experienced and evaluated society and the educational scene:

The universities today are not places of mental adventure, but dull work-houses of conformity.<sup>11</sup>

It is better to be roughly right than precisely wrong.<sup>12</sup>

A noted scientist, Søren Løvtrup (not a creationist), made the following remarks:

Among the unwritten laws of scientific hierarchies, one is that you must respect the scholarship and authority of all your colleagues. Anyone who violates this law is certain to suffer ostracism.

Biologists themselves are aware of the fact that the significance of Darwinism is a myth, but for reasons of piety they do not divulge the truth.

Micromutations do occur, but the theory that these alone can account for evolutionary change is either falsified, or else it is an unfalsifiable, hence metaphysical, theory.

I suppose that nobody will deny that it is a great misfortune if an entire branch of science becomes addicted to a false theory. But this is what has happened to biology: for a long time now people discuss evolutionary problems in a peculiar Darwinist vocabulary—adaptation, selection pressure, natural selection, etc.—thereby believing that they contribute to the explanation of natural events. They do not.

I made a very remarkable and unsuspected discovery: nobody, not even Darwin and his closest friends, ever believed in Darwin's theory of natural selection: Darwinism was refuted from the moment it was conceived—a very peculiar situation in the history of biology.<sup>13</sup>

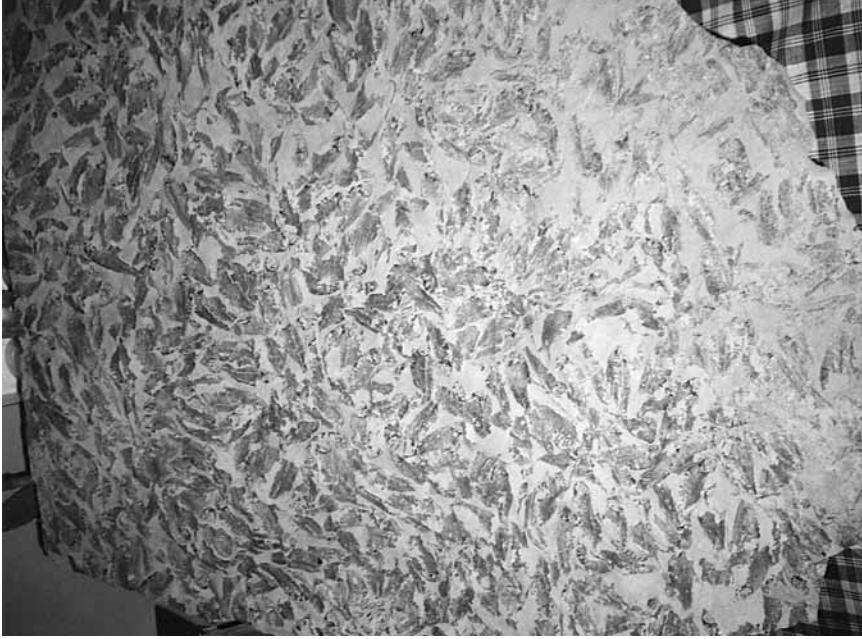
It is worth repeating: The above comments were stated by a prominent scientist who has no ties with religion.

### **Listen to a Veteran Scientist**

A geologist for the state of Wyoming came up with some surprising conclusions about advances in science:

Major breakthroughs at scientific frontiers are not usually the result of dogged application of the scientific method. The discoverers usually are using methods and theories not in the mainstream of their disciplines. Thus it is that their discoveries—in vindication of their unorthodox pro-

## WHAT CAN WE REALLY KNOW ABOUT THE ANCIENT WORLD?



A vivid example of the trillions of fossils left by Noah's flood.

cedures—result in true scientific revolutions. Mainstream scientists, when studying clusters of data, cling to their past interpretations and ignore what does not fit. Unorthodox scientists may ignore these same clusters of data in favor of the one or two bits that do not fit the cluster. Such puzzling bits could lead to the discovery of a previously undetected law or rule. . . . Amateur researchers working without affiliation to learning institutions are very often scorned by official anthropologists, who doubt that such amateurs possess adequate resources with which to make meaningful contributions. . . . Those who write books directed to the public at large instead of to their colleagues are often the subject of derision, especially if the book is controversial, or worse yet, if it makes money.<sup>14</sup>

David Childress comments in a similar fashion:

Contrary to popular opinion, geology is not a very exact science, nor are there any real geological “facts.” Geology is a matter of opinion and theory, and many scientific theories taught as fact in schools may never really be proven . . . ever changing and evolving as old theories become replaced by newer, more “reasonable” theories.<sup>15</sup>

The above are some heavy hits on those who abuse scientific method. We cannot assume that textbook writers are free from the abuses stated above. Note

carefully that nothing above criticizes the method itself. It is only when faulty beliefs, biases, and assumptions get in the way that problems arise. It is very plain to see that one cannot simply swallow whatever the printed page presents. We must know something of the author's belief system, which in turn sets the framework for what he or she writes. A wise man said: "The first to present his case seems right, till another comes forward and questions him" (Proverbs 18:17).

The message seems very obvious. We must do as scientific method demands. Be skeptical, question, and test what is said. Truth then has a chance to emerge. Everyone, Christian and atheist alike, operates under a belief system or framework. In contrast to the faith of the evolutionist, who depends on time and chance for explanation, creationists believe the Bible teaches the only way to eternal salvation in Christ. But it is also a true, valid framework for the study of the ancient world.

## The Purpose of this Book

Above all, this book discusses fascinating mysteries about the past. This is a book about so-called prehistory. As summarized below, I will examine many of the sciences that endeavor to deal with some aspect of the ancient world. In part I treat areas of the past where other written records either do not exist or where they do not yet furnish clear answers to crucial questions. I have a special interest in those aspects of ancient history where the biblical record and other attempted explanations of the past are in serious conflict. Is the difficulty caused by the evidence or by speculation about it?

Thus I want to explore and evaluate two approaches for studying the past. First, how does the Bible fare as a framework for the ancient world in the light of scientific discoveries? That is a very important question for those who hold that the Bible is God's truth. Second, is evolution "fact" as many claim, or is it a type of mantra smothering all efforts to discover real truth? In terms of evolution, could the mantra invoked be the sacred formula believed to embody the new divinity of time and chance that possesses magical powers to explain the mysteries of the past?

### Explorations in this Book

Attempting to treat the enormous complexity of the past in any comprehensive way is something like the child who decides to empty the ocean with his spoon and little tin bucket. Nevertheless, the mysteries and other challenges are much too fascinating to set aside. The following is a brief outline of what I am attempting to do in this book.

Under biblical studies, I first take a fresh look at the ancient use of metals and stone that govern much of the work in archaeology. What light does biblical

## WHAT CAN WE REALLY KNOW ABOUT THE ANCIENT WORLD?

archaeology shed on the past, and how do we separate fact from interpretation? One interesting story in the Bible describes Joshua's long day. This tale has received much attention in recent years, and this material cries out for evaluation. The age of the world has long been a troubling controversy. What may we say about the age of the world in light of Archbishop James Ussher's conclusions in contrast to the beliefs of evolutionists? Dinosaurs continue to make news. How do Christians, evolutionists, and others treat the fascinating mystery of the dinosaur?

I then explore the uneasy alliance between science and evolution. Did man really evolve? How could a large number of supportive doctoral dissertations and other formal scientific documents be written about the obviously fake Piltdown skull?<sup>16</sup> I will explore what is known about the beginning of animal domestication. Did the horse evolve as pictured in countless textbooks? The wonderful tale of so-called "false" horses in South America furnishes a window into the unusual problems of classifying the animal world. The plant world also sheds interesting light on ancient times and on how the evidence is interpreted.

What is truth and what is fiction about Charles Darwin's beliefs? After 150 years of Darwinism how is it possible for one evolutionist to publicly criticize another for incorrectly showing how gradual change occurs?<sup>17</sup> After all, evolution is presented as fact—not theory. What kind of answer about the past does ancient astronomy furnish us? It is hard to resist evaluating some of those who have explored the past, so I will examine the works of scholars as well as some that are called the "lunatic fringe." Finally, acknowledging the many wonders and accomplishments of science, we also need to be aware of the dark side of deception all too common in some aspects of science. The final chapter sums up what we have learned in our search within the two radically opposite ways of explaining the past.

### **Special Motivation**

Several weeks after I had shared truths of Genesis with a Bible class in Florida, I received a very special letter. The writer was moved to say this:

I am a very good example of someone who has been lost in a sea of unanswered questions. I am now 30 years old—was raised as a Christian, but when I was about thirteen I began wondering and asking about the beginning of the earth. I strayed from the church and chose to believe the scientists' way of thinking. I recently have been drawn back to the church . . .

I am so desperately searching for sense to be made of my questions.

This book was written to inform and assure the reader that science was never the problem. There is a vast difference between science and speculation posing as science.