

GENESIS ACCEPTED



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The Stonehenge Enigma	1
Creation Matters: Darwinian Fairytales	6
Locating Joseph	8

The Stonehenge Enigma

It stands there all alone on the Salisbury Plain like a brooding enigma - mystery, myth and magic oozing from its grey stones. It's surprisingly small for such an important archaeological site and amazingly close to two road junctions where the busy traffic pounds its heedless way to places distant. Many have tried to find the key to unlock its mysteries, and most have probably got it wrong. It speaks of worlds unknown to us today and of religious rites of which we might possibly prefer to remain ignorant.

Though there is much we don't know about it, and therefore there is so much more we would like to know, there are a few things of which we can be certain. Firstly the people who built it were not ignoramuses, just one stage up from primitive cave-men or even grunting ape-men. (This is not to accept the notion of ape-men, which we don't, but merely to use an assessment based on the world's understanding.) They were skilled in astronomy and had advanced knowledge of geometry and engineering, which posits a high degree of sophistication in mathematics.

Secondly there was nothing random about it or the choice of site; it was a significant structure in a significant place. We do not have a clue as to why they went to the Prescelly Mountains in southwest Wales for some of their stones, the so-called Blue-stones, for the building of its final phase - the experts believe there were at least three building phases at Stonehenge but probably more. If they were crows and could fly directly, they would have covered approximately 125 miles to cart those blocks weighing many tons each. Goodness knows the route they took or how they managed it - but they did.* Then having got them there, how did they fashion them and erect them?

Motivation

What drove them to do it? Again you don't have to think too hard about it to realise that if Rome wasn't built in a day, neither was Stonehenge. Careful planning went into it and an amazing number of man-hours, probably by hundreds or thousands of people for many years, just to stick an interesting



Photo by Andy Hay

Carnac (N.W. France) where more than 3,000 stones can be found in rows

* For a further note on this problem see the boxed note on page 10.



aggregation of stones in the middle of nowhere! It would be something to ponder if it were an isolated monument, but it's not. All over Britain and Western Europe there are similar collections of standing stones, called 'menhirs', and henges (stone circles) littering the countryside, and they too are not placed where they are in random fashion (see photo, bottom left). At the time Stonehenge was built there was a passion for them which must have been underpinned by something impressive and frightening, or possibly both.

There is no doubt that historically it has been religion which has driven people to spend inordinate amounts of time, money and effort on awesome structures which we can admire today. There are pyramids, temples and statues to gods various amongst all sorts of faiths - some of which survive into our times whilst others have faded away into the mists of time. The pagan gods and temples of Greece and Rome were replaced by Christian edifices of differing size and magnitude, but their opulence was a statement of devotion from



Chartres Cathedral (France)

the people, many of whom, though indescribably poor themselves, still gave what they could to see them built. They are usually totally impractical and costly to maintain, yet fill the visitor or worshipper with a tingling feeling of wonder. Inside a cathedral you sense your own insignificance and the greatness of God.

As the 20th century moved forwards, and orthodox religion began to slip further into the background, people still built massive 'temples' where the faithful 'worship'

on a regular basis - and this is now a world-wide phenomenon! There they sing and chant, spending thousands on their 'gods' and fiercely defend the honour of the objects of their devotion. Make no mistake about it, if our current world were to disappear and we could only be known by the structures we have left behind, football stadia would easily be deemed to be the temples of our day, where the throngs of the faithful met for ritual observances. People must worship and nowhere do they do it more consistently today than at St Anfield's, or St Old Trafford's, or St Ibrox Park's. If this sounds trivial, just stop and think of how preoccupied our society is with football ('soccer' for our American readers!), and the amount of money which is devoted to its maintenance. Jesus said. *"Where your treasure is, there your heart will be also."* (Mt. 6:21). Where my home congregation worshipped until recently, there is a park and people flock there on Sundays both to play and to watch some junior games taking place during the season. They would never get out of bed to come to worship God, nor would their children rise early to attend Sunday School, but you can't keep them away from something really important!

From the Flood to Babel

So Stonehenge stands as a representative of the overwhelming obsession of certain people hailing from a time before they left written records. We call them 'prehistoric' because of this, but it does not mean they could not write, rather that any writings they may have produced have been lost or have simply not survived. Unfortunately when we use the term 'prehistoric', so indoctrinated have we become with the evolutionary paradigm which would have us believe that mankind slowly evolved from the primitive to the sophisticated, these people are instinctively labelled in our minds as uncouth and brutish. They were not. We have already noted in *Genesis Accepted* Number 12, in an article entitled 'Before Babel' about the Piri Re'is map showing Antarctica without ice, that they navigated and explored the uncharted and unknown immediate post-Flood world they were left to inhabit. They were remarkably advanced and it was the Babel

incident which caused all sorts of chaos, with some sections of society sliding into what we might feel is best expressed as a Cave-Man-Stone-Age culture, for a short while. Stonehenge itself probably does not date from the immediate pre-Babel-post-Flood times, more likely it originated initially from around Abraham's time, but it stands as a silent monument to the forces and obsessions which came to dominate from the Flood to Isaiah's day, for henges and the like continued well beyond Abraham and the Exodus more-or-less to circa 750-700 BC.

What happened to society at Babel?

The Bible tells us very little about the period between the Flood and Babel. We read about Noah getting drunk and his putting a curse on Canaan and his descendants. We have genealogies of his three sons and that's about it. Nevertheless this is actually a most remarkable and fascinating time to study. The enigma of Stonehenge epitomises our general ignorance of this period of Earth history quite beautifully. Since most authorities on antiquity do not believe in the Flood, let alone in the post-Flood world leading up to Babel, it is ignored. They frequently have to invoke mysterious long so-called 'dark ages' to plug what they believe are gaps in the historical record. Many so-called Christian scholars too dismiss the Flood and Babel as real events, hence they too have little or no understanding of this period and therefore miss much of what is going on underpinning the biblical narratives which we think we know so well. We believe in the existence of this mystery period and we also believe that it tells an amazing story when you dig a little to discover what really was going on.

When Noah and the family left the Ark

Let us cast our minds back to the Flood and then jump forward to Babel. Immediately after the Flood, eight faithful people leave the Ark and six of them begin to repopulate the Earth. It's a strange Earth with all sorts of different, unknown and not understood conditions to contend with. These range from rain - unknown before the Flood - gales and storms, mountains, seas and so on - including the arrival of ice in what we now call 'The Ice Age'. We have already looked at many of these things in previous editions of *Genesis Accepted*. People were not now going to live as long as before the Flood because there was a dramatic alteration of the climate with the destruction of the benign antediluvian conditions during the Flood. This could create fear and definitely would create tension in many minds. The initial great civilisations, which sprang up just after Babel, were obsessed with issues of death and immortality, none more so than Egypt.

Noah and his lads brought with them an accumulation of skills and knowledge from antediluvian times, probably written down and stored on the Ark, for it is almost certain that Noah could write. Moses seems to have used a log when describing the events and

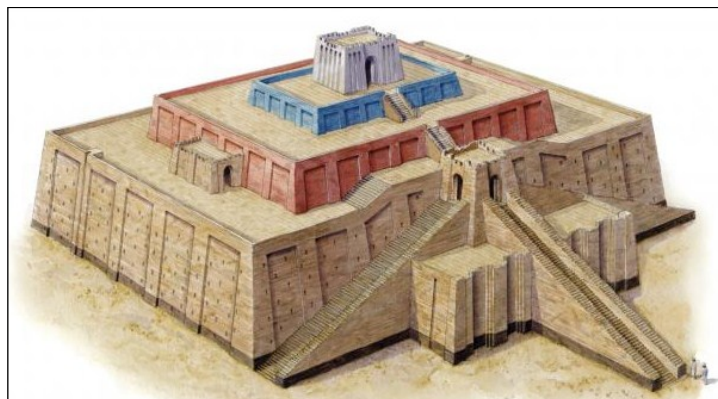
details of the Flood recorded in Genesis 6-8. They were very intelligent, resourceful, inventive and adventurous people and passed their knowledge on to their descendants.

They had to learn new skills but set about it with a will, including going out into the world and mapping the strange lands they now discovered existed. They had a very high learning curve but they managed to be in command of things.

On now to Babel

So what do we find at Babel? From being 100 per cent faithful when the Ark grounded, there is then a general and massive apostasy and rebellion. It didn't take very long for this to happen. They now were worshipping other gods and largely ignoring the Lord. The people have become arrogant and full of their own brilliance, certain in the belief that they can build a tower reaching up to heaven. It is not unreasonable to assume that the building they were thinking of constructing was a ziggurat, or similar edifice, and the knowledge of how to accomplish this was tremendous. Such buildings and pyramids were a recognizable and identifying part of the human landscape of those ancient times, just as cathedrals were to become in our not-too-distant past.

They had not fulfilled the Lord's commission to fill the Earth (Gen. 9:1), though they had surveyed it, if the Piri Re'is map is to be cited as evidence. In his excellent book - and which comes highly recommended - *The Puzzle of Ancient Man*, which goes into the amazing evidence of 'advanced technology in past civilizations', author Donald Chittick suggests that when it says in Genesis 10:25 that in Peleg's day 'the earth was divided', one understanding of this phrase could be that it was properly mapped. I think this is a very possible understanding, but we will have to leave that here just as an idea, for now. One thing is certain, the Lord knew fully just how advanced and brilliant these people were for He said that 'nothing they propose to do will now be impossible for them' (Gen. 11:6). So we now have a technologically brilliant people, who have retained the skills and knowledge given to them by Noah and his sons from the times before the Flood, but who have grown away from God and now worship many other gods. Why?



Picture from the ESV Study Bible

A Ziggurat - thought to be like the tower of Babel

Who or what were these gods?

For us to tell something of the forces driving the people into apostasy and worshipping false gods, it might be a good idea to look at the gods themselves for a moment. Let's jump forward beyond Babel and cast an eye over the gods of various different people from all around the world. Anthropologists have noticed amazing similarities in them and propose economic and social interaction via trade and conquest to account for it. Yet the puzzle is that many were unconnected and isolated people groups.

Charles H. Hapgood, who did the definitive work on the Piri Re'is map and wrote about it in his book, *Maps of the Ancient Sea Kings*, is convinced that there was once an ancient world civilization which used one language, though he is making no plea for the specific accuracy of Genesis and its record of Babel. Indeed he writes: 'The notion that at one time all men spoke a single language is by no means unique to Genesis. It found expression in ancient Egypt, in early Hindu and Buddhist writings, and was seriously explored by several European philosophers during the 16th century...' (page 204).

To support his thesis further, Hapgood then draws attention to studies in comparative mythology. He concludes like this: '[The] one concept [which] has emerged... with great clarity... is the virtual identity of the great systems of mythology throughout the world. The same pattern, the same principle deities, appear everywhere - in Europe, in Asia, in North and South America, in Oceania'. He rejects the notion of a common origin in Egypt which then spread throughout the world because there is absolutely no evidence that it took place. So he says: 'The point of origin must lie further back, in a culture earlier than Egypt.' He's right. This culture is the pre-Babel culture which was confounded at Babel, and the new people groups then took their beliefs with them as they dispersed afterwards.

All of these pantheons of gods are linked to the heavens, particularly the Sun, Moon and planets such as Mars, Venus, Jupiter and Saturn. Maybe it is not too difficult to imagine why ancient people should revere the



Parthenon (Athens) sacred to the goddess Athena

Sun and Moon but why did they also associate their gods with planets? Go out on a dark and starry night and marvel at the heavens if you will, but can you readily identify the planets? Yes, you may spot Venus as the evening star, first out and low on the horizon, but Mercury, Mars, Jupiter and Saturn? (Without telescopes the ancients could not see beyond Saturn with the naked eye.) You have to remember that not only did they know of them, they also worshipped them, feared them, sacrificed to them and built temples which teemed with devotees, and constructed pantheons of gods and lesser gods, all cocooned in myths and mysteries. Why? What was it which prompted even intelligent people to do this? Often we think of these gods during their declining phases, during New Testament and early Christian times, when cynicism took over as the gods 'became' more and more decadent. But in their early days they were taken very seriously indeed.

What then could so quickly turn faithfulness into idolatry? Remember that both Noah and Shem lived throughout this period down to Abraham's time and Shem outlived Abraham (see *Genesis Accepted* Numbers 1 and 3). Yet even they could not keep their family faithful despite what they must have taught them about the Flood and its origins in sinful disobedience to the Lord God. Why were the people so readily worshipping planetary gods, or gods closely associated with the planets? Something powerful was at work and it went far beyond licentiousness under pagan deities which attracted the wicked. Why, even Abraham's father, Terah, in the faithful line, was an idolater (Josh. 24:2) and Rachel stole her father's gods when she left home with Jacob for the last time (Gen. 31:30-35). These were basically godly men and women but they too were susceptible.

Flood/Ice Age mechanisms

Remember, if you will, what we discussed about the causes of the Flood and the Ice Age. We covered these in *Genesis Accepted* Numbers 11 and 12. Essentially we suggested that planetary bodies, in this case of ice, came dangerously close to the Earth and, as they melted and disintegrated, water and ice were dumped on Earth from above. What seems evident from the things we are considering is that these were not isolated

events but that other celestial bodies were also on collision courses with the Earth and came perilously close to us from time to time. It is not my position here to develop an accurate scenario, or even suggest which celestial bodies were to blame. Others, such as Immanuel Velikovsky and Donald W. Patten, have attempted such analysis and I have gone into more detail on this in my book, *Speak Through The Earthquake, Wind And Fire*. (I suggested, in *Genesis Accepted* Number 3, that reading this book would help prepare you for some of these ideas, which I knew were going to be discussed later. I can still supply copies if desired - G.A.F.) The point is not whether we can be positive about which astral body, or bodies, were to blame but rather whether the basic scenario is correct - I believe it is! It helps us make sense of the science from these times, the history of the people from these times and, most importantly of all, it helps us comprehend the stories and the behaviour of the men and women of the Bible in these early days.

God's post-Flood promise

In Genesis chapter 8:21-22 we read that *'the LORD said in his heart, I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.'*

Why did He feel it necessary to labour this point? The promise not to send another destructive flood was one thing, but verse 22 makes the point that the seasons will be guaranteed, as will day and night. If things were as they are today, there would have been little need for this promise. But things were not going to be as they are today, not for hundreds of years. Such a promise to the faithful was essential because during the time down to 700 BC there was to be no guarantee from the skies that this would be so.

The threat from the sky

If a celestial body came close to the Earth, there was always a danger that it would knock the Earth out of its customary orbit, or tilt and upset its axis. The mild antediluvian climates were produced by a vertical, or near vertical, polar axis which had been massively tilted at the time of the Flood, thus creating the seasons. The threat of a major disruption to the axis or the seasons was a serious matter for anybody. We don't worry about it today because things have settled down and we no longer have to worry about the possibility of such, but to these people it was vital to have

such knowledge and assurance. So what did they do about it?

The first thing such a scenario would produce would be an obsession with studying the stars. This wasn't just out of academic interest, or simply for astrological prophecies and predictions, but was vital for their survival - or so they thought. Being able to tell if things were 'normal' could only be done if there were accurate means available to measure critical factors. It is not too difficult to see how easy it would be to become afraid of such celestial visitors and assume they had powers of destruction, which they did, and therefore to assume they were gods which needed appeasing. Priests who knew the maths and could organise the observations, thereby making accurate predictions, would be very powerful - and they guarded their knowledge carefully to ensure their power-base was secure. It is one thing to believe in Jehovah, whom you could not see but whom you believed was there - because Noah told you He was - and it was another thing entirely to fear a 'god' you could see hurtling towards you with the power to destroy you if 'he' struck.

How to tell



Photo from Wikipedia

Obelisk of Pharaoh Senurret I, Heliopolis, Cairo

The first and most obvious thing you could use would be an obelisk, or even just a simple marker in the form of a much cruder standing stone or menhir. An obelisk is tall and casts shadows which vary in length according to the seasons. In the summer they would be shorter until the solstice was reached on 21st June, then they would lengthen down to the winter solstice in December. It's the sundial principle only its main purpose was to 'read' the season and

check all was well. That the ancients were familiar with axial wobbles they could measure can be seen in 2 Kings, where there is the story of King Hezekiah being granted a promise of healing and fifteen more years of life, through the words of the prophet Isaiah. Here he questions the prophet: *'And Hezekiah said to Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up to the house of the LORD on the third day?'* *And Isaiah said, This shall be the sign to you from the LORD, that the LORD will do the thing that he has promised: shall the shadow go forward ten steps, or go back ten steps?'* *And Hezekiah answered, It is an easy thing for the shadow to lengthen ten steps. Rather let the shadow go back ten steps.'* *And Isaiah the prophet called to the LORD, and he brought the shadow back ten steps, by which it had gone down on the steps of Ahaz.'* (2 Ki 20:8-11). According to the theories we are considering such axial wob-

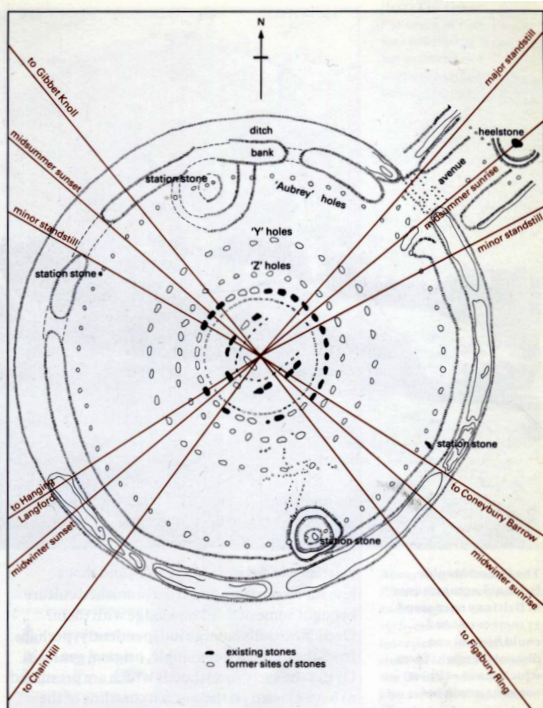
bles were common and expected up to the time of Isaiah, circa 700 BC, and thereafter things settled down. Obelisks, menhirs, henges and the like soon fell into disuse and over time their original purpose was forgotten. Though the astronomy vanished the astrology remained, as did the legends of the gods associated with them.

Henges themselves, and especially Stonehenge, were the pinnacles of careful observation where very accurate readings could be taken. That Stonehenge was altered and amended three times before its final stage is indicative of at least three occasions where serious wobbles had occurred and realignments had to be made. Once it became obvious that there were no more celestial threats expected since the 'offenders' had settled into predictable orbits, the observatory there was no longer needed.

Evidences

Today the so-called Druids gather at Stonehenge at the summer solstice to celebrate. They have absolutely nothing at all to do with the ancients who built it but are a very recent arrival on to the scene. And it seems more than likely that they have got it all wrong! It's not summer the ancients were concerned about but winter. As the sun dips lower and lower in the sky, marking the shortest day is essential because the next day should see it begin to come back, and then they would know all was well.

Looking at the diagram below we can see that the major alignment is on the Heel Stone which, as we all know, certainly marks



The six astronomical directions centred on Stonehenge (after Alexander Thom)

Picture from The World Atlas of Mysteries Pan Books 1979



Tomb of Ramses II (note the obelisk too)

the midsummer sunrise, but it also significantly marks the midwinter sunset too. Fear that the Sun will not return was far more of an issue for them, and incidentally easier to pinpoint, than that it had climbed as high as it was going to and was then on its way down.

That this is the case can be seen in a few other instances. In a recent television programme we saw how the tomb of Ramses II at Abu Simbel was moved 200 ft higher to avoid the rising waters of the Aswan Dam. Great care was taken to ensure that the rebuilt tomb had exactly the same solar alignment and that the rising sun on mid-winter day shone straight down the passage illuminating the statues of the king, who was also considered to be a god. (The funding for this came from UNESCO.) He then would be seen as ensuring that the sun was under control and all was well, thanks to him.

Then over in Ireland at Newgrange, Meath, there is a chambered cairn with a stone passage which lines up with the winter solstice. The article from the Website says: 'The passage and chamber of Newgrange are illuminated by the winter solstice sunrise. A shaft of sunlight shines through the roof box over the entrance and penetrates the passage to light up the chamber. The dramatic event lasts for 17 minutes at dawn on the Winter Solstice and for a few mornings either side of the Winter Solstice.'

So it is midwinter which

occupied their minds not midsummer. This was the real danger time for assessing their situation. Their relief, when all was seen to be well, was expressed in rejoicing and these took the form of fire festivals, or festivals of light if you will, and they carry on in the



Japanese Sun Goddess Amaterasu

memory of mankind, even down to today. The Japanese have a sun goddess called Amaterasu and the picture above shows her emerging from a cave after midwinter. All over Britain there are fire festivals, from



Up-Helly Aa (Lerwick)

Devon to the Shetlands. The most famous is the Up-Helly Aa at Lerwick where a replica Viking longboat is burned. This comes near the end of January but others are closer to New Year. The dates of these festivals are not exactly at the same time because there have been calendar alterations down the years. Some seemed to have retained their old dates and others adjusted somewhat.

When Christianity swept in replacing these pagan gods it was a smart move to celebrate the arrival of the 'Light of the World' just after the midwinter solstice. Many Christians are uncomfortable with the notion that Christmas is just a pagan festival of light in disguise. That's a valid point of view, for the Roman Catholic Church, which was behind the move to formalise the so-called 'Christian Calendar', no doubt took the pragmatic view that retaining the festival but altering its meaning and emphasis would greatly aid the process. Whatever we think



Newgrange's passage lines up with the solstice

about this, the fact is that of all the festivals generally observed within Christendom it is the one placed just after the darkest day when the sun once more starts to bring light back into the northern world, where most of the world's population live, that is the one celebrated with the greatest gusto, as if there is a subconscious memory of those frightening, now forgotten times. Though it is most likely that Jesus was not born in December, the link between Him as Light coming into mid-winter to dispel darkness could be thought of as His official birthday, and cause for celebration, just as the Queen has her private actual birthday in April but her 'Official Birthday' in June at a more convenient time.

Conclusion

So where does all of this get us? I am not really trying to convert you to being committed astro-catastrophists. The ideas are strange to many, who will naturally have serious reservations about accepting them. I am providing an explanation for many of the mysteries of the past, such as the enigma of Stonehenge. This would commend it to me in and of itself. However, for me, the most compelling reason for considering these notions has to do with our understanding of the Bible. I believe it is important to let the Word of God drive our studies rather than the words of men. Do we interpret the Bible by our science or do we interpret our science by the Bible? That really *is* the question.

There are so many 'Whys'. Why did it only take such a short time after the Flood for people to become pagan? This despite Noah and Shem still being alive to tell the story and proclaim faithfulness to the Lord God and His ways. Were Noah and his sons bad or lazy teachers? We suspect that Ham may not have done as good a job on his family as the other two did on theirs, but defecting to the Babel apostasy so rapidly had to have something powerful driving it on. What compelled them to follow strange, planetary gods when we cannot even spot the planets in the night sky without professional help, let alone fearing them and sacrificing to them? What drove them all around the world devoting massive amounts of time and effort to ascertain if the sun and stars would rise in their expected positions and their expected times? Why did they build pyramids, obelisks, standing stones, megalithic monuments like Stonehenge, and ziggurats, etc.? Why

did the men of Babel think they could build up to heaven and why did they want to? After all, the Lord God, the true God, is not seen in the sky or anywhere else for that matter, so why try to rise up to meet Him. Well, it wasn't Him they were trying to reach up to. Why did Abraham's father, Terah, obviously have a foot in both camps and why did Rachel steal the household gods from her father?

We have to make sense of all of these enigmas. These were real people not primitive spiritual ignoramuses who were superstitious for no reason at all. They were highly intelligent and amazingly knowledgeable. In some things we are only now catching them up after their knowledge and skills were lost or forgotten. If you can grasp the notion that the post-Flood world was very different from our own and that these people had to contend with so many strange and frightening things, then you can begin to understand what motivated them. They were not simply wicked for no reason other than they enjoyed sin - though no doubt this played a significant part too. Coming further down the Bible and beyond our remit in *Genesis Accepted*, why did the people rebel so readily and easily in the time of the Judges? We could go on asking such questions. You cannot fully understand the goings on in large parts of the Old Testament if you accept the Evolutionary paradigm about the cultural development of the nations. Since it does not fit the facts, accepting it clouds our full understanding of Genesis, yes, but also of Judges, Isaiah, Jonah, Elijah, Uzziah and others. We lose the impact of metaphors and imagery in the poetry of the Psalms and the likes of Job - what modern poet would talk of mountains moving, the Earth shaking, the Sun not rising, deep darkness, etc.? Well the other Book, which dates from the Genesis era, does: Job. Look at chapter 9:1-20 and maybe see real events being referenced instead of poetic licence being employed! It will expand your understanding more than you can imagine! It is this which makes taking you down these paths so very worthwhile for it opened my mind to the amazing wonders contained in the Old Testament as well as in the New.

Sitting all alone on the Salisbury Plain in the county of Wiltshire, England, Stonehenge stands as a monument to something

powerful and compelling which drove the people to build an astronomical observatory. Did they do so just so they could tell when it was midsummer? Really? The idea is preposterous. They would have had far more pressing needs just to keep body and soul alive on a daily basis. If we can see in Stonehenge an answer that reflects not only on the strange world of the day in Britain but also very much on the people of the Bible, many of whose actions would be quite bizarre if, as Peter warned, critics of our time would proclaim, that '*all things are continuing as they were from the beginning of creation.*' (2 Pe 3:4), we can begin to unravel what motivated them to behave as they did and become unfaithful. It will also help us appreciate just how hard it was for the faithful to remain faithful and what spiritual titans those who did actually were.

The Enigma solved?

Most people do not believe in the stories of the Flood and Babel, including many Christian believers. Wonderful studies of a technical nature have shown the amazing technology behind Stonehenge - and they are right. However, believing in the Evolutionary scenario ensures that they fail to unlock the meaning and purpose behind it because they believe that the Solar System has never posed a threat to humankind. Then they fail to understand why it fell into disuse in the so-called Iron Age *circa* 700BC.

Creationists too, who certainly do believe in the biblical Flood and the confusion of the languages at Babel, have no answers to this enigma. They still have not developed an adequate mechanism to explain the Flood, or the Ice Age for that matter, though their currently favoured theories can readily be accommodated into an astro-catastrophic scenario such as we propose. To follow along this line is to be at the leading edge of exciting lateral thinking about it. It will not be easy for you to find others proclaiming this picture.

Standing all alone brooding mysteriously on the Salisbury Plain, Stonehenge actually tells of the Bible in Genesis. There really was a Flood which literally rocked the world, not just then but also for hundreds of years later. There really was a Babel event. Whatever it tells us about the people who built it, it tells us much more about the truth of the Bible! Now that's the real enigma of Stonehenge!



The broader picture. Stonehenge panorama showing the ditches as well as the menhirs

Darwinian Fairytales

Charles Darwin did not mention the evolution of man in his first book on the subject of evolution, *The Origin of Species* (1859). He felt that this might be too controversial, nevertheless everybody knew precisely where the Theory was leading. This was confirmed when he followed it up with *The Descent of Man* (1871). The Theory is nothing if it does not lead to the pinnacle of creation - the human species - and the Theory is also nothing if its rules and laws do not apply to the human species. The reason for this is that Evolution is not really a scientific theory at all, it is a philosophy - a religion if you will - about how mankind came to be without the agency and necessity of a Divine Creator on whom we ultimately depend. David Stove, a philosopher, has attacked Darwinism precisely at the level of the human species to show quite simply that Darwinism is false. His book, *Darwinian Fairytales*, (Avebury, 1995), has given the title for this study and we have borrowed freely from it. (All quotations are from it with their page numbers.)

Darwinism's Dilemma

'If Darwin's Theory of Evolution were true, there would be in every species a constant and ruthless competition to survive: a competition in which only a few in any generation can be winners. But it is perfectly obvious that human life is not like that, however it may be with other species.' (p.1).



Darwinism in action or how to succeed!

Darwin picked up on the theories of Malthus concerning competition and population growth. Malthus was not talking about biology at all; his was a political treatise trying to combat the ludicrous optimism of



Ape-Man swinging through trees. (An Evolutionary Fairytales)

the Enlightenment of 18th-century France, which promised utopia once religion, monarchy and private property had been overthrown. It led, of course, to the horrors of the French Revolution. For Malthus, population is always as large as its food supply will allow and numbers reproduce to keep it at that optimum figure. As soon as it nears its optimum, competition between individuals and groups will, of necessity, ensure that there are winners and losers. Those fittest to survive will survive and will become a superior race. Darwin applied this principle to Evolution and this became his mechanism for the process of natural selection.

Thus for Darwin, life is always a struggle, and for the fittest to survive the weak must go by the wayside: infant mortality must be at least around 80 per cent. The species too must be reproducing to its maximum or the mechanism will not work. Simple observation shows that this just is not the case. Indeed, in the case of humans, the species could not survive unless the opposite were true. This is the dilemma.

Solutions

To try to get out of it, several approaches are in vogue, the most popular being to say that though things are not now like that, they once were. In cave man days humans did press on their food supply and reproduce to the numbers it could sustain. Hence there was a constant battle and competition for food. Somehow we managed to escape from this round of competition to form societies which operate under rules which forbid such competition and indeed

some people put their lives at risk to promote the safety and well-being of others. There are armies and police to defend the weakest members of society. There are doctors and nurses doing their best to see that the weak survive, thereby ensuring that defective genes are passed on.

'If Darwin's Theory of Evolution is true, no species can ever escape from the process of natural selection. We need to remember how severe the rule of natural selection is, and what it means to say that a species is subject to it. It means, among other things, that of all rabbits, flies, cod, pines, etc. that are born, the enormous majority *must* suffer early death, and it means no less of our species. How *could* we have escaped from this set-up, supposing we were in it?' (p. 2). 'The human race could not possibly exist *now*, unless co-operation had *always* been stronger than competition, both between women and their children, and between men and the children and women whom they protected and provided for.' (p.5).

Some defenders of the Darwinian 'faith' believe that, for example, unemployment relief is 'deplorable, because it actually *increases* poverty, both by rewarding economic dependence and by penalizing independence... [and] that hospitals are injurious to our species because they enable unfit persons to survive and reproduce.' (p.6). Such views led to the eugenics movement because it was easily observable that 'the fittest were visibly *not* outbreeding the less fit. In fact the boot was on the other foot.' (p.8). Thus kind-hearted but biologically ignorant people had brought about the 'survival of the unfittest'. That is, a preferential rate of reproduction by the indolent, the improvident, the unintelligent, the dishonest, the constitutionally weak, the carriers of hereditary disease, the racially inferior and so on.' (p.8). Hitler was to take this to heart and follow Darwinism to its logical conclusion. (cf. p.72). 'The Darwinian Theory of Evolution is an incitement to crime: that is simply a fact.' (p.74). Since morality is impossible under a true Darwinian system, it is a morally bankrupt Theory and the question of how mankind acquired morality has no answer within its boundaries. (This 'moral argument' is often presented as a case for the existence of God.)

Human Reproduction

If Darwinian Evolution is correct, humans should be reproducing to the maximum the food supply will allow. Thus Western societies, where food supplies are plentiful, should be bursting with babies and Western parents should be producing children every year. Third World families should be smaller because their food supply is not nearly as good. The rich too should be having more children than the poor. It is

unnecessary to labour the point that the opposite is the case. In the human species, the most fit to take advantage of the available food supply tend to take measures to limit their reproduction, and always have to a greater or lesser degree. Young women are not allowed to marry immediately they pass menarche, hence they lose all their teenage years, when they should be having babies, for unnecessary things like an education, maturity of mind as well as body, or simply to enjoy themselves before settling down to the responsibilities of family life. There are many women who postpone reproduction well into their thirties so that they can develop a career, and some women in lower paid families have put off child-bearing to shore up the family budget and help pay the mortgage. This is all reproductive time being deliberately foregone.

The above are those who wish to reproduce but who cannot do so immediately. There are some who deliberately choose not to at all and who remain single. Some join like-minded groups such as monks, Roman Catholic priests or nuns. The existence of such groups denies the Darwinian scenario. They at least will not follow the necessary pattern and plan. Some people never marry for various other reasons, and so on. The human species is a flat contradiction of the mechanism which **must** take place if Evolution is true.

In the animal world too not all reproduce to their maximum extent. In herd animals many young, inexperienced males do not get the chance to mate, having to give best to the leader of the pack. Some animals act as nurse

to others' offspring. This too denies the Theory.

Altruism and Sociobiology

There is a persistent, yet totally unproven, notion that 'everyone at bottom is selfish, or that no one ever acts intentionally except from motives of self-interest.' (p.79). '...the Darwinian Theory of Evolution has an especially strong affinity of its own with the belief in universal selfishness'. (p.80). One group of Darwinians which has adopted this selfishness view is the 'sociobiologists'. Richard Dawkins, an arch atheist and voluble opponent of Creationism, is one such person. His book, *The Selfish Gene*, is built on this thesis.

There are, however, many many examples of altruism which act against the selfish self-interest of the one performing the action, and not just in the human world either. Soldier ants defend the colony, to the death if need be. Worker bees forego their chances of reproducing to keep the hive running, and queen bees and queen termites live miserable lives as egg-production factories. In some monkey species bereaved mothers will often steal and adopt other babies thereby restricting their own freedom and releasing the true mother from her duty.

On the human front 'the existence of such special groups of people as soldiers, priests and doctors, is inconsistent, at least on the face of things, with the selfish theory of human nature... [These groups of people do not] in general receive any biological *advantages* over others, which might compensate for these biological penalties which they take on themselves'. (p.87). Nevertheless people follow such occupations knowing full well the demands which will be made on them to their own discomfiture. Altruism is common amongst the human species and altruism is a denial of the Evolutionary hypothesis

since it stands in direct opposition to the mechanism of Evolution, namely natural selection of the fittest through selfish competition. Darwin himself said 'that a struggle for life among conspecifics is universal and perpetual in every species!' (p.99). And human beings are a species. 'The right conclusion to draw, of course, is that Darwin's Theory is false'. (p.96). 'To anyone not utterly blinded by a theory, it is perfectly obvious that on the contrary our species, even apart from kinship, is sharply distinguished from all other animals by being in fact *hopelessly addicted to altruism*'. (p.115).

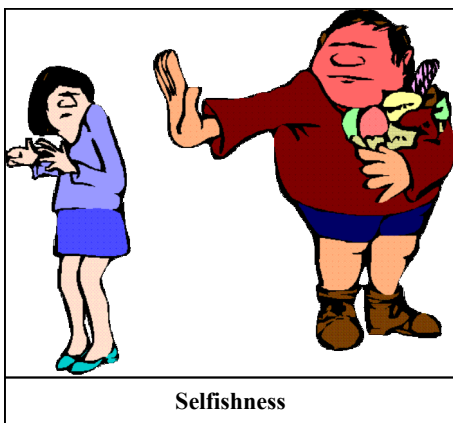


Richard Dawkins

'Sociobiology, then, is a religion: one which has genes as gods'. (p.171). 'According to the Christian religion, human beings and all other created things exist for the greater glory of God; according to sociobiology, human beings and all other living things exist for the benefit of their genes'. (p.172). To call genes 'selfish' is to imply 'that they have interests or purpose'. (p.188). Yet Dawkins and his ilk maintain that they have no purpose and that the universe has no purpose.

Conclusion

Inherent in Darwinism is contradiction piled upon contradiction. Darwin did not invent the idea of evolution: the Greeks had their version of it millennia before him. His major contribution on the scientific side of the Theory was to suggest a mechanism for effecting it. He pinned his hopes on to natural selection based on the ideas of Malthus and applied them to all species. Ruthless, selfish competition, allied to reproduction up to and just beyond the available food supply, lies at the heart of the mechanism and therefore at the heart of the Theory. If they fail when it comes to the case of mankind, they fail completely because they fail at the very point they are supposed to succeed. If Evolution has to stop before, or while, it is explaining the genesis of man, it has failed in its objective. Darwinian evolutionary theories are in fact nothing more than scientific fairytales!



Locating Joseph

Jesus said, "Seek and you will find", in His Sermon on the Mount (Mt. 7:7). Finding Joseph, however, apart from in Genesis chapters 30-50, is an academic nightmare, though not without its compensations. Here was a man whom the Bible tells us rose to be second only to Pharaoh in the kingdom of Egypt and we can't locate him in the Egyptian records. And thereby hangs a tale.

Building faith

One of the principle aims of producing this little magazine is to present you with faith-building material. Every 'i' will not be dotted nor will every 't' be crossed but we want to help point you in directions which will be fruitful. The Bible is under attack, and has been for possibly the last 150 years as never previously. Churchmen, who should be defending it, have sought refuge in secular thinking in a vain attempt to appear to be intellectual, and therefore reasonable, possibly to keep dialogue open but more than likely so as not to appear to be naïve in the world's eyes. Shout the academic 'F'- word in their direction and they blanch, turning a shade of apoplectic purple at the thought of their being remotely considered to be a 'Fundamentalist'. In Christian parlance, the word 'Fundamentalist' has nothing to do with bombs and unreasonable religious fanaticism and everything to do with taking the Word of God, the Bible, seriously, believing that it truly **IS** God's Word, and therefore fundamentally true.

What happened?

So why is it difficult to find Joseph outside the Bible? Let us briefly outline what happened.

People have not always been as fascinated with the past as they have become in the last 150 or so years. Egypt is a country of obvious antiquity and its links with the Bible and the Jews made it a natural focus when archaeology developed in the 19th century. After all, the pyramids are the only one remaining of the seven wonders of the ancient world. Furthermore the Egyptians left an abundant

amount of writing, and once the Rosetta Stone was discovered in 1799 by one of Napoleon's officers, captured from him by perfidious Albion in 1801 and deposited in the British Museum in 1802, there



The Rosetta Stone

to be deciphered by French Egyptologist Jean Francois Champollion in 1822, the hieroglyphs could be read. The archaeological explosion began with Egypt as the primary focus.

The problem

But there was a problem with this, or rather there were several problems with it. There is only one ancient people with a continuous written record going back into the mists of time and that is the Jews. Unfortunately most modern academics prefer to ignore the Bible as a starting point, choosing rather to work from their fields of study to the Bible - if they care about making any such links. Thus if there appears to be a conflict between their studies and the biblical record it 'must be' the Bible which is wrong! The Bible therefore has to be re-interpreted in the light of scholarship and not the other way around.

Secondly it is assumed that these people wrote history just as we do. For example, when looking at the Book of Judges, we assume that the narrative moves from Judge to Judge in a linear fashion, just like our own Kings' lists do with dynasty succeeding dynasty, and thus the time of the Judges is inflated to around 410 years. However, 1 Kings 6:1 says: *'In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the LORD.'* Oops! If the Exodus lasted 40 years followed by the conquest of Canaan and Joshua's rule, the 40 years of Eli's judgeship, Samuel's judgeship overlapping Saul's reign, David's 40-year reign and the first four years of Solomon's reign, we can't fit 410 years for the Judges into that timescale. We either have to declare that 1 Kings 6:1 is simply wrong, so we move the date of the Exodus around, or we have to deal with it by realising that it is correct and that something else must be 'wrong'. The answer appears to be that the judgeships in the Book of Judges, were not linear - though it is written up as if they are - but that several, if not all, judged simultaneously with another Judge, one in the western and the other in the eastern parts of the country. This is probably confirmed in Hebrews 11:32 where the writer is overwhelmed by the examples he could give of faith: *'And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets...'* He lists the Judges in the wrong chronological order but in correct order if, as seems likely, Gideon and Barak judged as contemporaries - Gideon in the west and Barak in the east - and

Samson (west) had Jephthah (east) as his contemporary. It's an interesting study and I have dealt with it much more completely in Chapter 7 of my book, *Speak Through The Earthquake, Wind And Fire*.

Thus in order to make sense out of the chronology of the Pharaohs, we have to accept that they too sometimes ruled the whole country and sometimes only a part, having another Pharaoh ruling at the same time elsewhere, or they were co-regents in one part of the country. Again this is a detailed study and creates many debating points but it makes sense out of many anomalies. It also helps to eliminate long periods of time listed in the 'accepted' Egyptian chronologies which are labelled as 'Dark Ages' where apparently nothing constructive is known.

One of the biggest 'Dark Ages' is called 'The Pre-Dynastic Period' where Egyptologists assume the seeds of this great civilisation were being laid but not recorded for it burst on to history virtually fully-fledged with no apparent genesis. Since they do not believe in the biblical narrative about the Flood and the Babel incident, they have no starting point so have to invent non-existent 'Dark Ages' like this Pre-Dynastic Period to accommodate the evolution of the civilisation. The Babylonian and Indus civilisations also sprang up at the same time, as if from nowhere, and presents their students with a similar problem. Believing God's Word and starting from that would help considerably, even if it still would leave many interesting and unanswered questions - some of which we address in *Genesis Accepted*.

The final two problems have to do with names, and the first, of course, is that names change. Well, they don't change so much as there is no standard name throughout the ancient world for them. Greek historians, who give us a great deal of information about ancient Egypt, had their names for the Pharaohs, which were different from the Jewish and, of course, from the Egyptian. Thus when the Bible records the name of a Pharaoh, like Shishak (1 Kings 11:40, 14:25 and 2 Chron. 12:2), it would be nice to know what the Egyptians called him and then the link could be made. It might even help if we knew what the Greeks called him too, but we don't. Study Bibles may confidently ascribe to him the Egyptian name of Shoshenq I, because there seems to be a similarity in the two names, but this is far from certain. Those who study revised chronologies believe him to be most likely Thutmose III because he looted the Temple and on the outside wall of his shrine is depicted the treasures he took, and these things correspond with treasures listed in the Bible as

being in Solomon's temple. Looking at the decorations on the tomb of Queen Hatshepsut, she is the very best candidate as being identified as the Queen of Sheba! If we can't name a specific Pharaoh with absolute certainty from the biblical record, there is no chance at all of our finding the Hebrew name of 'Joseph' in the Egyptian records. According to Genesis, they gave him an Egyptian name, Zaphnath-paaneah (Gen. 41:45), which was no doubt part of the reason his brothers were not remotely alerted to the possibility that the man they were talking to could be their brother - but that name is not recorded in the Egyptian records so we must look for another if we are to find him there.

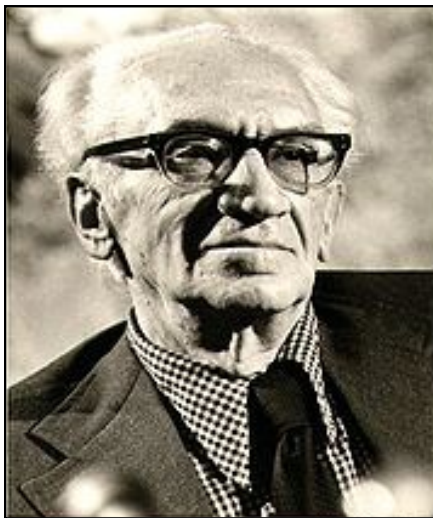
Finally, just to make the jigsaw puzzle even harder, when a Pharaoh succeeded to the throne he frequently had the names of some of, if not all of, his predecessors struck off the monuments. Those who can remember the epic film 'The Ten Commandments' may recall that Pharaoh had Moses's name struck off all monuments when he fell out of favour and fled the country - presumably to explain to us, the film-goers, why we never find the name of 'Moses' amongst the hieroglyphs.

The Exodus Problem

Archæologists and ancient historians find it far more interesting to consider the Exodus in Egyptian history rather than looking for Joseph. They have managed to slot it into their chronology around about 1250 BC. Unfortunately they do not find any evidence of the presence of Jewish slaves there at that time, nor do they find Egypt in disarray. The city of Jericho was not destroyed around 1200 BC and all in all they have to conclude that, whatever happened, if anything did, it was a minor event and of no consequence to the flow of Egyptian life. As a result they tend to claim either that the account in Exodus is a gross exaggeration, or that it simply never occurred. This, you see, is arguing from the secular (man's reasoning) to the scriptural (God's own account) and then concluding that the scriptural is wrong. Not only does it make for difficulties in identifying the Exodus within the Egyptian records, it also compounds the problem of the Judges, mentioned above, because it lops off a further 200 years, thus making it even harder to fit the biblical narrative into the timeframe they allow.

Enter Velikovsky

In the 1940s a man named Immanuel Velikovsky, a true intellectual polymath if ever there was one, was pondering the account of the Long Day of Joshua in Joshua 10, where the account records that God made the sun stand still so Joshua could have sufficient daylight to win a battle. Velikovsky was a Jew, though not a believing Jew, but he knew his Bible as most Jews do whether they believe in it or not. They consider this to be a part of their Jewish heritage and culture. He was actually raised in Tsarist Russia



Immanuel Velikovsky

and escaped to America not too long before the Communist Revolution of 1917. Though he had absolutely no belief in the miraculous aspect of the Long Day he had every belief in the accuracy of the account about the sun and how it stood still. He wondered what had happened and decided that such an event could not have been confined locally to a small part of Palestine.

So he examined the records of ancient civilizations to see if he could discover accounts of a long day, or long night, or long twilight, or long delayed sunrise, depending on the longitude of the account's country. It worked! They did BUT... and this is the 'but' we are talking about, according to standard chronologies for these peoples, they did not occur at the same time and were often hundreds of years apart. Velikovsky made the breakthrough piece of lateral thinking and suggested that the accounts were accurate, were of the same event so it must have occurred at the same time, and that therefore it is the chronologies which were/are wrong. Standard academia didn't like this because too many reputations and PhD theses were at stake, and nobody likes to see their life's work reduced to rubble. Academics are no more objective in pursuit of truth than any other section of humanity. They are biased and 'the question is not whether to be biased or not but which bias is the best bias to be biased with' (Ham). Velikovsky's bias was to the accuracy of the Bible and he worked outwards from that, despite his not believing the God bit!

These studies threw up a surprise for him because he found that most of them recorded equally strange happenings some 50 years earlier. He wondered if the Bible did so too and, of course, it did in the plagues of the Exodus. Velikovsky was then off on a quest to discover just what had been going on, not just in Egypt but over the globe as a whole and his results are astonishing. He wouldn't countenance

them as miracles but they actually confirm the truth of the biblical record as few other studies have done. Here was a man who was not a believer, so he was not some sort of fundamentalist crank trying to justify the unjustifiable. His book about this is still extant, though published in 1950, and it is called *Worlds in Collision*. I don't endorse everything in it but I believe its basic thesis is true, and it forms the basis of my own book, *Speak Through The Earthquake, Wind And Fire* (Countywise, 1982).

The Ipuwer Papyrus

There is an ancient Egyptian papyrus which describes the plagues of the Exodus but the links were never made because it is dated incorrectly. The Ipuwer Papyrus uses phrases to describe the desolation of Egypt in terms almost biblical: *'Plague stalks through the land and blood is everywhere... Nay but the river is blood. Does a man drink from it? As a human he rejects it. He thirsts for water... Nay but the gates, columns and walls are consumed with fire... Nay, grain has perished on every side... All animals, their hearts weep, Cattle moan... The Land is not light... Nay but the son of the high-born man is no longer to be recognized...'* and so on. This is a description of complete devastation in the land but, according to accepted chronology it did not happen around 1250 BC so, of course, it can't refer to the Exodus!

There is plenty of other evidence to confirm the biblical account of the Exodus. The tomb of the Pharaoh of the traditional time of the Exodus is well known, yet the Bible indicates the real Pharaoh was drowned in the Red Sea. The tomb of the Pharaoh under the revised chronology has never been found. The best candidate for this Pharaoh is Neferhotep I. The Wikipedia article on him significantly has this to say about him: *'It is not known under which circumstances Neferhotep I died after his reign of eleven years. His successor was his brother, who is known in Egyptology as Sobekhotep IV and who is perhaps the most important ruler of the Thirteenth Dynasty.'* Maybe we could tell how he died and why his brother, and not his son, succeeded him to the throne! Also the practice of building pyramids out of bricks made with straw is now well-attested archæologically, echoing Exodus 5, and the picture of the pyramid of Amenemhet III (overleaf), is one such example.



Neferhotep I

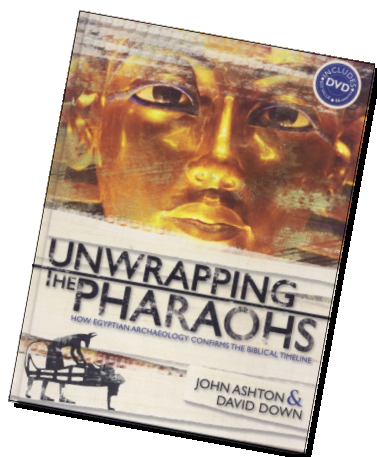
So back to Joseph

If we want to find Joseph in the Egypt



Pyramid of Amenemhet III

tian records, there is no hope of finding him using the currently accepted chronology. However, if we adopt a revised chronology and look in the right place for him, there is a chance he might well turn up. No, I'm not going to claim here that he has positively and unquestionably been found but there are good candidates depending on whose revision you read. The one I am largely following here is in a wonderful book written by two committed Creationist authors, John Ashton and David Brown, called *Unwrapping The Pharaohs*. It was published by Master Books Inc. in 2007 and is beautifully, and copiously illustrated. It also has a free DVD with it so you can follow them through their travels and solutions. They definitely choose to let the Bible define their study not their study define the Bible. And, almost uniquely in these areas of study, they acknowledge the existence of, and the debt they owe to,



Immanuel Velikovsky, instead of studiously ignoring him in case they be thought too fringe and unreliable in their analysis by critics.

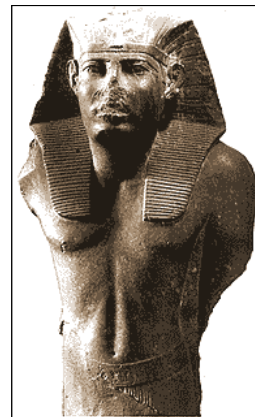
On the revised chronology the best candidate for the kind Pharaoh who was Joseph's mentor is Sesostris I. He is known to have had a vizier who wielded amazing power, called Mentuhotep and several scholars, including Sir Alan Gardiner and James Breasted, have suggested that he was indeed the Joseph of Genesis. Another great Egyptologist, Emille Brugsch wrote, 'In a word, our Mentuhotep... appears as the alter ego of the king. When he arrived, the great personages bowed down before him at the outer door of the royal palace.' (*Egypt Under the Pharaohs*). Whether we have got him, or not, one thing we do know for certain is that it was not unknown for certain servants of the king to be elevated to such heights, so the biblical story of Joseph doing so is not a flight of fancy but is absolutely true to the times in which it is set. There is no need to doubt the accuracy or reliability of the Bible in this, or any other point.

Conclusion

The point is made. It is very easy for us to swal-

low what we are told by the 'experts' unreflectively, not realising that they have been taught themselves by experts who had their own agenda and passed it on to them. That agenda was based on evolutionary assumptions not just that mankind evolved from apes, or that the universe evolved from a Big Bang, or that the geological landscape evolved over billions of years of slow processes relentlessly shaping it rather than swift catastrophes like the Flood, but that society and civilizations too evolved upwards from a brute Stone Age ignorance to Twenty-first Century sophistication. The true history of mankind is found in the Bible. It tells a very different story and it is amazing that as time moves slowly forwards it gets vindicated.

There's still a lot to do and a long way to go in most of the fields we consider here in *Genesis Accepted* but we can be sure that there is nothing out there which is going genuinely to rock the boat of faith once it is studied carefully. We may have gone looking to locate Joseph and not been certain we have positively found him. There is no need to worry; he's there and we've seen him though maybe not fully recognized him. The option which is not open is that Joseph did not exist and that the Genesis account is false. On that we can rely.



Sesostris I

Note on Stonehenge

After writing the article on Stonehenge, I visited it again and bought a book entitled *The Bluestone Enigma*, by Brian Jones. The Blue-stones are the stones purported to have come from Prescelly in southwest Wales - there are at least 15 different sorts of Bluestones so they did not come from one source only. The prevailing view is that the builders of Stonehenge amazingly somehow transported these stones over a distance of about 240 miles to the Salisbury Plain. The alternative opinion is that they were lying scattered on the Plain brought there by ice during the Ice Ages and that all the builders did was move them several miles - still a prodigious feat in itself. The Jones' conclusion is that the human transportation method simply does not stack up and that they are glacial erratics dumped by the ice. It is indeed a more plausible opinion in my view nevertheless he does not consider that all the evidence in support of their glacial origin could equally apply to extreme water transportation during a global Flood. He did not consider it because these evolutionary-minded academics will not countenance the possibility of a global Flood in Noah's day, so it's got to be ice which moved them not water.

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All quotations are from the *English Standard Version* of the Bible (Anglicized version, 2002), unless otherwise indicated.



Cover picture: A weak wintery sun sets over a brooding Stonehenge - 16th February 2009