

Unshaken Foundations: Reclaiming Earth's History Through Scripture, Science, and the Coherence of Faith—

Paper 2: Scientific Evidence Supporting a Young-Earth Timeline

Jonathan K. Corrado*

Key Words: Biblical genealogies,
Creation days, doctrinal integrity,
Scriptural authority, young-Earth
chronology

* Jonathan K. Corrado, PhD, ThM, PE,
Corresponding author, Cincinnati, OH,
Jcorrado2@liberty.edu

Accepted for publication July 18, 2025

Abstract

The second paper in this series delves into the scientific evidence underpinning young-Earth creationism (YEC), challenging deep-time paradigms through empirical observations. It highlights key phenomena, including rapid geological processes, such as those observed at Mount St. Helens, the presence of soft tissues in fossils, carbon-14 in supposedly ancient materials, and ice core layering patterns. These findings support a young-Earth timeline and question assumptions foundational to conventional old-Earth models. Further exploration is given to fossil records, polystrate fossils, and genetic entropy, all of which align with YEC interpretations. This paper systematically integrates scientific discoveries with the theological framework established in the first paper (CRSQ Vol 62, no. 3), emphasizing the compatibility of scientific inquiry with Scripture. This work advances the series by presenting a cohesive, empirical case for a young Earth.

Simple Summary

This paper by Jonathan K. Corrado presents a scientific defense of young-Earth creationism (YEC) by challenging standard deep-time geological and biological paradigms. The author argues that empirical observations, such as the discovery of soft tissues in dinosaur fossils and measurable carbon-14 in ancient diamonds, align better with a 6,000-year timeline than with evolutionary models. Central to this perspective is the global Flood, which is credited with rapidly forming the fossil record, stratified rock layers, and even mountain ranges through catastrophic processes. Additionally, the text addresses complex issues like distant starlight and genetic entropy, suggesting that these phenomena support a recent creation when viewed through a Biblical lens. Ultimately, the work seeks to harmonize scientific inquiry with Scriptural authority, proposing that Earth's history is best understood as a series of rapid, catastrophic events.

Setting the Scientific Stage

The age of the Earth has long been a subject of intrigue and debate, bridging the realms of science, theology, and

philosophy. While the first paper in this series established the theological foundations of young-Earth creationism (YEC), this second installment

ventures into the scientific evidence that supports a young-Earth timeline. Against the backdrop of widespread acceptance of deep-time paradigms

and evolutionary theory, a growing body of scientific discoveries challenges these conventions, shedding new light on Earth's history. This paper examines key scientific findings, highlighting evidence from geology, paleontology, and radiometric analyses that align with the Biblical narrative of an Earth approximately 6,000 years old.

One of the driving purposes of this series is to provide a critical synthesis of YEC arguments, consolidating them into a cohesive and accessible resource. Supporting evidence for the young-Earth perspective often remains scattered across numerous texts, papers, and articles. By unifying these arguments into an interconnected discussion, this paper aims to create a scripture-centered defense that is both coherent and readily available. This effort also serves to resist the pressure to conform to secular paradigms, reinforcing the authority of Scripture and the Biblical account of Creation as the foundation for interpreting Earth's history.

The goal that scientific inquiry can, and should, harmonize with theological convictions is not new. As Johannes Kepler, the father of modern astronomy, once stated, "Science is thinking God's thoughts after Him" (Kepler, 1619). This sentiment underscores the perspective of YEC proponents, who argue that empirical observations, when viewed through a Biblical lens, consistently point to the intentional design and recent formation of the Earth and life on the Earth.

This paper explores critical phenomena, including the rapid formation of geological structures, the discovery of soft tissues in fossils, and anomalies in radiometric dating, all of which undermine traditional long-age assumptions. It further examines alternative interpretations of ice core data and fossil records, emphasizing how catastrophic events, such as the

global Flood, provide coherent explanations for these findings. By bridging theological convictions with empirical evidence, this study demonstrates how the YEC model offers a scientifically informed and scripturally consistent account of Earth's history.

Building on the theological foundation laid in the first paper (CRSQ Vol 62, no. 3), this segment explores the scientific evidence that reinforces the YEC framework. At the heart of this exploration is the pivotal event of the global Flood, as described in Genesis, which offers a cohesive explanation for Earth's geological and fossil records. This study demonstrates how empirical observations align with a scripturally consistent young-Earth timeline, setting the stage for deeper scientific discussions.

The Global Flood: A Literal and Universal Catastrophe

Building upon the debate over the poetic versus historical nature of Genesis (found in paper 1), the scope and scale of the Flood described in Genesis 6–9 offer another profound point of examination. Just as the literary structure of Genesis 1 reinforces a literal reading of the creation account, the detailed narrative of the Flood provides compelling evidence for a global event, further supporting the historical reliability of Genesis (Barrick, 2008).

Noah's Ark and the Extent of the Flood

The Bible's Flood narrative repeatedly uses the phrase "all flesh," emphasizing the complete destruction of all land-dwelling life. This language unequivocally points to a worldwide catastrophe since a localized Flood would not have necessitated Noah's Ark. If the Flood had been regional, Noah and his family could have simply relocated to a safer area. Furthermore, the Ark's massive dimensions and

its purpose of housing pairs of every animal kind underscore the conclusion that the Flood was global in scale, capable of impacting all land-dwelling creatures (Snelling, 2014).

The size of Noah's Ark itself affirms the universality of the Flood. Measuring 300 cubits long, 50 cubits wide, and 30 cubits high, the Ark was an enormous structure far exceeding the requirements for a regional Flood. In a localized scenario, smaller animals could have migrated to unaffected areas while birds could have flown to safety. Yet the extensive design and capacity of the Ark were essential for preserving animal life during a global deluge (Woodmorappe, 1996).

Additionally, the Flood narrative describes the breaking up of the "fountains of the deep" and the opening of the "windows of heaven" (Genesis 7:11), leading to waters that prevailed above even the highest mountains. Such descriptions confirm the impossibility of the Flood being geographically contained, as water exceeding the height of all mountains would naturally inundate the entire planet. The literary structure of the Genesis Flood account further supports its global scope, with the narrative emphasizing the universality of the judgment and the comprehensive renewal of creation following the Flood (Shea, 2018).

Further evidence for the global nature of the Flood comes from cultural and historical records, which provide anthropological support for the YEC framework. Ancient Flood legends from diverse civilizations often recount catastrophic events that closely parallel the Biblical description. These accounts, preserved through oral traditions, myths, and written records, commonly include strikingly similar elements: a massive, destructive deluge; the survival of humanity through the preservation of select individuals and animals; and the Flood as a judgment or act of divine intervention. These re-

curing motifs suggest a shared human memory of a significant, worldwide event. Sarfati (2015) notes that more than 200 Flood traditions exist worldwide, many featuring details improbable to coincide by chance, such as the sending of birds and the grounding of an ark on a mountain.

For instance, the Mesopotamian *Epic of Gilgamesh*, one of the oldest surviving literary works, includes a Flood narrative with uncanny similarities to the Genesis account. In the story, Utnapishtim is warned by the gods of an impending Flood and instructed to construct a large boat to save his family and pairs of animals. This account mirrors key details in the Noahic Flood, including the warning, the construction of an Ark, and the preservation of life (Woodmorappe, 1996).

Similarly, Native American tribes, such as the Hopi and the Algonquian peoples, recount legends of a great Flood that reshaped the Earth and destroyed a corrupt civilization. In these stories, survivors are often depicted as being divinely chosen to repopulate the world. Ancient cultures across Asia, including India and China, also preserve strikingly similar narratives, emphasizing the universality of the Flood legend. The Indian *Manu Flood Legend*, for example, describes a man who was warned by a divine being to build a boat and save life from the destruction caused by the waters (Barrick, 2008). Whitcomb and Morris (1961) argue that the global distribution of these legends—with shared core elements despite cultural isolation—strongly points to a single historical event remembered by humanity's early descendants after dispersing from Babel.

These Flood accounts, though varying in detail, consistently point to a catastrophic global Flood as a central event in early human history. Young-Earth creationists interpret this remarkable consistency across geographically and culturally distinct

civilizations as corroboration of the historical reality of the Genesis Flood. They argue that these stories reflect a common origin—a shared collective memory passed down from survivors of a real, global Flood event, but distorted with time.

Furthermore, YEC proponents emphasize that the widespread presence of Flood narratives cannot be adequately explained by localized flooding events. The global distribution of such stories and their shared themes suggests a deeper historical connection rather than isolated or coincidental occurrences (Snelling, 2014). By weaving these cultural records into the fabric of historical understanding, YEC perspectives highlight the Flood's profound impact on shaping early human history and its alignment with the Biblical account.

Post-Flood Distribution of Animal Species

The post-Flood distribution of animal species also presents evidence consistent with a worldwide Flood. YEC proponents argue that the dispersal of animals from Mount Ararat, where the Ark is said to have rested, explains modern species biogeography. They suggest that animals migrated to their present locations over time, potentially aided by natural land bridges via Flood tectonics (Oard, 2024). Oard further emphasizes that changing post-Flood climates, driven by a single Ice Age event, created corridors of habitability that allowed rapid animal movement. Timothy Clarey (2020) highlights how such post-Flood mechanisms align with the diversity and distribution of modern species, reinforcing the Flood narrative as the foundation for current biogeographical patterns.

The Duration and Covenant Significance of the Flood

The Flood's duration further highlights its universal scope. Noah and his fam-

ily remained on the Ark for about a year, emphasizing the scale and severity of the event. Following the Flood, God established His covenant with Noah, marking it with a rainbow as a sign of His promise never again to destroy the Earth with a Flood. If the Flood had been a localized event, this divine promise would lose most of its significance because localized Floods have occurred throughout history. Such an interpretation would imply a breach of God's covenant, contradicting the Biblical teaching that God is faithful and cannot lie (Faulkner, 2016).

Scientific Challenges Addressed by YEC

Geology and Stratified Rock Layers

Geology is among the first disciplines exploited to challenge the YEC timeline. However, geology provides robust evidence supporting the YEC timeline, offering a compelling case that the Earth's geological features are the result of catastrophic events rather than gradual processes over millions of years. The stratified rock layers, fossil records, and monumental features such as the Grand Canyon are best explained as the outcomes of Noah's Flood, a catastrophic event of unparalleled scale described in the Bible. According to YEC, this global deluge rapidly deposited vast amounts of sediment, formed rock layers, and created fossils in a matter of months. What mainstream science interprets as evidence of deep time is more accurately understood within the YEC framework as the aftermath of a global Flood (Austin, 1994; Clarey, 2020).

In addition, YEC highlights rapid stalactite and stalagmite formation as strong evidence challenging the conventional long-age interpretation of geological processes. Observations show that stalactites and stalagmites can form within decades in environments such as mines and tunnels,

where mineral-rich water replicates natural cave conditions. This demonstrates that these formations do not require tens of thousands of years to develop. Oard (2020a) expands this point by showing that even the excavation of large cave systems need not require vast timescales. In Part 1 of his study, he documents that powerful post-Flood groundwater flow—driven by high hydraulic gradients—could have rapidly dissolved carbonate rock and opened extensive cave networks in a relatively short period.

YEC suggests that the post-Flood period provided the unique climatic and geological conditions required for rapid mineral deposition. Oard's Part 2 analysis demonstrates that speleothem growth rates vary dramatically depending on temperature, water chemistry, and CO₂ degassing—all of which would have been intensified in the immediate post-Flood world. Elevated CO₂ levels, warmer cave temperatures, and abundant mineral-saturated water would have accelerated calcite precipitation far beyond modern rates (Oard, 2020b). The elevated precipitation and mineral-saturated water following the Flood would have significantly accelerated the development of such formations (Vardiman, 1996). Further, in Part 3, Oard argues that Ice Age conditions produced by warm post-Flood oceans would have sustained high rainfall and rapid groundwater movement, maximizing both cave excavation and speleothem growth. These combined Flood and Ice Age variables create an environment ideally suited for the rapid formation of caves and cave deposits, removing the need for long-age interpretations (Oard, 2020c).

Furthermore, YEC proponents point to turbidites—sedimentary layers formed by underwater landslides—as additional evidence supporting the Flood model. Turbidites, with their characteristic graded bedding, can form extensive sedimentary layers in a

short amount of time. YEC argues that the catastrophic processes of Noah's Flood, including underwater landslides triggered by tectonic upheavals and massive water displacement, could have produced widespread turbidite deposits. This interpretation provides a more plausible explanation than the conventional view requiring millions of years. The rapid deposition of turbidites perfectly aligns with the YEC perspective that the Earth's geological features were shaped by the intense and dynamic conditions of the Flood (Austin, 1994).

The Geological and Paleontological Implications of the Flood

From a YEC perspective, the global Flood is a central and defining event that seamlessly aligns with a young-Earth framework, profoundly shaping the Earth's geological and fossil records. Within this view, the Flood serves as a pivotal explanation for key features of the natural world within a timeline of approximately 6,000–10,000 years. Several key points reinforce this perspective:

1. **Geological Features:** YEC proponents assert that many of Earth's geological formations—such as sedimentary rock layers, canyons, and fossil deposits—are direct results of the catastrophic effects of the Flood. The rapid burial of plants and animals during the event is seen as the primary mechanism for fossilization, challenging the uniformitarian principles that suggest such processes require vast periods (Austin, 1994; Clarey, 2020).
2. **Fossil Record:** According to YEC, the fossil record reflects the massive and rapid burial of organisms during the Flood. Variables like habitat, mobility, and density during the event are viewed as the determinants for the order in which fossils appear in sedimentary layers, contradicting the conventional

interpretation that these layers represent evolutionary progression of millions of years (Snelling, 2014).

3. **Mass Extinction Events:** YEC proponents argue that the mass extinction events evidenced in the fossil record are best explained by the global Flood rather than by gradual processes or isolated catastrophes over millions of years. The Flood's unmatched scale and intensity are believed to have caused the simultaneous and rapid destruction of numerous species. The resulting fossilized remains, found in sedimentary deposits worldwide, are interpreted as evidence of a single, global catastrophe rather than multiple, localized extinctions over deep time (Whitcomb and Morris, 1961; Clarey, 2020).
4. **Plate Tectonics and Mountains:** YEC theories propose "catastrophic plate tectonics" as the explanation for the rapid formation of mountain ranges, ocean trenches, and other large-scale geological features. These are suggested to have developed swiftly during and after the Flood, in contrast to the mainstream view requiring millions of years (Austin, 1994; Clarey, 2020).
5. **Magnetic Reversals in Rocks:** The geomagnetic reversals recorded in rock strata, commonly interpreted as evidence of a lengthy geological timeline, are reexamined within the YEC framework. YEC proponents contend that these reversals occurred rapidly during the Flood due to catastrophic plate tectonics and massive geological upheaval. This interpretation aligns magnetic anomalies with the short timescale of a global Flood rather than millions of years of slow changes (Humphreys, 1994).
6. **Radiometric Dating:** YEC challenges the reliability of radiometric dating methods, which support an ancient Earth. Instead, it is posited

that processes during the Flood may have altered isotopic ratios, leading to inaccurate dating of rocks and fossils (Snelling, 2014).¹

7. Uniformitarian Assumptions

Challenged: The Flood narrative fundamentally opposes the principle of uniformitarianism in geology, replacing it with catastrophism. Within YEC, the widespread sedimentary layers and geological upheaval observed today are interpreted as evidence of the Flood, aligning seamlessly with a young-Earth timeline (Barrick, 2008; Clarey, 2020).

Reinterpreting Scientific Evidence

Building on the reinterpretation of scientific evidence through a YEC lens, the geological and paleontological implications of the global Flood underscore its centrality within this framework. By examining the Flood's transformative effects on Earth's physical features, including sedimentary rock formations, fossil deposits, and even magnetic reversals, proponents argue for a cohesive explanation that aligns with a literal Biblical timeline. These considerations not only challenge conventional perspectives on Earth's history but also set the stage for further exploration of how such a catastrophic event shaped the natural world.

Scientific Challenges to Deep Time: The Problem of Soft Tissue in Fossils

Among the most compelling scientific phenomena that challenge the conventional old-Earth timeline is the discovery of soft tissues, such as collagen, blood vessels, and even proteins, in dinosaur fossils. These findings,

widely reported in the 1990s and early 2000s [and continuing today], have sparked significant debate within the scientific community. Under standard old-Earth timelines, these fossils are believed to be tens of millions of years old. However, such materials should degrade entirely within a much shorter time frame—thousands of years rather than millions—according to known biochemical decay rates (Collins et al., 1995; Schweitzer et al., 2005).

Pioneering research by paleontologist Dr. Mary Schweitzer revealed soft tissues were preserved in a *Tyrannosaurus rex* femur, initially dated to 68 million years ago. Subsequent studies have identified similar materials in other fossils, creating an enigma for conventional scientific theories. Collagen, a structural protein found in connective tissue, has an upper limit of preservation in optimal conditions, typically estimated at tens of thousands of years. The survival of these tissues over purportedly millions of years defies current understanding of molecular decay (Nielsen-Marsh and Hedges, 2000; Schweitzer et al., 2005; Snelling, 2014; Anderson, 2016).

Proponents of an ancient Earth have suggested exceptional preservation mechanisms or unknown chemical processes to explain these findings (Schweitzer et al., 2005; Schweitzer et al., 2007). However, such hypotheses remain speculative and lack direct experimental validation outside of controlled laboratory conditions. Anderson (2016) notes that even proposed stabilization mechanisms cannot prevent the predictable breakdown of proteins over deep time, and that soft-tissue finds are accumulating faster than explanations can account for them. By contrast, the YEC perspective offers a straightforward explanation: these fossils could not be as old as commonly believed. Within a Biblical timeline of approximately 6,000 years, the preservation of soft tissues aligns

seamlessly with the expected timescale (Barrick, 2008; Thomas, 2013; Snelling, 2014; Anderson, 2016). Young-Earth researchers have documented numerous cases of soft-tissue preservation and have demonstrated that biochemical decay kinetics place strong constraints on deep-time models (Anderson, 2016).

Moreover, the YEC model ties the preservation of soft tissue in fossils directly to the events of the Genesis global Flood. Proponents argue that the Flood provided the catastrophic conditions necessary for the rapid burial of organisms, shielding them from decay and fostering exceptional preservation (Austin, 1994; Clarey, 2020). The deluge's immense geological upheaval would have created sedimentary environments with low oxygen and high pressure, perfect for slowing down the biochemical processes that lead to the breakdown of soft tissues (Snelling, 2014).

This link to the Flood reinforces the broader argument for a young Earth, suggesting that these fossils were buried not millions of years ago but rather during a single, global catastrophe. By embedding these findings within the framework of the Flood, YEC adherents offer an integrative explanation that unites the fossil evidence with a literal interpretation of Biblical history. Armitage (2014) further demonstrated soft fibrillar collagen in a Triceratops horn, supporting the view that soft-tissue preservation is widespread—not an isolated anomaly—and consistent with recent deposition. This perspective underscores the significance of the Flood as a pivotal historical event, shaping the fossil record and challenging deep-time assumptions (Barrick, 2008; Morris, 2012; Armitage, 2014; Anderson, 2016).

Ice Core Sampling and Rapid Layer Formation

Ice core sampling provides compelling evidence supporting the YEC frame-

¹ Also see Oard, M.J. 2019. *The Deep Time Deception: Examining the Case for Millions of Years*. Creation Book Publishers, Powder Springs, GA.

work because it challenges conventional interpretations of Earth's history. In polar regions, scientists have extracted cores from deep ice sheets containing layers of snowfall accumulation, traditionally interpreted as annual cycles stretching back hundreds of thousands of years. However, YEC proponents argue that these layers do not necessarily represent annual snowfall. Instead, they suggest that rapid and extreme weather events—such as storms or dramatic seasonal fluctuations—could have formed multiple layers in a single year, aligning with the YEC timeline (Oard, 1990). Oard's extensive analysis in *The Frozen Record* (2005) demonstrates that ice-core "annual" layers become increasingly ambiguous with depth, often merging, thinning, or disappearing altogether—making long-age interpretations highly uncertain. He shows that counting methods rely heavily on uniformitarian assumptions rather than direct observation, and that post-Flood Ice Age conditions would have produced dramatically higher snowfall rates, generating many layers per year rather than one.

Furthermore, Oard's more recent work, *The Frozen Paradox* (2025), argues that the deepest portions of the Greenland and Antarctic ice cores are inconsistent with slow, linear accumulation. He notes that volcanic activity during and after the Flood, combined with warm oceans and elevated atmospheric moisture, would have produced intense, repeated snowstorms capable of depositing dozens of layers in a single season. These conditions would naturally generate the apparent "annual" layering invoked by long-age models, but within the far shorter timescale of a post-Flood Ice Age.

The discovery of the "Lost Squadron" provides a striking example supporting this perspective. In 1942, a group of World War II planes was abandoned on the Greenland ice sheet. When rediscovered decades later, the

planes were buried under approximately 80 meters (262 feet) of ice, far exceeding the depth expected based on conventional ice accumulation rates. This rapid burial demonstrates that significant ice accumulation can occur in a much shorter timeframe under certain conditions. YEC proponents use this example to argue that rapid and extreme climatic events, such as those following the global Flood described in Genesis, could similarly account for the multi-layering observed in ice cores (Hayes, 1994).

Furthermore, YEC proponents attribute the rapid formation of ice layers to the aftermath of the global Flood. They posit that the Flood triggered massive climatic upheavals, dramatically altering weather patterns and resulting in extreme snowfall and ice accumulation. This period of intense post-Flood instability, often referred to as the YEC Ice Age, could have led to the rapid formation of ice sheets and the layering observed in ice cores. Catastrophic atmospheric events occurring during and immediately following the Flood, such as violent storms and rapid temperature shifts, would have created the conditions necessary for the accumulation of multiple layers in a very short timeframe (Oard, 1990, 2004, 2024; Barrick, 2008).

This perspective reinterprets ice core evidence through the lens of the Flood, directly challenging conventional interpretations of annual cycles and emphasizing the significant role of the Flood in shaping Earth's physical history. By aligning ice core data with the Flood narrative, YEC adherents provide further support for a young Earth and a literal, global deluge (Snelting, 2014; Clarey, 2020).

Fossil Record and Catastrophic Burial

The fossil record provides compelling evidence for the YEC perspective, offering insights into Earth's

history and the catastrophic global Flood described in Genesis. Conventional science often interprets the fossil record as documenting gradual evolutionary changes over billions of years, suggesting a progression from simple organisms to more complex life forms. However, YEC proponents reject macroevolution—the concept of large-scale changes between species—in favor of microevolution, which refers to limited adaptive changes within "kinds" of organisms. According to YEC, God created organism kinds with inherent genetic variability, enabling the diversity of life observed today to develop over a much shorter timeframe (Austin, 1994).

From the YEC viewpoint, the fossil record reflects the order of burial during the catastrophic global Flood, rather than evolutionary transitions. This perspective posits that factors such as an organism's habitat, mobility, and density during the Flood determined its placement within sedimentary layers. Marine organisms, being closest to the point of origin, would have been buried first, followed by less mobile land animals and, finally, highly mobile creatures. This burial sequence mirrors the observed arrangement of fossils, offering an alternative explanation to evolutionary interpretations (Morris, 2012).

Further supporting this view, YEC advocates highlight polystrate fossils—such as upright tree trunks spanning multiple sedimentary layers—as evidence of rapid burial during the Flood. These fossils challenge the assumption that each layer represents millions of years of deposition. Instead, YEC proponents argue that polystrate fossils could only form through sudden and catastrophic sedimentation processes, consistent with the intense geological activity described in the Flood narrative (Austin, 1994; Morris, 2012).

Additionally, evidence of exceptional fossil preservation, such as fish

discovered mid-predation and soft tissues found in dinosaur remains, strongly supports the rapid burial conditions required for fossilization. Under long-age models, such soft tissues—including proteins and blood vessels—could not have persisted for millions of years. Yet their survival aligns with YEC explanations of the Flood’s unique fossilization conditions. The rapid burial and geological upheaval associated with the Flood would have shielded organisms from decay, facilitating their extraordinary preservation (Schweitzer et al., 2005; Snelling, 2014).

The Cambrian Explosion offers further evidence consistent with YEC interpretations. Characterized by the sudden appearance of fully formed and diverse organisms, this event lacks transitional forms, directly challenging evolutionary theory. Instead, YEC proponents argue that the abrupt emergence of complex life is indicative of the catastrophic processes and burial patterns during the Flood (Meyer, 2013).

Fossil graveyards also provide compelling support for the YEC model. These sites, where the remains of diverse plants and animals are chaotically intermingled, suggest a single, global catastrophe involving widespread flooding and sediment transport. For instance, the presence of marine fossils atop mountain ranges, such as the Himalayas, points to large-scale hydrological upheaval consistent with the Genesis Flood (Snelling, 2014).

YEC perspectives emphasize that the scarcity of transitional fossils further undermines evolutionary narratives, reinforcing the idea that organisms were created fully formed as described in Genesis. Instead of depicting evolutionary progress, the fossil record is interpreted as a snapshot of ecological zones and burial patterns shaped by the Flood’s catastrophic events (Morris, 2012; Meyer, 2013).

By integrating the order of fossil burial, polystrate formations, exceptional preservation, and the Cambrian Explosion, YEC proponents present a cohesive explanation rooted in the Flood narrative. This interpretation challenges long-age models and highlights the fossil record as a testament to the rapid and catastrophic processes described in Genesis, affirming the historical and geological validity of a young-Earth framework.

Theological and Scientific Implications

Critics have suggested the possibility of a “tranquil Flood” that covered the globe without leaving significant evidence. However, this concept is inherently inconsistent with the destructive nature of flooding. Modern examples such as the 2005 Indonesian tsunami vividly demonstrate the catastrophic impact of such events. They dramatically altered landscapes within mere hours. The notion that a global Flood could rise and recede without leaving any trace defies logic and observable reality. Instead, the widespread destruction evident in sedimentary deposits and geological upheaval serves as compelling evidence of the Flood’s magnitude (Clarey and Werner, 2023).

The global Flood not only reaffirms the Bible’s historical reliability but also serves as a central explanation for Earth’s geological and fossil evidence within the YEC framework. By understanding the Flood as a literal, worldwide catastrophe, its significance within the Genesis narrative is clear—providing a foundational event that shaped the physical world and underscoring the accuracy of the Biblical account. Furthermore, YEC perspectives extend their lens beyond the Flood to address broader scientific questions, offering alternative interpretations of phenomena in astronomy, biology, and geology that challenge conventional paradigms and reaffirm a Scriptural worldview.

Expanding Scientific Perspectives in YEC

YEC offers a comprehensive framework rooted in Biblical chronology, presenting a cohesive perspective that confirms the Earth and universe are young, challenging mainstream scientific assumptions about their age. By building on the geological and paleontological implications of the Flood narrative, YEC proponents provide scientifically informed, faith-driven interpretations of phenomena spanning astronomy, biology, and geology. From distant starlight to mutation accumulation, fossil preservation, and radioactive decay, YEC advocates address these topics through a lens that prioritizes catastrophic events and Biblical timelines. Their interpretations challenge conventional models and highlight the alignment of scientific evidence with the Biblical account of Earth’s history. These perspectives invite a reassessment of evidence and emphasize the interpretive nature of scientific inquiry.

Transitioning from this overarching framework, we delve deeper into specific domains of science where YEC perspectives provide alternative viewpoints. Starting with astronomy, the study of distant starlight offers fascinating debates about the age and expanse of the universe.

Astronomy and Distant Starlight

Conventional astronomy presents a unique challenge to YEC, particularly with the visibility of stars and galaxies located billions of light-years away. Mainstream science interprets this as evidence for a universe billions of years old, since light traveling at a constant speed would require such vast timeframes to reach Earth. However, YEC proponents highlight several key assumptions underlying this interpretation, such as the constancy of the speed of light over time and the uniformity of cosmic condi-

tions (Humphreys, 1994; Lisle, 2010b; Faulkner, 2017).

Faulkner (2017) further observes that assumptions such as homogeneity, isotropy, and constant light-speed may not apply to the early universe. He proposes what he calls the *Dasha theory*, drawing on the Biblical description of God creating fully mature plants on Day 3. By analogy, God could have created astronomical objects and the intervening light simultaneously, ensuring their immediate visibility from Earth without requiring billions of years for the light to arrive. This model differs from both the ASC (Anisotropic Synchrony Convention) approach of Jason Lisle and D. Russell Humphreys' gravitational time-dilation model, both discussed below, by appealing to the theological principle of mature creation.

Faulkner (2013; 2016) emphasizes that deep-time cosmology rests on underlying philosophical assumptions—especially the belief that present cosmic conditions have always operated in the same way. He argues that much of modern cosmology relies on theoretical constructs that extend beyond direct observation. While dark matter has significant empirical support (Faulkner, 2017), inflationary models and dark energy are more model-dependent constructs introduced to address tensions within the standard Big Bang framework. Faulkner further notes that the distant-starlight issue is not unique to YEC; standard cosmology faces unresolved light-travel challenges such as the horizon problem, demonstrating that all cosmological models must contend with explanatory gaps (Hartnett, 2007).

One key area of contention is that the light emitted by these distant stars and galaxies is visible from Earth. In mainstream science, the time required for this light to traverse such immense distances strongly supports an ancient universe. However, YEC advocates

question the reliability of this assumption, presenting alternative models that align with the Biblical timeline of 6,000–10,000 years. Some also critique the philosophical assumptions underlying standard cosmology, noting how Big Bang cosmology builds upon naturalistic presuppositions (Psarris, 2006; 2012).

Dr. Russell Humphreys has proposed a solution through his gravitational time dilation model, which is rooted in Einstein's general theory of relativity. Humphreys suggests that during the Creation Week described in Genesis, gravitational forces caused time to flow at different rates in various parts of the universe. Specifically, he posits that Earth was located in a gravitational well, where time moved more slowly relative to the outer regions of the cosmos. This model allows for the light from distant stars to reach Earth within the Biblical timeframe, while billions of years elapsed in the outer universe (Humphreys, 1994;). Humphreys' model provides a scientifically grounded mechanism for reconciling distant starlight with a young-Earth timeline.²

Another perspective comes from Dr. Jason Lisle, who has developed the Anisotropic Synchrony Convention (ASC). This model challenges the assumption that light travels at the same speed in all directions. Lisle argues that light traveling toward an observer could effectively reach Earth instantaneously, while light traveling away would take longer. This perspective, though unconventional, offers an alternative explanation for the visibil-

ity of distant starlight within a young universe (Lisle, 2010a; 2010b).³

Critics of these models often point to gaps in empirical evidence. However, YEC proponents contend that conventional science itself does not have all the answers when it comes to the origins of the universe. For instance, the Big Bang theory, while widely accepted, still faces major unresolved questions regarding the initial singularity, the cause of the universe's rapid expansion, and the precise mechanisms behind the formation of large-scale cosmic structures (Psarris, 2006; Ham, 2012; Faulkner, 2013). These gaps indicate that all interpretations of astronomical evidence—whether YEC or conventional—are, to some extent, based on assumptions and incomplete knowledge.

From the YEC perspective, the study of distant starlight highlights the interpretive nature of science, particularly in areas where direct observation and experimentation are impossible. While mainstream science leans on long-age models to interpret cosmic phenomena, YEC maintains that the universe's design reflects the intentionality of a Creator. This view challenges the prevailing narrative and underscores the need for openness to alternative perspectives in the quest to understand our universe. Faulkner and Psarris both emphasize that astronomy is among the most assumption-laden sciences, making cosmology especially prone to worldview influence.

Genetic Entropy and Biological Observations

The concept of genetic entropy, introduced by Dr. John Sanford, describes the gradual accumulation of harm-

2 While influential and widely discussed, this proposal is not universally accepted within YEC astronomy, and several creationist physicists have raised questions about its assumptions and implications.

3 Like Humphreys' proposal, the ASC model remains a subject of internal debate among YEC researchers, who differ on its physical plausibility and hermeneutical implications.

ful mutations in the genome over time. This process directly challenges the viability of macroevolutionary mechanisms, which require vast timescales to produce complex biological innovations. Instead, genetic entropy demonstrates a net loss of genetic functionality over generations, a notion fundamentally inconsistent with the idea of evolutionary progress. YEC proponents interpret this steady decline in genomic fitness as evidence for a young-Earth timeline, suggesting that life began in a state of genetic perfection—as described in Genesis—and has since deteriorated due to the consequences of sin and the Fall.

Sanford's research highlights that most mutations are neutral or deleterious, and natural selection is largely ineffective at removing these errors. This observation results in a continual degradation of genome integrity over time, which YEC advocates interpret as a reflection of the degenerative effects of mutations within a recent creation paradigm. Mutation rates observed in human populations further support this perspective, with genomic timelines calculated to be consistent with thousands, rather than millions, of years. These timelines align closely with Biblical genealogical records, reinforcing the YEC framework (Sanford, 2008).

YEC proponents also connect genetic entropy to the concept of "created kinds," which emphasizes significant genetic variation within distinct groups without requiring extended evolutionary timescales. This perspective posits that God endowed each created kind with inherent genetic variability, enabling the diversity of life observed today to arise rapidly after creation and following events like the global Flood. For example, genetic bottlenecks associated with Noah's Flood are seen as consistent with Biblical history. YEC proponents argue that genetic entropy highlights

the challenges posed by mutation accumulation to long-term genome stability and underscores the young-Earth timeline (Carter, Sanford, and Hardy, 2008; Jeanson, 2017).

While old-Earth models suggest genetic evidence supporting common ancestry over tens of thousands of years, YEC advocates reinterpret this data through a Biblical lens. The concept of genetic entropy complements YEC claims by highlighting the limitations of macroevolutionary mechanisms and reinforcing the viability of a young-Earth model. Furthermore, the phenomenon of "mutational meltdown," widely acknowledged in population genetics, where harmful mutations accumulate faster than natural selection can eliminate them, aligns with Sanford's observations and offers additional insight into the constraints of evolutionary explanations for long-term species survival.

By integrating the principles of genetic entropy with the broader discussion of created kinds and mutation rates, YEC perspectives present a cohesive framework that challenges traditional evolutionary narratives and underscores the reliability of the Biblical account of creation and human history.

Carbon-14 in "Ancient" Materials and Rapid Geological Processes

Radiometric dating remains a cornerstone of modern science, routinely employed to estimate the ages of rocks and fossils through methods such as carbon dating and uranium-lead dating. These techniques consistently support an Earth age of approximately 4.5 billion years, utilizing predictable decay rates of radioactive isotopes. While this evidence poses a significant challenge to the YEC timeline, proponents argue that these methods rest on several major assumptions—such as initial conditions, constant decay rates,

and the absence of contamination—that could potentially distort results. As previously discussed, events like Noah's Flood may have altered isotopic ratios, undermining the reliability of radiometric dating as portrayed by mainstream science. By challenging these assumptions, YEC proponents maintain that such dating results are not necessarily irreconcilable with a young-Earth framework (Vardiman, 2005; Clarey, 2020).

Furthermore, the detection of measurable carbon-14 (C-14) in materials traditionally considered millions or billions of years old—including coal, diamonds, and fossilized organic matter—adds complexity to conventional interpretations of deep time. Since C-14 has a short half-life of roughly 5,730 years, it should decay entirely within 50,000–100,000 years, becoming undetectable in samples presumed to be millions of years old (Manov and Curtiss, 1951). Yet measurable levels of C-14 have been repeatedly identified in such materials. YEC advocates interpret these findings as evidence of a relatively recent burial and formation—likely during Noah's Flood—challenging deep-time models and supporting a young-Earth timeline (Baumgardner, 2003, 2005; Snelling, 2014).

Critics attribute detectable C-14 in ancient samples to contamination, but YEC researchers counter that advanced radiocarbon analysis techniques significantly minimize this possibility. They argue that the presence of C-14 bolsters the case for a young Earth while highlighting methodological limitations in radiometric dating, which depends on assumptions about initial conditions and decay constants, including assumptions about initial C-14 levels, closed-system behavior, and constant decay rates. Interestingly, some secular scientists have acknowledged trace C-14 in ancient samples, attributing it to contamination or unexplained chemical processes. While mainstream

interpretations vary, the persistent detection of C-14 remains an active topic of scientific debate and provides an opportunity for YEC perspectives to challenge conventional models (Baumgardner, 2003).

The reliability of radiometric dating methods is further questioned when considered alongside illustrative examples of rapid geological processes, such as the 1980 eruption of Mount St. Helens. This eruption triggered dramatic landscape transformations, including rapid sediment deposition, canyon formation, and stratified rock layers—features that are traditionally regarded as requiring millions of years to develop under uniformitarian principles. Within mere hours, pyroclastic flows generated finely layered deposits resembling ancient geological formations. YEC proponents contend that such rapid processes exemplify how catastrophic events, including Noah's Flood, could account for much of Earth's geological record within a young timeline (Austin, 1986; Snelling, 2014).

Additionally, observations from post-eruption ecological recovery at Mount St. Helens reveal instances of accelerated soil formation and environmental stabilization—challenging long-age models that assume extended timescales are required for these processes. For YEC advocates, Mount St. Helens serves as a natural laboratory, illustrating the plausibility of catastrophic frameworks that align with a young-Earth model (Austin, 1986; Clarey, 2020).

By integrating evidence of carbon-14 in ancient materials with examples of rapid geological processes, YEC proponents highlight the limitations of conventional long-age models. Together, these phenomena underscore the interpretive nature of radiometric dating and offer robust support for a young-Earth perspective grounded in both scientific observations and the Biblical narrative.

Polonium Halos in Rocks

Polonium halos—tiny, spherical zones of discoloration in biotite caused by the radioactive decay of short-lived polonium isotopes—serve as compelling evidence for rapid rock formation. Polonium-214, for example, has a half-life of only 0.0001643 seconds (164.3 microseconds), meaning its decay products could not produce visible halos unless the host rock solidified almost instantaneously.

Dr. Robert Gentry extensively documented the presence of these halos in granitic biotite, arguing that they are a “fingerprint of creation.” Because conventional models require granites to cool slowly over millions of years, Gentry maintained that the existence of polonium halos indicates rapid formation of Earth's basement rocks during the creation week (Gentry, 1974; 1986).

While Gentry's pioneering work brought radiohalos to prominence within creationist research, later studies—especially those conducted under the Radioisotopes and the Age of the Earth (RATE) project—have expanded and in many respects superseded his interpretation. Snelling and other RATE researchers demonstrated that episodes of accelerated nuclear decay during the Flood, combined with rapid cooling of granitic plutons and hydrothermal fluid transport of polonium, can produce the observed distribution and clarity of halos within a short period (Snelling, 2005a; 2005b). This model retains the evidential force of Gentry's observations while embedding them within a broader and experimentally supported Flood-geology framework.

Although some skeptics propose secondary geological processes to explain polonium halos, YEC researchers argue that such models fail to account for the halos' pristine textures, clustered distribution patterns, and association with uranium-rich zones. These features continue to pose challenges for conventional geochronology

and are frequently cited within YEC literature as evidence supporting a young Earth and the rapid geological processes described in Genesis.

Mainstream geologists do not accept the creationist interpretation; however, several secular studies acknowledge that the precise origin and formation mechanisms of polonium halos remain unresolved, indicating these structures present unanswered questions within standard geological models (Gentry, 1986).

Earth's Magnetic Field Decay

The Earth's magnetic field is steadily decreasing in strength, a phenomenon that YEC proponents often cite as evidence for a young Earth. Historical measurements since the early 19th century show that the magnetic field has weakened by approximately 10 percent, a trend that cannot be sustained over billions of years without the field's total collapse.

Prior to Humphreys' Dynamic Decay Model, creationist physicist Dr. Thomas G. Barnes proposed a “Free Decay Model” of the geomagnetic field, arguing that the field has been steadily weakening since creation (Barnes, 1973). Building on Barnes' foundational work, Dr. Russell Humphreys developed a more comprehensive model within a young-Earth framework, incorporating geomagnetic reversals associated with Flood-related processes (Humphreys, 1990; 1994). Humphreys' model accounts for the observed trend of rapid decay within a timeline of thousands of years. Furthermore, his predictions regarding the magnetic field strengths of Uranus and Neptune were later confirmed by spacecraft observations, lending additional credibility to his approach (Humphreys and DeSpain, 2016).

In contrast, mainstream science relies on the geodynamo theory, which posits that Earth's magnetic field is generated, and sustained, by convec-

tive currents in the liquid outer core. However, this model faces unresolved challenges, including the origin of the magnetic field and the energy dissipation rate, both of which align more consistently with a young-Earth perspective. Humphreys and DeSpain (2016) point out that the geodynamo requires extremely fine-tuned starting conditions and ongoing energy inputs that are difficult to reconcile with a system supposedly billions of years old. Furthermore, the theory struggles to explain how a stable, self-sustaining magnetic field could have originated in the first place, since dynamo models require an already-existing seed field of significant strength.

Secular geophysicists recognize the current decay of Earth's magnetic field and have expressed concerns about the long-term sustainability of the Earth's geodynamo. This observed decay rate, when extrapolated backward, suggests a magnetic field strength inconsistent with billions of years of Earth history (Humphreys and DeSpain, 2016). Humphreys notes that the field's exponential decay rate implies a much younger age for the Earth—the field would have been impossibly strong and physically destructive if it had been decaying for even a fraction of the claimed deep-time timescale. Additionally, rapid magnetic reversals documented in the rock record—occurring in hours or days rather than millennia—fit well with Humphreys' Flood-related model but pose serious difficulties for conventional slow-acting dynamo assumptions (Merrill, McElhinny, and McFadden, 2003; Humphreys and DeSpain, 2016).

Heat Problems in Plate Tectonics

Conventional plate tectonics operates over millions of years, allowing ample time for heat generated by slow crustal movement to dissipate into the surrounding mantle. However, when YEC researchers propose Catastrophic Plate

Tectonics (CPT)—a rapid, runaway subduction event during the Genesis Flood—the timescale is dramatically compressed from millions of years to months. This accelerated scenario introduces significant heat-dissipation challenges that uniformitarian plate tectonics does not face. In a CPT framework, the friction, deformation, and rapid subduction of tectonic plates would produce immense thermal energy that must be removed quickly to avoid overheating the oceans and destabilizing the crust. Creationist geophysicists argue that mechanisms such as enhanced mantle convection and rapid heat transport are required to make such accelerated tectonic activity physically viable (Baumgardner, 1994; Snelling, 2014).

YEC theorists address the plate tectonics issue with the concept of catastrophic plate tectonics, which posits that much of the tectonic activity occurred rapidly during Noah's Flood. This accelerated motion, termed "runaway subduction," would have resulted in rapid geological changes while avoiding the prolonged heat buildup associated with gradualist models. The rapid sinking of cold oceanic plates into the mantle would have driven the formation of modern geological features, such as mountain ranges and ocean trenches, within a Biblical timeframe.

YEC proponents acknowledge that CPT would generate immense heat during the Flood year—far more rapidly than conventional plate-tectonic models assume over millions of years. While several mechanisms have been proposed to help dissipate this heat—such as enhanced mantle convection, rapid hydrothermal circulation through the crust, increased radiation of heat from newly formed oceanic crust, and post-Flood ocean-driven climatic changes—none fully resolve the thermal challenge within current scientific modeling. Creationist geo-

physicists such as Baumgardner, Snelling, and Humphreys note that each proposed mechanism may remove part of the heat, but no combination has yet been demonstrated—through numerical simulation or laboratory calibration—to dissipate the total thermal load predicted during runaway subduction. Baumgardner's own modeling (1994) acknowledges that reduced mantle viscosity would accelerate plate sinking but also dramatically increase heat generation. Snelling (2014) observes that rapid mineral phase changes and dehydration reactions would release additional latent heat, while Humphreys and DeSpain (2016) argue that rapid geomagnetic reversals require intense convection that would itself contribute to heating. Because these sources and sinks of heat have not been quantitatively reconciled within a unified model, CPT researchers acknowledge that the heat problem remains an unresolved aspect of the theory—one that may require physical mechanisms not yet discovered or a degree of God's providential involvement. Even so, CPT continues to provide a coherent explanatory framework for the rapid formation of ocean basins, mountain uplift, and global geological restructuring consistent with a young-Earth timescale.

Secular geologists acknowledge the challenges associated with heat generation and dissipation in plate tectonics, often describing it as the "thermal catastrophe" problem. While mainstream models continue to explore solutions, the recognition of this issue lends indirect support to the plausibility of rapid tectonic activity during a shorter timescale (Austin and Snelling, 1994).

Building on the insights from astronomy, biology, geology, and anthropology, the evidence explored here demonstrates the comprehensive and multifaceted nature of YEC interpretations. YEC proponents provide

scientifically informed frameworks that prioritize catastrophic events, such as the global Flood, and align closely with Biblical chronology. These alternative approaches challenge long-held assumptions of deep time within mainstream science, offering innovative explanations for phenomena like genetic entropy, the persistence of carbon-14 in ancient materials, polonium halos in rocks, magnetic field decay, and heat dissipation in geological processes.

While secular science often interprets these findings within the context of long-age models, shared observations—such as the limits of natural selection, unresolved challenges in radiometric dating, and anomalies in fossil preservation—reveal areas where the data itself prompts further inquiry. YEC perspectives not only highlight the interpretive nature of science but also provide a cohesive and logical worldview rooted in both empirical evidence and theological convictions. By weaving together insights from multiple disciplines, YEC offers a compelling vision of Earth's history that reaffirms the reliability of Scripture and encourages a continued search to understand reality within the framework of creation.

Concluding Insights: A Scientific and Scriptural Synthesis

The scientific evidence explored in this paper underscores the compatibility of empirical inquiry with the YEC timeline. Through a critical analysis of geological formations, fossil preservation, radiometric dating anomalies, and the extraordinary discoveries of soft tissues in fossils, a compelling case emerges for a young Earth. These phenomena challenge conventional deep-time paradigms, offering alternative explanations that align seamlessly with the Biblical ac-

count of a catastrophic global Flood and a recent creation.

The global Flood described in Genesis is central to the YEC framework. It provides a coherent explanation for the rapid geological processes and fossilization patterns observed today. From the dramatic sedimentation at Mount St. Helens to the remarkable preservation of carbon-14 in ancient materials, the evidence invites us to reevaluate long-held assumptions about Earth's history. Furthermore, the rapid layering of ice cores, the presence of polystrate fossils, and magnetic field decay collectively support a model that prioritizes catastrophic processes over uniformitarian interpretations.

These findings not only reflect a profound harmony between scientific inquiry and Biblical revelation, but also directly challenge the foundational assumptions of old-Earth perspectives. For instance, the persistence of soft tissues in fossils and the detection of carbon-14 in supposedly ancient materials pose significant problems related to the validity of multi-million-year timelines. The coherence of YEC explanations, grounded in both empirical evidence and scripture, calls into question whether old-Earth models adequately address these anomalies without resorting to speculative mechanisms.

As part of this series, this review builds upon the theological foundation laid in the first installment, bridging the authority of Scripture with empirical evidence. By doing so, it affirms that the YEC model offers not only theological coherence but also scientific credibility. This foundation sets the stage for the next exploration into the philosophical and interdisciplinary implications of the YEC worldview, highlighting its relevance in the broader dialogue between faith and science.

Ultimately, this study affirms that Scripture provides not just spiritual truth but also a consistent lens through

which we can understand the physical world. It challenges us to approach scientific inquiry with humility, recognizing that human theories are fallible, but God's Word remains unchanging and reliable. Grounded in these truths, the YEC perspective offers both intellectual depth and spiritual assurance, inspiring believers to trust in the Creator who designed both the universe and the very processes through which it operates. Furthermore, it invites readers to critically evaluate prevailing deep-time paradigms, urging a reconsideration of whether old-Earth models can truly reconcile with the evidence presented and the Scriptural testimony of a young Earth.

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