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C1023 – July 7, 2010 – Presuppositions & Scientific Modeling

Question: What about the different races? Why do people have skin color?

Answer: really there is only one race, it's the human race, they are all made in the image of God. That's the Bible's answer to racism; evolution doesn't have an answer to racism. Second, there really is only one skin color; brown. I do not have white skin, I have light brown skin; black people do not have black skin, they have dark brown skin. But question, where did this diversity come from? Why do people have different colors of skin? Answer: Noah and his three sons and their wives. Those four men and four women are the source of the genetic diversity of skin color that we see today. Their genes had the potential to create all the skin colors that exist on the earth today.

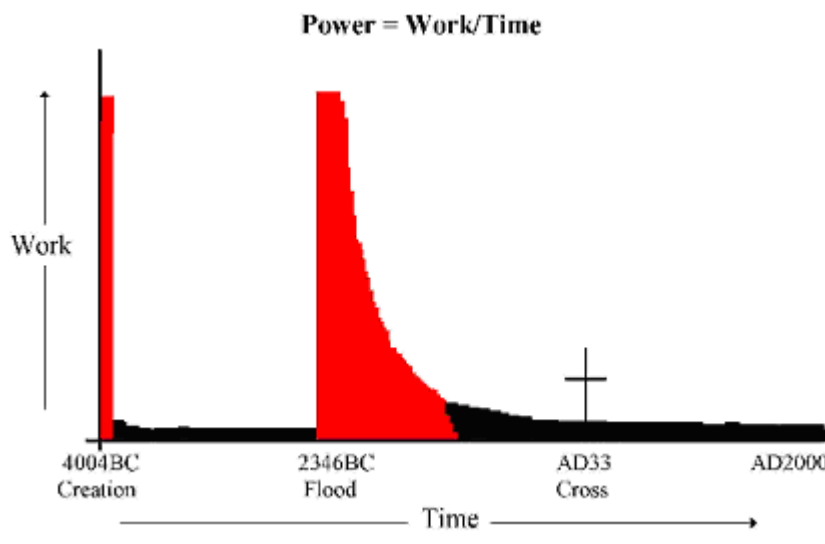
There's a myth, and this is just a myth and it does have an element of truth, that of the four matriarchs, one red, one yellow, one black and one white, gave rise to the skin color diversity we observe today. It's just a myth but there's a ring of truth and if we take a biblical view of history then we know that the myths are distortions of the truth, every people group originally had the Noahic Bible of Gen 1-9. So when we find myths like the Titans, a super-race of men, or Pandora's Box, a woman opening a box and letting all this evil out, those are faint memories, distorted memories of truths in the Noahic Bible. And the truth behind the four matriarchs is that there were four matriarchs that came off the Ark. They were married to Noah and his three sons. Genetically, most of the diversity came from the four girls those men married because the three boys were the product of Noah and his wife, they shared in their genes, so the only source of diversity had to come from outside the family and those are the girls those three men married. After the Flood, for 101 years, the whole human race was still of one language and one tongue, they still lived in relative proximity to one another and they conglomerated around an area in the Mesopotamian plain, modern day Iraq, on the Euphrates River and they built a city called Babel. My point in saying

this is that you have a genetic intermixing going on for the first 101 years after the Flood and you wouldn't see the extreme differences in skin color we see today. But when God confused the languages at the Tower of Babel and the people scattered in different directions, they went out and formed smaller tribes and those smaller tribes only carried a subset of the genetic pool. They didn't carry the genetic pool of other smaller tribes that went in other directions. And as they went out and isolated themselves from the other tribes they began to reproduce and the only genes they could express were limited to what was in their original gene pool. And so this means that they are reproductively isolated and traits you may not have seen before begin to show up and that's where you get the different shades of skin color, red and yellow, black and white. It's simply due to divergence in people groups that were isolated from other people groups reproductively. But the potential for all this diversity came from the eight people that got off the ark. The interesting thing is that evolution still hasn't explained the so-called racial differences. This is 1972, the famous evolutionist Theodosius Dobzhansky, and he says, "It is almost incredible that a century after Darwin, the problem of the origin of racial differences in the human species remains about as baffling as it was in his time."ⁱ Evolution can't explain the data. Don't you find it amazing? I personally find it amazing that evolutionists claim they can explain how the universe evolved, how life evolved, how fishes, amphibians, reptiles, birds and mammals evolved and how the human species evolved from apes but they can't explain the racial differences inside the human species? Astonishing! You might want to go back and question the theory if it's that bad.

Alright, tonight we want to move to the second portion of this course. I didn't know how the course would shake out, but it splits nicely into two halves. The first half primarily focused on the age of the earth. We looked first from the Scriptural point of view. What does God say about the age of the earth? We found that if we're just looking at the text and we put aside all the other influences, (all the textbooks, the media, the professors) and we just look at God's face in the text of Scripture we find the earth is young, 6000 years young. God is an eyewitness of all history and so we have eyewitness testimony to this age of the earth. You can't accommodate to long ages without compromising the integrity of the Scriptures. If you want books that deal with this in a very detailed way I recommend Dr Floyd Nolen Jones' book, *Chronology of the Old Testament*. There are a number of other books

you could look at, Bishop Ushers *Annals of World History*, which is an older work. For the Kings period you could look at Thiele's work *Mysterious Numbers of the Hebrew Kings*, although he has some unbiblical presuppositions. If you are interested in Egyptian chronologies you can look at David Down *The Pharaoh's Unwrapped*, but the most comprehensive work is Jones' *Chronology of the Old Testament*. They're all going to be close; the earth is around 6000 years old, 4000 years on the other side of the cross, 2000 years on this side of the cross.ⁱⁱ

Then we looked at the scientific side; that is, going out into nature and looking at age indicators in the rocks. Today, radioisotopes are the trump card of evolution and we found that there is more to the story; that yes, there are indications that the earth is old but also that the earth is young and the only way to reconcile these is to turn to Peter's commentary. We cannot, we are forbidden as Christians, to presuppose uniformitarianism, that all continues as it was since the beginning of creation, that the present is the key to the past. And since that's the case then we conclude that radioisotope decay has been accelerated in the past, there is no constant rate of decay, there is variable rate of decay. Theoretical explanations have been given for how this could occur. And the two primary events that creationists argue could account for when such theoretical conditions could occur are the Creation and the Flood. These are the only two global events where enough work could be done in a short enough period of time to account for the data we see in the earth and cause accelerated decay. I've shown you this diagram so let's just review it so we understand what we're talking about.



This is a diagram of what engineers call power. Power is basically the amount of work done over a period of time. The greater the amount of work done over a period of time the greater amount of power. The horizontal axis is biblical time. Time traced from the beginning of creation, ~4,000BC down to AD2000, the sum total of which is about 6,000 years. On the vertical axis we have the amount of work done, I don't give you units (ohms), but it's just a general picture of the amount of work done in the earth. There are four periods. First, Creation, God does a lot of work over a very short period of time during the six-24 hour days of Creation week. Think what happens if you accommodate to long ages. If you make that billions of years then you are increasing the denominator, shoving more time in the bottom of that equation. If you do that what happens to the amount of power for that event? It decreases. Why? Because if you increase the denominator you decrease the power, it's a simple mathematical relationship. What does that say about God who's the author of that long event of Creation? That He isn't very powerful. See how time in the creation event is a function of God's power. If it took God billions of years to do the work of creation then it says our God is a weak God. If it takes six-24 hour days it says our God is a strong God. So this affects our perception of God. If God is so weak at creation can I trust Him to take care of my problems? Would I dare trust Him to take care of my problems? So these are not obtuse, unimportant issues, they're practical day to day issues. So we have Creation first, that's a high-energy event, lots of work was done in the earth during that week. Second, we have the period of the Pre-Flood earth, a relatively low-energy period of time of about 1,650 years, the space of time between the Creation and the Flood is about 1650 years, and we get that from the chronology of Gen 5. It's very specific. Not much happened geologically in this period. Third, we have the Flood, another high-energy event. The Flood lasts about one year, 371 days to be exact, during which the entire earth was inundated by mountain covering water, super earthquakes, super volcanoes, mud slides, re-organization of the continents, mountain building, things of a magnitude far beyond anything we've ever observed in the present. A lot of work done in a short period of time. Fourth, we have this exponential decay curve after the Flood and some interesting things occur during this period. The Ice Age that we hear about in the secular world. The Bible speaks about one Ice Age and we'll talk about that, volcanoes and more earthquakes, local floods from the melt back of the Ice Age that caused some fossilization that is captured in the fossil record, and some events occurred during this period where the earth goes from one steady state to another.

That exponential decay curve is a very important period for interpreting certain evidence. Many things happened in this period that were more catastrophic than we observe in the present. It was a very harsh world to live in and the geological activity accounts for some of the geological formations on the earth, some fossils, etc...a very important period that gradually trails off into relative tranquility. We live in very relaxed times, geologically speaking, very tumultuous times spiritually but very relaxed times geologically. Those are the four basic periods or events that we use to explain the geological data in the earth.

Our position, as Bible believing Christians, is called catastrophism. Two major catastrophes account for the formation of most of the earth's rock formations and fossils. Really most of it can be explained by the Flood because whatever was there after Creation was wiped out by the Flood, but there are still remnants in the deeper rocks that bear witness to the Creation. So the Creation and the Flood are key. And the second portion of the course will focus on these two events, particularly the Flood, the geologic column and the fossil record encased in the earth.

1. Short Review of History of Geology

In this second portion of the course we want to be reminded that our position is not a new position. Dr. Duane T. Gish says, "For 1,800 years after Peter had written his epistles, the flood of Noah was generally accepted, and up until about 1800 A.D. the interpretation of geology that was taught in the great universities, such as Cambridge, Oxford, Harvard, and Yale, was based on flood geology. About this time, the theories of Hutton and Lyell, and others initiated a revolution in the interpretation of historical geology, and today any such worldwide catastrophe as the Noachian flood is completely discounted in the teaching of geology in all of the world's major universities."

ⁱⁱⁱ Look at that, flood geology was THE interpretation of the data in the great universities such as Cambridge, Oxford, Harvard and Yale. Those were biblical universities training biblical men. Until 1800 that's what everybody taught, that's what everybody believed. So we are not the minority, we may be the minority today but the majority of people down through history, until 1800, believed the global flood of Noah was the key interpretive device in the field of geology. So don't feel like an oddball for holding this. They're the oddballs; they're the ones who have departed from geological orthodoxy, not

us. We have a long line of predecessors. It's the uniformitarian gradualists who are the new kids on the block and we should point that out. Another thing you can point out is that the theory of uniformitarian gradualism is not agreed on by all evolutionists. They have disagreements in their own camp. What have we found in the last 30 years? The rise of neo-catastrophism. People in the uniformitarian gradualist camp have realized that gradual processes of river erosion and wind can't account for what we see, so they're adopting catastrophic processes to explain most of the data. So they disagree among themselves. The modern scientific community doesn't have consensus on this. We hear about consensus, scientific consensus, well, you don't have scientific consensus. And we're going to show problems with both secular positions; uniformitarian gradualism and neo-catastrophism or punctuated equilibrium. We're going to show it from their own literature. We don't have to quote creationists; all we have to do is quote evolutionary gradualists and neo-catastrophists. It's all in their own words. Why do we quote their words? Because that's what Paul did in Acts 17. He said even your own poets have said. That's what he did in Jude when he quoted the Cretans. It's powerful evidence when the other side manifests very well that they know the biblical position is true. So that's the history. 4,100 years of Catastrophic Flood Geology on our side, 200 years of Uniformitarian Geology on their side, 30 years of Neo-Catastrophism.

So, to get geared up, turn to 2 Peter 3. I want to show you one thing I haven't pointed out but I hope you've already seen and wondered about. The last 200 years have been a fulfillment of the prophecy of the Apostle Peter found in 2 Peter 3:3-6 and Christians have seen this; in the first half of the 19th century Christians pointed to Peter's commentary. Verse 3, "Know this first of all, that in the last days mockers will come with *their* mocking, following after their own lusts," what does that mean, following their own lusts? It means following their sinful desires; men are sinners and they distort the data, so what they are going to say in the last days is sinful. We have to get away from the idea that sin = immorality. Sin doesn't = immorality. Sin includes immorality but sin is primarily in the ideas underlying immorality. Immorality is just a fruit; the root of sin is in the thinking, the mentality. Here's the mentality, verse 4, "Where is the promise of His coming? For *ever* since the fathers fell asleep, all continues just as it was from the beginning of creation." Now that's a concept, that's a way of thinking Peter says is sinful. And this we've commented on, that's the doctrine of uniformity that Hutton

popularized by the expression, “the present is the key to the past,” present processes we observe are the key to reconstructing past history. Peter says no, the Christian should know this is coming and the Christian should stand firm on the truth that God’s revelation is the key to the past, not this sinful idea that all continues. Verse 5, poorly translated, very poorly translated by the NASB. “For when they maintain this, it escapes their notice,” that’s a sad day in the Greek text for whatever committee agreed on that piece of trash. I wouldn’t permit my name to be put on a Bible with that translation. Here’s what it says: “For,” he’s giving an explanation for why they posit verse 4, why they posit the doctrine of uniformitarianism, this is the sinful root; we’re into presuppositions here and the role presuppositions play. “For they are wanting to hide this,” Did you hear that? They want to hide something; they are trying to hide something. What are they trying to hide? Two ideas. One, “that by the word of God *the* heavens existed long ago and *the* earth was formed out of water and by water,” what event? The Creation, the Creation of the world, that’s event number one they want to hide. Verse 6, “through which the world at that time was destroyed, being flooded with water.” What event? The Flood. That’s the second event they want to hide. That’s a deliberate operation of the flesh; they want to and they willfully hide the Creation and the Flood. Why? Why would they want to hide those two events? Because obviously they are offensive to the fleshly mind. Why are they offensive? Let’s think. What are the Creation and the Flood? First, they are global events, even universal, they involve the entire cosmos. So the sheer magnitude is offensive. Second, they speak volumes about God. They are highly revelatory of Him and if we’ve got short accounts with Him we don’t want to meet Him. So we hide from Him. Third, they’re interventions in the sense that we are Man, capital M, we are the rulers of the universe and we are building our Babel, our kingdom and we don’t want any so-called God interfering in Our universe. That’s the mentality. What happens if I permit a God to actually be there and interfere? Then I know I have to answer to Him, that there’s a judgment coming. And I don’t like that. That’s not comfortable. So I suppress His past interferences. My technique is to posit this doctrine of uniformitarianism, that way I do away with His past work of Creation and the Flood. And what else do I do away with in verse 4? His second coming, the next great interference that bothers me. So I hope by the doctrine of uniformitarianism I can, at least in my mind's eye, create a world where it is safe to sin. This is willfully done, consciously done. People hide from God just like Adam hid from God. It’s the same old story, nothing new under the sun.

It's just that in the last days Peter says the cloak that unbelief hides under is the doctrine of uniformitarianism. Your unbelieving friends and family members are deliberately putting Creationism and Flood Geology down. They don't want to hear this stuff. It gets attacked daily in the media, daily on every university campus. It's an attack and Peter said 2000 years ago, this is the attack that is coming and he says be ready Christian. I'm telling you what the battle will be in the last days. So, do we want to be ready for the battle, do we want to be trained to handle the attack, or do we just want to be doormats and get run over? This is an entry to the gospel because if you look at verse 9 we're already right at the gospel, there's urgency since the cross of Christ for men to repent. That's 2 Pet 3:9 and that's Acts 17:26. God has set a day in which He will judge by the Man Christ Jesus. So this is directly related to the gospel. We want to know where men are in their hearts so we can be skilled tactically in presenting the gospel to men.

What was the quote I started this class with? More often than not it is attributed to Martin Luther, but it's not Martin Luther, it's actually a lady who was studying Luther's writings when she was writing in the 1800's and she said, "If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Wherever the battle rages, there the loyalty of the soldier is proved and to be steady on all the battlefield besides is mere flight and disgrace if he flinches at that one point."^{iv} We don't want to flinch here. Peter told us this is the last day's battle. So this is where the loyalty of this generation of Christians is proved. That's why we're preparing to fight over these issues.

2. Role of Presuppositions

Let's look at the fight - the fight is over presuppositions. It is important to remember that the geologic evidence is the same for everyone—it is the interpretation that differs. The fossil record is no different. Think of this, over 4 million people visit Grand Canyon every year to hear the same billions of years story. That's quite an evangelistic field. What Christians are doing anything to get in there and affect 4 million people per year? I would much rather speak to 4 million people a year than the same 150 people a year.

That's not my job, but maybe it's yours, maybe it's your grandkids, I don't know, but that's a mission field if I ever saw one.

The evidence exists in the present, and the interpretations are about the past. No fossil, rock layer, or dating method can ever prove that evolution did or did not happen. The same is true for creation. The presuppositions used to interpret the evidence will affect the conclusions. The fossil record must be interpreted; it cannot speak for itself. So let's look, what each view teaches. Here's a chart, you can never get too much of thinking about one's presuppositions, one's ultimate commitment. What did Peter say they were committed to? The presupposition of uniformitarianism. Was he right? Here's Mark Ridley, Department of Zoology at Oxford University, his doctoral advisor was the well-known Richard Dawkins, "In order to make a comprehensive theory, the evolutionist also needs the principle of uniformitarianism." Then they come to the Geologic Column encasing the fossil record and they interpret it as evidence of evolutionary development. Do they teach that? Is that in the textbooks? Do they teach our children that the fossil record is evidence of evolution? Here's a quote from Richard Goldschmidt in *Scientific Monthly*, "Fortunately there is a science which is able to observe the progress of evolution through the history of our earth. Geology traces the rocky strata of our earth, deposited one upon another in the past geological epochs through hundreds of millions of years, and finds out their order and timing and reveals organisms which lived in all those periods. Paleontology, which studies the fossil remains, is thus enabled to present organic evolution as a visible fact." So yes, it's true, they do say that. It's a pretty tall claim to make but that's what they say: geology visibly demonstrates the fact of evolution. Notice it's a fact. What does that mean about creation? It's a myth. See how they've framed the argument? What do we do? Turn it around. It's an arbitrary claim. And what's true of every arbitrary claim? It can be reversed. So we just say the fact of creation and frame their position as myth. Now this is the claim our kids are getting in the classroom. All four major textbooks being used in high schools all over the nation teach this; that's Glencoe, PH-Campbell, PH-Miller and Holt; all four of those textbooks teach that the fossil record is proof of evolution. It's a pagan claim. It's simply taking a composite of the geologic column; we haven't even shown the kids the real column. Most teachers have never seen the real column, the only place you find the Geologic Column is in the textbooks. Dr John Woodmorappe did a composite of the entire earth and found the ten

strata that represent the biggest part of the so-called geologic column in how much of the earth's crust? <1%. The picture you see in the textbooks which is fact, oh, little Johnny, this is what the earth looks like and here's the evolutionary story of development in the rocks, is actually found in less than 1% of the earth's crust. How's that for facts, put another way, its 99% lie and 1% truth. Oh, but we love kids. And then on top of that they come along and interpret the composite column in terms of pagan presuppositions. It's an interpretation of a composite of facts, it's not even facts. And we want our kids to think critically? Certainly you've heard about the importance of training kids to critically think. It's a buzz word in education circles. Excuse me, but how can we teach them to think critically when you've already interpreted the data? You won't even show the kids the data. You're not wanting them to think critically. You're wanting to ram, cram and jam your presuppositions down their little throats; all in the name of neutrality of course, we're religiously neutral, we have no agenda, we follow the Establishment Clause. Baloney.

Here's the other side, they're the uniformitarians and we are the catastrophists; we presuppose the eyewitness testimony of God recorded infallibly in Scripture. Are we neutral? No. Never claimed to be, neutrality is a myth. Therefore when we come to the geologic column encasing the fossil record we admit up front, we're believing God's word, He knows everything, He even told in advance it was going to happen AND He was an eyewitness. Therefore, we believe the geologic record encasing the fossil record is evidence of the Global Flood of Noah recorded in Gen 6-8. As Gish says, we believe "that most of the important geological formations of the earth can be explained as having been formed as a result of the worldwide Noachian flood described in Genesis, along with attendant vast earth movements, volcanic action, dramatic changes in climatic conditions, and other catastrophic events. The fossil record, rather than being a record of transformation, is a record of mass destruction, death, and burial by water and its contained sediments."v Alright, those are the two presuppositions; they're at war with one another, they can't be brought together, they're opposites. You're fooling yourself if you think you can put these together in a logical way or a biblical way. One is right and the other is wrong or their both wrong.

3. Modeling Predictions (Austin p 223)

Now, I want to teach you a little about models and how to analyze models. Here's a diagram put together by geologist Steve Austin.

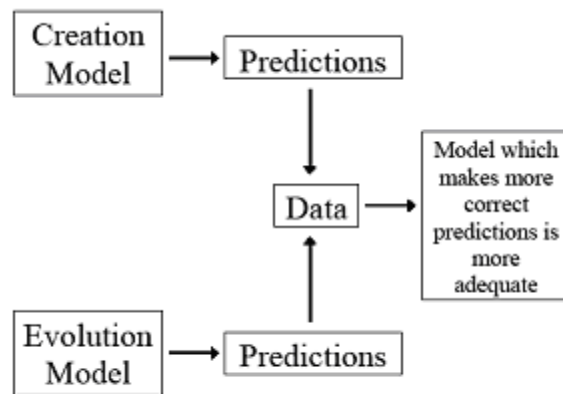


Fig. How to test the adequacy of competing models.

And this is helpful. It helps remind us to read texts carefully and think through the texts. What are the implications here? Many people read the Bible or study evolution but do they think through the logical corollaries? Let's look. Here we have competition of two models: the Creation Model and the Evolution Model. The Creation Model, once we've gotten it from Scripture makes certain predictions. If Creation is true then there are certain Predictions that logically follow from the model. The same is true for the Evolution Model. We go to the evolutionists and we learn their model. And if Evolution is true then we think through the Predictions that logically follow. So we do our modeling, we make our predictions then we come to the Data. And isn't it true that the Model that makes more correct Predictions is more adequate? It doesn't necessarily make it right but isn't it a better model? Yes. So that's what we're doing here. This is common in the scientific world.

Here's the Evolution Model, it looks like a tree, and you've probably seen this before.



What they're saying is that everything goes back to this single-celled organism and it branches out into this tree of life, all this diversity in the branches comes from the root of one single cell over billions of years. This is macroevolution. Then the geologist comes along and says, according to the evolutionary model we predict that in the rock strata we will find evidence up through the column of this evolutionary tree. At the bottom we predict to find the single cell organisms and on up to the top of this gradually blossoming tree. The question: is that what we find? Is that the data in the earth? How well does the Evolution Model predict the actual Data? If that prediction is actually found in the rocks it's a good model, if not, it's a poor model. Dr. Austin says, "The evolution model would predict that, because all life comes from a common ancestor, there should be innumerable transitional forms between basic types."^{vi} Now we're talking about transitional forms and the question of missing links. See, if this is true then we should find billions and billions of transitional forms in this slow, gradual evolution, right? Is that what we find? That's the question. Here's Niles Eldredge, evolutionist and friend of Stephen J. Gould, the famed Harvard paleontologist. He says, "It is, indeed, a very curious state of affairs, I think, that paleontologists have been insisting that their record is consistent with slow, steady, gradual evolution where I think that privately, they've known for over a hundred years that such is not the case..."^{vii} Privately they've known this is a lie. Lest you think this is one in a million here's David Raup, Ph.D. Harvard, at the time professor of Geology at the University of Rochester, later at the University of Chicago, served as the Director of its Field Museum, taught at Caltech, Johns

Hopkins and now at the Santa Fe Institute.^{viii} This he wrote in 1981. “In the years after Darwin, his advocates hoped to find predictable progressions. In general, these have not been found—yet the optimism has died hard, and some pure fantasy has crept into textbooks.”^{ix} Mark Ridley, same guy we quoted earlier, his advisor was the radical atheist Richard Dawkins,^x “The fossil record of evolutionary change within single evolutionary lineages is very poor. If evolution is true, species originate through changes of ancestral species: one might expect to be able to see this in the fossil record. In fact it can rarely be seen. In 1859 Darwin could not cite a single example.”^{xi} George Gaylord Simpson, Columbia University and most influential paleontologist in the 20th century, “...it remains true, as every paleontologist knows, that most new species, genera, and families, and that nearly all new categories above the level of families, appear in the record suddenly and are not led up to by known, gradual, completely continuous transitional sequences.” What does Genesis 1 say? God created different “kinds.” Fits pretty nice, eh? He says in another place, “The fossil record definitely does not accord with...the concept of orthogenesis...” that’s slow gradual evolution, “definitely does not accord...” Here’s Steven M Stanley, very high up in the paleontological world, Ph.D. Yale, taught at Johns Hopkins most of his career, he says, “The known fossil record fails to document a single example of phyletic evolution accomplishing a major morphological transition and hence offers no evidence that the gradualistic model can be valid.” Now, I ask you, according to their own words, is the Evolutionary Model that Predicts this nice tree of life throughout the strata a good model? As Stanley himself says in another place in the same book, “In the absence of a fossil record, the credibility of evolutionists would be severely weakened. We might wonder whether the doctrine of evolution would qualify as anything more than an outrageous hypothesis.” And indeed it is. I just show you this to demonstrate that the story we hear *ad nauseum*, the story that is rammed down our throats, the narrative that is taught to every child in American public education is a very sorry model, the data don’t correlate with the predictions. Alright, next time we’ll look at the Creation/Flood model. If there are questions we want to entertain those now.

ⁱ Theodosius Dobzhansky quoted by Duane T. Gish, *Evolution: the fossils STILL say NO!* (Institute for Creation Research, 2006), 325.

ii Some of you have asked me about the calendar and time. I quote from Harold Hoehner's work, *Chronological Aspects of the Life of Christ*. He says, "In A.D. 525 Pope John I asked Dionysius, a Scythian monk, to prepare a standard calendar for the Western Church. Dionysius modified the Alexandrian system of dating, which used as its base the reign of Diocletian, for he did not want the years of history to be reckoned from the life of a persecutor of the church, but from the incarnation of Christ. The commencement of the Christian era was January 1, 754 A.U.C. (*anno urbis conditae* = from the foundation of the city [of Rome]) and Christ's birth was thought to have been on December 25th immediately preceding. So 754 A.U.C. became A.D. 1 in the calendar of Dionysius. The years before this date are denoted by B.C. (before Christ) and after by A.D. (*anno Domini* = in the year of the Lord) with no zero between 1 B.C. and A.D. 1. However, later research indicated that the latest year for Herods' death was 750 A.U.C. and Christ's birth, according to Matthew, occurred before Herod's death. Hence, today it is generally recognized that the birth of Christ did not occur in A.D. 1 but some time before that." I take it He was born in 5/4BC.

iii Duane T. Gish, *Evolution: the fossils STILL say NO!* (Institute for Creation Research, 2006), 49-50.

iv <http://creation.com/battle-quote-not-luther>

v Duane T. Gish, *Evolution: the fossils STILL say NO!* (Institute for Creation Research, 2006), 49.

vi Steve Austin, *Monument to Grand Canyon*.

vii All quotes from Henry Morris, *That Their Words May Be Used Against Them*, (Master Books, Inc, Green Forest AR, 1997), 161ff.

viii http://en.wikipedia.org/wiki/David_M._Raup

ix Ibid., 164.

x http://en.wikipedia.org/wiki/Mark_Ridley_%28zoologist%29

xi Ibid., 165.

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