

# THE OPIE PARADOX

## A Biogeographic and Taxonomic Challenge to Young-Earth Creationist Models

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### Abstract

The “Opie Paradox” is a focused reductio ad absurdum demonstrating that Young-Earth Creationism (YEC) cannot coherently account for the modern North American opossum (*Didelphis virginiana*) within its own stated framework. By granting all core YEC assumptions – including a recent global Flood, an Ark-based origin for all extant land animals, and even miraculous post-Flood dispersal – one arrives at a trilemma: no matter where the modern opossum is placed immediately after the Flood, the YEC model contradicts itself either through its Flood geology, its baraminological taxonomy, or its anti-macroevolution stance.

The paradox does not depend on radiometric dating, standard geological chronology, or evolutionary naturalism; it arises solely from internal tensions within YEC’s own claims.

Under YEC, the fossil record must reflect post-Flood biogeographic reality for mammals — yet it must NOT reflect that reality whenever it contradicts YEC expectations. The opossum lineage reveals that no single interpretation of fossil order can satisfy both YEC biology and YEC geology. YEC must treat the very same fossil sequence as both valid evidence for post-Flood dispersal AND as invalid evidence for post-Flood dispersal. This is the Opie Paradox.

# 1. Introduction

According to publicly available documentation among the most popular Young-Earth Creationist organizations, YEC asserts the following core propositions:

- A global Flood occurred a few thousand years ago.
  - Consensus view is most fossil-bearing strata were produced during this event.
- All extant terrestrial animals descended from “kinds” preserved on Noah’s Ark.
  - Under YEC methodology, a ‘kind’ is treated as a reproductive unit, with hybridization as the key diagnostic, supplemented by baraminological analyses when hybridization data is unavailable<sup>12</sup>.
- Macroevolution does not occur.
  - Many Young-Earth Creationist (YEC) sources reject “macroevolution” while accepting microevolution. For example, CMI argues that what evolutionists call macroevolution is rejected because “the issue is qualitative, not quantitative,” and that “we do not see any evolution at all.”<sup>3</sup>.
- Post-Flood dispersal repopulated the Earth.
  - YEC literature varies on how this occurred but generally invokes land bridges, climate shifts, and rapid migration to justify global species distributions.
  - Some YEC proponents hold to Catastrophic Plate Tectonics<sup>4</sup> however this poses its own subset of problems<sup>5</sup>, and will not be addressed here.

The modern North American opossum (*Didelphis virginiana*, hereafter “N.A. opossum”) presents a unique difficulty for this system. Unlike many creationist examples, the opossum belongs to a fossil-rich, biogeographically constrained, and taxonomically distinct lineage of New World marsupials (Didelphidae). These facts, taken together with YEC’s own theological and scientific claims, generates a contradiction regardless of where the N.A. opossum is placed post-Flood.

This document formalizes this contradiction – the Opie Paradox.

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1 Lightner, J., et al., “Determining the Ark Kinds,” Answers Research Journal, November 16, 2011, <https://answersresearchjournal.org/determining-the-ark-kinds/>.

2 Jason Lisle, “Species or Kinds? | Biblical Science Institute,” biblicalscienceinstitute.com, September 27, 2019, <https://biblicalscienceinstitute.com/origins/species-or-kinds/>.

3 Carl Wieland, “Variation, Information and the Created Kind · Creation.com,” Creation.com, January 28, 2006, [https://creation.com/en/articles/variation-information-and-the-created-kind?utm\\_source=chatgpt.com](https://creation.com/en/articles/variation-information-and-the-created-kind?utm_source=chatgpt.com).

4 Baumgardner, John R. (2003) "Catastrophic Plate Tectonics: The Physics Behind the Genesis Flood," Proceedings of the International Conference on Creationism: Vol. 5, Article 13. [https://digitalcommons.cedarville.edu/icc\\_proceedings/vol5/iss1/1](https://digitalcommons.cedarville.edu/icc_proceedings/vol5/iss1/1).

5 William Worraker, “Heat Problems Associated with Genesis Flood Models—Part 4: Heat Deposited by Magmatic Activity,” Answers in Genesis, May 17, 2023, <https://answersresearchjournal.org/noahs-flood/heat-problems-flood-models-4/>.

## 2. Methodological Generosity

For the sake of argument, and to isolate the contradiction strictly within YEC's own reasoning, we adopt the following assumptions granted to YEC:

- The Earth is young (<10,000 years).
- A global Flood occurred and created the majority of fossil-bearing strata.
- Noah's Ark preserved representatives of all terrestrial "kinds."
- Post-Flood diversification occurred within kinds, but not across kinds.
- Miraculous or exceptionally rapid post-Flood animal dispersal is permitted.
- God may place animals in any post-Flood region desired (including teleportation).

We will not challenge these premises. The paradox arises after granting them.

## 3. Biological and Paleontological Background

### 3.1 Modern Distribution

- *Didelphis virginiana* is the only extant marsupial in North America north of Mexico.
- All other living and fossil Didelphidae species are confined to Central and South America.

### 3.2 Fossil Record

Fossils attributable to Didelphidae (and often the genus *Didelphis*) are abundant in:

- **South America:** throughout the Paleogene and Neogene strata.
- **Central America:** late Neogene/Pleistocene.
- **North America:** primarily Pleistocene and Holocene.

Within YEC models that assign the Flood boundary near the K-Pg or early Cenozoic strata, these fossil placements reflect post-Flood diversification.

### 3.3 Reproductive Isolation

Empirical studies show that:

- The N.A. opossum cannot interbreed with multiple S.A. *Didelphis* species (e.g., *D. marsupialis*, *D. aurita*) despite having geographic overlap.
- Under YEC definitions, reproductive isolation constitutes macroevolution, i.e., speciation beyond the “kind” boundary.

YEC literature generally asserts *Didelphis* as a single “kind.”

## 4. Formulation of the Paradox

After the Flood, we assume God can place the modern N.A. opossum anywhere on Earth through any means – normal or miraculous. Let L be the post-Flood location chosen for the origin of *Didelphis virginiana*.

The paradox states:

For all possible choices of L, the YEC model yields an internal contradiction with its own geology, taxonomy, or anti-macroevolution principles.

The contradiction emerges as a trilemma, though in its strongest form it becomes a two-horned dilemma.

## 5. The Three Horns of the Trilemma

### Horn 1: North American Placement, Geological Contradiction

Let L = North America post-Flood. To maintain this:

1. The earliest YEC post-flood strata (postulated Cenozoic layers) must contain *Didelphis* fossils **before** any South American fossils if North America is the origin point.
2. But the actual fossil sequence – in both standard geology and YEC Flood boundary placements – shows the opposite:
  - South American Fossils appear earlier and more abundantly.
  - North American fossils appear last.
3. Moving the Flood Boundary does not solve this problem, and creates several additional ones. See Appendix B.

4. Therefore, YEC must claim:
  - Fossil order is inverted, or
  - Flood layers are mis-classified, or
  - God arranged fossils non-chronologically, or
  - the N.A. opossum is not the ancestor of the S.A. forms.

All options contradict YEC commitments:

- If the fossil order is meaningless, Flood geology fails.
- If fossils reflect order, N.A. origin is impossible.
- If God rearranged fossils, “creation science” ceases to be scientific.

Thus, **North American origin contradicts core YEC geology.**

## **Horn 2: South American Placement, Speciation Contradiction**

Let L = South America post-Flood. This aligns with the fossil record, but introduces:

1. Reproductive isolation between N.A. opossum and its S.A. relatives.
2. YEC’s definition: inability to interbreed results in different “kinds” classifications.  
This ends with macroevolution as necessity.
3. Changing the definition of “kind” does not solve this problem and creates additional tensions. See Appendix B.
4. Therefore, the post-flood *Didelphis* “kind” must have:
  - diversified into reproductively isolated lineages,
  - across continents,
  - within ~4,000 years,
  - leaving no transitional fossils.

This is macroevolution at a rate far exceeding anything accepted in mainstream biology.

Thus, **South American origin contradicts YEC anti-macroevolution claims.**

### **Horn 3: Multiple origin, Baraminological Contradictions**

One could propose that N.A. and S.A. opossums were separate created kinds on the Ark. But this contradicts:

- YEC baraminology, which clusters Didelphidae as a single kind,
- morphological continuity across fossil and extant species,
- YEC teachings that genera typically represent kinds.

Splitting *Didelphis* into multiple “kinds” is ad hoc and undermines baraminology broadly.

Thus, **multiple-kind solutions contradict YEC taxonomy.**

## **6. Reduction to the Dilemma**

The trilemma can be simplified to a dilemma:

### **Dilemma Horn A: North America (Fossil/Geology Failure)**

- YEC Flood geology becomes internally inconsistent and is scientifically inapplicable.

### **Dilemma Horn B: South America (Evolution/Taxonomy Failure)**

- YEC anti-macroevolution doctrine becomes internally inconsistent and is theologically inapplicable.

**There is no choice of L that avoids both contradictions simultaneously.**

## **7. Significance**

The Opie Paradox shows:

- No appeal to miracles can reconcile these contradictions; miracles cannot create consistent fossil patterns without undermining “creation science” as a legitimate endeavor.
- The paradox does not rely on mainstream evolutionary assumptions – it works entirely from within YEC’s own commitments.
- The opossum is a minimal counterexample: a single species sufficient to demonstrate the self-inconsistency of the YEC framework.

Thus, the paradox stands as a compact, rigorous refutation of YEC's capacity to coherently explain post-Flood biogeography, fossil chronology, and speciation using its own axioms.

## 8. Conclusion

Even under extraordinarily generous assumptions – accepting the Flood, the Ark, “kinds,” rapid post-Flood dispersal, and even divine teleportation – Young-Earth creationism cannot account for the biological and fossil reality of a single modern species: the North American opossum.

- Placement of the opossum in North America directly contradicts YEC geology.
- Placement of the opossum in South America directly contradicts YEC theology.

There is no viable third option. **This contradiction is structural, not evidential.**

Therefore, the existence and distribution of *Didelphis virginiana* represents a decisive internal inconsistency within Young-Earth Creationist biogeographical models.

## **Appendix A: Logical Schema (Formal)**

Let:

K = Didelphis-kind

L = post-Flood origin location

F = actual fossil patterns

G = YEC Flood geology

S = YEC stance against macroevolution

R = reproductive isolation

C = coherence of model.

### **Case 1: L = North America**

F contradicts G  $\rightarrow \neg C$

### **Case 2: L = South America**

R  $\rightarrow$  macroevolution

macroevolution contradicts S  $\rightarrow \neg C$

### **Case 3: L = {NA, SA} and K split into multiple kinds**

violates baraminology  $\rightarrow \neg C$

**Thus:**

$\forall L, C$  is false.

## **Appendix B: Potential Objections**

### **Objection: Kinds are broader than genus.**

This objection arises from the fluidic nature of the definition of the word “kind” as used in common Young Earth Creation literature. Unfortunately, it’s this very objection that exposes a core weakness in the YEC framework: a lack of rigorous scientific definitions.

If we allow the category of “kind” to be expanded beyond the “genus” level then the problem is not resolved, rather the tension becomes even worse:

Rapid macroevolution within Didelphidae *must have* occurred and it *must have* been demonstrably more extreme.

Expanding the definition of “kind” beyond the “genus” level also introduces further incoherence in the YEC model: distinguishable attributes that are useful to classification no longer exist. The interbreeding firewall must be dissolved to extend “kind” past “genus” thus rendering the term “kind” either incoherent or useless within the current YEC framework.

### **Objection: The Flood Boundary can be moved.**

This objection attempts to reconcile a North American Opossum placement with pre-Flood fossils, but creates numerous other problems, some purely theological, others centered on the model.

This objection introduces a potential quadlemma.

If the Flood Boundary is moved making their fossils all or some of their fossils pre-Flood, then the Opossum lived through the Flood mostly unchanged, as the fossil record indicates. But then we’re forced to ask multiple, almost impossible to answer questions:

Why did only opossums remain evolutionarily stagnant?

Why did God wipe out the pre-flood Didelphidae but preserve this one lineage?

Why did other Ark kinds explosively diversify while opossums didn’t?

Importantly, additional unresolved problems are created:

If the opossum is identical to the Ark opossum, as this changed Flood Boundary would indicate, then that requires the Ark opossum to be a species-level kind, in direct contradiction to baraminology.

How does one account for all of the other changes and fail states that occur throughout the remainder of the YEC model predictions? To move the Flood Boundary up this far would require that all Paleogene Mammals are reclassified as Pre-Flood animals.

This would necessarily include Paleocene, many Eocene, early primates, early horses, rodents, bats, carnivores, and archaeocetes. This is a nearly unresolvable problem as current AiG YEC teaching says all modern mammals diversified after the Flood from Ark kinds.

Once Opossums become pre-Flood we are forced to ask difficult theological questions as well, such as: why did God kill the pre-Flood opossums (and other mammals) only to bring them back post-Flood? Why did God essentially “stop” the opossum from rapid

diversification while other mammals were allowed to rapidly diversify? More importantly, and unanswerably, why is the Bible silent on any of this?

The theological answer is one of argument from silence.

### **Objection: God placed fossils arbitrarily.**

This objection is an appeal to a miracle we did not grant in our assumptions, and ruins any usefulness to the scientific method that Young Earth Creationism attempts to utilize.

### **Objection: The flood deposited the fossils chaotically. (L = N.A.)**

This solves one question about fossil placement but fundamentally opens YEC to two additional criticisms:

- There is no published work that coherently defines how fossils are placed in flood geology that accounts for the arbitrary chronological reversal of *Didelphidae*.
- A chaotic distribution, as suggested here, would break the majority of other fossil distribution patterns, but for some unexplainable, arbitrary reason, reversed *Didelphidae* chronology.

So while this objection could potentially ease one horn of the reduced dilemma, it does so at the peril of the rest of the YEC hypothesis.

### **Objection: Interbreeding was allowed then stopped.**

Even if God were to allow interbreeding at some arbitrary point for speciation to occur, *speciation would still occur*.

This is macroevolution under YEC definitions, and the second horn of the trilemma remains problematic – YEC theology must be abandoned.

Additionally, this offers no explanatory power and is miraculous by divine fiat: “God declared it” is an unexplainable miracle that cannot be reconciled through the scientific method.