

# **The History and Impact of the Book, *The Genesis Flood* (Part 2)**

**By DR. JOHN C. WHITCOMB**

President, Whitcomb Ministries, Inc.

It was not until January of 2003 that the Institute for Creation Research responded in depth to the challenges of the progressive creationism movement. I was invited to join three scientists and another theologian to participate in eight panel discussions and responses to the views of Dr. Hugh Ross. These recordings are available from ICR in an album entitled, *After Eden: Understanding Creation, The Curse and The Cross*.

I was especially amazed at the futile effort of progressive creationists to reduce the Genesis flood to a Mesopotamian catastrophe in order to justify millions of years of sedimentation and fossilization before the creation of mankind.

This reply by ICR was followed by a 410-page volume written by a New Zealand scientist, Jonathan Sarfati, entitled, *Refuting Compromise: A Biblical and Scientific Refutation of Progressive Creationism (Billions of Years), as Popularized by Astronomer Hugh Ross* (Green Forest, AR: Master Books: 2004).

Dr. Sarfati devotes an entire chapter to the question of how a global flood best harmonizes the Bible and true science. Another powerful response to the local flood view has been provided by John Woodmorappe in his masterpiece, *Noah's Ark: A Feasibility Study* (El Cajon, CA: Institute for Creation Research, 1996).

## **The Intelligent Design Movement**

The second counter-movement to *The Genesis Flood* is even more amazing to behold. It is called the Intelligent Design Movement and is dedicated to the proposition that atheistic naturalism and neo-Darwinian evolutionism have completely failed to explain the nearly infinite, irreducible complexity of living things and can be defeated by

scientific and rationalistic arguments without any appeal to the Bible or to the Creator of the world, our Lord Jesus Christ.

Among the most prominent members of this movement are Philip E. Johnson (former professor of law at the University of California, Berkeley), Michael Denton of New Zealand, Charles B. Thaxton, Stephen Meyer, Paul Nelson, Thomas Woodward, Michael Behe, Jonathan Wells and William Dembski.

Every Christian should applaud legitimate efforts to restore sanity and reality to the study of ultimate origins. And most of the argumentation of IDM books is, to this extent, on target. The tragedy of the movement, however, is that it deliberately stops short of honoring God's written revelation on origins, the Bible. In fact, the book of Genesis as literal history seems to be an embarrassment and an unwanted and unnecessary burden to bear in the debate with evolution-oriented scientists.

Dr. Philip Johnson, considered by many to be the leading spokesman for the movement and one who claims to be a Christian, put it this way: “Get the Bible and the Book of Genesis out of the debate, because you do not want to raise the so-called Bible-science dichotomy. Phrase the argument in such a way that you can get it heard in the secular academy and in a way that tends to unify the religious dissenters. That means concentrating on, ‘Do you need a Creator to do the creating, or can nature do it on its own?’ and refusing to get sidetracked onto other issues, which people are always trying to do. They'll ask, ‘What do you think of Noah's flood?’ or something like that. Never bite on such questions because they'll lead you into a trackless wasteland and you'll never get out of it” (“Berkeley's Radical: An Interview with Philip E. Johnson” [*Touchstone*, 15:5 (June, 2002), p. 41]).

Indeed, to assert that the universe is the product of an Intelligent Designer is an essential foundation for origins study. But it is only the very bottom rung of the ladder to full creation truth. It is vastly insufficient! To truly honor God and to bring full light into the enormously important question of how our world began, one must also believe in the

divinely inspired account of cosmic and biologic origins in Genesis 1 and 2 and the magnitude of the flood in Genesis 6 to 9. The Son of God, by Whom “all things were created that are in heaven and that are on earth” (Col. 1:16), the One “in whom are hidden all the treasures of wisdom and knowledge” (Col. 2:3), the ultimate Designer of all life, matter, energy, space and time, has been practically ignored by these who write so eloquently of “the Intelligent Design” of all things.

To be specific, it is essential to believe the Genesis record of origins in order to please God. This obviously includes the manner in which living things were created (“full-grown,” with a superficial appearance of history, e.g., Adam and Eve); the order in which things were created (e.g., the earth before the sun and moon, trees before marine life and flying creatures and whales before reptiles and land mammals); and the duration of creation events (six 24-hour days only a few thousand years ago). Our Lord explained that Adam and Eve were created “at the beginning” – not millions of years after the earth came into existence (Matt. 19:4).

Thus, it is also essential to believe that death in the animal kingdom (and massive fossilization) did not occur before the creation of mankind, but that it was an effect of Adam's rebellion (see Gen. 1:31; and Rom. 5:12 in the light of Rom. 8:20-23). Trillions of fossilized plants and animals all over the world can only be explained in terms of the global catastrophism of the Genesis flood.

The Pharisees, of course, believed in a literal creation week and a universal flood. They also accepted the entire Old Testament as inspired of God. This was essential as a foundation for faith, as our Lord repeatedly taught (e.g., Matt. 5:18; 22:29; John 5:46); but it was not sufficient to please God. Our Lord said to them: “You search the Scriptures [i.e., the Old Testament], for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life” (John 5:39, 40). Many Pharisees could quote the entire Hebrew Bible but were blind to the light of the world (cf. John 8:12-20).

Our Lord said: “Whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His *own* glory, and *in His* Father’s, and of the holy angels” (Luke 9:26; cf. Mark 8:38). How then can we help people who are walking in the darkness of materialistic evolutionism by ignoring the Lord Jesus Christ Himself? Discussions and debates concerning Intelligent Design can (in God's providence) temporarily catch the attention of unbelieving minds. But saving faith can only come through the acceptance of the “living and powerful” Word of God (Heb. 4:12) and its witness to the finished work of Christ upon the cross and His bodily resurrection from the dead (cf. Rom. 10:9, 10; Acts 17:30-34).

The apostle Peter did not say that we are always to “*be* ready to *give* a defense to everyone who asks (us) a reason for the hope that is in (us)” through intellectually sophisticated, rationalistic argumentation. He introduces his statement with words that are frequently ignored in apologetic systems: “But sanctify [i.e., set apart, honor, reverence] the Lord God in your hearts” (1 Pet. 3:15). It is God's Words, not our words, which can change unbelievers into believers. Saving faith, which every person desperately needs, “*comes* by hearing, and hearing by the word of God” (Rom. 10:17). This is the only “wedge” that can separate evolutionists from the blindness of sin and bring them to a full knowledge of Christ, the Creator of the world and the Savior of men – just as this inspired, inerrant and infallible “wedge,” authored by the third Person of the triune Godhead, did for this former evolutionist in 1943.

Thus, while Dr. Hugh Ross and his followers have attempted to shrivel the mountain-covering, year-long deluge to a local catastrophe in Mesopotamia, the Intelligent Design scientists and philosophers officially ignore not only the Genesis record of the flood but also the entire book of Genesis and the 65 God-inspired books which follow it. (See Ken Ham, “AIG’s Commentary on the ID Movement” [Aug. 28, 2002]; Carl Wieland, “AIG's Views on the Intelligent Design Movement” [Aug. 30, 2002]; and Terry Mortenson, “Philosophical Naturalism and the Age of the Earth: Are They Related?” [*The Master's Seminary Journal*, 15:1 (Spring 2004), pp. 71-92]. Answers in Genesis provides a wealth of information about these topics on its website, [www.answersingenesis.org](http://www.answersingenesis.org).)

Truly, God's people around the world must make a huge decision concerning the origin of the world: either we take God at His Word because of Who He is, as the God who never lies nor deceives His people; or else we must surrender our minds to the ever-changing opinions of finite and sinful men who are saying more loudly than ever before: "Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation." But God gives us His infinite and eternal perspective on such thinking: "For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world *that* then existed perished, being flooded with water" (2 Pet. 3:4-6).

Our Lord Jesus Christ confirmed to us that in "the days of Noah...before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away" (Matt. 24:37-39).

Stop to think: our Lord said that a man named "Noah" survived "the flood" by entering "the ark" when "the flood came and took them all away." But are these words true? Yes, because "Heaven and earth will pass away, but My words will by no means pass away" (Matt. 24:35).

By the grace of God, may we build our lives and our destinies upon Him whose words will abide forever.

*Note: This article is based on Dr. Whitcomb's presentation at the Answers in Genesis 2005 Creation Mega-Conference, which was held in July of 2005 at Liberty University in Lynchburg, Va. It is reprinted with permission.*

*This presentation is also available on DVD from Answers in Genesis.*

*For more information, visit [www.answersingenesis.org](http://www.answersingenesis.org).*

*This message was given prior to the death of Dr. Henry Morris on Feb. 25, 2006.*

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