



# A GOOD & FAITHFUL SERVANT

The life and times of  
Prof. John C. Whitcomb, Th.D.



by David C. Whitcomb, M.D., Ph.D.



# A GOOD & FAITHFUL SERVANT

The life and times of  
**Prof. John C. Whitcomb, Th.D.**

✧  
by David C. Whitcomb, M.D., Ph.D.

First printing: April 2022

Copyright © 2022 by David C. Whitcomb. All rights reserved. No part of this book may be reproduced, copied, broadcast, stored, or shared in any form whatsoever without written permission from the publisher, except in the case of brief quotations in articles and reviews. For information write:

Master Books®, P.O. Box 726, Green Forest, AR 72638  
Master Books® is a division of the New Leaf Publishing Group, Inc.

ISBN: 978-1-68344-264-6  
Digital ISBN: 978-1-61458-804-7  
Library of Congress Number: 2021952512

Cover by Diana Bogardus

Unless otherwise noted, Scripture quotations are from the (NASB®) New American Standard Bible®, Copyright © 1960, 1971, 1977, 1995, 2020 by The Lockman Foundation. Used by permission. All rights reserved. [www.lockman.org](http://www.lockman.org).

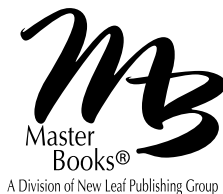
All Scriptures marked (KJV) are from the King James Version.

Please consider requesting that a copy of this volume be purchased by your local library system.

**Printed in the United States of America**

Please visit our website for other great titles:  
[www.masterbooks.com](http://www.masterbooks.com)

For information regarding author interviews,  
please contact the publicity department at (870) 438-5288.



# Contents

Introduction .....	5
<i>Section 1 — Life and Legacy</i>	
1 The Man .....	9
2 Impact of <i>The Genesis Flood</i> .....	25
3 1,000 Men .....	47
Photo Section 1 .....	73
<i>Section 2 — Childhood</i>	
4 Buster .....	87
5 Jack .....	99
6 McCallie .....	118
Photo Section 2 .....	140
<i>Section 3 — College &amp; Military Service</i>	
7 Princeton .....	155
8 Uncle Sam .....	184
9 The 909 .....	211
10 Bill .....	237
11 Mr. F .....	256
Photo Section 3 .....	285
<i>Section 4 — Seminary &amp; Christian Service</i>	
12 Grace .....	303
13 Sib .....	325
14 PEF .....	342
15 Darius .....	376
16 Edisene .....	402
Photo Section 4 .....	434
<i>Section 5 — The Genesis Flood</i>	
17 Cornelius .....	449
18 Henry .....	470
19 Th.D. ....	489
20 The Genesis of <i>The Genesis Flood</i> .....	519
Photo Section 5 .....	534



# Introduction

Baby boomers generally recognize that their fathers fought the Axis powers in the 1940s but seldom know the details. The Greatest Generation was also the Silent Generation.

My daughter Laura, while in junior high school, interviewed her grandfather about his WWII experiences as one of her class assignments. For the first time, I learned many fascinating details of my father's tour of duty as a soldier in Germany, including fighting in the Battle of the Bulge.

Beginning with a "fight to the death" stand in Marche, Belgium — just west of Bastogne — I began working with my father to document and describe the events of his life. As word of this effort leaked out to friends and family, we discovered great interest in his life and times *outside* of Germany — information that gave insights into how he became a world-changing teacher, theologian, and author. He was clearly an inspiration and role model to thousands and thousands of Christians throughout the world, and his life story is worth telling.

This volume covers the first half of his life, culminating in the publication of *The Genesis Flood* in 1961. Fortunately, I was able to work with my dad on every chapter — typically beginning with a 12–15 page draft that was returned with innumerable edits and comments to be corrected before addressing the content. He also called me every Sunday afternoon, asking briefly how my wife, Chris, and I were doing followed by "I hate to ask, but how is the biography coming?" He became increasingly excited about the project as it took shape. He did not want it to focus on him, but rather what God did for him and through him.

This volume was completed while my father was alive, so the text reflects his state at the time. On January 18, 2020, I drove from Pittsburgh, Pennsylvania, to Indianapolis, Indiana, to the house of my brother Don and his wife, Kim, who were caring for my dad and his wife, Norma. The reason was to hand him a completed copy of the

manuscript. He was overwhelmed. In contrast, I was just thankful for the rich experience of getting to know my dad better.

Dad immediately began editing the final chapters. At 10:00 p.m. on February 4, 2020, my brother heard him working and entered his living area to see why he was awake so much later than usual. Dad turned to him, handed him an edited chapter, and said, "Here, I am now finished!" He then went to bed and awoke in heaven.

I have been a successful physician, scientist, professor, and entrepreneur, a career for which I thank God. But, from my perspective, generating this biography is the most rewarding, fulfilling, and important achievement of my life. I learned that I am not my father, nor is anyone else. However, the life story and example of this man of God will be of great interest to those who knew him personally and will be a great inspiration to those who never met him.

## **Section 1**

# **Life and Legacy**





## Chapter 1

# The Man

“A Good and Faithful Servant”

June 22, 1924, to the present

I have known my father for 60 years, but I never knew him until I carefully studied his life and the world in which he lived. This is a story that must be told.

Growing up as an undifferentiated kid, I often heard the comment, “Do you know who your father is?” Of course, I would always say, “Yes!” But this one-word answer only related to my limited perspective as his child. The rest of the story, told below, is amazing.

My father became internationally known after co-authoring *The Genesis Flood* with Henry Morris, Ph.D. After reading and reviewing it several times, it continues to impress me as a remarkable and powerful book — one that very few other people could have written. And I wondered how he did it.

The story of Professor Whitcomb’s life begins in Chapter 4. But before diving into the times and circumstances of his life, it is important to provide insights into who he is as a man, the impact of *The Genesis Flood* book on Christian thought, and his legacy as a theologian and teacher.

### **Personal Observations**

It is a strange task to write a biography on one’s own father. The account must be complete and accurate, critically analyzing the characteristics and responses to challenges that contributed to making him a man greatly used by God. But it must be accurate and real, balancing the positives and negatives so that the story is true. The work must also provide insights into his person and personality, which stands in

## A Good and Faithful Servant

contrast to other people, including me. I begin the story talking about my father as “dad” or “father.” Later, however, I refer to him by his given name, or nicknames, to help maintain objectivity.

I will be the first to admit that I am very different from my father in personality, temperament, and abilities. One major difference is that I am dyslexic; I struggle to read, am unable to spell simple words, and am continually grappling with illegible handwriting. This made written communication with my father challenging, since he is an exceptional writer and editor. He would return my handwritten documents of thoughtful expressions covered with red pencil markings, including lines to the margins to correct misspelled words or grammatical errors in gorgeous handwriting.

Another difference between my father and me is in organization and attention to detail. He kept a diary almost every day of his life since age 11 years (~30,000 pages). Furthermore, he saved every letter that he received and filed them carefully for future reference. His desk always appeared cluttered with stacks of papers — giving the appearance of total chaos; but unlike my cluttered desk, he could immediately find any item he needed within seconds, whether on his desk or carefully tucked away in a filing cabinet for safekeeping. He continually organized and checked his things.

Dad loves people. This fascinated me for several reasons. First, he expresses interest in everyone, not just the Very Important People (VIPs). This interest is genuine and attested to by all who know him. Second, he cared about people and would give someone his bus money and walk home if he saw that it would meet a real need. Third, his relationships with people were natural. His graciousness and gentleness and compassion were from his heart and soul. He had no prejudices or malice, but he was not a fool either — knowing the nature of fallen man’s heart, the difference between right and wrong, and the schemes of the enemy. But he had very few close friends, people that he relied on, confided in, and with whom he spent his free time.

I talked to him from time to time about his broad (international) circle of friends and acquaintances. Being dyslexic, language and communication can be challenging and stressful, and I tended to be more comfortable as a loner. So I asked him why he is continually reaching out to friends and strangers, and especially Christian believers. His

## The Man

response was that he cares about people because God loves them. Jesus Christ Himself showed His love for people while walking on the earth, and He died on the Cross for people who did not know Him and hated Him. Jesus demonstrated how to love people. And God's program today is about people and about the truth.

Physically, my dad displays unusual strength and endurance, excellent physical health, and an ability to focus on complex problems while ignoring distractions — characteristics that I did inherit. So, in those ways I can relate to him. But these features are not the essence of a man, nor can they explain his life and accomplishments.

My father is a man of deep conviction, a characteristic I believe that I share — although I do not communicate my convictions with the grace and thoughtfulness with which my father is naturally blessed. Although he never wavers on the fundamental principles that he tightly holds, he hates controversy and avoids confrontations unless forced into it by duty or circumstances. This is not to say that he is totally passive. But his preferred way is to wait for the right moment and then provide a well-timed and targeted comment that perfectly captures the situation and exposes the problems and errors — delivered as inoffensively and constructively as possible. When he speaks, he is correct in the facts, accurate in his assessment, and insightful in his perspectives. This skill reveals the fact that his convictions are based on diligent study guided by a brilliant mind and total commitment to the service of his Lord.

Dad never aspired to leadership positions. In fact, he often confided that he felt inadequate and unqualified for leadership positions because he was not raised in a Christian home and was missing some critical components that leaders required. Nobody that knew him agreed, but that was his view. Nevertheless, he continually demonstrated biblical leadership as described by our Lord Jesus Christ in Matthew 20:25–28:

“. . . you know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not this way among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve. . .” (NASB 1995).

## A Good and Faithful Servant

The aversion to positions of administrative leadership might also reflect another facet of his personality. While confident in the things that he thoroughly studied, he appeared uncomfortable speaking or taking action in areas that he had not yet mastered. Administrative leaders cannot know all of the details of all areas of their responsibilities. At times they need to take decisive action based on the best available evidence and instinct. They also must fire incompetent or disruptive people, or terminate good people because of organizational or budgetary reasons — an action that may be devastating for the individual being fired. My perception is that emotionally, my dad's compassion for people conflicted with administrative responsibilities, and that while he supported decisive actions based on administrative principles, he could not pull the trigger.

When conflicts or controversies arose in areas that were outside of his area of expertise, he preferred to defer to others that he believed were “experts.” He avoided taking on new responsibilities or becoming entangled in these situations.

He preferred to keep his eyes focused on the divine rather than the mundane. He did not want to be distracted by petty arguments, employment contracts, maintenance issues of the physical buildings and campus, finances, fund raising, etc.

At other times, I believe, my father fell into the dilemma articulated by Plato, “One of the penalties for refusing to participate in politics is that you end up being governed by your inferiors.”<sup>1</sup> But he often accepted a lesser role so that the precious moments of his life could fully focus on much higher, eternal goals.

### A Man with Four Fathers

Great leaders fascinate my father. He loves history. He met many great men that *made* history! And he respected men with great leadership skills. He also valued the time and effort of the great men that taught him personally and guided him — especially through dedicated father-son type relationships.

Four men fulfilled the role of “father” in my dad's life: a biological father, a spiritual father, a theological father, and a scientific father. A

---

1. Plato (c. 428–347 B.C.), *Republic*, Book 1, 347c. An alternate translation is “The punishment which the wise suffer who refuse to take part in the government is to live under the government of worse men.” From <https://wist.info/plato/3168/>, accessed August 21, 2012.

## The Man

brief introduction to these four great men will serve as a backdrop to the development of Professor Whitcomb in all key areas of his life.

### 1. *Biological Father*

Professor Whitcomb grew up in a godless home that focused on the advancement of his own father to a high office in the U.S. Army. Moving constantly with new assignments precluded the opportunity to develop hometown roots and lifelong friends. He spent much time alone — exploring the world in books and magazines. By nature and personality, Professor Whitcomb was always a “book person.” His father, on the other hand, was a “man’s man” who loved competition and the outdoors where a real man could battle the elements. He loved competitive sports, prize fighting, and the Army. Although my father and grandfather were, by personality, like oil and water, they learned to love and respect each other for who they were. My father recalls:

As I look back over ninety years in God’s world, I am amazed and humbled to think of all the men He has used to prepare me for Christian ministry. Although he was not a believer during my early years, my biological father, Col. John C. Whitcomb (a West Point graduate and Chief of Staff, 90<sup>th</sup> Division, under Gen. George Patton in Europe, 1944–1945), taught me discipline, respect for those in authority, and comprehension of the world outside of the USA — especially China, Europe, and Latin America.<sup>2</sup>

My grandfather rescued my dad from a failing high school in rural Georgia and sent him to McCallie Military Academy in Chattanooga, Tennessee, for his junior and senior years. This proved to be a turning point in his life academically, resulting in acceptance into Princeton University, where he graduated with honors. The U.S. Government interrupted his college education to fight against the Nazis in WWII, including deploying him to face German Tiger Tanks in the Battle of the Bulge. But while at Princeton, he met his spiritual father, Donald B. Fullerton.

### 2. *Spiritual Father*

A remarkable man, Donald Fullerton led my father to the Lord during his freshman year at Princeton on February 13, 1942. He continued

---

2. Written by John C. Whitcomb for the biography on June 3, 2016.

## A Good and Faithful Servant

to disciple my father after the war. His impact on the life of my father cannot be overestimated, as he mentored and guided him as a student leader of the Princeton Evangelical Fellowship, and on to seminary. Dad recalls the impact of Dr. Fullerton:

In God's marvelous providence, Dr. Donald Fullerton, a Princeton University graduate, class of 1913, and a veteran missionary (India, Pakistan, and Afghanistan), was permitted to teach the Bible on Sunday afternoons at Murray-Dodge Hall. During my first year at the university (1942–43), he led me to a saving knowledge of our Lord Jesus Christ. Thus, he became my spiritual "father." He wrote to me on July 8, 1970, "Dear Jack, my 'beloved son,' " following the example of the Apostle Paul who referred to Timothy as his "true son in the faith" (1 Tim. 1:2).<sup>3</sup>

### 3. *Theological Father*

After Princeton my father entered Grace Theological Seminary in Winona Lake, Indiana. He dedicated himself to mastering the Bible and theology in order to be equipped to be a missionary in China. But the door to China closed to all Western missionaries. However, the Founder and President of Grace Theological Seminary, Alva J. McClain Th.D., recognized the heart and mind of my father and urged him to stay on as faculty. The time and mentoring of Professor McClain as a scholar and theologian served as a model that my father sought to emulate.

After graduating from Princeton University (1948), I was carefully and systematically taught Christian theology and Bible prophecy by Dr. Alva J. McClain, President of Grace Theological Seminary, Winona Lake, Indiana. To this extent, at least, I consider him to have been my "theological father." During my senior year he assisted me in preparing a 120-page book, *The History of Grace Theological Seminary, 1931–1951*, which included a very valuable thirty-page analysis of "The Background and Origin of Grace Theological Seminary."<sup>4</sup>

---

3. Written by John C. Whitcomb for the biography on June 3, 2016.

4. Ibid.

## The Man

The time spent with Dr. McClain learning the inside details about battles for the faith and taking a stand on biblical principles, while abounding in grace, became invaluable lessons for Professor Whitcomb. Another great man, Cornelius Van Til, Th.D., whom my father came to know during a two-week summer course, helped him develop a presuppositional approach to apologetics (see Chapter 17), which was critical to the writing of *The Genesis Flood*, and beyond. Perhaps Van Til could be considered my father's "theological uncle."

### 4. *Scientific Father*

My father also had the highest regard for his dear friend and colleague, Henry Morris, Ph.D. Morris gave a guest lecture at Grace Theological Seminary in September 1953, arguing that the geological landscape reflected a universal Flood, and that such an event is described in Genesis. This provided a better framework for understanding everything that we see on earth today. My father agreed with this perspective, especially after carefully examining the whole of Scriptures and finding the Bible to be absolutely consistent with six literal days for the world's creation, and later global destruction with a Flood. This became his Th.D. thesis. Although my dad reached out to a number of Christian leaders for help in articulating the scientific arguments, it was Henry Morris who responded and offered essential assistance. While the training of Whitcomb and Morris was vastly different as a theologian and a scientist, their convictions were aligned. A joint effort which addressed the issues of the Bible and evolutionary science became *The Genesis Flood*. Dad recalls:

During my first two years as a professor at Grace Seminary (1951–1953), I had wrestled with the popular "gap theory" of Genesis 1:1–2, which postulated a global flood and total darkness because of the fall of Satan before the six days of creation.<sup>5</sup> But Dr. Morris pointed out very clearly that the trillions of plants and animals we find in horizontal layers around the world were formed during the year-long, mountain-covering Flood of Noah's day. It was the enormous hydrodynamic work of this deluge (see Matthew 24:37–39

---

5. Cf. J.C. Whitcomb, *The Early Earth* (Winona Lake, IN: BMH Books, 2010), 113–130.



## A Good and Faithful Servant

and 2 Peter 3:6) that wiped out millions of years of earth history which the “gap theory” assumed. I was profoundly impacted by the biblical and geological perspectives of this “father” whom God brought into my life and ministry.<sup>6</sup>

The respect and honor that my father gave to these men was genuine. He never aspired to leadership positions, positions of power, or positions of great influence. He preferred to identify extraordinary men of purpose and virtue and follow in their shadows.

As time passes, great men pass away. When he himself was recruited to replace Dr. McClain as President of Grace Seminary, he declined. He never considered himself an organizational leader, but rather a teacher, a preacher, an analyst, an advisor, and a servant.

### Happy Thoughts!

Dad, on a few occasions, quoted the following verse to me, and I believe this is a verse he lived by, “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Philippians 4:8; KJV).

Knowing God; knowing that you are called by Him to His service; being filled with faith and hope; and abiding on the things that are true, honest, pure, and lovely leads to being a happy man! And, I admit, Dad is among the happiest men I’ve ever known.

Two visions dominate my memory. The first is his sense of humor, and the second is seeing him break out into songs of joy — played by whistling through his hands. But his humor stands out as the greater measure of his life.

Those who know my father recognize his great sense of humor. My grandfather, John C. Whitcomb Sr., likely influenced my father’s appreciation for specific types of humor, since John Whitcomb Sr.’s nickname was “Whit,” reflecting his quick wit. My dad loves plays on words, clever puns, hyperbole, understatement, paradox, and irony. These “gems” filtered into his writing, teaching, and preaching, and I believe that he thoroughly enjoyed all of them despite having many clever quips sail over the heads of his audience.

---

6. Written by John C. Whitcomb for the biography on June 3, 2016.

## The Man

Before we met, my wife Chris visited some friends who were attending Grace Seminary and took the opportunity to sit in on one of my father's lectures. She really enjoyed the Bible teaching but came away with two stark impressions. First, she thought that Professor Whitcomb was hilarious, but the class showed almost no reaction as they diligently scribed his statements as notes in their syllabus. Second, she kept wondering if the professor had a son, and what he might be like. I hope she was not disappointed.

As a child, I remember times at the supper table laughing and laughing when interesting topics came under the scrutiny of various family members who began popping comments known as "Whitcomb humor." Guests, at times, sat bewildered, not understanding the barrage of ambiguous comments or enjoying the nuances of clever puns. Dad loved it!

My sister Connie recalls the first night that her future husband joined the Whitcomb family for dinner.<sup>7</sup> "When Mark [Rosendahl] first joined our family dinner discussions, he found it challenging to join the developing conversations. Mark decided to just sit back and enjoy it all. I especially found it remarkable because [Dad's] humor was always immediate, appropriate, and never at anyone else's expense. Being such a distinguished dignitary, he used his humor to set his guests at ease. I always found that to be one of his hallmarks of humility."

Connie also remembers a day when Dad was being shown some new property purchased by his sister-in-law Willie and her husband Sib (Chapter 13). Noting a freshly planted flower bed, he turned to Sib and remarked, "I see the ground is producing flowers *by the sweat of your Frau*."<sup>8</sup>

Connie noted that his joy was linked to his faith in a sovereign God. She noted, "I believe his humor represented a deep reliance on the grace and providence of God. His life was not without sorrows and disappointments, but he was able to trust God, transcend the darkness, enjoy the beauty and wonder of Creation, and share that joy with others."<sup>9</sup>

---

7. The story was sent by email to the author on May 2, 2016.

8. Dr. Whitcomb was alluding to Genesis 3:17-19: "Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. *By the sweat of your brow* you will eat your food until you return to the ground" (NIV; emphasis added). The word *Frau* is German for a married woman or wife — teasing that he had his wife do the work rather than him.

9. Constance Salome Whitcomb [Rosendahl], the third of four children, and the only girl of Professor Whitcomb, was born on October 14, 1958. She lives in Moscow, Idaho, with her husband, Mark. They have five children.

## A Good and Faithful Servant

The youngest of the Whitcomb children, Bob, who performs juggling and speaks at youth retreats and prison ministries and other events, also learned from Dad's example. "Growing up and seeing Dad speaking in front of groups with such comfort and speaking with such a kind, friendly manner with humor mixed with truth is what inspired me [for these ministries]." <sup>10</sup>

Another example of "Whitcomb humor" comes from my own experience. During an interview of a young woman for inclusion or exclusion in a research study, I asked what her occupation was. She stated, "I am a student at the Pittsburgh Institute of Culinary Arts." I jotted down "P.I.C.A." Tapping my finger on the initials, I said, "PICA, I bet they make a mean mud pie!" — and I broke out in a big grin since *pica* is the medical term for "eating dirt." The girl replied, "You must like chocolate desserts," since there is a dessert called a mud pie. I nodded yes because it was true. The joke was a pun. The girl, not being a medical person, only recognized the statement as a compliment. I believe my father would note that even alluding to the second option would be "distasteful."

Dad often used jokes to make his points while teaching or preaching. In thinking through the dilemma of how Noah and his family could manage all of the animals in the Ark for a year during the Flood of Genesis chapters 6–9, dad hypothesized that they went into hibernation. The evidence he gave is that "the animals went into the Ark two-by-two, and a year later came out two-by-two, *including the rabbits!*" To me, this is his signature joke.

### **Jack is Kind, Patient, and Forgiving**

Professor Whitcomb's wife and old friends call him by his boyhood nickname, Jack. A few of them provided some observations about him. The greatest insights come from his wife, Norma.

Norma is his second wife, as Edisene, who was my mother and his first wife, died in 1969 of primary biliary cirrhosis (Chapter 16). Norma became a widow in 1968 after her husband, a doctoral student at Grace Seminary, died of a heart attack at age 40, leaving her with two children. On January 1, 1971, Jack and Norma married and have been together for nearly 50 years.

---

10. Robert Edward Whitcomb (Bob) was born on August 24, 1960, in Warsaw, Indiana. He lives in Orlando, Florida.

## The Man

Norma related a story that remains precious to her because it indicated the kind of man her new husband would be.

One week after our marriage, we flew to Arizona for a week of meetings. I packed the suitcases, as I had done when Robert (my first husband) and I traveled. What a surprise when I opened the suit bag at the motel. The jackets were on the hangers, but no trousers. Robert always put jacket and trousers on the same hanger. Jack hung them separately. Of course, I was horrified to have to tell my new husband what happened. It was then that I found out what a kind, patient, and forgiving husband God had given me. His response was, “That’s alright. We will buy some trousers.”<sup>11</sup>

This memory of Norma seems like a small thing to me but, according to my wife, is very meaningful to a woman, and especially a new wife.

I also asked Norma to write a list of words that summarize Dad’s personality and characteristics — a “word cloud.” There were many. “Unassuming, mild, compassionate, kind-hearted, forgiving, gracious, gentle, lenient, charitable, human, spiritual, pleasant, obliging, yielding, pleasing, brilliant, certain, honest, reserved, mellow, dependable, backer, bright, merciful, unintentional, peacemaker, different, retiring, modest, compliant, submissive, courteous, agreeable, amenable, quiet, peaceful, harmonious, genial, sacrificing, disorganized, clutterer, calm, composed, pacifying, reputable, temperate, delightful.”

My sister Connie listed only a few, but with significant overlap with Norma: “Personable, gospel-oriented, intelligent, wise, thoughtful, humble, caring, selfless, gracious, God-fearing.”

### A Man of Faith

One example of my father’s faith stands with vivid clarity in my childhood memories. My mother suffered from a rare autoimmune disease called primary biliary cirrhosis, although the diagnosis was never made in her lifetime. Every effort was made to find a doctor who could make a diagnosis and offer a cure. During these difficult years he never wavered from his complete trust in God’s sovereignty and goodness.

One day, in the mid 1960s, as my mother’s health spiraled downward while in a hospital, and as the limited family resources dwindled,

---

11. Email to the author on March 16, 2016.

## A Good and Faithful Servant

my father called his children together and told us that he was out of money and he needed \$155 to pay on a debt that day. He asked us all to pray with him to the Lord.

In the early afternoon the U.S. Post Office driver on rural route #8 swung by our house and dropped the mail into the mailbox. I ran to retrieve the letters and to bring them to my dad. As he began opening them his eyebrows raised, and he said something like, “God has answered our prayers!”

Among the letters was a personal note from an old student. The letter stated that Dad had lent him some money, but he never repaid it. The man remembered the debt, wrote a short note, and stuffed it into an envelope along with a personal check. The check was for exactly the amount needed to pay the debt. Happily, we got into the old Ford station wagon and went to the bank with my dad to deposit the check and pay the debt in full.

Dad never mentioned this again, but I never forgot his faith, and God’s answer to prayer — to the penny.

### Others’ Perspectives

Great men and Christian leaders who knew Professor Whitcomb at various times of his life have valuable perspectives that are presented here.

#### *Judge Paul Pressler*

Judge Paul Pressler, a graduate of Princeton University like my father, became a freshman and a member of Princeton Evangelical Fellowship (PEF) the fall following my father’s graduation in 1948. In a letter to me about some details of PEF, Judge Pressler noted,

With regard to your father, I did not know him well, but I stood in awe of him, his intellectuality, and his faithful testimony for our Lord Jesus Christ. I did not get to Princeton until 1948 and so your father was long gone by the time I arrived on the scene. Everything I heard about your father was wonderful. Mr. Fullerton<sup>12</sup> admired him as he admired few people. He never had anything but good things to say about

---

12. Donald B. Fullerton was the founder and leader of the Princeton Evangelical Fellowship and the man who led John Whitcomb to Christ. See Chapter 11, “Mr. F”

## The Man

your father and he is one of only a few people like that. All of the attendees at the PEF considered your father a tremendous leader and we were in awe when his name was spoken. I always felt that he was both quiet and outgoing. He was a leader.<sup>13</sup>

### *A Connecticut Pastor*

George Zeller arrived at Grace Seminary in 1972. He came to Grace Seminary primarily because of Dad, having heard some cassette tapes of him speaking, and being familiar with *The Genesis Flood*. He completed his doctoral work with Dad and then became pastor of Middletown Bible Church in Middletown, Connecticut. A close friendship developed, and Dad made annual trips to teach at their Bible conferences from 1974 to 2010. There were multiple attributes that greatly impressed George Zeller, with two highlighted here, beginning with his teaching abilities.

Dr. Whitcomb was a remarkable teacher. He taught much like he preaches. He was always well prepared. His course on apologetics was so helpful to many. He was a great theology teacher. He was a worthy successor to Alva McClain [teaching on the kingdom and on eschatology]. I tried to take every “Whitcomb course” possible, and most of my friends did the same.<sup>14</sup>

A second attribute is his continuous passion for reaching the lost. Zeller recalls that Winona Lake, Indiana, where Grace Theological Seminary was located, did not have a commercial airport. The closest airport was in Fort Wayne, Indiana, about 30 miles east. So various students and volunteers would often shuttle people back and forth from the airport. Zeller, and others, took advantage of this situation, since it provided an hour of “captive” time with busy professors, such as John Whitcomb. At least one recurring event sticks in his mind. Zeller

---

13. Paul Pressler was a prominent Texas lawyer, legislator, and judge, becoming Justice of the 14th Court of Appeals. Pressler, as a strong, Bible-believing conservative Christian and member of the Southern Baptist Convention, helped reverse a trend toward liberal theology, back to the Bible-believing basics. His account is documented in the book, *A Hill on Which to Die: One Southern Baptist's Journey*, (Nashville, TN: Broadman & Holman Publishers, 1999).

14. Email from Dr. George Zeller to the author on October 24, 2015.

## A Good and Faithful Servant

writes, “I’d pick him up from the airport and as we would go through the gate to pay for parking, he would always have a tract handy and say, ‘Here George, give him (or her) this tract.’”<sup>15</sup>

This practice of reaching out to the lost by giving tracts to everyone continues today. In his late eighties Dad bought a hat that says, “WWII Veteran.” He always puts it on when going to the store or a restaurant, and inevitably people come up to him and say, “Thank you for your service.” He would smile and say, “I have something for you!” and he would give them a tract with the words “You are Special” on the front.

During December 2014, Dad came to Pittsburgh to celebrate Christmas with our family. Since he loves Chinese food, we took him out to dinner. Afterward he asked the waitress if he could meet her colleagues and the cooks. He greeted them, noting that he grew up in China, and gave them his favorite tracts. They thanked him and said, “We remember you! You gave us some nice tracts when we worked in Indianapolis!”

### *A Chance Encounter*

My wife, Chris, and I had the privilege of visiting Jerusalem, Israel, on several occasions. We made a special effort to visit the Garden Tomb where many believe Jesus was buried and rose again. On one occasion, as we approached the open door, a figure emerged from the darkness into the bright sunlight, filling the narrow entrance. The man was dressed in white, with snow-white hair. His face emanated a warm familiarity. As his eyes turned toward us, he called out, “Dave and Chris Whitcomb!”

It was John Willett, our former pastor from Columbus, Ohio, and a graduate of Grace Theological Seminary. More than 30 years had passed since we last talked. But on that day, John led a church group from Greenville, North Carolina, to the Holy Land, and to the tomb.

After a moment he continued, “How is your dad?”

“He is doing well,” I responded. “He is still writing and doing radio broadcast at age 89.”

“Did you know,” John continued, “that I think of him every day. The example of his life is written on my heart and soul.”

John Willett came to Christ as a Naval Officer in 1967. He left the Navy to study at Grace Theological Seminary from 1969 to 1972. As a

---

15. Ibid.

## The Man

new Christian he appreciated the excellent teaching of the professors but noted that one stood out profoundly — Dr. Whitcomb. He specifically recalled:

His knowledge of the history of the total world situation as the Bible unfolds was extraordinary! His teaching style was totally engaging — he made the Bible live in a way that pierced your heart! I feel that for my 45 years in ministry my style is very much like his! His fingerprints are all over me!! I took every course that he taught. I even said, “If he taught a course in nursery rhymes, I’d take it!” He was that profound!<sup>16</sup>

John Willett went on to full-time Christian work as a pastor, a teacher, and staff member of SEARCH Ministries.<sup>17</sup> He sought to follow Christ, by following the example of his beloved seminary professor, John Whitcomb.

### **Peter Masters**

On July 30, 2013, I had the privilege of meeting with Dr. Masters in his office in London, England, at the Metropolitan Tabernacle, a legacy of Charles Haddon Spurgeon. He reflected on the many years that they had corresponded, times that Professor Whitcomb traveled to London to teach in the School of Theology, and theological issues that they addressed together.

Dr. Masters noted he and Professor Whitcomb had an unlikely relationship, based on different doctrinal positions on eschatology. Professor Whitcomb is a strong pretribulation, premillennialist, while Dr. Master’s position is clearly amillennial. Dr. Masters noted that Professor Whitcomb was always gracious and avoided making any differences on issues during his lectures in England, as they were united on so many fundamental doctrines. Professor Whitcomb, on the other hand, remembers a private conversation with Dr. Masters in which he noted that, indeed, Spurgeon himself was a premillennial dispensationalist. “Yes,” Dr. Masters acknowledged, “even the great Charles Spurgeon had temporary lapses in logic.”

Dr. Masters first contacted Professor Whitcomb in 1979 at the urging of Henry Morris, Ph.D, while teaching at the School of Theology.

---

16. John Willett, email to the author on September 29, 2016.

17. Greensboro, NC. <http://www.searchministries.org/searchgreensboro/>.



## A Good and Faithful Servant

Dr. Morris's endorsement was that there was no one better equipped and knowledgeable on both the scientific and biblical issues surrounding Genesis than Professor Whitcomb. So contact was made, and the relationship began.

Dr. Masters noted that, while Dr. Whitcomb provided outstanding teaching on Genesis and presuppositional approaches with Scripture over secondary evidences, the greatest contribution to the work at the Metropolitan Tabernacle came from discussions on biblical separation. The concept was well illustrated with a diagram of fellowship within circles of truth. The example was a systematic and insightful evaluation of the case of Fuller Seminary, leading to sub-biblical thinking. The case was documented in a carefully prepared syllabus that was filled with valuable insights that presented a compelling case. What was more remarkable was that the tone of the writing was without rancor or malaise. It was a document to provide understanding and to teach truth, without attacks on people or personalities. This, Dr. Masters concluded, was one of the most important contributions to the leaders of the Metropolitan Tabernacle as they worked their way through some perilous times.

Beyond the technical theological details, Dr. Masters was impressed by several characteristics that have been highlighted by others: Prof. Whitcomb was unfailingly affable and friendly to everyone. He was never self-conscious, self-serving, or self-promoting. But he revealed his nature of paying careful attention to detail by filling his teachings with insightful, memorable, and often humorous facts that typically were not noticed by others. He revealed profound knowledge of the subject matter. In addition, the staff at Metropolitan Tabernacle appreciated the precision of his presentations such that a direct transcription of his lectures resulted in text that was nearly ready for publication as a manuscript or book.

### **Character**

The few snapshots of John Whitcomb's personality and character fail to tell the full story. They are intended to provide a backdrop for other stories of struggles, hardships, and successes. In short, it is the story of a unique man that God raised up and molded into a good and faithful servant to stay true to his convictions and forever change the Christian world.

## Chapter 2

# Impact of *The Genesis Flood*

A Watershed  
1961 to the Present

It is amazing how a singular event can symbolize a person's life and legacy. Martin Luther nailed "95 Theses" to the door of the Wittenberg Castle church on October 31, 1517. Thomas Edison lit the first light bulb on October 22, 1879. Albert Einstein published the equation  $E=mc^2$  on September 27, 1905. Neil Armstrong set his left boot on the surface of the moon on July 21, 1969. These acts and events, in themselves, such as posting an announcement on a door, turning on a light, publishing a scientific paper, and stepping on the ground, are common in human history. But the historical context and the implications of the specific act of these extraordinary individuals elevated a "common event" into an historic one, recognized as a watershed<sup>1</sup> event that divides history into times "before" and "after." Great men become recognized through both the content and context of their actions. They accomplished something that subsequently became recognized as a solution to a fundamental problem or served as a catalyst to change the world.

John C. Whitcomb Jr. and Henry M. Morris, with their publication of *The Genesis Flood* in 1961, defined their legacy in history. This book became a watershed in both theology and science for a number of important reasons, including changing the worldview of millions of

---

1. A watershed is a line along a ridge of a mountain where a drop of water will flow in one of two opposite directions and ending in two different oceans, depending on which side of the ridge it falls. It can also refer to a historic event that changes thinking or practices from before to after the event.

## A Good and Faithful Servant

people. But before exploring the life and times of John C. Whitcomb Jr., it is useful to put the book's impact into perspective — not focusing on the arguments and hypotheses, but rather on how it changed the entire fields of theology and science.

### The Book

*The Genesis Flood* is a 518-page analysis of the biblical and scientific evidence for the divine creation of the world and a global Flood from the perspective of a literal reading of the Bible.<sup>2</sup> The first edition was published in 1961 by John C. Whitcomb Jr., Th.D., and Henry Morris, Ph.D., as a follow-up of Dr. Whitcomb's Th.D. thesis entitled, "*The Genesis Flood: An investigation of its geographical extent, geological effects and chronological settings.*"<sup>3</sup> *The Genesis Flood* also included multiple chapters on flood geology and scientific evidences revised and expanded from draft chapters of a future book being written by Dr. Morris. (This book was never published but mostly folded into *The Genesis Flood*.)

Major Christian publishing companies rejected the original manuscript, in part because of its length and highly technical content, and in part because of concerns that it would be highly controversial. Indeed, the central thesis and arguments stood in sharp opposition to both the secular theory of evolution, and the prevailing Christian concept of the gap theory, an attempt to fit the theory of evolution into the supposed "gap" between Genesis 1:1 and Genesis 1:2. Charles Craig, president of the small Presbyterian and Reformed Publishing Company in New

- 
2. **Hermeneutics** is the branch of theology that deals with the methodological principles of interpretation of Scripture. **Exegesis** is focused on the text only, whereas hermeneutics includes contextual information. The *historical-grammatical method*, used in *The Genesis Flood*, seeks to understand the author's original meaning — based on the premise that the original Scriptures are directly communicated from God and, in the original text, are both authoritative (i.e., God says) and inerrant. In contrast, the *historical-critical method* of hermeneutics (i.e., higher criticism) is philosophical interpretation based on what the interpreter believed the author was thinking based on the author's historical setting, cultural influences, and political intent — and therefore is not inerrant or ultimately authoritative. The *allegorical method* seeks to find a spiritual meaning behind an illustrative (but non-historical) Bible story, so the Bible, from this perspective, does not mean what it says.
  3. John C. Whitcomb Jr., "The Genesis Flood: An Investigation of Its Geographical Extent, Geological Effects and Chronological Settings." Submitted in partial fulfillment of the requirements for Doctor of Theology, Grace Theological Seminary, May 1957, 452 pages.

## Impact of *The Genesis Flood*

Jersey, finally published the book in 1961. From a humble beginning, *The Genesis Flood* grew in reputation and effects, becoming the catalyst of the modern Creation Movement and forcing major changes in the theory of evolution.

*The Genesis Flood* became one of the most important Christian books of the 20th century.<sup>4</sup> Despite a slow start, it went through nearly 40 reprints and sales approaching half a million copies. Over the past 50+ years, many book reviews critically evaluated the arguments set forth in *The Genesis Flood*, including a Master of Theology thesis that reviewed the reviews!<sup>5</sup>

The authors' premise was that God created the heavens and earth in six days, as literally stated in Genesis chapters 1–3 and that He destroyed the world through a global Flood, except for people and animals in Noah's Ark, as described in detail in Genesis chapters 8–11. They argued that this literal interpretation was consistently carried throughout the entire Scripture, including the teachings of Jesus, and that no other interpretation was ever considered by the authors of the 66 books of the Bible. Secondly, they argued that the appearance and state of the physical universe, and especially the earth, are consistent with the creation/deluge history in Genesis, as demonstrated by principles of physics, especially hydrodynamics, geology, and global geography.

A literal interpretation of Genesis as the premise of *The Genesis Flood* did not originate with Whitcomb. Likewise, the geological arguments for a global Flood, such as fossils on top of mountains, began long before Morris. However, the confident, unapologetic approach and careful, detailed content of *The Genesis Flood* sparked intense responses in the hearts and minds of laymen, clergy, and scientists, both in support and rejection of the thesis and evidences. Whitcomb's approach was to avoid any arguments based on his own expert opinion as an academic theologian and instead to use his technical skills to determine exactly what *God said*, based on careful exegesis of the Hebrew and Greek text within the context of the entire Scriptures from Genesis to Revelation. Nothing more — nothing less. His demonstration of how to use *inductive* reasoning based on Scripture alone, rather than *deductive* reasoning

---

4. William J. Peterson and Randy Peterson, *100 Christian Books That Changed the Century*, Revell (October 1, 2000), 224 pages.

5. Charles Clough, "A Calm Appraisal of THE GENESIS FLOOD," Th.M. Thesis, Dallas Theological Seminary, 1968, 196 pages.

## A Good and Faithful Servant

based on extrabiblical evidences proved to be both the correct approach and compelling — setting the standard for Christian Bible study and apologetics for the future. Without doubt, the arguments forced the reshaping of the worldview of millions of Christians.

Before discussing the impact of *The Genesis Flood* on Christian doctrine and the theory of natural evolution, it is necessary to define the context. Specifically, to whom was the book written and from what perspective did the various responses arise?

### Jesus and the Sadducees

Consider the confrontation between Jesus and the Sadducees in Matthew 22:23–33. The Sadducees and Pharisees were the two leading religious political parties of Jesus' time. The Sadducees were politically and theologically liberal, i.e., the Scriptures *could* mean *anything*, and it has no divine authority. The Pharisees were politically and theologically conservative, i.e., the Scriptures came directly from God and are to be obeyed to the letter.

Although the Sadducees did not believe in the resurrection of the dead (Matthew 22:23), they posed a trap question to Jesus to highlight what they believed proved the absurdity of the idea of a resurrection. The question centered on a story about a woman who married a man who then died. Jewish law required that the man's brother marry the widow to provide children for his dead brother and continue his legacy. In the story, seven brothers sequentially married the same woman and died. Then the woman died. Their question was, "In the resurrection, therefore, whose wife of the seven will she be? For they all had married her" (verse 28; NASB 1995).

Jesus answered them in the following way,

"You are mistaken, not understanding the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage but are like angels in heaven. But regarding the resurrection of the dead, have you not read what was spoken to you by God: 'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB'? He is not the God of the dead but of the living." When the crowds heard *this*, they were astonished at His teaching" (Matthew 22:29–33; NASB 1995).

## Impact of *The Genesis Flood*

This answer is instructive on at least three levels. First, He pointed out the Sadducees' fundamental problem, "You are mistaken, not understanding the Scriptures nor the power of God." Second, He solved their riddle by *correctly* using the Scriptures to demonstrate life after death. Third, He was not intending to convince the *Sadducees* with His answer — but *the crowds!* Jesus' answer was irrelevant to the Sadducees since they did not really care about the details of who was married to whom at the resurrection since they were unbelievers and rejected a literal interpretation of the Scriptures. However, Jesus' answer *was* important to the crowds, many of whom were, or would become, believers in Jesus the Christ.

The premise of *The Genesis Flood* was that the only *authoritative* source of truth resides within the Scriptures. Insightful and correct answers to questions of origins and flood geology in response to atheistic evolutionists will not convince the unbeliever — but can be of great help to crowds of believers and future believers. With clear biblical teaching and personal study, Bible-believing Christians can recognize the correct interpretation of Scriptures and its implications.

### **Starting with Scripture**

*The Genesis Flood* began by laying down the foundation for all subsequent arguments by demonstrating that the biblical record consistently and unequivocally presents the Genesis Flood as a *historic* event. Specifically, the book demonstrated that a literal six-day creation, followed later by a global Flood that destroyed the world, represented the one and only account of the world's creation and destruction presented in the Bible. The arguments followed a careful, *historical-grammatical hermeneutic* assuming an inerrant and authoritative text (see footnote 2). Specifically, the textual, linguistic, historical, and theological evidences were meticulously articulated by an outstanding young academic scholar with impeccable scholastic training (Princeton University) and theological training (Grace Theological Seminary).

Within the framework of Scriptures, the authors used *scientific methods* to test the hydrodynamic models to determine the conditions necessary to generate the geographical features seen in the world today. Detailed information about global topography, geological strata, and their contents were addressed with observable and measurable *evidences*, topic by topic. The mechanisms, evidences, and

## A Good and Faithful Servant

logic were meticulously presented by an outstanding academic scholar with impeccable secular training (University of Minnesota) and accomplishments (Chairman, Civil Engineering Department, Virginia Polytechnic Institute and State University, i.e., Virginia Tech).

These two perspectives (creation and creationism)<sup>6</sup> proved to be internally consistent and complementary approaches. Furthermore, the comprehensive nature of the book and effective critique of alternative arguments precluded the objections that the authors “cherry-picked” a few obscure Bible verses or geographical landmarks to build an argument while ignoring the broader weight of evidence.

The undeniable implication of a literal interpretation of Scriptures is that the all-powerful and all-knowing God of the Bible created the world, then destroyed it with a global Flood as a punishment for human sins. The theological arguments of the literal, historical interpretation divided the visible Christian world<sup>7</sup> while the careful scientific, mechanistic arguments and supporting evidence convinced and satisfied Christian scientists and engineers. It also forced changes in the theory of evolution — despite strong secular condemnation of the book’s premise, by proving that the original theory of evolution hypothesizing that the present conditions were the key to the past was wrong — there *MUST* have been a worldwide catastrophe.

### **Impact of *The Genesis Flood* on Personal Lives of Scientists and Engineers Who were Bible-believing Christians**

The purpose of *The Genesis Flood* was not to convince unbelievers to accept a divine Creator but to enlighten the minds of Bible-believing Christians using Scripture. Furthermore, the book did not oppose science, but exposed the erroneous application of scientific data using hypothetical models and timelines to support the atheistic theory of evolution, even though scientific testing of the models demonstrates the impossibility of the evolutionary models (e.g., artificial life, evolutionary genetics, and extreme complexity of the simplest forms of

---

6. Some argue that creation is a doctrine, while creationism is an apologetic. Creation is held as true; creationism is a dynamic process of studying hypotheses and scientific evidences.

7. The visible Christian world includes everyone who claims to be a Christian, or comes from a Christian tradition or cult, regardless of their understanding of the Bible or acceptance of Jesus Christ as their personal Savior. See 1 Corinthians 11:19.

## Impact of *The Genesis Flood*

life).<sup>8</sup> The same scientific data, when analyzed using sound scientific principles and the correct model, accurately predicts and explains the observed phenomenon.

For Christians with training and careers in various fields of science and engineering, *The Genesis Flood* provided answers to vexing, unanswered questions about the veracity of the Bible and a rational direction into the future. Christians from non-scientific backgrounds, and especially those from more fundamental perspectives, also found the arguments to be refreshing and compelling, strengthening their faith and deepening their appreciation of the greatness of God. Two life-changing testimonies illustrate this effect.

Ken Ham, president of Answers in Genesis, in an interview with the *New York Times*, recalls picking up a copy of *The Genesis Flood* in Brisbane, Australia, while a graduate student in 1974. “It was a groundbreaking work,” Ham stated, “in that [they] basically, in this culture, in this day and age, showed that there were scientific answers to be able to defend the Christian faith and uphold the Bible’s account.”<sup>9</sup> Ken Ham has dedicated his life and career to furthering these ideals by first working with Prof. Henry Morris and later founding Answers in Genesis.

Andrew Snelling, BSc (Applied Geology), Ph.D. (Geochemical Geology), also of Answers in Genesis, relates a similar story of how *The Genesis Flood* impacted his life.

I read this book as a young Christian in my teenage years when I was already a budding geologist, and it totally

- 
8. *Artificial life* is a computer experiment using a self-replicating computer program with random “mutations” altering the code to understand how simple things could become more complex by random changes (i.e., an evolving computer program). *Tierra* was among the first of >20 “artificial life” programs that ran on high performance computers for decades — ending in complete failure to demonstrate any improvement. *Evolutionary genetics* seeks to track genetic variants between living species to recapitulate the phylogenetic tree (Darwin’s “Tree of Life”). However, the variants in DNA code *do not* coincide with the theory of evolution — even at the branch and twig level! Instead, the DNA sequences across species tend to correlate with function, suggesting intentional design to accomplish special purposes. *Complexity* reflects the problem of biological research that demonstrates the extreme complexity of the biological systems in living organisms that are all necessary for controlling normal function, survival, and reproduction, even in the simplest forms of life — noting that new technologies reveal to physicians and scientists that we are only scratching the surface of incredible design.
  9. Jodi Rudoren, “Henry M. Morris, 87, a Theorist of Creationism, Dies,” *New York Times* (March 4, 2006), [http://www.nytimes.com/2006/03/04/national/04morris.html?\\_r=0](http://www.nytimes.com/2006/03/04/national/04morris.html?_r=0), accessed January 2, 2016.



## A Good and Faithful Servant

resolved my ongoing struggle to reconcile the geology I was learning in the secular textbooks with the true account of earth's history in God's Word. Not only did this book convince me that God's Word provides the only reliable basis for understanding geology, but it was foundational in igniting my passion for and calling into full-time creation ministry to uphold the truth of God's Word and defend it from compromise, beginning at the very first verse.<sup>10</sup>

During a personal interview with Andrew Snelling, Ph.D., I asked him what part of *The Genesis Flood* convinced him and his scientist colleagues to become dedicated creationists and flood geologists. Was it the biblical arguments or the scientific arguments? He chuckled and said,

We are scientists with advanced degrees and real-world experience. We know how science works. What was convincing was the argument that the creation-flood account was the correct and the only interpretation of the Bible. Once that was settled, we became 6-day creationists who accepted a global flood as outlined in Genesis. We then continued doing science.<sup>11</sup>

Shortly after the publication of *The Genesis Flood*, the many Christian engineers and scientists with responses similar to Ham and Snelling began meeting together to discuss the Bible, flood geology, biology, evolution, missing links, astronomy, and related issues. In 1963, Henry Morris helped start the Creation Research Society, which grew into the *Institute for Creation Research*. Dozens and dozens of other local young-earth creation societies sprang up around the world, and many churches held Bible-science classes and creation conferences. Although most of the new “young earth creationists” continued in their existing careers, the impact of their new zeal and enthusiasm triggered ripple effects that continue to this day.

### **Impact of *The Genesis Flood* on “Christian Doctrine”**

Seldom does a book cause the religious world to reconsider its beliefs and “officially” change a position that was considered “false” to now be accepted as “true.” The principles and processes for how this type of transformation

---

10. 50th Anniversary edition of *The Genesis Flood*, cover.

11. Interviewed in Pittsburgh, PA, July 31, 2018.

## Impact of *The Genesis Flood*

occurs within Christianity is briefly outlined to better understand the process by which *The Genesis Flood* changed Christian doctrine.

The word *doctrine* means “teachings,” specifically the articulation of principles or positions in a branch of knowledge or system of belief.<sup>12</sup> Doctrine also implies teaching specific information from a position of authority, where an authoritative body determines the consequences for acceptance or rejection of the teachings.

In the case of *The Genesis Flood*, the authors appealed to the Scripture as coming directly from God and without error,<sup>13</sup> and then articulated what they understood was the correct interpretation of key passages in Genesis in light of the entire Scriptures. The questions then became, “Is the biblical interpretation and the inductive and deductive logic of Whitcomb and Morris true (orthodox<sup>14</sup>) or false (heretical<sup>15</sup>)?” If true, “should it be accepted as church doctrine, with opposing teaching deemed false?”

### *False Doctrine*

Church leaders and laymen are repeatedly warned to avoid false doctrine because of the devastating effects of false doctrines on people’s lives (e.g., 1 Timothy 1:18–19, 4:1; 2 Peter 2:1, 3:14–16; Jude 1:10–11). Protection from false doctrine comes from knowing *and applying* the Scriptures to one’s life (e.g., Matthew 7:24–29; John 7:17). Unfortunately,

---

12. See “Doctrine,” <https://www.merriam-webster.com/dictionary/doctrine> and <http://www.biblestudytools.com/dictionary/doctrine/>.

13. See *The Chicago Statement on Biblical Inerrancy*, Short Statement 2 and 4. “2. Holy Scripture, being God’s own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God’s instruction, in all that it affirms: obeyed, as God’s command, in all that it requires; embraced, as God’s pledge, in all that it promises.” “4. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God’s acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God’s saving grace in individual lives,” <http://www.bible-researcher.com/chicago1.html>.

14. The word *orthodox* is from the Greek word *orthodoxia*, which means “right opinion” or “right belief.” Although there is general agreement on most doctrines, various organized church groups such as the Roman Catholic Church, the Eastern Orthodox Church, protestant denominations, various Christian organizations, fellowships, and the cults disagree on which doctrines are orthodox.

15. The word *heretical* is the adjective form of the noun *heretic*, which comes from the Greek word *hairetikos*, meaning “able to choose.” It came to mean an opinion or belief that differs or is against what is considered orthodox or correct. A person holding a heretical position is called a *heretic*.

## A Good and Faithful Servant

there are consequences for ignorance of the Scripture — just as in the legal system where “Ignorance of the law excuses no one.”<sup>16</sup>

Providentially, God gives new and mature believers resources and assistance in avoiding major errors. The first is the Scripture itself, which is the final source of truth and which must be studied (Acts 17:11; 2 Timothy 3:14–17; Hebrews 4:12–13; Revelation 1:2–3). Second, the Holy Spirit works within the heart and mind of true believers (e.g., John 16:13). In addition, there are the positive examples and teachings of godly leaders, the progressive maturity and discernment of believers who learn to study the Bible and who are determined to obey the Scriptures, and the biblical mandate to run from teachings that even “sound like” error.<sup>17</sup> The Scriptures also provide strong warnings to anyone who *teaches* false doctrine either intentionally or out of ignorance,<sup>18</sup> compelling the conscientious teacher to study carefully and teach respectfully in submission to God and His Word. However, the final responsibility of understanding and responding appropriately to truth and error rests on the individual Christian who will give an account of what they did with the light given to them.

### *Growing List of Orthodox Doctrines*

Over the course of church history, the number of doctrinal statements continues to increase. This phenomenon highlights the fact that True Doctrine typically arises as a *refutation of false doctrine*. Thus, early creeds and confessions failed to include important doctrines that were articulated later, in response to heresies or false teachings that emerged in subsequent times.

### *How The Genesis Flood Led to Orthodox Doctrine*

The first chapters of Genesis were generally considered by Christians to be historical accounts throughout early church history, up until the 1860s. The most effective challenge to the biblical account came with the publication of *The Origin of Species* by Charles Darwin in 1859.

---

16. This is a fundamental legal principle that holds that a person who is unaware of a law may not escape liability for violating that law merely because he or she is unaware of its content.

17. See John 14:16–17, 26, 16:13; Romans 18:14; John 7:16–17, 10:4–5, 17:17; 2 Timothy 2:15; 2 Peter 3:14–18.

18. E.g., James 3:1, “Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment” (NASB 1995).

## Impact of *The Genesis Flood*

This became the rallying point for unbelievers who found that this new model of origins solved the greatest problem of all, the need for a Creator and the authority of a judge. With no creator and no sovereign and righteous judge, there was no accountability and no fear of judgment (cf. 2 Peter 3:3–7).

The battle lines between the traditional view of a six-day creation within the past 10,000 years followed by a global Flood and the theory of evolution were drawn by *supposedly* pitting the Bible against science (see Chapter 7). Christian leaders capitulated to the pressure of secular scientists during the next 50 years by trying to fit evolution (directed by God?) into a supposed gap between Genesis 1:1 and Genesis 1:2 (the gap theory).

A series of compelling hermeneutical arguments against the gap theory arose in conservative Christian circles in the 1950s. John Whitcomb, a young professor at Grace Theological Seminary in Winona Lake, Indiana, began teaching seminary students literal creation in six days and a literal global Flood that formed present-day geography. Whitcomb's reason was that a thorough study of the Scriptures using careful exegesis and hermeneutical principles and the context of every reference and every verse in the entire Bible gave a single, consistent narrative; God created the world in six literal days, and God destroyed the world by a global Flood as a punishment for sin. There was no other narrative or explanation supported by Scripture. This inductive reasoning, using the entire Bible as evidence, was therefore taught without apology or compromise.

Whitcomb's view of a young earth and opposition to the gap theory was brought to the attention of the President of Grace Theological Seminary, the internationally acclaimed theologian, Alva J. McClain, Th.D. (see Chapter 12). The other faculty, who were teaching the gap theory, asked McClain to help determine whether or not the interpretation of Whitcomb was orthodox. McClain studied the materials and came to a historic conclusion. At one point he stood up, leaned forward, twisted the end of his mustache, and remarked, "You know, I think that young whippersnapper Whitcomb is right!"

With McClain's endorsement and the subsequent approval of the faculty, Grace Theological Seminary began teaching a literal interpretation of Genesis as historically accurate and orthodox Christian doctrine.

## A Good and Faithful Servant

This action by the president and faculty of Grace challenged other conservative colleges and seminaries to seriously consider the exegesis and evidences, with a growing recognition that a literal interpretation of the text and inductive reasoning was indeed warranted and therefore the theory of evolution and any compromise of the Scriptures to support evolution must be false.

Publication of *The Genesis Flood* in 1961 placed the arguments in the hands of everyone interested in the debate, and the inductive approach and tools to study the issues for themselves. Whitcomb anticipated the impact of this careful, comprehensive, and hermeneutically sound approach to the Bible. “It can no longer be a matter of Genesis *and* uniformitarian geology; it is now a question of Genesis *or* uniformitarian geology.”<sup>19</sup>

### *Impact on the Christian Academic World*

Henry Morris, Ph.D. (Chapter 18), in his memoirs on the history of the Creation Movement,<sup>20</sup> noted the stark differences in reception of *The Genesis Flood* at different colleges and seminaries. In general, most conservative Bible colleges and seminaries enthusiastically embraced the thesis and arguments of the book. In contrast, theologically liberal schools rejected the book. The issue boiled down to the authority of Scripture over the opinion of atheists who demanded the theory of evolution as an alternative to the Creator.

### *International Council on Biblical Inerrancy*

The *International Council on Biblical Inerrancy* represented the effort of conservative scholars to articulate the principles and doctrines related to biblical inerrancy, biblical hermeneutics, and application of biblical principles. The council called for a workshop in Chicago, Illinois, near the O’Hare International Airport in 1978. The result was *The Chicago*

---

19. John C. Whitcomb Jr., “The Genesis Flood: An Investigation of Its Geographical Extent, Geological Effects and Chronological Settings,” 283. Submitted in partial fulfillment of the requirements for Doctor of Theology, Grace Theological Seminary, May 1957.

Uniformitarianism is the premise behind the theory of evolution in 1960 and is further described later in this chapter. See footnote 22

20. Henry M. Morris, *A History of Modern Creationism* (Green Forest, AR: Master Books, 1984).

## Impact of *The Genesis Flood*

*Statement*,<sup>21</sup> signed by nearly 300 noted evangelical scholars, including James Boice, Norman L. Geisler, Carl F.H. Henry, Harold Lindsell, J.I. Packer, Francis Schaeffer, R.C. Sproul, Henry Morris, and John Whitcomb. During the workshop, Dr. Whitcomb stood and requested inclusion of statements on the issues of creation and the Flood. The committee reviewed and endorsed the following statements.

### Article XII.

WE AFFIRM that Scripture in its entirety is inerrant, being free from all falsehood, fraud, or deceit.

WE DENY that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science. **We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.**

This statement affirmed the truth of divine creation, without articulating the details of creationism — while denying that any scientific hypothesis could legitimately refute this truth.

While *The Genesis Flood* did not convince all Christians of literal history of Genesis 1–11, it certainly had a major, lasting impact. Following *The Chicago Statement*, many churches and denominations included similar statements on the origin of the universe and a global Flood of Genesis as part of their official church doctrine.

### **Impact of *The Genesis Flood* on the Theory of Evolution**

Darwin's theory of the origin of species, built on Charles Lyell's model of uniformitarian geology,<sup>22</sup> served as the framework for the secular theory of natural evolution. *The Genesis Flood* brought international attention to critical flaws in these theories. The arguments in *The Genesis Flood* caused the collapse of the original theory of evolution, necessitating the development of *new* theories that included catastrophism. Furthermore, *The Genesis Flood* highlighted the fact to the scientific

---

21. The full statement can be found at <http://www.bible-researcher.com/chicago1.html>.

22. Uniformitarianism, as applied to geology, is the idea that the present, observable conditions are the key to the past, and that the geology of the earth reflects current processes extended backward over millions and billions of years. The opposing view is catastrophism, arguing that massive disasters are needed to explain observed geology.

## A Good and Faithful Servant

community (believers and non-believers) that there is no known *scientific mechanism*<sup>23</sup> to explain naturalistic evolution — it is a theory *without* a plausible scientific mechanism to support it.

At the same time the six-day creation and the global deluge interpretation of Scripture was adopted into orthodox Christian doctrine by believers, new doctrines of evolution were being developed and pushed into the mainstream by atheistic evolutionists. The response of evolutionists to *The Genesis Flood* is summarized into phases of: (1) ignoring creationism, (2) refuting creation science, and (3) ridiculing and silencing creation advocates. In addition, there are continued efforts to (4) find *any* scientific mechanisms that plausibly explain macroevolution — which continues to fail.

### *The Scientific Framework for Scientific Knowledge*

The word *science* comes from a Latin word that means “knowledge.” It is defined as “a systematic enterprise that builds and organizes knowledge in the form of testable explanations and predictions about the universe.”<sup>24</sup>

Science is not truth. It is a method to systematically explain things in the physical world that are observed. The explanation is a logical one *based on a premise* (set of assumptions) such that *if* the premise is true, *if* the experiments are well designed and without bias, and *if* the interpretation is valid, *then* the conclusions are assumed to be true.<sup>25</sup>

Thomas Kuhn, a 20th-century physicist and science historian, provided clarity as to the nature and progression of scientific thought in

---

23. A *scientific mechanism* describes how the pieces of a thing that are linked together respond to an outside action, resulting in a characteristic reaction. The thing is often reduced to structured models that attempt to explain what the parts are, what they do, and how they interact. Scientists use hypotheses to design experiments to test their model (based on principles of mathematics, physics, etc.) and record the outcome to see if the model produces the expected outcome or not. Rigorous and unbiased testing of models that reproduce the anticipated outcome establish the model as a simplified example of the more complex mechanism causing the observed reaction or phenomenon. The theory of evolution describes a phenomenon (i.e., people are living on the earth) without any *scientific mechanisms* that predict their creation by natural causes and that stand up to rigorous testing (see Chapters 18–20).

24. <https://en.wikipedia.org/wiki/Science>, accessed March 11, 2017.

25. A paradigm, as used in science, is “a philosophical and theoretical framework of a scientific school or discipline within which theories, laws, and generalizations and the experiments performed in support of them are formulated,” accessed March 11, 2017.

## Impact of *The Genesis Flood*

his famous book, *The Structure of Scientific Revolutions*.<sup>26</sup> He defined the idea of “normal science” developing within a paradigm that continues to organize knowledge in a systematic way until so many anomalies to the predictions of the paradigm emerge that a crisis develops. A new paradigm must be constructed that explains both the previous observations and the anomalies. A “paradigm shift” occurs when an old paradigm is rejected, and a new paradigm is accepted.

So scientific knowledge accumulated within a specific framework is relative, and therefore is not “true truth.” Thus, in light of the previous discussions, “scientific truth” is *doctrine*. It may include a concise articulation of the essence of a thing, its characteristics or how it works, and may also represent the consensus of authoritative leaders in the field as a current best *understanding* of truth. Indeed, scientific knowledge is limited to observable phenomenon within a defined context. Scripture, which conveys Divine Truth, supersedes all observable and unobservable domains in the past, present, and future.

### *Origins: The Key to Purpose and Destiny*

The battle ignited in scientific circles by *The Genesis Flood* was not about science. It was about the origin of man.

When considering complex and functional things, the issue of origins becomes critical because it touches on design, purpose, and uses. So it is with the wonderful and complex things of nature, including human beings themselves. The size, complexity, and amazing functionality of the things within the universe came from *somewhere*, and begs the questions, “Who, When, Where, and Why?”

The hermeneutical and exegetical<sup>27</sup> examination of the Bible articulated in *The Genesis Flood* answered these questions from the greatest source of the ultimate and unchanging truth that is available to man — the Scriptures. And the answer is clear: The Most High God created the universe, including man, in six days. The Scriptures also define the *purpose* and *destiny* of mankind — to glorify God and enjoy Him forever. Furthermore, the Bible details the destruction of the world by a *Flood* for the *punishment* of unrepentant sin, with the salvation of only

---

26. T.S. Kuhn, *The Structure of Scientific Revolutions* (Chicago, IL: University of Chicago Press, 1962).

27. See footnote 2.



## A Good and Faithful Servant

Noah and his family. It also teaches of additional personal and global judgments, which are yet to come, and how to be saved from God's judgment through the work of Jesus Christ.

The Bible teaches the fact that most people will reject God. Furthermore, it teaches that there is a spiritual battle between God and the forces of evil, led by Satan. The methods of Satan and his followers is not to kill people, but to deceive them into disobeying God and His moral standards, leading to their own destruction. It is a strategy of lies, deceit, disinformation, false doctrines (religious realm), and false paradigms (scientific realm). So, **the battle lines are not between theologians and scientists**, they are between theologians and scientists *who know and follow God* (believers) and theologians and scientists *who oppose Him* (unbelievers).

The information in the Bible about the origin, purpose, and destiny of man, including judgment for sin or salvation from judgment through the work of Jesus the Christ, is very clear. *The Genesis Flood* not only clarified the orthodox teachings of Scripture on creation and the Flood, but also demonstrated that scientific evidence supported the Creation/Deluge Paradigm and refuted the Natural Evolution Paradigm as mechanistically impossible and devoid of hard supporting evidence. Sixty years later, the Creation/Deluge Paradigm remains intact while the Natural Evolution Paradigm has been forced to undergo major revisions and is still a scientific failure (see Chapters 19 and 20). The attraction of the Natural Evolution Paradigm is *not science!* Rather, it is a justification to reject God and His Word. Thus, the mantra of the unbelieving theologians and scientists is to *claim* that scientific evidence supports their paradigm and to ridicule, exclude, and silence anyone who disagrees.

### *A Brief History of Global Flood Geology and Fossils*

Debate on the historicity of a global Flood has continued for millennia. About A.D. 200, for example, Tertullian, an early Christian author, included a fascinating comment in *De Pallio*, a treatise on morality:

(2.3) There even was a time that the whole earth changed and was covered by all the water that exists. Even today

## Impact of *The Genesis Flood*

shell-fish and circular shells from the sea stay abroad in the mountains, craving to prove to Plato that even the steeper parts were flooded. But by swimming out the earth changed and took on shape again, the same but different.<sup>28</sup>

As the scientific revolution advanced in astronomy, a number of prominent academics began addressing issues of geology and biology. Georges Cuvier (1769–1832),<sup>29</sup> the great French paleontologist who developed comparative biology and founded vertebrate paleontology as a scientific discipline, demonstrated from fossil evidence that some types of animals became extinct. He believed that “revolutions” or catastrophes affecting the entire earth must be considered as the primary explanation for the disappearance of some extinct creatures, although he did evoke the Flood of Genesis. In contrast, James Hutton (1726–1797) began arguing that the world’s geologic features can be explained by observable processes that are in operation today, given that they extend over extremely long periods of time. This theory came to be known as uniformitarianism.

### *Uniformitarianism and the Theory of Evolution*

**Sir Charles Lyell** (1797–1875)<sup>30</sup> was a British lawyer and geologist who wrote *Principles of Geology*. This work was popularized through James Hutton’s concepts of *uniformitarianism*. Lyell was one of the first geologists to effectively argue to the scientific community that the world is older than 300 million years since, under current processes, it would take that long to accumulate the large changes seen in the geological strata.

Lyell befriended a young scientist named **Charles Darwin**. Lyell urged Darwin to look for evidence that supported the theory of uniformitarian geology during Darwin’s voyage on the HMS *Beagle*. Upon the return of Darwin to England in 1858, Lyell helped to arrange the publication of Darwin’s papers on natural selection as *Origin of the Species*. The power of Darwin’s theory of evolution was that it

28. From Vincent Hunink, Tertullian: *De Pallio* (2005), English translation, [http://www.tertullian.org/articles/hunink\\_de\\_pallio.htm](http://www.tertullian.org/articles/hunink_de_pallio.htm).

29. For a brief history of Georges Cuvier (1769–1832), see <http://www.ucmp.berkeley.edu/history/cuvier.html>. He famously used the comparative anatomy of African and Indian elephants, and fossil mammoths of Europe and Siberia to demonstrate that each was a distinct species.

30. Charles Lyell, see online reference: [https://en.wikipedia.org/wiki/Charles\\_Lyell](https://en.wikipedia.org/wiki/Charles_Lyell).

## A Good and Faithful Servant

proposed a *scientific hypothesis* through which complex species might have evolved from simpler species *without* God as the Creator. The hypothesis seemed plausible, but it was untested.

### *Demise in Popularity of the Biblical Creation Story*

The atheist scientists and theologians especially loved the hypothesis that the world was millions of years old and that fossils represented living creatures from another age. In response to the ridicule of atheist scientists, many Christian leaders abandoned the literal creation/deluge account of Genesis and tried to harmonize Genesis with the theory of evolution, eventually settling on the “gap theory” (see Chapters 15 and 19). Whitcomb himself was taught the gap theory and initially accepted it until he began critically studying the Book of Genesis, and especially considering the Hebrew language.

By 1917, even the influential Scofield Reference Bible and commentary<sup>31</sup> included the following notes on Genesis 1:1, “In the beginning God created the heaven and earth.” Scofield suggested that Genesis 1:1 “refers to the dateless past, and gives scope for all the geologic ages.” He went on to state that the phrase “without form and void” in Genesis 1:2 “clearly indicates that the earth had undergone a cataclysmic change as the result of divine judgment. The face of the earth bears everywhere the marks of such a catastrophe.” He did not attribute the “cataclysmic changes” to the Flood of Genesis 6–8.

Unfortunately, nearly all Christian leaders and laymen succumbed to the pressure of atheistic scientists culminating in the 1925 “Scopes Monkey Trial” in Dayton, Tennessee, that focused on education in public schools. During the trial, William Jennings Bryan, a famous politician and orator who was a lifelong Baptist (but not a theologian, despite being recognized *by the court* as an expert on the Bible), conceded that the universe *could be* millions of years old and that all life forms, including humans, *could have* been created by God far more than a few thousand years ago. Indeed, Bryan, and most conservative Christians at the time, believed in “theistic” evolution, justified through the gap theory. This was considered the “death blow” of the literal interpretation of Genesis.

---

31. *The Scofield Bible Commentary*, by Cyrus Ingerson Scofield, 1917, online version at <http://www.sacred-texts.com/bib/cmt/sco/gen001.htm>.

## Impact of *The Genesis Flood*

### *Voices for a Six-day Creation and Global Flood in the Early 20th Century*

There were a few voices that continued to call for a literal interpretation of Genesis 1–11, including six days of creation and a global Flood. In the early 20th century, a professor and prolific author, George McCready Price, championed an opposition to the evolutionary theory and uniformitarian geology of Sir Charles Lyell. Although well-educated and brilliant, he received continuous criticism from evolutionists for not earning an advanced degree in geology in a secular university. Raised as a Seventh Day Adventist (SDA),<sup>32</sup> Price was taught that the Bible gave a literal and historically accurate account of creation (literally seven days) and a global Flood as God's judgment. While Price argued against uniformitarianism and for catastrophism through a global Flood described in Genesis, he did so with limited hermeneutical rigor and without the tools of scientists trained in mechanistic models, mathematics, statistics, and hypothesis testing. Other Christians, such as Harry Rimmer and some Lutherans, also continued to argue for a literal interpretation of Genesis, a recent earth, and global Flood (see Chapter 19). However, these voices were generally dismissed or ignored altogether.

### *The Genesis Flood, Geology, and the Resurrection of Creationism*

In *The Genesis Flood*, Henry Morris utilized rigorous scientific principles of hydrodynamics and flood geology to address plausible *mechanisms* leading to the appearance of the earth's surface, fossils, strata, and other features visible today (see Chapter 18). Importantly, Morris demonstrated that the effects of a universal flood, as described in Genesis would never produce small, temporary effects, as seen in a local flood, but

---

32. The Seventh Day Adventists (SDA) are considered by many Christians to be a cult since they follow the teaching of the 19th-century self-proclaimed prophet Ellen White as being equal in authority to the Scriptures. Ron Graybill, an SDA apologist states, "Since we believe that Mrs. White received revelations equal in quality to those received by Bible writers, though different in purpose and function, we bring her counsel and witness to bear on all stages of the doctrine-forming process — not as a final authority, but as a source of influence and insight" (*Ministry* magazine, October 1981, <https://www.ministrymagazine.org/archive/1981/10/ellen-whites-role-in-doctrine-formation>). The issue is not that SDA is wrong on everything, or that there are no strong Bible-believing Christians among their church members, but rather as to where the authority to interpret the Scriptures lies on issues such as on which day of the week believers should gather together to worship.

## A Good and Faithful Servant

instead would cause catastrophic changes to the face of the earth, sufficient to produce *all* of the strata, fossils, coal, and other geological features throughout the world. Previous Christian apologists grossly underestimated the destructive power of the Genesis Flood. There was no need for the gap theory to explain buried fossils or other features of the world's crust. Furthermore, the arguments in the book adequately refuted the uniformitarian theories of Charles Lyell, demonstrating that it does not take millions of years to form sediment, and that the objective evidences throughout the earth point to global catastrophe, *not* slow, gradual, uniformitarian processes as seen today (see Chapter 18).

In the 60 years following the publication of *The Genesis Flood*, numerous updates and more sophisticated mechanistic approaches continue to emerge from scientists working within the Creation/Deluge Paradigm. New discoveries, for example the movement of tectonic plates, must be considered from a creationism perspective since this phenomenon was not appreciated in 1961. Complementary scientific fields such as genetics, cell biology, computational biology, and omics technologies further challenge evolutionary theories. Advances in scientific knowledge generally molds and refines the arguments *within* the Creation/Deluge Paradigm, without diminishing the validity of premise.<sup>33</sup>

### Conclusions

History demonstrated the impact of *The Genesis Flood* in the realms of personal lives of Christian men and women, Christian doctrines on the creation of the world and divine judgment by a global Flood, and on Darwin's theory of evolution.

The careful, scientific arguments for a global Flood articulated in *The Genesis Flood* changed the argument about origins from "religion

---

33. Many have noted that some young-earth creationism apologists contradict each other and/or propose theories that are untenable. This is also true for all areas of science. Theories are proposed to provide structure for critical testing of mechanistic relationship through experimentation. Hypotheses are then generated to help develop experiments to test the predictions of the theories. If the analysis of the experimental data suggests that the hypotheses and theory are wrong, then the hypothesis is rejected and modified, or new theories with new hypotheses are developed to explain the mechanism underlying the observed phenomenon, and the process is repeated. The theories themselves are framed within a *premise*, which are assumptions about what is true. Thus, creationists start with the premise that all things were created by God and destroyed by the Flood. Within this framework there is debate as to how and why specific things appear as they do today.

## Impact of *The Genesis Flood*

vs. science” to the scientific evidence *within* the Creation/Deluge Paradigm or the Natural Evolution Paradigm. The book forced major changes in the theory of evolution, which previously faced minimal scientific challenges. It also invigorated a new breed of scientific creationists who continue to contribute new insights into the nature of our universe and challenge the proposed evidences of the evolutionary theory. Although the Natural Evolution Paradigm has been exposed as a theory *without any plausible scientific mechanisms for its core tenants*, it remains the *politically correct* anti-religion mantra of unbelievers while continuing to struggle for *any* scientific validation.

This vigorous rejection of the Creation/Deluge Paradigm is not based on science at all. It is exactly what the Bible prophesizes:

Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, and saying, “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.**” For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, through which **the world at that time was destroyed, being flooded with water.** But by His word **the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men** (2 Peter 3:3–7; NASB 1995; emphasis added).

Science is *not* the problem. The problem is that if the Creation/Deluge Paradigm is true, with the rest of Scripture, then a day is coming when God will judge all men, both the living and the dead at the resurrection.

The impact of *The Genesis Flood* was so great that by the 1980s, half of Americans believed that God created man and destroyed the world as stated in Genesis. By 2005, nearly two thirds of American adults still believed human beings were created by God. As of 2017, only 19% of Americans believe that humans evolved without God having any role.<sup>34</sup>

---

34. See A.D. Attie, E. Sober, R.L. Numbers, R.M. Amasino, B. Cox, T. Berceau, et al., “Defending Science Education Against Intelligent Design: A Call to Action,” *Journal of Clinical Investigation*, 2006, quoting references 2 and 3. See also Gallop pole, “Evolution, Creationism, Intelligent Design,” <http://www.gallup.com/poll/21814/Evolution-Creationism-Intelligent-Design.aspx>, accessed March 19, 2019.

## A Good and Faithful Servant

The 1961 publication of *The Genesis Flood* in many ways defined the lives and legacies of John Whitcomb and Henry Morris. They quickly moved from the solitude found between the bookshelves in obscure libraries into the spotlight, being asked to lecture, speak, preach, teach, and write about the Flood and its implications to a worldwide audience.<sup>35</sup> The correspondence, interviews, travel, celebrations, condemnations, attacks, alliances, follow-up books, new organizations, allied ministries, and other opportunities followed them for the rest of their lives.

Although this monumental work brought international attention to Whitcomb and Morris and proved to be a pivot point in their public careers, it did not change the essence of their persons, motivations, or priorities in life. While the current chapter highlights the impact of *The Genesis Flood* on science, Christian doctrine, and personal lives, it was not a “one-hit wonder”<sup>36</sup> for the authors. Indeed, the legacy of both Whitcomb and Morris reflects an enormous body of work, molded and defined by who they were as men of God.

Professor Whitcomb continued to participate in the creation/Flood debate through additional books, lectures, and discussions. His focus differed from many of his Christian colleagues, however, in that he focused on *biblical* creationism rather than *scientific* creationism or intelligent design, since the problem of unbelievers is in the heart rather than in the head. Therefore, he poured his time and talent into the personal biblical training of over 1,000 men of God (Chapter 3) who sustain the legacy and continue to impact the entire world.

---

35. See Professor Whitcomb’s summary of the “History and Impact of the Book, *The Genesis Flood*” at the Answers in Genesis Mega-Conference, July 18, 2005, published in Impact #395, May 2006.

36. A one-hit wonder is any entity, such as a musical band, that achieves mainstream popularity and success exactly once, and becomes known among the general public solely for that momentary success (modified from [https://en.wikipedia.org/wiki/One-hit\\_wonder](https://en.wikipedia.org/wiki/One-hit_wonder), accessed December 25, 2016).