

25. We have noted briefly from Genesis that the Old Testament reveals a system by which the various “living creatures” are categorized by the word, **kind** (KJV), which is the Hebrew noun, מִינַּ (miyn). *Miyn* is the taxonomic classification of **Genera** referred to by James as “living creatures.”
26. The classifications within a zoological hierarchy are called “taxonomy, the science of classification of living organisms. The taxonomist creates, from a varied array of organisms, a hierarchy of groupings, or taxa, that have an orderly relationship to each other. A basic unit in taxonomy is the **species** [φύσις (*phúsis*)].”¹
27. There are four categories or **Genera** among the “living creatures,” or *Miyn*: (1) **animals**: θηρίον (*thēríon*), (2) **birds**: πετεινόν (*peteinón*), (3) **reptiles**: ἑρπετόν (*herpetón*), and (4) **fish**: ἐνάλιος (*enálíos*).
28. Scripture presents the same four **Genera** among its “living creatures” as does present-day taxonomy. For example, the Trinity created Adam to have authority over the “kind” or “Genera [*miyn*] and “species” [*phúsis*] of living creatures”.
- Genesis 1:26** Then God said, “Let Us [the **Trinity**] make man in Our image, according to Our likeness; and let them rule over the fish [*enálíos*] of the sea and over the birds [*peteinón*] of the sky and over the cattle [*thēríon*] and over all the earth, and over every creeping thing [*herpetón*] that creeps on the earth.”
29. The biblical account of the divine creation of various taxa is revealed in the six days of restoration recorded in Genesis 1:3–31. Plant life occurs on the third day in verses 11–12, living species arrive on the scene on the fifth day in verses 20–24, and mankind—*Homo sapiens*—appears last on the sixth day in verse 26–27.
30. Adam [אָדָם (*'atham*)] was allowed to provide names to the various **Genera** of “living creatures” in Genesis 2:18–20 and then, in verses 21–22, God created the woman: Ishshah [אִשָּׁה (*'ishshah*)]: Ishshah.
31. We are all familiar with chapter 3 which records the rebellion of both Adam and Ishshah. The earth was cursed, so divine provisions by grace were withdrawn and the man had to work for his sustenance (vv. 17–19), while the woman was to give birth to children (v. 16).
32. *The Scofield Study Bible*’s “In-Text Heading” of Genesis: Chapter Three reads: “The Fall and the Promise of Redemption, 3:1–4:7.”

¹ “Taxonomy,” in *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. (2010), 11:586.



33. The word “fall” is an editorial term that describes the volitional decisions by Ishshah and Adam to violate the Lord’s commandment not to eat the forbidden fruit from the tree in the middle of the garden. In fact, the word “fall” is never used by Moses to describe these acts.
34. Nevertheless, it does describe the negative impact the decisions to eat the forbidden fruit had on the human race. The original couple were created perfect: body, soul, and human spirit in the perfect environment of Eden.
35. In these perfect physical and environmental environments, Adam and Ishshah also enjoyed Perfect Life:

Perfect Life defines the trichotomy of Adam and Ishshah in Eden. Jesus Christ created perfect bodies and souls for them to which a human spirit was imputed providing Perfect Life. This life was potentially never ending, but with the possibility of termination (Genesis 2:16–17).

This circumstance remained their status quo until they committed the original sin (Genesis 3:6) at which point they died spiritually (Genesis 2:17 cf. 3:6). They lost their Perfect Life in exchange for Human Life minus the human spirit.

Upon placing their faith in Messiah, they were regenerated with the re-imputation of a human spirit to which Eternal Life was imputed (Genesis 3:21).

Perfect Life describes the conditional life of ‘Adam and Ishshah’s human spirits in the garden of Eden between their creation and the Fall.

36. These events began the intensified stage of the Angelic Conflict. Up to the point of the Fall, there were only two witnesses for the Prosecution. They have been described as a couple, each of whom were perfect people in the perfect environment of Eden.
37. The attack upon that perfection was initiated by Lucifer who indwelt one of the animals occupying the garden. It is identified by the proper noun, נָחָשׁ (*nachash*): “snake, serpent”:

The description and appraisal of the serpent in Genesis 3 are much more in the foreground.



In vv. 1–4 the serpent, a “wisdom” creature made by YHWH 'Elohim, leads the human couple astray. The Yahwist thus demonstrates that any further investigation into the origin of evil in this world as little hope for success if it is based on “wisdom.” Instead, evil must have its abode in the power of free human beings to make decisions. Only a slight external impetus is needed to turn evil into actual sin.²

38. Following the Fall, the rest of human history moves toward its ultimate conclusion through six dispensations: (1) Gentles, (2) Israel, (3) Christ, (4) Church, (5) Tribulation, and (6) Millennium.
39. After our original parents were expelled from Eden, their life existed in the hostile environment of a fallen world caused by sin. It is in this fallen state that witnesses will testify during the entire course of human history.
40. These witnesses testify in the Divine Court of Appeals. We borrow this term from American and English jurisprudence which defines the term, “appeal,” as follows:

An “appeal” is a step in a judicial proceeding, and in legal contemplation there can be no appeal where there has been no decision by a judicial tribunal.

“Appeal” differs from trial in that it is a review on original record after that has been made in accordance with well-recognized principles of judicial procedure.³

41. However, the timing of these events is curious in this sense: witnesses are called forward to testify for the defense in support of Lucifer and his fallen angels and secondly witnesses for the Prosecution in support of God the Father, God the Son, and God the Holy Spirit.
42. The question that emerges must be considered. Did the original sin occur in Eden by the woman and then the man? Did the original sin occur prior to human history in the Third Heaven?

² Heinz-Josef Fabry, “שָׂרָפָן,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green (Grand Rapids: William B. Eerdmans Publishing Co., 1998), 9:365–66.

³ Henry Campbell Black, “Appeal,” in *Black’s Law Dictionary*, 4th ed. (St. Paul: West Publishing Co., 1968), s.v. “appeal.”



43. The answer is not found in Genesis. One of the key texts is found in the writings of Isaiah which we will reference again later. However, the answer is the angelic rebellion against God fomented by Lucifer in Isaiah 14:12–14.

Isaiah 14:12 - “How you have fallen from heaven, O star of the morning, son of the dawn [הֵילֵל בֶּן-שָׁחַר] *helel ben Shachar: Lucifer, the light-bearing one*]. You have been cut down to the earth! You who have weakened the nations!

v. 13 - “But you said in your soul, ‘I will ascend to heaven [**Proclamation #1: to depose God as ruler of the universe**]; I will raise my throne above the stars of God [**Proclamation #2: to seize His position of absolute and eternal authority over the angels; stars is a term used in the Bible for an assembly of angels**], and I will sit enthroned upon the mount of the assembly in the uttermost extremity of the north [**Proclamation #3: to rule the angelic community with ultimate authority**]’].

v. 14 - ‘I will ascend above the heights of the clouds [**Proclamation #4: to attain a position of glory higher than that of the Shekinah Glory, Jesus Christ**]; I will be like the Most High [**Proclamation #5: to assume autonomous authority, submissive to no one, & accomplish all that God proposes**].’”

44. Lucifer specified the reasons for his rebellion by five assertions located in verse 14. Lucifer was arrested, indicted, and charged with rebellion and presented before the judgment bar of God for prosecution.
45. We know from Scripture that Lucifer was found guilty of rebellion as well as one-third of the fallen angels who joined him in the uprising.
46. In addition, it is recorded in Matthew 25:41 that Lucifer and all the angels that joined the rebellion were found guilty and sentenced to the lake of fire:

Matthew 25:41 “Then He [**God the Father**] will say to those on His left [**unbelievers**], ‘**Depart from Me, accursed one, into the eternal fire** [**lake of fire**] which has been prepared for the devil [**Lucifer or Satan**] and his angels [**fallen: demons**].’” (NASB)

⁴ The word “north” in the Hebrew text is נֶצֶחַ (siphon) and may be compared to the mountain Zaphon, the Canaanite version of Olympus, the “mountain of assembly” where the gods met (*The NET Bible* [Dallas: Biblical Studies Press, 2001], 1254 sn12).



47. This is a quote from Jesus. His context is the Baptism of Fire for Gentile unbelievers at the end of the Tribulation. It follows His Second Advent but prior to the inauguration of His millennial kingdom.
48. Lucifer's incarceration in the Lake of Fire does not occur until the end of the Millennium, noted in:
- Revelation 20:10a** And the devil [**Lucifer or Satan**] who deceived them was thrown into the lake of fire and brimstone ...
49. From our research so far, biblical passages have revealed that the Angelic Conflict started in eternity past when Lucifer issued his Five Assertions which announced his rebellion against divine authority.
50. We have just observed in Matthew 25:41 that the lake of fire was prepared for the devil and his angels. We have also noted that Lucifer and the fallen angels will not be incarcerated into the lake of fire until after human history is over—Revelation 20:10a.
51. In view of these facts we are forced to pose the question: “Since Lucifer and his fallen angels were convicted of the crime of sedition and sentenced to the lake of fire in Eternity Past, why were they not immediately incarcerated in the lake of fire? Instead, why is their sentencing delayed until after human history is over?”
52. The only logical explanation for this six-dispensational delay is that Lucifer appealed the decision and God granted it.
53. With the appeal granted, God convened the Supreme Court of Heaven with Lucifer representing the defense. Lucifer, **הֵיִלֵּל (heylel)**, “The Shining One” is the name of this cherub-ranked angel.
54. He also has a title which is mentioned in both testaments. In the Hebrew it is **שָׂטָן (Satan)** and transliterated into the Greek as **Σατανᾶς (Satanás)**. In both languages it means “adversary.” By application it refers to an adversary of God's.
55. Since the judicial verdict of guilt and sentencing to the Lake of Fire took place before human history began but will not be carried out until after human history is over, we are forced to conclude that the reason mankind is introduced is to be witnesses for the Prosecution.
56. However, these new witnesses were not brought into the courtroom of planet Earth until Genesis 1:26ff. The introduction of Homo sapiens into world history does not occur until after a five-day process is completed. Then on the sixth day there is the creation of man followed by the woman.



57. Therefore, there were five previous days in which God was busily doing things beginning at Genesis 1:3. What followed over the next five days must be described as a restoration of the Earth so that it may be populated with taxa of four species of the lower creation and the introduction of mankind on the sixth day of restoration.
58. I want to stop our study at this point to comment on my recent trip to Williamstown, Kentucky, where Ken Ham accomplished a colossal effort to recreate Noah's Ark which has been visited by several million people since its opening on July 7, 2016. (This number is an estimate of approximately 1-million attendees in its first year of operation.)

Analysis of the Ark's Construction and the Universal Flood

The Bible does not provide very much detailed information on how the Ark was built. There are some facts that do provide a sparse starting point for Ken Ham's project to build a replica of Noah's Ark.

Here are some of the facts that Genesis provides about the project. Indicated below is a list of materials including English measurements where pertinent. Each citing is sourced by chapter and verse.

1. "Make an ark of gopher wood [e.g., cypress], with rooms, covered inside and out with pitch [e.g., resin]" (Genesis 6:14).
2. Make it 300 cubits [20.4"] long [510'], fifty cubits wide [85'], and thirty cubits high [51'] (v. 15).
3. Make a window set 1 cubit (1' 8½") from the top, make a door in the side, and construct it with 3 decks (v. 16).
4. Noah did according to all that God commanded him (v. 22).

The construction time for completing the project was 120 years, a period that is discovered by comparing Scripture with Scripture. The completion is noted to have occurred in **Genesis 6:22**.

In **Genesis 6:3** the Lord said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless, his days shall be one hundred and twenty years."

The context continues, noting that the corruption in the souls of humans must be addressed by each individual over the course of 120 years, otherwise the unrepentant will be "blotted out" (v. 7).

With this information understood, when did Noah begin the construction project on the ark? Peter gives us the answer in:

1 Peter 3:20 Demons [the fallen angels] who were disobedient [angelic rebellion in eternity past], when once the long-suffering of God waited in the days of Noah [120-year grace period], while the ark which was being prepared [κατασκευάζω (*kataskeuázō*) time required to complete construction], in which a few, that is, eight souls were delivered through the water [the universal flood]. (EXT)

What comes next is a checklist of what goes onboard the completed ark:

1. “Enter the ark with all your household”: Noah, Shem, Ham, and Japheth and their wives (Genesis 7:1).
2. “Take every clean animal [θηρίον (*thērion*)] by sevens, a male and a female; and animals unclean two, a male and a female (v. 2).”
3. “Also of the birds of the sky [πετεινόν (*peteinón*)], by sevens, male and female” (v. 3).
4. “Everything that creeps on the ground [έρπετόν (*herpetón*)] (v. 8c).”

A summary of all the people and species entering the Ark is presented in Genesis 7:13–16. The global flood begins at Genesis 7:17–24. It includes certain details:

1. It took forty days for the rain and flood waters to lift the Ark from the ground (v. 17).
2. The rains and flooding prevailed increasingly upon the earth as the Ark floated on the surface of the water (v. 18).
3. The water continued to prevail so that eventually all the mountains were covered and as the rain continued the water level reached 15 cubits (20-plus feet), above the tallest mountains (v. 19).
4. On earth, all living creatures drowned:

Genesis 7:21 All flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind;

v. 22 of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died.

v. 23 Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left. Together with those that were with him in the ark.



The Ark's period afloat may be calculated by information contained in chapters 7 and 8. The means of calculating time when Moses wrote was lunar, not sidereal so estimates vary as to how long the Ark was occupied by the Noahic family and the creatures aboard.

Cyrus Scofield's *Scofield Reference Bible* calculates 365 days sidereal, in a footnote at Genesis 8:14. Daniel Carson's *Biblical Theology Study Bible* concludes the time as 370 days in his chart, "Chronology of Noah's Time in the Ark," at the end of chapter 7. Charles Ryrie's *Ryrie Study Bible* provides a brief footnote at Genesis 8:14, "Noah and his family were in the ark 377 days."

Introductory Comments on the Ark Encounter located in Kentucky

Based on the biblical references cited above, there is no extensive information about how Noah built the Ark, the housing of the taxa of various Genera, the storage of food for man and beast, the capture of fresh water, human and animal waste, or living quarters for the eight human occupants.

Ken Ham is the brainchild of the effort to construct an ark by the specifications provided in Scripture: the type of wood to be used—gopher or possibly cypress—covered in pitch or resin, and the craft's dimensions: 510' long, 85' wide, and 51' high.

Ham's organization is the nonprofit, Answers in Genesis, located in Petersburg, Kentucky. Ham asserts that the book of Genesis is historical fact, which it is, but that the universe is approximately 6,000 years old. We will refute the latter claim later in our study.

Our initial commentary will concentrate on how Ham and his associates rationalized how the ark was equipped to accommodate humans, living creatures, food, water, refuse, and personal quarters for an entire year.

The resources for this analysis are four books printed by Answers in Genesis—USA:

1. *The Building of the Ark Encounter* (Aug. 2016).
2. *Inside Noah's Ark: Why It Worked* (Dec. 2016)
3. *Journey through the Ark Encounter* (June 2017)
4. *Ark Signs: That Teach a Flood of Answers* (Aug. 2017).

The primary source will be number 2, *Inside Noah's Ark*. As a visitor goes through the Ark there is an ongoing display of "signs" that give information about an associated exhibit. With scant details given by Scripture, the first question one might pose is, "From what biblical references are these exhibits based?"

Onboard the Ark, the first four signs displayed are not included in the book, *Ark Signs*, but the question posed above is answered by them. Visuals of each sign are posted online. Here is how they read:

WHAT DID THE ARK LOOK LIKE? The Bible provides few details about the Ark (e.g., dimensions, three decks, coated inside and outside by pitch), but it does not explain every aspect needed for us to recreate an exact replica. Our Ark is based on the biblical data and shipbuilding research, but we used artistic license in many areas, including the design of the ship's interior and exterior structure as well as the mechanisms for animal feeding and waste removal.

IS THE ARK ENCOUNTER ADDING TO SCRIPTURE? Details like naming the women enhance the overall guest experience, and they should not in any way be considered attempts to add our ideas to the Bible. Additional signage can be found in exhibits containing significant amounts of artistic license to help visitors discern between Scripture and elements of artistic license.

Who Was Noah's Wife? The Bible gives some specifics about Noah (e.g., righteous man, husband, father), but it does not tell us what he looked like, how he dressed, or what his hobbies might have been. We are told even less about his family, and Scripture does not even reveal the names of his wife and his daughters-in-law. Artistic license was taken to name these four women, develop their backstories, and craft their appearances.

Research-Based Enhancements. To design the Ark and many of its exhibits, the Ark Encounter necessarily used some artistic license to fill in information the Bible does not mention. To minimize the amount of license, these extra details were often based upon research of ancient history, from hair and clothing styles to exhibit and ship design.

About Those Critters

Questions arise regarding the number of creatures to be brought onboard. Research was done on the three categories of taxonomy described in Scripture and less than 7,000 were discovered.



Space for that many occupants had to be researched, plus storage for a year-long inventory of food for each.

Some question whether Noah and his sons knew how to build a vessel of this size. Yet Genesis 6:14a begins with the command, “Make for yourself an ark.” The knowledge, talent, and ability to fulfill that commandment were obviously possessed by all four men since God would not have commanded them to do what they were incapable of accomplishing.

For the architects and crew of Ark Encounter to accomplish the task in the twenty-first century required of them to do some research. Does the Bible provide any insight into resolving that question? Here is an excerpt from, *Inside Noah’s Ark: Why It Worked*:

The Ark Encounter team relied on the scant clues found in Scripture: “Zillah gave birth to Tubal-cain, the forger of all implements of bronze and iron” (Genesis 4:22a). (p. 9)

Numerous writers over the course of New Testament history have done calculations on the possibility of housing the beasts, persons, food, water, and means of waste disposal on a vessel of the size described in Scripture. They include the writings of Josephus (37–100), Origen (184–253), St. Augustine (354–430), Bishop John Wilkins (1614–1672), and Athanasius Kircher (1602–1680). Kircher’s research is worth noting:

Athanasius Kircher collected and shared his research on the biblical account in his book, *Arca Noë*. These included his calculations on the vessel’s dimensions. The main focus here is not the Flood, but the vessel. Working its structure out, even to the minutest detail, was a way of making the fundamental laws that govern everything explicit. His reason for giving such a detailed account was not to provide the reader with useful information, but rather to show that everything is consistent. As Kircher explains, Noah was just the fabricator of the Ark; God Himself was the architect. Indeed, God went so far as to instill into Noah the knowledge of how to construct the Ark.⁵

(End JAS3-27. See JAS3-28 for continuation of study at p. 271.)

⁵ Olaf Breidback and Michael T. Ghiselin, “Athanasius Kircher,” in *Inside Noah’s Ark*, 13.

