

## The Creation Museum and The Ark Encounter: Things to Know and Do Beforehand

Associated with the Ark Encounter in Williamstown, Kentucky, is The Creation Museum located in Petersburg, Kentucky. It presents history from the literal interpretation of the Bible—up to a point.

It tracks earth history beginning with the creation in Genesis 1:1 forward. It utilizes biblical dating to conclude that the universe, including earth, is around 6,000 years old. This is referred to as, “young earth creationism.” What “young earth creationism” does attempt to do is challenge the “theory” of evolution.<sup>1</sup>

“Theory” is defined by *Merriam-Webster’s Collegiate Dictionary* in several ways: **2**: speculation, **5**: a plausible or scientifically acceptable general principle or body of principles offered to explain phenomena, **6**: a hypothesis assumed for the sake of argument or investigation; an unproved assumption.”

Within the definition of “theory” is the term “hypothesis” which *Merriam-Webster’s* defines as **1**: an assumption or concession made for the sake of argument, **2**: a tentative assumption made in order to draw out and test its logical or empirical consequences.

It is under the entry, “hypothesis,” that the following synonyms are listed:

HYPOTHESIS implies insufficient evidence to provide more than a tentative explanation. THEORY implies a greater range of evidence and great likelihood of truth. LAW implies a statement of order and relation in nature that has been found to be invariable under the same conditions.

Of these three terms, the one that best defines the evolutionist’s contention is “hypothesis” since their evidence is “insufficient” to be a “theory.”

The Wikipedia article includes 3 sources for the following synopsis of the Museum’s “young earth” position:

Reflecting young earth creationist beliefs, the museum depicts humans and dinosaurs coexisting, and disputes the theory of evolution. Scientists and educators have criticized the museum for misrepresenting science and expressed concerns that it could have a negative impact on science education.

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<sup>1</sup> See the Wikipedia article on The Creation Museum at this link: [https://en.wikipedia.org/wiki/Creation\\_Museum](https://en.wikipedia.org/wiki/Creation_Museum).

Proponents of other religious beliefs about the Universe’s origins—including old earth creationism, theistic evolution, and intelligent design—have said that its rejection of scientific consensus damages the credibility of Christianity and its adherents.

Turns out we disagree, quite obviously, with the “young earth” position based on the preceding argument. For example, it is confirmed from the fossil record that dinosaurs did occupy the earth at one time—and, they occupied it along with the human race as is clearly noted in Genesis’s revelation of the sixth days of restoration:

**Genesis 1:24** Then God said, “Let the earth bring forth living creatures after their kind [ **Taxonomy: Genera** ]: cattle and creeping things and beasts of the earth after their kind”; and it was so.

**v. 25** God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

Genesis 7:23 clearly reveals the only “living beings” that survived the universal flood were within Noah’s Ark. All the rest were: (1) “destroyed” (KJV [2]), (2) “blotted out” (NASB [2]), (3) “wiped out” and “wiped from” (NIV), and (4) “destroyed” and “wiped off the earth” (NET).

The Hebrew word these terms translate is the *Hiph’il* imperfect plural of the verb, מָחָה (*machah*). Various resources confirm the finality and total obliteration of all living things “upon the face of the land”:

*Machah*: The flood and its waters remove all living things from the earth. The term *machah* occurs in various combinations in the theological sphere. They can be classified as follows: eradicate living beings from their normal place; Genesis 6–7, living beings from the face of the earth.<sup>2</sup>

*Machah*: A verb meaning to wipe out. It is used of God wiping out all life in the flood (Genesis 7:23).<sup>3</sup>

<sup>2</sup> L. Alonso-Schökel, “מָחָה,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott (Grand Rapids: William B. Eerdmans Publishing Co., 1997), 8:230.

<sup>3</sup> Warren Baker and Eugene Carpenter, “מָחָה,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 593.



*Machah*: wipe off, wipe out, destroy, blot out. In terms of judgment, the verb is employed to describe the complete removal (and thus destruction) of life by the Flood (Genesis 7:23).<sup>4</sup>

These sources clearly indicate that once the Flood had completely obliterated all living creatures from “the face of the land,” the only beings left alive were on the Ark. The only exception being “the fish of the sea” mentioned as an approved source for food in Genesis 9:2–3.

It is at this point that we are able to partially agree with Mr. Ham. Following the universal Flood, the human race is descended from the line of Adam through Noah and his family. This is a biblically stated fact. With the exception of the fish of the sea, all “living creatures” presently on this planet are the progeny of those Genera and Species that got off Noah’s ark in Genesis 8:15–19: animal, reptile, and bird.

The only serious argument I have with the information presented at The Creation Museum and the Ark Encounter is their assertion that, beginning with Genesis 1:1, i.e., creation, and the following verses, the biblical text describes a sequence of uninterrupted events that covered a total of only seven twenty-four hour days.

The Scripture argues against these assertions. What must be initially understood is the sequence of events from numerous passages of Scripture that develop the doctrine of the Angelic Conflict. We will develop this through a series of chronological references below.

1. Genesis 1:1 reads, “In the beginning God created the heavens and the earth.”
2. For God to be the Creator, He must have existed before Genesis 1:1.
3. At some point, in what we will define as “Eternity Past,” God created the angels whose population is so vast that no fixed number is stated in Scripture. Instead of a numerical census the Bible simply describes the angelic population as being myriads or innumerable:

**Daniel 7:10b** “Thousands upon thousands were attending Him, and myriads upon myriads were standing before Him.”

**Revelation 5:11** Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands.

<sup>4</sup> Cornelis Van Dam, “מַחַח,” in *New International Dictionary of Old Testament Theology & Exegesis*, gen. ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 2:913.



4. We also know that the universe was not in existence at the creation of the angels because when God did create the universe, the angels sang and cheered as they observed the event from the Third Heaven:

**Job 38:4** “Where were you when I laid the foundation of the earth? Tell me, if you have understanding,

**v. 5** Who set its measurements? Since you know. Or who stretched the line on it?

**Job 38:6** “On what were its bases sunk? Or who laid its cornerstone,

**v. 7** when the morning stars sang together and all the sons of God [ **angels** ] shouted for joy?”

5. This is the Lord giving Job a test regarding the creation of the universe with emphasis on planet earth. The only created beings functional at the moment of the creation of the universe was the angelic population.
6. It is interesting to note the phrase “sons of God” which along with the term, “morning stars,” are referred to as “sons of God” in Job 1:6. Also consider this verse in:

**Genesis 6:2** The sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

7. In Job 38 at the creation of the universe, in Genesis 1:1, the “sons of God” sang in chorus including Lucifer himself. It is not known if he was involved in the events of Genesis 6:2, but he was the commander-in-chief of those who were involved.
8. It was after the creation of the universe in Genesis 1:1 that Lucifer fomented his rebellion in Isaiah 14:12–14. There is no way of knowing the expanse of time that occurred between these two events. What we do know is that however long it was, it occurred between Genesis 1:1 and Genesis 1:2. This is an unknown period of time
9. We therefore need to observe some facts about the original creation which is revealed in:

**Genesis 1:1** In the beginning God created the heavens and the earth.

1. We must exegete each section of this verse. It begins with, “in the beginning,” the singular noun **בְּרֵאשִׁית** (*Bere'shiyth*). This noun in the first word of divine revelation—the Bible.

2. This is obviously a beginning that is isolated in what we refer to as time. God has always existed in the eternal state. His act of creating the angelic population occurred previously in the Third Heaven which refers to the Eternal State.
3. This creation was an act of God in time indicated by the Hebrew proper noun, **אֱלֹהִים** (*'Elohiym*): God. There are three Members of the Godhead: God the Father, God the Son, and God the Holy Spirit.
4. Which Member of the Godhead performed the act of creation is indicated to be Jesus Christ in Colossians 1. Paul identifies believers as having been transferred “to the kingdom of His beloved Son (v. 13).” Then, in verse 16, we learn which Member of the Godhead was the One Who created the universe:

**Colossians 1:16** For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

5. So far, we have noted God eternally residing in the Third Heaven. At some point God created the angelic community in the Third Heaven.
6. Subsequently to that, God created the universe which is said in Genesis 1:1 to have contained two “heavens,” meaning the Second Heaven consisting of interstellar space and the First Heaven regarding the atmosphere around planet earth.
7. The verb, **בָּרָא** (*bara'*): “created,” is the Qal perfect of a finished act. It is Jesus Christ Who by divine fiat created the universe. The basic force of the word *bara'* may be stated as an instantaneous result of a divine command.
8. Here is some background on the verb *bara'*:

It was commonly emphasized that this verb is predicated only of Israel's god as subject; second, that *bara'* never appears with explicit mention of the material out of which something has been “created”; third, that *bara'* was a uniquely nonmetaphorical, nonanthropomorphic verb for creation, since it was predicated only of Israel's god. (p. 731)



The root *bara'*, Genesis 1, cannot explicitly communicate a doctrine of *creatio ex nihilo*, yet the intention of this later, more abstract theological formulation is not false to Genesis 1. This text is best understood as communicating an absolute beginning of the universe as well as the absolute sovereignty of God in bringing reality into being and ordering it according to his will.<sup>5</sup> (p. 732)

9. This verb's definition and application reveals that where nothing previously existed, by an act of God the entire universe came into existence.
10. Secondly, *bara'* is a verb of action in the present tense indicating a completed action. Therefore, since God's sovereignty produces the completed action then there was no physical process involved.
11. Further, and of great importance is the fact that whatever perfect God creates must by logical progression must also be perfect.
12. Something that did not previously exist instantly came into being. The entire angelic throng observed this event motivating them to sing and cheer.
13. Among the angelic eyewitnesses of this creation was none other than Lucifer himself. He was present at the moment of the creation.
14. Scripture does not comment on how much time transpired between the origin of the universe and the fall of Lucifer. Was it the next day or a year? A decade or a century? A millennium or an eon? We do not know.
15. However, we do know that Lucifer was highly esteemed by God Who at some point promoted him to cherub rank and placed him in charge of the entire angelic community.
16. How long was the interval between the creation of the universe before God promoted him? How long after that did Lucifer foment his rebellion? We don't know.
17. Here is what we do know. His rebellion was obviously fomented after the creation of the universe which came into existence in a state of perfection.

<sup>5</sup> Ibid., Raymond C. Van Leeuwen, “אָרָא,” 1:731, 732.



18. When Lucifer fell, he and the rebellious angels were apprehended and put on trial for sedition.
19. There are two passages that give details about Satan's fall. Here is a synopsis of them and their results:

Satan fell under God's condemnation through ambitious pride (1 Timothy 3:6). While numerous interpreters refuse to apply Ezekiel 28:11–19 to Satan, and admittedly he is not named there, yet many scholars hold that the passage must be taken at face value and of necessity must be accepted as going beyond the human king of Tyre to Satan the unseen ruler and true source of all such pomp and pride as that of Tyre. Thus viewed, the passage clearly sets forth the origin of Satan as a created being, his original position of power and dignity over the created universe, at least over this earth, and his fall through pride. Isaiah 14:12–14 is a complementary passage. Addressed to "Lucifer," "O Day Star," this passage likewise is held by many to go beyond the king of Babylon and to refer to Satan, the prince of the godless world-system of which Babylon was the type. Thus viewed, the five-fold "I will" of Lucifer (vv. 13, 14) portrays Satan's rebellious self-exaltation, marking the beginning of the conflict between the will of God and Satan's own will. This interpretation of Ezekiel 28:12–15 and Isaiah 14:12–14 throws much light on the question of Satan's origin and is in harmony with the scriptural picture of Satan's close relations with world governments (Daniel 10:13; John 12:31; Ephesians 6:12).<sup>6</sup>

20. What we discern from this summary of Lucifer's fall is that a significant period of time elapsed between Genesis 1:1, when Lucifer cheered the creation of the universe, including planet earth, and the details of his fall.
21. Between these two events was Lucifer's ascendancy and ultimate promotion to leadership of the angelic community—a period that consumed an unknown period of time.

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<sup>6</sup> D. E. Hiebert, "Satan," in *The Zondervan Pictorial Encyclopedia of the Bible*, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 5:284.



22. Subsequent to the proclamation of his Five Assertions, Lucifer was able to influence one-third of the angels to follow him in the rebellion. These individuals later took on the moniker of “demons.”

23. This precipitated the Angelic Conflict:

Conversion of Satan’s arrogant power lust into active treason disrupted the harmony existing in the universe. He wanted the absolute authority wielded by God. He became narcissistic and rebelled against divine authority. The insurrection had repercussions throughout heaven among all the angelic creation. Using his considerable powers of persuasion, Satan rallied other angels to his side and perpetuated the division of angles for all time.

Scripture’s division of angels into the categories of elect and fallen, or holy angels and demons (Mark 8:38b; 1 Corinthians 10:20–21), confirms that some angels accepted and others rejected God. Though the majority of angels remained true to their Creator, certain members of the angelic creation yielded to the super-angel.<sup>7</sup>

**Revelation 12:4a** And his tail [ Satan’s power ] swept away [ revolution in heaven ] a third of the stars of heaven [ angelic creatures who followed Satan at his first fall ], and threw them to the earth.

24. At some point, God arrested Lucifer and put him on trial. We do not know long the time was between Lucifer’s Five Assertions, the recruitment of one-third of the angelic population over to the Dark Side, and the divine arrest of the instigator.

25. At the time of the arrest, the perfection of the universe and planet earth were shut down. The perfection of both are frozen in place by absolute darkness caused by the removal of light:

**Genesis 1:2a** The earth was formless and void, and darkness was over the surface of the deep ...

<sup>7</sup> R. B. Thieme, Jr., *The Angelic Conflict* (Houston: R. B. Thieme, Jr., Bible Ministries, 2012), 10–11.



26. The absence of light caused the movement of the heavenly bodies to stop in place. The word “darkness” is the noun, **ἠψπ** (*choshech*) and its application in our context requires our attention:
- Any theological discussion of the concept of darkness must begin with Genesis 1, where v. 2 presumes darkness to be one of the constitutive elements of chaos: “... and darkness was upon the face of the deep.” Although the prior existence of darkness is assumed, so that it is not a part of God’s creation, it is more than the absence of light. It possesses a quality of its own that unmitigated makes it inimical to life. Therefore something must be done with it before the earth can be habitable.<sup>8</sup>
27. The trial before the Supreme Court of Heaven is called to order. Both Lucifer and his rebellious underlings were tried, found guilty of sedition, and sentenced to the lake of fire.
28. The guilty sentence would have resulted in immediate incarceration in the lake of fire. However, Scripture reveals that this did not occur. In fact, the sentence will not be carried out until human history is over—post Millennium.
30. Scripture does not reveal why the sentence was stayed. We are left to use logic to determine why, after a guilty verdict, incarceration did not immediately follow.
31. After the guilty verdict, Lucifer was referred to by two monikers, Satan, found nineteen times in the Old Testament, 14 of which are in the Book of Job. In the New Testament, the sobriquet is “devil”: **διάβολος** (*diábolos*).
32. In Revelation 12:10, Satan is described as “the accuser of our brethren has been thrown down, he who accuses them before God day and night.” The verb, “accuses,” is **κατηγορέω** (*katēgoréō*): “To speak openly against, to condemn or accuse mainly in a legal sense,”<sup>9</sup> indicating that before the Court he served as his own defense attorney.

<sup>8</sup> Helmer Ringgren, “ἠψπ,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck and H. Ringgren, trans. David E. Green (Grand Rapids: William B. Eerdmans Publishing Co., 1986), 5:248.

<sup>9</sup> Spiros Zodhiates, gen. ed., “κατηγορέω,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 850.



33. Once the verdict was announced and the sentence declared, it becomes evident that Lucifer, serving as his own defense attorney, appealed the decision.
34. Since the sentence is not going to occur until after human history is over, it becomes evident that his appeal was granted.
35. This moved the case to the Divine Court of Appeals. The universe and planet earth, formally in deep freeze, now goes through the process of thawing out indicated by:

**Genesis 1:2b** ... and the Holy Spirit of God was moving [ *Pi'el* participle, active voice of רָחַף (*rachaph*): “to intensively incubate” ] over the surface of the waters.

36. Here are two references that amplify the impact of the verb, “moving”: *rachaph*:

*Ruach Elohim* is not a breath of wind caused by God, for the verb does not suit this meaning, but the creative Spirit of God, the principle of all life, which worked upon the formless, lifeless mass, separating, quickening, and preparing the living forms, which were called into being by the creative words that followed. רָחַף [ “(Ruach: “moving” ] in the *Piel* is applied to the hovering and brooding of a bird over its young, to warm them, and develop their vital powers.<sup>10</sup>

The Hebrew verb has been translated “hovering” or “moving” (as a bird over her young). The Syriac cognate term means “to brood over; to incubate.” How much of that sense might be attached here is hard to say, but the verb does depict the presence of the Spirit of God moving about mysteriously over the waters, presumably preparing for the acts of creation to follow. If one reads “mighty wind” then the verse describes how the powerful wind begins to blow in preparation for the creative act described in vv. 9–10.<sup>11</sup>

**(End JAS3-33. See JAS3-34 for continuation of study at p. 331.)**

<sup>10</sup> C. F. Keil and F. Delitzsch, *Biblical Commentary on The Old Testament: The Pentateuch*, trans. James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), 1:49.

<sup>11</sup> *The NET Bible*, “Genesis” (Dallas: Biblical Studies Press, 2005), 2tn11.

