

The laws of higher math and reliance on faith in God led them to construct a ship without a motor, without sails, without a rudder, and without a crew. Everyone who went onboard—man and beast—were along for the ride.

There is one more aspect that the present designers of the Kentucky Ark incorporated into the vessel. I include it under the principle of “hydrodynamics, the branch of physics that deals with the motion of fluids and the forces acting on solid bodies immersed in fluids.”

God created the universe using His mathematics to accomplish the feat in a microsecond. Man has discovered many applications of His laws that have been the same since the creation. I offer this final insight into our overview of the Ark. It may or may not have been a part of Noah’s design, but it was among the options he had available to him:

A Hole in the Ship?

An important component that has been proposed as part of the Ark design—the concept of a moon pool. What is a moon pool? Well, picture a ship with a hole in the bottom of the hull and a wall surrounding the hole all the way up through the top deck—in the Ark’s case, the roof. Water won’t enter the ship because it’s contained inside the moon pool’s walls, moving up and down like a piston as the ship rides the waves.

The Ark Encounter designers have placed two moon pools in the stern, straddling the keel. These moon pools are capped-off vertical shafts running the height of the Ark. These shafts are open at the bottom, permitting a relatively free flow of water within the interior. One moon pool is used for ventilation, as the in-and-out movement of the water acts like a massive bellow, circulating air throughout the Ark.

One moon pool is an integral part of the waste removal system on the Ark.⁴

⁴ The excerpts cited above are taken from the book, *Inside Noah’s Ark: Why It Worked* by Tim Chaffey and edited by Laura Welch. © 2016 by Answers in Genesis–USA. All right reserved.



The efforts by Ken Ham to bring his Ark idea to life are commendable. From the scant information provided by Scripture, he and his staff of engineers were able to use God's laws of physics to fit all the required elements into a vessel designed to provide sustenance to every creature God ordered Noah to take into the Ark.

Ham's staff and associates were able to incorporate every detail into the final version of the Ark Encounter. It should be understood that their efforts were designed to accomplish with hindsight from Genesis and foresight regarding God's divine laws of physics to present a reliable representation of what the Ark may conceivably have been like.

Their conclusions were thinly based on Scripture whose sparse directions provided the approximation of the Ark's size, the commands to provide an entry door in its side, a window near the top of the roof, and an interior consisting of three levels containing rooms.

Many assumptions were made about Noah and his family. We know the names of Noah's sons: Shem, Ham, and Japheth. We do not know the names of their wives although Ark Encounter assigned names to the four women. The rationale for this was noted at the beginning of this presentation.

Consequently, a tour through the exhibition is ripe for criticism if one does not buy into the objective behind the project. Mr. Ham wanted to present an Ark that as closely as possible approximated its size indicated in the biblical commandment given by God to Noah.

With the exception of Noah and his family, surely the people who were aware of his construction project thought him insane. Yet, he kept plugging away, year after year and decade after decade for 120 years, all while on dry ground, finishing up just a week before the rains came.

Genesis: Chapter Six is a summary of how the Fall of Adam and the progeny that followed had become corrupt. Except for Noah and his family, all other Homo sapiens were unbelievers living in vile opposition to divine design.

During this antediluvian period of history, the fallen angels of the Luciferian Rebellion were allowed to function on earth. It is apparent that they had the ability to procreate and did so with human women. The resultant offspring are called, **נְפִילִים** (*Nephiylyim*): Nephilim, in Genesis 6:4.

This form of perversion exceeded the sexual degeneracy also being practiced at that time by Homo sapiens with each other. If this situation had been allowed to continue, the human race would have eventually been wiped out and Satan would have won the appeal.



Genesis 6:2 states that the “sons of God”—fallen angels—saw that the “daughters of men were beautiful; and they took wives for themselves, whomever they chose.”

This had to be stopped. The Ark provided a means by which one righteous family was preserved while the rest of the earth’s occupants were destroyed (Genesis 6:7).

Ultimately, all unbelieving Homo sapiens were drowned. The fallen angels were banished to the Tartarus compartment of Hades while the Nephilim were incarcerated in the Abyss. Divine intervention ended the ability of the fallen angels to procreate.

The summary of our tour of the Ark Encounter is open-minded. The biblical information provided in Genesis 6:13–16 provided the foundation from which many assumptions were based.

The population of the various “species” of living creatures brought onboard was cited, but the number of them required research done in the biological sciences. From that investigation, it was determined that the Ark could accommodate that population.

It was also determined that enough food could be stored to sustain both man and beast. It was also demonstrated that within the Ark’s construction a system to capture rainwater was implemented to supplement water brought onboard in cisterns.

There is much more that could be mentioned but these subjects are sufficient to make the point that the Ark Experience was a bold venture, well-researched, and faithfully demonstrated that the accounts provided in Genesis, chapters 6:1–8:19 were clearly possible to accomplish.

To summarize the validity of these assumptions I note two excerpts from two study Bibles:

Noah would build a rectangular ark, six times longer than it was wide and ten times longer than it was high. Estimates suggest that all the land animals could be accommodated in the ark with more than half of it remaining for other uses.⁵

⁵ Richard H. Hess, *Biblical Theology Study Bible*, gen. ed. D. A. Carson (Grand Rapids: Zondervan, 2018), 35fn6:15.



Although we do not know for certain the length of the cubit mentioned here, later in history it was about 18 inches. A vessel of such dimensions would have a displacement of about 20,000 tons and gross tonnage of about 14,000 tons. Its carrying capacity equaled that of 522 standard railroad stock cars (each of which can hold 240 sheep). Only 188 cars would be required to hold 45,000 sheep-sized animals, leaving three trains of 104 cars each for food, Noah's family, and "range" for the animals.⁶

If you are interested in touring the Ark Encounter, I recommend a two-day excursion beginning with the Creation Museum located in Petersburg, Kentucky, and postponing the trip to the Ark Encounter until the following day.

The Creation Museum presents exhibits that track world history from the creation forward. It presents a chronological retelling of biblical history in seven parts referred to as the seven C's.

The 7 C's of History is a catchy phrase that helps people remember the big events that have affected (or will affect) the universe: **(1)** Creation, **(2)** Corruption, **(3)** Catastrophe, **(4)** Confusion, **(5)** Christ, **(6)** Cross, and **(7)** Consummation.

At this point, I must alert you to the one major argument I have with Ken Ham's two exhibits. The first C in his Seven C's of History is Creation. Ham insists that the six days described in Genesis: Chapter One, beginning with verse one and continuing throughout the chapter, is the original creation.

From that standpoint, Ham insists that the universe is only about 6,000 years old. He believes this to be true and consequently contends that this opening chapter of Genesis disproves contentions held by those who place their faith in an evolutionary process that has transpired over the course of millions of years.

In part, I respectfully disagree. I do not conclude from Scripture that the age of the universe has consumed millions of years, however, what must be considered are the events that took place prior to the creation of the universe and, afterward, pertinent circumstances that necessitated the creation of the human race.

⁶ Charles Caldwell Ryrie, *Ryrie Study Bible* (Chicago: The Moody Bible Institute of Chicago, 1995), 13–14tn6:15.



Before beginning that aspect of our study, it is important to develop a chronological list of events beginning in eternity past, each documented by pertinent biblical passages. Those cited below are expanded translations from exegesis along with relevant, bracketed commentary.

- (1) In eternity past from the Third Heaven, God created the angelic beings and their census, followed later by the creation of the universe.

Job 38:4 “Where were you, Job, at the creation of planet earth? Elaborate if you have understanding.

v. 5 “Do you know who fixed its dimensions? Or who surveyed its expanse?

v. 6 “Where are the foundations of the earth fastened? Who laid its cornerstone,

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

Revelation 5:11 I [**John**] both saw and heard the voice of many angels around the throne and of the angelic heralds and the angelic general staff, and the number was beyond counting [**myriads: “consisting of enormous but indefinite numbers; multitudinous.”**].

Genesis 1:1 In the beginning, [**which was not a beginning, but the introduction of time**], **God created out of nothing** [*creatio ex nihilo*] the heavens [**interstellar space**] and planet earth.

Creatio ex nihilo. The reader is meant to understand that the worlds were not fashioned from any pre-existing material, but out of nothing, and that this proceeded from the activity of the divine Word. Prior to the creative fiat there was thus no other kind of phenomenological existence. *Creatio ex nihilo*, therefore, rules out the idea that matter is eternal, and also rejects any kind of dualism in the universe in which another entity, power or existence stands over against God and outside His control. The Creator of the world is thus not bound by chaos, as in the Babylonian creation myth, which portrayed the gods emerging from the waters of chaos.

