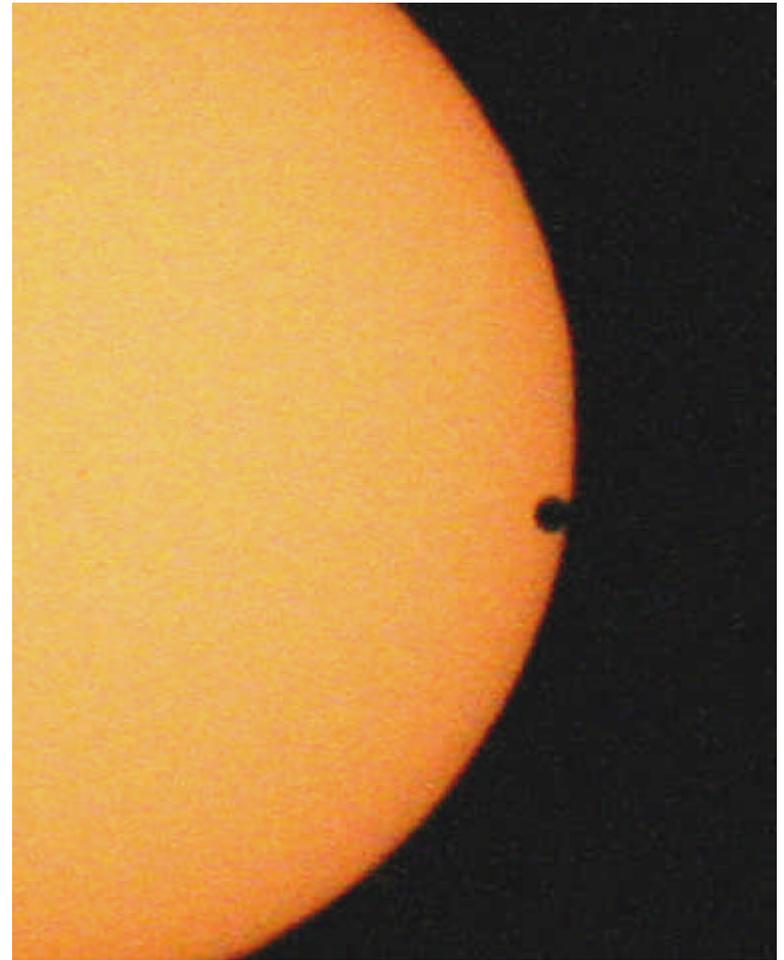


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Front Cover: Photo of this year's transit of Venus, taken 8 June, at 6:08 A.M., E.D.T. For details, see this issue's "Panorama."
Back Cover: New portable geocentric orrery. See "Editorial."

THE BIBLICAL ASTRONOMER

Volume 14, Number 109
SUMMER 2004

TABLE OF CONTENTS

<i>Editorial</i>	67
<i>Biblical Geocentricity</i> Dr. Thomas M. Strouse	69
<i>The Geocentric Theory</i> Amos Krahn	90
<i>Panorama</i>	96

EDITORIAL

Readers of last quarter's issue will recall a defense of geocentricity based on the first chapter of Genesis, which defense was written by Dr. Thomas Strouse. In this issue, Dr. Strouse tackles the broader scriptural issues demanding geocentricity.

Also in this issue, we introduce a new author, Amos Krahn, who wrote the article entitled "The Geocentric Theory." Amos wrote the article for a tenth-grade writing assignment as part of his home school requirements. It is presented here as an introduction to the topic of geocentricity.

Finally, in "Panorama," we examine an Internet rumor that an asteroid will hit the earth this fall, and we report on the transits of Venus, which clearly demonstrate that Venus passes between the earth and the sun during its "new moon" phase. Galileo would have argued this was proof against the Ptolemaic system, but it is only fatal to the Greek crystalline spheres model. It is entirely consistent with the Tychonic model.

Introducing the new table-top geocentric orrery

In 2000, [*B.A.*, **10**(94):5] we introduced the first automated geocentric orrery manufactured by Pastor Paul Norwalt of Merrimack Baptist Temple, Merrimack, New Hampshire. The orrery, and a later, second-generation one, required an area some 12 to 14-feet in diameter to operate.

In the interim, Pastor Norwalt worked on a tabletop model. Early this June, he presented the first model to your editor. (See photos on the back cover.) At present, two more models are under construction; both have been spoken for.

The model is automatic and ready for travel. If anyone is interested in a demonstration of the geocentric system, and would like to arrange a meeting for church or school, please call your editor at (216) 351-6970.

News from the geocentric front

This academic year, officially from mid-August 2004 through mid-August 2005, is devoted to the geocentric effort. All but fifteen weeks will be spent full time devoted to geocentricity and its concomitant scriptural apologetics. These efforts actually started earlier, namely, this past May.

The first project is the publishing of a book by Prof. James Hanson. Prof. Hanson wrote the “Bible and Geocentricity” column, which ran in the *B. A.* from the late 1980s into the 1990s. These articles have been edited and illustrated and are undergoing final review by Prof. Hanson before being submitted to the printers for printing. The book will contain more than one hundred pages.

Next on the agenda, starting after the release of this issue, is the revision and expansion of the *geocentricity.com* web site. We will add articles and links to other geocentrists’ web sites. We plan to add past issues of the *Biblical Astronomer* and, eventually, *The Bulletin of the Tychonian Society*. At least, articles reprinted from the latter will be posted. We also hope to provide a better question and answer forum.

Third on the agenda, and concurrent with the web site revisions, is to work on the new edition of *Geocentricity*. We are hoping to include a chapter or two on the new theories of gravity and Mach’s Principle written by Prof. Jim Hanson. It is hoped that the book will be out by next March. In the meantime, we leave you with this thought about the reason behind the Biblical Astronomer organization in the form of a

QUOTABLE QUOTE

In launching a new edition of the ecumenical French Bible, the head of the World Council of Churches observed that it is good to have a multiplicity of Bibles. At the presentation ceremony in Geneva, Sam Kobia, WCC general secretary, said: “Having a variety of translations available encourages the Bible to be read in a plural and ecumenical way. Having a variety of translations available is a precious tool in the struggle against religious fundamentalism” (*ENI*, Jan. 23). Thus we see that the liberals and ecumenists understand that a multiplicity of Bible versions works against biblical fundamentalism by weakening the authority of the Scriptures. The original Ecumenical translation of the Bible in French was published in 1975 and was the first time Roman Catholic, Orthodox, and Protestants worked together on a French Bible.

—James Hite

BIBLICAL GEOCENTRICITY

Dr. Thomas M. Strouse¹

Introduction

There is no question that the Bible teaches that the Lord God created the heaven and earth in six days (Gen. 1:1-31; Ex. 20:11; cf. also Ps. 104:1-26; Col. 1:16). The Biblical Creationist movement educated Twentieth Century Christians by requiring that science harmonize with the literal interpretation of Scriptures in respect to the creation account, the Noahic flood and other science-oriented passages.² The Biblical Creationist movement has legitimized the Christian world view to such an extent that it has become a serious threat to the secular humanist evolutionary world view in public education,³ and rightfully so. However, for all the good that Biblical Creationism has generally done for Christianity, the movement for the most part, has rejected the Biblical teaching concerning Geocentricity, or the teaching of a stationary earth with the revolving heavens including the sun, moon and stars. This rejection is due to several fallacious approaches to the Scriptures. These approaches include the following: 1) the un-biblical presupposition of an “infinite universe,” 2) the phenomenological interpretation of Scripture, 3) the presumption that the Bible must be subjugated to science, 4) the erection of straw men arguments, and 5) the presence of faulty exegesis of Scripture. This essay will present and then repudiate with Scripture these aforementioned approaches. In addition, this essay will exegete several key passages and several minor passages, that demand the biblical Geocentric worldview of the cosmos.⁴ Consistent biblical exegesis will then allow the Lord Jesus Christ to speak authoritatively about His creation.

The Unbiblical Presupposition of an “Infinite Universe”

Several Creationist scientists adopt the unbiblical presupposition of an “Infinite Universe.” Henry Morris interjects into the Bible the

¹ Emmanuel Baptist Theological Seminary, 296 New Britain Ave., Newington, CT 06111

²John C. Whitcomb and Henry M. Morris, *The Genesis Flood* (Philadelphia: The Presbyterian and Reformed Publ. Co., 1961), 518 pp. This was one of the most significant early volumes for this movement in the twentieth century.

³W. R. Bird, *The Origin of Species Revisited*, Two volumes (NY: The Philosophical Library, 1989).

⁴The scientific ramifications of the Biblical doctrine of a stationary earth and a revolving firmament with sun, moon and stars is beyond the scope of this essay.

pantheistic⁵ presupposition of an “infinite universe,” stating that on the first day of creation “God created and energized the entire universe, the infinite sphere of divine activity and purpose.”⁶ Another vocal proponent of Heliocentric Creationism states: “We really don’t know where the physical center of the universe is. If God’s heavens are infinite in extent, then no center actually exists. But the question of the earth’s physical position is less important than the spiritual reality of God’s love for his people.”⁷ These authors are representative of those who posit the pantheistic presupposition of an infinite universe upon the Bible, and their reasoning seems evident. If the universe (heaven and earth) has no edges then it cannot have any center; therefore their argument can discount the Biblical teaching of a physical center. The Bible with the following Scriptural arguments easily refutes this foundational premise of Heliocentric Creationism:

1. God create the Third Heaven (Col. 1:16; cf. Job 38:8) with limitations (I Ki. 8:27).
2. God created the First and Second Heavens with limitations (Gen. 1:6-19; Dt. 4:32; Ps. 19:6).
3. Only God is eternal and infinite (Gen. 21:33).
4. God’s creation, in contrast with His infinite person, is finite (Ps. 90:2).
5. God will destroy the present heaven and earth (universe) and will create the new heaven and earth (universe) (Isa. 65:17; II Pet. 3:10-13 ; Rev. 21:1).
6. All that is “*above the heaven(s)*” (cf. Ps. 8:1; 57:5, 11; Eph. 4:10) is God Himself.

What is this infinite universe about which some creationists speak, and where are the Scriptural passages supporting this “*science falsely so called*”? Is this not an evolutionary presupposition from pre-conversion teaching forced, perhaps inadvertently, upon the Bible?

The Phenomenological Interpretation of Scripture

The second fallacious approach all Heliocentric Creationists must apply to the Bible is that of selective phenomenological interpretation.

⁵“Pantheistic” (God is all and all is God) is a proper description of this erroneous view because the universe takes on the nature of God’s essence in His immensity.

⁶Henry M. Morris, *The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings* (Grand Rapids: Baker Book House, 1996), p. 65.

⁷Donald DeYoung, *Astronomy and the Bible* (Grand Rapids: Baker Book House, 1989), p. 16.

This hermeneutic requires that all references to a Geocentric earth must be from the appearance or phenomenal perspective (vantage point) of the writer of Scripture, and thus the earth merely seems to be center because that is where the writer is standing. This erroneous approach never allows the Author of Scripture to speak absolutely, but instead requires that He must speak phenomenologically from the human writer's vantagepoint only. DeYoung affirms his hermeneutic of phenomenology applied to Josh. 10:13 by stating the following:

Geocentrists take this as evidence that the sun and moon actually orbit a static earth. Instead, however, the miraculous event is explained in this passage using the language of **appearance** [bold in the original], the only way it could be understood. We still today speak of the sun rising and setting, even though we know that the earth's spin is the real cause of sunrise and sunset.

In a similar manner, theologian Kenneth Mathews, commenting on Gen. 1:3-31 avers the same phenomenological interpretation of God's revelation, stating, "The six days of creation (vv. 3-31) are told from the perspective of one who is standing on the earth's surface observing the universe with the naked eye. The account is geocentric in its telling."⁸

The difficult problem that both the scientist and the theologian must overcome is that their respective statements are factually inaccurate. In the case of Joshua's long day miracle, it is true that he commanded the sun and moon to stand still from his vantagepoint on earth (Josh 1:12). However, the following verse (13) was written from the divine narrative vantage point of the Creator Who is outside of His creation and Who wrote absolutely about His creation. The theologian's phenomenological argument is even more blatantly erroneous since there was no human standing on earth with his "naked eye" observing the creation (at least through Day Five). The phenomenological hermeneutic does not allow the Lord God to speak absolutely. Would the Heliocentric Creationist want to employ the phenomenological hermeneutic to the account of the ten plagues on Egypt (Ex. 7-12), or to the Red Sea crossing (Ex. 14), or to the feeding of the five thousand (Mt. 14), or to the account of the Lord Jesus walking on the water (Mt. 15:26)? Did the Lord Jesus Christ walk on water absolutely, or did it only appear, from a phenomenological perspective, that He

⁸Kenneth A. Mathews, *The New American Commentary: Genesis 1-11:26*, Vol. 1A (Nashville: Broadman and Holman Publ., 1996), p. 144.

walked on water?⁹ To reject the phenomenological hermeneutic for some Scriptures and to utilize it selectively for Geocentric passages is not only subjective but also un-biblical and therefore an erroneous handling of the Bible. This phenomenological hermeneutic devastates the absolute truth of Scripture and must be avoided by Christians who want to honor the Lord's Words. Although the Bible has figures of speech and poetry, it must be interpreted literally and contextually for the student of Scripture to understand God's absolute truth.

It is not enough for Heliocentric Creationists to argue for a "Galactocentric" cosmology¹⁰ or for merely a spiritual Geocentrist position.¹¹ For instance, DeYoung asserts that "the earth is truly a spiritual centre-point of the universe. This truth is of much greater significance than the false and unnecessary notion that the earth has no motion."¹² Obviously, it is true that if the earth is Geocentric absolutely then it is Galactocentric, and it is also the Spiritual center of the Lord's divine redemption plan. For Creationists to argue, however, for the spiritual Geocentricity of the earth and reject its physical Geocentricity is to counter the Lord Jesus Christ's own teaching example. The Lord taught with parables, showing spiritual truths with physical realities. For example, He taught the spiritual truths of sowing the Word of God (the seed) in the world (the field) with the incumbent opposition from the devil (the enemy) in Mt. 13:3 ff. His parables would have been pointless if there was no physical reality behind His spiritual truths. The earth as the center of God's universe is the physical reality behind the spiritual truth that the Lord's redemptive plan for His creation is focused on earth (Jn. 3:16). The Bible teaches that the earth is Geocentric physically, galactically and spiritually.

The Presumption that the Bible must be subjugated to Science

Most Christian Creationists require that science must be subjugated to the Bible in the Creationist-Evolutionist debate, and rightly so. However, with regard to Geocentricity, they reverse this biblical requirement, and subjugate the Bible to science. For instance, Creationist DeYoung gives a classic example of this fallacious reversal stating:

⁹Of course all Creationists would oppose the modernist teaching that Christ "really" walked on a sand bar but it appeared phenomenally that He walked on the water's surface.

¹⁰D. Russell Humphreys, *Starlight and Time* (Colorado Springs: Master Books, 1994), p. 28.

¹¹D. Russell Humphreys, "Our Galaxy is the Centre of the Universe," *Technical Journal* 16 (2, 2002): 95-104.

¹²Donald DeYoung, "Does the Earth Really Move? A Look at Geocentrism," *Creation* 10 (June-August, 1988): 8-13.

The geocentric alternative leads to a fundamental problem: the nearest night star is Alpha Centauri, 4.3 light years away. If this star actually circles the earth every 24 hours, then its speed must be nearly 10,000 times faster than the speed of light! Such motion is clearly impossible in our physical universe. The earth's motion is clearly shown by the graceful movement of the sun, moon, and stars through the sky.¹³

Who says that Geocentric physics is impossible—God or man? DeYoung, speaking for other Heliocentric Creationists, assumes that the present day knowledge of physics is absolutely accurate and must dictate to the Bible physical truths. This of course is the same argument evolutionists use against the Bible in general. Furthermore, this fallacious argument is in contrast to the Lord's treatment of man's knowledge of physical sciences. Jehovah challenged Job about his knowledge of the physical creation with the purpose to humble him (Job. 38:1 ff; cf. 42:6). To assume that science must have the last word and Scripture must be harmonized with scientific "discoveries, laws, constants, etc." is false and therefore diabolical (I Tim. 6:20).¹⁴

The Erection of Straw Men Arguments

This fallacious approach of erecting a "straw man" argument and then dismantling it is always a temptation in debate. Humphreys provides a classic example of this in Geocentric-Heliocentric debate. In critiquing the Geocentric position, he declares that the "foundational text" is Ps. 93:1,¹⁵ which states "*the world also is stablished, that it cannot be moved.*" This is a straw man attack. Danny Faulkner sizes up Gerardus Bouw's defense of Geocentricity under the three arguments of Ps. 93:1, "sunrise and sunset," and the firmament.¹⁶ The erection of Ps. 93:1 and the expressions "sunrise" and "sunset" as the key defenses for Geocentricity clearly show either the lack of understanding the biblical defense of Geocentricity or the acknowledged biblical inability to exegete the passages actually used to defend Geocentricity. Believers of the past have held to Geocentricity because of the exegesis of passages such as Gen. 1:1-19, Josh. 10:12-13, Ps. 19:4-6, Eccl. 1:5-8, and

¹³DeYoung, *Creation*, p. 11.

¹⁴Satan attempts to destroy biblical truths among Christians with careless or inconsistent doctrinal teachings through the agencies of "seducing spirits and doctrines of devils" (I Tim. 4:1).

¹⁵Humphreys, *Technical Journal*, p. 104.

¹⁶Danny Faulkner, "Geocentrism and Creation," *Technical Journal* 15 (2, 2001), pp. 110-121.

Isa. 38:8 (see the exegesis of these passages later in this essay). Secondary arguments based on Ps. 93:1, I Chron. 16:30, etc., although in harmony with these passages, should not be put forth as the main or only arguments for Geocentricity.

The Presence of Faulty Exegesis of Scripture

Humphreys is a prime example of this approach of faulty exegesis. After his disclaimer that revision may be necessary to his interpretation of the Creation Week, he sets forth at least two erroneous assertions.¹⁷ He asserts that God created “a large 3-D space” and then the “deep.” This is inaccurate because the only “space” on Day One was the “ball” of water. Moses, the writer under divine inspiration, wrote Gen. 1:1-2:1 (extending through v. 3) as a literary *inclusio*. In other words, what the Lord began to create on Day One was finished on Day Six and is therefore included in this extended passage between 1:1 and 2:1. He began to create the heaven and earth on Day One and He finished the heavens and earth on Day Six. The word behind heaven(s) is *hashshamayim* (הַשָּׁמַיִם) and has the distinct dual (*ayim*), not plural (*iyim*) ending.¹⁸ The dual ending designates the two heavens (of the three biblical heavens; cf. II Cor. 12:2) that the Creator created that first week—the atmospheric heaven and the stellar heaven.¹⁹ Moses declares that these two heavens (*hashshamayim*) were created the Second Day from within the midst of the water and were called the “firmament” (*raqia`* רָקִיעַ).

Humphreys’ second erroneous assertion is that “the deep speeds up its rotation” on Day One.²⁰ The only movement biblically recorded on Day One was the Spirit of God Who “moved upon the face of the deep.” The Spirit, Who was covered “with light” (Ps. 104:2), was the source of the moving light in relationship to the earth. The earth was not rotating but the light and the light source were moving (in a westward direction) in relation to a stationary earth. Heliocentric “eisegesis” (the reading “into” Scripture) is part and parcel of Heliocentric

¹⁷*Starlight and Time*, pp. 31-34.

¹⁸Leupold is clearly wrong in asserting that *ayim* is a plural and not a dual. In the very same verse (Gen. 1:1) the name for God is *‘elohim* (אֱלֹהִים) and has the plural, not dual ending. H. C. Leupold, *Exposition of Genesis*, Vol. I (Grand Rapids: Baker Book House, 1942), p. 42.

¹⁹The Lord did create the third heaven during the creation week (cf. Job 38:8; Neh. 9:6; Col. 1:16), but Gen. 1:1-2:1 records only the creation of the two physical heavens.

²⁰Humphreys, p. 34.

Creationism.²¹ Humphreys and company are merely examples of this widespread faulty exegesis.

These five fallacious arguments for Heliocentricity have been repudiated with Scripture. Although Heliocentric Creationism has done much to refute evolution, it nevertheless lacks full Scriptural authority because it rejects biblical Geocentricity. Biblical Geocentricity, on the other hand, is supported by the biblical exegesis of key cosmological passages in Scripture. This exegesis is now presented.

Passages Supporting Geocentricity

Several major passages that deal with cosmology are clearly Geocentric (Gen. 1:1-19; Josh. 10:12-13; Ps. 19:4-6; Eccl. 1:5-8; and Isa. 38:8), numerous minor passages harmonize with Geocentricity (Pss. 50:1; 93:1; Job 22:14), and several verses express the limits of man's knowledge about the physics of the cosmos (Job 38:33; Jer. 31:37). The exegesis of these passages will be forthcoming in this essay and Heliocentric Creationists, who want to honor the Lord's word, need to respond seriously and scripturally to this biblical exegesis.

Gen. 1:1-19

Moses uses very simple yet specific terms to describe the initial creation "in the beginning" (*bere'shith* בְּרֵאשִׁית) the heaven and earth to his Jewish audience. Before this creation all there was was the Triune God (cf. Jn. 1:1-3; Ps. 104:30; I Jn. 5:7). Nothing existed, other than the Lord God (Prov. 8:22 ff.), before creation including time, space, heaven, etc. (cf. I Ki. 8:27; Ps. 90:2). Moses' description of divine activity moves toward the creation of the earth (v. 2 ff.) and its suitability for man's habitation (vv. 3-31; cf. Isa. 45:18), and the creation of heaven (v. 6). The first verse is the introduction and 2:1 is the conclusion of this literary *inclusio* structured by Moses under inspiration (cf. II Pet. 1:21). The details of this *inclusio* are recorded in vv. 1:2-31, beginning with the creation of the earth and then the creation of the heavens from within the initial mass of water. Moses succinctly states that God (*'elohim* אֱלֹהִים)²² created (*bara* בָּרָא)²³ heaven (*hashshamayim*

²¹Whitcomb, misled by Leupold's faulty exegesis, fallaciously states "God created a fixed and localized light source in the heaven in reference to which the rotating earth passed through the same kind of day/night cycles as it has since the creation of the sun," p. 31.

²²This is a plural noun and when it refers to the absolute God the noun utilizes a singular verb. When it is used with a plural verb it refers to deities.

²³God is always the subject of this verb.

הַשָּׁמַיִם²⁴ and earth. The plural noun for God allows for the Trinity doctrine to be developed (cf. Isa. 48:16-17; I Jn. 5:7), and the dual noun for heaven(s) demands that the two physical heavens,²⁵ about which this very context reveals (vv. 6-8, 15-17, 20), be understood in this cosmological passage.

The Lord God, through the human writer, records the initial day of Creation (vv. 2-5). Moses moves the revelatory narrative immediately to focus upon the earth, causing the reader to recognize the centrality of the earth in God's creative plan. Moses uses three clauses to describe the conditions needing God's creative action. First, the earth "*was without form and void*" (*tohu wavohu* תהו ובהו), indicating its futile barrenness. Its lack of form does not refer to the lack of a geometrical shape because the Bible indicates that the geometrical shape of the earth is a sphere (Isa. 40:22; Prov. 8:27). On Day One the earth was un-inhabitable and lifeless. The second clause states that "*darkness was upon the face of the deep*," the waters which were upon the earth (cf. Ps. 104:6). The third clause parallels the waters with the deep and contrasts the Spirit of God with the darkness. God created the waters, with the associated darkness, as His un-furbished earth. The good corrective for the darkness was the creation of light, which source was the Spirit of God (cf. Isa. 45:7; Ps. 104:2) Who "*moved*" (*rachaph* רָחַף) upon the face of the waters. The Lord's creative fiat "*let there be...and there was*" (*yehiy...wayehiy* יהי ויהי) produced the light ('*or* אור). This light, distinct from sunlight, moonlight and starlight (vv. 15-18), is the light to which Solomon refers, stating "*While the sun, or the light, or the moon, or the stars, be not darkened...*" (Eccl. 12:2; cf. I Cor. 15:41). This created and good light was the first of three divisions during the first three days (cf. vv. 6, 9). God divided (*wayyavedel* וַיַּבְדֵּל) the light from the darkness and called or named (*qara`* קָרָא) them both, thus indicating His creative and authoritative power over them. He defined the Day (*yom* יוֹם) and Night (*layelah* לַיְלָה) with regard to the movement of the light (from the Spirit) upon the dark earth, affecting simultaneously on opposite sides of the earth the presence or absence of light. Since the Lord God created darkness first, the light presumably came twelve hours later (cf. Jn. 11:9) to dispel the evening ('*erev* עֶרֶב) and bring in the light of the morning (*boqer* בֹּקֶר), producing the first

²⁴This is one several Hebrew nouns which are always dual in the Masoretic Hebrew text, and never plural, in number. The singular for heaven (*shameh* שָׁמַיִם) is unused in the Old Testament.

²⁵Neither the creation of the third heaven or the supposed creation of "infinite space" are addressed in this account.

day (*yom 'echad* אֶחָד יוֹם).²⁶ At the end of Day One all that God had created was the mass of darkened water, with the light moving around it (presumably from east to west). This movement initiated time, making the creation of time earth-centric, and therefore all time “earth-time.” There was no heaven, and consequently the earth had no relationship with the un-created sun, moon or stars. God’s creation was exclusively Geocentric.

On Day Two (vv. 6-8), Jehovah made His second division which was spatial. He divided the waters of the watery sphere with the firmament (*raqia`* רָקִיעַ). The waters under the firmament constituted the earth (cf. vv. 9-10) and the waters above constituted the edge of the outer limits of the firmament (cf. Ps. 148:4). This firmament, named heaven (*raqia` = shamayim* שָׁמַיִם = רָקִיעַ) came into existence the second day, and its parameters include the earth (below) and the earth water (above). The word “firmament” comes from the Latin Vulgate word *firmamentum* and is a good translation because the “emptiness” of space has substance and is substance, since it was created. The biblical writers used the verb *raqa`* to refer to the spreading out of silver (Jer. 10:9) or of gold (Isa. 40:19) as beaten metal. Elihu likened the firmament to a strong, molten looking glass (Job. 37:18) which suggests the reflective powers of the outer layer of water over the heaven. Presumably the waters above the firmament are the same as the “*sea of glass like unto crystal*” before the Lord’s throne (cf. Rev. 4:6). God’s throne (Ps. 11:4), which is in the third heaven, is “*above the firmament*” (Ezk. 1:22-26). The firmament, as days four and five will bear out, contain both the stellar realm of the heavens with the sun, moon, and stars (vv. 14-18), and also the atmosphere (v. 20) in which the fowl fly.²⁷

Moses records the conclusion of Day Two with the familiar refrain “*and the evening and the morning*” were the second day. The light source was the same Spirit Who moved around the earth creating the effect of night replaced by day. The earth is the fixed focal point around which all cosmic movement revolves (cf. Ps. 50:1). The Bible records that the earth is the fixed divine footstool from God’s perspective, stating, “*Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? And*

²⁶Since the divine author distinguished “*days*” (*yamiym* יָמִים) from “*years*” (*shaniym* שָׁנִים) the account cannot be describing some sort of day-age notion (cf. Ex. 20:11).

²⁷Contextually, Moses referred to stellar space before he referred to the immediate atmosphere. It is flawed exegesis to posit the notion that Day Two refers the creation of the atmosphere or “sky” and the waters above refer to the creation of the water canopy around the earth. Although the Scriptures imply there may have been a canopy or “heavenly ocean” (“*flood*” (*hamabbul* הַמַּבּוּל) around the earth which was destroyed at the time of the Noachic flood, this canopy if it existed is not alluded to until Gen. 6:17.

where is the place of my rest?” (Isa. 66:1). At the end of Day Two, God had separated the earth’s waters with the firmament between the water below and the waters above. The movement of light necessary to establish Day Two was relative to the fixed, Geocentric earth. Earth was the center of the heavens and had no relationship with the un-created sun, moon, or stars.

Day Three concludes the first half of the creation week with the third division. The Lord separated the waters on earth from “*the dry land*” (*hayyabashah* הַיַּבֶּשֶׁת) and named the waters Seas and the land-mass Earth. Solomon refers to the boundaries of God’s created seas and land, stating, “*When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth*” (Prov. 8:29). The Lord declared that the land and seas were good. The second creative act on Day three was the creation of life-bearing vegetation. This is the first example of indirect creation wherein the Lord created vegetation through the life-bearing earth. The vegetation included plants and trees with seeds. The light from the Spirit of God, moving around the stationary earth, was sufficient for the growth of this vegetation prior to the creation of the sun on Day Four. The Lord set boundaries for the vegetation to produce “*after his kind*” (cf. Gen. 1:21, 24-25; 6:20; 7:14). Through Day Three, the Lord had created sufficiently to turn the formless (i.e., “watery wasteland”) earth into that which was livable. At the conclusion of Day Three, which was still based on the time reference of night and day, evening and morning, and was produced by the moving light from the Spirit of God, the earth was a fixed, livable sphere, with no relationship to the un-created sun, moon, or stars.

On Day Four (vv. 14-19), Moses introduces the creative activity with the divine fiat “*Let there be.*” The fourth day begins the second series of days and is the middle day of the first week. This second series gives the divine remedy for the formless earth. Not only did God make the earth livable but also He now gives it living creatures. Day Four parallels Day One with regard to the creation of light. On the first day, God created light that emanated from the Spirit of God, and on the fourth day He created the two great light-bearers. There are at least four reasons that the creative activity of the fourth day repudiates any notion of Heliocentricity. First, the creation formula “*let there be... and there was*” demands that the two great light-bearers were created on Day Four, and were not hidden since Day One. Second, there was no heaven on Day One for the placement of the two great light bearers. Third, since time hitherto had been determined by the movement of light around the earth, biblical hermeneutics demands that time still be determined by the movement of light, whatever its source, around the

earth. Fourth, if the earth began to orbit the sun, this passage fails to indicate that teaching, and it fails to record any change from a Geocentric to a Heliocentric creation.²⁸

God placed the sun, moon, and stars “in the firmament” (*bi-reqiya* בִּרְקִיעַ) of heaven or in the celestial heaven, on Day Four. Moses utilizes this expression three times (vv. 14, 15, and 17) to emphasize the divine placement and celestial location of these light bearers. The Lord revealed the three-fold purpose of the light-bearers (vv. 17-18) with the Hebrew conjugation of the *Hiphil* infinitive construct: “to give light” (*leha'iyr* לְהַאֲרִיר), “to rule” (*welimeshol* וְלִמְשֹׁל), and “to divide” (*ulahavediyil* וְלִהְבְּדִיל). The narrative repeats the purposes of the celestial lights, all of which are for the benefit of the earth. The earth needs physical enlightening, celestial governing, and temporal dividing. Moses gives four functions for the temporal separation that the celestial light-bearers provide. Their functions are “for signs” (*le'othoth* לְאוֹתוֹת), “for seasons” (*ulemo'adiym* וְלַמְּוֹעָרִים), “for days” (*uleyamiym* וְלַיָּמִים) and for “years” (*weshaniym* וְשָׁנִים). Because of Moses’ linguistic de-emphasis on “the stars” (*hacocaviym* הַכּוֹכָבִים), the divine account indicates they are relatively insignificant in God’s overall redemptive plan for earth (cf. Mt. 19:28) and mankind (Jn. 3:16). The movement of light on the earth, now from new sources, the sun, moon, and the stars, constituted Day Four. The celestial light-bearers, primarily the greater light and lesser light, encroached upon the darkness of earth, dispelling the evening and giving morning throughout the world.

The divine account of the creation of the heaven and earth through the first four days teaches an exclusively Geocentric perspective. This perspective is not phenomenological, because no one was standing on earth at this time, but it is absolute. The Lord God, outside of His created heaven and earth, has spoken authoritatively about His creation of a Geocentric universe (the heaven and earth). He made the earth into a livable and living world for His special redemptive purposes. On Day One, He created the earth as a darkened sphere of water and commenced time with light moving across the face of the earth. On Day Two He created the Heavens which separated the earth’s upper waters from the earth’s lower waters. On Day Three, He separated the land from the seas and created life-bearing vegetation. On Day Four, He placed the light-bearers in the firmament to benefit the Geocentric earth. Of course, Day Five records the creation of animal life and Day Six focuses on the creation of man *imago Dei*. Never once does the Scripture state that the earth rotated relative to the sun, moon, stars or

²⁸Heliocentrists are hard pressed to demonstrate Scripturally when God put the earth in the firmament or the heavens for it to behave like a “planet” (“wanderer”) and revolve around the sun.

firmament. Never once does the Bible teach that the earth was placed in the heavens to have motional interaction with the sun, moon, or stars. This *locus classicus* of all cosmological passages in Scripture teaches exclusively and consistently the Geocentric cosmology of a stationary earth and a revolving firmament with sun, moon, and stars.

Joshua 10:12-13

Joshua's conquest of Southern Canaan involved defeating the Amorites before they retreated to their walled cities (v. 20). He needed more time, presumably more daylight, to rout them completely. Joshua's prayer of faith and the Lord's amazing response are stupendous, and require the reader to agree with the narrator that this was a unique day (v. 14). There is no question that a supernatural intervention occurred on behalf of Joshua to aid his victory. Heliocentric Creationists do not question the miraculous but do question whether the account was written phenomenologically or absolutely. In actuality, the account was written both phenomenologically and absolutely.

Since verse 12 gives Joshua's prayer, it obviously gives his vantage point with reference to the sun and moon. Joshua was on earth and certainly it looked like the sun and moon moved relative to the earth. The words that he used are significant. Joshua was cognizant of Jehovah's omnipotence and prayed to Him (cf. v. 14), although the account records the expression as addressed to the sun (*shemesh*) and moon (*yareach*). The *Qal* imperative Joshua used was *dum* (דום)²⁹ meaning "cease" or "be silent," and is in parallel with "stood still" (*'amad* עמד), thus explaining its contextual meaning. From Joshua's perspective on earth, he wanted the sun to stand over Gibeon and the moon to stand over the valley of Ajalon. His reference to the moon, although queried by many exegetes, indicates at least two significant truths concerning the cosmos. First, the moon, along with the sun, is a light-bearer (Gen. 1:14), and this biblical fact supports the interpretation that Joshua needed more light, and not less heat. Second, since the interpretation of Gen. 1:1-19 demands that the heaven, with the sun, moon, and stars, revolves around the earth, this fact supports the interpretation that the miracle affected the whole revolving heaven which houses the sun and moon (cf. Ps. 19:4).³⁰

²⁹The root verb to this 2ms imperative is *damam* (דָּמַם).

³⁰Habakkuk's reminder of God's judgment on the Amorites through Joshua's long day, "the sun and moon stood still in their habitation" (3:11), is significant for several reasons: 1) There is no conjunction in the Masoretic Hebrew text for "and," suggesting the unity of these two orbs in the miracle. 2) The verb "stood" (*'amad* עמד) is singular, and

Although verse 12 is phenomenological in that Joshua viewed and expressed himself from the earth's vantage point, verse 13 is not phenomenological but absolute. This assertion is true because the divine author of verse 13 utilized a series of two other Hebrew conjugations, the imperfect³¹ and perfect verbs, rather than the imperative conjugation of verse 12, to require an absolute narrative. This narrative does not quote Joshua's prayer but records the Lord God's declaration. The Creator declared that the sun "*stood still*" (*wayyidom* םייד) and the moon "*stayed*" (*`amad*). This lack of movement of the sun and moon with reference to the earth was emphasized a second time, as God stated that this miracle was recorded in the *Book of Jasher* (*sepher hay-yashar*).³² Then the Lord, for the third time, stated emphatically that the sun "*stood still*" (*wayya`mod*) in the midst of heaven, and that it hastened not to go down. This last clause gives the final and complete meaning of the two verbs *damam* and *`amad*. These two verbs are qualified with the negation of the verb "*hastened*" (*'atz* אצ)³³ coupled to the *Qal* infinitive construct "*to go down*" (*lavo* לבוּא). The Lord God has spoken authoritatively that the sun slowed or stopped, literally "the sun did not hasten to go," in its respective motion relative to the stationary earth. From Joshua's perspective it looked like the sun and moon moved, phenomenally, and he wanted them to stop. From God's perspective the sun and moon did move, absolutely, and He stopped them. Neither Joshua nor the Lord ever said that the earth stopped rotating. The Heliocentrist Creationist has the unenviable task that he must debate with the Creator about the alleged truth of Heliocentrism. The Lord's word is very clear in this cosmological passage that God made a Geocentric creation.

Ps. 19:4-6

The psalmist David structured this psalm around the proclamation of nature (vv. 1-6), the proclamation of the Law (vv. 7-10), and finally the desired proclamation of the psalmist (v. 14). This last point is pertinent and practical, both scientifically and theologically. In order that the Creationist's words and meditations "*be acceptable*" in the Lord's

refers to the singular stoppage of both the sun and moon. 3) The word for "*habitation*" (*zevul* זבול) implies a place, i.e.; heaven.

³¹This imperfect verb (i.e., future tense) is reversed with the *waw* conversive and must be translated as a past tense (perfect verb) as it indeed is translated "*stood still*."

³²Although Joshua alluded to this extrabiblical volume entitled the *Book of Jasher* ("the book of the upright;" cf. II Sam. 1:18), he did not use it as a source for himself since he obviously was an eyewitness. Nevertheless, Joshua, the author of the book of his name-sake, knew that this Geocentric miracle was recorded elsewhere.

³³Cf. Prov. 28:20: "...but he that maketh haste to be rich shall not be innocent."

sight, he must say and think what God has revealed through nature and Scripture. This psalm declares what God has revealed about His Geocentric creation.

In verse 1, David equated the heavens with the firmament (רָקִיעַ = הַשָּׁמַיִם) following the Mosaic cosmological revelation in Gen. 1:8. According to verses 4-6, the most significant object of the Lord's creation in the firmament is the sun upon which David focused his interest. The psalmist used four descriptive terms to refer to the movement of the sun. God has "set" (sam שָׁם) a tabernacle in the firmament for the sun. This bright orb, "comes out" (yotze' יָצָא) as a bridegroom leaves his nuptial chamber, rejoices as a strong man does "to run" (larutz לָרֹץ) his race, and "goes forth" (motza'וּ מוֹצֵא) throughout its complete circuit ("and his circuit" וְהִקְיֹפְתוּ) to the ends of heaven.³⁴ David utilized similies to compare the sun's sisyphian movement with natural activities. Poetic figures of speech are based on actual realities such as a bridegroom leaving his nuptial chambers and a racer running around his race track. The sun is likened to these things because of the common bond of movement. David's Geocentric cosmology is absolute and not phenomenal. It accords with other Scriptures that teach that the earth is stationary and the center of a revolving firmament containing the moving sun.

Eccl. 1:5-8

Solomon employed one historical observation and three natural phenomena to teach the truth about the futility of the cycles of life without God (cf. 12:13-14). There is no question that Solomon's perspective is Geocentric, or "under the sun" (v. 3). Generations of mankind "passeth away" (holeche הִלֵּךְ)³⁵ and "cometh" (ba' בא')³⁶ but the earth stands forever. In the ebb and flow of human history, one truth is certain according to the Preacher, the earth "abideth" (literally "continues standing still" עֲמִידֶת).³⁷ Solomon juxtapositions three *Qal* participles ("going," "coming," and "standing") emphasizing the unmoving stability of the earth relative to the cycles of human history.

Solomon, the wisest man other than Jesus Christ, revealed truth both as a historian and a scientist under the process of inspiration. He recorded three natural phenomena that move incessantly relative to a

³⁴The expression "the end of the heaven" teaches that the firmament (i.e., heaven) is finite and may be relatively close, although God is capable of creating a large or small universe.

³⁵This is a *Qal* active participle from *halache* (הִלֵּךְ) connoting "going."

³⁶This is a *Qal* active participle from *bo* (בָּא) connoting "coming."

³⁷This is a *Qal* active participle from *amad* (עָמַד) connoting "standing."

stationary earth to express his spiritual point of the futility of life without God. First, relative to a stationary earth, the sun “*riseth*” (*zarach* זָרַח), “*goeth down*” (*ba’* בָּא), “*hasteth*” (*sho’aph* שׁוֹאֵף) to where it “*arose*” (*zoreach* זָרַח). The human author employed two perfect verbs and two Qal active participles to denote the movement of the sun around the standing, stationary earth. Second, the wind has its incessant currents, from south to north³⁸ and back again. The Preacher used six participles to designate the motion of the wind relative to the stationary earth. The wind “*goeth*” (*holeche* הוֹלֵךְ), “*turneth about*” (*sovev* סוֹבֵב) “*whirleth about continually*” (*sovev sovev holeche* הוֹלֵךְ סוֹבֵב סוֹבֵב), and “*returneth*” (*shav* שָׁב). Third, the continual flow of water currents (and subsequent evaporation) upon a stationary earth depict Solomon’s message of truth. The author designated the three participles “*run*” (*holekiym* הוֹלְכִים), “*come*” (*holekiym* הוֹלְכִים), and “*return*” (*shaviym* שָׁבִים) and one infinitive construct (literally “to flow” *lalaketh* לִלְכֹּת) to depict the moving waters relative to the fixed earth. In this section of Solomon’s essay denouncing the vanity of the futile cycles of life, the author referred to the stationary, standing earth with the cycles of history and natural phenomena moving incessantly around the earth. Along with the participle referring to the standing earth, Solomon employed sixteen words of motion for the sun, wind and rivers, including two verbs, thirteen participles and one infinitive construct.

For the Heliocentric Creationist to overcome these great linguistic barriers, he must argue for one or the other of the following fallacious views: 1) He must posit the faulty hermeneutic that Ecclesiastes is poetry and cannot be interpreted literally. The obvious biblical objection to this popular argument is that Hebrew poetry is based upon truth. If poetry is not based upon the truth of the cosmos then it becomes meaningless. 2) He must advance the phenomenological hermeneutic that it only looks like the sun moves. This becomes ludicrous because consistency would demand that the same phenomenological argument be used for the wind and rain. The selective phenomenological argument that would suggest that only the wind and water move relative to the earth, but sun does not, is not allowed. Unless the Heliocentric Creationist wants to ignore this passage, he must admit that it teaches the biblical doctrine of Geocentricity.

³⁸These directions, along with east and west (cf. v. 5) and up and down, are absolute since the earth is the fixed point in God’s creation.

Isa. 38:8 (cf. II Kings 20:9-11)

The prophet Isaiah recorded in his book (cf. 8:1; 30:8; 34:16; 40:8) the impending death of Hezekiah (v. 1), his subsequent supplication to the Lord (vv. 2-3), and the Lord's supernatural intervention accompanied with a sign (vv. 5-8). The Lord God's sign to Hezekiah was that the sun's shadow on Ahaz's sun dial would go ten "*degrees*" (*ma'aloth* מַעְלוֹת)³⁹ backward rather than the normal ten degrees forward. The Lord confirmed His promise of adding fifteen years (v. 5) to the king's life with the miracle⁴⁰ of the sun returning ten degrees. The prophet utilized two Hebrew verbal conjugations (a participle and a verb respectively) to designate that the shadow went backwards ("bring" [meshiyv מְשִׁיב] and "gone down" [yaredah יָרְדָה]), and the same two verbs to indicate that the sun went backward ("returned" [watahav וְהָשִׁב] and "was gone down" [yaradah יָרְדָה]). The author of II Kings added another verb ("go" *halache* הָלַךְ) and an infinitive construct ("to go down" *linetoth* לִנְטוֹת) to indicate further motion on the part of the sun (II Kings 20:9-10). Whatever happened on this day in the land, the writers of Scripture indicate by inference (the shadow) and by declaration (the sun) that the sun's movement relative to the stationary earth was reversed. All cosmological movement in this recorded miracle was done by the sun and not by the earth, confirming the Geocentric position. Heliocentric Creationists may ignore the aforementioned passages to their scriptural and spiritual discredit,⁴¹ but they cannot refute them exegetically to defend their Heliocentric position.

Ps. 50:1

This psalm records Jehovah's summons for His creation to hear the indictment on His people for their hypocrisy (vv. 7-13). God reveals that the earth is stationary relative to the moving sun, which rises and goes down. The two Hebrew words Asaph employs are the nouns *mizerach* (מִזְרַח) and *mevo'ot* (מְבוֹאוֹת), describing the movement of the sun. The sun's movement relative to the earth accords with Gen. 1:1-19 and other cosmological passages.

³⁹This noun literally means "ascendancy" and refers to degrees on the sun dial.

⁴⁰The chronicler called the sign "*the wonder*" (*'oth* אוֹת) done in the land (II Chron. 32:31). In what way this was a geographically localized miracle is difficult to comprehend.

⁴¹DeYoung's ignorance of Scripture is characteristic of the Heliocentric position: "As neither science nor Scripture supports geocentrism, creationists should not promote the idea." *Creation*, p. 12.

Ps. 93:1⁴²

The psalmist declares that Jehovah is the absolute, established, fixed sovereign of creation Who is over all uprisings, natural or human (cf. v.4). The psalmist reveals (cf. vv. 3 then 2) that just as God's throne "*is established*" (*kun* כּוּן) so the world "*is stablished*" (*kun* כּוּן), *that it cannot be moved*" (*bal timot* בַּל תִּמוֹט). All three of these verbs in the construction are *Niphal* or passive, indicating God's action relative to the objects. In other words, the Lord God has created his throne and the world so that they will not move but will be stationary.

Job 22:14

Eliphaz, in falsely accusing Job of sin, made a passing remark about the transcendence of God. This friend declared that God walked⁴³ in "*the circuit of heaven*" (*chug shamayim* חֻג שָׁמַיִם⁴⁴). According to Scripture, the heavens (both the atmospheric and the stellar heavens) have a circuit, and the sun has a circuit (Ps. 19:4-6), but nowhere does the Bible teach that earth has a circuit. The circuits of the heavens and the sun is around the earth, both phenomenally and absolutely.

Job 38:14

This is one of several passages that speak of God's judgmental movement of the earth. The divine judgment on man will occur during the Tribulation period following the rapture of those in Christ (cf. I Thess. 4:16-17; Rev. 3:10). In the specific passage at hand, the Lord alludes to something occurring to the earth when he deals with the wicked (vv. 13, 15). The subject of the verb "*it is turned*" (*tithpecke* תִּתְהַפֵּק)⁴⁵ is the earth. Although this cryptic analogy with the clay and seal may be difficult for modern readers to comprehend, ultimately any movement of the earth is in God's judgment on man, and certainly not about the earth's rotation upon its axis or revolution around the sun.

Isa. 13:13

⁴²The same Geocentric arguments could be made for similar passages (Ps. 96:10; 104:5; I Chron. 16:30) using the same verbs.

⁴³This is the *Hithpael* stem indicating the reflexive action of God walking back and forth.

⁴⁴The verb behind this noun refers to making a circle (cf. Prov. 8:27).

⁴⁵The verb behind this *Hithpael* stem is *haphache* (הִפָּךְ) meaning to turn or overturn.

In Isaiah's section on the burden of the nations, the prophet predicts the Lord's Tribulation judgments on the nations (Isa. 13-23). During the judgment aspect of the Day of the Lord,⁴⁶ Jehovah will "shake" (*ragaz* רָגַז) the heavens and "remove (*ra'ash* רָעַשׁ) out of her place (*mimmaqomah* מִמְּקוֹמָה)⁴⁷" the earth. This horrific shaking of the cosmos (cf. Rev. 6:12-17) will no doubt traumatize the inhabitants of the earth to the extent that some will repent and trust in the Lord (cf. Rev. 7:9-14). Not only will the earth be removed out of her place by violent shaking (i.e., a worldwide earthquake), but the sun will cease shining in its "going forth" (*betze'tho* בְּצֵאתוֹ) through its circuit around the quaking earth (v. 10). The movement in the cosmos during the Tribulation will include the shaking of the earth in its center location and the shaking of the sun in its darkened revolution around the earth.

Isa. 24:19-20

This is another Tribulation passage that is universal in scope (cf. vv. 1, 4, 5, 6, 17-21). The Lord, through a series of three infinitive absolutes,⁴⁸ declares that He will severely break, dissolve, and move (*hithemotetah* הִתְמוֹטֵטֵה) the earth (v. 19). The movement of the earth is likened to that of a drunkard and a cottage⁴⁹ (v. 20) who "shall reel to and fro" (*no`a tanu`a* נִנְעָה וְנִנְעָה). These verses are consistent with other Geocentric passages that teach the earth is fixed with a revolving sun. The only movement for the fixed earth is that of mega-earth quakes (cf. Rev. 6:12; 11:13) which shake it. This does not describe, however, the earth moving in rotation around its own axis or around the sun in its revolution. These verses teach that the fixed stationary earth will be shaken during the Tribulation in judgment; they do not argue for Heliocentricity.

⁴⁶The Day of the Lord will include both the Tribulation judgment and the Millennium blessing (cf. Zech. 14:1-8; 16-19).

⁴⁷The place of the earth is the fixed center of the cosmos according to all cosmological passages in Scripture (cf. Isa. 66:1).

⁴⁸An infinitive absolute is a Hebrew infinitive connected syntactically with the verb of the same root word. This device emphasizes the action of the verb and is often translated as "utterly," "clean," or "exceedingly."

⁴⁹The picture is of a drunkard, standing in one spot, swaying back and forth. Likewise, the analogy pictures a cottage swaying in the time of an earthquake. Certainly cottages do not travel around some circuit!

Limitations of man's physical knowledge

There are several passages that teach that man's knowledge of the physical world is highly limited and that the only absolute physical knowledge man may obtain is from God's revelation in Scripture. This truth of course forces man to subjugate all physical knowledge to the Bible. No Christian should say that the Bible cannot be correct at this point with regard to science because science teaches something contrary. This is a basic Christian truth that is regularly violated by Heliocentrists. The following are several biblical truths for all Creation scientists and Biblicists to consider.

Job 38:33

The Lord God asked Job a series of questions about His physical creation to humble this righteous man (1:1; 2:3) who was becoming proud in his unjust suffering (cf. 40:8). Job of course could answer none, and his ignorance in the realities of the physical realm proved that he was ignorant of the realities of the spiritual realm, and consequently he needed to repent (42:6). The Lord's single question had two parts: did Job know "*the ordinances of heaven*" (*chuqqoth shamayim* חֻקֹת הַשָּׁמַיִם) and could their "*dominion*" (*mishetaro* מִשְׁטָרוֹ) be established on earth? The word for ordinances, which refers to statutes or laws (cf. the laws for the Passover [Ex. 13:10]), is plural and in construct with the dual noun "*heaven*." The word for "*dominion*" is a Hebrew *hapax legomena*,⁵⁰ but a similar noun is *shoter* (שֹׁטֵר) for "officer, arranger, or organizer," suggesting the accurate and legitimate translation of dominion or rule. In other words, the Creator humbled proud Job by asking him if he knew what the laws of the two heavens were, and if they were applicable to rule on earth. The application of this question to the Heliocentrist is, "What are the physical constants throughout the created cosmos and are they applicable on earth?" DeYoung's statement that the constant of the speed of light must be exceeded many times over in Geocentricism and "such motion is clearly impossible in our physical universe"⁵¹ should be subjected to Jehovah's inquiry to Job. Man is incapable of understanding the absolutes of God's physical creation without revelation through the Scriptures.

⁵⁰This is a "once spoken" word in the Hebrew text, obviously found only here.

⁵¹DeYoung, *Creation*, p. 11.

Jer. 31:37

Another passage in which the Lord challenged proud man's lack of knowledge is the Lord's conditional declaration to cast off the seed of Israel for their sin "if" (*im* אם)⁵² heaven could be "measured" (*yimmadu* יִמְדוּ)⁵³ and the earth's foundation "searched out" (*weyechaqeru* וַיִּחְקְרוּ). The word for "measured" is in the *Niphal* (passive) stem referring to the act of measuring some object. The assumed subject of this verb is man who is limited in measuring something that is finite (cf. Jer. 33:22). The verb for "searched out" is also in the *Niphal* stem and refers, in the context, to the inability of man to explore (cf. I Kings 7:47) "the foundations" (*mosedey* מוֹסְדֵי)⁵⁴ of the earth. Man is ignorant about and limited in his measurement of the heavens and earth. Pride causes man to look everywhere for knowledge except to the Scriptures. Without biblical revelation, man, including Creationists, is ignorant of God's creation.

Conclusion

Why does the Bible depict the Lord God as such a "die hard" Geocentrist? The truth of the matter is that His creation, based on the consistent exegesis of the Bible, is Geocentric. This essay, while acknowledging many valuable contributions from Heliocentric Creationists in their individual and collective rejection of atheistic evolution, has critiqued and repudiated with Scripture their biblically flawed Heliocentric position. The popular but faulty arguments for Heliocentricity, including the "infinite universe" presupposition, the phenomenological hermeneutic, the Bible relegated to Science requirement, the Straw Men approach, and the faulty exegesis practices clearly contradict consistent Bible exegesis. Furthermore, this essay has exegeted the Masoretic Hebrew text in five key cosmological passages (Gen. 1:1-19; Josh 10:12-13; Eccl. 1:5-8; Ps. 19:4-6; Jer. 38:8) and three minor passages (Pss. 50:1; 93:1 Job 22:14), demonstrating the required interpretation of the fixed, stationary, and centered earth with the revolving sun, moon, stars and heavens. The essay also demonstrated from Scripture that the only movement this present earth should ever experience will be God's Tribulation judgment of His shaking it with mega-earthquakes (Job 38:14; Isa. 13:13; 24:19-20). Finally, the essay ex-

⁵²This is a hypothetical particle coupled with the imperfect verb. It is properly rendered "if."

⁵³This verse is teaching that the first two heavens can be measured (and therefore they are not infinite) and the foundations of the earth can be searched out, but not by man.

⁵⁴The verb behind this noun is *yasad* (יָסַד) (cf. Job 38:4).

posed all creationists, Heliocentric and Geocentric alike, to the extreme limitations of man's understanding of God's physical creation without biblical revelation (Job 38:33 and Jer. 31:37). All Creationists should be committed to teaching "*all the counsel of God*" (Acts 20:27).

QUOTABLE QUOTE

Everything revolved around Elizabeth. For courtiers such as the poet Sir John Davies, she was at the center of the universe, almost literally, and they railed against the newfangled Copernicanism espoused by Dee and his like, for fear it might knock her and their whole world off balance. In a poem inspired by the sight of the queen dancing, Davies wrote:

Only the earth doth stand still,
Her rocks remove not nor her mountains meet;
(Although some wits enrich with learning's skill
Say heav'n stands firm and that the earth doth fleet
And swiftly turneth under their feet):
Yet, though the earth is ever steadfast seen,
On her broad breast hath dancing ever been.

Benjamin Woolley, 2001.
*The Queen's Conjure: the science and magic of Dr. John Dee,
Adviser to Queen Elizabeth I,*
(NYC: Holt Publ.)

THE GEOCENTRIC THEORY

Amos Krahn⁵⁵

Every word in the Bible is completely true. In II Timothy 3:16 it says, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” God and His Word should affect every area of our lives including what we believe about science and the cosmos. Our cosmology, the study of the observable universe, as well as our cosmogony, the study of the origin of the universe, must be based on God’s Word.

From the first through twelfth grade we are taught in schools both Christian and public that the earth rotates on its axis once a day, goes around the sun once a year, that the sun goes around the center of our galaxy, and the galaxy is moving through space. We are taught that the modern heliocentric theory, where the sun is the center of a solar system, is proven, and geocentricity, the theory that the earth is the stationary center of the universe, is dead. In colleges and universities, we are told that although the earth is doing all the moving, all motion is relative. God has given us a Bible, and He does not want us to believe anything that is contrary to it. He has also given us the ability to study His creation by science so if the Bible does not mention something, we can learn about it in that way, however, if the Bible and science contradict, “We ought to obey God rather than men.”⁵⁶ I believe that some of what we are taught about the cosmos is inaccurate, in particular what we are told about heliocentrism and geocentricity. I believe geocentricity is actually the correct view of our universe, and it is biblically and scientifically supported.

Geocentric Scriptures

In Joshua 10:13 it says, “And the sun stood still in the midst of heaven, and hastened not to go down about a whole day.” If it is the earth rotating would not God have said, “The earth stood still and hastened not to spin for about a whole day?” God cannot lie!⁵⁷ Some say the Hebrew word *dawman* does not mean stood still, but if we cannot get the true meaning of a verse from God’s Word in English we should have priests who can read Latin or Greek and Hebrew to tell us what the

⁵⁵ Amos is in the tenth grade. He wrote this essay in January 2004 for his Home School High School astronomy class.

⁵⁶ Acts 5:29.

⁵⁷ Titus 1:2.

Bible means. There is no reason why this word could not mean stand still. If the day was longer because of something the sun did, and the sun did not stop, then what did it do?

Isaiah 38:8 says, “So the sun returned ten degrees, by which degrees it was gone down.” Would God say the sun did something that earth, not the sun, did? That would be an untruth and the Bible is true.⁵⁸ If the sun had not gone down, it could not have returned.

Solomon, the wisest man, was inspired by the Lord, Who created every thing, to write, “The sun also ariseth, and the sun goeth down, and hasteth to the place where he arose.”⁵⁹ Jesus Himself said, “...he maketh his sun to rise...”⁶⁰ God chose the words in the Bible and could have said the earth spins. If it is the sun going around the earth once a day the earth is not rotating on its axis.

Malachi 4:2 declares, “But unto you that fear my name shall the Sun of righteousness arise...” If this verse is literally true, Christ arose and the sun goes around the earth. If this verse is only the way it appears to be, the sun does not arise and Christ only appeared to rise.

Psalm 93:1 says, “The world also is stablished, that it cannot be moved.” Job 37:12 has a phrase, “the world in the earth.” If the world cannot be moved, the earth cannot be moved.

Psalm 104:5 states, “Who laid the foundations of the earth, that it should not be removed for ever.” “Psalm 104:5 is conditional: it is not absolute; for we see the conditional, ‘should’ which does not necessarily reflect the way things are.”⁶¹ However, this verse does not say, the earth should not be still, but it does convey the message that God made the earth not to move. The word removed has the idea of moving from a place so for this verse to make sense the earth must have a place.

In Psalm 19:4 and 5 the Bible says of the sun that it, “rejoiceth as a strong man to run a race.” In contrast, II Peter 3:5 refers to the earth as standing. If the earth is standing and the sun is running, then the sun must be going around the earth. However, the latter verse also says they are “willingly ignorant that, by the word of God the heavens were of old, and the earth standing...” People do not believe geocentricity and creation not because they are unscientific but because they do not want to. If the geocentric theory is true, it means God created and controls everything and we are accountable to Him; we are responsible for everything we do, say, or think. People do not like to admit their need for the Lord.

⁵⁸ Psalm 119:160.

⁵⁹ Ecclesiastes 1:5

⁶⁰ Mat. 5:45.

⁶¹ Bouw, G. D., 1992. *Geocentricity*, (Cleveland: Association for Biblical Astronomy), p. 26.

Why Heliocentrism

If a person started with the Bible and got their cosmology from it he would never come up with heliocentrism. Likewise a person who started with the Bible would not come up with relativity either but would in every case find that the sun goes around the stationary earth. The Bible is clearly geocentric. The Bible is not just some of man's ideas, but even today, as we find in Psalm 12:6 and 7, it is the pure word of the living God.

God gave us our language, including the words sunrise and sunset. God could have given us the words *tosun* and *fromsun*, but He did not. "When it comes to the issue of heliocentrism, God either made the languages or the world to be phenomenological or else the sun really does go around the earth."⁶² It had always made sense to man that the heavens went around the earth, but Nicolaus Copernicus, Galileo Galilei, and Johannes Kepler who knew heliocentrism was unscriptural, got people to start doubting God's Word on psychological reasons that were called scientific. Since that time, Darwin and Marx acknowledged openly that without heliocentrism their ideas would never have come to pass.⁶³ Heliocentrism, or acentrism, relativity, does not have any scientific foundation whatsoever, but it is held onto because the only thing to replace them with is geocentricity.

Sir Fred Hoyle, a well-known astronomer, said, "Today we cannot say that the Copernican theory is 'right' and the Ptolemaic theory is 'wrong' in any meaningful physical sense."⁶⁴ That is the modern scientific view that people learn if they study long enough to become a doctor. None-the-less we are still told in textbooks that heliocentrism is proven so we ought to look at the reasons why this is said.

Heliocentric "proofs" in the heavens

One "proof" for a moving earth is "with the coming of more accurate instrumentation, scientists have been able to measure stellar parallax."⁶⁵ Stellar parallax, which is only slightly visible with powerful telescopes, is said to be caused by the earth's changing position around the sun. Seeing the stars move could be just as easily, or more easily, explained by saying the stars move.

⁶² *Ibid.*, p. 102.

⁶³ Bouw, G. D., *Biblical Astronomer*.

⁶⁴ Aardsma, G. E., 1994. *Impact*, no. 253.

⁶⁵ Nickel, J., 1999. *Lift Up Your Eyes on High Understanding the Stars*, (Arlington Heights: Christian Liberty Press), p. 36.

Another “proof,” the Doppler effect, which causes the red-shift and blue-shift of starlight, is said to be caused by earth’s motion, but this also is explainable by the stars moving, so there is no reason why the earth must be moving for us to see this.

“Another evidence that the earth is revolving is that meteors are generally brighter and more plentiful after midnight than before midnight.”⁶⁶ This is said to be because that is the direction the earth is moving so more meteors hit it, but those meteors could just as well be moving past us as we moving past them.

Man saw all sides of the earth in twenty-four hours from the moon.⁶⁷ The moon is not moving around earth once a day, so the earth must be rotating. This is circular reasoning because the way we know the moon does not go around the earth once a day is because we know the earth is rotating since man saw all sides of it from the moon.

“The seasons are evidences of the earth’s revolution, but they are not conclusive.”⁶⁸ It is said that the earth’s tilt on its axis and its revolution around the sun cause the seasons, but earth’s seasons could also be explained by the sun’s orbit around the earth changing throughout the year.

Gravity

It is said that all celestial bodies must orbit around the more massive bodies because of the law of gravity. All moons orbiting their planets support this, but that is like saying all cows have horns because all cows you have seen have horns. If it were true that lighter things orbit around more massive things, saying the earth goes around the sun would still be inaccurate because it ignores all other matter in the universe. The Bible says in Job 26:7 that God “hangeth the earth upon nothing.” If the earth is moving around the sun because of gravity, then it is not hanging on nothing, but on gravity.

Heliocentric “proofs” on earth

Experiments show that spinning objects have more centrifugal force at greater diameters, and it has been observed with certain experiments involving pendulums and the forming of rocks that the earth has more centrifugal force at the equator than at higher or lower lati-

⁶⁶ Mulfinger, G., and D. E. Snyder, 1992. *Earth Science for Christian Schools*, (Greenville: Bob Jones University Press), p. 23.

⁶⁷ *Ibid.*, p. 16.

⁶⁸ *Ibid.*, p. 19.

tudes.⁶⁹ It should be noted that this is only a very slight force and would not be detectable with an ordinary scale. However, this does appear to prove heliocentricity.

“The earth’s bulging shape is evidence of its motion.”⁷⁰ The earth has a slight bulge, only about a 40-km wider diameter at the equator, which would seem to show that the earth spins because the bulge must have come from the centrifugal force like a spinning object has.

When winds, airplanes, ocean currents, bullets, missiles, cannonballs, and spacecraft move toward or away from the equator, the Coriolis force deflects them.⁷¹ The deflection is so slight that even commercial pilots and professional marksmen do not take it into account. This is caused because things try to keep the same angular velocity; this is called the conservation of angular momentum. When an object moves to an area moving faster or slower, it tries to keep going the same speed so it appears to move to one side or the other. Since the earth shows this deflection you would think it must have been moving.

“Geosynchronous satellites travel above Earth’s equator from west to east at an altitude of approximately 22,300 miles and at a speed matching Earth’s rotation.”⁷² They stay at the same location above earth’s surface without falling down from gravity so the earth must be spinning to create centrifugal force to keep them up. If the earth were spinning, a satellite that appeared to be going around the earth once a day toward the west would have the same problem because it really would not be moving.

Foucault pendulums change positions above the earth’s surface. Because things do not change direction unless a force causes them to, it must be moving. This motion would be the largest at the poles, but a pendulum has never been set up at one of the earth’s poles. The professional pendulums that are set up are forced to work in a turning plane by magnets, air currents, special rings around a wire, or shoving them in one direction and could be made to “prove” the earth rotates backwards.⁷³ However, the pendulums do demonstrate motion between the cosmos and the earth.

When there is an earthquake or a large snowfall, the length of day changes.⁷⁴ This is said to happen because the displaced matter keeps going the same speed with a different length radius, making the earth turn a different number of rounds per minute. It is said this would not

⁶⁹ Bouw, G. D., 2003.

⁷⁰ Mulfinger et al., *op cit.*, p. 14.

⁷¹ *Ibid.*, p. 17.

⁷² Nickel, *op cit.*, p. 36.

⁷³ Stott, P., *The Earth: Our Home*.

⁷⁴ Bouw, G. D., *Biblical Astronomer*, No. 99, p. 12.

happen if the matter on earth were moving. However, this explanation of the phenomenon violates the conservation of angular momentum law.

There are at least two basic problems with these proofs and many others like them. One of these is that the “proofs” are all invalid. For example, all spinning planets bulge. The earth bulges. Therefore, the earth must be a spinning planet. That would be like saying, all living cows breathes. My horse breathes. Therefore, my horse must be a living cow.⁷⁵ This example shows that reasoning is invalid.

Another problem is that all “proofs” involving centrifugal force, the Coriolis effect, the conservation of angular momentum, or pendulums, have to do with inertia, the tendency of matter, if moving, to keep moving at the same speed in the same direction, unless affected by some outside force. The Foucault pendulum goes in the same direction, centrifugal force is caused by matter trying not to change direction, the conservation of angular momentum, is caused by matter trying not to change speed, and the Coriolis effect is caused by matter not changing speed. A problem with this is the reason things try to maintain speed and direction is that gravity holds them from changing so if the gravity, stars, other celestial bodies, and æther, were moving it would produce the same results as if the earth were moving. This is well documented by the scientific world. “We found that the best that modern science can say is that heliocentrism can only be proven as long as we assume that there is nothing beyond the universe and we select our coordinate to be (arbitrarily, I might add) fixed on the “fixed” galaxies (the stars are no longer “fixed” enough).”⁷⁶

Conclusion

Several experiments were done, such as Airy’s failure and the Michelson-Morley experiment, that seemed to show the earth was at rest and they could not be refuted, but this helped relativity gain acceptance.⁷⁷ “All alleged proofs are usually said to have fallen with the advent of relativity.”⁷⁸ Relativity is also only a theory and has been found to have several serious errors. Other experiments have been done that are more explainable in a geocentric framework, but despite these scientists still come up with more heliocentric models. There are also many geocentric models, but of all the models which have been devised, although the geocentric ones seem to explain more, we are

⁷⁵ 1993. *Geometry*, (Accelerated Christian Education, Inc.), no. 2.

⁷⁶ Bouw, *Geocentricity*, p. 352.

⁷⁷ Aardsma, *loc cit*.

⁷⁸ Bouw, *Geocentricity*, p. 352.

again reminded of science “that it cannot give absolute answers.”⁷⁹ Man tries to find out everything he can, but god has given humans limits and, unless he could stand outside the universe and look in, man can not say for sure which model is right.⁸⁰ God is not confined to the universe He made and He has told us the truth in His word, the Bible.

QUOTABLE QUOTES

If we cleanse the Judaism of the prophets and Christianity as Christ taught it from everything which came afterward, specially from priestcraft, we have a religion which can save mankind from all its evils. It is the highest duty of every man to do his utmost to bring to triumph this really human religion.

Albert Einstein,
The World as I See It.

A conflict that had already emerged in biblical times concerns the relation between the written Scriptures and the rabbinical ecclesiastical traditions. Jesus himself made the Scriptures the norm. The Pharisees on the other hand added their tradition to the Scriptures while the Sadducees subtracted the supernatural from the Scriptures. Jesus accused the Pharisees of making the word of God void and reprimanded the Sadducees for being ignorant of it.

David G. Bloesh

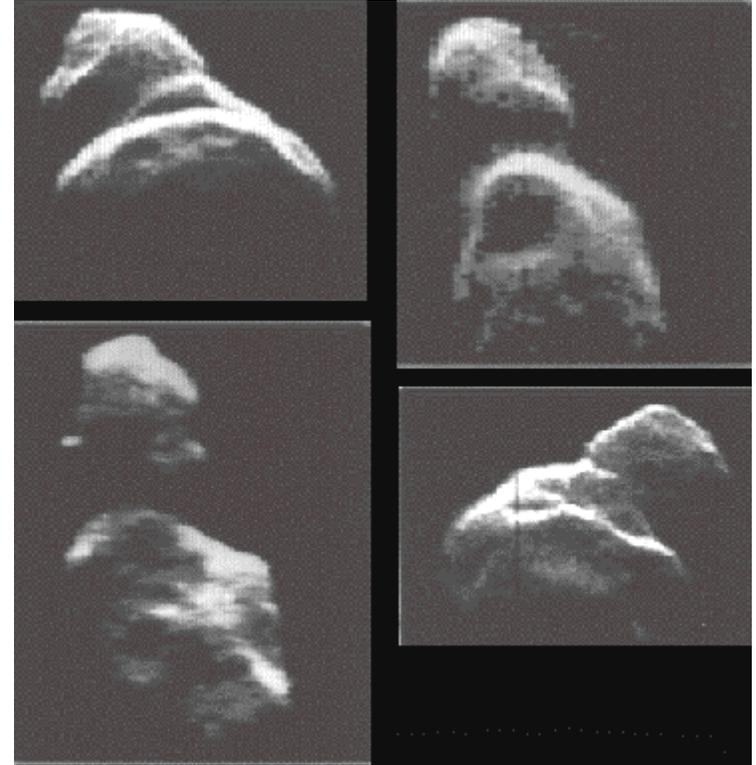
⁷⁹ 1992. *Physical Science*, (Accelerated Christian Education, Inc.), no. 1.

⁸⁰ Bouw, *Geocentricity*, p. 317.

PANORAMA

City-sized asteroid to hit earth this fall?

A rumor is circulating on the Internet that a large and deadly asteroid will strike earth this fall. Bulletin board discussions cite a 63 percent chance of impact, but astronomers know of no such impending doom.



Above: Four views of Toutatis from radar reflection analysis.

Nevertheless, the rumors are rooted in a real event, for on 29 September an asteroid the size of a small city will make the closest known pass of such a large space rock anytime this century. While not dangerous for now, the asteroid Toutatis is the strangest yet. Scientists are quite familiar with it, having bounced radar off the tumbling asteroid on previous flybys to generate computer renderings of its weird shape and movement.

Toutatis looks something like a dumbbell hurtling awkwardly through space. It has a unique rotation that makes normal days impossible. Scientists can't explain the shape or the spin, but they're eager to learn more in September when, during the close pass, even backyard skywatchers will be able to spot the asteroid.

The orbit of Toutatis is pinned down with better precision than any other large asteroid known to pass by the earth's station. Toutatis' four-year trek around the sun swings from just inside the earth's position out to the main asteroid belt between Mars and Jupiter. The asteroid visits us every four years. This fall, it will zoom by us within a million miles, or about four times the distance to the moon.

That's close by cosmic standards for an object that could cause major devastation. Toutatis hasn't been so near since the year 1353 and won't be that close again until 2562, NASA scientists have calculated. No other large asteroid is known to have come so close in the past, though accurate tracking of space rocks is a fairly recent, high-tech skill that still leaves wide margins of error for many objects. Toutatis is about 2.9 miles long and 1.5 miles wide (4.6 by 2.4 kilometers). If you were on Toutatis and looked at earth during the close approach, the earth would look as large as the full moon does to us.

Toutatis, named after the father of the Teutonic (Deutsch, Dutch) tribe, was discovered by French astronomers in 1989. The vast majority of asteroids and all the planets spin about a single axis, like a football thrown in a perfect spiral, but Toutatis tumbles like a flubbed pass. The result is a lack of anything resembling a normal day or night on the asteroid. Instead of a fixed north pole, Toutatis' axis of rotation wanders around in two separate cycles of 5.4 and 7.3 earth-days. Stars seen from any location on the asteroid would crisscross the sky, never following the same path twice.

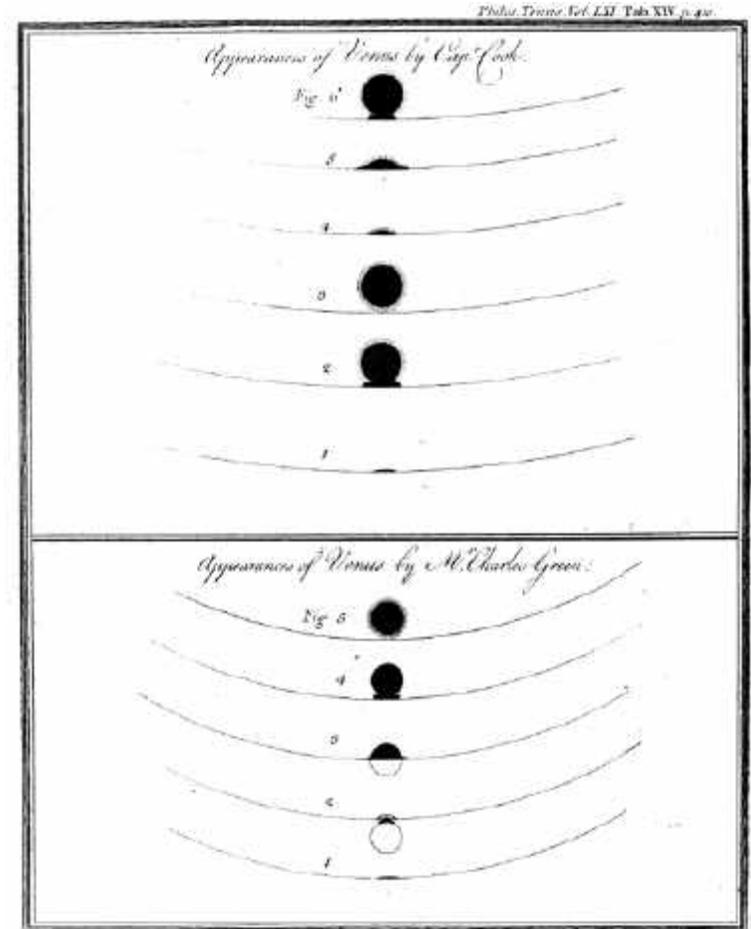
Report on the Transit of Venus

In 1716, the astronomer Sir Edmund Halley (Halley's comet's namesake) realized that Venus should occasionally pass across the face of the sun. Called a "transit of Venus," the phenomenon happens twice every 120 years. Each pair of transits are separated by eight years.

By noting the start and stop times from different locations on earth, Halley reasoned, the distance to Venus could be determined. On 12 August 1768, Captain James Cook set sail for Tahiti, discovered a year earlier, to provide as distant a point as could be for that distance determination. All in all, that transit was observed from 76 points around the earth. Cook's company arrived 13 April 1769, two months before the transit.

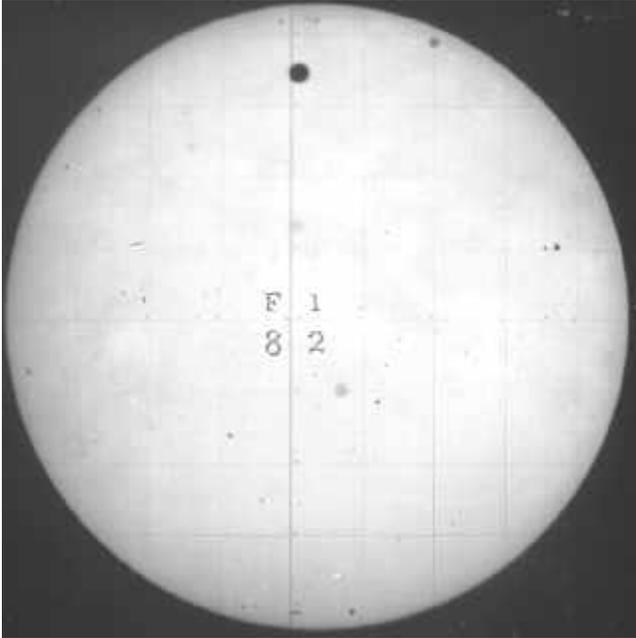
The transit was observed on 3 June 1769, but an unexpected phenomenon made all 76 observations useless for determining the scale of the solar system. The phenomenon is an interference effect one may readily observe between one's thumb and finger by bringing them close together in front of a light. The edge of thumb and finger seems to merge before they actually touch (see figure below). Thus Cook's timing differed from his astronomer, Green's, by 42 seconds.

Above: Sketches of the black drop effect by Capt. Cook and Charles Green,



the astronomer accompanying him of the trip. Green did not survive by succumbed to an illness he caught in Jakarta.

Above: A United States Naval Observatory plate of the 1882 transit of Venus.



The failure was disappointing, and the distance scale was not fixed until the advent of photographic plates, in time for the next transit in 1882. The plates allowed better interpolation of the circles of Venus and the Sun to remove the black-drop effect.

There was no transit of Venus in the twentieth century. The next one occurred on 8 June 2004, when the first transit of the next pair happened. The scale of the solar system was not an issue with that transit as the modern value is based on radar return echoes.

This transit was best seen from Europe, but the Eastern United States could see the end of it at sunrise. Your editor duly attached digital camera to 500 mm lens and captured a series of photos chronicling the end of the transit. One may see Cook's black-drop effect in the photo on the front cover.

The next transit of Venus will be in 2125. That will be the last this century. Transits of Mercury are more common.

CREDO

The Biblical Astronomer was founded in 1971 as the Tychonian Society. It is based on the premise that the only absolutely trustworthy information about the origin and purpose of all that exists and happens is given by God, our Creator and Redeemer, in his infallible, preserved word, the Holy Bible commonly called the King James Bible. All scientific endeavor which does not accept this revelation from on high without any reservations, literary, philosophical or whatever, we reject as already condemned in its unfounded first assumptions.

We believe that the creation was completed in six twenty-four hour days and that the world is not older than about six thousand years. We maintain that the Bible teaches us of an earth that neither rotates daily nor revolves yearly about the sun; that it is at rest with respect to the throne of him who called it into existence; and that hence it is absolutely at rest in the universe.

We affirm that no man is righteous and so all are in need of salvation, which is the free gift of God, given by the grace of God, and not to be obtained through any merit or works of our own. We affirm that salvation is available only through faith in the shed blood and finished work of our risen LORD and saviour, Jesus Christ.

Lastly, the reason why we deem a return to a geocentric astronomy a first apologetic necessity is that its rejection at the beginning of our Modern Age constitutes one very important, if not the most important, cause of the historical development of Bible criticism, now resulting in an increasingly anti-Christian world in which atheistic existentialism preaches a life that is really meaningless.

If you agree with the above, please consider becoming a member. Membership dues are \$20 per year. Members receive a 15% discount on all items offered for sale by the *Biblical Astronomer*.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

– Isaiah 8:20



The Orrery in its case



Mars, earth, Venus, Mercury, and sun in a line