

A BIBLICAL VIEW OF THE COSMOS THE EARTH IS STATIONARY

Dr Willie Marais

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Publisher: Deon Roelofse
Postnet Suite 132
Private Bag x504
Sinoville, 0129
E-mail: deon@eeds.co.za
Tel: 012-548-6639

First Print: March 2010
ISBN NR: 978-1-920290-55-9

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Cover design: Anneette Genis
Editing: Deon & Sonja Roelofse

Printing and binding by:
Groep 7 Printers and Publishers CK
epos@groep7.co.za

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**THIS BOOK IS DEDICATED TO ALL
WHO LOVE THE TRUTH**

ACKNOWLEDGEMENTS

I want to thank my wife, Maryna, for what she is and for what she meant to me during the more than 53 years together. My professors in Theology for what I have seen in their lives and for what we as their students have learned from them; especially for what they have taught us, namely to keep studying and to show our approval unto God; workmen that need not be ashamed, rightly dividing the Word of truth. Reverend Johan Botha for his kind recommendation. Dr. Tommy Gray for his input on my use of the English language and for his testimony. Professor Chris Le Roux for his review of this book. My daughter, Rentia, for the proofreading. Joan Deussen, Deon and Sonja Roelofse for their help with my computer, and for the designing of the cover of this book, and the publisher who made this study available in print.

Soli Deo Gloria!

INTRODUCTION

It has become common practice today to speak of the outdated and incorrect Biblical view of the Cosmos (cf. G.Ch. Aalders, *De Goddelijke Openbaring*, p. 172). F.W. Grosheide and others write: "The older people think of the world as a flat round surface floating on the water while heaven is as a vault". Many think that the writers of the Bible had this antiquated idea of the earth. "We think that this opinion is incorrect, as nowhere in the Bible a vision of the Bible is derived, and as there is no well-studied description of the cosmos presented. The Bible writers describe the cosmos as they saw it and as we still see it and also describe it, unless we want to express ourselves in a very scientific manner" (*Christelijke Encyclopaedie*, V. p. 707). G.Ch. Aalders agrees with this in the broader concept and writes: "The conclusion to which such a meticulous study of the particular Scriptures brings us, is that here are in any case not enough facts to form a Biblical view of the Cosmos or of the Bible writers" (G.Ch. Aalders, *De Goddelijke Openbaring* p. 195). He writes: "One of the most important errors made by those who want to construct a Biblical view out of the Bible is that no eye is sufficiently equipped for the poetic character of many expressions from where the characteristics of a world vision may be drawn".

"One notices that a strong tendency exists to understand everything according to the letter, without taking into consideration the poetic character of the passages in which they appear" (*Ib.*, p.178-180). John Byl writes: "The question of the proper interpretation of Scripture has been disputed from the early days of

Christianity. Augustine, and later Aquinas, argued that we should take the Bible in its most literal sense, unless collateral scriptural evidence shows conclusively that a non-literal interpretation is required, for example: "Let the rivers clap their hands; together let the hills sing for joy" (Ps. 98:8).

It is not modernism. "Modernism is the human tendency in religious thought to supplement old theological creeds and dogmas by new scientific and philosophical learning and thus to place emphasis on practical ethics and worldwide social justice; distinguished from fundamentalism" (Funk and Wagnells New Practical Standard Dictionary, p.856). Not everything in the Bible can be seen as figurative, for example: "The sun also rises and the sun goes down, and hastens to the place where he rises" (Eccl. 1:5). And: "All the rivers run into the sea, yet the sea is not full. To the place from which the rivers come, to there and from there they return again" (Eccl. 1:7). It works exactly like this.

It is not fundamentalism. "Fundamentalism is an American Protestant movement which holds the belief that the literal interpretation of the Bible is essential to Christian faith; distinguished from modernism" (Funk and Wagnell, *ib.*, p.537). We have seen that not everything in the Bible can be seen as literal (cf. Job 26:11; Ps. 98:8). As to the claims of natural knowledge, these are to be over-ridden by Scripture unless they can conclusively be proven to be true. The lightest word of God is to have precedence over the heaviest word of man unless the latter could be conclusively demonstrated to be true. In that case, since God's Word cannot conflict with the truth, it is

evident that another interpretation of the cosmos is required" (God and Cosmos, p. 9-10).

We read in the Bible of the third heaven (2 Cor. 12:2). According to the Bible there are three heavens in existence: the cloud heaven (Gen. 7:11) the heaven of the stars (Ps. 8:4) and the dwelling of God (Ps. 2:4) and His angels (Heb. 12:22-23); references in the Bible that are not presented poetically. The Bible teaches that the earth is the centre of the universe (cf. Am. 9:6; Rev. 6:13). I will expand this point later. The Bible also teaches that God put the heavenly bodies there to make a division between night and day and to serve as signs for the fixed times (seasons), as well as for days and years (Gen. 1:14; Ps. 104:19). The Bible speaks of the rising and the setting of the sun (Ps. 50:1) to follow its pathway from the one side of the heaven to the other end (Ps. 19:6-7) to come back to the place where it rose (Eccl. 1:5). It is thus evident that the Bible does present a view of the cosmos.

It is true that the Bible often makes use of metaphors, which cannot always be taken literally (cf. Ps. 18:7-11; 98:8, 104:3), but it is impossible not to take pronouncements like Ecclesiastics 1:5 literally. We read: "The sun also rises, and the sun goes down, and hastens to his place where it rises". The Bible sometimes describes things as we see them, but also as they are in reality. The Bible speaks for example of the two great lights, the sun and the moon, but clearly says that the sun is the greater light of the two, in spite of the fact that the two lights look equally great to us (cf. Gen. 1:16). All the verses in Ecclesiastics 1:1-11, which accompany verse 5, are to be understood literally (cf. Gerhardus D. Bouw, A. Geocentricity Primer, p. 85-86). Bouw writes:

"Contrary to the unthinking heliocentrists' claims, we see that Ecclesiastics 1:5 is surrounded by verses which are literally true. So the fifth verse cannot be shrugged off so easily as to suggest that it is embedded in verses which are all figurative and not literal" (ib. p. 86; cf. Ben du Toit, *God? Geloof in 'n post-moderne tyd*, p. 124), and that He joined in with the acceptable opinion. It is without any doubt the intention of the Scripture that we should read and understand it just as it is written: "For we write you nothing else but simply what you can read and understand" (2 Cor. 1:13), except it is beyond any doubt evident that it speaks figurative and not literal, for example: "Let the rivers clap their hands; let the mountains sing together for joy" (Ps. 98:8).

It is true that the Bible was written in pre-scientific times. However this point of view is taken too far if it is meant that the Bible just as any other book developed primarily from the knowledge and understanding of the authors of the Bible, since the Bible teaches: "And we are setting these truths forth in words not taught by human wisdom but taught by the [Holy] Spirit" (1 Cor. 2:13; cf. Gal. 1:11-12). The fact that the authors of the Bible did not know better makes their testimonies so much more proof that the Bible is not a figment of their imagination. They even had to write about things which they did not understand (cf. Dan. 12:8-9; 1 Pet. 1:10-11; Rev. 7:13-14). Today the "learned" outstrip them by declaring that even Jesus Christ did not know anyway, yet nobody took a stronger stand against this fallacy in his time than Jesus Himself (cf. Mark 7:13). It is not true that God joined people in their opinion in order to comply with the thinking of the day, as He would then be telling an untruth, and God cannot lie

(Num. 23:19; Tit. 1:2). A statement like this damages the infallible revelatory character of the Bible,

In an attempt to uphold the honour of the Bible, some learned men say that the Bible is not meant to be a textbook of science or history. This is true. If the Bible was a textbook of science then the Bible would frequently have to be revised, as is the case with science textbooks with the discovery of new information as all knowledge of science is only for the time being (provisional). Even though the Bible is not a science textbook, it is still reliable where scientific statements are made as the Bible is the Word of God (1 Thess. 2:13), and God cannot err. Paul writes: "For I want you to know, brethren, that the Gospel which was proclaimed and made known by me is not man's gospel [a human invention, according to or patterned after any human standard]. For indeed I did not receive it from man, nor was I taught it, but [it came to me] through a [direct] revelation [given] by Jesus Christ (the Messiah)" (Gal. 1:11-12). And because the Word of God is timeless (cf. Isa. 40:8), we can't have new revelations overruling the old ones (cf. Gal 1:8-9).

The Bible is a history of salvation, and yet the Bible tells of things which really happened at a specific time. Peter writes: "For we were not following cleverly devised stories when we made known to you the power and coming of our lord Jesus Christ (the Messiah), but we were eyewitnesses of His majesty (grandeur, authority of sovereign power). For when He was invested with honour and glory from God the Father and a voice was borne to Him by the [splendid] Majestic Glory [in the bright cloud that overshadowed Him, saying], This is My beloved Son in Whom I am well pleased and delight" (2 Pet. 1:16-17).

This fact places questions before us like: Did God mean what He wrote, or did He write what He means? (cf. G.D. Bouw, *A Geocentricity Primer*, P.5, 59, 89). And also: Did God need to modify what He meant in order to accommodate the existing ideas of the people in what He wrote in the Bible? (cf. Bouw, *ibid.* p. 59-62, 65, 83). God speaks through the Scriptures (Matt. 22:31, Rom. 9:17). If God were to adhere to the ideas of the people, what then would be the truth?

If the Scriptures came out of the heart of the people, the integrity of the authors of the Bible could be questioned as they repeatedly affirmed that it was the Lord who spoke those words (cf. Ex. 20:1; Jer. 36:1-2; Ezek. 14:12; Rev. 21:5). The Lord told Jeremiah to write all His words on a scroll (Jer. 36:1-4), as the written word is not less powerful than the spoken word.

Some learned people want to save the credibility of the Bible by pointing out that the Bible agrees with modern science. By this way the theory of evolution is accepted but it is still taught that God was in control of the whole process. But with this point of view the information in the Bible concerning the creation of man from the dust of the earth is completely nullified (cf. Gen. 2:7; 1 Cor. 15:47).

Again others point out that there are numerous scientific mistakes in the Bible, and it was Galileo who stated that it is not the meaning of the Bible to teach us how the heavens go but to teach us how to go to heaven. It is asserted by this argument that the Bible is unreliable in the area of science. But in this

instance the believer of the Bible is placed in an unenviable dilemma, because if the Bible is unreliable in one part of its message, i.e. facts that deal with science, how are we to be sure that it is reliable in spiritual matters? Jesus pointed out in John 3:12 that opinions like these are untenable when He says: "If I have told you of things that happen right here on the earth and yet none of you believe Me; how can you believe Me if I tell you of heavenly things?".

The viewpoint of Copernicus that the sun and not the earth is the centre of the universe (Philip Stott, *The Earth Our Home* p. 18), represented for about 400 years the official standpoint of science and believers had to choose between the evidence of the Bible and that of science as to whether the Biblical view of the cosmos is geocentric or heliocentric. Everybody who differed from Copernicus was regarded as uninformed or illiterate. Today the standpoint of Copernicus has been rejected. The term acentric is used; that is the universe is without a centre. The argument is that the universe is still expanding, it has no centre, or put in another way: any point can be regarded as the centre of the universe (Stott, *The Earth Our Home*, p.18). Bouw writes: "The latter idea, called heliocentrism, held the sun to be the centre of the universe. The modern view is that there is no centre to the universe" (ib. Preface). "So the modern view is more properly termed acentrism" (Bouw, ib. p. 2). However both heliocentrism and acentrism are founded on speculation, as neither of these two standpoints have yet been proved scientifically. Both standpoints contradict the Bible that teaches us that the earth is the centre of the universe (cf. Amos 9:6; Rev. 6:13).

One wonders when this latest standpoint (acentrism) is going to be replaced by yet another one. Or may we ask: For how long will believers allow themselves to be confused by some scientists? There are thousands of scientists who believe today like Jesus and Paul did that which was written by Moses and the prophets (cf. Luke 24:25; Acts 24:14).

RECOMMENDATIONS

I am very honored to be one of the first readers of this unique and thorough study about such a complex subject. It was and still is very important to me that the Word of God has to be in the centre of any discussions on subjects of interest. Many years ago the author told me he still is going to prove that the earth stands still. His statement has always left many unanswered thoughts in my mind.

I cannot comment on the scientific evidence presented in this study since my knowledge on this subject is limited, but I can clearly see from a Biblical viewpoint that Dr. Willie Marais has done a thorough exposition on the subject at hand. This work once again proves to me that the Bible is and always will be more reliable than any theory of man in understanding the universe we live in. Man's theories are fallible, but the Word of God is forever and true (1 Pet. 1:24-25).

I commend this book not just to theologians and scientists, but also to every person to seriously consider the truths of the Word of God.

- *Rev. Johan Botha*

In this book, Dr. Willie Marais presents a presentation of the origin and composition of the universe, as seen from a biblical perspective. This perspective differs from the viewpoint of modern science in several critical respects as are clearly outlined in this book.

As a scientist myself, one is immediately confronted with a dilemma, whom to believe where such obvious differences of opinion occur, do I believe the scriptures, or the science of astronomy?

The Lord has chosen to separate his creation into two distinct categories: the creation of the material (seen) world, and the creation of the spiritual (unseen) world. The same Bible that reveals to us the spiritual world, also gives us an account of the creation of the material world with details regarding the structure thereof. If we regard the Bible as being reliable and true in respect of the spiritual, how can we then make God into a liar by denying the validity of the biblical account of creation and the structuring of the universe?

I have trusted the Lord Jesus as my Saviour and found Him to be absolutely reliable and true to His word. He is as much a reality to me as any living person. Furthermore, I have found the biblical revelation of God's dealings with us, and in particular with me as a sinner, to be true and perfectly reliable. If God is so reliable in His revelation of the unseen (spiritual) and His way of salvation, why would He deliberately choose to be misleading when giving an account of the universe as He created it? Who then are we to believe, science or the Bible? For me the decision is easy, I choose to believe the Word of God

as complete, infallible and true. Where science and the Word of God differ, I have complete faith that time will reveal science to be wrong and the Word of God to be true. Fortunately there is no need for me to deliberately ignore glaring scientific evidence regarding the structure and creation of the universe which is contrary to the Bible, because as Dr. Marais so aptly demonstrates: there is none.

May everyone who read this book be confronted anew with the majesty, power and unlimited intelligence of the God Who created us, and at the same time bow to the authority of the infallible Book He has given us. The Bible is reliable in what it tells us about the created universe. Much more important though, the Bible is reliable in what it tells us about ourselves, our fallen nature, our separation from God, and the gift of eternal life through the Son of God, our Lord Jesus Christ. As you trust Him in His account of creation, won't you also trust in His Son Christ Jesus as your personal Saviour? You will find, as I have, God is true to His Word on all accounts.

- Dr. Tommy Gray

1. THE CREATION OF HEAVEN AND EARTH

The Bible starts off with: "In the beginning God (prepared, formed, fashioned) created the heavens and the earth" (Gen.1:1). The Bible not only tells us that God created heaven and earth but also describes how He went about it: "Yes, My hand has laid the foundation of the earth, and My right hand has spread out the heavens; when I call to them, they stand forth together [to execute My decrees]" (Isa. 48:13). "For He spoke and it was done; He commanded and it stood fast" (Ps. 33:9). "He sends forth His commandment to the earth; His word runs very swiftly" (Ps. 147:15). By His word (Gen. 1:3; Ps. 33:6; John 1:1-3) and with His hands (Ps. 102:26), the heaven with all therein (cf. Gen. 2:1; Ex. 20:11; Ps. 147:4) and the earth with all thereon He created (Gen. 1:1; 2:1-2).

We can immediately deduce that the heaven and earth are two separate entities, as it is written that God created the heaven and the earth. In Psalm 115:16 we read: "The heavens are the Lord's heavens, but the earth has He given to the children of men". This confirms our conclusion that the heaven and the earth do not cover the same area. The earth does not form part of the heaven. The fact that the heavens are set-aside for God and that the earth was given to mankind means that there are no people on other planets. God created the earth (singular not plural) "to be inhabited" (Isa. 45:18). No human being will survive on any other place but on the earth. The muscles and blood (cf. aero-embolism – an acute and painful condition characterized by the formation of

nitrogen bubbles in the blood and tissues, as a result of rapid decrease in atmospheric pressure) of the astronauts, for example, were negatively affected, although they were away from the earth for only a short while. God created only one earth next to the heaven (cf. Gen. 1:1; Isa. 45:18).

Prof. Chris le Roux shows why it is impossible for any human being to survive on any other place but the earth. He writes about living and working in space; some physiological and medical considerations: "Overcoming the physiological and physical challenges in spaceflight and living in space, underscores the fact that the earth with its atmosphere and the human body were designed and created for each other.

The extremely hostile and life threatening space environment just outside our own earth's atmosphere is frighteningly real; demonstrated by the sad and tragic loss of entire space crews and their spacecraft on re-entry of the earth's atmosphere.

Apart from this acute life threatening risk the lesser-known chronic risk factors associated with working and living in space is not less important.

Overcoming the physical and physiological challenges of space flight and living in space, underscores the fact that the earth with gravity and the atmospheric blanket and the human body were designed and created for each other.

Working in space, we are constantly reminded of our dependence on the earth's atmospheric pressure and composition, gravity and the need for radiation protection. The huge pressure differential

between that which our bodies were designed for in earth's atmosphere and the absence of pressure and oxygen in space, mandate the use of space suits or spacecraft where the environment is artificially maintained to that of earth.

Some of the medical and physiological challenges that face astronauts in space, are:

- 1) Headward body fluid shift and fluid loss.
- 2) Production of significant numbers of abnormal Red Blood cells.
- 3) Decreased bone density (due to Ca⁺⁺loss)
- 4) Decreased muscle strength (also due to Ca⁺⁺loss)
- 5) Suppression of the immune system
- 6) Increased bacterial proliferation.
- 7) Increased resistance to antibiotics
- 8) Space motion sickness (partly due to Ca⁺⁺loss from the vestibular balance system)" (Dr C.G.J. le Roux MBChB (Pret) MS Aerospace Medicine (WSU, USA).

Where Paul writes that God speaks: "[..of the non-existent things that He foretold and promised] as if they [already] existed" [Gen.17:5.] (Rom. 4:17), He shows that the heaven and earth originated out of nothing; *ex nihilo*. The Word speaks of the cloud heaven (cf. Gen. 1:8,20; 7:11; Matt. 6:26), of the star heaven (cf. Deut. 4:19; Ps. 8:4; Matt. 24:29) and also of the heaven as the dwelling place of God and the angels (cf. Ps. 2:4; 1 Kings 8:27; 2 Chron. 6:18; Matt. 6:19-21; 18:10; Luke 15:7,10; Heb. 4:14; 7:26; 12:22-23; cf. H. Bavinck, Gereformeerde Dogmatiek, 2. p478). The angels are creations of God (Ps. 33:6, Col. 1:16). They were already there when God created the heaven and the earth: "When the morning stars sang together and the sons of God shouted for joy" (Job 38:7, cf 1:6, 2:1). G. Rawlinson writes: "Their priority

to the earth is implied, since they witnessed its birth" (Book of Job, p. 609). The falling of the angels also happened before the creation of Adam and his wife as Satan was already acting as the seducer in Paradise (Gen. 3: 1-15, 2 Cor. 11:3; cf. F.W. Grosheide et al, Christelijke Encyclopaedie, V, p. 44).

The third heaven to which Paul was taken (cf. 2 Cor. 12:1-4), is quite often called heavens; a plural to place emphasis on it (W.H. Gispen, et al, Bybelse Ensiklopedie p. 203) - and everywhere in the New Testament it is mentioned in particular as the place where God lives (Matt. 6:9), where the angels reside (Matt. 18:10) and whereto Christ has risen (Heb. 9:24). The Bible does not tell us of the creation of a dwelling place of God. It must already have existed as the dwelling place of God and the angels. God alone is eternal and without cause.

Gen. 1:1 cannot merely be seen as a heading for what is to be described from verse 2 and further. The conjunction "and" at the beginning of verse 2, does not offer any reasonable answer as to where the earth came from as verse 2 starts with the assumption that it already existed. The Bible therefore does not give the impression that we should regard Genesis 1:1 and Genesis 1:2-31 as two distinct eras as we read: "Thus the heavens and the earth were finished, and all the host of them (cf. Ps. 147:4). And on the seventh day God ended his work which He had done; and He rested on the seventh day from all his work which He had done" [Heb. 4:9-10] (Gen. 2:1-2). It is clear: Genesis 1:1 as well as Genesis 1:2-31 were completed in seven days. The Creator has with His own hand (cf. Ex. 31:18; Deut. 9:10), referred to the creation of the heaven and all that is in it and the

earth and all that is there on, as an action which was completed in seven days: "For in six days the Lord made heavens and earth, the sea, and all that is in them, and rested the seventh day. That is why the Lord blessed the Sabbath day, and hallowed it" [set it apart for His purposes] (Ex. 20:11). Isaiah confirms this conclusion: "For thus says the Lord - Who created the heavens; God Himself, Who formed the earth and made it; He established it, and did not create it to be a worthless waste; He formed it to be inhabited" (Isa. 45: 18). We thus need not translate Genesis 1:2 as: "And the earth became without form and void" (cf. Rimmer, *Modern Science and the Genesis Record*, p. 25-31).

From Exodus 20:11 and Genesis 1 it is clear that the Lord created the heaven and all that is in it (cf. Ps. 147:4) and the earth and all that is on it in six days and in six phases. The seventh day He rested (stopped creating). Genesis 1:2-2:3 describes what happened from day one until the seventh day. God did not complete everything in one day. This is not outside the method in which God works. As an example Jesus Christ healed the blind man of Bethsaida in phases (Mark 8:22-25) and the 10 lepers were healed as they were walking (Luke 17:11-19).

It is reasonable to accept that the heavenly bodies are included in the creation of the heaven and the earth in Genesis 1:1: "Let us note that the first four days of Genesis are not records of creation as the word is commonly understood, but a statement of the release of forces previously in existence, the assembling of matter previously prepared" (H. Rimmer, *Modern Science and the Genesis Record*, p. 23). The Hebrew word *asah* is used as an exception to

the rule in order to describe the actions of creating (cf. Ex. 20:11), but the word *bara* (create) is used constantly for things God creates which did not exist before, like the heaven and the earth (Gen. 1:1). But it is also used to indicate the introduction of an absolutely new thing out of something, like the fish, out of the water (Gen. 1:20-21) and the animals, out of the earth (Gen. 1:20-24) and man out of the dust of the earth (Gen. 2:7). It is necessary that God uses the word *asah* to describe the things created in the first six days of creation as it includes things created from nothing like the sun, moon, stars and the earth (Gen. 1: 14-19), as well as things which appeared out of matter which already existed (cf. Gen. 1:20-24), by way of an example how the sun, moon and stars were enabled to shine on the earth (Gen. 1:14-19). The word "made" in Genesis 1:16, which refers to the creation of the sun and the moon, is a translation of the word *asah*. "The word *asah* also means to release from restraint" (H. Rimmer, *Modern Science and the Genesis Record*, p. 23). The sun, moon and stars were there from the beginning, but were prevented in one way or another from shining upon the earth. The argument that the light of the stars could not have reached the earth in one day is thus not valid as the light was already in existence, but "restrained" from shining on the earth. The word *bara* only reappears in verse 21 when the large sea creatures were created which did not exist before.

Some scholars suggested that we should not think of the days of creation in terms of normal days or eras but that the days of creation could have been any number of days in which God revealed to people or a person, the account of creation. Genesis 1 does not describe things which were completed in one day.

It is not a description of how things happened but a revelation of what happened every day. Thus, the question of how long the days of creation were, is avoided. It could just as well have been ordinary days or eras. Of course Genesis 1 is history revealed as no person was present to observe it, but there is no reason to accept that this revelation was given to man or a person, in different days, in such a way that it does not tell of how long it lasted. *Bara* should then have to mean "revelation" which is not a good translation of the Hebrew word.

Others say that Genesis 1 is a poem, and even if a poem sometimes tells the truth, it still is a literary product which does not necessarily concern itself with historical facts. With this argument it is said that Genesis 1 does not tell how things really happened. But the unambiguous use of language in the first chapters of the Bible does not allow us to think of the telling of the days of creation as of a poem, as it is written: "This is the history of the heavens and of the earth when they were created" (Gen. 2:4). The Hebrew word for history *tholedoth* (births), is used throughout the Bible to tell by means of prose of something that really happened somewhere (cf. Gen. 4:1; 5:1; 6:9; 25:19). Of course the Bible is the history of salvation but even so it tells of things as they really happened. The word *tholedoth* for history appears ten times in Genesis, six times in Genesis 1-11 and four times in chapters 12-50. Practically all the scholars accept that chapters 12-50 tell of history. If the author of Genesis uses the same word to describe the happenings in chapters 1-11 as well as in chapters 12-50, then it is reasonable to accept that it is his intention that chapters 1-11 should be understood as history: "However, when we want to determine the value of the

expression with the ongoing use of the language, apart from any preconception in connection with the first two chapters of Genesis, we can come to no other conclusion that *tholedoth* here must mean: history" (Aalders, *ib.* p. 55). One of the characteristics of the Bible is its clarity (cf. 2 Cor. 1:13), even if everything is not easy to understand (cf. 2 Pet. 3:16).

2. IS GENESIS 2 A SECOND TELLING OF CREATION?

Genesis 1:26-27 says that God created man in his image; man and woman He created them. But Genesis 1 does not tell us how He created them. Genesis 2:7 tells how God made man from the dust of the earth and that He breathed the breath of life into his nostrils. Genesis 2:20-24 tells how God made a woman for Adam from his side. In Genesis 1 the creation is described in general; in Genesis 2 the creation of man is described in more detail. Genesis 2 is thus not a description of a second creation, but rather an elaboration of the general statements made in Genesis 1.

The translation of Genesis 2:19 in some translations of the Bible is used by some scholars to maintain that Genesis 2 differs from Genesis 1, as we read: "And out of the ground the Lord God formed every [wild] beast and living creature of the field, and every bird of the air; and brought them to Adam". This means that God created the animals after He created man. This differs from Genesis 1 where we are taught that the animals were created before man (cf. Gen. 1: 24-27). Here we have to contend with the problems inherent to translation. This verse can also be translated as follows: "Then the Lord God brought the animals, which He made from the earth, and all the birds to man", and then it does not differ from Genesis 1. If a translation can be done in two ways, then it is reasonable to accept that the author of what goes before would not want to contradict himself within a few verses, and that the translation which does not contradict the preceding statements would be the

correct translation. The other arguments, which are used to maintain the telling of two creations, cannot be substantiated (cf. W. Marais, *Quo Vadis?* p. 109-112).

3. THE LENGTH OF THE DAYS OF CREATION

It took God six days to complete the creation (cf. Gen. 2:1-3; Ex. 20:11). The Hebrew word *yom*, which is translated as a day, has more than one meaning. It can refer to a certain happening: "In the day that the Lord God made the earth and the heavens" (Gen. 2:4). Here the word day (*yom*) includes all six days of creation (cf. Gen. 1:1-2:3).

Yom can refer to a specific day (Ps. 118:24) or to a specific era (2 Cor. 6:2), but where the word *yom* is connected to a numerical value in the Bible, it refers to an ordinary day of 24 hours (cf. Gen. 7:11; Ex. 31:17). The Hebrew use of language in Genesis 1 (cf. Gen. 1:5,8,13,19,23,31; 2:2), suggests without any doubt that it speaks of ordinary days. From the fourth day, when God put the lights in the firmament to separate day and night, and to serve as signs for fixed times (seasons) as well as years (Gen. 1:14; cf. Ps. 104: 19, 22-23), the word *yom* can mean nothing else but an ordinary day. The fact that the word *yom* is used in exactly the same way from day 1, points to the fact that we deal with ordinary and real days: "There is no single reason to think of anything else but a day of 24 hours" (W.H.Gispen, *Schepping en Paradijs*, p. 41). A day is calculated according to the law of averages at 24 hours for a full day. The 24 hours is not precisely correct as a day is to be precisely twenty-three hours, fifty six minutes and nine hundredths of a second (Rimmer, *Modern Science and the Genesis Record*, p. 178).

The law of symbiosis (cohabitation or interdependence of certain forms of life) also pleads the case for ordinary days. Some plants are dependent on birds and insects for their survival and some birds and insects on plants. These plants, birds and insects could for the sake of their continuing existence not be held apart for centuries on end.

There are of course, "irrefutable" arguments used against the creation days as ordinary days of 24 hours. As example, God made an adult woman for Adam while he slept (Gen. 1:26-27, 2:21-23). This argument of course restricts the almighty power of God; the God of whom Jesus said: "for all things are possible with God." (Mark 10:27); this God who can even stop the sun from rising (cf. Job 9:7; Hab. 3:11). With the arrival of the knowledge about cloning, the creation of Eve from the side of Adam no longer sounds strange.

Another argument is this: If God placed the lights in the firmament on the fourth day in order to make a difference between day and night (Gen. 1:14), the distances between the stars and the earth are said to be so great that their light cannot reach the earth in the span of one single day. "The Bible does not teach us that the sun, moon and stars were created only on the fourth day. The word *bara* was not used at all. We do find the word *asah* here as in Gen. 1:7 of the firmament and create in Gen. 1:25 of the animals, as in Gen. 1 we are taught that the heavenly bodies according to their substance were formed in the beginning and not only on the fourth day" (Aalders, ib. p. 276).

With this argument it is also forgotten that God did not create the natural laws and then use them to create nature. Without nature there can be no natural laws. Concurrent with the creation of nature the natural laws were also given, not before. We thus cannot use the laws of nature to evaluate the creation of nature, as at the moment when nature was created, the laws of nature were not in operation yet. If God, as an example, first created the law of thermodynamics (theory of heat), and if God works only with the laws of nature, which He created, then this law would have prevented Him from creating the heaven and earth, as this law teaches "that energy (or matter) can neither be created nor destroyed" (Bouw, *ib.*, p. 102,116). The fact that God also grounded the establishment of the weekly Sabbath on the seven days of creation (Ex. 20:11) shows that there is spoken of ordinary days in Genesis 1.

Of course it is the defenders of the evolution theory who are pleading against the testimony of the Bible that the days of creation were ordinary days. To make the theory of evolution acceptable millions of years are necessary to allow a human to develop out of an animal. This theory of evolution does not avail of any scientific evidence to make it viable. The Word says: "Then the Lord God formed (*yatzar*) man from the dust of the ground, and breathed into his nostrils the breath or spirit of life, and man became a living being"; a creation *de novo* [1 Cor. 15:45-49] (Gen. 2:7). God speaks through the Word (cf. Matt. 22:31; Rom. 9:7).

And God is no man that He should lie (Num. 23:19). According to the Word (Gen. 2:7) it was a dead body that God formed from dead dust and then gave

life to it. It was thus not a live animal that God made into a certain person. It was also not a spirit which God clothed with a body, but a body, which God clothed with a spirit. The New Testament confirms this fact. Paul writes: "The first man [was] from the dust of the earth, made of dust" (earthly-minded). (1 Cor. 15:47). The Greek text reads: *εκ γῆς Χαικος*. Literally translated it means: directly from the dust of the earth. Man was thus a creation *de novo*. Paul indicates that man did not develop out of an animal as he writes: "For all flesh is not the same, but there is one kind of flesh for humans, another for beasts, another for birds, and another of fish" (1 Cor. 15:39). The Greek text reads: *ου πασα σαρχ η αυτη σαρχ*. Literally translated it means that there is an essential difference between the flesh of a human, an animal, a bird and a fish. This contradicts the continuity theory of Darwin who spoke of the essential coherence of all cells which then creates the possibility that one cell can change into another.

Every informed scientist today knows that cells differ in five basic areas from each other: form, size, movement, procreation and the intake of sustenance. This fact makes it impossible for one cell type to turn into another cell type. Any scientist who has studied this subject whether a certain cell originates from a human, an animal, a bird or a fish will be able to point out without any doubt whether a certain cell comes from a human, an animal, a bird or a fish. The theory of evolution is a fabrication of some learned men that has no basis in any scientific fact. It is therefore no wonder that no evidence whatsoever has been found up to now proving that man has developed out of an animal. None of the so-called evidence could pass the test of science up till now. The Bible is

correct where we read: "And God said, Let the earth bring forth living creatures according to their kind, livestock, creeping things, and [wild] beast of the earth according to their kinds. And it was so. And God made the [wild] beasts of the earth according to their kinds, and domestic animals according to their kinds, and everything that creeps upon the earth according to its kind: And God saw that it was good (fitting pleasant) and He approved it" (Gen. 1:24-25). And also: "God said, Let Us [Father, Son and Holy Spirit] make mankind in Our image, after Our likeness: and let them have complete authority over the fish of the sea, the birds of the air, the [tame] beasts, and over all of the earth, and over everything that creeps upon the earth. [Ps. 104:30; Heb. 1:2; 11:3.]. So God created man in His own image, in the image and likeness of God He created him; male and female He created them [Col. 3:9-10; James 3:8-9]. God blessed them and said to them: "Be fruitful, multiply, and fill the earth, and subdue it: [using all its resources in the service of God and man]; and have dominion over the fish of the sea, the birds of the air, and over every living creature that moves upon the earth" (Gen. 1:26-28). All this happened on the sixth day (cf. Gen. 1:31); which means an ordinary day. An animal never could have represented the image of God for centuries (cf. Gen. 1:26) only to suddenly become on a certain day, centuries later, a human likeness and image of God.

4. THE CAUSE OF THE SEASONS ON EARTH

We know that the sun is at the Tropic of Capricorn at more or less the 21st of December. The Southern Hemisphere is then in summer because the sun is nearer to the South. The days are longer and the nights are shorter because the sun rises earlier and goes down later, because of the increasing southern position of the sun and the decreasing southern shape of the earth. The Northern Hemisphere is then in winter. From the Southern Hemisphere the sun moves northward during January and February to be right across the equator on 21 March and from there further north during April and May to be at the Tropic of Cancer at about the 21st of June. The Northern Hemisphere then has summer. From the Tropic of Cancer the sun then moves southward during July and August to be at the equator at about the 23rd of September. The 21st of March and the 23rd of September is called equinox. On these two days the sun is exactly above the equator and it rises precisely in the East and sets in the West. These are the days when the equator crosses the ecliptic (the big circle that marks the course of the sun against the background of the stars) and the day and night are the same length in time right across the earth: that is 12 hours day and 12 hours night. Jesus also said: "Are there not twelve hours in the day?" (John 11:9). From the 23rd of September the sun moves southward during October and November to reach the Tropic of Capricorn again when it is summer again in the Southern Hemisphere. The Northern Hemisphere then has winter. (cf. J.F. van Zyl, *ib.* p.3, 16-17, 40, 150-151).

The time it takes the sun to complete its course from the Tropic of Capricorn and back again to the Tropic of Capricorn is exactly three hundred sixty five days, 5 hours, 48 minutes and 49 seconds. This is the time according to which our year is calculated. (cf. H. Rimmer, *Modern Science and the Genesis Record*, p. 178-179). This is how the Bible teaches that the lights in the firmament (the sun, moon and stars), are given by God to make a difference between day and night and to serve as signs for fixed times (seasons), as well as for days and years (Gen. 1:14; Ps. 104:19). It is therefore not the earth that controls or causes the seasons as the earth stays fixed in its place (Job 38:6; Isa. 13:13; Ps. 78:69; 104:5; 119:90); while the sun and the moon revolve around the earth (Job 31:26; Ps. 19:5-7; Eccl.1:5).

5. THE REASON FOR THE CREATION OF HEAVEN AND EARTH

The creation of the heaven and the earth ends with the creation of man (Gen. 1:26-27) and the announcement of the first promise (Gen. 3:15); that the God of Creation is also the God of the Covenant and is directly involved in our salvation. Thus we can say that the history of Genesis 1-11 is the basis on which the whole Word is built in order to make known to us Him by Whom God created the whole world (Col. 1:16-17), and made Heir of everything; He who maintains everything by the power of His word (Heb. 1:1-3) until that day when God will be all in all (1 Cor. 15:28).

It is important for the development of the history of salvation that the salvation of man is based on the historical reality of the creation and not on a myth or a legend. It is therefore no wonder that the first couple of chapters of the Bible have landed in the crossfire as Satan knows that if we believe that what we have to do with in Genesis 1-11 was nothing but legends and myths, our religion would be nothing more other than an idea, a fabrication of man and our whole teaching concerning salvation would hang in the air or be no more than a pie in the sky.

We can and must build the assurance of our salvation on the Word of God. John wrote: "I write to you who believe in (adhere to, trust in, and rely on) the name of the Son of God [in the peculiar services and blessings conferred by Him on men], so that you may know [with settled and absolute knowledge] that you [already] have life, yes, eternal life" (1 John 5:13).

It is thus written that we may know that we have eternal life; because it is written that we already have. John could not write that we may know that we have eternal life because it is written, if the Bible is only a fabrication of man, but we know that the Bible is the Word of God. Paul wrote: "And we also [especially] thank God continually for this, that when you received the message of God [which you heard] from us, you welcomed it not as the word of men, but as it truly is, the Word of God" (1 Thess. 2:13). And His Word is truth (John 17:17, Ps. 119:160).

We also know that the Bible is a record of a historical fact. At more than one occasion Jesus Christ Himself referred to the Old Testament as being a historical fact (Matt. 19:4-5; Mark 10:6; cf. Gen. 1:27; 2:24 and Matt. 24:38-39; cf. Gen. 7:1). Peter wrote: "For we were not following cleverly devised stories when we made known to you the power and coming of our Lord Jesus Christ (the Messiah), but we were eyewitnesses of His majesty (grandeur, authority of sovereign power)" (2 Pet. 1:16).

6. ARE THERE OTHER SOLAR SYSTEMS?

The Bible does not tell us whether other solar systems were created besides our solar system. By the term solar system is usually meant the sun and the planets with their moons, which revolve around the sun. Science is not able to prove that other solar systems do or do not exist outside or above the third heaven which is the dwelling place of God (Ps. 2:4 - F.W. Grosheide e.a. Christelijke Encyclopaedie 11, p. 544). Science is unable to prove that other solar systems do exist beyond the dwelling place of God. The Bible tells of three heavens (cf. 2 Cor. 12:2); it is the cloud heaven (Gen. 7:11), the star heaven (Ps. 8:4) and the dwelling place of God (Ps. 2:4; 104:3; Luke 23:43; cf. 2 Cor. 12:1-4) beyond the stars. We read: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which He had done; and He rested on the seventh day from all his work which He had done" [Heb. 4:9-10] (Gen. 2:1-2). This means that God stopped creating. The word *calah* which is followed by the word *min*, is used in Hebrew to indicate when a matter is completed. In Exodus 34:33 we read for example: "And when Moses had finished speaking with them, he put a veil on his face". After that he said nothing more. After God created everything He created nothing more. It is written: "He determines and counts the number of the stars; He calls them all by their names" (Ps. 147:4). After this He maintains everything by the word of His power (Heb. 1:3; cf. John 5:17; 9:4; Col. 1:17; Rev. 4:11).

7. THE SHAPE OF THE EARTH

The Bible does not state anywhere that the earth is flat, as some maintain, but speaks of the four corners (literally wings) of the earth (Isa. 11:12) or of the ends of the earth (Deut. 13:7; Job 37:3; Isa. 24:16; 40:28). One can speak of the ends of an object that has a round form. The Bible also speaks of a ring (canopy) of the earth (Isa. 40:22); this is the arc or the domelike covering of a restricted area. A dome has the form of a sphere; i.e. a round object like a ball of which all points are the same distance from the centre. G. Rawlinson writes: "It is He that sits upon the circle of the earth; above the vault of the sky which seems to arc over the earth." (The book of the prophet Isaiah, p. 69). The Bible teaches explicitly that the earth hangs over a nothing "*belimah*" without anything (Job 26:7). This means that there is nothing which supports the earth, except the fixed laws of God which keeps the earth in its place (Isa. 13:13) so that it stays in place - abides (Job 38:6; Ps. 104:5; 119:90; Eccl. 1:4). This is an idea scarcely reached by the astronomers in general at any rate till the time of Hipparchos (480-350 B.C.); and it has, not without reason, been regarded as a "very remarkable instance of anticipation of the discoveries of science" (Stanley Leathes - cf. G. Rawlinson, Job p. 430).

This question is posed to Job: "Can you along with Him spread out the sky [which is] strong, and as a molten mirror?" (Job 37:18). There were no mirrors in that time. There was something like highly polished copper (Smyth's Dictionary of Antiquities, vol. iii pp. 1052, 1212). Something that is cast like copper cannot expand. Isaiah testifies: "He Who stretches out the heavens like [gauze] curtains, and spreads them

out like a tent to dwell in" (Isa. 40:22; cf. Job 22:16; Ps. 104:2). A tent does not expand any further. In Hebrews 11:3 we read: "By faith we understand that the worlds [during the successive ages] were framed (fashioned, put in order, and equipped for their purpose) by the word of God, so that what we see was not made out of things which are visible". The Greek word *καταρτιζω* which is sometimes translated as "prepare", means framed. This is like a painting that is framed. Something that is framed does not expand.

From the Bible we learn that the earth has its fixed place (Job 9:6; 38:6; Isa. 13:13) under the heaven (Acts 4:12), and that the earth is the centre of the universe: "It is He Who builds His upper chambers in the heavens, and Who founds His vault over the earth" (Amos 9:6).

Stott writes: "A significant body of evidence seems to suggest that we are stationary at the centre. Until certain scientists began claiming to have proved otherwise, all those who studied the Scriptures were convinced that is exactly what the Bible says we are" (Vital Questions, p. 106). When the sixth seal was opened John saw how the stars of the heaven fell unto the earth, like a fig tree that was shaken by a strong wind let its late figs drop off (Rev. 6:13). The words "to the earth" should read "towards the earth"- *εις την γην*. The fact that the stars fell toward the earth indicates that the earth, which is surrounded by stars, is in the centre of the universe, as the stars fell towards the earth. The Bible can only write that "the mountain burned with fire unto the midst of heaven" (Deut. 4:11 – K.J.V.) if the earth itself is in the midst of the universe. The Biblical view of the cosmos is thus geocentric. The earth is thus fixed in one place

(Job 9:6; 38:6; Ps. 104:5; 119:90; Eccl. 1:4; Isa. 13:13) but the heavenly bodies move (Jdg. 5:20; Job 31:26; Ps. 19:5-7; Eccl. 1:5).

When God created the heaven and the earth, He placed the earth in a fixed place (cf. Isa. 13:13) in the centre of the universe (cf. Rev. 6:13); hanged it over nothing - *belimah* (Job 26:7). The sun, moon and stars are all heavenly regions, and every one was placed by the Lord God in its appointed trajectory (Jdg. 5:20; Job 31:26; Ps. 19:5-7; 147:4; Eccl. 1:5), all of them fixed on pillars (cf. Job 26:11); i.e. fixed in accordance with something like the law of gravitation by which the different planets are drawn towards each other.

8. THE PILLARS OF THE EARTH

Two words are used in the Bible namely *mazoeg* (1 Sam. 2:8) and *ammoed* (Job 9:6) which can be translated as pillar. These two words originate from a saying of the time indicating something that is fastened securely. G.Ch. Aalders writes: "At different places it is mentioned of the "foundations" (Ps. 82:5; Isa. 24:18; Jer. 31:37; Micah. 6:2) or "founding" (1 Sam. 2:8; Job 28:6; Eccl. 8:29; Isa. 4:21), and also as "pillars" (Job 9:6; Ps. 75:4) of the earth. We definitely have to do here with a poetic or rhetoric way of speaking, by which in general the firmness and immovability of the earth is indicated" (ib. p. 187). As it can be reasoned that the Bible teaches that the earth stands firmly (Eccl. 1:4) the earth might just as well rotate around the sun, as the Bible teaches that the heaven stands firmly (Job 26:11), but that the heavenly bodies move in their trajectories (cf. Jdg. 5:20; Job 31:26; Ps. 19:5-7), but there is a difference. The sun and the moon remained in their places for about one day because of the intervention of God (cf. Josh. 10:13; Hab. 3:11), but the earth permanently remains in its place (Job 9:6; 38:6; Isa. 13:13; 1 Chron. 16:30; Ps. 78:69; 104:5; Eccl. 1:4). The earth does not move out of its place.

The Bible talks about the pillars of the heaven (Job 26:11) but writes at the same time that the stars (Jdg. 5:20), the moon (Job 31:26) and the sun (Ps. 19:5-7) move. Now how can planets that move be fixed on pillars? Unless the word pillars is to imply something like gravitation that draws the heavenly bodies towards each other in order that they do not

totter. Today we still speak in exactly the same way when we say, this matter stands firmly on its feet.

Nobody is so ignorant as to ask, but on what do the feet stand? The word pillars can just as well be translated as foundation or firmness. A translation need not be literal as long as the translation means exactly what the original says.

The best answer is that it is God Who uphold the world through His Son "Whom He appointed Heir and lawful Owner of all things, also by and through Whom He created the worlds and the reaches of space and ages of time [He made, produced, built, operated, and arranged them in order]. He is upholding and maintaining and guiding and propelling the universe by His mighty word of power" (Heb.1:2-3).

9. THE SOVEREIGNTY OF THE HEAVEN OVER THE EARTH

It is written: "And God said, Let there be lights in the expanse of the heavens to separate the day from the night; and let them be for signs and tokens [of God's provident care], and [to mark] seasons, days, and years (Gen. 8:22). And let them be lights in the expanse of the sky to give light upon the earth. And it was so" (Gen. 1:14-15).

The "two great lights" which are mentioned here (Gen. 1:16), are the sun and the moon. The "greater light" to rule the day, is the sun, and the "lesser light" to rule the night, is the moon: He made the stars also. We read of the Lord: "Who made the great lights: The sun to rule over the day. The moon and stars to rule by night." (Ps. 136:7-9). How did the writer of Genesis know that the sun is greater than the moon, other than it was revealed to him (cf. Gen. 1:16). The sun and the moon look the same size to us on earth. The sun however is further from the earth than the moon, as evidenced by the fact that during an eclipse of the sun the moon passes between the sun and the earth. The fact that the sun looks the same size to us as the moon but at the same time is much further away from us than the moon, means that the sun is bigger than the moon, as the further an object is away from us, the smaller it looks to us. Therefore the sun must be much bigger than the moon, to appear just as big as the moon although it is much further (cf. J.E. van Zyl, *ib.* p. 14). However, the sun is not so far from the earth as the stars, otherwise the sun would appear very small.

The Bible teaches that the heavenly bodies, the sun and the moon and the stars, have sovereignty over the day and the night (Ps. 136:8-9). God asked Job: "Do you know the ordinances of the heavens? Can you establish their rule upon the earth?" (Job 38:33). How this sovereignty operates is explained to us in Job 38: "Have you commanded the morning since your days began and caused the dawn to know its place, so that [light] may get hold of the corners of the earth and shake the wickedness [of night] out of it? It is turned like clay into which a seal is pressed; and things stand out like a many-colored garment" (Job 38:12-14). The message is clear. The day breaks, the sun rises, the seams of the earth are grabbed and it takes on new forms as the clay under the seal. The Hebrew word is *haphak*, that means to turn, rotate or to roll (cf. Jdg. 7:13). Because the earth is fixed (Job 38:6; Ps. 104:5; Ecc. 1:4) and thus cannot be moved from its place (Isa. 13:13), the only movement which possibly remains is to rotate around its own axis. The fact that the sun moves from east to west over the earth (*motsa*) and then grabs the earth to turn (Job 38:12-14) - i.e. to pull and not to push, can mean that the earth rotates from west to east, i.e. turns clockwise around its axis. In this way the sun rules by day and the moon and stars by night (Gen. 1:14-18). Rotation of the earth from west to east explains probably the rising and setting of the sun, moon and stars; all in the opposite direction from east to west (cf. J.E. van Zyl, ib. p. 19). Even so Stott writes: "But today most people believe that the earth rotates about an axis once every day, and several observations are often said to prove that idea. Probably the most common observations said to prove the earth's rotation are the earth's equatorial bulge, the flight of projectiles, the earth's wind systems, the Foucault

pendulum and geostationary satellites. None of these is proof that the earth actually does rotate - well over 90% of all astronomical calculations are done assuming the earth is not rotating and is stationary at the centre of the universe. All navigational calculations also assume that the earth does not move and does not rotate" (Stott, *The Earth Our Home*, p. 20-21,29-30). "Astounding as it may seem that there is no experiment yet devised by science which has established whether the earth actually rotates or not" (Vital Questions, p. 102).

For a satellite to stand still at roughly 39,000 kilometers above the earth it has to move at such a speed that the force of gravity pulling it towards the earth, is exactly the same as the centrifugal force which seems to be pushing it away. It is either the rotating earth or the rotating universe that provides the centrifugal force needed to keep the satellite stationary in space. Stott writes: "Alternative theories, such as those of Gerber, Einstein and Thirring show that if the universe rotates around a stationary earth it must produce a gravitational field in which centrifugal force is 'real', rather than being 'fictitious' " (*The Earth Our Home*, p. 21). As Stott writes: "There is no experiment yet devised by science which has established whether the earth actually rotates or not", Mouton answers: "I am of the opinion that geostatic (remains relatively static to a point on the surface of the earth) satellites that can be held above the earth, is very good scientific evidence that the earth rotates otherwise these satellites would immediately fall back to the earth." He writes that Stott's explanation that the rotating universe provides the centrifugal powers to keep the satellite in its place (cf. W. Marais, *Quo Vadis?* p. 36-37) is completely unthinkable and

incomprehensible. The geostatic satellite can easily be explained or simulated on a computer by rotating the satellite at the same rotating speed as the rotating earth and at the correct height." If the scientists differ from each other, we might ask: "Does the Bible perhaps have an answer for us?"

To really grasp what is said in Job 38:12-14 is to understand how the seals of that time worked. H. Rimmer explains this section as follows: "No reader who has ever visited the museum of archaeology has failed to note the "seals" that were commonly in use in those days. These (seals) were generally round, composed of a semi-precious stone or some hard substance in which the signature was engraved in the matrix. This seal, perforated longitudinally and rotating upon a tiny axle of some hard material, was pressed against the face of the damp clay and rotated. As the seal was turned in the face of the clay, it left its inscription." A little further on he writes "At the same time, the planet is spinning on its axis, turning in the face of the sun like the seal in the face of the clay" (The Harmony of Science and Scripture p. 135). If we accept that the above translation of Job 38:12-14 is correct, and if we accept that example and reality must agree (cf. Heb. 8:5), then it is reasonable to say that the Bible teaches that the earth rotates around its axis. The Hebrew word used here is *haphak*, which means to turn or to roll (cf. Jdg. 7:13). If this interpretation of Job 38:12-14 is correct, then it is reasonable to assume that the Bible teaches that the earth rotates about its axis.

But Job 38:12-14 can be translated as follows: "Have you ever commanded the morning to appear and caused the dawn to rise in the east? Have you

ever told the daylight to spread to the ends of the earth, to bring an end to the night's wickedness? For the features of the earth take shape as the light approaches, and the dawn is robed in red. The light disturbs the haunts of the wicked, and it stops the arm that is raised in violence" (New Believer's Bible). So translated, it can't be used to promote the rotation of the earth on its axis. Thus seen, it is not the sun that produces the features of the earth, but it only reveals it as the light approaches it. Interesting to note is that the daylight is likened to the seal and that the earth is likened to the clay. Such a seal rolls over the stationary clay. The clay is turned (changed) beneath it.

If the sun is responsible for the rotation of the earth on its axis, then we have a problem with Joshua 10:13 that teaches that the sun stood still in the midst of heaven, and did not hasten to go down for about a whole day. If the earth spins about its axis once a day, the equatorial speed of the earth is about 1760 km per hour due to its spin, it will mean according to the above mentioned argument that the earth would have stopped rotating, which would mean that, because of the sudden solstice of the earth, the oceans would have left their basins and washed over the continents (cf. Bouw, *ib.* p. 44). The same would have happened in the days of King Hezekiah when the sun not only stood still but also returned ten degrees by which degrees it was gone down (Isa. 38:8). The fact is that such a thing did not happen. The oceans did not overflow the continents. Joshua, for instance, could finish off the battle (Josh. 10:15-21). This is sure evidence that the sun has nothing to do with the rotation of the earth on its axis, or that the earth does not rotate on its axis.

The question is: Are the heavens turning? Or are they standing still and only appear to be turning because the earth is rotating? The Bible tells us that the heaven is moving, "...and He walks on the vault *khoog* of the heavens" (Job 22:14) and indicating a stationary earth, "...You have established the earth, and it stands fast" (Ps. 78:69; 119:90 cf. Eccl. 1:4; Isa. 13:13). Hans Thirring, Gerber and others teach that the universe rotates around the stationary earth and the rotating universe causes a gravitational field and provides the centrifugal force that keeps a satellite stationary at the same point on the equator at the height of roughly 39,000 km, and is the reason why when a projectile were fired it would have be aimed ahead of the target, and is not a prove that the earth rotates about its axis (cf. Stott, *The Earth – Our Home*, p. 24-25).

The astronauts, looking from the moon, have seen the earth rotate. Stott writes: "They would have seen this if the earth did not rotate but the moon went around the earth approximately once a day. Calculations using Newtonian mechanics show that the moon cannot orbit the earth once a day, which means that the earth must rotate. But using Einstein or Thirring's mechanics, with the entire universe taken into account the moon can orbit once a day, and the observations can be accounted for if the earth does not rotate" (*The Earth Our Home*, p. 24-25). And also: "In spite of the fact that most scientists are absolutely convinced that the earth must rotate about its axis once a day, nobody has so far been able to prove it" (*The Earth Our Home*, p. 25).

W.J Deane interprets Ecclesiastes 1:4 as follows: "While the constant succession of men goes on, the earth remains unchanged and immovable" (The Pulpit Commentary). If the earth is fixed in its place (Job 38:6; Isa. 13: 13; Ps. 78:69; 104:5; 119:90; Eccl. 1:4), then it is logical that the sun and other heavenly bodies rule as a unit over the earth (cf. Job 38: 12-15, 33; 136:8) and are responsible for the changes of the seasons and for the length of the day and night (cf. Gen. 1:14-18; Ps. 104:19; Jer. 33:19-21; 25-26). "Any place where the sun's light would fall would be part of a day; and any place the sun's light would not fall would be part of the night" (Bouw, ib. p. 105). We read: "Do you know the ordinances of the heavens? Can you establish their rule upon the earth?" (Job 38:33; cf. Ps. 136:8-9). To rule could mean to control. The sun, then, controls what happens on the earth. "Now, according to the heliocentric theory, and the interpretation adopted, the sun would be ruling both day and night; for controlling the motion of the earth it would control the dark side as well as that of the light side. Then the Scripture would be wrong in insisting that the moon and not the sun rules the night" (Bouw, ib. p. 105). But the ordinances of heaven were specified in Genesis 1:14-18, where we read: "And God said, Let there be lights in the expanse of the heavens to separate the day from the night; and let them be signs and tokens [of God's provident care], and [to mark] seasons, days, and years. [Gen. 8:22] And let them be lights in the expanse of the sky to give light upon the earth. And it was so. And God made two great lights; the greater light (the sun) to rule the day, and the lesser light (the moon) to rule the night. He also made the stars. And God set them in the expanse of the heavens to give light upon the earth to rule over the

day and over the night, and to separate the light from the darkness. And God saw that it was good (fitting, pleasant) and He approved it" (cf. Ps. 104:19; Jer. 33:19-21, 25-26). These lights are therefore responsible for the changes of the seasons and for the length of the day and the night, but nothing is said about the motion or rotation of the earth.

10. THE LONG DAY OF JOSHUA

The famous British astronomer, Sir Edwin Ball, determined that 24 hours of our solar time were lost (according to H. Rimmer, *The Harmony of Science and Scripture*, p. 280). The Bible tells us about it in Joshua 10:12-14, 2 Kings 20:1-11 and Isaiah 38:7-8.

In Joshua 10 we read that Joshua fought against the five kings of the Amorites. They fled before him, but Joshua needed more time to round off the battle. Then we read: "Then Joshua spoke to the Lord on the day when the Lord gave the Amorites over to the Israelites, and he said in the sight of Israel, Sun, be silent and stand still (*damam*) at Gibeon; and you, moon, in the valley of Ajalon!" (Josh. 10:12). The word *damam* can be translated as: wait, stand still or: slow down. The sun and the moon were obedient (cf. Mark 4:39-41), because we read: "And the sun stood still and the moon stayed, until the nation took vengeance upon their enemies. Is not this written in the book of Jasher? So the sun stood still (*amad*) in the midst (*chatsi*) of the heavens, and did not hasten to go down for about a whole day" (Josh. 10:13).

It is also important to see that the sun is commanded to stand still; it is not the earth that receives the commandment to stop rotating. And then we read: "So the sun stood still in the midst of the heavens, and did not hasten to go down for about a whole day" (Josh. 10:13). We must therefore conclude that the Bible teaches in Joshua 10:13 and elsewhere (cf. Ps. 19:5-7; Eccl 1:5) that it is the sun that rotates around the earth once per day (Bouw, *A Geocentricity Primer*, p. 34,37,59-61,64-65).

According to C.A. Totten and H. Rimmer the battle took place on Tuesday the 22nd of July and the day was 23 hours and 20 minutes longer than the usual 24 hours (H. Rimmer, *The Harmony of Science and Scripture*, p. 281).

The fact that we are dealing here with actual historical events, are confirmed by the following: Joshua prayed in the presence of the children of Israel (Josh. 10:12). The people saw that the sun stood still in the midst of heaven for about a whole day (Josh. 10:13). There is written about this day: "There was no day like it before or since it, when the Lord heeded the voice of a man: for the Lord fought for Israel" (Josh. 10:14). The event is mentioned in three books, namely in Joshua 10:12-14; Habakkuk 3:11 and in the Book of Jasher (acc. Josh. 10:13, acc. 2 Sam. 1:18), and Scripture says: "By the testimony of two or three witnesses must any charge and every accusing statement be sustained and confirmed" [Deut 19:15] (2 Cor. 13:1; cf. Deut. 17:6; John 8:17).

Other nations were also conscious of this long day. H. Rimmer writes: "Parallel accounts in the records of other nations prove that this account is not a myth. We have indisputable evidence from the modern science of ethnology that such an event occurred exactly as Joshua records. Briefly we may summarize this section by saying that in the Chinese writings there is a legend of a long day. The Incas of Peru and the Aztecs of Mexico have a like record, and there is also a Babylonian and a Persian legend of a day that was miraculously extended. Other writings from China record an account of a day that was miraculously prolonged, in the reign of Emperor Yeo.

Herodotus recounts that the priests of Egypt showed him their temple records, and that there he read a strange account of a day that was twice the natural length" (The Harmony of Science and Scripture, p. 269).

If the sun stood still in the midst of heaven for about a whole day, and did not hasten to go down about a whole day (Josh. 10:13), and this day, because of that reason, was about a whole day longer than a normal day, then, according to the Bible, the length of a day is determined by the time that the sun takes to complete its orbit around the earth, therefore the world view of the Bible is geocentric and not heliocentric, because it was the sun that did not hasten to go down (Josh. 10:13). This Scripture therefore confirms the fact that the sun moves around the earth, and not the earth around the sun. It corresponds with Scripture elsewhere when it says: "The sun also rises, and the sun goes down, and hastens to his place where it rises" (Eccl. 1:5).

A second miraculous sign in connection with the sun coincided with the miraculous healing of king Hezekiah that we read of in 2 Kings 20 and Isaiah 38. King Hezekiah was seriously ill and God said through Isaiah that he would be cured. Then we read: "And this shall be the sign to you from the Lord, that the Lord will do this thing that he has spoken; Behold, I will turn the shadow [denoting the time of the day] on the steps or degrees (*mahalal*), which has gone down on the steps or sundial of Ahaz, backward ten steps or degrees. And the sunlight turned back ten steps on the steps on which it had gone down" (Isa. 38:7-8). Ten degrees on a sundial represent 40 minutes. This 40 minutes plus the 23 hours and 20 minutes of

Joshua 10:12-14, complete the 24 hours solar time that, according to Edwin Ball, went missing.

That this event really occurred, is confirmed by the fact that it didn't take place in isolation, because the ambassadors or the princes of Babylon were sent to king Hezekiah to enquire of the wonder that was done in the land (2 Chron. 32:24,31).

There are academics who allege that what happened to Joshua and king Hezekiah are only legends, because it is against the law of nature that the sun could stand still, or that the sun could move back on its route. However, we know that every year on 21 December right across the tropic of Capricorn and on 21 June right across the tropic of Cancer, a solar standstill takes place, and that the sun thereafter moves back northwards and then southwards on its route. It is therefore according to the law of nature that the sun can stand still and go back on its route. If it can happen to the sun on its route northwards and southwards, why would it then be strange if it occurs on its route westwards and eastwards?

The laws of nature also produce their surprises. The moons of the Earth, Mars and Jupiter rotate from west to east around them. Rimmer writes: "This is the established law of the satellites, that they must advance from west to east around their primary. But the planet Uranus has four moons, all of which violate this law by retrograde motion! Instead of advancing from west to east, these four satellites advance from east to west, thus violating this "established law" (H. Rimmer, *The Harmony of Science and Scripture*, p. 279). We must therefore be very careful before saying

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it is against the law of nature, because who of us knows all the laws of nature?

11. THE SIZE OF THE COSMOS

We read of the sun: "Its going forth is from the end of the heavens, and its circuit to the ends of it: and nothing [yes, no one] is hidden from the heat of it" (Ps. 19:6). In the Bible the word "ends" often means regions removed far away (Deut. 28:49; Isa. 11:12, 41:9; 43:6; Matt. 12:42; Luke 11:31; cf G.Ch. Aalders, *ib.* 182-183). The Bible also makes use of the word ends when the whole quantum of the earth is meant: "Under the whole heaven, He lets it loose, and His lightning to the ends of the earth" (Job 37:3). God is omnipresent, and there is no part of the whole creation that does not fall under His control (Isa. 6:3; Eccl. 5:21; Col. 1:16-17; Heb. 1:13; 4:13). In Isaiah 40:28 God is "The Creator of the ends of the earth" (cf. Prov. 30:4). Here the word means undeniably that God created the earth in its whole quantum. This is exactly the meaning of the word "ends" in Psalm 19:6 that the heaven is meant as a whole as the word "ends" is qualified with the words: "Its going forth is from the ends of the heavens, and his circuit to the ends of it: and nothing [yes, no one] is hidden from the heat of it."

The intensity of the sun's heat is reduced by approximately 99% by the time it reaches the earth and if nothing is hidden from its heat, then the cosmos may be much smaller than what some scholars thought up till now. Gordon Bane writes: "The temperature on the surface of the sun is about 10,000 degrees Fahrenheit (about 5600 degrees Celsius). As sunlight takes about 8 minutes to reach the earth, in that time the temperature is down to about 100 degrees Fahrenheit (about 37 degrees Celsius) and the sun has lost 99% of its heat. In order

not to receive any heat at all, how far out would you have to be? If the heat went 9000 times farther out than it comes in, the diameter of the cosmos would be about 100 light days. This limits the star heaven relatively to a small size. All single stars must receive some heat" (Postscript in A Geocentricity Primer). The distances to the stars cannot be so long that some of them cannot have the benefit of the sun (cf. Ps. 19:6). Bouw writes: "In deciding the size of the universe, we must consider gravity and magnetism" (Postscript). These laws of nature may be the pillars of the heaven (cf. Job 26:11) with what the Lord uphold (cf. Heb.1:3) the heaven of the stars (cf. Ps. 8:3). This limits the size of the star heaven relatively (it is in comparison with the whole cosmos) to a small size. If our insight of the distances to the stars is wrong, then our conclusion about the size of the star heaven will also be wrong. It is written: "God made the stars also. And God set them in the firmament of the (star) heaven to give light upon the earth" (Gen. 1:16-17). This firmament includes all the stars. It is clear that it is only the star heaven (cf. Ps. 8:3) to which reference is made here. If one differs from what the Bible teaches, it will be wise to listen what is written in the Bible: "Lean on, trust in, and be confident in the Lord with all your heart and mind and do not rely on your own insight or understanding" (Prov. 3:5).

Concerning the size of the dwelling place of God (Ps. 2:4), which is the third heaven to which Paul was taken (2 Cor. 12:1-4), we find no indication in the Bible. If we look at this heaven as part of the universe, then nobody can determine the size of the universe. Stott writes: "Scripture guarantees that nobody will be able to make the right assumptions to estimate the size of the universe" (Towards a Biblical cosmology). I

agree with Stott, because it is written: "And God made the two great lights – the greater light (the sun) to rule the day and the lesser light (the moon) to rule the night. He also made the stars. And God set them in the expanse of the heavens to give light upon the earth" (Gen. 1:16-17). All the stars are located in that heaven: "He (the Lord) determines and counts the number of the stars; He calls them all by their names" (Ps. 147:4). And also: "Thus the heavens and the earth were finished, and all the host of them" (Gen. 2:1). God wrote these words with His own fingers (cf. Ex. 31:18; Deut. 9:10) and said: "For in six days the Lord made the heavens and the earth and the sea, and all that is in them" (Ex. 20:11).

And in Psalm 148:4 we read: "Praise Him, sun and moon, praise Him, all you stars of light. Praise Him, you highest heavens and you waters above the heavens!", and it is God Who is "upholding and maintaining and guiding and propelling the universe by His mighty word of power" (Heb. 1:3). "[God] sealeth up the stars" (Job 9:7). It (probably) means that the Lord framed (cf. Heb. 11:3) [and frames means it does not expand] the star-heavens with the waters that is above the heavens, and that means that there are no more stars above that waters, and thus no more solar systems. Beyond that waters is the third heaven where the paradise is located (2 Cor. 12:2,4). The Bible also speaks of the city of God, the heavenly Jerusalem; the home and dwelling place of God and His people (Heb. 12:22). We read: "Who lays the beams of the upper room of His abode (upper chambers) in the waters [above the firmament]" (Ps. 104:3). It is said that the astronomers cannot see through that waters, and therefore cannot proclaim that there are other solar systems above that waters.

They must have misinterpreted the glittering of these (icy) waters as the light of millions of stars. Nobody knows how big the cosmos is. In Jeremiah we read: "Thus says the Lord: If the heavens above can be measured, and the foundations of the earth searched out beneath, then I will cast off all the offspring of Israel for all that they have done, says the Lord" (Jer. 31:37).

I repeat: The only place above that waters (cf. Ps. 148:4) is the third heaven (cf. 2 Cor. 12:2); the dwelling place of God (Ps. 104:3), His angels (cf. Matt 6:9; Luke 15:7,10; Heb. 9:24), and the church (assembly) of the Firstborn who are registered (as citizens] in the heaven, and to the God Who is Judge of all, and to the spirits of the righteous (the redeemed in heaven) who have been made perfect" (Heb. 12:22-23), and nobody can measure that place.

12. THE AGE OF THE EARTH AND OF MAN

When we read that God created heaven and earth in the beginning (Gen. 1:1), then it means that the heaven and the earth had a beginning; they were not always there. Jesus also referred to the creation of heaven and earth on more than one occasion: "But from the beginning of creation God made them male and female" [Gen. 1:27; 5:7.] (Mark 10:6; cf. Mark 13:19). These words of Jesus either mean that the creation is very young or that man has existed on earth for a very long time. Thomas Barnes writes that the magnetic field of the earth reduces every 100 years by 5% (Foundations of Electricity and Magnetism). If we calculate backwards it means that man, plants and animals could not have existed on the earth for longer than 10,000 years as every thing would have melted away under a magnetic power field. If the reduction of the field of force of the earth is constant then the creation is not at all as old as some scholars proclaim it to be.

The Bible does not however tell us when the beginning was; in other words: does not tell us how old the heaven and the earth are. We can deduce though that they are of the same age as they were both created at the beginning (Gen. 1:1; Heb.1:10). The different methods that were used in trying to establish the age of the earth have all found to be untrustworthy. Nobody knows what the age of the world is today.

There have been many efforts to calculate according to the lines of descent in the Bible how long

man has been on the earth but the register of the lineage is not complete (cf. 1 Chron. 6 and Esther 7). The total length of time from Adam to Noah is not given in the Bible. The line of descent in Exodus 6:15-19 suggests Levi was the great grandfather of Moses, whereas Exodus 12:40 gives the timespan between them as 430 years.

We get the timespan from Levi to Moses (430 years) from Exodus 12:40 and the timespan from Egypt to Solomon, which is 480 years, from 1 Kings 6:1. The word "to beget" is sometimes not used to indicate the immediate descendants but somebody who is born much further down the line of that particular person. So it is said that Canaan begot many nations (Gen. 10:15-18).

As little as we can prove precisely how old the earth is, so little do we know how long man has been on earth. Internal evidence shows the time for the existence of man on the earth to be at least six thousand years, but probably not more than ten thousand years.

13. IS THE COSMIC VIEW OF THE BIBLE CORRECT?

But what do we have as proof that the cosmic view of the Bible is correct? God speaks to us through the Scriptures. Jesus said to the Sadducees: “..have ye never read what was said to you by God” (Matt. 22:31-32; cf. Ex. 3:15; Rom. 9:17; 1 Thess. 2:13). Jesus said to the men going to Emmaus: “O foolish ones [sluggish in mind, dull of perception], and slow of heart to believe (adhere to and trust in and rely on) everything that the prophets have spoken” (Luke 24:25). The Greek word used here is *ανόητοι*, which is people without understanding. In other words: it is people without understanding who do not believe all that the prophets have spoken. The heart that is sluggish to believe is proof thereof that misleading always begins in the heart. The Word says that the beginnings of life are in the heart (Prov. 4:23), which is why the fool says in his heart (not in his mind): “There is no God” (Ps. 14:1).

When Jesus says that we should believe everything that was spoken by the prophets, it is the end of all arguments as these teachings are not from Him but of His Father who sent Him (John 7:16; 12:49-50; 14:10). Jesus said: “And I know that His commandment is (means) eternal life: So whatever I speak, I am saying [exactly] what My Father has told Me to say and in accordance with His instructions” (John 12:50). And he who puts the testimony of Jesus on a par with that of a man, does not show the necessary respect for His person and does not realize that the fullness of the Godhead is present in Him (Col. 2:9). Paul testified that he is “still persuaded of

the truth of and believing in and placing full confidence in everything laid down in the Law [of Moses] or written in the prophets" (Acts 24:14), and he writes: "Every Scripture is God-breathed (given by His inspiration)" - *theopneustos* (2 Tim. 3:16).

John Calvin wrote: "It must remain steadfastly that those who receive inner tuition from the Holy Spirit find absolute peace in the Scriptures and that Scripture has reliability in herself and may not be subjected to argument and reason. The certainty of belief we owe her, she earns by the testimony of the Holy Spirit" (Institutie 1.V11.5, p. 48). G.Ch. Aalders writes: "Calvin distinguish here the dual authority of the Scriptures, her inherent objective authority, as well as her subjective authority which she obtains in hearts through the testimony of the Holy Spirit" (De Goddelijke Openbaring, p. 37).

Some people contradict the Word of God with much bravado but are addressed in the Word itself where we read: "Has not God shown up the nonsense and the folly of the world's wisdom?" (1 Cor. 1:20). Also: "And again, The Lord knows the thoughts and reasonings of the [humanly] wise and recognizes how futile they are" [Ps. 94:11] (1 Cor. 3:20). The Bible warns us: "See to it that no one carries you off as spoil or makes you yourselves captive by his so-called philosophy and intellectualism and vain deceit (idle fancies and plain nonsense), following human tradition (men's ideas of the material rather than the spiritual world), just crude notions following the rudimentary and elemental teachings of the universe and disregarding [the teachings of] Christ (the Messiah)" (Col. 2:8).

The cosmic view of the Bible has been rejected by many as being outdated and unscientific. For nearly 400 years the world view of Copernicus and his followers supported the theory that the sun and not the earth is the centre of the universe. This point of view proclaimed by many scholars was accepted without any proof as the “undeniable” testimony that the Bible is at error and the earthlings would have to make a choice between the Bible and science. Martin Luther warned that the point of view of Copernicus would damage the credibility of the Bible. This was also the beginning of the Higher Critique, which was published in Germany by which the authority of the Bible was attacked. If the Bible is at fault with its testimony of science what proof is there that its testimony in connection with spiritual matters is reliable. Jesus said: “If I have told you of things that happen right here on the earth, and yet none of you believe Me, how can you believe (trust Me, adhere to Me, rely on Me) if I tell you of heavenly things” (John 3:12).

14. COPERNICUS' POINT OF VIEW HAS BEEN REJECTED

The view of Copernicus that the sun is at the centre of the universe has been rejected by the scientists and has been replaced by another opinion that the sun is not at the centre of the universe but that any point in the universe can be taken as the centre. Now the universe is being spoken of as acentric instead of heliocentric: "Today, no scientist thinks that Copernicus, Kepler and Galileo were correct in believing that the sun is at the centre of the universe. Most scientists either believe the universe does not have a centre or that the centre is everywhere" (Stott, *The Earth our Home*, p. 18). The question is: When is this latest point of view going to be replaced by another? Because all science is temporary, that which is presented today as science tomorrow becomes fiction with the advent of new knowledge: "That was as true in the sixth century BC as it is true today" (Bouw, *ib.* p. 62).

This latest point of view can trace its origin back to the observations of Edwin Hubble. He observed that the clusters of stars are drifting away from each other and that those clusters which are the furthest away are moving the fastest away from us. He observed that the dimmer the clusters appeared in his telescope (and therefore presumably the further away), the more red-shifted the spectrum appeared. From this he deduced that the universe is still busy expanding.

With the use of the spectroscope it has been established that the more red-shifted an object's

spectrum appears, the faster the object is moving away from the observer. However this is not only true if an object is moving vertically away from the observer, it is also true if the object is moving in a circular or transverse way away from the observer. There are other known ways of inducing a red-shift (e.g. gravity and transverse motion). There may be other ways as yet undiscovered. The wavelength of the radiation is lengthened by the moving away and shortened by the coming closer of the object. C. J. Doppler and A.H.L. Fizeau indicated that the frequency of the radiation is increased with the coming closer of the object and is lessened when the object moves away. This phenomenon is called the Doppler Effect. This observation contributed to the theory of the enlarging universe, and with that the point of view that any point can be the centre of the universe or even: that the universe has no centre - called acentrism.

15. ALL SCIENTISTS DO NOT ACCEPT THE ACENTRISM

All scientists do not accept acentrism (no centre point). Philip Stott writes: "It is almost certain that this interpretation is wrong. Scientists like Halton Harp and W.G. Tift have shown that the red shifts are probably not due to the Doppler-Effect and the universe may not be expanding at all" (Vital Questions, p. 103). The red-shifted spectrum can thus very well indicate movement, but not necessarily expansion. Observation and fact do not always correspond. F. H. Henry writes: "While empirical contradiction may invalidate a theory, science cannot establish any final truth or a final system of explanation" (God, Revelation and Authority, VI p. 192).

We may not speak of "the unmovable witness of observation" (van Zyl ib. p.284). Our observation and the truth quite often do not tally. A red rose, as an example, is not red: "A red rose may contain in its petals those chemical elements that absorb all the light. As the blossom rejects the red rays, they are visible to the human eye and we see the rose as red or alternatively the rose petals may absorb the complimentary rays, which in this case would be blue-green, thus producing the phenomenon of "red". The fact of the matter is, every colour except red, the rejected colour, is visible to the human eye" (H. Rimmer, Modern Science and the Genesis Record. p.51). In Acts 27:27 it says literally in the Greek that the sailors noticed how the land came nearer. Lenski writes: "About midnight the sailors on duty began to suspect that some land was approaching. Moulton's

opinion that "resounding towards them" was a technical nautical term" (R.C.H. Lenski, *The Acts of the Apostles*, p.1085). In actual fact it was the ship approaching the land, and not the land that came nearer. Even so, strictly speaking, it is true that the land came closer, no matter how. In this way, everybody who approaches the land perceives that the land is coming closer. Deductions made by perception have been proved innumerable times as being incorrect.

16. HEAVEN AND EARTH ARE COMPLETED ENTITIES

According to the Bible the heaven and the earth are completed entities - something which exists independently (cf. Gen. 2:1-2; Job 37:18; Heb. 11:3), that which can be described as a plenum. A plenum is seen as: "Fullness of matter in space of things in which space is considered as fully occupied by matter; also, space so considered: opposed to vacuum" (Funk and Wagnells, *New Practical Standard Dictionary*, p. 1008). G. D. Bouw writes: "So in a plenum, motion in a perfectly straight line is not allowed; but circular, elliptical, rotational, or undulatory motions are allowed. Furthermore, as if to underscore the point, straight-line motion has never been observed anywhere in the universe, no, not by experiment ever conducted by man" (*A Geocentricity Primer*, p. 119). A little further on he writes: "For most of this century it has been known that particles do not move in straight lines. Instead, particles such as protons and electrons move in waves" (p. 125). Also: "From the perspective of modern science, the firmament as put forth in Genesis chapter one is a very viable scientific option. It is a super-dense, created medium, which mimics a plenum. It does so by keeping absolute position and time indeterminate within it (Heisenberg Uncertainty Principle), as well as allowing only wave motions and disallowing absolutely straight motion. The firmament has a natural rotational period, due to the presence of the matter within it, of one day" (p. 128).

17. SCIENCE DOES NOT HAVE THE FINAL ANSWER

Sir Fred Hoyle wrote: "We know that the difference between a heliocentric theory and a geocentric theory is one of relative motion only, and that such a difference has no physical significance" (cf. Philip Stott, *Vital Questions*, p. 93). He thus has no objection to the fact that the earth can be at the centre of the universe. "So it is that we find that after a time, in respected physics journals, papers have been published which show that the geocentric and heliocentric models are equally valid" (Bouw, *ib.* p. 117). This we can understand, as Isaac Newton "showed that for just two bodies, the easiest, equations are obtained if one of those bodies is thought of as fixed and the other is considered to move around it. It does not matter which one of the two bodies is considered stationary, the same easy equations result" (cf. Stott, *Vital Questions*, p. 91). Science thus has, considering this matter, no final answer.

18. IS THE COSMOS CONSTRUCTED IN A GEOCENTRIC WAY?

Stott mentions in his book, *Vital Questions*, quite a few scientists who have already experimentally pointed out that the cosmos is geocentric (cf. Tycho Brahe, Michelson and Morley, Troulton and Noble, and others, p. 96-105); that is that the earth is fixed and is in the centre of the universe, and writes: "Another point to note is that most scientists are afraid of their reputation, they know that if they oppose the beliefs of the powerful establishment of science they will incur ridicule and objection. The famous physicist Alexander von Humboldt realised this when he said: I have known, too, for a long time, that we have no arguments for the Copernican system, but I shall never dare to be the first to attack it. Don't rush into a wasp's nest. You will bring upon yourself the scorn of the thoughtless multitude" (*Vital Questions*, p. 105). David Stove refers in, "The Scientific Mafia, from the book *Velikovsky Reconsidered* to some prominent members of the scientific profession as "The scientific Mafia", because of the disgraceful treatment which Immanuel Velikovsky received from them after he dared to state points of view which differed from the "conventional scientific wisdom" (cf. Stott, *Vital Questions* p. 111).

It's a great temptation to value your credit with men more than your credit with God (cf. John 12:42-43), but it is important to listen to Paul where he writes: "Now am I trying to win the favour of men, or of God? Do I seek to please men? If I'm still seeking popularity with men, I should not be a bond servant of Christ" [the Messiah] (Gal. 1:10).

Gordon Bane writes: "The Michelson-Morley experiment had left the heliocentric theory of the universe floundering and in a state from which - if it were not to be abandoned, which was unthinkable - it must be rescued; but so definite was the direction in which the Michelson-Morley experiment pointed that either heliocentricity had to go and geocentricity be allowed to return, or the whole science had to go" (Proscript in book of Bouw: A Geocentricity Primer). Michelson and Morley built an apparatus known as the "Michelson and Morley interferometer" to measure the speed of the earth through space and their measurements indicated that the earth is not orbiting the sun and therefore established that the earth does not move. (cf. Stott, *Vital Questions*, p. 96). When are we unconditionally going to believe what God says in His Word? (cf. Isa. 66:1; Amos 9:6; Luke 24:25; Hand. 7:51; 1 Cor. 1:20; 3:20; Eph. 4:14; Col. 2:4,8).

19. THE VIEWPOINT OF THE BIBLE

Even though science to date cannot give the final answers, the answers have already been given in the Bible:

1) God created the heaven with everything in it (cf. Ps. 147:4) and the earth with everything on it (cf. Isa. 42:5) in six days and on the seventh day He rested (stopped creating) from all that He created (Gen. 2:1-2; Ex. 20:11).

2) Heaven is a complete entity (Job 37:18; Heb. 11:3).

3) God fixed the firmament above the earth (Amos 9:6).

4) The stars (Jdg. 5:20), the moon (Job 31:26) and the sun (Ps. 19:5-7; Eccl. 1:5) move, but the earth is fixed in its place (Job 38:4-6; Isa. 13:13; Ps. 78:69; 104:5; 119:90; Eccl. 1:4).

5) The Bible speaks of the rising and the setting of the sun (Ps. 50:1).

6) The sun moves. "Its going forth is from the end of the heavens, and his circuit unto the ends of it: and nothing [yes, no one] is hidden from the heat of it" (Ps. 19:6).

7) To speak about the ends of the heaven, is only possible if the heaven is something like a sphere and is thus not as big as some scholars say.

8) God hung the earth over a nothing - *belimah* (Job 26:7); that is without anything to support it, except

for the laws of God which fix it in one place (Job 38:4-6; Ps. 119:90; Isa. 13:13).

9) The earth is at the centre of the universe, as even though the earth is surrounded by the stars, all the stars that fall, fall toward the earth - *εις την γην* (cf. Rev. 6:13).

10) The heavenly bodies (the sun, moon and stars) reign over night and day, over the seasons and divides between light and darkness (Gen. 1:14-18; Joshua 10:12-14; Job 38:33).

11) The Bible says: "The heavens, are the Lord's heavens, but the earth has He given to the children of men" (Ps. 115:16; Isa. 45:18). Thus the earth is not part of the heavens and there are no people on the heavenly bodies, as the heavens are for the Lord.

12) In short: the heaven was created for the sake of the earth (Gen. 1:14-18; Job 38:33); the earth for the sake of man (Ps. 115:16) and man for the sake of God (cf. Rom. 14:7-8; 11:36), so that they will seek the Lord, or whether they can touch Him and find Him, even He is not far away from every one of us. For in Him we live and move (Acts 17:26-28).

13) Photos taken from the moon clearly shows that the earth is hanging over nothing (cf. Job 26:7).

20. THE MOON

The Bible teaches us: “[The Lord] appointed the moon for the seasons” (Ps. 104:19). H.D.M. Spence writes: “He appointed the moon for seasons (cf. Gen. 1:14). The Jewish festivals depended greatly on the moon, the Passover being celebrated at the time of the full moon of the first month (Ex. 12:6), and other festivals depending mostly on the Passover” (The Book of the Psalms, p. 398). The phases of the Moon are ascribed to the fact that the shape of the moon is spherical: “As the moon rotates around the earth from a position at the other side of the earth, away from the sun, the portion of the moon that reflects the sun’s light becomes bigger and bigger. Starting with a small sickle, the moon grows to the half moon phase and then to full moon” (van Zyl, *ib.* p. 13).

The Bible teaches that the greater light (the sun) rules during the day and the lesser light (the moon) rules during the night (Gen. 1:16; cf. Ps. 136:7-9). The Bible often describes things as people observe things. For example, the Bible speaks of the sun and the moon as “two great lights” (Gen. 1:16). He who looks at the heavens with his naked eye, sees the sun and the moon as two great heavenly bodies even though there are heavenly bodies that are greater than the sun and the moon, but appear smaller as they are further removed from us. Where the Bible specifically refers to the size of the heavenly bodies it is quite correct that the sun is greater than the moon, and that differs from what we see with the naked eye. The sun and the moon look to us as being the same size. Even so the Bible writes in Genesis 1:16 that the sun is the greater and the moon is the lesser light.

It was Aristarchos (380 - 250 BC) who was the first to postulate that the sun is further from the earth than the moon: about 20 times further, he determined: "And this was a remarkable discovery, namely that the sun and the moon are not removed the same distance from the earth, as people believed in those days" (Ontsluier die Heelal, J. E. van Zyl, ib. p.16). Today we know that the sun is more or less 400 times further than the moon (van Zyl, ib. p.16). "Because the sun looks to us to be the same size as the moon, it means that the sun in reality is much bigger than the moon. The sun is roughly 20 times bigger than the moon" (Van Zyl, ib. p.17). The Bible is thus correct where it is written that the sun is greater than the moon (Gen. 1:16). Thus, though the Bible is not a text-book of science, when it speaks of such matters it is correct even though written at a time when its authors did not have the benefit of modern scientific knowledge. This is proof that the Bible did not come into being by the understanding of people; that the Bible is not the product of human insight or wisdom (cf. 2 Pet. 1:19-21), but is the product of the Holy Spirit: "And we are setting these truths forth in words not taught by human wisdom but taught by the [Holy] Spirit" (1 Cor. 2:13). Paul also writes: "But the Word of God is not chained (bound) or imprisoned" (2 Tim. 2:9); it is thus not bound by culture or customs, but is under all circumstances the objective truth (1 Tim. 1:15). The Bible does not become the truth when somebody believes in the Bible, as it is already the truth, also for the one whom does not believe in the Bible (cf. John 8:46). He who does not adhere to the laws of the Bible is disobedient to the truth (cf. Gal. 5:7). The Word says: "He who believes in Him [who clings to, trust in, relies on Him] is not judged [he who trusts in Him never comes up for judgment; for him

there is no rejection, no condemnation - he incurs no damnation]; but he who does not believe (cleave to, rely on, trust in Him) is judged already [he has already been convicted and has already received sentence] because he has not believed in and trusted in the name of the only begotten Son of God. [He is condemned for refusing to let his trust rest in Christ's name.] (John 3:18).

21. WHAT WE ALREADY KNOW AND WHAT IT COULD MEAN

It is said by some scholars: What we already know is not enough evidence to come to definitive conclusions. We can only speculate, and speculation is not science, but we can deduce certain possibilities from the knowledge we already have and subject it to all kinds of tests to see whether we can reach a workable solution. Let us consider some possibilities:

1) We know that the sun rises every morning in the east and sets every evening in the west. That is how we see it. This phenomenon is only possible if the sun circles around the earth.

2) We know that the sun is directly over the Tropic of Capricorn on the 21st of December, and on the 21st of March directly over the equator. On the 21st of June it is directly over the Tropic of Cancer, and then slowly again from the North to the South to be on 23rd of September on the equator, and from there South to be again on the 21st of December on the Tropic of Capricorn, to complete its route in one year.

We thus may not have the necessary knowledge today to prove in an exact scientific way that the proposed possible model in point 2) is the correct model, but we know that we do not possess any knowledge to be able to prove that the proposed model in point 2) is not possible. The only Person who really knows how the universe operates is the One who created it and has kept it faithfully until today, namely God who created the heaven and the earth (Gen. 1:1) and who carries everything by the word of

His power (Heb. 1:3). He has revealed to us in the Bible everything we ought to know. The evidence of the Bible is proof enough for us, as we believe that the Bible is the word of God, because it is written: "And we have the prophetic word [made] firmer still. You will do well to pay close attention to it as to a lamp shining in a dismal (squalid and dark) place, until the day breaks through [the gloom] and the Morning Star rises (comes into being) in your hearts. [Yet] first [you must] understand this, that no prophecy of Scripture is [a matter] of any personal or private or special interpretation (loosening, solving). For no prophecy ever originated because some man willed it [to do so - it never came by human impulse], but men spoke from God who were borne along (moved and impelled) by the Holy Spirit" (2 Pet. 1:19-21; 1 Thess. 2:13; cf. Willie Marais, *Ek glo in die Bybel*, p. 6-7). The Word says; "God is not a man, that He should tell or act a lie" (Num. 23:19; cf. Tit. 1:2). We can thus testify with The Netherlands Confession of Faith: "We also believe without any doubt everything therein (that is in the Bible), not because the church accepts it and regards it in this way, but mainly because the Holy Spirit testifies in our hearts that it is from God" (N.G.B. art. 5; cf. Acts 24:14).

22. WHAT THE BIBLE TEACHES

We know from the Bible that the earth is fixed in its place (Job 9:6; 38:6; Ps. 78:69; 104:5; 119:90; Eccl. 1:4; Isa. 13:13), but that the Stars (cf Judg. 5:20), the Moon (Job 31:26) and the Sun (Ps. 19:5-7) moves. We know that the sun rises each morning in the East and sets each evening in the West (cf. Ps. 50:1) to rise again in the East the next morning. The sun hastens itself, as the Bible says, to the place were it rises (Eccl 1: 5). Ecclesiastes 1:5 must therefore be taken literally, as this part is found between verses which all have a literal meaning (Eccl. 1:1-11, cf. Bouw, ib. p.83-66). Just think about Eccl. 1:7: "All the rivers run into the sea; yet the sea is not full. To the place from which the rivers come, to there and from there they return again". This is no poem; it happens literally like this. About the sun Ecclesiastics testifies in Ecclesiastes 1:5: "The sun rises, and the sun goes down, and hastens to the place where it rises" (Eccl. 1:5). The sun thus moves over and under the earth every day to rise again in the East. The Bible speaks about the rotation (singular and not plural – does not stop until it complete its route) of the sun (Ps. 19:6). The Bible says the going forth (*motsa*) of the sun is from the end of the heaven, and its circuit to the ends of it: and there is nothing hidden from its heat (Ps. 19:6). The heat of the sun thus reaches the ends of the heaven, and nothing is hidden from the heat of it (Ps. 19:6). The heat of the sun reaches every corner of the heaven. This means: to circle around the earth every day and also reach the ends of the heaven with its heat in one orbit, the sun cannot end its orbit around the earth every day, but must stay in a circle and move its trajectory every day further northwards

to reach the Tropic of Cancer and then to move southwards again to the Tropic of Capricorn, where its route started. This whole distance, from South to North and again from North to South, is the closed trajectory of the sun in the time of one year. This means precisely 365 days, 5 hours, 48 minutes and 49 seconds.

In the description of the rising and the setting of the sun (cf. Ps. 50:1; Eccl. 1:5) and of the going forth of the sun to the ends (plural) of the heaven (Ps. 19:6), the description of the Bible of the route of the sun makes perfect sense. In its rotation (Ps. 19:5-7); that is the circle the sun moves from East to West around the earth and its daily moving from South to North and again from North to South the sun reaches in its trajectory the ends of the heaven. This is the heaven of stars (the second heaven), and this heaven is not as big as some scholars think. We know that the sun moves gradually northwards from the Tropic of Capricorn (rotating East to West around the earth) to the Tropic of Cancer and from there southwards again to the Tropic of Capricorn (rotating East to West around the earth) in 365 days, 5 hours, 48 minutes and 49 seconds. This is sun time. The difference in time of the rotating of the sun around the earth is a little less than the 24 hours per day and the 365 days per year we use. The completion of its course from South to North and back from North to South in somewhat longer than a year, can be ascribed to the solstice days on 21 December and 21 June, when the sun comes to a standstill before it changes its direction of movement (cf. Van Zyl, *ib.* p. 151). The sun rotates every day from East to West in a circle around the earth while it moves gradually northwards from the Tropic of Capricorn and from there

southwards to the Tropic of Capricorn to complete its circuit (Ps. 19:7) within about a year, exactly as the Bible describes it: "The sun also rises, and the sun goes down, and hastens to the place where he rises" (Eccl. 1:5). In the light of the testimony of the Bible we can declare with confidence that the proposed model in point 2) is the only correct model and thus a true world view of the universe.

If the sun circles the earth from the East to the West once every day and in the same time the earth rotates on its axis from the West to the East the same day the calculations won't work. Therefore it is either the sun that stands still and the earth that is rotating in 24 hours around its axis, or the earth that stands still, and the sun rotates in 24 hours around the earth. Mathematically there could be an infinite number of possible combinations of movement of the sun and the earth. There is no reason for thinking either is stationary without the testimony of the Bible.

According to the Bible it is the sun that moves in a circle around the earth (Ps. 19:5-7; Eccl. 1:5) and the earth that stands still in its place: "Where were you when I laid the foundation of the earth? - Upon what were the foundations of it fastened, or who laid its cornerstone?" (Job 38:4,6). G. Rawlinson writes about Job 38:4-6: "The metaphor, by which the creation of the earth is compared to the foundation of an edifice, is a common one (Ps. cii.25; civ.5; Prov. viii.29; Isa. xlvi.13; li.13, 16; Zech. Xii.1; Heb. 1.10), etc.), and is to be viewed as a concession to human weakness, creation itself, as it actually took place, being inconceivable - Whereupon are the foundations thereof fastened? These details follow naturally upon the adoption of the particular metaphor of a house or

building" (The Book of Job, p. 608). And about Psalm civ: 5 in The Book of Psalms he writes: "Who laid the foundations of the earth; rather, as in the margin, who founded the earth upon her bases; i.e. fixed the earth in its place, on her bases - not necessarily material bases - which keep it steadily where it is (comp. Job xxvi.7). that it should not be removed for ever" (comp. Ps. xciii.1; cf. Isa. 13:13; Eccl. 1:4). These metaphors do not compare with something that is moving or is rotating around its axis, but rather with something that is standing in its place (Isa. 13:13; 66:1) at rest (Eccl. 1:4). I repeat: A metaphor is a figure of speech in which one object is likened to another by speaking of it as if it were that other (Funk & Wagnell's New Practical Standard Dictionary).

The Bible writes about the sun saying: "Its going forth is from the end of the heavens, and its circuit to the ends of it; and [yes, no one] is hidden from the heat of it" (Ps. 19:6). It writes about the rising of the sun unto the going down thereof (Ps. 50:1) and it "hastens to the place where it rises" (Eccl. 1:5). It is therefore the sun that rotates around the earth in 24 hours: "This means that only in a geocentric system is the daily motion of the sun about the earth describable by the term "circuit", since only in a geocentric framework, where the earth is not moving through space, is the orbit of the sun "closed." Thus the term "circuit", as used in Psalm 19:6 is only true if the sun goes round the earth once in a day; otherwise God made another poor, unfortunate choice of words in Psalm 19:6" (Bouw, p. 78).

23. AN ALL ENCOMPASSING ANSWER TO UNCERTAINTIES?

To many people the testimony of the Bible is not the final answer; in addition, they are looking for tangible proofs. Bouw writes: "We are reminded that the only way one could ever prove heliocentrism or geocentricity is to go outside the universe and take a look around out there" (ib. p.117). We can possibly show in addition to the earth, the sun and the moon, the planets like Mercury, Venus, Jupiter, Saturn, Uranus, Neptune and Pluto on a computer screen or in a planetarium.

This idea of Bouw, to look from without at the universe, is most probably possible in one way or another in a planetarium (a building in which the movement of the heavenly bodies can be displayed clearly) where a miniature universe may be constructed in order to test the three different models of the world view from "without" to determine which one of these models work. There are only three possible models according to current scientific thinking. There is the present model i.e. acentrism (no centre point, or any point is the centre point), heliocentrism (everything revolves around the sun) and geocentrism (the earth is the centre point of the universe, and everything revolves around the earth). Such an undertaking would require a team effort of perhaps a theologian, an astronomer, a mathematician, an architect, a draughtsman, a builder, a computer expert and people with technical abilities and the necessary funds.

The miniature universe could also be represented three dimensionally on a computer, projected preferably on a big screen to test the three different models imported from "without".

Fortunately there is an undeniable answer which eliminates any remaining uncertainties. The Bible says that God planted a garden in the East – eastward – *mekedem* (Gen. 2:8). It is east of Eden – in a region lying towards the east of Palestine. This statement can only be true if the earth is stationary. One can say a place on earth lies North or South, but one cannot, as all of us do, say a place on earth lies East or West if the earth is rotating from West to East or from East to West on its axis.

The Bible says that the earth is stationary (not moved over a surface). "Where were you when I laid the foundation of the earth? .. Upon what were the foundations of it fastened, or who laid its cornerstone" (Job 38:4,6). This is a metaphor by which the creation of the earth is compared to the foundation of an edifice, a house or building. We read: "Who has founded the earth on its bases; i.e. fixed the earth in its place – that keeps it steadily where it is (cf. Job 26:7) - that it should not be removed for ever" (Ps. 104:5; cf. Job 38:4,6). It is written: "you have established the earth and it stands fast" (Ps. 119:90). These words can show that even God's physical laws have a character of perpetuity about them, for we read. "The meek .. shall inherit the earth" [Ps. 37:11.] (Matt. 5:5), but we also read that, "the world passes away and disappears" (1 John 2:17), and "the earth and the works that are upon it will be burned up", and we read of "a new earth" (2 Pet. 3:10,13). Established means it is stabile, kept stationary, not

moved over a surface, fixed firmly, placed on a permanent footing, settled securely. The words "it stands fast" can also be translated, "it stands still." The word standstill means a pause, cessation of motion or action. Standing still means to stand motionless, it is to cease from motion, to be motionless, it does not move. It is immovable or being without movement. Isaiah said: "The earth shall be shaken out of its place" (Isa. 13:13). "Out of its place" means to be removed from a place situated in a natural or appropriate place. The word place means a definite locality or location. Are these statements a true description of the scientific reality?

It is written: "Thus says the Lord: Heaven is my Throne, and the earth is My footstool" (Isa. 66:1). It means that the throne of God is in the heaven and His footstool is on the earth. If the throne of God is a reality (cf. Isa. 6:1; Rev. 3:21-4:6) then it is also true of His footstool. This statement here is not a metaphor. I repeat, "A metaphor is a figure of speech in which one object is likened to another by speaking of it as if were that other" (Funk and Wagnell's New Dictionary). The Scripture does not compare the earth here with a footstool, but it says "the earth is My footstool" (Isa. 66:1). It is a fact, and a footstool is standing still. It does not rotate or move. Scripture does not present the situation as it appears to be, but as it actually is. The appearance is not the same as an actual fact. Footstools are not footstools if they move or rotate (Gerardus D. Bouw, A Geocentricity Primer, p. 92).

You cannot compare a moving or rotating earth with a footstool that is fixed. It must be an earth that is stationary. Paul wrote, saying, "For we write you

nothing else but simply what you can read and understand [there is no double meaning to that we say], and I hope that you will become thoroughly acquainted [with divine things] and know and understand [them] accurately and well to the end" (2 Cor 1:13). Thus we know therefore for certain that the earth stands still like a footstool; it does not rotate or move.

Can we trust the Holy Scriptures? Isaiah writes: "[Direct such people] to the teaching and to the testimony! If their teachings are not in accord with the word, it is surely because there is no dawn and no morning for them:" (Isa. 8:20). Yes, it is necessary for us to search the Word of God in any subject that demands our attention: "But he who is spiritual judgeth all things" (1 Cor. 2:15; cf. 2:10,16 – K.J.V.).

Lenski writes: "Yet panta "all things" thus to judge "all things," comes as a surprise, for it goes far beyond the wisdom of the gospel" (I and II Corinthians p. 117). Paul writes of "the defense and confirmation of the gospel" (Phil. 1:7). He also confesses: "But constantly and earnestly I bore testimony both to Jews and Greeks, urging them to turn in repentance [that is due] to God and to have faith in our Lord Jesus Christ [that is due Him]." (Acts 20:21). The truth lies thus not in a choice between defending the gospel or the salvation of souls, but in both.

Scripture said for instance about the messages preached by Paul in Berea: "Now these [Jews] were better disposed and more noble than those in Thessalonica, for they were entirely ready and accepted and welcomed the message [concerning the attainment through Christ of eternal salvation in the

kingdom of God] with inclination of mind and eagerness, searching and examining the Scriptures daily to see if these things were so" (Acts 17:11). "The Word of God .. is exposing and sifting and analyzing and judging the very thoughts and purposes of the heart" (Heb. 4:12). We are obliged to search the Scriptures to see whether the teachings of Copernicus and his followers are in accord with the Word of God.

We know that the sun rises each morning in the East and sets each evening in the West. The Bible uses the expression "eastward toward the sunrising" (cf. Josh 19:12,34 – King James Version). The Bible combines the East with the sunrising and not with the magnetic field of the earth. If you stand with your right shoulder pointing to the place where the sun is rising, it is to the East, then your left shoulder will point in the opposite direction, it is to the West and when your shoulder points to the place where the sun goes down you will look South and your back will point to the North. A compass confirms it. These four directions: East, West, North and South never change. The North and the South remain in the same place, both remain cold. And if the North and the South are always North and South, then the East and the West are also always in the same direction; it is East and West.

If the earth were to rotate, it could not rotate from the South to the North or from the North to the South, because then the whole earth would have become either cold or warm or in between. The only possible way of rotating must be either clockwise, from the West to the East or anti-clockwise, from the East to the West.

If the earth does not rotate then the point from where the sun is rising will remain East. If you make use of a compass, an instrument for determining directions, you will see that this is exactly what happens. If you are standing any time of the day with your right shoulder pointing to the place from where the sun rose the compass will time and again confirm that you are still looking North. But if the earth is rotating from East to West or from West to East, then the place in the East (the garden) will turn with the earth to be now East and then West, and then again East, but this does not happen. You will then discover that the place (the garden) that is East will remain East, and that means that the earth does not rotate. Furthermore, because the earth does not rotate on its axis and the sun rises in the morning in the East and sets in the evening in the West, it is evident that the earth does not move around the sun, for then the sun cannot as it is still doing, rises from the East and sets in the West.

This means: If the earth is stationary, as it is, and if it moves around the sun, then the sun cannot, as it does, rises in the East en sets in the West. Thus we know for certain that the earth does not move around the sun.

If we want to know whether a place is in the East we look in the direction from where the sun rises in the morning (cf. Josh. 19:12,34). If we look with a compass any time of the day or night in the direction from where the sun has risen, we will see that that place (the garden) mentioned that was in the East (Gen. 2:8) is always to be found in the place in the direction from where the sun has risen; it is in the East. And that fact proves that the earth is stationary.

It does not rotate on its axis and does not move around the sun.. The earth is thus not a planet. Planets are non-luminous bodies of the solar system that revolve around the sun as the center of motion. The word "planet" comes from a Greek word meaning "wanderer".

It is obvious, because of this evidence derived by means of a compass, that the earth is stationary (immovable); it does not rotate and it does not move around the sun. The compass confirms thus what the Scripture says about a stationary earth: The earth cannot be moved (cf. Ps. 78:69; Ps. 104:5) and it does not rotate (cf. Isa. 66:1). This experimental result derived by means of a compass contradicts the theory that the earth rotates on its axis. Therefore the theory that the earth rotates must be abandoned as invalid. All who read about this experiment by means of a compass are morally obliged to accept the truth of this statement that the earth does not rotate. It is as clear as crystal. The whole world had to accept this fact that we have been, for almost 400 years, being in the wrong in believing that the earth rotates on its own axis and moves around the sun.

To conclude: If the earth rotates clockwise around its axis that place will not be consistently in the direction from where the sun has risen, it is in the East, but also West during one day and one night because the garden will turn with the earth if the earth turns around its axis. If the earth turns anti-clockwise around its axis that place (the garden) will not at any time during one day and one night be found in the direction from where the sun rises, but West, then again East. Then the Bible would not be able to say that a certain garden is planted in the East

because when the earth turns around its axis the garden will turn with the earth to be, as the earth turns, in the West and again in the East. Because of this fact it is undeniable that the earth does not rotate on its axis, because we will find that garden in the East at any time of the day or night in the direction from where the sun rises; it is in the East.

The only possibility that remains, is that it is the sun that moves around an immobile earth, because the earth stands still; it does not rotate or move (cf. Isa. 66:1; Ps. 78:29; 119:90). I am herewith compelled to change my own standpoint about the rotation of the earth, as it is stated in my book. "Die Bybel in die weegskaal."

Scripture also says: "The world also is established, that it cannot be moved" (Ps. 93:1). These words can mean the world can suffer no violent agitation or disturbance, but the word establish means to settle or fix firmly. It is a place on a permanent footing; is settled securely [stabilio – stabilis, stable – immobile, unmovable]. And Paul wrote: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 2:13 – K.J.V.). And it is written: "God is not a man, that He should lie" (Num. 23:19; cf. Tit. 1:2).

How long will it take the world to accept this fact about the immobility (fixedness – keeping the same relative position) of the earth, if the "corporate body of science" does not make an official announcement in this regard?

Dr. Willie Marais

REVIEW - PROF. CHRIS LE ROUX

In 1952 I was twelve years old. On a Sunday afternoon my deeply religious parents took me to a youth gathering in a large sport stadium in Johannesburg. The preacher was a very young theology student, Willie Marais. The very clear and powerful way in which Bible Truths were shared, convinced me irrevocably to accept Christ Jesus as my Saviour and Leader for life.

Later my life was guided along most remarkable experiences: As medical doctor and later as Professor in and Head of Anatomy with special interests in Embryology and Neurology and having had access to transmission and scanning electron microscopes; I could see the Incredible Design of the human body even to sub molecular level.

This revealed to me an Unlimited, Super-Intelligent, Almighty Creator-God, worthy of worship.

My passion for flying and previous experience later took me to the USA for full time residential study in Aerospace Medicine which I completed with a Masters Degree. All of this was part of a plan to establish a Division of Aerospace Medicine in the Faculty of Health Sciences at the University of Pretoria. During this period I also established a Hyperbaric Oxygen Therapy Unit at the Pretoria Academic Hospital.

My exposure to NASA in the USA and work with astronauts, left me in awe to God's great works not

only in the creation of many galaxies but also in maintaining them - the macro-cosmos.

My faith in a Living Creator-God and his word as revealed in the Bible is not contradicted by what I see in the micro-cosmos [sub-atomic and sub-molecular level] and the macro-cosmos [huge solar systems and many galaxies]. In fact, I stand in awe noticing it continuously and simply want to worship Him for that.

Through Scripture I met the Author of man, marriage and his purpose for generations. I see it in Embryology, Genetics, Astrophysics, etc. In my science endeavours I see by way of speaking His "Fingerprints" all over and that strengthens and confirms my faith in Him daily.

Any incompatibility between science and the Bible is only a perception, often based on incomplete and distorted knowledge.

Dr. Willie Marais' preaching, discussions and writings blessed me on many occasions and I honour and respect him for that.

I want to recommend his book "A Biblical View of the Cosmos". It is excellent Biblical Commentary reading and deserves careful consideration. Although my personal view of an extensive cosmos and his view of a more limited cosmos differ somewhat, the valid arguments presented by him cannot simply be brushed aside.

Joshua's & King Hezekia's Sun Standstill recordings:

Certainly, if we accept a rotating/spinning earth, these incidents would imply a deceleration/acceleration of the earth. There must have been six such incidents where the subsequent momentum and inertia of the water masses of the oceans, must have either flooded continents partially or laid part of ocean floors dry.

Such occurrences are not documented anywhere. Therefore, it cannot be unreasonable to regard exactly this as evidence the earth may indeed be stationary – “hung up over nothing” – as we see so clearly from spacecraft pictures of the earth.

The solar standstill twice yearly on its South/North and again North/South tracking during the seasonal changes at the Tropics of Capricorn and Cancer is quite valid arguments by Dr Willie Marais that cannot be ignored.

God's garden in the East: Eden (p.44 to p 46,47 of manuscript ref. to Gen 2,8, Ps 119 to ; Is 66, Josh19)

Dr Willie Marais' argument about east remaining east also according to compass readings today as he explains at the end of his book is quite a valid one and should be considered carefully.

Waters above the heavens

Quite recently NASA announced the startling observation from its “Phoenix” spacecraft that snow was falling from clouds around mars! This was quite unexpected. This is in keeping with the Biblical view

expressed by Dr. Willie Marais (p.31 of the manuscript with reference to Ps 148 verse 4)

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CURRICULUM VITAE

Dr. WILLIE MARAIS

Dr. Willie Marais was born in Christiana South Africa on the 5th of May 1929. He graduated in 1949 with a BA (admission) degree from the University of the Free State. In 1953 he was sworn in as a minister of the Dutch Reformed Church at the Theological Seminary of Stellenbosch University, and as of 3rd April 1954 he was ordained as Pastor of the "Grootte Kerk" congregation in Pretoria. In 1968 he obtained a D.D. degree at the University of South Africa.

He served as pastor in seven congregations, namely: Pretoria, Odendaalsrus, Brixton, Olifantshoek, Krugersdorp, Bloemfontein and Pretoria-East.

In 1981 he was appointed Managing Director of Trans World Radio (RSA) and on 1st of August 1983 Minister in Synod service Tenure of office of Evangelism for Northern Transvaal.

Dr. Willie is married to Maryna Otto. They have 3 children and 5 grandchildren.

Dr. Willie has written 55 books and hundreds of articles, brochures, pamphlets and tracts.

He retired on 5 May 1994.