

# Biblical Cosmology as the LORD in His Mercy has Revealed

by Jeremy James



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We err greatly when we presume to know what God means in His written revelation if, in doing so, we fail to check scripture against scripture. For example, the *Good News Bible* translates Genesis 1:1 as follows: "In the beginning, when God created the universe..." But that is **not** what the Word of God says! The Hebrew text is perfectly plain: "**In the beginning God made the heavens and the earth...**"

In this instance, the translators presumed to know what God intended without first checking how well their interpretation harmonized with similar statements made elsewhere in His Word. If they had they would have discovered that the concept of a "universe" does not appear anywhere in the Bible. Rather, God always speaks of *heaven and earth* when referring to the work of creation. The translators went too far and foolishly assumed that these words were merely a shorthand for the myriad of galaxies described in modern astronomy.

The Bible only makes sense if we take it to mean what it says. We must remain faithful to this principle throughout and not treat certain passages as allegorical or poetic simply because they don't sit comfortably with our understanding of modern science. Before we pay heed to what man says, we should first pay careful attention to what God has said.

**"And all the trees of the field shall clap their hands..." (Isaiah 55:12)** This is sometimes cited as evidence that not all verses can be taken to mean exactly what they say, but there are very few verses like this anywhere in the Bible. Besides the objection is very weak since it ignores the context. A child could see that a poetic image is intended here. The passage relates to the return of Christ and to the glorious impact that his presence will have on all things, even the trees of the field.

We should examine what God says about His creation using the same hermeneutic or method of interpretation that we use to establish all other aspects of doctrine and theology. Born-again believers know that God made Adam as an adult man from the dust of the ground – **"And the LORD God formed man of the dust of the ground" (Genesis 2:7)**. We don't resort to allegory or metaphor and try to reconcile this account with the paradigm of modern biology. For example, do we not envisage a scenario where, in accordance with a divine plan, an ape or higher primate crossed a critical evolutionary threshold and became a man. Yet, when Bible scholars interpret passages relating to cosmology they almost invariably abandon their literal-historical hermeneutic and rely instead – perhaps unwittingly – on the model proposed by modern physics and astronomy.

## **Biblical Cosmology**

We invite readers to look again at the cosmology of the Bible but to do so with fresh eyes, to set aside their preconceptions, if any, about the 'universe' and consider instead what God actually said about His wonderful work of creation. Only when we apply to the world as a whole – the earth, the sun, the moon, and the stars – the same literal-historical hermeneutic that we use when examining the creation of Adam, will we arrive at a genuine Biblical cosmology.

The problem today is that Bible scholars have failed for so long to realize that evangelical theology lacks a clear Biblical cosmology. By default it has simply taken as true the model proposed by modern science and then struggled to harmonize it with the passages of Scripture pertaining to creation. This has been done in a very haphazard way, in stark contrast to the painstaking approach that has usually been taken when establishing the correct Biblical position on other doctrinal matters.

Where would Creationism be if, in the 1950s and early 1960s, Henry Morris and John Whitcomb had not questioned the prevailing scientific theories about the Flood and the age of the earth? We have since learned that the so-called science of evolution is nothing but snake oil, fantasy, and outright fraud. If we take God at His Word, just as Henry Morris and John Whitcomb did in their study of the Flood, we may find that the world is very different from the model portrayed by NASA.

We intend in the main to set out the relevant Biblical passages under a number of headings, adding guidance notes where appropriate, and leaving the reader to weigh the matter for himself.

## **The foundations of the Earth**

We'll start with the foundations of the earth. This is probably the best place to begin our study since it compels us to take certain facts into account from the outset that will have a direct bearing on how we interpret other important verses about Creation. We will use the word 'Creation' throughout to refer to all that the LORD made in the first four days of Creation (apart from vegetation on Day 3), namely the earth, the waters, the firmament, the heavens, the sun, the moon, and the stars. Only when we understand how these various elements fit together – *in accordance with God's Word*, **not** modern astronomy – can we say that we have a Biblical cosmology or 'model' of Creation.

The angels must have been created on Day 1, though this is not stated in the Genesis account, since they witnessed the scene where the LORD laid the foundations of the earth, which also occurred on Day 1:

**"Then the LORD answered Job out of the whirlwind, and said,  
Who is this that darkeneth counsel by words without knowledge?  
Gird up now thy loins like a man; for I will demand of thee, and  
answer thou me. Where wast thou when I laid the foundations  
of the earth? declare, if thou hast understanding. Who hath  
laid the measures thereof, if thou knowest? or who hath  
stretched the line upon it? Whereupon are the foundations  
thereof fastened? or who laid the corner stone thereof;  
When the morning stars sang together, and all  
the sons of God shouted for joy?"  
(Job 38:1-7)**

This is a very important passage concerning Biblical cosmology since the LORD uses it in His opening challenge to proud, ignorant men. What is the first thing He refers to? – the foundations of the earth! The LORD is telling the five assembled men that they know nothing about the foundations of the earth. They can't see them, they don't know what they are fastened to, they don't know their measurements, and they don't know how they were laid.

The Hebrew word for foundations is *yacad* (Strong's H3245), meaning "to found, fix, establish, lay foundation." The LORD is telling us that the earth has foundations and that they are real, substantial and extensive. They even have a "corner stone." Without them the earth would have no support.

When speaking of Jerusalem in the Millennium, the LORD again uses *yacad* to mean real foundations:

**"O thou afflicted, tossed with tempest, and not comforted,  
behold, I will lay thy stones with fair colours,  
and lay thy foundations with sapphires."  
(Isaiah 54:11)**

This prophesied event is referred to again in the Book of Revelation:

**"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire..."  
(Revelation 21:19)**

Since the earth has real foundations, it would be subjected to great trauma if these were shaken:

**"...for the windows from on high are open, and the foundations of the earth do shake."  
(Isaiah 24:18)**

Isaiah is referring to the Great Tribulation when the LORD will bring a great and terrible judgment on the earth. In fact it is only in times of judgment – by the express will of God – that the foundations of the earth are ever disturbed. At all other times the foundations of the earth are immovable:

**"Who laid the foundations of the earth, that it should not be removed for ever."  
(Psalm 104:5)**

**"The world also is stablished, that it cannot be moved."  
(Psalm 93:1)**

**"...the world also shall be stable, that it be not moved...."  
(1 Chronicles 16:30)**

**"For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it [*i.e. fixed it in place*], he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else."  
(Isaiah 45:18)**

No reference is made anywhere in God's Word to the foundations of the sun, moon or stars. The only other foundations among the works of Creation are those of heaven:

**"Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth."  
(2 Samuel 22:8)**

**"The pillars of heaven tremble and are astonished at his reproof."  
(Job 26:11)**

The Word of God also speaks of the pillars of the earth:

**"...for the pillars of the earth are the LORD'S, and he hath set the world upon them."  
(1 Samuel 2:8)**

The pillars of the earth would seem to be the same as, or set among, the foundations of the earth. They also tremble in times of judgment:

**"Which shaketh the earth out of her place,  
and the pillars thereof tremble."**

**(Job 9:6)**

Who holds up the pillars of the earth? Psalm 75 tells us that it is Christ since he alone will "receive the congregation" and "judge uprightly":

**"When I shall receive the congregation I will judge uprightly.**

**The earth and all the inhabitants thereof are dissolved:**

**I bear up the pillars of it. Selah."**

**(Psalm 75:2-3)**

These passages of Scripture are telling us that the earth is set on truly massive, immovable foundations. This means it is neither a planet nor a sphere. It does not move through space, orbit the sun, or rotate on an 'axis'. Everything else in Creation moves around the earth, or in relation to it, but the earth itself is completely stationary.

The earth was made on Day 1, while the sun was made on Day 4. The cosmological primacy of the earth was established from the outset. All the rest of Creation is described by reference to the vast, immovable earth.

We are familiar with critics who make disparaging remarks about a 'flat earth' but perhaps the most obvious and distinctive feature of the earth, from a Biblical perspective, is not its flatness but its total immobility. Once one accepts this simple (and fairly obvious) fact, the cosmology set out in the Bible is easy to understand. The earth simply cannot be moving, not in the slightest degree. If it were, the levels of seismic stress and volcanic activity that even a modest movement would unleash would be devastating.

The model taught in our schools is false. It makes as much sense as the 'science' of evolution, and would seem to be designed and promoted by the same people for the same purpose, namely, to mock and falsify the Bible and convince mankind that God does not exist. The architects of this false teaching know that a society that does not believe and trust in God is a society ripe for enslavement.

## **Ascending and Descending**

Everything in the Bible points to a cosmology comprising the heavens above, the earth beneath the heavens, and foundations and pillars beneath the earth on which the earth is resting.

The Word of God also has many verses that include the complementary words, **ascending** and **descending**. As reciprocal terms they employ the same frame of reference and should be understood in that sense. If that is the case then heaven and earth are fixed in relation to each other. Genesis 28:12 brings this out very clearly:

**"And he dreamed, and behold a ladder set up on the earth,  
and the top of it reached to heaven: and behold the  
angels of God ascending and descending on it."  
(Genesis 28:12)**

The heaven in question in the following verses is clearly the third heaven, not simply the atmospheric sky or the region of space beneath the firmament:

**"Who hath ascended up into heaven, or descended?"  
(Proverbs 30:4)**

**"And no man hath ascended up to heaven, but he that came down  
from heaven, even the Son of man which is in heaven."  
(John 3:13)**

When Christ ascended physically into heaven to sit at the right hand of God, he ascended to the third heaven. This shows that it is possible to speak of the earth and the third heaven using a common frame of reference. Christ did not travel billions of light years across the dark depths of space in order to "reach" heaven.

This is also evident in Acts, chapter 7, where the Word of God describes the martyrdom of Stephen:

**"But he, being full of the Holy Ghost, looked up  
stedfastly into heaven, and saw the glory of God,  
and Jesus standing on the right hand of God,  
And said, Behold, I see the heavens opened,  
and the Son of man standing on the  
right hand of God."  
(Acts 7:55-56)**

These verses show that heaven, even the third heaven, is directly above the earth. The following passage from Daniel confirms it:

**"And the kingdom and dominion, and the greatness of  
the kingdom under the whole heaven, shall be given to  
the people of the saints of the most High, whose kingdom  
is an everlasting kingdom, and all dominions shall  
serve and obey him."  
(Daniel 7:27)**

In the expression "whole heaven" the Aramaic word for *whole* is used (Strong's H3606, kol). This verse is telling us that the earth itself, the kingdom which Christ shall rule over in eternity, extends beneath "the whole heaven". Therefore the breadth of the earth is co-extensive with the breadth of heaven. This completely refutes the notion in modern astronomy that the earth is just a speck in the vast reaches of 'outer space'.

The following passage refers to the action that God took in response to the building program at Babel. It states twice that He '**came down**'. Given that the Tower of Babel was designed to 'go up' toward heaven, the descent by God must be understood in a corresponding sense.

**"And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech."  
(Genesis 11:5-7)**

Nimrod and his followers built a tower unto heaven, not because they believed their tower could ultimately reach that far, but as a visible symbol of their conviction that they would one day conquer heaven. As worshippers of the fallen angels they shared Lucifer's wicked ambition:

**"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: ...I will ascend above the heights of the clouds; I will be like the most High."  
(Isaiah 14:13-14)**

Satan wants what belongs to God. The following verse shows that the heavens were retained by God, but the earth was given to the children of men:

**"The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men."  
(Psalm 115:16)**

At present the whole earth lies in wickedness (1 John 5:19) because Satan established control over man through Adam and became, for a time, "the prince of this world." He wants to increase his hold over the earth while expanding his dominion above the heights of the clouds. The passage from Isaiah shows that his ambition extends all the way to the third heaven.

There are three 'heavens' in God's Word: (1) the atmosphere immediately above the earth; (2) the sky beneath the firmament in which the stars are fixed and (3) the "third heaven" where the glory of God resides (The apostle Paul was lifted into the "third heaven" but did not know whether his physical body went as well). In its rejection of the wicked ambition expressed by the five "I wills" in Isaiah 14, the Word of God implies that man, too, will never succeed in ascending "above the heights of the clouds" (According to meteorologists, the highest clouds, known as noctilucent clouds, are more than 50 miles above the earth). This is evidence that space travel is impossible.

We find further evidence that space travel is impossible in Jeremiah:

**"Thus saith the LORD, which giveth the sun for a light by day,  
and the ordinances of the moon and of the stars for a light by  
night, which divideth the sea when the waves thereof roar;  
The LORD of hosts is his name: If those ordinances depart  
from before me, saith the LORD, then the seed of Israel  
also shall cease from being a nation before me for ever.  
Thus saith the LORD; If heaven above can be measured,  
and the foundations of the earth searched out beneath,  
I will also cast off all the seed of Israel for all that they  
have done, saith the LORD."  
(Jeremiah 31:35-37)**

This passage of Scripture shows that the LORD will never allow Satan (via the Antichrist) to destroy the nation of Israel. He marks his commitment to this promise by stating that such an outcome would be possible only if man could one day measure the "heaven above" or "search out" the foundations of the earth beneath. So, not only is space travel impossible – for how else could man measure the heights of heaven? – but the earth on which we stand cannot possibly be a sphere for, if it were, its dimensions would be easy to establish (By measuring the circumference of the earth, the diameter, and thus the extent of its foundations, could be calculated or "searched out").

## **The flat earth**

The flatness or planarity of the earth is also implied by the following verses:

**"To him that stretched out the earth above the waters:  
for his mercy endureth for ever."  
(Psalm 136:6)**

**"Thus saith God the LORD, he that created the heavens, and  
stretched them out; he that spread forth the earth, and that  
which cometh out of it; he that giveth breath unto the people  
upon it, and spirit to them that walk therein:"  
(Isaiah 42:5)**

**"He stretcheth out the north over the empty place,  
and hangeth the earth upon nothing."  
(Job 26:7)**

The Hebrew word for "stretched" in Psalm 136:6 is *raqa*, meaning 'to beat, stamp, beat out, spread out, stretch' (Strong's H7554). The definitions given by Gesenius include 'to spread out by beating, as a thin plate,' or 'to overlay with a thin plate.' The LORD tells us that He stretched out the earth, an action that is readily understood if the earth is an extended plane but perplexing, to say the least, if the earth is a sphere.



The Hebrew word for "spread forth" in Isaiah 42:5 and "stretcheth out" in Job 26:7 is *natah* (Strong's H5186) meaning to spread out, stretch out, or extend. The definition given by Gesenius includes 'to stretch out, to extend' and 'to unfold.' Again we are presented with an action that makes no sense if the earth is a sphere.

The verse from Job (26:7) is also easier to interpret if the earth is a plane, with the geographical north pole at its center.

The following verse describes a scene that requires, or at least implies, a flat extended surface. If it were possible to see all the kingdoms of the world "in a moment of time" without going up a high mountain, then why did the Word of God record that it took place on "an exceeding high mountain"? -

**"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;"  
(Matthew 4:8)**

**"And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time."  
(Luke 4:5)**

No matter how tall it was, the tree described by Daniel in the following verse would not be visible to anyone living on the other side of a globe-shaped earth. However, a tree reaching up to heaven from a flat earth would have been seen by everyone.

**"The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:"  
(Daniel 4:11)**

We can apply the same rationale to the following passage from Psalm 103:

**"For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us."  
(Psalm 103:11-12)**

As we noted in an earlier paper, the removal of our transgressions from east to west would mean nothing if the earth was a sphere. We would eventually have to confront our sins and the Substitutionary Atonement would have no purpose. Only on a flat earth can east and west remain perpetually apart.

There are many expressions throughout God's Word which strongly suggest that the earth is a flat, extended plane. These include "the face of the earth," "the ends of the earth," and "the four corners of the earth." The expression "**the face of the earth**" occurs 29 times and "**the ends of the earth**" 28 times. We could write a detailed study on these verses alone!

In the following verse, the Hebrew word for *corners* is kanaph, meaning "wing, extremity, edge ... border, corner" (Strong's H3671). If the earth has four edges or extremities, it must be flat or "stretched out." Such a description would make little sense if applied to a sphere:

**"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."  
(Isaiah 11:12)**

## **The waters above and below**

Bible scholars have traditionally been very reluctant to explain what the Word of God means by the waters above the firmament:

**"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so." (Genesis 1:7)**

This is an immensely important verse and unless we take it to mean what it says we will not arrive at a correct understanding of the cosmology of Creation.

The waters above the firmament are not rain clouds, as many suppose, nor the moisture distributed in tiny amounts throughout the atmosphere. The Word calls them "waters" because that is exactly what they are. And they are "above the firmament." However, if Bible scholars interpret the "firmament" to mean the atmosphere alone, then they are bound to misconstrue what the Bible means by "waters...above the firmament."

### **- waters above**

Let's look at some key verses concerning the waters located above the firmament:

**"Praise him, ye heavens of heavens, and ye waters that be above the heavens."  
(Psalm 148:4)**

**"He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."  
(Psalm 18:11)**

**"When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures."  
(Jeremiah 51:16)**

It is clear from these verses that the "waters" above the firmament are substantial and comparable in volume to the waters beneath the firmament (some of which would seem to reside in "storehouses" beneath the earth's surface – see Psalm 33:7 below). If there is a "**multitude of waters**" in the heavens and they constitute in some sense a "**pavilion**" of "**dark waters**" near the "**secret place**" where God resides, then the "firmament" that separates the waters below from the waters above must straddle the face of the earth like a great vault.

Genesis tells us that God made both the heavens and the earth on Day 1, but He made only one part of Creation on Day 2, namely the firmament. This would indicate that the firmament is a structure of enormous size and extent. Genesis locates the firmament "**in the midst of the waters**" (1:6), which would suggest that the waters above and the waters below the firmament, respectively, were roughly equal in volume at the time of creation.

### **- waters below**

In the following verses, which pertain to the "waters below," we find several references to the "springs" or "fountains" of the deep, possibly the conduits through which the "storehouses" of water beneath the earth are brought to the surface:

**"He hath compassed [chuwg] the waters with bounds,  
until the day and night come to an end."  
(Job 26:10)**

**"Hast thou entered into the springs of the sea? or  
hast thou walked in the search of the depth?"  
(Job 38:16)**

**"He gathereth the waters of the sea together as an heap:  
he layeth up the depth in storehouses."  
(Psalm 33:7)**

**"When there were no depths, I was brought forth,  
when there were no fountains abounding with water."  
(Proverbs 8:24)**

**"When he established the clouds above: when he  
strengthened the fountains of the deep"  
(Proverbs 8:28)**

In the Book of Revelation, the angel in the midst of heaven who preached "**the everlasting gospel**" referred with great solemnity to the mighty works of God, namely heaven, the earth, the sea, and "**the fountains of waters**." If the fountains of waters can be compared in this way with the heavens, the earth and the seas, then they must be very substantial indeed:

**"Saying with a loud voice, Fear God, and give glory to him; for  
the hour of his judgment is come: and worship him that made  
heaven, and earth, and the sea, and the fountains of waters."  
(Revelation 14:7)**

The following passage from Proverbs gives both a marvellous summary of creation and a glorious picture of the companionship that existed between the Father and the Son (therein called 'Wisdom') while the great work of creation was being carried out:

**"When he prepared the heavens, I was there:  
when he set a compass upon the face of the depth:  
When he established the clouds above: when he  
strengthened the fountains of the deep: When he  
gave to the sea his decree, that the waters should  
not pass his commandment: when he appointed  
the foundations of the earth: Then I was by him,  
as one brought up with him: and I was daily  
his delight, rejoicing always before him;  
Rejoicing in the habitable part of his earth;  
and my delights were with the sons of men."  
(Proverbs 8:27-31)**

What a wonderful portrait of Christ! The Hebrew word for *depth* in this passage is tehowm, meaning "deep, depths ...sea... subterranean waters" (Strong) or "a great quantity of waters" (Gesenius). It is clearly referring to the "waters below" (the oceans of the world and the "storehouses") and not the "waters above."

The Hebrew word for compass is chuwg, which means 'circle, circuit or compass'. After land emerged from the depths on Day 3, the oceans continued to encircle the land – "...set a compass upon the face of the depth..." This encirclement only makes sense on a flat earth.

## **The firmament**

Several verses speak of the firmament (Strong's 7549, raqiya) is a great supporting vault above the earth. These include Genesis 1:6-7, Genesis 7:11, Job 37:18, Isaiah 40:22, and Amos 9:6. We will examine each in turn:

**"And God said, Let there be a firmament in the midst of  
the waters, and let it divide the waters from the waters.  
And God made the firmament, and divided the waters  
which were under the firmament from the waters which  
were above the firmament: and it was so."  
(Genesis 1:6-7)**

As we have already noted, Bible scholars have been reluctant to expound these verses as they should. In their unwillingness to interpret what God means by "**the waters**", especially the waters above the firmament, they have also avoided any clear, explicit examination of "**the firmament**" and what *it* actually is.

We have already seen that the waters above the firmament are real waters and that the firmament itself is an actual physical structure. It is extremely difficult to interpret God's Word using a literal-historical hermeneutic – the only sound hermeneutic – and arrive at any other conclusion.

These verses (Genesis 1:6-7) show that the firmament performs a vital function in God's cosmology, separating the waters below from the waters above. If the "**windows of heaven**" (Genesis 7:11) were opened, the waters above would come pouring through and destroy all life on earth. This is what happened in the Flood (See Amos 9:6 below).

The waters that rained for forty days had to be of sufficient volume to cover the highest mountains on earth at the time. Such a volume of water could only have come from beyond the firmament. We can infer that God did not release the "waters above" in their entirety but a small portion only since He promised mankind (and the animal kingdom) that He would never again decree a similar inundation upon the earth, something that would only make sense if a sufficient quantity of the "waters above" were still available for that purpose.

The following verse sheds further light on the origin of the waters that inundated the entire earth during the Flood:

**"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."  
(Genesis 7:11)**

The "**fountains of the great deep**" may be the "**storehouses**" mentioned earlier, while the opening of the "**windows of heaven**" could refer to the release of a portion of the waters above the firmament. These two events – the opening of the windows of heaven above and the breaking forth of the fountains of the great deep from below – would account for the great increase in the volume of water upon the earth during the Flood. Note also that these were simultaneous events, occurring on "**the same day**."

The structural integrity of the firmament, its vast extent and its semi-translucent character are evident from the following verse:

**"Hast thou with him spread out the sky, which is strong, and as a molten looking glass?"  
(Job 37:18)**

A "looking glass" in the time of Job was made, not from glass at all, but from highly polished copper:

**"And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation." (Exodus 38:8)**

[The word translated 'brass' in the KJV is *nēchosheth*, which modern Bible scholars understand to mean copper rather than brass.]

Some commentators cite Isaiah 40:22 as evidence that the Bible teaches the sphericity of the earth:

**"It is he that sitteth upon the circle of the earth,  
and the inhabitants thereof are as grasshoppers;  
that stretcheth out the heavens as a curtain,  
and spreadeth them out as a tent  
to dwell in" (Isaiah 40:22)**

"It is he that sitteth upon the circle of the earth..." However, the prophet is clearly speaking of a circle or a disc, not a sphere. The Hebrew word for "circle" in this verse is *chuwg*, meaning a circle, circuit or compass. Had Isaiah intended to refer to a sphere, he could have used the word *duwr*, meaning a ball, which he had already used in another chapter:

**"He will surely violently turn and toss thee like  
a ball [*duwr*] into a large country"  
(Isaiah 22:18)**

The "circle" that the LORD sits upon is the "firmament" or dome-shaped vault above the earth, not the earth itself. In other words, the third heaven (where the glory of God resides) is located immediately above the firmament. This is why the New Jerusalem, having the glory of God, can descend to earth from the third heaven at the end of the Millennium:

**"...that great city, the holy Jerusalem, descending out of  
heaven from God, Having the glory of God:"  
(Revelation 21:10-11)**

We would note also that, if the dome is circular or disc-shaped, then so too is the habitable part of the earth lying beneath it:

**"Rejoicing in the habitable part of his earth;  
and my delights were with the sons of men."  
(Proverbs 8:31)**

From these and foregoing verses we can conclude that the habitable part of the earth is a circle but that, in its full extent, the earth is four-sided. This would indicate that the non-habitable parts of the earth, which are implied by Proverbs 8:31, lie outside the vault of heaven. Thus, if the north pole is at the center of the circle of the habitable earth, then the vault must stand on or near the frozen perimeter of the Antarctic (which encircles the habitable earth).

**Amos 9:6** also gives a very clear picture of the firmament, though this is not evident from the translation in the KJV (which reads: "It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.") The Hebrew word *aguddah* (Strong's H92) should properly be translated *arched/vaulted work* rather than *troop*. The word 'troop' in this context does not make much sense, whereas 'vaulted work' fits well with the cosmological theme of verse 9:6, as well as the parallelism that is commonly used in God's Word.

The Brown-Driver-Briggs Hebrew Lexicon gives the following definitions for aguddah:

- 1) band, binding
- 1a) cords, bands, thongs (metaphorical of slavery)
- 1b) bunch of hyssop
- 1c) band of men, troops
- 1d) vault (of the heavens), firmament (binding earth to the heavens)

The NASB, which adopts the 'vault' interpretation, reads as follows:

**"The One who builds His upper chambers in the heavens  
And has founded His vaulted dome over the earth,  
He who calls for the waters of the sea  
And pours them out on the face of the earth,  
The LORD is His name."**

The ASV, RSV, ESV, and Holman translations all interpret *aguddah* as **vault**.

Finally, we must acknowledge the exceptional emphasis that the LORD places on the firmament as evidence of his "handywork":

**"The heavens declare the glory of God; and the  
firmament sheweth his handywork."  
(Psalm 19:1)**

**"Praise ye the LORD. Praise God in his sanctuary:  
praise him in the firmament of his power."  
(Psalm 150:1)**

It is impossible to read either of these verses as a reference to the mass of air above the earth. If the firmament shows His handiwork, then it must be a truly stupendous work of creation, comparable in grandeur to the spectacular multitude of stars that cover the night sky. The invisible mass of air above the earth does not remotely fit this description, but the great blue dome of the firmament certainly does.

## **The sun, moon, and stars**

Once we understand what the Bible means by the foundations of the earth, and how they support both the vault of heaven and the waters above the vault, it is not too difficult to see how the other elements of Creation fit together. The key factor that we need to keep in mind is the observational framework that the LORD employs throughout His Word. Whenever something is utterly disproportionate to something else, the LORD refers to the fact. Otherwise we are to understand that the yardstick by which one thing is measured is the same yardstick by which another, related thing, is measured.

This is especially important where the LORD speaks about heaven and earth in the same verse or in close proximity. He does so because they can be – and ought to be – measured by the same yardstick. Their dimensions are compatible. Just as space and time exist on earth, they exist also in heaven – including the third heaven.

For purposes of establishing the LORD's cosmology, we will consider mainly the first and second heavens, namely the earth's atmosphere and the realm of space in which the sun, moon and planets reside, respectively. The third heaven would appear to exist beyond the firmament and thus we can only know as much about it as God has revealed in His Word.

When the Bible speaks of heaven as distinct from the earth, it is sometimes referring to all three heavens, and sometimes only to the first and second heavens. We need to keep this in mind as we examine the following verses:

**"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth"  
(Exodus 20:4)**

Here the LORD is telling man to refrain from making idols. The idols in the "heaven above" would include images of the sun, moon, planets or stars in the second heaven, and images of birds, flying insects, and lightning in the first heaven.

**"Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else."  
(Deuteronomy 4:39)**

Note that the LORD is God upon the earth beneath, just as He is God in heaven above. The symmetry between heaven and earth is emphasized in this and many similar passages. Parallelism is a recurring literary motif throughout the Bible and has a direct bearing on how we are to interpret the passages in which it occurs. If the Bible repeatedly refers to the heaven above the earth and to the earth beneath the heaven, then we must reasonably assume, unless the Word of God plainly declares otherwise, that the two are co-extensive. This pertains also to the heaven that includes the sun, moon and stars.

Up to a hundred and fifty years ago this principle of Biblical interpretation was never called into question. Problems only began when science started to speak in terms of millions of years and millions of miles (These later turned into billions). For this reason it was assumed that the principle of proportionality no longer applied to any statement in God's Word relating to cosmology. But this change was justified only on the grounds that it accommodated the modern scientific model of 'the universe', and not because it expounded more effectively what God was telling us in His Word.

The implications of this have not been properly understood by Bible scholars. By abandoning the principle of proportionality, the earth could be any size, the sun could be prodigiously large but immensely far away, the moon could turn on its axis in perfect step with the earth's rotation, the earth could be a ball held together by an unknown force called gravity, and the stars (which are called 'lights' in the Bible) could be objects of unbelievable magnitude located millions of 'light years' from the earth.



Furthermore, heaven itself, the one in which the stars reside, could be so vast that any comparison between the "**breadth of the earth**" (**Job 38:18**) and the depths of 'interstellar space' would be so great as to be utterly meaningless.

So, not only did Bible scholars ignore most of what the Word of God says about the firmament, the waters above, and the foundations of the earth, but they even neglected to preserve the symmetry and proportionality between the various elements of Creation that obtain throughout Scripture.

Let's consider just one example, the Book of Ecclesiastes and its recurring use of the phrase, "under the sun" (which is employed 30 times in that book). It is used in so many different contexts that its meaning must be geographical, literally "under the sun." The Bible tells us that the sun is in the heavens and the heavens are above the earth, therefore the earth and its inhabitants are "under the sun" –

**"I have seen all the works that are done under the sun;  
and, behold, all is vanity and vexation of spirit."  
(Ecclesiastes 1:14)**

**"... the work that is wrought under the sun  
is grievous unto me:" (Ecclesiastes 2:17)**

**" Then I returned, and I saw vanity under the sun."  
(Ecclesiastes 4:7)**

**" I considered all the living which walk under the sun,"  
(Ecclesiastes 4:15)**

**" ...for who can tell a man what shall be  
after him under the sun?"  
(Ecclesiastes 6:12)**

**" All this have I seen, and applied my heart unto  
every work that is done under the sun:"  
(Ecclesiastes 8:9)**

Ecclesiastes 8:17 (the verse below) is especially apt since the Preacher warns us that, try as he might, man will never find out all the work that God is doing "under the sun." He may be very clever and willing to conduct all kinds of experiments, but he will never find it out. In such circumstances, the preacher warns, man will even pretend that he knows what he does not know. How well this applies to modern astronomy! -

**"Then I beheld all the work of God, that a man cannot find out  
the work that is done under the sun: because though a man  
labour to seek it out, yet he shall not find it; yea further;  
though a wise man think to know it,  
yet shall he not be able to find it."  
(Ecclesiastes 8:17)**

## **1. Both the sun and the moon travel in a circuit above the earth**

Using the same hermeneutic or method of interpretation that we use to understand the rest of the Bible, we must conclude that "under the sun" means exactly what it says. If the earth is under the sun, then the sun must travel in a daily circuit above the earth. If that is what the Bible is implying, then we would expect to find other verses that confirm both the existence of such a 'circuit' and evidence that the movement in question is real.

Let's consider the following:

**"The heavens declare the glory of God: ... In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."**

**(Psalm 19:1, 4-6)**

**"The sun also ariseth, and the sun goeth down, and hastens to his place where he arose."**

**(Ecclesiastes 1:5)**

**"So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might..."**

**(Judges 5:31)**

When God refers to the wonders of Creation, it is invariably to impress upon man His incomparable power and sovereignty. These verses would make little sense if the sun was not in real motion. For instance, Psalm 19 speaks of the sun as a strong man going forth exultantly to run a race. The same thought is repeated in Judges 5:31. Such celebratory words would be patently hollow, even misleading, if they applied to a celestial body that never actually moved.

The book of Joshua contains one of the most remarkable passages in the Bible. It records how the great Israelite general ordered the sun and the moon to stand still in the sky: "**Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.**" It has been mocked by detractors for centuries, mainly for the stunning way it contradicts the heliocentric model taught by modern astronomy.

**"Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."**

**(Joshua 10:12-13)**

Referring to the same event, the prophet Habakkuk confirmed that both the sun and moon stood still "in their habitation [residence, dwelling]" -

**"The sun and moon stood still in their habitation: ..."  
(Habakkuk 3:11)**

The Biblical account is unequivocal: the sun and the moon both did the same thing. Had the earth stopped rotating, as modern astronomers would argue, then Habakkuk would have said, "The earth and the moon stood still in their habitation." But he did not say that.

We may compare this incident with the occasion when king Hezekiah sought a sign to confirm that he would indeed be healed of his fatal illness. In response, the LORD reversed the sun in its regular daily circuit by 10 degrees (as measured on the sundial in the imperial court). This effectively pushed back the observed time everywhere on earth by 40 minutes:

**"Behold, I will bring again the shadow of the degrees, which  
is gone down in the sun dial of Ahaz, ten degrees backward.  
So the sun returned ten degrees, by which degrees  
it was gone down."  
(Isaiah 38:8)**

The prophet states that "the sun returned ten degrees." If the earth had returned ten degrees, as modern astronomers allege, then the Word of God would have said, "the earth returned ten degrees." But it did not say that either.

From the account given by Joshua, we know that the sun stood still "upon Gibeon" (about 6 miles N of Jerusalem) and that the moon stood still "in the valley of Ajalon" (about 14 miles NW of Jerusalem). These are specific places, not very far apart. If the Word of God locates the moon in the sky directly above the valley of Ajalon, then it was there, not somewhere else. The same may be said of the sun, which was directly above the town of Gibeon and not somewhere else. This would indicate that both of these celestial bodies were (and are) moving in adjacent circuits no more than a few thousand miles above the earth. Given their angular size, it would also indicate that each is roughly 30-40 miles in diameter [See our earlier paper, *The Host of Heaven and Our Stationary Earth: The Great Cosmological Lie*].

The book of Deuteronomy includes a detail that we ought to weigh carefully in this context:

**"And it shall come to pass, when the LORD thy God hath  
brought thee in unto the land whither thou goest to possess it,  
that thou shalt put the blessing upon mount Gerizim, and the  
curse upon mount Ebal. Are they not on the other side Jordan,  
by the way where the sun goeth down, in the land of the  
Canaanites, which dwell in the champaign over against  
Gilgal, beside the plains of Moreh?"  
(Deuteronomy 11:29-30)**

The latter verse is telling us that the sun "goeth down" near the town of Gilgal. This shows that around 1400 BC, at a certain time of the year (seemingly late June), the circuit of the sun passed directly over Israel, near the town of Gilgal. This is consistent with the circuit of the sun over Gibeon, as recorded in Joshua chapter 10, since the two locations are on the same line of latitude.

Today, the Tropic of Cancer marks the most northerly path of the sun. Since the town of Gilgal lies about 600 miles north of the Tropic of Cancer, we can infer that the circuit of the sun has moved further south since the time of Joshua. There is nothing unusual about this since the sun's circuit moves from the Tropic of Cancer to the Tropic of Capricorn over the course of a single year, a distance of over three thousand miles. [As I write these lines, the sun is almost directly over the town of Cabo San Lucas, local time in Mexico 13.23, on 5 July 2016].

The heliocentric model being taught by modern astronomy cannot be correct. Not only is the 'universe' geocentric, but the sun itself is tiny compared to the mass of the earth. In fact, according to Biblical cosmology, the earth is not even a 'planet' but a truly massive, stationary structure around which all other celestial bodies pursue an ordained course.

## **2. The stars are embedded in a common surface**

**"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good."  
(Genesis 1:14-18)**

We know from observational astronomy that the stars are fixed in the heavens and that their positions relative to one another are permanently established. Since "**the stars in their courses**" (**Judges 5:20**) travel daily around the earth in fixed formation, they would seem to be embedded in a common surface that is itself rotating. This cannot be the vault of the firmament, which rests upon the earth and its foundations, but may relate in some way to the "**stories**" or "**upper chambers**" (ma'alah) mentioned in Amos 9:6 – "**The One who builds His upper chambers in the heavens And has founded His vaulted dome over the earth...**" The stories or upper chambers are a feature of the firmament that we don't yet understand.

The planets, on the other hand, are "wandering stars" rather than fixed stars (see **Jude 1:13** – "**Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.**") They are said to "wander" since their positions relative to one another are continually changing. Other celestial bodies, such as Halley's Comet, may also qualify as "wandering stars".

In his fine study of the Bible's geocentric cosmology, Pastor Jack Moorman states: "There is the surprising fact that whether with the naked eye or the most powerful telescopes, stars only and always appear as points of light. Nor when viewed through a telescope do we see them enlarged as when viewing for example the planets. This was a surprise to Galileo, and the anomaly remains. There is something wonderfully strange about the stars!" – *The Biblical and Observational Case for Geocentricity*, J A Moorman, London, June, 2013.

Again and again the Bible identifies the abode of God with the third heaven. This heaven is never described at any time as a location subsisting by itself in a separate dimension. And how could it be? In the beginning the LORD made the heavens and the earth. The third heaven is part of Creation, the place where God has manifested His glory, but it does not 'contain' God – "**But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"** (1 Kings 8:27).

This implied proximity between the heavens may be seen in the following verse:

**"Is not God in the height of heaven?  
and behold the height of the stars,  
how high they are!"  
(Job 22:12)**

The LORD stretched out the second heaven like a scroll or a sheet of hammered gold and garnished it with stars ("**By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent** [a constellation]." – **Job 26:13**). There is a clear parallel in the following verse between the earth, which was made for man, and the heavens, which may have been made originally for the angels ("**all their host**"):

**"I have made the earth, and created man upon it:  
I, even my hands, have stretched out the heavens,  
and all their host have I commanded."  
(Isaiah 45:12)**

The "scroll" or surface in which the stars are embedded will be rolled up and the stars will disappear from the sky in the "great and terrible day of the LORD" (Joel):

**"And all the host of heaven shall be dissolved,  
and the heavens shall be rolled together as a scroll:  
and all their host shall fall down, as the leaf falleth off  
from the vine, and as a falling fig from the fig tree."  
(Isaiah 34:4)**

**"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."  
(Revelation 6:13-14)**

These verses also show that the cosmology of modern astronomy, with its millions of galaxies in a 'universe' billions of light years across, exists only in the minds of men. It certainly does not exist in the mind of God.

### **3. The moon produces its own light**

If the moon is to have the same "dignity" as the sun and the stars, as Genesis suggests, then it should be the source of its own light and not simply a celestial reflector. The following verses indicate that the light of the moon is, in both nature and intensity, independent of the sun:

**"And God made two great lights;  
the greater light to rule the day, and  
the lesser light to rule the night:  
he made the stars also."  
(Genesis 1:16)**

**"And for the precious fruits brought forth  
by the sun, and for the precious things  
put forth by the moon,"  
(Deuteronomy 33:14)**

**"If I beheld the sun when it shined,  
or the moon walking in brightness;"  
(Job 31:26)**

**"He appointed the moon for seasons: ..."  
(Psalm 104:19)**

**"The moon and stars to rule by night:  
for his mercy endureth for ever."  
(Psalm 136:9)**

**"Thus saith the LORD, which giveth the sun  
for a light by day, and the ordinances  
of the moon and of the stars  
for a light by night, ..."  
(Jeremiah 31:35)**

**"There is one glory of the sun, and another  
glory of the moon, and another glory  
of the stars: for one star differeth  
from another star in glory."  
(1 Corinthians 15:41)**

It is difficult to construe the foregoing verses to mean that the sun and the stars are the original source of their own light, but that the moon is not.

**- the moon's luminosity is impaired in times of judgment**

Christ told us that, at the time of the Great Tribulation, **"...there shall be signs in the sun, and in the moon, and in the stars."** (Luke 21:25) These celestial signs will be a witness to all that dwell in the earth. Some will include a change both in color and intensity of the light coming from the moon. If the light of the moon is merely the reflected light of the sun, then the prophesied changes in the moon's light would be incompatible with the changes which the Bible says will be occurring simultaneously in the sun:

**"For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."  
(Isaiah 13:10)**

**"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound."  
(Isaiah 30:26)**

**"And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light."  
(Ezekiel 32:7)**

**"... and the sun became black as sackcloth of hair, and the moon became as blood;"  
(Revelation 6:12)**

**"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, ..."  
(Matthew 24:29)**

If the sun becomes as black as sackcloth (Revelation 6:12), then the moon should be completely invisible, and yet the Bible says that it will visibly emit the color of blood.

Scientists state that, to an observer on earth, the sun appears about 400,000 times brighter than a full moon (2.512\*14). So, if **"the light of the moon shall be as the light of the sun"** (Isaiah 30:26), the sun would need to increase in intensity to a much greater extent than the **"sevenfold"** stated in the same verse.

Since these prophesied changes in the moon's light are incompatible with the prophesied changes in the sun's light, the moon must be the source of its own light.

## **- the moon will be replaced by the Light of Christ**

When Christ shall rule on earth, the saints will need neither the light of the sun nor the light of the moon since the Messiah will far exceed both in brightness. The comparisons made in the following verses would lose most of their force if the moon was not self-luminous:

**"Then the moon shall be confounded, and the sun ashamed,  
when the LORD of hosts shall reign in mount Zion, and in  
Jerusalem, and before his ancients gloriously."  
(Isaiah 24:23)**

**"The sun shall be no more thy light by day; neither  
for brightness shall the moon give light unto thee:  
but the LORD shall be unto thee an everlasting light,  
and thy God thy glory."  
(Isaiah 60:19)**

**"And the city had no need of the sun, neither of the moon,  
to shine in it: for the glory of God did lighten it,  
and the Lamb is the light thereof."  
(Revelation 21:23)**

It makes no sense to compare the light of Christ to a celestial body that has no light of its own. It also makes no sense to compare it to the reflected light of a body (the moon) whose original source of light (the sun) no longer existed.

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## **CONCLUSION**

From the foregoing we can see that Biblical cosmology does not match the cosmology of modern astronomy. In fact it conflicts with it in a most dramatic way.

We have seen, from the verses cited (also listed in **Appendix A**), that the Bible teaches the following:

1. The earth is flat and stationary. It is not a planet. It does not rotate on an axis or orbit around another celestial body.
2. The earth is disturbed ("moved exceedingly") only when the LORD executes judgment upon it.
3. The earth (inclusive of its foundations) is by far the largest object in Creation. In terms of material volume, only the vault [see below] can be compared to it.
4. The waters above and below constitute a significant proportion of the material created by God. In addition to the oceans, there would appear to be a substantial reservoir of water beneath the earth's surface. The "waters above" are supported by a great vault.



5. The great vault above the earth is called "the firmament" (though the Bible sometimes refers to the space between the earth and the vault as "the firmament" or "heaven"). There is nothing to indicate that the firmament cannot decay or age in much the same way as the earth. Rather, the Word of God says, **"For we know that the whole creation groaneth and travaileth in pain together until now."** (Romans 8:22).
6. The sun moves in a regular daily circuit between the surface of the earth and the firmament. Its distance above the earth is commensurate with the breadth or extent of the earth and is therefore measured in thousands, not millions, of miles. The diameter of the sun is very considerably less than the breadth of the earth.
7. The moon also travels in a regular daily circuit between the surface of the earth and the firmament. Both its elevation and its diameter are comparable to that of the sun.
8. The moon is the source of its own light. How the moon produces its phases is unclear. [Despite the claims by modern astronomy, we do not know how the sun, moon and stars produce their light or how the sun produces heat.]
9. The planets follow independent paths beneath the vault of the firmament, but the stars are fixed to a common surface located on or supported by the vault.
10. It is not possible for man to leave the earth and travel in 'space.' Neither can he measure the foundations beneath the earth. The vacuum known as 'outer space' or 'interstellar space' does not exist.
11. The habitable earth is co-extensive with the stationary vault above it. The earth and its foundations support the vault. This would suggest that the vault is dome-shaped.
12. The vault is as high as the stars ("**...and behold the height of the stars, how high they are!**") (Job 22:12) Since the vault covers the entire extent of the habitable earth, it may be fifteen to twenty thousand miles high at its highest point above the North Pole.

These 12 points are a summary of Biblical cosmology.

How did modern science get it so wrong? The evidence points to the father of lies:

**"Ye are of your father the devil, and the lusts of your father ye will do.  
He was a murderer from the beginning, and abode not in the truth,  
because there is no truth in him. When he speaketh a lie, he speaketh  
of his own: for he is a liar, and the father of it."**

(John 8:44)

Again and again the LORD denotes His absolute sovereignty by reference to His uncontested role as Creator. Satan is doing everything he can to thwart the LORD's plan for mankind. In order to do this he must wrench humanity from a Biblical worldview. The twisting and perversion of the Biblical account of Creation under the guise of 'science' (so-called) would seem to be a major part of his plan, just as the ridiculous 'science' of evolution has been developed on his behalf by his earthly servants to belittle and blaspheme the LORD's right to be recognized as the exclusive source – both creator and designer – of all life on earth.

Satan must be greatly pleased that pastors who claim to adhere faithfully to the plain, literal meaning of God's Word are nonetheless bewitched by an account of heaven and earth that conflicts outrageously with what God has revealed to us. They passively accept whatever the masters of technology have told them and, despite the many warnings in God's Word, are unwilling to consider the possibility that the masters of technology may actually be lying.

For an analysis of how all of this came about see my earlier papers on cosmology.

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## Passages in the Bible relating to Cosmology

### Categories

**The foundations of the earth**

**The waters above**

**The waters below**

**The firmament**

**The non-movement of the earth**

**The stretching-out of the heavens**

**The flat, stretched-out earth**

**The movement of the sun**

**The self-luminous moon**

**The fixed stars and the "wandering" stars**

**Geocentric spatial relations**

### **The foundations of the earth**

"...for the pillars of the earth are the LORD'S, and he hath set the world upon them." – 1 Samuel 2:8.

"Which shaketh the earth out of her place, and the pillars thereof tremble."  
– Job 9:6

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." – Job 38:4.

"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof" – Job 38:6.

"The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it." – Psalm 75:3

"Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands." – Psalm 102:25.

"Who laid the foundations of the earth, that it should not be removed for ever." – Psalm 104:5.

"The LORD by wisdom hath founded the earth; by understanding hath he established the heavens." – Proverbs 3:19.

"...for the windows from on high are open, and the foundations of the earth do shake." – Isaiah 24:18

"Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?" – Isaiah 40:21.

"Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together." – Isaiah 48:13.

"And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth." – Isaiah 51:13.

"...the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth." – Zechariah 12:1.

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." – Hebrews 1:10.

### **The waters above**

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." – Genesis 1:6

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so." – Genesis 1:7

"He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies." – Psalm 18:11

"Who layeth the beams of his chambers in the waters" – Psalm 104:3

"Praise him, ye heavens of heavens, and ye waters that be above the heavens." – Psalm 148:4

"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?" – Proverbs 30:4

[This is a reference to Christ in the Old Testament and his participation in the work of Creation. The "binding of the waters" would seem to refer to the firmament and its role in restraining the waters above.]

"When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures." – Jeremiah 51:16

## **The waters below**

"He hath compassed the waters with bounds, until the day and night come to an end." – Job 26:10

"Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?" – Job 38:16

"He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses." – Psalm 33:7

"When there were no depths, I was brought forth, when there were no fountains abounding with water." – Proverbs 8:24

"When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men." – Proverbs 8:27-31

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." – Revelation 14:7

## **The firmament**

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." – Genesis 1:6

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so." – Genesis 1:7

"And God called the firmament Heaven." – Genesis 1:8

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so... And God set them in the firmament of the heaven to give light upon the earth"  
– Genesis 1:14-15, 17

"Is not God in the height of heaven? and behold the height of the stars, how high they are! And thou sayest, How doth God know? can he judge through the dark cloud? Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven." – Job 22:12-14

[If we take *circuit* (chuwg) to mean compass or circle, then this passage may be referring to the circularity of the firmament.]

"Hast thou with him spread out the sky, which is strong, and as a molten looking glass?" – Job 37:18

"The heavens declare the glory of God; and the firmament sheweth his handywork." – Psalm 19:1

"Who layeth the beams of his chambers in the waters" – Psalm 104:3

"Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power." – Psalm 150:1

"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." – Isaiah 40:22.

[The *circle* here is likely a reference to the vault above the earth. The inhabitants of the earth dwell beneath a great vault that stretches over them like a tent.]

"And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it." – Ezekiel 1:22-26

"Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne." – Ezekiel 10:1

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."  
– Daniel 12:3

### **The non-movement of the earth [except in judgment]**

"Fear before him, all the earth: the world also shall be stable, that it be not moved." – 1 Chronicles 16:30.

"Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast." – Psalm 33:8-9

[Barnes would translate verse 9 as follows: "For he spake, and it was; he commanded and it stood forth."]

"And he built his sanctuary like high palaces, like the earth which he hath established for ever." – Psalm 78:69.

[The word *palaces* does not appear in the Hebrew. The first part should probably read "And he built his sanctuary on high..." He also built it like the earth which he had established forever. The Hebrew word here for *established* is yacad, meaning 'to lay a foundation.']

"The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished [*yacad*], that it cannot be moved." – Psalm 93:1

"Who laid the foundations of the earth, that it should not be removed for ever." – Psalm 104:5.

[The original Hebrew word for *removed* in this verse is mowt, meaning (per Strong's H4131) "to slip, shake, fall" or, per Gesenius, "to totter, to shake".]

"Thy faithfulness is unto all generations: thou hast established the earth, and it abideth." – Psalm 119:90

[The original Hebrew word for *abideth* in this verse is amad, meaning (per Gesenius) "to stand firm, to remain, to endure".]

"Thus saith the LORD, The heaven is my throne, and the earth is my footstool." – Isaiah 66:1

"Heaven is my throne, and earth is my footstool." – Acts 7:49

[Since a throne remains in the same location, these last two verses show that the earth does not move. Also, as regards comparative size, the earth lies beneath the third heaven as a footstool lies beneath a throne. Therefore it cannot be a tiny speck in the vast depths of space as modern astronomy alleges.]

### **[the earth moves only in times of judgment]**

"Which shaketh the earth out of her place, and the pillars thereof tremble." – Job 9:6

"The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved." – Psalm 99:1

"Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger." – Isaiah 13:13

"The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." – Isaiah 24:19-20

[The original Hebrew word for *cottage* in this verse is meluwnah, which can mean (per Gesenius) "a suspended bed" or hammock.]

### **The stretching-out of the heavens**

"Which alone spreadeth out the heavens..." – Job 9:8

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing." – Job 26:7.

"Hast thou with him spread out the sky, which is strong, and as a molten looking glass?" – Job 37:18

"Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain."  
– Psalm 104:1-2.

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree."  
– Isaiah 34:4

"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." – Isaiah 40:22.

[The original Hebrew word for *circle* in this verse is chuwg, which Strong [H2329] defines as a "circle, circuit, compass". Elsewhere (22:18) Isaiah used the Hebrew word duwr to mean "ball" (sphere), so he is unlikely to be referring here to a ball or sphere.]

"Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:" – Isaiah 42:5



[Both the heavens and the earth are "stretched out." According to Gesenius the original Hebrew word for "spread forth" in this verse – *raqa* – means "to spread out by beating." Elsewhere (34:4) the heavens are referred to as a scroll. In one case the action is akin to the unrolling of a parchment (and its subsequent rolling together), while in the other it is akin to the flattening out of a sheet of metal by hammering.]

"I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself" – Isaiah 44:24

"I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded."  
– Isaiah 45:12

"Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together."  
– Isaiah 48:13

"And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth..." – Isaiah 51:13

"He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion."  
– Jeremiah 10:12 (See also Jeremiah 51:15)

### **The flat, stretched-out earth**

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing." – Job 26:7

"For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us." – Psalm 103:11-12

[This must refer to a flat earth, where east and west never meet.]

"To him that stretched out the earth above the waters: for his mercy endureth forever." – Psalm 136:6

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." – Isaiah 11:12

"Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:" – Isaiah 42:5

"I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself" – Isaiah 44:24

"The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth" – Daniel 4:11

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;"  
– Matthew 4:8

"And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time." – Luke 4:5

### **The movement of the sun**

"Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day." – Joshua 10:12-13

[Note that Joshua orders the sun and the moon to stand still, not the earth and the moon.]

"So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might." – Judges 5:31

"Which commandeth the sun, and it riseth not; and sealeth up the stars."  
– Job 9:7

[In this verse Job illustrates the awesome power of God by showing that He can cause the sun to stop moving and prevent the stars from giving their light.]

"The heavens declare the glory of God... In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." – Psalm 19:1, 4-6

"He appointed the moon for seasons: the sun knoweth his going down."  
– Psalm 104:19

[The sun cannot reasonably be said to know its going down if it is not in real motion.]

"The sun also ariseth, and the sun goeth down, and hastens to his place where he arose." – Ecclesiastes 1:5

"For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." – Isaiah 13:10

"Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down." – Isaiah 38:8

"And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" – Amos 8:9

"The sun and moon stood still in their habitation." – Habakkuk 3:11

[The prophet records that the sun and the moon stood still,  
not the earth and the moon.]

### **The self-luminous moon**

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." – Genesis 1:16

"And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon..." – Deuteronomy 33:14

"If I beheld the sun when it shined, or the moon walking in brightness"  
– Job 31:26

"He appointed the moon for seasons..." – Psalm 104:19

"The moon and stars to rule by night: for his mercy endureth forever."  
– Psalm 136:9

"For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." – Isaiah 13:10

"Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." – Isaiah 24:23

"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound." – Isaiah 30:26

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory." – Isaiah 60:19

"Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night"  
– Jeremiah 31:35

"And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light." – Ezekiel 32:7

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light" – Matthew 24:29

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."  
– 1 Corinthians 15:41

"... and the sun became black as sackcloth of hair, and the moon became as blood" – Revelation 6:12

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."  
– Revelation 21:23

### **The fixed stars and the "wandering" stars**

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." – Genesis 1:14-18

"They fought from heaven; the stars in their courses fought against Sisera." – Judges 5:20

"Is not God in the height of heaven? and behold the height of the stars, how high they are! And thou sayest, How doth God know? can he judge through the dark cloud? Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven." – Job 22:12-14

"The moon and stars to rule by night: for his mercy endureth for ever."  
– Psalm 136:9

"He telleth the number of the stars; he calleth them all by their names."  
– Psalm 147:4

"For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." – Isaiah 13:10

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree."  
– Isaiah 34:4

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."  
– Isaiah 40:26

"I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded."  
– Isaiah 45:12

"The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:"  
– Joel 2:10

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" – Matthew 24:29

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring" – Luke 21:25

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."  
– 1 Corinthians 15:41

"Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." – Jude 1:13

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." – Revelation 6:14

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." – Revelation 8:14

"And his tail drew the third part of the stars of heaven, and did cast them to the earth" – Revelation 12:4

[These two verses refer to a third part of the stars. In the latter verse, they are generally understood to refer to the company of angels that rebelled. Stars and angels are so closely associated throughout God's Word that there may be some otherwise unexplained connection between them.]

## **Geocentric spatial relations**

It is impossible to do justice to Biblical cosmology without taking into account the hundreds of passages throughout the Bible that are plainly geocentric and whose natural meanings imply a common frame of reference that embraces both heaven and earth. The billions of miles of space, which modern astronomers propose, are in sharp conflict with the spatial framework used in the Bible. The earth of the Bible is inconceivably larger than the sun in absolute terms. It is impossible to reconcile Biblical cosmology – how God describes His own Creation – with the bizarre 'cosmos' of modern astronomy, where the earth could not possibly be more pathetic or insignificant. Indeed, the more pronounce-ments that NASA and its allies make about the 'cosmos' the more stridently they contradict the Biblical account. It is always the same small pool of self-appointed 'experts' who make these outlandish declarations, with no hard evidence whatever to back them up.

Christians need to ask themselves why they believe the picture of heaven and earth portrayed by NASA, not simply because it conflicts with the Biblical narrative but because this secretive, Masonic organization continues to spew forth nonsensical pronouncements that mock God's Word. Do you seriously think the earth is in danger of being destroyed by a giant asteroid? Do you seriously believe the earth is spinning on its 'axis' at 1,000 miles an hour? Do you seriously believe there is 'intelligent life' in the 'depths' of space? Do you seriously believe that two men wearing nylon pyjamas landed on the moon in an aluminum can in 1969? The ONLY evidence you have for any of this is the relentless propaganda engineered by NASA, Hollywood, the big television corporations, and the mainstream media. Why are Christians willing to set aside God's Word and believe an alternative account of reality for which they possess not one shred of objective, verifiable evidence?

### **Ascending and descending**

"And the LORD came down to see the city and the tower, which the children of men builded... Go to, let us go down, and there confound their language, that they may not understand one another's speech."

– Genesis 11:5-7

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." – Genesis 28:12

"Who hath ascended up into heaven, or descended?" – Proverbs 30:4.

"For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth" – Psalm 102:19

"Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke." – Psalm 144:5 [See also "He bowed the heavens also, and came down; and darkness was under his feet." – 2 Samuel 22:10]

[The LORD "bowed" [stretched out or bent (like a bow)] the heavens and "came down", an action that began in the third heaven and continued past the firmament to the mountains below.]

"Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." – Isaiah 64:1

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." – Daniel 7:27

"For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth." – Micah 1:3

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." – John 3:13.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." – Acts 4:12

"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." – Acts 7:55-56