

THE GEOCENTRIC COSMOLOGY OF GENESIS 1:1-19

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BACKGROUND

The man who almost single-handedly de-throned the Biblical teaching of geocentricity from its rightful place in Christian cosmology was Nicholas Copernicus (1473-1543). Copernicus developed the heliocentric model based on philosophical assumptions as expressed in his manuscript “*De revolutionibus orbium coelestium*” in 1512. He followed the influence of the teaching of Greek philosophers such as Pythagoras, Aristarchus and Plato, rather than that of the teaching of Bible exegesis. Since the time of the Reformation, the Christian world, for the most part, has acquiesced to man’s reasoning rather than Biblical explication for its cosmology. Early Christians interpreted their Bibles literally and maintained that the earth was the center of the planetary system as well as of the “universe.” They recognized that the Bible was consistently and singularly geocentric throughout in its cosmology. Post-Reformation Christians have overturned biblical exegesis for human wisdom. This essay is an effort to exegete the Hebrew text of Gen. 1:1-19 with the purpose of demonstrating the Christ-honoring geocentric structure of the heavens and earth. This Biblical demonstration of geocentricity should challenge Christians to return to the authority of the Bible in all areas including cosmology.

INTRODUCTION

Theme

The Bible is the self-revelation of God. The first verse of the Bible begins with God as the subject and main theme. This theocentric theme culminates in the Lord Jesus Christ of Whom Paul revealed: “*For of him, and through him, and to him, are all things: to whom be glory for ever. Amen*” (Rom. 11:36; cf. also Rev. 4:11).¹

Structure

Moses makes obvious his literary style as he reveals the Lord’s creation week in a series of three couplets including eight creative acts culminating in the creation of man *imago Dei*. Days One and Four record the creation of light and lightbearers. Days Two and Five record the creation of the face of the firmament and water that are filled with the fowls and fish, respectively. Days Three and Six, revealing two creative acts each, record the creation of land and vegetation for the created animals and man to consume. The Lord God, through Moses, enumerates the days with ordinal numbers and the expression “*the evening and the morning.*” Moses permeates the account of the creation week with

¹It should be noted that the Lord Jesus Christ, during His earthly ministry, believed in the literal creation account and the historicity of Adam and Eve (Mt. 19:4-5).

the adjective good (*tov טוב*) to reveal the nature of the Good Jehovah, Who has always had man's ultimate good in the divine plan (vv. 4, 10, 12, 18, 21, 25, and 31; cf. Gen. 50:20; Rom. 8:28).

Moses uses his repetitious formula "Let there be..." following "and God said" throughout including 1) the divine fiat, 2) the divine creation, 3) the divine evaluation, 4) the divinely given parameters of the created object, and 5) the divine nomenclature. The Lord reveals the creative events He utilized to change the earth from a formless and void sphere of water to a formed (livable) and voidless (living) home for man. The creation account is obviously and purposefully geo-centric, grammatically and Biblically, giving the divine (and therefore absolute)² perspective of the creation of heaven and earth.

Exegesis

The Beginning (1:1)

In the beginning God created the heaven and the earth.

Moses uses very simple yet specific terms to describe the initial creation "in the beginning" (*bere'shith בְּרֵאשִׁית*)³ of the heaven⁴ and earth to his Jewish audience. His description of divine activity moves toward the creation of the earth⁵ and its suitability for man's habitation (cf. Isa. 45:18). His introductory statement begins with God's

²Moses, the human writer of Genesis, obviously was not alive during the creation week and so the perspective of Genesis 1 and 2 is not from man's vantage point (phenomenological), but from God's vantage point, Who was outside of the heavens and earth. The phenomenological hermeneutic devastates the supernatural when applied to other doctrines. This interpretative system destroys the supernatural teaching about Christ's birth, miracles, and resurrection, and therefore Bible believers should shun it in Biblical cosmology.

³Before creation all there was was the triune God. Nothing existed before creation including time, space, heaven, etc. (Jn. 1:3). There was no infinite space before creation and obviously God did not create any infinite space or universe because the Bible teaches that the third heaven was a finite creation (cf. I Ki. 8:27), that the first and second heavens had boundaries (Gen. 1:7-8), that the creation of something infinite would never be completely created (cf. Ps. 90:2), and that infinity is a characteristic of God alone (Gen. 21:33; cf. I Tim. 6:16).

⁴The Hebrew word *hashshamayim* שָׁמַיִם has a dual, not a plural ending on it consistently throughout the OT (cf. Gen. 2:1). This dual ending indicates that this account is about the creation of the physical heavens including the open firmament (immediate atmosphere; v. 20) and the celestial heaven (outer space; vv. 14-16; cf. also I Cor. 15:46). The second heaven apparently is divided from the first by the absence of oxygen. Paul indicates that the realm of God's presence is the "third heaven" (II Cor. 12:2). This third heaven was created as well (cf. I Ki. 8:27; Dt. 10:14), and it is divided from the second by the waters above (cf. Ps. 148:4; Ezk. 1:26), but its creation is not recorded in the first chapter of Genesis.

⁵Hebrew was the original divinely given language (e.g., Gen. 2:23) and the etymological root for "earth" bares out this truth in the Hebrew 'eretz אֶרֶץ.

creative role in the creation of all things. God (*'elohim* אֱלֹהִים)⁶ created (*bara* בָּרָא)⁷ *ex nihilo* (“from nothing” according to Heb. 11:3) all creation including the heavens and angelic realm (cf. Ps. 104:4; Col. 1:16; Neh. 9:6), and earth,⁸ by His word.⁹ The first verse is the introduction and parallels Gen. 2:1 as the conclusion of this section (through v. 2:3). This *inclusio* (Gen. 1:1-2:1) refers to the creation of the two physical heavens (“the atmosphere” and “the stellar space”) only, and not the third heaven, as the context demands and Ex. 20:8-11 confirms.

Day One (1:2-5)

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that is was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Moses records the initial day of creation. Since he moves the revelatory narrative immediately to focus upon the earth one must recognize the centrality of it in God’s creative plan. He uses three clauses to describe the conditions needing God’s creative action. First, the earth “*was without form and void*” (*tohu wavohu* תוהו ובוהו).¹⁰ The word *tohu* occurs twenty times in the OT referring to something that is futile.¹¹ It identifies with “desert” and “wilderness,” and consequently with that which is barren or unlivable. In Dt. 32:10-11, the Hebrew word *tohu* accompanies the verb “*fluttereth over*” (*rachaph* רָחַף), which Hebrew verb translates into “*moved upon*” in Gen. 1:2. The word *bohu* בוהו occurs also in Jer. 4:23 and Isa. 34:11, suggesting that which is lifeless. Together these words seem to indicate that God was beginning to make inhabitable and living the un-inhabitable and lifeless earth that He ultimately called good

⁶The form for God is a plural noun suggesting but not proving the Trinity doctrine (cf. Isa. 48:16-17; I Jn. 5:7). When *'elohim* אֱלֹהִים is used with a singular verb it refers to the God of the Bible. When it occurs with a plural verb, it refers to the “deities” or “gods” of paganism.

⁷This verb *bara* בָּרָא is translated “created” and God is always the subject of the verb. Other words for the creation process are *yatzar* יָצַר (“formed”) and *asah* עָשָׂה (“made”). Isaiah employs these three words in Isa. 45:7.

⁸The Biblical author of Hebrews designates Heaven and Earth as “worlds,” stating: “*by whom also he made the worlds*” (Heb. 1:2) and “*Through faith we understand that the worlds were framed by the word of God*” (Heb. 11:3).

⁹The Apostle John gives obvious parallel to the Mosaic creation week, and thereby emphasizing Christ as Creator, by using similar language (“*In the beginning was the Word...*”) and recording the Lord Jesus Christ’s first week of public ministry (cf. Jn. 1:19, 29, 35, 43; 2:1).

¹⁰These two masculine, singular (m.s.) nouns taken together may be a *hendiadys* (one through two) or a *farrago* (two alliterative words meaning something different when together than when independent).

¹¹The *Authorized Version* (AV) translates *tohu* as “desert,” “nothing,” “confusion,” “vain,” and “vanity” (cf. Isa. 40:17, 23).

(Gen. 1:31). Moses states in the second clause that “darkness was upon the face of the deep,” apparently paralleling the deep (*tehom* תְּהוֹם) with the earth. The creation Psalm 104 identifies the deep with the waters upon the earth (v. 6). The Lord God created and named the darkness (*choshek* חֹשֶׁךְ)¹² which was over the face (*peney* פְּנֵי)¹³ of the deep. The third clause parallels the waters (*mayim* מַיִם)¹⁴ with the deep and contrasts the Spirit (*ruach* רוּחַ) of God¹⁵ with the darkness. God created the waters, with the associated darkness, as His un-furbished but presumably spherical earth.¹⁶ The good corrective for the darkness was the creation of light, which source was the Spirit of God¹⁷ Who moved upon (*merachepheth*)¹⁸ the face of the waters.

The Lord’s creative fiat “let there be...and there was” (*yehiy...wayehiy* יְהִי יְהִי)¹⁹ produced the light (‘*or* אֵר). This light, distinct from sunlight, moonlight and starlight (vv. 15-18), is the light to which Solomon refers, stating “While the sun, or the light, or the moon, or the stars, be not darkened...” (Eccl. 12:2; cf. I Cor. 15:41). This created and good light was the first of three divisions during the first three days (cf. vv. 6, 9). God divided (*wayyavedel* וַיַּבְדֵּל)²⁰ the light from the darkness and called or named (*qara’* קָרָא) them both, thus indicating His creative and authoritative power over them.

¹²“I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things” (Isa. 45:7). This created darkness was not evil nor a symbol for evil at this point.

¹³The Hebrew word for “face” indicates that all of God’s creation had boundaries and is therefore finite. The face of the earth (vv. 2, 29) meets the face of the heavens (v. 20). The face of the earth is the abode of man (cf. Gen. 11:4; Lk. 12:56; and Acts 17:26) and the face of the heavens is the abode of the fowl (v. 20).

¹⁴This masculine noun (*mayim*) is dual and seems to be connected etymologically to the Hebrew word for heaven (*shamayim*).

¹⁵This additional name of God elaborates on the plural ‘*elohim* (v. 1) and anticipates the plural pronominal suffixes in Gen. 1:26 (“our image...our likeness”). The Spirit of God was active in creating earth (Ps. 104:30), garnishing the heavens (Job 26:13), and creating man (Job 33:4).

¹⁶The shape of the earth is a three-dimensional circle (sphere) according to Isa. 40:22.

¹⁷“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light...” (Rev. 22:5). The psalmist states that God, during the creation week, covered Himself “with light” (Ps. 104:2) and Habakkuk declares that His brightness is “as the light” (Hab. 3:3-4).

¹⁸This *Piel* participle, indicating intensity, emphasizes the rotational movement of the Spirit around the earth giving the effect of His light encroaching upon the darkness or the day upon the night.

¹⁹Both Hebrew words come from the *hayah* הָיָה verb (“to be”), the first conjugated as *Qal* jussive and the latter as *Qal* imperfect (conversive) and occurs ten times in Gen. 1 (vv. 3, 6, 9, 11, 14, 20, 24, 26, 28, and 29) The *tetragrammaton* (JHWH יהוה) or name for Jehovah יהוָה comes from this *hayah* verb (cf. Ex. 3:14).

²⁰This *Hiphil* imperfect 3 m.s. singular verb from *badal* בָּדַל emphasizes causation of separation on the Lord’s part.

He defined the Day (*yom יום*)²¹ and Night (*layelah לַיְלָה*) with regard to the movement of the light (from the Spirit) upon the dark earth, affecting simultaneously on opposite sides of the earth the presence or absence of light. Since the Lord God created darkness first, the light presumably came twelve hours later (cf. Jn. 11:9) to dispel the evening (*erev עֶרֶב*) and bring in the light of the morning (*boqer בֹּקֶר*),²² producing the first day (*yom 'echad יום אֶחָד*).²³ At the end of Day One all that God had created was the mass of darkened water, with the light moving around it. This movement initiated time, making the creation of time earth-centric, and therefore all time “earth-time.” There was no heaven, and consequently the earth had no relationship with the uncreated sun, moon or stars. God’s creation was exclusively geocentric.²⁴

Day Two (1:6-8)

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. And God called the firmament Heaven. And the evening and the morning were the second day.

God’s second division of creation, which was spatial, was the division of the waters of the watery sphere called earth. He created the firmament (*raqiya רָקִיעַ*) to divide the waters under from the waters above the firmament (Cf. II Pet. 3:5). The waters under the firmament constituted the earth (cf. vv. 9-10) and the waters above constituted the edge of the outer limits of the firmament (cf. Ps. 148:4). This firmament, named heaven (*raqia` = shamayim*),²⁵ came into existence the second day, and its parameters include the earth (below) and earth water (above).

The word “firmament” comes from the Latin Vulgate word *firmamentum* (cf. *stereoma sterewma* in the LXX) and is a good translation because the “emptiness” of space has substance, which Isaac Newton called aether. The Biblical writers used the verb *raqa`* to refer to the spreading out silver (Jer. 10:9) or gold (Isa. 40:19) as beaten metal. Elihu likened the firmament to a strong, molten looking glass (Job. 37:18) which suggests the reflective powers of the outer layer of water over the heaven. Presumably the waters above the firmament are the same as the “a sea of glass like unto crystal”

²¹God defined Day as a period of light. From Day Four on this temporal period is based on the sun’s movement with respect to the earth, and may be termed a “solar day.”

²²Scripture refers to this as “morning light” elsewhere (I Sam. 14:36; 25:22, 34, 36; II Sam. 17:22; II Kings 7:9).

²³Moses, under the Holy Spirit’s guidance in the process of inspiration (II Pet. 1:21) defines the days of the creation week as literal days, as he declares “*For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it*” (Ex. 20:11; cf. also 31:17).

²⁴In the eternal state, earth will be the spiritual and physical center of all of God’s creation (Rev. 21:1-3).

²⁵That the firmament refers only to the atmosphere or “sky” (NIV) is easily refuted by the dual ending on heaven and the immediate context of v. 14.

before the Lord's throne (cf. Rev. 4:6). God's throne (Ps. 11:4), which is in the third heaven, is "above the firmament" (Ezk. 1:22-26). The firmament, as days four and five will bear out, contain both the stellar realm of the heavens with the sun, moon, and stars (vv. 14-18), and also the atmosphere (v. 20) in which the fowl fly.²⁶

Moses records the conclusion of Day Two with the familiar refrain "and the evening and the morning" were the second day. The light source was the same Spirit Who moved around the earth creating the effect of night replaced by day. The earth is the fixed focal point around which all movement consists. The Lord, Who is the Wisdom of God (cf. Prov. 8:12, 22, 35 with I Cor. 1:24, 30), confirms this hermeneutic by averring, "When he prepared the heavens, I was there: when he set a compass upon the face of the depth" (Prov. 8:27). The psalmist corroborates that the earth is the absolute, fixed point, stating "the world also is stablished, that it cannot be moved" (Ps. 93:1).²⁷ The Bible records that the earth is the fixed divine footstool: "Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? And where is the place of my rest?" (Isa. 66:1).²⁸

At the end of Day Two²⁹ God had separated the Earth's waters with the firmament between the water below and the waters above. The movement of light necessary to establish Day Two was relative to the fixed, geocentric earth. Earth was the center of the heavens and had no relationship with the uncreated sun, moon or stars.

Day Three (vv. 9-13)

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

²⁶The expression "the open firmament of heaven" translates the literal Hebrew "the face of the firmament of heaven."

²⁷The Lord's throne (v. 2) is established or stationary as well as the earth. Both the verbs "is stablished" and "is established" come from *cun* כּוּן and are defined by the negative *bal timmot* בַּל תִּמּוֹט ("cannot be moved"). The only movement of the earth recorded in the Bible is the Lord's eschatological judgment upon earth (e.g., Isa. 13:13; 24:1, 20). According to Job, God shakes "the earth out of her place" (*mimmeqomah* מִמֶּקוֹמָהּ) in judgment (Job. 9:6).

²⁸Cf. I Chr. 28:2; Acts 7:49.

²⁹Two (*sheniy* שְׁנַיִ) is a masculine, ordinal number.

Day Three concludes the first half of the creation week with the third division. The Lord separated the waters on earth from the dry land (*hayyabashah* הַיַּבֶּשֶׁת)³⁰ and named the waters Seas and the landmass Earth.³¹ Solomon refers to the boundaries of God’s created seas and land, stating, “When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth” (Prov. 8:29). Furthermore, the Lord created foundations for the earth and asked Job if he had knowledge about them, stating, “Where wast thou when I laid the foundations of the earth?...Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof?” (Job. 38:4, 6).³² The Lord also created the fountains of the deep according to Solomon: “When he established the clouds above: when he strengthened the fountains of the deep” (Prov. 8:28).³³ The Lord declared that the land³⁴ and seas were good.

The second creative act on Day Three was the creation of life-bearing vegetation.³⁵ This is the first example of indirect creation wherein the Lord created vegetation through the life-bearing earth. The vegetation (*deshe’* דֶּשֶׁא) included plants (*esev* עֵשֶׂב) and trees (*etz* עֵץ) with seeds (*zera’* זֵרַע).³⁶ The light from the Spirit of God was sufficient for the growth of this vegetation prior to the creation of the sun on Day Four. The Lord God set boundaries for the vegetation to produce “after his kind” (cf. Gen. 1:21, 24-25; 6:20; 7:14). Through Day Three the Lord had created sufficiently to turn the formless (watery “wasteland”) earth into one which was livable.

At the conclusion of Day Three, which was still based on the time reference of night and day, evening and morning, and was produced by the rotating light from the Spirit of God, the earth was a fixed, livable sphere, with no relationship to the uncreated sun, moon or stars.

Day Four (vv. 14-19)

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.

³⁰Since the text states that the dry land appeared (*wethera’eh* וַתֵּרָאֵה a reflexive Niphal verb from *ra’ah* רָאָה), and was not created, its elements may have been present since Day One.

³¹By defining the words “water” and “earth” more precisely in this verse (v. 10) than the former (v. 2), the Lord God gives an example of His expected hermeneutic for the Bible. The words of Scripture must be interpreted literally and contextually.

³²Cf. also Ps. 102:25; Isa. 48:13; 51:13; and Zech. 12:1.

³³Cf. also Gen. 7:11; 8:2; and Rev. 14:7. The Bible implies that there was a vapor canopy surrounding the earth, which was “the heavenly ocean,” or flood (*hammabbul* הַמַּבּוּל), not mentioned until Gen. 6:17.

³⁴The creation of land anticipates the “promised land” the Lord would ultimately give Israel (cf. Gen. 12:1; Dt. 1:8, *et al*; Josh. 1:2 ff.).

³⁵Vegetation life is not conscious life as animals and men possess.

³⁶This first reference to seed anticipates the great theme of the seed promise of the Messiah (cf. Gen. 3:15; 12:7; 13:15; Gal. 3:16).

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. And the evening and the morning were the fourth day.

Moses introduces the creative activity on the fourth day with the divine fiat “*Let there be.*” The fourth day begins the second series of days and is the middle day of the first week.³⁷ This second series gives the divine remedy for the formless earth. Not only did God make the earth livable but He now gives it living creatures. Day Four parallels Day One with regard to the creation of light. On the first day God created light which emanated from the Spirit of God (Ps. 104:2), and on the fourth day He created the two great light bearers (*hamme’oroth* הַמְּאֹרֹת).³⁸

This fourth day of creation repudiates any notion of heliocentricity. First, the creation formula *yehiy...wehayu* (*Let there be...and there was*) demands that the two great light bearers were created on Day Four, and were not hidden since Day One.³⁹ Second, there was no heaven on Day One for the placement of the two great light bearers. Third, since time hitherto had been determined by the movement of light around the earth, hermeneutics demands that time still be determined by the movement of light, whatever its source, around the earth. Fourth, if the earth began to orbit the sun, this passage fails to indicate that teaching, and it fails to record any change from a geocentric to a heliocentric creation.

God placed the sun, moon and stars “*in the firmament of the heaven*” (*bireqiya` hashshamayim* בְּרִקְיעַ הַשָּׁמַיִם) or in the celestial heaven, on Day Four. Moses utilizes this expression three times (vv. 14, 15, and 17) to emphasize the divine placement and celestial location of these light bearers. The Lord revealed the three-fold purpose of the light bearers (vv. 17-18) with the Hebrew conjugation of the *Hiphil* infinitive construct: to give light (*leha’iyr* לְהָאִיר), to rule (*welimeshol* וּלְמַשֵּׁל), and to divide (*ulahavediyal* וּלְהַבְדִּיל). The narrative repeats the purposes of the celestial lights, all of which are for the benefit of the earth. The earth needs physical enlightening,⁴⁰ celestial governing, and temporal dividing. Moses gives four functions for the temporal separation that the celestial light bearers provide. Their functions are for signs (*le’othoth* לְאֹתוֹת),⁴¹ for

³⁷This lengthy narrative, second to the narrative for the creation of man (vv. 26-31; 2:7-25), focuses on God’s emphasis for the subservient purpose of the sun, moon and stars relative to the earth.

³⁸This noun is a masculine plural with an article. The word “light [bearer]” (*ma’or* מְאֹר) in v. 16 must be distinguished from the word “light” (*’or* אֹר) in v. 3.

³⁹It may be argued that the elements for the land mass were created on the first day since the verb “let appear” (*wethera’eh*) refers to the land mass, and Ps. 104:6-7 suggests the same.

⁴⁰The light from these light bearers reached the earth on Day Four since that was one of their purposes. Regardless of the speed of light and distance of the stars, the celestial heavens were created with the appearance of “age,” just as Adam and Eve were (Gen. 1:27-28; 2:7-24). Those who reject this Biblical revelation are open to divine deception (Ezk. 14:9).

⁴¹These signs include God’s control over His geocentric creation (Isa. 38:7-8) as well as for His prophecies of the coming of the Lord Jesus Christ (Joel 2:30-31; Mt. 24:29-30).

seasons (*ulemo`adiym* וּלְמוֹעֲדִים),⁴² for days (*uleyamiym* וּלְיָמִים)⁴³ and for years (*weshaniym* וְשָׁנִים). Because of Moses' linguistic de-emphasis on "the stars" (*hacocaviym* הַכּוֹכָבִים),⁴⁴ the divine account indicates they are relatively insignificant in God's overall redemptive plan for earth (Mt. 19:28) and mankind (Jn. 3:16).⁴⁵ The movement of light on the earth, now from new sources, the sun, moon, and the stars, constituted Day Four. The celestial light bearers, primarily the greater light and lesser light, encroached upon the darkness of earth, dispelling the evening and giving morning throughout the world.

The literal and contextual interpretation of Gen. 1:1-19 demands the only possible understanding that God created the geocentric earth surrounded by the three heavens, regardless of any scientific ramifications.⁴⁶ Other Biblical passages are consistent with this interpretation. For instance, the classic case for geocentricity is Joshua's statement, *Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon*" (Josh. 10:12). Joshua did not cry out to the earth to stop rotating, because from his vantage point the sun and moon not only looked like they were moving phenomenologically, but they were in actuality.⁴⁷ The verse following gives the divine and therefore absolute perspective that *"the sun stood still, and the moon stayed..."* (v. 13).⁴⁸

Another passage corroborating geocentricity is Eccl. 1:5-7: *"The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirlleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return*

⁴²"He appointed the moon for seasons: the sun knoweth his going down" (Ps. 104:19).

⁴³Cf. Ps. 136:8-9.

⁴⁴Moses places this one reference to the masculine plural noun for stars in a non-stressed location of v. 16.

⁴⁵Pagans, on the other hand, place heavy emphasis on the worship of and knowledge from the stars (Isa. 47:9; Jer. 27:9; Dan. 2:2). God condemned astrology among the Jews (Dt. 18:10-11). Sun worship was so prevalent in the days of Job that he denied any act of paganism, stating, *"If I beheld the sun when it shined, or the moon walking in brightness; And my heart hath been secretly enticed, or my mouth hath kissed my hand"* (Job 31:26-27).

⁴⁶God is the author of His scientific laws about which man knows little without the help of Scripture. In fact, the Lord God said to Job: *"Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?"* (Job 38:33). Again, the Lord stressed the limitations of human knowledge by stating, *"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"* (Jer. 31:37).

⁴⁷As atheists, agnostics, evolutionists, and heliocentric creationists consistently apply the phenomenological hermeneutic to accounts such as the Lord Jesus walking upon the water, their anti-supernatural interpretation must be *"And when the disciples saw him walking on the sea [from the disciples' vantage point]?"* (Mt. 14:26).

⁴⁸The psalmist refers to the rising sun in relation to the stationary earth stating, *"The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof"* (Ps. 50:1).

again.” Solomon lists three objects that move continually⁴⁹ relative to the earth: the sun, the wind, and the rivers. Hermeneutically, it would be difficult if not impossible to interpret these verses to teach that the earth moves relative to the sun but is stationary relative to the wind and rivers. Alternatively, would one want to interpret the passages as saying that the earth moves relative to the sun, wind and rivers?

The most significant object of the Lord’s creation in the firmament is the sun (*shemesh* שֶׁמֶשׁ) according to David (Ps. 19:1-6). The psalmist uses four descriptive terms, three Hebrew conjugations and one noun, to refer to the movement of the sun. God has set (*sam* שָׁם)⁵⁰ a tabernacle in the firmament for the sun. This bright orb, comes out (*yotze’* יָצָא)⁵¹ as a bridegroom comes from his nuptial chamber, rejoices as a strong man does to run (*larutz* לָרוץ)⁵² his race, and goes forth (*motza’o* מוֹצְאוֹ)⁵³ throughout its complete circuit to the ends of heaven.

Other passages confirm the geocentric teaching of Gen. 1:1-19. The Scriptures teach that the earth is stationary (I Chr. 16:30; Job 26:7), that the stars have their courses (Judg. 5:20), and heaven has its circuit (Job 22:14). There are no consistent and compelling arguments from the Bible for heliocentricity. Proof for this false view must be sought outside of the Bible and then forced upon Bible texts.

CONCLUSION

The Lord gave revelation about His geocentric creation through His servant Moses (Gen. 1:1-19). The details of the narrative of the creation account clearly and consistently teach God’s geocentric creation. He made the earth into a livable and living world for His special redemptive purposes. On Day One He created the earth as a darkened sphere of water and commenced time with light moving across the face of earth. On Day Two He created the Heavens which separated the earth’s upper waters from the earth’s lower waters. On Day Three He separated the land from the seas and created life-bearing vegetation. On Day Four, He placed the light bearers in the firmament to benefit the geocentric earth. Of course, Day Five records the creation of animal life and Day Six focuses on the creation of man *imago Dei*. The Bible

⁴⁹Solomon lists two verbs (*zarach* זָרַח [“arise”] and *bo’* בָּא [“goeth down”]) and eleven active participles (*sho’eph* שׁוֹאֵף [“hasteth”], *zoreach* זֹרַח [“arose”], *holeche* הוֹלֵךְ [“goeth”], *sovev* סוֹבֵב [“turneth about”], *sovev sovev* סוֹבֵב סוֹבֵב [“whirleth about continually”], *holeche...shav* שָׁב הוֹלֵךְ [“returneth again”], *holeciym* הוֹלְכִים [“run”], *holeciym* הוֹלְכִים [“come”], and *shaviym* שָׁבִימ [“return again”]), indicating habitual motion in these three verses.

⁵⁰This is a *Qal* perfect 3ms verb, connoting completed action, past tense.

⁵¹This *Qal* active participle connotes present tense.

⁵²This part of speech is the *Qal* infinitive construct.

⁵³The noun completes the series of four parts of speech to emphasize the sun’s movement from start to finish.

consistently teaches the centrality of earth in God's physical creation for His redemptive purposes.⁵⁴

The earth is preeminent in the Lord's creation and not the sun. The Bible never teaches that the earth moves around the sun or that it is ever in the heavens to do so. Christianity, and fundamentalism within, has embraced, for the most part, a fallacious cosmology based on man's reasoning rather than Bible exegesis. Rather than looking to the Scriptures which the Creator wrote for absolute cosmology, many receive the philosophy of men (Col. 2:8) and are severely benighted. Will Christianity follow the philosophical rationale of Copernicus or the Biblical revelation of Christ? Jeremiah of old stated the tension between man's words and God's when he said, "*Yet a small number...shall know whose words shall stand, mine, or theirs*" (Jer. 44:28).

⁵⁴Christians should recognize that Christ's came to save the earth's fallen mankind. Paul states, "*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned...For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ*" (Rom. 5:12, 17). Christ did not die for aliens, extra-terrestrials, or other demonic manifestations. Biblical Christianity is exclusively geocentric soteriologically.