

BIBLICAL EVIDENCE SUPPORTING A STATIONARY FLAT EARTH

THE EARTH IS STATIONARY

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

"The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved." (Psalm 93:1).

"Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously." (Psalm 96:10).

"Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty... Who laid the foundations of the earth, that it should not be removed forever." (Psalm 104:1, 5).

THE EARTH AND THE HEAVENLY BODIES ARE ENCLOSED BY 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. 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." (Genesis 1:6-8).

Here, we find that God created the expanse of the heavens by separating "the waters which were under the firmament from the waters which were above the firmament." It could not be any clearer; there is water both below the firmament and above the firmament.

"Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created. He hath also stablished them forever and ever: he hath made a decree which shall not pass." (Psalm 148:1-6).



ACCORDING TO
GENESIS 1:6-8, THERE
IS WATER BOTH
BELOW THE
FIRMAMENT AND
ABOVE THE
FIRMAMENT

The word translated as "firmament" here is *râqîy a'*

H7549 - *râqîy a'*

BDB [Brown Driver Briggs Hebrew Dictionary] definition:

1) extended surface (solid), expanse, firmament

1a) expanse (flat as base, support)

1b) firmament (of vault of heaven supporting waters above)

1b1) considered by Hebrews as solid and supporting 'waters' above

Note BDB's recognition that the firmament refers to the "vault of heaven supporting waters above," and adds that it was "considered by Hebrews as solid and supporting 'waters' above."

The root of H7549 (*râqîya'*) is H7554 (*râqa'*), which is defined by Strong's as:

"A primitive root; to pound the earth (as a sign of passion); by analogy to expand (by hammering); by implication to overlay (with thin sheets of metal): —beat, make broad, spread abroad (forth, over, out, into plates), stamp, stretch" (Strong's Concordance).

The firmament that holds back the waters above appears from its root word to be solid, as if hammered out like a sheet of metal.

Scripture goes on to state that the heavenly bodies were placed inside this firmament.

"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. And the evening and the morning were the fourth day." (Genesis 1:14-19).



SCRIPTURE STATES IN PLAIN LANGUAGE THAT:

- THERE IS WATER BOTH BELOW THE FIRMAMENT AND ABOVE THE FIRMAMENT (GENESIS 1:6-8)
- THE HEAVENLY BODIES WERE PLACED INSIDE THE FIRMAMENT (GENESIS 1:14-18)

THE FIRMAMENT IS SOLID IN NATURE

In the following passage, Elihu in his conversation with Job confirms what we have already learned from the Creation account in Genesis, namely that the firmament that separates the waters and the houses of the heavenly bodies is solid. Note that Elihu uses H7554 (*râqa'*), the root word of firmament, which means "by analogy to expand (by hammering); by implication to overlay (with thin sheets of metal): —beat, make broad, spread abroad (forth, over, out, into plates), stamp, stretch."

"Hast thou with him spread out the sky [H7554 - *râqa'*], which is strong, and as a molten looking glass?" (Job 37:18).

Now, let us examine a key passage often quoted by those advocating the globe model:

"It is he that sitteth upon the circle [H2329 - *chûg*] 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 word used here to denote "circle" is *chûg* [H2329]. It quite literally means circle, circuit, or compass, and by extension can refer to the vault of the heavens. It does not mean "ball" or "sphere."

chûg [H2329]

BDB definition:

- 1) circle, circuit, compass
- 2) vault (of the heavens)

H2329 (*chûg*) is in no way indicative of a ball or sphere. Isaiah, under divine inspiration, was deliberate in his word choice here; he did not lack a word for "ball," as can clearly be seen in the following passage:

"He will surely violently turn and toss thee like a ball [H1754 - *dûr*] into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house." (Isaiah 22:18).

Isaiah, when referring to a ball penned H1754 (*dûr*) not H2329 (*chûg*). These are mutually exclusive expressions.

It is important to note here that H2329 (*chûg*) can refer to the "vault of the heavens" which, in context, seems the most fitting application of its usage in this passage. Let us look at it again:

"It is he that sitteth upon the circle [H2329 - *chûg*] of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens [H8064 - *shâmayim*] as a curtain, and spreadeth them out as a tent to dwell in:" (Isaiah 40:22).



This passage tells us that God sits upon the vault of the heavens above the Earth and that from His vantage point, the inhabitants of Earth appear like grasshoppers. God, of course, is omnipresent and does not need to strain His eyes to see the inhabitants of Earth, but the picture that Isaiah is painting is quite clear.

This passage also tells us that God stretches out the heavens [H8064 - *shâmayim*] like a "curtain" and spreads them out like "a tent." The word used here to denote "the heavens" is the same word used in Genesis to identify the firmament:

"And God called the firmament [H7549 - *râqîy a'*] Heaven [H8064 - *shâmayim*]. And the evening and the morning were the second day." (Genesis 1:8).

What Isaiah is communicating then is that God sits upon (or above) the firmament which is stretched over the Earth like a tent.

Scripture continually says that God stretches out the heavens (*shâmayim*): Psalm 104:2, Job 9:8, Isa. 40:22; 42:5; 44:24; 45:12; 51:13, Jer 10:12; 51:15, Zec. 12:1.



ISAIAH TELLS US THAT GOD SITS UPON (OR ABOVE) THE FIRMAMENT WHICH HE STRETCHES OVER THE EARTH LIKE "A CURTAIN" OR "A TENT." (ISAIAH 40:22).

THIS ANALOGY WOULD MAKE NO SENSE IN THE CONTEXT OF A GLOBE.

Eliphaz, in the book of Job, agrees with this interpretation, for he says that God walks upon the *chûg* (H2329), the same word used by Isaiah to denote the vault of heaven:

"Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit [H2329 - *chûg*] of heaven[H8064 - *shâmayim*]." (Job 22:14).

Eliphaz clearly believed that God dwells at the zenith of the firmament:

"Is not God in the height of heaven [H8064 - *shâmayim*]? And behold the height of the stars, how high they are!" (Job 22:12).

Solomon, in his commentary on the Creation account, reinforces what we have learned thus far from the pen of Moses, Isaiah, and the author of Job:

"When he prepared the heavens [H8064 - *shâmayim*], I was there: when he set a compass [H2329 - *chûg*] 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:" (Proverbs 8:27-29).

Here, again, we find the same word used to identify the firmament, or the heavens: *chûg* (H2329)

"PRAISE YE HIM, SUN AND MOON: PRAISE HIM, ALL YE STARS OF LIGHT. PRAISE HIM, YE HEAVENS OF HEAVENS, AND YE WATERS THAT BE ABOVE THE HEAVENS. LET THEM PRAISE THE NAME OF THE LORD: FOR HE COMMANDED, AND THEY WERE CREATED. HE HATH ALSO STABLISHED THEM FOR EVER AND EVER: HE HATH MADE A DECREE WHICH SHALL NOT PASS." (PSALM 148:3-6)

Solomon, in the above passage, is restating what God did during Creation week (See Genesis 1:2.) In context, it appears that Solomon is speaking specifically about where the physical firmament rests upon the deep, for he says plainly after speaking about the preparation of the heavens [H8064 - *shâmayim*] that the *chûg* (H2329) was set "upon the face of the depth."

Solomon, here, is referring to the outer circle of ice established by God to contain the seas, for he goes on to say that:

"When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:" (Proverbs 8:29).

Regardless of which interpretation one adheres to, one thing is certain: it is nowhere even hinted that the earth is a globe. All of the Biblical references examined so far irrefutably depict a flat earth enclosed by the firmament of heaven.

Let us now examine a most remarkable vision recorded by the prophet Ezekiel (Ezekiel chapter 1):

"Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens [H8064 - *shâmayim*] were opened, and I saw visions of God." (verse 1).

"And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire." (verse 4).

"Also out of the midst thereof came the likeness of four living creatures. ..." (verse 5).

"And the likeness of the firmament [H7549 - *râqîy a'*] 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 [H7549 - *râqîy a'*] 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 [H7549 - *râqîy a'*] that was over their heads, when they stood, and had let down their wings. And above the firmament [H7549 - *râqîy a'*] 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. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake." (verse 22-28).

Here, Ezekiel tells us:

- The heavens [H8064 - *shâmayim*] were opened (Ezekiel 1:1).
- A whirlwind, a great cloud, a fire infolding itself came out of the north (Ezekiel 1:4). The "north," in context here, seems to denote the zenith of the heavens, which were opened to him. Job agrees with this understanding: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." (Job 26:7).
- Out of this whirlwind of fire came four living creatures (Ezekiel 1:5).
- After the living creatures come forth, Ezekiel sees the firmament [H7549 - *râqîya'*] "[stretched forth over their heads](#)." Ezekiel likens the firmament to a "[terrible crystal](#)." (Ezekiel 1:22). The word translated as "crystal" here is H7140 (*qerach*) which means "frost, ice, ice crystal." This suggests that the water above the firmament is frozen (or at least has the appearance of ice). This is likely what the Apostle John also saw in his vision: "[And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind](#)." (Revelation 4:6) The Greek word translated as "crystal" here is *krystallos* (G2930), which is "used in classical Greek for ice." (Vincent's Word Studies).
- A voice called to the living creatures from the firmament [H7549 - *râqîya'*] that was above them. (Ezekiel 1:25)
- Ezekiel beholds God on His throne above the firmament [H7549 - *râqîya'*] (Ezekiel 1:26-28).

Ezekiel, here, has painted a remarkably vivid picture of God seated in glory upon His throne above the firmament, which appears to him like an ice crystal.

The prophet confirms this picture yet again in another vision:

"Then I looked, and, behold, in the firmament [H7549 - *râqîy a'*] 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).

Isaiah, Eliphaz, Elihu, and Ezekiel all agree that God is enthroned above a solid firmament. It appears that the Earth is in a literal sense God's footstool:

"Thus saith the Lord, The heaven [H8064 - *shâmayim*] 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?" (Isaiah 66:1).

THE EARTH IS FLAT

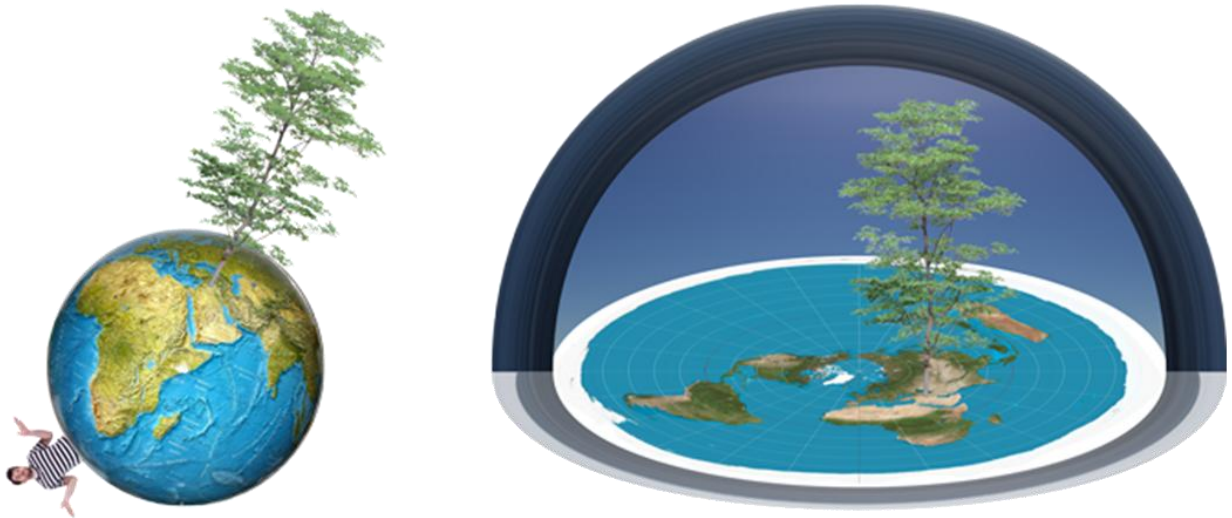
In the book of Job, we find a most fascinating and insightful monologue. In chapter 38, God appears to Job and begins questioning Him. One of the questions is especially pertinent to this study: "Hast thou perceived the breadth [H7338 - *rachab*] of the earth? declare if thou knowest it all." (Job 38:18).

The word, breadth, here is *rachab* (H7338), which means "breadth, broad or wide expanse." (BDB Lexicon). This seems like a perfectly legitimate question on a flat Earth. It makes no sense at all, though, in the context of a spherical Earth.

In the Book of Daniel, the details of Nebuchadnezzar's prophetic dream indicate that the Earth is flat:

"Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. 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 4:10-11).

Nebuchadnezzar said that he dreamed of a tree that grew so tall that it could "be seen to the ends of all the earth." While this was just a dream, it is still indicative of a flat Earth, for only on a flat Earth would this be possible. This concept would be an utter impossibility on a globe.



Now, let us look to some of the glorious descriptions of the return of Jesus our loving Saviour:

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 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. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:12-17).

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." (Revelation 1:7).

According to the John the Revelator:

- **The stars will fall to the Earth (Revelation 6:13).** John, like the other prophets who expound on this topic, clearly did not believe that the stars were gigantic bodies (much larger than the earth) millions of miles away. If this were the case, as modern astronomy purports, one star would be sufficient to annihilate the entire Earth upon impact. Note also that John says the stars "fell" to the Earth; he does not say that the stars were hurtled towards the Earth.
- **The heavens will then depart like a scroll (Revelation 6:14).** This is consistent with Scripture's ubiquitous depiction of the heavens being stretched out like a curtain or tent. This description would make no sense whatsoever if the Earth were a sphere.
- **Everyone on Earth will then see Jesus coming in glory (Revelation 1:7).** This makes perfect sense on a flat Earth, but would be impossible if the Earth were a sphere.
- **The wicked and unrepentant will seek to hide themselves from the "wrath of the Lamb" and "the face of him that sitteth on the throne" (Revelation 6:15-16).** When the heavens are rolled back "like a scroll," the wicked will behold the face of Him who sits upon the throne (above the vault of heaven, or "circle [H2329 - *chûg*] of the earth" (Isa.40:33), and will seek to hide themselves.



Scripture says that, at the Second Coming of Jesus, the heavens will depart "as a scroll when it is rolled together," and that "every eye shall see Him." (Revelation 1:7; 6:12-17). It would require a great deal of conjecture and manipulation to bring these passages into harmony with the globe model. When the sky is rolled back, the wicked will behold God upon His throne, and will seek to hide themselves from His awesome presence.

IT IS THE HEAVENLY BODIES THAT MOVE, NOT THE EARTH

"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).

The text could not be any clearer: The "sun stood still in the midst of heaven." Joshua commands the sun and moon to stand still in the heavens. He does not command the Earth to stop spinning.

As honest Bible students, we must acknowledge the clarity of this passage. God forbid that we twist the Scriptures to agree with man's pseudo-scientific Copernican (sun-centered) theory, which contradicts Scripture from the very outset of Genesis. True science (testable and observable) vindicates the reality of the stationary Earth: Experiments of the Alleged Coriolis Effect.

In the book of Isaiah, we have an inspired record of how God caused the sun to regress in the sky, causing the shadow of the sundial to move backwards:

"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).

Isaiah tells us in plain language that "the sun returned ten degrees." There is no question about it; Isaiah believed that it was the sun that moved, not the Earth.

King David also believed that it is the sun that moves:

"The heavens declare the glory of God; and the firmament [H7549 - *râqîyâ* a'] sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. 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 19:1-6).

Solomon, more than 25 times in the book of Ecclesiastes, uses the phrase "under the sun" when referring to Earthly activities. Solomon clearly believed that the sun was moving above the Earth. God forbid that we make the testimony of the prophets subservient to the theories of erring and deceitful men.

„BELIEVE IN THE LORD YOUR GOD, SO SHALL YE BE ESTABLISHED;
BELIEVE HIS PROPHETS, SO SHALL YE PROSPER."
(2 CHRONICLES 20:20)