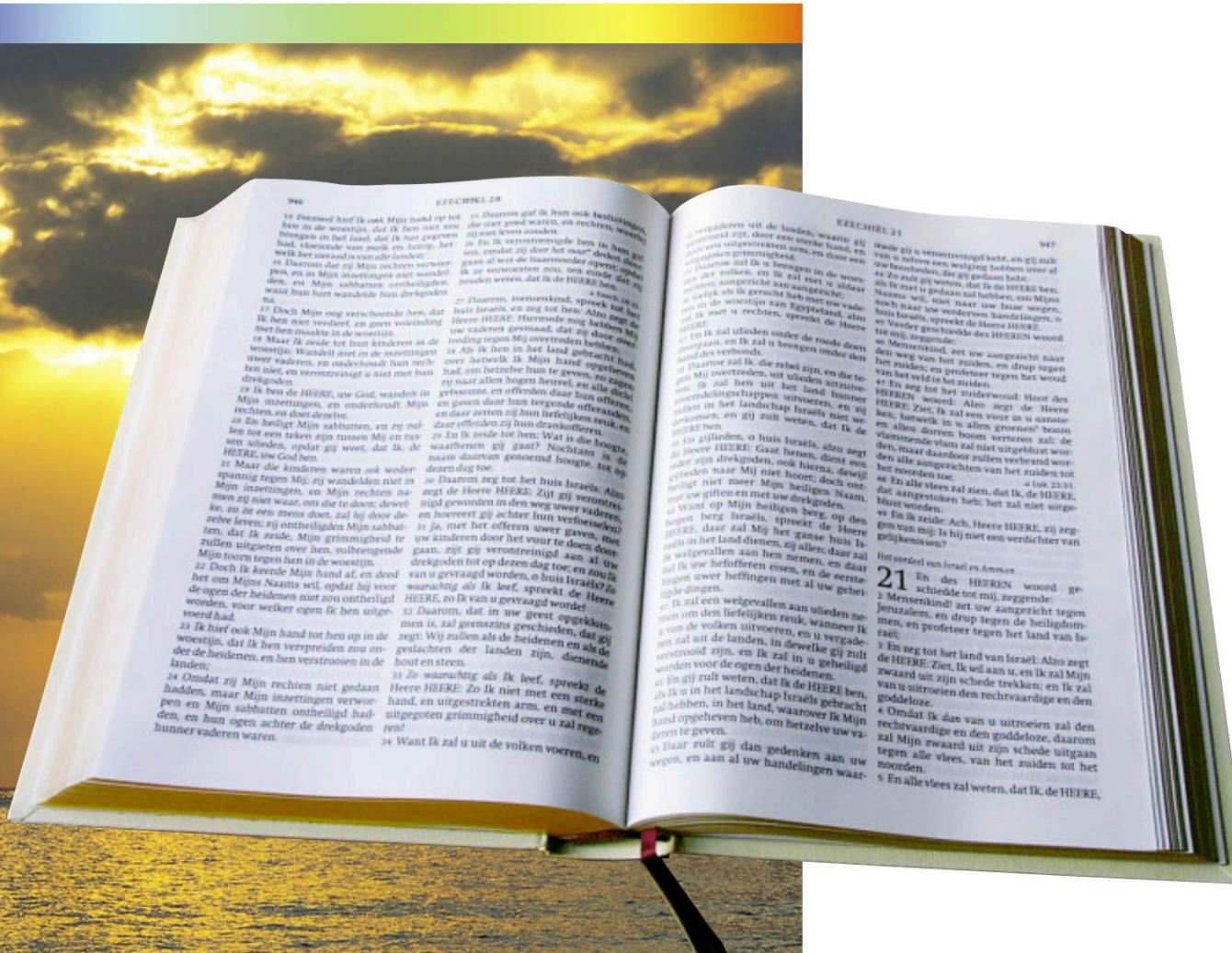


# The Biblical worldview



All Scripture is written by God inspired and is useful for instruction to those who in Justice is.

That the man of God may be mature are furnished unto every good work.

(freely adapted from 2 Timothy 3:16, 17)

No. 17

## Bible study

# The idea is...

## Genesis 1 : 1

1 In the beginning God created the heaven and the earth.

Unfortunately, few people are aware of the Biblical worldview. This is reflected in the Firstly, because it receives little publicity. Those who hold this worldview believe, generally feel little need to publish anything about it. There are only a few publications about it. Those who believe this worldview are generally very cautious about putting it forward, because hardly anyone is interested in it.

Of course, it is much more important to reach people with the gospel so that they may live forever may receive life. When people have come to faith, it is of greater importance

that they regard Christ and His work in relation to to know the new creation. The Biblical image of the old creation is in the light of eternity of secondary importance.



The Scriptures focus on God's plan of salvation, carried out by the Lord Jesus Christ and related

keeping with the new creation. However, it is also true that all Biblical truths are the biblical image of creation confirmed and be illustrated. Knowing this Biblical worldview is therefore highly recommended for a good understanding of the Scriptures.



# The Biblical worldview

This Bible study was delivered in April 1981

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## 1. Introduction

This study is different from other Bible subjects because it is not primarily focused on the Lord Jesus Christ, nor on the work He did. It is not a study of the new creation, but of the old creation, specifically the appearance of the old creation.

Man has a high opinion of himself and of everything he has accomplished. This is especially true for "science". The science of man is not real science. It is technology. Man can do a lot nowadays in technical terms. Speaking as a man, one can admire that. However, it has nothing to do with "knowledge". People often do things without knowing whether something works.

Sometimes it does indeed work and sometimes it doesn't. Usually, one absolutely does not know why it works. Man has observed much in practice, which has enabled him to construct many things. This has nothing to do with real knowledge. Western man generally looks down on peoples who have no technological knowledge. They are referred to as "backward areas" or "developing countries". Western man sees it as the highest good to spread his achievements among these peoples. However, it is very possible that they have much more knowledge than Western man.

Man does not usually attain real knowledge because he does not know why things are the way they are. This is mainly due to the misuse of technical "knowledge". Man concerns himself with matters that are actually of zero and no value. Technology enables man to escape from reality. He concerns himself with a dream world that does not really exist. In practice, he is not at all interested in reality. Man is only interested in matters that benefit him. Whether or not that is the truth plays no role in this.

This study is about the truth. It is about what reality looks like. This study is about the old creation, in particular the form of this old creation and why that form was created that way. It is not about whether it is in accordance with what we observe in practice. Nor is it intended to improve ourselves. In this study, what the Bible teaches is central; without all modern "knowledge". The starting point is: faith in what God has communicated in His Word. There is no chapter in the Bible that specifically states how the old creation is put together. There are many chapters that are about the new

creation act. Paul in particular pays a great deal of attention in his letters to the way in which an old creation becomes a new creation. We do not find such chapters in connection with the old creation. This is understandable, because the Bible teaches us that the old creation disappears and that a new creation comes into being.

The coming into being of the old creation actually takes up only one verse:

### Genesis 1:1 \*

1 In the beginning God created the heaven and the earth.

Here and there the Bible mentions the coming into being of the old creation, but no further attention is paid to it. God created the heavens and the earth, but it does not say how He did that. What happened next with that old creation is told (the earth became waste, emptiness and darkness; Genesis 1:2). God tells in detail how He brings about a new creation.

For this study it is necessary to go through the entire Bible, because there is no separate chapter in the Bible that deals with the old creation. It is dangerous to pick a text from the Bible here and there, because in this way everything can be "proved". In this study it is necessary to look up texts that speak about heaven and earth.

Conclusions can be drawn from the choice of words. For this study it is the only way. The Bible does not start from what man sees!

The essence of the Bible is precisely that man must believe what he does not see (John 20:29). Man sees what is before the eyes (1 Samuel 16:7), but that is not positive. Man must believe what the Word of God says. Man must not rely on what he sees, but on what he hears (Romans 10:8-14).

### Romans 10:17

17 So then faith cometh by hearing, and hearing by the word of God.

This study is about what the Word of God says; regardless of what man perceives with his eyes or thinks he perceives. The Bible never adapts to the way of thinking of man. It cannot, because the way of thinking of man is constantly changing. With regard to

\* Unless otherwise stated, the Bible texts quoted are from the Statenvertaling.



creation, there have been various models throughout the centuries. Man believed that the earth was flat or square. The Bible does not conform to those thoughts of man. The Bible is the Word of God. That Word of God was sent to man. The Bible is true and contains no untruths. The Word of God teaches things exactly in accordance with reality. The Bible says that heaven is "above", so heaven is above and not below. Science says that heaven is also below. When one goes straight through the earth, one also comes to heaven. The Bible does not know this.

When the term "earth" is used in this study, it is used in the Biblical sense of the word. The Bible does not know of a planet called Earth. The earth is the ground on which we stand. It refers to the surface of the earth. A planet is a star in the sky that does not have a fixed position in relation to the other stars. In the past, such a star was called a wandering star. Such stars move independently of other stars. We call them planets. Science also calls the earth a planet that, like the other planets, would revolve around the sun. We do not find this anywhere in the Bible! The earth is not a planet. Nor is the earth a celestial body. According to the Biblical classification, the earth can never be a celestial body, because the earth is the surface of the earth.

This study assumes a number of propositions that are confirmed by the Bible. Based on these propositions, the correct conclusions can be drawn.

## 2. Creation as such

Creation consists of three levels, namely: heaven, earth and what is under the earth. Above the surface of the earth is heaven and below the surface of the earth is, among other things, the realm of the dead (Greek: *hades*; Hebrew: *sheol*). Heaven is a region. What is under the earth is also a region. It cannot really be said of the earth that it is a region. The earth is the border between heaven and the realm of the dead. Heaven begins immediately where the earth ends. As soon as someone is free from the earth, he is in heaven. The birds fly in heaven; even when they fly just above the earth (Genesis 1:20). The Bible therefore calls them "the birds of the sky" (among others Matthew 6:26; Acts 10:12). The realm of the dead begins directly under the surface of the earth. If someone digs a hole in the ground, he digs in the realm of the dead. When a natural man dies, he goes to the realm of the dead. Therefore

his body is sent after him. This is the reason why the body is buried. Of course, there are also spiritual truths behind it, but we will not discuss these in this study. A body is buried in the ground - in the realm of the dead. A cave or cave is also part of the realm of the dead. A cave/cave is located under the surface of the earth and belongs to the realm of the dead. Now we follow a number of Bible texts that show this statement.

### Exodus 20 : 4

4 Thou shalt not make unto thee any graven image, or any likeness of *anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:*

The law stated that man was not allowed to make an image of:

1. that which is in heaven
2. that which is on the earth
3. that which is in the waters under the earth

From this verse and others, some people conclude that the earth is a round disk floating on water. They conclude that the water is not only next to the earth, but also under it. The word "under" has a much broader meaning.

"Under" indicates that it is lower than the earth.

The province of Friesland lies a good deal below sea level. That sea level itself is of course not in Friesland, because in that case Friesland would not even exist. The sea is elsewhere, but the land of Friesland lies lower than that sea level. This principle also applies to this text. The waters are not literally under the earth, but the sea is lower than the earth. That is logical, because if that were not the case, there would be no earth (land) at all. In Exodus 20:4 it is clearly about three levels: heaven, earth and that which is under the earth.

### Exodus 20 : 11

11 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.

By the way, it does not say here that the Lord created the heavens and the earth! The Lord did indeed create the heavens and the earth, but

that did not happen in six days. That was "in the beginning". How long it took the Lord to create the heavens and the earth is not mentioned in the Bible. There were probably no days then.

Here again we find three levels: heaven, earth and sea. This is a reference to Exodus 20:4. The same reference is found in:

**Deuteronomy 5 : 8**

8 Thou shalt not make unto thee any graven image, *or any likeness of anything* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

**Nehemiah 9:6**

6 Thou art the LORD, even thou alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all that is therein, the seas and all that is in them, and thou preservest them all; and the host of heaven worshippeth thee.

The Lord made the heavens and the heaven of heavens, and all their host. The Lord made the earth and all that is therein. The Lord also made the seas and all that is in them. The expression "the heaven of heavens" will be discussed later.

**Philippians 2:10**

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

Every creature will one day have to bow before the Lord Jesus Christ. These creatures are in heaven, on earth and under the earth. From this one sometimes concludes that all people will be reconciled to God, because everyone will kneel before Him. This is an incorrect thought. Everyone will have to kneel before Him, but most will not do so voluntarily. They will be forced to kneel before Him, but that does not mean that everyone will surrender to the will of God. Everyone must confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:11).

Even those under the earth will have to bow their knees. They are in the prison of God. He takes them captive and puts them in His prison. There they are subject to Him. That is what I have

they were not chosen willingly. If they had made a choice for the Lord, they would not be sitting there.

**Revelation 5:3**

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to *look thereon*.

This is about the opening of the book with the seven seals.

No one in heaven, on earth, or under the earth was able to open that book or look into it.

**Revelation 5:13**

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

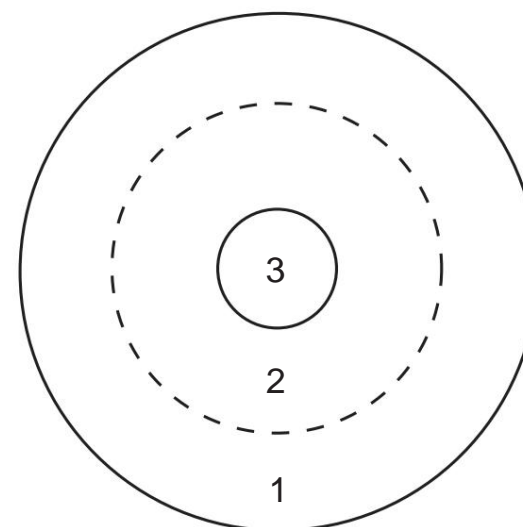
Every creature in heaven and on earth and under the earth will glorify the Lord. The heavens and the earth are mentioned as being created. But that which is under the earth is not mentioned. The grave and everything else under the earth were not created. When the earth was created, the result was that what is under the earth came into being.

**The sky is divided**

Heaven begins where earth ends.

The Bible knows three heavens:

1. the atmosphere.  
In this heaven the birds of the sky fly;
2. space, as it is commonly called. In  
this heaven are the stars of heaven;
3. the heaven of heavens.



The first two heavens are mentioned in Genesis 1:1:

1 In the beginning God created the heaven (the two heavens) and the earth.

The Statenvertaling says "the heaven". The Hebrew says "has-jaamajiem" (oxymst), which indicates a duality. The ending "ajiem" indicates that it is a duality (double). This duality is usually not translated in Dutch. It should be translated as "the two heavens" or "the two heavens". Sometimes it says "heaven" and sometimes "heavens". In both cases it should say "heavens", because the word does not appear in the singular in Hebrew. The first two heavens were created in Genesis 1:1. They are part of the creation. The earth was of course also created then, because the earth is the boundary of the two heavens.

In the beginning God created the two heavens and the earth. There is a third heaven, but it is not part of creation. The third heaven is the heaven of heavens (Nehemiah 9:6; Hebrew: oxymstyov = shemeej hashamajim). In fact, it says here: the heaven of the two heavens. Heaven is the area that is above us. The starry heaven is the heaven of the atmosphere, because the starry heaven (the "second" heaven) is above the atmosphere (the "first" heaven). That is why the third heaven is called "the heaven of the two heavens", because it is above the two heavens. It is also the heaven that is above creation. The third heaven is in every respect above creation, because it is the dwelling place of God. God's throne is in the heaven of heavens.

The Bible teaches that there are three heavens. It is sometimes said that there are seven heavens, but that expression comes from the Koran. The Bible knows three heavens. Paul writes that he was caught up to the third heaven.

#### 2 Corinthians 12:2-4

2 I knew a man in Christ fourteen years ago, (whether *in* the body I cannot tell, or whether out of the body I cannot tell: God knoweth,) how such an one was caught up to the third heaven: 3 And I knew such a man, (whether in the body, or out of the body I cannot tell : God knoweth;) 4 How he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

The apostle Paul had disappeared from creation and had ended up with the Creator Himself. He had been caught up to the third heaven; the paradise of God. In what way Paul himself did not know.

Moreover, that makes no difference. The paradise of God is in the third heaven. On the day of the crucifixion, the Lord Jesus Christ also went to paradise (Luke 23:43), but that was the paradise that is under the earth (= the bosom of Abraham; Luke 16:22,23).

The Lord has announced that He will create new heavens and a new earth.

#### Isaiah

**65:17** 17 For, behold, I create new heavens and a new earth: and the former shall not be *remembered*, neither shall they come into mind.

#### Isaiah 66:22 22

For as the new heavens and the new earth, which I will make, shall remain before me, declares the LORD, so shall your seed and your name remain.

In both texts it says "two heavens". The dwelling place of God, the third heaven, is not replaced. The third heaven has not fallen and is not in the power of Satan. Satan sometimes appears in the third heaven (Job 2:1,2), but the third heaven is not in his power. A new creation is coming. The two heavens and the earth will be replaced, but the throne of God is not replaced. That is also not necessary, because the third heaven is subject to God. The present heavens and earth will pass away (2 Peter 3:10-12). Two new heavens and a new earth will take their place, in which righteousness dwells (2 Peter 3:13). The third heaven, the dwelling place of God, is the fixed point that exists. That third heaven is not replaced.

In this study, this numbering of the heavens is used because the Bible uses this numbering. We might be inclined to call the dwelling place of God "the first heaven," but God calls His dwelling place the third heaven. We would do well to use God's numbering.

#### **Deuteronomy 10 : 14**

14 Behold, the heavens belong to the LORD your God, and the heavens of the earth are his.  
heavens, the earth, and all that is in them.

“The heavens” should also be translated here as “the two heavens.”

It concerns the two heavens that were created in Genesis 1:1.  
Above the two heavens exists the heaven of the two heavens. Here three heavens  
are mentioned.

#### **2 Chronicles 2:6**

6 But who can build him an house, seeing the heavens, and the  
heaven of heavens, cannot contain him? and who am I that I  
should build him an house, except to burn incense before him?

This is about the dwelling place of God, namely the building of the temple in the  
time of Solomon. The Lord dwells in the heavens and more specifically: in the  
heaven of heavens. Solomon did not consider himself capable of building a temple  
for that Lord in Jerusalem. After all, He dwells in the heaven of heavens. If He  
cannot dwell there, then He certainly cannot dwell in a temple built by people.  
Solomon knew that God dwells in the third heaven, namely in the heaven of  
heavens.

#### **Nehemiah 9:6**

6 Thou art the LORD, even thou alone; thou hast made heaven,  
the heaven of heavens, with all their host, the earth and all  
that is therein, the seas and all that is in them, and thou  
preservest them all; and the host of heaven worshippeth thee.

We have already mentioned this verse in connection with the previous proposition  
that creation consists of three levels. Now we are dealing with the proposition  
that heaven is subdivided. In connection with that proposition, this text is now  
quoted. Here we again find the two heavens and the heaven of the two heavens.  
Here it is said that even the third heaven was made by God. We find no further  
account of this in the Bible. In Genesis 1:1, no mention is made of it either. The  
third heaven was made before Genesis 1:1.

#### **Psalm 68 : 34**

34 To him that rideth upon the heaven of heavens, which is of old;  
behold, he uttereth his voice, the voice of might.

“Who is of old” refers to the heaven of heavens. It refers to the heaven of heavens,  
which was there before creation (= heavens and earth) came into being. In this  
translation it is suggested that “who is of old” refers to God. It has been wrongly  
written with a capital letter, because it does not refer to God, but to the heaven of  
heavens. God is said to be the Ancient of days (Daniel 7:9, 13, 22). He is of old,  
because He is not part of creation. Here, however, the expression is not applied  
to God, but to the heaven of heavens. The literal translation in Hebrew is: “the  
heavens, the heaven that is of old (bishemeej shemeej-qèdèm = owq-yos yosk).  
Heaven is divided. When speaking of the throne of God, it is referring to the third  
heaven. The context usually makes it clear which heaven(s) are being referred to.

### **In the heaven (of heavens) is God's throne**

This point has already been made, but it is very essential to the whole picture.  
Some Scriptures:

#### **1 Kings 8:27 27**

But will God indeed dwell on the earth? Behold, the heavens and the  
heaven of heavens cannot contain thee; how much less this house that  
I have built?

God will indeed dwell on the earth in the future. Since the heaven of heavens  
cannot contain God, a house built by man certainly cannot.

#### **2 Chronicles 6:18, 30**

18 But will God indeed dwell with men on the earth? Behold, the  
heavens, even the heaven of heavens, cannot contain thee;  
how much less this house which I have built?

30 Then hear Thou from heaven Thy dwelling place, and forgive,  
and render to every man according to all his ways, as



Thou knowest his heart: for Thou alone knowest the hearts of the children of men.

The same thing is actually said here. Here the dual is neatly translated as “heavens”. Heaven is the fixed place of His dwelling. It is a fixed place, where nothing totters or moves. It is an unshakeable throne. In the ideas of the astronomers it is impossible to place an unshakeable throne anywhere.

**Isaiah 66 : 1**

1 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?

Heaven is the throne of God. Earth is the footstool of His feet, which implies that earth is lower than heaven. The word “heaven” is here in the dual form. This verse is quoted in Acts 7:49.

**Acts 7:47-50**

47 And Solomon built him an house.  
48 But the most High dwelleth not in temples made with hands; as the prophet saith, 49 The heaven is my throne, and the earth is my footstool: what house will ye build me? saith the Lord? or what is the place of my rest?  
50 Has not my hand made all these things?

The word “heaven” (Greek: ou ran oe) is here in the singular.

**The sun moves**

This is a controversial issue in science. In the past, it was claimed that the sun moves, because it rises and sets. Then it was claimed that the sun stands still and the earth moves. When that proved untenable, it was claimed that both the earth and the sky move.

Nowadays it is claimed that everything moves. There is talk of relativity. Nowadays it is believed that our solar system consists of a number of pla-

nions, of which the Earth is one. Counting from the sun, these would be: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto. It is believed that these planets all revolve around the sun, while the sun itself also moves through the universe. The sun is stationary relative to these planets. According to science, the Earth is one of these planets.

The Bible teaches something completely different. The Bible teaches that the sun moves. This is explained by saying that God adapts Himself in His Word to the language of man. Man thinks that he is the fixed point in space. This is a great form of arrogance. Man is never the center of creation. The Bible says that the sun moves and therefore that is true.

**Joshua 10:12,**

13 12 Then spake Joshua unto the LORD in the day that the LORD delivered up the Amorites before the children of Israel, and said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Aijalon.  
13 And the sun stood still, and the moon stayed, until the people had avenged themselves on their enemies. Are not these things written in Jasher's book? And the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

Normally the sun and the moon move. Here an exceptional situation is described, where the sun and the moon stood still. On this special occasion both stood still. Later it is even mentioned that the shadow of the sun on the sundial went back (Isaiah 38:8). This means that the sun not only stood still, but even went in the wrong direction. The shadow on the sundial indicates the time. It is a kind of clock. In the Bible it is mentioned twice that the sun stood still and even went backwards. This is very amusing, because astronomically speaking there is no proposition that would stand up to this. If the sun were to move around the earth and suddenly stand still, then all the planets of our solar system would be thrown together. It would be an enormous chaos.

If the sun were as big as people claim (with a diameter of 1,400,000 km), then it is impossible for the sun to suddenly come to a standstill. Anyone who has ever had to make an emergency stop with their car knows how many forces play a role in that. If the sun were so

great as one claims, it would completely blow apart if it were stopped. In the time of Hezekiah the sun not only stood still, but actually went a long way in the other direction. In all calculations of the orbits of planets and such, one misses exactly 24 hours and one knows exactly at what time in history one misses those 24 hours.

In the time of Joshua, it appears that almost a day is lost and in the time of Hezekiah, the remaining time is lost. One can even give dates on which one lost that time. Believers do not need such proof, however, because God says so in His Word and that is the Truth. The sun stood still and the moon stood still. This means that the universe looks different than astronomers claim. The solar system is constructed differently, because such a solar system cannot be stopped. Such a solar system can only exist if everything keeps moving. As soon as the sun comes to a standstill, the whole thing collapses, because at that moment the centrifugal force disappears. Some think that the earth stood still in the time of Joshua and Hezekiah. If the earth were indeed a rotating planet, that is impossible. If there were some kind of "emergency brake" on the Earth, it would still be impossible to stop such a contraption and get it spinning again without causing gigantic earthquakes and the like.

The Bible assumes that the sun rotates. In the time of Joshua and Hezekiah, the sun stood still. Normally the sun rotates, as is also evident from Psalm 19:6.

#### **Psalm 19:5-7**

- 4 There is no speech nor words where their voice  
is not heard.
- 5 Their line is gone out through all the earth, and their words to  
the end of the world: in them he hath set a tent for the sun.
- 6 And he is as a bridegroom coming out of his bedchamber; he  
rejoiceth as a mighty man to run his course.
- 7 Its going out is from the end of heaven, and its circuit even to  
the ends thereof; and nothing is hid from its heat.

The sun comes out of his bedroom like a bridegroom. He is joyful to walk his path. The same we find in:

#### **Psalm 104 : 19-22**

- 19 He has appointed the moon for its seasons, and the sun  
knows its going down.

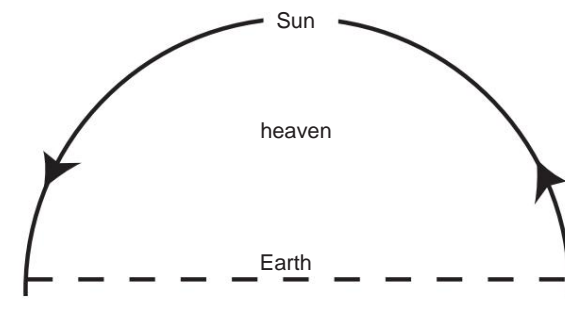
- 20 Thou dost appoint darkness, and it is night in the midst of the earth.  
know all the beasts of the forest come out:
- 21 The young lions roar for their prey, and seek their meat of  
God.
- 22 When the sun ariseth, they remove themselves, and lie down in their  
dens.

The sun rises and sets.

#### **Ecclesiastes**

- 1:5 5 The sun also ariseth, and the sun goeth down,  
and returneth to his place where he arose.

Ecclesiastes is considered a poetic book. This verse is generally dismissed as poetic license. This verse teaches that the sun rises and sets again. This cycle repeats itself.



The sun is an image of God. God appears and God disappears. He does not do this daily, but during the time of this old creation. God reveals Himself for a certain time and then disappears again. In the Old Testament we do read that God revealed Himself, but this only happened now and then. Only in a few periods of Old Testament history did God reveal Himself. In that sense the sun is an image of God.

#### **The earth is founded and does not move**

The earth stands firm. The Lord has established the earth, that it may stand firm and not be moved.

#### **1 Samuel 2:8**

- 8 He raiseth up the poor from the dust, *and* lifteth up the needy  
from the dunghill, to make them sit with princes, to inherit  
the throne of glory: for the foundations of the earth are the  
LORD's, and he hath set the world upon them.

The Lord has set the earth on its foundations. It is even explicitly stated here, so that there can be no misunderstanding.  
It is about real foundations. It is not used here in an abstract sense.  
This is not about the basic principles of the earth, but about real, concrete foundations of the earth. The earth is set on that.

Here the concept is translated as "earth" (Hebrew: "èretz"; e ra) to indicate that it concerns the entire earth. This verse then speaks of "the world" (Hebrew: "theebeel"; gkt). The world is more than the earth. The earth is part of the world. The Bible understands "world" not only as the earth, but also as the heavens. More about this later. If we were to assume a flat earth, then the earth stands on those foundations. Not only the earth, but even the entire world (= heavens and earth) has he placed on it. The heavens stand on the same foundations. The heavens rest on the earth. The earth carries the heavens. The earth stands firmly on foundations. The heavens also rest on those same foundations. The heavens rest on the earth and exert pressure on the earth. That is why everything falls to the earth. The entire world stands on the same foundations, which are of course located under the earth.

#### **Job 26 : 7**

7 He stretches out the north over the waste; he hangs the earth to a non.

God hangs the earth on nothing(s). Man acts as if the earth is hanging, but it is hanging on something. The earth is not hanging at all. The earth is standing! This verse means that He has not hung the earth at all.  
The earth is founded and therefore stands.

#### **Job 38 :**

**4-6** 4 Where wast thou when I laid the foundations of the earth?  
declare, if thou hast understanding.  
5 Who hath set her measures, and thou knowest? or who hath  
drawn a line for her?  
6 Wherein are its foundations sunk, or who  
has laid its cornerstone?

"Grounds" is another word for "foundation". The earth has a solid ground (= a solid foundation). God asks Job where the foundations of the earth have sunk. He does not ask whether the earth has foundations, because that is an established fact.

#### **Psalms 102 : 26**

26 Of old Thou hast laid the foundation of the earth; and the heavens  
are the work of Thine hands:

This verse is quoted in the New Testament.

#### **Hebrews 1:10**

10 And: Thou, O Lord, in the beginning hast laid the foundation of the earth;  
the heavens are the works of thy hands;

#### **Psalms 104 : 5**

5 He has established the earth upon its foundations; it shall  
never be moved, neither shall it be for ever.

The earth is established upon its foundations; it will not be moved, for it stands firm.

#### **Psalms 119 : 90**

90 Thy faithfulness is unto all generations: thou hast established  
the earth, and it abideth;

The Lord has established the earth, and therefore it stands. It does not hang. It does not spin or float, but it stands firm.

#### **Proverbs 8:29**

29 When he gave to the sea his bounds, that the waters should  
not pass his commandment; when he appointed the  
foundations of the earth;

The Lord has laid the foundations of the earth.

The axioms (unproven propositions) of science are the pillars of that science. Without those axioms, science is nothing.  
That knowledge is considered by the Bible as "foolishness" (compare 1 Corinthians 1:18-21). There are, by the way, many Bible-believing scientists who assume that the earth is stationary and does not move, because the Bible says so. Although they do not know the image of a hollow earth, they assume that everything in the universe revolves around the earth, which

itself does not move. There have been physical experiments that show that the earth does indeed not move. Even if those experiments had not been done and even if those experiments had “proved” that the earth does move, that is still not the standard for the believer. A believer must start from the Word of God and disregard such statements, because the Bible presents things differently.

### 3. Creation in relation to the Creator

This is about the relationship between God and the old creation. In this part of the study we also start from certain propositions that will be studied from the Bible.

#### The sky expands from a center

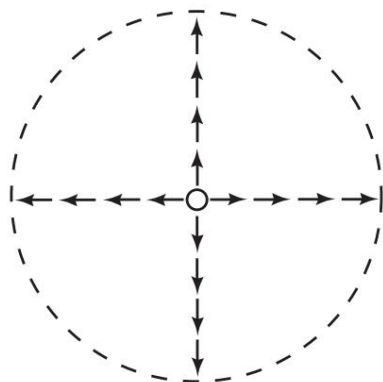
The sky is formed around a center. The sky is even made from a center.

##### Job 9 : 8

8 Who alone stretches out the heavens, and treads upon the high places,  
of the sea;

God extends the heavens. “Extend” indicates that it is done from a center. The Lord extends the heavens from Himself. This is what it looks like:

The Lord extends the heavens from Himself. This immediately means that He is central in the heavens. God is central in the creation that is around Him.



This principle is known in the world, but the world does not place God in the center. The world assumes that the universe came into being through a huge explosion. Everything that man knows comes from that center.

This idea is incorrect because the essence of that reasoning is incorrect.

The central point is not an explosion. The center is God Himself and all things emanate from Him! All initiative comes from God! God is the Creator and He is central in this world; certainly in a moral sense. He is also physically central in this world; that is a logical consequence of that. This is confirmed from the Bible, as we will see from the rest of this study.

##### Job 37 :

18 Hast thou with him spread out the heavens, which are firm,  
and like a molten looking glass?

This question is put to Job. The heavens are firm. This will be discussed later in this study. The point of this statement is that God has stretched out the heavens. This stretching out occurs from God outward. God stretches them out around Himself. When the heavens are stretched out, God is in the center of the heavens.

In the previous we have already seen that God is above; above the two heavens and in the third heaven. Here we have come a step further. God is not only above, but He is also central in the heavens.

##### Psalms 104 : 2

2 He covers Himself with light as with a garment; He stretches out  
out of the sky like a curtain.

God stretches out the heavens like a curtain; from Himself.

##### Isaiah 40:22

22 It is He who sits above the circle of the earth, and its inhabitants  
are like grasshoppers. It is He who stretches out the heavens like  
a curtain, and spreads them out like a tent to dwell in.

God stretches out the heavens like a thin sheet. He spreads them out like a tent. In both cases it indicates that God is at the center.

God is not somewhere on the outside of creation, but He is central to His creation. That God has extended the heavens is also evident from the following Bible verses.

### Isaiah 51:13

13 And forgettest the LORD your maker, who stretched out the heavens,  
and laid the foundations of the earth; and fearest continually all the day  
long because of the wrath of the oppressor, when he prepareth himself  
to destroy? where is the wrath of the oppressor?

### Jeremiah 10:12

12 Who made the earth by his power, who established the world by his  
wisdom, and stretched out the heavens by his discretion.

### Jeremiah 51 : 15

15 Who made the earth by his power, who established the world by his  
wisdom, and stretched out the heavens by his discretion,

### Zechariah 12 : 1

1 The burden of the word of the LORD concerning Israel. Thus saith the  
LORD, who stretcheth forth the heavens, and layeth the foundation of  
the earth, and formeth the spirit of man within him.

## Both the earth and the sky are round

The earth is not flat, but round. The Bible not only says that the earth is round, but also  
says that heaven is round. The Bible teaches that the world (= heavens and earth) is (are)  
round. The Hebrew word in question here is "choeg" (חֹג = 8-6-3 = 17). This word occurs  
four times in the Old Testament. The word literally means "circle".

### Job 22 :

14 14 The clouds are his hiding place, that he seeth not: and he walketh in  
the circuit of heaven.

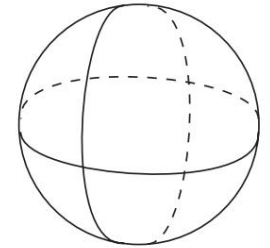
God walks the circuit of the heavens. It is about the circle of the heavens. When the  
heavens are extended from the center to all sides, a circle is created. A circle is two-  
dimensional.

Of course, this is a three-dimensional circle. In reality

it is not a circle, but a sphere. When we draw that, we get the following image:

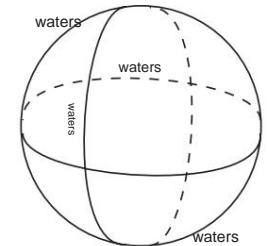
### Job 26:10

10 He hath set an bound upon the  
face of the waters round about,  
until the end of the light with the  
darkness.



Here the word "choeg" is translated as "a  
border ... around." Here it is not said in  
connection with the heavens, but in

connection with the waters. This means  
that the border of the heavens is formed  
by waters. When we combine both verses  
from Job, we get the following picture:

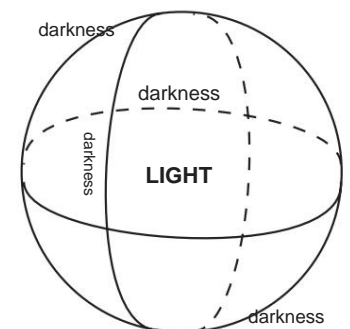


This agrees with the text from Job 37:18, which we have already discussed above:

18 Hast thou with him spread out the heavens, which are  
firm, and like a molten looking glass?

The heavens are solid as a molten mirror. Job 26:10 shows that it is a mirror of water.  
That verse also states that it is "until the end of light with darkness." This means that the  
waters also form an end. The waters are in any case the end of the heavens, but also of  
what the Bible calls "the universe." It is

also the boundary between light and  
darkness. There is light in the heavens.



The boundary of the heavens is formed  
by the waters. From those waters there  
is only darkness. Drawn schematically,  
it looks like this:



The boundary between light and darkness is formed by waters. That boundary is circular according to Job 26:10. Since that circle extends in all directions, it is actually a sphere-shape. That circular sphere is of course around God, because He is central!

#### **Proverbs 8:27**

27 When he prepared the heavens, I was there; when he set a circle upon the face of the deep,

Here the word "choeg" is translated as "circle." Here a picture is given of Someone who draws a circle around Himself with a compass.

The Lord prepared the heavens in this way. He prepared the heavens by describing a circle over the face of the abyss. In doing so, he set the boundary of the heavens. "Abyss" is a synonym for "waters" in the Bible. In the time of Noah, the fountains of the abyss were opened (Genesis 7:11) and water came out. In the book of Revelation, a beast is described that comes up out of the sea (Revelation 13:1), but it is also said that he comes out of the abyss (Revelation 17:8). It concerns an abyss that is full of water. "The face" does not mean that something is flat. It refers to the face, namely the surface of something, as we speak of "the surface of the seas."

We conveniently assume that it is flat, but people generally assume that it is a sphere (the globe). Something is flat when it is level. It must be as flat as the surface of the water.

At short distances it gives a deviation that we cannot measure, but over a few kilometres that deviation is very measurable. Yet we continue to call it "flat". When we speak of "a flat sea", we mean that there are few/no waves. "A flat piece of land" means that there are no slopes. However, it does not have to be level. The Van Dale dictionary even includes the expression "a flat curve".

#### **Isaiah 40:22**

22 It is He who sits above the circle of the earth, and its inhabitants are like grasshoppers. It is He who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in.

Here the word "choeg" is translated as "kloot" and is used in connection with the earth. "Kloot" is a now outdated word for something that is round (for example a sphere, ball or bullet).

From the above four verses it must be concluded that both heaven and earth are round. Heaven and earth have the same shape.

The heavens are extended from the center. The boundary of those heavens is formed by waters, the abyss, or the earth. It is also the boundary between light and darkness. It is a circle-form that is located around God. Everything revolves around Him (and not around the sun).

## **Both the earth and the heaven are like a garment rolled up**

Both the earth and the heaven are said to be a garment of God. God clothes Himself in both the heaven and the earth. This is a logical consequence of the first point of this

section. God extends the heaven and the earth around Him. The heaven and the earth are around Him and can therefore be considered a garment. The Bible also calls it that.

This also indicates the relationship between creation and the Creator. Creation is the garment of the Creator, Who wears that garment. Heavens and earth are seen as one whole in this context. The same is said of both.

#### **Job 38 : 13,**

14 13 That he may take hold of the ends of the earth, and the wicked may be shaken out of it?

14 That she should be turned as signet clay, and she be placed like a garment?

The ends of the earth are made as a garment. What this means, we will see in the following Bible verses. The expression "ends of the earth" means "the end, namely the earth". Whoever comes from heaven comes to the earth. The earth is therefore the end of heaven. The earth is the end of creation, because what is under the earth does not belong to it.

#### **Psalms 102 : 26, 27**

26 Of old hast thou laid the foundation of the earth; and the heavens are the work of

thine hands. 27 They shall perish, but thou shalt endure: and they all shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed.

The earth and the heavens will pass away, but the Lord will stand. The earth and the heavens will grow old like a garment. They will be changed like a robe. Here both the earth and the heavens are said to be a garment of God. They form the covering of God. Here the earth and the heavens are compared to a garment, because they will be taken off. Garments grow old (= perish) and will be replaced (changed). In Revelation 21:1 we read that these old heavens and earth will disappear and make way for new heavens and a new earth (= a new garment).

The present creation has fallen into sin. This means that there is a stain on the garment of God. It has to do directly with His Person. The Bible pays much attention to the clothing of man. Often certain clothing is prescribed. This also applies to the clothing that God wears. Now there is a stain on the garment of God. That is why He takes it off and puts on a new garment. Creation only has a function as long as God wears that creation (as a garment). If God is not in it, that creation is not His garment. In that case, creation is meaningless.

#### **Psalm 104 : 2**

2 He covers Himself with light as with a garment; He stretches out out of the sky like a curtain.

The Lord covers himself with light; he stretches out the heavens like a curtain. We see a curtain as the covering of a house. Yet it is a garment behind which one can hide.

#### **Isaiah 34:4**

4 And all the host of heaven shall be dispersed, 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.

Here the heavens are represented as a book being rolled up. Although there is no mention of clothing, it does say that the heavens will be rolled up. In the following verses, this rolling up will be applied in connection with clothing. The book that this text speaks of is not a book as we know it today, but a scroll. A scroll is sometimes made of the same material as a garment (rags are often used to make paper).

Heaven is a garment, but it is also written on (like a book). This world is written on with the words of God. Creation speaks of Christ and can therefore be seen as a kind of "Bible". God expresses Himself in creation (in the stars, nature; every detail speaks of Him and of His plan of salvation; compare Romans 1:18-20). This world came into being through the Word of God. In that world the Word of God is written. The Word is Christ and creation therefore speaks of Him.

#### **Isaiah 40:22**

22 It is He who sits above the circle of the earth, and its inhabitants are like grasshoppers. It is He who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in.

The heavens are a thin cloth that God spreads out to dwell in. A thin cloth indicates that one can see through it. It is His garment; His covering. The clothing is for the glory of the one who wears it. Thus, creation serves for the glory of the Creator.

#### **Isaiah 51:6**

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and the inhabitants thereof shall die in like manner: but my salvation shall endure for ever, and my righteousness shall not be abolished.

The earth will wax old like a garment. This was also in Psalm 102:27. Heaven and earth are here again mentioned together in connection with one event. Both are obsolete and will pass away.

#### **Isaiah 64 : 1**

1 Oh that you would rend the heavens, that you would come down, that the mountains might flow down at your presence!

The heavens can be torn. In the Bible, there are many times that someone tears his clothes. God's garment is also torn. The Lord will come down in the near future, but that does have the consequence that the garment is further cast off.

The entire old creation will pass away. It has become obsolete and He is putting it off. In the new creation God will be all and in all (1 Corinthians 15:28). He is then no longer hidden in His creation, for the new creation will be "transparent" (compare Revelation 21). The gold will be transparent. We now know transparent stones (gems). It is just stone, but they have a remarkable structure. In the new creation everything will be ordered, which immediately means that everything will become transparent/translucent. The boundaries are gone. The characteristic of the new creation is that everything has been brought into unity. In the new creation there will be no division into three heavens. God will be all and in all. God is One. God will be all. This means that everything is God. Outside of God there is nothing. Moreover, God is in all. That is a complete unity.

Believers of the present (fifth) dispensation have already become a new creation in Christ (2 Corinthians 5:17). Believers of the present dispensation are also firstfruits of the new creation, because they belong to the Firstfruits. Christ is the Head of the new creation. The nature of the new creation can be described as "unity". Believers are one with Christ. Christ is in believers and believers are in Christ. They are one. In the new creation, all is one. Paul explains this in the letter to the Colossians. That is also the reason why the Holy Spirit is not mentioned in that letter. Everything within the new creation is one. The distinction between Father, Son and Holy Spirit has disappeared there. Believers who are part of that new creation, are perfect in Christ (Colossians 2:10).

### Hebrews 1:10-12

- 10 And: Thou, O Lord, in the beginning hast laid the foundation of the earth;  
the heavens are the works of thy hands;  
11 They shall perish, but thou remainest: and they shall be saved.  
all become old like a garment;  
12 And thou shalt fold them together as with a veil, and they shall be  
be changed: but thou art the same, and thy years  
will not stop.

This is a quote from Psalm 102. The earth and the heavens will be as one garment become old. They shall be rolled up like a covering. The word "change" here has the meaning of "exchange". There comes another garment: a new earth and new heavens (Revelation 21:1). Both the earth and the heavens are said to be a garment that becomes old. Both the earth and the heavens will be covered as a covering

be rolled up. It is said of both!

### Revelation 6:14

- 14 And the heaven departed as a scroll rolled together,  
and every mountain and island was moved out of their  
places."

This text speaks again of the rolling up of the heavens. It is compared to rolling up a book. It's the same thing idea because there is basically no difference between a rug and a book exists. The time when this verse will be fulfilled is the end of the seventieth week from Daniel 9:24-27. At that time the remnant of Israel will have come to faith. The Lord will appear on the Mount of Olives (Zechariah 14:4), immediately after the tribulation of those days (Matthew 24:29). This time is clear from the context of this verse.

### Revelation 6:12-17

- 12 And I beheld when he opened the sixth seal,  
behold, there was a great earthquake; and the sun became dark  
like sackcloth of hair, and the moon became as blood.  
13 And the stars of heaven fell unto the earth, even as a fig tree  
casteth her untimely figs, when she falleth from a great tree.  
is shaken by the wind.  
14 And the heaven departed as a scroll rolled together,  
and every mountain and island was moved out of their  
places.  
15 And the kings of the earth, and the great men, and the rich men, and  
the captains, and the mighty men, and every bondman, and  
every free man, hid themselves in the caves and in the rocks  
of the mountains;  
16 And said to the mountains and rocks, Fall on us,  
and hide us from the face of Him who dwells on the  
throne, and from the wrath of the Lamb.  
17 For the great day of his wrath is come; and who can  
exist?

When we compare these verses with other parts of the Bible, it will become apparent that this is the dawning of the "Day of the Lord." On that occasion the sun will be darkened and the moon will not give light. Compare Matthew 24 in particular. The stars will fall to the earth, as a fig tree casts its unripe figs

throws off. In the Bible, the fig tree is a picture of the state of Israel. The unripe figs are a picture of unbelieving Israelites. They will be killed become. At that moment the sky will disappear like a scroll. At that At this moment the Lord will appear on the Mount of Olives and the great day will begin of His wrath (Revelation 6:17).

God takes off His old garment, that He may put on a new one. In Paul explains this principle in connection with the church. We must first to be unclothed, that we may be clothed upon (2 Corinthians 5:1-10). This principle is universal and applies to God as well. He puts the old creation, so that He can put on a new/better garment. In Revelation 6 we have not yet arrived at the moment when God will put on His old takes off his garment (= the old creation), but He gives a kind of demonstration of it by rolling up the heavens like a garment/scroll. When the heavens are rolled away like a scroll, the mighty ones of the earth know suddenly Who sits on the throne. That throne is in heaven and they know that the Lamb sits on the throne. People do not read the Bible all at once, but they can just see it! That's because the heavens are being rolled up. This causes the islands to move from their places. The result of the rolling of the heavens is that one can look directly into the third heaven.

## Heaven is inside

We have already seen that the earth is founded. Above the earth are the heavens and under the earth is the realm of the dead and everything that goes with it. From the earth one can go up and down below. However, the Bible also uses different terminology. In the Bible is the same as "inward". Instead of the term "Below" is also used the term "outside". That heaven is inside is in connection with the time that the Lord Jesus Christ entered into the heavenly sanctuary. This is also called "the innermost."

### Hebrews 6:18-20

- 18 That by two immutable things, in which it is impossible for God to lie, a strong consolation would have, *namely we*, who have taken refuge have, to hold fast the proposed hope;
- 19 Which we have as an anchor of the soul, both sure and firm, is firm, and enters within the veil;
- 20 For the forerunner is for us come, *even Jesus*, according to the order of Melchizedek, a High Priest having become eternal.

Although this is a matter of typology, it is nevertheless clear. This is about the image of the tabernacle. The veil is the curtain that hangs before the ark of the covenant/of the testimony (Exodus 26:33; 27:21; 30:6). It hangs before the throne of grace. It is the innermost part of the sanctuary. The sanctuary consisted of three parts: the outer court, the holy place, and the most holy place. The most holy place was the inner part.

Floor plan of the tabernacle:

A = Forecourt

B = The sacred

C = The Holy of Holies

0 = Door

1 = Altar of burnt offering

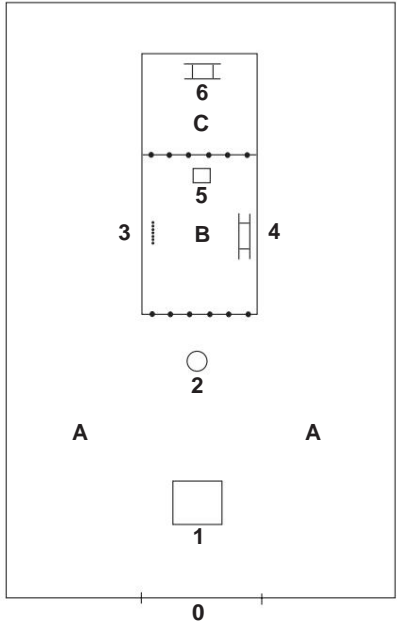
2 = Copper wash basin

3 = Golden candlestick

4 = Table of Shewbread

5 = Altar of Incense

6 = Ark of the Covenant



To enter the Holy of Holies to arrive, one first had to go through the forecourt and then through the holy to then enter through the veil into the inner sanctuary can go. Into the Holy of Holies the high priest came once every year on the Day of Atonement (Leviticus 16).

These three parts are a picture of the three heavens:

the outer	=	"first" heaven
court the	=	"second" heaven
holy place the most holy place	=	third heaven

When the Lord Jesus Christ died, the veil that covered the separation formed between the holy place and the most holy place (Matthew 27:51). This opened the way to the throne of God. There was a the way prepared unto God, unto the throne of grace (Hebrews 4:16). That way went right through the heavens (Hebrews 4:14). The veil is primarily

a picture of the Body of the Lord Jesus (His flesh; Hebrews 10:20). Israel was arranged around the tabernacle; in all four directions. The tabernacle was not round, but this is about the principle. God dwelt in the center of the tabernacle and the tabernacle was in the center of the people of Israel. Christ entered into the third heaven. That is called in Hebrews 6:19 "the inside of the veil". He has entered/entered. He went up (to heaven). "Above" is here equated with "within." When He going up, He went in.

### Hebrews 9:24

24 For Christ is not entered into the holy place which is made by hands, which is a counterpart of the true, but in heaven itself, to appear now before the face of God for us;

Here it is said that the sanctuary is an antitype (= type; Greek: a'n ti tuiioz) is of the true. The Holy of Holies is here compared to heaven, in which He appears before the face of God. That is of course the third heaven, because that is where the throne of God is. This means that the whole creation is indicated by "the true". The tabernacle teaches us all sorts of things about the relationships within creation. Here again, "going into" is used. This shows indicates that heaven is "within". This "within" of course points to the in-side of creation/world.

### "Under the Earth" is outside

Heaven is inside. The logical consequence of this is that everything that under the earth is, "outside." The Bible mentions many times that the realm of the dead is "outside." This "outside" refers to "outside the world/creation." What is under the earth does not belong to "the universe" and therefore it is "outside".

### Matthew 8:12

12 And the children of the kingdom shall be cast out into outer darkness: there shall be weeping, and gnashing of teeth.

In any case, this verse is about what is under the earth. It can be

the realm of the dead or at an even lower level. One is thrown outside thrown out. One is thrown out of the kingdom. Here is a superlative degree used. However, in the Greek source text there is a comparative: more outward (located).

In the previous we have already seen that the earth is the separation forms between light and darkness. This is also evident from this verse. What is stated under the earth is called "darkness" (compare Psalm 88:6,7). That which "outside" is combined with "darkness". From this it can be concluded that "inside" has to do with "light".

### Matthew 22:13

13 Then the king said to the servants, Bind his hands and feet, take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth.

"Eject" indicates that someone is thrown out. It says especially that he is cast into outer darkness. In outer darkness there is weeping and gnashing of teeth. This same is also stated in:

### Matthew 25 : 30

30 And cast ye the unprofitable servant into the outermost wilderness, darkness; there shall be weeping and gnashing of teeth."

Also compare:

### Matthew 13:37-43

37 And he answered and said unto them, He that sendeth forth the good seed he that soweth, is the Son of man;

38 And the field is the world; and the good seed are the children of the kingdom; but the tares are the children of the kingdom. of the wicked;

39 And the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be *also* in the end of the world.

41 The Son of man shall send forth his angels, and they shall will gather out of His kingdom all things that offend, and those who do iniquity;



42 And shall cast them into a furnace of fire: there shall  
there will be weeping and gnashing of teeth.  
43 Then the righteous will shine as the sun in the day of the LORD.  
the kingdom of their Father. He that hath ears to hear,  
who hear.

The expression “weeping and gnashing of teeth” is quoted (v.  
42). Here it is connected with “the fiery furnace.”  
Conclusion: “the outer darkness” is equal to “the fiery furnace”. From  
In both places it is said that there is “weeping and gnashing of teeth.”  
That fire points to the outer part, the eternal pain. The same is  
also in:

**Matthew 13:49,50**

49 So shall it be at the end of the world: the angels shall come forth,  
and sever the wicked from among the just,  
  
50 And shall cast them into a furnace of fire: there shall  
his weeping and gnashing of teeth.

The terms “inside” and “outside” are also found in the book of Ezekiel.

**Ezekiel 40 : 17**

17 Then he brought me into the utter court, and, behold, there was a corpse in the midst of the house of Israel.  
were rooms, and a pavement, which was made in the  
court all around, there were thirty chambers on the  
pavement.

This verse is about the new temple that will be built during the thousand years  
will be built. Within Ezekiel 40 the phrase “outer/inner court” is mentioned more than  
once (Ezekiel 40:23, 27,  
32, 34, 37, 44).

**Ezekiel 41 : 17**

17 To that which was above the door, and to the inward parts,  
outer house, and to the whole wall round about  
inwardly and outwardly, *even by measure.*”

There is talk of the inner and the outer house, as if they are around each other

be built around it. It is a picture of creation.

Conclusion:

To the top	=	in the light
	=	inside
	=	the heavens pass by
Down =		in (outer) darkness
	=	to the outside
	=	outside of creation

In this context we will discuss Ephesians 1:9, 10

9 Having made known unto us the mystery of  
His will, according to His good pleasure which He purposed in  
Himself.  
10 In the dispensation of the fullness of times,  
to gather together in one all things in Christ, both in the  
heaven is, and that is on earth;

The word “everything” is the translation of the Greek “ta panta” (ta ian ta),  
which means “the all”. This expression does not point to everything, as a large  
hope. It indicates that it is about everything that belongs together. It points  
on a unity that exists. It is the expression for the universe in the New Testament. In  
the translation the expression “the universe” does not appear  
for, because the translators translated “ta panta” as “everything” or as  
“all things”. It is about all things that belong together. Here it is shown what  
“ta panta” implies and shows that the universe does not consist of three, but of two  
levels. These two levels are “heaven” and “the  
earth”. This means that the earth and the heaven together form “the universe”. It is a  
unity. What falls outside that universe does not belong to it. God  
reconciles the universe (= the world) to Himself.

**2 Corinthians 5:19**

19 For God was in Christ the world united to himself,  
atoning, not imputing their sins unto them: and hath  
the word of reconciliation committed to us.

This means that the earth and the heavens are reconciled to God.  
What is under the earth does not belong to the world/the universe is also

not reconciled to God. Only heaven and earth are brought together under one Head. What is under the earth will have to bow its knees to Christ (Philippians 2:10), but they do not belong there, because then they would be inside. At the beginning of the thousand years, people will be cast out into outer darkness. They are excluded from the Kingdom. Christ does have power over the area under the earth, but it is not counted as part of His Kingdom. It is His prison.

#### 1 Peter 3:18-20

18 For Christ also suffered once for sins,  
The just for the unjust, that he might bring us to God: Who indeed was  
put to death in the flesh, but made alive by the Spirit;

19 By whom also he went and preached to the spirits in prison ; 20 Which  
sometime were disobedient, when once the  
longsuffering of God waited in the days of Noah, while the ark was a  
preparing, wherein few, that is, eight souls were saved by water.

This concerns spirits that are now in prison (= the realm of the dead). They are the spirits of the people who lived in the time of Noah. They heard the message then (during their lives), through the Spirit who worked through/in Noah. They rejected that message (= they were disobedient), after which they perished in the water of the flood. Since then they have been in prison (as spirits). Only eight people were saved in the ark, namely Noah and his people.

The expression “ta panta” is not only used of the universe. It is sometimes applied to the Church. This is because the Church is a unity, namely, the Body of Christ.

In that case it is used in a smaller context. In general use, it refers to the universe. Example:

#### Romans 8:32

32 He that spared not his own Son, but delivered him up for us all, how  
shall he not with him also freely give us all things?

In Greek it says: “...how will He not also with Him give us the universe?”

know”. There is no difference between “all things” and “the universe”. Yet “the universe” often has a different emotional value. The expression “ta panta” occurs much more often in the New Testament. Examples:

#### Romans 11:36

36 For of him, and through him, and to him, are all things.  
To Him *be* the glory forever and ever. Amen.

#### 1 Corinthians 8:6

6 But to us there is *but* one God, the Father, of whom are all things, and  
we in him; and *one* Lord Jesus Christ, by whom are all things, and we  
by him.

#### 1 Corinthians 15:27

27 For he hath put all things under his feet. But when he saith, All things  
are put under *him* , it is manifest, that he is excepted which did put all  
things under him.

#### 1 Corinthians 15:28

28 And when all things shall be subdued unto him, then shall the Son also  
himself be subject unto him that put all things under him, that God  
may be all in all.

#### Colossians 1:16

16 For by him were all things created, that are in heaven, and that are in  
earth, visible and invisible, whether they be thrones, or dominions, or  
principalities, or powers: all things were created by him, and for him.

#### Colossians 1:17

17 And he is before all things, and all things consist.  
together through Him;

#### Colossians 1:20

And, having made peace through the blood of his cross, by him to reconcile  
all things unto himself; by him, I say, whether they be things in earth, or  
things in heaven.

**Hebrews 1:3**

13 Who being the brightness *of his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the living God.

Majesty in the highest *heavens*;

**Hebrews 2:8**

8 Thou hast put all things (panta) in subjection under his feet. For in that he put all things under him, he left nothing that is not put under him: but now we see not yet all things put under him.

**Revelation 4:11**

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

Another Bible passage where "ta panta" is used is:

**Ephesians**

**4:8-10** 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 Now this, He ascended; what is it but that he descended also first into the lower parts of the earth?

10 He who descended is the same also who ascended far above all the heavens, that he might fill all things.

Ephesians 4 deals with the practical implementation of the doctrinal section that the apostle Paul presented in Ephesians 1-3. In Ephesians 4:1 Paul says that he is in a prison. He is a prisoner in Christ, the Lord. The believers of the current (fifth) dispensation are a unity in Christ and therefore form one body, the Body of Christ (Ephesians 4:3-6). Within that unity there is still diversity. Not every believer receives the same gift (Ephesians 4:7, 11).

That gift is given for the perfecting (for they are hollow!) of the saints, even for the edifying of the body of Christ (Ephesians 4:12). This will

lead to the unity of the faith and to the knowledge of the Son of God (Ephesians 4:13). Within this argument of Paul are verses 8-10. Some claim that these verses do not belong in this argument of Paul at all, because they would speak about the realm of the dead that would be moved from under the earth to heaven by the Lord Jesus Christ.

After Ephesians 4:7 he would suddenly switch to another subject and in Ephesians 4:11 he would then pick up the thread of his argument again. This is not the case. Ephesians 4:8-10 does indeed have to do with the subject that Paul is dealing with here. It is not about the realm of the dead. "Therefore He says" refers to the Psalmist David. Paul is quoting Psalm 68:19 here. The word "He" should not be written with a capital letter here.

**Psalm 68:19**

19 Thou art ascended on high, thou hast led captivity captive, thou hast received gifts *among* men, even the rebellious, that they might dwell *with thee* , O LORD God.

The giving of gifts to the church has already been foretold by David. In hidden terms David speaks here about the church. Paul's subject is the giving of gifts. In this connection Paul quotes Psalm 68:19. Psalm 68 speaks about the things that will happen in connection with the conversion of Israel; at the end of the seventieth week of Daniel 9 (Daniel 9:24-27). It is related to the regathering of Israel from all nations. We read Psalm 68:19 primarily from this background. "You have ascended on high" refers to Ascension Day; the day on which the Lord Jesus Christ went to heaven. "You have led captivity captive" refers to Israel. The prison of Israel is the exile, the dispersion among all nations. The word "prison" of course does not refer to the nations, because they are not in exile. It refers to Israel. That prison has been taken captive by God. Those who were in that prison (exile) have been taken captive by God. Then He gives them gifts (Joel 2). Israel will then be the Lord's rebellious one and He will dwell with them (via His Holy Spirit). This is the literal explanation of Psalm 68:19.

Paul takes Psalm 68:19 and applies it to the church. He explains this verse spiritually with regard to the spiritual people of God (the church). That spiritual explanation must be taken from the literal text of Psalm 68:19. The literal meaning is taken from the text and the spiritual meaning must be taken from that literal meaning.

to be determined. The prison is not Israel in a spiritual sense, but the church. We already knew that from Ephesians 4:1. The members of the church are prisoners in Christ. The believers of the church were first prisoners in the world. From that they have been delivered by Christ. They are no longer prisoners of the world; they have become prisoners of Christ. Christ has led the prison captive. This has everything to do with what Paul brought forward in Ephesians 2: seated with Christ in heaven (Ephesians 2:6). In that way, the believers have become His prisoners. In heaven He has given those believers gifts. He has blessed them with every spiritual blessing in Christ in heaven (Ephesians 1:3). This section has nothing at all to do with the realm of the dead.

Paul often takes literal prophecies from the Old Testament and applies them to the church. In doing so, he does not use the literal, but a spiritual meaning. Spiritualizing prophecies is biblical! This does not mean, of course, that the literal meaning is no longer valid. This remains equally applicable. The realm of the dead has not been transferred to heaven. By the way, this means that all believers from previous dispensations have been transferred to heaven. This has not happened, because believers from previous dispensations do not belong in heaven. Believers are destined for the earth. There is only one exception: the believers of the church. The believers of the church have a heavenly calling/position in Christ, but they are the great exception. Man was created for the earth.

Believers are therefore also destined for the (new) earth.

**The world is full and therefore hollow**

From the above only one thing can be concluded. If the world (heaven and earth) is (are) around God, then the earth cannot be a sphere. The earth as a sphere is based on what man perceives through the eyes. In doing so, all other senses are conveniently left out of consideration. Man looks at what is before his eyes (1 Samuel 16:7).

## Proverbs 27:20

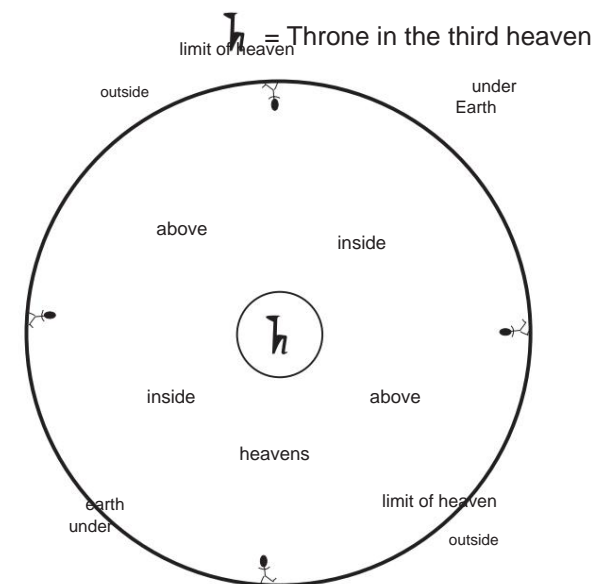
20 Hell and destruction are never satisfied; so the eyes of man are never satisfied.

Man will never have enough. He will always keep looking, because he

has never seen enough. He still has not found the answers to his questions. That is because he uses his eyes instead of his ears. He keeps taking things in, although it leads to nothing. Man wants to see something first before he is prepared to believe something. Man can better rely on what his ears hear. Faith is by hearing (Romans 10:17). That can best be done by reading the Word of God. That is also a form of "hearing", because it is taking in the Word of God.

When one goes up, one comes to heaven. This applies to every place on earth. When one comes under the earth, one comes to darkness. In the realm of the dead, among other places. This also applies to every place on earth. Furthermore, we have established from the Bible that God is at the center of creation. When we combine the previous matters, we arrive at the following drawing:

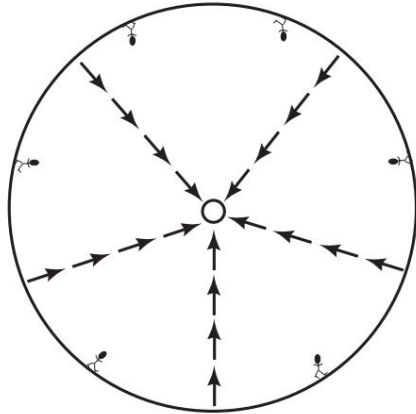
From the foregoing, the throne of God can only be in one place: above, in heaven (compare Joshua 2:11; John 3:31; Colossians 3:1-3). This also applies to every place on earth. Moreover, it is “in-side”. Believers raise their hands to heaven, where the throne of God is. That heaven is above us. This applies to every believer; regardless of the place on earth where he is. If the earth were a planet, which rotates on its axis and moves through space, that is an impossibility. In that worldview, God can never be “above” in all cases. In that, God is explained away, which indicates that the generally known/accepted worldview is satanic.



In the days of Moses, Israel fought against the Amalekites (Exodus 17:8-16). All day long Moses had lifted up his arms, because he expected the help of the Lord. During all those hours Moses held his arms up to the throne of God. That throne of God really did not turn with the earth! The throne of God is steadfast and unshakeable. People often say that one should see it figuratively, although no one explains how that is. In practice, the expression “seeing figuratively” means that one does not imagine it at all and does not think about it any further.

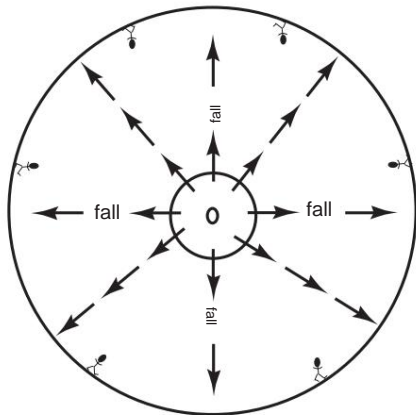
The boundary of the heavens is formed by the earth. That boundary is around God. When we place God in the center and draw a circle (boundary) around God, then no sphere is created!  
From any place on earth one can point upward and in all cases one points to the throne of God.

Schematic:



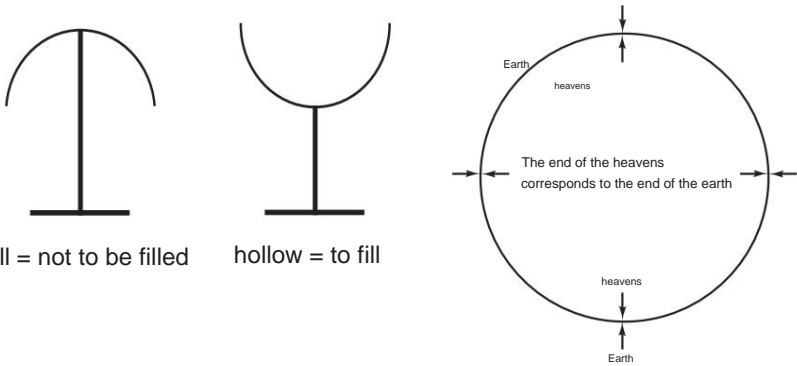
People find this idea absurd, because they think that man then falls down or something like that. If that applies to this image, it certainly applies to the generally accepted world view. If the earth were a sphere, people would fall off it much sooner, although everyone claims that that is not possible. In the adjacent schematic drawing, every person is "below" (on the earth). In all cases, God is "above", namely "inside". Whoever departs from God always goes down and therefore out. Whoever is thrown out of heaven (Revelation 12:9) always goes down. It is always a fall (Isaiah 14:12). It always goes away from God.

Schematic:



The earth is round (a circle) and is the boundary of heaven(s). Whoever is thrown out of heaven always ends up on earth. Earth and heaven both have the same shape, because the earth forms the boundary of the heavens. The boundary is immediately the shape of that which it limits. That is why "the ends of the earth" are equated with "the ends of heaven".

Israel would be scattered to "the ends of the earth," but from that place they will be regathered by the Lord. In that connection, however, it speaks of "the end of heaven." The Bible speaks of "the four corners of heaven" (Jeremiah 49:36), but also of "the four corners of the earth" (Revelation 7:1; 20:8). There is no essential difference between them.



**Deuteronomy 28 : 64 64**

And the LORD shall scatter you among all people, from the one end of the \_\_\_\_\_ earth even to the other end of the earth; and there ye shall serve other gods, which ye have not known, neither ye, nor your fathers, even wood, and stone.

**Deuteronomy 30 : 4**

4 If your outcasts were in the uttermost parts of heaven, from there the LORD your God will gather you, and from there he will fetch you.

The Bible can use both expressions, because the end of the earth is the same as the end of heaven(s). If something happens to heaven(s), something also happens to earth and vice versa (compare 2 Samuel 22:8; Isaiah 13:13; Joel 2:10; 2 Peter 3:10). All the statements discussed so far are expressed in this. They agree with each other. Heaven is bounded by earth.

Within the world, God is central. God is above each of us. Whichever way God looks, He always looks at the earth. From the above, only one thing can be concluded: the earth is not a sphere. It is hollow! We live on the inside of that hollow. This is the starting point of the Bible.

**Genesis 9 : 1**

1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. \_\_\_\_\_

Something can only be filled if it is hollow. Only an externally bounded space can be filled. Man must be filled



with Holy Spirit, which means that man is basically hollow. is a vessel (compare Acts 9:15; Romans 9:20-23; 2 Timothy 2:20, 21) that must be filled (2 Corinthians 4:7). This applies not only for man, who is a part of the old creation. It applies to the entire old creation. The old creation must also be filled become. That is also the purpose of a garment. God lives in the creation; in His garment.

**Deuteronomy 10 : 14**

14 Behold, the heavens belong to the LORD your God, and the heavens of the earth are his. heavens, the earth, and all that is in them.

The two heavens and the heaven of heavens belong to the LORD your God. This also applies to the earth and everything in it. Something can be in the earth. Some say that the earth can be filled, like a table fills. In that case, the earth is seen as a flat surface. However, it is impossible to put something in a table. This is about something that is in the earth is. This is not about something that is in the realm of the dead! When when man in general speaks of something that is in the earth, he means he something that is under the earth. That is not the point here. What is under the earth is not part of creation, because it is “outside”.

It is not clear here whether this is something that is in the heaven(s) is or something that is in the earth. That doesn't have to be clearly stated, because it makes no difference. What is in the earth is automatically also in heaven(s). It is in the world. This can only happen if the world is hollow.

**Psalms 24:1**

1 A Psalm of David. The earth is the LORD's, and the LORD his God. its fullness, the world, and those who dwell therein.”

The Psalm speaks of the fullness of the earth. This is of course about not about what is in the earth. This is also evident from the continuation of this verse. It concerns those who live in the world. The earth is the limit of the world. Those who dwell within the limit of the world, live in the world. This verse shows a parallel:

the earth	her fullness
the world	who live there

This is about the world (= heavens and earth) as a unity. It is about here not only about humanity on earth, but also about life that is in the heavens.

**Psalms 72:19**

19 And blessed be his glorious name for ever and ever: and let the whole earth be filled with his glory. Amen, even amen.

Here the supreme glory is painted. This glory has not only refers to the earth, but also to the heavens. When the whole earth is filled with His glory, this means that also the whole universe is filled with His glory. That glory, by the way, comes about from the throne of God, from the center of creation. This also applies to the Kingdom. The Kingdom begins at the throne, where the King sits; even if there is no subject. From that throne the Kingdom is extended (in all directions!). From that center everything is gathered under one Head; first which are in heaven, and then which are on earth (Ephesians 1:14-15) 10). That is “the all”.

**Psalms 89:12**

12 The heavens are thine, the earth also is thine; the world and its fullness, you have founded it.

Heaven can be subject to God without the earth being subject to Him is subject. At the end of the present (fifth) dispensation that will also be the case. That is why it is mentioned separately. If also the earth is subjected to Him, then “all” (= the world) is subjected to Him. Then the world is full, because it is hollow. It will be filled with God and His glory.

**Daniel 2:35**

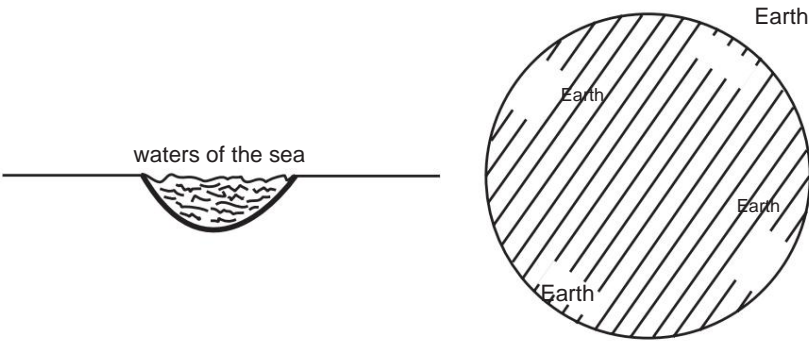
35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became as the chaff of the threshing floors. of the summer, and the wind took them away, and there was no place found for it; but the stone which it smote the image, it became a great mountain, so that he filled the whole earth.

This is about the image of Nebuchadnezzar that is crushed by a stone falling on the toes of the image. No place was found for the image, which is also said of the entire old creation (Revelation 20:11). The stone that struck the image became a great mountain that filled the entire earth. What is described here obviously has a typological meaning. If we take this story literally and start from the generally accepted worldview, then that mountain does not have to become large at all to cover the entire earth. In that case, that mountain must change into a plain. However, the mountain has then disappeared. As soon as a mountain fills (covers) the entire face of the earth, then there is no more mountain. Within the worldview that the Bible presents to us, this description is no problem at all. The stone becomes larger and larger and eventually fills the entire earth. This stone is obviously an image of Christ (1 Corinthians 10:4). This "Kingdom of the Stone" is the Kingdom of Christ. That Kingdom fills the earth, but also the heavens. It is even called "the Kingdom of Heaven". When the Kingdom is established over the entire earth (= when it has filled the entire earth), then it is also established in the heavens. The Kingdom is then established over the entire creation (world). It fills a hollow earth.

**Habakkuk 2:14**

14 For the earth shall be filled with knowledge of the glory of the LORD,  
as the waters cover *the* sea.

The waters cover the sea, for the waters cover a hollow. When the glory of the Lord fills the earth, it happens in the same way. Schematically:



If we start from the earth as a sphere (planet), then it is impossible to fill the earth. The earth can then at most be surrounded by the glory of the Lord. There is then no question of "filling". However, the earth is hollow and the glory of the Lord will fill that hollow, as the cloud once filled the space of the Holy of Holies.

**Acts 17:24**

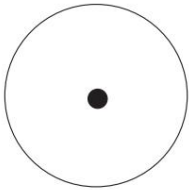
24 God that made the world and all things therein, being Lord of heaven  
and earth, dwelleth not in temples made with hands:

God made the world and everything in it. "World" here is the translation of the Greek word "kosmos" (kosmov), which refers to earth and heavens. That is also what it says: He is the Lord of heaven and earth. Earth and heaven belong together. When the earth is filled, heaven is immediately filled.

**Life originates from the center and is governed from there**

Life comes from a center. Here the expression "a center" is used, because it depends on the kind of life we are talking about. It is claimed that all matter is a derivation of the simplest substance there is: hydrogen. That is the simplest substance, because a hydrogen atom consists of only a nucleus and one electron. Together they form a unit. Schematically:

The nucleus is the main component. Matter is created by the orbiting of the one electron around the nucleus. The essence of matter is determined by the nucleus, but matter only becomes that particular matter when the electron is present. It is the most fundamental principle of our creation.



This drawing can be used for many other things. In summary, it can be said that the nucleus is male and the electron is female. The entire creation is characterized by the principle of the contrast/correspondence between male and female.

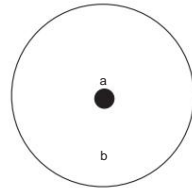
Male and female are one together. In practice, that unity cannot be realized. That is good, because if that duality becomes a unity, the world in its current form would no longer be able to exist.

Male and female belong together, but as soon as the distinction disappears and unity is established, they no longer exist.

With the hydrogen atom, this is easy to understand. When the nucleus and the electron of the atom merge, there is no more hydrogen. The essence of this world is precisely the contrast between male and female. This immediately determines their dependence on each other. The male refers in the highest instance to God Himself. The female refers in the highest instance to creation. This again gives the same schematic drawing:

a = God / male

b = Creation / feminine



The woman (the feminine) is to encompass the man (Jeremiah 31:22). Man was not created for the sake of woman, but woman for the sake of man (1 Corinthians 11:9). "For" in this context can be translated as "for the sake of," but the two terms are interchangeable.

The feminine encompasses the masculine. This means that the masculine gives content to the feminine. Together they are a unity. Because this relationship ultimately points to God and creation, this principle emerges in everything and throughout the world. Where people do not (anymore) know what man/masculine and woman/feminine are, they are also busy removing the electron from the nucleus. They are busy destroying matter itself. In doing so, they are undermining the fundamental principles of this world; not only chemically, but also morally. That difference is not significant.

#### Romans 1:18-28 18

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, *who* suppress the truth in unrighteousness.

19 Because that which may be known of God is manifest in them: for God hath shewed it unto them.

20 For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.

21 Because that when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools;  
23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping *things*.

24 Therefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves.

25 *Who* changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever: Amen.

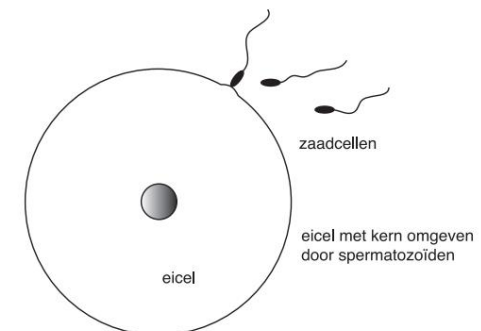
26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that *which* is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men committing that which is unseemly, and receiving in themselves that recompence of their error which was *meet*.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reproachful mind, to do those things which are not convenient;

Where creation does not want to acknowledge its Creator, the distinction between male and female automatically disappears. If creation does not acknowledge the Creator, woman does not acknowledge Man (anymore), which results in creation being given over to itself by God. The result is that men commit indecencies with men. This is only the outward representation of wrong thinking.

The relationship between God and creation is no longer known. The schematic overview on the left of this page can also be interpreted as a (fertilized) egg cell. When an egg cell is fertilized, the life of the man penetrates to the center of the cell. Where that happens, new life will come into being. The Lord has entered the innermost part of the sanctuary (Hebrews 6:19, 20; 9:12, 24).

The implication of this is that the seed has been laid for the coming into being of the new creation. The Lord's entering into heaven is similar to the process of conception, from which a new creation will be born.



The male is placed centrally in the female. This results in new life. This is depicted in the fertilization of an egg.

The new life comes from the center. Life comes from the center and is also governed from the center. This is expressed very elementary in the Bible.

#### **Genesis 2 : 9**

9 And out of the ground the LORD God made to grow every tree that is pleasant to the sight, and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

Here it is emphatically stated that the tree of life was in the middle of the garden. The tree of life produced fruit that was necessary to sustain human life. The tree of life provided the food that was necessary to sustain human life. As soon as man was denied access to the tree of life, he became mortal. He was no longer able to survive. He lost contact with the source of life. First of all, he lost direct contact with God, Who is the Source of Life. It is often thought that man in the garden was immortal and perfect.

This is incorrect. Man was fallible. He could sin. The reason for this is given in Genesis 3.

#### **Genesis 3 : 19**

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Adam died and returned to the ground, because he was taken from it. He sinned, because he came from a fallen earth. In the beginning God created the heavens and the earth; perfect (Genesis 1:1).

But that earth became waste, void, and darkness because of the appearance of the abyss (Genesis 1:2). The earth fell with Satan into the power of sin. Adam was made on the sixth day from the dust of that fallen ground. He was made from matter that was in the power of Satan. This was the cause of his sin.

In Genesis 3:16-19 the phase of sinning is skipped. Adam returned to the ground, because he was taken from it. Man cannot exalt himself above his origin. His origin is the earth

and that is female. The Bible does not know the principle of evolution. On the contrary! Man is dust and therefore returns to dust. The only possibility to escape from that was present. That was namely the tree of life. He had to eat of the fruit of the tree of life. Without that tree of life, Adam would have been mortal from his creation.

Every man is a sinner, because he was produced by a sinner. Every man is a sinner, because he descends from Adam, who was a sinner (compare Romans 5:12). Adam is no exception. He was a sinner, because he came from the ground that lay in the power of sin. This also explains why the plan of redemption was already established before the foundation of the world. That was before the creation of Adam. God knew that Adam would fall into sin and He had foreseen that. The creation of Adam was one of the first steps on the way to the new creation, because from Adam came the second Adam: the Lord Jesus Christ. The tree of life was necessary to maintain earthly life. After the fall, man was explicitly expelled from the garden, because he had to die. He was not allowed to live and therefore he was denied access to the tree of life. The tree of life provided for the sustenance of earthly life and was therefore at the center of the garden.

The center, from which life comes, is also depicted in the tabernacle. The interior of the sanctuary is the center. There stood the ark of the covenant, on which the blood was poured out on the mercy seat once a year. There the foundation was laid for the life of the people of Israel. It is a type of the sacrifice that the Lord Jesus Christ would later bring. The entire tabernacle stood in the midst of the people of Israel. We have already discussed this in the statement that heaven is "inside." Here too, life comes from the center.

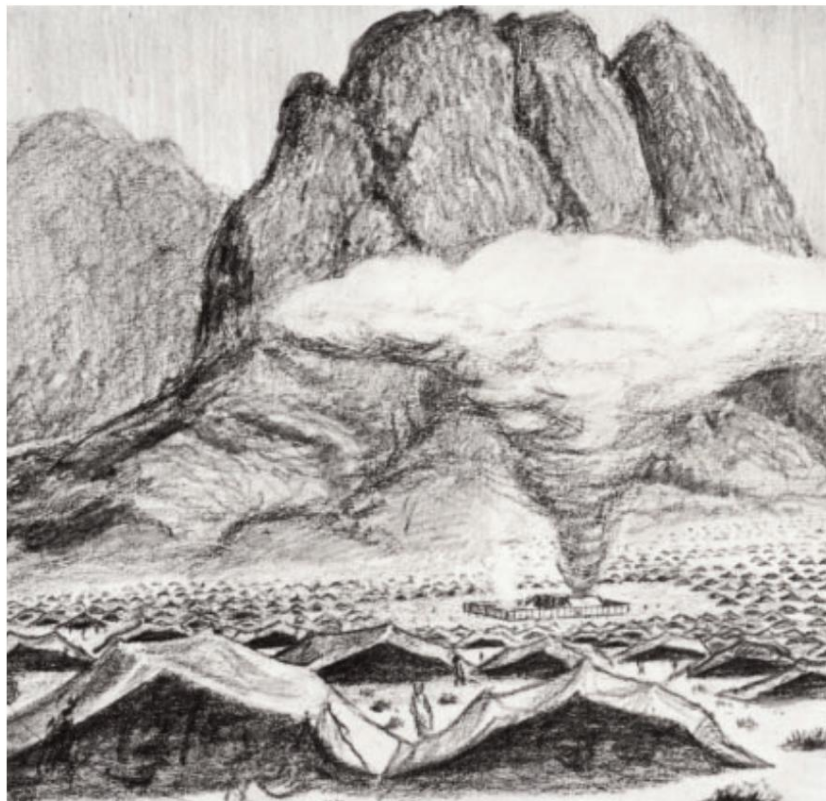
#### **Ezekiel 38:11, 12**

11 And thou shalt say, I (Russia) will go up to the dry land (Israel), I will come unto them that are at rest, that dwell safely, all of them that dwell without walls, and have neither bars nor doors.

12 To take a spoil, and to take a prey, to turn thine hand upon the waste places that are *now* inhabited, and upon the people gathered out of the heathen, which have gotten cattle and goods, that dwell in the midst of the earth.

This is a prophecy about Russia and its allies. In the end times they will come against Israel, which will then have come to faith. This prophecy concerns the time after the coming of Jesus Christ on the Mount of Olives. Ezekiel 38 concerns the time that will elapse after the thousand years, while Ezekiel 39 concerns the time before the thousand years.

Israel will dwell in rest. It has been gathered from the Gentiles. Israel dwells in the middle of the earth. The translation with "land" is not entirely incorrect, but in most cases the word "aretz" should be translated with "earth". The promised land is central to this world. In the NBG translation it is translated with "navel of the earth". The "navel" points to the source of life. The unborn fetus is nourished via the navel. All nations will be subjected to Christ, starting with Israel. When Israel is subjected to Christ, the other nations will also be subjected to Christ via Israel; with violence. At the same time, the other nations will be won for Christ via Israel through the gospel; without violence. Life for the nations will come from Israel. Israel fulfills the function of the navel. Moreover, that navel is in the middle.



*The tabernacle in the desert,  
center of the tent camp. In the  
background, Mount Sinai.*

#### Exodus 8:22

22 And in that day will I set apart the land of Goshen, wherein my people dwell, that no swarm of flies shall be there; that ye may know that I am the LORD in the midst of the land.

The Lord was in the midst of the land. He gives life to that land.

He is central; not just morally. This is so in relation to Israel, as it is in all of creation. God is central, and creation is centered around Him.

#### Numbers 14 : 14

14 And they shall tell the inhabitants of this land, *which* have heard that thou, LORD, art among this people, and art seen, O LORD, face to face, and that thy cloud standeth over them, and that thou goest before them in a pillar of cloud by day, and in a pillar of fire by night.

The Lord was in the midst of the people.

## The area under the earth is also divided

The division of the area under the earth is reflected in the path that Satan will take. Satan is in the heaven of heavens, but he also has influence in the two lower heavens (he is called "the prince of the power of the air"). He exercises power on the earth, but he will also be thrown down to the earth in the future (Revelation 12:9). He is then thrown into the abyss (Revelation 20:1-3) and finally into the lake of fire (Revelation 20:10). From this it can be concluded that there is also a difference in levels in the realm of the dead. The lake of fire is at a lower place than the abyss. There are different levels under the earth. The realm of the dead is divided into different areas.

The Bible uses various expressions, such as the pit (of destruction; Psalm 55:24), the abyss (eg Genesis 1:2; Exodus 15:5), the tartarus (tar tar ow); 2 Peter 2:4; translated as "hell"), the hades (Greek: aoh; eg Matthew 11:23; 16:18; translated "hell"), the sheol (Hebrew: gwas;



including Numbers 16: 30, 33), the gehenna (Greek: Geenna; including in Matthew 5: 29, 30; translated "hell") and the lake of fire (Revelation 19:20; 20:10). These terms apply only in connection with the old creation!! Some terms are synonymous, but different terms are also used areas indicated. The grave is also part of the realm of the dead, because it is under the earth. The abyss is on a lower level than the realm of the dead and the lake of fire is located on a even lower level. The word "tartarus" is used only once.

## 2 Peter 2:4, 5

- 4 For if God did not forgive the angels that sinned, spared them, but cast them down to hell, has given himself over to the chains of darkness, to the judgment to be reserved;
- 5 And spared not the old world, but Noah the preacher of righteousness, has kept his eight, as He sent the flood upon the world of the ungodly brought;

"Having been cast into hell" is the translation of the Greek verb tar tar ow (tartaro'o). In tartarus angels who have sinned appear to be imprisoned. They are connected with the flood in the time of Noah. These angels are also mentioned in that connection in Genesis (Genesis 6:1-4; sons of God). The angels who went in unto the daughters of men, are evidently imprisoned by God, and they await their judgment. This word is not used in connection with dead people. When the natural man dies, he enters the realm of the dead. It is not a pleasant place there, as Luke 16 shows. However, the realm of the dead is not the place of eternal judgment. One sits in the realm of the dead awaiting the eternal judgment for the great white throne on the last day (Revelation 20:11, 12). Who is found unrighteous, shall die again (the second death; Revelation 20:6) and be thrown into the lake of fire (Revelation 20:15). That is one level lower. It is called the second death, because it is even lower. It is a deeper/further death. A classification of that which is under the earth is evident from:

## Luke 16:19-31

- 19 And there was a certain rich man, which was clothed in purple and fine linen, and fared merrily every day, beautiful.
- 20 And there was a certain beggar named Lazarus, which

- lay before his gate full of sores;
- 21 And desired to be fed with the crumbs, fell from the rich man's table; and the dogs also came and licked his sores.
- 22 And it came to pass, that the beggar died, and was carried of the angels into Abraham's bosom.
- 23 And the rich man also died, and was buried. And when he was in the he lifted up his eyes, being in torment, and saw Abraham afar off, and Lazarus in his bosom.
- 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may put the tip of his finger into the water dipper, and cool my tongue; for I am in torment in this flame.
- 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus received his evil: and now he is comforted, and ye are tormented.
- 26 And besides all this, between us and you there is a great gulf fixed established, so that those who would pass over from here to you cannot, nor can those who *are there* from happened to us there.
- 27 And he said, I beseech thee therefore, father, that thou wouldest send him unto my father's house;
- 28 For I have five brethren: that he may testify unto them, that they also shall not come into this place of torment.
- 29 Abraham said to him, "They have sent Moses and the prophets, that they who hear.
- 30 And he said, Nay, father Abraham: but if any man of the dead went to them, they would repent.
- 31 And *Abraham* said unto him, If they hear not Moses and the prophets, neither will they, though there be a someone rose from the dead, not to be persuaded.

Here we find the place where the dead end up. That place is divided into two parts by a chasm. This history does not speak about believers of our dispensation! When a believer of the present (fifth) dispensation, he does not go to the realm of the dead! This history deals with the situation before the death and resurrection of the Lord Jesus Christ. On one side of the gulf are the righteous (= believers). That part is called "the bosom of Abraham". The unrighteous (= unbelievers) are on the other side of the gulf. That division is there in anticipation of the judgment on

the last day. Then all will appear before the great white throne to

to be judged. Those who are not written in the book of life will be cast into the lake of fire. On the last day, righteous ones will also appear before the throne of God. These are the believers from the previous four dispensations. In both cases, it is determined how much punishment or how much reward someone will receive.

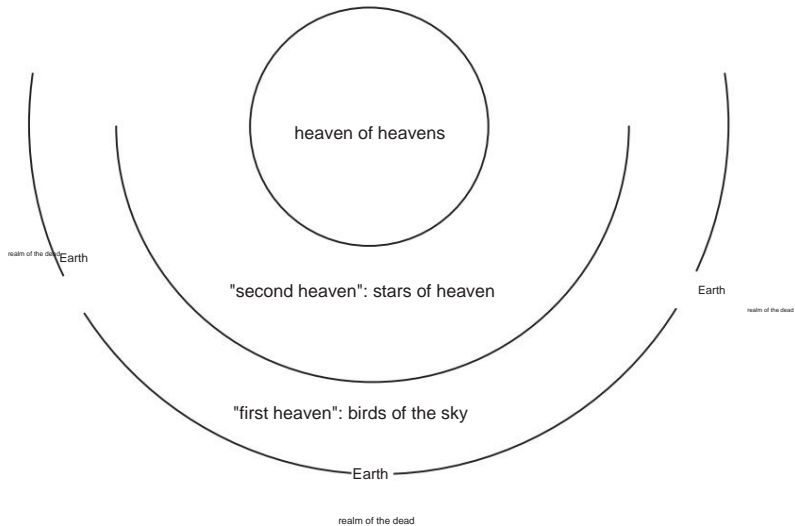
When there is a “move” from a higher to a lower division in creation, it is called “death.” “Death” is a relative term. “Dead” indicates that there is no communication. The contacts are permanently and definitively broken. Whoever is thrown out of heaven and therefore ends up on earth is dead to heaven. There is no more contact with heaven possible. One is dead to heaven, but alive to earth. Whoever disappears from earth to under the earth is dead to earth. Of course, such a person has no contact with heaven either. This principle applies to the old creation. Whoever is part of the new creation does not fall under this principle of the old creation. Through the resurrection of Christ, death has been overcome (1 Corinthians 15:54-57). When someone dies, that is not a definitive severance of communication. There appears to be a way back because death has been overcome. God's work of reconciliation involves reconciling (= bringing into one) that which was separated by death. Reconciliation in that sense is synonymous with "resurrection from the dead".

Believers of the current (fifth) dispensation are physically on earth. Yet they are said to be in heaven, because the new creation has come into operation for them. They are one with heaven. They are in heaven! The special thing about the resurrection of the Lord Jesus Christ is that it is a permanent victory. The Bible speaks of people who were dead, but were resurrected. However, they were resurrected in their old, mortal bodies. They later died again. The resurrection of Christ is final. Death no longer has any power over Him. Through His resurrection, He has become the Firstborn of the new creation. This applies since the resurrection to everyone who comes to faith. When a person dies, he goes to the realm of the dead. On the last day of this old creation (= the last day) he is judged. Then it will be determined whether he will live in the new creation on the new earth or whether he will go to the lake of fire. In this story, heaven is not discussed. Only in this present (fifth) dispensation do believers go to heaven. That is an exception! Someone who comes to faith now is born again and as a result he is a new creation. As a result, he immediately withdraws himself from the course of events of the old creation. He does not go to the realm of the dead, but to heaven. He goes to heaven because he belongs to the

church of firstfruits who is written in heaven (Hebrews 12:23). That church has the birthright above Israel and the other nations. Israel and the other nations will live on the new earth in the future. The church is a heavenly people and has been placed in heaven. The believers of the church will not come into judgment on the last day. They must appear before the judgment seat of Christ (2 Corinthians 5:10). The position of the individual believer is determined before that throne. The realm of the dead was the logical consequence of the creation of the earth. Yet the realm of the dead is not counted as part of the creation. The universe (= heaven and earth) will be reconciled to God (Ephesians 1:10). What is under the earth does not belong to the universe. In the center is the heaven of heavens. Around that is the starry heaven and around that is the heaven in which the birds of the heaven fly. The boundary of those heavens is formed by the earth.

Schematic:

There is also all sorts of things under the earth. What is under the earth is also connected in the Bible with the seas. In many cases the term "abyss" is used. A sea and everything in it is considered to be part of the realm of the dead. The surface of the sea is seen as the boundary of the earth. In the Bible it is said that the abyss is in the seas. Sometimes that abyss opens up. Two things can emerge from that abyss: water (Genesis 7:11) or demons (Revelation 9:2-12; depicted by locusts).



The demons also know that they will be thrown into the abyss in the future.

**Matthew 8:29,31,32**

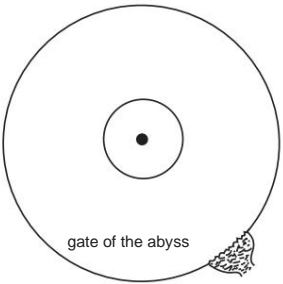
29 And, behold, they cried out, saying, Jesus, thou Son of God, what have we *to do with thee*? art thou come to torment us before the time?  
31 And the devils besought him, saying, If thou wilt cast us out, suffer us to go into the herd of swine.  
32 And he said unto them, Go thy way. And they went out,

into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and died in the waters.

**Luke 8 : 31**

31 And they besought him that he would not command them to go out into the deep.

The demons apparently also know that they will be tormented in the future. They would like to enter the swine instead of having to disappear into the abyss. As soon as the demons entered the swine, those swine threw themselves into the sea. With that, those demons went to the abyss. That is the future destination of all demons. At the bottom of the sea - and especially in the deepest seas that exist - there are physical entrances to all areas that are located under the earth (the abyss, Hades, the realm of the dead). These "gates" are closed off by means of water (the sea).



One of the deepest seas is the Sargasso Sea (in the Bermuda Triangle), where sometimes ships and planes disappear in strange and inexplicable ways. The strangest phenomena are observed there. These phenomena are mainly related to light and magnetism. UFOs (unidentified objects) are regularly observed in that area. Apparently, there are "vehicles" to and from that underworld in those places. Technical means are used to get from the abyss to the earth and vice versa. People on earth are able to go from the earth to both heavens with technical means. It is therefore not so strange that with technical means one can go from the earth to under the earth. One needs technical means to be able to get from one level to the other.

In fact, it is "overcoming death", because one goes from under the earth to the earth or from the earth to heaven. This is, by the way, the only explanation for the phenomenon of UFOs.

It is said that UFOs are vehicles that come from outside the earth. That is correct, because what lies beneath the earth belongs outside the earth (the outer darkness). The Sargasso Sea is one of the twelve seas in which similar phenomena occur. These seas are spread out at regular distances from each other all over the earth. One of those other places is the Philippine Sea (the so-called Devil's Sea) off the coast of China. These twelve "gates" lie like a belt over the earth.

This of course immediately links it to the twelve gates of the new Jerusalem (Revelation 21:12, 13).

Luke 16:19-26 makes it clear that the area under the earth is subdivided. We are presented with a division in which Abraham's bosom is separated from the rest of the realm of the dead by a gulf.

Abraham's bosom is also called "paradise", the place where the Lord Jesus also came after His crucifixion (Luke 23:43).

Schematic:

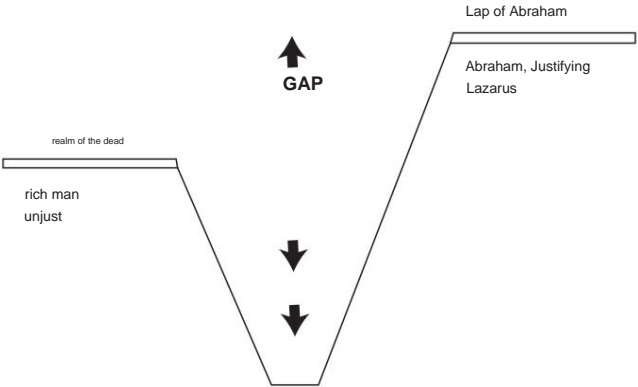
The right side of Hades is Paradise or Abraham's bosom.

The left side is the realm of the dead, where all non-believers go.

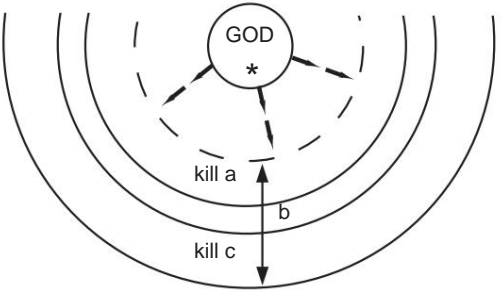
The good side is always the right side.

The believers, who are in

Abraham's bosom, remain there until the last day (Revelation 20:11 ff.). There are the righteous (believers) from previous dispensations. The believers of the present (the fifth) dispensation have nothing to do with this story, because they do not go to the realm of the dead, but to heaven!



\* = third heaven =  
heavens a =  
Abraham's bosom b = gulf c =  
realm of the  
dead  
↑ = realm of the dead  
↓ = earth



## 4. The worldview in practice

The previously discussed statements often raise all sorts of questions. The first question that is usually asked is: "If the earth is hollow, why don't we see anything of it?" This is actually a strange question. When you were told that the earth was round and that it moves at an enormous speed through an infinite universe, you didn't ask why you don't see anything of it! That would have been honest. People observe certain things and draw conclusions from them. It is not possible to see that the earth is round. We see that the sun rises in the morning and sets again in the evening. We conclude from this that the sun describes an arc around us. At most, we see that the earth is flat. Many claim that - when we look into the distance - we only see the top of the church tower and not the rest of the tower. That is not true. We do see only the top, but that is because there are trees and the like in front of the church. Our observation just above the Earth's surface and just above the water's surface is very difficult, because the light there does not travel as it should.

This is due to temperature fluctuations. The temperature of the land/water and the air just above it is different. Due to these strong temperature fluctuations, the light is bent. So we do not see reality as it is, because the light is bent.

When we drive on an asphalt road in the summer and we look straight ahead, it looks like the road is flooded (wet). It looks like there is water on the road. The road is not wet at all. We think there is water on the road because we see something being reflected. In such a case, we do not see the asphalt road, but the sky. It is a fata morgana (= mirage) on a small scale. The sun makes the asphalt very hot, which causes a large temperature difference in the layer of air just above the road. This causes the light to be bent.

That deflected beam of light falls into our eye. We see the air that is reflected by the hot layer of air above the road. That layer of hot air functions as a mirror. Another example is a spoon that we place in a cup of liquid. When we look at the spoon, it appears bent.

The spoon is not bent, but it appears bent because the light in the liquid is deflected.

These examples prove that light does not always travel in a straight line. This principle also applies to the worldview that is presented to us. The worldview in which the earth would be a sphere that floats through the universe and revolves around the sun is based on certain axioms. These axioms are not endorsed by the Bible. All scientific observation is based on certain axioms. A

axiom is an unproven proposition. That proposition is accepted as a basis, even though it is an unproven proposition. This almost amounts to a prejudice. We assume the axiom that the earth stands still. After all, we stand still and do not fall over. When we then look at the sun, we conclude that the sun moves, because we see the sun rise and set. After all, we stand still! We make the scientific observation that the sun moves. Based on the axiom we stated, this observation is correct. This does not mean that we have proven reality. Our conclusion was correct, but it is not proof because we would first have to prove that the earth is indeed standing still. If we assume the axiom that the sun stands still, we come to the conclusion that the earth moves. The conclusion is also correct here, but nothing has been proven yet.

The premise is not proven and therefore the conclusion that is made on the basis of that premise is not proven either. We only started from an axiom.

In connection with the sun, it is no longer considered an axiom that the sun stands still. It is considered proven. It is pretended. The axiom is accepted by everyone, which is particularly easy for drawing conclusions. One can certainly draw conclusions on the basis of this axiom, but that does not mean that truths are established with it. To that end, it must first be proven that the axiom is correct.

In the past, people assumed that the earth stood still, because they did not feel that the earth was turning. Nowadays, such a thought is considered naive. They concluded that the sun moves. They saw it rise and set. They had no problem with that for thousands of years. The orbits of the planets were determined and the solar and lunar eclipses were predicted by astronomers who assumed that the earth stood still. This was no problem at all. The calculations were exactly correct.

In space travel (at NASA) rockets are sent from the earth to the moon and beyond. They start from the earth. In the calculations they assume that the earth is stationary. That way they have a fixed point to calculate. The starting point at NASA is that the earth is stationary and that everything else moves. They have no problem with that. They take it as an axiom that the earth is stationary and everything is then based on that axiom. They do not believe that the earth is actually stationary, but they do take it as an axiom because that is the easiest.

## What is light?

Man believes that the sun is the light of the world. However, before the sun there was also light. That is the light that corresponds to the light of the new creation: the Lamb will be its lamp (Revelation 21). When our eyes can see radiation of a certain wavelength, we call it light. As soon as man can perceive it with his eyes, he calls it light. However, there is no fundamental difference between light rays and radio rays. The only difference is in the vibration number of both types of rays. "Light" is therefore a very subjective concept in human language. The standard for this lies in man himself. The Bible uses a different definition for light.

### Ephesians

**5:13** 13 But all things being reprov'd of the light are made manifest: for whatsoever doth make manifest is light.

Whatever makes manifest (= unveils), is light. Therefore God is Light, because He makes manifest. He makes Himself manifest in the first place.

Christ is also Light, for He came to make manifest.

Therefore He is also the Truth, because both concepts are closely related. When the light makes something public, the truth appears.

This brings us to the realm of spiritual things.

Man's eyes are closed to spiritual things. The Bible assumes that man's eyes are defective. In fact, those eyes are closed, although man thinks he sees. For example, Israel is said to have seen but not seen (Matthew 13:13; Acts 28:27). This principle actually applies to every person. Man looks, but he sees nothing. As soon as he does see things, he is called a "seer" (prophet). When God opens man's eyes, that person suddenly sees other things. He does not see things that are not there. He sees things that are there; however, he did not see them before. When God opens someone's eyes, it means that those eyes were previously closed. That is the normal situation of the human eye. He sees very poorly. He does not see the things that he should see. He should see God in heaven, but he does not see Him. For example, God opened the eyes of Elisha's servant (2 Kings 6:15-17). This resulted in the servant suddenly seeing all the armies. Those armies were there before that time, but he could not see them. Suddenly it appeared that the armies of God were present. We believe that those heavenly armies are there, although we have never seen them. However, we have learned to "see" it from the Word of God and that is why we believe it.

Israel and the Church are often contrasted. Of Israel it is said that seeing they see not, because they have become blind. Moreover, hearing they hear not either. With regard to the Church it is said in:

### John 20:29

29 Jesus said unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are they* that have not seen, and *yet* have believed.

The believers of the Church of the present (fifth) dispensation believe without seeing. They only rely on the Word that is preached/is preached. That is the essence of the church. Whatever makes manifest is light (Ephesians 5:13). However, there is something behind it.

### Ephesians 5:14

14 Wherefore he saith, Awake, thou that sleepest, and arise, the dead; and Christ shall give you light.

When man comes to faith (= awake thou that sleepest and arise from the dead), then he comes into contact with the light of Christ. Man cannot look into heaven, but moreover, the contacts with heaven are broken. There is separation between heaven and the natural man. "Separation" corresponds to "death". Man looks up to heaven, but sees nothing. Christ gives His light, but that is not perceptible with natural eyes. It is light that makes manifest.

However, it is not light in the physical sense. The light that Christ gives is the Word of God.

### Psalms 119 : 105

105 Your word is a lamp to my feet and a light to my path.

The Word of God is Light.

### John 1:1-4

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

- 3 All things were made through him; and without him was not any thing made that was made.  
 4 In Him was life, and the life was the light.  
 of the people.

For Word, various synonyms are mentioned here: Life and Light. "Light" is actually associated with hearing here, because one takes in the Word through hearing. It is about the Word here. That is the most important thing. This means that hearing is more important than sight (Light). The Word is the Light and is the Life. It all speaks of Christ. He lets His light shine over the believers. The believers are supposed to look at Him. Of course, that does not happen with literal eyes, but with spiritual eyes. The light of the sun is not necessary for that.

Ephesians 1:17, 18

- 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:  
 18 *Having* the eyes of your understanding enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints:

Believers receive "enlightened eyes" as they grow in the knowledge of Christ. This is about spiritual insight; about seeing with spiritual eyes.

## The path of light

For thousands of years, people believed that the earth stood still. When people started claiming that the earth was a planet, like all other planets, they did not do so because this (more) corresponded with the phenomena that they observed. They did so for philosophical reasons. They assumed a universe in which the earth was a planet, like all other planets.

It was discovered that the earth was only very small compared to the sun. It was considered absurd that such a large sun revolved around such a small earth. This of course has nothing to do with astronomy anymore. It is philosophical to say that something large cannot revolve around something small. Large things should be central, they believe. Incidentally, this is also the principle of democracy: the minority must submit to the majority.

The ratio between a large Sun and a small Earth has not been proven. When we look at the sun, we come to the conclusion that it is not much bigger than the moon. The moon is smaller than the earth. Why would the sun not also be smaller than the earth? This is based on our daily observations. The claim that the sun is very large is made on the basis of two axioms. These two propositions are used in all astronomical studies. This is independent of the way in which this is done (with telescopes or radio telescopes). These two axioms are:

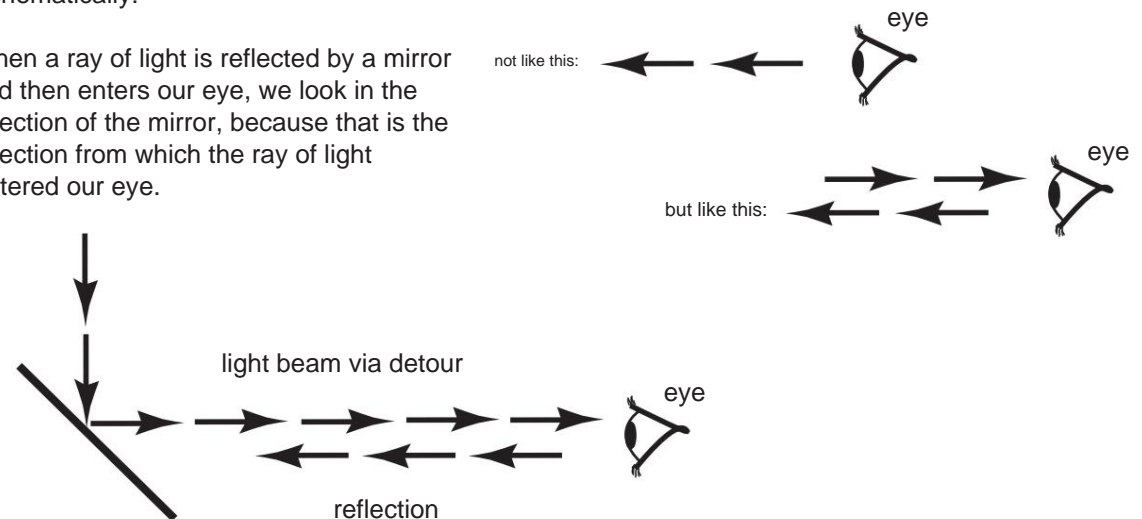
1. Light always travels in a straight path.

We have already seen that light does not always travel along a straight path. Light is sometimes even reflected by air; certainly by a mirror. Many astronomical phenomena are based on the fact that light does not always travel along a straight path.

2. Light always travels at the same speed, namely at a speed of 300,000 km per second (exactly: 299,792.458 km/s). This is the speed of light on Earth (within the atmosphere).

These are axioms and that means that they are not proven. We have to realize what happens when we look at something. We assume that we are directing our gaze at something. In reality, a ray of light enters our eye from outside. When a ray of light enters the eye, we conclude from which direction that light comes. When we look in that direction, we are looking at the direction from which that ray of light entered our eye. Schematically:

When a ray of light is reflected by a mirror and then enters our eye, we look in the direction of the mirror, because that is the direction from which the ray of light entered our eye.





The light source gives off rays of light and those rays of light come to our eye via a detour. That is why we see things in a place where they are not. We cannot determine that "detour". For example: If we see a car coming into the street at a speed of 40 km/h, we cannot say: that car is coming from the east and has been on the road for an hour, so it comes from a place that is 40 km east of our street. We do not know at all where that car has taken a turn.

Nor do we know whether he drove at a constant speed of 40 km/h, and so on. We only see the car coming into the street. We know nothing else about the car, nor about the path it has taken. This principle applies to all things we see. Light rays enter our eye. We know at what angle that light ray enters our eye. That is the last direction of that light ray. However, we do not know the path that this light ray has taken. We only know the last small part where the light ray enters our eye. We do not know the rest of the path. Our perceptions are therefore very subjective.

Due to temperature differences in the atmosphere, light rays can be bent. In the desert, people sometimes see an oasis that is not there at that location. When the weather is very nice, this phenomenon can also be observed on Terschelling. When you look at the sea, you see dunes and the like; only the lower part of what you see is not correct, because the dunes are floating. It is a fata morgana. This can be observed, because light rays are bent in the air.

What we perceive is there, but not where we see it. It can have different dimensions, because things can be enlarged or reduced by mirrors. This is, for example, the principle of a telescope. Through ground mirrors, through which things are enlarged, one looks into space. Furthermore, one looks into space through the side of a telescope. The things that one sees are much larger than one sees them with the naked eye. One knows that one is being deceived and one does this on purpose, because one does it with a specific purpose. The Bible nowhere says that light travels along a straight path. The Bible says, on the contrary, that light does not travel along a straight path.

#### **Job 38 : 18,**

19 18 Hast thou reached even to the breadth of the earth by thine understanding? declare, if thou knowest all these things.

19 Where is the way *where* the light dwells? and the darkness, where is her place?

How wide is the earth? We assume that the earth has a circumference of 40,000 km. From that, the diameter can be calculated. Whether this is correct is

not known. In this context, the path of light is discussed. The question can also be asked differently: "What is the path that light normally takes?" The normal path of light is namely not known. Science assumes that light takes a straight path. That is based on human observations; via the eye. The question is also asked where the place of darkness is. From what has emerged in this study so far, we know that the Bible teaches that darkness is "outside". Light never reaches there.

#### **Job 38:24**

24 Where is the way *that* the light is divided, *and* the east wind scattered upon the earth?

Here, not only the path of light is asked, but also the path where the light is distributed. The Bible assumes that light is distributed and therefore does not go a straight path. Something that divides itself does not go a straight path. How this happens and where it happens is not mentioned. Man cannot calculate how this happens. He can put forward assumptions to explain observations from nature. However, he cannot prove it with mathematical formulas. It cannot be determined/measured. Man assumes that light always moves at the same speed and via a straight line. From this idea, one arrives at an enormous sun and a very small earth. This conclusion is based on light that always moves at the same speed and via a straight path. When we look at the sun, we know at what angle we perceive that light from the sun. People speak of the number of degrees of the sun and the moon in the sky. However, man cannot say how big the sun and the moon are. For that, it is necessary to know the distance to the earth. If we see the sun at a certain angle, that does not say anything about its size. In practice, we see the sun and the moon as both equally large in the sky. People say that the moon is very close to the earth and that the sun is very far from the earth. From this, they conclude that the sun must be incredibly large.

It is possible to measure how long it takes for the light from the sun to reach us. This is a fairly reliable measurement that takes about 8 minutes. Light travels at a speed of 300,000 km per second. This is also the speed of light on Earth. It is assumed that light travels at the same speed in space. If it takes 8 minutes (= 480 seconds) for the light to reach us, then the sun is at a distance of  $300,000 \times 480 = 144,000,000$  km away

from us. From this, the size of the sun can be calculated. This calculation is completely correct, but with this whole train of thought, one makes a big mistake. Namely, one starts from the two axioms mentioned above and one assumes that they are correct. However, they have never been proven; on the contrary! It is not certain that sunlight comes to us in a straight line from the sun. Nor is it certain that light travels at the same speed during those 8 minutes.

Furthermore, it is known that everything that comes to the earth comes to the earth with increasing speed (a uniformly accelerated motion). However, an exception is made for light. If we start from two other axioms, we come to completely different conclusions. These two axioms are:

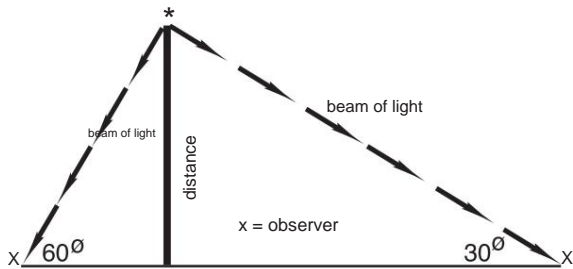
- 1. As light gets closer to the Earth, it travels at an increasingly greater speed (uniformly accelerated).
- 2. Light does not always travel in a straight line.

It has been calculated that light takes 8 minutes to reach us. Light travels more slowly at a great distance from the earth than closer to the earth. Far from the earth, it does not travel at a speed of 300,000 km per second, but much slower. This means that the further away you are from the earth, the smaller the distance that is covered. This means that the sun is much closer to the earth than we think. The consequence of this is that the sun is much smaller than we think. Man uses the "zero method". This means that the speed of light always comes out at 300,000 km/s, because light is measured with light. In astronomy, light is used as a measuring instrument. Until recently, people calculated with light years (= the distance that light covers in one year: 9,460,800,000,000 km).

Using light years is correct, but converting to kilometers is incorrect, because the speed of light is not always constant. Light travels more slowly at greater distances from the earth than closer to the earth. We assume a flat earth surface and draw a star above it.

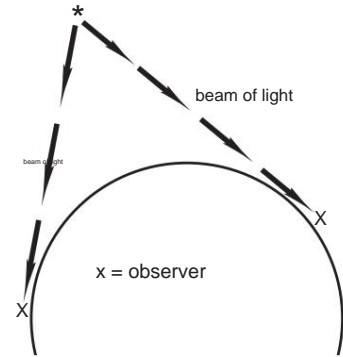
Two observers are placed on Earth.

Schematic:



From that star we draw two light rays to the two observers; one at an angle of 60° and one at an angle of 30°. Assuming a flat earth surface, the distance between that star and the earth surface can be calculated. To do this, the perpendicular must be calculated. This does not pose any problems. Now we do not assume a flat earth surface, but a spherical earth. We draw a star above the earth again and again two observers. Schematically:

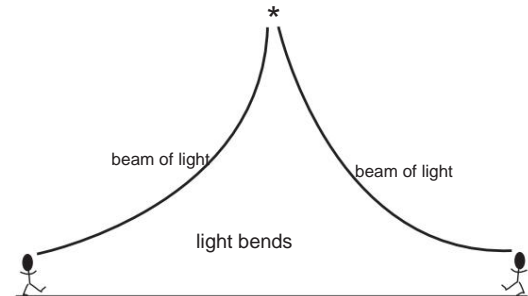
Both observers are actually looking straight ahead and see the star "rising". When we determine how long it takes for the light from the star to reach the earth, we have immediately calculated the curvature of the earth's surface. With a flat earth surface, the observers, if they look straight ahead, can never see the star. They have to look up. If they do look ahead and see the star, this means that the earth's surface has to be curved. After all, both observers were looking straight ahead. The earth is declared a sphere in order to get both directions of view pointed at the star.

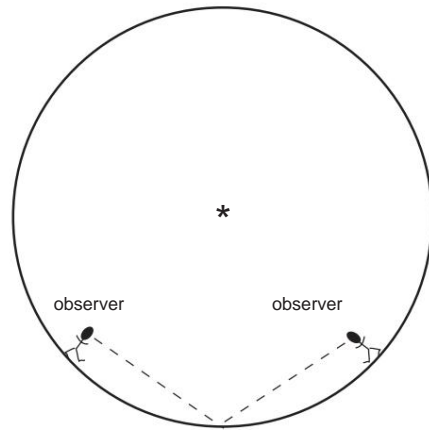


It is assumed that light propagates in a straight line and at the same speed. From these two axioms, one is obliged to assume a spherical earth, because otherwise it is impossible for both observers to see the star at the same angle. However, if we assume that light is deflected, it is not at all necessary to declare the earth to be spherical. If we assume that light is deflected at the earth, because the speed increases as the light gets closer to the earth, then there is no problem at all. In that case, one can safely assume a flat earth surface.

Schematic:

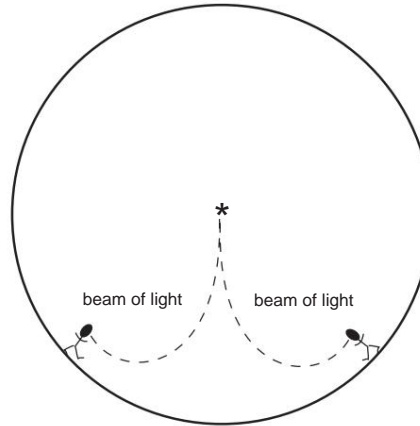
By saying that light travels via a curved line, the principle of a spherical earth can be circumvented. However, we can go much further. We can safely assume the image that the Bible presents to us: the hollow earth. We draw a star and two observers again. Both observers are standing horizontally/parallel to the earth's surface looking at the star. Both see the star.





Schematic:

Is the star on Earth? No, of course not. The star is in the sky. The conclusion we must draw is that the light from the star is curved goes and via the curved line at the observers ends up.



Schematic:

Both observers are looking straight ahead and they interpret it as if the star is in the extension of the line state in which they look (such as is shown schematically on the first drawing on the previous page).

We simply leave all the observations that science makes as they are. Science measures only with angles. Then we turn the earth completely inside out (in our thinking). The calculations of the science will still be valid. The only difference is that we that see star in a hollow earth, while science sees that star from a spherical earth. The consequence is that the axiom of science is incorrect, because light does not propagate in a straight line. Astronomy assumes the axiom that the earth's surface is curved and that the light travels in a straight line. If we assume the axiom that the earth's surface is flat, then the consequence is that what was straight at first (namely the path of light), now it is crooked. The observations remain absolutely the same. Nothing changes in our observations. In both cases, however, a different axiom is used gone out.

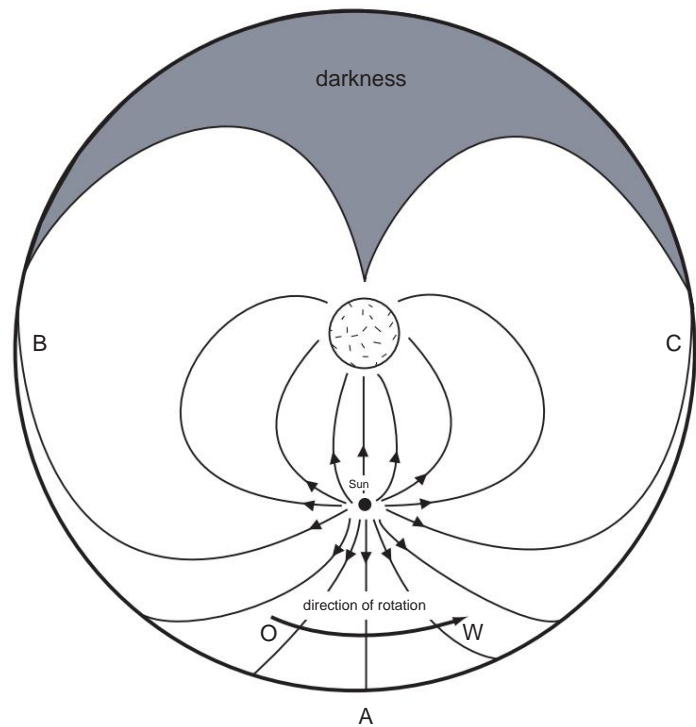
Now we go one step further and say that the sphere is not flat, but hollow. The only consequence of this is that the light is even more bent

becomes more so with a flat earth surface. The further the light from the earth away, the slower it goes. The direction probably plays no role in this. Light goes slowly, but goes faster as it gets closer to the earth. Close to the earth, light bends. This probably has to do with the fact that the earth forms the boundary for the light. For under the earth is darkness. The light is not very inclined to approach the Earth and therefore bends just above the Earth's surface.

Instead of a star we can take the sun. The consequence of the the previous is that the sun is many times smaller than science thinks. Generally speaking, the celestial bodies are made larger as they get further away from Earth. Compared to the planets, the Sun is large, but compared to other stars it is only a "dwarf". This is because one assumes a worldview that is turned inside out. The curvature of light also explains the phenomenon of day and night in 24 hours. In this connection it is important to to remember that it is not the earth that turns, but the sun. The small sun could quietly standing still in the time of Joshua, because from the Biblical worldview the sun is easy to stop above the valley of Gilead. Within the generally accepted worldview that is impossible. From the Biblical worldview it has no significant consequences if the sun is still is placed. The only thing that was noticed on earth was that the shadow on the sundial did not go any further.

The light of the sun does not shine in all directions, because then the entire earth be illuminated. The sun illuminates only half of the earth. The one part of the earth lies in darkness (= it is night), while the other half of the earth is illuminated (= it is day). These are our observations. Halfway across the earth the transition between day and night occurs, because the sun only illuminates half of the earth. We assume again that two observers. One observer (C) sees the sun rise; right ahead of itself. This means that the last bit of the sun's light parallel to the earth's surface. That is the observation of observer C. The light enters his eye parallel to the earth's surface and that determines his perception. The remaining sun rays fall on the earth, for it is daytime there.

In the drawing the sun is directly above point A. At the place where the another observer stands (B), the sunlight just touches the ground. There the sun sets. When these observations are represented schematically, the following drawing emerges:



This is a schematic drawing. It is unknown how the rays go and how strongly they are deflected. Only the last part of the way of light is perceived by us. As is well known, not all light rays reach the earth. There are a number of rays that "pass" the earth. The light rays bend, causing part of the light of the sun does not reach the earth. This causes night on the other side of the earth. Most of it is light, but there is a part of the earth that is not illuminated by the light of the sun. There is darkness (= night). In practice, half of the Earth's surface is dark. The sun rotates during 24 hours and therefore light moves (day) and darkness (night) spread over the earth's surface. This image is based on the worldview that the Bible presents to us. It is completely not in conflict with our observations. Certain specific questions with regarding the real nature of light cannot be answered, but general science cannot answer such questions either.

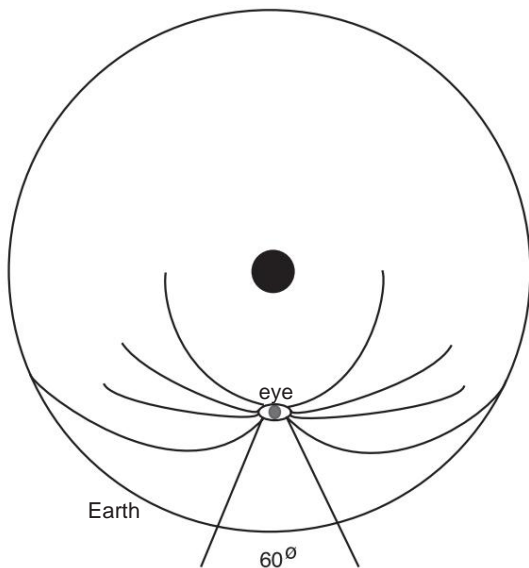
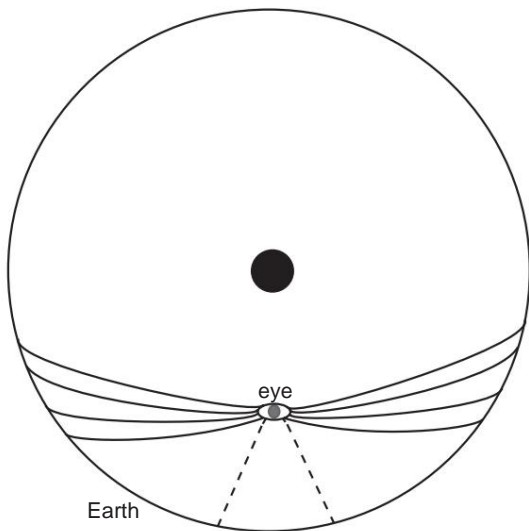
There are several theories about light, but they are contradict each other. One theory assumes that light propagates by means of radiation, while the other theory assumes that

that light is transmitted via particles. Both appear to be "true", but both are also in contradiction with each other. One theory excludes namely the other theory. Science has "discovered" that the space is curved. The boundary of space is not curved, because one does not know boundary. Space itself appears to be curved. Astronomy uses a curved "measuring tape" for this, namely "light". One measures something (namely the space), which turns out to have a different shape than their "measuring tape". assumes that light travels in a straight path and is therefore straight. measures the universe and observes that the universe varies with respect to light goes crooked. Moreover, it is assumed that space is nothing. It is measures something that isn't actually there and says it's crooked.

Astronomy is based on the wrong axioms and therefore nor the conclusions. The only correct axiom is faith in the Word of God. In the Word of God are hidden all the treasures of wisdom and knowledge (Colossians 2:2, 3). Christ is the Beginning of all wisdom. From that Beginning we must study things. That must be the starting point. One must believe the Word of God; without reservation! Some people think this goes much too far. Science however, also believes without reservation, although they do not believe the Word of God. They take God as the starting point of their faith. They find that quite normal. When we take the Word of God as the starting point of our faith take, even the things that are not right within science turn out, to be correct. Certainly in moral/ethical respect, things appear to be correct with what the Word of God teaches. This applies to everything; not only for the worldview.

The curvature of light causes the sun and stars to move in a different place than we see them. Because of that curvature, only the half of the Earth's surface illuminated. All our observations are moreover, deformed by that curvature. As an example, we take in the previous drawing removes the sun and places our eye in front of it place. We assume that we are at that place in space and look at the earth. We look through light. That light bounces from the earth and falls into our eyes. What do we see then? We see things from a certain angle. That is the angle at which the light enters our eyes falls. This means that we see exactly half of the earth. The the result of this is that - wherever one is in the universe - one only sees half of the earth. The Biblical worldview therefore corresponds exactly with the observation. This is explained by saying that the earth is a sphere, so it is not possible to cover more than half from the earth to be seen.

When looking at the earth, one does not see the earth at an angle of  $180^\circ$  (as a hollow earth), but only at an angle of, for example,  $60^\circ$ . It can be compared to an extremely strong wide-angle lens.



Schematic:

From space, one sees half the earth ( $180^\circ$ ), but due to the curvature of the light, it only falls into the eye at an angle of  $60^\circ$ . If one places a camera there, one sees the same half of the earth also at an angle of  $60^\circ$ . In reality, our eye sees more than that angle of  $60^\circ$ .

However, besides that  $60^\circ$  angle, everything is black! In fact, one is simply looking back into the universe.

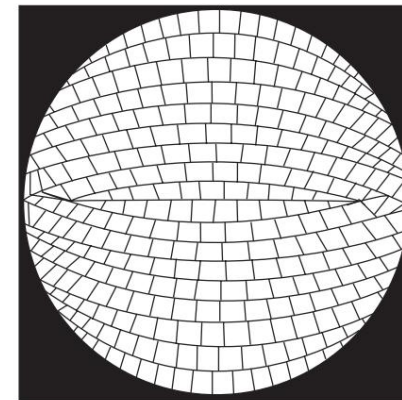
It is claimed that the earth is a planet in an infinite universe. In that universe there would be an innumerable number of light sources. If that were true, the sky would always be light day and night. Astronomers know that too, but they explain it away. However, we do not observe a light sky, but a black sky.

That is because we no longer see light. We look past the earth; back into the universe. The universe is not infinite and there are no innumerable light sources. The world has a completely different appearance than science suspects.

Schematic:

This result corresponds to the effect of a fish-eye lens. This is a super-wide-angle lens. When you take a picture of a brick wall with such a lens, you get the following drawing:

The wall becomes a round plate, surrounded by a black background. The black part is created because the lens looked past the wall; back into the lens. Based on the pattern of the bricks, we see that the photo is distorted. We do recognize it as a brick wall, because we have seen it before. If we did not know what a brick wall should look like, we would assume that such a wall would consist of convex bricks (a kind of brick football) or that such a wall would be hollow = the inside of a brick football). In this case, we would know that it is a convex wall, because with a hollow wall we would have to look at the sides of the bricks.



*Photo of a market, taken with a fish-eye lens*



This principle also applies to the earth. When looking at the earth from space, it is impossible to say whether the earth is convex or concave. A photo is two-dimensional, while being convex or concave involves three dimensions that cannot be captured in a photo. When looking at a photo of a football, people say it is convex because they can see it. They cannot see it at all in the photo, but they know that a football is convex. When taking a photo of the earth from space, they also say it is convex because they can see it. However, this is incorrect. It cannot be seen.

It has been assumed that the earth is round! Because people are not suspicious (or gullible) everyone accepts that. However, that same photo can be used to defend that the earth is hollow. It is people-



social interpretations; based on what one thinks one knows in advance.

The Bible also has something to say about our second axiom, that light does not always travel in a straight path.

#### Isaiah 40:4

4 Every valley shall be exalted, and every mountain and hill shall be brought low: the crooked shall be made straight, and the rough places shall be made plain.

This is not specifically about the light, but about the replacement of the old creation with the new creation.

In general, what is crooked will be made straight. This also applies to light. It is a general principle in connection with the coming of the new creation. What is crooked will be made straight. What has been deviated from the straight path will be brought back to the straight path. It applies in a philosophical sense, but certainly also in a physical sense. In the future, light will propagate in a straight line. Then we will see things as they really are.

#### Ecclesiastes 7:11-13

11 Wisdom is good with an inheritance: and there is profit *in them that see the sun.*  
 12 For wisdom is a shadow, *and* money is a shadow: but the excellency of knowledge is, that wisdom giveth life to them that have it.  
 13 Consider the work of God: for who can make that straight which he hath made crooked?

This is about wisdom and science. Ecclesiastes 7:11 also speaks about the sun. What God has made crooked, no one can make straight and vice versa. There are a number of things that are crooked. Light is one of those things. "Crooked" is not positive (compare Philippians 2:15). Everything that is crooked in this old creation will be made straight in the new creation; both literally and figuratively.

## The deceiver (Satan) deceived

Man is presented with an image that is not correct. Initially, man only sees a flat earth (when he looks around him). From the phenomena that man observes, it is easy to demonstrate that such an image is incorrect. We see things differently than they are, because light does not travel along a straight path and not at the same speed. Light travels along a curved path and propagates with a uniformly accelerated movement. We are deceived by light. This is due to Satan, who masquerades as an angel of light (2 Corinthians 11:14). Satan is the prince of the power of the air (Ephesians 2:2), the liar from the beginning and the father of lies.

#### John 8:44, 45 44

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 .

45 But because I tell *you* the truth, you do not believe Me.

In Satan there is absolutely no truth to be found. That is why he is the enemy of Christ, because Christ is the Truth. Satan shows humanity an inside-out creation, in which God is explained to the outer darkness and in which man is centrally in the middle (in the light of the sun). By grace the believer may learn to see that God Himself is central in His creation. He leads this world to a new creation.

It is said about Satan in:

#### Isaiah 14:12-15

12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst make the nations sick!  
 13 And thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:  
 14 I will ascend above the heights of the clouds; I will be like the Most High.



15 Yea, thou shalt be brought down to hell, to the sides of hell  
from the pit!

Satan wanted to place his throne above the stars of God, because he wanted to place himself above God. Isaiah 14:12 is in the past tense, but what is described is still future. Satan has not yet been cast out of heaven; that will only happen at the rapture of the Church (Revelation 12:7-13). In the time of Isaiah (and also before that time) it was already determined that he would be cast out of heaven. He will be humiliated, because he wanted to exalt himself. The expression "morning star" is used here. This expression is used in connection with the nature of Satan (which is described from Isaiah 14:13 onwards). The Hebrew word that is translated here as "morning star" is "heejleel" (Ilwh). In Latin it is "lucifer" (= "bringing to light" or "he who bears the light"). In connection with his battle against God, Satan is called the "light bearer." The most essential thing about Satan is that he is the bearer of light. This does not only mean that he carries the light sources, but it also means that he is responsible for the path that the light "walks." After the light has been produced by the light sources, Satan ensures that the light is deflected. This applies to both spiritual and physical light.

Whatever makes manifest is light (Ephesians 5:13); no matter where that light comes from. It has to do primarily with spiritual light. In other words: the Word of God is being twisted. We also find this mentioned first in the Bible (Genesis 3:1 ff); in the form of a serpent. He began with: "Has God said ...". He questioned the words of God (= twisted the Word of God, as he does with physical light). Satan is called "light bearer". This word is used in connection with the fact that he will be cast out of heaven (Isaiah 14:12). This happens at the rapture of the church, the beginning of the seventieth week of Daniel 9 (Daniel 9:24-27). On that occasion he will be cast out of heaven. At the end of that seventieth week something else will happen.

#### **Revelation 6:12-17**

12 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.

13 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.

14 And the heaven departed as a scroll when it is rolled together; and  
every mountain and island was removed out of their places.

15 And the kings of the earth, and the great men, and the rich men, and  
the captains, and the mighty men, and every bondman, and every  
free man, hid themselves in the caves and in the rocks of the  
mountains, 16 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.

17 For the great day of his wrath is come; and who can  
exist?

With this passage we are at the end of the seventieth week of Daniel 9. In that context it says that "the heaven departed as a scroll when it is rolled together" (verse 14). The heaven will depart, which will result in all the mountains and islands being moved out of their places. Those who are on earth will hide themselves and say to the mountains and rocks, "Fall on us, and hide us from the face of Him who sits on the throne, and from the wrath of the Lamb." The people will ask the mountains to fall on them. Since when are the mountains above them, so that they can fall on them? They know at that moment Who sits on the throne and they also know that the great day of the wrath of the Lamb has come. How do they know that? When the light bearer is cast down to the earth, he is no longer the light bearer. He is no longer the prince of the power of the air. He only has a certain power on earth. As a result, the light will no longer be bent. The light will travel along a straight path again. As a result, humanity on Earth will see how things really look.

Then it will be seen that one lives in a hollow earth! Moreover, the heavens will be rolled up like a book. That heaven will disappear completely because the heavens will move away. The stars will withdraw their brightness (Joel 2:10; 3:15). Furthermore, the stars will fall to the earth (Matthew 24:29). Revelation 12:4 says that the third part of the stars will be cast to the earth at the time that Satan is cast out of heaven. This certainly refers to the fallen angels who will be cast to the earth along with Satan. It undoubtedly refers to literal stars as well.

From the worldview of a spherical earth in an infinite universe, this is a ridiculous description. In that view, it is impossible for even one star to fall on the earth. The Bible says that all stars

will fall to earth and so that will happen. This can only happen from the worldview of a hollow earth. There is even a star named.

#### Revelation 8:10, 11

10 And the third angel sounded, and there fell a great star out of heaven, burning as it were a lamp, and it fell upon the third *part* of the rivers, and upon the fountains of waters.

11 And the name of the star is called Wormwood: and the third *part* of the waters became wormwood: and many men died of the waters, because they were made bitter.

Stars are not so very big, so it is very possible to throw a star so specifically on earth. When the light will travel a straight path again and the sky will be rolled up like a book, then people will see the world as it really looks. Mountains, which have now disappeared behind the horizon, will then suddenly rise above them.

Therefore they can ask those mountains to fall on them, because those mountains suddenly rise above them. All this also has the consequence that one will be able to look straight into the sky. One sees the One who sits on the throne. It is very likely that this situation will remain like this. The sun and the moon will be darkened on that same occasion. This can never have an astronomical cause, because it is astronomically impossible for the sun and the moon to be darkened at the same time. In a lunar eclipse, the sun turns in front of the moon, so that one can no longer see the moon. In a solar eclipse, the moon turns in front of the sun, so that one can no longer see the sun. Yet the Bible speaks of the simultaneous darkening of the sun and the moon. Because it is not an astronomical phenomenon, that is possible.

In connection with the end of the seventieth week of Daniel 9 and the appearance of the Lord on the Mount of Olives, we read from Zechariah 14.

#### Zechariah 14:4-7

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and* there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 Then shall ye flee *through* the valley of my mountains,

(for the valley of the mountains shall reach unto Azal;) and ye shall flee, as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee, O LORD.

6. And it shall come to pass in that day, that the light shall be no, but the stars shall be gathered together, and the darkness shall be thick.

7 But it shall be one day which shall be known to the LORD, not day, nor night; but it shall come to pass, that at evening time it shall be light.

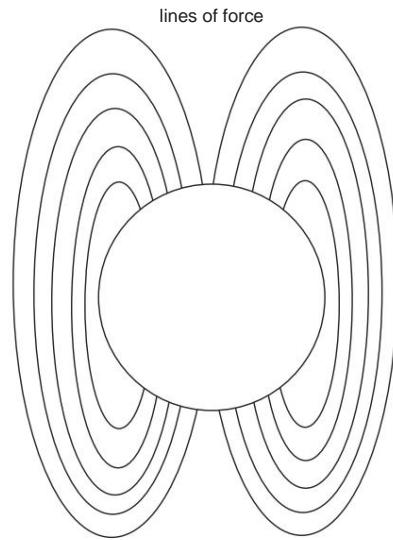
At the end of the seventieth week the Lord will appear on the Mount of Olives, and He will tear this mountain (verse 4). This will create an escape route for the faithful remnant from Jerusalem (verse 5). The stars will return to their proper place. This is because the light will then travel along a straight path. The stars will gather together into a heap. It will be one day known to the Lord (verse 7). It will be neither day nor night. At the time that it is evening, there will be light. From Zechariah 14:8, 9 we can conclude that this will continue for a long time. In the Bible, a day is characterized by the rising and setting of the sun. Only when the sun has set and risen again is there a new day. Here the sun does not set, which means that there is no end to that day. The Bible does not use the concept of day as "24 hours", as we Western people do.

According to Joel 2, among other things, the sun, moon and stars are darkened.

But here it says that at evening time there will be light. That light will undoubtedly come from the throne of God. They will see Him sitting there.

Therefore, they ask the mountains to fall on them and hide them from Him. Then they see the reality and they will be terrified. However, they will not come to faith, because they would rather be crushed by the mountains than bow down before the Lord. Psalm 2 will then be fulfilled. They know that they are fighting against God and against His Anointed!

Even then, people do not love the truth. During the thousand years, Christ will reign. During that time, people will undoubtedly see the truth. From this, it can be concluded that the situation as described in Zechariah 14:6 also applies to the thousand years. In that dispensation, man will not only see himself (= a sinner who is incapable of doing any good), but he will also see creation as it really looks.

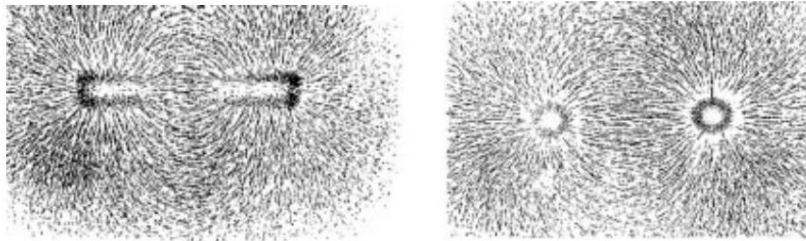


## Magnetism

We have already seen that light is bent in arcs. We already know this principle from magnetism. We have learned that the earth is an enormous magnet and therefore has a magnetic field. If we assume a spherical earth, then the lines of force of the magnetic field are on the outside of the earth.

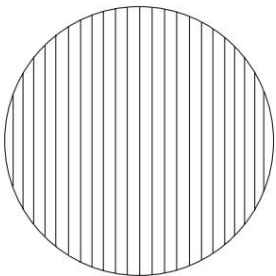
To demonstrate this, take a magnet and some iron filings.

The iron filings arrange themselves according to the lines of force of the magnetic field generated by the magnet.



*Magnetic field lines. Left: magnetic spectrum of a bar magnet. Right: magnetic spectrum of two unlike poles.*

In the above image it is clear that the iron particles in the middle are almost in a straight path. We also find this when we assume the hollow earth. Schematically:



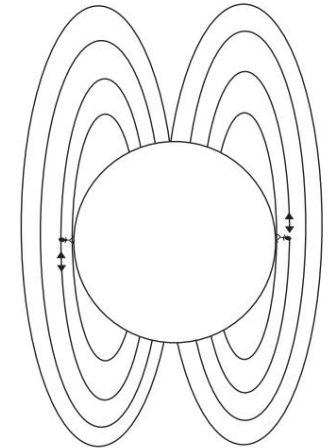
The lines of force of the magnetic field run nicely straight through the hollow earth. We assume a hollow earth and therefore make the light rays curved, while science assumes that the light rays are straight. The consequence of this is that we call straight what is called curved by science. According to science, the lines of force are curved, but we assume that they are straight. This is remarkable.

If we had eyes that could see a magnetic field, we could see all the way to the other side of the Earth on a spherical Earth. It wouldn't matter which way we looked, because in all cases we would be looking at the Earth.

Schematic:

In this case we would have to conclude that the earth is hollow, because in all cases we are looking at a part of the earth; assuming that we could look over such great distances. The conclusion would have to be drawn that we are on the inside of a hollow earth.

If we had magnetic eyes, we would be able to look straight into the heaven of heavens - in a hollow earth - and see the throne of God standing there.



As soon as one starts talking about "extra-sensory perceptions", one very quickly starts talking about magnetism. One does not know what it is, but one calls it magnetism. Why one uses this word, I do not know. In any case, it gives the impression that people who see more than the average person, use something they call magnetism. This concerns matters that are beyond the normal senses. When Stephen was stoned, his eyes were opened and he looked straight into heaven.

### Acts 7:55,56

55 But he, being full of the Holy Ghost, looked up steadfastly toward heaven, and saw the glory of God, and Jesus standing on the right hand of God.

56 And he said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

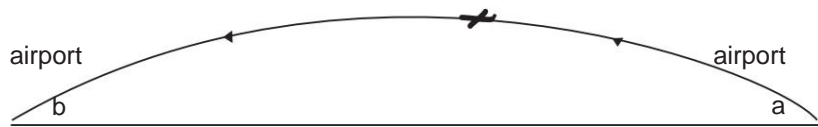
Of course I'm not saying that Stephen suddenly developed magnetic eyes. His eyes were opened and he saw heaven opened and Christ standing on the right hand of God. The only thing that can surprise us is that he could see things over such a great distance and that he could also perceive things clearly. The curse of man is that he is doomed to see by means of light. Light does not travel a straight path, so that things always appear to him differently than they really are. Moreover, he always sees things in a different place than where they really are. He sees everything in a different position and in a different relationship to each other. This is not only true in a physical sense, but

also in a philosophical sense. Man is not able to put things in their right place and see in the right proportions. Everything is confused.

## High flyers

There are a number of things that have no scientific explanation at all. We will look at one of those things using an example. We assume a flat earth with two airports located at a considerable distance from each other. An airplane takes off from airport A and flies to airport B.

Schematic:



The pilot wants to get there as fast as possible. That's why he goes as high as possible flying! Assuming a flat earth this is a strange way of act. Assuming a spherical earth, it is even an absurd way of acting. People fly as high as possible, because then they get there first! navigation calculations, pilots must apply all kinds of corrections to their speed, depending on the altitude at which they are flying. The higher they fly, the higher their speed must be. They must adjust the speed on the speedometer of the plane by a certain factor, which depends on the altitude at which they fly. One goes there from the assumption that one flies faster the higher one flies. From a flat earth perspective this is a strange thing. As one goes higher flying, one will have to increase the speed to reach the same time to fly from A to B. If the earth is not flat, but round, it becomes completely problematic.

When flying from one side of the globe to the other, it is absurd to say that you will get there sooner if you fly higher. You will make a huge detour if you go extra high flying. If the earth were a sphere, it would take longer to fly from A to B. In that case, you would fly so low may have to fly.

Schematic:

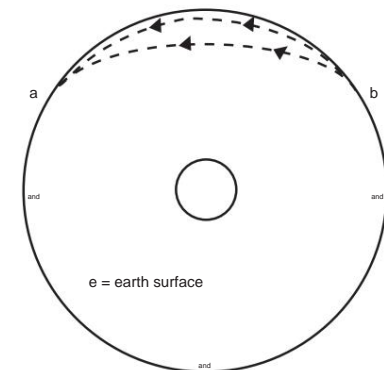
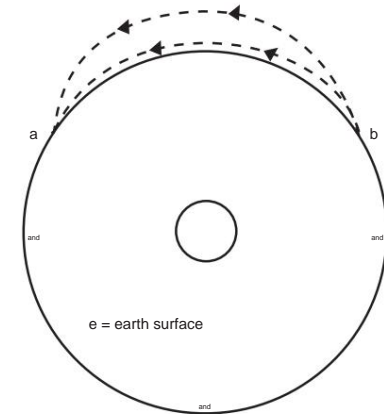
I also told these things to my brother. He is training to be a pilot. Initially, he was quite skeptical. After a few weeks he came enthusiastically with me. During his education he learned he indeed that an airplane arrives somewhere sooner by flying higher. He asked about the cause of this phenomenon. In response he was told that the air at higher altitudes is thinner than just above the Earth's surface. As a result, the aircraft experiences lower air resistance, which makes the plane go faster can pass through the air and therefore arrives earlier than if one were to fly lower; with the same engine power. As an example, a ship was taken that could travel faster water then flows through "thick syrup".

However, this story is not true. The principle of being faster somewhere by flying higher does not only apply to jet aircraft, but also for a propeller plane (a helicopter). For a jet plane, such a story is quite reasonable. For a propeller plane this is absolutely not the case, because such a plane "propels" itself through the air. Such a airplane pushes off against the sky. A propeller plane has precisely air is needed to move forward. It is better to push against thick syrup than against water! The thinner the air becomes, the harder it is a propeller plane can push off against it. If the air is too thin becomes, such an aircraft cannot fly at all. The propellers are turning, but the aircraft does not move forward a single meter. This story does not apply to a propeller aircraft, but in practice such an aircraft is there too earlier!

If we assume the worldview that the Bible tells us, there is no problem at all. When flying from one side of the earth wants to go to the other side of the earth

flying, there is only one piece of advice: as high as possible fly. Whether one goes faster is very much the question, but the distance that must be bridged, becomes shorter as one goes higher flying. The distance even differs considerably.

Schematic:



## 5. Epilogue

Unfortunately, few people are aware of the Biblical worldview. This is primarily because there is little publicity about it. is given. Those who believe this worldview feel about the generally little need to publish anything about it. There are only a few publications about it. Whoever believes this worldview is about the generally very cautious to bring it up because virtually no one is interested in it.

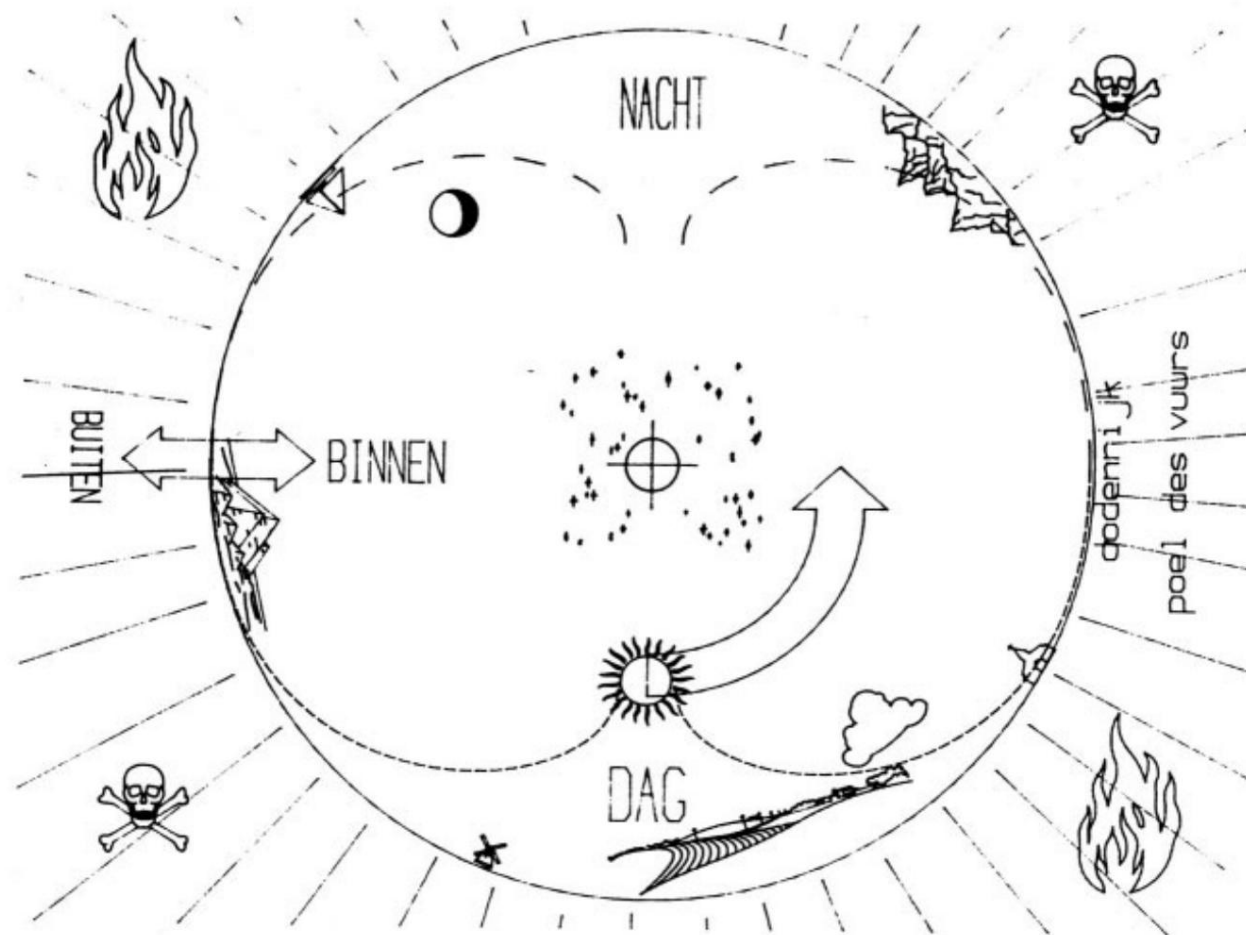
Of course, it is much more important to reach people with the gospel so that they may receive eternal life. When people come to have come to faith, it is more important that they believe in Christ and His work

with regard to the new creation. The Biblical picture of the old creation is of secondary importance in the light of eternity.

The Scriptures focus on God's plan of salvation, carried out by the Lord Jesus Christ and related to the new creation. However, it is also true that all Biblical truths are based on the Biblical image of the creation be confirmed and illustrated. Knowing this

A biblical worldview is therefore highly recommended for a good understanding of the Scriptures.

Schematic drawing:





Drawing of the hollow earth

