



### III. THE EARTH

#### A. The Presence of Multiple Earths (Jeremiah 22:29)

1. Pre-Adamite earth
  - a. Not as much is known about this earth.
  - b. It was destroyed with water (2 Peter 3:6).
2. The present earth; this is identified as the first earth (Revelation 21:1)
  - a. The original conditions (Genesis 1:2)
    - (1) Without form; The earth was “without form”—no definite shape
    - (2) Without inhabitant
      - a) The earth was described as “void”—without inhabitant
      - b) God says concerning the earth that “he created it not in vain, he formed it to be inhabited” (Isaiah 45:18).
    - (3) A description of destruction
      - a) Taken together, these characteristics seem to reflect the result of a terrible catastrophe.
      - b) The Bible further verifies this fact when compared with descriptions of judgment in other passages.
        - i) Genesis 1:2
          - (a) “without form”
          - (b) “void”
          - (c) “darkness”
        - ii) Jeremiah 4:23
          - (a) “without form”
          - (b) “void”
          - (c) “no light”
      - c) In Jeremiah chapter 4, the passage describes a scene of destruction (Jeremiah 4:20) resulting from a great war (Jeremiah 4:19) which came because of Israel’s sin.
    - (4) The face of the deep
      - a) A massive amount of water surrounded earth in Genesis 1:2.
      - b) The earth’s face being covered by water would be a perfect description of Noah’s flood when the ark went “upon the face of the waters” (Genesis 7:18). Genesis 1:2 could be a description of the original earth after a similar destruction.
  - b. The recreation or making (Genesis 1:3—Genesis 2:7)
    - (1) Day one (Genesis 1:3-5)
      - a) The labour of the day (Genesis 1:3-5)
        - i) The call for light (Genesis 1:3)
        - ii) The dividing of light from darkness (Genesis 1:4)



- iii) The naming of both (Genesis 1:5)
  - (a) Light was called *Day*.
  - (b) Darkness was called *Night*.
- b) The blessing of the day (Genesis 1:4)
- (2) Day two (Genesis 1:6-8)
  - a) The labour of the day (Genesis 1:6-8)
    - i) The dividing of the waters (Genesis 1:6-7)
      - (a) A firmament was introduced (Genesis 1:6).
      - (b) It divided the waters (Genesis 1:7).
    - ii) The naming of the firmament—*Heaven* (Genesis 1:8)
  - b) The blessing of the day—no blessing
- (3) Day three (Genesis 1:9-13)
  - a) The labour of the day (Genesis 1:9-12)
    - i) The gathering of the land and waters (Genesis 1:9)
      - (a) The waters under heaven were gathered.
      - (b) The dry land appeared from underneath the waters.
      - (c) Note: All the water surrounded one landmass.
    - ii) The naming of both (Genesis 1:10)
      - (a) The dry land was called *Earth*.
      - (b) The gathered waters were called *Seas*.
    - iii) The introduction of vegetation (Genesis 1:11-12)
      - (a) Grass (Genesis 1:11, 12)
      - (b) Herb yielding seed (Genesis 1:11, 12)
      - (c) The fruit tree (Genesis 1:11, 12)
  - b) The blessing of the day (Genesis 1:10, 12)
- (4) Day four (Genesis 1:14-19)
  - a) The labour of the day
    - i) The call for lights in the firmament (Genesis 1:14-15)
      - (a) To divide the day from the night
      - (b) For signs
      - (c) For seasons
      - (d) For days
      - (e) For years
    - ii) The identification of the lights (Genesis 1:16)
      - (a) The greater light—the sun
      - (b) The lesser light—the moon
      - (c) The stars also
    - iii) The assignment of the lights (Genesis 1:16-18)
      - (a) The greater light was to rule the day.
      - (b) The lesser light was to rule the night.
  - b) The blessing of the day (Genesis 1:18)



- (5) Day five (Genesis 1:20-23)
  - a) The labour of the day
    - i) The introduction of fish and fowl (Genesis 1:20-21)
    - ii) The call for multiplication (Genesis 1:22)
  - b) The blessing of the day (Genesis 1:21)
- (6) Day six (Genesis 1:24-31)
  - a) The labour of the day
    - i) The bringing forth of land animals (Genesis 1:24-25)
    - ii) The making of man (Genesis 1:26-28)
      - (a) The pattern of man (Genesis 1:26)
      - (b) The dominion of man (Genesis 1:26)
      - (c) The provisions for each (Genesis 1:29-30)
  - b) The blessing of the day (Genesis 1:25, 31)
- (7) Day seven (Genesis 2:1-3)
  - a) The heavens and the earth were finished (Genesis 2:1).
  - b) God ended His work which He had made (Genesis 2:2).
  - c) God rested on the seventh day (Genesis 2:3).
- c. The judgment to come
  - (1) The need for a new earth promised
    - a) Heaven and earth will pass away (Matthew 5:18; Matthew 24:35; Mark 13:31; Luke 21:33; 2 Peter 3:10).
    - b) Earth is currently reserved unto fire against the day of judgment (2 Peter 3:6-7).
  - (2) The judgment of the present
    - a) The elements, earth, and works will be burned up (2 Peter 3:10; see also Nahum 1:5).
    - b) This is likened to the folding up and changing of garments (Isaiah 51:6; Hebrews 1:10-12).
- 3. The future earth (Isaiah 65:17; Isaiah 66:22; 2 Peter 3:13; Revelation 21:1)
  - a. The former shall not be remembered (Isaiah 65:17).
  - b. Righteousness will dwell there (2 Peter 3:13).

## B. Breakdown of the Present Earth

1. Atmosphere—Biblically speaking, this would be the first heaven.
2. Land—Biblically speaking, this is identified as Earth (Genesis 1:10).
3. Water—Although the waters can be divided into various bodies, the initial identification was that the gathering of waters constituted Seas (Genesis 1:10). There are also verses that indicate the presence of water under the earth (Exodus 20:4; Deuteronomy 5:8; Psalm 136:6).



### C. Nature of the Present Earth

#### 1. Foundations

- a. Foundation(s) can be used to specify a beginning as it relates to time, specifically as it concerns building (Isaiah 40:21; Matthew 24:34; Luke 11:50; John 17:24; Ephesians 1:4; Hebrews 4:3; Hebrews 9:26; 1 Peter 1:20; Revelation 13:8; Revelation 17:8).
- b. The foundations of the earth were laid by the Lord (Job 38:4; Psalm 102:25; Psalm 104:5; Isaiah 48:13; Isaiah 51:13; Zechariah 12:1; Hebrews 1:10). This is a work that may very well be ongoing (Isaiah 51:16; Zechariah 12:1). Note: It should be understood that heaven also has foundations (2 Samuel 22:8).
- c. These foundations are said to be discovered when the sea is pushed into heaps and the dry land is exposed (2 Samuel 22:16; Psalm 18:15). However, the foundations are hinted to be unable to be searched out from beneath, at least by man (Jeremiah 31:37).
- d. Along these same lines, the earth, or the world, is said to be placed upon pillars (1 Samuel 2:8; Job 9:6) borne up by God (Psalm 75:3).
- e. At the same time, the earth is said to be stretched out above waters (Psalm 136:6) and hanging upon nothing (Job 26:7).

#### 2. Ends

- a. The Lord established all the ends of the earth (Proverbs 30:4).
- b. The Bible speaks of one end of the earth to the other (Jeremiah 25:33).
- c. The scripture indicates that creation's voice extends "to the end(s) of the world" (Psalm 19:4; Romans 10:18).

#### 3. Shape

- a. The earth has four corners (Isaiah 11:12; Revelation 7:1; see also Mark 13:27).
- b. The earth has four quarters (Revelation 20:8).
- c. The earth is a circle (Isaiah 40:22).

#### 4. Movement

- a. The world is established that it cannot be moved (Psalm 93:1; Psalm 96:10).
- b. The foundations of the earth were laid that it should not be removed (Psalm 104:5).
- c. The earth has a place (Isaiah 13:13).

#### 5. Growing determinations based upon the above

- a. The earth is circular in shape, but not a globe. As such, it has ends or edges.
- b. The earth was put on a foundation and is therefore fixed in location.
- c. Instead of the earth moving, it is the sun that rotates around the earth.



## D. Clearing the Earth's Misconceptions

### 1. Flat earth versus globe

#### a. Reconsidering the foundations

- (1) As stated previously, the word *foundation(s)* can be used in the Bible to denote the beginning of something as it relates to time. The word *foundation(s)* can also refer to societal structures (Psalm 82:5...be sure to read the context). Note: The same thing is true of *pillars* (1 Samuel 2:8...read the context; Psalm 75:3...read the context).
- (2) As it relates to a supporting structure, the earth is said to have a foundation (Psalm 102:25; Isaiah 48:13; Zechariah 12:1; Hebrews 1:10) that is made up of foundations (Job 38:4; Psalm 104:5; Isaiah 51:13, 16; Jeremiah 31:37). The foundations appear to be layers (see Isaiah 54:11 and Revelation 21:14, 19). This idea of layers matches, at least in concept, the modern understanding of the foundation of the earth being made up of layers.
- (3) The foundations are discoverable from above (2 Samuel 22:16), but cannot be searched out beneath (Jeremiah 31:37). This would certainly be true if hell is beneath the foundations.
- (4) From everywhere on earth:
  - a) Hell is down (Psalm 55:15). Hell (and Abraham's bosom) was both under the earth and in the heart of the earth (Matthew 12:40). Historically, the word *heart* was used in such cases to describe the innermost part of something. Likewise, the word *core* is from the Latin and means heart.
  - b) Heaven is above (Genesis 1:20; Genesis 27:39; Genesis 49:25; Exodus 20:4; Deuteronomy 4:39; Deuteronomy 5:8; Joshua 2:11; 1 Kings 8:23; Psalm 103:11; Jeremiah 4:28; Jeremiah 31:37; Acts 2:19; Romans 10:6) or up (Exodus 9:10; Deuteronomy 4:19; Deuteronomy 30:12; Deuteronomy 32:40; Joshua 8:20; Judges 13:20; Judges 20:40; 1 Samuel 5:12; 2 Kings 2:1, 11; 2 Chronicles 30:27; Psalm 107:26; Psalm 139:8; Proverbs 30:4; Amos 9:2; Matthew 14:19; Mark 7:34; Mark 16:19; John 3:13; Acts 1:10-11; Acts 7:55; 2 Corinthians 12:2; Revelation 4:1).
  - c) Hell being in the heart of the earth and yet beneath and down, more perfectly matches the globe.
- (5) It should also be understood that the earth (including its foundations) is hanging upon nothing (Job 26:7).



- b. Reconsidering the ends
- (1) The various terminology depicting the ends of the earth most often speaks of people and their dwelling-places (Deuteronomy 13:7; Deuteronomy 28:49, 64; Deuteronomy 33:17).
    - a) The end of the earth is depicted as the home of the Chaldeans (Deuteronomy 28:49; Jeremiah 5:15). In the same spirit, this is the depiction of Israel's origins through Abraham (Isaiah 41:9).
    - b) It is the place where Israel would be taken should they rebel against God and, once there, they would serve false gods (Deuteronomy 28:64).
    - c) It is the place from whence David promised to pray unto God (Psalm 61:2).
    - d) The uttermost part of the earth is the location from whence the queen of the south (Sheba—1 Kings 10:1) came to hear the wisdom of Solomon (Matthew 12:42).
    - e) It is the location of the Lord's adversaries (1 Samuel 2:10).
    - f) It is the dwelling-place of the Gentiles (Isaiah 49:6; Jeremiah 16:19; Acts 13:47).
    - g) In short, it is descriptive of the people or places where people live under the heaven (Deuteronomy 28:64; Job 28:24; Job 37:3; Job 38:13; Psalm 48:10; Psalm 59:13; Psalm 65:5; Psalm 67:7; Psalm 72:8; Psalm 98:3; Isaiah 41:5; Isaiah 42:10; Isaiah 43:6; Isaiah 45:22; Isaiah 48:20; Isaiah 49:6; Isaiah 52:10; Jeremiah 16:19; Jeremiah 25:31, 33; Micah 5:4; Zechariah 9:10; Acts 13:47). The same could be said of the ends of the world (Psalm 22:27; Romans 10:18) and the uttermost part of the earth (Isaiah 24:16).
  - (2) The references to the four corners or four quarters of the earth are descriptive of the directions of north, south, east, and west (Isaiah 11:12 with Isaiah 49:12; Revelation 7:1 with Jeremiah 49:36; Mark 13:27; Revelation 20:8).
  - (3) After removing the above interpretations of the end or ends of the earth, very little possibility remains of the ends speaking of an ice wall surrounding the flat earth. In fact, only three verses could be thought to speak of physical ends (Psalm 135:7; Jeremiah 10:13; Jeremiah 51:16). Careful reading of these passages will indicate two truths: (1) the three are really one in concept and (2) the ends of the earth is meant to be all-encompassing as it pertains to earth rather than a physical end.



- c. Reconsidering the shape
- (1) As discovered above, we cannot assign a square or rectangular shape to the earth based upon the earth having four corners or four quarters as those statements are descriptive of the four directions (north, south, east, west).
  - (2) This should be further understood by the fact that the Bible testifies of “the circle of the earth” (Isaiah 40:22).
  - (3) The various camps of thought remaining (flat circle earth and globe earth) each champion the word *circle* suggesting that it proves their understanding of the earth’s shape.
    - a) The flat-earthers
      - i) The flat-earthers rejoice at the use of the word *circle* more so because of the absence of the word *ball*.
      - ii) In their minds, a circle is a flat-object with the word *ball* being the word that would have been used to depict the shape of a globe.
    - b) The globe-earthers
      - i) The globe-earthers understand that the word *ball* is not a term intended to depict shape and for God to have used it here would have been less descriptive seeing as how balls can be shaped in various manners.
      - ii) In fact, the only time God used the word *ball* was to describe a way something might be tossed, but in no way refers to shape (Isaiah 22:18).
      - iii) Globe-earthers also understand that historically the word *circle* merely meant something round in shape and that it was not limited to a flat disc.
      - iv) In fact, to assume a circle is flat is the same as to assume a square in the Bible is also flat.
- d. Reconsidering the movement
- (1) In spite of the claim that many verses teach a stationary earth, only a few should even be considered as potentially teaching that (1 Chronicles 16:30; Psalm 93:1; Psalm 96:10; Psalm 104:5; Psalm 119:90; Isaiah 13:13).
  - (2) Concerning these, two studies settle the matter and help us to see these verses do not teach a stationary earth.
    - a) The word *established*, or its variations, does not mean *stationary* (Psalm 40:2; Proverbs 8:28; Isaiah 49:8).
    - b) The same is true of verses that incorporate variations of the phrase *not be moved* (Psalm 16:8; Psalm 21:7; Psalm 62:6; Psalm 112:6; Psalm 121:3).