



- (3) Furthermore, a study of the context of the remaining verses would offer additional insight.
- a) It should be observed that 1 Chronicles 16:30 and Psalm 96:10 are the same context. In fact, 1 Chronicles 16:23-33 is basically the same text as all of Psalm 96, but with some wording distinctions.
 - i) The context of 1 Chronicles chapter 16 is found in the first verse, “So they brought the ark of God, and set it in the midst of the tent that David had pitched for it” (1 Chronicles 16:1).
 - ii) In 1 Chronicles 16:30, the reference to earth appears to point to the people living on the earth. This would seem to match the other verses in the same context (1 Chronicles 16:23, 30, 31, 33; Psalm 96:1, 9, 11, 13).
 - iii) Reading the context of Psalm 96, especially that of Psalm 96:10-13, indicates that the passage is a prophetic look to the millennial kingdom when Jesus Christ will rule and reign on this earth. The phrase “the world also shall be established that is shall not be moved” is seemingly embellished by the phrase “he shall judge the people righteously” (Psalm 96:10). This would certainly match the statements of Psalm 96:13.
 - iv) This would also match what we learned previously about Psalm 82:5. In other words, it is not a stationary physical earth of which the passage speaks, but an unwavering societal structure of judgment when Christ returns as King and Judge.
 - b) The context of Psalm 93:1 seems to match that of 1 Chronicles 16:30 and Psalm 96:10.
 - i) The timeframe is unveiled from the onset
 - (a) “The LORD reigneth” (Psalm 93:1)
 - (b) “Thy throne is established of old” (Psalm 93:2)
 - ii) Unwavering judgment could very well be the interpretation of Psalm 93:5 which says, “Thy testimonies are very sure.”
 - iii) This would certainly tie to what we learned from Psalm 75:3 where the pillars are pillars of judgment being upheld by Asaph.
 - c) Psalm 119:90 conveys the same truth as Ecclesiastes 1:4 and points more to God’s preservation of the earth rather than discussing a stationary earth.



2. Heliocentric (sun-centric) versus Geocentric (earth-centric)
 - a. Dissecting the discussion; For the sake of better understanding the nature of this discussion, it would be wise for us to break it into two parts: the center of the universe and movement.
 - b. Scripture's neutrality
 - (1) The center of the universe—While scripture does not specify whether the sun or earth is the center of the universe, Psalm 19:4-6 indicates the heavens are a tabernacle for the sun.
 - (2) The movement in the universe
 - a) The movement of the earth
 - i) It has already been discovered that the Bible does not teach for or against a stationary earth neither does the Bible teach that the earth orbits around the sun.
 - ii) In fact, it is possible that the remaining few verses speaking of the establishment of the earth and its not being moved are merely speaking of it running its course without departing from that God-intended path.
 - b) Despite this, the Bible's use of terms suggesting a rising and going down of the sun, tends to lead some to believe that it is the sun that is moving rather than the earth.
 - i) Much of the geographical, geological, astronomical, etc., details found in the Bible are written not from God's perspective, but from and for man's.
 - ii) As it pertains to our study, this can be seen in other statements concerning the sun (Genesis 15:17; Exodus 16:21; Judges 5:31; 1 Samuel 11:9; Nehemiah 7:3; every verse in Ecclesiastes using "under the sun" i.e., Ecclesiastes 1:3; Acts 27:20; James 1:11; Revelation 1:16; Revelation 19:17).
3. Concluding thoughts
 - a. We are never warned about science. We are warned about science falsely so-called (1 Timothy 6:20). We should reject that which is contradictory to the scripture, but we should not set ourselves in opposition to that which is neutral as it pertains to God's word.
 - b. If we falsely assert that the Bible teaches something it does not teach, we offer a false representation of God. There are at least two ways in which this can be done: false representation of God's truth in our teaching and of God's character in our behaviour. Of David, it was said, "by this deed thou hast given great occasion to the enemies of the LORD to blaspheme" (2 Samuel 12:14). If our teaching offers a false representation of God, we are guilty of the same.