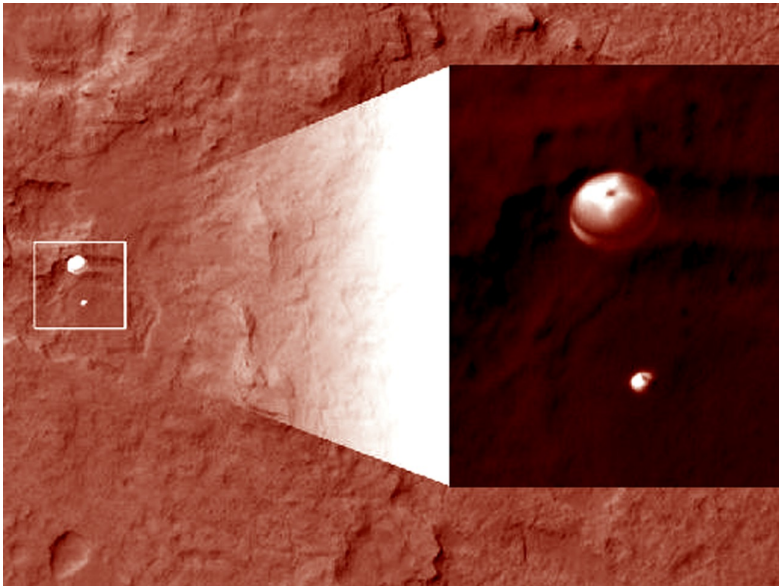


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**THE
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PRODUCT LIST

(Continued from back cover.)

The Gravitational Analog of a Rolling Ball on an Elastic Membrane, by J. Hanson. The underlying mathematics and physics is presented for simulating gravitational trajectories by a ball or disk moving on an appropriately deformed elastic membrane. \$9.00

The Copernican Revolution: A Fable for Educated Men, by G. Bouw. A collection of responses submitted in response to Danny Faulkner's "Geocentrism and Creation," promoted by Answers in Genesis. Each response was submitted to *Creation Ex Nihilo* but was rejected for publication for queer reasons. (Illustrated, glue bound.) \$9.00

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He Maketh His Sun to Rise: A Look at Biblical Geocentricity, by Dr. Thos. Strouse. An analysis and critique of Creationists' arguments against Geocentricity. \$8.00

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Front Cover: NASA's Curiosity rover and its parachute were spotted by NASA's Mars Reconnaissance Orbiter as Curiosity descended to the surface on Aug. 6 EDT. The High-Resolution Imaging Science Experiment camera captured this image of Curiosity while the orbiter was listening to transmissions from the rover. Curiosity and its parachute are in the center of the white box; the inset image is a cutout of the rover stretched to avoid saturation. (Courtesy, NASA.)

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EDITORIAL

First of all, a big thank you to all who have sent in financial support for the *Biblical Astronomer*. Then, too, there are the letters of encouragement to finish the book. Thank you, too, who have bathed this project and your editor with prayer. Without such support I'd probably still be "refining" the new edition of *Geocentricity*. **Yes! The book is finished!** The full title is: *Geocentricity: Christianity in the Woodshed*. By the time you read this, the book will be at the publisher. The first release will be electronic, that is, for Kindle and other electronic readers. We expect that to take about a month. CDs of the book will shortly be sent to leading luminaries for comments and evaluations. Both versions of the book, i.e., electronic and paper, will be published by DayStar Publishers in Cincinnati, Ohio. DayStar publishes *The Book of Bible Problems*. When the dust settles from that activity, work will start on the printed version. Thank you, again, for your support.

In this issue I have reproduced a chapter of a book written by Stephan Smedley. Entitled, "Censorship in a Free Society," it is a true story that underscores the true meaning of "freedom of the press." The press was to be a watchdog for the people to protect them from corrupt politicians. Today in most of the world, "freedom of the press" means that the editor is free to print any version of any story he wants, regardless of the truth or who gets hurt. That attitude started with Democratic newspapers in the mid-1800s and matured with William Randolph Hearst (the Ted Turner of his day) and Mark Twain who both promoted the Spanish American War, the former to sell newspapers and the other because he was bored with reporting routine "news" stories. These two men knew right from wrong and chose the latter; today's reporters haven't a clue.

Pastor Dan Hardin of the Gateway Anabaptist Church in Monroe, Michigan suggested the next article. It introduces how the new bible versions go out of their way to accommodate evolution. Theistic evolutionists now go so far as to equate the Darwinians' evolutionary tree with the tree of life.

The third article in this issue is the promised sequel to the "Axis of Evil" series. It shows that the cosmic microwave background (CMB) may actually be caused by shock waves traveling through the firmament and leaking energy into the vacuum space. However, the fit is not perfect. To match the observations, the universe would need to be about twice as big as the 13.7-billion light-years model that is preferred today. In the article I also introduce the fifth dimension, known as *the scale dimension*.

The Next Project

Having finished the Geocentricity book, my next project will be to collect PDFs of many of the pro-geocentric books that I collected while working on *Geocentricity*. My goal is to include a complete set of *Biblical Astronomers*. At this time, I do not intend to include the 53 issues of *The Bulletin of the Tychoian Society* but all Walter van der Kamp's English works will be included. Space on the disc will determine whether the format will be CD or DVD. CDs are likely to last longer. I would prefer to sell hard copies of the books but the lackluster sales of Tischner's book, which was a major source of ammunition for early 20th century geocentrists arguments, exposed that as a losing proposition. A lot of work goes into cleaning up some of the books; particularly to make certain unreadable pages readable, which makes reprints labor intensive. Thus the PDF project. Since it is labor-intensive, the market price for such a disc typically is between \$50 and \$100.

QUOTABLE QUOTES

So which is real, the Ptolemaic or the Copernican system? Although it is not uncommon for people to say that Copernicus proved Ptolemy wrong, that is not true. As in the case of our normal view versus that of the goldfish, one can use either picture as a model of the universe, for our observations of the heavens can be explained by assuming either the earth or the sun to be at rest.

—Stephen Hawkins

...[T]he impression of suggesting an ether theory is carefully avoided, because such can still be career suicide. Only physicists who were established beyond reproach could discuss ether-like aspects openly, like George Chapline, Gerd 't Hooft, Robert Laughlin, or Frank Wilczek, just to alphabetically list a few who did. Today, we finally witness the dams breaking and ever more people dare to "come out."

—Sascha Vongehr

A wise man hears one word and understands two.

—Yiddish Proverb

CENSORSHIP IN A FREE SOCIETY

Stephen Sedley¹

On 3 May 1817, William Hone was arrested at the corner of Fleet Lane and Old Bailey, in the City of London, by two constables armed with a warrant issued by the Chief Justice, Lord Ellenborough, and backed for bail in an impossible sum. He was charged with having published three blasphemous libels, *John Wilkes's Catechism*, *The Political Litany*, and *The Sinecurist's Creed*.² These had attracted "the great displeasure of Almighty God," said the Attorney-General at his trial later that year, taking care not to mention the even greater displeasure of the Prince Regent's ministers and their placemen at being lampooned in a series of political parodies.

Arraigned before the Chief Justice, Hone refused to plead until he had a copy of the three informations on which he had been arrested. The prisoner's right to see the charges was one which John Lilburne had fought for and established in the course of the Civil War, but by Hone's time the authorities had decided that this did not prevent them charging £30 a copy. Refusing to pay, Hone was committed to the King's Bench prison, where, with the help of the radical tailor Francis Place, he was able to go on writing and editing his journal. It was called the *Reformist's Register*, for Hone was no revolutionary. An honest, self-educated man from a dissenting family, short, spherical (if Cruickshank's drawing of him is to be relied on) and with a receding chin, he had repeatedly rejected the incitements of government *agents provocateurs* and the politics of Jacobinism in favour of a campaign for honest government on a broad franchise.

Hone was not tried until the week before Christmas. The prosecution was conducted by the Attorney-General, Sir Samuel Shepherd; the judge was Mr. Justice Abbott. Abbott's career as a barrister had been distinguished, according to Lord Campbell (whose acidulous biographies of his fellow judges were to become known as one of the new terrors of death), by "the most marvelous inaptitude," resulting in his almost always losing the verdict. As a judge he had reputation for moderation; but his politics were solidly and avowedly Tory.

Hone, who had no money to employ a lawyer, knew very well that his only hope lay in the jury, to whom, since the passing of the 1790 Libel Act, not only the question of publication but the question of

¹ An essay entitled: "The Four Wise Monkeys Visit the Marketplace of Ideas." In *Ashes and Sparks*, pp. 391-406, 2011 (Cambridge Univ. Press.)

² A sinecure is a position or an office that requires little or no work but provides a salary.

libel or no libel had been confided. So he opened his defence by describing to them how they had been handpicked by the Master of the Crown Office. When the judge tried to stop him, one of the jurors insisted that the judge should let him continue.

Hone had brought with him into the dock (the law forbade him to give sworn evidence but allowed him to argue his case) a row of books, the purpose of which soon became apparent. The first indictment concerned a spoof catechism for placemen, attributed to John Wilkes but of uncertain authorship, which Hone made no secret of having published:

What is your name?

Lick Spittle

Who gave you this name?

My Sureties in the Ministry ... wherein I was made a member of the Majority, the Child of Corruption, and a Locust to Devour the good Things of this Kingdom.

The Decalogue included the commandments:

Thou shalt not call starving to death murder.

Thou shalt not say that to rob the Public is to steal.

And the concluding prayer, addressed to “our Lord who art in the Treasury”, ended:

Give us our usual sops, and forgive us our occasional absences on divisions; as we promise not to forgive them that divide against thee. Turn us not out of our places; but keep us in the House of Commons, the land of Pensions and Plenty; and deliver us from the People. Amen.

Hone had insisted at the start of the trial that the indictment, which by law had to set out the entire publication, be read out by the clerk of the court in full. This was enough to make it obvious to the jury that what Hone was being prosecuted for was not parodying the catechism but attacking abuses of public office. In the course of a six-hour address, Hone rubbed it in by citing a succession of other parodies of the catechism which had not been prosecuted: an anti-Catholic parody of the Lord’s Prayer delivered by the Dean of Canterbury; an anti-French parody of it published not many years before in a government newspaper. Abbott, compelled to denounce them all as profane, told

the jury that in his view Hone was guilty. The jury returned after fifteen minutes' retirement with a verdict of not guilty.

As the court emptied, the exhausted Hone learned that he was to be tried on the second indictment the next morning. This time the judge was to be the Chief Justice, Lord Ellenborough, a religious and political conservative whose principal legislative achievement had been to introduce ten new capital offences in a single Act. There were only six special jurors left from the handpicked panel, so six had to be fetched in from the street. Hone again insisted that his *Political Litany*, indicted as seditious as well as blasphemous, be read out in full to them: "O Prince," the clerk of the court intoned,

"Have mercy upon us, thy miserable subjects.

O House of Lords, hereditary legislature, have mercy upon us, thy pensions-paying subjects.

O House of Commons, proceeding from corrupt borough-monsters, have mercy upon us, your should-be constituents.

...

From a Parliament chosen by only one-tenth of the taxpayers; from taxes raised to pay wholesale butchers their subsidies; ... from conspiracies against the liberty of the people; and from obstacles thrown in the way of our natural and constitutional rights, Good Prince, deliver us."

The Chief Justice had to call in the sheriffs to suppress the cheering with which this was greeted from the public part of the court.

Hone's defence was the same as the day before. He read out instance after instance of the Litany being parodied for respectable political purposes. When Ellenborough tried to stop him he replied: "I am to be tried, not you." The outcome was the same: Ellenborough told the jury that he considered the *Political Litany* "a most impious and profane libel" and suggested that anyone who thought the contrary must be an atheist. The jury returned a verdict of not guilty.

The Attorney-General's response was to announce that the exhausted Hone would be tried next morning for publishing the *Sinecurist's Creed*.

"Whosoever will be a sinecurist: before all things it is necessary that he hold a place of profit.

...

For there is one Ministry of Old Bags, another of Derry Down Triangle and another of the Doctor.

But the Ministry of Old Bags, of Derry Down Triangle, and of the Doctor, is all one; the folly equal, the profusion co-eternal....”

Practically everyone in court will have known that Old Bags was Vansittart, the Chancellor of the Exchequer; that Derry Down was the second Viscount Londonderry, Lord Castlereagh (“I met Murder on the way—He had a mask like Castlereagh”³); that the triangle was the instrument of torture used in Dublin Yard on any of his tenants who stood up to him; and that the Doctor was the Home Secretary, Lord Sidmouth, with his quack remedies.

Ellenborough having told them that this was the most impious and profane of all Hone’s libels, the jury were back within twenty minutes with a third verdict of not guilty.

Every Anglican on Hone’s three juries will have been required as a child to memorise and repeat the Church’s catechism and creed and to follow the liturgy. They may well have heard and repeated schoolboy parodies of them. The format was a vessel into which anything could be poured, and it was obvious that Hone was being prosecuted not for the religious form but for the political content of his parodies.

Your Editor’s Apology

I have reproduced the article on William Hone because, as Sedley says, “his is a story of personal courage, supported by an independent-minded jury in the face of a heavy-handed attempt to censor criticism of a corrupt government, but because in some measure all censorship involves the imposition of one set of beliefs on another.” To that I add that geocentrists can empathize with Mr. Hone because our opposition is often quite as heavy-handed as was Lord Ellenborough. But today, instead of prison terms, we face vilification without cause, and ostracism without recourse. Although today’s academicians may believe as Sedley, *viz.* the “Prosecutions like that of Hone may be obsolete in Western ... societies” yet the same academicians will act exactly like the “thought police” they invented in the 1980s to shut the mouths of Conservative and other freethinking students. And, if we were ever to come to a jury trial, we would have no hope of relief from the jury, for in the U.S., Ellenborough’s charge to the jury that Hone was guilty would condemn us because Americans are no longer taught that a jury—not the black-robed “your honor” on the bench—has the final word on guilt or innocence. Any jury has the right to strike down a law that it deems unjust. Without that knowledge, freedom and righteousness are impossible to restore in the U.S.

³ Shelley, P. B., 1819. *The Mask of Anarchy*. (Written after the 1819 Peterloo Massacre.)

TWISTING SCRIPTURE TO ACCOMMODATE EVOLUTION

Gerardus D. Bouw, Ph.D.

Abstract

All new bible versions accommodate the fable of evolution to some extent. Most have readings that are compatible with evolution and not with a young-earth creation. The AV does not share their kinship with evolution. We present a brief exploration of the types of changes where modern translation committees have inserted evolution into the text where none is found in any “original text type.”

Evolution in the New Bible Versions

Theistic evolutionists are the primary movers in the movement to update or modernize Scripture by harmonizing Scripture with the fable of evolution. Among the worst of these is one who has not been directly involved in any translation, as far as I know, but his influence is overwhelming. I speak of Hugh Ross, who conducts himself as a perfect gentleman who would never tell a lie; yet he lies and speaks without thinking in his zeal for evolution and a billions-of-years-old universe.¹ Dr. Bolton Davidheiser wrote the following about Hugh Ross:

In respect to the origin of the world, Dr. Ross is a “Big Bang” enthusiast, teaching that the universe began with an explosion of nothing—or essentially nothing—about seventeen billion years ago. He claims to be a creationist but takes the position called progressive creationism, which is a form of theistic evolution. His belief in long ages for the days of creation corresponds to the long time evolutionists need. Furthermore, he tries to make creationists appear as evolutionists.

Dr. Ross teaches that evidences in nature of creation provide revelation sufficient for salvation. However, Romans 1:20 teaches that creation gives external revelation to man only about God’s power and characteristics so that man is without excuse for rejecting his Creator. God’s special revelation of repentance and Christ’s atonement for our sin is revealed in other ways, and we

¹ The most exhaustively-studied exposé of Dr. Ross was written by Bolton Davidheiser, 1998. *Creation, Time, and Dr. Hugh Ross*, Privately published, La Mirada, Ca.

can trust that God is “longsuffering...and not willing that any should perish, but that all should come to repentance” (II Peter 3:9).

Moreover, Dr. Ross makes many factual mistakes in the realm of science, grossly exaggerates, and gives spurious references.

He has a world-wide ministry among those who overlook his errors and apparently look to him because they like to hear what he says about scientific matters heretofore considered irreconcilable with Scripture.²

Thus the mind-set of the “progressive,” also known as liberal, creationist. This is the way theistic evolutionists think: science is at least equal to Scripture and usually superior, especially when it comes to matters scientific.

To force the progressive opinion upon modern translations, evolutionary translators use various devices. For instance; consider the argument that the days of creation are not to be taken as literal 24-hour days because when God says in Genesis 1:3, “Let there be light.” The claim is that those four words are all that God says. The rest of the passage from “And there was light” through “the first day” is dismissed as Moses’ commentary and is not spoken by God. This makes the 24-hour day part of Moses’ uninspired commentary and so opens the door for evolutionary time scales to enter the Genesis account.

Of course, the problem with that speculation is that Moses wasn’t present when God spoke his words in the creation week. So how could Moses quote God unless God told him what he said? If God told Moses what to say, then why did Moses add his own comments to God’s words, especially in light of II Timothy 3:16?³ You see, dear reader, how far a theistic evolutionist will go to accommodate his scripture to evolution, even to the point of sitting in judgment over God’s words which God himself gave by inspiration.

In the following section we compare several popular versions with the Authorized Version. The A.V. is printed in bold.

Gen. 1:1—In the beginning God created the heaven and the earth.

NIV: In the beginning God created the heavens and the earth.

² *Ibid.*, from the foreword.

³ II Timothy 3:16—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:”¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works.

NRSV: *In the beginning when God created the heavens and the earth...*

NKJV: *In the beginning God created the heavens and the earth.*

In a footnote, some new versions suggest: "...when God began to create..." which implies that the entire creation period took an indeterminate length of time to begin and probably took a longer time to finish.

Also, in this verse, all modern versions render "heaven" as plural, "heavens," even though there was no other heaven until the creation of the firmament. Theistic evolutionists will use the dome of the sky (cf. next note on Gen. 1:6-8) to discredit the truth of this verse.⁴

Gen. 1: 6-8— And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

⁷ **And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.**

⁸ **And God called the firmament Heaven. And the evening and the morning were the second day.**

NIV: *And God said, "Let there be an expanse between the waters to separate the water from the water."*

⁷ *So God made the expanse and separated the water under the expanse from the water above it. And it was so.*

⁸ *God called the expanse "sky." And there was evening and there was morning—the second day.*

NRSV: *And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters."*

⁷ *So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so.*

⁸ *God called the dome Sky. And there was evening and there was morning, the second day.*

The NSRV's association of dome with the sky is only designed to discredit the authority of the Bible in all realms of study, particularly in science. Everyone can see that the sky is not solid and that the solid

⁴ For a detailed study of the firmament as a dome, see Bouw, G.D., 2012. "The Biblical Firmament Part 3," *B.A.*, 21(138):97.

sky does not keep the ocean on earth and the waters above the sky up above the air. In Gen. 1:20, for instance, the NRSV tells us that God said to “let the birds fly above the earth across the dome of the sky.” Likewise, the NSRV has God set the sun, moon, and stars “in the dome of the sky.”

Although the NIV’s rendering of “firmament” as “expanse” is more accurate than “dome,” and although most European languages call the firmament an expanse,⁵ it is not the best English word to translate the Hebrew.

Gen. 1:11 , 12—And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

¹² **And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.**

NIV: *God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so.*

¹² *The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds.*

NRSV: *The God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it: And it was so.*

¹² *The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it.*

ESV: *And God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so.*

¹² *The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind.*

By the way the A.V. uses “after his kind,” God’s created, original item is presented as a template (much like the genetic code) that estab-

⁵ In the Germanic translations the word used for firmament relates to our word, “spanner.” Literally it says, “out-spansel.”

lishes the pattern for successive generations. This is inconsistent with evolution and must be “corrected” at all cost in the minds of modern translators.

Since the NIV, ESV, and NASV alter the A.V.’s “after his kind” from referring to the seed to referring to the plant, evolutionists feel free to suppose that there is no prohibition against the seed evolving from one kind of plant into a totally different kind. Thus the seed of a crocus is deemed free to blossom into a tulip plant. The NRSV is strongly pro-evolution in claiming that plants yield “seed of every kind,” which implies that you never know what the seed of a particular plant may produce; it may produce a radish on one branch and a cucumber on another.

Lastly, the A.V.’s “grass” is changed to “vegetation.” The first meaning of “vegetation” in the dictionary is “The act or process of vegetating.” In medicine it means an abnormal growth. “Vegetation” is a poor word choice, if nothing else.

Gen. 1:24, 25—And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

²⁵ And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

NIV: And God said, “Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind.” And it was so.

²⁵ God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

NRSV: “And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so.

²⁵ God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind.

ESV: And God said, “Let the earth bring forth living creatures according to their kinds--livestock and creeping things and beasts of the earth according to their kinds.” And it was so.

²⁵ *And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind.*

Again, as with plants on the third day, the A.V.'s "after his kind" is changed to "of every kind" or "according to their kinds" to allow for evolution. The authority of the A.V. is discredited by claiming the new versions to be the best scholarship has to offer, as if God hid the true Bible from all peoples until the High Church (pro-Roman Catholic) "scholars" Westcott and Hort "recovered" it in the 1870s.

Gen. 1:26—And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

NRSV: *Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle and over all the wild animals of the earth and over every creeping thing that creeps upon the earth."*

The NRSV's "humankind" makes it sound like God made an entire race instead of one man. It takes all of humanity to be "after God's likeness." The word humankind reminds us of the various homos: *Homo erectus*, *Homo sapiens*, *Homo habilis*, *Homo neanderthalensis*, *Homo sexualis*, *Homo heidelbergensis*, *Homo hesperopithecus harold-cookii* etc. *Human* is related to *humus*, i.e., plant food. In today's mind, humankind is not the same as mankind. Whereas mankind used to include both man and woman, now mankind has assumed the feminist meaning of pertaining to males only. Thus the NRSV accommodates evolution as well as radical liberalism.

Gen. 2:9—And out of the ground made the LORD God 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 knowledge of good and evil.

Theistic evolutionists insist that the tree of life in the midst of the garden of Eden is the tree of evolution (Figure 1). Just how that

squares with the Bible's statement that Adam and Eve could eat from the tree of life and live forever (Genesis 3:22) is not clear. How could they have eaten from the Infusoria branch, for example?

The tree of life is currently located in the midst of the paradise of God according to Revelation 2:7. In the new heaven and earth, after the first have passed away (Revelation 21:1⁶), we read in Revelation 22:1-2:

¹ And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

² In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

How does all that square with the theistic evolutionists' claim that that the "Genealogical Tree of Humanity" is God's tree of life? "It does not," is the simple answer.

Jer 8:8-9—How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.

⁹ The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?

NIV: *How can you say, "We are wise, for we have the law of the Lord," when actually the lying pen of the scribes has handled it falsely?*

⁹ *The wise will be put to shame; they will be dismayed and trapped. Since they have rejected the word of the LORD, what kind of wisdom do they have?*

NRSV: *How can you say, "We are wise, and the law of the Lord is with us," when, in fact, the false pen of the scribes has made it into a lie?*

⁹ *The wise shall be put to shame, they shall be dismayed and taken; since they have rejected the word of the Lord, what wisdom is in them?*

⁶ Revelation 21:1—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Note that this puts the lie to the gap theories since the current heaven and earth are reckoned as the second in the gap theorist's mind. If the gap advocate wants to put the current heaven and earth into Revelation 21:1 as the new heaven and earth, we ask, "Where is the holy city today?"

NKJV: *How can you say, “We are wise, And the law of the Lord is with us”? Look, the false pen of the scribe certainly works falsehood.*

⁹ *The wise men are ashamed, They are dismayed and taken. Behold, they have rejected the word of the Lord; So what wisdom do they have?*

ESV: *How can you say, “We are wise, and the law of the LORD is with us”? But behold, the lying pen of the scribes has made it into a lie.*

⁹ *The wise men shall be put to shame; they shall be dismayed and taken; behold, they have rejected the word of the LORD, so what wisdom is in them?*

The context is the word of God (v. 9), even the Holy Bible. I’ve added the NKJV to the above list to demonstrate that its translators and editors lied when they said it is based on the originals from which came the KJV.

The Hebrew scribes were in charge of reproducing perfect copies of the word of God. They had, and still have, elaborate rituals and checks to perform before they put pen to parchment. Any error, no matter how small, and the entire manuscript is destroyed. Only false scribes would accuse these true scribes of inserting error into the text because they think that true scribes are every whit as corrupt as they are. The goal of the false scribes is to undermine believers’ faith in the Holy Scripture so that the believers will look to the scribes to exposit to them what God *really* said but was powerless to preserve. That way, the scribes interject themselves as mediators between believers and God’s word.

But what does the A.V. say? In the verses prior to the eighth verse, God rebukes the wicked people of Jerusalem for not heeding his warnings which are penned in the law. In the A.V., Jeremiah 8:8 addresses those wicked people who have rejected God’s word (v. 9), the written law, without reading it. God’s giving of the law has, to the rejecters, been in vain, and the careful preservation of God’s word by the pen of the scribes has been equally in vain if none read or heed it.

All the other versions accuse the scribes of corrupting the word of God, of inserting lies with their pens. As a result, evolutionists point to this verse as proof that the Bible is not infallible and that gives them the right to read evolution—which the foolish truly believe is a proven fact—into the text. Theistic evolutionists thus use this text to claim that Genesis 1 was introduced into the Bible by false scribes; in other words, the first chapter of Genesis is a forgery. Proof? Don’t be silly; there is no proof outside of their opinions.

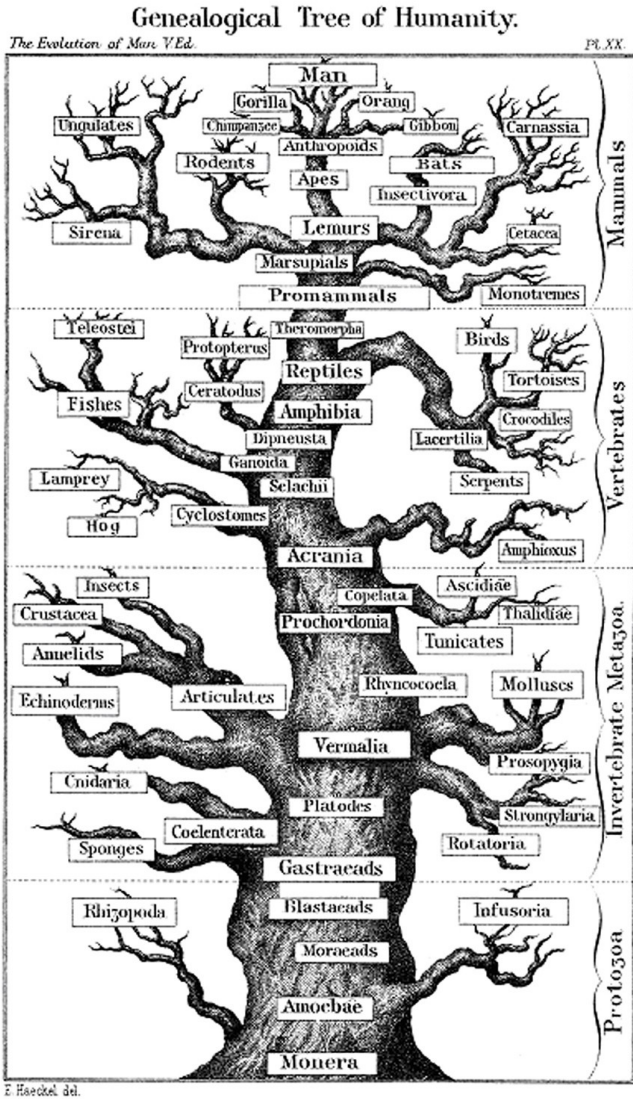


Figure 1: The Evolutionists' "Tree Of Life"

A NEW CAUSE FOR THE COSMIC MICROWAVE BACKGROUND?

(Continued from “The Axis of Evil”)

Gerardus D. Bouw, Ph.D.

Abstract

Longitudinal (sound) waves in the firmament reverberate through space with a frequency of 100 GHz, comparable to the frequency of the CMB. This frequency is detectable to atomic matter and may provide a means to monitor the firmament. If this procedure is confirmed then this is a rival theory that creationists can use against the big bang theories. The result is extremely sensitive to the size of the firmament. An exact match requires the universe (or firmament) to be twice its usually-quoted size. We also examine the evidence for such a size.

Introduction

Back in 2008 I published a paper that looked at the speed of various waves through the firmament. The most intriguing speed was the highest one, that of the longitudinal wave, which traveled some 10^{29} times the speed of light.¹ In this paper we refine the previous derivation for greater accuracy, correct a misunderstanding, and then compare those results to the properties of the cosmic microwave background (CMB).

A longitudinal wave is a pressure wave. A sound wave is the most common everyday example of a longitudinal wave. A spring also behaves as a longitudinal wave, as does the Slinky toy. In this analysis we assume that the firmament is subject only to classical physics. We take it for granted that the medium that dictates every law of physics is absolute and, as absolute, it has no use for the relativity theories.

The Derivations

The CRC Handbook gives a formula for the speed of a longitudinal wave as:

$$v_b = \sqrt{\frac{B_m}{\rho}} \quad (1)$$

¹ Bouw, G. D., 2008. “The Speeds of Waves in the Firmament,” *Biblical Astronomer*, **18**(124):54.

where v_b is the speed, B_m is the bulk modulus, and ρ is the density of the carrier medium. The bulk modulus is given by:

$$B_m = \frac{(P - P_0)V_0}{V_0 - V} \quad (2)$$

which relates pressure and volume. Here P and V are the compressed pressure and volume while P_0 and V_0 are the decompressed pressure and volume respectively.

In what follows we assume that the compressed values are those of the firmament and the decompressed values are those of ordinary space.

For the two values for volume we have two cases—compressed and decompressed.

Case 1: compressed volume

We assume all the mass of the universe (M_u) is compressed into a sphere of firmament density, ρ_f .

$$V = \frac{M_u}{\rho_f} = \frac{5.68 \times 10^{56} \text{ gm}}{4.22 \times 10^{93} \text{ gm / cm}^3} = 1.35 \times 10^{-37} \text{ cm}^3 \quad (3)$$

Case 2: decompressed volume

The decompressed value for the volume is the same amount as if the compressed mass has expanded to the size of the universe.

$$V_0 = \frac{4}{3} \pi R_u^3 = \frac{4}{3} \pi (2 \times 10^{28} \text{ cm})^3 = 3.4 \times 10^{85} \text{ cm}^3 \quad (4)$$

For pressure we also have two cases—compressed and decompressed:

Case 1: compressed pressure

We approximate the pressure in the firmament as the gravitational attraction of two adjacent Planck particles:

$$P = G \frac{m_p^2}{l_p^2} = (6.67 \times 10^{-8}) \left(\frac{(2.18 \times 10^{-5})^2}{(1.62 \times 10^{-33})^2} \right)$$

$$P = 1.21 \times 10^{49} \text{ dynes} . \quad (5)$$

Case 2: decompressed pressure

Essentially this is zero. We can use the average density of the universe which is about 10^{-30} gm/cm³ or the gravitational attraction between two Planck particles placed one centimeter apart which is 3.16×10^{-17} dynes. Both are indistinguishable from zero when compared with Case 1. The highest “pressure” we could have is the gravitational tension of the universe about the earth. That is of the order of 10^{22} dynes² which falls 28 orders of magnitude short of Case 1’s pressure. Thus we write:

$$P_0 = 0 \text{ dynes.} \quad (6)$$

Having these values now allows us to compute the bulk modulus

$$B_m = \frac{(P - P_0)V_0}{V_0 - V} \quad (7)$$

which evaluates to a value of 1.21×10^{49} dynes. Substituting that value into equation (1) and setting $\rho = 4.22 \times 10^{93}$ gm/cm³ gives a speed of 5.36×10^{-23} cm/sec. This is a very slow speed but it amounts to ten billion Planck lengths per second. That energy has to go somewhere. After all, for every action there is an equal and opposite reaction.

So, what happens if we look at the transmission speed of the wave through the atomic universe? Working the numbers for a mean density for the universe of 5×10^{-30} gm/cm³ gives a speed of 1.56×10^{39} cm/sec. That is 5.19×10^{29} times the speed of light. At that speed it takes 1.28×10^{-11} second to cross the radius of the universe.

“But nothing can go faster than the speed of light through space,” some will say, but that is not true. The speed of light depends on the gravitational field strength of the space through which the light travels. The stronger the field, the faster the speed of light. Although the transmission of a shock wave through the firmament is very slow because the Planck particles are packed so closely together, the gravitational field of the firmament still reigns over all scales in the universe.

² Bouw, G. D., 2012. “Gravitational Tension About the Earth,” *B.A.* **21**(138):122.

Scale as Dimension

We all grew up with the idea that we live in a three-dimensional universe (length, width, and height). Einstein is credited with making time the fourth dimension although that accreditation is doubtful. According to not a few cosmologists and physicists, there are other dimensions. For a simple example, there is something called *phase space*, which consists of seven dimensions, namely, length, width, height, momentum in the length direction, momentum in the width direction, momentum in the height direction, and time. You can get used to these types of dimensions because they modify the usual four “simple” dimensions.

But there is another dimension that is not so easily recognized. Consider the usual length (usually denoted as x), width (usually denoted as y), and height (usually denoted as z). These are perpendicular to each other. Any one of those axes is a single dimension characterized by its length. The lengths of any two axes denote an area, and the lengths of all three axes denote a volume. Since in principle we are free to move in any of the three directions, our 3-D space is said to have three degrees of freedom. Adding time as a direction perpendicular to all three dimensions still allows us only three degrees of freedom, for we can move backwards and forward in the first three dimensions but not in the fourth; we can only “coast” from the past to the future in that dimension.

In order to transfer the effect of equation (7) from the firmament into our material space, I now find it needful to consider a fifth dimension: namely *scale*. In the scale dimension, we can only move from our native scale into larger scale. That is, we can leave earth and travel among the stars, but we cannot travel from our native scale to the scale of a bacteria, let alone to the atomic scale; but the bacteria can move into our much larger scale. The ultimate way to move through scale is to be able to shrink or enlarge yourself: a thing that violates the first law of thermodynamics, which is that energy and mass can neither be created nor destroyed. Clearly, this is impossible and we are left with our original three degrees of freedom.

We can peer into the scale dimension, however. To look at objects larger than our native scale, we use a telescope. Likewise, to view objects smaller than our native scale we use a microscope. In order to go beyond the limits of our optical equipment, we go to longer (for the larger direction of scale) and shorter wavelengths (for the smaller direction of scale). Beyond the electron microscope we use atom smashers to look at the small radio telescopes to look at the large. Beyond our

limits, we revert to theory: mathematical theory based on fact, preferably.

Actually, we've been doing that conceptually for years. Readers who've been with us for five or more years will recall the articles on time sheets and attention spans. The time sheets pervade all of space and my illustrations mapped a 4-D space onto a 2-D complex plane, giving 8 dimensions. We always picture the grains of the firmament, the Planck particles, as they are called in physics, as a sheet at the limit of detection of the small end of scale. In terms of the scale dimension, the Planck particles are the lower limit of the scale dimension while the outer edge of the universe is the upper limit of that dimension.

The idea of *scale dimension*, as the theory is called, is not new, but to explain it requires math skills well beyond all but a half a dozen of our readers. If you, brave reader, want to investigate this tangle of verbiage that would challenge any sane man, start at http://en.wikiversity.org/wiki/Scale_dimension. The model I find the most useful in this context is that of Sergey Sukhonos.

I've not thought long or hard on the theory of scale dimensions, but I have thought long and hard on what the common medium could be that would pervade all scales of the universe as well as the firmament. I have a working hypothesis. The hypothesis says that for any vibration in the firmament there is a corresponding particle for transmitting that same effect to the atomic universe without damaging the universe.

The reaction of the atomic universe to the pulsations of the compression or longitudinal waves can be translated into an electromagnetic wave since the firmament is electrically charged while the reaction of the universe seems as if it has magnetic properties.

Next, we want to determine the peak frequency of the CMB. The temperature is related to the energy of a photon by

$$\nu_p = \frac{kT}{h} \quad (8)$$

where ν_p is the peak frequency, k is Boltzmann's constant, h is the Planck constant, and T is the temperature. Substituting in the values for the variables gives a peak frequency of:

$$\frac{(1.38 \times 10^{-16})2.725}{6.63 \times 10^{-27}} = 5.6 \times 10^{10} \text{ Hz.} \quad (9)$$

Earlier, in our discussion of the results of equation (7) we calculated that it would take 1.28×10^{11} seconds to cross the radius of the universe. Converting this to a frequency by taking its inverse gives a frequency of 7.81×10^{10} Hz.

Using equation (8) we can convert that frequency to a temperature which gives us a temperature of

$$T_F = 3.75K . \quad (10)$$

This is one degree hotter than observed.

If we were to assume that the radius of the universe is 29.6 billion light years, our temperature would match what is observed. The usually quoted radius of the universe is 13.7 billion light years (1.29×10^{28} cm).

The funny part is that no one really knows how big the universe is because the inflationary model never stops inflating, thus confounding measurements of its size. Estimates range up to 100 billion light years.

Back in the late 1970s in an issue of the *Creation Research Society Quarterly*, I presented the rotation curve of the Virgo cluster of galaxies. The galaxies show a tendency to orbit the center of the cluster. For that to come about naturally, it would have taken several revolutions of the cluster. That could easily take 130 billion years.

Conclusion

When all is said and done, I don't have a really good match to support my hypothesis that the longitudinal waves of the firmament cause the cosmic microwave background. My hypothesis is not totally ruled out, however, since there is some play in the analysis of the pressure and volume components in computing the bulk modulus, but for the time being we'll have to dismiss this argument as "chasing a rabbit."

SOMETHING TO PONDER

Today's Christians reject Biblical advice, dismissing it with the excuse: "After all, you don't have to listen to someone you do not respect. If you don't like the person, then obviously God is not going to use them to communicate the truth to you." Of course, this reasoning is straight from the pit of hell, not to mention sheer nonsense, but most people believe it deep in their wicked hearts, which undermines God's work of using people to change hearts.

—Compiled from three independent sources.

PANORAMA

Life on Other Planets Unlikely

Computations estimating the likelihood of life around other stars have been around for decades. The last resurgence in those theories happened in the 1960s when America was promoting the technology to send men to the moon. Most analyses found that the chance of other inhabited planets is slim and that if there were, the inhabitants of such planets are most likely hundreds of millions if not billions of years ahead of us technologically speaking. Of course, the analysts presumed evolution a fact rather than speculation.

With the spate of discoveries of exoplanets, that is, planets orbiting stars other than the sun, new interest in “life on other planets” has emerged. We reproduce one report on a recent reevaluation of the odds for life on other planets. It is refreshingly candid about the probability.

Recent discoveries of planets similar to earth in size and proximity to the planets’ respective suns have sparked scientific and public excitement about the possibility of also finding earth-like life on those worlds. But Princeton University researchers have found that the expectation that life—from bacteria to sentient beings—has or will develop on other planets as on earth might be based more on optimism than scientific evidence.

Princeton astrophysical sciences professor Edwin Turner and lead author David Spiegel, a former Princeton postdoctoral researcher, analyzed what is known about the likelihood of life on other planets in an effort to separate the facts from the mere expectation that life exists outside of earth. The researchers used a Bayesian analysis — which weighs how much of a scientific conclusion stems from actual data and how much comes from the prior assumptions of the scientist — to determine the probability of extraterrestrial life once the influence of these presumptions is minimized.

Turner and Spiegel, who is now at the Institute for Advanced Study, reported in the *Proceedings of the National Academy of Sciences* that the idea that life has or could arise in an earth-like environment has only a small amount of supporting evidence, most of it extrapolated from what is known about abiogenesis,¹ or the emergence of life, on early earth. Instead, their analysis showed that the expectations of life cropping up on exoplanets—those found outside earth’s solar system—

¹ Abiogenesis is the set of suppositions by which dead, inorganic material can become living, organic material. Abiogenesis used to be called, “spontaneous generation of life.”

are largely based on the assumption that it would or will happen under the same conditions that allowed life to flourish on this planet. In fact, the researchers conclude: the current knowledge about life on other planets suggests that it's very possible that earth is a cosmic aberration where life took shape unusually fast. If so, then the chances of the average terrestrial planet hosting life would be low.

"Fossil evidence suggests that life began very early in earth's history and that has led people to determine that life might be quite common in the universe because it happened so quickly here, but the knowledge about life on earth simply doesn't reveal much about the actual probability of life on other planets," Turner said.

"Information about that probability comes largely from the assumptions scientists have going in, and some of the most optimistic conclusions have been based almost entirely on those assumptions," he said. Turner and Spiegel used Bayes' theorem to assign a sliding mathematical weight to the prior assumption that life exists on other planets. The "value" of that assumption was used to determine the probability of abiogenesis, in this case defined as the average number of times that life arises every billion years on an earth-like planet. Turner and Spiegel found that as the influence of the assumption increased, the perceived likelihood of life existing also rose, even as the basic scientific data remained the same.

"If scientists start out assuming that the chances of life existing on another planet as it does on earth are large, then their results will be presented in a way that supports that likelihood," Turner said. "Our work is not a judgment, but an analysis of existing data that suggests the debate about the existence of life on other planets is framed largely by the prior assumptions of the participants."

Joshua Winn, an associate professor of physics at the Massachusetts Institute of Technology, said that Turner and Spiegel cast convincing doubt on a prominent basis for expecting extraterrestrial life. Winn, who focuses his research on the properties of exoplanets, is familiar with the research but had no role in it.

"There is a commonly heard argument that life must be common or else it would not have arisen so quickly after the surface of the earth cooled," Winn said. "This argument seems persuasive on its face, but Spiegel and Turner have shown it doesn't stand up to a rigorous statistical examination — with a sample of only one life-bearing planet, one cannot even get a ballpark estimate of the abundance of life in the universe."

"I also have thought that the relatively early emergence of life on earth gave reasons to be optimistic about the search for life elsewhere," Winn said. "Now I'm not so sure, though I think scientists should still search for life on other planets to the extent we can."

Deep-space satellites and telescope projects have recently identified various planets that resemble earth in their size and composition and are within their star's habitable zone, the optimal distance for having liquid water. Of particular excitement have been the discoveries of NASA's Kepler Space Telescope, a satellite built to find earth-like planets around other stars. In December 2011, NASA announced the first observation of Kepler-22b, a planet 600 light years from earth and the first found within the habitable zone of a Sun-like star. Weeks later, NASA reported Keplers-20e and -20f, the first earth-sized planets found orbiting a Sun-like star. In April 2012, NASA astronomers predicted that the success of Kepler could mean that an "alien earth" could be found by 2014 — and on it could dwell similar life.

While these observations tend to stoke the expectation of finding earth-like life, they do not actually provide evidence that it does or does not exist, Spiegel explained. Instead, these planets have our knowledge of life on earth projected onto them, he said. Yet, when what is known about life on earth is taken away, there is no accurate sense of how probable abiogenesis is on any given planet, Spiegel said. It was this "prior ignorance," or lack of expectations, that he and Turner wanted to account for in their analysis, he said.

"When we use a mathematical prior that truly represents prior ignorance, the data of early life on earth becomes ambiguous," Spiegel said.

"Our analysis suggests that abiogenesis could be a rather rapid and probable process for other worlds, but it also cannot rule out at high confidence that abiogenesis is a rare, improbable event," Spiegel said. **"We really have no idea, even to within orders of magnitude, how probable abiogenesis is, and we show that no evidence exists to substantially change that."** (*Emphasis added.*)

Spiegel and Turner also propose that once this planet's history is considered, the emergence of life on earth might be so distinct that it is a poor barometer of how it occurred elsewhere, regardless of the likelihood that such life exists.

In a philosophical turn, they suggest that because humans are the ones wondering about the emergence of life, it is possible that we must be on a planet where life began early in order to reach a point so soon after the planet's formation 4.5 billion years ago where we could wonder about it.

Thus, Spiegel and Turner explored how the probability of exoplanetary abiogenesis would change if it turns out that evolution requires, as it did on earth, roughly 3.5 billion years for life to develop from its most basic form to complex organisms capable of pondering existence. If that were the case, then the 4.5 billion-year-old earth clearly had a head start. A planet of similar age where life did not begin

until several billion years after the planet formed would have only basic life forms at this point.

“Dinosaurs and horseshoe crabs, which were around 200 million years ago, presumably did not consider the probability of abiogenesis. So, we would have to find ourselves on a planet with early abiogenesis to reach this point, irrespective of how probable this process actually is,” Spiegel said. “This evolutionary timescale limits our ability to make strong inferences about how probable abiogenesis is.”²

Turner added, “It could easily be that life came about on earth one way, but came about on other planets in other ways, if it came about at all. The best way to find out, of course, is to look. But I don’t think we’ll know by debating the process of how life came about on earth.”

Again, said Winn of MIT, Spiegel and Turner offer a unique consideration for scientists exploring the possibility of life outside of earth.

“I had never thought about the subtlety that we as a species could never have ‘found’ ourselves on a planet with a late emergence of life if evolution takes a long time to produce sentience, as it probably does,” Winn said.

“With that in mind,” he said, “it seems reasonable to say that scientists cannot draw any strong conclusion about life on other planets based on the early emergence of life on earth.”

This research was published Jan. 10, 2112 in the *Proceedings of the National Academy of Sciences* and was supported by grants from NASA, the National Science Foundation and the Keck Fellowship, as well as a World Premier International Research Center Initiative grant from the Japanese Ministry of Education, Culture, Sports, Science and Technology to the University of Tokyo.

Tractor Beams: Science Fiction Becomes Reality

NASA scientists are studying a laser technique called optical trapping to see if it could be developed to produce “tractor beams” that would allow a spacecraft or lander to remotely capture particles for analysis. The technique is used in optical tweezers, scientific instruments that use a highly focused laser beam to manipulate microscopic objects and are employed in biology and nanotechnology to study single molecules, viruses and even cells.

The appeal of a tractor beam is its ability to capture samples at

² *Editor’s note:* The claim that five billion years ago is recent compared to the rest of the universe is nonsense. If the universe is 13.7 billion years old, as is commonly claimed, that leaves 8 billion years before earth appeared on the scene. For much of that time conditions for planetary formation might be too hot, but we can “look back” 7Gy (7 billion years) and see mature galaxies with “aged” stars. These could easily have a 4-5Gy head start on us. (Of course, the point is moot for me since I don’t buy into evolution anyhow; but the argument is real enough in the minds of evolution’s faithful.

some distance from a spacecraft or lander. Instead of a single flight through the tail of a comet to trap particles in aerogel, Paul Stysley, leader of the laser-tractor beam project says, a probe could fly with the comet for an extended period, continuously pulling in particles to see how the tail's composition changes. A rover could fire a beam up into the atmosphere to pull down particles, "rather than just wait for what lands in its bucket," Stysley says. A similar beam could be used to ablate and capture particles off rocks at a distance of several meters from the lander.

Although a laser normally exerts radiation pressure on objects within the beam that pushes them away from the source, additional forces arising from gradients in the intensity of light within the beam push illuminated particles in other directions. In optical tweezers, the intensity gradients in a strongly converging laser beam are steep enough that the resulting electromagnetic force overcomes the photon pressure and microscopic objects can be trapped at the focus of the beam.

With the Phase 1 grant, the team will investigate at least three promising techniques. The first of these is the optical vortex, or pipeline. This uses two counter-propagating vortex beams to confine particles to the dark core where they overlap, via a heating phenomenon called photophoresis, alternately strengthening and weakening one of the beams then pushing the particles back toward the laser source. This method has captured and transported 50-micron glass microspheres over a distance of around 1.5 meters. "There is no reason it can't do 10 meters," Stysley says, but the technique requires an atmosphere and two laser beams, which would be unwieldy for a spacecraft.

The other two techniques use single lasers and can operate in a vacuum. The optical solenoid is a standard laser using special optics to create intensity peaks that form a helix within the beam. The wavefront is tilted, giving particles illuminated by the beam a "back kick" that draws them down the spiral to the laser source. It works, he says.

The third technique exploits backward-scattering forces induced in particles by a so-called Bessel beam, which instead of a single spot has a series of concentric rings. This beam induces electromagnetic fields that, if strong enough, can overpower the photon pressure and push the particle back along the beam toward the laser source. This method "exists only on paper, but there is no reason it should not work," Stysley says. At the end of the yearlong first phase, the Goddard team plans to select one technique, formulate a possible remote-sampling system using an optical tractor beam and apply for a NIAC grant to develop the technology further.

CREDO

The Association for Biblical Astronomy was founded in 1971 as the Tychonian Society. It is based on the premise that the only absolutely trustworthy information about the origin and purpose of all that exists and happens is given by God, our Creator and Redeemer, in his infallible, preserved word, the Holy Bible commonly called the King James Bible. Any scientific, literary, philosophical, or any other endeavor which does not unreservedly accept this revelation from on high we reject as already condemned in its unfounded first assumptions.

We believe that the creation was completed in six twenty-four hour days and that the world is not older than about six thousand years. We maintain that the Bible teaches us of an earth that neither rotates daily nor revolves yearly about the sun; that it is at rest with respect to the throne of him who called it into existence; and that hence it is absolutely at rest in the universe.

We affirm that no man is righteous and so all are in need of salvation, which is the free gift of God, given by the grace of God, and not to be obtained through any merit or works of our own. We affirm that salvation is available only through faith in the shed blood and finished work of our risen LORD and Saviour, Jesus Christ.

Lastly, the reason why we deem a return to a geocentric astronomy a first apologetic necessity is that its rejection at the beginning of our Modern Age constitutes one very important, if not the most important, cause of the historical development of Bible criticism, now resulting in an increasingly anti-Christian world in which atheistic existentialism preaches a life that is really meaningless.

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To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

– Isaiah 8:20

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(Product list continued on the inside front cover.)