

THE BIBLE AND THE NEW PHYSICS OF EINSTEIN

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Werner Heisenberg wrote in his *Physics And Philosophy* that “The repetition of the Michelson’s experiment by Morley and Miller in 1904 was the first definite evidence for the impossibility of detecting the translational motion of the earth...” All physics and modern science collapsed which was based on the earth moving. It had been the source of the so-called rationalism of the new science versus the irrationalism of faith in the Bible. Heliocentricity had raised science above the Bible based on the heliocentric principles outlined in the distant past in Hellenism of the Greek astronomers, Aristarchus, Philolaus and others of the Pythagorean School. The ideas were not original in Galileo or Copernicus. The best that Einstein could do in the end to save appearances was to say, “The struggle, so violent in the early days of science, between the views of Ptolemy and Copernicus would then be quite meaningless. Either coordinate system could be used with equal justification. The two sentences, “the sun is at rest and the earth moves”, or “the sun moves and the earth is at rest,” would simply mean two different conventions concerning two different coordinate systems.” The substitution of the heliocentrism of Aristarchus or Copernicus for the Biblical geocentricity had been a purposeful effort to destroy faith in God but to all intents and purposes, what Einstein was saying was that the Biblical astronomy had never been disproved. Faith had been lost for a nothing as valueless as the fiat money in our pocket for which faith is abundant. That is what modern times is all about: faith in nothing.

The interferometer experiment of Albert Abraham Michelson sought to measure the interference that a moving body such as the earth encounters when it passes through the luminiferous aether as the aether, using a metaphor, forms a kind of wind against the windshield of a boat as it speeds along on a lake whose air is otherwise still. Light was used as the moving substance in the interferometer, and it proved impossible to measure any resistance or interference as every which way the instrument was pointed whether vertically upward or horizontal in the direction of the earth’s alleged motion or in reverse still resulted in equal speeds. Physicists were initially struck dumb as this would prove based on the concept of the luminiferous aether that the earth was not moving as there was no resistance or aether wind that was measurable. Historically the teaching that the earth moved around the sun, in con-

tradistinction to the teaching of the Bible, had caused the masses to fall away from the creator and the Bible as it had been thought to be proved false in this scientific fact that the earth was immobile. Biblical moral laws such as the laws against sodomy were gradually swept away as the Bible was thought to be in error and thus had no divine sanction. It had paved the way for Darwin. In other words, the foundation of the so-called rational science of heliocentricity against the so-called irrational Biblical science of the earth's immobility was destroyed by the Michelson-Morley experiments. Heliocentrism had also been responsible for the explosion in empirical learning, as answers for life's truths were no longer sought from the creator's words in the Bible but in masses of evidence to be understood by new theories such as that of heliocentrism as Copernicus had discovered from Aristarchus. Copernicus in his book *De Revolutionibus* even gave credit to the Greeks for his heliocentrism that raised the ideas of man above those of the creator. Poor children as described in Charles Dickens' *Hard Times* were force fed with masses of facts as education deteriorated into quantity from Biblical quality.

The basis for this was that if you could prove the Pentateuch to be scientifically inaccurate, then the Bible and the creator were not true, and all the Biblical laws meaningless. In that sense, Einstein followed that tradition in believing that the creator of the universe was the universe itself as Spinoza did for which reason he did not like the uncertainty of Heisenberg's views. The Bible said that sun moved (see Joshua 10:13 or Genesis 15:12 as in "when the sun was going down"). Disprove that the earth is stationary and the Bible becomes just another ancient myth. Man becomes supreme.

Humanism then sought natural laws which was a Greek way of making a substitution for the Biblical laws with nature becoming a substitute for the creator.

It is interesting as in the case of the transubstantiation of valueless paper money and credit, scientists tried to similarly use faith to rework science in believing in what they could not see. Essentially, this new science followed Socrates in the cave metaphor in the "Republic." It was only the shadows that could be seen but not the actual truth, and this became the source of idea that nothing was certain or absolute but continuously changing with each new theory or with every wind of doctrine. Instead of deducing from what you see as Aristotle when he said man was born from a man and a woman from the infinite past and so it would be into the infinite future, it was his philosophy to deduce from what he could see but not from what he could not see. Aristotle did not have the benefit of divine revelation so that he regarded matter as eternal which is a confusion of matter with the creator himself who

is the only eternal. Anaximander never saw man evolve from animals as his disciple Darwin never did, but they saw unprovable shadows. No one saw a man born from a female ape, a concept as absurd as it is stupid. Actually, Bertrand Russell thought the idea of natural selection came from the ideas of economic competition of Jeremy Bentham and had no scientific basis. Freud developed his ideas from the shadows of the unconscious that was by its very definition unknown to the conscious mind. Thus, anything can be believed to be true based on the otherwise undecipherable cave's shadows that can be made to mean whatever the imagination said it meant.

In physics the cave shadows were brought forth by George Francis Fitzgerald when he said that the reason there was no measurable difference of the light's resistance to the luminiferous aether as it passed through the aether, as in the vertical movement of the light, was that the measuring instrument, or interferometer, contracted in the same proportion as the light as it met the aether wind. And so we had the Fitzgerald Contraction of great fame and repute. Here we are asked to believe in what we cannot see as we cannot visibly see the contraction of the instrument. This enables science to say the earth moves and thus preserves the entire Tower of Babel learning that passes for truth. The mathematical work in the formulation of these equations was done by Hendrik Antoon Lorentz as his Lorentz Transformation, and that earned him universal fame. But the greatest fame of all was reserved to Albert Einstein who brought forward the cave metaphor to heights unimagined by any of his predecessors. He became a worldwide celebrity in the media for advancing ideas so obscure that no one could understand them, and thus achieved the status of the greatest genius in history.

As if it were not enough that we had contracting instruments (according to Lorentz,) that no one could see, Einstein declared unilaterally that space was empty of emptiness, and aether was dispensed with in its entirety to the applause of the world press that might have been accorded to a prophet. How could you measure the aether wind if it was not there at all? The Fitzgerald Contraction was done away with as pure superfluity. This stupendous observation was something Fitzgerald could not have conceived of, weighed down by the gravity of the doctrines of Sir Isaac Newton who taught "that gravity should be innate inherent and essential to matter so yet one body may act upon another at a distance through a vacuum (as you cannot talk in a vacuum as the air has to be there to carry the words) without the mediation of any thing else by and through which their action or force may be conveyed from one to another is to me so great an absurdity that I believe no man who has in philosophical matters any competent faculty of thinking can

ever fall into it.” This meant that without the luminous aether, it was the opinion of Newton that light could not travel in a vacuum from the sun to the earth and that anyone who thought so was mad.

SELAH

All science is...one. The true key to power lies in the knowledge of the underlying reasons for the succession of events. If it is pure causation—that is, if any given state of things follows as an inevitable consequence because of the state existing an infinitesimal instant before—then the entire course of the macro-cosmic universe was set for the duration of all eternity in the instant of its coming into being. This well-known concept, the stumbling block upon which many early thinkers came to grief, we now know to be false. On the other hand, if pure randomness were to govern, natural laws as we know them could not exist. Thus neither pure causation nor pure randomness alone can govern the succession of events.

The truth must lie somewhere in between. In the macro-cosmos, causation prevails; in the micro-, randomness; both in accord with the mathematical laws of probability. It is in the region between them—the intermediate zone, or the interface, so to speak—that the greatest problems lie. The test of validity of any theory...is the accuracy of the predictions which are made possible by its use, and our greatest thinkers have shown that the completeness and fidelity of any visualization of the Cosmic All are linear functions [amplifiers —*Ed.*] of the clarity of definition of the components of that interface. Full knowledge of that intermediate zone would mean infinite power and a statistically perfect visualization. None of these things, however, will ever be realized; for the acquirement of that full knowledge would require infinite time.

—E. E. “Doc” Smith
Children of the Lens, p. 108