"The sun arises, and the sun goes down and draws toward its place."
(Ecclesiastes 1:5)

Draws Toward Its Place

Except for the last three hundred years a geocentric universe was the generally held belief throughout the world rather than heliocentric universe.

> "Copernicanism was the first major victory of science over religion." (Steven Dutch of the University of Wisconsin–Madison)
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> "Morris Berman quotes survey results that show currently some 20% of the U.S. population believe that the sun goes around the Earth (geocentricism) rather than the Earth goes around the sun (heliocentricism), while a further 9% claimed not to know. Polls conducted by Gallup in the 1990s found that 16% of Germans, 18% of Americans and 19% of Britons hold that the Sun revolves around the Earth. A study conducted in 2005 by Jon D. Miller of Northwestern University, an expert in the public understanding of science and technology, found that about 20%, or one in five, of American adults believe that the Sun orbits the Earth. According to 2011 VTSIOM poll, 32% of Russians believe that the Sun orbits the Earth."

The Book of Enoch would also seem to support a geocentric view of the universe in chapters 72-75, under the heading "The Book of the Courses of the Heavenly Luminaries".

> "And I saw six portals in which the sun rises, and six portals in which the sun sets and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order: also many windows to the right and left of these portals." Enoch 72:3

Below are some verses we thought you may find interesting related to the subject matter. All the Old Testament verses come from the Septuagint version of the Bible. The New Testament verses are from the King James Version.

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> Joshua said, Let the sun stand over against Gabaon, and the moon over against the valley of Ælon. And the sun and the moon stood still, until God executed vengeance on their enemies; and the sun stood still in the midst of heaven; it did not proceed to set till the end of one day. Joshua 10:12-13
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> The sun was exalted, and the moon stood still in her course. Habakkuk 3:11
>
> Their voice is gone out into all the earth, and their words to the ends of the world. In the sun he has set his tabernacle; and he comes forth as a bridegroom out of his chamber: he will exult as a giant to run his course. His going forth is from the extremity of heaven, and his circuit to the other end of heaven. Psalm 19:4-6
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> The sun arises, and the sun goes down and draws toward its place; arising there it proceeds southward, and goes round toward the north. Ecclesiastes 1:5
>
> Let the whole earth fear before him; let the earth be established, and not be moved. 1 Chronicles 16:30
>
> The Lord reigns; he has clothed himself with honour: the Lord has clothed and girded himself with strength; for he has established the world, which shall not be moved. Psalm 93:1
>
> Say among the heathen, The Lord reigns: for he has established the world so that it shall not be moved.
>
> Psalm 96:10
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> It is he that comprehends the circle of the earth. Isaiah 40:22

He stretches out the north wind upon nothing, and he upon nothing hangs the earth. Job 26:7
Wilt thou establish with him foundations for the ancient heavens? they are strong as a molten mirror. Job 37:18
Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. Matthew 24:29
And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. Mark 13:25
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. Revelation 6:13
And his tail drew the third part of the stars of heaven, and did cast them to the earth. Revelation 12:4
And God said, Let there be a firmament in the midst of the water, and let it be a division between water and water, and it was so. And God made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament. Genesis 1:6-7
In the six hundredth year of the life of Noe, in the second month, on the twenty-seventh day of the month, on this day all the fountains of the abyss were broken up, and the flood-gates of heaven were opened. Genesis 7:11
For windows have been opened in heaven, and the foundations of the earth shall be shaken. Isaiah 24:18

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Geocentrism (Edited from a much longer article.)

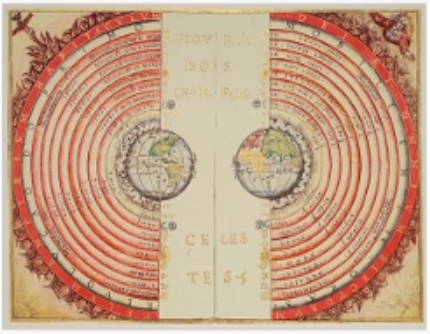


Figure of the heavenly bodies — An illustration of the Ptolemaic geocentric system by Portuguese cosmographer and cartographer Bartolomeu Velho, 1568 (Bibliothèque Nationale, Paris)

In astronomy, the geocentric model (also known as geocentrism, or the Ptolemaic system) is a description of the cosmos where Earth is at the orbital center of all celestial bodies. This model served as the predominant cosmological system in many ancient civilizations such as ancient Greece including the noteworthy systems of Aristotle (see Aristotelian physics) and Ptolemy. As such, they believed that the Sun, Moon, stars, and naked eye planets circled Earth.
Two commonly made observations supported the idea that Earth was the center of the Universe. The stars, the sun, and planets appear to revolve around Earth each day, making Earth the center of that system. The stars were thought to be on a celestial sphere, with the earth at its center, that rotated each day, using a line through the north and south pole as an axis. The stars closest to the equator appeared to rise and fall the greatest distance, but each star circled back to its rising point each day. The second observation supporting the geocentric model was that the Earth does not seem to move from the perspective of an Earth-bound observer, and that it is solid, stable, and unmoving.

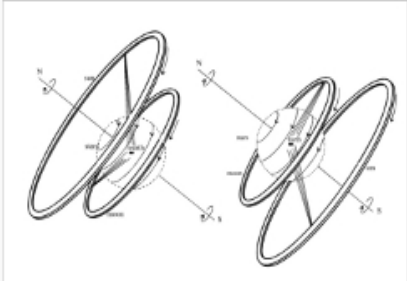


Illustration of Anaximander's models of the universe. On the left, daytime in summer; on the right, nighttime in winter.

Ancient Greeks believed that the motions of the planets were circular and not elliptical, a view that was not challenged in Western culture until the 17th century through the synthesis of theories by Copernicus and Kepler.
The astronomical predictions of Ptolemy's geocentric model were used to prepare astrological and astronomical charts for over 1500 years. The geocentric model held sway into the early modern age, but from the late 16th century onward was gradually superseded by the

heliocentric model of Copernicus, Galileo and Kepler. There was much resistance to the transition between these two theories. Christian theologians were reluctant to reject a theory that agreed with Bible passages (e.g. "Sun, stand you still upon Gibeon", Joshua 10:12 – King James 2000 Bible). Others felt a new, unknown theory could not subvert an accepted consensus for geocentrism.

Ancient Greece

In the 4th century BC, two influential Greek philosophers, Plato and his student Aristotle, wrote works based on the geocentric model. According to Plato, the Earth was a sphere, stationary at the center of the universe. The stars and planets were carried around the Earth on spheres or circles, arranged in the order (outwards from the center): Moon, Sun, Venus, Mercury, Mars, Jupiter, Saturn, fixed stars, with the fixed stars located on the celestial sphere.

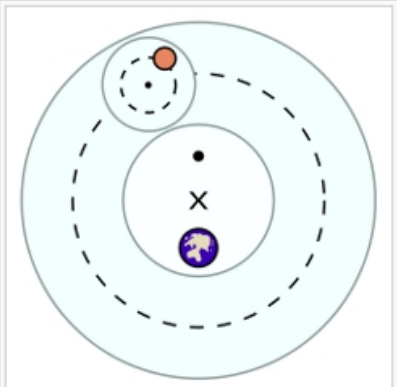
Eudoxus of Cnidus, who worked with Plato, developed a more mathematical explanation of the planets' motion based on Plato's dictum stating that all phenomena in the heavens can be explained with uniform circular motion. Aristotle elaborated on Eudoxus' system.

In the fully developed Aristotelian system, the spherical Earth is at the center of the universe, and all other heavenly bodies are attached to 47–55 transparent concentric spheres which rotate around the Earth.

Adherence to the geocentric model stemmed largely from several important observations. First of all, if the Earth did move, then one ought to be able to observe the shifting of the fixed stars due to stellar parallax. In short, if the earth was moving, the shapes of the constellations should change considerably over the course of a year. If they did not appear to move, the stars are either much farther away than the Sun and the planets than previously conceived, making their motion undetectable, or in reality they are not moving at all.

Another observation used in favor of the geocentric model at the time was the apparent consistency of Venus' luminosity, which implies that it is usually about the same distance from Earth, which in turn is more consistent with geocentrism than heliocentrism. In reality, that is because the loss of light caused by Venus' phases compensates for the increase in apparent size caused by its varying distance from Earth. Objectors to heliocentrism noted that terrestrial bodies naturally tend to come to rest as near as possible to the center of the earth. Further barring the opportunity to fall closer the center, terrestrial bodies tend not to move unless forced by an outside object, or transformed to a different element by heat or moisture.

Atmospheric explanations for many phenomena were preferred because the Eudoxan–Aristotelian model based on perfectly concentric spheres was not intended to explain changes in the brightness of the planets due to a change in distance. Eventually, perfectly concentric spheres were abandoned as it was impossible to develop a sufficiently accurate model under that ideal. However, while providing for similar explanations, the later deferent and epicycle model was flexible enough to accommodate observations for many centuries.



The basic elements of Ptolemaic astronomy, showing a planet on an epicycle with an eccentric deferent and an equant point. The Green shaded area is the celestial sphere which the planet occupies.

Ptolemaic model

Although the basic tenets of Greek geocentrism were established by the time of Aristotle, the details of his system did not become standard. The Ptolemaic system, developed by the Hellenistic astronomer Claudius Ptolemaeus in the 2nd century AD finally standardised geocentrism. His main astronomical work, the Almagest, was the culmination of centuries of work by Hellenic, Hellenistic and Babylonian astronomers. For over a millennium European and Islamic astronomers assumed it was the correct cosmological model. Because of its influence, people sometimes wrongly think the Ptolemaic system is identical with the geocentric model.

Ptolemy argued that the Earth was in the center of the universe, from

the simple observation that half the stars were above the horizon and half were below the horizon at any time (stars on rotating stellar sphere), and the assumption that the stars were all at some modest distance from the center of the universe. If the Earth was substantially displaced from the center, this division into visible and invisible stars would not be equal.
To summarize, Ptolemy devised a system that was compatible with Aristotelian philosophy and managed to track actual observations and predict future movement mostly to within the limits of the next 1000 years of observations.
The geocentric model was eventually replaced by the heliocentric model. The earliest heliocentric model, Copernican heliocentrism, could remove Ptolemy's epicycles because the retrograde motion could be seen to be the result of the combination of Earth and planet movement and speeds. Copernicus felt strongly that equants were a violation of Aristotelian purity, and proved that replacement of the equant with a pair of new epicycles was entirely equivalent. Astronomers often continued using the equants instead of the epicycles because the former was easier to calculate, and gave the same result.
It has been determined, in fact, that the Copernican, Ptolemaic and even the Tychonic models provided identical results to identical inputs. They are computationally equivalent. It wasn't until Kepler demonstrated a physical observation that could show that the physical sun is directly involved in determining an orbit that a new model was required.
Ptolemy did not invent or work out this order, which aligns with the ancient Seven Heavens religious cosmology common to the major Eurasian religious traditions. It also follows the decreasing orbital periods of the moon, sun, planets and stars.


Pages from 1550 *Annotazione* on Sacrobosco's *Tractatus de Sphaera*, showing the Ptolemaic system.

Religious and contemporary adherence to geocentrism
The Ptolemaic model of the solar system held sway into the early modern age; from the late 16th century onward it was gradually replaced as the consensus description by the heliocentric model. Geocentrism as a separate religious belief, however, never completely died out. In the United States between 1870 and 1920, for example, various members of the Lutheran Church – Missouri Synod published articles disparaging Copernican astronomy, and geocentrism was widely taught within the synod during that period.[46] However, in the 1902 Theological Quarterly, A. L. Graebner claimed that the synod had no doctrinal position on geocentrism, heliocentrism, or any scientific model, unless it were to contradict Scripture. He stated that any possible declarations of geocentrists within the synod did not set the position of the church body as a whole.
Articles arguing that geocentrism was the biblical perspective appeared in some early creation science newsletters associated with the Creation Research Society pointing to some passages in the Bible, which, when taken literally, indicate that the daily apparent motions of the Sun and the Moon are due to their actual motions around the Earth rather than due to the rotation of the Earth about its axis for example, Joshua 10:12 where the Sun and Moon are said to stop in the sky, and Psalms 93:1 where the world is described as immobile. Contemporary advocates for such religious beliefs include Robert Sungenis (president of Bellarmine Theological Forum and author of the 2006 book Galileo Was Wrong). These people subscribe to the view that a plain reading of the Bible contains an accurate account of the manner in which the universe was created and requires a geocentric worldview. Most contemporary creationist organizations reject such perspectives.
After all, Copernicanism was the first major victory of science over religion, so it's inevitable that some folks would think that everything that's wrong with the world began there. (Steven Dutch of the University of Wisconsin–Madison)
Morris Berman quotes survey results that show currently some 20% of the U.S. population believe that the sun goes around the Earth (geocentricism) rather than the Earth goes around the sun (heliocentricism), while a further 9% claimed not to know. Polls conducted by Gallup in the 1990s found that 16% of Germans, 18% of Americans and 19% of Britons hold that the Sun revolves around

the Earth. A study conducted in 2005 by Jon D. Miller of Northwestern University, an expert in the public understanding of science and technology, found that about 20%, or one in five, of American adults believe that the Sun orbits the Earth. According to 2011 VTSIOM poll, 32% of Russians believe that the Sun orbits the Earth.

Orthodox Judaism

Some Orthodox Jewish leaders, particularly the Lubavitcher Rebbe, maintain a geocentric model of the universe based on the aforementioned Biblical verses and an interpretation of Maimonides to the effect that he ruled that the earth is orbited by the sun. The Lubavitcher Rebbe also explained that geocentrism is defensible based on the theory of Relativity, which establishes that "when two bodies in space are in motion relative to one another, ... science declares with absolute certainty that from the scientific point of view both possibilities are equally valid, namely that the earth revolves around the sun, or the sun revolves around the earth."

There is some evidence that geocentrist beliefs are becoming increasingly common among Orthodox Jews.

Notes

5.“The term "firmament" (רקיע- rāqîa') denotes the atmosphere between the heavenly realm and the earth (Gen. 1:6–7, 20) where the celestial bodies move (Gen. 1:14–17). It can also be used as a synonym for "heaven" (Gen. 1:8; Ps. 19:2). This "firmament is part of the heavenly structure whether it is the equivalent of "heaven/sky" or is what separates it from the earth. […] The ancient Israelites also used more descriptive terms for how God created the celestial realm, and based on the collection of these more specific and illustrative terms, I would propose that they had two basic ideas of the composition of the heavenly realm. First is the idea that the heavenly realm was imagined as a vast cosmic canopy. The verb used to describe metaphorically how God stretched out this canopy over earth is הטנ (nātāh) "stretch out," or "spread." "I made the earth, and created humankind upon it; it was my hands that stretched out the heavens, and I commanded all their host (Isa. 45:12)." In the Bible this verb is used to describe the stretching out (pitching) of a tent. Since the texts that mention the stretching out of the sky are typically drawing on creation imagery, it seems that the figure intends to suggest that the heavens are Yahweh's cosmic tent. One can imagine ancient Israelites gazing up to the stars and comparing the canopy of the sky to the roofs of the tents under which they lived. In fact, if one were to look up at the ceiling of a dark tent with small holes in the roof during the daytime, the roof, with the sunlight shining through the holes, would look very much like the night sky with all its stars. The second image of the material composition of the heavenly realm involves a firm substance. The term רקיע (răqîa'), typically translated "firmament," indicates the expanse above the earth. The root רקע means "stamp out" or "forge." The idea of a solid, forged surface fits well with Ezekiel 1 where God's throne rests upon the רקיע (răqîa'). According to Genesis 1, the רקיע(rāqîa') is the sphere of the celestial bodies (Gen. 1:6–8, 14–17; cf. ben Sira 43:8). It may be that some imagined the עיקר to be a firm substance on which the celestial bodies rode during their daily journeys across the sky.”

7. What is described in Genesis 1:1 to 2:3 was the commonly accepted structure of the universe from at least late in the second millennium BCE to the fourth or third century BCE. It represents a coherent model for the experiences of the people of Mesopotamia through that period. It reflects a world-view that made sense of water coming from the sky and the ground as well as the regular apparent movements of the stars, sun, moon, and planets. There is a clear understanding of the restrictions on breeding between different species of animals and of the way in which human beings had gained control over what were, by then, domestic animals. There is also recognition of the ability of humans to change the environment in which they lived. This same understanding occurred also in the great creation stories of Mesopotamia; these stories formed the basis for the Jewish theological reflections of the Hebrew Scriptures concerning the creation of the world. The Jewish priests and theologians who constructed the narrative took accepted ideas about the structure of the world and reflected

theologically on them in the light of their experience and faith. There was never any clash between Jewish and Babylonian people about the structure of the world, but only about who was responsible for it and its ultimate theological meaning. The envisaged structure is simple: Earth was seen as being situated in the middle of a great volume of water, with water both above and below Earth. A great dome was thought to be set above Earth (like an inverted glass bowl), maintaining the water above Earth in its place. Earth was pictured as resting on foundations that go down into the deep. These foundations secured the stability of the land as something that is not floating on the water and so could not be tossed about by wind and wave. The waters surrounding Earth were thought to have been gathered together in their place. The stars, sun, moon, and planets moved in their allotted paths across the great dome above Earth, with their movements defining the months, seasons, and year. Wikipedia

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