

The Wise Men from the East and the Star of Bethlehem

Fake or fact ?



Ecbatana versus Babylon

Helmut W. Diedrichs



Map: The alleged journey of the astrologers

Who were the wise men?

Can a natural star convey a divine message and did the star really stand still?

Content

THE EPISODE (PART 1)	3
How it could have happened, one hypothesis:	3
The Bible Text:	4
PERSONAL COMMENT (PART 2)	5
Preface	5
Hypothesis	5
Structure	5
Alternatives.....	5
Historicity (Fake or Fact?).....	5
I am touched by this story,	6
ANALYSIS, EVIDENCE AND BACKGROUND INFORMATION (PART 3)	6
To the Biblical Text:.....	6
Purim festival	6
Nazareth and Bethlehem	6
Cleansing & first-time sacrifice.....	6
Poor or Rich?.....	6
Babylon versus Ecbatana and other capitals	7
“His” Star	7
The conjunctions 7 B.C.	7
The Star remained "Standing".....	8
Astrologer.....	8
Cuneiform Notes	8
Expectation of the Rabbis	8
Prophecies of a Redeemer King.....	8
Alternative Theories.....	8
The Date of Birth and Death.....	9
Numerology	9
SOURCES DIRECTORY AND SO ONE:	10
Endnotes — Supporting Documents and further Explanations f.e.: The three-figure; Herod the Great; Matthew and Parthia; Hasmonians; House of David, high nobility; Magoi; The Parthians; Ecbatana; The Fundamental Error; Daniel (Chief of the Magoi); Zarathustra + Daniel's Tower; The Saviour, Astvatereta; Babylon & Capitals; The Conjunction in Video; Star in direction Bethlehem, Leading the Way; Star of the Jews; "Advance"; Census; Baby versus Infant Jesus ; Symbolism versus Fact in Family Trees; Death of Jesus; Number Symbols and Stars Period; important information.....	10
CRITICISM BY THE SPECIALIST AUTHOR HESEMANN	16

[The changes compared to the previous version 4.2 \(4.12.2019\) are highlighted in colour](#)

The Episode (Part 1)

How it could have happened, one hypothesis:

King Phraates IV reigned in 7 B.C. already in the 31st year over the great empire of the Parthians. Reluctantly, he closed in the year 20 B.C. with Kai-ser Augustus a peace treaty, which set the border to the Roman Empire on the Euphrates. The associated loss of land and the humiliation hurt him. Rome was too powerful to attack again, but subversive means were welcome to destabilize the neighbouring imperial provinces and thereby weaken Rome.

In the former capital Ecbatana, which was conveniently located on the Silk Road, there was not only a lot of trade but also a time-honoured university. Ecbatana is now called Hamdan, a city in western Iran.

Historical reports show that the school was known for good nature research and philosophy. It was the stronghold of Zoroastrianism, the teaching of Zarathustra. The extensive library (in cuneiform script) included not only his writings but also those of the Prophet Daniel and other Jewish authors.

In Ekbatana there was also a Jewish colony that Queen Esther, wife of Ahasuerus (Xerxes I) once founded. The congregation venerated her as the national heroine of Israel and they were proud to stand here and also in Daniel's tradition. These exile Jews were descendants of around 600 B.C. There are Israelites trapped there. Many of them faithfully practiced their faith according to the holy Jewish scriptures.

About 470 B.C. Esther had cleverly prevented a Jewish pogrom by using her life. The Jews think, with this happy Purim festival, formerly and they do today, of this turn of fate in the Babylonian exile.

The university scientists had calculated an extremely rare and unusual constellation of stars, and this actually hit on May 28, 7 B.C. on.

In the days after, researchers from the Faculty of Astronomy met to discuss the celestial phenomenon. It was proud that the special geometric-mathematical calculation method actually delivered correct results. They were the only ones who mastered this extraordinary mathematics. Methods and protocols were noted on clay tablets in cuneiform script and archived in the basement of the tower of Daniel.

On the tower crown, they had set up their observation equipment. Ekbatana was excellent for observing the stars because of the altitude.

The particular natural event was a star conjunction, that is when, unusually, two

planets are moving in their tracks, making it look like they are almost colliding.

Astrology (star interpretation) and astronomy (star knowledge) were still not strictly separate areas at that time. Stars and constellations naturally had their meaning.

Many, including the kings Phraates of Parthia and Herod, made their decisions depending on star constellations and oracles.

Jupiter, the king of the stars and also the star of the kings, was only very flat on March 16, but it shone unusually bright. Soon appeared Saturn and caught up with Jupiter. A few days later Saturn and Jupiter met very close in the constellation of the fish. The phenomenon of heaven appeared to be significant, and this was to be fathomed. They consulted. As one of the most important chairs of the country one did not want to miss and it recorded:

"Saturn symbolizes Israel / Juda and Jupiter stands for the divine, the happiness and the growing. The constellation of the fish shows that the apparition for the near west, that is, for Judea, the land of Herod, should be the meaning. The fish also symbolize fertility and childbirth. In the books of Moses, Balaam prophesies that a ruling star of Jacob would rise. Others of the ancient Jewish scriptures also expected a new beginning for Israel.

This will be further investigated. Likewise, we observe the planetary orbits and the constellations intensively and calculate them again and more precisely. In the next session, the still incomplete insights and the interpretation of the events are to be specified more precisely and political aspects also considered. After that, we will contact the royal administration to inform His Majesty about the remarkable event and its significance. It is well known that there are rabbis who even expect the Messiah after such a constellation. "

On the 3rd of October, just on the day of the great Yom-Kippur, the Day of Atonement, the conjunction occurred for the second time, the faculty became nervous, because they wanted to be leaders in research and miss nothing. It was decided in coordination with the royal house to send a delegation to Jerusalem to King Herod. According to astronomy, the stellar constellation was the announcement of a crown prince in Judea.

The messenger was given gifts for the newborn who were worthy of a royal household: gold, frankincense and myrrh.

The scientists, also known as astrologers, researchers and astronomers, went with

their helpers and a lot of luggage on the 8-week journey. Their attitude was characterized by the idea:

A new crown prince was born (fish). He will become a divinely fortunate ruler (Jupiter) and will independently govern the Jews (Saturn) living in the west (Pisces). He will bring salvation and reconciliation (Yom Kippur day), so salvation (ancient scriptures). He may be the prophesied star of Jacob (Balaam).

He could be the Saviour who conquers evil, as Zarathustra prophesied. He could be the Messiah who begins a new reign, they concluded from the Jewish scriptures and those of Zarathustra. He could be the liberator of the Roman occupiers.

In the interests of the independence of Asia Minor and Palestine of the Romans the Parthian government should keep in touch with the new-born Kings son for to find ways to destabilises the Roman authority.

The gifts of the Parthians were de-signed to win the favour of the new-born King, for, if probably he will become the liberator form the Romans, then the situation would be helpful for offering a political covenant for both purposes.

[The travel group travelled along the Silk Road to Damascus. There they met more Magoi who joined the group on the way to King Herod.](#)

It was amazing how the interpretations of the ancient scriptures coincided with the picture of events.

It must be known that King Herod had become very strange, mistrustful and brutal in recent years. The visit of the astrologers [at early November 7 BC](#) and their message also made Herod nervous. Since he did not come from the Jewish nobility, the house of David, he feared in the message of the wise a reference to an overthrow by the Davidites who had their headquarters in Bethlehem.

Herod desperately wanted to know more and called in a consultation with local scholars. On the basis of the findings, the Parthians travelled on to Bethlehem.

After the constellation of stars, because of backlighting and haze (Zodiacal light) the star was no longer visible or only badly visible for a few weeks, the men were delighted, as in the south direction, seemingly over the already sighted Bethlehem, Jupiter and Saturn were reunited and thus very bright to see, they even seemed to stop.

The village was manageable with about 800 inhabitants. Sheep farmers, who served the

sacrificial service in the nearby temple, dominated it.

All you had to do was inquire about where a boy, who came from the house of David, had recently been born. Then you could give the heir congratulations and gifts.

In the meantime, it was already the 13th of November. Joseph and Mary with 9-month-old Jesus had been living with relatives in Bethlehem for 10 months.

When they [coming from Nazareth](#) arrived in early March, the village was overcrowded and even more so were all the houses of the Davidites, for many conveniently combined the exhausting, dangerous and long journey with tax registration, with the Passover and, of course, with seeing relatives.

Because of the birth of Jesus at the end of March and the possibility of celebrating related family reunions with relatives and near the temple, Joseph's little family extended their stay in the village. [They probably even wanted to set up their household there and stay permanently. Their long length of stay also speaks for this.](#)

On the 8th day after the parturition, the offering of Jesus to the temple and His circumcision had to be performed and celebrated. On the 40th day after the birth, Mary had to perform her cleansing sacrifice and hand over the sacrifice for the firstborn in the temple.

Joseph and Mary were still impressed by the experiences of the child. There were in particular the angelic apparitions with the touching messages, such as "you are born today the Saviour" and the intense experience together with Elisabeth, the cousin and priestess. Some shepherds from the neighbourhood had paid homage to the baby. Old Simeon blessed it overwhelmingly and the aged Hanna spoke prophetically about the child and then came the high visit from far abroad (Bible, Lk 1-2, Mt 1-2)

On November 13, the Parthians entered only a normal house, but they registered an unusual aura around the young family and Saturn and Jupiter shone, standing side by side in a bright double star, seemingly standing on their orbits. A situation that overwhelmed the delegation. They worshiped the child and presented their royal gifts.

The foreign scientists saw through the political situation and this was also confirmed in a dream. The simple Davidite family had no chance against the tyrannical, powerful and jealous Herod. Although the young people were just simple, pious, and ordinary people, they were members of the nobility and dangerous to Herod alone. [They knew that Herod, the power seeker, was very jealous of other dynasties and did not shy away from murder to secure his power. In this respect he was little different from their own](#)

[king Phraates IV, who had his relatives killed for the same reason. The young people were indeed only simple, pious and conservative Jews. but they were part of the Jewish royal dynasty and had no chance against the Tyranian, powerful and jealous Herod and his secret police. The baby Jesus had to appear dangerous to him.](#)

Translated with www.DeepL.com/Translator (free version)

Of course, the wise men did not conceal their knowledge and discussed the threatening situation with Joseph and Mary. Fearful of fear, the young family immediately fled to Egypt, as God had told Joseph in a dream. The gifts of the Parthians were like a gift from God to finance the journey and the early days of exile.

The delegation [from the east](#) hurried back to their homeland to protect the baby and did not inform Herod.

The fearful and starry Herod saw his throne beset, and therefore warily commanded the Davidites to kill all their little boys in and around Bethlehem. Maybe it was 5 to 15 [boys of the high nobility](#) whom the king had murdered, but the baby Jesus escaped, because He was already in the safe Egyptian asylum.

The Bible Text:

Matthew 2

(New Living Translation)

Visitors from the East

2 Jesus was born in Bethlehem in Judea, during the reign of King Herod. About that time some wise men from eastern lands arrived in Jerusalem, asking, 2 "Where is the new-born king of the Jews? We saw his star as it rose, and we have come to worship him." 3 King Herod was deeply disturbed when he heard this, as was everyone in Jerusalem. 4 He called a meeting of the leading priests and teachers of religious law and asked, "Where is the Messiah supposed to be born?" 5 "In Bethlehem in Judea," they said, "for this is what the prophet wrote: 6 'And you, O Bethlehem in the land of Judah, are not least among the ruling cities of Judah, for a ruler will come from you who will be the shepherd for my people Israel.'" 7

Then Herod called for a private meeting with the wise men, and he learned from them the time when the star first appeared. 8 Then he told them, "Go to Bethlehem and search carefully for the child. And when you find him, come back and tell me so that I can go and worship him, too!" 9 After this interview the wise men went their way. And the star they had seen in the east guided them to Bethlehem. It went ahead of them and stopped over the place where the child was. 10 When they saw the star, they were filled with joy! 11 They entered the house and saw the child with his mother, Mary, and they bowed down and worshiped him. Then they opened their treasure chests and gave him gifts of gold, frankincense, and myrrh. 12 When it was time to leave, they returned to their own country by another route, for God had warned them in a dream not to return to Herod.

The Escape to Egypt

13 After the wise men were gone, an angel of the Lord appeared to Joseph in a dream. "Get up! Flee to Egypt with the child and his mother," the angel said. "Stay there until I tell you to return, because Herod is going to search for the child to kill him." 14 That night Joseph left for Egypt with the child and Mary, his mother, 15 and they stayed there until Herod's death. This fulfilled what the Lord had spoken through the prophet: "I called my Son out of Egypt." 16 Herod was furious when he realized that the wise men had outwitted him. He sent soldiers to kill all the boys in and around Bethlehem who were two years old and under, based on the wise men's report of the star's first appearance. 17 Herod's brutal action fulfilled what God had spoken through the prophet Jeremiah: 18 "A cry was

heard in Ramah - weeping and great mourning. Rachel weeps for her children, refusing to be comforted, for they are dead."

The Return to Nazareth

19 When Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt. 20 "Get up!" the angel said. "Take the child and his mother back to the land of Israel, because those who were trying to kill the child are dead." 21 So Joseph got up and returned to the land of Israel with Jesus and his mother. 22 But when he learned that the new ruler of Judea was Herod's son Archelaus, he was afraid to go there. Then, after being warned in a dream, he left for the region of Galilee. 23 So the family went and lived in a town called Nazareth. This fulfilled what the prophets had said: "He will be called a Nazarene."

Personal Comment (Part 2)

Preface

I know this topic is not suitable for a sermon or devotion. My essay fits more in the category "unnecessary knowledge".

But such considerations are not quite pointless. If we know background information, we can better understand some elements in the Bible and more easily and correctly recognize messages between lines. For our belief in themselves, however, such considerations are not furthering.

I like to do research, and such knowledge gives me a good feeling and awakens in me an attitude of worship.

There are many discourses on the Star of Bethlehem and / or the Magoi . Because I have found nothing in my research that all aspects of the environment, including the political circumstances, together, is short and contains good evidence, I wrote this article. In my inquiries, I came up with a picture and I try to paint here in a compact and comprehensible way.

I thank my friends, my wife and especially Karin Wesp for constructive and helpful criticism.

Hypothesis

I first read in Hesemann's book that the sages probably came from Ekbatana.

The diplomatic mission which I attribute to the sages is my own hypothesis for which I have no further justification other than that the idea is simply very obvious to me.

Perhaps there is a researcher or doctoral edge among the readers who could pursue and substantiate the idea. I would be very grateful for any information.

Structure

The treatise has three main parts. In the first, the event is told in the form of a story and deposited with the Bible text. Because of the legibility there are no footnotes or documents listed. These can be found in the third part, which serves for analysis and explanation. The second part is personal.

I've often rounded years to make it easier for the reader to get a picture, which seems more important to me than naming the exact number, which is often uncertain anyway.

Alternatives

Some assume the birth of Jesus on a different date. (See the following text and

especially the commentary by Hesemann in the appendix). Some see the birth of Jesus in March, 5 B.C. It seems to me the year 7 B.C. to be more fitting, since the sum of hints to it acts closer, as the third part of this essay shows.

Moreover, Augustus himself said that, by today's reckoning, he had his citizens counted around 8 BC.

For my initially described story this would be irrelevant. I would just have to rewrite it slightly. The conjunctions 7 B.C. would have been only "harbingers" and a later event would have given then only the occasion for the trip.

Others say that the story of the Magoi from the East is a legend or textual illustration of Matthew to make the aura of Jesus more worthy

Historicity (Fake or Fact?)

Seeing the astrologers as "sacred three kings" with their names is a fifth-century extension with no comprehensible relation to reality. (So rather fake.)

The meaning of a king can be very different. One can compare them with our terms as follows: a) *Great King*, a ruler over a wide empire; b) *Sub-King*, a regent over a province; c) *normal King*, a ruler over a large region; d) *Prince*, a ruler of a small region; e) *Mayor, Chairman* of the Council of Elders of a city with adjoining settlements.

In any case, the king is a person of special dignity and authority. (Fake)

At the beginning of the third century, the church writer Tertullian, referring to the biblical passage, writes about the wise men as having appeared almost like kings. Finally, they were called king by Caesarius of Arles or Isidore of Seville. (Source: Lexikon für Theologie und Kirche [Lexicon of Theology and Church]). (So rather fake.)

Whether the relics in Cologne Cathedral really contain bones of the astrologers is not relevant for this essay.

Historical research rarely has reliable exact facts. As a rule, historians try to portray a history from circumstantial evidence, such as incomplete and often unreliable reports, finds, monuments, excavations, etc., as it might have been. Out of many such uncertain images, we build up an idea of the past that we understand and accept. 100% certainty is rare in historical research.

However, I see a great likelihood that it was as described above by me. (So rather fake.)

Others think that the story of the wise men from the East is a **legendary insert** of Christological statements, i.e. a textual embellishment by Matthew to make the aura around Jesus more dignified. (So rather fake)

In this sense, an official publicist of the Protestant Church in Hesse and Nassau also wrote it. I gave him the draft of this essay to read and to consider whether the wise men could not have been in Bethlehem. He said, however, that it was beyond his competence to check this. For me, this answer is incomprehensible, because just because someone does not want to deal with the subject, he simply says, because others also say it: The story with the wise men did not actually exist.

Because I was aware of the view that the text was a legend, I did some research and checked whether it could be considered true on the basis of historical findings.

The result: there is much more plausible evidence for the truth of this biblical text than evidence that it could be a legendary insert of a Christological statement.

I hope the reader will find my essay sufficiently helpful to see Matthew chapter two as a fact.

Answers to the questions asked at the beginning.

Who were the wise men? Star explorers in Ecbatana.

Can a natural star convey a divine message? It cannot do that, but obviously, God speaks intelligibly into people's limited understanding to convey a message. He speaks with the words of the spirit of the time.

Did the star really stand still? "Stand still" is a former technical term. It describes the rare effect of U-turn of a planet, which is an optical illusion. *More in the 3rd part.*

How to think like that.

For half of my life, I assumed that a star miraculously stood over the house with the crib. A mystery to me was just how the astrologers balanced the parallax to find the house. But I did not think about it any further, I took it as a secret and let myself be influenced by the picture that provides the usual Christmas cliché. Meanwhile, I resist the premature acceptance of alleged mysteries and explore how it could have been. Seminars and literature are so varied and make many difficult Bible verses more understandable.

Important:

One should not let oneself be guided by traditions and impressions, but read the

text carefully, without expanding it prematurely. It is also important to perceive what is not in the text and to pay attention to what was culturally normal at the time and was not criticized.

I am touched by this story,

that the Bible attaches so much importance to the interpretation of the stars, which is a dubious thing for me and also

in the Bible. (Isaiah 47, 13-15, Jeremiah 10: 2-3, Deut. 19,31) For my own understanding, I have found the following explanation for my inner acceptance:

- The Creator does not overtax us with His absolute knowledge, but He makes Himself sympathetically understandable in the context of our ability to understand in a relative way.

- His goal is not to teach us the right sciences, but to bring salvation to us.
- God speaks to us in a culturally attuned way, so that we can confess him and put his message into action.

God forms his message understandably.

Helmut W. Diedrichs

Analysis, Evidence and Background Information (Part 3)

To the Biblical Text:

- The astrologers came out of the East.
- Name and number are not mentioned¹.
- They came because they had discovered a star of special significance:
- In Judea, a crown prince was born.
- There is not a word in the biblical text that says, that the star showed the way from the beginning. This is often mistakenly assumed. On the way to Jerusalem, the researchers found [per Knowledge from](#) the star interpretation "we have seen His star". [This was not a visual indication of direction](#). The star shone in the south, but Jerusalem lay to the west.
- Only [later](#) on the second way, the one to Bethlehem, did the star go forward. (Fig. 5)
- [First, they](#) went to King Herod² because they suspected the prince there.
- At the counselling in Jerusalem it turned out: In Bethlehem, the village of the Davidic nobility, the child is to be born.
- [On the way there, the star surprisingly appeared to them again, for it was not recognisable for a while. And it even shone from there. It was as if the star was walking ahead of them. A star cannot really go ahead, because it is much too high and too far away in the sky, but it had the appearance of a star.](#) (Fig.6)
- When the wise men were in place, the star stopped.
- [The star was apparently not pointing directly at the house, because that is not what the text says.](#)
- There is no date of birth
- There is no indication of the time period between birth and travel. It may have been a few days or many weeks.
- You do not know if the family lived even further in the birthplace, where and how they lived.

- It was almost certain that Jesus was no longer in a manger on the arrival of the Stargazers, which presumably was serving as a first makeshift camp for the child. (Because it was extraordinary, it is reported.)
- The Adoration of the Magoi took place in a normal dwelling, because nothing else is reported.
- There were extremely valuable gifts.
- The family fled to Egypt.
- Matthew³ is the only one of the four evangelists who teaches the Star of Bethlehem. [I suspect the reason is a special relationship with the Parthians. More about this is in this essay.](#) [Levi Ben-Alphaeus was later called Matthew. He was a tax collector \(Mt 9:9; Mk 2:14; Lk 5:27\). Publicans naturally have contacts with foreigners, which supports the opinion that he might have had a special closeness to the Parthians and among them the Magian.](#)

Purim festival

The Purim festival recalls the salvation of the Jewish people from threatening danger in the Babylonian Diaspora through fasting and prayer (persons: Esther, Haman, Mordechai). See Bible: Esther, Yom Kippur

is the strictest fasting and most important holiday in Judaism⁴. It ends a ten-day repentance period in which Jews are to reconcile with all the fellow human beings who have injured or annoyed them during the year. At the time of the temple service, that day, the High Priest entered the Blessed Sacrament to ask God for reconciliation. As external signs, a male lamb, the reconciliation lamb, was sacrificed and a second, the scapegoat, sent to the desert.

Nazareth and Bethlehem

were probably [next to Cochaba](#) the main places where the Davidites⁵ lived. David (born about 1050 B.C.) and his ancestors were shepherds or sheep farmers in Bethlehem. *See: 1 Samuel 16 ff.*

Around 100 B.C. the then rulers of Israel, the Hasmonaeans⁶, wanted to re-judaize Galilee, so they sought to return home among the exiled Jews. However, those from David's house were settled far away from Jerusalem in Nazareth and not in Bethlehem to keep them away from day-to-day political activity⁷.

Cleansing & first-time sacrifice

For the first birth and for the purification of the woman after a birth, it was necessary to observe ceremonies. *See: Exodus 34:20; Leviticus 12: 6-8; Numbers 8: 15-18*

Poor or Rich?

Since Mary sacrificed only two pigeons, instead of a sheep, the young family obviously was not rich (Luke 2:24 & Lev. 12: 8). However, [she or Joseph](#) probably had property in Bethlehem, as she has to go there to the census (tax collection). For this reason, and also because Joseph was a skilled craftsman (builder), one can assume that the family was neither poor nor rich and thus belonged to the middle class.

By tradition, Mary's father Joachim (Eli) was a pious and gifted sheep-dealer.

Magoi (various transcription: magician, kings, sages, astrologers).

The word Magoi⁸ may not be equated with the word "magician", but, according to Herodotus, it refers to people from the tribe of the Magoi. In the realm of the Parthians⁹ this was the priestly class, analogous to the Levites in Israel. The

Medes are an ethnic group, came from Media, which lay in the west of Parthia (Persia / Iran). The most Magoi lived in and around Ecbatana¹⁰, today Hamadan. It can be assumed that the star-researchers¹¹ knew many Jewish scriptures and especially those from Daniel¹² in addition to the findings of Zarathustra. They knew that a scion would grow out of the tribe of David, who could be Messiah or Saviour¹³.

Justinus reports an interesting detail. He says Magoi from Damascus joined the magoi from the East on their journey¹⁴. This is evidence that at that time the magoi were representative of Persian religiosity and were existent and respected.

The Bible mentions Simon in Acts. 8, 9-24 and with Barjesus in Acts. 13, 6 ff. more magoi / magicians. The term is often translated as "magician". However, it is more likely that magoi (priests) in the sense of Zoroastrianism are meant here, **not** a sorcerer in the present sense¹⁵.

Babylon versus Ecbatana and other capitals

in the Parthian period (Babylon¹⁶)

Babylon was for a long time the most important city in the Middle East, but lost to Alexander the Great in 323 B.C. in validity. Among the Seleucids and Parthians, other cities besides their new capital, **Ctesiphon**, were significant, such as **Seleucia**, the sister city of it, on the other side of the Tigris and **Ecbatana**, where the summer residence of the Parthian kings was, due to the coolness of the 1800 m high altitude. Coins were minted mainly in Ecbatana, which emphasizes the importance of the city. From the Parthian period, little is known about **Babylon**. The city was obviously abandoned. The following quote proves that even in the Persian period (it was before the Greek Seleucids, who ruled earlier than the Parthians) and after it, the ancient city of Babylon lost in importance, Ecbatana, however, claimed its royal position: "The actual seat of the Persian government, where the famous Great-kings wrote their decrees, received foreign ambassadors and granted audiences, never seems to have been in **Persepolis**, but in **Susa** and **Ecbatana**." writes Josef Wiesehöfer 2009 on page 1 in "Nouruz in Persepolis?".

The NT often speaks of **Babylon**, but then uses it as a code word for Rome and for the evil. This frequent mention in the NT is in strong contrast to the economic and political importance of the city. Its meaning was only mentally important and was due to the memory of the

Jews, because of their close relationship to the ancient (Bible) scriptures.

In Babylon, the quoted clay tablets of the star researchers were found, so scientists were still there at the turn of the century¹⁷. Many, however, have demonstrably moved to Seleucia-Ctesiphon.

Evidence shows that there was an active Jewish community in Ecbatana, as well as the good reputation of the magoi. *See section "Magoi" and endnote to this.*

An Quotation: "Isidor details only the residence Ecbatana: Here was a royal treasury and an Anahita sanctuary, in which the kings sacrifice; not far from the city was the already mentioned royal residence Adrapan¹⁸"

It can be assumed that in the time of Jesus the explorers in Ecbatana were better known and more influential in the royal court than those of Babylon. There may have been a rivalry.

At the Pentecost event, the Parthians and Medes of Luke are mentioned first, *see endnote 3.*

In this essay many arguments and evidence are listed, which in summary suggest that the wise men came from Ecbatana and not from Babylon.

Interesting and manageable literature on this subject is the treatise called: "Die Magoi von Ekbatana [The Magoi of Ecbatana]", see bibliography.

"His" Star

"We saw His star rise".

The essay assumes that the event was three times a year, 7th B.C. Occurring star clustering (conjunction) acted.

The biblical account uses the singular, though it was probably two stars. Matthew described the phenomenon perhaps in a simplistic way, presumably with a didactic¹⁹ background, because the exact representation of the complex event would have been beyond the scope of the report.

More likely for use of the singular would be the assumption that the report focuses first on Jupiter, which was considered a royal planet and on 15/16 March resumed for the first time that season.

The word "ascend" refers to stars that, coming from the horizon, make their way in the sphere.

Only a few days later, Saturn joined them and both stars "danced" with each other in the sky for three quarters of a year, and they stopped twice as they reversed their direction.

Saturn was not so worth mentioning in the eyes of the Parthians because it was only fourth in rank. Jupiter, on the other hand, was number one, a shining star of the

the Marduk or King. Jupiter was the star par excellence²⁰. It shines much brighter. In some extra-biblical sources for the birth of Jesus, the plural is used²¹. This underpins the view that it was a star conjunction.

The conjunctions 7 B.C.

Fig. 4 shows this by means of computer simulation²².

- March 16, Jupiter rose to the southeast and slowly approached Saturn.
- May 29 to early June saw the first constellation of Saturn and Jupiter in the constellation of Pisces.
- July 24: first stoppage²³ according to an old cuneiform script²⁴
- On October 3, the 2nd conjunction was simultaneous²⁵ with the Yom Kippur festival. (Maybe that was the impulse that the sages decided to go on the journey.) Jupiter stood exactly opposite the sun and shone twice as brightly as usual, making it the brightest star in the sky²⁶
- **Nov. 13:** last stoppage²⁷ of which is also reported in cuneiform. **On that day, the sages worshiped Jesus.**²⁸ **It was the day when the star "stood" over the south (Bethlehem).**
- On Dec. 5, 3rd conjunction. This apparition was, **like the one from 13 Nov, also** to be seen from Jerusalem in north-south direction, toward the way to Bethlehem.²⁹ (Fig. 6.)

The astrologers may have decided to say goodbye and leave at the Yom Kippur Festival. They took helpers and provisions on the 8-week journey³⁰. After the second appearance in Ecbatana (Hamadan) in October, they had plenty of time (3.10.-5.12.) to set out and be in time for the last conjunction in Bethlehem.

The ancient interpretation of the stars can be taken as evidence that the Star of Bethlehem was a conjunction. This results in the possible interpretation³¹ of the constellations by Babylonian astrologers:

- **Saturn** (= Kajmanu) is the cosmic representative of the inhabitants of Syria and Palestine or Star of the Jews³².
- **Jupiter** as the "king planet" (= Marduk) stands for the divine and gilded as the "Father of Heaven" and also stands for physical and spiritual growth and happiness.
- The constellation **Pisces**, in which the conjunction occurred, was a mistake association for fertility (birth)³³ and also for Mesopotamia as well as Palestine, thus a picture for Jude.

From this combination, astrologers could have the sky phenomenon as a clear message: "In Jude, the new mighty king of the

people of Israel was born³⁴ and understood as "directions". Rabbinic scriptures that spoke of the arrival of a Messiah support this thinking.

The Frequency of the Constellation

The very close encounter of Jupiter and Saturn in the constellation of the fish is extremely rare. They only existed twice in the last 3000 years³⁵ and more of these conjunctions in other constellations happened only 20 times.

The Star remained "Standing".

Matthew 2:9 (EU): "After these words of the king, they set out. And behold, the star which they had seen rising went before them to the place where the child was; there it stopped.

"There it stopped": Occasionally, when observing the planets on their orbits, there is the effect of stopping (standing, resting) and even running backwards. It is actually an impressive loop motion. The reason lies in the relative movement of the earth to the planets, which deceives our earthly view of the orbit of the planets in the cosmos.

This loop movement (Figure 3) apparently interrupts the actual continuous movement of the planets through the constellation.

When the celestial bodies are in front of a turning point of their loop track, they seem to move slowly until they change direction and gradually become faster again. It looks like the star stops.

The standing in the narrower sense of standing star on the horizon is therefore a misunderstanding. There was therefore no directly location relation of the star to the house, but only two references: a) "before them": the newborn is in the south and b) "there", "standing": the visit to Bethlehem was at the time of the turning of the star, i.e. according to this on 13.11. 7 BC.

Unfortunately, we have to separate ourselves from the Christmas image of the star directly above the crib and find that the word "standstill" was one of the scientific terminologies of astronomers and is a terminus technicus.

So it was not a standing comet above the peaceful stable.

That a star that is far in the sky can be above a house at the same time does not work because of the angle of vision / parallax and that the wise men found the house because of the star, the Bible does not say.

The wise men went to Bethlehem because the scribes and the king said so and

they were delighted that even the star confirmed the direction, that's all the Bible says, nothing more.

"The star went before you": as said, a star in the firmament cannot be on earth at the same time and direct like a mountain guide going forward. The sentence only says that the star shone down from heaven before them, as if to show the direction, which it actually did.³⁶

Astrologer

In the past, one did not distinguish between astrology and astronomy. The sciences were not separated into divisions. It was normal, in contrast to today, to combine philosophical and religious thoughts with knowledge from mathematics and nature.

Cuneiform Notes

There are cuneiform inscriptions in the museums of London and Berlin, which not only prove the conjunction of 7 B.C., but also their prediction with geometrical-mathematical methods. The tablets were probably found near the Marduk temple³⁷. (Fig. 2).

Expectation of the Rabbis

Isaac Abrabanel (about 1480) expected the coming of the Messiah when Jupiter joined with Saturn in the star sign of the fishes. He was not the first to express such expectations. Already four centuries earlier, corresponding information can be found in rabbi Abraham bar Chija (c. 1100) and rabbi Samuel ibn Gabriol (c. 1050)³⁸. The rabbis in Ecbatana could have had their expectations, because the teachings of Jewish rabbis are very constant. These rabbis all lived before Kepler (around 1600) and thus did not know the theory presented here.

Prophecies of a Redeemer King

This topic is too broad for this essay, so here is the general literature on it.³⁹

Alternative Theories

There are also other⁴⁰ heavenly events that explain the Star of Bethlehem.

1) Hesemann⁴¹, e.g. sees the birth of Jesus in March, 5 B.C.

2) Dr. Wolfgang von Ungern-Sternberg suspects the year 2 B.C. and writes in the essay "Was war der Stern von Bethlehem? Antike Astrologie und Neues Testament [What was the Star of Bethlehem? Ancient Astrology and New Testament]": "From August, 3 B.C. until June, 2 B.C. a very special chain of phenomena took

place in the sky. First, Jupiter (King Planet) drew a triple conjunction around the star Regulus (royal fixed star) in the sign of Leo. Nine months later, Venus (astrological: woman) reunited with Jupiter in a spectacular conjunction, again in the lion: they shifted in perspective over one another to form a single "star" for the unaided human eye. Light in the sky merged. They added their luminosity, making this new star the brightest in the sky.

The symbolic period of nine months combined with the symbolism of Venus, as a 'woman' may have served astrologers as an indicator of 'procreation' and 'birth'." 42

3) A comet is out of the question, because it was considered an unlucky messenger and no matching phenomenon is known.

4) Michael R. Molnar argues in his book "The Star of Bethlehem: The Legacy of the Magi" that the Star of Bethlehem was not a star at all, but a royal sign around the planet Jupiter eclipsed by the moon. He bases this theory on the actual beliefs of astrologers such as the Magoi who lived around the time of Christ. Molnar found some intriguing clues to the mystery when he was researching the meaning of astrological symbols. He found an ancient coin showing the image of a ram looking back at a star. He found that the ram was a symbol of Judea at that time and that ancient astrologers believed that a new king would be born when the moon passed in front of Jupiter. Molnar wondered if the coin had been issued in response to the great messianic sign, the Star of Bethlehem.

Using the computer, Molnar was able to calculate a solar eclipse of Jupiter in Aries for April 17, 6 BC, a day when Jupiter was exactly "in the east", confirming his theory. He also noted that a Roman astrologer described the circumstances of this day as fitting for the birth of a "divine and immortal" person.

5) My version presented above is that of Ferrari d'Occieppo. As described under "Census" here, the census of the people was in the year 7 or 8 B.C. Consequently, in my opinion, only this version can be reconciled with the biblical text and historical evidence, so I prefer it. The year 7 BC is also confirmed by the philosopher Quintus Tertullianus, Carthage, around 180 AD45 ("The Star of Beth.", O'Occieppo, p. 98).

Prof. Dr. Rainer Rieser also supports the year 7 BC in his book Messiah Jesus page 61

The Date of Birth and Death

you do not know. One only knows that there was a celestial phenomenon and a census⁴³ in the year of birth. A census was preferably put in the winter time, where the population was less burdened with work.

Traveling in Roman times was cumbersome, so people liked to combine something with multiple travel purposes⁴⁴, such as: the Passover and visiting relatives. The journey was also dangerous, so they made it into groups

The sheep were no longer in the winter quarters from mid-March on, but in the field. That is why the crib was not in use as a manger (summertime). The crib was separating the large main room of the house in an area as stable and one for living.

From all this, one can conclude that Jesus was born at the end of March, 7 B.C. Perhaps it was actually at the time of the rising of "His" star on March, 16 in 7 B.C.) The philosopher Quintus Tertullianus, Carthage, around 180 A.D., also confirms the year 7 B.C.⁴⁵

When the visitor arrived from the East, Jesus was already 9 months old, so a big baby with the first attempts to stand by pulling Himself up and beginning to understand language⁴⁶.

For the astronomers it is the year 6 B.C., because in contrast to the historians they count a year zero in addition.

Around 4 BC, after Herod's death, the family settled in Nazareth.

John the Baptist was probably imprisoned and executed by Herod Antipas in 28 AD. At this time Jesus had already been publicly active for a year, because his inaugural sermon was preached by the approx. 34-year-old in the Jubilee year 26/27. This fits with Luke 3:23 according to which Jesus was approx. 30 years old at that time.

Date of death⁴⁷: There are several studies that have identified the date of crucifixion as 3 April 33. One of them bases it geologically on the earthquake mentioned. According to the above assumptions, this would have been shortly after Jesus' 39th birthday and after a five-year period of activity. (If you calculate: count 6 B.C. because there is no Zero-Year!)

However, from the Gospels we can conclude that Jesus was active for 3.5 years (3 Passover feasts). The difference to 5 years still needs an explanation, which cannot be discussed here.

The age of 39 also fits in with the statement in John 8:57: Then the Jews said to him, "You are not yet fifty years old and

have seen Abraham? Many theologians estimate that Jesus is 33 years old, but people do not say a similar sentence to a 33-year-old person.

Rainer Riesner sees the date of Jesus' death at the age of 36 on 7 April 30 AD⁴⁸, i.e. after about 3.5 years of activity. However, this does not fit in with the current geological findings mentioned above.

In contrast to the above year of birth is the opinion of **Clemens of Alexandria** (around 200), for he calculated January 6, 2 B.C. as the date of birth.

Numerology⁴⁹

The Gospel of Matthew is Jewish and thus places more value on numerical symbolism than on a historically correct representation in the sense of our culture.⁵⁰

-) **The 2 symbolizes our world**, which represents a particular district within the universe. The letter Beth (numerical value 2) is similar to the Hebrew word for "house".

-) **3 stands for completeness and stability and for heaven, but also for "man"**. Some see **3 as the number of God**, because of the Trinity⁵¹ and because **3 (God) plus 4 (world) equals 7 (wholeness, holiness)**. However, this cannot be justified with the use of symbols in the Bible.

-The 4 stands for earth (4 elements, 4 directions) and also "woman". (S: Numbers of the Bible)

-) The 7 is the sign of wholeness, fullness (perfection, completeness) in Babylonian and Israelite culture.

3 (man) + 4 (woman) = 7 (perfection). (S: Numbers of the Bible)

-) 11 stands for unfinished, destruction, rebellion, judgement and atonement (S: G.Salomon and F.Weinreb).

In the Jewish incense ceremony 11 herbs⁵² are used.

-) $14 = 2 \times 7$

David in ancient Hebrew contains 14, because D-V-D = 4 + 6 + 4 = 14.

14 implies a double measure of spiritual perfection due to the fact that it is seven doubled and that there are three sets of 14 generations in the line of Jesus. (S: Brian G. Chilton)

-) **2 x 14 members are returned from Jesus to David.**

-) **(14),(14) is the great Jupiter period** in Babylonian spelling. They used the sexagesimal (sixties) system: so: $14 \times 60 + 14 = (14),(14)$ and written in decimal: 854 years.

-) It is possible that when writing the Gospel, Matthew noticed the symbolism (14),(14), and 2×14 , and wanted to share

it with the Jewish readers who had a feeling for that. The Jupiter cycle (14), (14) = 854 years was known to the Babylonians. See in "The Star of Bethlehem" O'Chieppo pp. 32, 60 and 113

-) $34 = \text{ruach} = \text{"spirit"}$ (Q: Trippelh.)

-) $43 = \text{basar} = \text{"flesh"}$ (Q: Trippelh.)

-) $77 = 34 + 43 = 7 * 11 = \text{Jesus, the true Jew.}$ (Q: Trippelhorn)⁵³

The genealogy of Jesus in Matthew: He thinks of the patriarchs and the royal lineage and constructed 3 units of 14 generations. 14 stands for salvation and 3 for completeness and stability.

(14),(14) (great Jupiter period) and 2×14 (David) and he wanted to communicate them to the Jewish readers who had a sense of them:.

David stands for high nobility, kingship. (14),(14). The first 14 could be for David, the second 14 could be for the new Davidic king, the Messiah Jesus.

14 stands for perfection (because 2×7)

The genealogy of Jesus in Luke: He has some rabbinic peculiarities, similar to the St. John Prologue: everything begins and ends with the Messiah. Lukas groups 11 sevens groups. 7 is the number of completeness and perfection (both physical and spiritual), 11 for atonement and salvation. 77 in Luke is made up of 34 (ruach = "spirit") + 43 (bazaar = "flesh"): spirit and flesh are combined in Jesus.

"Luke counts Joseph's ancestors, as in former Roman genealogies, as the root line backwards, so calls the sons first, without calling the fathers twice:" [...] which was held for the son of Joseph, he was the son of Eli. " Luke also highlights certain stages of salvation history indirectly: He counts from Jesus to David 42 (six times seven) generations, then another 14 members in addition to Abraham and - beyond Matthew - another 21 forefathers of Jesus up to God. Thus, with a total of 77 generations, he underlines the importance of this true Jew, thus a true man, sent to offer the forgiveness of all sins to all of Adam's offspring. (Wikipedia).

+++++

Sources Directory and so one:

1. **Auf Jesu Spuren Jesu**, [In Jesus' Footsteps], J. Thiessen,
2. **Babylonische Astronomie** [Babylonian Astronomy], Humboldt University Berlin, Babylonian astronomers computed position of Jupiter with geometric methods, January 29, 2016, ["//phys.org/news/2016-01-babylonian-astronomers-position-jupiter-geometric.html](http://phys.org/news/2016-01-babylonian-astronomers-position-jupiter-geometric.html) "And" Article in Scope 351 (6272):
3. **Bible**
4. **Der Stern von Bethlehem**, [The Star of Bethlehem], Prof. Dr. Dieter B. Herrmann Director of the Berlin Observatory 2002
5. **Der Stern von Bethlehem** [The star of Bethlehem]. Ferrari d'Occhieppo (a standard work)
6. **Die Magoi von Ekbatana** [The Magoi of Ecbatana], Magazin factum, https://www.jesus.ch/information/feiersta-ge/wei-hnachten/magazin/history_special/108426-die_magoi_von_ekbatana.html.
7. **Die Parther** [The Parthians], Dr. Uwe Ellenbrock and Dr. Sylvia Winkelmann, 2015
8. **Die Tempelanlage in Jerusalem von Salomo bis Herodes** (The temple complex in Jerusalem from Solomon to Herod) Erwin Riedinger in Acadenia.edu
9. **Dynastiengeschichte** [dynastic history], Abū I-Faradsch (1260 n.Chr.)
10. **Gab es den Stern v. B. tatsächlich?** [Did the star of B. really exist?], Tobias Glenz (Bonn - 05.01.2018) in www.katholisch.de/aktuelles/aktuelle-artikel/gab-es-den-stern-von-bethlehem-tatsaechlich
11. **Gab es den Stern von Bethlehem?**, [Was there the star of Bethlehem?], Prof. Harald Lesch Video BR-Mediathek: alpha-centauri-gab-es-den-stern-von-bethlehem-1999
12. **Himmelskrieger** [Sky Warrior], Daniel Leon (Gebetshaus Augsburg) <https://www.himmelskrieger.com/2016-12-24-1-der-stern-von-bethlehem-oder-das-astronomische-jahrtausend-ereignis-des-jahres-7-6-bc>
13. **Jesus von Nazareth**, Hese-mann, 2013, Important excerpts are under „Auf den Spuren der Weisen aus dem Morgenland“ in <http://kath.net/news>
14. **Messias Jesus**, Rainer Riesner, TVG Brunnen, 2019
15. **Nouruz in Persepolis?**, von Josef Wiesehöfer 2009
16. **Ökum. Heiligen Lexikon**, Jan. 2019
17. **Res gestae divi Augusti**, Kaiser Augustus; <http://agiw.fak1.tu-berlin.de/Auditorium/Rom-Recht/SO5/RGdivAug.htm>)
18. **Simulation** von nottingham-science: [youtube.com/watch?v=VYscZcWY83g](https://www.youtube.com/watch?v=VYscZcWY83g):
19. **Software**: ["stellarium.org/de"](http://stellarium.org/de)
20. **Stern von Bethlehem** [Star of B.], Peter Rüst, Flühli, vom 11.12.2005
21. **Sternbild** [Constellation]: <https://www.astronomie.de/sternbilder/sternbild-fische-lat-pisces/>
22. **The Star of Bethlehem**, Dieter Koch, Zürich,
23. **Und die Bibel hat doch recht** [And the Bible is right.], Werner Keller: Augsburg 1997
24. **v7.pdf**, uni-hamburg.de/pub/outgoing/schmitt/sms/v7.pdf, Prof. Dr. Jürgen Schmitt – Hamburger Sternwarte Bergedorf.
25. **Was war der Stern von Bethlehem?** [What was the star of Bethlehem?], Dr. Wolfgang von Ungern-Sternberg
26. **Wikipedia**
27. **Wort und Wissen / Word and Knowledge:** Annual meetings of the Biblical Archaeology Working Group in Schwäbisch Gemünd
28. **The Star of Bethlehem: The Legacy of the Magoi**, Michael R. Molnar
29. **Zahlen der Bibel (Numbers of the bible) (PDF) von Dr. Paul Gerhard Zint at zeitundzahl.de**

See also my essay (homepage):
 “The Profane about Jesus' Birth”
 Imprint etc. see endnote ⁵⁴

Endnotes — Supporting Documents and further Explanations f.e.:

The three-figure; Herod the Great; Matthew and Parthia; Hasmoneans; House of David, high nobility; Magoi; The Parthians; Ecbatana; The Fundamental Error; Daniel (Chief of the Magoi); Zarathustra + Daniel's Tower; The Saviour, Astvatereta; Babylon & Capitals; The Conjunction in Video; Star in direction Bethlehem, Leading the Way; Star of the Jews; "Advance"; Census; Baby versus Infant Jesus ; Symbolism versus Fact in Family Trees; Death of Jesus; Number Symbols and Stars Period; important information.

Endnotes — Supporting Documents and further Explanations:

¹ **The three-figure** stated church father Origen (185-253) and only in the 5th century, the names occur: Caspar (Persian = keeper of the treasure), Melchior (Hebrew = king of the light) and Balthasar (Babylonian = God / Baal will help). According to Wikipedia et al.

² **Herod the Great:** In the New Testament, three different persons are each named only as "Herod":

1. Herod the Great (only in Mt 2),
 2. Herod Antipas, one of his sons, the ruler of Galilee from 4 B.C. to 39 A.D., i.e. during the time of Jesus' public ministry, as well as

3. Herod Agrippa I (only in Acts 12).
 Herod the Great (73-4 BC) came from an Idumean but judaised aristocratic family, was first appointed governor of Galilee

by his father Antipater, escaped a trial for the violent elimination of an anti-Roman resistance movement with the help of the Roman governor Sextus of Syria, and was later reappointed tetrarch of Galilee. In 40 BC, the Roman Senate appointed him King of Judea, but it took him until 37 BC to expel Antigonus, a descendant of the Hasmoneans, who ruled with the help of the Parthians, the

enemies of Rome, and to gain control of the country. (Source: www.reformiert-online.net/t/fra/bildung/bibelkunde)

Note: If Herod the Great fought indirectly against the Parthians at the beginning of his reign, the probable diplomatic mission of the Magoi mentioned at the beginning was very complicated and gifts from the abundant king Phraates IV were appropriate.

³ **Matthew:** According to Papias of Hierapolis, he wrote his gospel in Hebrew. According to the tradition of Apollonius, he worked until the year 42 in Jerusalem and wrote his gospel there. According to Paulinus of Nola, after completing this work he went to **Parthia** to preach the gospel. Ambrosius of Milan described the fact that Matthew acted as a messenger of faith in Persia. (Ökumenisches Heiligen Lexikon [Ecumenical Holy Lexicon], Jan. 2019)

In Acts. 2 it is reported that Parthians and Medes were present at the Whitsun event. Ecbatana was the provincial capital of this region and the magicians were the priestly tribe of the Medes. Parthians was the big umbrella term. In Ecbatana there were active Jewish communities. So, it is not surprising that Jews from Ecbatana made pilgrimage to Jerusalem for the feast of the week (Shavuot, [Thanksgiving + Ten Commandments], Pentecost), especially as it is good for traders to do a business trip anyway (270 km, 60 hours) from the Silk Road.

Hypothetically, I say, one can add: Matthew found (perhaps by opportunity as a publican) contact with the Medes, among whom were probably also magoi. They told him about their visit to Bethlehem about 39 years before. As a result, Matthew, as the only evangelist, was able to include this passage in his Jesus report. That Matthew had contact with experts [from stargazing](#), one can also assume because his magician report contains expressions of the astronomical science.

As described above under "Magoi", magi are said to have lived in Damascus, who may also have been Parthians. Damascus was within easy reach of Jerusalem with its culture and Jewish festivals.

This contact may also have been a reason to evangelize in Parthia.

See also endnotes: Ecbatana, Parthians and Numerology

⁴ **Yom Kippur Festival:** It was the only day on which the High Priest was allowed to enter the sanctum sanctorum in the temple, to receive the forgiveness of the sins as a substitute for the people.

Note: The temple was built in such a way that on this day the sun illuminated the curtain to the Holy of Holies through the portal, according to Erwin Riedinger in

„Die Tempelanlage in Jerusalem von Salomo bis Herodes“ (The Temple complex in Jerusalem from Solomon to Herod) in Academia.edu

⁵ **Davidites:**

a) **Jesus - the Son of David:** This term sounded in the ears of the time as it does in ours when one speaks of high nobility or thinks of royalists. Thus the origin of Jesus has a background that inspires respect.

Bertold Klappert writes in 2015 in [Blickpunkt\(e\) Nr.5 \(imdialog.org\)](#): "The Jewish New Testament scholar David Flusser, in his essay "Families of the House of David in the Time of Jesus"(1986) pointed out that, as archaeological finds show, there were Jewish families in the last century of the Second Temple who could trace their family tree back to David." "Also, as Flusser further reports, as late as the first century CE, the Roman rulers Vespasian, Domitian and Trajan "persecuted the Davidic royal family (in the form of Jesus' descendants) so thoroughly that not a single descendant was to remain." Thus it can be assumed that the Jesus genealogy was also not simply invented freely, but is historically credible (according to J. Jeremias). Genealogical statements are not arbitrary for the Bible, must not be minimised or generalised in their meaning, as has happened consistently in the theological anti-Jewish tradition and continues to happen today.

b) **Places of the Davidites:** see "Messiah Jesus", Rainer Riesner p.35 and Eusebius, *Historica Ecclesiastica* I 7,14)

⁶ **Hasmonean** is the name of the ruling gender in the 2nd + 1st century B.C. around Israel. It came from the uprising of the Maccabees in 167 B.C. and made Judea again independent. It ruled until Herod's father Antipater took power. Both genders were not from the house of David. Herod later married the Hasmonean princess, Mariamne, in order to gain some moral legitimacy for his rule.

⁷ In 104 B.C. The Hasmoneans (Hyrakanus and Alexander Janni) conquered **Galilee** and settled, there recruited exile returnees. For the village of the Davidites the name "**Sprout-village (Nazareth)**" came up, because according to Isaiah 11,1 there was the expectation that a fruitful sprout would come from the house of David. (*Hesemann, Jesus von Nazareth 2013, p.23f; Rainer Riesner, Messiah Jesus, p.34 ff and p.48 ff and Julius Africanus*)

⁸ **Magoi** : "The Parthians" page 300 ff and [Wikipedia\(de\)/Magier_\(Religion\)](#) and at Hesemann, Jesus v. Nazareth 2013, p.96ff

⁹ **The Parthians** were a powerful people rivalling Rome, ranging from the Euphrates to the Indus. The relationship of

these empires was extremely complex in addition to peaceful diplomatic activities, there were many small and large wars between them. Parthian king Phraates IV (38 - 2 B.C.) maintained parallel to Rome diplomatic contacts with Herod, the provincial king in Jerusalem who was dependent on Rome. However, the relationship was very complicated. See the endnote "Herod".

The Parthian princes were considered immensely rich and, like Herod, committed political killings to secure their power. An important source of revenue came from trade and protection of the Silk Road. See, e.g. "Die Parter [The Parthians]" page 62-70

¹⁰ **Ecbatana**, West Persia (now: Hamadan): See also endnote **Fehler! Textmarke nicht definiert.**

-) The fortress Ecbatana, mentioned in the book of Ezra (6,2), was called by Martin Luther in his translation *Achmeta* fortress. Ezra mentions there an archive of the Persian kings, to which also a royal administration belongs. See note 12.

-) Around 600 B.C. allegedly studied [Pythagoras](#) at the "University" of Ecbatana. That was also the time when the [Jewish leadership](#), including Daniel, was relocated to Babylon.

-) About 570 B.C. [Zarathustra](#), the philosopher, probably worked there also and spread the doctrine of the fight of the good against the evil on the God-created earth and thus founded Zoroastrianism.

-) Around 540 B.C. For a time, King Darius resided in Ecbatana in the summer. His court also included [Daniel of Judea](#).

-) Around 470 B.C. [Esther](#), the wife of King Ahasuerus (Xerxes I), founded a [Jewish colony](#) in this city according to Werner Keller: And the Bible is right, Augsburg 1997, p. 304 and 06 January 2012, 08:02 and "Jesus of Nazareth, "Hesemann

-) Around 450 B.C. [Herodotus](#), an ancient Greek historian, praised the city (Wiki)

-) **ca. 440 B.C. The fortress of Ecbatana mentioned in the Book of Ezra (6:2) was called the fortress of Achmeta by Martin Luther in his translation. In this verse Ezra mentions an archive of the Persian kings. Such an archive naturally includes a royal administration. So it was an important city.**

-) The walls of the city were painted with the [colours of the planets](#). This shows the meaning of the star research in E. (Wiki).

-) In 66 B.C. the [Armenian king](#) travelled to Rome. He was also a Zoroastrian (Zarathustra) priest and was accompanied by another Mage on his journey to Rome. (Wikipedia) **This very different event proves that the Zoroastrian philosophy was up to date at the time of Jesus and**

is an evidence that the wise thought so too.

-) In 30 A.D. the contemporary of Jesus, Philo of Alexandria, a Jewish scholar, proclaimed the "Persian Magoi" a "careful observation of the works of nature for the awakening of the knowledge of the truth." The Persian Magoi were well-known and well-respected researchers. (Hesemann, *ibid*, p.96ff and wikipedia)

¹¹ Dieter Koch, Zurich, says: "**The basic error** of previous explanations for the Star of Bethlehem is the assumption that the magoi had stared solely on the basis of a star phenomenon. Matthew himself shows that the magoi combine several divination methods. In addition to astrology. Matthew also mentions that the magoi were warned by dreams of Herod. And indeed, dream interpretation was one of the central sciences dealt with by magicians (compare Daniel). We also learn from the text that (Herod and with him) the magoi consult scribes in their search and ask them for ancient prophecies. It should also be remembered that in ancient Zoroastrian texts the coming of a saviour, the so-called **Saoshyant**¹³ is prophesied. The star is not the only reason for the journey of the wise men. Prophecies dreams also play a role."

¹² **Daniel** belonged to the Jewish elite (Daniel 1: 1-4) and to the part of the population of Judah whom Nebuchadnezzar II sent to Babylonian captivity (598 to 539 B.C.). **Zarathustra may have been a disciple of Daniel**, says the orientalist Thomas Hyde, referring to the Syrian scholar Abūl-Faraj (1260 A.D.), who writes this in his "Dynasty History". (Wikipedia and jewi-ki.net/Wiki/Zarathustra)

Dan 5:11 describes Daniel as the chief of the Magians: "There is a man in your kingdom who has the spirit of the holy gods. For in thy father's days there was found in him enlightenment, prudence, and wisdom like the wisdom of the gods. And thy father king Nebuchadnezzar set him over the interpreters of signs, and the wise men, and the learned, and the diviners."

Josephus in Jewish Antiquities X, 11, 6, 7: "When Daniel had climbed to the top of his glory, he built, the special darling of God, in the median city **Ecbatana a magnificent and wonderful to look at tower** that still stands today. Anyone who sees it may believe that it was only recently built, that he is well presented and fresh in the eye, without having suffered from the teeth of time. In this tower, the kings of the Medes, the Persians and the Parthians were buried, and the custody of it is still entrusted to a Jewish priest. "

Peter Rüst, Flühli, speaks in his "Stern von Bethlehem" on 11.12.2005 in this

context of an archive in the Tower of Daniel in Ecbatana.

The biblical book Ezra (6,2) mentions a royal archive in Ecbatana (see Note 10) [perhaps this had been in this tower of Daniel's.](#)

¹³ **The Saviour** of the world will be called Astvatereta (1st Hushedar, 2nd Hushedarmah, 3rd Saoshyant). He will make the world perfect and immortal and the evil will disappear, according to Yasht 19.88–96. (*Wikipedia: Saoschjant; Dhalla: History of Zoroastrianism. 1938, S. 108*)

¹⁴ „Der Stern von Bethlehem“, O’Occhi-eppe, S. 80 f

¹⁵ *ibid*, S. 55

¹⁶ **Babylon and Capitals:**

Dr. Uwe Ellenbrock and Dr.Sylvia Winkelmann in „Die Parther“ 2015 page 44, 55, 128 and page 119 about Ecbatana:

"In 148 B.C. **Ecbatana** the capital of the Medes was conquered [by the Parthians] and then in 141 B.C. **Babylon**. The Parthians neglected the outdated city of Babylon and built **Ctesiphon** as the new capital. It was directly across from **Seleucia** on the other side of the Tigris and became the new sister city to Seleucia.

Note: There were 12 other cities with the name Seleucia, among others, the ancient capital **Susa** was so called at times. Ecbatana was promoted because it was a trading post on the Silk Road and pleasant because of its altitude as a summer resort.

There were several minting cities in Parthenia, **Babylon** was not one of them. Uwe Ellenbrock, just-there p.37

¹⁷ „Der Stern v. Bethlehem“, O’Occhi-eppe, S. 33

¹⁸ Udo Hartmann in „Die Parthischen Stationen des Isidor“ page 104

¹⁹ „Der Stern v. Bethleh.“, Herrmann p. 36

²⁰ „Der Stern von Bethlehem“, O’Occhi-eppe, about Jupiter: p. 42 ff and 66, see: p. 47 ff.

²¹ *Ibid.*, page 77 ff: a) Martyr Bishop Ignatius of Antioch about 115 A.D. in the Epistle to Ephesus. b) Philosopher Justinus, martyr 165 A.D. in "Dialogue with Tryphon" c) Proto-Gospel Jacobi

²² **The conjunction in the video:** good tip!

a) Simulation of nottinghamscience: youtube.com/watch?v=VYscZcWY83g:

b) Software: "stellarium.org/de". Note: Here set the year 6 B.C. instead of 7 B.C., because of the astronomical counting method (with year zero).

²³ Hesemann, *ibid*. Seite 72

²⁴ J.Thiesen, „Auf Jesu Spuren“, p. 34-48; (Kroll, „Auf den Spuren Jesu“, S.65)

²⁵ Harald Lesch, Thomas Schwartz in talking about everything under the sun: Theology in Dialogue.

²⁶ Daniel Leon in „Himmelskrieger“ section III

²⁷ mentioned in cuneiform writing; Hesemann, *ibid*. p. 36., Kroll, *ibid*. p.66.

²⁸ J.Thiesen, Auf Jesu Spuren, p. 34-48; (Kroll, Auf den Spuren Jesu, p.65)

²⁹ **The star towards Bethlehem:** Prof Harald Lesch of Uni-Sternwarte Munich in ARD-Alpha Alpha-Centauri, 24.12.2017, 19h. (BR-Mediathek: Video/alpha-centauri-gab-es-den-stern-von-bethlehem-1999)

³⁰ **Foodpath:** google-maps: 1700 km / 400 hours; depending on performance, 6-9 weeks.

³¹ uni-hamburg.de/ pub/ outgoing/ schmitt/ sms/ v7.pdf, Prof. Dr. Jürgen Schmitt – Hamburger Sternwarte Bergedorf.

³² **Star of the Jews** a) according to J.Thiessen, „Auf Jesu Spuren“, S.33: Ferrari d’Occhi-eppe, „Stern von Bethlehem“ p.11;

b) Tacitus also knows this relation; Thiesen, *ibid*. p.50; see: Tacitus, Hist 54,29;

c) Balaam: "A star will rise from Jacob and a sceptre will come from Israel", which fits in with a common astral interpretation: Jacob = Saturn; Sceptre = Jupiter. Numbers 24:17;

d) In Amos 5,26, the prophet slams against the people of Israel: "I hate and despise your feasts ... and you raise the Sikkut as your king, and the Kewan (Saturn), your idol, the star of your God that you have made!

Jupiter often appears as a morning star. Early October, 7 B.C. It shone especially bright because it stood exactly opposite the sun, which may have caused the wise men to recognize it as an announcement of the Messiah. See Passage to Note 26.

Starting from the New Testament christological statements Rev 22:16 and 2 Peter 1:19, the Christian tradition often unfolds the image of Christ as the morning star in the form of hymns.

³³ <https://www.astronomie.de/sternbilder/sternbild-fische-lat-pisces/>

³⁴ Tobias Glenz (Bonn - 05.01.2018) in www.katholisch.de/aktuelles/aktuelle-artikel/gab-es-den-stern-von-bethlehem-tatsachlich.

³⁵ Prof. Dr. Dieter B. Herrmann, former director of the Archenhold Observatory and the Zeiss Großplanetarium in the lecture on YouTube

³⁶ "**Leading the Way**": Dwight Hutchison writes in: "Matthew's Magoi Never Visually Followed a Star Anywhere, But ..." (translated):

"In the past, this passage was interpreted as if the star visually preceded the

wise men from Jerusalem to Bethlehem. The Eastern Church Fathers even thought that the wise men were visually led by the star all the way, that is, in the East to Judea and then on to Bethlehem. However, this is not what Matthew wanted to say. In fact, this traditional interpretation of the text, seeing the star as a visual guide, is a big mistake.

There is a possible alternative in the literal reading of the text that solves the intellectual, scientific and mystical puzzles.

One way to understand Matthew's text is to look at other passages in Matthew and compare the key words analytically.

Matthew here uses the Greek verb, *προάγω* (proago), with the specific meaning of "to go before".

In other passages of his Gospel (Mat. 14:22) we read, "[Jesus] had the disciples get into the boat and you go ahead of Him (*προάγειν*) to the other side, while He sent the crowds away."

Jesus then climbs a mountain to pray and then later meets the disciples on the sea. So Jesus was not visually with the disciples at the time they were to follow him, yet he had "sent them before him".

During the Last Supper Jesus declared the following: "But when I am risen, I will go before you into Galilee." (Mt 26:32, see also Mark 14:28). After Jesus was raised, an angel appeared to some of His disciples and said to them, "Go quickly and tell His disciples that He is risen from the dead ; and behold, He is going before you (*προάγει*) into Galilee, there you will see Him ..." (Mt 28:7; see also Mark 16:7).

It is clear that the disciples did not visually follow Jesus to Galilee after the resurrection in the same sense that one usually thinks of the wise men regarding the star. Chronologically, the disciples arrived in Galilee only after Jesus had already arrived there. Jesus had "gone ahead" of them there. Similarly, the star waited for the wise men on their arrival in Bethlehem, just as Jesus later waited for the disciples."

The star did not precede the wise men to Bethlehem as a visual guide, but it was an announcement of the destination.

³⁷ **Cuneiform tablets:** Humboldt Universität Berlin, Babylonian astronomers computed position of Jupiter with geometric methods, January 29, 2016, // phys.org/news/2016-01-babylonian-astronomers-position-jupiter-geometric.html and "Article in Science 351 (6272): 482-484 · January 2016". Most of these five panels come from the antique market and probably come from the temple complex of Babylon, according to Prof. Dr. med. Mathieu Ossendrijver.

Peter Rüst, Flüheli, speaks in his "Star of Bethlehem" on 11.12.2005 in this context

of an archive in the Tower of Daniel in Ecbatana.

³⁸ **Expectations of salvation:** Anger in, "The Star of the Wise and the Year of Birth of Christ," p.396 in Gerhardt, "The Star of Messiah, The Year of Birth and Death of Jesus Christ According to Astronomical Calculations", p.54 f. and - [www.geschichte-in-chronologie.com / k / Jesus-as-Saturn-Jupiter-in-fangausjung.htm](http://www.geschichte-in-chronologie.com/k/Jesus-as-Saturn-Jupiter-in-fangausjung.htm).

³⁹ **Prophecies:** z.B.: Daniel Leon (Gebetshaus Augsburg) <https://www.himmelskrieger.com/2016/12/24/der-stern-von-bethlehem-oder-das-astronomische-jahrtausend-ereignis-des-jahres-7-6-bc>

⁴⁰ **Alternatives:** a) Alternatives shows very clear: www.whychristmas.com/customs/star-of-bethlehem.shtml. b) detailed and academic are these 471 pages: http://www.gilgamesh.ch/Koch_StvB_web.pdf

⁴¹ Hesemann, *ibid.* page 77

⁴² Prof. Dr. Dieter B. Herrmann Director of the Berlin Observatory and the Zeiss Großplanetarium at Humboldt University describes the alternatives well in his book of 2002 "The Star of Bethlehem".

⁴³ **Census:** It is known from the report written by Augustus himself of his actions (*res gestae*) that censuses were very important to him. In 8 B.C. he ordered a census for all Roman citizens and in 3 B.C. proudly reported that now all Roman citizens had sworn allegiance to him and recognized him as the father of the land. In Egypt, he ordered a 14-year rhythm for the counts. If that were also true for Judea, then we would not only have the count 6/7 reported by Josephus after the time change, but also 14 years earlier, which was a good fit. (Position 8 in *Res gestae divi Augusti*; <http://agiw.fak1.tu-berlin.de/Auditorium/RomRecht/SO5/RGdivAug.htm>)

Augustus gave three orders to count: 28 B.C., 8 B.C., and 14 A.D.

In 7 B.C. Gaius Sentius Saturninus was governor / legate in Judea. Quirinius was the later, but was at this time higher rank than commander deployed by the Emperor (Generalissimo according to author Staufert in Jesus p. 32f) and operates in this difficult region in the special operation. In Luke the translation would be better in place of governors.

Well described in the footsteps of Jesus by Prof. Dr. Thiessen on page 18-31

⁴⁴ **In Roman times one travelled** mainly on foot. Only a privileged couple could afford a trip on horseback or with a team. Here you covered on foot per day between 25 and 35 kilometres.

⁴⁵ „Der Stern v. Beth.“, O'Occieppo, p. 98

⁴⁶ Arriving in Bethlehem, they then went "to the house" and "found the baby"

together with Mary, his mother. As we read here, the sages **did not come to the "stable"** at a "hostel" but to a "house" where the family now lived. The shepherds had come to Bethlehem the night Jesus was born and had seen the child in the manger. The wise men came much later and they saw the child in the house where the family apparently lived. The child was also referred to as the "baby" (gr. *Brephos*) when the shepherds visited, whereas the sages found a "little child" (gr. *Paidion*). (quoted from BibelCenter.de by Wolfgang Schneider)

⁴⁷ **Death of Jesus:**

1) Jefferson Williams of the organization Supersonic Geophysical and his colleagues from the German Center for Geological Research - Markus Schwab, Achim Brauer - [presented a study on seismic activity near the Dead Sea in the "International Geology Review" and determined the date of death with reference to the earthquake according to Mt. 27, 51.](#)

2) Colin J. Humphreys & W. G. Waddington. (1985). [The Date of the Crucifixion. Journal of the American Scientific Affiliation, 37th \(March 1985\).](#)

3) [Wikipedia: Chronology of the Life of Jesus.](#)

4) "Der Stern von Bethlehem", O'Occieppo, on page 102, the author with conversions and traditions found 7th April, 30 A.D. as a year of death and thus an age of 36 years (Note the reckoning: The year zero does not exist.)

⁴⁸ **Die Frühzeit des Apostels Paulus** (*The early days of the Apostle Paul*), page 51 and **Messias Jesus**, page 486.

⁴⁹ **Number Symbols and Stars Period:** Conradin Ferrari d'Occieppo, Star of Bethlehem, from the point of view of astronomy, Nov. 1994 pp. 21, 32, 59, 60, 113 and also Wikipedia. See Matthew: Endnote 3

⁵⁰ **In Jewish thought at that time, the weight of numerical symbolism outweighed the factual statement.** That justifies omissions and apparent contradictions.

Prof. Dr. Thomas B. Tribelhorn explained in his lecture at the Conference of Wort und Wissen (Word and Knowledge) (Working Group on Biblical Archeology, ABA) that **Western thinking must be read while reading the biblical pedigrees of the Bible. One should not ask about the exactness, but about the underlying symbology.** On this point, Jewish thinking would be different from today's Western thinking, and thus the question of omissions in the family tree would be eliminated. Th. B. Tribelhorn plans to publish a book on this subject. His already published book is Helpful:

"Opening the Rabbinic Doors of the Gospel. An Introduction".

After Prof. Dr. Tom Tribelhorn, a lecturer at St. Petersburg Theological Seminary, often finds the mistake in studying biblical genealogies in the Western perspective.

An example of this is Prof. Dr. Bart D. Ehrmann, a former evangelical who was critical of biblical genealogies and who considered Matthew and Luke to be incompatible. But harmonization according to linear processes spring from western thinking.

The Jewish scribes would have thought differently and designed their genealogies according to the following **four principles**: 1. Numerical grouping, 2. Symbolic-numerical grouping, 3. Hebrew gematria, 4. Genealogical shortenings. Gaps are deliberately accepted (compare 1Chr 6,35-38 with Ezra 7,3). Both evangelists have gaps in the genealogies.

When reading the biblical family trees, one should not ask for the exactness, but for the symbolism behind it.

The interpretation of the number symbolism is not uniform. See specialist literature, e.g..

-) "Numbers of the Bible" See sources.

-) "Bibelthemen.eu/ bibelthemen. Html #zahlen" This page shows five interpretations by A. Heller, A. v. Helvetia, G. Salomon, W.J. Pase-dag, F. Weinreb and a table.

-) Reference Guide to Biblical Numerology by Brian G. Chilton at BellatorChristi.com

⁵¹ The **doctrine of the Trinity** was developed since Tertullian (* after 150 in Carthage; † after 220) by various theologians, especially Basil the Great, and

[synods between 325 \(First Council of Nicaea\) and 675 \(Synod of Toledo\).](#)

⁵² The Torah mentions a 4-ingredient incense that is identical to the main ingredients of the Biblical Incense. In the Talmud this recipe is extended to 11 ingredients: (1) stacte, (2) onycha, (3) galbanum, (4) frankincense, (5) myrrh, (6) cassia, (7) spikenard, (8) saffron; (9) costus; (10) aromatic tree-bark, (11) cinnamon. During excavations in Qumran in 1992, a red incense powder was found, which in analysis has similar compositional properties with the formulation of the Talmud. See also: https://en.wikipedia.org/wiki/Incense_offering and according to mentioned talk by Tribelhorn.

⁵³ [Source: Tom Tribelhorn „Die Erväter und die Stammbäume Jesu in Matthäus und Lukas“](#)

⁵⁴ **important information:**

Photo Credits: (1) cover picture (a traditional picture), star over nativity: Richard Vetter, Astrowiki copy of Astrodienst [Creative Commons license]; (2) Tone board and invoice graphic, ©: Prof. Dr. med. Mathieu Ossendrijver from the Humboldt University of Berlin; (3) planetary loop; Wikipedia; Schorschi2, CC-BY-SA3.0 Li-zenz; (Map) and (4) Helmut W. Diedrichs; (6) and (6) night sky: Screenshot from the software <http://stellarium.org/de/>;

Good links to the topic:

https://www.jesus.ch/information/feiertage/weihnachten/magazin/history_special/108426-die_magoi_von_Ecbatana.html;

<https://www.himmelskrieger.com/2016/12/24/der-stern-von-bethlehem-oder-das-astronomische-jahrtausend-ereignis-des-jahres-7-6-bc1>

http://www.life.de/information/feiertage/weihnachten/magazin/history_special/131983-weihnachten_historisch.html

I am promoting for:

<http://www.DMGint.de>;
<http://www.micha-darmstadt.com>,
<http://www.arheilger-geschichtsverein.de>,
<http://www.stadtmission-arheilgen.de>

Imprint:

Helmut W. Diedrichs
Greinstraße 49; D-64291 Darmstadt
helmut@f.diedrichs.de;
<http://diedrichs.de>

Erster Druck: Januar 2019

Erweiterte Ausgabe: Mai 2019

[The changes compared to the previous version 4.2 \(4.12.2019\)](#)

[are highlighted in colour.](#)

Mistakes, Errors:

If someone wants to help me for to eliminate mistakes and to include further arguments, than feel free and contact me per email (helmut@f.diedrichs.de), so I would be thankful , Helmut W. Diedrichs

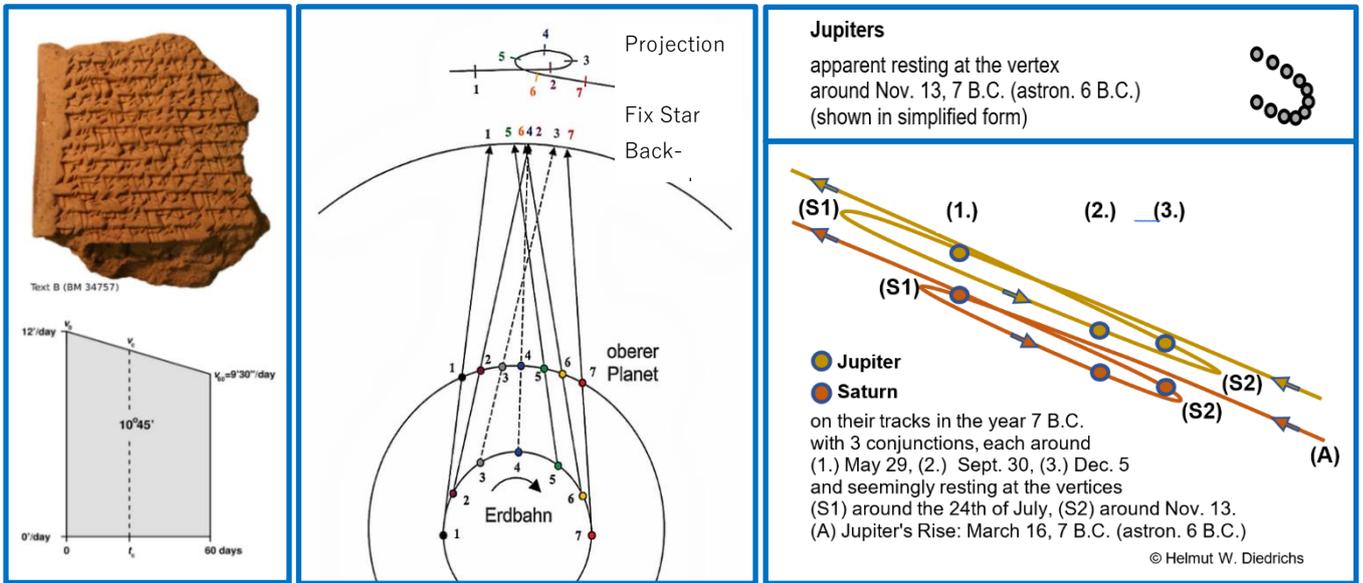


Fig. 2: clay tablet, calculation graphic; Fig. 3 The construction of a planetary loop
Fig. 4. The conjunctions and "standing still"



Fig. 5: On 29.5.7, B.C. at 4:00 in Ecbatana:
Conjunction of Saturn and Jupiter in the constellation of Pisces

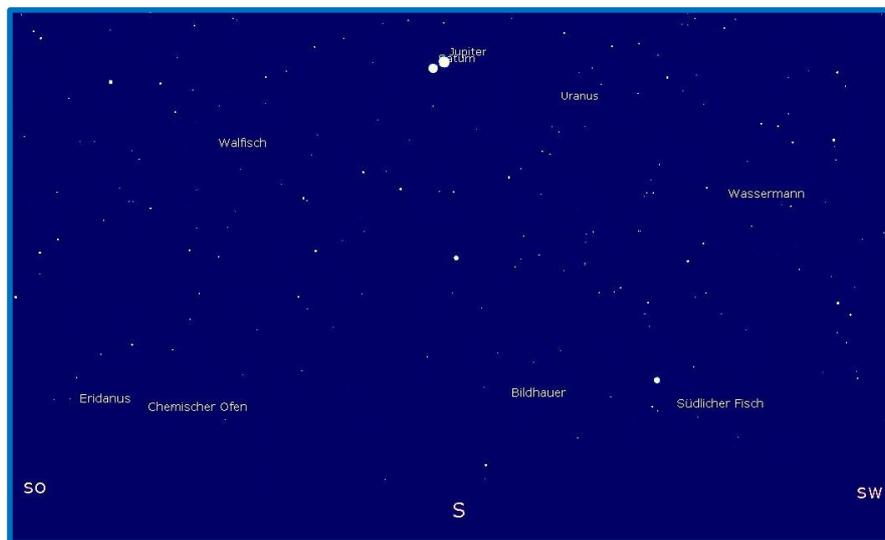


Fig. 6: On 13.11.7, B.C. at 19:15 in Jerusalem:
The double star shows the way to Bethlehem and "stands still".

Criticism by the specialist author Hessemann

Dear Mr. Diedrichs, you are welcome to quote the text. I have read your astrologer text and must ask you to consult my books "Jesus of Nazareth" and "Mary of Nazareth" for details.

The Jupiter-Saturn conjunction put the Magoi on the right track, but the star of Bethlehem was ONLY the Supernova visible in the constellation Eagle from March to May 5 BC.

After all, the conjunction was always the approach of TWO planets. But in one of the earliest sources, the apocryphal gospel of the Prote, the magoi are quoted: 'We saw ONE mighty star, which shone under the other stars and made their light fade'. Such an astronomical phenomenon, the glow of an apparently new star, actually exists: it is called a supernova, actually it is a stellar explosion. Such a supernova really existed during the period in question, as the well-known British astronomer Mark Kidger discovered in 1999 after evaluating old astronomical records from China and Korea. It appeared in March 5 BC in the constellation eagle and was visible until the end of May 5 BC. That was almost exactly one year before the death of Herod, so it still leaves time for the escape to Egypt. The eagle was the symbol of Ahura Mazda, their highest god, among the Zarathustra followers! For this reason alone the symbol for the Magoi was unambiguous. It was the "star of Saoshyant" of which Zarathustra had spoken.

Luke was right about this when he wrote that Jesus was 'about 30 years old' in the 'fifteenth year of the reign of the emperor Tiberius', that is 27 A.D.; exactly he was 31, because the year '0' does not exist. 1 B.C. is followed by 1 A.D. But if the star appeared in March, would we not have to celebrate Christmas practically at Easter?

But this is exactly what the first Christians did. Actually, they didn't even know Christmas. To celebrate birthdays was considered a pagan custom. Nevertheless, they naturally thought about the time of the birth of Jesus, as one of the great Egyptian church fathers, Clement of Alexandria (150-215), reported: "There are those who not only determined the year of the birth of our Lord, but also the day; and they say it took place in the 28th year of Augustus and on the 25th Pachon (...) others say he was born on the 24th or 25th Parmuthi.

The autocracy of the Emperor Octavian began with his proclamation as dux Italiae, when the whole West took the oath of allegiance to him, in 32 B.C. Clement thus means the year 5 B.C., even though the Ukrainian monk Dionysius Exiguus, who founded our calendar around 500 on behalf of the Pope, reckoned the years since the

granting of the honorary title Augustus to Octavian and thus came to the year 1. The ancient Egyptian month Pachon was at that time the first month of the ancient Egyptian year and corresponded in approximately our March/April, the Parmuthi (today: Parmoude) to February/March. Hippolytus of Rome (170-235) even believed that Jesus was born on the same calendar day on which he suffered the death on the cross, i.e. on the 14th Nisan according to the Jewish calendar. That was the year of the crucifixion, 30 A.D., 7 April. But some Christians, including the Roman Tertullian, set the death and resurrection of Christ a year earlier, on 29 A.D., when 14 Nisan was 25 March.

The Romans, however, believed that a man's true birthday was his day of procreation. Augustus, who was born in September, had the Capricorn minted on coins as his constellation, because he was conceived in December. Soon the Christians were also able to do the same. Today, March 25 is still celebrated as the Annunciation of Mary, while the birth of Christ in the West was scheduled nine months later. Other churches, such as the Armenian Church, had preserved the historic crucifixion date and now dated Christmas to 7 January. The Gregorian calendar reform finally led to the celebration of the birth of Christ today on three days - on 25 December (in the West), on 7 January (in all Orthodox churches that kept the Julian calendar) and on 20 January (in the Armenians who also count according to the Julian calendar).

o the Christmas date has nothing to do with the pagan feast of the Invincible Sun God, as is always claimed. Although it was soon recognized that it was a symbolic date, Christ was considered the light that appeared in darkness. The fact that the Gentiles celebrated the sun god Sol Invictus on the same day was then interpreted more as a sign of Providence. It is completely excluded that Jesus was born in winter, if we believe the account of Luke, who calls the 'shepherds in the open field' as witnesses of his incarnation. For the Jewish Talmud prescribed: 'The flocks are brought to the pastures in Nisan (March) and brought back to their stables in Marcheschwan (November)'. This makes March a much more realistic date, not only because of the supernova that appeared in 5 BC. In November, as you wrote, the birth of Christ could not possibly have taken place, precisely because there were no "shepherds in the fields" at that time.

In fact, the dating of the birth of Christ in March 5 B.C., when the supernova appeared, fits perfectly.

After Luke, the Holy Family remained in Bethlehem for at least 40 days to present the

firstborn in the temple. That would mean: In any case until the end of April/beginning of May. She will have stayed there until Shavuot, because it makes no sense to take the five-day journey to Nazareth for a few days, only to go on a pilgrimage to Jerusalem again. Passover fell 5 B.C. on 23 March; according to Hippolytus Jesus must have been born on 22 March, in any case in Nisan, which began on 9 March (when the sheep came to pasture). The approaching Passover also explains why the Holy Family did not find place in the basement of the relatives' house, but had to visit a stable cave on the family's pastureland. The presentation in the temple was then on 1 May, Shavuot was 5 B.C. on 11 May.

The Magawan/Magoi will have arrived in Jerusalem immediately after Shavuot. The distance from Ekbatana is 1550 km or 52 day marches a 30 km. So when they left on March 23, they arrived in Jerusalem after May 14. Now it will be exciting:

- In mid-May, the supernova was last visible at dawn in the southern sky. Bethlehem lies south of Jerusalem. If the Magoi left early in the morning, they always had the star in front of them before it disappeared on the horizon above the house of the Holy Family!

- According to Egeria, the Christians celebrated the Feast of the Innocent Children of Bethlehem already in the 4th century on May 19th. This fits perfectly: When the Magoi disappeared on the 15th/16th in the direction of Bethlehem, Herod perhaps waited another day or two for their return, then he gave the order on the 18th, which was executed on the 19th...

- On the 1st of June the Egyptian Copts date the arrival of the Holy Family in Egypt, which also fits when they set off on the 18th of May ...

- If one adds the Egyptian data about the various stays of the Holy Family, one comes to the conclusion that they stayed there for less than a year. At the beginning of April they are said to have left Deir el-Muharraq and returned. In fact, Herod died shortly before the Passover of the year 4 B.C. (see Flavius Josephus).

And now comes the clou. What did Herod command? To kill all children up to the age of 2 years! Why then that? Because the Magoi told him that the supernova had been preceded by the three Jupiter/Saturn conjunctions. The first one was in May 7 B.C., exactly TWO YEARS before May 5 B.C., when they were with Herod...

See also: <http://kath.net/news/48892>
Very warm greetings Dr. h.c. Michael Hessemann | www.michaelhesemann.info