3 Adair, p. 20.
5 While moderns don’t consider planets to be stars, the ancients did. The term “planet” comes from the Greek, *planetes*, which means “wandering star.” They saw them as differing from the others only in that they moved across the field of fixed stars, seemingly erratically.
7 Emil Schurer, *History of the Jewish People in the Time of Jesus Christ* (originally published 1897/8).
8 “This star was not of the ordinary run of comets or new stars, but a special miracle moved in the lower layer of the atmosphere” (*Kepleri opera omnia* 4, p. 346).
9 The author’s first exposure to this theory was under the tutelage of Dr. Wasley Krogdahl at the University of Kentucky in 1961.
11 The podcasts, featuring Louisiana State University astronomer Brad Schaefer, can be accessed at tbts.info/episodes?utf8’%E2%9C%93&search’bethlehem&commit’search.
12 He claims that Aries is the astrological sign for Judea, that Matthew’s phrase “at its rising” (ἐν τῇ ἀνατολῇ) means a heliacal rising of a planet, that “went before” (προῆγεν) is a form of ἐπροήγευς (the astrologers’ term for retrograde motion), and that Herod died in 4 BC all of which are demonstrably wrong. See Aaron Adair, *The Star of Bethlehem: A Skeptical View* (Fareham, UK: Onus Books, 2013), pp. 69–82.

17 By Timothy Barnes in Journal of Theological Studies 19 (1968), p. 205. There the controversy rested until Beyer reported on his research.


19 Finegan lists these and others in table 139.

20 In Latin, from rex, “king.” In Greek, basilikos aster, “kingly star.” In Persian, Sharru, “king.”

21 Frederick Larson presents his theory at length at www.bethlehemstar.net. He also has a DVD: “The Star of Bethlehem.” (MPower Distribution and Stephen Vidano Films).


24 As even Adair acknowledges: “While strange-sounding to moderns, the model [involving epicycles, with planets orbiting around a point that was itself orbiting around the earth] was very successful in its day in predicting the future location of the planets” (p. 57).


26 Origen, Homilia in Numeros 18.4.