

Platonic Origins of The Christ Precession Story

Robert Tulip, 2018

The precessional model indicates that orthodox Christianity evolved from philosophical ideas about Jesus that have only survived in coded fugitive traces in the Bible. These ideas most plausibly arose from Gnostic Platonic schools. The Christ Precession hypothesis sees Christian origins in Gnostic philosophy and cosmology, syncretising Greek philosophy with Judaism. This syncretic vision defined Jesus Christ as the turning point of time, the beginning and end of successive zodiac ages, in a messianic theory to explain a terrestrial reflection of the observed heavenly movement of the equinox point from Aries to Pisces. This zodiac interpretation is not compatible with literal Christian orthodoxy about Jesus of Nazareth as a real historical person, and instead sees these stories as symbolic parables of hidden wisdom.

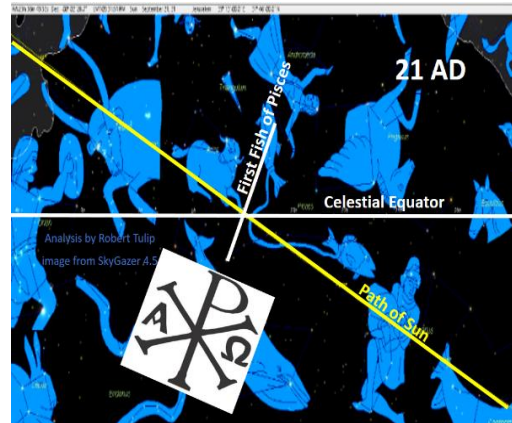
Given how astrology is despised and rejected, any effort to discuss such a framework remains a highly controversial and misunderstood reading among both religious and secular scholars. Esoteric Christian traditions were suppressed as heresy due to their incompatibility with literal myths about Jesus. Throne and altar entered a longstanding alliance under Christendom, requiring compliance, control and conformity, as part of the security apparatus of western empires, integrating church and state as a single power system with a single dogma. Such uniformity of belief had no place for the heterodox mystery traditions involved in seeing astronomical messages embedded in the Gospels.

It can be shocking to encounter advocacy for such a perspective that is so different from traditional interpretations, so I seek the reader's patience in working through the claim that a Platonic Gnostic cosmology based on observation of precession had primary responsibility for the origins of Christianity. The broad problems of Christendom theology with its simplistic myths of salvation through belief have been analysed from a range of angles. Modern scholars have discovered a range of contradictions and factual errors in the literal text of the Bible, a process of criticism that has expanded to a broad public suspicion of the church and of theology as an intellectual field. It is a hard question how Christianity could recover credibility given its broad disrepute for placing political stability and institutional loyalty above the human liberation and solidarity advocated by Christ in the Gospels. This recognition that Jesus Christ was fictional provides a simple and elegant way to resolve the numerous factual anomalies that surround the old paradigm of literal faith.

As we move now into a new age, the Age of Aquarius, the dogmatic limits of the former age need no longer apply. The story of precession enables us to analyse Christian myths in a new light. The core Gnostic observation is that the imaginative placement of Jesus Christ at the dawn of the Age of Pisces reflected his avatar role for the earliest Gnostic Christian Platonists, defining the turning point of time from BC to AD, the alpha and omega or first and last. This messianic myth of salvation reflected ancient knowledge of precession as the structure of time, as something that astronomer-priests could see and predict for centuries beforehand in a purely scientific way, and use as a basis for the idea that events on earth reflect events in heaven. The placement of the Second Coming of Jesus Christ at the dawn of the Age of Aquarius is equally something that could readily have been imagined by the authors of the Gospels, with the idea that the world of their day was not ready to engage with the ideas of Christ, which would take a full age to become accessible. The Gospel authors could see that the spirit of truth had to percolate through the world for the whole Age of Pisces before it could be understood, as reflected in Matthew 24:14 "this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come."

An excellent piece of evidence for how the precession hypothesis shows natural cosmology was used and then suppressed in the origins of Christianity is the major Christian symbol the Chi Rho Cross. There is a clear correlation between the Chi Rho Cross and the precessional hypothesis of the original Christ story, explaining the use of astronomical observation of the slow shift of the heavens as the foundational structure of Christian myth. The arms of the Greek letter Chi (X : χ) match exactly to the observable heavenly circles formed by the path of the sun and the equator. The Rho (P : ρ) matches the line of stars in the first fish of Pisces, the symbolic point of the new Zodiac Age started by Christ.

A Chi Rho Cross formed in the sky in 21 AD as these calculated celestial circles moved into Pisces is shown in this star map. Ancient astronomer-priests could have predicted this precession timing for centuries beforehand to within a decade, giving reason to suggest the prophecy of the advent of Christ in Daniel 9 could have reflected a combination of Jewish messianism with Babylonian and Greek astronomy.¹ The location of the imaginary cross in the sky between the constellations of Aries and Pisces is at the triple intersection point 'anointed by the lamb' as depicted with the traditional zodiac figures, indicated by the pointing hoof of the Aries ram. The location, timing, purpose and method are entirely possible, simple and explanatory for the ancient astronomer-priests and philosophers who invented the original framework that became Christianity.



This star myth at the origin of Christianity, matching directly to the primary chi-rho symbol, is compelling and simple as an explanation of how Jesus was imagined as connecting time to eternity, humanity to divinity, and earth to the heavens. This hypothesis sets Christ in the heavens in a comparable way to how other constellations are associated with mythological figures, like Hercules and Andromeda, suggesting this source code was suppressed for the political reason of its clash with literal faith. This placement of Christ in the stars differs from the conventional constellations in that it reflects a dynamic moving analysis, placing the shape at a specific moment in time using complex astronomical calculations of precession, rather than a static depiction based on a star group alone.

Despite the complexity, this knowledge of precession was fully available to ancient astronomers. This star story explains this core symbol of the chi rho cross, based on Plato's cosmology, as the basis for Christianity placing Christ on earth as in heaven. It is an example of the widespread ancient practice of telling stories about the stars, in this case using the motion of the point where the sun begins the natural year, a physical location in the sky that also relates to Jesus Christ through solar metaphors like Jesus as the light of the world (John 8:12) and the sun of righteousness (Malachi 4:2).

Big questions for this chi-rho star correlation as a symbol for precession include why nobody in modern times has noticed or discussed it, and what it could mean for us today. The ancient suppression of this Gnostic symbol accords with the overall precession hypothesis I have presented here. A simple literal surface reading of the Bible won out over any allegorical interpretation that would cast doubt on the true existence of Jesus of Nazareth. The apparent centrality of the cosmology of precession as defining the timing and nature of the advent of Christ made this entire type of discussion a heretical taboo and capital crime, to be expunged from all records by imperial edict.²

¹ A typical traditional Christian explanation of the prophecy of Christ at Daniel 9 is at <https://jewsforjesus.org/publications/issues/issues-v05-n01/the-messianic-time-table-according-to-daniel-the-prophet/>

² The suppression of heresy by imperial edict is discussed at <http://www.jesusneverexisted.com/theodosius.html>

To reconstruct the most plausible account of how Christianity actually evolved requires a reverse engineering of the surviving texts using the stars as a blueprint. The consistency of the precession hypothesis with Platonic philosophy, in method, motive and opportunity, provides strong supportive evidence. Early Hellenistic Platonism was involved in creating Serapism in Egypt, Christianity in Israel and Mithraism in Babylon. Of these three competing memes, Christianity won the evolutionary struggle, and incorporated features of Serapism and Mithraism in the Constantinian settlement defining literal faith for Christendom half a millennium later. The original Christianity was a Platonic Gnostic mystery secret wisdom cosmic philosophy for initiates, constructing Jesus Christ as imaginative fiction, but this enlightened vision was taken over and corrupted by the literalist church. Therefore, recognition that Christ was a precessional myth represents a return to the original high pure form of Christianity.

Plato's dialogue *The Timaeus* describes the creation of the World Soul in a way that aligns with the hypothesis that Christian Gnostic theology was grounded in observation of precession and evolved from Platonist philosophy. Plato describes observable planetary reality³ on the model of the letter chi, in a camouflaged explanation of the precession of the equinox, with the structure of reality presented as two circles joined together. This is traditionally read as an accurate coded description of the celestial equator and the path of the sun.⁴ Plato called these two great celestial circles 'the same' and 'the different', appearing to reflect how the stars are always the same but they shift around the seasons by precession. The equinox points are the locations of the two opposite intersections between the path of the sun and the celestial equator. Attribution of hidden knowledge of precession to Plato is why the Great Year is called the Platonic Year, and the Zodiac Age is called the Platonic Month.

The power of this celestial cross image in Western culture is shown by Dante's references in *The Divine Comedy* to the 'love that moves the sun and stars' as represented by 'four circles with three crosses'. This cryptic coded description of an X in the sky is like the heavenly X that Emperor Constantine allegedly invoked to establish Christendom in the Fourth Century AD, with the famous phrase 'in this sign you will conquer'.

The Biblical blind beggar 'Son of Timaeus' whose sight Jesus miraculously restores⁵ serves by this interpretation as a parable for how the world had become blind to the deep truths of astronomy explained by Plato in *Timaeus*, and how initiation into the secret wisdom of Christ could restore this vision under the guidance of Gnostic philosopher kings. The blindness includes inability to see the real meaning of the chi-rho cross, which extends Plato's visual cosmology of the world soul to describe the incarnation of Jesus Christ, presenting a coded map of the equinox stars at the alpha and omega moment when the spring point crossed into Pisces.

My calculation, using the astronomy software SkyGazer 4.5, is that the equinox crossed the line connecting the stars of Pisces in 21 AD. This 'alpha-omega moment', in Christian terms the union of first and last, illustrates why the alpha and omega letters appear in the Chi-Rho Cross symbol as shown in the star map above, and why Christianity said the advent of Jesus Christ occurred under Pilate, at the exact time the equinox crossed into the new constellation marking the new age. This hidden celestial meaning was that Jesus as the 'ρ' or rho of the chi-rho symbolises the first fish of Pisces, while the chi or χ symbolises the slowly precessing intersection of the path of the sun and the celestial equator.

The concealment of ancient teachings on precession is understandable, given the repressive context of the Roman Empire. Any such discussion, presenting Jesus Christ as a necessary product of visual astronomical reasoning, would have been initially concealed by its Platonic advocates as a secret

³ See *Timaeus* 34c-36c: [https://en.wikipedia.org/wiki/Timaeus_\(dialogue\)#The_Creation_of_the_World_Soul](https://en.wikipedia.org/wiki/Timaeus_(dialogue)#The_Creation_of_the_World_Soul)

⁴ The ecliptic/equator reading of Plato's chi in the sky is at <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0180%3Atext%3DTim.%3Asection%3D36c>

⁵ <https://www.biblegateway.com/passage/?search=Mark+10%3A46-52&version=CEV> Mark 10:46-52

mystery, in line with their objective of growing the Christian movement by presenting the general public with highly simplified teachings and reserving more complex ideas for initiates. Then, as the literal Gospel story became more popular, the original Gnostic ideas were suppressed as heresy by the fallen world of Christendom. The Roman Empire, once it made Christianity the state religion, made any questioning of dogma or possession of heretical literature a capital crime as part of its incorporation of the literal gospels into its security and stability doctrine from the settlement of Constantine in the fourth century. This intimidating literal approach to faith remained the dominant social paradigm of western Christendom for over a thousand years, systematically suppressing and destroying alternative visions, and only starting to break down with the modern scientific enlightenment.

Based on these observations, the most plausible theory of Christian origins is that Jesus Christ was an entirely fictional invention produced by syncretism between Judaism, Platonic philosophy and other older religions. The core idea from Plato was that good philosophers should rule the world. As Hellenistic culture emerged to rule Israel and Egypt after Alexander's conquests in the fourth century BC, the Greeks first invented Serapis, a Greco-Egyptian proto-Christ figure designed to enable cultural interaction between Greeks and Egyptians, pictured here in an ancient image surrounded by the signs of the zodiac.



Greek philosophy also co-invented the religion of Mithraism, a Hellenised version of Persian Sun God worship. In the iconic Mithras image of the Tauroctony, slaying the bull, Mithras is accompanied by the constellations of the celestial equator and surrounded by the signs of the zodiac, the sun and moon and the symbols of the rising and falling equinoxes, as shown in this reconstruction.⁶



Mithraism appears to have focussed specifically on precession with its Time God, Aion, depicted with the head of a lion, body of a man and wings of an eagle, surrounded by six coils of a snake. The globe that Aion is standing on is often depicted with the X of the chi cross to show the precession of the equinox. The placement of the snake's head at the lion's forehead matches the point of the end of six ages at the dawn of the Aquarius/Leo



Age. Unfortunately, almost all Mithraic writing is lost, so direct ancient explanation of these symbols is not possible. Carl Jung's book *Aion* recognises this Mithraic heritage in exploring the link between Christ and the Age of Pisces.

My hypothesis of how these cosmic ideas found their way into Christianity is that the Jewish Old Testament prophetic tradition of hope for an Anointed Saviour (a 'Christ Jesus' in Greek) was combined with the Serapis and Mithras inventions to produce Jesus Christ, the anointed saviour of the world. Based on the calculation of precession by the renowned ancient Greek astronomer Hipparchus and possibly other earlier writers, the timing of the incarnation of Christ under Pilate was a necessary product of the astronomical vision of the turning of the ages of the zodiac.

⁶ <http://www.museum-grosskrotzenburg.de/illustration/> David Ulansey has advanced the hypothesis that this key symbol of the hero killing the bull encodes the myth of the precession of the equinox from Taurus into Aries around 2000 BC.

The Gospels can be understood as a product of the Platonic doctrine of the Noble Lie. Plato said in *The Republic* that philosopher kings could rule the world by presenting the masses with fictional stories dressed up as fact. His example of the Noble Lie specifically drew from the old myth of the descent from a Golden Age into an Iron Age. Platonic philosophers after Alexander's conquests could have first helped to construct the myth of Serapis, the Greco-Egyptian synthesis of Zeus and Osiris, and then added Jewish prophecy and Babylonian cosmology into the Serapis myth to invent Jesus of Nazareth in the *Gospel of Mark*, together with themes from Homer's *Odyssey*, timed to match the zodiac age.

This process could only have occurred in secret, within Gnostic mystery societies, in keeping with Plato's Noble Lie agenda, aiming to use the Gospels to initiate newcomers into a secret mystery philosophy religion, in line with the traditional secrecy of such groups. However, the political context was that the Roman Empire was unwilling to allow secret philosopher kings. The church and state completely suppressed and distorted the actual Gnostic origins of Christianity, condemning all such discussion as heresy. Working with the empire in a successful alliance of altar and throne, the church replaced its original Gnostic Christian philosophy with the literal orthodox dogmas that achieved such enduring support throughout Christendom. So, we have an origin of Christianity in high philosophy, as a new paradigm of history completely at odds with received opinion.

Extensive similarities between the Gospels and the works of Homer support this Platonic Gnostic hypothesis. Studies by Dennis R. MacDonald, including *The Gospels and Homer* (2014), show how the Gospels drew on Homer's *Iliad* and *Odyssey*. This demonstration of Greek sourcing helps also to place the Gospels in the old secret oral tradition of knowledge as the source of power described in *The Memory Code*, a tradition that was overwhelmed by the structures of civilization.

The hypothesis of a Platonic Gnostic precessional origin for the Gospels coheres with the Christian idea of cosmic reason or 'logos' incarnating in the world as Jesus Christ. The theme of logos as embodied reason in Christ is a focus of Christian theology, and draws from the Greek Pre-Socratic philosophy tradition of logos as the eternal unifying word of the cosmos.⁷ The Old Testament prophet Amos says at 4:13 that Christ is the mind of God causing the cycle of day into night.⁸ In the New Testament, John 1 describes logos as the word made flesh, and the Pauline Letter to the Colossians says through Christ all things hold together. Rev 15:3 calls Christ the King of Ages. Such ideas present God as cosmic order, manifest on earth in the person of Christ.

This Christology of Christ as pre-existent Cosmic Reason coheres directly with ancient knowledge of precession of the equinoxes in a highly consistent and explanatory way, premised on Christ as allegory for the sun and seeing precession as an eternal astronomical logic. The ancient unity of astronomy and religion was organised by the hermetic principle of the Lord's Prayer 'on earth as in heaven'. This vision of history as reflecting the stars explains the motive for seeing the slow movement of the solar equinox point against the stars as the basis for mythological prediction. This hypothesis provides a simple and elegant explanation of Christian origins, and a sufficient basis for a scientific approach to Christian faith. The Gospel of Mark set the incarnation of Christ in the time of Pilate in order to accord with the visual observation of the stellar precession of the position of the sun at the start of the solar year into Pisces.

Cosmic reason appears as a key theme in Plato's *Republic* in his allegory of the sun as the symbol of logic. Socrates calls the sun the "child of goodness", proposing that just as the sun illuminates, bestowing the ability to see and be seen, so the idea of goodness illumines the intelligible with truth. There are many points at which Jesus Christ serves as a similar logical analogy for the sun, for example in John's ideas that Jesus is the source of light and life, and in the passion story of dying and rising as metaphor for the solar cycles of the day and the year. There are therefore strong grounds

⁷ Heraclitus: "Whoever hears the logos will say all is one."

⁸ This interpretation of Amos 4:13 is based on the Septuagint translation of "mind" as "Christ" as shown at <https://www.biblestudytools.com/parallel-bible/passage/?q=amos+4:13&t=lx&t2=niv>

to see Mark's Gospel as a practical product of the agenda presented by Plato in *The Republic*, constructing a new coherent myth of the world-soul based on precession, aiming to gain mass appeal in order to enable philosophers to rule the world.

If Christianity originated in Platonism in this secret solar symbolism, then the entire traditional framework of the growth of the early church from a man called Jesus of Nazareth is revealed as symbolic fiction, as an imaginative answer to the question of what the messiah would have done if he had actually lived, and of how messianic images can be presented in human terms. The Gospels indicate this hidden symbolic agenda when they state that everything Jesus says to the public is a parable while 'the secrets of the kingdom' are reserved for initiates.⁹

A principal anomaly in the paradigm of literal Christianity is that the town of Nazareth did not exist until well after the time of Pilate, as far as reliable archaeology can show, as documented by Rene Salm.¹⁰ Drawing from the hypothesis that Jesus was invented, the most plausible reason for Mark to say Jesus came from Nazareth is as political cover for the Nazarene and Nazirite Gnostic sects in Israel who were under pressure from Rome for sedition. Saying Nazarene meant "from Nazareth" rather than "member of the Nazarenes" could have provided an effective deflection when persecutors sought to suppress the early secret society that later became the Christian church.

Mark's descriptions of Jesus as the Nazarene make no sense if they mean one from Nazareth. For example at Mark 14:67 a servant girl says Peter was with the Nazarene, but such language was completely unknown at that time as meaning a person from Nazareth, which was not mentioned as a town in any lists from Galilee until centuries later. Similarly, the angel in the tomb at Mark 16:6 calls Jesus the Nazarene, implying a far broader meaning than a person from an unknown hamlet. The description at Luke 4:16 of a synagogue at Nazareth is completely impossible.

The fictional origin of Jesus means that Gnostic imagination preceded orthodox literal faith as the basis of the story, reversing the popular assumption that the orthodox gospel ideas came before any Gnostic movement. The original Christian ideas were Gnostic, grounded in the integration of Greek philosophy and astronomy with Jewish prophecy and other traditions. The orthodox belief in the literal truth of the Gospels therefore only emerged as a corrupted political degeneration of a high Gnostic philosophy that was suppressed, forgotten, ignored and denied. The Gnostic origin of Christianity is what the Gospels and Psalms call the stone the builder rejected that will become the cornerstone, and what Isaiah 53 called the despised and rejected man of sorrows.¹¹

An implication of this hidden Platonic Gnostic origin for the Gospels is that writings now seen as representing Gnostic thought are only a shadow of the original high tradition that produced the Gospels and was then destroyed. The Platonic secret mystery philosophy was transmitted only from mouth to ear, with the written text serving as prompter and camouflage for the oral instruction. This traditional secret method of transmission of sacred knowledge is abundantly documented in other initiatory traditions. The secrecy proved almost completely vulnerable when attacked by a suppressing state religion armed with pen and sword.

The existence and nature of such an ancient precessional cosmology at the centre of Christian origins can be extracted from the surviving documents of the New Testament, explaining the most plausible way these texts could have come into existence. The Platonic theme of God as the orderly nature of the cosmos revealed in precession is the best explanation of the traces of the introductory ideas in the Gospels. We can only begin to understand how knowledge of precession influenced ancient culture by recognising the coherence of the argument that Jesus Christ was invented as a symbolic anointed messiah and avatar of the Age of Pisces.

⁹ eg Mark 4, Matthew 13

¹⁰ <http://www.nazarethmyth.info/index.html>

¹¹ Psa 118:22, Matt 21:42, Isa 53:3

If Jesus was in fact a fictional invention, then the general belief that he was a real person is a primary example of the susceptibility of human psychology to persuasive suggestion on a mass scale. This precessional interpretation is a way to help reform Christianity to be more honest and evidence-based, aiming for a coherent account of what the founders meant by seeing Jesus as representing God in the world. Part of the problem of cultural change described as the fall from grace into corruption includes how popular thought can be swayed by comforting delusional memes, with the pervasive willingness to believe myths such as the historical existence of Jesus Christ.

The precession code behind the Gospels and the Apocalypse appears to have been almost entirely lost from view, apart from concealed knowledge among artists like Leonardo Da Vinci, as discussed below. The principle that the Bible encodes a deeper truth of cosmic order was also glimpsed by adherents of literal Christianity, but acceptance of dogmatic faith diverted writers such as Sir Isaac Newton from seeing the symbolic intent and meaning. The scale of paradigm shift in recognising that the Gospels are fiction while seeing their original high message is immense.

The explicit evolution of Christianity to meet contemporary needs now requires open discussion about the possibility that the Gospels are entirely fictional, as a basis for a new reformation of Christian faith to cohere with reason. This hypothesis that Jesus was invented as a precessional myth labours under heavy social taboos, especially regarding the core role of ancient astrology in defining the identity of Christ as an idealised human reflection of the movement of the stars. Such ideas are shocking and unbelievable to those who have grown up into Christian belief. These ideas have few avenues for open discussion. Yet this recognition of the primacy of symbolic meaning provides the most compelling and elegant scientific hypothesis of the truth of Christian origins, part of the transformative new paradigm built around precession of the equinox.

Robert Tulip