

In Saeculum Satyrarum – The Century of Satire

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AI image: Thecla in the arena (Acts of Paul – a satirical work from 2nd century)

Abstract:

In this essay I explore the historical possibility that Early Christianity in the 2nd century largely developed in Rome around a handful of people who engaged in satirical creative writing, which upon the discovery that people actually interpreted this literally as historical events with religious fervor, the group decided to exploit people for their superstitious beliefs.

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1. Introduction to Roman Satire in the 2nd Century

In the beginning of the 2nd century, in 100 AD, the Roman poet Juvenal is 45 years old and living in exile from being accused of mocking the Roman empire. Other Roman poets took this lesson to heart and looked for ways to criticize the Roman empire indirectly. The primary motive was to use other cultures instead of Rome as parable for the Roman elite, out of which two favourite cultures became the leading candidates for satire: Samaria and Judea.

There were two story archetypes being developed in this period: Simon from Samaria and Jesus from Judea. The names give clue to their satirical nature, as they are common names from these regions and rhymes. Simon from Samaria was possibly the first character being developed, with anti-semitic undertones where Yahweh of the Hebrew bible was portrayed as evil. However, the influence of Josephus' magnum opus "Antiquities of the Jews" centered the attention on Judea and soon a new character, Jesus from Judea, was developed.

Citizens of Rome considered themselves more civilized compared to people living in remote regions of the empire, which they called "barbarians". The Roman empire and the emperor frequently meddled with religions wherever they went, considering religion in general as a tool. So, it is not strange for them to exploit and profit from other people's religious beliefs.

Satire was often performed in front of an audience, who might meet at night in secret social clubs surrounding worship of deities like Dionysus. These meetings involved explicit sexual activity, singing songs aloud and drugs. People mixed wine with entheogens, psychoactive substances that produced hallucinations and this in combination with satire helped the audience to perceive the "deeper meaning" of the story.

2. Simonianism and Christianity Hits The Ground Running

Simon from Samaria and Jesus from Judea are taken up by schools that advertise to people from Samaria and Judea respectively. This is a new opportunity that allows more people to get an education, but also an attempt to integrate these two cultures into the Roman empire.

One can argue that Simonianism and Christianity do not originate as religions at all, with no authentic religious activity at their roots, but as advertisement platforms that brand different schools. This makes it possible to think of another mechanism that explains these new religions as taking existing religious beliefs and lifting them onto a whole new level that includes new expectations for how religion gets practiced, modeled on the social dynamics of schools and rituals from cults of philosophers. The new religions evolve from the context of how Simon and Jesus were used, where people struggle integrating their ethnic origins with the larger Hellenistic culture.

For Jesus in particular, it seems possible that Joshua, the figure from the old Hebrew bible, was used by schools as a brand and platform for advertisement first, before satire influenced the character. While Joshua is a very different character than what Jesus became to be known as, it is kind of like when Santa Claus is used in advertisement. The Santa Claus figure that everybody knows is very different from Nicholas of Myra (270–343 AD). When people write origin stories about Santa Claus, they often put him in modern times or a century in the past. The same thing could have happened with Jesus, where advertisement for schools allowed a new set of associations.

What happens is a phenomena where these religions seem to appear out of nowhere, because their roots come from multiple sources at once. Using a popular character from religion does not mean that the character stays fixed to the original use and context. The stories evolve from competition between schools that target a similar audience: Families who send youths to cities for education.

3. Magic and Medicine in Ancient Religions

In the Ancient World, the boundary between magic and medicine was blurry. Aelius Galenus born in 129 AD, often referred to as Galen, was a Roman and Greek physician, surgeon and philosopher. He traveled widely, settled down in Rome and became personal physician to several emperors. Galen's views on medicine dominated and influenced Western medicine for more than 1300 years. Not understanding Galen is one the worst mistakes people often do when trying to understand the context of how religion worked at the time.

People were not drawn to religion like today, when people simply want to find some meaning in their life. The new religions in early 2nd century were closely associated with schools that taught people, among many other things, how medicine works. Having this knowledge in possession instantly brought you higher status. The demographics of only 1 of 4 being women meant that men had to take responsibility and concern themselves about how mind or body altering substances could be obtained and how to apply them. It could mean the difference between life and death.

The dual nature of medicine (that when applied in too small amounts is ineffective, but often lethal when applied in large amounts), permeated the view of religion as a balance between good and evil. The same deity could be creative and destructive, depending on the situation. Deities are used in the curriculum to teach students, a way to make education more interesting by mixing elements of mythology with facts. This tendency of mixing subjects together is common across multiple disciplines and was not considered a bad method, on the contrary: Mixing stuff had to be necessary, because that is how medicine was used!

Learning to write texts that had mixed genres, layered meanings and could be used in many ways, often contradictory, was in some ways the essence of producing good satire. A sign of greatness.

4. You are wizard, Jesus!

When people learned about medicine at the time, the teacher used a stick to point on sections of a text or on a drawing, sometimes drawing on the ground when no other medium was available. Sometimes, the teacher might even use the stick to wake up sleepy students. The stick of the teacher was revered with respect and a bit of anxiety and soon this became a tool that magicians used to perform miracles. Hence, a wand.

A miracle was not seen as something simple at the time, but could involve complex enchantments, use of substances and commanding spirits with authority. The magician gave strict order to not be disturbed or distracted during the performance, because a mistake could have grave consequences. Like with medicine, the good and the evil were both present during the miracle. The person who performed as a magician had to be somewhat dualistic as a character to balance the act properly.

In John 3:14-15, Jesus identified with the snake that was lifted by Moses. In Revelation 22:16 Jesus says he is the bright Morning Star, which was associated with Lucifer. The relation between Jesus and Lucifer and identifying the two is a way to signify authority over evil spirits. Lucifer was not thought about as the devil at the time (the original Greek of Revelation uses "Hades" for the devil and "Thanatos" for anti-Christ, which links the belief in heaven to Elysium in Greek mythology, a motivating story for soldiers). In the act of performing miracles, Jesus had to get in contact with evil forces of the supernatural, like physicians have contact with ill patients. The symbolism of the snake is about overcoming fear yet also having self-discipline and being cautious. Becoming the snake is a metaphor for taking over evil and control the forces in order to restore health.

Therefore, the snake is not just seen as potentially dangerous, but also symbolises a transcendent being of the savior/magician/physician healing people. It became a symbol of eternal life.



In early paintings of Jesus, it is the miracles that are performed with great dexterity and skill that are popular (no crucified Jesus). Here you can see Jesus raising Lazarus from the dead with his wand. The wand is not just a personal item, but also a sign of Jesus as a great teacher and to be respected.

5. Paul and Thecla – Simon from Samaria and Helen of Tyre

In *Antiquities of the Jews*, Josephus mentions an Atomus, a Cypriot magician working for Felix at Caesarea. Atomus convinced a woman to divorce her husband, who had circumcized to marry her, to marry Felix. This woman's sexual status was later exaggerated and related to Atomus directly, which means "the small one", or another popular name of similar meaning: Paul.

Paul and Simon from Samaria were characters parallel to each other and during the 2nd century they became associated with Thecla and Helen of Tyre respectively. Thecla is a devoted disciple of Paul who is publically shamed naked in a gladiator arena, repeatedly escaping rape and depicted in humiliating terms in relation to Paul when he is in prison. Helen of Tyre, a play on "Helen of Troy", was a sex slave in Tyre which Simon from Samaria purchased and took as wife.

The role of Paul with Thecla and Simon with Helen of Tyre in satire was in sexual context, hissing up the crowd as a foreplay for orgies. Since such secret societies were forbidden under Roman rule, people used code words as "divine revelation" to refer to these experiences. The complexity of the code words became over time whole parables that mocked the elite, laws and became new cults.

6. Jesus and Mary of Magdala – From Satire to The Secret Messiah

Jesus as a character reflects the story archetypes of Paul and Simon, but with Mary of Magdala as a consort. The parallel between Tyre and Magdala is clear, since Tyre is a city by the sea at the point most far toward west in the local region. Magdala is a city by the west shore of Sea of Galilee.

These two cities are in proximity to each other. The geographically metaphors refer to sexual climax. These metaphors were used in satire for an audience with geographical knowledge.

Two common themes in these satirical pieces is miracle workers and martyrdom. Crucifixion, beheadings, torn apart by beasts in an arena etc. Crucifixion was not considered more holy than other execution methods until The Gospel of Mark, which was written around 98 AD, plus minus 5 years. The Greek in Mark is considerably worse than the other gospels. The author is somebody reading satire and making his own version in response, since Jesus “picks up” other known characters from martyrdom satire as disciples, a brilliant tactic as it makes Jesus “the king” of this genre. The Gospel of Mark was a big hit, specially among students who went to cities for education.

A recurring theme in Mark is the secrecy of Jesus being Messiah, that explains to the readers why Jesus was not considered more important in previous stories. However, at the time, Paul was not known, otherwise it would be likely that Paul would be used in Mark as a disciple. A likely explanation, that I go into later, is that both Paul and Peter were one person: Simon in Mark.

7. Contemplation vs Ambition

At the time, there is a new generation of Jewish youths becoming adults that do not remember the First Jewish–Roman War. Their parents have been wrestling with religious doubts for years, trying to explain the destruction of Jerusalem and its temple. This resulted in story telling about prophets who gave warnings and signs prior to the war, who were ignored by the elite.

The character of Jesus in Mark fits a prophet of this kind, which execution is meant to show the betrayal of the priests, but it also has an added layer of meaning as Jesus as a mystical hero on his own, a sign of youth-thinking that fits with the new generation seizing the day.

This means that Mark is not merely given an explanation to continue existing religious beliefs in the face of problems, but to advance in new direction. Such change of beliefs, due to external loss, is not uncommon. When a culture loses in war it often invents new religions in response.

8. Jesus son of Ananias

There is a mad prophet named Jesus, son of Ananias, in Josephus’ “The Jewish War”, published around 75 AD, which dies struck by a stone hurled from the ballista while going his round and shouting in piercing tones from the wall:

“Woe once more to the city and to the people and to the temple”,
as he added a last word, “and woe to me also,”

The stone struck and kills him on the spot. Those ominous words might have been written by Josephus as a way to explain the events that follow. Notice that this character is somewhat comical and tragic, which fits into the genre of satire. So, it might have been an inspiration for Mark.

9. The Jew Who Wrote Mark

Among most biblical scholars today (2024, see Appendix A), Mark is a result of Christianity as a new religion, where the text is meant to describe the life and teachings of Jesus as a biography. However, this concept is being challenged by new research. The text, or some aspects of it, could have been written by a Jew who struggles to reconcile the events in the past with the present. In particular, the First Jewish–Roman war and its consequences.

The original text of Mark does not have a resurrection and it is known today that nobody speaks about the resurrection of Jesus until the middle 2nd century. When they do, it is always in relation to Paul. This Jew could have been old, somebody that looks back and later the text was changed to give Jesus a new role. However, this Jew could also have been young and engaging with Josephus, literature of satire and Gnostic texts.

With other words, Christianity might have originated around the time when Mark is written.

10. The Conversation About Social Progress

Some of Mark's central themes could have been part of a broader conversation about social progress among Hellenistic Jews. If this broader conversation is taken as the origin of Christianity, it could also be the case that not even Mark is used by the first Christians, but arrives when some of the key ideas have already been established.

Two such key ideas are:

1. Helping women
2. Free education

The overall idea is to use the new access to education as a way to improve society. Instead of thinking of knowledge as a way to power only, it could be used as empowerment and lead to freedom. Early Christians were thinking about equality between women and men.

While these ideas are associated with later developments in Western philosophy, it was precisely the cover up of attempts to do social progress that characterizes Later Christianity. People with new ideas, in particular women, had higher chance of getting burned at the stake. Later Christianity as a whole might be thought of as a bad lie fabricated to hide social failure by masking it behind a promise of eternal glory, conveniently after death. It is cheaper to lie about an infinitely rewarding and assumed hidden reality than to implement practical reforms to improve people's lives.

11. Judaism – or Yahwism?

In the library of Alexandria, established by Ptolemy I Soter, about 323–283 BCE, or by Ptolemy II Philadelphus about 283–246 BC, texts were gathered from around the world and examined carefully by scholars who tried to advance knowledge of the distant past. In this environment, the old Hebrew bible starts to gain its first influence.

Prior to this moment in time, there is no evidence of any person writing anything about the characters of the old Hebrew bible, including Noah, Abraham and Moses. Consider that King David was believed to have lived around 1000–900 BCE. So, there is a gap of more than thousand years where nobody heard or learned about the characters that people consider today fundamental for Judaism. While attributing these stories to oral traditions, there is something else that is strange.

There is evidence of worship of Yahweh during this period, but as a polytheistic religion. People who lived under the Persian empire in Israel adopted Zoroastrianistic rituals that were confirmed by archeological findings in Elephantine (an island in the Nile river in Egypt), a long period of time that people from Israel were escaping Babylonean captivity. These people were polytheistic.

This means one has to be careful to not look at ancient history through the lens of Judaism. Yahwism was popular throughout the Hellenistic period and even in the 3rd century AD. The diversity in Early Christianity and Gnosticism must be understood in the context of Yahwism.

12. Education and Inventing Prestige of Literature

Education in this time expanded beyond the elite class from contemplating old scriptures and quotes by e.g. Pythagoras as mystical sayings, to more manual tasks required for governance. This meant that the overlap between philosophy and religion as practiced among the elite, a sign of prestige of literacy, was mimicked by people who were becoming educated. Those people lacked the social mobility and a corresponding tradition of texts to draw upon. Therefore, they would have to invent texts, e.g. The Gospel of Thomas, to fit in with the signs of prestige they learned through school.

The author of Mark could have been a bored student who makes up a story to memorize a section of Antiquities of the Jews and encoding various fragments as plot devices in Mark. This is not strange, since Simon could have also been based on Antiquities of the Jews and the student could have learned this technique from other students or the teacher. After having a skeleton for this story, it could have been rewritten to include more elements of prestige and drawing on the themes that were conversed about among older people. The author writes to make this text fit in with the tradition.

This raises the question: What is the outlook tradition? In relation to Simon from Samaria, this could have been a Gnostic tradition and satire, yet from a more Jewish perspective. The final part of the original Mark is very telling, because it stops with the women discovering an empty tomb, leaving a cliffhanger for the readers. This fits with a genre that produces multiple stories where the same characters are reused by others. Soon after the published Gospel of Mark, Jesus becomes the second most popular figure after Simon and people start to compare Jesus with Simon.

13. Power Structure in Mystery Cults

Over time, the coded language of satire in mystery cults was used to identify members as in-group or out-group by their knowledge of the satirical undertones (in-group) and literal historical interpretation (out-group). This served two purposes: One that new members could be attracted to these cults by writing about their teachings as religious mysteries. Two if you passed the initiation ritual, then you got access to more secrets, until you reached the inner circle who participated in regular meetings with explicit sexual activity and mystical rituals under influence of entheogens.

Anyone could be initiated, even women and slaves, following the system of old Egyptian cults. However, the elite were often initiated into several cults while ordinary people were restricted to a single cult. It is a classic divide-and-conquer strategy: Create religions and use it to divide people.

The power dynamics in mystery cults is complex, but it is an important background for understanding the literature of satire that could have layered meanings. Satire was written both to criticize the elite, but also to build prestige on its own. So, the elite both tried to control the mystery cults and treated them with suspicion. It was not part of official religion, but the elite and spy networks had their long fingers deeply rooted into these movements.

14. Influence of Philosophy

What might be surprising to some people is how much cultural overlap there is in the mystery cults. Since anyone could be initiated, people brought their backgrounds and beliefs into the cult, not just receiving a new dogma. In turn the texts that circulated in the cults influenced beliefs in more ascetic sects. One clear examples of such cultural overlap is the role of philosophy in these texts.

The influence of Platonism connected philosophical ideas to the cult characters. Simon was associated Nous, which means “mind” or “intellect”. Helen of Tyre was associated with “Ennoia”

which means “thinking” or “thought”. Jesus was associated with “Logos” which means “word” or “reason”. Mary of Magdala was associated with “Zoe” which means “life”.

15. The Woman by The Well

In The Gospel of John, The Word refers to Jesus, but also in the original Greek text, there was Zoe that was The Life, referring to Mary of Magdala. Later Zoe was mistranslated as “life” with a small capital letter, losing its original meaning. Some chapters later, when Jesus meets a Samaritan woman by the well of Jacob, people in Rome knew from Josephus’ first volumes about the history of Jews that Jacob met his wife by the well. Since Mary of Magdala is an important character in this gospel, it is likely that the anonymous Samaritan woman was actually Mary of Magdala, having previous sexual relationships.

To later pious Christians this might sound horrible, but at the time there was a lot of human trafficking going on surrounding the Roman’s elite involvement in mystery cults. Early growth in Simonianism and Christianity happens by greater acceptance of women making a living by prostitution. There is evidence from Early Christian writings that some women also got access to education, which is closely associated with the idea of the community as people brought from living in prostitution (the world) into salvation and becoming the Bride of Christ (divine status).

Or, to put this in more straightforward terms: Rape was common at the time, often the culprit being of so high status that there was no way to process this through the justice system. Finding a partner who had not been raped was very difficult. In the old Hebrew bible, rape often results in executing the victim or marrying the victim to the rapist. However, this practice did not work at the time, so people made acceptance of it the norm, by making it part of their religion.

Another side of this is that providing help for these women got the donations rolling in from wealthy patronesses. The schools found a way to expand their income without taking direct pay from students.

Later, when Christianity domesticated female reproduction by tying it with their salvation, the positive language of accepting women who previously had sexual relationships, was turned into condemnation of people living outside the Christian faith as “living in sin” and “being spiritually prostituted”. The need for growing their base by appealing to low status women was gone and the holy texts were modified or re-interpreted. The same social class of women was later marginalized and the priority was shifted to the women who were established within the sects.

16. Feminine Divinity and Origin of Sin

In Ancient Egypt, properties were inherited from mother to daughter. If you were a female slave, then you might get payed, but not if you were male. A woman could take abortion, travel and participate in trials. People regarded goddesses as equally important as gods, with some of the goddesses being worshipped for several thousand years. The principle of ma’at demanded balance between the feminine and masculine, so the divine authority in a given area was often separated into a female and a male deity.

When Plato writes about the origin of writing, he mentions Thoth, but forgets to mention his female counter-part: Seshat. The name of this goddess has been given to dual-Platonism as Seshatism. Seshatism, like Platonism is a language bias, but favors crediting knowledge by causality over abstraction. There is also an archeological database called “Seshat”. Platonism presents itself as a non-dualistic philosophical position, but this was abused as a patriarchal mechanism that historically has credited men while actively erasing the contributions by women.

To make a long story short, the demographics in Ancient Greece, where only 1 in 10 were women, influenced philosophy and laws that spread with the conquering of Alexander The Great. This included language that was demeaning toward women and through the stories of Pandora and Eve, women were blamed for the origin of sin. If Plato had remembered to give credit to Seshat, then history might have looked very different, as there would be less chance that the myths of Pandora and Eve were altered to turn them from heroines into villains.

Plato's student, Aristotle, became teacher of Alexander The Great and Ptolemy I, who founded Alexandria. In Alexandria, the Hebrew bible gets its first influence and it is possible that the story about Eve as it is presented is not how it was told in oral traditions, but written at the time under influence of mysogeny and philosophical distortions inherited from Plato.

Around the same time, there is a kind of deliberate blindness developed of how the feminine divinity plays in relation to universal divinity, that gets substracted from its contribution in creation of the world to a reduction of women to the role of a mother, wife or daughter. Even in this relationship, the specific details become ambiguous where some people place the same goddess as a wife while others places her as a daughter. The Queen of Heaven gets demoted to Mother Earth and becomes a metaphor for property or land to be exploited.

This blindness is inherited and becomes permeated in the Osiris myth, where Isis, while being popular, presents a dynamic social relationship that is defined in terms of the male deity Osiris, reborn as Horus. Where religious language otherwise would imply an incestuous or unhealthy view of sexuality, its lack of consistency is ignored and the descriptive authority of texts are emphasized above the groundedness in such a way that whatever lacks is to be blamed on the woman. It is done indirectly by raising virginity on a pedestal such that purity of the particular woman also implies the impurity of the average woman and the ambiguous language of worldly concerns and prostitution. This is inherited into the myth of Virgin Mary, which churches were built on top of Isis temples.

17. Zoe and Sophia – The Lost Ark

The Lost Ark is commonly believed to be the Ark of the Covenant which is said to make an army invincible. The Ark and the Menorah was pillaged from the second Jerusalem temple, which is recorded on a relief from Arch of Titus. However, most people do not know the true meaning of the symbolism of the Ark and the Menorah.

The Ark was a footstool of Yahweh that signified his presence in the Jerusalem temple by his invisible body anchored to Earth through his feet. This religious language communicated groundedness and steadfastness, both to crush enemies and protect the nation. The Menorah is a stylized tree with seven branches that represents Asherah, Yahweh's wife. So, The Lost Ark is actually a triple loss for Asherah: First, the loss of the original meaning of the symbol. Second, the loss of the symbol from its original place. Third: The loss of the missing symbol, since only The Lost Ark is credited as actually being lost, while the Menorah is seen as taken up a smaller role.

The corresponding triple loss in Early Christianity is first Zoe, the wife of Jesus (Logos) that symbolises the balance between female and male divinity and participation of women in the formation of religious beliefs. The second loss is Sophia (Greek for wisdom), the sister of Jesus that symbolizes autonomy and independent authentic divinity. The third loss is the displacement of these sects that worshipped Zoe and Sophia with the sect of Virgin Mary that did not tolerate any other perspective than their own doctrine, but reduced the participation of feminine divinity into the singular role of divine motherhood, conceived by a gender operation of The Holy Spirit (Asherah).

The Lost Ark can not be found, but not because of a missing physical item: A lost memory.

18. Saturninus of Antioch

To build up the mythology around Jesus from Judea, new schools were established in early 2nd century by people who originally were followers of Simon from Samaria. The Platonic teachings in relation to these schools might have resulted in people running these schools knowing that what they taught was fiction or satire. The reason is that Plato in “The Republic” advocates lying to the populace while preserving the truth for the elite. Later, priests were separated from theologians.

A possible author of Mark might be Saturninus of Antioch, which studied under Simonianists and starts his own school teaching about Jesus around 100 AD. The growing popularity of the Jesus figure could have resulted in the author realizing the potential for making a living out of his work.

19. Lucifer and Early Birds

By the time when Pliny the Younger writes to Trajan in 112 AD, there are Christians that cause social unrest and suspicion by meeting up before dawn to sing hymns to Lucifer, the lightbringer, which at the time was connected to Jesus by Early Christians. In tradition with the Gnostic schools, Lucifer or Satan was thought to be the savior deity or an authoritative avatar of it and considered evidence that Jesus participated in stories of the old Hebrew bible. It is only later that Lucifer or Satan is associated with the devil. After singing hymns, the followers gathered around a meal.

20. Alpha and Omega – The Beginning and The End

Reconstructing the original Mark as it might have been written by Saturninus of Antioch around 98 AD might be difficult, but one can use available scientific evidence and a bit of creativity. Gnostic Early Christians had a different concept of sin than in Late Christianity. Time could be perceived as cyclical. In Dionysus cults, death and resurrection could be interpreted metaphorically as the change of the seasons. Therefore, it is possible that the original beginning and end of Mark might have been something like:

The good news about Jesus the Nazirite, the Son of God.
Jesus the Nazirite came to Galilee, proclaiming the good news of God.

...

But when they looked up, they saw that the stone, which was very large,
had been rolled away. As they entered the tomb, they saw a young man dressed
in a white robe sitting on the right side, and they were alarmed.

“Don’t be alarmed,” he said. “You are looking for Jesus the Nazirite, who was crucified.
He has risen! He is not here. See the place where they laid him.
But go, tell his disciples and Simon,
‘He went ahead of you into Galilee.
Where you saw him, just as he told you.’”

Trembling and bewildered, the women went out and fled from the tomb.
They said nothing to anyone, because they were afraid.

21. Resurrection and Early Use of Mark

Contrary to what many people believe, resurrections were not uncommon in the Hellenistic world. Important people were often deified using a translation fable, that involved birth by a virgin

signifying unusual gifts or abilities, a tragic death signifying sorrow, a missing body signifying mystery, having met or being seen by somebody while traveling signifying a witness, ascension toward the heaven signifying divine status. Such translation fables were part of the legacy of authority in the Roman empire. There are over 70 such stories circulating in the 2nd century.

What the Early Christians philosophize in schools about using satire, is a “suspension of belief” in the existing authority, kind of when an actor addresses the audience in the middle of a performance. For example, in Mark, the young man who escaped the Garden of Gethsemane and who sits inside the tomb, is the author himself, addressing the other characters in the story, shocking them like when addressing the audience in theatre. The original Saturninus’ Mark might have been satire about translation fables in general, connected with the martyrdom satire genre, with a hint of contemplation of the past events when the temple in Jerusalem was destroyed.

This combination makes it fit into multiple genres of literature and thus making it more appealing for a broader audience. The complexity makes it ambiguous, fitting different interpretations of the text. However, more than anything else, these properties of the text mimicks signs of prestige literature. The Greek is bad, but the story has potential. Later gospels improves the Greek quality significantly.

22. The School Environment

Saturninus of Antioch might have written Mark as satire while being bored as a student. Everybody that reads Mark at this time are in the social environment of Saturninus. They know that this is meant to be satire. It is only later that people starts emphasizing the holiness of the text. While this story was not interpreted literally at the time, it could have been fascinating enough and considered relevant for philosophical ideas and critical thinking about history. The success of Mark could have made it possible for Saturninus to realize that he could make a living as a teacher. This could be why Saturninus breaks away from Simon and starts teaching about Jesus in 100 AD.

One reason that a such origin of Mark makes sense, is that there are few people who can read and write. These people are more closely socially connected as a group than average people. They have different opinions and beliefs they advocate. Most people who learned to read and write, learned Greek and were often inspired by classical texts from ancient Greece, due to the legacy of Alexander the Great. Schools are the most likely places to find people who engage in intellectual debates and experimentation with literature. This means it is not unthinkable that Mark might have been written by a student or teacher, like Saturninus of Antioch.

Schools were heavily in competition with each other, so using a mystical avatar for the school was a marketing scheme. When new students arrived at the harbour, the teachers might occasionally start violent fights among themselves to get more students. While Simon and Jesus are avatars that people today associate with religious beliefs, these avatars at the time might have been more like brands of education. Students learned about these characters alongside history, philosophy, literature and other more practical disciplines related to governance, politics, analytics, math, geometry etc.

23. John the Baptist

It is unlikely that Saturninus would have included John the Baptist in his version of Mark. The reason is that the sections with John the Baptist are using quotations of scripture, which was not common in early 2nd century. It is only after Theodotion’s translation of the Hebrew bible around 150 AD that quotations become popular. Furthermore, these sections in Mark are like official stamps and signatures of churches to verify the authenticity of Jesus as both historical and divine.

24. Ouroborus

In most religious doctrines, a holy person is attributed historical events that defy the assumptions that historians use when reconstructing a chronology of events in the past. These assumptions are: People do not have superpowers, people age one year continuously per year, people get born and die, people do not go to space, people do not travel in time, people do not ride fantastical animals and people do not resurrect from the dead or ressurect others. Out of these assumptions, there is one that is avoided in religious doctrine because it complicates the belief system: Traveling in time.

The reason time travel is avoided in religious doctrine, is because you need high IQ to reason properly about events. People who follow religions are on average less intelligent than the average in the whole population, while highly intelligent people often prefer no religion or embrace a multitude of religious perspectives. In the Gnostic enviroment around 100 AD, people are above average intellect and they are willing to take more risks in their stories.

In Gnosticism, the Ouroborus is a snake that bites itself in the tail, creating a circle. This is a symbol of eternity and reincarnation, or continuous death and rebirth. This means that Saturninus could have written a story where the end leads back to the beginning, as a symbol for the beliefs he shared with his community. It might not have been meant to emphasize the resurrection as such, but to contrast this kind of resurrection from resurrection in other translation fables at the time, satirically.

As Christianity went more popular, this part of Mark was ignored due to the difficulty of communication. The role of resurrection in Later Chrisitanity avoids this form of time travel and continues the tradition of translation fables, but with the addition of forgiveness of sins built into it.

It makes more sense for a Gnostic to tie back the end to the beginning of the story. Early Christians also preferred texts in book format, which unlike scrolls did not have to be rewinded back to the beginning. The story of Mark with a connected end and beginning might have a bigger effect for readers who could immediately start over with the first page after closing the last page.

25. From Simon to Peter

“Simon” in Saturninus’ Mark might have not changed name to Peter, as it is no reason for him to do so based on the satire genre available to him at the time. This could be a later 2nd century change, possibly as a way for a group to distinguish themselves away from Marcionism, who used “Cephas” in Paul’s letters and from other Gnostic sects that used Simon from Samaria.

26. From Simon to Paul

While the name change of Simon to Peter is evident, it is less clear what happened with Paul. One likely series of event is that Marcion of Sinope uses “Paul” instead of “Simon” to distance himself from Simon bar Kokhba. Marcion claims to be a follower of Paul, but when he travels to Rome he joins the school of Cerdo, a Simonian, at least according to Irenaeus when writing “Against Heresies”. It is therefore possible that “Paul” was another name for “Simon”.

The confusion is not made easier by “Cephas” in Paul’s letters being associated with “Peter”, which is another name for Simon. However, this interpretation is imposed by a sect that claims to be inheriting apostolic authority from Peter. Inherited apostolic authority was something that replaced the tradition in early 2nd century of direct spiritual revelation that could be performed by anyone who was a follower of Christ. By leveraging this association, this sect hijacks the Pauline movement in Early Christianity and promotes itself as the holy authority.

The name change from “Simon” to “Paul” could have originally been a way of targetting Simonians to convert them over to Marcionism. However, as the sect of Peter makes progress, they rename the renaming (!) to cover up their own renaming from “Simon” to “Peter”. Hence, the change from “Simon” to “Paul” becomes the known name change today from “Saul” to “Paul”. The name “Saul”, in Hebrew is an interpolation between “Shimon” and “Paul” into “Shaul”.

27. The Satan – The Adversary

The antagonizing of Satan in Mark might not have been part of the original. In the Hebrew bible, The Satan was a title of an archangel in Yahweh’s council which means “adversary”. The word “Satan” is a direct translation. So, the conflict between Gnosticism and Jewish Christianity was a later development. However, it is possible that Satan was used to introduce paradoxes, such as when Jesus is blamed to drive out demons because some claims he is possessed by an evil demon himself. The author of Mark is simultaneously drawing on Jewish motives, but also is breaking away from Jewish traditions toward Gnosticism. Jesus in the text violates all kinds of Jewish laws and explains how these laws are not absolutes.

The Gnostics did not view Satan as evil, but as a powerful archangel or archeon that was an adversary to the creator deity. Satan or Lucifer might have been considered an avatar of the highest deity that defied historical realism. This is because Lucifer, the lightbringer, was seen as a mediator of the message that gave enlightenment to the followers. When Jesus in Mark wakes up early in the first chapter, this might have not be to pray, but to sing hymns. His disciples, looking for him, finds Jesus at sunrise (this makes much more sense instead of saying that everyone are looking for him). This could be why Early Christians woke up before dawn to sing hymns to Venus, the planet associated with Lucifer, at the time of the writings of Pliny the Younger in 112 AD.

28. Samson and Nazareth

The Messianic title of Jesus could have been a middle to late 2nd century change to better handle Jesus as a character in politics. The original title might have been “the Nazarite” or “the Nazarene” from the story of Samson in the old Hebrew bible, Judges 13:5:

You will become pregnant and have a son whose head is never to be touched
by a razor because the boy is to be a Nazirite, dedicated to God from the womb.
He will take the lead in delivering Israel from the hands of the Philistines.

Due to the events of the 2nd century, the later section of this verse might have been interpreted as The Nazarite leading the rebellion against the Roman empire. So, The Nazarite could have been changed into Nazareth, a city, by some people reading Apocryphon of John as a side story taking place while the disciples are looking for Jesus before sunrise. By turning this title into a city, it was less politically provoking and The Messiah, which by the Qumran sect could also mean a priestly person, was put in place. However, the angel at the end of the story says “Nazarene” which might be a historical trace left behind of the original title of Jesus (it does not make sense for the angel to refer to Jesus’ birthplace).

29. Tacitus and Simon bar Kokhba

When Tacitus writes around 116 AD, he is suspicious toward Christians and blames them for the Great Fire of Rome under Nero. However, this is not historically possible as Christians did not call themselves “Christians” at that time. Furthermore, he uses the title “procurator” for Pontius Pilate which indicates he uses Antiquities of the Jews. This also implies that the section about Jesus where

he is executed by Pontinus Pilate is authentic by Josephus, since Tacitus uses Josephus. This again explains where the author of Mark gets the name “Jesus” and the execution by crucifixion.

However, this section is also debated among scholars. Some argue that it is a Christian interpolation. Others argue that “Christians” was originally “Chrestians”, another group of people blamed for the Great Fire of Rome. If the author of Mark does not get the name “Jesus” and the execution by crucifixion from Josephus, then Jesus might have been a figure used by schools based on Joshua in the old Hebrew bible that the author of Mark wrote an origin story for, but placing him in the wrong century to make the character more appealing to a contemporary audience.

As the texts from these cults were copied into remote regions of the Roman empire, people started to interpret them literally as historical events, perhaps with help from Tacitus’ writings. However, instead of people thinking about these as events taking place in the 1st century, some thought, lacking training in history, that these texts were prophecies or records of history from the 2nd century, due to mixing the names of Simon from Samaria and Jesus from Judea with the rebel leader Simon bar Kokhba under the Bar Kokhba revolt.

From 132 to 135 AD, a rebel named Simon bar Kokhba established a Jewish state in Judea. Simon crowned himself as nasi (prince) and was by some rabbinic scholars imagined to be the expected Messiah. Simon was killed by Roman troops and within the next year all rebels were killed or enslaved. However, the war was catastrophic for the Romans as well, who were almost defeated.

30. Religious Integration and Suspicion

Samaria had before the war integrated their religious rites with Hellenistic ones. Emperor Hadrian planned to do the same for Judea. The war started when Hadrian abolished circumcision. This idea of abolishing circumcision opens up for the later author of Paul’s epistles to integrate gentiles with Jews under the same religion, but without coercion.

Most people in Rome at the time thought about Samaria and Judea as more or less the same place geographically. Therefore, “Simon from Samaria” was conflated with Judea, due to the name of the rebel leader and “Jesus from Judea” was also conflated with the same person and by the parallels in the satirical stories.

Before the war, the stories about Simon from Samaria and Jesus from Judea were biased toward Platonism. However, after the war, the Messianic motive and the suspicion of rebelling against the Roman empire was connected with these two characters. The role of savior, as in enlightenment, was conflated with the role of savior from oppression. The result was that Gnosticism and Christianity were being started to be seen as a threat.

31. Marcion of Sinope’s Idea for a New Jewish Practice

One of these people who anticipated this problem of viewing Gnosticism and Christianity as a threat, was Marcion of Sinope, who made his wealth from ships in connection to the Roman elite. At the time, Gnosticism and Christianity were not fully established religions on their own, but part of what Hellenistic people did in general as a culture, irrespective of their backgrounds.

Marcion started thinking about a new version of the Jewish religion that could reduce the tension between Jews and Gentiles. Through his connections, he became aware of the schools in Rome preaching about Simon and Jesus. He traveled to Rome and joined the communities around these schools, with the plan to establish his own school preaching his new approach.

Marcion's idea was to take some books from the Hebrew bible and create new texts to start a new religion that contrasted the old Jewish texts with the new texts, side by side. He did not have a concrete time period in mind for the new texts, but thought about it in a Platonic sense. Neither did Marcion think about using Jesus as the main character, but he had read Acts of Paul and Acts of Andrew and with his own training in writing letters, he thought about writing under the name of Paul.

The lexicography of Marcion's gospel is very similar to his letters by Paul, but he does not reference the gospel in these letters. So, this means Marcion's gospel was written later and Marcion might have started on Paul's letters prior to arriving in Rome.

Marcion refers to Paul fighting wild beasts in an arena in Acts of Paul and the incestuous mother in Acts of Andrew in Paul's letters. These works are satire, which casts doubts on historicity of Paul.

Marcion starts on his gospel without a historical character in mind, but he might have used The Gospel of Thomas for inspiration. Marcion's gospel becomes the Q source for Matthew and Luke.

32. The Schools in Rome Collaborated with Marcion

From 138 to 144 AD, the community in Rome interacts with Marcion and comes up with the idea to place the time period of the new texts in the 1st century, before the Alexandrian riots in 38 AD. John the Baptist died in 36 AD, so this was a convenient starting point to branch off historical reality into the made-up history that would underlie this new religion. They use Jesus as the main character, which is a problem since Pontius Pilate last year as prefect is in 36 AD, the same year when John the Baptist dies. However, this historical detail was unknown to the community, so they make Jesus preach for whole 3 years after the death of John the Baptist, before being executed by Pilate.

All the canonical gospels in the New Testament were written or redacted in this time. The authors of these gospels knew Marcion and they critized each other's texts. The authors of Matthew and Luke have in front of them Mark and Marcion's gospel when writing.

The author of John might have taken a romantic story about Jesus and Mary of Magdala and adapted themes from Marcion's gospel.

33. Bye, Satan!

In these texts, Lucifer or Satan is redacted from being associated with Jesus, but they use Seth from Isis cults, which had temples in Rome at the time, to create the devil character, in order to discredit the competing Gnostic sects. Another possible source of the devil might be Zoroastrianism. It is very likely that the devil was influenced by Hades in Greek mythology.

They have Jesus claim that the Pharisees are children of the devil. This divorces the Jesus character from earlier schools of Gnostic traditions and the spiritual rituals of singing hymns before dawn. One could also speculate about this as a metaphor for blaming the priestly elite for the fall of the Jerusalem temple by using language from the Qumran sect that thought of themselves as "children of the light" for following a Sun calendar and "children of the night" for following a Moon calendar (the official temple in Jerusalem). So, "children of the night" could have become "children of the devil" over time as the devil character evolved.

However, one should also try to think about this from the perspective of Yahwism and Gnosticism. Due to the popularity of Yahwism at the time and its influence in places where people went to school, it could be that the Jesus character claims the creator deity in Judaism is the devil.

34. The First Canon – “Warning: This is fiction”

Marcion also finishes the seven letters attributed to Paul, but hesitates with referencing from the life of Jesus, as his original intention was to create a new Jewish practice in a more Platonic sense, allowing gentiles to partipate. So, Marcion writes under the name of Paul insisting that the revelations were not received by Jesus in person, but in vision after the death of Jesus.

Marcion considers the other gospels, except his own, as plagiarism, combined with worries that people would interpret the Jesus character as a solid historical figure instead of as an inspirational mythical figure based on the satirical texts he read. He publishes his canon without Mark, Matthew, Luke and John.

At the time, Acts of The Apostles is not yet written. However, there are 3 additional letters attributed to Paul in his canon, which might been written by Apelles, a disciple of Marcion. Paul’s Apollos might be simply Apelles replacing “e” with “o”.

Marcion’s canon becomes the standard, also among scholars who supplement with Mark, Matthew, Luke and John and other texts. Marcion’s canon shields him from satire and Marcionism spreads successfully. The success paves the wave for Matthew, Luke and John, piggy back riding Marcion.

35. Competition – Justin Martyr, Hegesippus and Acts of The Apostles

In the middle of the 2nd century, satire has become a weapon, not used to mock the Roman elite or Jews, but to attack other competing cults who produce texts in the same genre.

Justin Martyr (For assumptions – see Appendix B), being familiar with the events surrounding Marcion of Sinope, responds to Marcion’s canon by modifying The Gospel of John, censoring out the first meeting between Jesus and Mary of Magdala. The reason is that he wants to disassociate Jesus from Simon from Samaria, getting rid of the clear parallels between the two, such that he can put Simon into Acts of The Apostles and make fun of him as a reference to Marcion of Sinope.

Knowing that Apollos refers to Apelles, this figure is claimed in Acts to only know about baptism of John the Baptist, something that contradicts Paul’s letters. This claim is to compete with Apelles’ version of Marcionism in Alexandria.

Justin Martyr hires a chronicler, Hegesippus, to outline the story of Acts of The Apostles. This is in 157-165 AD.

Justin Martyr is a resourceful man. He not only produces Acts of The Apostles to exploit the new Pauline movement, but he also modifies The Gospel of Luke to make it sound like the same author of Luke has also written Acts of The Apostles.

However, Justin Martyr is not satisfied. He writes “First Apology”, inspired by “Apology of Socrates” by Plato. This gives him leverage to present his cult as persecuted by Roman authorities and give more credence to Jesus and Paul as a characters.

36. Going Mainstream

By the time of the late 2nd century, the competition between these cults spiraled into many-layered meanings of the same texts, to a such extent that the profits of obtaining new followers, in combination with the aging founders who no longer participated in sexual rituals, focused their energy into developing their mythology and presenting it as superior to everyone else’s.

Like any organized religion in history around the world, this new religion is not exempt from profit motives. Forgeries at the time are common by opportunists and with them comes accusations of heresy. However, the Ancient Greek word *haíresis* (αἵρεσις) at the time means party, or school, of a man's choice. This is a reference back to the early 2nd century when there were Gnostic and Christian schools. Accusations of heresy is primarily a fight about profits, not authenticity.

37. End of World Is Not The End of The World

The stereotypical view of an Early Christian among many scholars, even today, is a poor uneducated woman who believes in an immanent End of The World. However, this is biased toward the belief among scholars that Jesus was an apocalyptic preacher, Paul's letters and Revelation. To deconstruction this illusion, one have to consider that Revelation was a controversial text that most Early Christians did not accept. Paul's letters are not referred to before the middle 2nd century and there is no solid historical record that Jesus was a person living in the 1st century. Actually, we have more evidence of Early Christians believing that Jesus was Lucifer than Jesus' historicity. I have previously argued that Jesus historicity might have very well been Joshua in the old Hebrew bible, but like with Santa Claus, the character gets a new set of associations by being used in advertisement of schools and people write origin stories placing him in the 1st century to make him seem more relevant.

So, the actual evidence that Early Christians, that consisted mostly of women, were mostly poor, uneducated and expecting Jesus to return any time soon, is not as well supported as one might have thought. On the contrary, we actually have texts written by women, which suggests that these people were educated. Furthermore, what they write about is to advance social progress and the status of women, which seems to increase the mental gap to an apocalyptic mindset.



The above motive in Catacomb paintings is often seen as Noah receiving signs of land from a dove bringing back an olive branch. However, the same motive could have overlapping meaning with baptism and receiving The Holy Spirit in form of a dove, a sign of prestige art and literature.

The more likely view of an Early Christian is an educated woman who have ideas on her own and an outlook of feminine divinity that embraces people with previous sexual relationships. Women could be leaders and teachers of Christian sects. With other words: A feminist. People who believe in the radical idea that women are people.

Another reason that giving the exaggerated impression that Early Christians thought the world was ending, is that women are later criticized for not worrying about starting families. However, this requires understanding the actual context at the time in Rome, when women could own land. Not starting families could mean that they spent their fortunes helping other women, giving higher priority of growing the movement than starting and establishing families. This was likely encouraged by preachers women and men alike, to compete with other sects in the early phase.

A poor woman would probably not have the choice to not start her own family given any opportunity. There was plenty of ways to pressure poor women into marriages. So, when a woman is criticized for not getting married, this implies that the woman probably was wealthy. Coupled with the evidence that these women wrote texts, my conclusion is that they were both wealthy and educated. However, this does not exclude exploitation by other men leading sects.

38. Indoctrination and Misinterpreting Satire

The first scholar who got really fooled by the cult of Jesus might have been Tertullian. He notices something suspicious about Paul: Paul seems very similar to Simon from Samaria. However, since in The Acts of The Apostles, the authors makes up a Jewish name for Paul, interpolating between “Shimon” and “Paul” to get “Shaul”, Tertullian believes in his naivety that “Saul” is connected to King Saul in the Old Testament. Unable to reason critically, Tertullian accepts Paul as an apostle of Jesus for the gentiles.

Tertullian goes on to create texts condemning the feminist radicals who did not worry about starting families and he also tries to harmonize the various competing cults which were both polytheistic and monotheistic. He invents The Holy Trinity of “The Father, The Son and The Holy Spirit”, based on Simonianists’s Trinity “Father of Samaria, Son of Judea and Spirit of the Nations” in 180 AD, that might have originated with the conflation of Samaria with Judea under the Bar Kokhba revolt.

39. The Complex Competing Businesses of Exploiting Women

The texts are exploiting vulnerable women with low education, to use them as sexual partners and to extract as much wealth as possible. Women in Rome were a minority, only 1 out of 4, but they could own property and some of them were wealthy. The wealthy female patronesses sponsored the meals during the meetings of the cults, which were significant costs, since people had to travel long distances and get a proper meal in order to have enough energy to return. This meant that saving money for the future, establishing families and having children was less of a concern for women.

This exploitation of women might have long lasting consequences that reduced the social status of women in society in general, but also provided some more protection. In Ancient Greece, the demographics was collapsing, only 1 in 10 were women, creating a high risk of kidnapping and selling women into prostitution. This had recovered somewhat in the Roman empire to 1 in 4. Early Christianity utilizes their female role models, such as Helen of Tyre and Mary of Magdala, who starts with prostitution and ends up as goddesses. What started as satire to make fun of the Roman elite, became an important path for social progress among people in the lowest levels of society.

First, women were exploited sexually in mystery cults, who were closely associated and controlled by the Roman elite. The breakaway from these cults angered the elite, who started to persecute

Christians for ruining their human trafficking business. While Christianity never stopped exploiting women, it provided a better alternative than the competition, which is why it became so popular.

Christianity attracted more women than men, lifting up women from the lowest levels of society, at the same time it tanked the fortunes of rich women over time. These rich patronesses saw it as a way to buy influence through charity, by match making skilled workers with slave women. This is why Jesus became a carpenter, to stimulate the love making business that overcame social stigma against prostitution. A slave woman raised to wife in a prospering working class, having more access to education, was worth more to the rich patronesses. It was a good deed to be rewarded in the afterlife. The skilled workers in turn contributed to construction and art in Christianity, which in turn attracted more people.

The demographics was restored under Christianity, who forbade killing female babies. Female babies were often put out on the road to be picked up by others. Christians picked up these babies, since they had a clear social path forward and could attract new followers in a population where there were too few women. One can think about this great turn around as a white washing process of the social status of the lowest women in society. After a successful start, Christianity then turned on these women and continuously in the centuries to come, eradicated the traces of this ever happening. No more Helen of Tyre or Mary of Magdala, who were “managed” and put aside.

The great costs of sponsoring the growth of Christianity might have tanked the fortunes of important key figures in the Roman empire, that concentrated the power on other women who had enough fortune to survive in the long run. It resulted in greater economic inequality among women, where the masses were lifted up somewhat, yet still separated from the elite.

The instability of the Roman empire was progressing further in the late 2nd century. Marcia, a concubine of emperor Commodus with Christian sympathies, puts poison in the emperor’s drink after learning Commodus planned to execute her the next morning. Commodus dies being choked by Narcissus, while vomiting up his poison. Marcia gets killed by Didius Julianus in 193 AD.

40. Conclusion

The ball keeps rolling for centuries to come, when these events are forgotten.

Satire in the beginning of the 2nd century ended up being interpreted as literal historical events at the end of the same century and turning into historical events on their own. This is why I nickname this century:

In Saeculum Satyrarum – The Century of Satire

THE END

Appendix A: Why this chronology is more likely than the traditional chronology

There are two primary reasons why the traditional chronology fails:

1. The Synoptic problem
2. Failure to ground Early Christianity in any external source before *Antiquities of the Jews*

The Synoptic problem is that Mark, Matthew and Luke are so similar texts that they can be compared side by side and sometimes uses the exact same sentences. This means they can not be independent sources. However, they are also different, so one must give some hypothesis to why this is the case. To solve this problem, scholars suggest an unknown “Q” source. However, nobody has given a good explanation why the authors of Mark, Matthew and Luke could write separately by decades in the traditional chronology using the same Q source, without any other author seemingly knowing about it.

The answer, suggested by Prof. Markus Vinzent, is that there is a small group of people who know each other and their works. They change their texts in response to the other texts. This is reasonable given how few people can read and write at the time and the authors contribute to similar genre.

Tertullian writes about a preface to Marcion’s gospel that accuses the other gospels of plagiarism. This means that the gospels must have been written around the same time as Marcion’s gospel.

There is a lot of evidence that people in the Christian tradition fabricated the historical paper trace back to the supposed events in the 1st century. There is no reliable external source.

The traditional chronology uses Papias of Hierapolis to connect 2nd century with oral traditions in the 1st century. However, the quote of Papias about Judas is satirical, in line with the satire hypothesis. Given that the birth of Justin Martyr varies by 20 years of the given evidence, Papias might have lived 20 years later than the traditional chronology from 60 AD to 130 AD. This puts Papias around 80 AD to 150 AD, only 13 years old when *Antiquities of the Jews* is published.

Prof. William Arnal emphasizes that there might be a fallacy to view early Christian writings as taking place separate from the general environment at the time. The Gospel of Mark is an attempt to explain what could have happened in the past to cause the destruction of the temple. This was a conversation that Jews had in the period after the First Jewish–Roman war.

Appendix B: Justin Martyr as author of Acts of The Apostles

When exploring this direction, I assumed that Justin Martyr wrote Acts of The Apostles. This is simply because he writes in Greek, knows Marcion, has the right age and criticizes other sects in Early Christianity that competes with his own. On what basis, unless he establishes his own canon?

Justin Martyr has ability, motive and opportunity.

There might be some other person at the time, however, due to Occam’s razor, there is no reason to invent additional entities.

I believe Justin Martyr redacted the first meeting between Jesus and Mary of Magdala because it basically ruins the whole story. The better story existed prior to this change. Mary of Magdala is the first person who meets the resurrected Jesus and Jesus says to Mary of Magdala that she should not touch him. This means, they were probably having a romantic relationship in the original story. This is in line with the parallels between Mary of Magdala and Helen of Tyre.

Acts of The Apostles is clearly written with help from a chronicler, which I assume is Hegesippus. This text forms the basis for the traditional chronology that fooled people for a long time. However, Acts of The Apostles uses Antiquities of the Jews frequently and contradicts Paul's letters, which indicates that it is a forgery.

Appendix C – Feminism in Early Christianity

To learn more about Feminism in Early Christianity,
I recommend checking the works of these scholars:

Elisabeth Schüssler Fiorenza (Research Professor of Divinity at Harvard Divinity School)

Jeannine K. Brown (Professor of New Testament at Bethel Seminary)

Jennifer Bird (Ph.D)