

**SAINT PAUL:  
DID HE LIVE ONCE, THRICE OR NOT AT ALL?**

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**CONTENTS**

<b>I</b> Why do historians find it difficult to defend St. Paul against deletion by revisionist Bible scholars?	2
<b>II</b> First century <i>Paulus</i> and fourth century <i>Paulos</i> : Why are the first portraits of Paul only created a quarter millennium after his death?	4
<b>III</b> 1 <sup>st</sup> century Paulinists, 4 <sup>th</sup> century Paulinians, and 8 <sup>th</sup> century Paulicians: Where are the sources for the persecution of Paul's followers in Asia Minor?	10
<b>IV</b> Where are the synagogues of Paul's early teachings and the churches of his followers?	17
<b>V</b> Results	27
<b>VI</b> Jesus: an addendum	29
<b>VII</b> Bibliography	30
Acknowledgements	31

**LEFT: FACIAL COMPOSITE OF ST. PAUL (c. 10-60 AD).** This composite image is based on surviving portraits from the first millennium AD (examples p. 5 below). It was created by the State Criminal Police Department (*Landeskriminalamt*) of North Rhine-Westphalia/Düsseldorf (Germany) in 2008. [<http://www.kathtube.com/player.php?id=4458>].



## I Why do historians find it difficult to defend St. Paul against deletion by revisionist Bible scholars?

The lack of non-biblical and/or non-Christian sources on St. Paul (conventionally dated 10-60 AD) provides revisionists – with Hermann Detering [1953-2018] as the most erudite representative – with their strongest proof for deleting a “**fabricated Paul**”<sup>1</sup> from the history books. Even Flavius Josephus (37-100 AD) and Tacitus (55-117 AD) never mention him. Paul is said to have been invented in the 2<sup>nd</sup> century AD and projected back to the 1<sup>st</sup> century. Mainstream scholars are loath to follow such a radical step.<sup>2</sup> With regard to the sources, however, they cannot convincingly refute their challengers:

“It might come as a surprise, but outside our New Testament records we have very little additional historical information about Paul other than the valuable [although **300 years later**; GH] tradition that Jerome [347-420 AD] preserves for us that he was born in the Galilee. The early Christian writers of the second century (usually referred to as the “Apostolic Fathers”) mention his name less than a dozen times, holding him up as an example of heroic faith, but nothing of historical interest is related by any of them.”<sup>3</sup>

There are a few letters mentioning Paul who started on his first missionary journey from Antioch. Yet, they are exclusively attributed to Christians: (1) Clement of Rome's epistle to the Corinthians (late 1<sup>st</sup>/early 2<sup>nd</sup> c. AD); (2) Ignatius of Antioch's letters to the Romans and to the Ephesians (early 2<sup>nd</sup> c. AD), and (3) Polycarp's letter to the Philippians (early 2<sup>nd</sup> c. AD). The few Christian traditions about Paul contain improbabilities and even impossibilities. It is not settled, e.g., if Paul was born in Tarsus (Roman province of Cilicia) or in Gischala/Galilee.<sup>4</sup> For the doubters of Paul, of course, these sources are not sufficient for a refutation of their claims. The Paul defenders also cannot help but concede the problem of the missing non-Christian sources regarding Paul.

<sup>1</sup> H. Detering, (2018), *The Fabricated Paul: Early Christianity in the Twilight*, 1<sup>st</sup> German ed. 1995; [https://www.amazon.com/dp/1981040811/ref=sr\\_1\\_2?ie=UTF8&qid=1527493157&sr=8-2&keywords=fabricated+paul](https://www.amazon.com/dp/1981040811/ref=sr_1_2?ie=UTF8&qid=1527493157&sr=8-2&keywords=fabricated+paul).

See also R. M. Price (2011), *The Amazing Colossal Apostle: The Search for the Historical Paul*, Salt Lake City/UT: Signature Books.

<sup>2</sup> For a regularly updated documentation see R. Carrier (2015-2020), *The Historicity of Paul the Apostle*, blog; <https://www.richardcarrier.info/archives/7643>.

<sup>3</sup> See J. Tabor (2014), “The Quest for the Historical Paul”, *Bible History Daily*, 14-08-2014; <https://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/people-in-the-bible/the-quest-for-the-historical-paul/>.

<sup>4</sup> See J. Tabor (2014), “The Quest for the Historical Paul”, *Bible History Daily*, 14-08-2014; <https://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/people-in-the-bible/the-quest-for-the-historical-paul/>.

Even Paul's "own" works cannot be taken as proof of his existence. After all, text-critical research<sup>5</sup> has found that of the thirteen letters (plus Epistle to the Hebrews) attributed to Paul – a weighty component of the New Testament – seven at most can securely be traced to one and the same author. Already his equation with the far-traveled Paul is disputed.

<b>Grades of authenticity of the thirteen New Testament Epistles attributed to St. Paul<sup>6</sup></b>	
<b>More or less undisputed as authentic Pauline.</b>	(1) First Epistle to the Thessalonians (~50 AD [maybe before 48 AD]; written in Corinth) (2) First Epistle to the Corinthians (~53/54 AD; written in Ephesus) (3) Epistle to the Galatians (~55 AD; written in Ephesus or Macedonia) (4) Epistle to the Romans (spring 55 AD; written in Corinth) (5) Second Epistle to the Corinthians (55/56 AD; written in Macedonia) (6) Epistle to the Philippians (~60 AD; written in Rome, Ephesus or Caesarea Maritima) (7) Epistle to Philemon (~61 AD; written in Rome, Ephesus or Caesarea Maritima)
<b>Probably written by disciples conveying Paul's intentions (so-called <i>Deutero-Paulines</i>).</b>	(8) Second Epistle to the Thessalonians (50/51 in Corinth or 95-100 in Asia Minor or Macedonia) (9) Epistle to the Colossians (~70 AD; written – maybe by Timotheus – in Asia Minor) (10) Epistle to the Ephesians (~80-90 AD; written in Asia Minor)
<b>Not authentic but still written in the spirit of Paul (so-called <i>Corpus Pastorale</i>).</b>	(11) First Epistle to Timothy (written ~100 AD in Ephesus) (12) Second Epistle to Timothy (written ~100 AD in Ephesus) (13) Epistle to Titus (written ~100 AD in Ephesus)
Sermon (not in form of a letter).	Epistle to the Hebrews (between 40-95 AD; written probably in Italy)

Despite all the uncertainties about Paul's writings, they are still considered the strongest proof of his existence. The authentic ones, that much is obvious, belong to the period when Jerusalem's temple was still active, i.e. they were written before 70 AD. That would fit Paul's conventional date of 10 to 60 AD. However, the revisionist idea that someone invented Paul in the 2<sup>nd</sup> century AD and composed his letters in the style of the 1<sup>st</sup> century AD in order to fake an early Paulist movement sounds much less convincing.

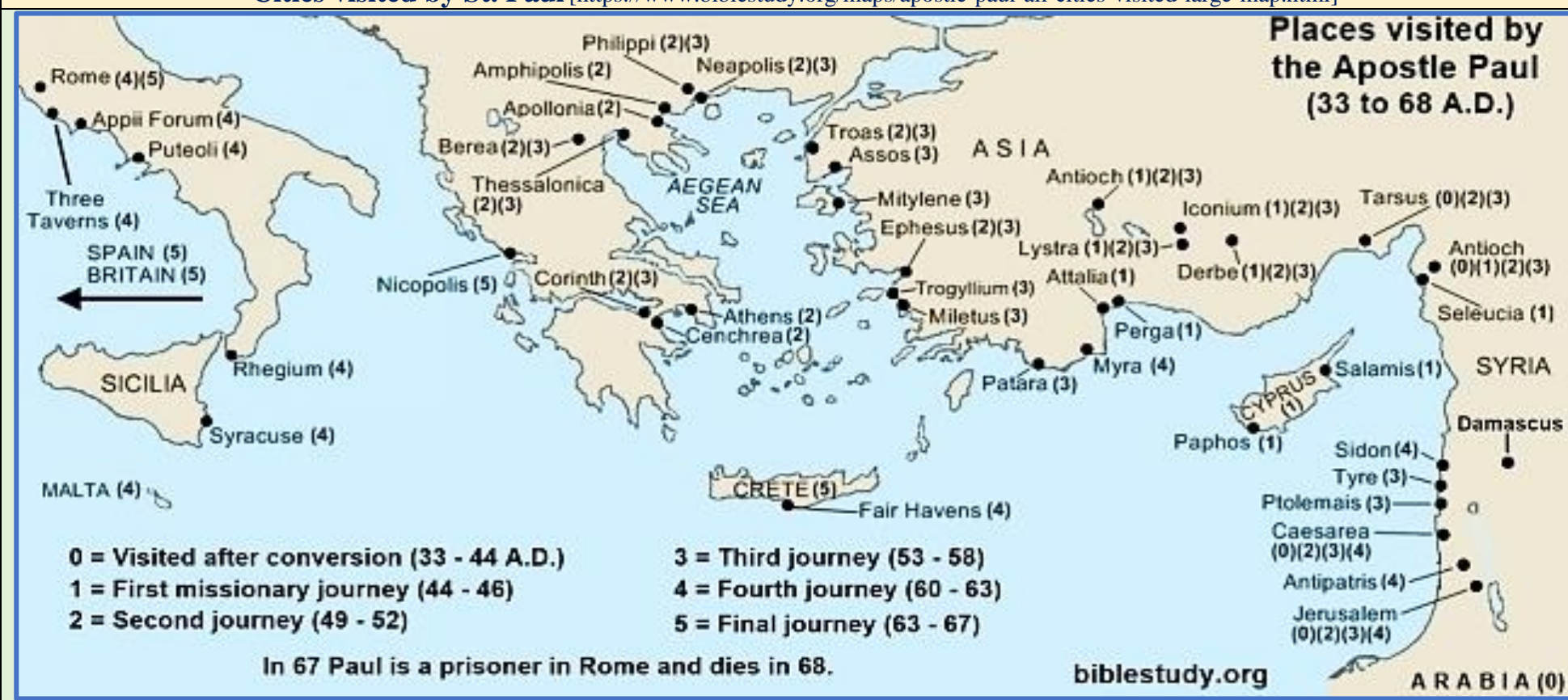
<sup>5</sup> See, e.g., J. Becker (1998), *Paulus: Apostel der Völker*, Tübingen: Mohr Siebeck .

<sup>6</sup> U. Schnelle (2017), *Einleitung in das Neue Testament*, 9<sup>th</sup> edition, Göttingen: Vandenhoeck und Ruprecht, 31-188. A synopsis of slightly different dates for the epistles is provided by B. Schliesser (2016), "Corpus Paulinum", in Bauks, M., Koenen, K., eds., *WiBiLex. Wissenschaftliches Bibellexikon im Internet*, Stuttgart: Deutsche Bibelgesellschaft; <https://www.bibelwissenschaft.de/wibilex/das-bibellexikon/lexikon/sachwort/anzeigen/details/corpus-paulinum/ch/18cb071e005508644b752ce52f2799e5/>; fast access: [https://www.bibelwissenschaft.de/fileadmin/buh\\_bibelmodul/media/wibi/table/Corpus%20Paulinum-tab1-3.htm](https://www.bibelwissenschaft.de/fileadmin/buh_bibelmodul/media/wibi/table/Corpus%20Paulinum-tab1-3.htm)

**II First Century Paulus and Fourth Century Paulos:  
Why are the first portraits of Paul only created a quarter millennium after his death?**



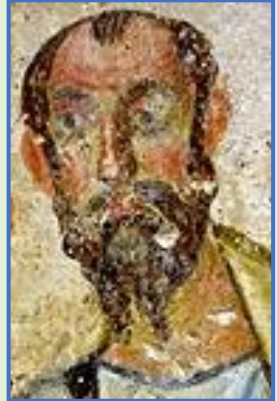
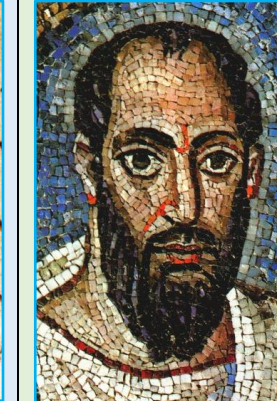


One cannot expect a poor itinerant preacher to have portraits painted of himself. One can imagine, however, that a man as widely travelled as St. Paul was captured in pictures by some of his many admirers in the 44 cities he visited. Therefore, the absence of any pictures of the apostle from the 1<sup>st</sup> century AD should be of concern to historians. Such images, moreover, are absent throughout

**Cities visited by St. Paul** [<https://www.biblestudy.org/maps/apostle-paul-all-cities-visited-large-map.html>]



Imperial Antiquity (1<sup>st</sup>-early 3<sup>rd</sup> c. AD). Scholars who doubt Paul's existence can, of course, present such a void as confirmation of their claims of the Paul's non-existence.

But a quarter of a millennium after Paul's death (c. 60 AD) a sensation unfolds. When Imperial Antiquity is over and Late Antiquity begins, portraits of a man interpreted or even explicitly referred to as Paul immediately appear. Portraits without explicit labeling are so similar to the designated ones that they, too, can be interpreted as Paul. Apart from *Caesares*, *Imperatores* and coin images, there is probably **no other person in the occidental world with more 1<sup>st</sup> millennium images than that Jewish preacher**, although he deliberately spent his life as a pauper.

<b>Selected PORTRAITS OF ST. PAUL [10-60 AD]. They resemble each other enough to conclude that one or more artists of Late Antiquity have seen the apostle personally. Yet, the images are created at least 250 years after his death. This time span between the man and his earliest image can be presented by revisionists as another proof that St. Paul of the 1<sup>st</sup> century AD must be a fabrication.</b>						
<b>290s-310s AD</b> (Rome; St. Thekla Catacomb; earliest known portrait 250 y. after Paul's death.) <a href="http://winterthurerfortbildungskurs.ch/publi/FrueheHeilige.pdf">[http://winterthurerfortbildungskurs.ch/publi/FrueheHeilige.pdf]</a>	<b>300s-400 AD</b> (Rome; Praetextus Catacomb.) <a href="http://www.vietcatholic.net/News/Html/56404.htm">[http://www.vietcatholic.net/News/Html/56404.htm]</a>	<b>300s-400 AD</b> (Ephesus; Cave of St. Paul; earliest portrait from Paul's Asia Minor heartland.) <a href="http://www.fortv.at/galerie/die-paulusgrotte/">[http://www.fortv.at/galerie/die-paulusgrotte/]</a>	<b>320s-420s AD</b> (Rome; Hippolyt Catacomb.) <a href="https://de.wikipedia.org/wiki/Simon_Petrus#/media/File:Petrus_et_Paulus_4th_century_etching.JPG">[https://de.wikipedia.org/wiki/Simon_Petrus#/media/File:Petrus_et_Paulus_4th_century_etching.JPG].</a>	<b>c. 520 AD</b> (Ravenna; Oratorium St. Andrea.) <a href="http://www.reformiert-info.de/5297-0-12-2.html">[http://www.reformiert-info.de/5297-0-12-2.html].</a>	<b>c. 620 AD</b> (Musée de Cluny; Ivory.) <a href="https://www.wikiwand.com/en/Paul_the_Apostle">[https://www.wikiwand.com/en/Paul_the_Apostle]</a>	<b>c. 830 AD</b> (St. Gallen/CH manuscript; Württembergische Landesbibliothek Stuttgart.) <a href="http://www.2dbild.ch/apokalypse/index.php?page=haupt2/unter6">[http://www.2dbild.ch/apokalypse/index.php?page=haupt2/unter6].</a>
						



Many scholars point to these images as evidence of the reality of the apostle. Some even use them as illustrations for their books and essays. They do this at their peril, however, because revisionists can now reproach them for making their case with miracles instead of facts. After all, it is impossible to create such portraits centuries after the death of the person depicted. Of course, these scholars might reply that there had been lost portraits of Paul from the first half of the 1<sup>st</sup> century, but this is not a strong argument. If they want to remain scientifically serious, Paul's advocates must follow the revisionists and judge the portraits at least as phantasies, if not as flagrant forgeries.

Is there perhaps another Paul whom the portraits might fit? Absolutely! About 290 years after Paulus died Paulos, known as Paul the Confessor. The biography<sup>7</sup> of Paulos (thrice in exile), indeed, shows parallels with that of St. Paul (thrice on missionary journey).

<b>ST. PAUL (died c. 60 AD)</b>	<b>PAULOS THE CONFESSOR (died c. 350s AD)</b>
<b>PERIOD: Imperial Antiquity (1<sup>st</sup>-3<sup>rd</sup> c.)</b>	<b>PERIOD: Late Antiquity (4<sup>th</sup>-6<sup>th</sup>/7<sup>th</sup> c.)</b>
He was intellectually very close to <b>THESSALONIKI</b> .	He is believed to have come from <b>THESSALONIKI</b> .
He was <b>CELIBATE, ERUDITE</b> , and a powerful preacher.	He was <b>CELIBATE, ERUDITE</b> , and a powerful preacher.
He is famous for <b>EPISTLES</b> of which quite a few have survived..	From his own writings <b>not a single word has survived</b> , though he lived some 300 years closer to us than St. Paul.
<b>HEBREW, GREEK, AND LATIN</b> of Paul's time.	<b>HEBREW, GREEK, AND LATIN</b> is the same as in St. Paul's time.
He preached <b>BEFORE CODIFICATION OF THE NEW TESTAMENT</b> (367 AD)	He preached <b>BEFORE CODIFICATION OF THE NEW TESTAMENT</b> (367 AD).
His congregations left <b>NO CHURCH BUILDINGS</b> .	His time built <b>CHURCHES</b> in St. Paul's 1 <sup>st</sup> century style and technology.
He traveled extensively, and lived for <b>SOME TIME IN ROME</b> .	He traveled extensively, and lived <b>TEMPORARILY IN ROME</b> .
<b>NO PORTRAIT</b> of St. Paul has survived.	<b>NO PORTRAIT</b> of Paulos survived. <b>PORTRAITS OF ST. PAUL APPEAR</b> .
His followers in Anatolia, the <b>PAUL/NISTS</b> , suffer <b>BLOODY PERSECUTION</b> .	His deposition as bishop led to <b>BLOODY UNREST</b> against his followers, the <b>PAULONISTS</b> .
He suffered <b>THREE EXILES</b> and a <b>VIOLENT DEATH</b> .	<b>THREE MISSIONS</b> were followed by a <b>VIOLENT DEATH</b> .
His <b>TOMB WAS NOT FOUND</b> but is believed to have been in <i>San Paolo fuori le Mura</i> (Rome).	His <b>TOMB WAS NOT FOUND</b> but is believed to have been in <i>St. Paulos</i> (Constantinople).

<sup>7</sup> H. Wace, ed. (2001a), "Paulus I, bishop of Constantinople", *Dictionary of Christian Biography and Literature to the End of the Sixth Century A.D.*; [https://documentacatholicaomnia.eu/03d/2001-2001,\\_Wace\\_and\\_Piercy\\_Eds,\\_A\\_Dictionary\\_Of\\_Early\\_Christian\\_Biography,\\_LT\\_EN.pdf](https://documentacatholicaomnia.eu/03d/2001-2001,_Wace_and_Piercy_Eds,_A_Dictionary_Of_Early_Christian_Biography,_LT_EN.pdf); 1302 ff.

Paulos is dated via Constantius II (Sub-Caesar from 337-361 AD), a son of Constantine the Great (306-337 AD). We have seen al-

ARTIFICIAL DUPLICATION OF THE JEWISH WARS AGAINST <i>ROME'S LEGIO X FRETENSIS</i> (caused by the belief in the anti-stratigraphic 4 <sup>th</sup> century catalogue date for <b>Constantius II</b> ). [ 1997; Crown 1989; Dabrowa 1993; Kohen 2007; Strothmann 1997.]	
<b>Jewish wars of 66 - 136 AD</b> against <i>LEGIO X FRETENSIS</i> .	<b>Jewish wars of 350s to 420s AD</b> against <i>LEGIO X FRETENSIS</i>
<b>GALLUS</b> (legate of Syria 63/65-67 AD) marched from <b>ANTIOCH/SYRIA</b> to attack Judea in 66 AD; period of <b>St. Paul</b> [10-60 AD], <b>St. Paulinus</b> [*67 AD] {both in trouble in <b>Antioch</b> }, and <b>Nero</b> [37/54-68 AD; persecutor of Christians]. <b>Gallus failed to take Jerusalem.</b>	Constantius <b>GALLUS</b> (legate 351-354 AD) marched from <b>ANTIOCH/SYRIA</b> to attack Judaea in 351 AD; period of <b>Paulos Confessor</b> , <b>Paulinus of Antioch</b> , <b>Constantius II</b> (337-361; controls <b>Antioch</b> ) whose coin dates but not stratigraphy determine many Late Antiquity dates. <b>Gallus failed to take Jerusalem.</b>
<b>LEGIO X FRETENSIS</b> is active in Samaria and Judaea where it takes Qumran, Jerusalem, Massada [72 AD. <b>Thousands of rebels murdered.</b>	<b>LEGIO X FRETENSIS</b> is still in Judaea around 390-420 AD according to the <i>Notitia Dignitatum</i> [of c. 420s AD]. <b>Thousands of rebels murdered.</b>
<b>LEGIO X FRETENSIS</b> becomes sole legion assigned to maintain the peace in Judaea after 70s AD. It is active from its base in Jerusalem against the Bar-Kochba Revolt in the <b>130s AD</b> . Altogether the Jewish wars last c. <b>70 years</b> (66-136 AD).	<b>LEGIO X FRETENSIS</b> is stationed in Judaea up to the <b>420s AD</b> under Praefectus <i>DUX PALAESTINAE</i> (according to <i>Notitia Dignitatum</i> ). The years from the revolt of 351 to the 420s AD would give <i>Legio Fretensis</i> c. <b>70 years</b> in 4 <sup>th</sup> /5 <sup>th</sup> c. Judaea
<b>Seals, inscriptions, brick stamps of <i>LEGIO X FRETENSIS</i></b>	<b>NO seals, inscriptions or brick stamps of <i>LEGIO X FRETENSIS</i> during the 4<sup>th</sup> and 5<sup>th</sup> centuries CE.</b>
	
<b><i>LEGIO X FRETENSIS</i> garrisoned at Jerusalem</b>	<b><i>LEGIO X FRETENSIS</i> leaves <b>NO</b> material remains in Jerusalem during the 4<sup>th</sup> and 5<sup>th</sup> centuries AD!</b>
	<b>NO material remains of camps for <i>LEGIO X FRETENSIS</i> were found anywhere during the 4<sup>th</sup> and 5<sup>th</sup> centuries AD.</b>

ready in *Ravenna and Chronology*<sup>8</sup> that Constantius II runs stratigraphically parallel with Nero and St. Paul. Before we now eliminate both Pauls from our history books, we should consider whether the information available on St. Paul **and** Paulos Confessor is complementary, each to the other. Like St. Paul, Paulos traveled widely, also escaped to Rome. He may have been an avid letter writer, because he himself is known to have seen a letter – sent by Constantius II out of Antioch – that demanded his elimination. However, nothing has been handed down of his own letters or theological writings. Considering the identity of Paul and Paulos makes it evident that the relinquishment of artificially created centuries between them does not erase history. Instead, for the first time, meaningful historical narratives can be written.

One such narrative concerns Constantine the Great, the father of Constantius II. One the great mysteries in his biography is his **direct** reference to letters from St. Paul. A codified text of the New Testament did not yet exist in his time. Nor can he possibly have used Pauline letters mentioned but also mixed with his own opinions by Eusebius (conventionally dated 265-339 AD):

“The leading theological ideas underlying several statements of the first Christian emperor [...] were drawn from the Constantinian legislation and the direct quotations of Constantine from the texts of Eusebius, omitting the often strange interpretations of this church father. There are seven parallels between Constantine's laws and the letters of the apostle Paul, three of them evident: 1. Sunday as a day of rest corresponds to Constantine's title ‘fundator quietis’ and coins with the inscription ‘beata tranquillitas’ (cf. 1 Tim 2,2). 2. The laws on slavery, especially the release of slaves “in ecclesiae gremio” (cf. letter to Philemon, 1 Cor 7,21 etc.) 3. The episcopal court ‘audientia episcopalis’ (cf. 1 Cor 6, 1-8). Four other parallels between the apostle's life and the life of Constantine are discussed”.<sup>9</sup>

If Apostle and Emperor were contemporaries, however, the enigma of their theological vicinity is solved. We have already seen that the huge palace and circus complex (on Rome's Via Appia) of Maxentius (Caesar from 306-312 AD) – contemporary and mortal enemy of Constantine the Great – was not built in the 4<sup>th</sup> century of Paulos but during the first half of the 1<sup>st</sup> century AD of St. Paul, because pre-50 AD mausoleums are cut deep into the perimeter wall of Maxentius' own mausoleum.<sup>10</sup>

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<sup>8</sup> G. Heinsohn (2020), *Ravenna and Chronology*; <https://www.q-mag.org/gunnar-heinsohn-ravenna-and-chronology.html#4CWXi2hA>; p. 13.

<sup>9</sup> R. Staats (2008), “Kaiser Konstantin der Große und der Apostel Paulus“, in *Vigiliae Christianae*, vol. 63, 334-370/334.

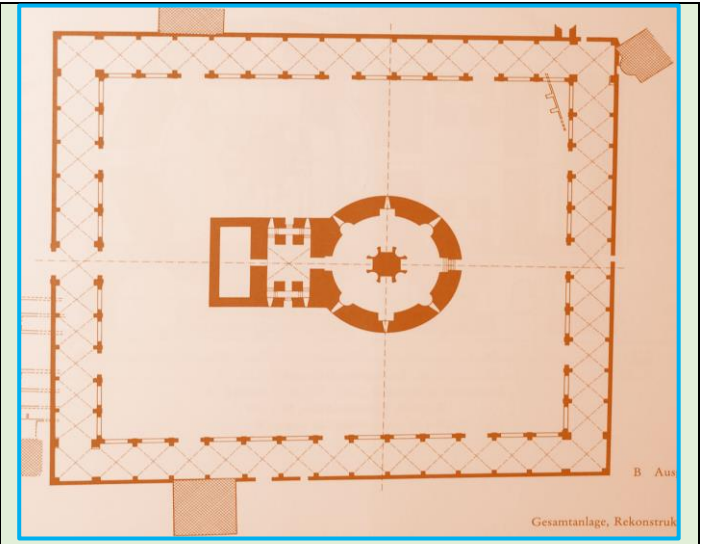
<sup>10</sup> See already G. Heinsohn (2018), “The stratigraphy of Rome - benchmark for the chronology of the first millennium CE”, in *q-mag.org* [Quantavolution Magazine], <http://www.q-mag.org/gunnar-heinsohn-the-stratigraphy-of-rome-benchmark-for-the-chronology-of-the-first-millennium-ce.html>, 14.



## LAYOUT OF THE MAUSOLEUM OF MAXENTIUS (CAESAR 306-312 AD) ON ROME'S VIA APPIA.<sup>11</sup>

The domed Mausoleum is conventionally dated 310-312 AD (Late Antiquity) but is surrounded by small mausoleums of the 1<sup>st</sup> century AD (Imperial Antiquity) that cut into its perimeter wall.

The southern tomb belonged to the *Gens Servilia*. To stabilize it, its back wall is cut so deeply into the perimeter wall that its thickness is reduced to 7 centimeters. This stone-hard finding brings Maxentius (and his nemesis **Constantine the Great** [306-337 AD]), into the first half of the 1<sup>st</sup> century AD. **That is the time of St. Paul** (10-60 AD).



We will discuss elsewhere (*Israel's First Millennium AD*; forthcoming) that the Jesus Mausoleum (Holy Sepulchre) at the *Cardo Maximus* of Jerusalem – dated to the **fourth** century (330s AD) – has “**first** century [...] masonry”<sup>12</sup>, too.

Reconstructions of Constantinian **4<sup>th</sup> c. AD** Jesus Mausoleum (domed) and Basilica with **1<sup>st</sup> c. AD** masonry on Jerusalem's *Cardo Maximus*.

[<https://archaeologyillustrated.com/category/time-period/roman-period/?orderby=price>];  
[<https://www.pngwave.com/png-clip-art-ofucx.>]



<sup>11</sup> J.J. Rasch (1984), *Das Maxentius-Mausoleum an der Via Appia in Rom*, Mainz: Zabern, table 79.

<sup>12</sup> R. Cohen (2008), *Saving the Holy Sepulchre: How Rival Christians Came Together to Rescue Their Holiest Shrine*, New York, NY: Oxford University Press, 4.

**III 1<sup>st</sup> century Paulinists, 4<sup>th</sup> century Paulinians, and 8<sup>th</sup> Century Paulicians:  
Where are the sources for the persecution of Paul's followers in Asia Minor?**

The most important testimony regarding the persecution of St. Paul's followers a few decades after his death is provided by the **Messages to Seven Churches** from the Book of *Revelation* (chapters 2 and 3). These messages are letters to Christian churches in

**MESSAGES** (from *Revelation 2 and 3*) of the late 1<sup>st</sup> century AD **to SEVEN CHRISTIAN CHURCHES** in Asia minor (shown on the Anatolian, i.e. eastern section of the map) that suffer from **state oppression**, but also from **internal problems**. **All congregations are encouraged by an appeal to hold fast.** [Map: <https://www.enterthebible.org/resourcelink.aspx?rid=1109>.]



**EPHESUS** (*Revelation 2:1-7*): **founded by Paul**; largest city; known for having labored hard and not yielded, and for separating itself from the wicked; admonished for having forsaken its first love (2:4).

**SMYRNA** (*Revelation 2:8-11*): **most brutal persecution**; admired for its tribulation and poverty; forecast to suffer persecution (2:10).

**PERGAMUM** (*Revelation 2:12-17*): located where 'Satan's seat' is; needs to repent of allowing false teachers (2:16).

**THYATIRA** (*Revelation 2:18-29*): known for its charity, whose "latter works are greater than the former"; tolerates the teachings of a false prophetess (2:20).

**SARDIS** (*Revelation 3:1-6*): admonished for - in contrast to its good reputation - being dead; cautioned to fortify itself and return to God through repentance (3:2-3).

**PHILADELPHIA** (*Revelation 3:7-13*): **probably founded by Paul**; known as steadfast in faith, keeping God's word and enduring patiently (3:10).

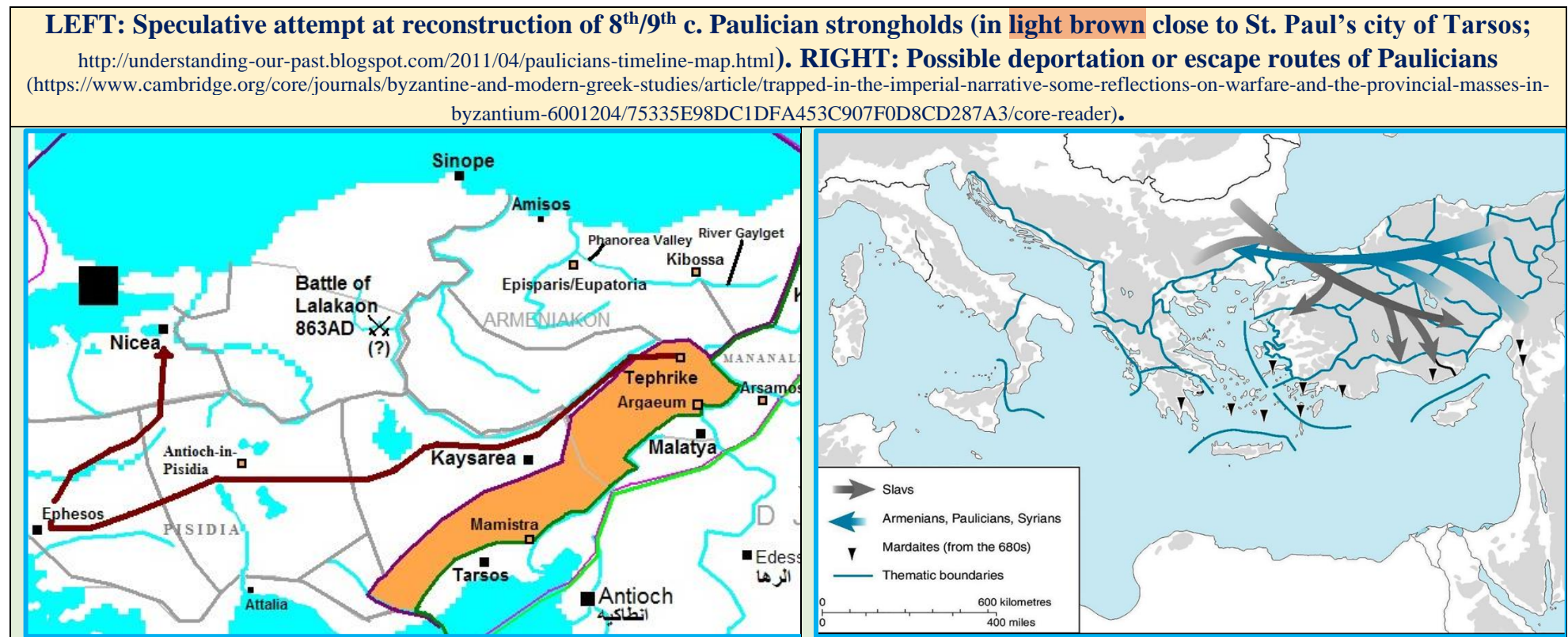
**LAODICEA** (*Revelation 3:14-22*): **probably founded by Paul's disciple Epaphras**; richest city; called lukewarm and insipid (3:16).

seven major cities of Western Asia Minor. While the Christian communities complain of persecution, the authorities and military commanders of this Byzantine-Greek dominated part of the Imperium Romanum remain strangely silent. Because of the lack of Greek sources, the seven messages are not seen as genuine but interpreted as a divine oracle about future seven ages of Christianity.

The lack of sources about the persecution of the Paulinists is particularly noticeable because, a few decades later, a famous Latin source clearly confirms the interest of the highest authorities in the fate of Christians in Asia Minor. Pliny the Younger (61-113 AD) – promoted, in 110 AD, to the position of Imperial Governor (*legatus Augusti*) of *Bithynia et Pontus* province – writes, in 112 AD,

to Emperor Trajan (98-117) about his concerns regarding his obligation to oppress Christians in his jurisdiction. He is worried “especially because of the number involved. For many persons of every age, every rank, and also of both sexes will be endangered. For the contagion of this superstition has spread not only to the cities but also to the villages and farms.”<sup>13</sup>

The assertion that Greek reports about the persecution of followers of St. Paul's are missing is not entirely correct. However, they are never consulted for understanding the fate of the seven congregations around 100 AD, because they are dated some 700 years later. We are talking about so-called Paulicians. They are active from Western Asia Minor to Armenia. They advocate an egalitarian, anti-slavery way of life with equal rights for women. They know Jesus as a prophet, but do not share a doctrine of his God-like quality. Idol worship is fought with determination. Nothing is known of a cult of Mary. All this fits — like the Pauline epistles sup-



<sup>13</sup> Pliny's letter to Trajan of "112" CE: <http://faculty.georgetown.edu/jod/texts/pliny.html>.

posedly written 700 yers earlier — into the time before the destruction of the Jerusalem Temple in 70 AD. Due to Constantinople’s high taxes on their anti-establishment towns and villages, the originally pacifist Paulicians become militant. Because of their resistance to the authorities and the slave-economy they eventually suffer mass executions, reminiscent of the Roman mass murders of Jews after 70 AD AD.<sup>14</sup>

Our focus on Paulicians does not mean that they are the only movement that looks like an alter ego of the followers of **St. Paul**. There are at least two additional candidates. Both sound like variations of the so-called *Incident at Antioch*, a conflict between St.

<b>ANTIOCH</b> (only 230 years with building strata between 1 and 930s AD). “Eastern Rome” and “Cradle of Christianity”: <b>Key PAUL characters</b> [reconstruction: <a href="http://akrokorinthos.blogspot.com/2013/08/">http://akrokorinthos.blogspot.com/2013/08/</a> ].		
<b>1<sup>st</sup> century (Imperial Antiquity)</b> <b>ST. PAUL</b> in trouble at Antioch + <i>Paulinists</i> . <b>ST. PAULINUS</b> sent from Antioch.	<b>4<sup>th</sup> century AD (Late Antiquity)</b> <b>PAULINUS OF ANTIOCH</b> with <i>Paulinians</i> .	<b>8<sup>th</sup> century AD (Early Middle Ages)</b> <b>PAUL OF SAMOS IN ANTIOCH</b> (“3 <sup>rd</sup> ” c.); inspirator of <i>Paulicians</i> .



Paul and St. Peter in Antioch. In the period from Julius Caesar (100-44 BC) to Antoninus Pius (86/138-161 AD), this metropolis of Northern Syria is expanded into an eastern Rome. In the 2<sup>nd</sup> century it reaches up to 500,000 inhabitants. As the center of Hellenistic

<sup>14</sup> R. J. Hoffmann (1983), “The Paulician heresy: a reappraisal”, *Patristic and Byzantine Review*, vol. 2, no. 2-3, 251-263.

Judaism<sup>15</sup> it is considered the “Cradle of Christianity”, because it is there that Paul “taught for a whole year large numbers of people. The disciples were first called Christians at Antioch” (*Acts* 11:26). Paul’s first mission actually resembled an exile from Antioch.

The conflict story in the *Epistle to the Galatians* (2: 11-14) may have been recycled (1) in the legend of **Saint Paulinus**. During a meeting at **Antioch**, St. Peter is believed to have converted Paulinus, whom he then sent to Italy where he suffered a martyr's death in 67 AD (not like Paul c. 60 AD in Rome, but in Lucca). Historical sources about his life, work and death are not known. The other candidate may be found in a 4<sup>th</sup> century AD story on a schism between Arianists and (2) a **Paulinus of Antioch**. He is dated via Constantius II (see table on p. 7 above). Like **Paulus of Samos**<sup>16</sup>, a 3<sup>rd</sup> c. inspirator of 8<sup>th</sup> c. Paulicians, Paulinus has an important clerical position in Antioch. He is highly esteemed for his piety by his followers, who were known as “Paulinians”.<sup>17</sup>

Back to the Paulicians whose rebellion is dated to the Early Middle Ages. Archaeological research, however, considers far-reaching anti-Paulician activities of the authorities in flourishing cities of Asia Minor during the early medieval 9<sup>th</sup> century AD as completely impossible because there are no tangible objects, i.e. no urban remains, for that time. Not even apartments, latrines or water pipes are being built:

“About forty years after the death [conventionally 565 AD] of Justinian the Great, from the first quarter of the seventh century, [for] three centuries, cities were abandoned and urban life came to an end. There is no sign of revival until the middle of the tenth century.”<sup>18</sup>

Moreover, we know that not only Early Medieval residential quarters are missing in Constantinople. Buildings attributed to that city’s Late Antiquity (4<sup>th</sup>-6<sup>th</sup> c.) are surprising in that they would fit just as well into the 300 years earlier period of Imperial Antiquity, when Constantinople lacked apartments and latrines for the simple followers of St. Paul. Prominent monuments such as Mese Boulevard, Hippodrome, Augustaion Courtyard, or Zeuxippos Baths, however, do not date from the 5<sup>th</sup>/6<sup>th</sup> century AD, but were built in the 2<sup>nd</sup>/3<sup>rd</sup> century AD of the Severan Emperors. It was the outstanding scholar Richard Krautheimer who first pointed out

<sup>15</sup> See E. Bridge, (2017), “Christians and Jews in Antioch”, in In M. Harding, A. Nobbs, eds., *Into All the World: Emergent Christianity in its Jewish and Greco-Roman Context*, Grand Rapids: William B. Eerdmans Publishing, 208-236.

<sup>16</sup> H. Wace, ed. (2001b), “Paulus of Samosata”, *Dictionary of Christian Biography and Literature to the End of the Sixth Century A.D.*; [https://documentacatholicaomnia.eu/03d/2001-2001\\_Wace\\_and\\_Piercy\\_Eds\\_A\\_Dictionary\\_Of\\_Early\\_Christian\\_Biography\\_LT\\_EN.pdf](https://documentacatholicaomnia.eu/03d/2001-2001_Wace_and_Piercy_Eds_A_Dictionary_Of_Early_Christian_Biography_LT_EN.pdf); 1298-1300; Eusebius, *Historia Ecclesiae* VII, 27.2.

<sup>17</sup> P. Maraval (1997), *Le christianisme de Constantin à la conquête arabe*, Paris: PUF, pp. 334-347.

<sup>18</sup> J.J. O’Neill (2009). *Holy Warriors: Islam and the Demise of Classical Civilization*, Felibri.com: Ingram Books, 231.

the architectural similarities between Imperial Antiquity of the 2<sup>nd</sup>/3<sup>rd</sup> century AD and Late Antiquity of the 5<sup>th</sup>/6<sup>th</sup> century AD, but could not discover their simultaneity due to his omission of a stratigraphic analysis:

“It is equally important to realize that the decorative vocabulary of public architecture in Constantinople about **400** shows remarkably conservative features, and that it too appears to be rooted in a century-old tradition indigenous to Asia Minor. / The building techniques employed in Constantinople in the late fourth century have their prototype as early as the **second and third centuries** in Ephesus, Aspendos, Nicaea (Iznik), Salonica.”<sup>19</sup>.

Whether 1<sup>st</sup> c. Paulinists or 8<sup>th</sup> c. Paulicians (and 4<sup>th</sup> c. Paulinians), even in Constantinople there are not three periods between 1 and the 930s AD, but archaeologically there is only one to accommodate them. However, extant reports about the Paulicians have “caused much confusion and misunderstanding”. That cannot come as a surprise because the text compilations from which they are taken are dated by some authors as late as the “twelfth century”<sup>20</sup>:

“We no longer possess a single document in Greek which can be ascribed to the Paulicians themselves. All of our information must be drawn from the works of their opponents. [...] We possess no official Byzantine documents concerned directly with the Paulicians. They are not mentioned by name in any of the imperial constitutions, nor in the patriarchal and conciliar decrees./ George the Monk [his *Chronicle* is a main source on Paulicians] shows almost no interest in the Paulicians elsewhere in his work. Thus we may be dealing in this chapter with a later interpolation into the *Chronicle*.”<sup>21</sup>

Regardless of the contradictory information in the frequently edited and often re-combined reports about personal names, locations, chronological sequences, conflicts, deportations, role of Armenians etc., some core information can be extracted. The biggest surprise is the absence of the New Testament, which according to prevailing doctrine is said to have been codified in 367 AD. The 8<sup>th</sup>/9<sup>th</sup> century Paulicians are content with epistles by St. Paul. They do not yet expect salvation from a god-like Jesus' death on the cross. Thus, they resemble the followers of St. Paul in the 1<sup>st</sup>/2<sup>nd</sup> century. Also, the names of the leaders, Paul or Silvanus, are identical.

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<sup>19</sup> R. Krautheimer (1986), *Early Christian and Byzantine Architecture*, New Haven & London: Yale University Press & Pelican History of Art, 73 / 106.

<sup>20</sup> N. G. Garsoian (1967), *The Paulician heresy: a study of the origin and development of Paulicianism*, The Hague & Paris: Mouton, 27 and 56.

<sup>21</sup> N. G. Garsoian (1967), *The Paulician heresy: a study of the origin and development of Paulicianism*, The Hague & Paris: Mouton, 27 / 46.

Modern researchers explain this coincidence out of an attempt to invoke the spiritual power of characters living 700 years earlier. The table below shows selected parallels in direct comparison.

PAULINISTS OF THE 1 <sup>st</sup> /2 <sup>nd</sup> CENTURY AD	PAULICIANS OF THE 8 <sup>th</sup> /9 <sup>th</sup> CENTURY AD
St. PAUL (strong connections with Antioch; similar to St. Paulinus). FOUNDER of PAULINISTS.	PAULUS of Samos (late 3 <sup>rd</sup> c. Antioch inspirator of 8 <sup>th</sup> PAULICIANS; like-minded with St. Paul + 4 <sup>th</sup> c. Paulinus of Antioch, leader of PAULINIANS).
SILVANUS (c. 65-100 AD). Assistant of St. Paul and LEADER of his early followers. He is temporarily imprisoned. His end is not known.	SILVANUS Constantine. Another LEADER of the Paulicians. He is taken prisoner and killed.
They live BEFORE the codification of the New Testament, do not believe in salvation through sacrificial crucifixion of a godly Jesus.	They live WITHOUT the New Testament, do not believe in salvation through sacrificial crucifixion of a godly Jesus.
They follow the teachings of the EPISTLES OF ST. PAUL.	They follow the teachings of the EPISTLES OF ST. PAUL.
They are persecuted in Greek Asia Minor, but there are NO GREEK REPORTS of the persecutors.	They are persecuted in the Greek Asia Minor and there are also GREEK REPORTS about their persecutors.
There are MASSIVE URBAN REMAINS for their time.	There are NO URBAN REMAINS for their time.

The similarities between the periods of Paulinists and Paulicians are not limited to political events and religious characteristics. They also include – as to be stratigraphically expected – artistic styles, which is exemplified here with floor tiles and millefiori vessels.

Time of St. Paul (10-60 AD) and his Paulinists	Time of Paulicians (8 <sup>th</sup> /9 <sup>th</sup> c. AD)
Left; <i>Opus sectile</i> floor tiles reconstructed from debris left from Herod's Jerusalem's Temple (destroyed in 70 AD). [ <a href="https://www.megalim.org.il/wp-content/uploads/2020/06/Kenes11_Dvira_en.pdf">https://www.megalim.org.il/wp-content/uploads/2020/06/Kenes11_Dvira_en.pdf</a> ] Right: Roman millefiori bowl (1 <sup>st</sup> c. AD) [ <a href="http://www.e-tiquities.com/sites/default/files/imagecache/product/SC21653-2.jpg">http://www.e-tiquities.com/sites/default/files/imagecache/product/SC21653-2.jpg</a> ]	Left: <i>Opus sectile</i> floor tiles from Charlemagne's Octagon in Aachen (9 <sup>th</sup> c. AD). [Konnegen 2012, 442.] Right: Fragment of millefiori bowl from Samarra (8 <sup>th</sup> c. AD) [ <a href="http://www.christies.com/lotfinder/ZoomImage.aspx?image=http://www.christies.com/lotfinderimages/d56712/d5671208&amp;IntObjectID=5671208">http://www.christies.com/lotfinder/ZoomImage.aspx?image=http://www.christies.com/lotfinderimages/d56712/d5671208&amp;IntObjectID=5671208</a> ]
	
	

Revisionists cannot help but deny the persecution of Paulinists around 100 AD because they already deny St. Paul and cite the lack of Greek sources for the oppression around 100 AD as further evidence for their thesis. Once again, mainstream historians cannot defend Paul, because they too concede the absence of sources for 100 AD. But both fiercely opposed parties also have something in

common. They faithfully believe in the correctness of AD chronology and neglect stratigraphy. Though archaeology is missing for 8<sup>th</sup>/9<sup>th</sup> century Paulicians, the sources mentioning them must not be discarded. They may well refer to the context of the 1<sup>st</sup>/ 2<sup>nd</sup> c. Paulinists, for whose time an urban and vibrant environment is undisputed.

While the Seven Messages to Paulinists from *Revelation* usually fall by the wayside due to a lack of non-biblical sources and the reports on Paulicians are thrown out due to a lack of archaeology, the stratigraphic approach can combine them into a meaningful narrative. The 8<sup>th</sup> century Paulicians and the 1<sup>st</sup> century followers of St. Paul provide different facets of the same events. Because 700 years of the 1<sup>st</sup> millennium AD are discarded due to a lack of archaeology, history is once again not erased, but rather can be formulated for the first time. We understand the theological proximity of Constantine the Great to St. Paul out of his identity with Paulos Confessor (persecuted by order from Antioch) as well as with Paulus of Antioch and his Paulinians. We can, thus, confirm the *Revelation* report on the persecution of 1<sup>st</sup> c. Paulinists by the indisputably non-biblical sources on 4<sup>th</sup> c. Paulinians and 8<sup>th</sup> c. Paulicians. The secular authorities were not blind but observed St. Paul's bold missionary and his political impact closely. They were especially attentive where their apparent carelessness has surprised most, namely in and around the "Cradle of Christianity", i.e. in the city of Antioch.

Finally, we bring the ever clearer narrative about early Christians stratigraphically into the 8<sup>th</sup>/9<sup>th</sup> century CE, because – when 700 archaeologically empty years are omitted – the stratigraphy of Imperial Antiquity (1<sup>st</sup> to 230s AD) passes directly into the High Middle Ages of the 930s ff. CE. The elements common to all three lines of tradition – which stratigraphically belong to the 8<sup>th</sup>/9<sup>th</sup> century CE – are summarized in the following table.

<b>PAULINISTS</b>	<b>PAULONISTS + PAULINIANS</b>	<b>PAULICIANS</b>
<b>Founder: Paulus ("St. Paul"; Incident at Antioch)</b>	<b>Founder: Paulos ("Confessor"; contemporary of Paulinus of Antioch). Out of Antioch, Constantius II orders Paulos' death.</b>	<b>Inspirator: Paulus of Samos from Antioch; usually dated 3<sup>rd</sup> c. AD; like-minded [Eusebius <i>Historia Ecclesiae</i> VII, 27.2] with St. Paul.</b>
<b>His followers thrive before the codification of the New Testament. Their doctrine is spread by Paul's epistles.</b>	<b>Followers of Paulos and Paulinus thrive before the codification of the New Testament. Of his own writings nothing is known.</b>	<b>His followers thrive before the codification of the New Testament. Their doctrine is spread by Paul's epistles.</b>
<b>No belief in salvation through sacrificial crucifixion of a godly Jesus.</b>		<b>No belief in salvation through sacrificial crucifixion of a godly Jesus.</b>
<b>They are persecuted in Asia Minor.</b>	<b>They are persecuted in Asia Minor.</b>	<b>They are persecuted in Asia Minor.</b>



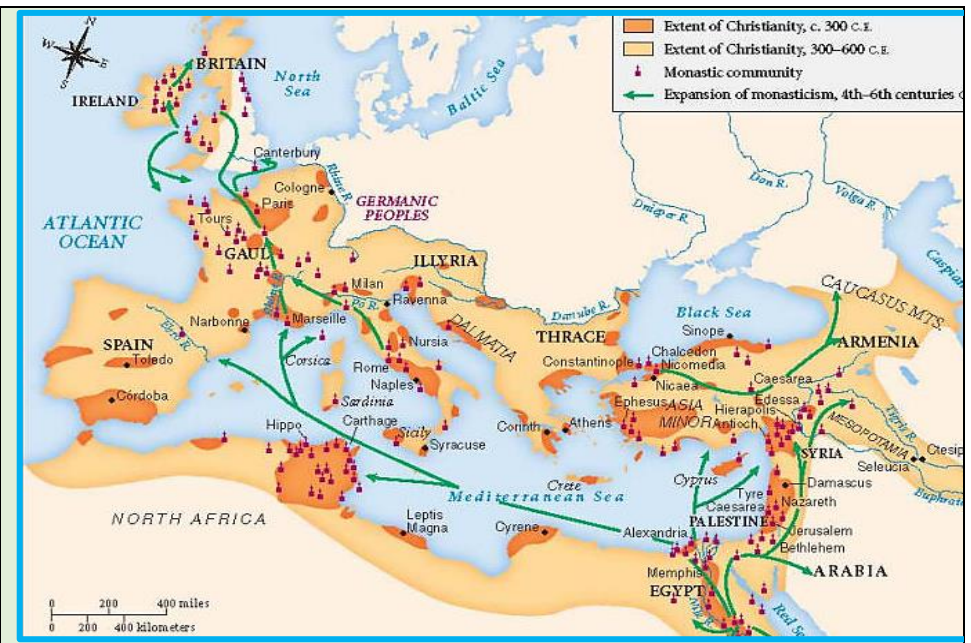
#### IV Where are the synagogues of Paul's early teachings and the churches of his followers?

We have shown in another essay<sup>22</sup> that the synagogues where St. Paul's mission begins are supposed to be missing, not only in his 1<sup>st</sup> but right up to the 3<sup>rd</sup> century. However, they emerge during the 4<sup>th</sup> century and continue right into the 6<sup>th</sup> century. Strangely though, the construction techniques and decors of these Jewish buildings of Late Antiquity closely resemble the 300 years older arts and crafts of Imperial Antiquity, in which synagogues are not found. This finding alone is strong support for those who seek to erase St. Paul. Yet, his very existence looks even more questionable because his 1<sup>st</sup> century missions have not, up to the 4<sup>th</sup> c. AD, succeeded in bringing about the construction of a single church basilica. This void is difficult to comprehend because, as we learn from Pliny the Younger (61-113 AD), Christianity had spread in his time “not only to the cities but also to the villages and farms.”<sup>23</sup>

#### ENIGMA OF THE MISSING CHURCHES

Proven Christian communities (orange; attested to in written sources) from the 1<sup>st</sup> century AD up to 300 AD that have left, so we learn, not a single church basilica between Egypt and Ireland.

[<https://web.cocc.edu/cagatucci/classes/hum213/Maps/Maps2HistoryAncient.htm>.]



<sup>22</sup> G. Heinsohn (2018a), “Arabs of the 8th century: cultural imitators or original creators?”, in *q-mag.org* [Quantavolution Magazine]; <https://q-mag.org/arabs-of-the-8th-century-cultural-imitators-or-original-creators.html>, 4.

<sup>23</sup> Pliny’s letter to Trajan of “112” CE: <http://faculty.georgetown.edu/jod/texts/pliny.html>.

Clemens Romanus (c. 50-97/101 AD), Bishop of Rome (c. 88-97 AD) and author of the so-called First Epistle of Clement, is Christianity's most prominent figure after the demise of St. Paul (c. 10-60 AD). The division of Rome's 1<sup>st</sup> century Christians into seven separate congregations was to a large extent completed by Clemens. Each of these congregations was given a *Titulus* (Titular) Church. *Titulus* is the name for a marble slab attached to the entrance portal of each church. The slabs bear the name of the church and/or the priest responsible for it. However, the construction of the churches where the slabs were to be attached has not been carried out. It is not clear whether they were simply forgotten or not built on purpose. It took at least a quarter of a millennium before the first church basilicas were finally built in the 4<sup>th</sup> and 5<sup>th</sup> century AD. It is not certain whether the *Titulus* marble panels, whose interim hiding places are not identified, were retrieved or newly cut.

However, we do not know where the specialists for the construction of the Roman churches and the *Titulus* marble panels could have lived. From the 3<sup>rd</sup> to the 10<sup>th</sup> century, latrines, kitchens, apartments, aqueducts, sewers and streets etc. were not built in the empire's capital.<sup>24</sup> Due to the massive crisis of the third century, this absence of archaeology cannot come as a surprise:

“The climax of the physical development of the classical city was reached in some areas at the end of the second century, more generally in the first two decades of the third century. After that the great flood of private munificence displayed in public buildings, banquets, distribution of money for food, games statues and inscribed monuments subsided everywhere, and never recovered to anything remotely approaching its former level. The Empire was passing through the crisis of the third century.”<sup>25</sup>

Even two decades of new excavations following the findings of Liebeschütz have failed to reveal Roman dwellings for the period between the 230s and 930s AD. Because they are much closer to the present than the buildings of Imperial Antiquity (1-230s AD), one could expect them to be particularly abundant and in good condition.

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<sup>24</sup> In detail cf. G. Heinsohn (2018), “The stratigraphy of Rome - benchmark for the chronology of the first millennium CE”, in *q-mag.org* [Quantavolution Magazine], <http://www.q-mag.org/gunnar-heinsohn-the-stratigraphy-of-rome-benchmark-for-the-chronology-of-the-first-millennium-ce.html>.

<sup>25</sup> W. Liebeschuetz (1992), “The End of the Ancient City“, in J. Rich, ed., *The City in Late Antiquity*, London & New York: Routledge, 1-48- O’Neill, J.J. (2009), *Holy Warriors: Islam and the Demise of Classical Civilization*, Felibri.com / Ingram Books. 3 f.

<b>Evidence for the construction of apartments, latrines, and kitchens etc. in Rome between the 230s and 930s AD.</b>	
<b>EARLY MIDDLE AGES 7<sup>th</sup>/8<sup>th</sup> c. – 930s AD</b>	<b>“Nothing is known of the shape of the residential houses.”</b> (R. Krautheimer, <i>Rom: Schicksal einer Stadt, 312-1308</i> , Leipzig: Koehler & Amelang, 1987, 126).
<b>LATE ANTIQUITY 230s - 6<sup>th</sup>/7<sup>th</sup> c. AD</b>	The <b>EMPERORS did not build</b> because “it was enough to reflect themselves in the monumental buildings of the developed Principate [of the 1 <sup>st</sup> /2 <sup>nd</sup> c. AD].” The <b>SENATORIAL CLASS did not build</b> because “a return to a generous building policy would not have turned a profit.” (Both quotes from R. Behrwald, <i>Die Stadt als Museum?</i> , Berlin: Akademie Verlag, 2009, 281). The <b>ARISTOCRACY did not build</b> “because impressive buildings [of the 1 <sup>st</sup> /2 <sup>nd</sup> c. AD] were probably still in use.” (R. Behrwald, C. Witschel, eds., <i>Rom in der Spätantike</i> , Stuttgart: Franz Steiner, 2012, 111-138 / 130f.).

But where are the architects, builders and sponsors of church construction who supposedly have been active in Rome from the 3<sup>rd</sup> to the 10<sup>th</sup> century? Nobody knows. In reality, not a single basilica dated from the 4<sup>th</sup> to the 10<sup>th</sup> c. is regarded as a new building. They are seen as emergency constructions, whose material was taken from the ruins of Rome’s Imperial Antiquity (1-230s AD):

“As there were no workshops in Rome in the later 4th century that were able to produce more elaborate architectural sculpture, and there was also a lack of suitable import material, the church buildings of this time were equipped with high-quality older, stored workpieces, but above all with spolia from the Imperial period [up to 230s AD].”<sup>26</sup>

Even with such an *ad hoc* theory, we still do not know where Roman citizens themselves lived between the 230s and 930s AD. Who sheltered and fed the Christian pilgrims? There are no satisfactory answers to these questions. On top of that, historians have to portray reputable authors from the allegedly churchless Imperial Antiquity (1<sup>st</sup> - 3<sup>rd</sup> c. AD) as liars. Church father Tertullian (c. 150-220 AD) is seen as especially shameless. He had expressly praised his co-religionists for the “towering buildings”<sup>27</sup> they used as places of assembly. The pagan philosopher Porphyrios (died before 305 AD) is considered equally misleading. In his book “Against

<sup>26</sup> H. Brandenburg, “Die Verwendung von Spolien und originalen Werkstücken in der spätantiken Architektur“, in Poeschke, J., ed., *Antike Spolien in der Architektur des Mittelalters und der Renaissance*, München: Hirmer, 11-48 / 24 (*Da in Rom im späteren 4. Jahrhundert Werkstätten fehlen, die aufwendigere Bauplastik herstellen konnten, und es auch an geeignetem Importmaterial mangelt, werden die Kirchenbauten dieser Zeit mit qualitätvollen älteren, magazinierten Werkstücken, aber vor allem mit kaiserzeitlichen Spolien ausgestattet.*)

<sup>27</sup> Tertullian, *Adversus Valentinum*, 2:3.

Christians”, he lamented that this new sect erected enormous buildings for their services, although they could have easily prayed in discreet little worship spaces inside their houses.<sup>28</sup>

To this day, researchers are bewildered by the Rome of Late Antiquity: “My most important question is this: why was a church built in the marble hall of the Forum Pacis in the first quarter of the 6th century, when hardly anyone lived in the Forum and its immediate surroundings at that time?”<sup>29</sup> However, if one looks at the basilicas stratigraphically, they belong to the single period of about 230 years in the 1<sup>st</sup> millennium up to the 930s AD, during which apartments, latrines, aqueducts and sewers etc. are built. This is the period with a textbook date of 1 AD to the 230s AD, which stratigraphically falls into the time period 700 to 930s CE. The three most typical basilica types belong to the 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> century AD. In late antique counting they correspond to the 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> century AD. In Early Medieval enumeration they belong to the 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> century AD.

The stratigraphic approach allows for solutions to the **FIVE GREATEST MYSTERIES IN THE HISTORY OF HIGH RELIGION**. **(1)** The strangest mystery of High Religion, as far as we know it, is that in their first three centuries Christians did not leave behind any distinct church buildings separate from their residential dwellings. **(2)** The second outstanding mystery of High Religion is also provided by Christianity because, at the beginning of their church construction in the 4<sup>th</sup> and 5<sup>th</sup> centuries, Christians blatantly imitated the layout and technology of pagan basilicas of the 1<sup>st</sup> and 2<sup>nd</sup> centuries instead of developing their own styles, along with more modern construction methods. **(3)** The third mindboggling enigma is that the Christians of the 8<sup>th</sup> century, in a kind of renaissance, returned to outdated basilica layouts, but did not opt for the layouts of the 6<sup>th</sup> or 5<sup>th</sup> but of the 4<sup>th</sup> century. Moreover, they astounded posterity by their remarkable decision never to build their new churches on the ruins of earlier ones, but placed them, e.g. in Rome, on the same stratigraphic plane in other parts of the city. **(4)** The fourth great mystery is provided by the Christians of the 9<sup>th</sup> century, who repeated — again in a kind of renaissance — outdated church layouts. However, their designs did not return to the 8<sup>th</sup>, 6<sup>th</sup> or 4<sup>th</sup> century, but to layouts of the 5<sup>th</sup> century. They, too, did not build on the sites of former basilicas, but only on the

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<sup>28</sup> Porphyrios, *Adversus Christianos*, fragment 76.

<sup>29</sup> B. Brenk (2012), “Kirche und Strasse im frühchristlichen Rom“, in R. Behrwald, C. Witschel, eds., *Rom in der Spätantike: Historische Erinnerung im städtischen Raum*, Stuttgart: Franz Steiner, 171-191 / 174 (*Meine wichtigste Frage lautet nun: Weshalb hat man in dem Marmorsaal des Forum Pacis im ersten Viertel des 6. Jhs. eine Kirche eingerichtet, obwohl auf dem Forum und in dessen unmittelbarer Umgebung zu dieser Zeit kaum jemand wohnte*).

same stratigraphic level in other quarters of Christianized cities. **(5)** Mystery number five is provided by the Christians of the early 10<sup>th</sup> century, who repeated — again in a kind of renaissance — outdated church layouts but did not return to the 8<sup>th</sup>, 5<sup>th</sup> or 4<sup>th</sup> century, but to layouts of the 6<sup>th</sup> century. They did not build these houses of worship on the ruins of 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 8<sup>th</sup>, or 9<sup>th</sup> century basilicas, but carefully chose different locations in the same Christianized cities.

The similarity of church floor plans of the 4<sup>th</sup> and 8<sup>th</sup> as well as of the 5<sup>th</sup> and 9<sup>th</sup> centuries AD, was first recognized by Richard Krautheimer (1897-1994), a Hitler refugee and the founding genius of basilica research in Rome.<sup>30</sup> To his amazement, Late Antiquity and the Early Middle Ages regressed to “a Roman architectural terminology of [Imperial] Antiquity”<sup>31</sup>: “Beginning with the first century, large centrally-planned halls become an increasingly frequent and increasingly important component. / The Christian assembly hall simply represented one more type of basilica.”<sup>32</sup> Constantine the Great – in the 4<sup>th</sup> c. AD – tried to “match the great secular basilicas which, like the Basilica of Julia [1<sup>st</sup> c. BC/1<sup>st</sup> AD] and the Ulpia [1<sup>st</sup> c. AD], had been built by former emperors in the capital. / Like the whole of [1<sup>st</sup> – 3<sup>rd</sup> c. Imperial] Antiquity before it, the 4<sup>th</sup> century also adheres to the architectural classes and the associated formal languages”.<sup>33</sup>

Krautheimer assumed that Rome’s **1<sup>st</sup> century** pagan basilica ground floors experienced **two Christian renaissances**, one in the **4<sup>th</sup>** and another one in **8<sup>th</sup> century AD**. He did not mention, however, that nowhere are early medieval 8<sup>th</sup> century basilicas found superimposed on the remains of late antique 4<sup>th</sup> century basilicas. Though supposedly 400 years apart, they share the same stratigraphic level. Together with the 1<sup>st</sup> century pagan basilicas, they all stratigraphically belong to the 8<sup>th</sup> century **CE**.

Moreover, Krautheimer believed that Rome’s **2<sup>nd</sup> century** pagan basilica ground floors experienced **another two Christian renaissances**, one in late antique **5<sup>th</sup>** and one in early medieval **9<sup>th</sup> century AD**. Again, he did not mention that nowhere are early

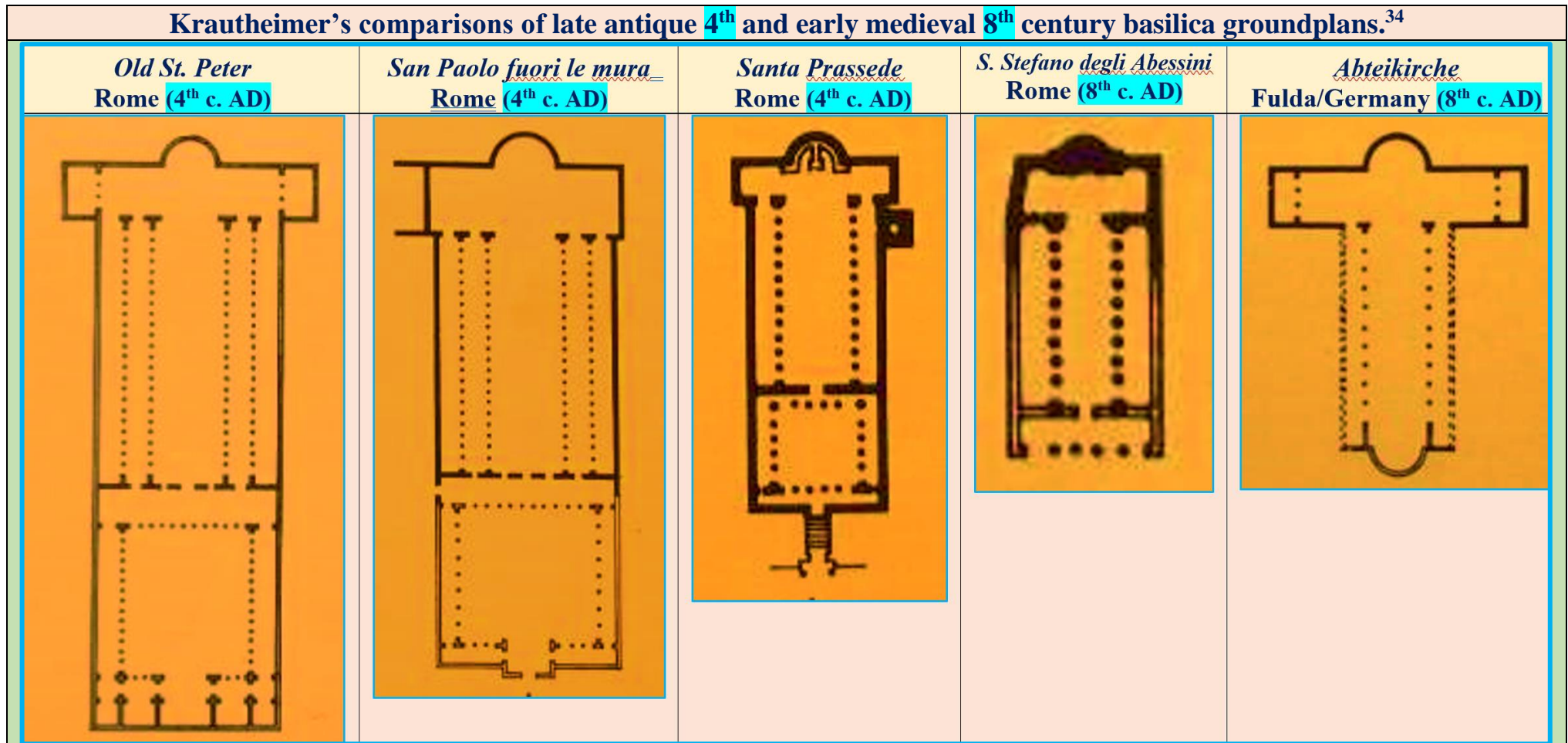
<sup>30</sup> See R. Krautheimer (1942), “The Carolingian revival of Early Christian architecture“, in *The Art Bulletin*, vol. 24, 1-38.

<sup>31</sup> R. Krautheimer, (1988b), „Die karolingische Wiederbelebung der frühchristlichen Architektur“, in R. Krautheimer (1988a), *Ausgewählte Aufsätze zur Europäischen Kunstgeschichte*, Köln: DuMont, 198ff.. / 214 (*einer antiken römischen Terminologie zurück*)

<sup>32</sup> R. Krautheimer (1986), *Early Christian and Byzantine Architecture*, New Haven & London: Yale University Press & Pelican History of Art, 77 / 42.

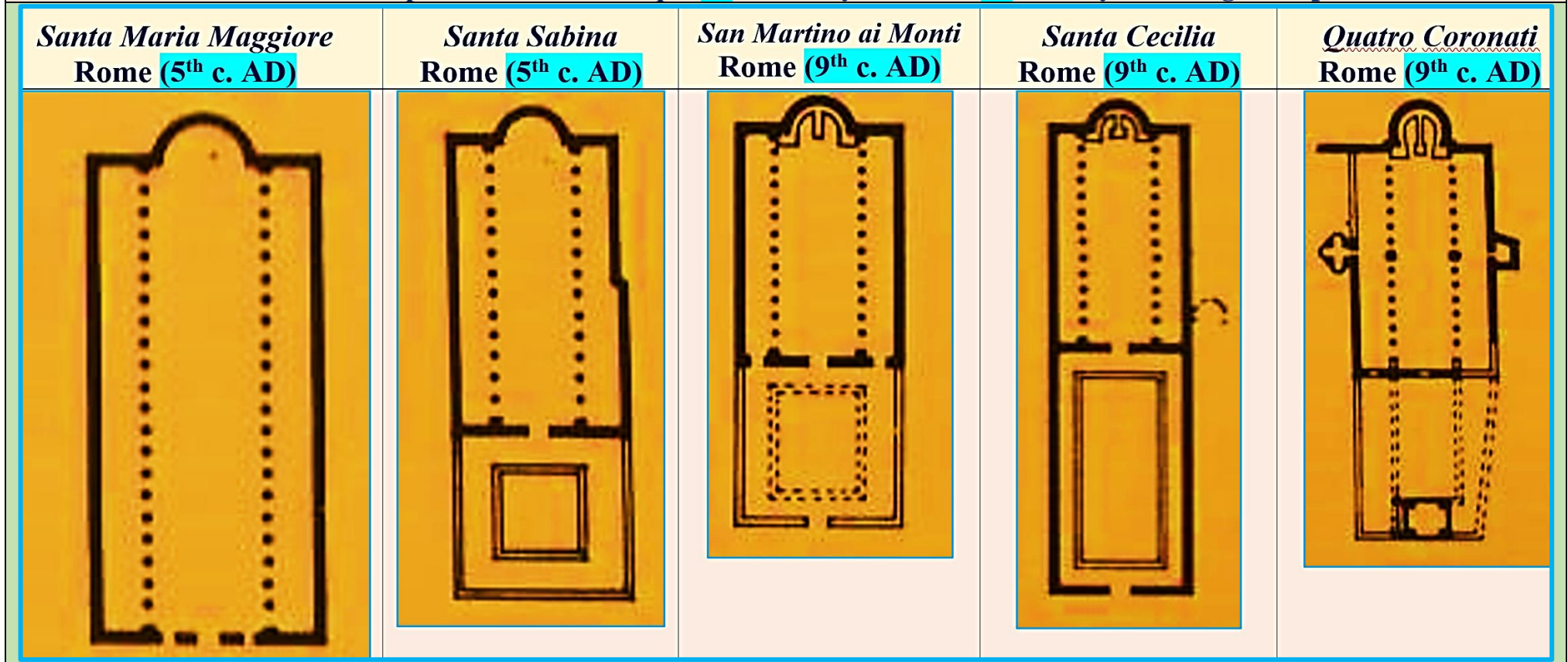
<sup>33</sup> R. Krautheimer (1988c), „Die konstantinische Basilika“, in R. Krautheimer (1988a), *Ausgewählte Aufsätze zur Europäischen Kunstgeschichte*, Köln: DuMont, 40-80 / 58/51; (*den großen profanen Basiliken gleichzukommen, die, wie die Basilica Julia und die Ulpia, die früheren Kaiser in der Hauptstadt errichtet hatten. / wie die ganze Antike zuvor, hält auch das 4. Jahrhundert an den Architekturkategorien und den dazugehörigen Formensprachen fest*).

medieval 9<sup>th</sup> century basilicas found super-imposed on the remains of Rome's 5<sup>th</sup> century basilicas. Though supposedly some 400 years apart, they share the same stratigraphic level. Together with the 2<sup>nd</sup> century pagan basilicas they stratigraphically all belonging to the 9<sup>th</sup> century CE.



<sup>34</sup> R. Krautheimer (1988b), "Die karolingische Wiederbelebung der frühchristlichen Architektur" [1942], in R. Krautheimer (1988a), *Ausgewählte Aufsätze zur Europäischen Kunstgeschichte*, Köln: DuMont, 198-276 / images 54: a, h, i, f; illu. 62.

Krautheimer's comparisons of late antique 5<sup>th</sup> and early medieval 9<sup>th</sup> century basilica groundplans.<sup>35</sup>



From Imperial Antiquity, however, not only 1<sup>st</sup> and 2<sup>nd</sup> century churches are missing, but also those from the early 3<sup>rd</sup> century AD. Up to the 230s AD, there had been intensive building activities. Rome's last aqueduct, *Aqua Alexandrina*, was only completed under Alexander Severus (222-235 AD) around 226 AD. Churches of that time may be discovered by finding out who in the period labeled

<sup>35</sup> R. Krautheimer (1988), "Die karolingische Wiederbelebung der frühchristlichen Architektur" [1942], in R. Krautheimer (1988a), *Ausgewählte Aufsätze zur Europäischen Kunstgeschichte*, Köln: DuMont, 198-276 / images 54: l, m, p, r, s.

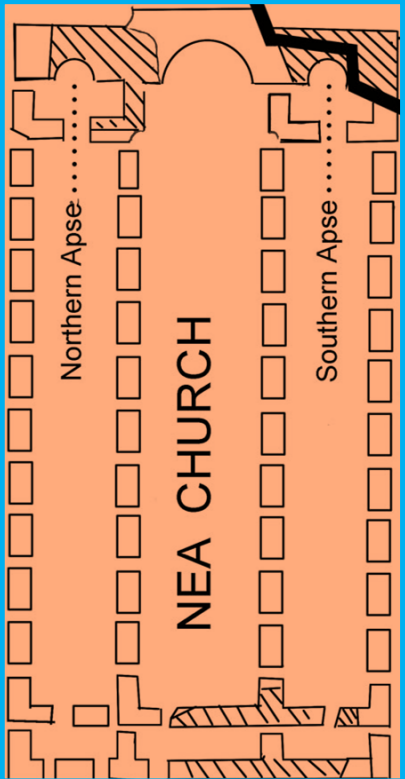
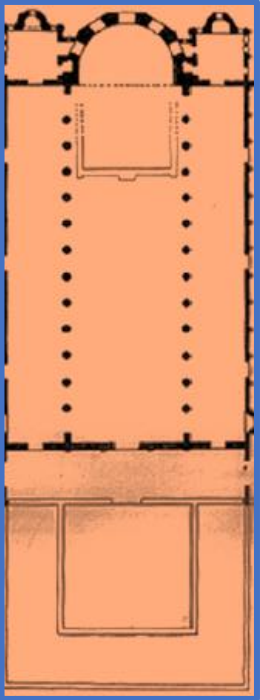
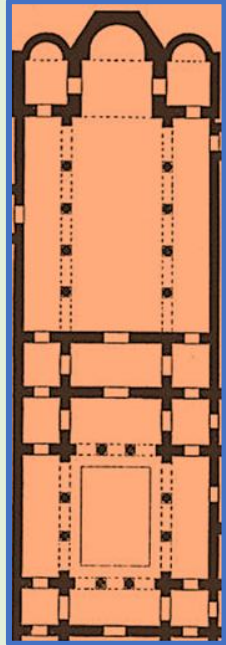
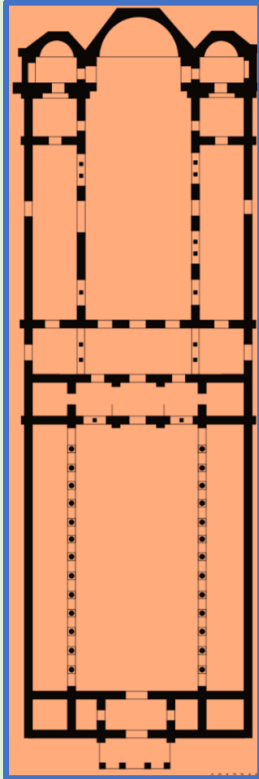
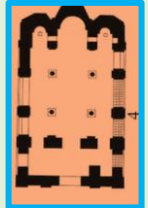
Late Antiquity has so many parallels to the Severan Emperors (190s-230s AD) that a coincidence is impossible. Politically, legally and architecturally, the Severan period coincides with the Justinian period (520s-560s AD), in which triple apsis basilicas gain pro-

<b>MYSTERIOUS DUPLICATIONS OF EVENTS, CULTURAL FEATURES, AND PERSONS IN THE TIMES OF THE SEVERAN EMPERORS (190S-230S AD) AND JUSTINIAN (527-565 AD).</b>	
It's "fact that between the writing of the classical works, mostly before about AD 230, and the compilation of the <i>Digest</i> in the AD 530s three centuries intervened. / Most reworking in AD 250-310 of texts [are] dating mostly before about AD 230."	
<small>(D. Johnston, <i>Roman Law in Context</i>, Cambridge: Cambridge University Press, 1999 , 21 f.)</small>	
<small>Gunnar Heinsohn: 11-2020</small>	
<b>EVENTS and CULTURE (190s-230s AD)</b>	<b>EVENTS and CULTURE (520s-560s AD)</b>
During rise of the Severans, "a <b>COMET</b> appeared / The heavens were ablaze" (Herodian, <i>Commodus</i> 16:1).	In Justinian's rise "the <b>COMET</b> appeared, at first as long as a tall man, but later much larger" (Procopius, <i>Persian War</i> , IV).
Severans are weakened by a <b>PLAGUE</b> .	Justinian is weakened by a <b>PLAGUE</b> .
Severans face King <b>KHOSROW</b> in Persia.	Justinian faces King <b>KHOSROW</b> in Persia.
Pro-Roman <b>NARSES</b> , an Armenian, only briefly controls <b>ADIABENE</b> before he is defeated.	Pro-Roman/Byzantine <b>NARSES</b> , an Armenian, is killed in Persian Armenia that includes <b>ADIABENE</b> .
Septimius Severus (192-211): "new founder" of Byzantium.	Justinian: new founder of Byzantium.
<b>LATIN AND GREEK</b> written in the Severan period is the same as in the time of Justinian.	<b>LATIN AND GREEK</b> written in the time of Justinian is the same as in the time of the Severans.
Form of Severan period <b>CHURCHES</b> are not known.	Three-apse <b>CHURCHES</b> (Ravenna) are made of Severan bricks.
Septimius Severus builds <b>HIPPODROME</b> , <b>ZEUXIPPOS BATH</b> , <b>MESA</b> , and <b>AUGUSTAION</b> in Constantinople.	Justinian uses <b>HIPPODROME</b> , <b>ZEUXIPPOS BATH</b> , and <b>MESA</b> of Septimius Severus, places a column into his <b>AUGUSTAION</b> .
Top <b>LEGAL EXPERTS</b> up to Severans	Latest <b>LEGAL EXPERTS</b> quoted by Justinian
Publius Iuventius <b>CELSUS</b> (67-130 AD).	Publius Iuventius <b>CELSUS</b> (67-130 AD).
<b>GAIUS</b> (active between 130 and 180 AD).	<b>GAIUS</b> (active between 130 and 180 AD).
Aemilius <b>PAPINIANUS</b> (141-212 AD).	Aemilius <b>PAPINIANUS</b> (141-212 AD).
<b>IULIUS PAULUS</b> (2 <sup>nd</sup> /early 3 <sup>rd</sup> century AD).	<b>IULIUS PAULUS</b> (2 <sup>nd</sup> /early 3 <sup>rd</sup> century AD).
Herennius <b>MODESTINUS</b> (born ca. 185 AD).	Herennius <b>MODESTINUS</b> (born ca. 185 AD).
Domitius <b>ULPIAN</b> (murdered 223 or 228 AD).	Domitius <b>ULPIAN</b> (murdered 223 or 228 AD).
Jerusalem <b>TALMUD</b> (220s AD) with <b>MISHNA</b> of 200 AD.	Babylonian <b>TALMUD</b> (500s AD) with <b>MISHNA</b> of 200 AD.

minence. Such basilicas are believed to have experienced a renaissance in the early 10<sup>th</sup> century during the final phase of the Early Middle Ages. Their famous examples from Bulgaria (Pliska and Preslav) are known for being built with the same technologies as in



the 1<sup>st</sup>-3<sup>rd</sup> century. Moreover, below the Bulgarian cities of the Early Middle Ages, there are no layers from Late and Imperial Antiquity.<sup>36</sup> In Justinian's new foundation Justiniana Prima, on the other hand, archaeological layers for Imperial Antiquity below

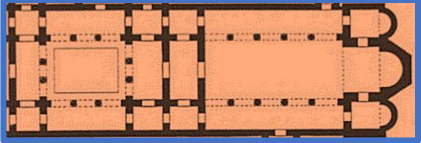
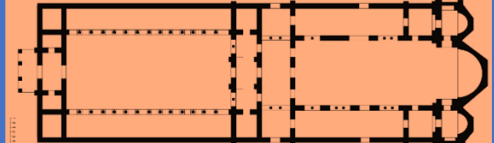


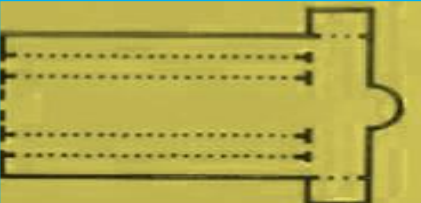
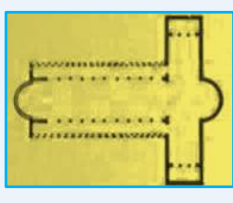
Comparisons of late antique 6 <sup>th</sup> and early medieval 10 <sup>th</sup> century basilica groundplans. <sup>37</sup>				
NEA Church Jerusalem (6 <sup>th</sup> c. AD)	Apollinare in Classe Ravenna (6 <sup>th</sup> c. AD)	Acropolis Basilica Justiniana Prima (6 <sup>th</sup> c. AD)	Ruler's Basilica Pliska (begun 890s) (10 <sup>th</sup> c. AD)	Church 4 Preslav (10 <sup>th</sup> c. AD)
				

<sup>36</sup> Cf. G. Heinsohn (2015), "Bulgaria's Early Medieval Cities of Pliska and Preslav: were they really built to resemble 700-year older Roman cities?"; <https://q-mag.org/bulgarias-early-medieval-cities-of-pliska-and-preslav-were-they-really-built-to-resemble-700-year-older-roman-cities.html>.

<sup>37</sup> Cf. G. Heinsohn (2018b), "Justinian's correct date in 1st Millennium chronology", in *q-mag.org* [Quantavolution Magazine]; <https://q-mag.org/gunnar-heinsohn-justinians-correct-date-in-1st-millennium-chronology.html>, 25-29

and for Early Middle Ages above the city's strata are missing. Stratigraphically, 6<sup>th</sup> c. Justiniana Prima is situated on the same level as Bulgaria's 10<sup>th</sup> c. EarlyMedieval cities as well as Rome's Severan Period at the end of Imperial Antiquity (190-230s AD).

We can now finalize the history of church building between the 1<sup>st</sup> century and the 930s of the first millennium AD. The approximately 230 years with building layers per city receive the following basilicas.<sup>38</sup>

<b>HISTORY OF THE BUILDING OF CHRISTIAN BASILICAS DURING THE FIRST MILLENNIUM.</b>					
<b>3<sup>rd</sup> c. AD</b> [to 230s] <i>No Christian but similar pagan basilicas</i>	<b>6<sup>th</sup> c. AD</b> <i>ACROPOLIS BASILICA</i> Justiniana Prima		<b>10<sup>th</sup> c. AD</b> (begun 890s) <i>RULER'S BASILICA</i> Pliska/Bulgaria		<b>10<sup>th</sup> c. CE</b> [up to 930s] stratigraphically
<b>2<sup>nd</sup> c. AD</b> <i>No Christian but similar pagan basilicas</i>	<b>5<sup>th</sup> c. AD</b> <i>MARIA MAGGIORE</i> Rome		<b>9<sup>th</sup> c. AD</b> <i>SANTA CECILIA</i> Rome		<b>9<sup>th</sup> c. CE</b> stratigraphically
<b>1<sup>st</sup> c. AD</b> <i>No Christian but similar pagan basilicas</i>	<b>4<sup>th</sup> c. AD</b> <i>OLD ST. PETER</i> Rome		<b>8<sup>th</sup> c. AD</b> <i>ABTEIKIRCHE</i> Fulda/Germany		<b>8<sup>th</sup> c. CE</b> stratigraphically

The mysteriously missing churches of the 1<sup>st</sup> century AD from the time of St. Paul and his followers are the undisputed churches of the 4<sup>th</sup> and 8<sup>th</sup> century AD, which stratigraphically belong to the 8<sup>th</sup> century CE. The mysteriously missing churches of the 2<sup>nd</sup> century AD are the undisputed churches of the 5<sup>th</sup> and 9<sup>th</sup> century AD, which belong stratigraphically to the 9<sup>th</sup> century CE. The mysteriously missing churches of the early 3<sup>rd</sup> century AD are the undisputed churches of the early 10<sup>th</sup> century AD, which stratigraphically belong to the early 10<sup>th</sup> century CE. With this building history, the erasure of St. Paul from the historical record because of missing churches is refuted. Since mainstream historians also defend the absence of 1<sup>st</sup>-3<sup>rd</sup> c. churches, they remain defenseless against the revisionists.

<sup>38</sup> In *Israel's First Millennium AD* (forthcoming) we will show that synagogues, too, are built in only one of the three periods of the 1<sup>st</sup> millennium.

In Antioch, every 300 years within the 1<sup>st</sup> millennium, at least one Paulus, Paulos or Paulinus inspires a Christian movement that brings turmoil to the world. Revisionists have to erase all these religious pioneers from the books, because the sources are already thin for Saint Paul. Their opponents must defend all these Pauls, because they do not want to denude archaeologically empty periods from their meager filling stories too. In reality, Paulinists of the 1<sup>st</sup>, Paulinians of the 4<sup>th</sup>, and Paulicians of the 8<sup>th</sup> century AD are one and the same movement auf Saint Paul (c. 10-60 AD). The synagogues in which he first preached are by no means absent, but rather the Jewish assembly houses, currently dated to the 4<sup>th</sup> century although their technologies and decorations belong to the 1<sup>st</sup> century. Textual sources so far misdated to the 4<sup>th</sup> and 8<sup>th</sup> centuries illustrate why Antioch, as the center of Hellenistic Judaism, must also turn into the hotbed for the new sect, i.e. into the "Cradle of Christianity", which has been closely watched by the authorities right from the beginning.

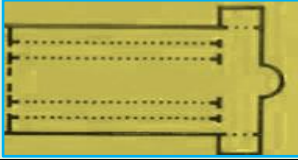
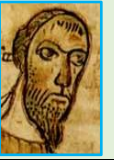
Nevertheless, Bible scholars who want to erase St. Paul from the history books are as well qualified as the massive majority that defends him. The latter rightly emphasize that the Pauline smoke, which is still rising worldwide today, must have been preceded by a Pauline fire. This is a weighty point. But it more resembles a strong hunch than convincing proof. The lack of non-Christian sources about Paul and persecutions of his Paulinists in Asia Minor is support for the doubters. The same applies to many of the Paul epistles that were not written by him. Mainstream historians appear downright ridiculous when they consider 4<sup>th</sup> c. portraits to be genuine representations of the 1<sup>st</sup> century apostle. Even more damaging for the veracity of the apostle and his early Christian environment is the lack of church basilicas, not only in the time of Paul himself, but for a hefty 300 years (30s to 330s AD) since the death of Jesus (c. 4 BC to c. 30/33 AD).

However, both the defenders and erasers of Pauline history have something in common. They are united in a deep conviction that precisely one thousand years passed between 1 and 1000 AD. Stratigraphically empty periods hardly interest them. Many scholars are not even aware of them and only focus on written material as it has been edited since the 11th/12th century. Therefore, they don't realize that archaeological strata indicate that – per individual city, between 1 and the 930s AD — apartments, latrines, aqueducts, sewers and kitchens etc. were only built for 230 to 240 years. Since the erasers of Paul believe in mainstream history's anti-stratigraphic chronology of the first millennium just as dogmatically as their opponents, the stalemate — Yes Paul vs. No Paul — can go on indefinitely.

However, if the stratigraphic approach is tried, it immediately becomes clear that the similarities of basilica floor plans from the 2<sup>nd</sup>, 5<sup>th</sup> and 9<sup>th</sup> centuries or from the 3<sup>rd</sup>, 6<sup>th</sup> and 10<sup>th</sup> centuries result from their simultaneity. The indistinguishability of building techniques of the 1<sup>st</sup> century of St. Paul with those of the 4<sup>th</sup> and 8<sup>th</sup> centuries does not indicate an inexplicable standstill of evolution and innovation but is, again, due to the contemporaneity of all "three" time-spans. Stratigraphically, this single period, which is conventionally dated 1 to the 230s AD in Imperial Rome, actually belongs to the time period from approximately 700 to the 930s CE.

Texts, images, and buildings pertaining to St. Paul and his followers, that are scattered over Late Antiquity and the Early Middle Ages, are actually contemporary with Paul's Imperial Antiquity, for which non-Christian sources are missing. Thus, the generally accepted assertion that there are no non-biblical sources regarding Paul and his movement can be refuted. By reassigning the sources dated to Late Antiquity and the Early Middle Ages to Paul's Imperial Antiquity, research on the apostle can seriously begin for the first time. Materials previously distributed over three periods now illuminate a single period and make it much brighter. The approximately 700 fictitious years that are dropped from mainstream chronology do not impoverish history, but finally make it intelligible.

The stratigraphic gateway into a whole new analysis of the Apostle and his followers in no way invalidates previous results of text-critical research.<sup>39</sup> Whether only seven or even just six epistles were written by Paul himself remains secondary. The unquestionable epistles belong to the period when Jerusalem's temple was still active, i.e. they were written before 70 AD. That would fit Paul's conventional date of 10 to 60 AD. Paul sources from all "three" epochs show that there has not yet been a codification of the New Testament and that Paul's theological teachings were disseminated by means of the epistles. All this confirms the Paul known from Imperial Antiquity's 1<sup>st</sup> century AD, which stratigraphically belongs to the 8<sup>th</sup> century CE. The following overview indicates how information about Paul, which so far was not supported by independent sources, can be confirmed by information which was always there but wrongly dated. St. Paul lived neither never nor three times, but once he did (c. 710-760 CE or c. 1240-1290 Before Present [i.e. before 1950]).

STRATIGRAPHICALLY CONTEMPORARY EVIDENCE FOR ST. PAUL (10-60 AD) IN THE 8 <sup>th</sup> CENTURY CE.		
Imperial Antiquity (1 <sup>st</sup> -3 <sup>rd</sup> c. AD)	Late Antiquity (4 <sup>th</sup> -6 <sup>th</sup> /7 <sup>th</sup> c. AD)	Early Middle Ages (8 <sup>th</sup> – 10 <sup>th</sup> c. AD)
PAULUS (Apostolus; three missions; celibate, author of Epistles; 1 <sup>st</sup> missionary from Antioch; killed; <i>Paulinists</i> persecuted). SILVANUS (assist.).	PAULOS (Confessor; three exiles; celibate, erudite, resembles Paulinus of Antioch; <i>Paulonists</i> and <i>Paulinians</i> persecuted).	PAULUS (of Samos in Antioch ["late 3 <sup>rd</sup> "c]; inspirator of persecuted + killed <i>Paulicians</i> ). SILVANUS (second rank leader).
Mysteriously missing Christian basilicas and Jewish synagogues.	 	 
No canonization of New Testament, no salvation through sacrificial crucifixion of a godly Jesus.	No canonization of New Testament for <i>Paulonists</i> and <i>Paulinians</i> .	No New Testament, no salvation through sacrificial crucifixion of a godly Jesus.
Doctrine is spread by Pauline epistles.	4 <sup>th</sup> c. synagogues for Paul's early sermons.	Doctrine is spread by Pauline epistles.
Egalitarian male-female and anti-slavery.		Egalitarian male-female and anti-slavery.
Latin and Greek like in LA + EMA.	Latin and Greek like in IA + EMA.	Latin and Greek like in IA + LA.

<sup>39</sup> See, e.g., J. Becker (1998), *Paulus: Apostel der Völker*, Tübingen: Mohr Siebeck.

## VI

## Jesus: an addendum

The rejection of information handed down only in text form because its dating differs from the dating of artifacts or other texts that could confirm it, is a problem that is not limited to St. Paul. If St. Paul's 1<sup>st</sup> century AD date stratigraphically corresponds to the 8<sup>th</sup> century CE, then everything in the world from the 1<sup>st</sup> century AD must move about 700 years closer to us. This also applies to the figure known as Jesus of Nazareth (c. 4 BC to c. 30/33 AD). There has long since been a much more voluminous dispute about his existence (Jesus' ahistoricity<sup>40</sup>), as there is about St. Paul. After all, Jesus did not even leave letters and was not much of a traveler either. Therefore, "there are those who argue that Jesus is a figment of the Church's imagination, that there never was a Jesus at all. I have to say that I do not know any respectable critical scholar who says that anymore."<sup>41</sup> Again truth is determined by majority.

Is there not more tangible evidence? A famous object for the refutation of the existence of Jesus is the Sudarium of Oviedo (Shroud of Oviedo). It is a bloodstained piece of cloth measuring c. 84 x 53 cm (33 x 21 inches). It is kept in the *Cámara Santa* of the Cathedral of San Salvador (Oviedo, Spain). This textile was believed by the faithful to be the sweat cloth wrapped, according to *John* 20: 6-7, around the head of Jesus after his death on the cross. The shroud has been C14-dated four times, in 1990, 1991, 1992 and 2007, in three different laboratories. The four examinations dated the origin of the tissue to an interval between the 6<sup>th</sup> and 9<sup>th</sup> centuries, with the highest probability of coming from the 8<sup>th</sup> century CE.<sup>42</sup> Therewith it was decided that it cannot belong to the 1<sup>st</sup> century AD of Jesus. It is therefore considered a fake.

Of course, the shroud doesn't need to have anything to do with the corpse of Jesus. However, textiles that can be dated to the 8<sup>th</sup> century CE are quite rare. The falsification thesis is based on the certainty that 1<sup>st</sup> century AD can never ever be 8<sup>th</sup> century CE. Stratigraphically, however, the Jesus figure would belong exactly there. Let us assume that the shroud has nothing to do with Jesus. Then the question still arises why a forger would create such a fake a full 700 years after the death of Jesus. Why would someone spend his money for such a fraud some seven centuries after the crucifixion? Maybe he made a smart investment directly in Jesus' time, if his life is dated stratigraphically and not dogmatically.

<sup>40</sup> See, e.g., K. Humphreys (2020), *Jesus Never Existed*, <https://www.jesusneverexisted.com/>.

<sup>41</sup> R. A. Burrige, G. Gould, (2004), *Jesus Now and Then*, Grand Rapid: Wm. B. Eerdmans, 34.

<sup>42</sup> A. Nicolotti (2016), "El Sudario de Oviedo: historia antigua y modern", in *Territorio, sociedad y poder. Revista de estudios medievales*, 11, 89-111 / 104-105

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