

Serpent, Suitors, Servants, and Apostles: The Evil, the Once Evil, and the Now Saved,  
according to the “Book” of *Centos*

Upon first realizing the “suitors” in the *Centos* refer to the apostles, and the term was not replaced with another, one wonders what possible relationship there can be between an evil group of suitors in the *Odyssey* and Jesus’ chosen apostles in the scriptures. Why was this particular comparison used for the most part verbatim?

In this paper, I examine the suitors’ function and characteristics in the *Odyssey*, the apostles’ function and characteristics in biblical scriptures, and then explore how two apparently contradictory associations are cleverly juxtaposed without compromising the integrity of either the *Odyssey* or the scriptures. What are the common functions and attributes between the two groups and scenes? What contradictions remain?

Suitor references in the *Centos* are good ones with the exception of the *Old Testament* reference to the serpent’s deception of Eve where the suitor term not used, but lines from suitor episode are. I suggest the suitors in the *Odyssey* have been converted/saved in the *Centos*’ NT stories and are on the path to enlightenment and salvation. Another term replaces “suitors” (μνησθηρες) six times to represent wicked people (δρησθηρες) in the *Centos*’ *New Testament* scenes to further remove the suitors from their Homeric association. So, the significance of the substitution of one term (servants) for the other (suitors) will also be discussed.